

THE LINGUISTIC LANDSCAPE OF THE UNIVERSITY OF ZAMBIA:  
A SOCIAL SEMIOTIC PERSPECTIVE

BY

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**Declaration**

I, Simungala Gabriel Nonde, declare that, except for references to other people’s works which have been duly acknowledged, this work “*The Linguistic Landscape of the University of Zambia: A Social Semiotic Perspective*” is a result of my own research conducted in the Department of Literature and Languages, School of Humanities and Social Sciences, University of Zambia, Lusaka under the supervision of Dr. Hambaba Jimaima.

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**Approval**

This dissertation of Simungala Gabriel Nonde has been approved as fulfilling the requirements for the award of Master of Arts in Linguistic Science by the University of Zambia.

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## Abstract

This dissertation presents the linguistic landscape of Zambia's flagship university, the University of Zambia. In keeping with both the custom and recent trends in linguistic landscape theorizations, the study conceived as "*The Linguistic Landscape of the University of Zambia: A Social Semiotic Perspective*" conflates, as a sub-discipline of sociolinguistics, both language and semiotic materialities that enact and transact meaning. Drawing on Geosemiotics, as well as Multimodality together with its extended notions of semiotic remediation and Resemiotisation for theory and Ethnography for methodology, the study was specially privileged to uncover the sociolinguistic situation and the material culture in the multilingual and multimodal landscapes of the University of Zambia.

Through a critical engagement with the 416 digital images of signage in place, an inquiry into the sociolinguistic situation unearthed an instance of the global in the local as the dominance of English over Japanese, Chinese and the apparent absence of indigenous languages on monolingual signs was noted. Owing to the symbolic and indexical presence of Chinese and Japanese, a place of linguistic contestations and legitimization of languages, control and superiority is foregrounded. Indigenous languages are spotted only on bilingual signs (with English) resemiotizing and recontextualizing ideological leanings of humanism and Pan-Africanism. English, Ila, Tonga, Bemba, Lozi, Nyanja and Mambwe constitute the repertoires of social actors carving out a complex multilingual context as languages are often co-deployed through translanguaging, mixing, semiotic coinages and truncated forms thereby informing normative societal practices of the late modern age.

With regard to material culture, the fluidity of both space and meaning seen through juxtaposed semi-permanent and transitional spaces entails the transient nature of messages, meaning and discourses in place. Consequently, this reinforces the notion of linguistic landscape as cities of perpetual (re-)production, (co-)construction and consumption evidenced by discourses and semiotic materialities which are repurposed, remediated and crafted anew, thereby breeding highly complex meaning making systems. At the same time, these spaces are commercially, religiously and politically themed, reclaimed and contested material environs where even the consumption of artifactual materiality contests and upholds mobile identities amidst semiotic aggregation as meanings are drawn from the intermingling of social actors, language and space.

Key words: Linguistic landscape, multilingualism, repertoires, material culture, mobility

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## **Dedication**

To Mushimbwa, my lovely wife and our daughter, Taizya Ndapewa Namungala.

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## **List of Abbreviations**

<b>CSO</b>	Central Statistics Office
<b>LL</b>	Linguistic Landscapes
<b>SL</b>	Semiotic Landscapes
<b>UNZA</b>	University of Zambia
<b>SFL</b>	Systemic functional linguistics

## CHAPTER ONE

### INTRODUCTION AND BACKGROUND TO THE STUDY

#### 1.0 Introduction

This chapter introduces the study titled 'The Linguistic Landscape of the University of Zambia: A Social Semiotic Perspective', the aim of which was to conduct a social semiotic exploration of the linguistic landscape (henceforth LL) of the University of Zambia (henceforth UNZA). In its broader conceptualization, the current study, predicated on the broader view of meaning-making, takes the entirety of language, artifacts, symbols and any forms of representation within the spaces of UNZA as multiple modes with which social actors sustain and aptly occasion communication and representation of what they wish for the consumers to read off in the public space. Essentially, this entails that the study conceived of the field of LL broadly to include both language in all its forms (the spoken and the displayed/represented) along with semiotic materialities that enact and sustain meaning. Simply put, the study intended to sketch the sociolinguistic situation of the multilingual landscapes of UNZA by drawing attention to the languages which are displayed and represented in space as well as those which constitute the linguistic repertoires of social actors. Additionally, the study sought to account for material culture in the multimodal landscapes of UNZA concerning their meaning-making affordances.

The present chapter serves as an introduction to the study. It provides background information that foregrounds the study after which the study is contextualized with a discussion of the research site. This is followed by a detailed outlook of the sociolinguistic situation of Zambia drawing attention to contradictions of the language situation, the zoning of languages, and the subsequent language-in-education policy. Additionally, the chapter presents the sociolinguistics of globalization in an attempt to understand the current sociolinguistic workings across the globe. The chapter further shows the purpose of the study, objectives, research questions, statement of the problem, the significance of the study scope of the study as well as the structure and organization of this dissertation.



## **1.1 Background to the Study**

The extensive display and artistic representation of the visual and textual dimensions of semiotic resources characterize spaces of many learning institutions across Zambia. Every institution of learning has and has had forms of meaning-making resources in and around its infrastructure in the form of writings, drawings, artifacts, sculptures among others. UNZA is no exception as a critical look at its spaces, paying particular attention to such semiotic resources as objects, written texts, inscriptions among other resources, reveals how space is heavily endowed with linguistic and semiotic materialities (Jaworski and Thurlow 2010). All these are part of a recent strand of sociolinguistics, the emerging field of linguistic landscape (Henceforth LL) which is devoted to a study of the visual display of language or semiotic resources in the public space (Landry and Bourhis 1997, Gorter and Cenoz 2006, Ben-Rafael et al 2006, Shohamy and Gorter 2009).

The spatial, linguistic, and visual forms of semiosis encode socially constructed meaning whose full appreciation is indexical to the place of construction and production (Kress and van Leeuwen 1996/2006). Traditionally, spaces of learning institutions (outside and inside the classroom) particularly those of nursery, primary and secondary schools have been referred to as 'talking walls', as they function as platforms for the production and consumption of teaching and learning. For institutions of higher learning, the meaning-making potential of the walls is lifted to another level as they are seen with perspectives of thematization of space (cf. Jimaima 2016). The modes through which these spaces are thematized as they express LL are always multimodal (Kress 2010), embodying the top-down and bottom-up flows of elements as espoused by Ben-Rafael et al. (2006).

### **1.1.1 The University of Zambia**

The University of Zambia is a public university located in Lusaka, Zambia. It is Zambia's largest and oldest public learning institution. The university was established in 1965 and officially opened to the public on 12 July 1966. The University has two campuses, the Great East Road campus and the Ridgeway campus with 13 schools/faculties accounting for its well over 30,000 students. The University offers Diplomas under its extension studies department while its mainstream offers Bachelors and Graduate programs with the English language as the medium of instruction. The Great East Road is the main

campus and was the research site for this investigation. It is situated on the south side of the Great East Road about 9 kilometers from the town center. With an area of about 290 hectares, the Great East Road Campus is on a fairly level site and much of the property has been brought into use for academic and residential purposes as well as for commercial purposes (UNZA Strategic Plan 2018). Being the largest and most prestigious university in Zambia, UNZA enrolls students from the dispersed multilingual localities of Zambia.

## **1.2 An Overview of the Sociolinguistics of Zambia**

Given that the present study defined LL broadly by including language in all its forms as tokens of analysis, this meant capturing language(s) as spoken by the students as well as language(s) as displayed or represented on signage in the spaces of UNZA. Owing to this, it is important to provide a sociolinguistic account of Zambia as a whole as this will account for the multilingual nature of the dispersed localities of Zambia from which the students which UNZA enrolls are drawn from.

### **1.2.1 Zambia: A Country Profile**

Zambia is a multilingual landlocked country in Southern-Central Africa. It shares its borders with Malawi on the eastern side, Mozambique on the south-east, Zimbabwe on the southern part, and Botswana on the south-west, and Angola to the west, Tanzania to the north-east and Congo DR on the northern part (Banda and Jimaima 2017, CSO 2010). For the sake of administration, Zambia is divided into 10 provinces namely: Central, Copperbelt, Eastern, Luapula, Lusaka, Muchinga, Northern, North-Western, Southern and Western provinces. Lusaka province which houses Lusaka district, the nation's capital, has the largest population which stood at 2,191,225 followed by Copperbelt Province with 1,972,317 as of 2010. At the time of the 2010 Census, Zambia had 74 districts, 150 constituencies, and 1,430 wards with a population of 13,092,666 (Central Statistics Office (henceforth CSO) 2010).

### **1.2.2 Zambia's Language Situation**

Concerning indigenous languages, there has never been a conclusive answer as to how many languages are in Zambia. Tambulukani (2017) generalizes this assertion when he argues that in fact, the question of how many languages exist in Africa often does not find a definite answer. Kashoki (1978:9) agrees by adding that "one of the frequently asked questions about the language situation in Zambia is how many languages are there in this country?". He notes that dialect and language have been a source of so much contention among the people of Zambia as everyone contends theirs is a language and not a dialect. To this end, Muyebaa (1998) argues that there are statistically 73 tribes and about 16 languages and dialects spoken in Zambia. The use of the term "tribe" other than "language" by Muyebaa (1998), is explained by Kashoki (1990) as the root cause for different figures given to the number of languages spoken in Africa and Zambia in particular.

While many have assumed that there are 73 languages in Zambia, others suggest, notable among them, linguists and language specialists indicate that there are between 20 to 25 languages. Tambulukani (2017) refers to Kashoki (1990:109) who he argues claims that Zambia has "approximately 80 Bantu dialects" grouped into "slightly over 20 more or less mutually unintelligible clusters of languages". As a result of these seeming contradictions, Mambwe (2014:2) adds that "it is not rare to find school textbooks record 73 languages, a number that equates the 73 ethnic groupings found in Zambia". Nevertheless, he says, studies have shown that there are fewer than 73 languages (estimated between 20 to 26 languages) spoken in Zambia. However, on another contradictory note, Ethnologue (2019), a 'trusted' database for any information on language matters writes that the number of individual living languages listed for Zambia is 46. Of these, Ethnologue (2019) argues, 37 are indigenous further claiming that 10 are institutional, 16 are developing, 5 are vigorous, 13 are in trouble, and 2 are dying.

Spitulnik (1998) observes that even though all ethnic groups in Zambia claim to speak their unique language, the most comprehensive studies suggest that there are between 15 and 20 distinct (non-mutually intelligible) language groupings in Zambia. This is the view taken by recent studies such as Jimaima (2016) and Mambwe (2014) who argue that there are fewer than 73 languages in Zambia. This is because most of the studies which suggest that Zambia has 73 languages seem to fail to highlight that most of these exhibits a high level of mutual intelligibility (Simwinga 2006) which would, on a technical note, drastically reduce the number of languages present in Zambia. CSO (2010) writes that Zambia is endowed with many languages. They note that Zambia officially has 73 ethnic groups, from which, seven language clusters have been identified and are used besides English for official purposes such as broadcasting (both on radio and television), literacy campaigns, and the official dissemination of information. As a result, the next section rides on this aspect as it champions multilingualism as a normative practice in Zambia.

### **1.2.3 Multilingualism in Zambia: A Normative Practice**

Being mindful of the various contributions made thus far on the language situation of Zambia, the present study does not wish to add to the debate of how many languages are in Zambia. Rather, it takes a view that prides itself on the linguistic diversity of the country as that is what is significant for the present undertaking. This entails that Zambia's language situation be if from the perspective of language or dialect matters less as the existence of linguistic diversity is fundamentally fulfilling. Zambia's cultural-linguistic diversity finds itself within the Bantu language, the largest language family in Africa. As observed by several scholars (Kashoki 1978, Marten and Kula 2008, Jimaima 2016, Mambwe 2014, Simwinga 2006), this enables languages to exhibit a high level of mutual intelligibility. This scenario presents a complex multilingual society predicted on unpredictability as this is the basis for new forms of multilingualism which is a norm in Zambia and the whole of Africa (Blommaert 2010, Banda and Bellononjengele 2010). The multilingual norm entails that social actors speak at least two or more languages in Zambia. In demonstrating the multilingual nature of the dispersed localities of Zambia, Marten and Kula (2008) advance that;

what can be said is that in many parts of Zambia there exists a complex situation of language use, multilingualism, and code-switching, where speakers employ several different languages in different contexts. For example, speakers may use Nsenga as the home language and local language of communication, but also use Nyanja and English as languages of wider communication. Furthermore, if a Nsenga speaker subsequently takes up a job on the Copperbelt she would in most likelihood add Bemba to her linguistic repertoire, thus choosing between four different languages.

The above view by Marten and Kula (2008) reminiscent normative practices in most contexts of Africa. Mufwene (2010) points to the new forms of individual and societal multilingualism produced by globalization which calls for us to conceive of speakers' repertoires dynamically. What this entails is that the multilingual composition of some of the forms observed in the dispersed multilingual localities of Zambia (UNZA included as will be shown) may not be discernable at first sight as they are highly complex. Mambwe (2014) demonstrates this in the Zambian contexts in which morphemes from different languages are attached such that it's not easy to discern that there are various linguistic resources from different languages involved. In this regard, Mambwe (2014) concludes with reference to Banda (2009) that in multilingual contexts of Africa, people use linguistic repertoires rather than drawing on a singular monolingual system to communicate and to perform different identity options, including hybrid ones (Storch 2016). The present study takes this view and has demonstrated that in fact, some of the multilingual instances in the LL of UNZA would be denied if one uses the lens of the western conceptualization of multilingualism.

#### **1.1.4 Zambia's Seven Linguistic Zones**

Each of the 10 provinces into which Zambia is divided has been designated one of the seven regional languages, except for North-Western province which has three. This has consequently meant that the seven have been identified and legislated as official regional languages in respective provinces thereby demarcating Zambia into seven linguistic zones (Banda and Jimaima 2017). Bemba is the regional language for the Copperbelt,

Luapula, Northern and some parts of Muchinga and Central provinces; Nyanja is designated for Lusaka and Eastern provinces while Tonga for the Southern and parts of Central provinces; Lozi for the Western province and Lunda, Kaonde and Luvale for the North-Western province (Mambwe 2014).

However, as can be seen from the 2010 Census Report, there has been a spread of these languages beyond the above-legislated enclaves. For instance, while Bemba was legislated and zoned with assumptions that it would stay put on the Copperbelt, Luapula, Northern, and Muchinga provinces, the reality is not so. The Central Statistics Office (2010) reports that Bemba is used by 17.6 % of the population in Lusaka province which has Nyanja legislated for use, 4.9% in North-Western province which has Lunda, Luvale and Kaonde and 2.8% in Southern province which has Tonga legislated for use. The presence of this out of place language in these provinces speaks to the idea that language cannot be compartmentalized (Banda and Jimaima 2017). Tonga is another case in point, while it was zoned for the Southern and parts of Central provinces, its presence is seen on the Copperbelt province at 0.8%, 4.3% in Lusaka, 0.1% in Luapula and Muchinga provinces and 0.3% in North-Western province.

The idea behind the regionalization of the 7 languages assumed the stable language practices in the so-called linguistic zones. Yet, these languages have not stayed put where they were legislated defying the expectation of policy formulators. Jimaima (2016:7) adds that "the regionalization or zoning of the seven languages in Zambia was based on the assumption that the seven languages were static and bounded in particular homogenous communities and regions." However, as the evidence above suggests, there are fragments of these languages and many others in areas where they have not been zoned. Blommaert (2010) is on point with his argument that language cannot be tied to a locality as regionalization of languages in Zambia had tried to do. This he says and concludes that languages are intrinsically mobile as their finality is mobility.

Jimaima (2016:7) further adds "that it would be fallacious to assume that other languages in these regions have remained dormant to the point where only the regional languages are visible or go unchallenged by the languages which were not accorded the regional status." This is corroborated by the CSO (2010) who reports that in Southern province,

for instance, the use of Nyanja is at 7.0%, Lozi and Toka Leya at 4.0, Bemba at 2.8% while Ila at 3.7%. This evidence suggests the vitality of these languages even in the presence of a language that has been accorded higher status. For Muchinga Province, while Bemba has been zoned as a regional language, this has not stopped other languages from thriving. For instance, the use of Namwanga stands at 20.7%, while Bisa is at 6.4%, Tumbuka at 8.2%, and Nsenga at 12.4% (CSO 2010). As can be seen, the percentage of use of languages other than Bemba in Muchinga province is not negligible as they account for greater numbers of the population constantly deploying these languages. As will be discussed below, this has consequences with regard to the Zambian education landscape which rides on the regionalization of languages as a medium of instructions in the first four years of primary school.

