



**Linguistic Landscaping in Selected South African Universities:  
Case Studies of University of Cape Town (UCT) and University  
of the Western Cape (UWC)**

Submitted in fulfilment of the requirements of the degree of Doctor of Philosophy in  
Language Practice: in the Faculty of Arts and Design, at the Durban University of  
Technology.

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**Declaration**

I, Temitope Oluwakemi Adekunle, declare that the dissertation entitled "Linguistic Landscaping in Selected South African Universities: Case Studies of University of Cape Town (UCT) and University of the Western Cape (UWC)" is a result of my own investigation and research and that it has never been submitted in part or full for any degree at any institution. All sources used have been duly acknowledged.



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## Abstract

*"Language is, then, positively a distinctly human opening of an opening to the world: Not just a distinguishable or instrumental but a constitutive faculty."*

*Williams (1977: 23)*

The dissertation explored the linguistic landscaping (LL) of University of Cape Town (UCT) and University of the Western Cape (UWC). The study's purpose was to analyse language forms or modes as they are utilised in disseminating information in the public places of the Main Campus (UWC) and the Upper Campus (UCT), since Kress (2012: 205) asserts that modes are interactive channels of communication.

The study was guided by five objectives (the usage of modes as forms of communication in the selected universities, the modes used to represent signs in the selected universities, the influence of cultural overtones on language use and choice, the historical and current significant semiotic symbols and signs used in the selected South African universities, and the depiction of power relations in the LL of the selected universities), which ultimately guided data collection and analysis. The interpretive paradigm was employed and it informed the researcher's choice of Multimodality (MDA - Pienaar and Becker 2007) and Critical Discourse Analysis (CDA - Kress 2003b) as theoretical frameworks and methods of analysis. They enhanced the structuring, collection, analyses and interpretation of data (written, drawn, images, among others), while also providing several means of interpreting and detecting hidden patterns in modes. An in-depth qualitative study was conducted using an explorative case study design and data were collected by means of visual-photography. A digital camera and a phone camera were used to take photographs of signs/texts inside the campuses. A total of 400 data were initially, purposively collected, however, 200 were finally selected for analysis (100 from each university), as they were deemed suitable for the study's scope, aim, objectives and questions. The research revealed the services, and schools of thought that exist on both campuses, which may also be true reflectors of 'the norm' at the universities. There were inconsistencies in the

linguistic structures, with regard to language practice and policy, as well as the observed political, social, and religious dynamics on the campuses. This raised curiosity regarding the effectiveness of language policy (the nation/institution), in relation to the language practices of the institutions. Furthermore, the researcher determined the influence of language as a door that opens other doors, due to the utilised modal resources.

Authors seem to deliberately select texts envisioned to attract a specific audience. A few texts were resemiotised, while others were modified ideas/concepts - adopted from foreign or different texts, and languages (intertextuality). The researcher additionally identified elements of discursive silence, which facilitated a broader analysis of some identified power dynamics, relevance of time and space, as well as their impact on the LLs of the universities. Degenderisation of the disabled was also one of the key findings and it was examined from the perspective of the services (for instance, toilet spaces) rendered, as opposed to the beneficiaries of those services.

Recommendations focused on the definitive promotion of genuine language practices in accordance with the language policy of the country and province in which both universities are located. Emphasis was placed on the reformation of language practice at the universities, which could impact the observed power dynamics, authorship autonomy, and unbiased and accurate historical/political information. This move can possibly promote inclusivity, racial integration, international recognition, and global marketing for the universities and South Africa (SA) as a whole.

The findings provide enlightenment about the current LLs at the universities and contribute to knowledge on language practice in multicultural/ multilingual settings. A framework for LL was created based on the study's findings, which could be relevant to the South African multicultural and multilingual context. It accentuates the need for a conscious production of texts (to accommodate a broad readership) and an adequate examination of modes (to determine both the existing and hidden elements of discourse and/or discursive practices) in the LLs of SA's public and private establishments.



**Keywords:** Linguistic landscaping, Mode, Case study, University of Cape Town, University of the Western Cape, Interpretive Paradigm, Multimodality, Critical Discourse Analysis, South Africa, Language Practice, Intertextuality, Resemiotisation, Silent Discourses, Degenderisation, Disabled.

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## List of Acronyms

CDA	-	Critical Discourse Analysis
DUT	-	Durban University of Technology
LL	-	Linguistic Landscaping
MDA	-	Multimodality
SFL	-	Systemic Functional Linguistics
UCT	-	University of Cape Town
UWC	-	University of the Western Cape
SA	-	South Africa
FIG	-	Figure



# **CHAPTER ONE**

## **INTRODUCTION AND GENERAL OVERVIEW OF THE STUDY**

### **1.1 INTRODUCTION**

This research is in sociolinguistics, which is the study of language in relation to society. The study specifically focuses on linguistic landscaping, a recent area of sociolinguistic research concerned with language and all semiotic resources, such as signs; used to disseminate information in public places (Gorter 2006: 2). Kress (2012: 205) terms some of these semiotic resources, 'modes'. He defines them as different forms of language and other communicative tools, which people use to communicate with one another. These resources are cultural channels that take the form of gestures, images, cartoons, and posters, among others. As a result, the terms 'modes' and 'language forms' will be used alternately in this research.

This chapter is the introductory phase of the thesis, which highlights the rationale and motivation, purpose, context and background of the study, offering a synopsis of key studies dealing with the topic, the research objectives and questions, an overview of the research process, ethical clearance, delimitations, and organisation of the dissertation.

### **1.2 RATIONALE AND MOTIVATION**

South Africa (SA) is a rainbow nation in terms of racial, cultural, and linguistic diversity. The South African diversity and its acknowledgement spans across many institutions. This includes the academic (and non-academic) institutions that are, based on research (University of Cape Town – language Policy 2003), determined to maintain a linguistic balance, such that people's identities are not threatened, undermined, or obliterated.

Conducting a sociolinguistic study of the existing linguistic landscapes and language policy is thus worthwhile, with a view of determining the extent or the level of accommodation of cultural and linguistic diversity in the country. One of

the ways of ensuring a linguistic balance is through the observation of languages used in public places, especially within the academic environment.

Linguistic landscaping, on the other hand, is a recently researched sociolinguistics area of study. There has been intensified interest in linguistic landscaping in recent years, since it is believed publicly displayed signs/symbols reflect multicultural and multilingual relationships in any society (Backhaus 2007: 52). Langdridge (2007: 57) notes that symbols indicate an inner process of awareness that links people to causes and events; in other words, symbols mirror circumstances and perceptions (Creswell 2007: 403). It also means images truly disclose certain kinds of awareness and signification (Prosser and Loxley 2008), which aid the derivation of in-depth details in research. Researching this aspect of sociolinguistics, therefore, is likely to increase further inquiry into linguistic landscaping, as well as reveal gaps with regard to inclusiveness in higher education.

This research focuses on linguistic landscaping in the South African context; and in a bid to collect rich data on linguistic landscaping, the researcher chose two notable South African universities situated in the same province: UWC and UCT. Even though there are other universities in the Western Cape, these two were chosen as the researcher believes a study of more than two universities may make the study broader than anticipated. The choice of these universities was thus dependent on this study's focus on the use of English as the official medium of instruction at both universities.

Hence, from the collected visuals, it is anticipated that there will be a sufficient collection of rich data on the phenomenon (Cilesiz 2010: 487) because views and objects are mostly interconnected. The displayed signs are thus expected to enable an understanding of the current levels of cultural and linguistic associations/relationships.

### **1.3 PURPOSE OF THE STUDY**

The language policy of an institution is revealed by its linguistic landscape (Pavlenko 2009). Therefore, the purpose of the research is to analyse language forms/modes (linguistic landscapes), as employed in spreading information in the public places of two South African higher institutions of learning.

### **1.4 CONTEXT AND BACKGROUND OF THE STUDY**

Ben-Rafael (2009: 40) states that linguistic landscapes are publicly used signs, which enable an understanding of what a place stands for in comparison with another. Research into this aspect of sociolinguistics is done especially in multilingual settings (Coulmas 2009: 14). Most studies on linguistic landscapes have used this concept to describe and analyse language situations. Gorter (2006) holds that the definition of linguistic landscaping can also extend to the description of the history of language or knowledge of languages, which focuses on written language used in public spaces. Bourhis and Landry (2002) term this 'language that is visible within a given area or space'.

Mühlhäusler (2003) asserts languages are not isolated systems but interact with other systems outside linguistics, such as culture, politics, and environment. While linguistic landscaping is mostly focused on the language used in public places, it cannot be divorced from language policy. Linguistic landscaping is a mechanism affecting *de facto* language policy and is a major tool of language manipulation (Shohamy 2006: 112). This is due to the fact that "public linguistic space" is shaped and controlled consciously by rules and regulations, which are the key to language policy (Spolsky 2009: 65).

Linguistic landscaping also contributes to the construction of sociolinguistic contexts, as publicly placed symbols/signs often disparately affect and influence the linguistic behaviours and language use of people who stay in particular communities. For instance, the languages chosen and used as a country's/institution's official languages for signage, can vividly mirror the language policy practiced in that region. Thus, the signage used on landscapes

usually reveals the language ideologies of the people and government in various contexts. This, in some cases, is bound to cause some inconsistency between the language policy of a place, the publicly used signs (Abongdia 2013), people's identities and other languages (often considered as minority languages).

#### **1.4.1 South Africa's language policy**

Bamgbose (2003) states that SA in its multilingual capacity has a diverse and accommodating language policy and constitution. The accommodating language policy is, therefore, structured in such a way that all languages, no matter how popular, are embraced and practiced in different phases of human communication. In addition, it is focused on ensuring language equity (Kaschula 2004) in a manner that even education and books used in schools can embrace indigenous South African languages.

Translations, where and when needed, are done, and those languages are by that means acknowledged. Hence, it may be said that the institutionalisation of the South African language policy was aimed at ensuring language practice. This may have been due to the linguistic, economic, and political struggles SA encountered in times past. SA's language policy is highlighted below:

- SA's official language are Sepedi, Sesotho, Setswana, siSwati, Tshivenda, Xitsonga, Afrikaans, English, isiNdebele, isiXhosa and isiZulu.
- All indigenous languages must be used, elevated and advanced since they were once historically disadvantaged.
- a) At least two official languages may be used in a province by the government of a province and these languages must be used by the national and provincial governments; specifically considering the province, pragmatism, cost, requests and choice of the people living in that community.
- b) Municipalities are to acknowledge the language use and choice of the people living in that province.
- Governments (National and Provincial) must judicially control and amend the used official languages. The provisions of subsection (2) (which states that all

official languages must be acknowledged and must have equal treatment and respect) must be adhered to at all times (Constitution of the Republic of SA 1996).

This policy also explains that a Pan South African Language Board, recognised by national legislation, must:

- Encourage, and generate circumstances for the advancement and practice of all official languages, the Khoi, Nama and San languages, and sign language.
- Encourage and guarantee admiration for languages regularly used by South African societies; these comprise German, Greek, Gujarati, Hindi, Portuguese, Telugu, Tamil, Urdu, as well as Arabic, Hebrew, Sanskrit and other religion-related dialects in SA (Constitution of the Republic of SA 1996).

However, concerns have been raised that, despite the announcement of these policies, not much has been accomplished, as English is still mainly used in academic institutions, while indigenous languages are ignored (Beukes 2004: 3).

The findings derived from this study will hopefully enable enlightenment as to the level of the current linguistic landscaping in the selected universities, and contribute towards current knowledge on language use in multicultural and multilingual settings. Furthermore, it is anticipated the study will yield a theoretical framework for linguistic landscaping that is relevant to the South African multicultural and multilingual context.

## **1.5 OVERVIEW OF KEY STUDIES DEALING WITH THE TOPIC**

The key studies that impacted this research include Kasanga's (2012: 1) assertion that languages are used significantly in societies to create a lasting impression on people. This has extended to public language usage, where an exploration of linguistic landscaping enables an understanding of the intrinsic existential nature of language and its relationship with society (Mpendukana 2014: 467).

Besides, understanding language use in public places is also the aspect of 'consumability' which, as Benwell and Stokoe (2006: 167) explain, enhances people's identities in society; identities usually affected by various forms of power dynamics in linguistic settings (Lefebvre 2009; Weber and Horner 2012; Pujolar 2007; Coupland 2011; Edelman 2014; Backhaus 2009; Duchêne and Heller 2012; Dimitra 2013), as well as language policies (Kallen 2009; Gorter, Aiestaran and Cenoz 2012; Puzey 2012; Abongdia 2013; Coupland 2011), along with some aspects of silent discourses and semiotic remediation (Mheta 2011: 69; Prior, Hengst, Roozen and Shipka 2006: 734; Iedema 2003a: 41; Christie 2005; Prior and Hengst 2010). These and many more studies are comprehensively discussed in the second and fifth chapters of this dissertation.

## **1.6 STATEMENT OF RESEARCH PROBLEM**

A number of studies (Dimitra 2013: 239; Backhaus 2007: 58; Doris, Neophytu and Kellaher 2005: 42; Rodrigue and Bourhis 1997: 25) done on linguistic landscaping have mainly been based on European contexts. This may have been partly due to the fact that the theory of linguistic landscaping was born from analysing the European linguistic landscape contexts. It is hoped, through this research, that the African context, if investigated, in particular that of South African higher education, which thus far has been little researched, may add new theoretical insights that would lead to the development or formulation of a new theoretical model on linguistic landscaping more relevant to the South African context.

In addition, it is believed the modal resources used in public spaces may not speak to the linguistic and cultural diversity (Moletsane, Hemson and Muthukrishna 2004: 61) of the selected universities. This is significant because diversity is a controversial issue that may lead to chaos and disunity if not duly considered and managed. For the purpose of this research, diversity is defined as a means of battling cultural and ethnic differences, in order to attain unity (Gilligan 2002: 9). It is a process of dissimilarity that is dictated by various social

dynamics (Goduka 1996: 68) that have been, according to Cross and Naidoo (2012), birthed, constructed, and supported by humans, as well as by society.

This is the case with many higher institutions. For instance, many students who are admitted into universities display the hugely diverse nature of the learning community. Therefore, the power of publicly displayed texts and information cannot be overemphasised in today's education, in which posters and symbols are used to inform students and/or staff. Thus, the focus will be on the various ways that integration and accommodation are enhanced by various documents and texts used to advertise or inform at the selected universities.

## **1.7 AIMS**

The research aims to examine linguistic landscaping at two South African universities. This may provide a more in-depth understanding of the ways these universities identify themselves in their natural settings.

## **1.8 RESEARCH QUESTIONS AND OBJECTIVES**

### **1.8.1 Research questions**

The following research questions will direct this study:

- What modes are used to represent signs in the selected universities?
- How are modes communicated in the selected universities?
- What influence do cultural overtones have on the choice and use of modes?
- What are the historical and current significant semiotic symbols and signs used in the selected South African universities?
- How are power relations depicted through linguistic landscaping in the selected universities?

### **1.8.2 Research objectives**

The specific objectives of this research are to:

- Examine the modes used to represent signs in the selected universities.

- Examine the usage of modes as forms of communication in the selected universities.
- Investigate the influence of cultural overtones on language use and choice.
- Explore historical and current significant semiotic symbols and signs used in the selected South African universities.
- Determine the depiction of power relations in the linguistic landscaping of the selected universities.

## **1.9 OVERVIEW OF THE RESEARCH PROCESS/METHODOLOGY**

This is a study which utilised a qualitative methodology because it aims at collecting rich, in-depth information on the linguistic landscaping of the selected South African universities. Since the research approach is qualitative, an interpretive paradigm was employed. A case study design was also utilised, as the researcher visited the purposively selected sites of data collection, namely, University of Cape Town (UCT) and University of the Western Cape (UWC). It was anticipated that campus information is often circulated on and off campus, in order to pass information to a target audience.

The research questions guided data collection, keeping it within the scope of the research. The researcher travelled (in July 2017) to one campus of both universities, sought permission to conduct research and then examined the available indoor modal resources. Since signage is usually placed well before entrance gates, it was essential that intra- campus signs (signs leading to the administration block, faculties, sport centres, and so on) were collected. This, more importantly, allowed for the sufficient collection of data which, after analysis, enhanced the reliability and validity of this research.

Data were collected on sight (via the means of photography) in the case of road posters or signs, starting from a few kilometres from the entrance gates (of two campuses) of both universities. The collected data were thereafter analysed using Multimodality (MDA) and Critical Discourse Analysis (CDA).



Since this study is qualitative and the theories that underpin it are MDA (for the visual data) and CDA (for the written data), a camera was used to take photographs of posters, pictures, billboards and maps. Other semiotic resources (such as brochures, marketing profiles, website information and promotional videos) were downloaded from the institutions' web pages. Four hundred modes (two hundred from each university) were collected, as the researcher deemed this number suitable for the study's aim and questions. Two hundred data (one hundred for each campus) were however eventually selected for analysis. These were all categorised and analysed in Chapters 5 and 6.

#### **1.10 ETHICAL CLEARANCE**

As soon as the research was approved by the necessary committees at Durban University of Technology (DUT), letters of information and consent forms were sent to the universities (UWC and UCT) under investigation to conduct the research, take photographs and obtain brochures and promotional videos, among others. Once permission was granted by these universities, data collection commenced in February 2018.

#### **1.11 DELIMITATIONS**

It was anticipated that some challenges would be encountered while conducting this research. Some of these challenges were likely to be:

##### **1.11.1 Sampling approach**

As stated earlier, 400 units of data were purposively collected from two selected campuses of the universities. This is likely to prevent some level of generalisability, as Flick (2014) notes that studies which use the purposive sampling approach, may not be generalisable. Purposive sampling, however, seemed to be the best approach to use in this situation, based on the fact that 200 pictures (100 from each university) were eventually selected for analysis in the study. A purposive selection of these samples happened to be the most realistic way of staying within the scope of the research, rather than collecting all and any information sighted. Thus, it was anticipated that, should generalisability

not be achieved, reliability and validity will be paramount for research of this nature.

#### **1.11.2 Geographical location**

The two selected universities, UWC and UCT are both located in one South African province, the Western Cape. Being that the researcher is a doctoral student of a University in KwaZulu-Natal, it was anticipated that travelling to and from the different provinces may be somewhat burdensome. However, considering the universities would only be visited once (or twice, if necessary), made the differences in location inconsequential.

#### **1.11.3 Organisational location**

The selected universities are both Government-owned universities. This indicates that most of their policies are expected to be in sync with those of the national government. It was expected, on the one hand that one or both universities may, despite this affiliation with the protocols of the national government, not have policies that mirror those of the government. On the other hand, should there be some policy similarity/practice and these policies are not popular or well sited in the locations (and vice versa), results may be somewhat contradictory with previous studies or controversial in the long run. This also may not necessarily be a problem, as the aim of the study is not to support or negate any previous claims made by researchers, but rather determine the present situation of events, with definite relation to the past.

#### **1.11.4 Category of people/events/languages**

The universities are located in areas occupied by people who speak different languages, with both areas largely dominated by Afrikaans speakers. However, the presence of other South African language speakers, as well as foreign students, in these universities cannot be overlooked. This indicates the level of diversity that would be portrayed in the linguistic landscapes of these universities, as it was expected that only languages spoken in such environments would also be practiced and promoted in the universities.

## **1.12 OUTLINE OF CHAPTERS**

This dissertation has seven chapters that have different roles of ensuring explicit transmission of information regarding the researched topic. The first chapter, being the introductory chapter, gives a basic outline of what the research entails, as well as the aims, objectives and questions that guide the research. The second chapter provides a review of past works that relate to linguistic landscaping, global and local views on language planning/policy, as well as the history, mission and language policies of the South African universities being studied.

The third chapter provides a comprehensive discussion of the theoretical framework that underpinned this study of linguistic landscaping, while the fourth chapter deals with the methodology observed by the researcher in the research process, in a bid to ensure credible, trustworthy, and reliable results. The fifth chapter provides an analysis of the data of the intra- campus signs, while the sixth chapter focuses on a critical overview of theory derived from the collected data, with regard to the discourse of silence. The seventh chapter is the concluding chapter of the dissertation, where the discussion of analysed data, in synchrony with the study's theoretical framework and methodologies are highlighted, and conclusions as well as recommendations are made.

## **1.13 Summary**

The introduction and background of the research topic were presented, in addition to the aims, objectives and questions that guide the research. The next chapter offers a review of past linguistic landscaping works and language planning/policy views (both local and global), as well as the relevant policies of the selected South African universities under study.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **A SURVEY OF GLOBAL, AFRICAN AND LOCAL (SOUTH AFRICAN) LITERATURE ON LINGUISTIC LANDSCAPING**

##### **2.1 INTRODUCTION**

The term 'linguistic landscape' was first mentioned in 1997 by Landry and Bourhis and later explored and developed by language, sociology, and ethnography researchers, including Moriarty (2012). It is said to have a deep-rooted connection with sociolinguistics, social psychology, geography, media studies and sociology (Sebba 2010: 17). However, closer scrutiny has, more recently, been placed on this phenomenon. Widely defined as the study of publicly used languages and signs, Pennycook (2007: 49) asserts that an attempt to dissociate language from signs automatically restricts an adequate comprehension of semiotics.

This is based on the premise that pictures speak volumes. The Phrase Finder (2017) reiterates the English language-idiom that, "a picture is worth a thousand words". Thus, linguistic landscaping places importance on the message of the media as a refuge that resurrects pictures (Mitchell 2005). That is, images are social processes of modifications (Selfe 2007) which enable a corresponding linguistic narration of stories, identities, and events. Identities are thus fashioned by means of language practices (de Gruyter, Stroud and Wee 2007: 253).

Linguistic landscaping has recently been variously observed by researchers, as it is believed a community's language usage reflects on the texts displayed in public places (Shohamy and Gorter 2009; Pavlenko 2009). Landry and Bourhis (1997: 25) richly define LL as language used in public places, on posters, billboards, and streets, among others. The importance of LL is thus accentuated, as the society's lingual mirror which detects monolingualism, bilingualism and multilingualism, and as Pavlenko (2009) puts it, "the expression of language

conflicts”. Therefore, research in such an area has a huge impact on sociolinguistics.

While the previous chapter dealt with the introductory section of this study, this chapter highlights and analyses information derived from past works which in many ways influenced this study. The chapter is therefore, divided into several sections and subsections that discuss: language(s) used in public places; the concept of ‘space’; the influence of certain contributors on linguistics landscapes; language policy and planning globally and in Africa; the influence of cultural overtones on language choice and use; historical and current significant semiotic signs; and power relations in LL, among others.

Conclusions were reached as a result of the facts gathered from literature in these areas. In this way, a review of global, African, and local (South African Literature) studies on LL are holistically enhanced via accurate clarification of concepts.

## **2.2 A SURVEY OF LITERATURE ON LINGUISTIC LANDSCAPING**

Languages are everywhere around us; they are significant in creating a lasting impression (Kasanga 2012: 1). This is possibly why they are displayed in different areas, posters, shops, windows (Gorter 2008: 1), among others. Languages and symbols are used differently in various instances and for different reasons and purposes. LL is thus, one of the means of language expression and display in communities.

### **2.2.1 Linguistic landscaping**

An investigation into LL enables a comprehension of the nature of the existential relationship between language and society (Mpendukana 2014: 467), as well as the role one plays on the other. Adequate knowledge of the functional business of linguistics and discourse in an organisation and the society at large is also provided; and more importantly, the intended meanings of texts. LL is termed ‘gestalt’ by Ben-Rafael (2009: 43), which connotes the understanding of various concepts that make a standard or well-controlled phenomenon.

Many credible studies have been done on LL, for instance, Spolsky and Cooper (1991) who studied the LL of the words used in street boards, their gradual change, and the influence of political variation on the LL in Jerusalem. Landry and Bourhis (1997) also examined bilingualism, linguistic attitudes, and beliefs of minority language speakers in Québec. Ben-Rafael *et al.* (2006) also studied the variations of LL in Jerusalem.

Cenoz and Gorter (2006) made an analysis of the LL of a street in Netherlands (Friesland) and a street in Spain (the Basque County). They examined the role of the power dynamics of English, minority, and national languages on signs. Likewise, it is important to study how certain languages are publicly used in preference to others in African contexts and the influence of this on language policy and vice versa. This reveals the issues of language inequality and truncated identities in language communities.

Blackwood and Tufi (2012) also examined the influence of LL on French and Italian Mediterranean coastline cities. Backhaus (2007) studied the LL of train stations in Tokyo, where he makes a distinction between languages used in public and private signs, as well as the placement of those signs. This confirms that any discourse that includes the use of audio, visuals and even humans (Shohamy and Waksman 2009) and is positioned in a place that is visible (and meaningful) to all, can be referred to as LL. They represent noticeable appearances of ideologies that relate to multilingualism (Hult 2009: 90).

Apart from the aforementioned studies, is the more recent look into multilingual writings such as Indian banknotes which, according to Kasanga (2012: 4), is because of the multilingual nature of India. This confirms LL is the use of language in specific spaces (Simo Bobda 2006), which are usually public places (Bolton 2012: 31; Gorter 2006: 1; Ben-Rafael *et al.* 2006). Public places for this study would be the internal spaces of the two selected South African Universities (one campus each).

LL has also severally been termed 'semiotics landscapes', in the sense that meanings are expectedly tied to signs (Jaworski and Thurlow 2011: 2) and these meanings are supposed to be understandable to the humans who occupy that space. The aspect of socially and meaningfully shaped landscapes are also emphasised by Shohamy and Waksman (2009: 314), who express that written texts and signs are amendable and able to be reshaped and repositioned as it suits the occupiers of those spaces. This reveals the dynamicity of publicly spaced signs, in addition to the capability of the spaces to enable all sorts of mediation and competition.

### **2.2.2 Signage approaches**

Halliday and Hasan (1976: 1) state that a text is anything conversational and symbolic, which can also be written or spoken. That is, texts should be coherent, written or spoken, interpretable and meaningfully reader-immersed (Lou 2009: 43) because they deal solely with meaning transmission from authors to readers (Malinowski 2009), as texts reveal language and context reveals social relations (Hasan 1995: 186). Language and contexts can thus, not be separated, since language may be said to be a result of contexts (Pennycook 2010: 8; Heller 2007: 1).

Accordingly, texts include all means of communication, such as verbal, non-verbal, written, in and outside buildings, on the internet, as well as the physical environment (Shohamy and Waksman 2009; Waksman and Shohamy 2010). Signs found at universities or within the vicinity of universities can consequently, also be referred to as texts. Signs and texts are used interchangeably in this research.

Kallen (2009: 108) defines signage as a confined speech act that occurs at a site where signs are placed; they are deliberate attempts of invoking interactions between authors and the audiences. According to Backhaus (2007: 4), signs are categorised under two sections: semiotic signs (signs that indicate linguistic or product presence/availability) and public signs (inscribed or figurative signs that

give instruction or information). They are, therefore, inclusive of 'the spoken, perceived, articulated thoughts of people and their lived experiences' (Shohamy and Waksman 2009: 214-313), explaining why signage and meaning are also mostly transmitted via different methods. Signage approaches enable signs to be categorised as a result of their linguistic usage and arrangements. They are the top-down (executive) and the bottom-up (small enterprise owner) signs.

The top-down approach usually indicates the dominating (socially and politically) language in the society and it is generally considered more important than the other languages used in that community (Kress and Van Leeuwen 2006). Typically instituted by government/municipal or organisational bodies, any information displayed in this format is attributed to these bodies (Ben-Rafael, 2009: 49). In this case, the preferred or chosen language is written or placed above (top, left, centre) the marginalised/unpopular language, which is placed at the lower part, right or on the margins of the board, postal or pamphlet (Scollon and Scollon 2003: 120).

The bottom-up approach, on the other hand, is instituted by the public and other forms of actors, who mostly display information that depict the goods and services they offer (Ben-Rafael 2009: 49). It encourages more room for diversity, with the intent of ensuring utmost commonality in multilingual spaces (Backhaus 2006). An extract from Ben-Rafael *et al.* (2006) offers a description (Table 1) of the top-down and bottom-up signage.



**Table 1: Top-Down and Bottom-Up Signage**

<i>Category</i>	<i>Type of item</i>
Top-down	1. Public institutions: religious, governmental, municipal – cultural and educational, medical
	2. Public signs of general interest
	3. Public announcements
	4. Signs of street names
Bottom-up	1. Shop signs: e.g. clothing, food, jewellery
	2. Private business signs: offices, factories, agencies
	3. Private announcements: 'wanted' ads, sale or rentals of flats or cars

Source: Ben-Rafael *et al.* (2006)

The issues of hierarchy and variety of discourses marked by a select group of people's or group's interest and involvement are indicated in Table 1. It explains why researchers (Backhaus 2006; Ben-Rafael 2009) find it more resourceful to collect data from diverse, multilingual societies. Examples of these are evident in Heubner's (2006) study in Bangkok and Backhaus' (2006) study in Tokyo and Bogatto.

It is exciting to know that in some communities, language placement is often juxtaposed on landscapes, which may connote that languages (preferred or inferior) are used at the same level in those communities. For instance, non-Japanese languages are used in either top-down or bottom-up approaches on posters and other landscapes. The question of the reasons behind the use of non-Japanese languages in bottom-up and top-down designs have, however, respectively been defended by authors, such as Backhaus (2006), as an indication of power, as well as unity. Power, in the sense that all the used non-

Japanese languages are equal, and unity, in that there is hardly a squabble for power or superiority among those languages or their users.

This may have motivated Spolsky's (2008: 30) assertion that the determination of agency with the top-down and bottom-up approaches are yet problematic. Some publicly placed texts are positioned in different ways and styles, making it difficult and almost impossible for researchers to analyse. The fact that some countries write from the right-hand side, while others write from the left-hand side enhances this difficulty.

Szabo-Gilinger, Sloboda, Simiĉic and Vigers (2012: 265) nonetheless, argue that top-down and bottom-up signs achieve the same goals in landscapes. That is, regardless of the positioning of signs, they achieve the goal of information dissemination and linguistic reflectivity, while also revealing the issue of power dynamics, language practice and language policy in communities.

Signage approaches reveal how signs are designed based on font sizes, interpersonal dimensions (eye contact, closeness or distance of image), and the angle at which an image is viewed, which enhances where readers read from or focus on (Dagenais *et al.* 2009; Unsworth 2001). In addition, LL reveals the given and new intertextual aspects of texts (Mpendukana 2014: 475). Intertextual refers to how particular wordings or images are used or recycled across different communicative texts and how meanings evolve and assume different connotations, as messages move over time and space (Mpendukana 2014). This ensures an adequate examination of LL in terms of languages' existence, hierarchy, use and power in communities. It is interesting to see how this recycling manifests in this study's data, and how they can lead to an exploration of various societal dynamics.

Researchers, such as Coupland and Garrett (2010: 11), have expressed that these approaches tactlessly categorise LL as being in constant competition for space, regardless of what is displayed or how it is perceived or received by

people. Signage approaches are explained by Coupland and Garrett (2010: 11), to also enable the placement of signs (weakly or strongly designed) in strategic ways; so they are easily interpreted (or misinterpreted) by the audience. Additionally, some bottom-up texts designed by the public usually contain logos and emblems associated with government or private institutions. This could cause some confusion as to what types of symbols they are, and pose difficulties for analysis.

An instance of this is seen in Coupland's (2011) study, where he categorised all collected signs as top-down because they were positioned similarly; especially the supposed top-down signage. He felt the depiction of government emblems (or not) was supposed to be coordinated with the ideologies they represent, as well as influence the society in which they are placed.

Some researchers, such as Weber and Horner (2012), Vandenbroucke (2010), Kallen (2009: 273), and Heubner (2009), have also raised questions about the ability of a researcher to study linguistic landscapes without obtaining the audience's thoughts on the landscapes. Weber and Horner (2012) explain that the researcher's understanding of landscapes may not extensively reveal those of the audience's. Vandenbroucke (2010) confirms this is one of the limitations of research that focuses on LL, with this approach placing more emphases on the context of sign creation (Vandenbroucke 2010), rather than investigating Weber and Horner's (2012: 187) notion of reception.

Heubner (2009) and Kallen (2009: 273), for instance, confirm in their results that only the participants of their study could determine the positioning of signs (top-down or bottom-up) because the figurative peculiarities of the signs were hugely socially situated. This may easily lead to misinterpretations of signs and their typologies, indicating the possibility of these publicly placed signs being problematic during data collection, text categorisation and analysis.

### **2.2.3 Geosemiotics**

A sign is not independent of its placement and may not be meaningful if not read in specific settings (Backhaus 2007: 9). This is because texts are paralleled to the settings, appearance, and applications of their creation (Blommaert 2008: 12). Noteworthy also, is the situational context of the text (Kress and Van Leeuwen 2006: 220). That is, the site of landscaping is as significant as the text itself (Scollon and Scollon 2003) because of its relationship with people or other objects with which that space is shared. Hence, a singly constricted view of language alters the way it is understood (Shohamy and Waksman 2009: 318).

Backhaus (2006) notes texts that can be spatially defined are referred to as signs and include all kinds of display, for instance, posters and stickers, among others. As a result, being spatially defined indicates both the human understanding of the impact of physical and social structures or signs on how meaning is perceived, interpreted and experienced (Jaworski and Thurlow, 2011). This is the reason this study, as that of Jones (2011), explores both the physical and social structures that are in the selected universities, unlike previous studies that focused on physical aspects of sign constructions (Landry and Bourhis 1997) and/or visual representations (Ivković and Lotherington 2009; Troyer 2012).

Geosemiotics is the meaningful spatial positioning of symbols, texts, schedules and discourses in society (Scollon and Scollon 2003: 10). It is the significant commercial application of language sciences (linguistics and discourse analyses) to factual organisational issues (Ereaut 2002). Places are therefore, indicated to contribute to the content of signs, as well as its readership, meaning and design.

The geographic position of a sign enables readers to interact with it, as per the message contained in it and its placement. For instance, with regards to roads, the audience merely has a chance to steal a glance at signs placed on a freeway road, while they can conveniently read the signs placed on boards/posters on a highway or other less busy roads or streets. Such signs orientate road users, sometimes suit the road type or geography, educate, notify, and express

authority, as well as the modes authorities use in communicating information (Puzey 2009: 1).

Geographic placement of signs in public places, plays a huge role in detecting to whom some messages are more important, as well as how meaning is transferred and perceived. For instance, the selected universities are both in the Western Cape province and findings in this study may enable an investigation into how language is used, perceived and transferred in communities.

Geosemiotics can be studied using two approaches, namely: site of necessity (places where people sell basic amenities and where people pass who need these things) and sites of luxury-also termed “authorised spaces” (Scollon and Scollon 2003). For instance, the public placement of billboards of large organisations, visual promotion of official services and products, among others (Stroud and Mpendukana 2009: 363). Therefore, geosemiotics, is one way of enabling an exploration of several layers of place. When signs are spatially arranged, due examination of semiotic constructions, with the acknowledgement that space is both dialogical, somatic and ideologically dependent (Prior and Hengst 2010), is achievable.

In addition, signs are displayed to meet certain kinds of audiences. In a public space, for instance, it is easy to air views as a person pleases or as people opine (Shohamy 2006: 110) and this enables readers to understand what language is present or not. It also helps to know the available language ideologies in a community. This may be the author’s intention to express the issue of language supremacy or prowess in the community. The ways in which different design elements are combined and positioned as a single composition thus contribute towards their meanings (Kress and Van Leeuwen 2006); and these are some of the important elements of geosemiotics.

Pujolar (2007: 78) states that, in urban areas, public spaces have continuously become the representation of a community’s diverseness. This accentuates the

principle of placement which, as Scollon and Scollon (2003: 2) explain, creates more meaning through signs and symbols, as each embodies various levels of semiotic discourses. Placement also emphasises the essence of constant engagement with ethnography, context, society as well as historic factors (Jaworski and Thurlow 2011). Hence, enabling an understanding of Ben-Rafael *et al.*'s (2006: 9- 10) definition of geosemiotics, as a place where authors establish and support linguistic and cultural uniqueness via linguistic means.

Although Spolsky (2009: 31) explains that four groups of people (author, sign initiator, audiences and language controllers/managers) are involved in the processing of LL, this research only focuses on the author, audience and language controllers.

#### **2.2.4 Authorship**

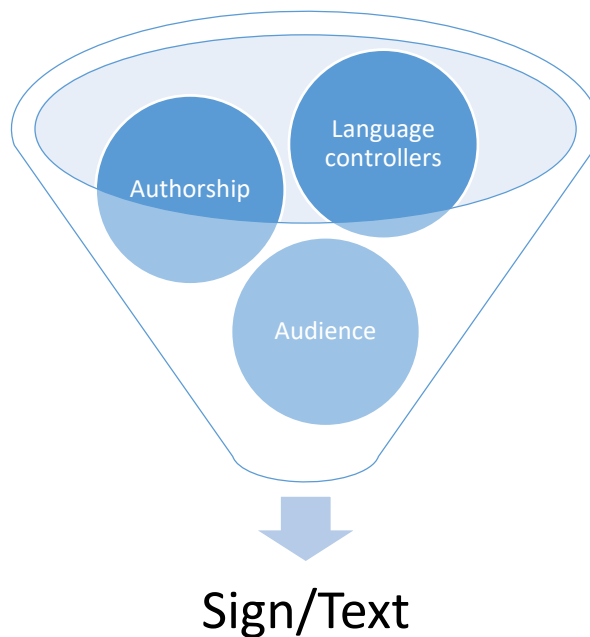
Linguistic landscapes are determined by designers, the people/person who funded or initiated the designs and the audience (Edelman and Gorter 2010). Spolsky (2009) asserts that signs are basically the outputs of these diverse groups of contributors; a result of the importance of the relationship that exists between signs, design features, the product or service being promoted, the placement and who gets to read it (the intended reader). This explains Spolsky's (2008: 30) statement that LL is the use of a public space (a unique place), which entails three active participants, namely: authors, readers (referred to as 'the audience' in this study), and controllers (usually the government) of linguistic forms and contents (Spolsky 2008: 30-33).

An author is someone who creates linguistic elements based on carefully made choices and policies (Ben-Rafael *et al.* 2006: 9; Malinowski 2009; Scollon and Scollon 2003; Backhaus 2007). Working as an agent (Spolsky 2009: 30) in the public display of signs, an author may be legal or illegal, as revealed in some studies (Kallen 2011; Messin and La Valle 2010; Pennycook 2011), where signs by illegal authors, also called 'parasitic signage' were collected. Someone who

creates texts for readers and communities by various means (graphical, written, spoken, and so on) in a bid to transfer meaning is thus referred to as an author.

Authors can then be deeply/personally absorbed in their creations or be doing it professionally, for many reasons, for instance, economic reasons. This indicates that they may either be objective or subjective, depending on the situation. Most importantly, authors are significant individuals that influence linguistic landscapes, as well as their placements in public places.

These three categories of sign influencers (authors, audience, and language controllers) have different roles to play on signs; the diagram below (Figure 1) reveals their symbiotic relationship:



**Figure 1: A graphic representation of the symbiotic relationship of sign producers and consumers**

Each of the contributors depicted (Figure 1) is expected to have a mutual understanding of the information (texts and signs) that are specifically publicly placed. There is thus a symbiotic dependence on meanings by all contributors- authors, language controllers and audience (Collins and Slembrouck 2007;

Kallen 2009: 274), with regards to the produced text. This has a major impact on the interpretation of texts/signs by the audience, as well as their reactions to the texts. That is, one of these categories of sign influencers cannot exist without the other.

The symbiotic relationship of all contributors is thus of importance to this study, as they are all intertwined and have a similar goal, which is to deliver meaning-bearing messages via the language(s) spoken in a society. It also enables one to identify the cycle of text production, examination and their possible roles in society.

Lacey (1998: 35) explains that signs expressed by means of the media are essential because they have an impact on the way the audiences of those signs perceive and comprehend them. This connotes that a study in this area makes it possible to identify the status of the currently used LL, their influences on perception and possible ways of dealing with or modifying them. In addition, the medium through which public signs communicate thoughts, views, and opinions to the audience is revealed.

Public signs are constructed by people who obviously do so based on reasons known to them or other people; signs that may also contain more embedded meanings, which may or may not be easily detected by the audience (Shohamy and Gorter 2009). Nonetheless, the author is sometimes merely partly accountable for the semantic connotation of signs, as he is an intricate individual, who is only in control of his own personal interpretation of meanings (Malinowski 2009: 108).

It follows then that linguistic choices reveal traditional versus modern aspirational meanings, as well as indicate who the intended audiences are, the power dynamics or language controllers, and the author's stance on society and other language issues, among others.



Shohamy and Waksman (2009) explain that meanings can be constructed through linguistic (meanings directly derived from languages/sentences/words/signs) and non-linguistic (diverse definite/probable derivations of meanings) channels. Shohamy and Waksman (2009) term this 'the optimal approach'. Therefore, authors (of these publicly displayed signs and symbols) implement the use of language and signs to pursue and advertise various ideologies and concepts, such as marketing/advertising (Smith and Albaum 2012), politics, and academic issues (Duchêne and Heller 2012). The linguistic words on signs are indicative of cultural and contemporary semantics, as along with the intended audience (Mpendukana 2014: 474).

An optimal approach in this study is ensured via the collection and examination of collected signs, in that both linguistic means and non-linguistic means of communication were analysed. This is also known as coding, which aids the purpose of LL mostly in multilingual spaces (Gorter 2008: 2), whereby a sign can have one or several meanings to people of similar or different cultural and linguistic standings.

More so, these signs are usually strategically positioned in public places as the author(s) desires, which emphasises the significance of texts and their spaces. Hence, when such public displays are made, it is of necessity that they speak to a target group of language users, who, of course, reside, work, or visit that environment. This is in line with Ereaut's (2002) definition of geosemiotics, being the meaningful commercial application of language sciences (linguistics and discourse analyses) to factual organisational issues.

This also explains Ben-Rafael *et al.*'s (2006: 14) definition of LL as a "sign, text or announcement" placed at a site. It illuminates the importance of the language used as indicators in public places (Rodrigue and Bourhis 1997: 23; Ben-Rafael *et al.* 2006), which usually reveals people's/authors' thoughts about their multilingual environments.

Although, Ben-Rafael *et al.* (2006 in Kotze 2010) argue that linguistic landscapes may not always reveal the presence of languages, their statuses and their acknowledgements in society. This is possibly as a result of issues of language planning and policies discussed in the latter part of this chapter.

On the other hand, Malinowski (2009: 108) asserts the term 'authorship' is yet inadequately examined, as landscapes are still seen as autonomous in societies. She defines authorship as an act that is meaningfully and communally created by people, based on societal norms, dictates and principles (Malinowski 2009: 116). It is also possible the so-called 'intended meanings' are hidden, falsified or unclear to the creators of those signs, based on the inherent history and language practices (Malinowski 2009: 124) of a community.

Backhaus explains signs may not necessarily be understandable, in as much as the language used in constructing them are appealing to readers. This indicates that authors are sometimes more disadvantaged than readers in the accurate meaning generation of publicly placed signs. Kallen and Ni Dhonnacha (2010), however, in his Dublin study of LL argues that both authors and readers have equal say and advantage/disadvantage over signs and their construction. Hence, highlighting the impact of context and society on LL.

Consequently, this provokes a submission that language practices, with regards to sign usages, symbolise diverse opinions on language positioning in any environment (Backhaus 2005: 32). Based on this premise, this present study is guided to identify the intended meanings, diverse meanings, transferred meanings, as well as subjective connotations, of a sign.

### **2.2.5 Audience**

Also known as 'the consumers', 'readers' (Spolsky and Cooper 1991), 'addressees' or 'recipients' (Kallen 2009), an audience is a group of people that reads, understands and reacts to signs. The audience is assumed to be competent in the use of their language (Backhaus 2007), which Spolsky and

Cooper (1991) explain is significant to the audience, personally and socially. For instance, Collins and Slembrouck's (2007: 335) study revealed that sign readers, when asked to read signs, did so in relation to their capabilities, the author, and the community in which the signs are placed.

The knowledge and competent use of a language thus influences the reading and interpretation of that language and its signs, especially with regards to multilingual contexts (Shohamy and Gorter 2009: 3). This is because bias, pride and attitudes usually come to play when the audience and the government reach a point whereby decisions are to be made on language choice.

Readership (Coulmas 2009), as well as authorship, are thus essential in issues relating to LL. These participants have a huge impact on language choice, language contact, cultural overtones, and so on. The audience in this study is the researcher, who went to the campuses to, via photographic means, capture the linguistic and non-linguistic representations placed in their public places.