### **1.2.5 Inconsistencies and Fallacies of Zambia's Language-in-Education Policy**

Predicated on the seven linguistic zones, the Zambian language-in-Education policy rides on the regionalization of languages in which each regional language is used as a medium of instruction in respective provinces except for North-Western province which has 3 (Chishiba and Macinshi 2016, Nkolola-Wakumelo 2013). This raises inconsistencies in the language policy and has consequently brought about constraints for Zambian languages as the policy in question is premised on fallacies. Firstly, the notion of regional languages goes against the normative expectation and real linguistic/ language practices in place given that globalization in all its forms- trans-local and transnational mobility has destabilized language territorialism (Blommaert 2010/2013). It is, therefore, a fallacy to suggest that regional languages would thrive once adopted as the medium of instruction in a particular province amidst so many other languages as the case is for Muchinga and Southern provinces illustrated in the previous section. This is why the famous educational reforms of 1977 brought to the fore the infeasibility of indigenous languages in education citing greater mobility of people in Zambia than was the case before independence (MoE 1977)

Blommaert (2014) has observed that the history of language planning across the globe is replete with unexpected (and often unwelcome and unhappy) outcomes. This comes about as a result of unsound arguments on which language policies are built (cf.

Blommaert and Rampton 2011). Policy pronouncements as the one above often emanates from the classical sociolinguistic notions of boundedness, immobility, and stability, which champion the idea of a community of practice and container societies thriving on homogeneity. As is evidenced by the Zambian context, there has been a failure by policymakers to acknowledge the disembodiment of language and locality (Jimaima 2016). Therefore, one of the fallacies in language-in-education is the apparent disconnect between language planning and local expectation and practices. Banda and Bellonjengele (2010) demonstrate how Zambians do not stay put where they are assumed to be officially put; that due to intermarriages, Zambia's linguistic enclaves were no longer a given. In this regard, Jimaima (2016) concludes with a rejection of linguistic territoriality and calls for the de-territorialization and de-tribalisation of languages.

### **1.2.6 Towards a Sociolinguistics of Globalization**

In an attempt to understand the current sociolinguistic workings across the globe, scholars working in language practices have coined the notion of "the sociolinguistics of globalization". The Sociolinguistics of Globalization is a paradigmatic shift away from an older linguistic and sociolinguistic tradition in which language was analyzed primarily as a local, resident, and stable complex of signs attached to an equally local, resident, and stable community of speakers (Blommaert 2010; Makoni and Pennycook 2007). The sociolinguistics of globalization brings to light how sociolinguistics should be the study of language as a complex set of mobile and unstable resources, of their value, distribution, rights of ownership, and effects. The pioneering work by Makoni and Pennycook (2007) is the bedrock of the sociolinguistics of globalization as it shows us the non-static and non-boundedness nature of language and locality due in part to mobility and contact phenomenon. It is on this view that the present study was built as the sociolinguistic situation of Zambia in this late modern age ought to be seen in the light of Blommaert and Rampton (2011: 3) who propose that "[r]ather than working with homogeneity, stability, and boundedness as the starting assumptions, mobility, mixing, political dynamics and historical embedding are now central concerns in the study of languages, language groups, and communication".



The data presented by the CSO (2010) regarding language in Zambia speak to mobility which has led to, as will be shown, instances of translanguaging and mixing which are now normative practices informing the communication and representation of the late modern age. In this regard, language in Zambia as elsewhere cannot be treated as isolated entities but rather, as unpredictable resources that can influence and be influenced by global factors that have made the world a system of connected villages (Blommaert 2010/2013). Blommaert (2010:xiii) reminds that "globalization forces sociolinguistics to unthink its classic distinctions and biases and to rethink itself as a sociolinguistics of mobile resources, framed in terms of trans-contextual networks, flows, and movements." This is the backbone of the contemporary sociolinguistics which the present study adopted as it captured language for what it is- a mobile entity. The unthinking of sociolinguistics and the nature of language predisposes us to unpredictable 'messy' multilingual situation which is a feature of sociocultural diversity often associated with migration. In the end, this leads to highly complex, 'messy' and hybrid sociolinguistic phenomena that defy established categories (Blommaert 2014).

### **1.3 Statement of the problem**

LL studies have the heuristic potential to describe the sociolinguistic situation of a particular space and also offers an illuminating insight into the study of multilingualism as a social practice (Jimaima 2016). The study of LL also offers a very unique lens in linguistic vitality because it draws attention to language(s) present or absent in a landscape as this transmits symbolic messages about the importance, power, significance, and relevance of certain languages or the irrelevance of others (Shohamy 2006). However, for the LL of UNZA which has not been studied before, the sociolinguistic situation is not known. Consequently, there is little or no information regarding the languages which are displayed or represented in UNZA's LL and those which constitute the linguistic repertoires of the students as well as their (the languages) importance, power, significance, and relevance. Further still, seeing that meaning-making in LL is beyond language (Jaworski and Thurlow 2015), the affordances of material culture in enacting and sustaining communication and representation are also not known.

## **1.4 Aim, objectives and research questions**

### **1.4.1 Aim**

The study aimed to conduct a social semiotic exploration of the LL of UNZA. This entailed unearthing the sociolinguistic situation and the affordances of the material culture of these multilingual and multimodal material spaces.

### **1.4.2 Objectives**

In attending to the LL of UNZA from a social semiotic perspective, the specific objectives were;

- 1) To account for the languages displayed and represented on signage in UNZA's LL.
- 2) To unearth the languages which constitute the linguistic repertoires of students.
- 3) To show the affordances of material culture in the multimodal landscapes of the university.

### **1.4.3 Research Questions**

Based on the above objectives, the study sets out to answer the following research questions:

- 1) What languages are displayed and represented on signage?
- 2) What languages constitute the linguistic repertoires of the social actors?
- 3) How is meaning-making occasioned through material culture?

## **1.5 Significance of the study**

The significance of the present study lies in its contribution to the study of multilingualism as a social practice. It is equally significant as it endeavors to show how complex meaning-making systems through language and material culture are occasioned and transacted within the multilingual and multimodal landscapes of UNZA. This investigation is mindful of pioneering studies by Banda and Jimaima (2015;2017,2019), Banda, Jimaima and Mokwena (2018) as well as Jimaima (2016) as it hopes to open up

new grounds for LL theorization regarding spaces of learning institutions which are yet to be studied in Zambia.

### **1.6 Scope and limitations of the Study**

The data gathered for this investigation relates only to the University of Zambia, Great East Road Campus. In this regard, the study limited itself to the outdoor and indoor spaces of the University as LL. Given the foregoing, the findings contained herein cannot be fully generalized for all higher learning institutions across Zambia. Rather, they can only make a generic commentary on the expression of LL in institutions of higher learning.

### **1.7 Structure of the dissertation**

Chapter one serves as an introduction to the study. It provides background information that foregrounds the study after which the study is contextualized. This is followed by a discussion of the sociolinguistic situation of Zambia followed by the purpose of the study, objectives, research questions, statement of the problem, significance and scope of the study as well as the structure and organization of this dissertation are shown.

Chapter two reviews the literature relating to LL. It presents LL with all that is found in its peripheral bounds such as semiotics, semiotic landscapes, schoolscapes materiality, and meaning as well as mobility of space.

Chapter three introduces the theoretical and analytical framework employed in the study. It discusses Scollon and Scollon's (2003) Geosemiotics as well as Kress' (2010) Multimodality together with its extended notions of semiotic remediation and resemiotisation.

Chapter four discusses ethnography as a methodological approach which the study relied upon. The chapter outlines the target population, study sample, sampling procedures, data collection procedure, data analysis, and ethical considerations.

Chapters five to seven presents and discusses the findings according to the objectives outlined. In chapter five, the display and representation of languages in UNZA's LL is discussed. The chapter shows how the uneven distribution of languages sends symbolic

messages about the importance, power, significance, and relevance of certain languages or the irrelevance of others. Through this, the chapter points to recontextualization and legitimization as notions that can potentially account for the uneven distribution of languages in UNZA's LL.

Chapter six discusses the languages which constitute the linguistic repertoires of the social actors. The chapter shows that English, Ila, Tonga, Bemba, Lozi, Nyanja, and Mambwe constitute the repertoires of social actors carving out a complex multilingual context as languages are often co-deployed through translanguaging, mixing, semiotic coinages and truncated forms thereby informing normative societal practices of the late modern age

Chapter seven is premised on the material culture found in the multimodal landscapes of UNZA. The juxtaposition of semi-permanent and perpetual/transitional spaces is brought to the fore together with the material spaces of semiotic transiency, consumption of artefactual materiality, thematic patterns, and mobility of space.

Chapter eight is the last in this dissertation. It is the conclusion of the entire study. It highlights the aim and how the aim has been achieved concluding with general remarks.

### **1.8 Chapter Summary**

The Chapter has introduced the study whose main aim is to explore the LL of UNZA from a social semiotic perspective. It has provided a brief background to the study, the purpose of the study, objectives, research questions, statement of the problem, the significance of the study, the scope of the study as well as the structure of the dissertation.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.0 Introduction**

In this chapter, a review of studies that surround and relate to LL is discussed. Firstly, semiotics as the base on which LL rests is shown followed by an in-depth discussion of LL together with its expression as schoolscapes in institutions of learning. A reformulation of the domain of LL into Semiotic Landscapes (henceforth SL) is presented after which the scholarly attention surrounding LL, materiality, and meaning as well as mobility of space are discussed.

#### **2.1 Semiotics**

The tokens of study in LL be it language, artifacts, image, buildings, or any entity with meaning-making potential are collectively referred to as signs. Therefore, since the study of signs is captured under the umbrella of semiotics, LL heavily draws and relies on semiotics for its expression. Chandler (2007:4) observes that “semiotics is concerned with everything that can be taken as a sign”. Copley (2001) aptly conceives of semiotics as the study of signs. Semiotics involves not only what we refer to as signs in everyday speech but of anything which stands for something else (Chandler (2007). It is no wonder Backhaus (2006), in his study of multilingualism in the LL of Tokyo considered a sign to be any piece of the written text within a spatially definable frame comprising any meaningful unit interpreted as standing for something other than itself. Thus, all the physical materialities which offer expression to LL tokens are to be conceived of as signs seeing they occasion meaning-making in place.

In his social semiotic theory, Kress (2010) argues that signs are not made; rather, they are used by the sign maker who brings meaning into an apt conjunction with a form shaped by his interests. This is the notion of the temporality of meanings in the material world as what one social actor deploys in reference to another, may be used by another to refer to yet another entity. Meanings are therefore not static in LL since signs are constantly made anew in communicative instances using available semiotic resources (Kress 2010,

Chandler 2004; Banda and Jimaima 2015). Contemporary semioticians study signs, not in isolation but as part of semiotic ‘sign-systems’ such as a medium or genre (Chandler 2004) which scenario Bakhtin (1918/2003) and later Scollon and Scollon (2003) call dialogicality which leads to semiotic aggregation. Signs derive their meanings through their relations with other signs in their social and material environment. In this light, Semioticians study how meanings are made and how reality is represented. An instance of meaning, according to Molokamme (2009: 11) “is made by the deployment of acts and objects which function as ‘signs’ in relation to other signs”.

## **2.2 Defining Linguistic Landscapes**

Shohamy and Gorter (2009) argue that it is the attention to language in the environment, words, and images displayed and exposed in public spaces, which is the centre of attention in the rapidly growing field referred to as LL. The term Linguistic landscape was first mentioned and used in a seminal paper by Landry and Bourhis in 1997. In a concise definition, Landry and Bourhis (1997:23) advance that LL “refers to the visibility and salience of languages on public and commercial signs in a given territory or region”. LL expresses the placing of language in space (Gorter and Cenoz 2006). In defining LL expansively, Landry and Bourhis (1997:25) underscore that “the language of public road signs, advertising billboards, street names, place names, commercial shop signs, and public signs on government buildings combines to form the linguistic landscape of a given territory, region, or urban agglomeration.” As one of the pioneering studies in LL, Landry and Bourhis’ (1997) study focused on how the LL of Canada served as a marker of in-group versus out-group ethnolinguistic vitality. Even though this study has been the point of both theoretical and methodological departure for many studies including the present one, it must be brought to light that studies relating to LL can be traced beyond Landry and Bourhis (1997).

Backhaus (2006:9) argues that the “Landry and Bourhis’s definition of LL made it clear that the study object of linguistic landscape research is language on signs in public space.” This view has been central since the institutionalization of the domain of LL. At the same time, while expounding further, Backhaus (2006:10) brings to the fore Itagi and

Singh (2002b:ix) LL conceptualization which slightly deviates from the most common definition as it includes potential study objects items such as newspapers, visiting cards, and other print media. As a result, Bradshaw (2014) as well as Shohamy and Gorter (2009) begun to see LL as being found everywhere including the language used in a community—the heard and spoken word, as well as the represented and displayed. This brings into the spotlight a disjunction in terms of what should constitute LL as many pioneering scholars did not pay attention to language as spoken in the communities. The present study was mindful of this disjunction and took exception to it by including language as spoken by the students in the analysis of UNZA’s LL. And this was because Ben-Rafael et al. (2006) contend that LL items (the represented and displayed) are not faithfully representative of the linguistic repertoire but of those linguistic resources that individuals and institutions make use of in the public sphere.

Inferring from Landry and Bourhis (1997), Elderman (2010) rightly observes that the linguistic landscape has an informational and a symbolic function. On the same thought, Ben-Rafael et al. (2006:8) agrees with Elderman’s inference arguing that “it is the conviction of Landry and Bourhis (1997) as well as Spolsky and Cooper (1991) that LL functions as an informational marker and as a symbolic marker communicating the relative power and status of linguistic communities in a given territory.” This provides a basis for the interpretation of signage in place as every sign has to fall into one of these two categories. Related to this is what Scollon and Scollon (2003) call indexicality and symbolism as defining attributes of language in space. With this insight, as will become apparent, the current study looked upon the various languages present in the LL of UNZA as either symbolic or indexical to place. For Ben-Rafael et al. (2006), LL analysis allows us to point out patterns representing different ways in which people, groups, associations, institutions, and government agencies cope with the game of symbols within a complex reality.

The first step in the analysis of LL is distinguishing top-down and bottom-up flows of LL elements. This distinction is between controlled LL elements used and exhibited by institutional agencies and those by individuals who enjoy the autonomy of action albeit

within established bounds. The controlled or the top-down are government or institutional emplaced signs while bottom-up are private/individual emplaced signage. Backhaus (2007) conceives of this in terms of the official or non-official background of signs in LL. The current study took the view that the emplacement of signage, whether top-down and bottom-up ought to respond to accepted conventions of emplacement. If these are flouted, a sign may be in the wrong place or in some way violates conventions on emplacement and thus qualifies to be called transgressive semiotics (Scollon and Scollon 2003). Beyond the informational and symbolic functions of LL, Jimaima (2016) sketches how LL occasions the understanding and description of sociolinguistic situation in place and particularly how a different dimension to the study of multilingualism and language practices can be derived from it.

### **2.2.1 The Linguistic Landscapes of Learning Institutions**

To specifically address educational spaces, the LL of institutions of learning encompassing universities, colleges, primary and secondary schools, the term schoolsapes has risen to prominence. Though the present study chose not to use the term schoolsapes regarding the LL of UNZA, the studies done by Todor (2014), Szabo (2015), Biro (2016) are privileging as they offer insights into early conceptualizations on studies of the LL of institutions of learning. LL studies conducted in institutions of learning can be traced to Hungary where Todor (2014) is believed to have first used the term schoolsapes. In a study conducted in the schools of a Hungarian ethnic minority community from Romania, Todor (2014) looked at schoolsapes as a platform where bilingualism represents a special form of existence. Todor (2014) defined schoolsapes as the totality of visual materials, such as notice boards, tableaux, displays, teaching materials, maps, building signs, marks, etc. which can be found within the space of the school. From this study, a conclusion was drawn regarding how schoolsapes have their messages transmitted as hidden curricula and covert semantic representations. As can be seen from the tokens of analysis Todor (2014) included in his study, a social semiotic approach, one which the present study takes was carved out. Yet, the study does not provide insights into the intricacies of space given that LL of institutions of learning express power relations especially with regards to regulatory discourses.



In yet another study, also in Hungary, Szabo (2015) looked at the symbolic integration of local schools and national culture in LL. He unearthed a construction of schoolscapes which foreground students' agency. Since human urgency is at the core of understanding the construction of LL, Szabo's study privileged the present undertaking as students have their share of space in LL. This is because, by their urgency, students contribute through the production of bottom-up elements. Szabo (2015) noted that inscriptions and cultural symbols placed on the façade and the walls of the school building are tools for orienting the choice between various cultural and linguistic values as well as ideologies. Thus, schoolscapes are to be conceived of as material environment of formal education spaces. Szabo's study advanced that schoolscapes are determined not only by laws and local regulations but by the visual practices of the given institution. In this way, Szabo's study is consistent with Scollon and Scollon (2003) as well as Kress and van Leeuwen (2006) who argue for social-cultural orientation in meaning-making.

Further still, Biro (2016) investigated Romanian schools in Sepsiszentgyörgy/Sfântu Gheorghe. He thought of schoolscapes as representing the material environment where texts and images constitute, reproduce, and transform language ideologies (Biro 2016). The study noted that these manifestations reveal a lot about language learning and teaching in a formal educational environment. The study revealed that beyond the simple representations of languages in education, one can trace more or less hidden curriculum details of foreign- and second-language teaching (English/German, Romanian) in a Hungarian-Romanian dominant bilingual setting.