#### **2.2.6 Language choice and use**

LL indicates language presence, choice, usage per region and the reasons for usage (Barni and Bagna 2009: 129). The chosen and used languages in public spaces thus connote the significance of that language in the region. We can then state that language use on landscapes implies an acknowledgement that such a language is spoken or exists, in the community in which it is used.

By implication, available, but unused languages may not be duly recognised by either the government, community members, or visitors. This is why it was important that the researcher initially identified the official languages of SA, as well as the prominent languages in the Western Cape province, where the selected universities are situated (details of language distributions are in the latter part of this chapter). This ensured the exploration of the present and practiced languages in the community, and in the universities.

### **2.2.7 Language contact**

Linguistic landscape helps to explore the impact of language contact, as in Heubner's (2006) study, where he examined language used in the landscapes of some Chinese neighbourhoods and discovered a gradual shift from Chinese to English, a promising development of Thai and its dependence on English. This was a case of a progressive overview of language contact and change via the LL of those communities.

Similarly, Barni's (2008: 218-239) study on the impact of immigrants' languages and contact with indigenous languages as well as on the LL of Italy, reveals that language and the environment contribute positively to the development and importance of languages.

### **2.2.8 Cultural overtones**

Language is used as a tool of advertisement and awareness, as well as for enlightenment, with regards to culture and identity (Kelly-Holmes 2010). Linguistic landscapes are places where thoughts guide language usage. That is, languages, when placed in places or on things, serve as iconic practices with inherent uniqueness and signification (Shankar and Cavanaugh 2012: 356) of meaning or actions.

According to Dagenais *et al.* (2009: 254), language serves two functions, symbolic and informative. The kind of function is mostly dependent on the nature of the conveyed message and the type of language being used in public spaces (Kotze 2010: 28). The symbolic functions of LL thus comprise due semantic interpretation of cultural relationship, uniqueness, linguistic prestige, and power dynamics (Dagenais *et al.* 2009: 254), while the informational function does the sole job of creating awareness and informing the audience about some phenomenon.

Kotze (2010) terms this the most fundamental purpose of LL because the audience is better informed of the sign and existing language borders.

Landscapes serve a core function of giving information about language attributes, spatial and linguistic boundaries of communities, as well as the medium of communication in those communities (Tarkington 2009: 124).

This indicates the possibility of a personal touch to every sign produced and displayed in public spaces. Coupland (2011: 97) terms this 'ideologically mediation'. In other words, cultures and languages are mostly intertwined and one may not function without the other.

### **2.2.9 Historical significance of linguistic landscaping**

Historically, languages are lost after three generations (Baker 2011) and so are the attitudes and identities attached to them. Studying the linguistic landscape of a place helps to determine the historical patterns of languages in a community (Papen 2012). Blommaert (2013) and Ramamoorthy (2002: 118) explain that LL enables an acknowledgement of the history, presence, and roles of languages.

Language users have thus, for the fear of language extinction, created ways of preserving their languages. For instance, some languages are carved on tombstones by community members (Doris, Neophytu and Kellaheer 2005: 42) and certain words engraved in order to prevent the languages' loss or extinction (Aronin and Ó Laoire 2012: 229), even when the users are long gone.

Another case is that of the city of Jerusalem, where some signs are written in Hebrew, Arabic and English (Ben-Rafael *et al.* 2006) on the same board, postal or pamphlet. This agrees with Backhaus' (2007: 90-107) and Reh's (2004: 517) assertion that signs can be multilingual (contain many languages) or monolingual (contain only one language).

An example is this study's selected universities, which are multilingual. In communities/institutions where many languages are represented on publicly displayed signs, it may be a conscious effort by language users to preserve their

languages for future generations and make them achieve equal status with so-called “global languages”.

Similarly, names of places are being identified as linguistic landscapes because of the close relationship names have with communities (Kotze 2010: 30). An instance is that of communities that have suffered several forms of oppression, genocide, colonialism, and so forth. Members of such communities may decide to keep the names of streets and roads, in remembrance and acknowledgement of the historical events that took place in the community. Most African countries, such as Rwanda, Nigeria and SA (among others), are typical examples of places with landscapes that have deep and memorable reference to past events, the heroes these produced and their achievements.

#### **2.2.10 Linguistic change**

Research and results in certain communities have contributed immensely to language views and usages. A study by Backhaus (2005a) is an example, where he explored the linguistic landscape of Tokyo in his doctoral thesis and discovered the perceptibility and changeability of languages used on the linguistic landscapes, in comparison with the framework of Japan’s language uniformity.

After some years, in some studies (for instance, Stroud 2006) on multilingualism, it was discovered that there is presently a growing yearn for multilingualism (Backhaus 2007) and language multiplicity in monolingual Tokyo (Backhaus 2008). This reveals the dynamicity of linguistic landscapes in communities, once they are deemed renewable or adjustable by community members and more importantly, the government.

Pavlenko’s (2010: 133) study of the Kyiv landscape, Ukraine, revealed language change in the country since the 19<sup>th</sup> century, where Russian eventually survived extinction after an age-long struggle with Ukrainian and English. The Ukrainian government has, since, been faced with countless failures in their bid to make Ukrainian an official language, as Russian retains its dominant position as the

most spoken language in Kyiv. This language change is, however, not devoid of the change of political regimes in the country over the years; all reflecting the top-down signage typologies.

Another country that has experienced various changes in LL since 1990 is China (Papen 2012; Leeman and Modan 2009). LL thus emphasises the inherent beauty of languages and their significance to language users and the development of society.

Likewise, researching South African LL over the years has yielded immense results (du Plessis 2010; Kotze and du Plessis 2010). One such result is language change, with regards to English and Afrikaans, due to the 1994 regime change. This change has influenced the linguistic landscapes all over the country, as well as socio-political concerns (Coupland 2011; Pennycook 2011), migration (Barni and Bagna 2010), and international acknowledgement (Martinez-Roldan 2004) of more than two South African languages.

#### **2.2.11 Political change**

A change of political era has also been found to have an impact on the nature of languages and signs. Dimitra (2013: 239), for instance, asserts that 'license plates' in Cyprus were frequently changed, using either Greek or Roman letters as eras changed in ancient times. This is possibly because these languages took preference due to the expectation of the kinds of readership they appealed to or attracted (Backhaus 2007: 58; Huston 2015). The change of language used on linguistic landscapes in this case, also indicates the influence of power and politics in terms of what languages are used, recognised, accepted and how they are placed in society.

In addition to these, it may also be a way of, on the one hand, ensuring community members see, are curious, learn and adapt to the 'accepted' language; which may, on the other hand, lead to their own languages becoming extinct. A possible instance of this scenario would be the Khoisan speaking people of SA (Barnard

1988: 29), whose numbers are gradually decreasing, while next to nothing is heard of the encouraged use, national recognition, or development of that language. With *Seroa*, *Korana* and *Xam* Khoisan languages already extinct, there are only a few speakers of the remaining 'struggling' dialects, such as *Ng'uki* with 12 speakers, *Xiri* (a marginal language), 87 speakers, among others (Bradfield 2011).

As of 2006, a total of 50 900 speakers use the *Nama* dialect of the Khoisan language in SA. This indicates there are less than 100 000 speakers of the language in SA at present; with none being nationally recognised. In this way, languages and dialects can be lost due to an unavailability of users (Phillips 2016) and the lack of due acknowledgement of its users or/and existence.

#### **2.2.12 Power dynamics**

Discourses of 'pride and conflict' relate intricately (Duchêne and Heller 2012: 3) and affect language use in public places. In relation to this study's context (South African), the discourses of pride and conflict could very much focus on the historical impact of the preference of certain languages over others, such that there was an issue of dominance and resilience from the speakers of the 'other languages'. LL can then be said to be a powerful display of language strength (Papen 2012).

An instance is that of France. Linguistic landscapes in France are determined by specifications from the law, which creates some restraints on the signs placed in public places (Blackwood 2009). That is, only the signs accepted by the government may be publicly used. When a language is more frequently used over and above other languages in the linguistic landscapes of a community, it depicts linguistic dominance over other unused languages (Kotze 2010: 27). Hence, languages with greater acknowledgements are mostly used in linguistic landscapes; after which the less acknowledged ones are minimally used (Edelman 2010).



Similarly, the 1994 change of political regime in SA made it crucial that adequate international relationships are formed in the bid to build the South African economy. Consequently, language choice and usage became one of the saving options. More languages (South African and non-South African languages) are currently used in the country based on migration and tourism, among others.

Moreover, in the bid to ensure SA rises to the pinnacle of power (Coupland 2011; Edelman 2014), all languages within the confines of the nation are argued as being equally important. Consequently, one is required to think about the contextualisation of ideologies in landscapes as either being dominant or dominated, or examine the holistic process of its construction (Coupland 2011; Edelman 2014).

Lanza and Woldemariam (2009) look at language ideologies based on Landry and Bourhis' (1997: 23) notion of "the visibility and salience of languages on public and commercial signs in a given territory or region". What is interesting here, is the different ideologies people hold based on language policies, as well as where they place themselves in a multilingual situation and policy, through their linguistic landscape contributions (Abongdia 2013; Lanza and Woldemariam 2009).

With regards to the above observation, Shohamy (2006: 110) argues that the public space can be a good setting for ideological battles. She explains the presence (or absence) of intentionally placed (or not) languages in public spaces communicates a message that largely impacts on how or if language policy is indeed practiced and vice versa. In view of her argument, one may opine that all the views/perspectives above help to contribute to an understanding of language ideologies within a diverse environment.

The environment, authors and audiences play a huge role in LL because of how they interact with one another during data collection and analysis, hence emphasising the importance of context in landscaping. Stroud and Mpendukana

(2009: 364) studied LL and its interaction with the context in which it is used, citing an example of a Cadbury billboard used to advertise a product in their research. They explain the advertisement can transmit the same meaning as Cadbury products would have, if the same object were used; which places both forms of advertisement at an equal level, locally and globally.

#### **2.2.13 Economic reasons**

Languages have become economic weapons of revival in the hands of 'the powers that be' in a bid to retain seats in the position of language and management (Pujolar 2007: 81). Languages, are however, considered usable and consumable only when they can offer something tangible (material, cultural and symbolic) to the people of the society (de Gruyter, Stroud and Wee 2007: 253), as well as language users. As a result, the choice of 'consumability' creates and solidifies a sense of prestige, identity and belonging in communities (Benwell and Stokoe 2006: 167), along with an economic source for local and national governments.

Studies on the usage of language in the commercialisation of products and concepts, such as that of Papen (2012: 56), have been judiciously employed in Germany in a mono-directional way, which reveals the vast use of language for economic purposes in countries. With regards to the present study, the commercialisation of language may be found to be a significant factor of language planning, policy and use at the selected universities. This is as a result of the nature of prestige, identity and power status, which well-used languages acquire over time; as well as its effect on other, under- represented languages.

#### **2.2.14 Language shift**

Language shift and LL are two interesting themes that cannot be ignored in sociolinguistics. When languages become redundant, lack development, are subordinated, or are oppressive (as in the case of isiZulu, isiXhosa and Afrikaans/English), the users of such languages sometimes opt for another form

of communication comprising the reverse of all these stated defects and which they can be proud of.

On this note, Dyers (2008) confirms a developing linguistic shift in SA. This is based on the fact that languages, over time, are overthrown or dominated by new languages picked up by community members. Sometimes, this is also evident in the language choice of landscapes. An instance is the drastic transformation in the linguistic landscape of some neighbourhoods in Cape Town, SA since 1994 (Deumert and Mabandla 2006). A reason for the shift has been suggested as the influx of western principles, knowledge, and languages in the country.

Murray (2008: 145) confirms that, credibly, westernisation and glamour have been recorded in South African landscapes since the end of apartheid in 1994. A noticeable shift has gradually occurred from the language(s) that might have been prominent in the apartheid era, to other languages that had lesser levels of acceptance and acknowledgement until 1994, when SA became a democratic nation. There may also be obvious differences between the current and previously used linguistic landscapes in the nation.

#### **2.2.15 Language dominance**

Pavlenko (2011: 333) opines that linguistic landscapes, while reflecting language shift, also reveals a political influence on language use and change. That is, use of a dominant language is normally a result of power dynamics and the ideology of current policy makers. Dominance is of continuous interest in the study of language and linguistic landscapes, as some languages have been identified as more dominant or inferior than others. An instance is the spread and use of English in landscapes; a major concern to researchers such as Phillipson (2003), emphasising the issues of power and language inequality in bilingual and multilingual settings (Phillipson 2003).

Various studies report English is widely and consistently used in Tokyo and Bangkok (Heubner 2006), as well as in Donostia-San Sebastián, in the Basque,

Spain, and Ljouwert-Leeuwarden in the Netherlands (Cenoz and Gorter 2006). The findings of these studies indicate English as dominant in such communities; while other existing languages may be used partially or grudgingly by language users at home and in other informal settings.

On this note, researchers (for instance, Heyd 2014: 489) claim that LL deals mainly with English texts and famous terms/slogans. This is also arguable. Reactions to the excessive use of English are however, controversial, as seen in Papen's (2012: 56) example of Germany's use of English in a mono-directional way. Other matters, such as spellings are also considered when dealing with signs used for certain purposes. All depend on diverse types of audiences' expectations and the level to which they comprehend the idea being expressed in texts.

Similarly, Weber and Horner (2012) in their study of the LL of a university in SA found that the English language is mostly used on the university's premises (and other formal settings), even though most of the students are not first language speakers of English. This connotes that English is the most noticeable language at the university, which Ricento (2006) terms as 'common-sense' placement.

This ideology reflects that linguistic and discursive awareness are constructed in the interest of a specific group of language users (Kroskrity 2000: 8) who, in this instance, are the first language users of English; while the 'others' are disadvantaged. This may be non-compliant with the language policy of the university or the nation's constitution/language policy, for that matter.

Torkington (2009) also clarifies the aspect of language dominance in her study, where English was found to dominate Portuguese, which she ascribed as being a deliberate commercial move by certain sectors. Another instance is the dominance of Latvian over Russian, which is likewise being gradually subverted by English, also termed the 'chic' language (Marten 2010). In such instances, languages are used for different purposes: formal and informal, and can impact

the communicative values (Muth 2014 of these languages and act as a weapon of segregation in society.

Some instances of this type of situation could include issues of gender/sexuality, religion and political positions, which are mostly publicly declared with the use of linguistic resources. Brian (2013: 11) defines gender as the informally created roles, behaviours, actions and qualities ascribed as the appropriate norms for men and women. For instance, males are classified as boys or men, who should generally be manly or have a macho physique (Devor 2009: 13) and assertive, with females classified as girls or women, who should generally be fragile, pretty and gentle (these notions are currently being combatted).

Sexual orientation is ones' sense of uniqueness, with regard to sexuality in a society that inhabits diverse sexual distinctiveness (Weisgram and Bigler 2007: 266). It is a form of passionate or sexual fascination towards someone: opposite sex or gender (heterosexual), same sex (homosexual), both sexes (bisexual) and not being attracted to anyone (asexual) (Reiter 1989: 139).

Causative factors of these differences are usually as a result of genes, hormones and other forms of societal motivations. Nittle (2012: 5) explains that anything other than heterosexuality is not naturally considered normal. Koblitz (2005: 110) claims conventional views on gender usually develop into universally accepted notions that exert influence over the people living in a community. This encourages stigma and stereotyping (American Psychological Association 2006: 25) in societies.

According to Brian (2013: 11), stereotyping is any publicly known or acquired belief about a group of people, which includes a clustered perception of diverse aspects of their lives, such as cultures, history, capabilities, and occupation, among others. Gender stereotyping is a one-dimensional simplification of people's capabilities, performance and roles according to their gender grouping (Chatard, Guimond and Selimbegovic 2007: 1024; Yasemin 2008).

It is a worldwide phenomenon that has, for years, been entrenched in the globe. This has also found its way into diverse spheres of life, including higher educational systems whose core from inception was the creation of gender equality (Bailey 2003: 104).

Studies, including that of King (2014: 19); Ansari and Babali (2003), reveal the presence of diverse sexuality among South African learners. Brian (2013: 12) states that, instead of society influencing people's gender/sexual status, an individual should really be allowed to determine their own sexuality. Tuwor and Sassou (2008: 365) argue that schools have to be gender-sensitive and empowering for gender equality to take place. They explain there has to be a balance of interests for each gender, in an enabling environment, where they are well represented. This should be achieved without placing an injurious scrutiny on learners' sexuality (Elkins and King 2006: 13).

A result of action taken by the Southern Africa Development Council (SADC) in eradicating stereotypes associated with gender, was the endorsement of gender equality in education (UNICEF 2013: 30), as well as the national region. The South African government has, in addition, for a long time now been in a persistent struggle to eradicate gender stereotyping in education, with various policies focused on addressing this level of stereotype passed soon after 1994 (Chisholm and September 2005: 24).

With regard to the LGBTI (Lesbian, Gay, Bisexual, Transsexual, intersexual) community, however, the situation is more complex for SA (Kings 2014: 67). The apartheid government was unaccepting of LGBTI communities. Such communities were placed under the Sodomy acts and it was a 7-year jailable offence if found guilty (George 2014: 34). The end of the apartheid government also ushered in the end of the common laws act that bound the LGBTI communities, as the constitution banned any sexuality-related discrimination (in Section 9[3]) (Kings 2014: 67).

Prinsloo (2011) suggests practicality should be evident in language planning and language policies, in such a way that what is advocated (language equality) is indeed practiced by all and sundry. Cross (2004: 389) also stresses the policy of social equity should be more pronounced than it is now. This is why studies that examine language policy and social equity are important; detected inequalities are worked on and all languages eventually gain equal status, based on the findings of such studies. The issue of language dominance is, therefore, of significance in this study and is explored via the identification of some gaps in language use and practice at the selected universities.

#### **2.2.16 Power dynamics versus space**

Lefebvre (2009: 212) explains that social and political spaces are genuine and effective; the maintenance of power and dominance bind them. In other words, languages used in public places are hugely influenced and preserved (or not) by certain levels of power dynamics.

On this note, Cenoz and Gorter (2006) opine that, with regards to minority languages, LL reflects the existence and positioning of language in society. This is also termed “late capitalism” by Duchêne and Heller (2012), which Da Silva and Heller (2009) posit has made language more of an economic symbolism than linguistic. The question as to what position is occupied by which language thus arises. An answer to this may reveal how LL points to or indexes linguistic influence and social value, such as how languages and their positioning relate to power attribution.

### **2.3 LANGUAGE POLICY/PLANNING**

LL is attributed to Landry and Bourhis (1997: 24) because, among other things, they were among the first to identify the relationship between linguistic landscape and language policy. They noticed that language policy is not complete without the notion of linguistic landscape, which according to Milani (2014: 3) and Shohamy (2006), places emphasis on ethnic and national identity.

Applied linguistics research has further highlighted that language policy has a huge impact on sociolinguistics. Language policy has thus been variously addressed by studies in LL, as it is fully mirrored in research related to the public use of languages (Dal Negro 2009: 206). This is because LL helps to give a vivid understanding of language policy (Puzey 2012: 141).

Language policy applies to the use of language in different phases of life, for instance, schools, homes, and religious groups, in terms of spelling and grammar, as well as the pronunciation of words (Spolsky 2008: 40). It is emphatically expressed through the language practices of schools, public places, nations, and government offices (Shohamy 2006: 140). The aim is to ensure indigenous languages are given an empowered status, preserved and promoted in the country.

In this way, these languages are integrated in the curriculum and students made to study or use them as languages of instruction in certain modules. Some educational materials, in this case, are also translated into those selected languages. Hence, language policy can either be a law of linguistic elevation or demotion.

In addition, Shohamy (2006: 56) states that the language policy of a community helps in understanding the use of language in it. The LL of a place, therefore, reveals the level of acceptability and significance of used languages over unused ones in that place (Shohamy 2006: 101). Language policy, as a result, largely influences the languages used in public places, dependent on specific domains (Cenoz and Gorter 2009: 56). This is because linguistic landscapes are mostly controlled by available rules and regulations subject to the language policy of a place (Spolsky 2009: 65).

Consequently, changes (if any) are usually caused by language shifts and political status of a country, which are generally linked to language dominance



and popularity, as well as the languages of the people in the seats of power and the languages they approve of (Pavlenko 2011: 334).

Both LL and language policy can be said to be predominantly interconnected. An example is the case of Israel, where signs are written in mixed Jewish in some areas, while Hebrew and Arabic are used in Arab areas (Spolsky 2008: 1) at the advent of new language policies. This possibly provides new results for studies of LL in these areas, as there will be notable differences between past and current research on LL in those communities. The impact of language policies on LL in communities is also emphasised by Kallen (2009: 274), who could make this assertion because of the findings of her study as to how Ireland's language policy interferes with their LL; indicating LL as a direct reflection of the country's language policy.

Language(s) absence and presence also have a strong impact on a community's language policy (Shohamy 2006: 110) and in some cases, the appearance of LL in the community (Blackwood and Tufi 2012: 109). An instance of this was seen in Gorter and Cenoz's (2006) study, which Gorter, Aiestaran and Cenoz (2012) later found to have influenced the landscaping of Donostia-San Sebastián in the Basque, Spain, in 2012. The findings of that 2006 study made policy makers realise Spanish was more used than other languages in the LL of Donostia-San Sebastián. Hence, new policies were implemented that led to the use of Basque (a minority language), giving the 'minority' language a position of authority/recognition in the country as well (Gorter *et al.* 2012: 159).

The issue of positioning of texts in landscapes is paramount in ascertaining the language policy of a community. Language policy sees to the positioning (top-down and bottom-up approaches) of signs in public places. Puzey (2012: 141) explains the top-down signage usually indicates power dynamics and the bottom-up signage indicates public reception and enactment of a language.

Linguistic differences of the language used in the top-down and bottom-up signage reveal more insight on the state of language policy (Shohamy 2006: 123) employed in a community. This indicates the importance of accurate distinctions between both approaches because signs generally have different actors and are made for different audiences (Ben-Rafael 2009: 49). Text positioning is, hence, of great value in detecting power dynamics in communities.

An imbalance of language policy and language practice can also be detected from landscapes in Africa (Abongdia 2013; Kamwangamalu 2000; Brumfit 2006) despite the creation of remarkable language policies. They explain that languages are still not treated equally. In his research on Welsh LL, Coupland (2011: 79) concurs when observing more hopeful but dogmatic ideologies on bilingualism than of actual language practice in many countries. This may point to the deliberate inability of language controllers in some regions to regulate linguistic power in their communities.

Nonetheless, language controllers can also encounter difficulties in creating this balance, as seen in Brown's (2012) study of bilingualism and LL in South-Eastern Estonia. Brown (2012: 284) revealed that, of the two main languages (Estonian and Voro-minority) spoken in the region, Estonian outshines the other despite the government's efforts to promote Voro in the region for over two decades. Estonian is still mostly used in the public spaces (Brown 2012: 294). A constant struggle is thus indicated between or with one or more of these contributors of LL.

An instance of this case of power imbalance, is that of Jerusalem where Arabic is usually placed in the upper position (Ben-Rafael *et al.* 2006: 123), with other languages in the country as the bottom-up signage. Another instant was revealed through Hornsby and Vigers' (2012: 60) data, collected on Scottish LL, which showed that English texts are usually written in white and above Gaelic texts, which are written in orange; speakers (when interviewed) complained this makes the texts (written in their own languages) less visible. However, only a few studies

have focused on this area of colour differences, though it speaks volumes in LL and power relations in multilingual settings.

Still on the inconsistency of LL, with regards to language policy, Hornsby and Vigers (2012: 66) state that, in their findings, font sizes are also sometimes different on the same poster or pamphlet. Backhaus (2007) explains that font sizes of signs are used to indicate language preference, inferiority and dominance; depending on how small, big, or bold it is written. This is possibly an intended effort by the author(s) or language controller(s) to specify which language gains more prominence over the other, through the texts/signs placed in that community. Issues of this nature are usually of great concern to language speakers, especially those in Hornsby and Viger's (2012: 66) study.

Such concerns oftentimes affect the attitudes of these language users, while also revealing existing loopholes in language positioning (Aiestaran, Cenoz and Gorter 2010: 219) and issues of equality. Kotze (2010) confirms that when certain languages are more privileged than others because they are the languages of those in power, messages of linguistic superiority and inferiority are transmitted. Such instances can lead the marginalised sector to become rebellious and use their own languages on their roads, shops and organisations.

Examining this type of situation requires continuous research and scrutiny, in order to make headway with language situations in communities. Based on these findings, it is safe to say an issue of spatial positioning exists, which impacts language equality and language policy (Hornsby and Vigers 2012: 66) for that matter. This confirms Beukes' (2004) assertion that the implementation of policies expected to promote language equality has not yet been attained.

A similar finding was noted in Coupland's (2010: 85) study on Welsh and English, where he suggests the concept of 'parallel bilingualism', which ensures language equality is attained. He explains parallel bilingualism can be of effect, especially

in public places (Coupland 2011: 22), as people of different linguistic heritage can easily find pride in knowing their language is acknowledged.

This is due to positioning (left, right, top, bottom) easily and widely interpreted as privilege, disadvantage, subordination, and prioritisation (Coupland 2011: 89), along with importance, and inferiority, or superiority of a language over another. Hence, deliberate linguistic choices are made based on different contexts (Shohamy 2006: 55), by authors, power influences, among others.

In academic settings, where the medium of instruction is mostly influenced by already made choices (the government's) students are expected to adhere to, this is no different. Such a language is then given power in that setting and situation (Shohamy 2006: 94-95), as it is structured by the author or government/language controllers that oversee public signs (Spolsky 2009: 28) and its procedures.

The main purpose of language policy is to ensure language practice; should this not materialise, it becomes just another statement made by the government. Policy implementation therefore, requires and compels the use of all official languages in all province of the country (Kotze 2010). This policy was employed in Quebec, where their language policy compelled all language controllers/government and authors to position French more highly than the other languages spoken in that community (Scollon and Scollon 2003).

On that note, it may be said that language policies regarding language use are not strictly adhered to (Shohamy 2006: 51), with top-down and bottom-up signs vigorously debated. Language users (especially minority languages) most often disagree with the privileged positioning of other languages over their own languages. The public also sometimes has a way of pushing up their linguistic ideologies (bottom-up signs) over that of the government's or policy makers' (top-down signs).

Some examples of this may be seen on roadsides, where minority languages are used (by business owners that are also community members) instead of the languages acknowledged as prominent in the community. This explains Pavlenko's (2009) assertion that LL is essential in the study of language, as it aids in understanding how languages conflict, as well as people's reactions to language usage. However, people's reactions to this have not, in effect, been determined to have created the desired changes they clamour for.

It is hoped the present study may explore, detect and analyse some of these discrepancies in the language use, practice and policy of the universities, via their publicly displayed signs.

## **2.4 LINGUISTIC LANDSCAPING IN AFRICA**

Language is a social event that, sometimes, politically bridges the gap between the world and language situations (Pennycook 2010); in such a way that, while being locally explored, they are major global tools. The focus here is distinctly on the Western and African angles; where the former has an extreme impact on language choice in society. The result is research into power dynamics, identity and societal structures (Blommaert 2013).

Africa is a multilingual continent of about 2 000 languages-one third of the world's languages (Maho 2004: 290). As a result, approximately 90 percent of the world population learn the same language (UNESCO 1996: 3). Crucial to note is that only a few studies have focused on the African LL, such as Rosendal (2009: 21), who studied Rwanda's 1994 genocide. He investigated the impact of change in Rwanda's language policy from Rwanda and French to Rwanda, French and English and discovered an inconsistency with the language policy, usage as well as the knowledge of the French and English languages, by citizens of the country. The policy eventually changed to accommodate English, after the genocide that claimed millions of lives in 1994.

Another instance is that of the Tigray region of Ethiopia, which focuses on endorsing national ideologies. A study of Mekele city revealed that some languages (English, Tigrinya and Amharic) are more expressed on landscapes, to the detriment of the indigenous languages (Lanza and Woldemariam 2009). These are only a few cases of LL and issues surrounding it in the mentioned African countries. Being the case study of this research, SA was primarily focused on.

#### **2.4.1 Linguistic landscaping in South Africa**

SA is another African country with limited research in LL. The country's LL regulations mostly refer to the constitutional ideology of language dignity, equality, management, and differences (Du Plessis 2007). Constant language studies, in a nation such as South Africa, are to the holistic evaluation, appreciation, acknowledgement, and development, along with the preservation of languages, history, societies, cultures and humanity.

Du Plessis (2007: 553) also confirms only a few studies have been conducted on LL in SA. This possibly prevents the uniqueness of SA's diversity, multilingualism, and language policy from being productively explored (Van Niekerk and Marais 2008). Backing Abongdia's (2013) claim of the existence of a disparity between language practice and policy, especially with a look at available landscapes, is Van Niekerk and Marais' (2008) submission in their study of the LL of Philippolis, in the province of the Free State. Van Niekerk and Marais (2008: 371) observed that people who reside in small towns rely solely on social grants and there is a considerably long distance between small towns and urban areas.

This may affect the LL of such a community, due to the availability of little or no business or government involvement and schools in those towns. If any, the signs may have been positioned by the government or a few enlightened people in the community, to advocate their own ideals and thought patterns, via the only linguistic system(s) known to and endorsed by them. This, Van Niekerk and Marais (2008) state, also privileges more languages than others.

Alexander (2002) and Kaschula (2004) explain the faults that have been noted in language practices are as a result of the lack of implementation of language policy. Cross *et al.* (1999: 7) accordingly argue social integration may not be achievable in South African institutions, should more focus be placed on adverse cultural engineering, rather than outright transformation; as current policies are dependent on ideology (Sloboda 2009), the development of states (Lanza and Woldemariam 2009), historical features (Brown 2007) and cultural stances.

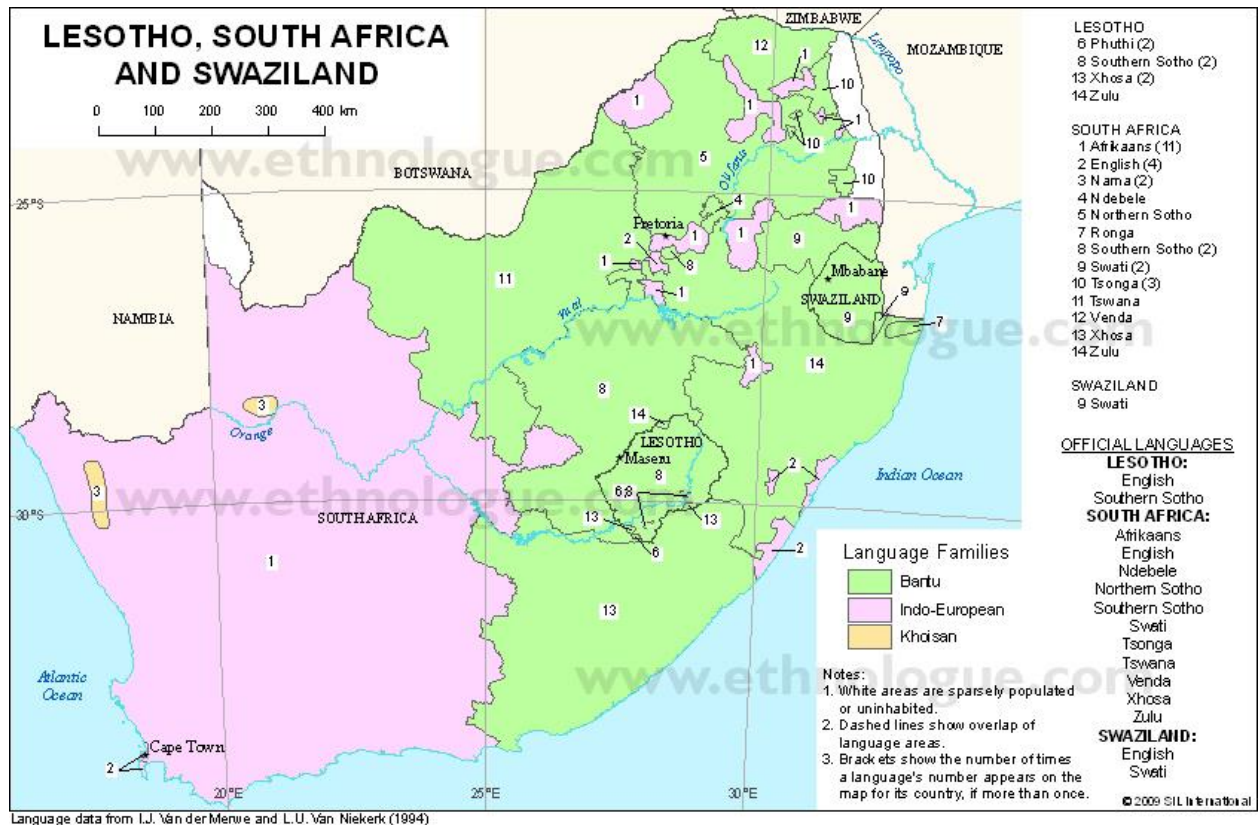
On this note, Du Plessis (2011) adds that, even though LL is like language perceptibility, there has been no correlation between the language policy propagated before and after 1994. Du Plessis (2011) explains that, as of now, the South African language policy remains ambiguous, especially with regards to the province of the Free State, lamenting the lack of evidence of a clear-cut policy and practice, since 1994, in the province. This is merely one of 11 provinces in SA.

As a result of findings such as these, Kaschula (2004) and Boudreau (2005: 337, in Ngcobo 2009) conclude the government is to blame, as it seems only one language is being promoted out of several other 'supposed' official languages. In addition, Mesthrie (2006) notes that, despite the South African government's proposal of the promotion of all indigenous language, there are no actual guidelines as to how these proposed policies can be practiced. Hence, leading to the policy's theoretical failure, along with government/language controllers having been accused of selectively promoting choice languages (Boudreau 2005: 337, in Ngcobo 2009), to the detriment of other indigenous languages.

While the government is blamed for the policy failure, citizens are also accused of not using and promoting their indigenous languages as they should. For instance, when a language is deemed unsuitable for certain communicative purposes, that automatically affects its growth or sustainability (Boudreau 2005: 337 in Ngcobo 2009: 6).

## 2.4.2 A Sociolinguistic Sketch of South Africa

SA, a country situated in the southern region of Africa with three capitals: Cape Town (Western Cape), Bloemfontein (Free State) and Pretoria (Gauteng) (Brand SA 2002).



**Figure 2:** Ethnologue: Languages of the World (Lewis 2009)

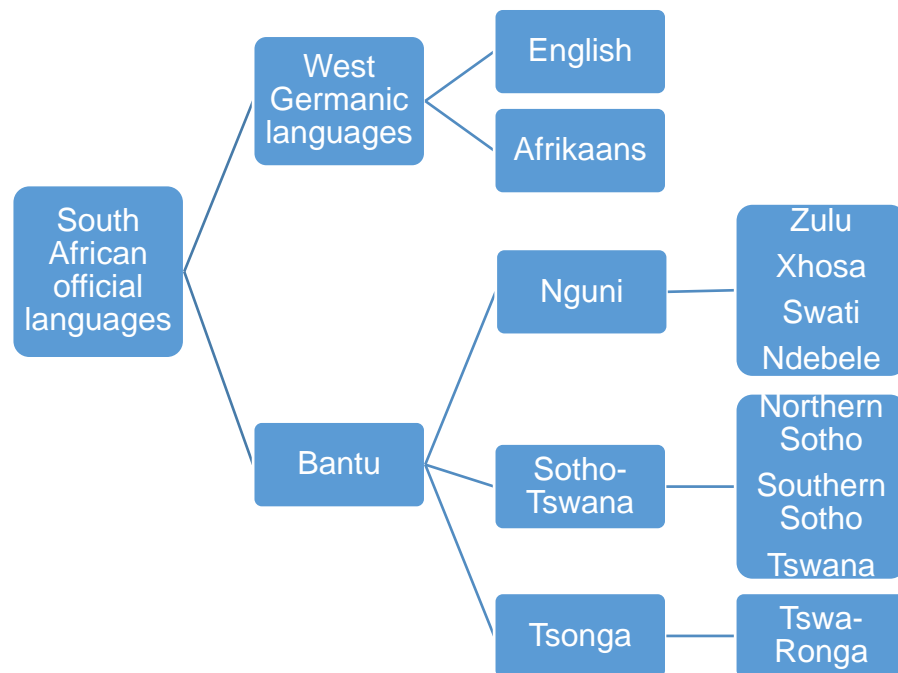
The sociolinguistic distribution of languages in SA is highlighted by Lewis (2009) in the above Ethnologue (Figure 2), while indigenous South African languages are also indicated, along with the interference of some languages of Lesotho (English and Southern Sotho) and Swaziland (English and Swati). This may have been as a result of the migration of the speakers of the languages from these surrounding countries into SA several decades ago.

The South African constitution accommodates eleven official languages, namely: *Afrikaans, English, Ndebele, Northern Sotho, Sotho, Swazi, Tsonga, Tswana,*



*Venda, Xhosa and Zulu*, with English being the most dominant (Dyers 2008). Afrikaans is also prominent in some regions. This aspect of linguistic diversity and prominence is possibly the reason there are formulations of language policies in communities as well as their constant amendments and transformations.

### 2.4.3 South Africa's Official Languages



**Figure 3: Linguistic Categorisation of South African languages**

Figure 3 above illustrates the official languages spoken in SA. Only a few South Africans do not use any of these languages as a first language (Census 2011a: 23), although some can learn and speak other non-South African languages. One of these is Dutch which, alongside English, was an official language in 1910 and was later replaced with Afrikaans in 1984, as a result of their similarities (The Official Languages of the Union Act 1925).

This determined English and Afrikaans as the main official SA languages from 1984-1994 (Documents - Constitution - Republic of SA Constitution Act 110 of 1983). English was thereafter promoted as the national language by the ANC. This, however, does not connote that Afrikaans was inferior. English and

Afrikaans are spoken by 9.6 percent and 13.5 percent (Census 2011a: 23) of the South African population, respectively (Table 2 below), alongside other official languages, with their corresponding percentage of speakers (as at 2011).

**Table 2: South Africa's language population**

<b>Language Population and Percentages</b>			
Language	2011	2001	Change (pp)
isiZulu	22.7%	28.8%	-1.1
isiXhosa	16.0%	17.6%	-1.6
Afrikaans	13.5%	13.3%	+0.2
English	9.6%	8.2%	+1.4
Northern Sotho	9.1%	9.4%	-0.3
Tswana	8.0%	8.2%	-0.2
Sesotho	7.6%	7.9%	-0.3
Tsonga	4.5%	4.4%	+0.1
Swazi	2.5%	2.7%	-0.2
Venda	2.4%	2.3%	+0.1
Ndebele	2.1%	1.6%	+0.5
Sign Language	0.5%	-	-
Other Languages	1.6%	0.5%	+1.1
<b>Total</b>	<b>100.0%</b>	<b>100.0%</b>	

Source: Census (2011a: 23)

While English (9.6 percent) is the fourth most spoken language in SA, isiZulu takes the lead (22.7 percent), followed by isiXhosa (16.0 percent) and Afrikaans, (13.5 percent) (The Economist 2011: 58), it remains the national language as it is the most accepted and used medium of communication in offices, schools and other formal environments. Table 3 below also shows the percentages and population count of first language speakers in SA, where isiZulu is the most used as a first language, followed by isiXhosa and others.

**Table 3: First language speakers per population and percentage in South Africa**

Language name		Speakers as a first language	
English	Endonym	Count of population	Percentage
IsiZulu	isiZulu	11,587,374	22.7%
isiXhosa	isiXhosa	8,154,258	16.0%
Afrikaans	Afrikaans	6,855,082	13.5%
English	English	4,892,623	9.6%
Northern Sotho	Sesotho sa leboa	4,618,576	8.0%
Tswana	Setswana	4,067,248	7.6%
Sesotho	Sesotho	3,849,563	4.5%
Tsonga	Xitsonga	2,277,148	4.5%
Swazi	SiSwati	1,297,046	2.5%
Venda	Tshivenda	1,209,388	2.4%
Ndebele	isiNdebele	1,090,223	2.1%
Sign Language		234,655	0.5%
Other Languages		828, 258	1.6%
<b>Total</b>		<b>50,961,443</b>	<b>100.0%</b>

Source: Census (2011a: 23)

All these languages are spoken in the nine provinces of SA by South African citizens (Brand South Africa: The language of South Africa n.d.) and some foreigners who may have learnt the languages on arrival to the country. Table 4 highlights the main languages spoken per province in SA.

**Table 4: Languages spoken in South African Provinces**

Province	Languages and Percentage of Speakers Per Province
Eastern Cape	IsiXhosa (78.8%); Afrikaans (10.6%).
Free State	Sesotho (64.2%); Afrikaans (12.7%).
Gauteng	isiZulu (19.8%); English (13,3%); Afrikaans (12.4%); Sesotho (11.6%).
KwaZulu-Natal	isiZulu (77.8%); English (13.2%).
Limpopo	Sesotho (52.9%); Xitsonga (17%); Tshivenda (16.7%).
Mpumalanga	siSwati (27.7%); isiZulu (24.1%); Xitsonga (10.4%); isiNdebele (10.1%).

Northern Cape	Afrikaans (53.8%); Setswana (33.1%).
North West	Setswana (63.4%); Afrikaans (9%).
Western Cape	Afrikaans (49.7%); isiXhosa (24.7%); English (20.3%).

Source: Census (2011a)

Two or more groups of the same language users are shown (Table 4) to reside in all provinces. This indicates these languages are well used in these provinces and may thus be given more recognition than to other languages with fewer language users and lower percentages. The stated languages are, nonetheless, not the only ones used in these provinces; there could also be other languages with fewer speakers. Of all the highlighted provinces, however, emphasis is only placed on the Western Cape in this study.

## **2.5 THE WESTERN CAPE**

Considering the focus of this study, the Western Cape will be briefly discussed. One of SA's provinces and the Southernmost area of Africa, the Western Cape (Figure 4 below) is approximately the size of some countries in Europe (for instance, England) (Census 2011b).



**Figure 4: Map of Western Cape (Tourist Map of Western Cape SA 2014)**

The province gained some fame after 1948 during the apartheid era and the 1976 youth uprising, which was influenced by the government's attempt to make Afrikaans the language of teaching and learning in rural schools. This uprising led to a high number of deaths and casualties (Black consciousness and student revolt in the Cape 2011) and to the change of policies that would have favoured Afrikaans over other South African languages.

As previously mentioned, 48 percent Afrikaans, 24.7 percent isiXhosa and 20.3 percent English speakers reside in the Western Cape. The languages dominantly spoken in the Western Cape are Afrikaans, isiXhosa and English. Afrikaans is mostly spoken by Coloured, White, and a small percentage of Black South Africans. Based on reports from 2008, this province also has one of the fastest

growing economies in the country (Western Cape Economic Overview: Westgro 2016).

The Western Cape, known for its high level of educated residents and degree holders, accommodates four prominent universities: Cape Peninsula University of Technology, Stellenbosch University, UCT and UWC (Fast facts 2007: 7). The focus of this study, however, is on two of these universities (UCT and UWC) which, according to Banda (2012), have been in almost similar ways, structured by the history of SA. The implemented policies in these universities guide their language practices. This policy also maintains the hierarchical classification of cultural/racial groups present in SA in the Apartheid era.

### **2.5.1 University of Cape Town**

UCT is a public university in the Western Cape and the oldest university in SA (Mail and Guardian 2009). It started as a boys' college in 1829, became a full college in 1918 and was later renamed the University of Cape Town as a fully-fledged university. From 1960-1990, the students of this institution (mainly White) boldly and relentlessly opposed the apartheid regime, despite the then government's use of police services to suppress them in 1972. This indicates their stand against oppressions of any sort, as UCT used to only admit white (English speaking) students (Wolpe 1995).

The university only started accepting Black and Coloured students in the 1920s (Banda 2012), with a gradual increase in numbers up until the 1980s. English is currently the language of instruction at UCT. The university has been rated as the highest African university in the World University Rankings (Top Africa: Ranking Web of Universities 2010).

There are three campuses at UCT: the upper, middle, and lower campuses, which are also called the 'Main campus', at which six faculties (Commerce, Engineering, Built Environment, and Health Sciences, as well as Humanities, Law, and Science) are located (All Study Destinations 2016-2018). They are in

the suburbs of Mowbray, Rondebosch, and Rosebank. Figure 5 shows a map indicating one of the UCT campuses, Breakwater Campus.