### **2.3 Semiotic Landscapes: A Reformulation of Linguistic Landscapes**

In reformulating LL to broaden its meaning and scope, Jaworski and Thurlow (2015) argue that the field of study should be called Semiotic Landscapes (henceforth SL) rather than LL to account for the multimodal nature of the complex meaning-making instances of our times. This stems from a background where the whole sufficiency of language has been questioned (Kress 2010, Kress and van Leeuwen 2006, Jewitt 2009, Banda and Jimaima 2015). Arising from this, Mambwe (2014) advances that a new generation of

scholars championing the view that communication and representation ought to be seen beyond language have emerged enjoining us to welcome the realities of multiple discursive modalities present in spaces which are akin to late modernity. It is no wonder a semiotic perspective to LL is more insightful as it unravels all possibilities of meaning-making in space. Stretching the point further, Banda and Peck (2014) add that the analysis of LL should go beyond issues of the visibility and positioning of signs – but include the identification of semiotic resources that speak to issues involving appropriation, power, preference, inclusion/exclusion, and integration of signage. Semiotic resources are to be conceived of as the means for meaning-making forcing MODE (2012) to argue that semiotic resources are always at the same time a material, social and cultural resource.

The reformulation of LL came about as a clarion call to expand what ought to be studied in LL. Shohamy and Gorter (2009) co-edited a publication which was the first to respond to the call to expand the scenery. The publication was rightly titled *Linguistic Landscape – Expanding the scenery*, capturing the then call to reformulate LL. As can be deduced from the title, Mokwena (2017:12) argues that “with this publication, authors set out to broaden the horizons of LL – methodologically and conceptually”. Shohamy and Gorter (2009) called for a more inclusive view of LL – from being the written language of selected texts (commercial signage, government buildings, etc.) to all texts situated in a changing public space. Consequently, the more inclusive view goes beyond written texts of signs and includes verbal texts, images, objects, placement in time and space, and most importantly human beings.

The consideration of human urgency in reformulating LL was timely as the signs cannot be looked upon without considering the elements behind their production. It was Ben-Rafael et al. (2006) who had argued for the inclusion of the social actors who shape and are shaped by LL defending their position with emphasis that human agency cannot be disassociated from the production and eventual consumption of LL items. For it is the social actors, who Banda and Jimaima (2015:643) forefronts as extending the repertoire of ‘signs’ and thereby transcending the limitations of the material conditions in the rural

scapes by redeploying memory, objects, artifacts and cultural materialities in place to new uses in their various communities of practice. Which is why, Kress and van Leeuwen (2006:35) underscore the notion of social-cultural orientation and the idea of the context regarding SL and meaning-making by demonstrating that “the place of visual communication in a given society can only be understood in the context of, on the one hand, the range of forms or modes of public communication available in that society and, on the other hand, their uses and valuations.” This revelation was significant as it provided insights that privileged the present study with a point of departure in understanding how social actors enact, contest, and uphold meaning-making in space.

In introducing the work titled *‘Semiotic Landscape: language, image, space’*, Jaworski and Thurlow (2015) reveal that they chose not to call their book ‘Linguistic Landscapes’ as their predecessors had done as they thought to include all other semiotic resources available and amenable in place for meaning-making. Social actor’s communication needs are at the core of the existence of any SL which is why Jaworski and Thurlow (2015) conclude that all landscapes are semiotic. Jaworski and Thurlow (2015) describe SL as a historically, culturally, and geographically situated social practice, through which discourses, communities, and identities are mediated and reproduced. This idea forces Kress and van Leeuwen (2006) to include the features of a landscape (a field, a wood, a clump of trees, a house, a group of buildings) as possible modalities for meaning-making in their various environments.

According to Van Leeuwen (2004), SL is representative of actions, materials, and artifacts we use for communicative purposes. This entails that there is no limit to what can be deployed and circulated as the means for meaning-making. In light of this, Banda and Jimaima (2015) show how people from rural areas of Livingstone and Lusaka in Zambia use faded and unscripted signboards, fauna and flora, mounds, dwellings, abandoned structures, skylines, and village and bush paths (with no written names) in narrations of place. Owing to the unlimited construction and deployment of semiotic resources, Mafofo (2015) notes that SL is not a fixed image or a picture set within a rigid frame, rather, she remarks, it is a dynamic layout of surfaces and objects.

## 2.4 Scholarly Attention Surrounding Linguistic Landscapes

As part of sociolinguistics, LL has emerged as a theoretical notion attracting scholarly attention and gaining prominence as an academic strand of inquiry in its own right (Banda and Jimaima 2015). Arguably, beyond sociolinguistics, others have seen the interdisciplinary nature of the field. This is why LL scholarship has grown rapidly and established itself as a core intellectual project within the broader disciplines of applied linguistics, sociology of language, discourse studies, and linguistic anthropology. In the last few years, LL research has developed and evolved considerably the extent of which has seen the global south contributing significantly. Johnson (2018:1) notes that “not only has the definition of what precisely constitutes LL been adapted to suit various individual studies but there have also been many publications on the topic.” Many sociolinguistics have gone the LL route because for a very long time, the language which is all around us was ignored (Gorter and Cenoz 2009).

Johnson (2018) reminds us that the increasing interest in LL as an academic strand of inquiry saw the need for a conference specifically dedicated to LL research. Consequently, he adds, “numerous international LL workshops and conferences have been convened in various cities around the world (Johnson 2018:2).” For instance, in 2008 the first international LL workshop was convened in Tel Aviv, Israel, followed by the 2009 conference in Siena, Italy, 2010 one in Strasbourg, France, 2012 in Addis Ababa, Ethiopia, 2013 in Namur, Belgium, 2014 in Cape Town, South Africa, 2015 in California, United States of America, 2016 in Liverpool, England, 2017 in Luxembourg City, Luxembourg. The one in Bern, Switzerland in 2018 was convened under the theme of ‘X-SCAPES’ under which participants were invited to re-imagine the field’s methodologies and intellectual priorities for the next ten years. Significantly, the conveners noted that X is both numeric and alphabetic, both semiotic and embodied, both ancient and futuristic, and it commonly indexes unknowability and mystery. This shows the growth and significant development of the field. The 2019 LL conference was held in Thailand under the theme ‘East meets West: Social Reflection and Integration’ (<https://www.xiscape2019.com/>). The 12th Linguistic Landscape Workshop dubbed *the*

*political economy of language and space/place* slated for 1-3 September 2020, University of Gothenburg, Sweden has been pushed to 2021 owing to the outbreak of COVID-19.

Just like Johnson (2018), Shohamy and Ben-Rafael (2015) advance that there are several edited books and thematic journal issues on the topic of LL that have been published since 2006. Some of the works Shohamy and Ben-Rafael (2015) refers to have been used and referenced in the present work. They note that of these works;

the first is the thematic issue edited by D. Gorter (2006) in the *International Journal of Multilingualism*, later published by *Multilingual Matters* as a book entitled: *Linguistic landscape: a new approach to multilingualism*. This was followed in 2009 by an edited volume published by Routledge entitled *Linguistic landscape: Expanding the scenery*, edited by E. Shohamy and D. Gorter. A further publication (*Multilingual Matters*) entitled *Linguistic landscape in the city*, edited by E. Shohamy, E. Ben-Rafael, and M. Barni in 2010. In 2012, Palgrave MacMillan published a volume edited by D. Gorter, H. Marten, and L. van Mensel, entitled *Minority languages in the linguistic landscape*. Early 2013 saw the publication of a collection edited by C. Hélot, M. Barni, R. Janssens, and C. Bagna, entitled *Linguistic Landscapes, Multilingualism, and Social Change*, published by Peter Lang.

The influence of the above works can be seen in the global south of which Zambia in particular, has had a significant footprint. For instance, in 2015, Banda and Jimaima (2015) authored *the Semiotic Ecology of linguistic landscapes in rural Zambia* which was the first to appear on the Zambian scene attending to the LL of oral dominant language communities. In the following year, Jimaima (2016) drew attention to *the Social Structuring of Language and the mobility of Semiotic Resources across Linguistic landscapes in Zambia*. The year which followed, there was Banda and Jimaima's (2017) *LL and the sociolinguistics of language vitality in multilingual contexts of Zambia* illustrating sociolinguistics of language vitality that accounts for 'minority' and unofficial languages across multiple localities in dispersed communities of multilingual

speakers of Zambia. In yet another study, Banda, Jimaima and Mokwena (2019:5) transgressed the dominant narratives in LL by investigating the “semiotic remediation of Chinese signage in two rural Zambian landscapes while developing a theory of semiotic LL that incorporates material ethnography as a methodology in a study based on interview and photograph data.” Again, at around the same time, Jimaima and Simungala (2019) used the online landscape to account for semiotic creativity while Banda and Jimaima (2019:1) explored the LL in time of presidential elections in Zambia by using “observations and notions of assembling artifacts and semiotic assemblages to show semiotic products resulting from the rallies and campaign material.” For the Zambia space, the consistent contribution of scholars like Banda and Jimaima cannot go without mention as they both shape and inform future LL research.

Owing to the above, the present study was motivated to charter new territories of institutions of learning. As the first to attend to educational spaces in the context of Zambia, the study was mindful of previous studies particularly those that orient to the Zambian space and found them very insightful and privileging. Johnson (2018) concludes that the developments and the scholarly attention surrounding LL have manifested for several reasons. Firstly, he says, urbanization throughout the world resulted in increased diversity in urban built-up environments. This brought about the constant changing in spaces that needed labeling for place naming. Secondly, the influence of globalization in all its forms- trans-local and transnational mobility, “gave rise to commercial advertising becoming increasingly multilingual phenomena”. For these reasons, Johnson (2018:3) argues, “the use of different languages on signs in the LL may serve as indicators of societal multilingualism brought about and enhanced by globalization.” Technological advancements in digital photography and videography have further enabled researchers to capture large volumes of multilingual data in the LL with ease. This is why Blommaert (2013:1) observes that “these days, sociolinguists do not just walk around the world carrying field notebooks and sound recording equipment; they also carry digital photo cameras with which they take snapshots of what has in the meantime become known as LL.

## 2.5 Materiality and Meaning Making

The notion of materiality is the basis for the physical expression and manifestation of signs in an SL. It refers to the notion that meaning-making instances are products of the work of social agents shaping material, physical stuff into cultural/semiotic resources (MODE 2012). In other words, material affordances are responsible for the meaning any particular sign may emit, which is why Kress and van Leeuwen (2006:216) argues that “the material expression of signs, and therefore of the text, is always significant; it is what constitutes ‘signifier material’ at one level, and it is, therefore, a crucial semiotic feature.” Materiality then ascertains the role of human agency in the creation and eventual consumption of signage since at the core of it, the choice of materials in the creation and subsequent production as well as the deployment of signs matters in the all taxonomy of meaning-making.

Kress and van Leeuwen (2006) liken materiality in SL to music at a concert where the performance of a composition contributes a great deal to its meaning such that it is difficult to separate composition from a performance. To this effect, Jerwitt (2013) suggests that materiality has important semiotic potentials in itself seeing as how sound has different affordances to a written inscription, while gesture offers different material potentials to color. Scollon and Scollon (2003:136) advance that “a high quality manufactured sign made of durable materials and permanently fixed to a building is taken to indicate that the texts thus produced are to last the length of the building itself.” Stroud and Mpendukana (2009) propose sites of luxury, sites of necessity, and sites of implosion as a result of material investment to account for kinds of signage to be found in space. Their view is predicated on the notion that particular types of spaces of SLs are predisposed to particular types of signage, characterized by different levels of material investment, modes of production, and authoring conventions.

While Scollon and Scollon (2003) refer to materiality as inscription, Kress and van Leeuwen (2006) call it production. The Scollons suggest that through the physical materiality of semiotic resources in semiotic landscapes, it is certainly expected that permanence and durability can be seen and conveyed through heavier, more durable, and

more expensive sign materials because it is the material itself producing the indexicality. While being mindful of the full extent of materiality in this regard, the present study noted that owing to economic conditions in the LL of UNZA, permanence, and durability is also conveyed in less durable materials. Another term for materiality is the material culture which the Cliffnotes (2018) look upon as referring to the physical aspects of a culture such as objects, resources, and spaces that social actors use to define their culture and includes homes, neighborhoods, cities, schools among others.

## **2.6 Mobility of Space**

The interaction of discursive modalities such as artifacts, visual images, nonverbal communication, and the built environment, as well as the way meaning transcends all these, are altogether of central concern in the study of SL because they all occur in space (Jaworski and Thurlow 2010). This then brings into the spotlight a ‘spatial turn’, one in which the recognition that space is not only physically (materially), but also socially constructed through human agents who are constantly on the move. This shifts the notion of space towards more communicative or discursive conceptualizations (Jaworski and Thurlow 2015). This shift was important to the present undertaking because it provided the understanding of firstly, the gentrification and configuration of space, and secondly, the enactment of space and the transmission of meanings.

The entirety of studies on space has demonstrated its mobility with its meaning of making affordance. Jimaima (2016) for instance, suggests that space is as mobile as the social actors themselves. This he says, to mean social actors are ever on the move traversing across semiotic landscapes. Equally, Jaworski and Thurlow (2010), advance the idea that mobility is inherent in space as no space remains the same over a period of time due to constant semiotic construction. With references to the booming business of tourism, Jaworski and Thurlow (2010) discuss the changes of these landscapes in their appearances in terms of architectural constructions of the built environment as well as the discourses in place. This clearly shows that space is constantly on the move occasioning meaning as it does so.



The social-cultural perception and construal of space is the bedrock for social actors' construction of SLs (Mpendukana 2010). One of the central interests in re-theorizing of space, according to Jaworski and Thurlow (2010), is the notion of the social construction of place and people's 'sense of place'. In these terms, space is not regarded as something purely physical or neatly bounded; rather, it is a 'multiplicity' as it is constitutive of meaning-making potential (Massey 2005). Consequently, the complexity of space and its mobility thereof is seen through how social actors refer to spaces as they experience them, for instance, as imagined or virtual space through online platforms. Concerning online platforms, Jimaima and Simungala (2019) are of the view that space and or place, as Scollon and Scollon (2003) is important in understanding social meanings of discourses on material virtual scapes such as Facebook and WhatsApp. For, Kelleher (2014) LL is constitutive of a sense of place, allowing insights into memory as space can realize politics where design and distribution are markers of power and modality. This conceptualization of space is insightful especially as it relates and extends to the understanding of the transient nature of messages brought to the fore as a result of the constant mobility of space.

## **2.7 Summary of Chapter**

This chapter has reviewed the literature on LL. It opened with an exploration of semiotics after which it defined LL including all its extended versions such as SL and schoolsapes. The chapter closed with a discussion of how meaning can be seen in the material expression of signage followed by the mobility of space which has been retheorized to not only include space as we conceive of it, but also as we experience.

## **CHAPTER THREE**

### **THEORETICAL AND ANALYTICAL FRAMEWORK**

#### **3.0 Introduction**

This chapter introduces the theoretical and analytical framework upon which the study was built. It first presents thoughts from Hallidayan theorizations on which the interrelated theoretical groundings underpinning the study draw their basis. After this, the chapter discusses Social Semiotics as a theoretical framework. This is followed by a discussion of the analytical framework which includes Multimodality as espoused by Kress (2010) as well as Scollon and Scollon (2003) Geosemiotics.

#### **3.1 Systemic Functional Linguistics/Grammar**

In a quest to adequately address the complexity of language and its affordances, scholars from a host of fields have developed approaches in their distinct disciplinary fields. Even though they have looked at language from different perspectives, they all seem to agree with the notion advanced by linguists that language is a system for creating meaning, and is the means through which meaning is expressed (Hantingh 2011). Meaning-making is therefore at the center of every communicative event. This explains why Halliday and Matthiessen (2014:3) are on point when they argue that “language is in the first instance, a resource for making meaning; so text is a process of making meaning in context.”

M.A.K. Halliday, the main contributor to Systemic functional linguistics (Henceforth SFL) upholds a perspective on language which is grounded in how we use language to construe reality and enact social relationships as typified in his macro functions of language (Halliday and Webster 2009). SFL is a social semiotic theoretical approach to language use which stands opposed to the traditional view in which language was construed as a set of rules for specifying grammatical structures. Halliday (1970) conceives of it as a toolkit for exploring how language is used in social contexts to achieve particular goals. SFL, therefore, is a theory of meaning as choice, by which a language, or any other semiotic system, is interpreted as networks of interlocking options

(Halliday 1994 in Jimaima 2016:87). Seen from this light, especially with its (SFL) emphasis on exploring the semogenic (‘meaning-making’) power of language, Halliday and Webster (2009) postulate that SFL provides the handle we need to understand texts as intentional acts of meaning.

Caffarel (2006:2) extends the mean making affordance of language by positing that “meanings do not exist before the wordings that realize them as they are formed out of the impact between our consciousness and its environment”. The process of communication, adds Caffarel (2006), cannot be dissociated from the environment (situational, cultural, social) in which it unfolds. Kress (2010) has shed some very illuminating light on the postulation that meanings arise from the social context, as they are intricately conjoined with socio-cultural knowledge and history of the social actors. Thus, language operates in context. This accounts for why, in terms of linguistic theory i.e. SFL, Halliday and Matthiessen (2014) recognize context as an important principle by developing an ‘ecological’ theory of language – one in which language is always theorized, described and analyzed within an environment of meanings. In this way, a given language is interpreted by reference to its semiotic habitat.