**Figure 5: Map of UCT (University of Cape Town/Contacts and Maps 2017)**

Students are massively admitted annually to this institution. The number and percentages of students enrolled per year, as well as their various racial groups (Table 5) are highlighted:

**Table 5: Student Enrolment by population group 2009 - 2013, showing percentage growth on base**

	<b>2009</b>	<b>2010</b>	<b>2011</b>	<b>2012</b>	<b>2013</b>	<b>2014</b>	<b>% Growth</b>	<b>% of Total</b>	<b>Staff</b>
<b>SA Black</b>	5068	5323	5744	6012	6199	6813	28.67%	25.23%	4.5%
<b>SA Coloured</b>	3623	3653	3687	3530	3573	3601	0.73%	13.34%	4.5%
<b>SA Indian</b>	1630	1681	1671	1701	1714	1813	11.6%	6.72%	7.9%
<b>SA White</b>	8984	9183	8992	8814	8434	8093	- 10.69%	30%	54.1%
<b>International</b>	3821	4171	4268	4802	4708	4674	19.57	17.32%	5.2%
<b>Other</b>	886	1003	1146	1191	1488	1993	73.28	7.39%	-
<b>Total</b>	<b>24012</b>	<b>25014</b>	<b>25508</b>	<b>26505</b>	<b>26116</b>	<b>26987</b>	<b>-0.32%</b>	<b>100%</b>	<b>100% - (768)</b>

Source: Introducing UCT: Statistics (2015); Census (2011b)



In the UCT, English is the language of teaching and learning, as well as the administrative language. However, the institution's language policy emphasises the multilingual nature of the institution and the nation. Thereby ensuring diversity and multilingualism are embedded in its academic and social activities.

### **2.5.2 University of the Western Cape**

The UWC is located in Bellville, a northern suburb of the Cape Peninsula. Founded in 1959 specifically for 'coloured' students (Mafofo 2010), the institution was for the 'side-lined', who were also enrolled for restricted courses (Wolpe 1995: 283). Thereafter, UWC was gradually transformed to embrace diverse cultures and races. This could not have been achieved without students' protests (from 1970-1975) for more appreciation of diversity and language freedom after the first 20 years of the university's establishment. The layout of the University of Western Cape is illustrated in Figure 6:



**Figure 6: Map of the University of the Western Cape (Campus Map: UWC 2013)**

To date, UWC continues in its pursuit for a more open, diverse, and inclusive environment and academic system for staff and students. The university houses seven faculties, namely: Arts; Community and Health Sciences; Dentistry: pre-clinical; Economic and Management Sciences; Education; Law; and Natural Sciences. These faculties comprise students of different racial backgrounds and nationalities (Table 6 below):

**Table 6: Percentage of students and staff (executive) population by race**

Students	Percentage	Staff (executive)
Coloured	46.5%	3
Black	38.4%	1
Indian	7.5%	1
White	4.3%	2
Other	4.3%	-
International students	9%	-
Students from other African countries	7.2%	-

<b>Total number of students and executive staff</b>	<b>15074</b>	<b>7</b>
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Source: Mail and Guardian (2009)

Besides the university's commitment to excellence, is its drive to encourage cultural diversity and knowledge of the official languages (isiXhosa, English and Afrikaans) used in the Western Cape. While implementing and encouraging the use of isiXhosa and English, Afrikaans is still largely an important part of the institution, in a bid to preserve the history and legacy of the institution.

UWC has also committed to organising culturally enriched programmes and translating books from other languages into these three languages, with the aim of allowing students to become familiar with the languages. The university has since been ranked 6<sup>th</sup> best in SA, 7<sup>th</sup> best in Africa and 885<sup>th</sup> in the world (Institutional Advancement 2013). The UWC's language policy focuses on the assurance of fairness, social growth, as well as multilingual and cultural respect/acknowledgement (UWC Language Policy 2003), by both staff and students.

## **2.6 CONCLUSION**

This chapter has discussed reviewed literature surrounding the global, national, and local issues of LL. The factors surrounding language choice, use dominance, economic factors, and signage typologies, along with geosemiotics, language shift, language change, and historical factors, as well as power dynamics, have been highlighted. Language planning and policy, generally and locally, at the South African institutions and province under investigation were also deliberated on.

All information derived points to the fact that LL is an essential element of sociolinguistics and nation building which, if overlooked, may result in detrimental effects on society, language, culture, as well as humanity. Public

spaces are indeed resources of ideological creation, establishment, and dissemination, as they are used for and by all the people that reside in communities. Hence, humans are at the mercy of the information set before them in these public places. Not only are people at the mercy of linguistic landscapes, they are also critical judges of existing power dynamics, authorship, organisations and other structures/factors that can have infallible impacts on their languages, (which they would love to preserve for future generations), pride, and in retrospect, their cultures.

In the next chapter, the theoretical framework that underpinned this research will be duly examined.

## **CHAPTER THREE**

### **A BI-PRONGED THEORETICAL FRAMEWORK**

#### **3.1 INTRODUCTION**

The previous chapter discussed reviewed works on LL. This chapter highlights the theoretical frameworks that guided the research - MDA and CDA. Both are relevant in the studies of language use in public places; they account for publicly displayed forms of texts (written, drawn, and uploaded) collected and analysed in this research.

#### **3.2 THEORETICAL FRAMEWORK**

Research cannot exist independently of theories (Maxwell 2010: 2), as they aid in understanding the context within which a phenomenon is being studied. The use of theories in educational research is essential because they enable a comparative study of ideas, restructuring of knowledge, acknowledgement of intricacies, and queries to find solutions, while making negligible, basic observations (Suppes 1974: 4).

Dressman (2008: 9) nonetheless argues that theories usually delineate cognitive thinking about issues. This statement may not be used generally though, as contexts sometimes affect situations; placing emphasis on the influence of contexts and situations and vice versa. Anyon (2009: 3) confirms that, when used in research, theories do help researchers to use critical philosophies to define research approaches, which also enhance analysis, data collection and interpretation.

##### **3.2.1 Multimodality (MDA)**

Language is crucial for daily human existence, as it enables communication (Imberti 2007; Lauring 2008) and influences actions, as well as reactions. It is a socio-cultural tool used to construct reality (Fulcher 2010: 2).

Communication, however, may not necessarily rely on language (Kress and van Leeuwen 2006; Jewitt 2009).

People communicate differently, due to variances in linguistic standings, as well as cultural and personal values. The onus then rests on a message conveyer to create and transmit messages via various modes of communication, in order to achieve their aim. Kress (2010) defines modes as semiotic tools that help to make meaning. The application of different modes is referred to as MDA.

Iledema (2003b) explains language may not singly cover all forms of communication, such as posture, signs, images, and facial expressions, among others. MDA argues that communication, images and collaboration are as important as language is (Jewitt 2009: 1). These modes aid communication processes, especially when used by or for people of varied linguistic, political, historical or cultural norms. Exploration of the usage of diverse modes of communication is enabled by MDA (Iledema 2003b: 11). Not only does MDA expose the inadequacies of language (Iledema 2003b), it also highlights the importance of integrating other forms of communication for interactional purposes. Language is thus made complete, as people are enabled to use, create and transform language meaningfully.

The use of images in texts where words are written (or not) is a social shift towards a linguistic narration of stories and events, resulting from the fact that images are portrayed information and they possess life (Mitchell 2005). Van Leeuwen (2005: 120) clarifies that images do not just represent, but essential functions, such as influencing, educating, describing, and clarifying, are served by the use of images. That is to say, although silent at times, images (Hall 1959) provide and enhance the meanings of both present or absent modal resources and this often enables a better transmission of meaning in the provided spaces.

Images augment the way reality is portrayed and depicted, as interpretations are sometimes limitless (Nietzsche 1967). Hence, images give evidence about evidence; and can reveal any influences of social factors, including culture, politics, ethnicity, and race, as well as power, or noticeable transformations in texts. This clarifies that images and other symbols cannot be read or analysed in isolation (Lutkewitte 2013), without other forms of texts in the environment.

Symbols in both private and public places are, accordingly, of great relevance to the way people's identities are created and maintained. Most importantly, these resources are considered to have meaning. A general or public enlightenment of this interesting domain is necessary (Gee 2003), which is where MDA comes in as an integrator of the meanings embedded in language and images.

Jewitt (2009: 1) notes MDA encompasses the societal understanding of 'meaning' and the semantic, figurative and interactional resources of meaning construction used in varied cultures of communication including, for instance, diagrams, signs, observations, and language. In other words, MDA considers the possibility that diverse cultural semiotic resources have diverse connotations and should be treated as such.

It is held by Murray (2013: 36) that MDA is a communication theory focused on semiotics. Nonetheless, Christie (2005) described multimodality as an age-long communication approach that enables the expression of ideas on walls via painting or drawing of diverse concepts. Its study, as a theory, was started in the 4<sup>th</sup> century by public speakers (Wysocki 2002: 182; Welch 1999).

Later, it was developed in the 70s and 80s by researchers (James Berlin and Joseph Harris) who focused on alphabetic writing, in comparison with music and arts (Palmeri 2007). As time passed, they dealt more with cognition (Berlin 1982: 765) and other non-alphabetic means (Harris 1997), with Flower and

John (1984: 120) claiming that alphabetic writing did not transmit/study all the meanings inherent in non-alphabetic ideas.

MDA's existence was only, in effect, discovered in the 20<sup>th</sup> century and not much was attributed to it. Even though not receiving sufficient attraction in the 20th century as an academic study area, communications and all forms of interactions were already multimodal (Kress 2010: 79). Pictures and all forms of images and videos were already in existence and used to communicate meaning. However, MDA is currently being used even more and gaining more recognition than other forms of information conveyance, such as merely texting and writing (Bateman 2008). Currently, it appears as though MDA is the most natural form of communication (Kress 2010).

Generally related to the fields of linguistics, anthropology, and visual literacy, among others, the MDA theory highlights the methods of communication observed by means of, among others, the written word, and visual illustrations (Murray 2013). Hence, by using different modes of communication in the meaning transfer process, MDA deals with the diverse methods of communication imbibed by people to interact with one another.

Shohamy and Waksman (2009: 314) state that LL texts are currently undergoing changed usages and designs, as a result of meaning creation via diverse modes of information. This is due to the use of monomodal resources of information possibly enabling, besides other things, the collection of inaccurate and bias comprehension of the phenomenon under study (Shohamy and Waksman 2009: 316). MDA is thus an important step towards the productive use of technology (Culache and *Obadř* 2014: 261) and artistic skills, including drawing, dance, and writing, in performing communicative functions (Kress 2009); and it has found its place in many modern societies.

Therefore, this theory refers to the relationship between images, the place they are positioned and the message transmitted in the specific place. MDA



enables an adequate description of the resources used to communicate ideas (via writing, visual drawings, cartoons, and images) or other kinds of information (Kress 2009; Jewitt 2009). This means these resources are meaningfully and socially shaped through people's selection and configuration of language. The concurrent use of diverse communication modes in texts may thus be virtual, audible, written and/or verbal (Murray and Lutkewitte 2013; Christie 2005).

When discussing MDA, it is crucial to note the issues of mode and medium, as Kress (2010: 79) specifically points out. The author defines a mode as a socially and culturally designed semantic source, examples of which include, among others, images, videos, written work, and formats. Modes are thus methods of interactions acknowledged by cultures; some examples being gaze, font, colour, and images, as well as video and gesture.

Kress (2010: 114) asserts modes are useful, as they transmit meanings (societal, historical and cultural) through signs. Modes design and are designed by the structures through which they are characterised, due to being present in speech, images, video, and music (van Leeuwen 1999; Bateman and Schmidt 2011; Burn and Parker 2003), among others. Since communication is observed in diverse ways, it is essential that modes are judiciously used and acknowledged to understand people, especially with regard to how they act and react to issues (Kress 2000: 182; Jewitt and Kress 2003). Modal relationships are, therefore, core aspects of multimodal research.

Mediums, on the other hand, are channels through which meanings are made available; these include texts, images and videos that have become the currently most accessed communication channels. They are the creator of modes by means of culture, history, morals and other societal requirements (Kress and van Leeuwen 1996: 35). Different resources may then be attributed to modes, as a result of those cultural and historical distinctions that also have

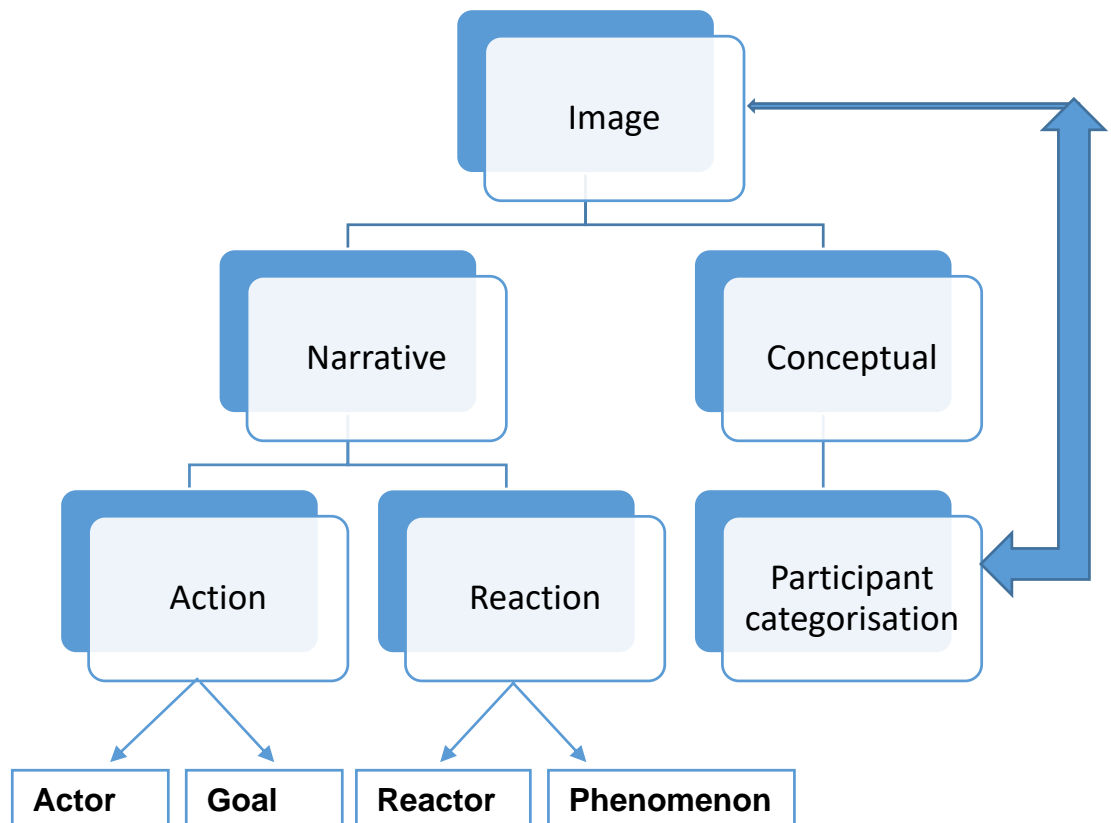
adverse effects on their meanings (Kress 2010: 1). While communication mediums are evolving, audiences are also evolving, because of the need for the use of the internet and other forms of technology.

MDA is an essential theoretical framework for this study, as it enables the exploration of diverse language forms used intermittently in visual texts (Christie 2005). It aids an exploration of resemiotisation, repurposing and intercontextualisation within modes, as well as the inferences of texts with each other (Matthews 2010). This confirms Kress and van Leeuwen's (2006) assertion that the holistic arrangement and placement of various elements contribute to their implications. Semiotic signs interact meaningfully and socially in spaces through layering and MDA can cause confusion by creating something new in places.

Knowing what is obviously (or not) accepted and/or rejected in society via images and with little or no words is thus important. For instance, in multimodal designs, the top position is deemed the privileged or most favoured position and reserved for the language most people understand or consider as more important (Kress and van Leeuwen 2006) than other languages. Multimodal research thus accentuates the importance and analysis of visual data, as it enables the collection and assessment of various types of data that reveal the past and present status of society and its people, as well as the management (Bezemer and Mavers 2011) of such data.

As a result of the impact of images on situational, cultural, political and historical depictions, Kress and van Leeuwen (1996) categorise images into two subtypes: narrative/interactive (an action or reaction towards something) and conceptual (images that categorise participants into different groups). The narrative group depicts activities, occurrences, transformation and spatial phases (Kress and Leeuwen 2006: 59) and interaction depicts the communication between authors and audiences (Kress and Leeuwen 2006: 114).

Kress and van Leeuwen (1996) explain that images that fall under the narrative section usually comprise of 'Action' (where participants are also known as 'Actor' and 'Goal' - someone who receives the act) and 'Reaction' (where participants are termed 'Reactor' - someone who reacts and 'Phenomenon' - objects receiving the action).



**FIGURE 7: Image Categorisation (Kress and van Leeuwen 1996)**

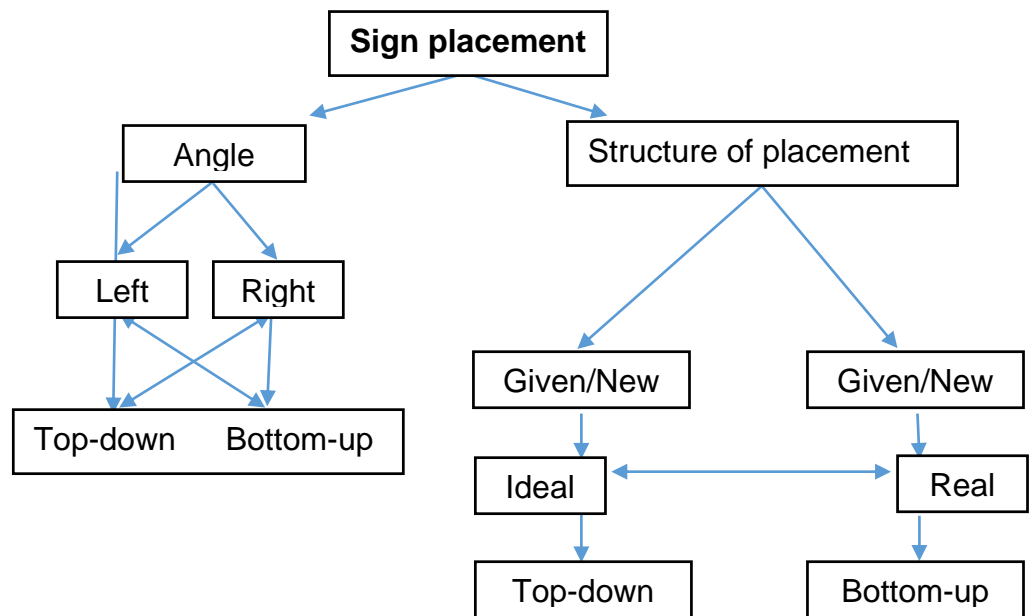
As expected, there is a semiotic interaction between the audience and images, in terms of contact with the image and the attitude of the audience (Figure 7 above). This has also been termed 'Demand' and 'Offer' as well as 'Social structure' (Kress and van Leeuwen 2006: 114). Some sort of interaction is always happening between audiences and the type of information set before them. Much more important is the way concepts are enacted, narrated and

presented, along with how audiences/participants react to the image and the process(es) of its presentation; language choice(s) included.

Moreover, the importance of the movement of meaning in texts and the sustenance or loss of such meanings as they are represented in other texts (Thabela 2012) has to be taken into account. This is essential in this research, as collected texts (visual, written, and so on) are separated and then conjoined to detect meanings.

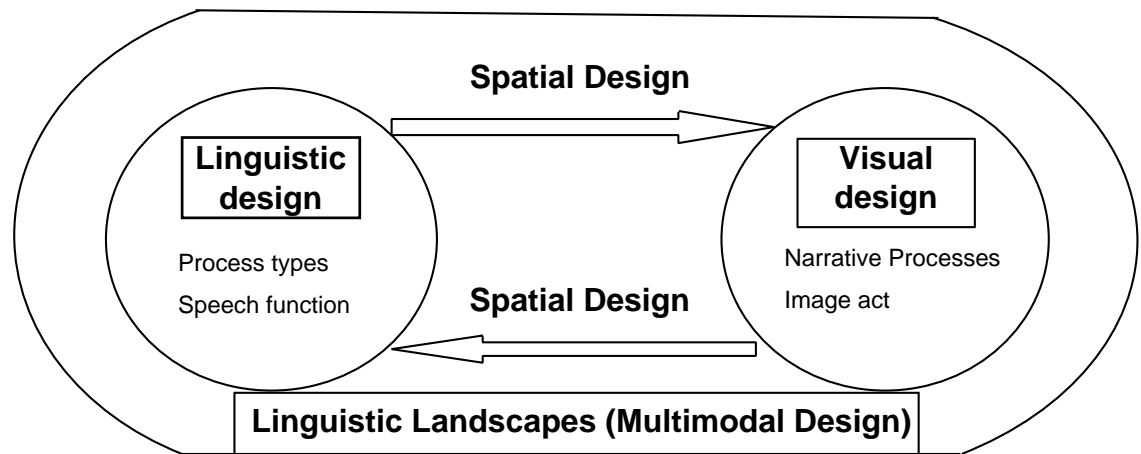
Crucial also, are aspects of the different angles (high, low and mid-levels) whereby pictures are taken (or images), as well as how bold or light images (depending on the theme being promoted) have been painted and with what colour. Image angles are central to determining the positioning or prestige of languages or concepts in a setting. On a similar note, the angle of an image sometimes speculates to the existence of power dynamics (van Leeuwen 2005) and provides information about the utilisation and appreciation of discourse(s) in societies.

This is why Kress and van Leeuwen (2006: 173) have categorised meaning evaluation in visuals, as in: informational value, salience and framing. Of all the aspects of MDA designed by Kress and van Leeuwen (2006), however, the information structure of linguistic landscapes was focused on in this study, since emphases are on the placement of signs and the implication of those placements in public places.



**FIGURE 8: Positioning of images per angle**

An instance of image making techniques and comprehension (Figure 8 above) is the positioning of images with regards to left, right, top, or bottom angles. Images are placed on the left or right (depending on the angle from which a country reads) indicating what people are familiar with ('Given') and what new information is being presented ('New'). The structure of placement is also considered in terms of physical representation of images in the top-down (usually abstract theoretical information - known as 'Ideal') and bottom-up approaches (tangible information - known as 'Real') (Kress and van Leeuwen 2006: 177).



**FIGURE 9: A multimodal model for studies in linguistic landscaping (Chen 2016: 92)**

There is much dependence on space (Figure 9) by humans (Wen and Kang 2004: 81), as the special arrangement of texts enables an understanding of the structures of the languages spoken and used in communities. The model depiction also reveals that spaces have natural capabilities to accommodate both textual and visual information. In addition, the model adapts and changes, depending on the available societal features and contexts (Trumper-Hecht 2010: 219).

### **3.2.2 Critical Discourse Analysis (CDA)**

Critical Linguistics, according to Fowler, Hodge, Kress and Trew (1979) and Kress and Hodge (1979), was founded at the University of East Anglia in the 1970's by some linguists and literary theorists. The initial focus was mainly on Systemic Functional Linguistics (SFL) established by Halliday. This form of research examines language ideologies, classification, processes, and separation (Trew 1979: 155). Critical linguists view discourse as ideological (language users' views of situations), personal (speakers' attitudes and assessments of situations) and literal (speakers' abilities to produce texts that are socially understandable) (Fowler 1991: 71; Fairclough 1995: 25).

Subsequently, in 1937, Horkheimer called for society to be changed, reviewed, and transformed (Wodak and Meyer 2009: 6). Fairclough (1995: 25) raised a notion that Critical Linguistics was inadequate in studying language, discourse, and textual relationships. He explained there is bound to be dissimilarities in the interpretations of texts by someone who is analysing the texts and the consumers of such texts. These views were widely accepted and encouraged researchers to broaden their studies by encompassing inter-textual, as well as textual details in the investigation and analyses of discourses. In addition, the aim is that of comprehending and acknowledging the relationship that exists between diverse social factors, disclosing power dynamics, subordination, and social, as well as hierarchical ills/delusions of all sorts in texts.

Anyone can create discourses, especially everyone who can make use of available resources (Jäger and Maier 2009); for instance, as far as one can write or draw a concept or an idea, he has produced discourse. Discourse assists in describing the operational level of language and its meaning (Foucault 1972) via the hierarchical conceptions that reflect power dynamics. Discourses thus reflect what institutions stand for, their common sets of values, as well as their linguistic and societal ideologies. Moreover, individuals are aided to assess their own opinions, identities and attitudes about the linguistic system made available to them.

Discourse is used and interpreted differently by researchers (Wodak 2006). Widdowson (2004: 5) defines discourse as the practical method of arbitrating meaning, texts and their creation, while Locke (2004): 5) describes it is a pragmatic approach of representing, demonstrating, structuring and assembling the world. Basically, discourse comprises the thematic aspects of texts (Fulcher 2010: 4) while it is also identified as a means of representation (Locke 2004: 7). Furthermore, McGregor (2010: 2) distinguishes discourse as a linguistic assertiveness via the instrumentation of words.

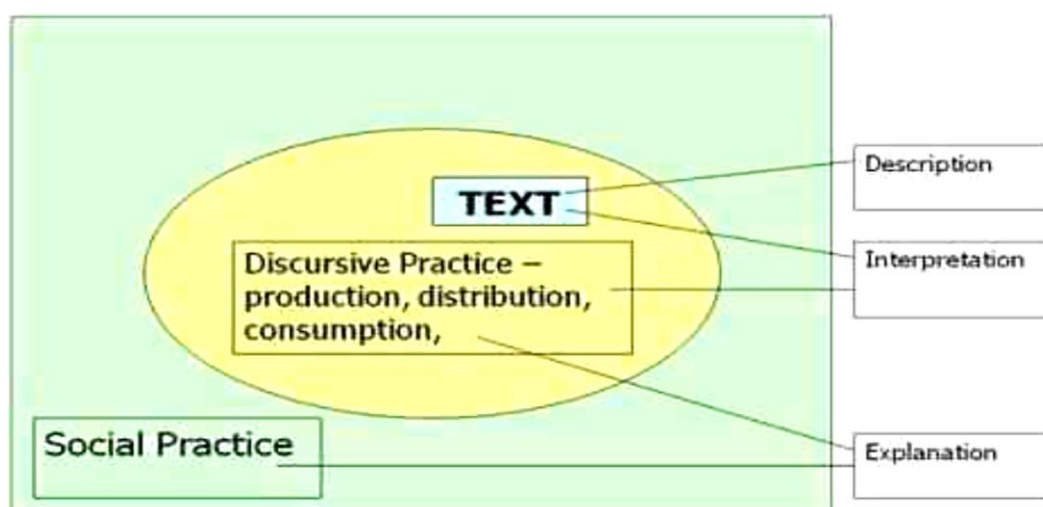
Gee (1990) on the one hand explains that discourse, when written with a small 'd' indicates language use in society or sociolinguistics for performance. McCarthy and Carter (1994: 230), on the other hand, assert this surpasses sentence construction level. A capital 'D' is used to indicate the contexts (people and society) within which languages exist and semiotic signs (symbols and gestures) used to communicate information (Gee 1990). The discourse being referred to in this research, however, is not merely 'discourse' but 'Critical' discourse, which is also known as CDA.

Likewise, Fulcher (2010: 1) identifies discourse analysis as a qualitative approach approved and implemented by constructionists, which helps in understanding social relations (Fulcher 2010: 7). It is a lucid approach of analysing and interpreting the world via semiotic resources, as stated by McGregor (2003: 2), while Locke (2004: 5) finds discourse analysis does relate actively to realism. Van Dijk (2009) would, however, prefer that it be called 'Critical Discourse Studies', as this enables it to be studied as a theory, method and means of analysis; since it deals with linguistic, semiotic and non-linguistic elements (van Dijk 1997).

CDA, on the other hand, is linked to the Frankfurt School of critical theory (Wodak and Meyer 2008) and is an interdisciplinary method of studying discourse that perceives language as a shared process (Fairclough and Holes 1995: 47), used and practiced to reveal issues relating to linguistic power. CDA defines discourse on how language is used to serve an organisation or society; that is, texts do not exist in isolation. Texts can, most likely, neither be separated from the society in which they are used nor from the history of that society. This influences what text is produced, interpreted and the language used to create the text. Since texts can be written or spoken, they need to be semantically defined by the language in which they are written (Widdowson 2004). Language is thus the core of CDA.



Van Dijk (2006: 252) states that CDA makes an attempt at understanding unyielding societal issues. Critical theories are thus focused on examining power dynamics and its impact on politics, transformation, education, the economy and racial groups. The significance of an interdisciplinary approach of understanding linguistic roles in the creation and conveying of knowledge in societies is emphasised by CDA (Wodak and Meyer 2009: 7) via text analysis (Lucke 1996: 12). Fairclough (1992) gives a diagrammatic presentation (Figure 10) of the five theories that underpin his view of CDA:



**Figure 10: Theoretical views to CDA (Fairclough 1992)**

The text used in a society is the core of discursive practices, which is dependent on how it is produced, interpreted, explained, distributed, and consumed (Figure 10). Emphasis of the shared nature of discourse is depicted, as it is virtually an avenue whereby messages are transmitted, enhancing and ensuring communication in societies, organisations and by people. CDA is, therefore, an essential means of investigating control factors in and outside discourse (Titscher *et al.* 2000).

Correspondingly, CDA strives to combat reinforced and replicated power, language use, inequality, and abuse in societies. Piennar and Becker (2007: 539) state an essential part of CDA is that it places emphasis on the site of

discourse as a place of 'social struggle'. CDA is thus considered as able to standardise social structure and interactions (Wodak and Meyer 2008), in an equally beneficial way for all who live in the society. Based on the premise that CDA promotes the creation of communal relationships, identities, and knowledge, CDA stems from the idea of 'something being serious' about the study of the relationship between linguistic and power issues. Being critical in this sense thus indicates:

- That one thinks deeply about issues, the situations surrounding their creation, issues of policy making.
- Understanding the influence of individuals on actions and the interpretation of those actions.
- Closely examining what language takes for granted/which language is taken for granted.
- Ensuring a shared/communal understanding of meanings transmitted through texts.
- Scholarly comparison in a bid to detect similarities, dissimilarities as well as their connotations in usage.

Being critical, however, does not connote a condemnatory stance. Rather, it clearly emphasises values and unbiased (Kress and van Leeuwen 2006), discloses power dynamics/privileges and inequality (Fairclough 2009), investigates the causative factors of those inequalities (Bloor and Bloor 2007) and aims at causing a change favourable for all and sundry.

Described as a form of critiquing that merely attempts to create change, which Jäger and Maier (2009: 36) further state may not be tagged as being an 'absolute truth'. Hence, change creation in one place may be different from that of another; and issues regarding language inequality and subordination are usually relative, depending on the society, the language, as well as the

perceptions of the people living in that community. CDA thus enables these community members to notice the impact of words on meaning transfer.

In addition, CDA is not merely focused on language-related issues, as it focuses on a resilient ground of power abuse and imbalance exhibited in institutions, groups, and communities. How language is used and how texts are produced in assessing the connection between language and power is also studied through CDA (Wodak and Meyer 2008).

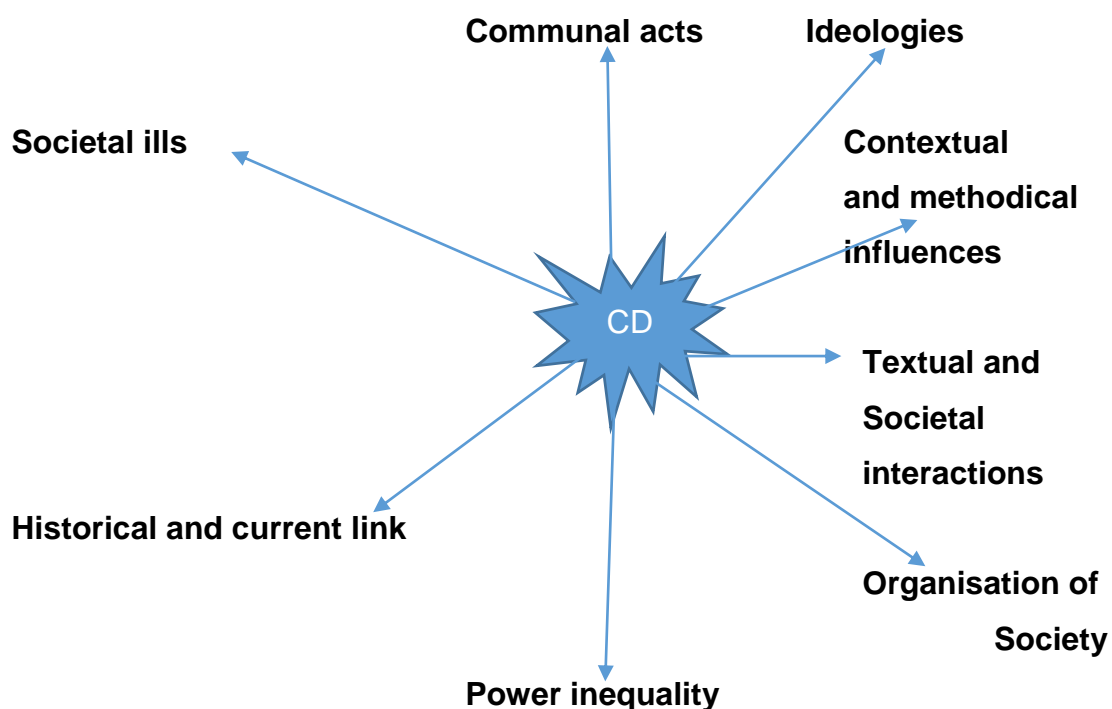
A perception exists that discourse reveals ideological and power dynamics by means of studying texts that may reflect language inequality, racial segregation, ethnic differences, and gender, as well as sexuality issues, which explain people, their actions, reasons for those actions and the society (Fairclough and Wodak 1997: 258). It is a multidisciplinary theory that reveals complexities in the interactions of texts (Blommaert and Bulcaen 2000: 448), social values, socio-cultural distinctions, and power dynamics (van Dijk 2006: 252). This explains why CDA can be used both/either as a method of analysis or a theory (Chouliaraki and Fairclough 1999: 16); it describes and interprets discourses socially and explains the processes and workings of discourses (Rogers 2004: 2) per context (Lucke 1996: 12).

Similarly, CDA, according to van Dijk (1998a), deals with critical analyses of texts (written or spoken) in a bid to disclose power dynamics, inequality, and prejudice. CDA is helpful in exploring the portrayed power dynamics within texts. Therefore, CDA is a transformative schema aimed at intervening in linguistically political situations, especially in diverse contexts of past linguistic oppressions (such as post-apartheid SA). The interest in using CDA lies in studying mostly intricate communal occurrences, and thus requiring a multi-faceted approach of examination and analysis (Johnstone 2008). Power is, as a result, an important aspect of CDA, being key in examining how one language is used to suppress another, as well as the reaction of the dominated language or its speakers (van Dijk 1998a).

Another interesting factor with regards to CDA is its use in the investigation of causative factors of language use in society. CDA scientifically researches the hidden and obvious causes and effects of a text (Fairclough 1992: 135; Olson 2007: 29; McGregor 2010: 4). Any aspect of dominance, discrimination and hegemony detected in language use is included (Wodak 2001: 2).

Martin and Rose (2007: 315) note that when one takes a close look at hegemony in texts in a CDA study, one suddenly, naturally becomes a part of the fight against hegemony in discourse. Here, CDA's main aims are to methodically investigate the links that exist between 'causality and determination', in terms of discursive acts, cultures, processes, events, and ideology. Most importantly, CDA examines how these opaque factors (Locke 2004: 1) influence the safeguarding or promotion of power and domination in society; especially with regards to language (Fairclough 1993: 135).

The maintenance and reduplication of discourses are thus confirmed within their contexts (geographical, governmental, historical, and social); in that transparency regarding languages, societies, structures, and cultures is ensured. Based on these discussions on CDA, Fairclough and Wodak (1997: 271-280) suggest eight foundational philosophies of CDA:

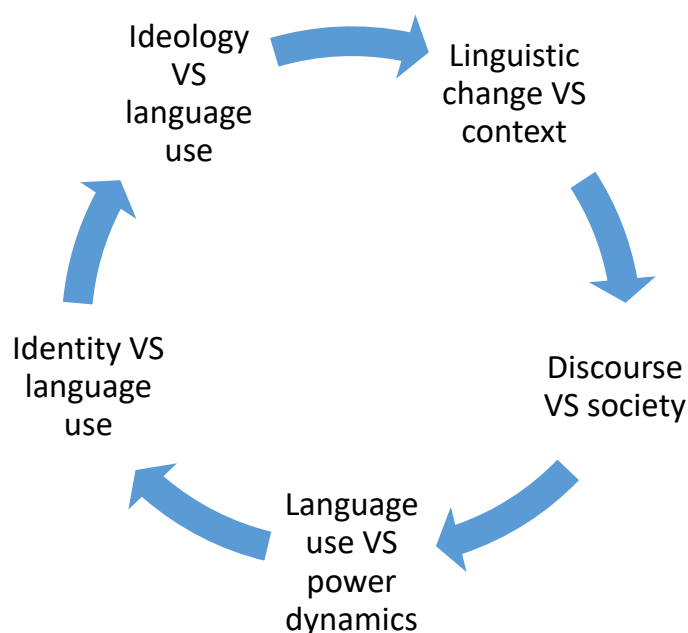


**FIGURE 11: Eight Foundational Philosophies of CDA (Fairclough and Wodak 1997: 271-280)**

The impact of CDA on society is explained (Figure 11) as it: deals with detected societal discrepancies; examines the broadness of the issues of power dynamics; organises society and is organised by society; and presents ideas; while it also reveals power inequality; represents the subordinated; and the existence of certain historical as well as present links in other discourses. CDA is seen as a link between texts and societal interactions, based on Figure 2, which is efficiently umpired by a socio-cognitive method, a communal act (Lucke 1996: 13) and it can be explained and described via methodical procedures and an exploration of contexts.

Nevertheless, questions on power use, domination and their differentiation are still ambiguous (Billig 2008). Discourses are thus ever changing, as per the culture and history of the language users, and they interact with both living and non-living components of society (Gee 2000). As discourses change

sometimes, so does the environment and recipients. CDA argues that language can create an adverse level of domination, by placing certain groups of people or languages above others, making it seem ‘the best (common sense placement) thing to do in the circumstances’. Fairclough (1992) terms this ‘naturalisation’. It is a conflicting situation, as CDA (language use) conveniently influences society (context) or is influenced by society (Wodak and Meyer 2008):



**Figure 12: The phases of CDA in society**

The impact of CDA on society is illustrated (Figure 12), in terms of how linguistic change can affect the context, how identities are affected per language use, how power dynamics and ideologies influence language use, how language use impacts on the level of power struggles in a society, and how, on the one hand, CDA reveals the relationship between discourse and society, as explained by Wodak and Meyer (2008).

On the other hand, the relevance of CDA is not merely language and society associated, with claims that it spans across several aspects of human

existence as well, one of which is the economy. Chouliaraki and Fairclough (1999: 6) express that studies into language and discourse have, since times past, been improving the economy, creating awareness, consciousness, and triggering transformations. This indicates that both discursive and non-discursive elements are affected by CDA (Chouliaraki and Fairclough 1999: 113) in different ways. CDA is thus seen as an approach that can integrate social science into linguistics, due to its immense contribution (Chouliaraki and Fairclough 1999: 30) to society and studies of language and language use.

Van Leeuwen (2009: 144) confirms that discourse also deals with social thoughts that are beneficial to specific contexts, historically and socially accepted textual norms; it also renovates them. CDA thus encourages social mediation, which is aimed at ensuring developments at all levels. In addition, CDA deals with a long-lasting analysis of the basic reasons and consequences of noticed societal ills. This enables transformation due to policies being better observed and scrutinised, for the main purpose of creating change or other noticeable modifications suitable for language communities. Words are accordingly, seen as significant historic, social and political tools (McGregor 2010: 2).

Therefore, CDA encompasses linguistic elements and multimodal structures of discourses; not only dialogical and textual but also visual (in terms of images) (Kress and van Leeuwen 2006: 292). Using the top-down and bottom-up approaches of analysis enabled the researcher to examine collected data for the derivation of in-depth information. This clarifies why close-up pictures were taken to avoid leaving out important details. Both theories (MDA and CDA) enhance the provision of due enlightenment and valid data collection and analysis, as well as contribute to studies in LL and the field of sociolinguistics.

### **3.3 DELIMITATIONS OF MDA AND CDA**

All theories have their strengths and weaknesses that usually arise as a result of critiques and the proposition of newer approaches and frameworks. This study's chosen theories (MDA and CDA) are no exception. The shortcomings of these two theories and how such weaknesses are mitigated, are briefly explained.

#### **3.3.1 Delimitations of MDA**

MDA enhances the analysis and description of data, as well as envisaging emotions and problems with humanity. There are, however, a few overlapping limitations to MDA making it necessary that caution is observed if one is to use the theory.

MDA has been argued to be, exclusively, a method of analysis, rather than a theory (Jewitt 2009: 2). It is perceived to be the study of mode analysis and not how modes should be merged in communication. In this study, MDA is both a theory and a method of analysis; this enhances its usage in communication, as well as its significance in data interpretation.

MDA is perceived as restraining languages to merely communicational tools. Jewitt (2009), however, argues this is not true. He explains that MDA enhances a united interaction between language and other modes of communication; such that language and other semiotic resources are holistically studied.

#### **3.3.2 Delimitations of CDA**

Despite CDA's acclaimed use and approval, critics argue its weaknesses are as numerous as its strengths. One such weakness is that it does not provide solutions to problems. All it enables are assumptions, which are usually the initial motivation for studies employing it. The fact that the theory can be applied to any text or context makes it an essential theory in the study of language, society and power dynamics.



Chilton (2005) also opines that CDA is devoid of a perceptive language theory that reveals the impact of discourse on the societal perception of events and actions. He points out that the methods applied in CDA are mostly unreliable and may be contradictory in some cases. Morgan (2010: 4) concurs and asserts that this lack of generic and clear methodology is a difficulty for CDA. This is not the case with this study, however, as the methodology used are expressively highlighted and defined.

Despite his acknowledgement of the stances of CDA, especially that of its call for the implementation of an interdisciplinary method, Billig (2003) opines that CDA may indeed be an overriding discourse, manifesting the attributes of societal power issues it seeks to correct. This may not completely be a hindrance and Wodak (2009: 37) holds that discourse analysis constantly constructs, conditions, and organises knowledge and situations shared by people in communities. Additionally, its use is advantageous in research since it reveals the drives and policies that enhance research approaches, values and statements.

Martin (1992) expresses that CDA's inability to suggest practical actions to issues of dominance in society, while it merely points out societal ills, makes it inadequate. CDA can only create a positive reinforcement should it impact on society's use of language and semiotic means of communication (McGregor 2010: 2). Olson (2007: 29), moreover, argues that the aim of CDA is not to basically provide explicit answers to issues but to enable ontological and epistemological queries.

Since CDA studies various social structures and dynamics, ascertaining the appropriate methodology for each situation may be problematic (Morgan 2010: 4); this may lead to confusion in research. He thus suggests there should always be room for concept demystification and usage justification.

Morgan (2010) also explains CDA studies are usually inconclusive and overly interpretable, which may lead to disruptions in long-lasting topics of gender, bias, among others. However, this study's findings generated conclusive results and potentially attributed to the choice of methodology and analysis.

Blommaert (2005) notes CDA is mostly applied to 'non-first world' societies. He explains CDA should be employed when researchers are studying issues relating to the First World. In contrast, CDA is an 'everyday job' observed by almost all humans, knowingly or unknowingly, academically or personally. Currently used in the so-called 'non-first world' countries to examine power dynamics in relation to linguistic factors, CDA was also used in this study of South African landscaping.

Despite the realistic nature of some of these limitations, CDA does not promise to bear answers to questions, instead, it is a knowledge derived from incessant explorations and arguments (Olson 2007: 31). Moreover, the expectation of the revelation of unequal power relations in societies makes CDA a worthy theory in research, enabling the comprehension of social structures, perceptions and actions.

Moreover, CDA can be broadly employed in research, with little or no restrictions. It calls for an obvious and fundamental change in practices wherever language is used (for instance: schools, government parastatals, and so on). Amidst these critiques is the call for the methodical analysis of texts and their contexts, such that CDA is not merely restricted to the analysis of speech, but also extends to text analysis. This was ensured in this research with no direct speech collected as data; the study relies mostly on non-verbal textual data.

### **3.4 CONCLUSION**

This chapter has highlighted the theories that guided this study, as well as their reviews on the theories and their delimitations. MDA is essential to the

research due to visual texts alongside written words having been collected for analysis. Images are indeed meaning-bearing, with or without texts and reveal varied discursive information about the history, morals, values, and culture, as well as the language and ethics of the society where used. These societal factors do not stand in isolation, always interacting with the texts placed with them and they were not treated in isolation during analysis either.

CDA has proven to be essential in this study since power relations, hegemony, language use and abuse were studied in the collected texts because they influence attitudes, linguistic balance, language use, and social development in higher education institutions. Therefore, both CDA and MDA theories enable a thorough exploration of language use, discourses, spatiality, and the society owing to texts usually being created in different forms, including written, drawn, and spoken.

The next chapter, which is the fourth, will discuss the methods observed to gather data for this research.

## **CHAPTER FOUR**

### **RESEARCH METHODOLOGY**

#### **4.1 INTRODUCTION**

With the previous chapter's focus on the study's theoretical framework, this chapter highlights the methodology employed towards collecting and analysing data in this research. The research paradigm, design, approach, and site selection, along with the recruitment of participants, methods of analysis, issues of rigour, and credibility, as well as trustworthiness, and the limitations and delimitations of research, are also discussed in this section.

#### **4.2 RESEARCH PARADIGM**

A paradigm is a comprehensive perspective of a phenomenon (Taylor, Kermode, Roberts and Roberts 2006: 5). Paradigms enable an easy overview of the employed research processes (Weaver and Olson 2006: 460). Additionally, it may also be defined as the fundamental elements of practices and values that provide the procedures through which research is carried out (Weaver and Olson 2006: 460). This explains the importance of paradigms in research, as they help in determining what methods, designs and means of analysis are required in research. Some types of paradigms include, among others, positivist (there is one truth), post-positivist (there are many truths), interpretive (aims at understanding phenomena), and critical realist (aims to create change).

An interpretive paradigm underpins this study, by reason of the interpretive paradigm making an attempt at understanding things in their natural contexts (Mertens 2005: 1; Cohen, Manion and Morrison 2011). The process examines all influencing elements of the semantics that surround human understanding and actions (Creswell 2003). These definitions are prompted from the perception that beliefs are socially constructed (Mertens 2005: 12).

With an interpretative mindset, a researcher is able to sufficiently interpret collected data, in order to learn and understand new phenomena (Creswell 2003). Studies that use an interpretive paradigm often employ qualitative methods in a bid to collect rich data because exploration is enhanced during the research (Cole 2006: 27). Understanding human experiences is, as a result, a focal point of the interpretive paradigm, with it being a fundamental phase of social (Creswell 2003: 8) and human development.

Utilised languages, as well as absent languages were therefore critically observed on signs, in order to achieve the study's aim and obtain answers for the research questions on LL in the selected universities. Language is, accordingly, mostly linked to all forms of experiences and activities in any society and by the people living in that society.

### **4.3 RESEARCH METHODS**

#### **4.3.1 Research design**

The choice of research strategies and methods by researchers that are deemed suitable in research are referred to as the research design (Saunders, Lewis and Thornhill 2009: 600). Having a properly planned research design, therefore, results in well organised research (Bryman 2008: 698). Some factors usually considered when choosing a particular set of designs for research are based on whether there is any connection between the design and the study's objectives, aims and theoretical framework (Bush 2010: 143).

There are different kinds of research designs, including survey, focus group, case study, and action research (Saunders *et al.* 2009: 600). This research utilises a case study design, which is discussed in the following section.

#### **4.3.2. Case study**

According to Miles and Huberman (1994: 25), a case study is something that occurs in particular contexts. Yin (2003, 2014) explains that case study design is used in studies that seek to explore the 'why's' and 'how's' of situations. In

case study designs, real issues are examined in their natural settings (Yin 2005: 364; Rule and John 2011: 4). This type of design enables research credibility (Yin 2003), as it is expected that the researcher does not have control over data or results (Yin 2014); in a bid to enable objectivity in the research process. Additionally, case study design is well-used in educational fields and in relation with human beings (Scott 2005). This type of design is, nonetheless, only suitable for certain kinds of research (Flyvberg 2006), for instance, studies that examine phenomena in their real-life contexts. Hence, it may not be used in studies (Best and Kahn 2003) that are not context/situation focused.

Research using case study design may not be generalisable (Anderson 1993: 163); however, the design enhances clarity and an understanding of a phenomenon at hand (Cohen, Manion and Morrison 2005: 364). Case study design employs various typologies, including exploratory, explanatory, descriptive, and multiple case studies, as well as instrumental, collective (Yin 2003), and intrinsic (Stake 1995). Both exploratory and explanatory case studies were used in this study.

The exploratory case study is used in research where there is no specifically expected or perceived result (Yin 2003). That is, the researcher starts the research with an open mind, in a bid to acquire an adequate understanding of the phenomenon. By so doing, only collected information was utilised. The explanatory case study on the other hand, ensures objectivity on the part of the researcher and requires the collection of data from various channels (documents, websites, archives, observations, and so on).

#### **4.3.3 Research approach**

This study utilises a qualitative approach, which aims to yield rich and in-depth results (Sekaran and Bougie 2013: 147). It is a scientific approach (Kumar 2008; Polit and Beck 2008: 17) of data collection that does not require the numbering, calculation, or measuring of derived data or information. The

qualitative method also produces comprehensive information/results (Sekaran and Bougie 2013: 147), much more than with other methods of research.

Using this approach enhances the comprehension of how reality is viewed per context and this surpasses any result calculations or estimations may derive (Bryman and Bell 2007: 35). Moreover, it explains why more time is dedicated to studies of this nature (Sekaran and Bougie 2013: 147).

#### **4.4 SITE SELECTION**

A calm environment is the best for research (McCann and Clark 2005). The Universities of Cape Town and the Western Cape were selected in the study, due to both being located in the Western Cape province of SA. One campus each of both selected universities (Groote Schuur Campus - UCT and Bellville/Main campus - UWC) were the sites of data collection as the main campuses of the institutions and the researcher anticipated that a broad range of texts would be discovered in those specific spaces (Figure 13 and 14).



**Figure 13: Groote Schuur Campus (Biomimicry SA: Undergraduate options n.d.)**



**Figure 14: University of Western Cape – North Campus (2016)**

The expectation was that billboards, adverts, posters and other publicly displayed signs in the universities would reveal the languages used there (Pavlenko 2009: 247), in addition to other themes that relate to the historical status of existing languages and language policy of the universities and the settings/province.

#### **4.5 SAMPLING**

A sample is a select group of people, data or institutions that have been mapped out to be a part of research (Sekaran 2006: 33), as a result of their suitability (Yin 2003: 262) for the research. Tashakkori and Teddie (2010: 3) explain the derivation of in-depth data in a qualitative study is dependent on the employed sampling method. Sampling also assists in the gathering of precise information (Chamaz 2006: 18) useful for research. Of all the types of



sampling techniques, it was decided the selection of data should be guided by their level of relevance and suitability to the study.

Therefore, purposive sampling was used, as it was essential to have determined the universities and chosen data (collection phase of this research), in which the study would be carried out, and consider their suitability, in order to ascertain their appropriateness within the scope of the study. Purposive sampling is a suitable sampling method for studies that use an interpretive paradigm. This sampling technique is used to select a study group or data based on suitability for that study (Chamaz 2006: 18). It is thus at the researcher's discretion that the sampling technique is suitable (Creswell 2007) for his/her study.

UCT and UWC are traditional universities in the same province (Western Cape), situated approximately 17km apart. Though in the same locality, they have unique histories and each yielded interesting and contrasting data. UCT and UWC were, therefore, chosen as a result of the slight difference in their locations, as well as their historical and sociolinguistic backgrounds. Another major factor that influenced the choice of campus was that the selected units are the main campuses of the universities and it was believed that valuable and diverse data would be found there.

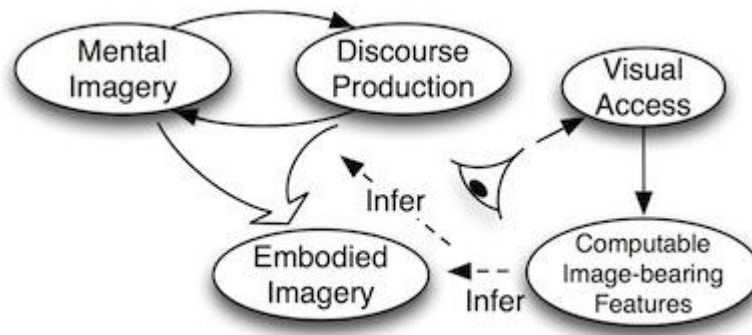
In addition, it was anticipated that with about 400 data units, there would be a wide range of information to choose from, during analysis. The researcher expected that, by so doing, quality information would be gathered concerning the LL of the universities. These were all considered when collecting and analysing data and gave the researcher an understanding of issues of language choice, language availability, social dynamics and the literary practices of the selected universities.

Approximately 400 pictures were collected from the campuses of the selected universities, however, 100 visual data units were purposively selected for

analysis. This was not particularly as a result of the choice of sampling, but more because, as stated by Burns and Grove (2003: 257), the number of data does not actually have much influence on the validity of a study's findings, since it is a qualitative research.

#### 4.6 VISUAL METHODS

Since language has been deemed as not being an adequate communicational tool, visual images are other interactional forms (Eisner 2008). Images reveal meanings, awareness and perception (Prosser and Loxley 2008). More importantly, they are found everywhere. Using a visual approach helps in understanding phenomena in their situational contexts because ideas and objects are often intertwined (Cilesiz 2010) and it is expedient that they are independently studied (Figure 15).



**FIGURE 15: The inter-connection between imagery and inference (imagegesturenutshell 2012)**

Images are thus reflective of the actions and events that surround phenomena (Creswell 2007) and this links people to their experiences (Langdridge 2007: 57).

Photography is the primary data collection instrument of a study on LL (Hult 2009: 90) and digital cameras have created limitless possibilities of pictures

taking in such studies (Gorter 2006: 2). Data can be collected from diverse areas, including that of an urban setting (Moriarty 2012: 75), central and entertaining commercial regions (Hult 2009), train stations and nearby areas (Backhaus 2007), schools or universities (Shohamy and Abu Ghazaleh-Mahajneh 2012), small sections in a school or university (Hanauer 2010: 155). Photography is thus a major aspect of this study, as pictures of the LL of the selected campuses were taken when data collection commenced.

#### **4.7 DATA COLLECTION STRATEGIES**

On approval by the necessary committees of Durban University of Technology (DUT), letters of information and consent forms were sent to the universities (UWC and UCT) under investigation to conduct research, take photographs, as well as obtain brochures and promotional videos, among others. Once permission was granted, data collection commenced on the 13<sup>th</sup> of September 2017. The research questions guided data collection, so as to avoid going out of the scope of research.

The researcher travelled to one campus of both universities to collect the available indoor signs. UCT was visited on the 13<sup>th</sup> of September and data collection commenced at 12pm on the Upper Campus, which comprises the faculties of Science, Engineering, Commerce, and Humanities, as well as Smuts Hall and Fuller Hall residences. Located in Jameson Hall and housing the famous Chancellor Oppenheimer library, the Upper Campus was built in two years (1928 to 1930) and is the campus that hosts several important activities, such as graduations, official ceremonies and examinations. Data collection was completed on the 15<sup>th</sup> of September, starting from the entrance of the campus.

For the UWC, data were collected on the 14<sup>th</sup> of September, starting from the gate at 9am in the morning. The campus is in Bellville, close to Cape Town. It is the university's main campus and the courses it offers include Public Health, Physics and Chemistry, among others.

Besides the data collected on site, are those retrieved from the universities' websites, especially with regards to ascertaining the vision, history and mission of the selected institutions of learning. As a result of the targeted number of signs the researcher had planned to collect, it was important to determine the types of samples to collect, judging by the aim of the research; which was to analyse language forms as employed in spreading information in the public places of two South African higher institutions of learning. For instance, Kallen (2009: 274) in her study, collected signs that concentrated on thought, communication, performance and deixis.

Ben-Rafael *et al.* (2006: 15) categorised their collected private signs into those that reflect clothing, relaxation, culture, and education, along with health, community, nutrition, and house-ware, as well as offices and signs that relate to governmental principles. Appropriateness of sign collection is thus one major aspect a researcher must first understand, as that may be a challenging part of sign sampling (Gorter 2006). The study's aims aided the focus of data collection, with almost all sighted language forms placed inside and outside the campuses collected.

#### **4.7.1 Data collection equipment and documents**

##### **4.7.1.1 Camera**

Based on the fact that this study is qualitative and the theories that underpin it are MDA (for the visual data) and CDA (for the written data), a camera (Voyager digital) was used to take photographs of posters, pictures, images, and billboards, as well as maps, on the campuses. The researcher was physically present at the selected universities to collect data.

The camera was used to randomly collect on-site data in the universities. Intra-campus signs were collected by means of photography. For instance, where distance (between the researcher and signs) could have affected the collection of clear pictures, the researcher used a tablet to collect such pictures. It was

thus ensured that no relevant detail was missed during the process as a result of the research instrument(s).

#### **4.7.1.2 Documents**

Other semiotic resources, such as brochures, marketing profiles, posters, and pamphlets, in addition to billboards, website information and promotional videos, were downloaded from the institutions' web pages. Some of these documents were also found on the university campuses - from the entrance gate, to lecture venues, restaurants and toilets. The appearance of languages and words in the public spaces of the universities, as well as font sizes of texts, were also noted.

Approximately 400 units of data were initially collected, however, 200 of these data units were finally selected for analysis (100 from each university), as the researcher deemed this number suitable for the study's aim and questions.

### **4.8 DATA ANALYSIS**

A study that uses a case study design is often systematic (Best and Khan 2003: 28). Hence, themes are significantly studied so that ideas in data are adequately scrutinised and analysed. This places more emphasis on the importance of well-presented data (Yin 2003). Moreover, it also means data are well-presented when adequately and thematically categorised; such that there is clarity with regards the direction of research and relevance of derived themes to the study's aims and objectives.

Creswell (2003: 59) states it is impossible to discover new knowledge if data are not interpreted. Since this qualitative research used a case study design, a qualitative analysis approach was used to dissect the collected data. This is in agreement with Best and Kahn (2003: 28), who affirm that the analyses of case study designs are usually methodically conducted.

Scollon and Scollon (2003: 165) also assert that the qualitative characteristics of a sign add to its significance, especially where the readership or intended audience of that sign are concerned. Hence, deriving in-depth data via the available linguistic landscapes, as well as analysing them qualitatively, is expected to yield reliable findings. The collected signs were thematically deconstructed by means of the theories of MDA (for symbols/diagrams/pictures) and CDA (for texts on billboards, posters, doors, websites and promotional materials such as brochures and pamphlets).

#### 4.8.1 Critical Discourse Analysis (CDA)

CDA is a method in applied linguistics that deals with language-related world problems (Coffin, Lillis and O'Halloran 2010: 3). This type of analysis is often used in all kinds of research and analysis despite the little acknowledgement ascribed to it (Braun and Clarke 2006). Figure 16 illustrates the examination by critical discourse analysts, as to how theories are formed, how analysis is made and what means are taken to put words into action (Van Dijk 2006: 253).

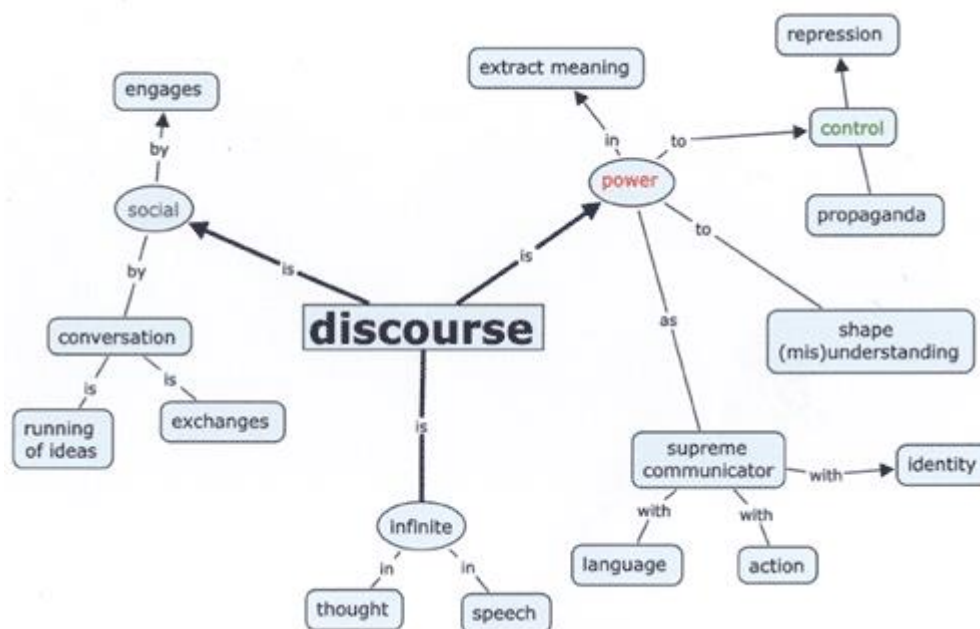
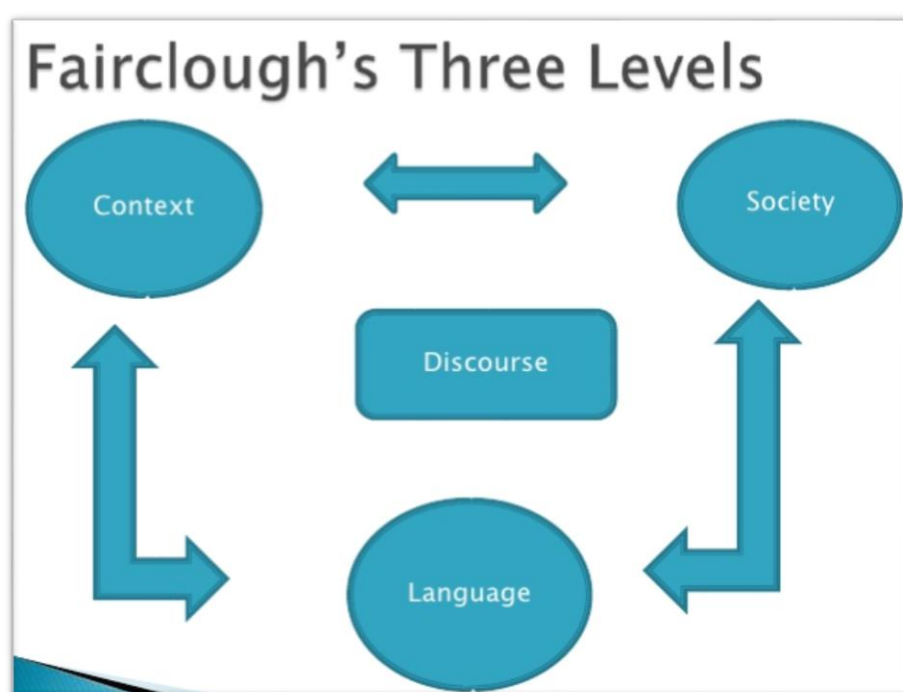


Figure 16: Dynamics of CDA (Zuern 2005)

Procedures by which texts are placed, found, and outlined are detected, as well as the intended audiences of the texts (Lucke 1996: 20). As with MDA, discourse is eclectic, being flexible and utilised for a wide range of data, systems and styles of writing (Wodak 2007: 15) and fieldwork is needed to derive adequate data for analysis.

Fairclough (2010: 75) states that CDA can be done using three steps, namely: micro (textual/linguistic interpretation), meso (where consumption and production of texts are viewed) and macro-level (where the researcher investigates the impact of the texts on society) analysis (Figure 17).



**FIGURE 17: Fairclough's Three Levels (Ndenge 2012)**

Undertaking these steps helped the researcher to determine the intertextual and interdiscursive elements within collected texts. Similarly, Coffin *et al.* (2010: 3) explain that, when dealing with discourse, it is important that language use (an analysis of how the audience derive their connotations) is taken into account. Foucault (1972) notes that, currently, there are issues relating to how

the world is convolutedly expressed and linked by diverse ways of conception and understanding. Therefore, thorough revision, separation and categorisation of themes were ensured in this study, in order to ascertain that collected data were adequately analysed.

Some strengths and weaknesses of CDA are highlighted (Table 6).

#### 4.8.1.1 Strengths and weaknesses of CDA

**Table 7: Strengths and Weaknesses of CDA**

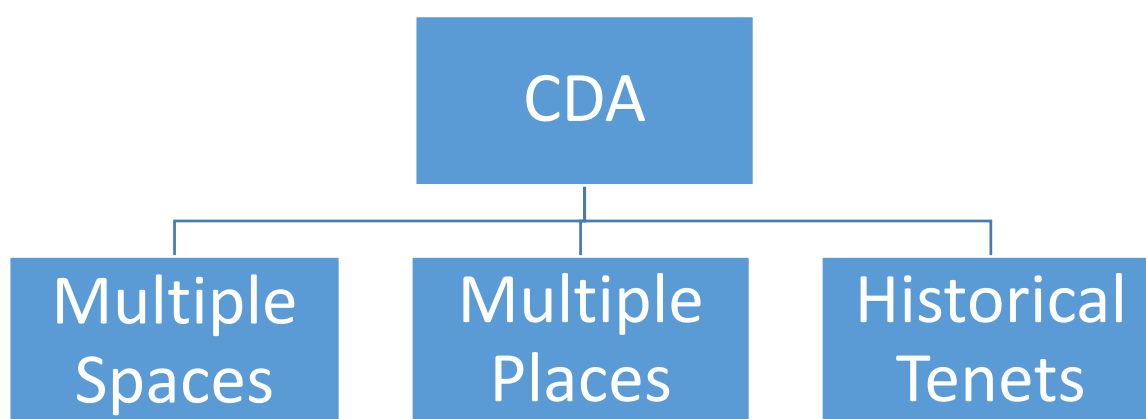
<b>Strengths</b>	<b>Weaknesses</b>
1. Always relevant at any time and everywhere it is used.	Does not offer a real solution to problems centred on scientific enquiry (Sallah 2015).
2. An understanding of language use and discourse facilitates social and political change.	No fixed meaning; derived meanings are often open to varied explanations and debates (Sallah 2015).
3. Context- specific.	Does not always reflect the significance of the audience in the consumption and clarification of texts (Schegloff 1997).
4. Encourages researchers to reflect on their own practices as well.	Mainly relies on the analysts in text analysis and interpretation (Cameron 2001).

#### 4.8.1.2 Mitigation of weaknesses

In mitigating the stated weaknesses (Table 1), Dyer's (1982: 95) model was employed to focus on anticipated basic portions of pictures (the denotative), their significance in society (the connotative) and their meanings (the ideological), during analysis in this study. More importantly, in analysing collected data, notions of power dynamics were examined (Willig 1999), as discourse in CDA is usually handled as a matter of social struggle, with Pienaar and Becker (2007) and Van Dijk (2001: 352) of the opinion that both abstract and concrete power factors reflect in discourses.



This highlighted the impact of exploring the process of knowledge construction from the collected data during analysis (Chilton 2005). The researcher also examined the possibility of inherent connections between sentence/text constructions and psychological illustrations (O'Halloran 2003; McClelland and Kawamoto 1986). In this way, confusion at the analysis phase was avoided (Hart 2010).

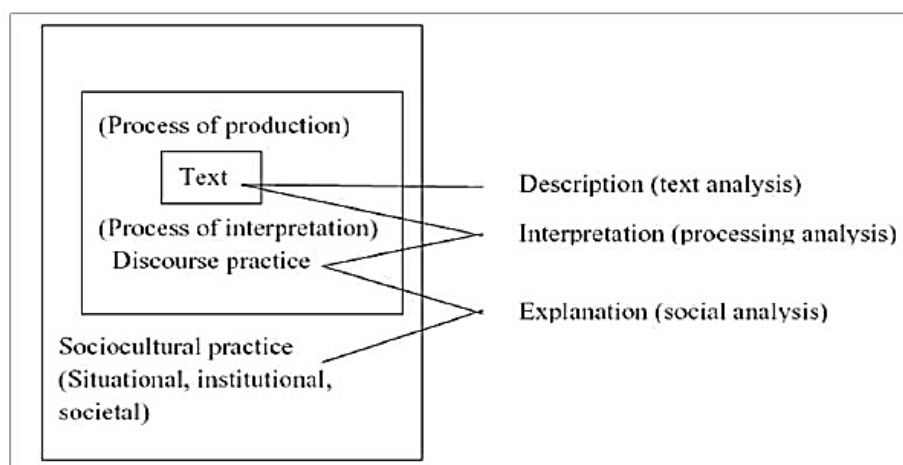


**Figure 18: Analysis using CDA (Wodak 2007: 15)**

Wodak (2007: 15) brings to light (Figure 18) that, in CDA, it is essential to examine multiple spaces and places in the process of collecting and analysing data, while historical tenets must also be considered and identified. All of these aspects indicate the use and positioning of languages in communities.

In addition, Gee (2011) explains that discourse analysis of texts goes beyond what the data looks like or the context in which it exists. CDA analysis entails a level of text analysis (where textual information is described), processing analysis (where an interpretation of discursive practices is done) and social analysis (where the researcher explains the observable sociocultural practices of communities, countries, institutions and in varied situations) (Figure 19).

# CDA Analysis



**Figure 19: CDA Analysis (Ndenge 2012)**

Thematic analysis thus becomes a flexible means of data analysis (Braun and Clarke 2006) and is basically the foundation of all qualitative research (Holloway and Todres 2003). Consequently, while discourse analysis acknowledges the context of language use, thematic analysis explores detected themes. This is why Gee (2011) opines they are both intertwined.

## **4.8.2 Thematic analysis of data**

In the social sciences, thematic identification is observed, in that data are not exactly judged or critiqued, but rather analysed for the sake of comprehension (Ryan and Bernard 2003: 85). Thematic analysis is done in qualitative studies (McMillan and Schumacher 2010), which enables the systematic identification and analysis of themes as they appear in data.

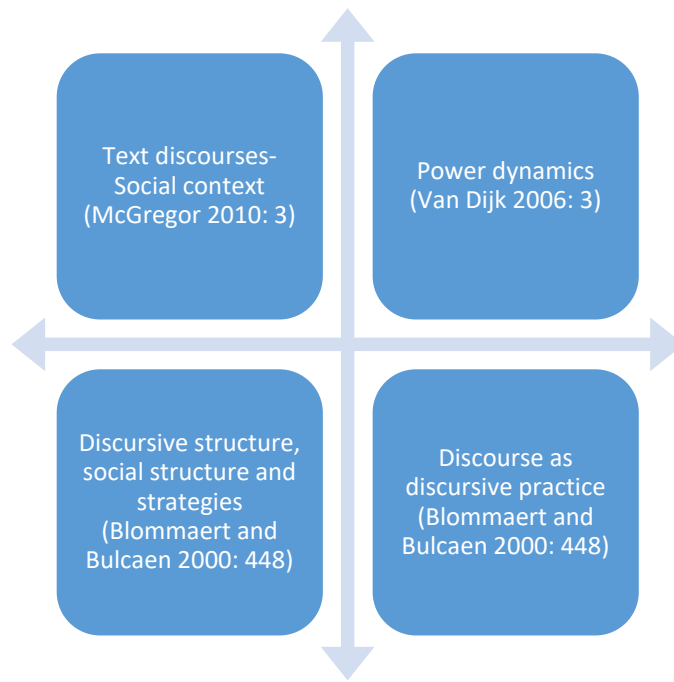
Considered as flexible and structured for qualitative research (Braun and Clarke 2006), thematic analysis is basically the core of qualitative research (Holloway and Todres 2003) and can additionally, be used alongside other methods of research (Braun and Clarke 2006); which is also why MDA and CDA are utilised in analysis. Gee (2011) in his book, "How to Do Discourse

Analysis: A Toolkit”, asserts that thematic analysis is a basic element of discourse analysis, in that the former studies emerging themes, while the latter reviews context, cohesion and coherence.

In this study, thematic analysis of themes as they emerged in data, helped in identifying and categorising themes accordingly. Here, it was important to identify what themes occurred and reoccurred in data, along with the hidden themes that were not as obvious as others. Language use, practice, structural organisation of concepts, as well as the settings in which they were placed, also aided in understanding the contrasts and similarities in the collected data, including the reasons and benefits of their placements.

Thence, detected themes were categorised for the purpose of determining their number of occurrences and the reasons for those occurrences. The researcher first ascertained the language forms and language choices in the texts. Then signs that linked images with linguistic choices were identified; after which focus was placed on themes that emerged from the data.

Subsequently, the researcher categorised themes and determined noticed textual interactions with regard to society, practiced discourses and structures/arrangement. Once this phase was complete, it was important to describe and interpret how social practices were established and altered (Rogers *et al.* 2005: 371) through collected data. The researcher thus critiqued the texts, in order to understand language use and power dynamics (Lucke 1996: 20) in the selected universities. In so doing, categorisation was done as suggested by McGregor (2010: 3); Van Dijk (2006: 3); and Blommaert and Bulcaen (2000: 448) (Figure 20):



**FIGURE 20: Thematic Categorisation of Discursive Data (McGregor 2010: 3; Van Dijk 2006: 3; Blommaert and Bulcaen 2000: 448)**

Once the themes identified in the discursive data had been thematically arranged, MDA of data commenced.

#### **4.8.3 Multimodal analysis (MDA)**

Modality denotes the apparent meanings of texts (Kress and Van Leeuwen 1996: 161). MDA on the other hand, is similar to Halliday's systemic functional linguistics (Constantinou 2005; O'Halloran 2011), as it promotes the view that texts have more in-depth meanings than what they appear to mean (Halliday 1994: 339).

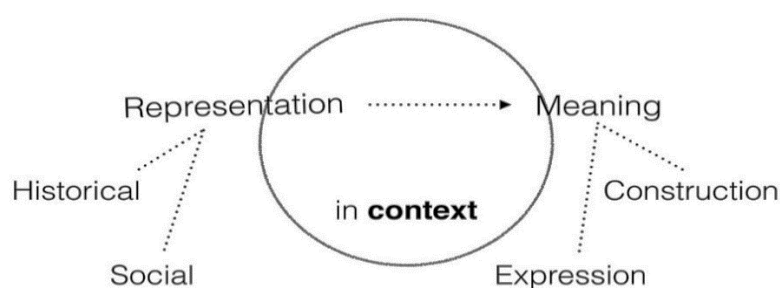
MDA thus necessitates a further movement from linguistics to social semiotics, with an intention to account for and describe various modes of communication (Martin and Rose 2003: 255), such as gestures, image, and music, among others. They are meaning-making (Kress 2010) and change-creating during/after interpretation. This indicates that language is, in effect, not the

core of communication (Iedema 2003b). Kress (2010: 105) provides a basic meaning of MDA as:

*The making of a sign, its shaping, available discourses and genres and their usage, texts, modes and their togetherness, the symbolic and communicative functions of signs, the uniquely diverse semiotic means of modes and their framing.*

## Multimodality

Is about **communication**



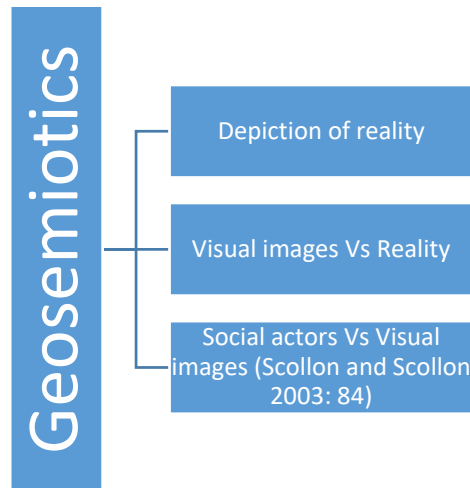
**Figure 21: Research Designs (Rogers and Walkers 2013)**

Representation and meaning-making are the major components of MDA (Figure 21). Where 'representation' focuses on the social and historical essences of language use, 'meaning' places more emphasis on what is constructed and how it is expressed. By implication, communication in MDA is thus conditional; it can be changed, extended and recreated on the dictates of a specific context. Hence, when analysing visual data, MDA is appropriate, as what is communicated may not be represented and vice versa.

Similarly, Jewitt and Price (2012: 1-4) explain that multimodal analysis is reinforced by three major assumptions:

1. Images and communication possess diverse modes, which add to their semantic implications, as they are applied in different contexts. It thus analyses data based on its description of varied contextual data.
2. Communication is determined by how texts are culturally, socially and historically applied. That is, all forms of communication are socially and semantically constructed and influenced, as a result of their geographical spaces. This thus connotes that communication can be variously realised, depending on their geographical spaces and this is essential in the process of meaning construction.
3. Communication makes room for meaning generation. As human beings understand the modes made available to them, they can also show some preferences by using more modes than others (Halliday 1978).

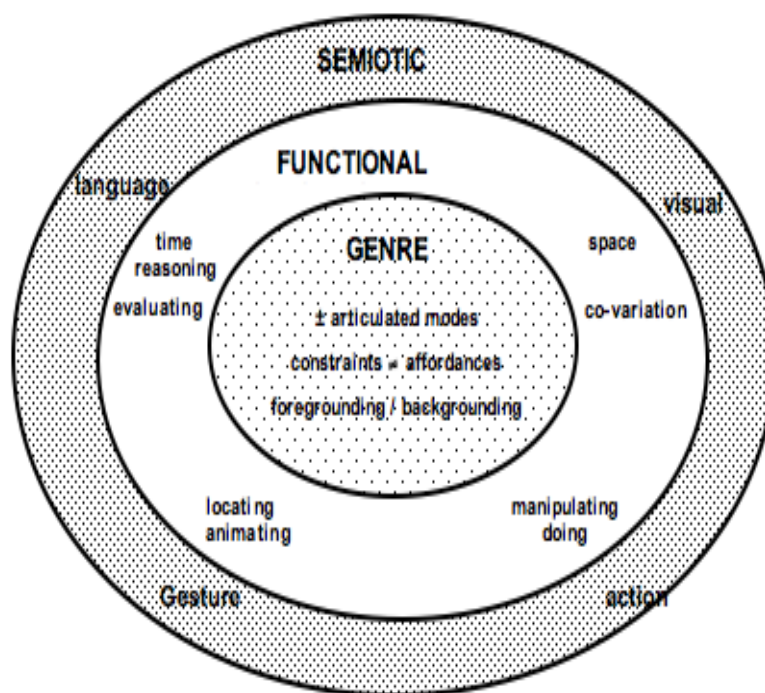
MDA thus appeals to theories of communication and is eclectic in nature, embracing linguistic and cultural interpretations of meanings (Kress 2009; van Leeuwen 2005). Various methods of analysis (such as visual, audio, among others), communication, as well as spatial relationships (Figure 22) of texts are incorporated by MDA.



**FIGURE 22: Assumption of some aspects of MDA by Geosemiotics (Kress and Van Leeuwen 1996; Scollon and Scollon 2003: 84)**

Some aspects of MDA (Figure 22) have been assumed by geosemiotics (Kress and Van Leeuwen 1996), where it studies the depiction of reality via images, the problematic impact of visual images on reality, and the problematic impact of social actors on created images (Scollon and Scollon 2003: 84). As noted by Scollon and Scollon (2003: 22), texts usually derive their meanings from their position. These places can either be controlled areas, market places or transgressive areas (Scollon and Scollon 2003: 167).

Certain dynamics considered in multimodal analysis are used for the purpose of communication through visual, linguistic, as well as gestural means. The diagram (Figure 23) explains that MDA embodies discourses, with attention also placed on the distribution of meaning (Kress 2010: 34), spacing, language usage, and constraint of meaning, as well as its structuring (Milani 2014). This may have different/blurred genres and communicative frameworks directed at the acquisition of new understandings of a phenomenon and is also termed 'hybridity'.



**FIGURE 23: A methodological overview of a multimodal genre (Carter-Thomas and Rowley-Jolivet 2003)**

Intertextuality is another aspect that assists with analysis of all modes as a collective entity (Kress and van Leeuwen 2006); it reveals how the audience perceives the socio-cultural and political schema of issues. As a result of the fact that MDA focuses on signs and for accurate analysis to be reached in this study, analyses of language choice and utilised semiotic resources was carried out.

This is in affirmation of O'Halloran's (2011: 3) assertion that MDA studies language and all semiotic resources, in a bid to analyse, explore and recover information. Data were repeatedly studied and arranged because MDA involves the repeated viewing of semantic derivation, arrangement and recurrence of concepts (Jewitt and Price 2012: 1-4). Arrangement, in this case, indicates the proper ordering of language forms, such that sign readers can distinguish between thematic, relevant and new information. This aids in knowing the most used, real, new, and ideal data, while also assisting in



understanding the issue of relevance, due to words being arranged from side to side (right, left, top and bottom).

This paved the way for the exploration of detected cases of repurposing, semiotic remediation, recontextualisation of semiotic resources, and underlying and intertextual references of meaning within and between texts. The researcher was thus able to gain a clearer understanding of the detected themes and proffer an interpretation of representations within and between texts. Nonetheless, MDA is not without its limitations (Table 8):

#### 4.8.3.1 Strengths and weaknesses of MDA

**Table 8: Strengths and weaknesses of MDA**

Strengths	Weaknesses
Flexible framework.	Image analysis may be subjective, exclusively dependent on the researcher's intuition.
Aids systematic exploration of the relationship between words, pictures and non-verbal signs, while also highlighting their place in society.	The existence of many modes may impede thorough understanding of each mode.
Alters theoretical conventions, while also creating new notions (Culler 1985; Douglas 1982: 199).	Concentrating on one mode more than others can also give way to concepts being tied up with others, preventing a real understanding of the phenomena.
It portrays the understanding that opinions and views are mostly enabled by the process through which signs operate in societies.	Multimodal analysis does not always adequately analyse complex questions about culture about society.

#### 4.8.3.2 Mitigation of weaknesses

Each mode was studied independently, so as to answer questions such as: what is seen in images/signs, what is not obvious in the signs, and what sense is made of the arrangement, spacing, and language used, among others. In

this way, not much focus was placed on one mode and each mode was categorised independently. Examining these signs with a continuous view of the research questions and aims also helped to form new questions as the analysis progressed.

Since LL can be studied both centrifugally (where a particular linguistic landscape item is selected to investigate the process of sign creation and discourse comprehension in societies) or centripetally (where the order of textual interaction, space and visual semiotics are considered in understanding how a place is structured and organised) (Kelly-Holmes 2010: 137). This study employed a centripetal approach of the spaces and places of data collection. Therefore, while exploring the concept of place and space, it was important to gain an understanding (Scollon and Scollon 2003: 148) of their connection with texts and vice versa.

Once themes had been organised, the researcher proceeded with coding (Chamaz 2006: 13). This was fully influenced by Gorter's (2006) suggestion on profitable coding, where certain matters are deliberated before data is collected. Some of the researcher's considerations are:

- Available languages (for instance, English, Afrikaans, among others) and their usages (or not).
- Silences (non-availability of some languages such as African languages, including Afrikaans, isiZulu or isiXhosa).
- Used font.
- Location of signs.
- Arrangement of languages used.
- Importance of language used.
- The possibility of translations.

#### **4.9 GATEKEEPER APPROVAL LETTER**

Before research commenced, approval was sought from the Higher Degrees Commission of the DUT to proceed with research (Appendix A). Once permission was granted, approval was also sought from the UCT as well as the UWC. A letter of consent was sent to both universities to inform the necessary authorities of the nature of the research, as well as seek permission to conduct research on the universities' premises. The researcher travelled to the universities to collect data once these were granted (Appendices B and C).

Ethical principles, including autonomy, informed consent, and non-maleficence, must be foremost in any research (Creswell 2009: 22) because they have a major impact on the trustworthiness, confidentiality and credibility of research (Norman 2008: 48), as well as the withdrawal rights of participants from the research (Clarke and Iphofen 2006). The institutions, in the forms they requested the researcher to complete, were assured of the ethical procedures that applied to the research, along with their rights to determine whether they would be part of the research or not (Clark and Iphofen 2006a).

As indicated in the ethical forms, the researcher ensured that the collected data would be kept according to DUT policies and practices on data collection, storage and disposal. The selected institutions were also informed data would be saved for five years and thereafter, permanently and securely destroyed by the researcher or supervisors. This will ensure the maintenance of data confidentiality. In addition, assurance was given that research findings would be disseminated to interested universities on request.

#### **4.10 RIGOUR, CREDIBILITY AND TRUSTWORTHINESS**

##### **4.10.1 Rigour**

Research rigour in qualitative research confirms a study's trustworthiness, credibility, confirmability and transferability (Schwandt, Lincoln and Guba 2007). In this research, data were closely reviewed by the researcher and supervisor, up to the level of result generation (Pitney and Parker 2009); this

enabled a continuous observation and illustration of themes (Cohen, Gottlieb, and Underwood 2000: 95) till the end of the research process. The multiple reviewing and evaluation of themes (Russell *et al.* 2005) ensured their adequate interpretation and may have contributed to research validity, trustworthiness and credibility.

#### **4.10.2 Credibility**

Research credibility may also be referred to as 'research reliability' (Macnee and McCabe 2008). Both are important in any research, portraying the researcher's level of objectivity (Bell 2007: 42), which has a huge impact on determining whether the research is transferable or not. In order for this research to be credible, the researcher ensured the research aims and objectives were consistent (Malhotra 2010: 318) with the theory, designs and methodology employed. This is in agreement with Bearden, Netemeyer and Haws (2011: 67), who state that such consistency ensures objectivity, as well as research validity.

#### **4.10.3 Trustworthiness**

An adequate theoretical background often enables the generation of dependable results, which can have solid theoretical and empirical impacts on society and the status quo, as well as be instrumental in policy change (Silverman and Marvasti 2008: 295). Reliability thus enables research to be trustworthy and generalisable (Bryman and Bell 2007: 42).

Russell *et al.* (2005) explain that where research employs case study design, findings are generally trustworthy. Case study design was used in this study and, as a result, it was anticipated that trustworthy findings, which could also be transferred or compared to other settings, would be generated.

### **4.11 PROBLEMS/LIMITATIONS**

The study's findings might have been limited, as mentioned earlier, based on only two universities being studied and these might not be representative of

the issues of LL in all universities in SA. Nevertheless, the issue of generalisability is not as important to this research, as it is to derive valuable information about the LL and practices of the selected universities.

Despite the aforementioned, the only perceivable constraint anticipated, concerned travelling to the selected universities for data collection, which may have only been attainable once or twice, due to financial or school restraints (approval for research).

A slight delay was initially experienced when data were to be collected because one of the universities did not approve the research until August 2017, as opposed to the anticipated data collection date of March 2017. However, this did not negatively impact the research, as the waiting period was used to write up some of the preliminary chapters of the thesis (Chapters 1 to 4).

All of the above, as well as the study's use of purposive sampling, indicates it may not be generalised. Nonetheless, the study results reflect issues surrounding LL in South African universities. Findings can also be a pointer for other research in LL, especially in the African context.

#### **4.12 METHODOLOGICAL DELIMITATIONS**

Although the sampling of signs may be difficult, as an interpretation of each sign may vary per reader or researcher, researchers have to bear in mind that overriding elements need to be put in place (Gorter 2006). This indicates that some signs are more convenient to collect and interpret than others.

The researcher thus initially collected a wide range of data, before purposively selecting those deemed more suitable and full of information. At this stage, it was anticipated a possibility could exist that some rich data may have been lost during that process. However, all collected data were judiciously analysed.

In many cases, purposive sampling does not produce generalisable results (Flick 2014); its use in this research, therefore, indicates results may not be representative of all the LL in South African universities and abroad.

#### **4.13 BIAS AND ELIMINATION OF BIAS**

Being completely objective in qualitative studies may not be easily achievable for researchers (Creswell 2014: 186) because of relativity with regards to, among others, cultural, experiential and educational notions. However, the researcher ensured that objectivity was maintained during the sampling, collection, splitting and analysis of data.

#### **4.14 CONCLUSION**

This chapter described the research design (Case Study), method (Qualitative) and sampling technique (Purposive) employed in this research. The utilised data collection strategies, as well as research tools were also discussed. Additionally, the significance of the ethical procedures used in carrying out the research, as well as an explanation of how the researcher ensured rigour, validity, trustworthiness and validity of research, were presented. Methods of analysis were, thereafter, highlighted, after which the researcher discussed the limitations, delimitations, bias, and elimination of bias during the research process.