When Halliday and Matthiessen (2014) theorize on language, they transcend its classical notions by introducing semiotic resources and multimodality singling out “text”, with an argument that “the sense of text is being extended to other semiotic systems, and scholars refer to instances of ‘visual semiotic’ systems as ‘(visual) texts’ (thus a painting would be a visual semiotic text) as well as ‘multimodal texts’ (instances of more than one semiotic system). In essence, what Halliday and Matthiessen (2014) bring to the fore is the idea that ‘text’ has evolved over the years to pick up newer meanings, thanks to the conflation of semiotic modes within one micro space and time. Therefore, a text is no longer that traditional plater on which monolithic graphemes appear; it is anything with semiotic potential – visual as well as graphic. In what follows social semiotics is discussed.

## **3.2 Theoretical Framework**

### **3.2.1 Social Semiotics**

Social Semiotics is looked upon as an approach to communication that seeks to understand how people communicate by a variety of means in particular social contexts (Kress 2010, Kress and van Leeuwen 1996/2006). A social semiotic theory, adds Kress (2010:59) “attends to general principles of representations: to mode, means, and arrangement.” The recognition of ‘all socially organized resources that people use in meaning-making’ in a social semiotic framework emphasizes materiality, context as well as sociocultural knowledge all of which are critical ingredients in the production and consumption of meaning.

The social semiotic perspective is one that thrives on the material condition out of which meanings emanate. Kress (2010) is on point when he reminds that meaning-making is a shared project among social actors that have shared socio-cultural knowledge and history. Thus, social semiotics acknowledges the role of human agency as well as the social materialities in the eventual production and consumption of signage – no wonder, he, (Kress 2010) would later argue that signs are metaphors. It will become apparent, as shown above, that all the cognate theories of SFL are highly complex and interrelated. This is partly due, as already stated, to the fact that any semiotic approach to linguistic study draws on the Hallidayan theorization. These givens, not only affords multimodality its expression but also, by extension, Geosemiotics as a theoretical approach which has been given a detailed outlook in the section below.

## **3.3 Analytical Frameworks**

### **3.3.1 Geosemiotics**

Scollon and Scollon (2003) address the ‘in place’ aspect of the meanings of discourses in our day-to-day lives. They consequently coin a theory of place called Geosemiotics defining it as “the study of the social meaning of the material placement of signs and discourses and our actions in the material world” (Scollon and Scollon, 2003:2). Right from the outset, they are quick to deal with terminological issues by underscoring that “we have not called this study *Geolinguistics* although we might have done that”

defending their coinage with a contention that “to have called it Geolinguistics would have been to retain the focus on just language itself. The central thesis of Geosemiotics entails that exactly where on earth an action takes place is an important part of its meaning. In this undertaking, whose concentration was the LL of UNZA, Geosemiotics provided the analytical means deployed in the understanding of signage in place as it is a place-based semiotic interpretation which looks at where signs have been placed and what they mean in those environments. Geosemiotics is made up of three underlying systems which are, interaction order, visual semiotics, and place semiotics. The last two were the analytical pillars employed in the present study and are explained below.

### **3.3.1.1 Visual Semiotics**

Language and visual images have different semantic orientations hence they should be read differently. Consequent to this, in discussing Visual Semiotics, Scollon and Scollon (2003) draw upon the work of Kress and Van Leeuwen (1996) which is a construction of the grammar of reading images. In visual semiotics, they turn from the spoken, face-to-face discourses to the representations of interaction order in images and signs. As they extend the work of Kress and Van Leeuwen’s (1996), Scollon and Scollon (2003:84) limit their stance on this work indicating that “we are interested in how images represent the real social world, in how images mean what they mean because of where we see them, and in how we use images to do other things in the world”. In meeting the objective of the exploration of the entirety of space in the multimodal landscapes of UNZA, visual semiotics was insightful. This is because visual semiotics is seen through the grammar of visual design as the first systematic and comprehensive account of the grammar reading images took into account the formal elements and structures of language, design, color, perspective, framing, and composition of signs and examined how signs communicate meaning in UNZA’s LL.

### **3.3.1.2 Place Semiotics**

Place semiotics according to Scollon and Scollon (2003) “considers ‘non-semiotic’ spaces where signs are prohibited as well as semiotic spaces which facilitate pictures, discourses, or actions since all human action must take place somewhere in the material

world of the physical universe. In his widely read *The Condition of Postmodernity*, Harvey (1989), Scollon and Scollon (2003) comments that the spaces of our earth have been carved out and mapped to reflect systems of command and control. The Scollons' (2003) argue that place semiotics transports meaning-making from obscurity to the tangible material world in which are meanings are calculated on emplacement. Little wonder, Bakhtin would talk about dialogicality– the fact that emplaced signs in the material world draw meaning from other emplaced signs within the semiotic circumference. Place semiotics helped in explaining the configuration of space as semi-permanent and transient as well as the authorship and ownership of space. Place semiotics also provided an explanation of the distribution of languages in the LL of UNZA as recontextualization and legitimization concluding that this is the imbalance of powers in this multilingual landscape.

### **3.3.2 Multimodality**

The advent of technological advancement has occasioned complexity in communication and representation (Blommaert 2013). Kress (2010) believes that the reasons for this lie in the vast web of intertwined social, economic, and social-cultural factors at the center of it all. The complexity arises as there is a trend towards the de-centering of language as a favored meaning-making tool and also, the re-visiting and blurring of the traditional boundaries between roles allocated to language, image, page layout, and document design (Blommaert 2010/2013, Iedema 2003, Jimaima and Simungala 2019). These underlying fundamental principles enable Jewitt et al (2012:1) to see multimodality in the light of social semiotics to which they assert that the social semiotic multimodal perspective “focuses on meaning-making, in all modes as it is a theoretical perspective that brings all socially organized resources that people use to make meaning into one descriptive and analytical domain.”

Kress (2010) conceives of multimodality as a theory that looks at how people communicate and interacts with each other, not just through writing (which is one mode), but also through speaking, gesture, gaze, and visual forms. His thoughts are echoed by others who insist that, for the full appreciation of meaning in the material world, language

needs to be considered with other semiotic resources (Jimaima and Simungala 2019, Mwelwa 2015, Jimaima 2016, Iedema 2003, Kress and Van Leeuwen 2006, Kress 2010). Put another way, *multimodality* is an inter-disciplinary approach that understands communication and representation to be more than about language. In this study, multimodality was used to account for meanings emanating from the signs in place which were mostly multimodal. Multimodality enabled this study to investigate the LL of UNZA from a social semiotic perspective. The sections which follow discuss the extended notions of multimodality.

### **3.3.2.1 Semiotic Remediation**

Remediation refers to how an activity or process is (re)-mediated and deployed anew to serve a different function (Bolter and Grusin 2000; Prior and Hengst 2010). This entails the use of available semiotic resources, putting them to present use and thereby producing transformed conditions for future action. Mwanza (2016:73) observes that at “the heart of the notion of semiotic remediation is repurposing, which refers to how people re-use other people’s words in talk, frequently re-perform others’ gestures and actions, redesign objects, represent ideas in diverse media and thus restructure both their environments and themselves”(Prior and Hengst 2010). Remediation means using the material for a different purpose to what is it originally known. Banda and Jimaima (2015) best describes this when they use the notion of repurposing to illustrate how the system of signage transcends the limitations of the material conditions in the rural-scapes by redeploying memory, objects, artifacts and cultural materialities in place to new uses, and for extended meaning potentials. In yet another paper, one in which they sketch a social semiotic theory to LL, Banda, Jimaima and Mokwena (2018) use the notion of semiotic remediation emphasizing repurposing to underscore agency in sign-making and consumption, and as a tool in social semiotic approaches to multimodal discourse analysis. In this study, semiotic remediation was helpful as it provided insights into the transportation of discourses from a global space to the local accounting in very clear ways how the local repurposes global emblems for present use. Additionally, it is semiotic remediation (together with resemiotisation discussed in the next section) which

accounted for the recontextualization of indigenous languages as they (re)present ideological leanings.

### **3.3.2.2 Resemiotisation**

Resemiotisation according to Iedema (2003: 41) “is about how meaning-making shifts from context to context, from practice to practice, or from one stage of practice to the next.” Mwanza (2016) is on point when he theorizes that Resemiotisation entails that materials can be created and recreated in different forms and practices. Iedema (2003) provides that resemiotisation is meant to occasion the analytical means for, firstly, tracing how semiotics are translated from one into the other as social processes unfold and secondly, asking why these semiotics (rather than others) are mobilized to do certain things at certain times. Resemiotisation arose out of Iedema's discontentment with multimodality which seemed to decline considerations for the material and historicized dimensions of representation. Mambwe (2014) remarks that while multimodality re-emphasizes the multi-semiotic nature of representation, Resemiotisation endeavors to emphasize the material and historicized dimensions of representation. The key to the understanding of present-day meaning-making instances is embedded firstly in the various multisemiotics available, and secondly in historicization through contextualizing complex multi-semiotic representation within the practices. This is also possible through social rules and resource availabilities that bear on how we can mean and on how our meaning makings unfold. Using this analytical tool, the study was mindful of resemiotized signage as these provided historicization to the multiple discursive modalities present in space. In this way, just like semiotic remediation, resemiotisation accounted not only for the signs in which materiality was central but also for the discourses present on each sign in place.

### **3.4 Summary of Chapter**

This chapter has discussed Multimodality and Geosemiotics as the theories which hold the study. It started by outlining how these two theoretical approaches draw on Hallidayan theorization and then located them within the Social semiotic perspective. The



chapter then discussed the frameworks detailing what each of them holds as their theoretical basis.

## **CHAPTER FOUR**

### **METHODOLOGY**

#### **4.0 Introduction**

This chapter presents the methodology employed in this study. The investigation of the LL of UNZA from a social semiotic perspective was conducted using an ethnographic research design which is a qualitative approach. This chapter outlines the specific procedures which were used to identify, select, process, and analyze the data.

#### **4.1 Research Approach**

Research approaches are plans and the procedures for research that span the steps from broad assumptions to detailed methods of data collection, analysis, and interpretation (Creswell 2014). A research approach is based on the nature of the research problem being addressed. Since the present study aimed to interrogate the LL of UNZA from a social semiotic perspective, a qualitative research approach was employed. De Vos (1998: 241) argues that qualitative research takes the form of a holistic approach to understand social, behavioral as well as the meaning that the people attach to their day to day activities. Creswell (2003) observes that qualitative research uses interviews, observations, focus group discussions, and document analysis. In a qualitative research approach, Patton and Cochran (2002) argue that one can even analyze pictures as the case was for this undertaking. However, in the study of UNZA's LL, the nature of LL studies beckoned the use of quantitative data (number of languages in space) to fully provide descriptive statistics in LL. In this way, the research approach remained qualitative but it still drew on the statistics of the distribution of languages.

#### **4.2 Research Design**

A research design is a plan or a blueprint that acts as a data collection tool to investigate and analyze the research hypothesis. It sets out a particular path followed in attending to the research problem. Shal et. al (1977) argue that the research design refers to the overall strategy that one chooses to integrate the different components of the study coherently

and logically, thereby, ensuring that one effectively addresses the research problem. Additionally, a research design constitutes the blueprint for the collection, measurement, and analysis of data. Research designs provide specific direction for procedures in a research undertaking (Creswell 2014). The present study adopted an ethnographic research design to explore the LL of UNZA from a social semiotic perspective.

Ethnographic research designs are qualitative procedures for describing, analyzing, and interpreting a culture-sharing group's shared patterns of behavior, beliefs, and language that develop over time (Creswell 2007/2013). The emphasis in ethnography, Dawson (2002:17) writes, is on describing and interpreting cultural behavior." Using an ethnographic qualitative design, Creswell (2007/2013) adds, a researcher is privileged, as they can identify a group of people; study them in their homes or workplaces; note how they behave, think, and talk; and develop a general portrait of the group. Van (1996) notes that when used as a method, ethnography typically refers to fieldwork (alternatively, participant-observation) conducted by a single investigator who 'lives with and lives like' those who are studied, usually for a year or more.

### **4.3 Research Setting**

According to Given (2008), a research setting can be seen as the physical, social, and cultural site in which the researcher conducts the study. This implies the location where the study is conducted. In this study, the research site was the University of Zambia Great East Road situated on the south side of the Great East Road about 9 kilometers from the town center. With an area of about 290 hectares, the Great East Road Campus is on a fairly level site and much of the property has been brought into use for academic and residential purposes as well as for commercial purposes (UNZA Strategic Plan 2018).

### **4.4 Data Collection**

Data collection is the process of gathering and measuring information on variables of interest, in an established systematic fashion that enables one to answer stated research questions, test hypotheses, and evaluate outcomes (Kabir 2016). The period of data collection for the study of the LL of UNZA spanned a year. Initially, data collection

started in April of 2017 to August 2017. This was followed by another period from March 2018 to October 2018. The specific details of the data collection are provided below.

#### **4.4.1 Population**

Singh (2006) states that a target population is an aggregate or totality of objects or individuals to which inferences during the study are made. Put another way, the *target population* is the total group of individuals from which the sample might be drawn. In the context of this study, the target population was drawn from social actors within UNZA. This included students and a key informant from the office of the Dean of Students Affairs.

#### **4.4.2 Sample Size**

The total study sample was 17 participants broken down as follows; a graduate class with 16 students (8 females and 8 males), 1 key informant from the Dean of Students Affairs.

#### **4.4.3 Sampling Procedure**

The study employed purposeful sampling. The concept of purposeful sampling, reveals Creswell (2008:141) is used in qualitative research to explain instances “when the researcher selects individuals and sites for study because they can purposefully inform an understanding of the research problem and central phenomenon in the study.” Thus, the idea in this investigation was to purposefully select participants and sites as well as visual material that would answer the objectives raised in chapter one. Patton (1990) in Molokamme (2009) is in support of this view when he looks upon purposive sampling as the researcher’s deliberate selection of data based on their judgment guided by mainly the objectives of the research. Particularly, convenient sampling, a type of purposive sampling was employed arriving at the graduate class of 16 students and the key informant as well as the 416 digital images which were captured. Purposive sampling was specially chosen because of what Khan and Best (2006) notes that by observing the characteristics of the sample, one can make certain inferences about the characteristics of the population from which it was drawn.

#### **4.4.4 Research Instruments**

Research instruments are devices for obtaining information relevant to one's research project (Wilkinson and Birmingham 2003). In other words, a research instrument is what is used to collect information (data) to answer one's research question. Thus, for this study, the research instruments included participants observation, unstructured interviews, document analysis, and a camera.

#### **4.4.5 Administration of Research Instruments**

This section explains what each research instrument is about and goes further to provide specific details of how the research instruments mentioned above were administered.

##### **4.4.5.1 Unstructured Interviews**

Unstructured interviews in qualitative research involve asking relatively open-ended questions to research participants to discover their perceptions on the topic of interest (Given 2008). Seeing as unstructured interviews are intended to flow like an everyday conversation with just the topic in the interviewer's mind as a guide, this study was privileged to use them, especially that the researcher was a participant observer who had become part of the students who were being studied. For key informant interviews, the researcher kept the topic in mind and went on to ask questions and the answers would then lead to other questions. The interviews were recorded using a tape recorder.

##### **4.4.5.2 Participant Observation**

In participant observation, the researcher not only observed the research participants but also actively engaged in the activities of the research participants. During conversations that revolved around academics, social, and family life, the researcher observed the language practices of the researcher participants. The researcher took note of the languages which constituted each of the respondent's linguistic repertoire as well as how the respondents engage with space, image, artifacts, and objects in place. Additionally, selected conversations during observations were recorded. The participants were not aware that they were being observed as the researcher needed to collect data that was naturally produced.

#### **4.4.5.3 Document Analysis**

According to Kombo and Tromp (2006) document analysis involves bringing together data that already has been collected by someone else. In this regard, the demographic report by CSO, in particular, the census report of 2010 was subjected to Document analysis. In this report, figures on the distribution of languages in Lusaka were benchmarked with the figures from the findings of the study on the distribution of languages in LL of UNZA.

#### **4.4.5.4 Camera**

The camera was used to capture signage in place. Blommaert (2013:1) observes that “these days, sociolinguists do not just walk around the world carrying field notebooks and sound recording equipment; they also carry digital photo cameras with which they take snapshots of what has in the meantime become known as LL. Banda et al (2018) call this the freezing of a fleeting moment in which time and space get conflated. Using this research instrument, a total of 416 digital images were captured.

#### **4.5 Data Analysis**

The study followed the three steps of data analysis provided by Maczyk et al. (2006) who locate them as preparing the data for analysis, analyzing the data, and interpreting the data. Creswell (2003: 217) observes that data analysis “involves making sense out of text and image data.” In this case, it involved making sense out of the digital images, getting insights from interviews, document analysis as well as observations. Drawing on Geosemiotics and Multimodality, particularly the grammar of visual design and the analytical tools of Resemiotisation and semiotic remediation, the data were analyzed and interpreted. The digital images were broken down into components examining semiotic structures for numerous insights into code preference, modes present, thematic patterns, category of signs, and artifacts as they emerged in place. Notes from observations of language practices and engagement with material culture were analyzed by drawing out patterns that were then interpreted.