As a result of these approaches of data collection and analysis, it was anticipated that derived results would enable a full understanding of the linguistic presence, practice, and choice of the selected universities. The researcher also anticipated these results would enable a critical look at the issues of power and social dynamics that may be in existence in the universities and/or their communities.

In the following chapter, a thematic, critical discourse and multimodal analysis of collected data will be presented.

## **CHAPTER FIVE**

### **DATA PRESENTATION AND ANALYSIS**

#### **5.1 INTRODUCTION**

The previous chapter discussed the methodology followed in the collection of data for this study, presenting an explanation how intra-campus signs would be collected from the selected campuses of UCT and UWC. This chapter thus presents and analyses the intra-campus data gathered from the main campuses of the universities and their websites. The study's objectives informed the themes derived from the collected data. It was essential that the objectives should guide the research process, in order to stay within the scope of the study. Data were thematically analysed using CDA and MDA, with analyses thus based on:

- The modes used to represent signs in the selected universities.
- The usage of modes as forms of communication in the selected universities.
- The influence of cultural overtones on language use and choice.
- The historical and current significant semiotic symbols and signs used in the selected South African universities.
- The depiction of power relations in the LL of the selected universities.

In this chapter, additionally, the recurrent styles and patterns of language used in the public places of the institutions are discussed, in an attempt to understand the possible reasons for choice (or absence) and their placement in the specific spaces. The section likewise highlights the observed linguistic, sociocultural as well as political, relationships of languages and symbols used within the campuses; which will in a way, offer some insight into the linguistic choices of authors at the two universities. Therefore, a description and analysis of the signs collected from various parts of the Upper campus (UCT) and the

Main campus (UWC) have been compiled, and alternately discussed in this chapter.

## **5.2 INTRA-CAMPUS SYMBOLS OF UNIVERSITY OF CAPE TOWN AND UNIVERSITY OF THE WESTERN CAPE**

The importance of language in societies cannot be overemphasised. In many instances, languages are considered usable and consumable only when they can offer something tangible (material, cultural and symbolic) to the people of the society (de Gruyter, Stroud and Wee 2007: 254), as well as language users. Similarly, languages have become economic weapons of revival in the hands of 'the powers that be', in a bid to retain seats in the position of language and management (Pujolar 2007: 81). Used to indicate the presence/absence, power, and the economy of a country, languages also signpost authors'/audiences' positions on linguistic, social, political or economic issues.

Consequently, the choice of 'consumability' creates and solidifies a sense of prestige, identity and belonging in communities (Benwell and Stokoe 2006: 167), in addition to being an economic source for the government (local and national) and their people. These and many more were noticed on entering the Upper Campus of the UCT and the Main Campus of UWC. Some interesting signs were observed and are thematically presented in the next section under various headings, as guided by the study's objectives.

## **5.3 MODES USED TO REPRESENT SIGNS IN THE SELECTED UNIVERSITIES**

Since MDA deals with the use of diverse modes for communication to be possible (O'Brien 2017), the institutions used diverse modes to signify they serve a multilingual and multicultural audience. Some of these modes are written, with others visually, gesturally and spatially displayed. While some are portrayed on the websites, others are solely displayed in the campuses, via the means of posters and other symbols, such as those indicating direction and other forms of information.



In Lutkewitte's (2013) opinion, the placement of images and their ordering are meaningful, enabling the usage and analysis of images (Stenglin and Iedema 2001: 194) and colours alongside written words on signs. It was discovered that almost all the signs on both campuses and on the websites of the institutions are multimodal, especially with the inclusion of symbols, virtual and written texts. Recent studies in this area also make quite visible the sudden move from merely written forms of communication to other forms, for instance, the visual (Kress 2003a: 21). Besides this transformation, is the improvement of authors' writing processes, as well as theirs and the audience's engagement with visual concepts.

Bezemer and Kress (2008: 166- 195) assert people are more engaged when visual modes are involved in information transfer. This gives room for sign placement and their recontextualisation (Kress 2003b), as meaning is rotated via different media, such as images, videos, sounds, and audios, along with pictures, and animations (Selfe and Cynthia 2008: 84), among others; which is not to undermine the written form (Kress 2003b: 1). By means of this, the incorporation of texts with different modes (Kress 2003b: 36), as well as the utilisation of diverse modes on the same signage, are achieved. These modes and their usage are analysed, with literature, in the following section.

#### **5.4 THE USAGE OF MODES AS FORMS OF COMMUNICATION IN THE SELECTED UNIVERSITIES**

Modal resources were used as media of communication in both universities. They were used to convey diverse forms of messages, ranging from, among others, raising awareness about products and services, to providing direction to locations, and venues. This section of the dissertation will thus focus on signs with directional and informational connotations. The usage of graffiti and sport signs will also be discussed, alongside the institutions' political and financial positions/opinions, as they are depicted on their linguistic landscape.

### 5.4.1 Directional symbols

Some directional modes were collected at UCT. They indicate directions to certain areas on campus (lecture halls, buildings, testing centres, and so on) and some are marked with arrows pointing toward specific directions (Figures 24a, b, c, d, and e).



**Figures 24a, b, c, d, e: Directional signs**

One of the text boxes on the directional sign in Figure 24a reads: 'STOP THE SECRET NUKE DEAL!', which was probably strategically placed, for it to be noticeable by everyone who comes into the campus. In South Africa, controversies surround nuclear deal costs that could amount to one trillion rand (Swilling 2018) and possibly plunge the country into more debts than it currently has. The public placement of this hybrid thus indicates the institution's position on the Nuke Deal debate, ongoing in South Africa for quite some time.

The use of colour on signs is extremely important in the message being expressed and its tone. Colour is used to differentiate, promote and endorse products (Mafofo and Wittenberg 2014) and services. The black colour on a white background also enhances its visibility and conveys a message that the institution has taken that stance in the issue. Using red (Figure 24d) to inform the audience about HIV testing, with a red arrow also pointing towards the area where the test is taking place, is also symbolic. Red signifies many things, including among others, danger, blood, and fire (Figure 24f).

The sign immediately following HIV is a well-known symbol (looped [red] ribbon) that depicts the virus; either of these two (the wording 'HIV' or the symbol) can be used on signage, and will still convey a message about the virus. Hence, there is a connotation of emphasis in this sign. This agrees with Mafofo and Wittenberg (2014: 447), when they state that colours are intentionally communicated to highlight the relationship between the product and the colour. It also differs with the softer blue shade used on the toilet's directional arrow (Figure 24e), which is probably presented as a gentle reminder of a toilet facility along the area of the arrow. By so doing, branding and colour usage accentuate and deposit products and services in the audience's minds (Mafofo and Wittenberg 2014: 447).

Similarly, some signs that indicate the location of certain equipment, lecture venues, emergency exits and stores were found in very strategic places at UWC (Figures 24f, g, h and i).



**Figures 24f, g, h and i: Directional signs**

These signs were placed in the selected spaces for the purpose of awareness and in order to make, among others, lecture venues and other locations, such as parking, fire extinguisher stations, postal services, and UWC archives, as well as campuses, more accessible to road users. Their placement on the roads (close to the entrance of the campus) may also be effective in offering both pedestrians and car users more information about the departments and services.

#### **5.4.2 Informational signs**

Information is key in every organisation, as it paves the way for adequate awareness of the past, progressive, and futuristic events and activities of the organisation. The researcher noticed there were signs that tend to give information/awareness about the environment (cleanliness, recycling and water preservation) and meditation on Main Campus (Figures 25a, b, c, and c). The signs were strategically positioned in the restaurants where students and staff/visitors could easily see them.



**Figures 25a, b and c: Informational signs**

A form of translanguaging is visible in Figure 25b, which is the use of various semiotic resources for communicative purposes (Garcia and Wei 2014). Language is seen as a cohesive communicative system (Canagarajah 2011: 401; Ofelia and Wei 2014) with the aim of communicating effectively and cognitively (Lewis, Jones and Baker 2012: 641) in a multilingual society. The use of the French word 'Bon Appetite' (which means 'I hope you enjoy the meal') is possibly intended to indicate language flexibility and internationalisation. The sign also informs the audience that while they (the authors) advocate a clean and healthy environment, eating is also essential; not forgetting that there is also money to be made from the business (Vala 2017) by the sign owners/authors.

Having created an awareness (Figure 25a and 25b) that the environment should be sustained (kept clean and water preserved), the author of the signage on Figure 25c further specifies that some items are recyclable, while others are not. It connotes that such items should be kept in different places; the sign is thus both informational and instructional. These are instances of intertextuality, where texts speak to each other; such that they possess similar connotations, despite being different texts, probably owned by different authors. Intertextuality is sometimes attempted, mainly for the purposes of emphasis, and awareness (Lewis *et al.* 2012: 641).

Information in relation to environmental alertness was also observed at UWC, with signs seemingly placed there by University authorities about water preservation (Figure 26a), as well as cleanliness awareness (Figure 26b) on campus.



**Figures 26a and b: Water preservation and anti-litter**

In addition, some focus is placed on the use of colour, font, capitalisation, and imaging (the bottle content and water level therein) and 'SAVE WATER' written in red and capital letters (Figure 26a). This is probably intended to make the concept quite noticeable, bold and readable. Colour aids in differentiating, influencing and endorsing products (Mafofo and Wittenberg 2014: 447) and/or services. 'SAVE WATER' is also supported by the institution's logo on the left, as a way of indicating that the message is from management. The same applies to 'WATER WISE', written in blue (often identified with heaven, sky, water, and loyalty, among others) and in capital/bold letters, despite 'i am..' depicted in small letters; a probable way of placing more significance on being water conscious than the first two words.

The other symbol that resembles a water bottle is placed right beside it, to indicate boldly that every drop of water is useful and should be preserved. Other than the focus on environmental sensitisation and water preservation, is



the signage that specifies no littering (Figure 26b) with the universal symbol to show litter must be deposited in supplied receptacles and that recycling is advocated and in progress at the institution (Figure 27a).



**Figures 27a and b: Waste sensitisation and Recyclable items**

The information of ongoing recycling also indicates that recyclable items can be thrown in specified containers (Figure 27b) provided on campus. There are pictures of some items the author of the sign deems recyclable, probably depicted to shed some light on recycling to those students who eat in that section of the university.

Various informational signs were encountered at UWC (Figure 28a, b, c, and d) and were publicly displayed in lecture venues and on the roads that lead to different departments. This connotes their significance, as well as the need for them to be easily sighted by passers-by.



**Figures 28a, b, c and d: Informational signs**

The examples in Figure 28a, b, c, and d, are for academic, financial and safety purposes. Their placements in open spaces were intended to easily attract students in need of help (financially and academically – Figure 28a and b). Placing such signs in the selected spaces could have also been targeted at enlightening students about the services provided by the institution or other financial service providers. Furthermore, Figure 28d is an iconic sign, which without the words, ‘Mind your step’, indicates a stairway ahead and users of that pathway should be conscious of their movements as they approach that section of the hall.

#### **5.4.3 Graffiti on board**

Graffiti is an inscription or a sketch that has been scrawled, dented, or coloured unlawfully in public spaces (English Oxford living Dictionaries 2018). Though an art that is still developing, it is largely challenged and loathed by many organisations, sometimes within the same jurisdiction. A board was seen in the Student Centre section of UWC (Figure 29), with slang words (such as ‘SHIT STINKS’ - daily used insulting words) and some names on it (such as ‘Chezee 4 SHNON & BONNY’).





**Figure 29: Writing board**

Hayward's (2012: 452) claim that graffiti sometimes interferes with useful, consistent, tenacious and hermetically specific structures is supported by the contents on the board (Figure 29). It explains why such signs are also referred to as 'transgressive signs'. The board (Figure 29) could have been placed there by management but used by the 'supposed author/audience' to pass messages on to a specific audience that probably knows the names on the board, as well as the feelings/emotions of the author(s), at the time the message was written.

Graffiti is mostly used for the purposes of instruction and political campaigning. In this case, however, it is used as a form of linguistic vandalism, which is transgressive. It is regarded as vandalism or transgressive as a result of words, such as 'Shit Stinks' (Figure 29) or graphic usages considered unacceptable or disrespectful to society (Wonderopolis 2018). The authors of such signs are

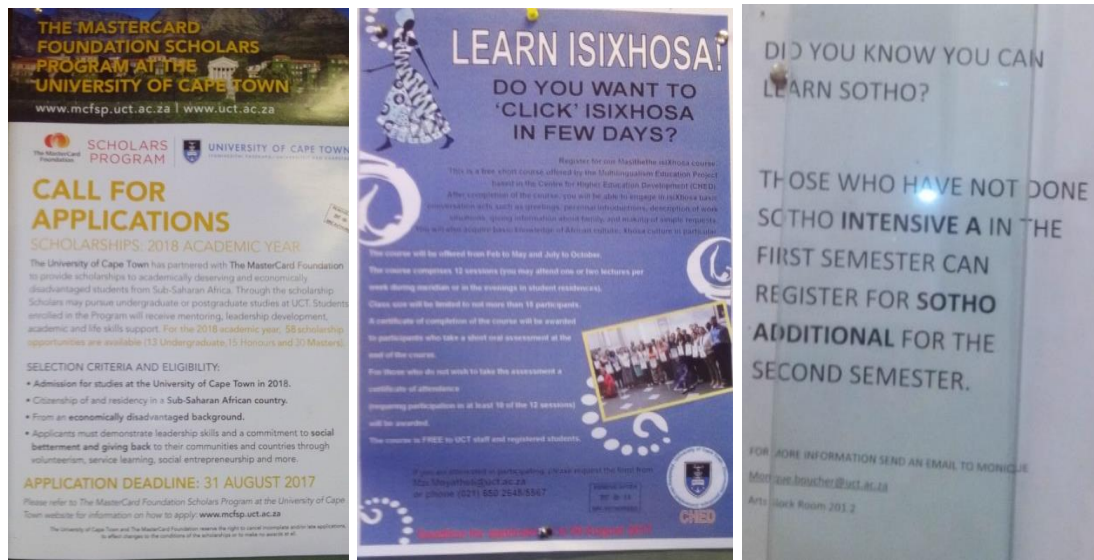
mostly anonymous as they are aware of the illegality of their actions but would rather write other people's names in selected spaces for the purposes of shaming or embarrassment, among other intentions.

This supports Lefebvre's (1991: 38) assertion that 'space' is not an immaterial, empty and impersonal entity, rather, it is a creation and means of common relationships. That is, it can be conceived, (mis)used, compromised and controlled.

#### **5.4.4 Advertisements by university management**

Posters apparently authored by the institutions' management were seen on several boards on campus, especially in order to create awareness on, among others, admission and language learning (Figures 30a, b, c and d). For instance, Figure 30b on learning isiXhosa, besides the change of font, portrays many aspects of the language and culture that the author of the sign intends to entice the audience with.

The question: 'Do you want to click isiXhosa in [a] few days?', the picture of a woman dressed in African attire, as well as the picture of a symbolic group of people that may be staff, or students who have or are probably still taking the course, while it could also be an indication that all people, irrespective of race and class, are welcome. Nonetheless, these are all attention-seeking devices and they may also be excitement-provoking to the audience.



**Figures 30a, b, c and d: Management's signs**

On the other hand, it may also be correct to assume these signs were displayed for both the audiences' awareness and the institution's (UCT) financial gains. Brand communication aids in stimulating consumer choice, enhancing profitability, ensuring popularity and safeguarding continued business existence (Chiaravalle and Schenck 2007: 13). For instance, as students gain an awareness of admissions opportunity, they may also want to apply and/or inform others about it. Therefore, from the application phase, to registration and fee payment, the institution benefits, especially financially.

#### **5.4.5 Sports signage**

Rugby and gymnastics (both seen once – Figures 31a and b) seem to be the only sports played at UCT, with no signs of other sports in sight, as at the time of data collection. This gives the impression these could either be the only sports played on campus or the most advertised sports on campus.



**Figures 31a and b: Sports signs (Rugby and Gymnastics)**

These are perhaps the most popular sports among the students of this campus. This is not absolutely inconceivable, as rugby is quite a historical game for SA and South Africans, even while it is predominantly populated by white South Africans. Hence, the sign's placement at UCT may not be absolutely unusual or uncommon to the students, staff and/or visitors of the institution, since white students make up the majority of the population at the university.

Similarly, Figure 31b conveys information regarding a Gymnastics programme scheduled for 2012, with an illustration of masculine men engaged in different kinds of activities. One may interpret that to connote that these activities are only for the masculine and physically fit or men with a large build. Again, no female figure is represented. More on this is discussed in Figure 60.

#### **5.4.6 Attention-grabbing signs**

The term 'Attention-grabbing' is used here due to the choice of texts and utilisation of signs for profit maximisation. Profit expansion, persuasion and creativity characterise advertising (Lasune 2011) and are also created to attract audiences. For instance, some of these signs were found at UCT (Figures 32b and 32c), aimed at attracting (with cheap prices, food, drinks and



fun) people to events (Figures 9b and 9c) and in order to sell products/services with the promise of lower prices for airtime purchased (Figure 32a).

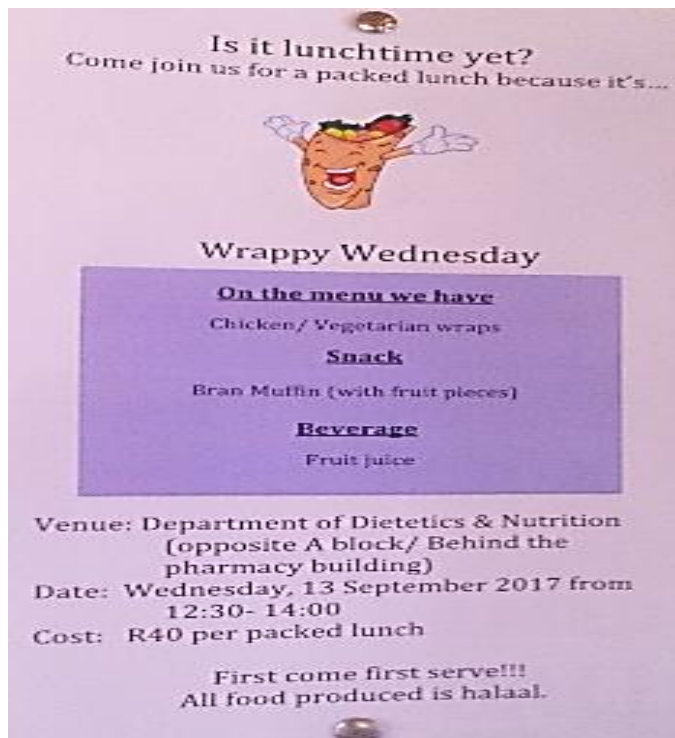


**Figures 32a, b and c: Enticing signs**

The author of the sign in Figure 32b, makes it clear how students can be easily enticed or persuaded with food, with enticing words such as: 'Let us cook while you focus on exams'; even while they are taking examinations. It thus portrays the situation as though these authors are actually doing the students a favour by cooking for them, as there is no mention of payment for such services.

These are intentional actions of authors to provoke a reaction: buy airtime from the advertised network providers, order food from the specified restaurant and attend the function. More so, even though the first four concepts are the themes to be discussed at the event depicted in Figure 32c, the ticked theme is 'Hungry', duly informing the audience that there is provision for food at the event, should they attend.

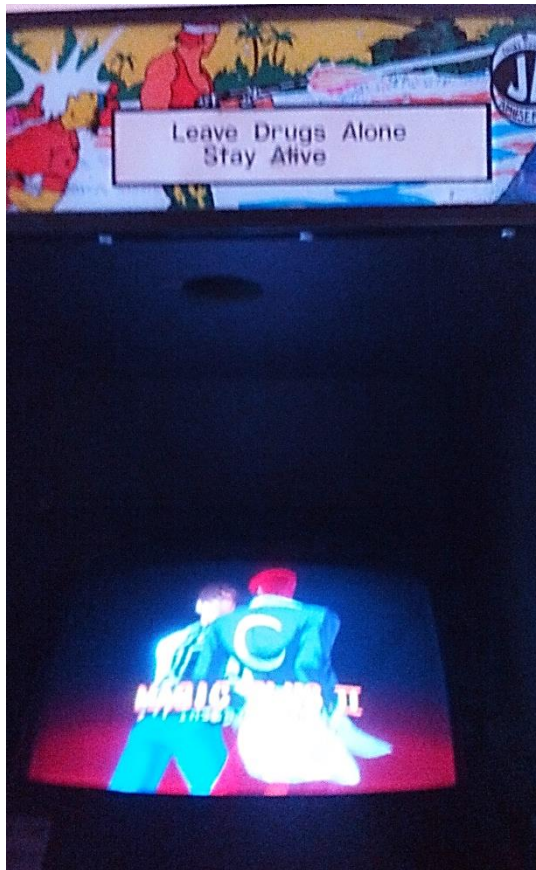
Other conspicuous or must-see signs are some business posters that give the impression of doing the students a favour, while making money from them (Figure 32d):



**Figure 32d: Conspicuous signage (food)**

While the signage expresses that only lunch services are provided at the Department of Dietetics and Nutrition, which should expectedly provide healthy means, it also comes with a rhythmic term 'Wrappy Wednesday'. This indicates the use of language that authors perceive could attract target consumers to their services and products. In this case, there is a depiction of consumer and environmental influence on authors' choice(s) of words and symbols.

Figure 32e (collected at UWC) is another example of attention-grabbing signage. The word choice and the spatial placement of the sign are significant in determining the purpose of its deliberate placement in the chosen space. The sign reads: 'Leave Drugs Alone, Stay Alive' and was placed on all the games in the Games section of the Student Centre section of UWC.

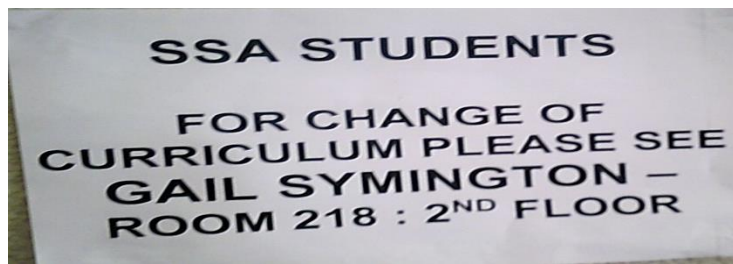


**Figure 32e: Attention-grabbing signage (Drug alert)**

The Student Centre at UWC is a famous students' space where they go to, among other things, relax, chat, play games, and eat, as well as print and photocopy documents. Drug prevalence among the youth and in SA has been an overriding issue of discourse and the purposeful placement of this sign at this location indicates the author's intention to encourage students to stay off drugs. The sign thus equates drug usage to death.

#### **5.4.7 Position on students' welfare**

Some signs on campus indicate the institution's interest in ensuring students are adequately assisted academically (Figure 33a) and students/staff have sound health.



**Figure 33a: Position on students' academic welfare**

The notice (Figure 33a) must have been provided by the management of the institution, as it encourages students to change their courses should they wish to do so, with directions to the venue where the service will be rendered. Texts such as this are mainly aimed at ensuring students are not or do not feel forced/pressured to do courses they are not passionate about (Ornsteins and Hunkins 2009: 253), thus enhancing student success. Likewise, among others, this sign portrays the institution in a good light; one that understands and appreciates students' struggles and success.

#### **5.4.8 Academic sensitisation**

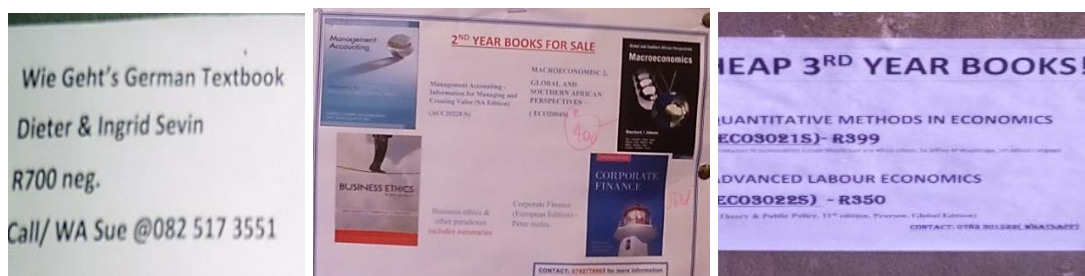
From the signs in the departments and restaurants, it was deduced that diverse texts on academic sensitisations were intentionally distributed throughout the campuses. Diverse adverts were posted, by management and self-authors, in some instances, on the walls, corners and billboards, aimed at encouraging students to work hard (Figure 33b, c and d).





**Figures 33b, c, d: Signs aimed at encouraging students**

Similarly, Figures 34a, b and c also depict adverts of the sale of used/cheap books (for students in years 1, 2 and 3). This could basically be viewed as more of a money/profit generating technique than an actually genuine expression of students' interests, because sign makers also expect to make money from students' attempts to work hard via the purchase of these books.



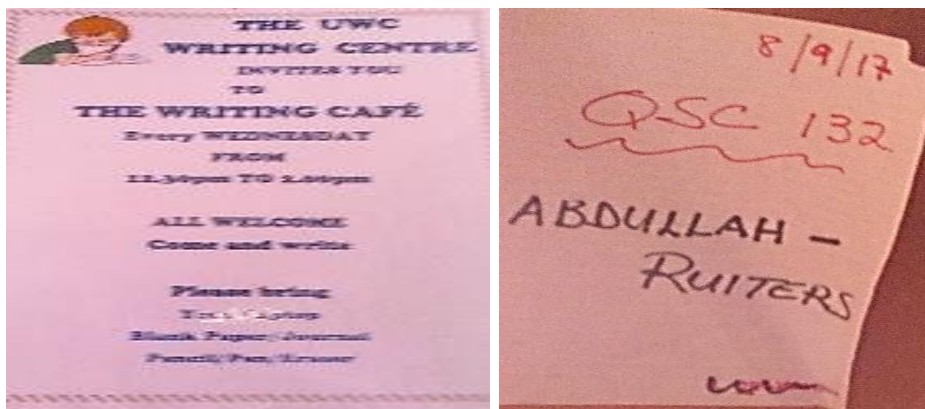
**Figures 34a, b and c: Signs aimed at making profit**

Moreover, it is expected that students who buy and use these books will not be as academically disadvantaged as others who do not. The belief they are also saving some money might, in addition, encourage the purchase of such items. Other than these signs, are those (Figures 35a, b, c, and d) that encourage old students to teach/mentor the new ones, varied tutorial invites, as well as competitions that enable academic engagement.



**Figures 35a, b, c, and d: Signs that depict the encouragement of teaching and mentoring**

Similarly, at UWC, there were signs that indicated both the institution's and other individuals' efforts in assisting students academically (Figure 36a and b), via the provisions of academic services, such as the Writing Café and other tutorial sessions.



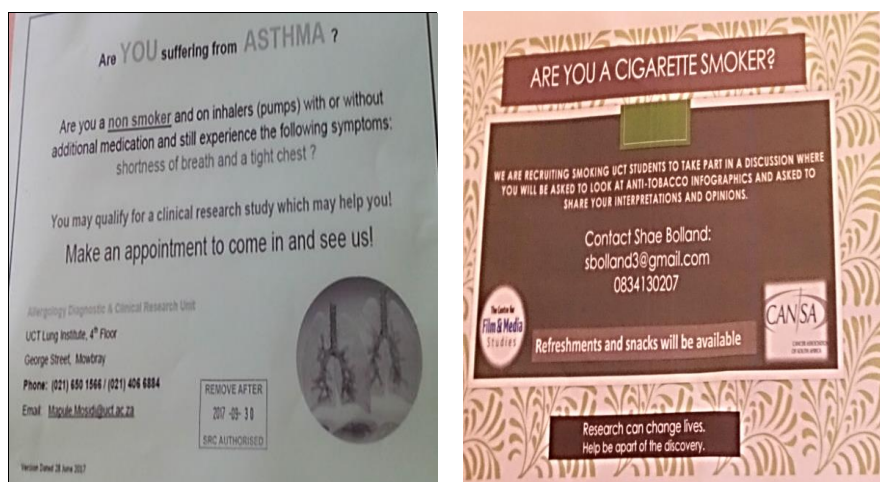
**Figure 36a and b: Academic help**

While readiness to assist students in making suitable choices academically is portrayed (Figures 33-36), diseases or illnesses students may be infected/familiar with on campus, as well as the appropriate departments affected persons can contact for treatment, are also depicted (Figures 37a, b and c).



**Figures 37a, b and c: Position on students' well-being**

The UCT logo below the signs obviates the institution's management as authors of the signs and their concern about students' well-being. In addition, apart from the warning instructions (Figure 49) of this analysis (discussed in a later section), are other signs that give instructions on how to 'stop smoking' or be assisted with smoking-related diseases (Figures 38a and b).



**Figures 38a and b: Position on students' welfare**

The placement of these signs is aimed at providing solutions to non-smoking related illnesses (Figure 38a) and to attract smokers (Figure 38b) for academic and self-reflective study. The authors try not to frighten off prospective



'interested' smokers by using judgmental terms or out-right saying 'you will stop smoking at the end of the event'. Instead, the signs possibly provoke curiosity/participation/ attendance (Figure 38b) or a free treatment (Figure 38a) for the asthmatic condition. Yet again, there is a food enticement (Figure 38b).

#### 5.4.9 Financial aid

Apart from the National Student Financial Aid Scheme (NSFAS) signage (Figure 38b), there are other assistive modes with institutional and external authors, placed on the roadsides specifically to inform potential fund donors how to donate money to fund students, while students gain an awareness of appropriate funding applications (Figures 39a and b).



**Figures 39a, b and c: Financial aid**

Figure 39c depicts a job advert on campus, which is expected to assist students financially, even while studying.

#### 5.4.10 Business adverts

Signs that represent businesses and what they sell (Figure 40a, b, c, and d) were placed in every available space of the UCT and UWC campuses. Some are adverts of driving schools, computer/ phone repairs, student accommodation, and beauty shops, as well as pizza sales, and restaurants, among others.

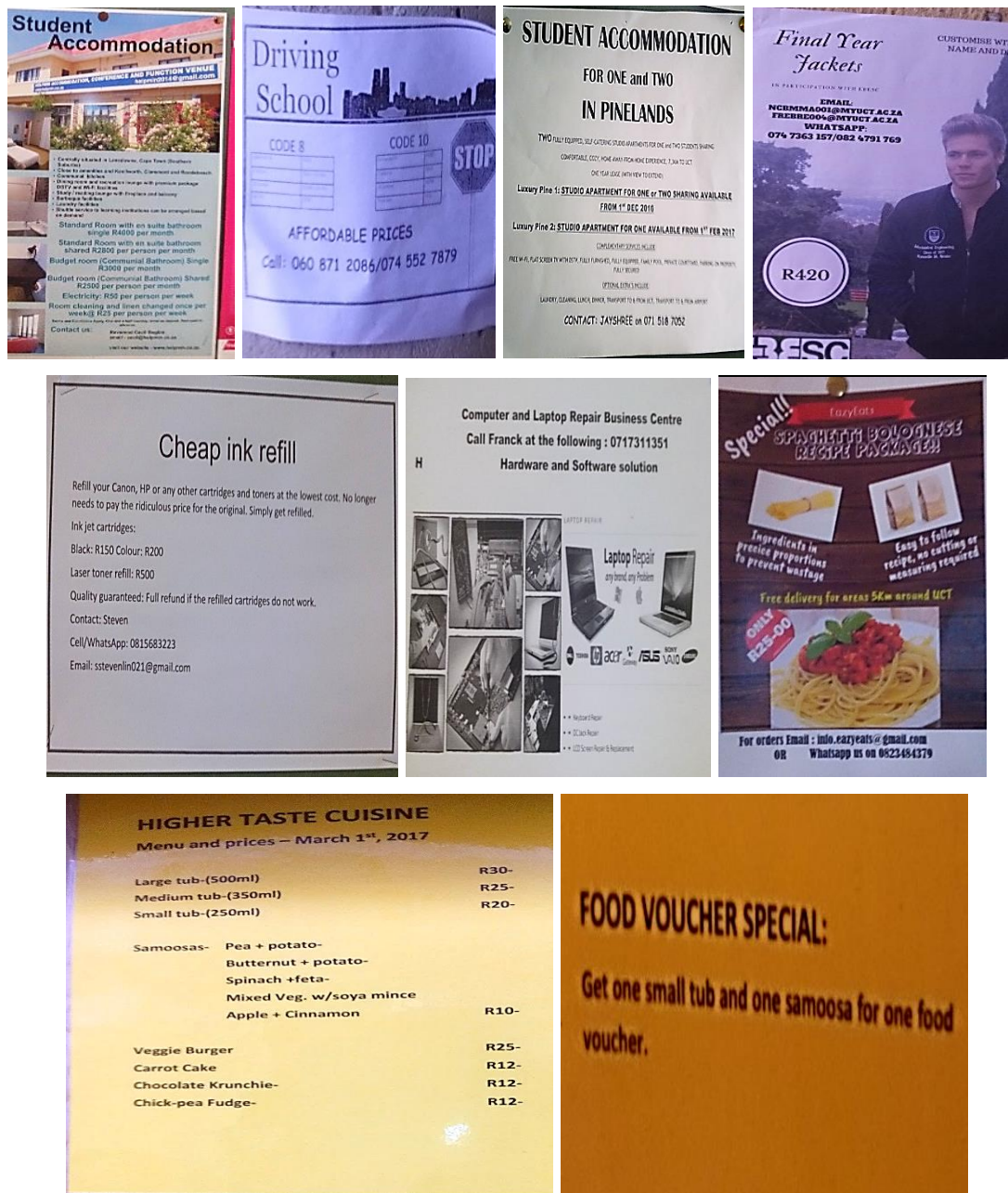


Figure 40a to i: Business adverts

It is noticeable from Figure 40a to i, that some signs are neater (Figure 40d, f and g) than others; this could be as a result of the authorship of those signs and their expected audiences. In these instances, some mitigating factors to consider would be the organisational, individual, financial, as well as editorial capabilities of the sign producers. The most significant similarities in all the signs, however, is the emphatic expressions of product/service affordability,

delectableness, efficiency and convenience; which are all ways of attracting all kinds of audiences: financially capable/incapable.

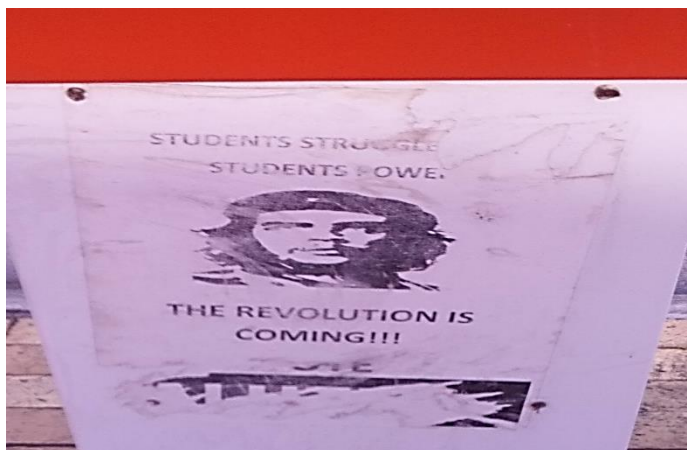
#### 5.4.11 Political signs

Some political signs (Figures 41a, b, and c) were also sighted on the UWC campus in strategic places, such as the Student Centre, where most students visit daily.



**Figures 41a, b, and c: Political signs**

Some of the posters are of students' political groups, and each poster seems to be encouraging students to join or participate in upcoming elections. A particular sign that caught the researcher's attention was seemingly unattached to any political group. It may have been placed there by some nameless student group(s), in a bid to express some radical opinion and determination to cause revolutionary change (Figure 41d) on campus or in SA.



**Figure 41d: Political signs**

Figure 41d is that of a revolutionary cadre, named Ernesto "Che" Guevara. He was a foremost activist of the Cuban Revolution, whose appearance also resembles that of a permeating sign of revolution globally (Casey 2009: 128). Many years after his death, he remains both a celebrated and abhorrent historic personality, perceived as some form of martyr who was passionate about equality, class struggle (Dorfman 1999) and movement towards 'the left'. Guevara has been named one of the 100 most influential people of the 20<sup>th</sup> century (Dorfman 1999) and the most photographed person in the world (Dorschner and Fabricio 1980).

Here, the context of recontextualisation is depicted, such that this hero's story, passion and struggle are introduced and relived in the South African students' context. It corroborates Bakhtin's (1981) dialogic insight of language and signs (Kristeva's idea of intertextuality), being studied as historical, situational and social phenomena. Koschmann (1999: 308) defines dialogicality as a term that embraces the interactive nature of texts. That is, there is a conversational interaction between past and future texts. Expressions connect in a structured form with other expressions (Fairclough 2003: 42) and are mostly not unknown to the audience. This thus brings the use and significance of recycled (the use of linguistic resources from past events), and repurposed (alteration of information to suit a similar initiative) texts to the fore.



#### 5.4.12 Rhodes' statue

Lefebvre (2009: 212) explains that social and political spaces are genuine and effective; the maintenance of power and dominance bind them. In other words, texts or languages used in public places are hugely influenced and preserved (or not) by certain levels of power dynamics. It was discovered on the Upper campus of UCT that the famous Rhodes statue had been removed as a result of recent student protests (Kamanzi 2015). Nevertheless, the statue was removed and replaced with a shadow painting of Rhodes (Figures 42a and b).



**Figures 42a and b: The shadow painting of Rhodes**

One begins to wonder if there is any difference between the formerly erected and dismantled statue and the shadow it has been recently replaced with. There is also no name on the pedestal next to the engraved years. This possibly connotes some conflicts of interest among staff, students and university management, also not forgetting to mention the government, as the Rhodes issue has always been a national (and/or international) concern.

The finding supports Voloshinov's and Bakhtin's claim that dialogicality precedes communication, they are also places where people are shaped into who they become, as well as where sociocultural concepts are established and re-established (Prior and Hengst 2010: 6). Figure 42b is a monument erected to commemorate fallen war veterans (Chetty and Ginio 2017) of the stated years. Monuments such as these are characterised as 'Prolific LLS' (Ben-



Rafael *et al.* 2006), as they embody diverse ranges of meanings and interpretations.

These are examples of top-down signs, as they are used to honour the icons, as well as indicate the occasions/personalities as long-lasting. They were thus, carved and presented by means of familiar inscriptions that will linger in the hearts of many who come across them, for a long time. This is mostly as a result of the fact that stones were used to build and design the concepts. Their materiality is symbolic of longevity (Scollon and Scollon 2003: 135-137).

On the other hand, it could very much be a case of Duchêne and Heller's (2012: 3) discourses of 'pride and conflict', where a mode's preference is perceived via a group of people's persistence regarding its positioning and existentiality. This persistence is also observed in the Gift Shop section of the UCT Post Office (Figure 43).



**Figure 43: Rhodes gift shop (in the UCT Post Office)**

The Gift Shop in the Post Office is named after Rhodes. It is called 'Rhodesgift RPO'. To an extent, this connotes some conflict concerning perceptions of

Rhodes and his presence on campus. There is thus that flexibility and movement of spatial and semiotic resources (Banda 2015), resulting in 'newness' constructed from existing signage.

One would think, with the replacement of the statue with the shadow painting thereof, there would be some level of resistance/resilience or code of preference by some people/audience. There was, however, no poster or information by means of graffiti that indicated any form of resistance to the location of the replacement on the campus.

History preservation/documentation could also be a reason for the insouciant attitude towards the shadow painting replacement. People, for fear of forgetting a person or history, may aspire to preserve it via diverse means. An instance is Doris, Neophytu and Kellahe's (2005: 42) study, where they discovered some languages had been carved on tombstones by community members (and certain words engraved), in order to prevent the languages' loss or extinction (Aronin and Ó Laoire 2012: 229), even when the users are long gone.

This begs the question of whose interest this preservation serves and its actual purpose. It also raises eyebrows as to the level of the impact (if any) of the students' protest with regards to the presence of this historical figure.

## **5.5 THE INFLUENCE OF CULTURAL OVERTONES ON LANGUAGE USE AND CHOICE**

### **5.5.1 Language**

The culture of safety, language dominance, sexuality and branding were conspicuous at the universities and these affect or are influenced by the use and choice of language(s) on the LLs. The big logo of UCT (Figure 44) is centred within the terms: 'University of Cape town' and its Afrikaans: 'Universiteit van Kaapstad' as well as its isiXhosa: 'iYuniversityi yasekapa' translations. The placement of the logo in the centre, with the languages

surrounding it, could connote that those are the languages recognised in the institution. Similarly, the name of the campus is underneath the logo: 'Upper Campus', as well as in the Afrikaans: 'Bo-Kampus' and isiZulu: 'ikampasi epezulu' equivalents.



**Figure 44: University of Cape Town (Upper Campus' board)**

'Upper Campus' here is emboldened in order to further highlight to passers-by, which section of the university they are in. Besides this, is the use of language on this board and the institution as a whole. The dominant use and positioning of English are depicted on various boards/posters on campus; the same applies to UWC. This confirms Papen's (2012: 56) assertion, in his study of LL in Germany, that language is valuable equipment in the commercialisation of products. He concluded this using Germany, where information is mostly conveyed in single mode (Papen 2012: 56), as a case study. This was also seen on a rug at the entrance of a UCT department (Figure 45).



**Figure 45: A rug with a translation of UCT into isiZulu and Afrikaans**

Language choice and use in this instance, thus possibly indicates the recognised languages at the university or on the campus. This is not, however, the manner in which languages are reflected throughout the campus. It was discovered that the languages used (by management, students, staff and non-staff) on the buildings of the Upper campus are English (mainly), Afrikaans, isiXhosa and isiZulu (minimally). This thus requires that one ponders the contextualisation of ideologies in landscapes as either being dominant or dominated and also examine the holistic process of its construction (Coupland 2011).

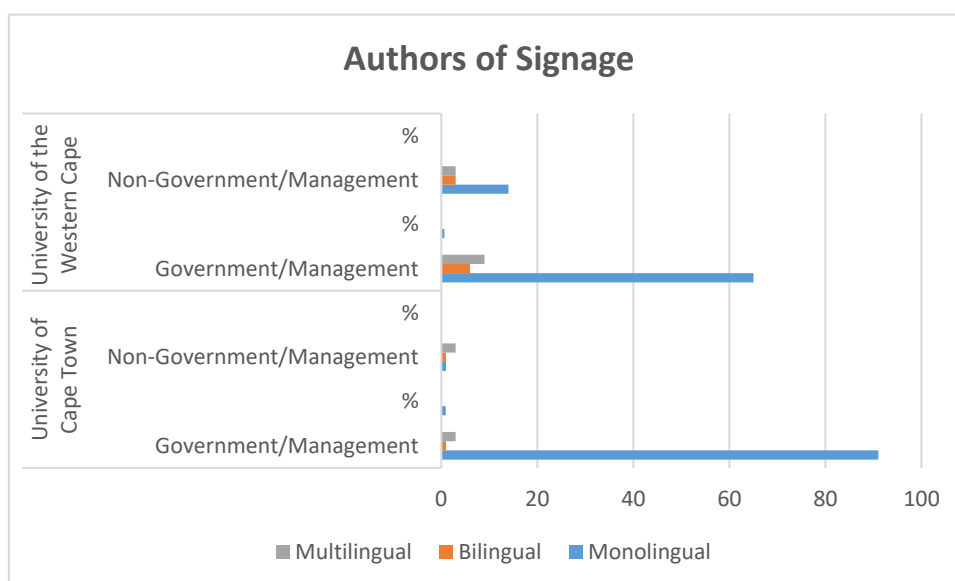
The English language was used in more than 92 percent (Table 9) of the posters on campus, without translations, such as seen in Figure 35a. Considering that English is a language of wider communication and can reach more consumers, it is quite understandable that management and other authors have shown preference to its usage on campus. Papen (2012) describes this as a powerful display of language strength. It is similar to the case of France, where certain languages are lawfully expected to be seen in public places (Blackwood 2009: 179).

This, on the other hand, could also possibly indicate no encouragement of the usage of non-English languages by the authors or language controllers of the institution. Almost all the signs posted by the institution's management and non-government authors were also in English. This confirms Boudreau's (2005: 337, in Ngcobo 2009: 6) assertion that both the government and citizens should be blamed for the failure of language policies.

A reason being that when a language is deemed unsuitable for certain communicative purposes, its growth and sustainability will be automatically affected. Furthermore, citizens are blamed for not using and promoting their indigenous languages as they should (Boudreau 2005: 337, in Ngcobo 2009). For instance, the use of indigenous languages on posters (created by non-management authors) or business adverts could be a noble move in the right direction. Table 9 and Figure 46 illustrate the authorship of signs on the campuses.

**Table 9: Authorship of signs at UCT and UWC**

<b>Authors of signs</b>								
	University of Cape Town				University of the Western Cape			
	Govt/ Mngmnt	%	Non-Govt/ Mngmnt	%	Govt/ Mngmnt	%	Non-Govt/ Mngmnt	%
Monolingual	91	91%	1	1%	65	65%	14	14%
Bilingual	1	1%	1	1%	6	6%	3	3%
Multilingual	3	3%	3	3%	9	9%	3	3%
<b>Total</b>	95	95%	5	5%	80	80%	20	20%



**Figure 46: Authorship of signs at UCT and UWC**

These percentages indicate the number of signs posted by the universities' management and those posted by individual authors. At UCT, while 91 percent of the monolingual signs on campus are management's, one percent were non-Management signs; one percent were bilingual signs from both sections, and multilingual signs were three percent on both sides. Similarly, 65 percent of the monolingual signs at UWC were by management, 14 percent by non-management, six percent of bilingual signs by management, three percent by non-management, while nine percent of the multilingual signs were by management and three percent non-management authors.

By the same token, the influence of politics may not be totally excluded from the domineering arrangement and positioning of English at the top on signs, while other languages were alternately positioned beneath their English equivalent. It is probably a play of politics, especially with an emphasis on the issues of power and language inequality in bilingual and multilingual settings (Phillipson 2003).

This is in line with Abongdia's (2013); Kamwangamalu's (2000) and Brumfit's (2006) findings in their African landscaping studies, where they explain that, despite the available and remarkable language policies, there is still an imbalance of language policy and practice in Africa. Coupland (2011: 79) terms these uneven policies, 'hopeful' but 'dogmatic' policies.

For the purpose of this study, therefore, an understanding of the language policy of the selected universities and the linguistic group of the students they serve is relevant in determining the values of provided services (academic, social and linguistic). Even so, it is important to consider the provisions of the Census (2011a) language policy Number 3a (The Language Policy of SA), highlighted below:

1. SA's official languages are Sepedi, Sesotho, Setswana, siSwati, Tshivenda, Xitsonga, Afrikaans, English, isiNdebele, isiXhosa and isiZulu.
2. All indigenous languages must be used, elevated and advanced, since they were once historically disadvantaged.
3. a) At least two official languages may be used in a province by the government of a province and these languages must be used by the national and provincial governments specifically considering the province, pragmatism, cost, requests and choice of the people living in that community.  
b) Municipalities are to acknowledge the language use and choice of the people living in that province.
4. Governments (national and provincial) must judicially control and amend the used official languages. The provisions of subsection (2) (which states all official languages must be acknowledged and have equal treatment and respect) must be adhered to all times (Constitution of the Republic of SA 1996).

Language Policy Number 3a mandates a compulsory use of at least two of the spoken languages in the province, which in this case would be Afrikaans (49.7

percent), isiXhosa (27.7 percent) and English (20.3 percent), in the descending order of the percentage of user availability in the province. The LL of the institution defies this framework that represents the language population and categories in the Western Cape province; English comes first, followed by Afrikaans and then isiXhosa.

It is thus indisputable from these findings, that languages are, over time, overthrown or dominated by new languages picked up by community members and/or promoted by the government. The rare usage of the prescribed languages (or complete adherence to the nation's Language Policy) at UCT and UWC, could possibly indicate the influence of language controllers, management, as well as the language speakers/users (majority versus minority) in the communities.

This raises curiosity regarding the fate of absent/unused but present languages, as well as that of the students, staff or visitors who, expectedly, speak one or more of those languages. The finding agrees with Dyers' (2008) assertion of a developing linguistic shift in SA. The linguistic shift, from this study's findings, is obviously towards the English language.

On this note, Cenoz and Gorter (2006) opine that, with regards to minority languages, LL reflects the existence and positioning of language in society. It is also termed "late capitalism" by Duchêne and Heller (2012), which Da Silva and Heller (2009) posit has made language more of an economic than a linguistic symbolism. This answers the question of language positioning and its impact on a community and its members. This study's findings reveal how LL points to or indexes linguistic influence and social value or more simply put, how languages and their positioning relate to power attribution. Specifically, language, rather than being a tool of unification becoming a weapon of segregation in society (Muth 2014) as its usage consequently impacts on people's identities and the communicative values of that language.



The excessive usage of English on both institutions' LLs probably confirms its status of acceptance or recognition at the universities. Deumert and Mabandla (2006) explain there has been a drastic transformation in the linguistic landscape of some neighbourhoods in Cape Town, SA, since 1994. A reason for the shift has been suggested to be the influx of western principles, knowledge, and languages in the country.

Consequently, based on the findings of this study, as well as that of Murray (2008: 145), formerly dominant and prominent languages have now been shifted to the second position (for instance, Afrikaans), while others follow. This confirms Thabela's (2012) prediction of the continuous deterioration of Afrikaans and other indigenous languages, due to westernisation.

Notable also are some elements of linguistic borrowing, as seen on UWC's crest - a Latin term 'Respice Prospice', placed prominently in the logo of the institution (Figure 47).



**Figure 47: UWC's Logo and Crest**

'Respice Prospice', literally translated means 'Look back and look ahead'; it would idiomatically mean: 'Look to the future and learn from the past' (Fun Trivia n.d.). The UWC holds this dearly (CBA group 2017). This is possibly as a result of the past occurrences of apartheid and racial segregation in the

South African history during which the institution and the students' stance had a huge impact. A continuous reminder and encouragement are thus seemingly sent, so that the target audience (students, staff, visitors and citizens of the Republic of SA) should learn from the past, in order to make better choices.

The usage of the Latin idiom also indicates management's/government's bid to portray the university as an international institute. By so doing, it may attract potential international students (Ryan and Carroll 2005: 3), academics, investors/sponsor (funding), as well as other forms of beneficial recognition.

### 5.5.2 Safety and health Issues

The Upper campus has various stern warnings on campus prohibiting smoking in specified spaces on the premises. These signs are in strategic places, such as lecture halls, venue doors, library entrance, above elevators, among others (Figures 48a, b and c).



**Figures 48a, b and c: 'No Smoking' warnings**

Besides the 'No Smoking' prohibition signs, there are 'Lift Machinery' warnings (Figure 49), which indicate that only authorised persons (probably maintenance/security personnel) may use the door. The used colour (red) is visible enough and is apparently used to warn people to heed the sign. It can be seen from a long distance and in all weather conditions. This confirms

Caivano's (1998: 391) assertion that some colours (such as red) are iconically associated with coldness. The choice of colour may also denote sternness about the issue, the need for every user of that passage or lift to see the signs clearly from a distance and at night, or even a warning that trespassers may be arrested or prosecuted (Figure 49).



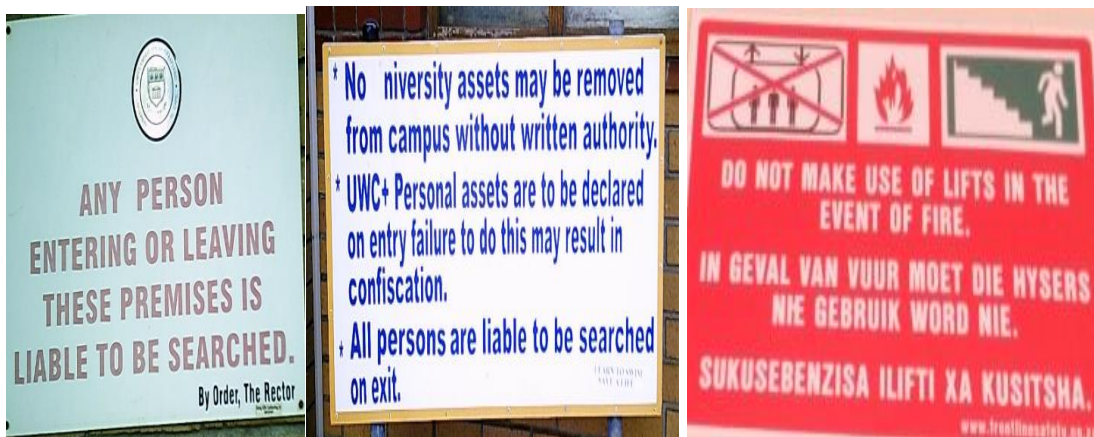
**Figure 49: Authorised persons only**

Other relevant safety and health signs are those that indicate the actions that should be taken in case of fire (Figures 50a, b and c). These signs were positioned almost everywhere on campus. It is also important to note the use of language in almost all these warning signs. The English language was also mostly used, except in rare cases where the usage of Afrikaans and isiZulu was alternated.



**Figures 50a, b and c: Safety precautions**

Besides the previously mentioned safety issues (at UWC) are those of caution (Figures 51a, b, and c), which advise the audience to take responsibility (for instance, carefulness with personal belongings) for their health and safety.



**Figures 51a, b and c: Caution**

There were also fire extinguishers (at UCT- Figure 52) virtually every 10 metres apart, in almost every corner of the departments and restaurants on campus. They were strategically placed there for use in case of fire incidences and instructions on usage are on the fire extinguisher signage (Figure 50c), so that the user is enlightened about its use.



**Figure 52: Fire extinguishers on campus**

The same was noticed at UWC (Figure 53), where some signs were laced with stern or threatening 'No Smoking' warnings; they are also placed on all doors and situated approximately 10 metres apart on campus.



**Figure 53: Fire alarm and extinguisher signs**

The recurrent placement of these smoking prohibition signs on campus is quite emphatic and may connote, among many things, the possibility of the occurrence of a huge fire incidence on campus in the past. It could also be management's attempt to encourage responsible smoking or put an end to it all together.



Other safety signs and advice were positioned everywhere on the Upper campus, such as the Security department, Restaurant/departmental billboards, and on public telephones, among others. Of utmost importance is the institution's attention to security and fraud sensitisation (Figure 54a, b and c).



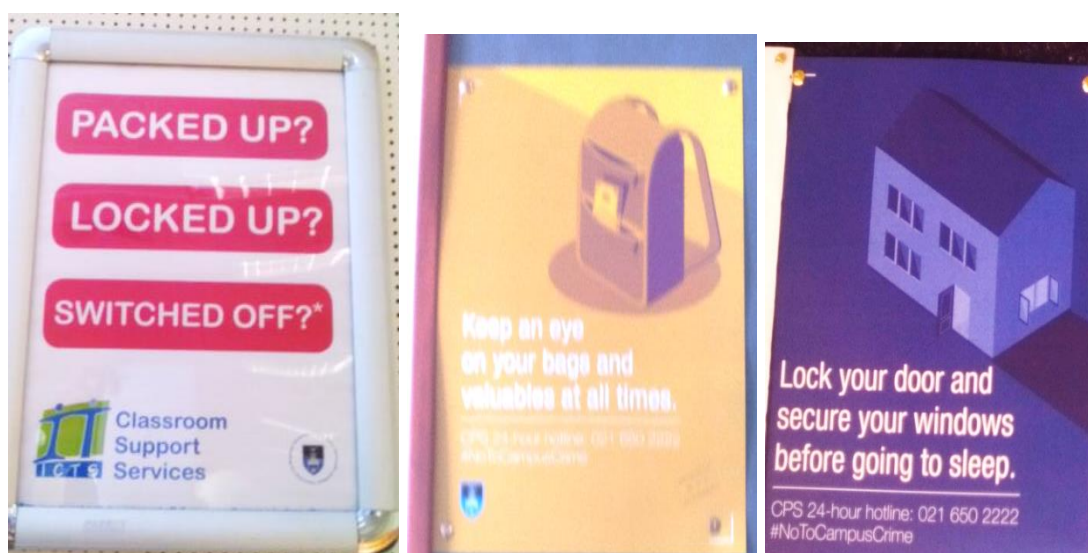
**Figures 54a, b and c: Security and fraud alerts**

The sign producers made an attempt to sensitise the audience about the need to be safe, physically and financially. They also take it a step further from being merely an institutional phenomenon but a national plague, by including the word 'South Africa' in the signage (Figure 54a).

There is a footprint in Figure 54b, next to the boldly written: 'Stamp out fraud and corruption'. The footprint indicates a visual or literal interpretation of how seriously the author of the sign wants corruption and fraud stamped out. In addition, the font used in the signs also clarify what might be important to the sign authors. While showing the major themes (safety, corruption and environment) in bold, other supporting aspects of the signs are written

underneath and in smaller fonts. The use of colour is also significant. For instance, in Figure 54c, the colour green is used, which mostly indicates the environment, ecology, nature, freshness or greenness of the earth and how it must be retained (being aware of the surroundings).

This is not to say the colour may not be variously interpreted (for instance, green can also mean money, prosperity, and fortune, among others) (Bright Hub Education 2016). It is however, context and intent dependent and important to note that, underneath each of the signs is a place the audience of the signs can report to, with information regarding the signs and their subjects. Other signs are more specific about the kind of security measures students can put in place, in order to be safe (Figures 55a, b and c).



**Figures 55a, b and c: Advice on security and campus protection services' contact details**

These alerts perhaps indicate the occurrence of cases of theft on campus and the management of the university seems to be making an effort to raise awareness, as well as inform the public about the security measures that have been put in place (Figure 56a and b).



**Figure 56a, and b: Security advice and warning to burglars**

In as much as the content displayed (Figure 56a and b) may have been directed towards warding/scaring off criminals, they could also be differently construed. For instance, while sign producers may connote that Figure 56a shows some protection measures have been put in place by the institution and the audience needs not fear, Figure 56b may connote that issues regarding the ATM can only be discussed at the bank with bank authorities and no one else on campus. Similarly, there were signs that emphasised students'/audiences' participation in ensuring that criminal activities are curbed on the campuses (Figure 57a - UWC and 57b -UCT).







**Figure 58: Safety warnings – Campus renovations**

The symbolic arrow (Figure 58), in addition, gives an indication of the direction of the renovations so that users of the pathway are aware of the renovations in progress and may be cautious of that space, not forgetting to mention the name of the company (*Qabani projects*) contracted to renovate the place. The use of the colour red, as previously discussed, also possibly indicates the author's aim of ensuring that the sign is visible and taken seriously.

Some warning signs were also sighted on UWC campus directed towards car users (Figure 59a and b). They were placed to co-ordinate easy car movements and mobility on campus, as well as ensure that cars are neither carelessly parked to obstruct other cars or people, nor in prohibited areas.



**Figures 59a and b: Vehicle warning signs**

Apart from the 'No Smoking' and 'No Parking' signs, there are other prohibition signs that inform or caution (Figures 60a, b and c) people regarding actions such as, not sticking bills, eating, or using cameras and phones in certain areas on campus (for instance the Library and the UWC Robben Island Museum).



**Figures 60a, b and c: Prohibition signs**

### **5.5.3 Sensitivity**

#### **5.5.3.1 Sexual (Gender sensitive loos)**

Sexual orientation is one's sense of uniqueness regarding one's sexuality in a society that inhabits diverse sexual distinctiveness (Weisgram and Bigler 2007: 266). It is a form of passionate or sexual fascination towards someone of the opposite sex or gender (heterosexual), same sex (homosexual), both sexes (bisexual), or not being attracted to anyone (asexuality) (Reiter 1989: 139).

Sexual sensitivity was noticed in one of UCT's toilet sections, where symbols and codes were used to indicate the appropriate section for different genders (Figures 61a and b). For instance, the use of symbols that connote only males, females, and Gender-Neutral persons may use a section.



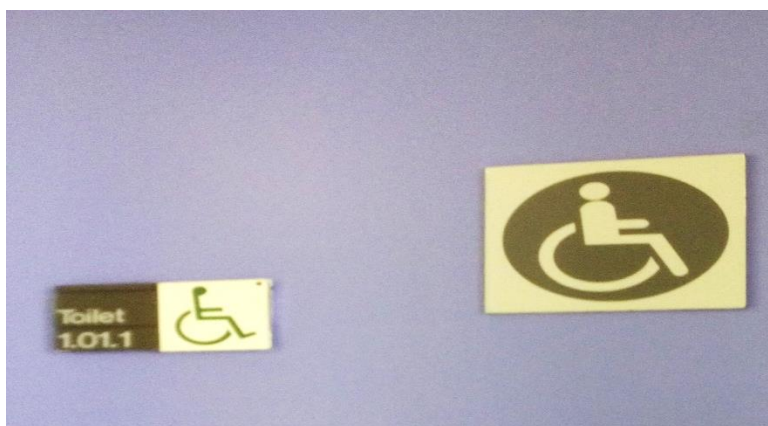
**Figures 61a and b: Gender indications on toilet sections**

One would think the placement of such signs at the university is a move in the right direction, considering Nittle's (2012: 5) explanation that the generally/conventionally perceived norm is that anything other than heterosexuality is not naturally considered normal. Hence, the movement of the university towards embracing students' choices may be a welcome development. However, acknowledging that not everyone wants to be identified as a male or female may not be enough in the strive for gender independence, since there is a level of silence and controversies about who the 'Gender-Neutral' persons are and whether such terms even exist.

In addition, having a gender-neutral space could then possibly be a move by management to encourage space users' individual preferences; in that homosexuals, bisexuals, and asexuals, among others, can make an informed decision about what space to use without any form of discrimination or jesting. This raises doubts, however, as to whether this separation could really solve problems relating to sexual differences or add to them, and whether the usage of such linguistic code helps to show an acknowledgement and/or appreciation of sexual differences or actually leads to the invasion of people's privacy (whether or not they want to be seen in that light); thus creating a further divide.

### 5.5.3.2 Disability

The issue of sensitivity was also observed in another section of the toilets (Figure 62a), where an affixed symbol connotes that only paraplegic persons may use the specified toilet.



**Figure 62a: Section for paraplegic persons**

Figure 62a indicates an understanding on the part of the management of the institution that some physically disabled persons might need a special and more expansive toilet space. By so doing, the physically disabled students (or any disabled that might need to use the toilet) are not deprived of the required space and facility (Mitra 2006). This, according to Nussbaum (2006), is justice for the disabled, which comprises special provisions that will enable them to have a gracious life. Disabled students should, as Nussbaum (2006) and Fitchett (2015) opine, be socially accepted, and equally and objectively compensated in higher institutions of learning.

This cannot, however, be said of the unavailability of gender specification on the toilet space provided for disabled users. It was noted in this study that, despite the toilets of the able-bodied having gender specifications, that of the disabled lacks an acknowledgement of gender identity. It is, in fact, connoted as 'open for all disabled people', without paying much attention to the gender differences of its users. This may also imply that the university accepts the common perception in South African society with respect to prejudicing the

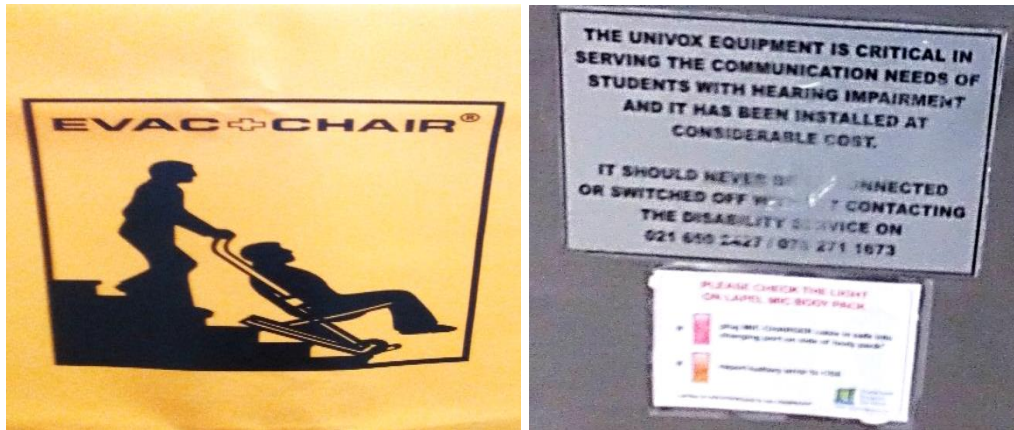
disabled. Mutanga (2017: 150), in his research into the experiences of disabled students in South African institutions, also expresses that students with disabilities encounter diverse challenges in higher institutions, due to a lack of policy.

The provision of one toilet for both disabled men and women at the institutions is entrenching deep-seated misconceptions with regard to disabled people, which impedes the much acclaimed inclusivity (Strnadova, Hájková and Květoňová 2015: 1080). The inconsideration of their gender identities is, thus, a form of degenderisation of the disabled at the institutions.

Likewise, it is a case of recontextualisation of a misconception about the disabled, in other words, it does not matter if the disabled share the same toilet, regardless of their gender identities - men, women, homosexual, transsexual, and transgender, among others. This may lead to feelings of undue exposure, and sexual harassment. On this note, Howell and Lazarus (2003) maintain that, in order to deal with issues such as these in SA's higher institutions, there must be more focus on student diversity and other challenges (such as degenderisation). Fitch (2015) on a different note, expresses that work, focused on acknowledgement and access for disabled students, is currently in place in higher institutions. Hopefully, this can be resolved as soon as possible.

Other than the toilet indicators, there were also the signs in some of the departments aimed at informing physically disabled students of the availability of 'evacuation chairs', should any form of mobility assistance be required (Figure 62b). In addition, there was an indication of the provision of hearing aids for hearing impaired students, so they are not disadvantaged during lectures (Figure 62c).





**Figures 62b and c: Wheel chair assistance service and assistance for students with hearing impairment (Hearing aid)**

The services of people who can assist the disabled persons to negotiate the stairs also seem to be available (Figure 62b). These signs point to an acceptance of all students, regardless of their forms of ability/disability, because comfort and convenience are provided by the institution. It portrays the university as a community that is understanding, accepting and supportive of students, and that may be how they would like to be perceived. Hence, the use of the signs in a visible and open space.

#### **5.5.3.3 Issues of stereotype (gender)**

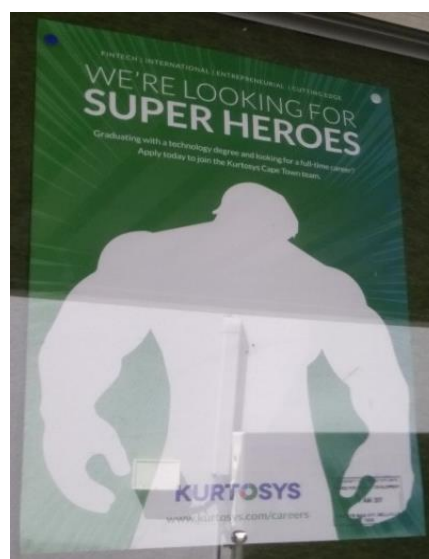
Gender stereotyping is a one-dimensional simplification of people's capabilities, performance and roles according to their gender grouping (Chatard *et al.* 2007: 1024). Stereotyping is any publicly known or acquired belief about a group of people, which includes a clustered perception of diverse aspects of their lives, such as cultures, history, capabilities, and occupation, among others (Brian 2013: 11).

Stereotypes are also connotative (dress, shirt and top, dress and shirt and top) of how each gender group is expected to dress and which group should be found in a section. Figure 61b may be perceived by some as a form of stereotype, where girls/boys are expected to be in certain outfits as a result of

the social structures by which they have been shaped; not really regarding their agencies, to where gender is not recognised/determined by clothing.

One may also tag the symbols as stereotypical. The symbol on the signage may be passed off as stereotypical. A male, for instance, may prefer to wear a dress but is not expected to go into the section indicated by the dress symbol. The same applies to females in that situation. This may be one of the loopholes of studies that focus on stereotypes and sexuality in SA and around the globe, as research astutely reveals the presence of varied sexualities among South African learners (Kings 2014: 19).

Another instance of stereotyping is the signage of a ballet training invite (Figure 63a), a gymnastics event portrayal of girls in a dancing mode and a macho man (Figure 63b) showing off his muscles.



Figures 63a and b: Ballet event and sporting events and gender stereotype (respectively)

Figure 63a can easily be interpreted as 'Pretty, thin and agile adult girls are invited to this ballet training', while only 'Strong, macho men are invited to the UCT gymnastics' (Figure 63b). This clarifies Brian's (2013: 11) definition of



gender as the informally created roles, behaviours, actions and qualities ascribed as the appropriate norms for men and women. For instance, males are classified as boys or men who should generally be manly or have a macho physique (Devor 2009: 13), be strong and assertive, while females as girls or women who should generally be fragile, pretty, gentle and wear pink dresses. These notions are, nonetheless, currently being contested.

#### 5.5.3.4 Sexual assault

There is an indication of the possibility of violence and sexually related incidences (such as rape) and actions that the victim(s) of such occurrences can take (Figure 64), in differently spaced signs all over the Upper Campus of UCT and the Main Campus of UWC.

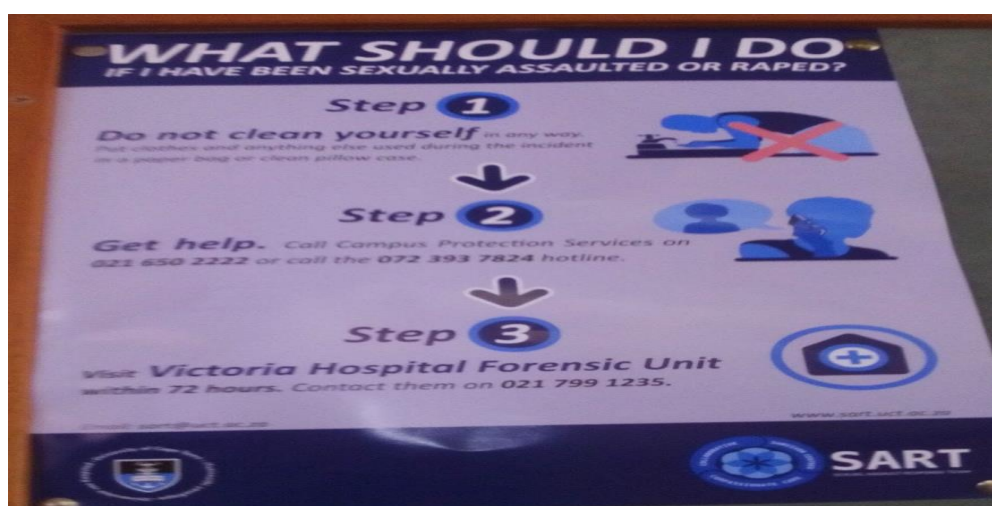


Figure 64: Sexual assault signage

Help for sexually assaulted persons can easily and quickly be obtained when they note the highlighted steps (Figure 64). This may also be a form of advertisement, as there is an indication of the specific hospital (Victoria Hospital Forensic Unit) to which victims can report, for forensic investigations, once the first two steps have been observed.

#### 5.5.4 'No violence' signage

At UCT there is a sign that advocates peace (Figure 65). This happens to be the only signage that speaks the language of peace on the entire campus.



**Figure 65: 'No violence' signage**

It raises questions as to why there were no other signs to this effect, especially due to the province having recorded some of the most recurrent cases of violent activities in SA. It is easy to assume, with the non-placement of more such modes, that cases of violence are not rampant on campus, despite the publicly displayed 'Safety and Theft alert' signs on campus.

The use of the colour black, which sometimes and most commonly implies violence, darkness, danger or death, must have also been purposefully chosen and aimed at conveying the author's message. The positioning of the institution's logo thus connotes that the banner is the university's stance on violence, which could impede quality, growth, hope and action (as expressed beneath the 'STOP THE VIOLENCE' text).

#### 5.6 HISTORICAL AND CURRENT SIGNIFICANT SEMIOTIC SYMBOLS AND SIGNS AT THE SELECTED SOUTH AFRICAN UNIVERSITIES

UCT and UWC do not only pride themselves as custodians of South African history and advocates of racial integration, they also illustrate their missions on the universities' landscapes, via the depiction of selected historical and

political symbols. This was done by the deliberate repurposing and recontextualisation of concepts and SA's heroes. There are public placements of heroes' names, an acknowledgement of their contribution to the South African history, as well as the naming of buildings after heroes, and concepts/terms used during the struggle in the apartheid era.

#### **5.6.1 Acknowledgement of history**

Diverse themes of resemiotisation, recontextualisation, repurposing, and recycling were observed on entering the Main Campus of UWC. Issues of SA's past were evident in the UWC's Robben Island Museum - a section of the campus aimed at depicting Robben Island and the struggles of the past (Figure 66c), with various texts on South African history, and the School of Government.

These two departments display various signs of heroic personalities, their histories, as well as information on the benefits of racial integration. These signs were repurposed and recontextualised to suit the institution's stance on education, racial integration and inclusivity. The School of Government has a section where small statues of racially unique people (indicated by different colours and hair) and posters, as well as newspapers of black history are displayed (Figure 66a and b).



**Figures 66a and b: Images of colours/hair and posters of newspapers of South African history**



**Figures 66c and d: The UWC Robben Island Museum**

An interesting section in the museum was the section named '*Mayibuye* Archive' (Figure 66e).



**Figures 66e, f and g: *Mayibuye* archive**

*Mayibuye* means ‘bring back what was lost’. It was a sequence of events and uprisings, aimed at peacefully resisting the rulings of the apartheid government across the country (Galeshewe 2016) by the ANC, South African Indian Congress and the African People's Organisation in 1952 (Kimberley city info. 2013). This section of the UWC Robben Island Museum focuses on aspects of resilience, resistance and the fight for social justice in SA over the years.

The use of Steve Biko’s picture in the poster (Figure 66g) also depicts the struggles (for instance, human dignity) and values that he stood for, to the audience. This could be a strategy to attract people to the Museum as a historical/tourist site, and for academic purposes, in order to learn more about SA’s history, heroes and struggles.

The use of language comes to the fore here, as English is used on the signs (Figure 66a – g). Figure 66g is bilingual, with the use of English and isiXhosa political terms (ANAPO, AZASM, AZAYO). Language usage is as important as the way in which the language is used. It seems determined, forcible and powerful, indicating what the people wanted and hoped to gain from the struggles.

The placement of such signs in the Archive possibly serves to remind readers of past occurrences, heroes and struggles, as well as what their rights are and



what levels of persistence may be needed to see them implemented. This is a further example of the recycling, resemiotisation and the recontextualisation of texts to convey meanings that are author, situation and context dependent.

### 5.6.2 Building naming

It was discovered that most of the halls, malls, student unions, lecture venues, road signs, library and buildings in the Upper Campus of UCT are named after some African heroes (for instance: Neville Alexandra building, HW Pearson building, Beattie Building, Gool mall, Oppenheimer library, Steve Biko students union, Madiba East Circle), and late and controversial SA politicians (such as the naming of 'RhodesGift Shop' after Rhodes), among others (Figure 67a to f).



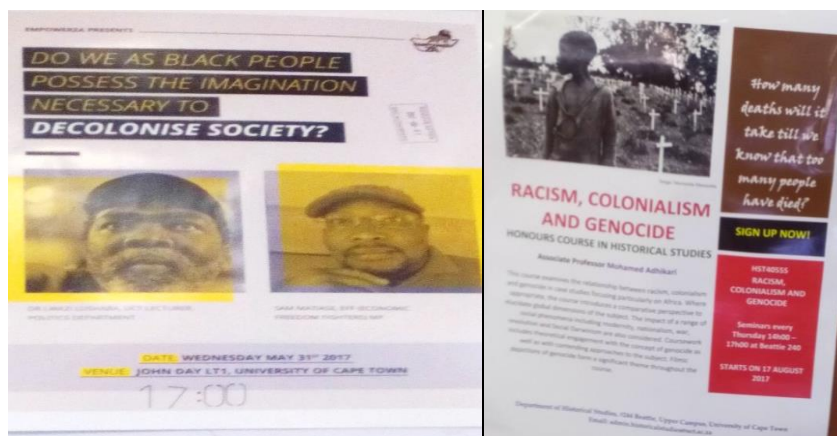
Figures 67a, b, c, d, e, and f: Name giving in Upper Campus

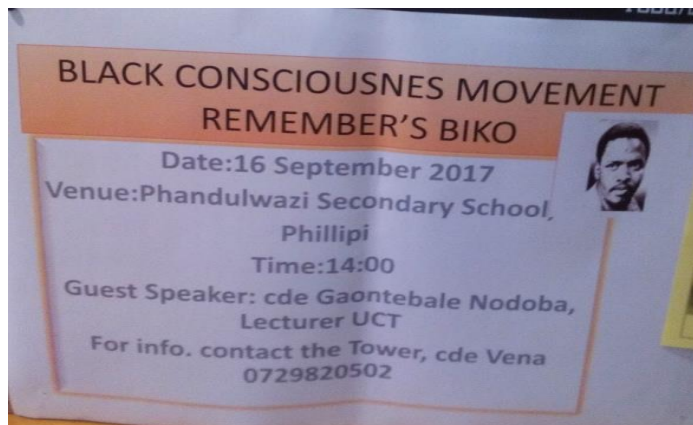
This may have been an intentional attempt of the management of UCT to preserve the names and memories of these heroes and/or academics who made an impact on the institution and the nation (Fig 67a – f). Preservation is ensured via the contextualisation of the chosen names, allowing for meaning to be read into their usage and positioning. It also reveals the characters of the selected people and how their lifestyles and societal stance might be inspirational to both the authors of the signs, as well as the audience.

Additionally, it may be a bid to indicate the university's position about apartheid and other racially motivated ills of the past. This was different with UWC, where buildings, malls, and lecture venues were merely ascribed English words, rather than people's names.

### 5.6.3 Racial integration and accommodation

Racial integration and accommodation seem to be of the essence at UCT, as it was discovered that some of the signs (Figures 68a, b, and c) focused on lectures that mostly expressed an awareness of South African (black) heroes and history.





**Figures 68a, b, and c: The history of race, genocide and colonialism**

The exact notion of inclusivity, as acclaimed by the universities, is thus called into question. For instance, should there be an implication that only black speakers are available to give lectures on racial integration and inclusion, one may then begin to wonder about the nature of the message being transmitted to the audience of such signs. Signs such as these could connote that only black people are qualified to give lectures on racial integration, due to the historic experience of the Apartheid government. This could also be examined as a power issue; but the pressing question would be - 'who is being empowered?'

## **5.7 THE DEPICTION OF POWER RELATIONS IN THE LINGUISTIC LANDSCAPING OF THE SELECTED UNIVERSITIES**

Power dynamics were observed in the linguistic landscape of the universities. These dynamics ranged from selected or chosen languages and concepts, to spacing and arrangements of signs, the authorship of signs, as well as their impact on the landscape. It was significant to note and identify signs based on their positioning and the languages used in their presentation. This is an important aspect of LL, if one is to collect sufficient information of language presence and practice in a specific place.

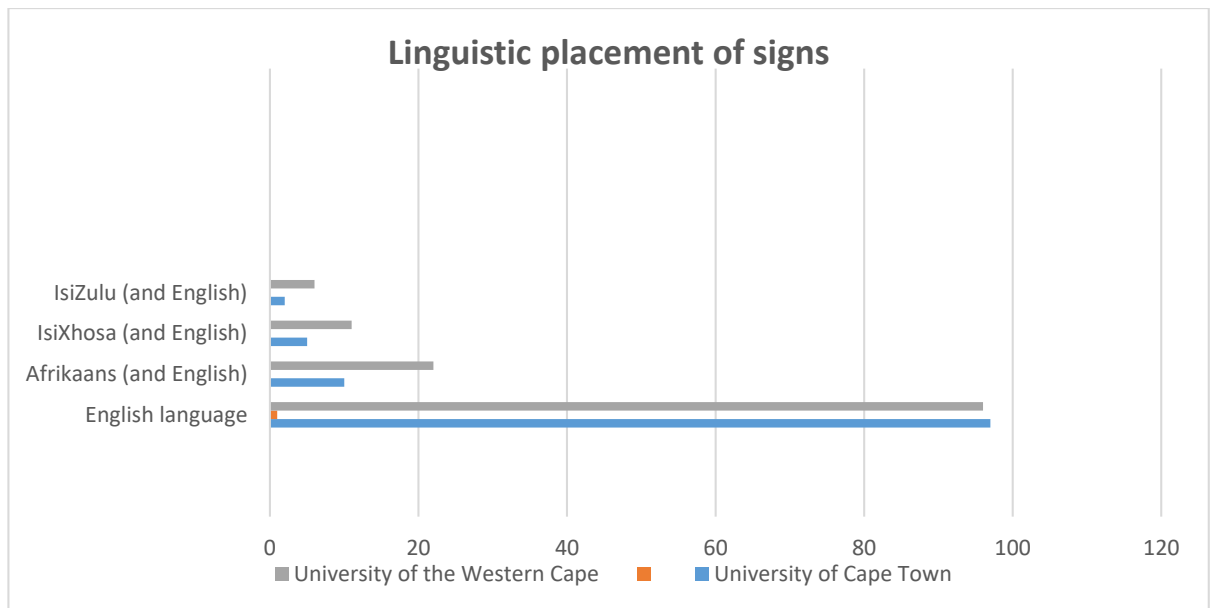


### 5.7.1 Language Dominance and Spatiality

It was interesting to see the spatial arrangement of languages on collected data, where English was given the upper position, followed by Afrikaans and then isiXhosa, with a spasmodic usage of isiZulu (Table 10) on the campuses.

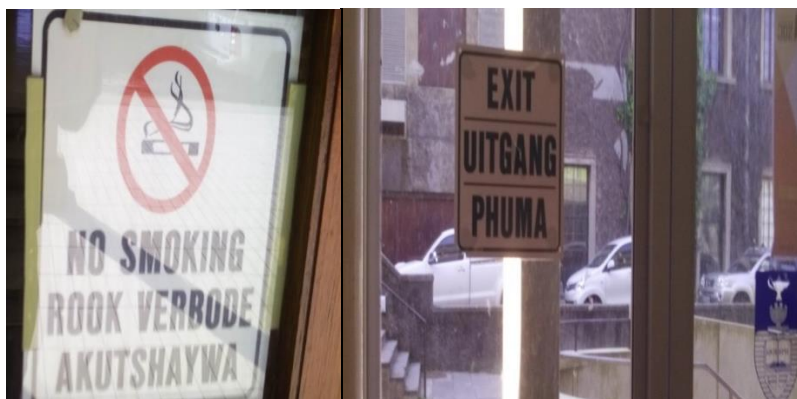
**Table 10: Linguistic placement of signs**

Presence and arrangement of language(s)	Institutions	
	University of Cape Town	University of the Western Cape
English, isiXhosa and Afrikaans	2	2
English, Afrikaans and isiXhosa	2	4
English, Afrikaans, isiZulu and isiXhosa	0	2
English and Afrikaans	2	4
Afrikaans and English	0	2
English and IsiXhosa	0	3
Afrikaans	2	4
English	89	75
IsiXhosa	1	0
English, Afrikaans and isiZulu	1	2
English, isiZulu and Afrikaans	1	2



**Figure 69: Linguistic placement of signs**

The spatial arrangement of concepts and languages at the institutions appears to be a prominent power dynamic revelation of language relevance and positioning, with the usage of English, Afrikaans, isiXhosa, and isiZulu languages in a recurrently specific order of appearance on LLs. Two instances of this are the 'No Smoking' and 'Exit' signs, seen almost everywhere on the Upper Campus (Figure 70a and b).



**Figures 70a and b: 'No Smoking' and 'Exit' signs**

Despite the symbolic 'cancelled cigarette', mostly used to indicate smoking is not allowed in places where these signs are posted, the 'NO SMOKING' sign

is also written and then translated into Afrikaans and isiXhosa, respectively: '*ROOK VERBODE*' and '*AKUTSHAYWA*' (Figure 70a). The same applies to the 'Exit' signage (*EXIT-UITGANG-PHUMA* – Figure 70b). This emphasises certain persistently underlying issues of power and language inequality in bilingual and multilingual settings (Phillipson 2003) and raises the following questions:

- Is isiZulu one of the recognised/used languages in the province?
- What is the implication of the arrangement of languages? Are there more English speaking students/staff/academic resources than Afrikaans and isiXhosa?

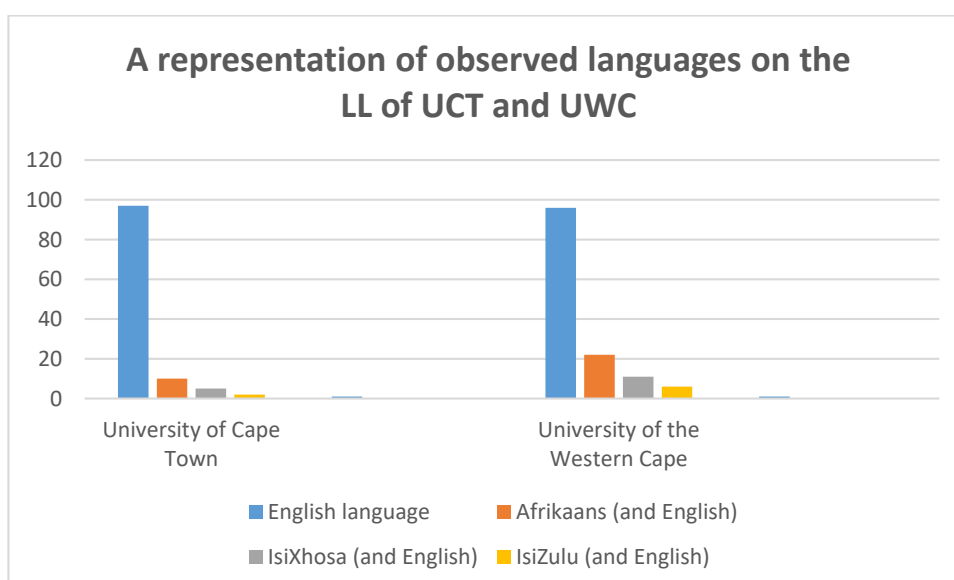
These findings support Kotze's (2010: 27) claim that, when a language is more frequently depicted (than other available languages) in the landscapes of a community, it gains some dominance over other languages. Such situations are sometimes dependent on the expected audiences of provided LLs, such as cultural groups of students and staff on campus versus the language policy of the institutions and province/country.

It may also be easily assumed that such preferred languages/signs are of the language controllers or managements of the universities. They are the authors or financiers of authors and signs, as the case may be, and would know the level of acceptability of languages, as well as the presence or absence of language users in their institutions.

These findings agree with previous studies (Heubner 2006; Cenoz and Gorter 2006). Just as in UCT, the domineering usage and positioning of the English language were also noticed at UWC, thus appearing to be a generic practice at both institutions (Table 11).

**Table 11: A representation of observed languages on the LL of UCT and UWC**

Languages	University of Cape Town		University of the Western Cape	
	No of Signs	Percentage	No of Signs	Percentage
English language	97	97%	96	96%
Afrikaans (and English)	10	10%	22	22%
IsiXhosa (and English)	5	5%	11	11%
IsiZulu (and English)	2	2%	6	6%



**Figure 71: Observed languages on the LL of UCT and UWC**

The number of signs in English, isiZulu, Afrikaans and isiXhosa on both campuses is illustrated (Figure 71). At UCT, only ten percent of the signs on campus was in Afrikaans and other languages, five percent in isiXhosa and other languages, two percent in isiZulu and other languages, with English being the majority, at 97 percent. UWC showed similar results, with 22 percent of the signs found to be in Afrikaans and other languages, 11 percent in isiXhosa and other languages and six percent in isiZulu and other languages, while the usage of English is also at 97 percent.

Nonetheless, UWC's and UCT's instances of interchanging the position of languages, in the rare cases of bilingual/multilingual sign usage, could be that of Coupland's (2010: 85) 'Parallel Bilingualism', where two languages are made to seem as though they are of an equal status. That being the case, it portrays the institution as more understanding and accommodating of available/present languages, with regard to their positioning on signage. Apart from the linguistic arrangement of texts/signs, however, there is no observed modification in the used font sizes, regardless of the positioning of the texts.

The usage of one language more than others certainly has some semantic connotations where its relevance, acknowledgement, presence and practice in a space are concerned. Space is thus sociolinguistically depicted, in that it is easily detected and accepted (Lefebvre 1991) and represents policy makers and authors' views and perceptions (Trumper-Hecht, 2009: 237). Eldeman (2010) is of the view that languages with greater acknowledgements are mostly used in linguistic landscapes; after which the less acknowledged ones are minimally used.