#### **4.6 Ethical Considerations**

In all kinds of studies, ethical matters arise which is why the researcher sought clearance before the study was undertaken. The methodology and the research site were made clear after which permission was granted by the University of Zambia Ethics Committee. Additionally, permission was granted by UNZA management to collect data in the LL. Confidentiality was consequently upheld in responding to ethical matters. Identities of respondents have been withheld as they were assured of the same when they voluntarily participated in the study.

#### **4.7 Chapter Summary**

This chapter has discussed ethnography as the methodological toolkit on which the study was built. The next chapter presents and discusses the findings in line with objective number one which was outlined in chapter one of this dissertation.

## CHAPTER FIVE

### THE DISTRIBUTION OF LANGUAGES IN THE LINGUISTIC LANDSCAPE OF THE UNIVERSITY OF ZAMBIA

#### 5.0 Introduction

The present chapter attends to objective number one which sought to account for the display and representation of language(s) in UNZA's LL. In essence, the presentation and the discussion of the findings are done simultaneously. As will become apparent, this is the structure that has been followed even in the other two objectives. In what follows, the findings are discussed and analysed under the thematic patterns which emerged.

#### 5.1 The Visibility and Salience of Language in UNZA's LL

From the 416 digital images of signage captured, the languages displayed and represented are tabulated in table 1 below. Essentially, the table accounts for the distribution and visibility of LL tokens across the various faculties of UNZA. The frequency responds to the number of signs captured in a category while the percentage is a subsequent representation of the number of signs. Every single signage was looked upon, of which attention was drawn to the language(s) present, and in what order, following after Scollon and Scollon (2003) explanation of code preference.

*Table 5.1 The Distribution of Languages in UNZA's LL*

<b>Languages</b>	<b>Frequency</b>	<b>Percent</b>
English only	357	85.6
Japanese only	2	.5
Chinese only	10	2.4
English and Chinese	20	4.8
English and Indigenous Languages	20	4.8
English and Japanese	6	1.4
Artifacts/Symbols	1	.2
Total	416	100



To adequately attend to objective number one on the display and representation of language(s) in UNZA's LL, the study drew on multimodality, a theoretical strand of social semiotics. Interest was drawn to how and why the languages as shown in table one above are deployed for meaning-making and what they mean to both the social actors and the institution. In this regard, the language mode of multimodality was especially informed by Shohamy (2006: 110) who rightly observes that 'the presence (or absence) of specific language items, displayed in specific languages, in a specific manner, sends direct and indirect messages with regards to the centrality versus the marginality of certain languages in society.' Additionally, Scollon and Scollon (2006) Geosemiotics, a place-based semiotic interpretation that looks at what signs mean in particular environments was equally insightful.

The table above reveals the dominance of English on signage with 357 signs accounting for 85.6% followed by English and Chinese as well as English and Indigenous Languages with 20 signs each thereby accounting for 4.8% in each respective category. Chinese only signs follow with 10 signs accounting for 2.4%. Japanese only signs sat at 0.5% with only 2 signs in place while artifactual materiality at 0.2% with only one sign captured in place. It is important to relate these findings with the demographic data presented by CSO (2010) to note the differences and offer explanations.

### **5.1.1 The Paucity of Monolingual Signage of Indigenous Languages**

As can be seen from Table 1 above, the study is quick to note the absence of monolingual signage of indigenous languages. In the first instance, one would expect that as a result of the language-in-education policy which rides on the zoning of Zambian indigenous languages, this would be linguistic capital enough to see the appearance of local languages such as Nyanja on monolingual signs. Further still, other than as a result of the language-in-education policy, the promulgation of Nyanja as a regional language for Lusaka province would traditionally entail that the language is productively deployed by social actors hence its presence on signage in these spaces would be expected. However, the data speaks differently as an interrogation of all the signs revealed that there is no single sign with Nyanja or even any other Zambian languages on monolingual signs.

Notable among the languages in Lusaka province (those which are above 1% threshold), the CSO (2010) posit Nyanja at 61.9%, Bemba at 17.6%, Lozi at 1.2%, Chewa at 1.2%, Nsenga at 1.6%, Tonga at 4.3%, English at 6.2%, Others at 3.1%. These statistics are from a table titled 'Widely Used Language of Communication by Province, Zambia 2010' in which the language used for wider communication is defined as one "which is mostly spoken by an individual during their day to day communication, at work, with neighbours or in market places (CSO 2010:66)." As a result of the foregoing, it would be expected that there ought to be a correlation between the languages spoken by social actors and those displayed on signage. Yet as table 1 illustrates above, there seems to be no correlation as the spoken languages are not automatically transported on signage as the displayed and represented languages. Consider the extract from an interview below;

Researcher: What do you make of the paucity of monolingual signs with indigenous languages in UNZA's LL?

Respondent 1: I think it's the attitude that we really have towards our indigenous languages because it starts from way back . . . we just have this negative attitude.

As can be seen from the sentiments of a respondent above, the paucity of monolingual signage of indigenous languages is attributed to the (negative) attitudes which social actors have towards indigenous languages. In this regard, two things should be noted. On one hand, the absence of Zambian indigenous languages on monolingual signs brings into question the imbalance of power relations which gives rise to legitimization, superiority, and inferiority. On the other hand, it would imply that the absence of local languages is representative of their lack of relevance for adoption and subsequent display as preferred resources in communication and representation on signage in place. Consequently, the status of indigenous languages by their very absence on monolingual signs is indicative of their low standing, especially as they relate to English, Chinese, and Japanese. Ultimately, the apparent absence of local languages on the LL of UNZA provides evidence in support of the fact that the prospects of local languages continue to diminish

and therefore their chances and opportunities as linguistic capital for wider/global communication do not look so favourable. Further still, the absence of local languages can be predicated on the status which ought to be raised beyond the mere pronouncements by policymakers which speak into the promotion of indigenous Zambian Languages. Consider the interview below;

Researcher: what is your comment on the absence of monolingual signs of indigenous languages even when our country has a policy which promotes Zambia's indigenous languages?

Respondent 1: If the policy itself is being implemented, it is being implemented poorly.

It has to be revisited for it to be effective.

From respondents' 1 response, it appears there is ignorance on the policy in question. This is because respondent 1 is of the view that if at all there is even a policy, it is being implemented poorly. This, therefore, means that the intentions of this policy are not being met. On account of this, the absence of local languages also raises aspects of productivity and adoption which unravels a disjoint concerning what has been said by CSO (2010) and known about language in multilingual contexts generally and/or in Zambia in particular. Zambia being a multilingual space consequently makes UNZA a culturally diverse space as the social actors are drawn from all over the country. This alone would make it seem as though the diverse and various languages social actors embody converges in time and space and would somehow be reflected in the LL of UNZA either through top-down or bottom-up elements.

### **5.1.2 The English Language as Semiotic Capital**

According to table 1 above, the only instance when indigenous languages appear in UNZA's LL is when they are co-deployed with English on bilingual naming signs at 4.8%. On naming signs, the indigenous languages are never alone as they accompanied by the English words 'Block' and/or 'Hostel'. This means that the English language is capital for the display of indigenous languages in UNZA's LL for the simple reason that

this combination defies bilingual/multilingual everyday use of the languages as would be expected. For Bilingual/multilingual naming practices, translation is utilized in which case if a particular name is in English, the same would be rendered in other languages. In this LL, however, there are no translations. The names in indigenous languages are simply accompanied by English which forces the conclusion that English is capital for the appearance of indigenous languages in space.



*Figure 5. 1 Naming Signs*

### **5.1.3 Recontextualization and Resemiotisation of Indigenous Languages**

The signs in figure 5.1 where captured at the New Residences Hostels were Halls of residences have been named in the local languages with names such as Kafue, Zambezi, Soweto, Kalingalinga, Tiyende Pamodzi and many others. It is important to note that presence of local languages on bilingual signs is not as a result of modern practices for meaning-making which would pride itself in inclusivity but rather, it is the retention of a history long-held as these names can be traced to the time when the halls of residences

were constructed and commissioned. In trying to gain insight into the naming of the hostels, consider the extract below;

Researcher: Coming to the new residences, one notices the names of hostels in indigenous languages, what do you think is the meaning of that?

Respondent 3: You see, I think, perhaps it was the thinking at the time, just like Zambia was named after river Zambezi. . . they were just looking at some of the features, geographical features that had some meanings in Zambia. For example, we have Zambezi (river), Zambezi hostel. And if you see where there are postgraduate students, that hostel is actually known as Dag Hammarskjold, it's historical to do with that United Nations man. Then we have Kalingalinga, then we have Soweto because of the Soweto in South Africa, then there is Kafue we are naming it after our river. So there was that kind of combination of thinking at that time.

As can be seen from the narrative above, hostels names such as Kafue and Zambezi as shown in figure 5.1 above, are named after rivers in Zambia and are used across all the languages. It then comes to light, that the naming of hostels using indigenous languages was very strategic given that the naming process itself was a conscious effort that drew on geographical features that all social actors would relate to. Additionally, there is a sense in which the names Kafue and Zambezi invoke a sense of home as illustrated from the interview below;

Researcher: The names of hostels at the New Residences is the only instance we see something indigenous being used. What do you make of this?

Respondent 2: It was meant to serve as a sense of home because they (names of rivers) are part of the home. Using names of places or things found in the geographical location of Zambia speaks to the idea of home.

Looking at the intentions arising from the naming practices as explained by respondents 2 and 3, instances of recontextualization are seen. This is because the naming of hostels after rivers, especially the Zambezi which is the longest in Africa, is done to accomplish a semiotic capital: a statement about Zambia's fauna and flora. Further still, it would appear that the difficulties in attaching a local language to any of these names were a conscious effort to unite the nation through the 'One Zambia One Nation ideology'. This ideology can be traced to the first years of independence when the then President of Zambia Dr. Kenneth Kaunda perceived a looming rivalry among ethnic groups and sought to devise a way to bring them together. Ya (2018) argues that Kenneth Kaunda realized that Zambia as a young multi-ethnic state can only see development once normal and peaceful relations exist between and among its 73 ethnic groups. It is for this reason that he proclaimed the slogan 'One Zambia One Nation' as the basic principle of nation-building. This is then replicated and recontextualized into this space through neutral indigenous names such that no ethnic grouping would claim ownership which case would lead to superiority. This is supported by the narrative below;

Researcher: To which language group does the names of hostels belong?

Respondent 3: The names of rivers are neutral; you can't assign (a particular language) because that river passes through many provinces . . . all we know is that the river (Zambezi) starts from Kaleni Hills North Western, that's where the source of Zambezi is and the river flows into the ocean even passing through countries.

In his One Zambia One Nation ideology, Dr. Kenneth Kaunda composed a song in Nyanja/Chewa about the need for unity. The song was welcomed and sung across all the dispersed multilingual localities of Zambia. The song was titled *Tiyende Pamodzi* literally meaning '*let's walk together*' resonating with the call to work together for the greater good of the nation. As can be seen below, halls of residences bear the title of the song.



*Figure 5. 2 Naming Signs*

As can be seen in figure 5.2 above, it is interesting to note that Tiyende Pamodzi hostel is, in fact, a remediation and a transportation of Dr. Kenneth Kaunda's musicology with his famous song 'Tiyende Pamodzi'. Given that there were/are a lot of young people in this space, the semiotic potential of the song was/is felt hence its remediation through signage is a constant reminder to all of the ideological leanings of the founding fathers of Zambia. This entails that there was a deliberate move to push the agenda of togetherness in the nation. By naming a group of hostels 'Tiyende Pamodzi', there was an intention to resemiotise and recontextualize the message in the song onto the LL of UNZA, thereby extending the ideological narrative of oneness, togetherness, and comradeship to the young university mind. Dr. Kenneth Kaunda, who was the Chancellor of the University at the time embraced Humanism, an ideology that fronted every man as an equal contributor to the progress of the nation. This influenced the naming of hostels and is seen in how the humanist ideology comes to bare as what was local, was promoted. The argument is that the names of the halls of residences are as a result of the ideologies of the time in which man and the language(s) he spoke were held in high esteem.

At the Old Residences, another set of hostels has names such as Africa, International, President, and Kwacha. When these names stand juxtaposed with the New Residence ones (Kafue, Soweto, Kalingalinga, and Zambezi), a balanced view is presented as the local (indigenous names) work favorably with the global (English names). Additionally,

names such as Africa speak to another broader ideological play of the time: Pan Africanism. According to Kumah-Abiwu and Ochwa-Echel (2013), Pan-Africanism fosters a sense of cooperative movement among peoples of African origin to unite their efforts in the struggle to liberate Africa and its scattered and suffering people. It is for this reason, that Dr. Kenneth Kaunda has been hailed for his contribution to the liberation struggles and the unification of many African countries (Sutherland and Meyer 2000). However, the naming of halls of residences in local languages suffers from one setback as they could not be theorized with certainty as regards the actual indigenous languages they represent.

#### **5.1.4 Legitimization and Superiority of Languages**

Chinese monolingual signs were captured standing at 2.4% as table 1 above illustrates. This makes interesting reading as a global language takes over space to the point that indigenous languages cannot even challenge. Since Chinese is not captured by the CSO (2010) as one of the languages used by some residents of Lusaka, it would appear that it may fall in the category of ‘other languages’ posited at 3.1%.



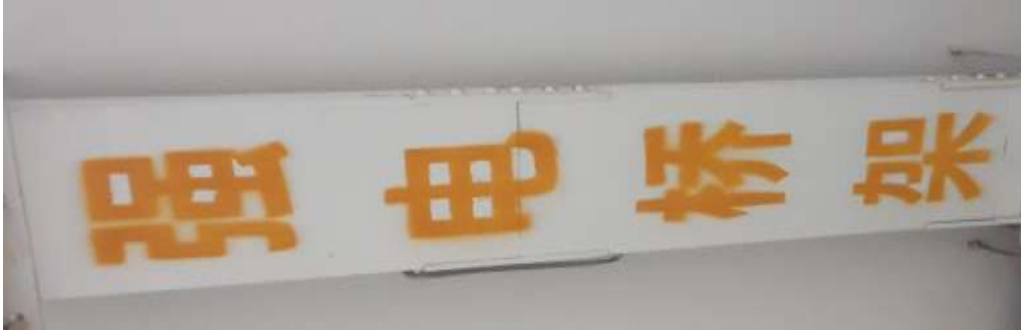
*Figure 5.3 Confucius Institute*



### 5.1.3.1 The Symbolism and Indexicality of Chinese

The presence of Chinese which is not indigenous to Zambia entails ‘the global in the local’. The competitive advantage that Chinese has, as shown in Table 1 above, depicts among others, the Chinese global economic agenda and capital investment in Zambia (cf. Jimaima 2016). The presence of the Confucius Institute, shown in figure 5.3 above, heightens the presence of Chinese, giving it impetus and a competitive advantage over other languages. On bilingual signs, Chinese and English have doubled from its earlier monolingual deployment to 4.8% as illustrated by figure 5.4 below.





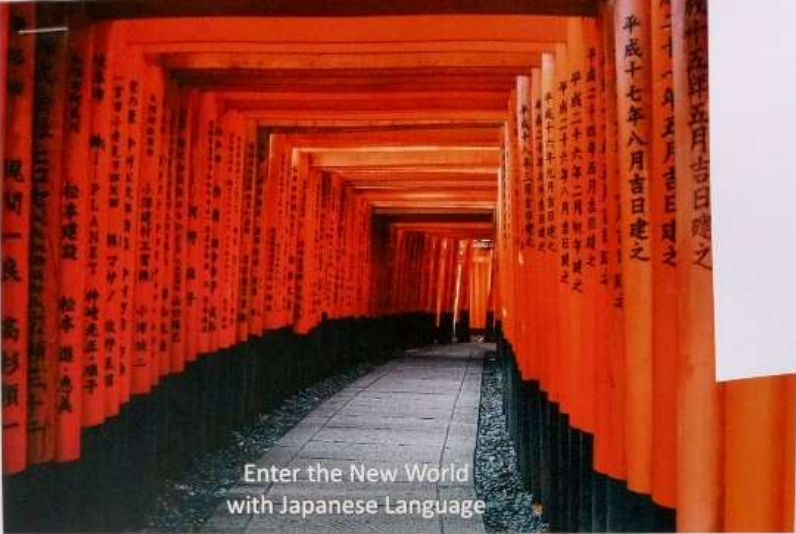
*Figure 5. 4 Chinese Signs at the Confucius Institute*

The question about indexicality, particularly with regard to productivity and circulation of the Chinese language arises as it would seem that the percentage shown on table 1 above is suggestive of positive status, hence Chinese language vitality in Zambia. However, the percentage only goes to show the strides that the Chinese are making in popularizing the language. As Scollon and Scollon (2003) writes on symbolic and indexicality as defining attributes of languages in LL, the use of Chinese here is symbolic rather than indexical. In this local space, Chinese is used to symbolize foreign taste while indexing a Chinese-speaking community in these spaces and not necessarily around and beyond the spaces.

In terms of code preference and information ordering on signage, figure 5.4 above shows a co-deployment of Chinese and English. Chinese has been placed on top which according to Kress and van Leeuwen (2006) makes it to be prioritized as the ideal, thereby entailing the reclaiming and ownership of space. Since the Confucius Institute is pushing the frontiers of Chinese in Zambia and at UNZA in particular, the institute is necessitating the transportation of the global into the local. It is an undeniable fact that Chinese is slowly becoming what others would term a global language and its influence is being felt in many African countries and Zambia is no exception from this influence. Brookes and Shin (2006) argue that amid growing concerns about the People's Republic of China's burgeoning influence around the globe, Beijing has now set its sights on Africa.


### 5.1.3.2 The Linguistic Contestations of Chinese and Japanese

Table 1 has demonstrated that Japanese and English bilingual signage stands at 1.4% with English as the preferred code while Chinese and English bilingual signage stood at 4.8%. This brings into the spotlight the hidden politics of linguistic contestations as will be shown in this section. Consider the signs below.



Enter the New World  
with Japanese Language

Registration starts from NOW till 17<sup>th</sup> April 2017

 **UNZA Japanese Course**

**Class Schedule:**  
Level 1 (Beginners) starts on 21<sup>st</sup> April 2017, 14:00  
Level 1: Every Friday 14:00 - 16:00 for 11 weeks  
Level 2 starts on 20<sup>th</sup> April 2017, 14:00  
Level 2: Every Thursday 14:00 - 16:00 for 11 weeks

**Fees:** K150 for students / K400 for others

**Venue:** School of Education, University of Zambia  
(Department of Literature and Language Seminar Room, 1<sup>st</sup> Floor)

**Contact Information:**  
- Department of Literature & Languages, Dr. Sande NGALANDE  
0976134774 / sande.ngalande@unza.zm  
- Hokkaido University Africa Office in Lusaka, Dr. Midori DAIMON  
0963019815 / unzajapanese@gmail.com

Check Facebook  
"Japanese Class UNZA"

※ Located at School of  
Veterinary Medicine,  
University of Zambia

※ Provisional Registration: Send SMS [Name, e-mail address, course level which you want to register] to the above mobile numbers.

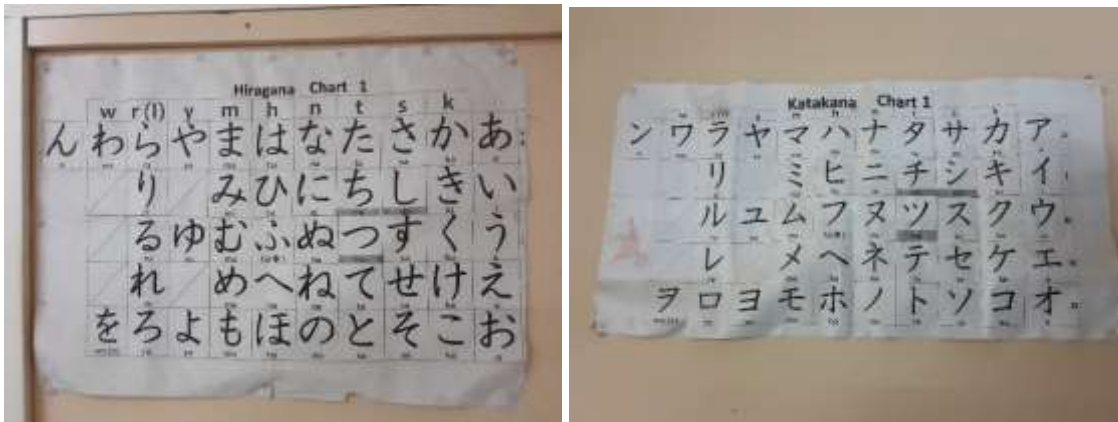


Figure 5. 5 Japanese Signs

The signs above represent advertisements for the course ‘Japanese for beginners’ and ‘Educational tour respectively’. The first sign expresses Japanese semiotically through the emplacement of Japanese Kanji on top while the rest of the sign is in English. When looked upon with insights from Kress and van Leeuwens (2006), the placement of the Japanese characters in terms of information ordering and its concentration on the sign projects Japanese as a language of choice-the ideal. The English language used says, ‘Enter the new world with the Japanese language’, positioning Japanese as a language of

upward social mobility. The second sign is equally dominated by English with only the name of the University in Japanese at the bottom of the sign.

As shown in figure 5.5 above, it should be mentioned that not only is Japanese being offered as beginners or short course, Chinese is also being offered in the same regard. Consequently, what started out as a short course dubbed ‘Japanese for beginners’ now has alongside it, a full course made available for all UNZA students without attracting additional costs. This can be seen as a way of legitimizing the presence of the Japanese language at UNZA. At another level, with reference to Chinese which now has a Bachelor of Arts program, there is a sense in which the symbolic power struggle exists between China and Japan. UNZA can be seen as the place of linguistic contestations and legitimization of languages/control and superiority. In other words, the presence of Japanese or Chinese should never be seen as neutral because of the fact that there are hidden geopolitical ideologies in their presence on the LL of UNZA



*Figure 5. 6 Japanese Signs*

The only signs noted as Japanese monolingual signs are shown in figure 5.6 above. These are for the Hiragana and Katakana alphabetical charts which are at 0.5% and are used in the teaching of the short course ‘Japanese for Beginners’ as well as the full course titled ‘Japanese Grammar.’

### 5.1.3.3 The Dominance of English

The English monolingual sign dominates the spaces of the University at 85.6% as seen in table 1 above and illustrated by figure 6.7. It is no surprise as the English language is Zambia's official language of government and administration. Additionally, English is the medium of instruction at UNZA. Yet with all these privileges, the CSO (2010) posits English at 6.2% as spoken in Lusaka.



*Figure 5. 7 English Monolingual Signs*

The presence of English monolingual signs at 85.6% is representative of what kind of space this is. This is a given and the situation is this way arising from the fact that English is not only Zambia's official language but it is also the medium of instruction at

UNZA. The dominance of the English language shows its importance and power to individuals and institutions. Since English dominates the LL of UNZA in the distribution of languages as displayed in LL, its position shows that it is the preferred code in all the spaces. It would appear that the presence of English and consequently its dominance in these multilingual spaces would potentially endanger other indigenous languages which currently, are missing on monolingual signage.

## **5.2 Chapter Summary**

This chapter has presented and discussed the findings according to objective number one. The chapter findings were discussed under the themes; the paucity of monolingual signs of indigenous languages, the English language as semiotic capital, recontextualization, and legitimization of languages, symbolism, and indexicality of Chinese, the dominance of English and the linguistic contestations of Chinese and Japanese.

## CHAPTER SIX

### THE LINGUISTIC REPERTOIRES OF THE UNIVERSITY OF ZAMBIA STUDENTS

#### 6.0 Introduction

This chapter presents and discusses the findings according to objective number two which sought to unearth the languages which constitute the linguistic repertoires of the students. The findings are discussed under the thematic patterns which emerged in the sections below.

#### 6.1 Languages Constituting Students Linguistic Repertoires

Table 6.1 below is based on observations of the language practices of a graduate class. This class was specially sampled to observe and highlight the languages which constitute the linguistic repertoires of the participants. The class comprised 16 students (8 males and 8 females) who often spoke languages as presented in table 6.1 below alongside English. Theoretically, this section draws on the language mode of multimodality which is further looked at with insights from Blommaert's (2010) sociolinguistics of globalization in which translanguaging, mixing, and multiliteracies inform acceptable societal and language practices.

*Table 6. 1 Languages Constituting Repertoires of Students*

S/N	Languages Spoken			
1	Lozi	Tonga	Bemba	Nyanja
2	Nyanja	Bemba		
3	Nyanja	Bemba		
4	Tonga	Ila	Lozi	Nyanja
5	Lozi	Tonga	Bemba	Nyanja
6	Lozi	Tonga	Bemba	Nyanja
7	Nyanja	Bemba		
8	Nyanja	Bemba		
9	Nyanja	Bemba	Mambwe	
10	Nyanja	Bemba		
11	Nyanja	Bemba		



12	Nyanja	Bemba		
13	Nyanja	Bemba		
14	Tonga	Ila	Lozi	Nyanja
15	Bemba	Nyanja	Mambwe	
16	Lozi	Tonga	Bemba	Nyanja

### 6.1.1 Multilingualism and Multiculturalism

Table 6.1 above represents the languages that constitute the repertoires of students. Owing to the number of languages spoken by each student, it can be said that they all orient to multilingualism. This conclusion corroborates Banda and Bellononjengele (2010) argument that in Zambia, most social actors speak at least two or more languages. It is important to highlight the fact that the presence of Bemba, Tonga, Ila, Lozi, Mambwe in the LL of UNZA ascertains the role of mobility in place. This is because as social actors move, coming into the spaces of the University mostly motivated by the quest for upward social mobility, they carry along with them languages as they occupy new spaces. This also means that social actors draw upon whichever language they wish to draw on since they are not compelled to use Nyanja which is legislated for Lusaka. This is not surprising given that even CSO (2010) posits a multilingual Lusaka province when they reveal that the use of Nyanja is at 61.9%, Bemba at 17.6%, Lozi, Chewa at 1.2%, Nsenga at 1.6%, Tonga at 4.3%, English at 6.2%, Ila, Lala, Lamba and Lunda at 0.1%, Luvale, Namwanga, and Lenje at 0.2%, Mambwe at 0.2% among others.

The languages as shown in table 6.1 were often co-deployed in social interactions as well as in academic discussions alongside English for formal spaces or any other indigenous language in less formalized settings. Seeing as the graduate class was composed of social actors drawn from across the dispersed localities of a multilingual Zambia, UNZA becomes a confluence of multiculturalism as each language orients to a particular ethnic group thereby bringing into this space different cultures. When interviewed, the respondents revealed that they were from Kasama district of Northern Province, Mufurila district of the Copperbelt province, Lusaka, and Chongwe districts of Lusaka province as well as Kapiri Mposhi district of Central province. While the said provinces represent

different linguistic zones, the social actors still exhibit diversity in the languages they deploy beyond the ones legislated as well as those found in the various localities. Observations proved that ethnographically acquired voices when applied with caution and precision offer a unique lens into the social actors' multilingual practices. Further still, the linguistic reality sketched in this section gives rise to aspects of translanguaging, mixing, and truncated forms of language which are discussed below given that in the use of the said named languages, there were often no discernable boundaries.

### **6.1.2 Translanguaging, Mixing and Truncated Forms**

In the use of the languages presented in the previous section by the students, instances of co-deployment were often noted. This situation foregrounds a highly complex multilingual space. In the extract below, the co-deployment of Bemba and English is shown. The two participants have been named Interlocutor A and B. Note that for easy insight, the conversation has been broken down into 3 sets and a translation has been provided in brackets.

#### **Set 1**

Interlocutor A: This way,

Interlocutor B: Yaa kanshi efili entrance . . . (laughter)

(So this is the way the entrance is)

Interlocutor A: So palya mwampela amadirections na ukudropa nadropa aah

(Just at the time you gave me directions, I even disembarked *from the bus*)

Interlocutor B: Mwamonafye eee

(So you just figured that )

Interlocutor A: Naishiba ati yaa one time . . . (laughter)

(I then knew that its done)

Interlocutor B: Eee

(Yes)

## Set 2

Interlocutor A: Ee mwacitako explore  
(Yes at least you've explored)

Interlocutor B: Twaendako  
(Yes we've moved around)  
Mwapwa nokupwa lelo?  
(So you've finished *exams* today)  
Nati lelo mwapa?  
(Am asking, have you finished *exams* today?)

Interlocutor A: Awe, we have up to Friday.  
(No, we have up to Friday)

Interlocutor B: Ooh  
(Oh okay)

## Set 3

Interlocutor A: Uhm uhm  
(*Communicative fillers in agreement*)

Interlocutor B: Pa Monday teli ninshi yaisuka amasukulu?  
(Is it not that schools are opening on Monday?)

Interlocutor A: Ee but we will be here up to that first week according to the timetable yaba UNZA  
(Yes but we will be here up to that first week according to the timetable of UNZA )

In set 1, interlocutor A leads the way while giving directions in English. Interlocutor B's response, in amazement, is in Bemba with an instance of mixing of the word 'entrance'

and not the Bemba word ‘umwinshi’. Observe that Interlocutor B, in his response decides to translanguage instead of using the indigenous word ‘umwinshi’. This kind of borrowing seen as an element of translanguaging is not out of necessity as the word for entrance is existent and productively deployed in Bemba by many social actors. However, this has become a normative practice by social actors and can be explained from two perspectives. As will be seen in the rest of the conversation, translanguaging can be seen as a result of the quest to belong or rather sound global. This situation represents an instance of the local i.e. the social actor with his indigenous language aligning with and aiming for the global through aspects of translanguaging by mixing words from the English language.

As the conversation continues, Interlocutor A decides to use Bemba and also opts for mixing, as he draws on the word ‘directions’ instead of the indigenous one ‘inshila’. Yet, in his deployment of the word, he adds an augment, the vowel ‘a’ followed by a prefix ‘ma’. From this, one can tell that the addition of these two morphemes entails that the speaker is highly proficient in Bemba as he demonstrates his understanding that Bemba is an augment language. The addition of ‘ama’ a bound morpheme to the borrowed word ‘direction’ while retaining the plural morpheme ‘s’ is a creative way social actors manipulate language. This finding is consistent with Mambwe (2014) who, writing on Lusaka urban discourses shows how speakers draw on bound morphemes from different languages as bits which they combine with lexemes from another language, particularly English, to make meaning. Such word-formation processes defy normative practices and can only be captured under the heading of translanguaging, mixing, and truncated forms of language. Notice also that when Interlocutor A, who predominantly used English translanguages, he does so soon after Interlocutor B does the same. It would imply, that there is a sense in which such instances of language use give rise to others as there is a constant negotiation.

Further on, it is interesting to note that in Interlocutor A’s string of discourse, soon after the word ‘amadirections’ what follows is ‘na ukudropa nadropa’ whose literal meaning in English is ‘and dropping I dropped’. Again, instead of indigenous words from Bemba, the

English ones are adopted albeit recreated. Firstly, notice the phonological process in Bantu and particularly in Bemba occurring here were when two different vowels follow each other, they fuse into one. In this case ‘a’ from ‘na’ and u from ‘uku’ to form what appears as a prefix ‘noku’ in the word ‘nokudropper’ in continuous speech. Interestingly, instead of merely retaining the word ‘drop’ from English, the word is suffixed with what seems to be a ‘pa’ or ‘per’ a convention that doesn’t correspond to the English language at least for such forms of verbs. This creation of a new word, a coinage, is representative of the notion that language is not a bounded system as it can be manipulated to suit speakers’ preferences.

In set 2, in the opening line, notice that the English translation provides and renders the word ‘explore’ borrowed and mixed in the Bemba utterance as explored. Yet, as an instance of translanguaging, ‘explore’ remains in the present tense without affecting the meaning interlocutor A intends to pass across. It can be concluded that in such constructions, the main language (in this case Bemba) doesn’t take past tenses from another language. As observed, the word ‘explore’ fits in very well with the other words expressing the past. While syntactic rules would push forward an agenda of subject-verb agreement both in gender and tense, the mixing of resources i.e. words, from a variety of languages as is the case here flouts these maxims of syntax. Consequently, the construction would be wrong if Interlocutor A uttered ‘Ee mwacitako \*explored’. Again, when interlocutor B poses a question, ‘so you’ve finished exams today?’ the response from Interlocutor A is ‘Awe, we have up to Friday’. From this response, even when interlocutor A would have simply used ‘no’ in place of the Bemba word for ‘awe’, he chooses to use ‘awe’ mixing it in an English dominated sentence.

It is important to note that throughout the conversation, instances of translanguaging, mixing, and truncated forms are spotted. Mixing enables convenient meaning-making in space. To better understand and put the extract above in perspective, languages ought to be conceived as semiotic materialities whose resources can be drawn upon by social actors. As is evident from the conversation, the speakers predominantly spoke in the preferred languages but drew upon resources from another language to necessitate

effective and efficient meaning-making in instances they unconsciously deemed a particular language may not render the intended effect in meaning. The intermingling of languages other than Bemba, i.e. Tonga, Ila, Nyanja/Chichewa, Mambwe, etc. with the English language was equally spotted.

## 6.2. Semiotic Coinage and Innovation in Students Extended Repertoires

Drawing on Shevwanti (2017) as a point of both data and theoretical departure, and by extension, the notion of translanguaging as sketched above, this section provides more insights into the repertoires of the students paying particular attention to instances of semiotic coinages and innovations. Resemiotisation and Semiotic remediation as extended notions of multimodality are insightful in the analysis of the innovations and coinages found in students' repertoires. Table 6.3 below provides a list of words coined by students that are productively deployed within and beyond the spaces of the University. While there is constant coinage as a result of semiotic productivity and innovation, some of these words such as 'moma', 'monk', and 'mojo' would qualify as part of the oral tradition of the students having been passed across from time immemorial. These words were spotted in the everyday discourses of the extended repertoires of the social actors as gathered from observations.