As a result of language domination and subordination in linguistic settings, language users' identities are mostly affected by various forms of power dynamics (Lefebvre 2009; Weber and Horner 2012; Pujolar 2007; Coupland 2011; Edelman 2014; Duchêne and Heller 2012), which may come in various dimensions. On some of the posters in this study, English and Afrikaans or English and isiXhosa were the only used languages (Figures 72a, b and c) and were alternately used. The same also applies to the substituted use of English, isiXhosa and Afrikaans on posters.



**Figures 72a, b and c: The intentional use of English and Afrikaans/isiZulu**

In some cases, where English, Afrikaans, isiXhosa (and isiZulu) were used together, the arrangements were, however, fixated, with English always at the top, while the other two languages were interchanged (either taking the second or third position in the signage) on boards or posters (Figures 73a, b, c, and d).



**Figures 73a, b, c, and d: Language positioning**

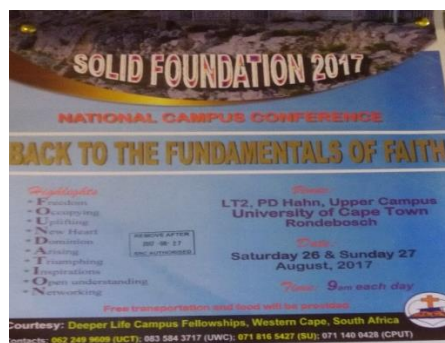
English therefore, appears to be the ultimately used language on both campuses, which confirms Weber and Horner's (2012) findings. Consequently, the 'common-sense placement' (Ricento 2006) of languages on both

campuses intentionally serves the benefit of a specific group of people (Kroskrity 2000: 8) who, in this instance, are the first language users of English; while the 'others' may be disadvantaged.

This is similar to the case of Portugal (Torkington 2009) and Russia, where English is gradually subverting major indigenous languages, as it is termed a 'chic language' (Marten 2010). The 'sophistication' of the language is indeed evident in its intentional usage. It could either be convincingly serving the purpose of emphasis or depicting that the institutions advocate inclusivity and unity of all students, staff and races.

### 5.7.2 Religion

Of all the data collected at UCT, the researcher discovered that almost all the religious posters, pictures and handwritten messages (on the wall) were focused on Christianity. It was either a church programme, call to salvation, bible study discussion or seasonal event (Figures 74a, b, c, and d). The posters were mostly painted in light/sky blue (Figures 74a and b), the colour of heaven, peace, or sky (Mafofo and Wittenberg 2014: 447); thereby, placing emphasis on the notion of the Christian faith.



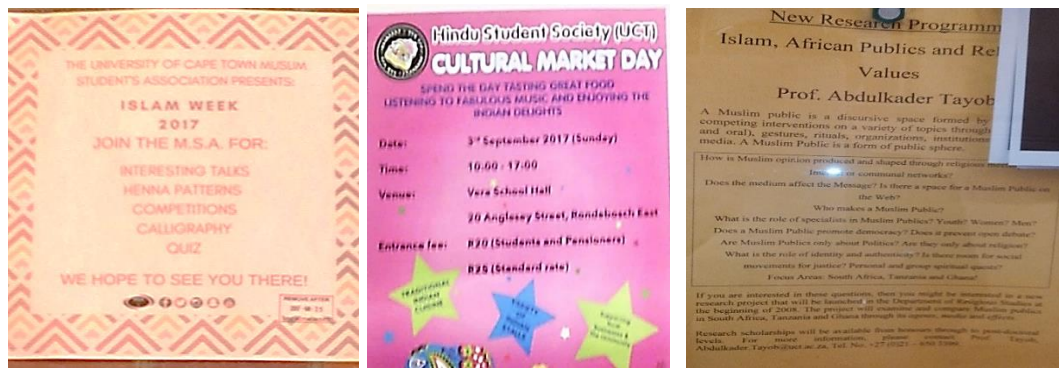


**Figures 74a, b, c, and d: Religion (Christianity)**

These posters were everywhere in the restaurants, Student Centre, on billboards, close to the Library, outside lecture venues and on publicly placed equipment (Figure 74d). This was probably premeditated by the authors as a way of reaching a wider audience, which in this case could be everyone that comes to the campus/ institution. By implication, there might be a larger percentage of Christian audiences on campus, compared to the other religious groups.

Only one Islam related poster (event) was observed and only once, was a Hindu signage (event awareness) sighted (Figure 75a, b, and c) on a wall in a corner of the restaurant section of the campus. This may have been a strategic move, with students expected to visit the restaurant often for their meals or quick snacks. However, being the only signage amidst various other Christian posters denotes some form of subordination, or possibly signifies the presence of only a few Muslim students or groups on campus.





**Figures 75a, b, and c: Religion (Islam and Hindu)**

Another vital aspect to note in Figure 75b is the use of bright colours. The Hindu culture is famous for the use of colours, such as some of those on the poster. The meanings ascribed to them may also differ, for instance, Yellow connotes knowledge, learning and peace, while Blue connotes bravery, manliness, and determination (Colour Symbolism in Hinduism 2004). This is an instance of repurposing, where information is purposefully reused to embrace the culture, concept, theme and authors/audiences of signage.

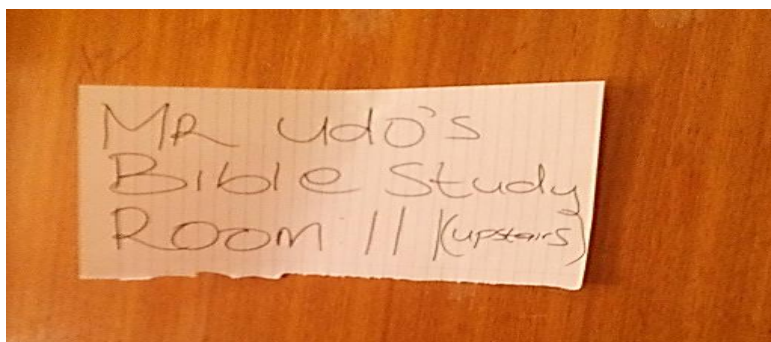
In addition, this may have been designed with the aim of attracting people with its striking and vivid stars. Likewise, 'All Food Produced Is Halaal' is placed in a text box on the poster, in order to attract everyone, regardless of their religious standings; especially Muslims, who take exception to eating meals made from animals not butchered as recommended by the Quran (Figure 75b).

No signage of any other religious group was visible on the Upper Campus. This could connote the dominance of the Christian religion/Christian students or authors on campus and the absence of other religions besides Christianity and the seemingly subordinate Islam and Hindu. Similarly, a few posters of the Christian religion were sighted at UWC, each representing a doctrinal group. An example is the Deeper Life Campus Fellowship banner (Figure 76a). It is a student division of the Deeper Life Christian Church.



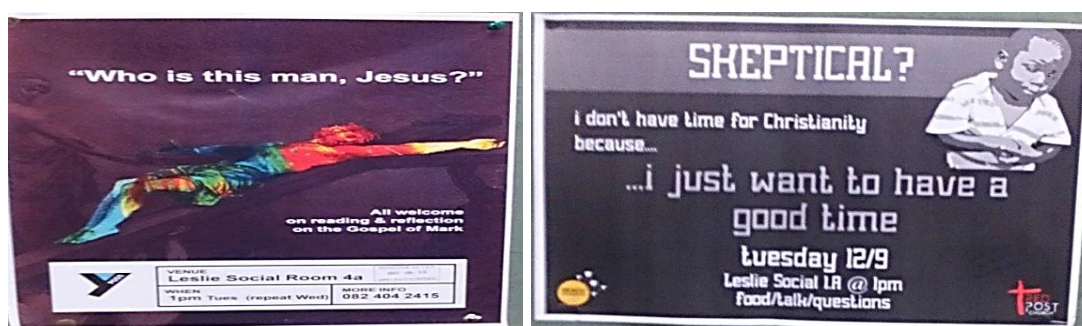
**Figure 76a: Religious signage (Christianity)**

The banner was brightly designed with the use of colours that would make it visible and impossible to ignore by the people who use that venue or road. In addition, the religious texts sighted at UWC were, nonetheless, fewer than those at UCT; even though no other religious signage was displayed, other than Christianity, at UWC. This indicates religious dominance at UWC. Moreover, the Christian texts were designed in different modes (such as print forms, and handwritten) and were specific in terms of where events were taking place, as well as whose/what type of event (Bible study) it was (Figure 76b).



**Figure 76b: Religious signage indicating location and author**

Some of these religious signs were placed inside and/or outside lecture venues. It could have been intentional, as a way of reaching a wider viewership and informing, as well as reminding, students/staff/passers-by (believers/non-believers) about the advertised events. The style of the text implies that of a non-governmental author, as it was hand-written and on a tiny piece of paper. Apart from the observed dominance of Christianity on the Upper campus, there is a further exploration of concepts used on some of the posters. There was an extensive use of carefully picked, thought-provoking and curiosity-invoking words on a few of the church programme invites (Figures 77a and b).



**Figures 77a and b: Intentional word choices**

Choice of words such as: *'Who is this man Jesus?'* *'Skeptical?'* *'i don't have time for Christianity'* (Figure 77a and b), could have been intentionally used by the authors of the signs as a way of attracting all kinds of people: Critics and Believers. These two sets of people are seen in every group of students, other than those who have not yet made decisions on faith issues.

The use of these words could probably also be catchy phrases for all classes of readers. For the words to have been used and written this way, it is most likely some unbelievers (on campus) may generally utter these statements, when being convinced to join the Christian groups. This agrees with Ben-Rafael's (2009: 49) assertion that signs generally have different actors and are made for different audiences.

The portrayal of a man nailed to the cross as the biblical Jesus (Figure 77a) and the young boy, whose face shows defiance or resistance to something (Figure 77b), all indicate the authors' intention to subtly but determinedly draw audiences to the programmes. The recycling of the cross (Figure 77b) additionally depicts the cross on which Jesus was crucified; its presence on the poster is just as effective as when the Jesus character on the cross is pictured.

The same applies to the Islam poster (Figure 75a), where people are invited to attend the programme with interesting talks, henna patterns, competitions, calligraphy and a quiz. These are some activities that students would gladly participate in (free of charge), even without it being a religious activity, as they mostly desire being less burdened with academic work all the time. That is, while they are relaxing (taking a brief moment away from books and deadlines) during the event, they are also having fun.

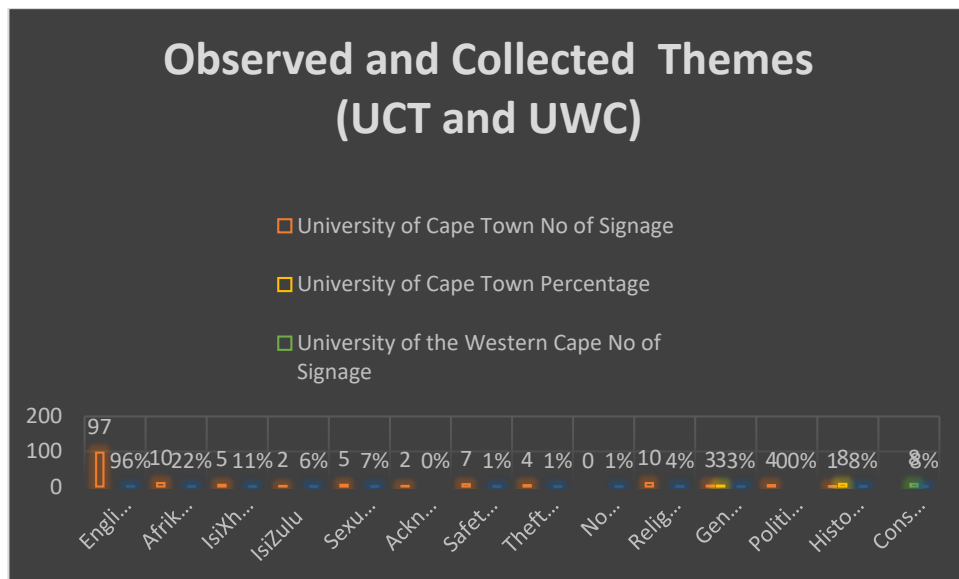
## **5.8 OVERALL THEMES**

In order to ensure the study's questions of: How modes are communicated in the selected universities; the type of modes used to represent signs in the selected universities, whether cultural overtones influence the choice and use of modes; what the historical and current significant semiotic symbols and signs used in the selected South African universities are; and how power relations are depicted through LL in the selected universities; have been answered and the proposed objectives achieved.

The overall themes (Table 12) have been compiled from the analysis made from the collected themes above.

**Table 12: A diagrammatic compilation of observed and collected themes at UCT and UWC**

Languages	University of Cape Town		University of the Western Cape	
	No. of Signs	Percentage	No. of Signs	Percentage
English language	97	97%	96	96%
Afrikaans	10	10%	22	22%
IsiXhosa	5	5%	11	11%
IsiZulu	2	2%	6	6%
Sexuality	5	5%	7	7%
Acknowledgement of homosexuality	2	2%	0	0%
Safety alerts	7	7%	1	1%
Theft alerts	4	4%	1	1%
No violence signage	0	0%	1	1%
Religious signs	10	10%	4	4%
Gender stereotype	3	3%	3	3%
Political signage	4	4%	0	0%
History acknowledgement	1	1%	8	8%
Conscious strive to preserve history	3	3%	8	8%



**Figure 78: Observed and collected themes at UCT and UWC**

The data (100) analysed, based on a purposive selection from the initially collected 350 data (from the Upper Campus of UCT and the Main Campus of UWC) and the resulting themes are portrayed (Table 12 and Figure 78). Some of the detected themes include genderisation, sexuality, violence, and safety/theft alerts, along with political, and religious stances, as well as those that express South Africa's present and past heroic personalities, struggles and history.

Overall, Table 13 shows the distribution of signs per arrangement on the UCT and UWC campuses.

**Table 13: Sign distribution (Internal)**

Type of Sign	UCT		UWC	
	Number	Percentage	Number	Percentage
Top down	95	95%	80	80%
Bottom up	5	5%	20	20%
Total	100	100%	100	100%

The top-down signs are mainly used, while the bottom-up signs are mostly those signs placed by commercial authors or non-Management/Government authors, such as private and corporate authors, groups (religious, social, cultural), and transgressors (authors of graffiti). The findings (Table 13) thus agree with Cenoz and Gorter (2006) that the “preferred code” mostly occupies more spaces than the less preferred one(s), with 95 percent and 80 percent top-down signs at UCT and UWC, respectively and five percent and 20 percent bottom-up signs at UCT and UWC respectively.

## **5.9 CONCLUSION**

This chapter has described and analysed the data collected from the selected campuses of UCT and UWC. The study’s objectives helped to fine-tune the scope of data collection and analysis, in line with the identified themes, including the institutions’ positions on language prominence/absence, sexuality, acknowledgement of homosexuality, and safety/theft as well as violence alerts. In addition, the chapter touched on signage portraying religion, gender, and politics, with acknowledgement of and striving to preserve history, as well as observed some cultures of safety, language dominance, sexuality and branding that were conspicuous at the universities and thus, worthy of note.

The use of language, colour, font, and imaging to inform, educate, instruct, direct and create awareness about businesses, academics, employment opportunities, recycling of items, cleanliness, as well as environmental and consumer influence on signage, were also explored. All these must have been aimed at influencing institutional representation, consumer choice, and perception about products and services.

Similarly, observed language discrepancies have been presented alongside other identified themes, seemingly important to the institutions/ authors/ audiences, yet barely displayed in public spaces or not displayed at all. Some levels of silence, linguistic recycling, repurposing, re-contextualisation and

degenderisation were also discovered during analysis and these will be expounded in the following Chapter (6) of this dissertation.



## **CHAPTER SIX**

### **DISCUSSION: SILENT DISCOURSES, SEMIOTIC REMEDICATION AND INTERTEXTUALITY**

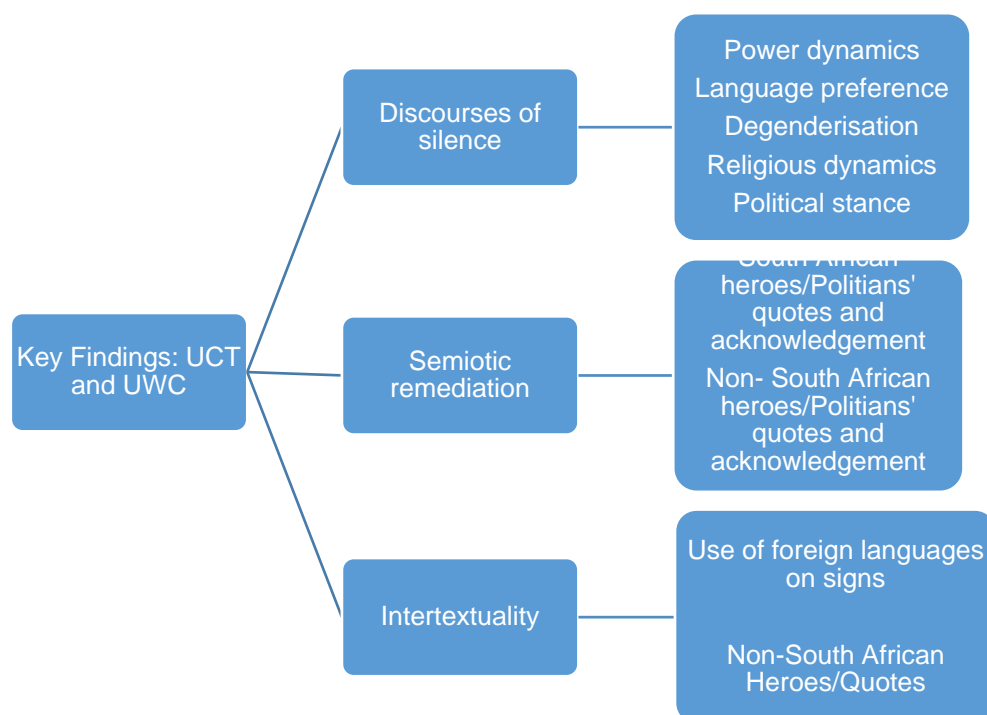
#### **6.1 INTRODUCTION**

The previous chapter presented and analysed the data collected in the selected campuses of UCT and UWC. In a bid to stay within the focus and approach of the research, the retrieved findings were substantiated with literature, as described in Chapter 2.

Based on the themes derived from this study, the researcher agrees with Eisenhart (1991: 205): a theoretical framework is indeed a structure that guides research through the support of a prescribed model, formalised with an explicit description of phenomena and their connections. The theoretical framework helps to clearly understand the phenomenon in question and proffers guidance regarding the selection of a suitable methodology for research. Most importantly, it aided understanding collected texts from UCT and UWC, such that available power, language and social dynamics in the universities were noted via the choices of signs used, their placements, semiotic remediation (recontextualisation/ recycling/ repurposing) and intertextuality.

It is noteworthy that this section of the study reveals the impact of surrounding issues on LL, other than languages and texts (Figure 79). Attention was given to the various available and significant modes (Prior and Hengst 2010: 6), in an attempt to employ a dialogic approach to exploring the collected semiotic resources in this study. The semiotic resources were studied in relation to how they interact; that is, the connections between writing, symbols and other visual texts. Each mode was thus treated inclusively and not in isolation.

This chapter also discusses gathered themes, such as language policy, choice, practice, and linguistic/ideals borrowing (borders notwithstanding), in addition to contextual influences, issues of degenderisation and historical foregrounds, among others, which are significant factors in linguistic landscapes of UCT and UWC. The researcher's reflection is also briefly highlighted, after which the chapter is summarised in the concluding section.



**Figure 79: Observed LL dynamics at Upper campus (UCT) and Main campus (UWC)**

On that premise, this chapter discusses the noted cases of “silent discourses” along with the concepts of “semiotic remediation” (“re-contextualisation/ repurposing/ recycling”) and “intertextuality”, in the selected campuses. This is in relation to the utilised bi-pronged theoretical frameworks (CDA - views language as a tool, used and practiced to reveal issues relating to linguistic power dynamics and MDA-usage of diverse modes in message conveyance), which also doubles as the methods of data analyses. This is the area through

which the study hopes to contribute to knowledge in LL, as well as language practice.

## **6.2 SILENT DISCOURSES**

Linguistically, some texts are distinguished with fixed discourses or silence (Dayan and Katz 1992). This might be as a way of publicising a pivotal history or action or ensuring audiences reflect on or absorb situations, in order that transformations/alterations occur - bad to good and vice versa. Silence is either an absence of meaning or a marker of utterance beginning or ending (Saville-Troike 1985: 3). It was discovered in the course of this study that the Management/universities and/or authors/students may have deliberately (or not) decided to be more vocal about some issues than others. This could have influenced sign usage, their placement (location and arrangement), and the messages being conveyed.

Texts are connected to one another and observing what is said or unsaid (given) (Fairclough 2003: 40) is crucial in the study of texts. Some level of intentional silence was noticed in terms of language, sexuality, political stances, and religion at both universities and Rhodes' presence on the Upper campus of UCT. There seemed to not be any sort of resistance against these publicly placed texts and views.

While walking past the former location of the Rhodes' statue, the researcher tried to obtain some direction from one of the students, who immediately pointed to the Shadow painting, commenting: "That is Rhodes' former place, it has been replaced with a shadow. I do not know why?" This indicates that this type of issue is either not perceived as being problematic or apparently, the audiences seem to have given up and prefer to be silent, due to fear and other reasons, or they are simply indifferent to those issues. The audiences may have also possibly consented to the Yemeni proverb that 'if speech is of silver, silence is golden'. They (and other authors) are most likely intentionally ignoring such signs and do not feel a need to raise an objection.

An example is the use of language at the universities. Post-apartheid SA is distinctive, with 11 of the languages spoken in SA having been promoted to the status of official languages (Moloi 1999). Implementation of these languages, however, remains a seemingly insurmountable challenge.

Three of these official languages (English, Afrikaans and isiXhosa) are accepted in the language policy of the Western Cape province, in which UWC and UCT are located. Yet, Afrikaans and isiXhosa were hardly seen on both campuses; the same applies to the use of an additional language (isiZulu - a KZN language similar to isiXhosa), which is seen very rarely (once or twice). All the provincially approved languages but one (English), were sighted on few occasions on the LLs of both campuses, despite the specifications of the institutions' language policies.

This indicates that language in SA has a political undertone, as the LLs reveal some exclusion of the other official and approved languages in the province under study. The overriding use of English on the LLs of the universities is certainly not representative of the population therein, and as Dibetso and Smith (2012: 8) put it, is an image of SA's social milieu:

- Provincial and institutional language policies are probably only serving as pacification or consolatory functions, with English still being the most used and apparently, the most embraced on both campuses.
- The unequal distribution and practice of language still exist, as a result of marginalisation of all sorts.
- Communication problems might not be completely eradicated due to language accommodations (Dibetso and Smith 2012) and the exclusion of language minorities (Blommaert 2005) in SA.

On another note, English, being a universally accepted language, was strategically placed on both campuses, in order to speak to a wider population without a need for translation. In this case, the wider population would, other than the first language speakers of English, be second/third language English speakers (including international students from non-English speaking countries, such as France and Congo) and non-English speaking audiences.

A slightly similar situation was gathered from Bulawka's (2006) study on the use of English in Poland magazines, where it was discovered that approximately 79 percent of the magazine content was in English, as opposed to Polish, due to the love for westernisation and internationalisation. Ustinova and Bhatia (2005) derived similar results, where the reasons for the preference of English over indigenous Russian was due to it symbolising modernity and westernisation.

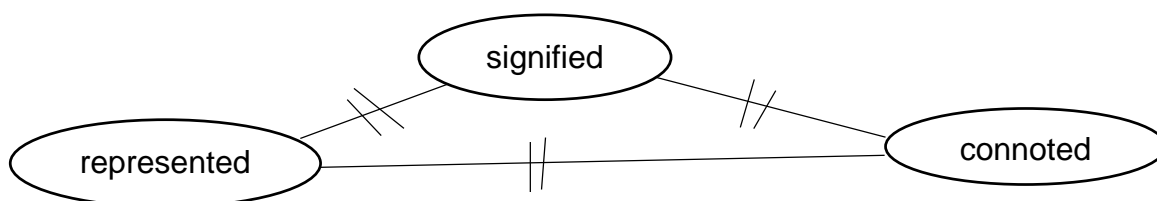
Although, from this study, it can be deduced that the attempt at internationalisation may favour some international students/audiences (English speaking countries) over others (non-English speaking countries). By so doing, an obvious preference to a language, its speakers, as well as the inherent political and financial styles of selecting one language over another are exhibited, while other students, staff or visitors who do not fall within this bracket of 'preference' are hugely disadvantaged.

There were also a few instances of code mixing, which suggested an acknowledgement of indigenous South African language speakers on the campuses and an adherence to the language policy (the Universities' and SA's). Nevertheless, none of the languages was used autonomously, as English was. The absence of English on signage renders it less modern (Lee 2006) or incomplete and the setting less-developed or devoid of globalisation. The extent to which adherence to language policy is exhibited, therefore, remains to be questioned.

It is particularly ironic that, in both institutions, language use/practice does not correlate with language policy, despite the claim to support the struggles and viewpoints and varied depictions of an acknowledgement of South African heroes. Some of these heroes fought and died for this purpose. Not much of the language used on the campuses is guided by the South African and institutions' language policies of the post-apartheid era.

Whether the meaning of the text on UWC's logo will be established remains to be seen - that people will actually, be encouraged to look to the future - when most of the condescending deeds of the past (Apartheid era) and their representations are still indisputably celebrated. This makes one curious whether the Ghanaian proverb that "We must go back and reclaim our past so we can move forward; so we can understand how and why we came to be who we are today", does not fit more appropriately in this context.

There is, therefore, a conflict (Figure 80) between what a sign signifies, represents and connotes, as a result of the language displayed, approved and used at both institutions.



**Figure 80: The conflict in communication**

Similarly, despite the position of SA on sexuality, collected data on the one hand, revealed UWC seems to be mum on the issue of sexuality, as there was no sign that signified an awareness of sexual difference or the presence of different sexual groups on campus. UCT, on the other hand, barely showed an awareness of gender identities on one of the toilets by using the term 'Gender Neutral'. Since this was sighted once, on only one of the toilets on the Upper

campus it may, however, not be interpreted as an absolute awareness or acceptance of the phenomenon.

Hart (2011: 2) argues that group differences may help to identify forms of unfairness or discrimination but insufficiently detect shortcomings, with this study highlighting some of the shortcomings of the unequal representation of group identities. An issue with the 'degenderisation of disability' exists, as observed from the symbols placed on toilet doors. It reveals the position of the university on the bias of viewing all disabled students (or users of the space) as a collective entity that can use the same toilet space, irrespective of their gender identities, while the able-bodied students have the "male", "female" (and "gender neutral"- at UCT) toilet space classifications.

This could be termed as a prejudice - a form of inequality that is silently allowed to prevail, even though it is probably to the detriment (for instance - sexual harassment and undue exposure, among others) of the disabled users (students, staff and visitors alike). That is, should able-bodied students be allowed the luxury of their well-deserved privacy and self-dignity per their gender identity, their disabled counterparts should also be accorded an equal right.

Similarly, silence is detected when actions and occurrences are incomprehensively presented or described. It was discovered that there were only a few religious signs at UCT, when compared to those found at UWC. This raises questions concerning the presence and absence of student political groups and religious groups, as well as the significance of such, especially with regard to determining what notions are being expressed or silenced. The indication is that, indeed, talk and silence can occur at the same place and time and also sustain each other. In other words, an existing and used mode is capable of revealing and interacting with modes either existing or inexistent but unused in any social setting.

The dominance of Christianity over other religions on campus may connote the absence, low numbers of other religious groups, or inability to advertise programmes (perhaps due to reasons such as lack of finance, or deliberate intentions not to go public, among others). A higher financial standing of Christianity could also be indicated, including resources for the attraction of members and derived from offerings, tithes and other financial benefits Christian groups acquire.

This is in agreement with Culache and Obadă's (2014: 261) claim that people and organisations usually make judicious use of diverse communication modes because of the benefits they attract. Concerns are, subsequently, raised that some groups do not really utilise communication avenues, such as pamphlets and posters, to convey their ideals. This finding, however, disagrees with Genesys' (2016) assertion of a more serious move towards this means of communication since the 1980s, which has helped with the improvement of media and interactions, even further into the 21<sup>st</sup> century.

Communication is, therefore, attained through the use of selected modes (Bezemer and Kress 2008: 166). This is another issue that suggests some silent controversy - the probable perception of Rhode's presence on campus. It indicates that feelings about this South African icon are entirely relative. Power dynamics are also observed in this case, as there seems to be some powerful people expressing their reservations about the shadow and another equally powerful group persistently insisting that the removal of the shadow, although it will obviously reduce the 'remove it' noise, this should not mean anything other than the same controversial figure replaced it.

Another silent war is seemingly taking place in the university or even nationally. Put differently, even though the replacement is silent, the event that led to its removal (students' protest) in the first place was loud enough that it shook the nation. The possibility exists that future confrontation/ resistance might be necessary to break the current silence on this issue. A Swahili proverb notes



that 'a long silence is followed by a mighty wind'; hopefully, the 'mighty wind' in this case is peaceful, productive and progressive.

Political stances were also noted at the institutions. Mheta's (2011: 101) assertion that texts supersede representations of graphology, as they are tools of interaction wherever they are placed, is evident in the diverse expressions of politics and religion at UWC and occasionally at UCT. Judging from the displayed signs (the number of pamphlets) sighted on billboards, one may assume UWC is a very political university; in that, there are numerous political groups on campus and a seeming tolerance for political campaigns and expressions. This is unlike UCT, where there is hardly any sign of a political party. Curiosity is thus raised, as to the presence, absence or encouragement of political groupings on campus.

Although there were no political signs that indicated voting processes and suitable candidates at UCT, there were many depictions of South African heroes, what they were/are known for and some form of identification or correlation with the university's viewpoint. Such signs (especially those with quotes and popular statements by the popular figure) in both universities, were also diverted to being those of encouragement for students and/or the audience.

Similarly, diverse forms of media and personality were used to advocate political standings, viewpoints and ideologies at UWC; some of these personalities were South African and others from abroad. This brings the next focus of this chapter to the exploration of the use and reuse of semiotic resources in the linguistic language of both institutions.

### **6.3 SEMIOTIC REMEDIATION**

Semiotic remediation is defined as the re-use/re-representation of semiotic resources across diverse modes and communicative functions (Prior and Hengst 2010: 6). It is the transition of meanings in texts across various modes,

chronotopic orders and contexts, such that intended meanings are formed and conveyed from existing texts. Also referred to as resemiotisation - the transitioning of meaning across diverse semiotic modes (Thabela 2012; Iledema 2003a: 41) – semiotic remediation is best explained as the shift of meaning from one context to another.

By implication, texts are repurposed and recycled in different ways and for different purposes in diverse media of communication (Prior and Hengst 2010), and discourses are recontextualised. This is an important aspect of this dissertation, as it was discovered that certain signs and symbols (South African and internationally) were overly repurposed and recontextualised in order to fit into chosen contexts. Iledema (2003a: 41) terms it 'dilinguistification', which shifts from language-only views to explorations of colour, graphics and images and from context to context.

Semiotic remediation is related to and may also be independent of contextualisation/ recycling/ repurposing, as they entail the withdrawal of texts from their original context and putting it in another context. For instance, the replacement of the statue with a shadow painting of Rhodes represents the interest of a group in retaining his presence on campus. Bezemer (2012) states that modes are resources shaped by virtue of society and its accepted and practiced norms and culture. Modes are, as a result, culturally accepted, organised and meaning conveying.

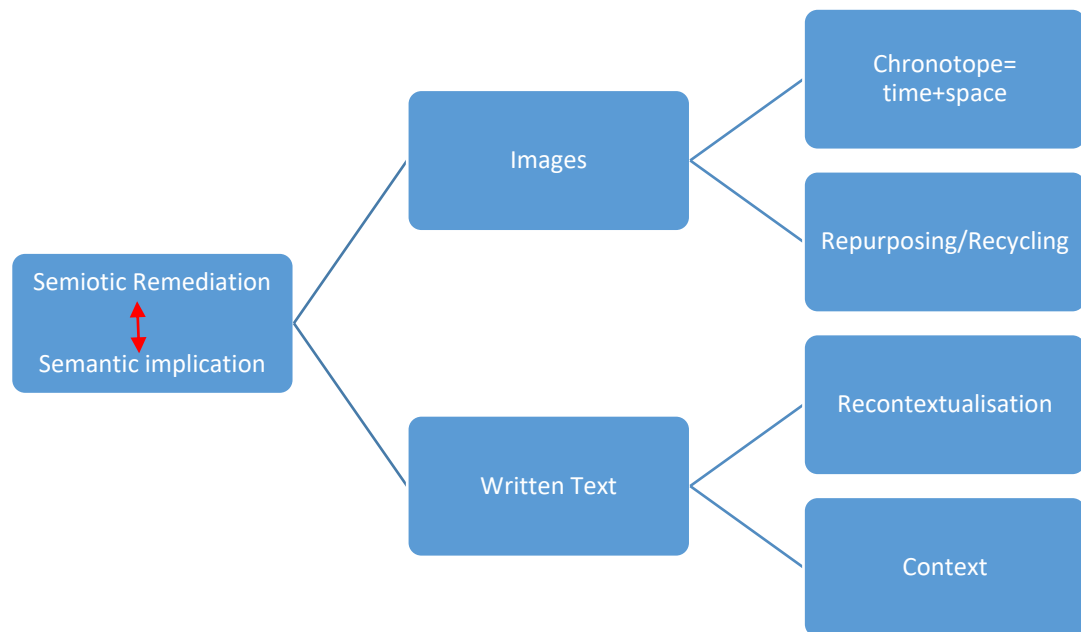
Creativity is essential in this process of borrowing and re-modelling, in order to either derive new meanings when used in another context, which is more productive, or retain its original meaning (Banda and Jimaima 2015; Bolter and Grusin 1999). Semiotic remediation aids the acknowledgement of texts in their original context and their semantic importance, especially with a view at how cultures are communicated (Prior and Hengst 2010: 6). A contextual change of meaning is also enabled when texts (for instance, historical) are used in

different contexts (Thabela 2012). Derived meanings are, however, still dependent on the original text.

The repurposing and recycling of texts, such as Che Guevara's quotes and Rhode's statue, as well as the use of French (on the food advert signage) and Latin (for instance, on UWC's logo - Figure 47) languages on the campuses, indicate that texts are representational, constructional (Mheta 2011: 69) and informative. When this is not identified in texts and their occurrences critiqued (Christie 2005), the essence of their use and placement may be defied, meanings may be lost/ ignored and the silence sequence progresses; not only in social activism but also in literature.

In addition, the use of tools and diverse technologies cannot be overemphasised in semiotic remediation. Tools and technologies are used by authors to achieve fascinating results and charm the audience (Gilje 2010). Another instance of semiotic remediation (recontextualisation) was the use of international languages (Latin, French and German) in public places and on institutional logos, for instance, the UWC logo- Figure 47).

Apart from this was the signage at the Languages department, where foreign languages (French and German) were posted on the doors to indicate a foreign languages curriculum on campus; repurposing and recontextualisation of one of Che Guevara's famous quotes (THE REVOLUTION IS COMING) and an image (Figure 41d – Ch. 5) to advocate some activist notion, the resemiotisation (through a replacement) of Rhode's statue with shadow painting, as well as repurposing of symbols with written texts (for instance, the Exit and Enter symbols).



**Figure 81: Semiotic remediation - the process**

Being multifaceted and communal (Bolter and Grusin 1999), semiotic remediation gives the producers of signs the agentive function of remodelling across diverse communication modes, while also considering the semantic implications of choice and the issues of chronotopes (time: past-present-future and space) (Prior and Hengst 2010: 10) and their effects on texts (Figure 81).

All semiotic depictions are chronotopic as they happen periodically and spatially (Agha 2007: 321-322) and this, of course, typically has some human influence. Chronotopes help to assess the influence of time and space in semiotic representations (Luphondo and Stroud 2012), such that socio-historic contexts are considered and recreated (Agha 2007: 322). Therefore, it transcends the direct copying of existing texts and the text recreation power of the authors (Banda and Jimaima 2015), to their restructuring, repurposing, and re-using, as well the results achieved from the invention.

History seems to be the basis on which both institutions encourage and prod their students to work hard and find their places in society. The placement of historical figures and their heroic works and activities, on posters and in

strategic places on campus, speaks volume about the current viewpoints of the institutions, as well as during and about the apartheid era. The resemiotisation of the chosen historical texts accordingly aids the advancement of the purpose of their selection. Texts, on the one hand, empower contexts, and contexts, on the other hand, make texts significant (Christie 2005).

There seemed to be much more silent but determined radicalism in UWC, as though a pressure, being frantically waved or fought by the students or author(s) of the signs, still existed. This includes the poster of the historic cadre 'Che Guevara', deliberately repurposed to fit into the South African situation, especially with regard to Apartheid and the struggle for equality and harmony in the nation.

The findings indeed agree with Mheta (2011: 69) in his 'Contextual Analysis of Compound Nouns in Shona Lexicography', that a text is not independent of its context. Plainly stated, there is a significant extent of socio-cultural impacts on texts. This is as a result of used texts and languages being conveyed in views, prejudices and opinions. They are expressed, observed, and understood in the given spaces of LLs.

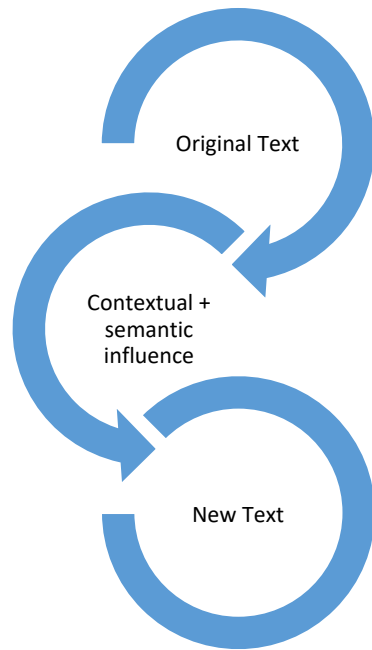
#### **6.4 INTERTEXTUALITY**

Intertextuality was first used in the late 1960's by Julia Kristeva, with a view that a text is an alteration of another and any text is created from a variety of citations (Kristeva 1986), focusing on discursive practices in texts. Texts are thus structurally, lyrically, and idiomatically related to other texts (Martin and Rose 2003) due to the linguistic borrowing that has taken place in the process. There is an impression that when texts become duplicates of other texts, it is possible that their histories are transferred as well. It is thus important to have a clear understanding of histories and the original text, in order for intertextuality to be absolutely real and complete (Goddard 1998: 72).

Goddard (1998) expatiates that intertextuality can transit between all genres of writing and discourses without restrictions, as each text is a concealment of another text. Texts are reworked, repurposed and recycled to benefit both readers and society (Van Niekerk 2008; Barthes 1977), with their ability to reflect on the social trepidations emanating from debatable discourses that make up a society (Figure 82). This is also attention-grabbing.

The socio-linguistic dynamics of the LLs at UCT and UWC aided in understanding that texts and context are inter-related and one may not be judiciously explored without the other; especially with regard to, among others, language, history, power relationships/struggles, as well as views and prejudices. Power dynamics are positioned and presented in not so obvious dimensions, so they may go unnoticed when the affected texts are not carefully scrutinised.

The notion of text and context being interwoven also reveals the reason behind the use of modes, authors' perceptions (including historical, financial, and political), as well as current issues of social phenomena. All these were exhibited on the landscapes, using language in various forms: signs, silence and symbols. Language indeed plays a major divisive or unifying role in the midst of the power and survival struggles in social settings, academic settings notwithstanding.



**Figure 82: Text borrowing - the process**

A contextual and semantic influence is thus exerted on the representation of borrowed texts in a different context (Figure 82). The new text, despite having a trace of an existing text, must be unique for the message it conveys to be clear, understandable, but not completely detached from its source text. Furthermore, the usage of Che Guevara's quote (Figure 41d – Ch. 5) is an expression of power dynamics being resemiotised from a positive stance.

Barthes (1977) terms this intertextuality, since it is constructed as an extract from a quote. For instance, the reasoning that a group of students' views were in line with those of a late but well-respected, foremost revolutionary activist, was probably deliberately expressed to indicate a better or more esteemed stance (about revolution, oppression and freedom) than other political groups on campus.

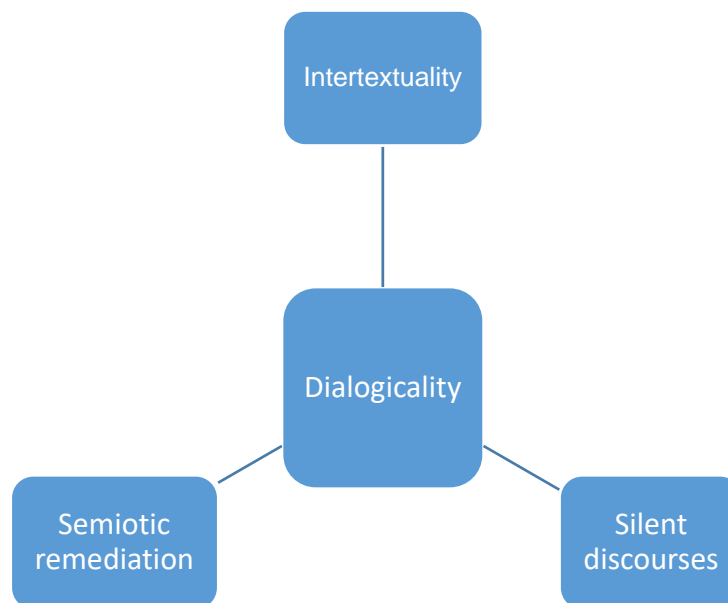
Nonetheless, the text has to have a trace of the original text in order to enhance an understanding of the concept (Goddard 1998: 69). Being an international icon also adds to the expectation (the authors') of the sign's reception by the

audience. Intertextuality in this situation is thus focused on the connection between this text and the original text drawn from a meaningful context somewhere else (Fairclough 2003: 40). This is evident in the portrayal of Che Guevara's picture and quote, which was relevant in his day and for his struggle, and its slight modification, to suit the specific context, and reuse at UWC. A different semantic idea of authorship and readership is, nevertheless upheld, which promotes deep-rooted views of ingenuity, autonomy and uniqueness (Barthes 1977). Hence, language can be seen as contextually, historically and politically dependent (McGregor 2010: 2) and motivated.

The same applies to UWC's 'Respice Prospice'; the repurposing of a foreign language to advocate the nation's current strive and aspiration for a just, peaceful, inclusive and progressive society, despite its historical complexity. Progress is a vital movement towards ensuring there is indeed a reward (which in this case could mean freedom, and racial integration, among others), as the Zulu proverb rightly explains, 'there is no cow (reward) for sleeping'. The representation of the past in the present thus becomes a vital part of the message conveyed to the audience. Such approaches are targeted towards describing and connecting the past to the present.

It is crucial to consider dialogicality (Figure 83) in the collected modes, as there appears to be consistent interactions between the collected texts, both original and resemiotised. They are in constant interaction with each other as they grant the readership of those signs a more sufficient vision and idea of the message being conveyed. Textual interactions also improve their quality and enhance acceptance or reaction from the audiences. The reuse, repurposing and recontextualisation of texts thus make provision for the modification, improvement, transformation and substitution of texts, as well as ideals, by the producers of signs. This affords them an "authorial" proprietorship of the resemiotised texts (Zulpha 2017: 151).





**Figure 83: Modal dialogicality at UCT and UWC**

These findings are in agreement with Kress and Van Leeuwen (2001) that landscapes are occupied by social and discourse practices, which in this thesis extend to religious, political, marketing (Burns and Bush 2010), and historical ideals. They are however, not devoid of some forms of valid bias and/or incomplete information that may impede the accurate transmission of the phenomena in view. It results in the presentation of intentionally selected semiotic modes and practices in a chain-like progression, in a bid to express the author's perception and stance about situations or concepts. This could also be aimed at swaying or persuading sign audiences' perception of the phenomena.

## **6.5 THE RESEARCHER'S OBSERVATIONS/REFLECTIONS DURING DATA COLLECTION**

Given that CDA and MDA are the study's data analyses approaches, it was essential to explore both the displayed, as well as hidden and unacknowledged (Morgan 2010: 4) modal resources, through an observation of human activities on the campuses. These make the dominant discourses that sustain

subordinated situations in society more salient, while also affording the researcher a more constructive social and mental appraisal of the phenomena under study.