*Table 6. 2 Semiotic Coinages and Constructions (partly adapted from Shevwanti 2017)*

S/N	Word	Meaning
1	Monk	Male student
2	Moma	Female student
3	Monk square	Meeting place for students
4	Monk Sauce	Kapenta
5	Moma Sauce	Eggs
6	Fresher	1 <sup>st</sup> year
7	Matusa	2 <sup>nd</sup> year
8	Masad	3 <sup>rd</sup> year
9	Mafosa	4 <sup>th</sup> year
10	Mafifi	5 <sup>th</sup> year
11	Mapwisha	Graduating student
12	Mojo	Someone who is ever with ladies or gents, especially in rooms.
13	UNZA Gym	A student who goes to the gym
14	UNZA Security	Where the security offices are

15	UNZA Blue	Security officer (s) in blue uniforms
16	UNZA Brown	Security officer (s) in brown uniforms
17	UNZA chargy	A+ student
18	UNZA Jobby	A student who is ever studying
19	UNZA Open	A female student with a multiple boyfriends
20	UNZA Kiss	A place near the post office where students bump into each other
21	UNZA pushi	Cats found at UNZA
22	UNZA Veggie	Vegetable sellers in UNZA
23	UNZA Washa	Women who come do laundry for students at a fee
24	Chuhi	Old/Matured student
25	Diving	Eating other people's food
26	Divee	A student who always goes out to eat from friends
27	Deck 15	The Goma Lakes
28	Bengist	School of Engineering students
29	Exile	Giving space to someone for them to be with their lover
30	Berlin Wall	The two wardrobes which divides a rooms at halls of residences
31	Landy	An accommodated student, the owner of the bed space

### 6.2.1 Repurposing of Global Emblems

From Table 6.2 above, terms such as the Berlin Wall have been transported from the global and replicated in meaning and use in the local. The Encyclopaedia Britannica historicizes that Berlin Wall was a barrier made of a series of concrete walls (up to 15 feet [5 meters] high) that were topped with barbed wire. These walls surrounded West Berlin and prevented access to it from East Berlin and adjacent areas of East Germany during the period from 1961 to 1989. Thus, what has happened to the term Berlin Wall is that it has been semiotically mediated and injected in place to resonate with the wardrobes that are in the middle of rooms dividing the two-bed spaces so that each social actor can assume ownership of their space. This means that the historicity behind the term Berlin Wall comes alive as it is injected in place. The term Berlin wall has been repurposed and resemiotized to serve a function in the meaning-making practices of students.

Another word semiotically injected in place is the word 'exile'. The picture of an exile, as in the phrase that an individual, often a prominent critic of a ruling government may be sent away or exiled from their place of abode- often their country- is injected in this space

with semiotic undertones. In this fashion, when a student says they are on exile, the meaning is localized to refer and indicate that for some time, mostly for a night or more, a student should not go back to their room as the owner of the bed space called a ‘Landy’ (landlord) is with their lover. Notice the innovation in the coinage of the word ‘Landy’ from the word landlord. ‘Landy’ is often deployed with the honorific prefix ‘Ba’ when an interlocutor is either using Bemba or Nyanja. The following example, extracted from a conversation illustrates this;

‘Balandy baniyika pa exile’

(The landlord has put me on exile)

As can be seen from the example above, several resources from various languages come to bare in this string of discourse. This is a clear instance of translanguaging as the prefix from Bemba/Nsenga ‘ba’ is used as a bound morpheme to what has become a stem- ‘Landy’ as truncated from the English word ‘landlord’ with the insertion of ‘y’ in the word-final position to resonate with the students’ manner of speaking in which the phoneme in the final position is sort of lengthened eg. Squattee, Jobby, Chargy.

### **6.2.2 Peculiarity of Students Coinages and Innovations**

The coinages and innovations exhibit a certain peculiar phenomenon were for some words, the abbreviation of the university i.e. UNZA is retained. From number 12 in Table 6.3 above, there are words such as ‘UNZA Gym’, ‘UNZA Security’, ‘UNZA Blue’, ‘UNZA Brown’ etc. It would appear that an unwritten rule, one which is socially and culturally construed in these spaces is adhered to in the constant semiotic construction or coinage of the said terms entailing that particular words/phrases ought to have the abbreviation UNZA attached. Interestingly, when one would have expected cats to be referred to as ‘UNZA Cat’, they are instead rendered as UNZA Pushi drawing on a Bemba equivalent of a cat.

Also, notice the term UNZA Kiss which for an outsider, it may seem that it refers to the sorts of kisses in these spaces, yet, UNZA Kiss refers to a material and physical space



located near the post office which is a blind outlet leading to the New Residences. The term UNZA Kiss emerges out of the social actions in this space whereas a result of being a blind spot, unsuspecting social actors would often bump into each other to the point of almost kissing if the social actors are of the seemingly same height. As a result of these happenings, space has been named UNZA Kiss.

The term Deck 15 emanates and is traceable to the University's main library. Seeing as the seating capacity of the University library is no match to the student population, the students, especially mature ones have taken to the Goma Lakes were they sit and study as well as form groups for discussion purposes. This is a space covering the main entrance to the University and part of the frontage to the School of Education as well as the Dean of Students' offices. The University has 14 Deck (sort of floors), the Goma lakes, being an extension of the library is often referred to Deck 15. This semiotic creativity in the constant coinage of words for entities in space is what enables communication and representation to be very complex in these spaces such that an outsider would find difficulties in comprehending what is being referred to. These findings are constituent with Jimaima and Simungala (2019) who see semiotic creativity and innovation as a phenomenon of the late modern age.

It should be mentioned right from the outset that what has been called innovations and coinages in this investigation is captured as a language variety elsewhere. Shevwanti (2017:3) reveals that it is a fact that “the use of a developed language variety by UNZA students in their social interactions distinguishes them as a social group as well as a speech community.” However, while it is true that UNZA students have developed a language variety, an instance which the present study took on with a semiotic view, to argue towards a social group and speech community is to tread the terrains of classical notions of language and would entail paddling along with scholars that champion boundedness and the idea that languages can be compartmentalized. The view by Shevwanti (2017) is one built on Nkolola-Wakumelo (2010) who looks upon sociolects as varieties of language distinguished according to the social groups that use them as they

can be based on class, ethnicity, gender, age, occupation, and particular social situation. As such, the present study takes exception to this view.

### **6.3 Chapter Summary**

This chapter has presented the languages which constitute the linguistic repertoires of students. It has addressed the language situation as a sociolinguistics of repertoires in which translanguaging, mixing, semiotic coinages as well as truncated forms of languages inform acceptable practices of the late modern age.

## CHAPTER SEVEN

### THE MATERIAL CULTURE OF THE MULTIMODAL LANDSCAPES OF THE UNIVERSITY OF ZAMBIA

#### 7.0 Introduction

In this chapter, objective number 3 which was devoted to the material culture of the multimodal landscapes of UNZA is discussed. The specific research question addressed on this objective is, how is meaning-making occasioned through the material culture. The theoretical strand for the analysis of material culture is anchored on place semiotics which transports meaning-making from obscurity to a tangible material world in which meanings are calculated on emplacement. Additionally, in a quest to reinvent and historicize semiotic materialities in meaning-making, the chapter shows how semiotic remediation and resemiotisation present new forms to serve as a reservoir of meaning through constant (re)creation.

#### 7.1 Configuration of Space

In trying to account for the affordances of material culture, it is important to start by looking at what exactly constitutes material culture in these spaces. Following Cliffnotes (2018), material culture in UNZA's LL refers to physical aspects such as objects, resources, and spaces that social actors use to define their culture. Therefore, as a point of departure, this section unravels the composition of space in UNZA's LL.



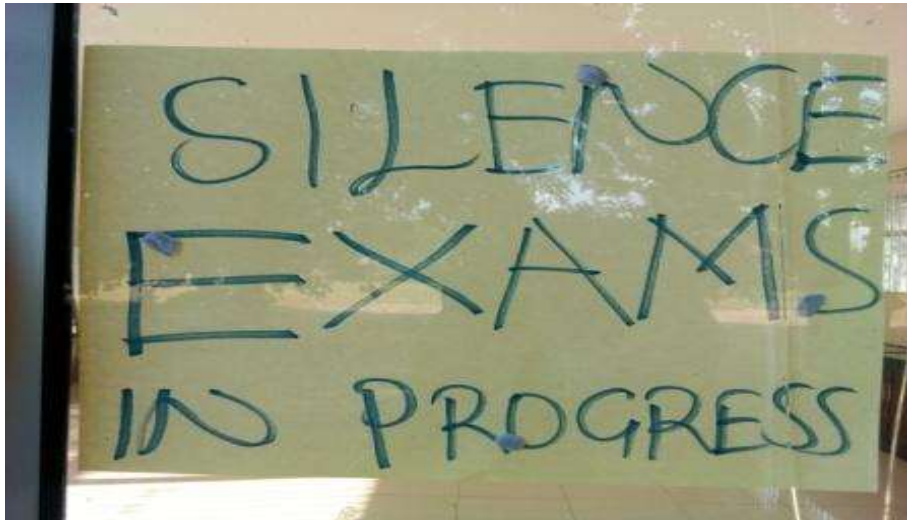


*Figure 7. 1 Semi-permanent Signage*

### **7.1.1 Semi-Permanent Spaces**

The spaces of the university and in particular its walls as platforms of emplacement can be categorized into semi-permanent and seasonal spaces as can be seen in figure 7.1 above and figure 7.2 below. Semi-permanence refers to the types of spaces with emplaced signage without a set period of withdrawal such as place names as in figure 7.1 above. Since the name of a building is not likely to change, the signs of place names are seen as semi-permanent since the semiotic materialities which are crafted into the

composition of the sign may be the only ones changed while the name and the entity the sign refers remains static. For instance, signage at the University's main entrance, School of Engineering, and the School of Veterinary Medicine as shown in figure 7.1 above all feed into the notion of semi-permanency pending semiotic construction.



*Figure 7. 2 Seasonal Signage*

### **7.1.2 Seasonal Spaces: The Material Spaces of Semiotic Transiency**

Seasonal spaces are another category into which space at UNZA can be segmented. For these types of spaces, the signs emplaced on them are ever-changing. They are seasonal as they never stay put where they are put for a longer period of time as can be seen from figure 7.2 above. The sign above only stayed put in this space for the period of the examinations. This is important in understanding the fluidity of both space and meaning. The temporality of such signage entails the transient nature of messages, meaning, and discourses in place. In a way, such acts in the LL of UNZA reinforces the idea of LL as cities of perpetual (re-)production, (co-)construction and consumption. One would argue that the lack of permanence is a semiotic currency and capital for the reconfiguration of space as a multi-sited entity ever under construction.



*Figure 7. 3 Material Spaces of Semiotic Transiency*

Seasonal spaces like figure 7.3 above are ever-present yet ever-changing as they occasion a platform for other signs. Thus, seasonal spaces speak into the mobility of space as they are ever under construction seeing they are built for mobility (cf. Blommaert 2010, Jaworski and Thurlow 2010). Among these spaces, one finds notice boards and selected billboards. As is evident from figure 7.3 above, once the Joint Conference of the

Confucius Institute was over, this material space provided the expression of the 47th graduation ceremony of the University. This entails that the motivation for the construction of such spaces is to provide space for temporal placement of other signs. The University's graduation square in figure 7.4 below further illustrates the temporality of meaning and mobility of space and hence the transient nature of signs in place.



*Figure 7. 4 Temporality of Meanings in Space*

Like Blommaert (2010) argues on language and Jaworski and Thurlow (2010) on space theorizing how that no language/space remains the same, it can be advanced that space in UNZA is intrinsically and perpetually mobile. Its finality as these material spaces of semiotic transiency have demonstrated after initial construction, is mobility. In short, the semi permanency and the transitional aspects of space in the LL of UNZA reveal how space is configured and gentrified. This is because, through the dynamic organization of space, aspects of mobility, and the temporality or transient nature of messages on signage are brought to the fore.

It is important to note the material affordances employed in the production of the signs in question. While the materiality of semi-permanence used in the making of most signs speaks to the heavy investment as can be seen in the figures figure 7.1 above, Seasonal spaces, on the other hand, as figure 7.2 illustrates and, owing to their very nature, require only moderate materiality like a piece of paper whose print may be black and white but also may be in color at times or the print may even be a ballpoint pen and in certain cases

a board marker. This is often characteristic of signs emplaced at notice boards or faculty's doors calling for the attention of students for a change in a lecture or tutorial hour etc. However, attention should also be drawn to the fact that owing to economic conditions, it was not always that signage under the category of semi-permanence was of durable materials.

## 7.2 The Categorization of Signage in the Multimodal Landscapes

Having discussed the composition of space as semi-permanent and seasonal spaces, it was important to gain insight into the kind of signs which are emplaced on these spaces. Table 7.1 below categorizes the 416 signs captured in UNZA's LL. The discourses on a sign enabled the categorization of signs which in turn correlated with the four general categories of regulatory, infrastructural, commercial, and transgressive discourses into which, according to Scollon and Scollon (2003), discourses in LL normally falls.

*Table 7.1 Categorization of Signage*

<b>Category</b>	<b>Frequency</b>	<b>Percent</b>
Infrastructural	89	21
Regulatory	187	45
Commercial	88	21
Transgressive	52	13
Total	416	100

### 7.2.1.1 Regulatory and Infrastructural Signs

From table 7.1 above, notice that regulatory signs are in the majority followed by infrastructural signs. Regulatory signage regulates social actors' actions in place. As will be shown in the next section below, the understanding of regulatory signs feeds into how social actors engage with space through the way they enact, contest, and uphold spaces. The signs in the category of infrastructural are those which label the buildings in the LL of UNZA. These include office spaces, lecture theatres, conveniences, etc. In other



words, infrastructural signs label the public spaces as they functional public notices. As was discussed in chapter five, most of the discourses on signs are in English, followed by Chinese and then Japanese.

### **7.2.1.2 Commercial Signs**

Signs with Commercial discourses comprised those of commercial banks such as the Zambia National Commercial Bank, Standard Chartered and Barclays Bank. Other signs under commercial discourses include the decontextualized semiotics, the ones by the three major telecoms companies in Zambia i.e Airtel, Zamtel, and MTN. A critical look at the material investments in these signs one can discriminate signs whose authorship can be attributed to individuals and those by the said telecom giants. Also, under commercial signs, there were many signs by students who advertise their merchandise ranging from electronic devices, recommended books (these were especially by senior students) clothing, food stuff, printing and photocopying services, etc. As will be seen in section 7.7 below, 88 commercial signs located in place contribute to the commercial thematization of space.

### **7.2.1.3 Transgressive Semiotics**

The 52 signs captured under transgressive discourses were mostly student campaign posters and off course all those signs which were in spaces where semiotic emplacement is not permitted. As can be seen in figure 7.3a below, the notices in white paper on an all yellow paper dominated space are transgressive. It is important to note, however, that there is a sense in which such emplacements (the 2 notices in white on figure 7.5) flout common expectation as the emplacement of the examination timetable concerns all the students and none ought to try to cover or obscure such information. Such transgressive emplacements can be said to be a total disregard for semiotic materialities of communal consumption in preference to personal and or a select group interests. Seen another way, the said transgressive signs can also be said to be a deliberate effort and a marketing strategy by the producers of such signs to capture the attention of many social actors. It is a given that while others may not have an interest in figure 7.5 below, all social actors

will have to look at it as it was, at that moment a bearer of official information regarding their then-forthcoming examinations.



*Figure 7.5 Notice Boards- Reclaimed and Contested*

Figures 7.5 above and 7.6 below shows the two notice boards at the entrance of the School of Education which have been placed adjacent to each other. As can be seen on the notice board on figure 7.6 below signs varying both in authorship and material affordances can be spotted. Notices by the University administration as well as ads by individuals and organizations converge in time and space on such spaces. These spaces facilitate emplacement of pictures and discourses as any social actor has the liberty to emplace a sign on these notice boards. However, as can be seen on the notice figure 7.5 above, the space is reclaimed and emplaced with the 2017/2018 Academic Year Examination Timetable. This happens in all the faculties towards the period leading to examinations. While these spaces are reclaimed, they are at the same time contested as other signs may be forcefully emplaced as seen on figure 7.5 above.



*Figure 7. 6 Notice Boards- Reclaimed and Contested*

Interestingly, as Kress and van Leeuwen (1996/2006) would argue about color being a semiotic resource, color is significant in the multimodal landscapes of UNZA as it forms part of the material culture especially as regards the examination timetable. It is the custom of the University Academic Office to produce three examination timetables spaced by intervals where the production of the first draft is on blue paper, the second on yellow paper (as in figure 7.5) and the last, being the final is on white paper. This entails, that all the social actors have been social culturally oriented to the fact that just the color of the timetable is able to inform them and occasion meanings in place respectively.