An evaluation of discourse and language thus enables change in the context in which they are studied, as well as in relation to other contexts. Hence, having a reflective stance is essential in the exploration of these human behaviours, in relation to the practiced language and discourse in a particular setting. The researcher's reflections on the observed human characteristics at both UCT and UWC are presented below.

#### **6.5.1 University of Cape Town (UCT)**

During data collection, the researcher discovered hardly any signage that addressed a political group at UCT. This connotes the possibility of the absence or silence of political groups/parties on the campus, when compared to the influx of political posters/adverts at UWC. Just as there were religious posters all over the campus, the researcher also experienced a one-on-one interaction with two preachers who were on campus during lunch hour.

Different Christian doctrinal groups were found on campus; for instance, the duo who approached the researcher preached about Jerusalem being the bride to be visited before salvation is attained (this is contrary to the popular Christian beliefs of salvation occurring when the heart believes).

It was also noticed that differences that relate to sexuality (for instance, homosexuality) were not seen as a thing of newness or shame, as there was a public show of affection between two black lesbians on one of the staircases on Upper campus. No one around them seemed shocked, angry or irritated, and this goes against previous (or now probably dying) resentments towards this type of sexuality. This real-life depiction of the acceptance or acknowledgement of sexual differences at UCT, thus correlates with the initially discussed LL (Gender-Neutral toilet) on one of the toilet doors.

Furthermore, racial integration at UCT was observed in terms of friendships and heterosexual relationships with a public show of affection (kissing) between a white male and a black female. It was also noticed that in a group of three or a couple walking or sitting on campus, there was at least one or two black, Indian or white students. This may connote an open form of friendship/relationships with no boundaries between the students on campus.

### **6.5.2 University of the Western Cape (UWC)**

At UWC on the other hand, almost everyone the researcher saw on the campus (on the day of data collection) was smoking a cigarette, including staunch Muslim (indicated by their hair and face coverings) students. This could be one of the reasons for the distinctly placed 'No Smoking' warning signs and fire extinguishers on the campus. It might also have been as a result of a specific experience or the fear of fire outbreak on campus, which could place both the institution and its occupants (students, staff, and visitors, among others) at risk.

'No Smoking' and fire extinguishers signs/equipment are also perhaps made conspicuous at the university to fulfill safety regulations, while also serving as a means of information dissemination regarding the use of the equipment should there be a fire incident. The warning on the other hand, informs smokers that the university is within their rights to prosecute anyone caught disregarding the warning.

More seclusion (racially) was also noticed at UWC, as a result of the researcher's observations of students' associations while collecting data. People (such as staff, students and visitors) of different racial groups were rarely seen in friendship circles at UWC, compared to UCT. It was almost impossible to see a culturally/racially diverse group (or pair) of students walking, fraternising, or sitting together at UWC, despite most publicly placed signs on the campus advocating racial integration. A probable distinction is

accentuated between what is preached/expected and the practiced norm on campus.

## **6.6 CONCLUSION**

Finally, this discussion highlights the significance of dialogicality as a result of the mobility of discourse across contexts and chronotope. Remediation forms, such as semiotic resources, discourses and genres, are interwoven even as they convey unique messages to the audience. The link thus enhances the modal relationship and dialogicality across varied contexts and expounds on Banda's (2015) opinion concerning modal pliancy and flexibility.

This chapter discussed the framework that informed the collection of data, through which some notable themes were identified in the 5<sup>th</sup> chapter of the dissertation. The functional role of language, in attracting socioeconomic and political prowess, was also expounded on, whether or not it essentially benefits the marginalised identities and languages that are, surprisingly, the larger percentage of the population.

Furthermore, collected data on silent discourses, semiotic remediation and intertextuality were discussed in a bid to better examine existing issues of power, dominance, marginalisation and subordination, as well as the textual and multimodal resources used in their presentations.

Degenderisation of disability was also observed on the toilet doors, as only one toilet was made available to disabled students, without paying any attention to their gender identities, as opposed to signage aimed at their able-bodied counterparts. Discussions were based on the different provisions of services to the able-bodied and disabled students of the universities.

This is with regard to the unequal space allocations for disabled students. Furthermore, some African proverbs were cited to create more enlightenment on the probable reasons, causes or consequences of actions and events

relating to the silent discourses (in the African context and based on African beliefs) in the LLs analysed.

In addition, the researcher found there might still be an existing gap between the language policy and its implementation in public places, as well as racial acceptance and integration at the institutions. The possible impact of LL on all sign users (the author and the audience) was highlighted, raising curiosity as to 'the marginalised' and/or the modes at the receiving end of produced and publicly placed signs.

This enabled a broader view of the influence of authors on signs and signs on the audience (and vice versa); where the majority of the publicly displayed signs at both institutions were, in fact, by management. Given this position, sign audiences are mostly exposed to issues as perceived by the institution and no other source - which could be particularly one-sided, subjective, domineering and conceptually insufficient for a culturally, linguistically, socially, historically, and physically diverse audience.

On this premise, a framework for studies in LL will be suggested in the next and final chapter, with emphasis especially on the interwoven relationship between texts, contexts and the means through which information is transferred. Chapter seven concludes the dissertation and provides recommendations based on the concerns that were noted during data collection and analysis.

## **CHAPTER SEVEN**

### **CONCLUSION AND RECOMMENDATION**

#### **7.1 INTRODUCTION**

The purpose of this research was to collect and analyse language forms/modes (linguistic landscapes), as employed in spreading information in the public places of two South African higher institutions of learning, UCT and UWC. Data were collected onsite by the researcher on a three-day visit to the universities (Upper Campus of UCT and Main Campus of UWC). This chapter concludes the dissertation with a holistic overview of the collected themes, study limitations, methodological and theoretical implications, and areas for future research; after which recommendations are proffered.

#### **7.2 MAIN FINDINGS**

This research sought to answer five research questions:

- What modes are used to represent signs in the selected universities?
- How are modes communicated in the selected universities?
- What influence do cultural overtones have on the choice and use of modes?
- What are the historical and current significant semiotic symbols and signs used in the selected South African universities?
- How are power relations depicted through LL in the selected universities?

Four languages (English, Afrikaans, isiXhosa and isiZulu) were identified in the collected data, with most signs either multilingual, bilingual or monolingual and incorporating diverse designs, means of transmission and messages. There were also instances where symbols and texts were juxtaposed in the linguistic landscape of the universities, thereby providing more information or emphasis on the mode, as the case may be. The analysis also revealed and provided more insights about the selected signs, probable reasons for choice, socio-

linguistic, political and historical dynamics. Highlights of the main findings are briefly discussed below.

### **7.2.1 Modes used to represent signs in the selected universities**

The researcher collected the modes used in communication in both the Main and Upper Campuses. They comprised posters and billboards with written texts and symbols of diverse fonts, colours, arrangements and placements. Graffiti, probably designed by anonymous authors, was found and analysed accordingly; and the researcher realised that, although the texts may have been transgressive, it was purposeful (Pennycook 2009) or directed towards certain people or goals.

Overall, the derived data revealed an irregular distribution of top-down and bottom-up signs. The top-down approach was mostly used, as most of the modes were by the government or management of the universities, with respectively 95 and 80 top-down signs at UCT and UWC, and 25 bottom-up signs at UCT and UWC, respectively.

### **7.2.2 Modes as forms of communication in the selected universities**

Modes at the institutions were communicated by means of, among others, posters, billboards, written texts, and graffiti, as well as symbols. In addition, the selected modes were basically used as communication means to inform, create awareness, warn, prohibit and assist campus vicinity users or expected audiences of such signs about events, activities, responsibility, and so on.

It was also discovered that some of the signs were deliberately spatially placed. An instance is *the Game* (Figure 32e) at the Student Centre, which advocated drug abstinence to attract attention. Such signs mostly serve the purposes of persuasion and luring of the audience into abiding by indicated suggestions. The billboards and posters made use of semiotic remediation and recontextualisation to enhance the attractiveness, tenability, sophistication

and acceptability of their products, services and opinions, by the audiences of the modes.

### **7.2.3 The influence of cultural overtones on language use and choice**

Going by Corner's (1991: 137) definition of culture, as the refinement of people through an intervention of external customs represented in the path of history, there are also, by implication, cultural overtones and transfers as a result of English being the most represented on the sighted billboards and posters at the universities. One of these is a direct/indirect confirmation of assertions that the English language is a language of sophistication and globalisation.

Hence, it is perceived as a 'must learn' or 'must use' in the settings where signs are displayed. Moreover, given that 95 of the 100 signs in the data are in English, it is indisputable that the universities' LLs are targeted towards a multilingual audience. This despite other languages (such as Latin, German and French) being minimally sighted in different places on the campuses. In this case, Backhaus (2007: 58) notes the usage of a foreign language in a LL hardly indicates an alignment to a foreign audience. It may also be aimed at presenting the institution as a clear-cut, appealing, great and outlandish citadel of learning.

The use of African attire on the signage that encourages students to learn isiXhosa (Figure 30b), may perhaps also be considered as some form of cultural link to the language being advertised/marketed, for study purposes. It was slightly difficult to ascertain whether there were any other African cultural influences in the displayed LLs; especially with regard to the other languages (Afrikaans, isiXhosa and isiZulu) that were minimally used.

### **7.2.4 The historical and current significant semiotic symbols and signs used in the selected South African universities**

Diverse historical information was on display at both universities, although more was found at UWC. All these historical symbols point towards creating



awareness about past events, as well as sensitising people with relation to past mistakes/misdeeds (apartheid) and heroic deeds (Figure 66f). Some signage also suggests possible means of avoiding similar mistakes, as well as maintaining the set standards of the displayed heroes. Both South African and non-South African heroic personalities and their quotes/symbolisms (Figure 68e and 66d) are depicted to achieve this aim.

Worthy of note also, is the realisation that all the displayed heroes and heroic acts were those of black South Africans and this probably raises some curiosity as to the possibility of non-blacks being actively opposed to the apartheid government. Additionally, it probably raises awareness of the level or lack of acknowledgement accorded to them. In addition, all observed current semiotic symbols basically centred around, among others, entertainment, lecture/tutorial schedules, health and wellness programmes, religious events, and security awareness.

#### **7.2.5 The depiction of power relations in the linguistic landscaping of the selected universities**

Power relations and standards were noted in data collected and analysed, with regard to language dominance/preference, sexuality, placement of modes, and arrangement on boards and posters, as well as the fonts utilised. Several top-down signs, apparently placed there by the government or university, were found on both campuses. Most of the signs, subsequently, appear somewhat monotonous in nature, as almost similar styles, wordings and approaches were used in their designs and presentation.

The finding agrees with Landry and Bourhis' (1997: 23) assertion that the top-down signage is incomparable with the bottom-up signage, where linguistic diversity is concerned. Bottom-up signs possess more variety, such as language, spacing, design, and style, among others, as a result of authors' language freedom, positions about issues, experience and diversity. The

author's power relations in the process also reflect and may impact on delivery and reception (by the audience).

From the usage and positioning of languages on Upper Campus (UCT) and Main Campus (UWC), English seems to be the most preferred language at the universities, followed by Afrikaans, and then isiXhosa. English was expressively used on both the government/institutional and the few noticed non-government/institutional signs at both UCT and UWC. The language power dynamics were also uncovered, which paved the way for the subordination of certain languages, such as Afrikaans and isiXhosa, due to their limited and inconsistent representations on the universities' LL; in that English was more represented in signs than the others.

Moreover, despite the highest population of indigenous language speakers in the province, and even with English possibly not being the first language of this population, it still appears to be the most prominent, visible and preferred language in the Universities' landscapes. This finding aligns with those of Adetunji (2013), Coupland (2011) and Sebba (2011). The contextual eminence of a language is indeed subject to a variety of factors, other than the ethnolinguistic dynamism of its users (Barni and Bagna 2010; Jaworski and Thurlow 2011).

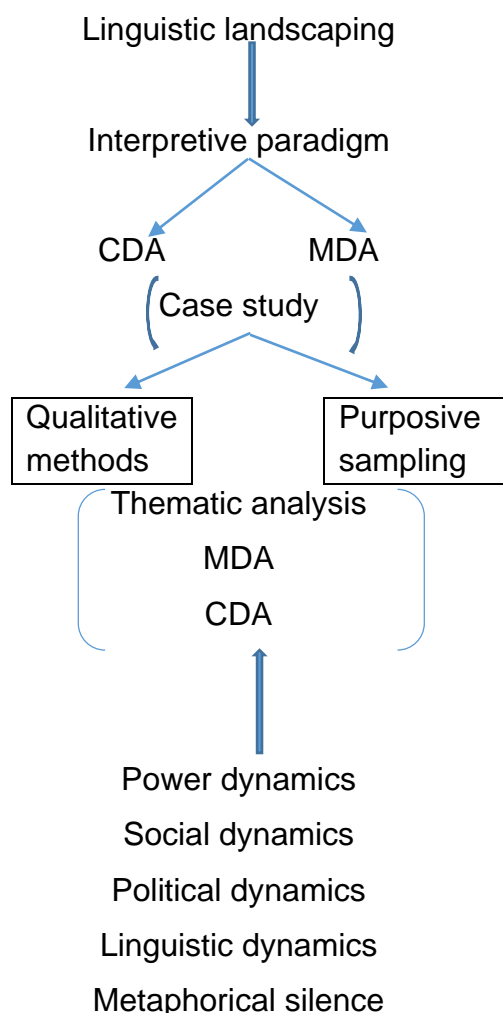
With regard to arrangement, spacing and positioning, English was always first on the top of the lists, followed by Afrikaans and isiXhosa. Some billboards did not even have an isiXhosa equivalent (Figure 66a-f – Ch. 5), which could imply it is the least acknowledged language on both campuses.

Nonetheless, English is probably the preferred language of the LL because our university societies are becoming more multicultural and multilingual due to the variously developing dynamics of internationalisation and nationalisation (Archer 2011: 131; Ryan and Carroll 2005: 3). The overriding usage of English may also be an attempt to ensure the audience is not detached in the process

of communication. By such means, everyone feels accepted and included in the affairs of the university, as they can all understand what is written or said equally and on the same scale.

### 7.3 THE RESEARCH PROCESS

As discussed in the methodology chapter of this dissertation, the research used an interpretative paradigm to guide its choice of tools and questions, with regard to gaining an understanding of the existing LL at UCT and UWC. The stages of the research process followed in this dissertation are illustrated (Figure 84).

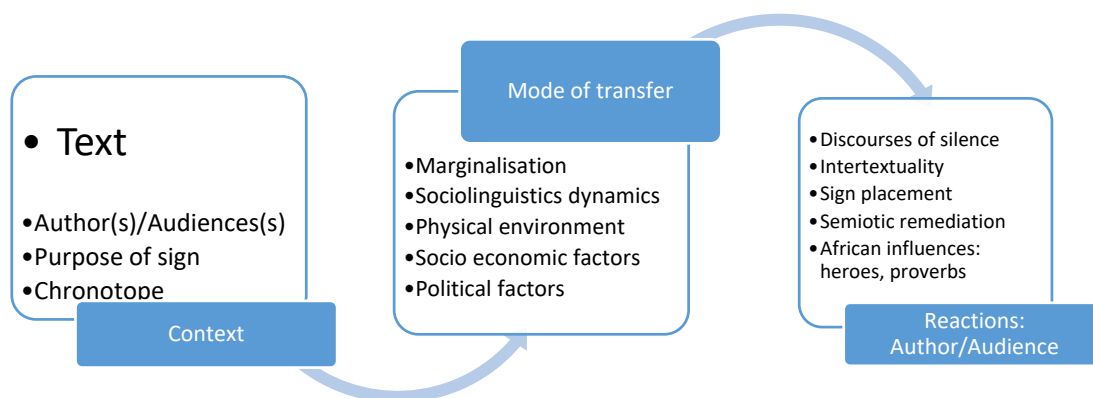


**Figure 84: The research process**

CDA and MDA were utilised to conduct the case study research, which focused on using a qualitative approach to study the purposively sampled data collected at the institutions. Thereafter, the researcher thematically analysed data, while also using MDA and CDA in the detection and exploration of existing power, social, political, and linguistic dynamics. Some level of metaphorical silence, with regard to sexuality and UCT's political stance on the Rhodes' shadow-statue (among others), was also observed in the publicly displayed texts.

#### 7.4 CONTRIBUTION TO KNOWLEDGE

Based on this study's findings, the researcher is of the opinion the collection of data on LL should be approached with a readiness to understand and analyse texts, while also considering their authorship, contexts, audience, and modes of transfer. The findings reveal that texts are indeed, inseparable from their contexts - physically, socially, linguistically, politically, and economically (Figure 85).



**Figure 85: A theoretical framework for linguistic landscaping**

Some of the observed socio-linguistic dynamics of the derived data at UCT and UWC are illustrated (Figure 85). The vital relationship between text and context are indicated, both of which are not independent of society and should

be the first phase of examining publicly placed signs. For the study of LL, this framework seeks to examine texts in relation to their contexts, including all components of societal cores, influences and actions, as reflected in public spaces; this has implications for studies in LL.

Emphasis is thus on the importance of ascertaining how textual information is transferred in terms of the lost, appreciated, affected, and marginalised languages, identities and/or opinions per time and space (chronotope), in this study. Determining the semantics of text placement and their remediation often also indicates the relevance and benefits of such texts; even should they be old quotes or from external sources. They are embedded in reasoning, experience and purpose. Some instances of these, among others, are Che Guevara's quote (Figure 41d), the Latin idiom on the UWC logo (Figure 47), and the use of 'Mayibuye' in the Robben Island Museum (Figure 66e); all collected on the Main Campus of UWC.

Another contribution is the examination of what is said and/or unsaid, considering that this helps to duly critique and value actions and consequences (socio-economically and politically) of choices made, as well as the reactions and actions of these signs' authors and audiences. Language choice and mode of transfer are, accordingly, vital in the information distribution process, as they are functional in attracting both positive and negative reactions from all sign users or producers. This does not mean the actions or reactions from the audiences of signs, who are the major consumers of conveyed information, must be disregarded.

The findings of this study will, hopefully, provide more basis or foundations from which issues relating to language policies and their implementation can be best handled. Plainly stated, more work needs to be done with regard to language policies (National and Institutional), and their implementation in universities and South African society as a whole. The country's universities are sites where sociolinguistic and power dynamics can be scrutinised. This

study makes the significance known of 'practicing what is preached' and ensuring it is in accordance with the country's constitution and the rewards of the historical battles, bloodshed and victories spoken of today.

There is growing interest in the study of LL, as well as the influence of spatial arrangements on texts and vice versa, especially from a sociolinguistic perspective. This research serves to contribute to research on LL, using two South African Universities in the same province as case studies. Findings, though somewhat similar, are also distinctive and this is a contribution, in the sense that it helps to sometimes look beyond the positioning of the case(s) to the innate attributes of the setting and its occupants' linguistic, sociocultural, religious, and academic, as well as historical, and political identities.

These inherent attributes, apparent or not, contributed to the findings on the discourses of silence and it was important to pinpoint that because of the famous Shona and Zulu proverbs that state: "A child who does not cry will die". This literally connotes that, when help is needed and the need is not expressed, there can be no assistance. The connotation of death in this sense may apply to the withdrawal of life from the cultural, linguistic, control and sexual perspectives.

In addition, most studies on LL focus mainly on discourses of power, space and language. This research approaches the collected data with due consideration of these, but also from the angle of how modal resources are resemiotised, recontextualised, and repurposed/recycled. The findings furthermore, revealed the discourse of silence with regard to some social issues, such as sexuality and the Rhodes phenomenon.

Silence was further illustrated with the use of African proverbs related to the occasion or situation, pertaining to the perceived overlooking or ignoring of concepts. This thus emphasises the credibility of the study and its output, to where other research can resourcefully and conveniently adopt/adapt the

results to enhance the much acclaimed inclusivity, racial integration, linguistic and authorship freedom/ liberty, in any bilingual or multilingual setting.

## **7.5 STUDY LIMITATIONS**

A few constraints and limitations were experienced during data collection. The constraints had no negative impact on the processes of data collection and/or analysis. Some of the restrictions encountered include:

- Slight delays at the entrance of the universities, museum and libraries initially, as security staff wanted to be certain about the observed ethical procedures.
- Students'/staff's reluctance when pictures were being taken, having been asked to move from the view of the camera in some situations.
- They also seemed surprised or amazed at the fact that only pictures were targeted and not human beings.
- Some of the collected pictures were blurry as the researcher was on the move while they were being taken and had to be deleted during data analysis.

Apart from these constraints, there were also the study's limitations and aspects the researcher believes may have confined the study. One such aspect is the choice of data collection site. Only two universities (a campus of each) situated in the same province were investigated in this study, probably making the study ungeneralisable. However, the findings may be said to be valid, since the research aim is consistent with the study's tools and the process was fair and without prejudice (Bearden, Netemeyer and Haws 2011: 67). Therefore, in terms of the practiced LLs of both settings and what may be expected at other universities in the Western Cape province, the findings remain relevant.

## **7.6 METHODOLOGICAL LIMITATION**

The data collection approach was qualitative in nature as no quantitative methods were used to seek information from students or staff of the universities. Analysis was mostly based on the researcher's interpretations and perceptions. Even though research in sociolinguistics may not be devoid of some subjective reasoning, studies in contextualism and triangulation in LL inquiries (Ben-Said 2010; Collins and Slembrouk 2007; Leeman and Modan 2010) have revealed that some gaps may not be filled by this research. This may, therefore, impact on the generalisability of the findings, even though efforts were made consistently, to collect and analyse representative data for the study.

The presumption is thus that more intriguing findings could have been derived, had there been interaction with the members of the universities, especially with regard to perceptions on used modes, language issues and the placement of modes within the campuses.

## **7.7 THEORETICAL IMPLICATIONS**

The use of CDA and MDA as the theories of this study helped to fine-tune data collection towards the scope of the study, as well as judiciously read meanings to collected data. It was important to collect and analyse written texts, images, and symbols and this would not have been complete or achievable without CDA and MDA. This assisted with the gathering, analyses and appreciation of the depth and richness of the information made available on the campuses; not discounting the implications of the derived data on the validity of the much acclaimed national, educational and international movements of inclusion.

Likewise, the use of the theories assisted in revealing some hidden perspectives of power dynamics and social structures, as well as the evaluation of the universities' position regarding current and significant issues, such as, among others; ethnic population, language policy, implemented languages, and sexuality, along with political stances. The study's derived



framework towards an understanding of the socio-linguistic dynamics of publicly displayed texts was also directed by the use of these theories, with the result that one is able to predict the author, the intention, and the target audience, as well as the purpose(s) of the text. Some suggestions and recommendations have been stimulated by the result, which this dissertation submits in this chapter.

Additionally, the study's theoretical framework aided the researcher's reflection while making observations and collecting data at the universities. The real-life observation assisted in reaching an understanding of what is acceptable or not on the campuses; making some of the reasons behind authors' choices of words and signage rather more explicit. Selected quotes, pictures and information were resemiotised, repurposed, recycled and recontextualised to accommodate the current situations and occurrences at the universities and the nation.

Some of these texts, which are of international histories and basis, were redesigned to fit into the South African context; probably to capture attention and convey strong messages more subtly and strategically. Using MDA and CDA assisted to efficiently work with these texts (written, images, symbols) and make interpretations that are context and content specific to the texts.

## **7.8 AREAS FOR FUTURE RESEARCH**

Researching the South African LL over the years has yielded immense results (du Plessis 2010; Kotze and du Plessis 2010). Nonetheless, language issues are found to be more serious than anticipated and should be handled with caution. Language, culture and identity cannot, after all, be separated. This matter thus requires attention from all sectors (academic, non-academic, government, private and public enterprises, as well as rural and urban settings), with people's essence, hopes, identities and even existence depending on it.

SA's LL regulations mostly refer to the constitutional ideology of language dignity, equality, management, and differences (Du Plessis 2007). Constant language studies in a nation such as SA are thus central in the holistic evaluation, appreciation, acknowledgement, and development and preservation of languages, history, societies, cultures and humanity.

As previously stated, the selection of only two campuses situated in the same province may make the study largely ungeneralisable; nonetheless, the results provide enlightenment of the current (socio-cultural/ linguistic) and ongoing practices at the institutions. Based on the findings of this study, more research needs to be done on the LLs in various settings and for diverse reasons (ranging from the creation of awareness, provision of knowledge, and change creation, among others). Two of these reasons are the improvement of the field of research and the revelation of ills and their eradication from associations or society.

#### **7.8.1 Universities in different provinces**

More research should be encouraged in the investigation of LLs in public places, especially the so-called 'citadels of learning' that are expected to be hosts to diverse groups of students, staff and visitors, who also have their own unique experiences and expectations. For the purpose of examining the popularly acclaimed 'inclusivity' in South African higher education, universities in different provinces should be considered for such research. Doing this comparative study will assist in understanding the foregrounded (politically, linguistically, socially, and economically, among others) in the language policies and practices of the institutions.

#### **7.8.2 Public organisations**

Public establishments are perceived as safe sites of expression and engagement, and this should be inclusive of the available LLs within the spaces. A study can probably focus on conducting a comparative analysis of the LLs of institutions (not necessarily academic) in different provinces in SA;

in order that language practices in diverse sectors may be duly examined, especially for the purpose of creating awareness with regard to existing sociolinguistic issues and creating change where language discrepancies are encountered.

### **7.8.3 Mixed methods research**

Mixed methods research can also be conducted in gathering LL information, where quantitative (questionnaires) and other qualitative (interviews or focus group discussions) approaches are utilised in data collection. In such a way, information is sought via interviews, questionnaires or focus group discussions from students, staff, visitors and even road users at the time of data collection, alongside the collection of stationary modal resources. This will hopefully enhance the production of rich and in-depth details of the LL of the setting, from people (experiential), as well as mobile and static modal resources.

### **7.8.4 Time-difference collection of data**

A study may look into language/policy/practice change over time and the cause thereof, as well as the results or consequences of the change. Spacing the collection of data, so that for instance, some are collected today and others in three weeks/ months/ years, allows for varied data collection and the observation of change/modifications (or not) in policies or language practices in selected places. Doing this will aid the collection and scrutiny of the effect or influence of chronotopic data on settings, the authorship or the audiences.

### **7.8.5 Different theoretical framework and research design**

It might also be interesting to conduct an LL study using a different research design and theoretical framework. Using another theoretical framework and research design may augment the collection of a different set of results and recommendations, which may also be useful in the development of and further contribution to research in LL, as well as sociolinguistics in general.

### **7.8.6 Exploring the experiences of students with disabilities**

An examination of the opinions of students with disabilities can also be vital in a bid to enhance inclusive practices in SA's higher institutions of learning. It would be crucial to understand their perspectives on the issues of representation and acceptance, with more emphasis on the modes to which they are exposed in their learning spaces. Such research could assist the government and management of the institutions in effecting change, where necessary, while also affording authors sufficient knowledge of how displayed information impacts the users of the space.

## **7.9 RECOMMENDATIONS**

From the results, evident in the findings of this research on the LLs of UCT and UWC, recommendations are put forward that could possibly assist in solving, minimising, or preventing the indicated problems.

### **7.9.1 Review language used on LLs**

Findings revealed the significance of a periodic scrutiny and review of languages used on LLs, ensuring constant checks and balances are employed in the use, maintenance, adherence to and reception of selected languages. Other than revealing and studying publicly displayed signs, LL also aids in understanding people's perception and stance about issues. The onus thus lies with the sign authorship of settings, in ensuring what is displayed is actually 'the connoted and the practiced' in those settings.

More importantly, management of institutions should ensure the celebrated and displayed languages reflect both the mandates of the nation's language policy, as well as the represented ethnic groups on campus. This will further assist in facilitating a balanced correlation between the language policy of the institution and that of the nation. Language issues cannot be ignored as they play a huge role in human identity and diversity. It is vital to ensure that languages used on campuses are reflective of the readership in the space; everyone who uses the space must be considered in its language practice.

### **7.9.2 Review the language policies of provinces and effect an actual implementation of policies**

Based on this study's findings, the current attitude towards language policy and practice (especially towards Afrikaans and isiXhosa) in the Western Cape province is quite morbid. The researcher is of the opinion that government has a role to play, not only in the declaration of policies, but also in their implementation.

The overriding usage of the English language in the top-down signs suggests that all readers are expected to understand the language in order to also comprehend the signs. This is not the situation in most cases and can hinder profitable communication between the government and all the audiences (including isiXhosa speaking students, staff and visitors). Bamgbose (1996) terms this 'language endangerment'.

Language policies should be absolutely structured to reflect the linguistic presence of speakers in societies, followed by policy improvements, which is quintessential. Besides structuring and periodic improvement, there is also the actual implementation of language policies; they are basically useless and non-existent when not implemented.

The realisation of language presence and the number of language speakers in institutions or organisations should be the first stage of ascertaining which languages should be approved for that institution or organisation in their policy. In doing so, there will be an outright prevention of language extinction and deliberate (or non-deliberate) exclusion of languages; as linguistic/cultural inclusion will be consciously encouraged and ensured.

Languages, and their users' identity will also be preserved eventually, no matter how long or slow the process takes, as "crawling on hands and knees has never prevented anyone from walking upright" (Kenyan proverb). A way of

ensuring the implementation of language policy would be that of active government interference with the language policy of universities, in a bid to determine whether they are in sync with the nation's language policy and built to accommodate at least the major populations of ethnic groups at the university.

### **7.9.3 Encouragement of more non-government/management authors**

The study's findings infer that the Western Cape province and the Universities (UCT and UWC), being mostly populated by Afrikaans speaking people/students, had only a few bottom-up signs (mostly in English, Afrikaans and isiXhosa) and a dominant prominence of top-down signs. These are most likely from the government, which has major control over the political, social, linguistic, and historical resources in the country and the institutions' management.

Since "the left hand washes the right and the right washes the left" (Ghanaian proverb), both governmental and non-governmental authors should be encouraged to produce publicly placed texts in institutions (public, private, academic and non-academic). This could possibly help to ensure a balance in communication, allowing all views to be expressed and concerns noted. Language use will also attain an impressive height of freedom, as multiple authors will be at liberty to express their ideas, products, and services, in the languages that suit them and their target audiences.

Encouragement of more non-governmental authors may also assist institutions to detect issues that affect its members from the otherwise silent (unheard or unnoticed) sections and attend to them immediately. As a result, more bottom-up perspectives will be relayed in LLs and genuine inclusivity attained.

### **7.9.4 The review of universities' perception of sexuality**

Other than the implementation of language policy, there is also the issue of sensitivity and inclusion without hypocrisy, with regard to sexuality, which

should be considered by authors when planning LLs. Universities may need to be more forthright about their position on sexuality, especially in relation to the law of the land on which they are instituted. This is a step towards ensuring an appreciation or approval of all students, regardless of their sexual orientation.

#### **7.9.5 Historical details that are complete and unbiased**

The use of history, as inspirational and motivational modes at universities, should be complete and devoid of prejudice. A holistic representation of information (for instance - freedom heroes regardless of their race or association) is needed for actual racial integration to take place at universities or in society at large. Such discrepancies should be revisited and scrutinised, in order for history, truth and posterity to prevail.

Moreover, unbiased and undiluted information is essential for educational purposes, as signs are not only produced for business or financial purposes alone, they are also informative and scholastic. Students and all sign users are, therefore, all entitled to pure and unadulterated information in SA's higher institutions of learning.

#### **7.9.6 Equal acknowledgement of gender identities (the able- bodied and disabled)**

Both able- bodied and disabled students are entitled to equal rights in their learning spaces. It is imperative to inquire about the well-being of disabled students in higher institutions, after which a proposal should be put in place for the provision of an inclusive environment. Institutions can curb the widespread practice of degenderising the disabled through signage, by making provision for an all-encompassing policy and facility that will consider everyone (able- bodied and disabled) equally. This will hopefully enhance the creation of an inclusive learning space/environment for all students.

## **7.10 CONCLUSION**

This chapter has holistically outlined the objectives, findings and conclusions of the examination of the LLs of UWC and UCT. From derived findings, it was deduced that language is not the only form of communication, it is in fact, merely one of several modes used in communication. Thus, language and other modal components are infused with diverse forms of influences, among others, dominance (social, political linguistic and economic), premeditated and evolving metaphorical silence, and policy issues.

The study's findings reveal the issues of silent discourses, resemiotisation and intertextualisation that run through this thesis. The authors of the signs used on both campuses judiciously utilised the borrowing of language, concepts and ideals (repurposing/recycling) from different cultures, languages and political groupings to suit their own purposes (reaching a target audience). Silence is also observed in most of the analysed texts and this indicates that more work needs to be done, particularly on the aspects of sexuality, degenderisation of the disabled, religious, as well as linguistic, social and political ideals. This contributes to the ever visible power dynamics liberally portrayed in the landscapes of both universities, especially with regard to the clear and/or hidden presentations of modes and the beneficiaries of those modes.

Hence, language use and choice are functional in the expression of views, preferences, and stances, as well as politics, history, religion and all other discursive forms. LL indeed, helps in positioning language in relation to identity and symbolic inferences, as it is where superiority and inferiority are disseminated and depicted. It has also in this study expounded on The significance and evaluability of arrangement and spacing of signs and languages have also been expounded on in this study, to the point where the most conspicuous or overly used appear to be more important than others that are not.



More so, it was uncovered that an Afrikaans populated province has so many more signs in the English language than in Afrikaans. The finding is in agreement with Du Plessis (2011) that, even though LL is similar to language perceptibility, there has been no correlation between the language policy propagated before and after 1994. This is an irony of language policy and practice; and Du Plessis (2011) notes the South African language policy remains ambiguous, especially with regards to the province of the Free State and laments no evidence of a clear-cut policy and practice since 1994, in the province. The same could be said of the Western Cape province, the data collection site of this research.

Therefore, one can assert that studies of this nature provide leeway to language practices of the selected universities, as well as other foregrounded factors of the existing social and power dynamics at the institutions. Should this be worked on, it could possibly lead to an actual inclusion in higher institutions and boost a productive outcome for the movement towards 'the left', which both South African universities so openly approve of. Ultimately, the culture of silence was detected in the subtle use or absolute absence of concepts and consistent indigenous language practice at the universities.

This study's findings show that continuous work needs to be done on the South African language policy, and its implementation, racial integration, a holistic historical acknowledgement and student-mobilisation to self-authorship. The findings, as with that of Prinsloo (2011), thus suggest that practicality should be evident in language planning and language policies, in such a way that what is advocated (language equality and freedom) is indeed practiced by all and sundry in all South African establishments. In other words, the policy of social equity should be more pronounced than it currently is (Cross 2004: 389) and visibly expressed on landscapes.

For this reason, studies that examine language policy and social equity are important, as inequality is mostly effortlessly detected and scrutinised in a

society and by its people. These are the means through which languages can eventually gain equal status and receive equal treatment, without one being necessarily superior or preferred to the other. The issue of language dominance is thus of utmost significance in this study, which revealed some gaps in language use and practice in the selected universities' landscapes.

The study's findings also visualised the significance of additional LL research, as a way of further probing into linguistic, social and power dynamics in texts made available in public spaces. Probing and the encouragement of more authorships from the non-government angle could also enable the creation of more diverse and rich LLs, as others who are as powerful or rich are given a voice and liberty of self-expression. In so doing, more bottom-up signs will be produced in diverse languages and styles of the authors and audiences, and real inclusion in citadels of learning, via the provided LLs, will also be possible, eventually.

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## Appendices

### Appendix A

	<b>ACCESS TO UCT CAMPUS FOR RESEARCH PURPOSE</b>	<b>DSA 200 – FVPI</b> [film, video, photo, imagery]
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#### NOTES

- This form must be FULLY completed by all applicants who want to access the UCT campus for the purpose of research data collection through the medium of film, or other forms of visual imagery or illustrations.
- Return the fully completed (a) DSA 200 application form by email, in the same word format, together with your: (b) research proposal inclusive of your survey, (c) copy of your ethics approval letter / proof (d) informed consent letter (e) release letter for visual imagery to: [Mooinira.Khan@uct.ac.za](mailto:Mooinira.Khan@uct.ac.za). Your application will be attended to by the Executive Director, Department of Student Affairs (DSA), UCT.
- The turnaround time for a reply is approximately 10 working days.
- NB: It is the responsibility of the researcher/s to apply for and to obtain ethics approval for access to UCT students and for this purpose a separate application must be made. For related inquiries, email: [Mooinira.Khan@uct.ac.za](mailto:Mooinira.Khan@uct.ac.za)
- Notes UCT Senate Research Protocols requires compliance to the above, even if prior approval has been obtained from any other institution/agency. UCT's research protocol requirements applies to all persons, institutions and agencies from UCT and external to UCT who want to conduct research on visual imagery that does not include human subjects for academic, marketing or service related reasons at the UCT campus.
- Should approval be granted to access the UCT campus for this research study, such approval is effective for two months from the date of approval (as stated in Section D of this form), and the approval expires automatically on the last day.
- The approving authority reserves the right to revoke an approval based on reasonable grounds and/or new information.

#### SECTION A: RESEARCH APPLICANT/S DETAILS

Position	Staff / Student No	Title and Name	Contact Details (Email / Cell / land line)
A.1 Student Number	21242095	Ms Temitope Adekunle	<a href="mailto:toadekunle@yahoo.com">toadekunle@yahoo.com</a> / 0810833671
A.2 Academic / PASS Staff No.			
A.3 Visitor/ Researcher ID No.			
A.4 University at which a student or employee	Durban University of Technology	Address if not UCT: 78, Steve Biko road, Berea Durban	
A.5 Faculty/ Department/School	Arts and Design/Department of Media, Language and Communication		
A.6 APPLICANTS DETAILS If different from above	Title and Name	Tel.	Email


#### SECTION B: RESEARCHER/S SUPERVISOR/S DETAILS

Position	Title and Name	Tel.	Email
B.1 Supervisor	Dr Gift Mheta	0313732656	<a href="mailto:gifm@dut.ac.za">gifm@dut.ac.za</a>
B.2 Co-Supervisor/s	Dr RM Maleshoane	0313736603	<a href="mailto:maleshoaner@dut.ac.za">maleshoaner@dut.ac.za</a>

#### SECTION C: APPLICANT'S RESEARCH STUDY FIELD AND APPROVAL STATUS

C.1 Degree – If applicable	DTech		
C.2 Research Project Title	Linguistic Landscaping in Selected South African Universities: Case Studies of University of Cape Town and University of the Western Cape		
C.3 Research Proposal	Attached:	Yes <input checked="" type="checkbox"/>	No <input type="checkbox"/>
C.4 Access to campus sites	UCT		
C.5 Will use research assistant/s	If yes- provide a list of names, contact details and ID no.	Yes <input type="checkbox"/>	No <input checked="" type="checkbox"/>
C.6 Research Methodology	Research methodology: Qualitative		
Release consent form attached	Release consent for images: University consent		
C.7 Ethics approval copy	Attached:	Yes <input checked="" type="checkbox"/>	No <input type="checkbox"/>
(a) State date / Ref. No / Faculty of your UCT ethics approval: 19/06/2017 Ref. /Faculty.: DUT REC 37/17			

#### SECTION D: APPLICANT/S APPROVAL STATUS FOR ACCESS TO THE UCT CAMPUS FOR RESEARCH PURPOSE (To be completed by the UCT - ED, DSA or Nominee)

D.1 APPROVAL STATUS	Approved / With Terms / Not	* Conditional approval with terms Access to the UCT campus is approved as listed: Excludes all : offices; all classrooms in session; all student residences; any spaces on campus with restricted access control. This form must be presented to any CPS officer or staff member to show as proof of approval to have access on campus for the visual data collection.	Applicant's Ref. No.: DUT / 21242095 / Ms Temitope Adekunle
	(i) Approved <input checked="" type="checkbox"/> (ii) With terms <input type="checkbox"/> (iii) Not approved <input type="checkbox"/>		
D.2 APPROVED BY:	Designation Executive Director Department of Student Affairs	Name Dr Mooinira Khan	Signature  Date of Approval 28 July 2017

## Appendix B



**STUDENT  
ADMINISTRATION**   
Administration Building, 1<sup>st</sup> Floor  
ashaikjee@uwc.ac.za, nschoeman@uwc.ac.za  
021 959 2110

21 June 2017

### RE: PERMISSION TO CONDUCT RESEARCH AT THE UNIVERSITY OF THE WESTERN CAPE

**Name of Researcher** : Adekunle Temitope  
**Research Topic** : Linguistic Landscaping in Selected South African Universities:  
Case Studies of University of Cape Town (UCT) and University of  
the Western Cape (UWC)  
**Date of issue** : 21/06/2017  
**Reference number** : UWCRP21617AT

As per your request, we acknowledge that you have obtained the necessary permissions and ethics clearances and are welcome to conduct your research as outlined in your proposal and communication with us.

Please note that while we give permission to conduct such research (i.e. interviews and surveys) staff and students at this University are not compelled to participate and may decline to participate should they wish to.

Should you wish to make use of or reference to the University's name, spaces, identity, etc. in any publication/s, you must first furnish the University with a copy of the proposed publication/s so that the University can verify and grant permission for such publication/s to be made publicly available.

Should you require any assistance in conducting your research in regards to access to student contact information please do let us know so that we can facilitate where possible.

Yours sincerely



DR AHMED SHAIKJEE  
DEPUTY REGISTRAR: ACADEMIC ADMINISTRATION  
OFFICE OF THE REGISTRAR

UWCRP21617AT

## Appendix C



19 June 2017

IREC Reference Number: **REC 37/17**

Ms T O Adekunle  
23 Eureka Court  
213 Berca Centre  
Durban  
4001

Dear Ms Adekunle

**Linguistic Landscaping in Selected South African Universities: Case Studies of University of Cape Town (UCT) and University of the Western Cape (UWC)**

I am pleased to inform you that Provisional Approval has been granted to your proposal REC 37/17 subject to:

- Obtaining and submitting the necessary gatekeeper permission/s to the IREC.

Full approval is subject to meeting the above condition.

The Proposal has been allocated the following Ethical Clearance number **IREC 043/17**. Please use this number in all communication with this office.

Approval has been granted for a period of two years, before the expiry of which you are required to apply for safety monitoring and annual recertification. Please use the Safety Monitoring and Annual Recertification Report form which can be found in the Standard Operating Procedures [SOPs] of the IREC. This form must be submitted to the IREC at least 3 months before the ethics approval for the study expires.

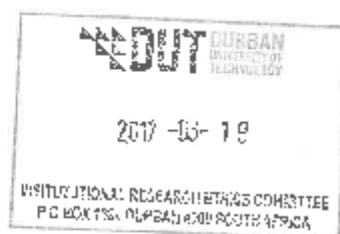
Any adverse events [serious or minor] which occur in connection with this study and/or which may alter its ethical consideration must be reported to the IREC according to the IREC SOPs.

Please note that any deviations from the approved proposal require the approval of the IREC as outlined in the IREC SOPs.

Yours Sincerely



Professor J K Adam  
Chairperson: IREC



## Appendix D



18 August 2017

IREC Reference Number: **REC 37/17**

Ms T O Adekunle  
23 Eureka Court  
213 Berca Centre  
Durban  
4001

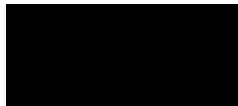
Dear Ms Adekunle

**Linguistic Landscaping in Selected South African Universities: Case Studies of University of Cape Town (UCT) and University of the Western Cape (UWC)**

The Institutional Research Ethics Committee acknowledges receipt of your gatekeeper permission letters.

Please note that FULL APPROVAL is granted to your research proposal. You may proceed with data collection.

Yours Sincerely,



Professor J K Adam  
Chairperson: IREC





## Appendix E

### Editor's Certificate

**Helen Richter**

Advanced Editing, Proofreading  
& Copy writing

---

feetjleding@gmail.com  
(+27)72 9538169

25 May 2018

To whom it may concern:

---

**CERTIFICATE OF EDITING & AUTHENTICATION**

---

I have proofread and language edited the Doctoral dissertation titled:

**"Linguistic Landscaping in Selected South African Universities: Case Studies of University  
of Cape Town (UCT) and University of the Western Cape (UWC)"**

by

**Temitope Oluwakemi Adekunle**

To the best of my knowledge, the work is free of spelling, grammar, structural and stylistic errors,  
as per institutional guidelines, and the contents are certified as the authors' own work.

With thanks.



H. S. Richter

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