### **7.3 Reclaiming Spaces: Authorship and Ownership**

Using figure 7.5 above as a point of departure, this section presents and discusses the data on authorship and ownership of material spaces. This explains how space is (re)enacted, (re)contested, and upheld. Here, the concentration is on non-semiotic' spaces where signs are prohibited as well as semiotic spaces that facilitate pictures, discourses, and social

actions. Conceptualizing space this way is important because the spaces of multilinguals are replete with material artifacts and objects (including technologically-enabled materialities) that represent their past and present real-life realities which both reflect and influence languages and change language-related practices (Aronin and Laoire 2013).



*Figure 7. 7 A Contested Spaces in the School of Education*

Figure 7.7, 7.8, and 7.9 shows that there is a sense in which social actors as both producers and consumers engage with space around them as part of their material culture. When Scollon and Scollon (2006) discuss interactional order as one of the intricacies of their theory of place, they note that human action must take place somewhere in the material world of the physical universe. Since human actions take place in these material spaces, figures 7.7, 7.8, and 7.9 show that lecture theatres for undergraduate and graduate students are separate. The regulatory discourses found in figure 7.8 and 7.9 below, for instance, shows that these spaces are restrictive and thus contested. For figure 7.8, the notice reads in part, ‘once found you will pay a penalty fee K100 kwacha’. This is a warning to social actors who would wish to contest this directive. This shows that the Directorate of Graduate and Research Studies represented by figure 7.8 below and a

graduate lecture theater on the third floor of the School of Education represented by figure 7.7 above were contested and reclaimed spaces.



*Figure 7. 8 A Contested Space at the Directorate of Research and Graduate Studies*

While it was observed that majority if not all graduate students seemed to have welcomed the idea that particular spaces ought to be reserved for them, one participant brought to fore a rather divergent view as she did not support the view to restrict usage of these material spaces. Her view was anchored on equality, arguing that it is education that has brought students together and as such, there ought to be no restriction to the usage of space. Consider the extract below;

Q: What do you make of these notices (this was after showing her figure 7.7, 7.8 and 7.9)

A: It's not fair, because we are all here for education, even though we want privacy, with education we don't need privacy... they (the undergraduates) are supposed to be allowed . . . Am looking at the education part that's my interest.

Figures 7.7, 7.8 and 7.9 raise issues of power struggle as a group of social actors and or the institution itself exert more powers. In this case, the graduate students who are originally the owners of the spaces in question carry the day. Away from the use of lecture theatres, even particular spaces are restrictive. See for instance figure 7.9 below. This is a notice at the Confucius Institute which shows that space is highly contested and restrictive as it forbids all social actions of studying in the corridors and use of personal computers while traversing these material spaces. It has become common practice by students that whenever space is deemed quiet or a fast internet connection is discovered, such a space will be frequented by many.



*Figure 7.9 Contested Spaces at the Confucius Institute*

Similarly, as seen from figure 7.8 above, figure 7.9 above also reads in part 'penalty of K50 for violators. While figure 7.7 above doesn't bare discourses of the consequences for those who not abide by the notice, figures 7.8 and 7.9 highlight punitive measures in monetary terms. It can then be concluded that such warnings could have been as a result of the wish to caution social actors sternly. The gravity of the warning is seen in the regulatory nature of the discourses on the sign. Therefore, enacting, contesting, and

upholding of spaces in UNZA's LL is consistent in part with Bock and Stroud (2018) who writes on racial discrimination in particular spaces draws attention to how space is still highly restrictive through being contested and racialized.

#### 7.4 Branding through Elliptical Structures

Figure 7.10 below spaces are recognized by the economy in discourse presentation where only the keywords are fronted in a big font, with salience and framing were color is critical to the creation of the multimodal text. These multimodal signs in place show the role of writing, the centrality of an image, and the significance of color. In this instance, in particular, color is used for brand identity.



*Figure 7. 10 Elliptical Structures*

This economy in discourse presentation in figure 7.10 above can also be looked upon in terms of how semiotic materialities are encoded and injected in place using an ellipsis. While it is often expected that before abbreviations are presented, full renderings ought to

be shown, in this space, however, as is often the case with branding, instances of abbreviated or elliptical forms are emplaced. For Vodafone and First National Bank (FNB) as well as the Zambia National Banking Corporations which are mega-corporate institutions, advertisements have been made easier as they are known everywhere including in this space. Thus, just with these elliptical structures, without any explanation of what these corporate institutions are or offer, a social actor can relate and there exists no problem whatsoever as regards the consumption and subsequent meaning emanating from such signs. This is because these two institutions, especially the global ones (FNB and Vodafone) have built their brand over the years to a point that once the above semiotic materialities are encoded in ellipsis and injected in place, the semiotic materialities are consumed and appreciated in the local without any difficulties. For the FNB signage, notice also the abbreviated form for Automated Teller Machine. The shared social-cultural orientation to meaning-making enables actors to consume and appropriate semiotic materialities of this nature.



*Figure 7. 11 Universal Semiotics-Resemiotized Materialities*

### **7.5 Resemiotized and Repurposed Multisemiotic Materialities**

As can be seen in figure 7.11 above, intersemiotic relations are expressed whenever there is a co-deployment of several modes as each mode contributes to the overall meaning a sign emits (Scollon and Scollon 2003). Intersemiotic relations as the relations between modes are taken into consideration at both the time of sign production and at the time of



consumption of signage. Figure 7.11 above shows a pathway guidance sign employing the semiotics of colors (red and white) and language. Figure 7.12 below, is another pathway guidance sign employing the semiotics of color (red and white), language, an icon and a direction symbol while figure 7.13 yet another pathway guidance sign employs the semiotics of color (red and white), direction symbol, icons as well as language. From figure 7.11 above to figure 7.13 below, there has been a translation of semiotic resources leading to the addition and integration of modes for effective meaning-making. This is an instance of Resemiotisation as the materials were created and recreated in different forms and practices. The addition of a mode, as in this case, the addition of image (icon) in figure 7.12 creates a new sign altogether as though with the similar indexical effect but with so much semiotic potential and achieving so much more in this space.



*Figure 7. 12 Universal Semiotics-Resemiotized Materialities*

As Scollon and Scollon (2003) argue on the freshness of emplacement, looking at the images of figure 7.11 to figure 7.13, one can tell which sign is older than the other. However, their presence in the same space occasioning similar indexical effects makes one draw on Resemiotisation for the material and historicized dimensions of representation. It becomes apparent that mode translation was effected to respond to social processes which might have included a somewhat failure of semiosis prompting

the redesigning of the sign. In this way, given that modes have different potentialities and constraints, they complement each other giving rise to intersemiotic relations. In particular, as Iedema (2003) puts it, the semiotic resources of the third pathway guidance on figure 7.14, an icon as well as stairs, have been mobilized to do certain things in this space, thereby complementing language.



*Figure 7. 13 Universal Semiotics-Resemiotized Materialities*

Juxtaposing these signs highlights that image has been mobilized to transcend language. Figures 7.11 and 7.12 can be placed in the category of universal semiotics and can consequently be emplaced anywhere in space. Figure 7.13, on the other hand, is situated semiotic materiality with the integration of the stairs indexing were (going down the stairs) the social actors needed to keep left. The modes orchestrated into the present versions of the sign makes us ascertain the role of image over language as the effect is seen in the consumption of such signs. This shows that each mode has specific affordances given that what language through writing does, cannot be done by image or color as there exists a division of semiotic labor-issues. This is well articulated by Kress (2010), Scollon and Scollon (2003), Kress and van Leeuwen (2006).

### 7.5.1 The Global and Local Interface

The crisscrossing of semiotic materialities from one space to another occasion the flow of elements as an undeniable consequence of globalization (cf Blommaert 2010) as can be seen in figure 7.14 below. Since the local is said not to be a passive recipient of global flows, in the material spaces of the UNZA, the injection of semiotic materialities and discourses with global attachments were traced. By relying on semiotic remediation, discourses with emblems of the global were spotted at UNZA. This can be seen in figure 7.14 below which has a remediated English saying ‘first come first serve’.



*Figure 7. 14 Repurposed Discourses*

The sign above highlights the notion that preference is to be given to social actors who arrive or ask for something first. When these discourses are transported in a space where, as a result of large numbers of students arising from over enrollments in certain programs, the discourses are repackaged and repurposed in place. Consequently, the discourses ‘first come first serve’ are mediated and repackaged into ‘first come first enter’ to ascertain the role of the local in the global. In this way, the English saying is domesticated into the local as the repurposed and repackaged discourses serve a meaning-

making function which social actors can relate and respond to in place. Perhaps as a way of domesticating the phrase, the sign reads in part, ‘stand on the queue’ when in fact the correct rendering is ‘stand in the queue’ as actors do not stand in a queue as though it were some entity to step on.

### **7.6 Multisemiotic Diversity in the Material Culture**

Often remembered during the graduation week, as though cognizance of its existence is noticed only then, the statue of the faceless graduate in figure 7.15 below stands as a lonely figure positioned right behind the graduation square and next to the University’s main library. During graduation ceremonies, this statue becomes a center of human social actions as social actors take turns to capture photographs in their graduation gowns with the statue.



*Figure 7. 15 Artefactual Materiality: The Faceless Graduate*

The artifact above can be seen to raise aspects of mobile identities. While Ruwe (2012) regards it as representing the graduate who leads Zambian students to a higher and better

understanding of the world and nation-building through the intellectual undertaking, discovery, and determination, the artifact is a subject of constant social work as it enacts, upholds and contests multiple identities. When asked what the artifact means, one of the respondents noted the following,

Researcher: What comes to your mind when you look at that statue, the faceless graduate?

Respondent 4: It's a man, a graduand man . . .

Researcher: What do you think the statue means?

Respondent 4: This statue is obsolete . . .It might imply, that a graduand, someone who attains university education should be a man in this field. It brings about superiority.

As can be seen from the narrative above, artefactual materials wherever they are located in time and space like the faceless graduate in figure 7.15 above tend to portray various identities. In this way, semiotic resources foster and sometimes contest identities as respondent 4 noted that the artifact is a man thereby raising issues of superiority. Since the statue of the faceless graduate is a semiotic materiality in a figure of a male graduate, it meets Jimaima's (2016) criteria of gendered spaces. Jimaima seems to suggest that discourses and the meanings associated with such statues do not only mirror the socio-cultural significance of the male gender in Zambia but also point to the arbitrary nature of images in time and space. In this way, it would seem, as the narrative above suggests that the statue may be seen to be obsolete as many females are seen to graduate these in this time and age.

It then becomes clear that the consumption of artifacts brings to the fore the expression and portrayal of certain identities of social actors as they are permanently fixed to represent such. However, when performed, that is during the graduation week, social actors take turns in posing for photographs in their graduation gowns, the artifact is

redeployed and identity is constantly (re)negotiated and (re)contested. In this way, a performance constantly (re)engages the artifact as a semiotic participant in time and space with the human participants to create new identities through social actions. Thus, the aspect of performativity comes to bare as the faceless graduate is a center of attention during the graduation week. The graduates some of whom may be female take to this male-gendered space and take turns in taking pictures. The freezing of such moments enables the artifact to be redeployed and identity is constantly (re)negotiated and contested. Rather than fixed identities, Mambwe's (2014) sees identity as a phenomenon actively performed and negotiated through discursive acts.

### 7.7 Thematization of space

The most visible theme in the multimodal spaces of UNZA is students' politics as seen in figure 7.16 below. UNZA is known as a breeding ground for radical political ideas. In its political system, students elect representatives who champion student unionism. Owing to this, the spaces of UNZA are littered with student campaign posters which largely account for transgressive semiotics in these spaces. These multimodal texts are characterized by the deployment of both offer and demand images alongside language as well as the addition of color as can be seen in the figure below.





*Figure 7. 16 Student Campaign Posters*

The theme of religiosity emerges in these spaces is second only to student politics. Religious organizations that range from the mainstream denominations to protestant ones are present on campus to serve the religious needs of the students. Figure 7.17 below demonstrates various religious groupings.



*Figure 7. 17 Religiosity*

Commonly referred to as campus fellowships, these groupings as in figure 7.17 above have notices and posters littered all over the LL of UNZA having their share of transgressive semiotics. Apart from the posters placed at notice boards, this theme is occasionally expressed on high-quality computer-aided burners strategically placed at the famous ‘October car park’ for everyone’s consumption.

Serving over twenty-four thousand students, the university is regarded as a potential market by many corporates and as a result, commercialization of space as seen above is another theme that enjoys support in this space. Thus, Mafofo’s (2015) ‘place branding: a case of universities as marketing places’ is stretched to mean and refer to how the spaces of UNZA are exploited as they offer marketing opportunities for the corporate world.

## **7.8 Chapter Summary**

This chapter has addressed the entirety of space. It has revealed the transaction of meaning-making in the SL of UNZA as either semi-permanent or seasonal. The chapter has shown the role of semiotic remediation and repurposing in the meaning-making. It has shown implications of the permanence of space as it largely relates to materiality and meaning-making. Through this, the chapter has highlighted meaning-making arising from the consumption of artifacts in space theorizing in line with semiotic resources and identity. Lastly, the chapter has shown themes that emerge from the signs in space.



## **CHAPTER EIGHT**

### **SUMMARY AND CONCLUSION**

#### **8.0 Introduction**

This chapter presents a summary of the findings of the study framed as *The Linguistic Landscape of the University of Zambia: A Social Semiotic Perspective*. It starts by referring to the objectives the study set off with followed by a brief discussion of the findings. Since the findings speak to the main purpose of the study, a section on how the findings feed into the existing theoretical strands as used in the study is shown. Conclusions are then drawn concerning how the findings relate and contribute to the general body of semiotic/linguistic landscapes.

#### **8.1 The Research Aim**

The main aim of the study was to undertake a social semiotic exploration of the LL of UNZA. This was captured through the following specific objectives;

1. To account for the languages displayed and represented on signage in UNZA's LL.
2. To unearth the languages which constitute the linguistic repertoires of students.
3. To show the affordances of material culture in the multimodal landscapes of the university.

To achieve the objectives outlined above, the study employed an ethnographic research design. This involved a conflation of observations, interviews, and photography thereby privileging the researcher to uncover the following major findings which are presented with reference to each objective as outlined above.

#### **8.2 Summary**

##### **8.2.1 The Languages Displayed and Represented in UNZA's LL**

In the broader context of lack of predictability with regards to languages in place in the LL of UNZA, the first objective aimed at uncovering how social actors use language in

public signage for meaning-making. On the languages as displayed in the LL of UNZA, the findings reveal an uneven distribution of languages in which the dominance of the English language is noted. The English language dominates on monolingual signs and is followed only by Chinese and then Japanese. Local languages are missing on monolingual signs as the only instance they are used in these spaces is when they are co-deployed with English on bilingual signs. Other instances of languages displayed in space are the co-deployment of both Chinese and Japanese on bilingual signage. Most importantly, the use of local languages, though it cannot be ascertained with precision which local languages these are, relates to the names of hostels. The findings further reveal that the names of hostels speak to the ideological leanings and play of the times such as humanism and Pan-Africanism.

### **8.2.2 Languages Constituting Linguistic Repertoires of Students**

The second objective concerned itself with uncovering what languages constitute the linguistic repertoires of the social actors. There are multiple insights this objective provides with regard to the sociolinguistic situation of UNZA. Among the insights unearthed, the study reveals that local languages such as Tonga, Ila, Mambwe, Bemba, Lozi, and Nyanja constitute the repertoires of students as they are actively deployed by social actors mostly in social interactions. Alongside the English language, the local languages are often co-deployed between/among themselves for meaning-making instances. Additionally, the study reveals the use of various morphemes from different languages as resources that are drawn upon to instantiate communication and representation. The data also shows that the communicative resources of the students draw on semiotic coinages and innovations which are peculiar to this space.

### **8.2.3 The Affordances of Material Culture**

As the third and final leading objective, material culture of the multimodal landscapes entailed exploring the entirety of space in UNZA's LL. By looking at the entirety of space with specific reference to material culture, the findings reveal that the physical expression and realization of space, as well as the dynamic organization which can be categorized into semi-permanent and seasonal/transitional spaces. While semi-

permanency in space referred to the types of spaces with emplaced signage without a set period of withdrawal, seasonal or transitional spaces referred to ever-changing spaces. The latter, with the ever-changing ability, enables them to be material spaces of semiotic transiency for other signs in place. Further still, the signs in place fall into the four general categories of transgressive, commercial, regulatory, and infrastructural with regulatory discourses taking the lead while transgressive being at the tail end. Closely connected to this, is the constant contestation of space. Regulatory signage is evidence of how particular spaces such as lecture theatres have restricted use as undergraduate students are not allowed in these spaces. Furthermore, the findings point to the Confucius Institute corridors which equally are restricted with punitive measures in monetary terms being spelled out for would be contesters.

On the thematic patterns emerging from semiotic materialities encoded and injected in place, the findings revealed that with particular reference to branding, the production of signage draws on elliptical structures of commercial discourses. Through this, the economy of discourses and an interplay between branding and conventions of writing were noted. Furthermore, the findings reveal that some semiotic materialities are resemiotized and remediated before emplacement. As a result, aspects of the global in the local emerge from such emplacements. The findings further reveal the presence of artefactual materiality in the name of the faceless graduate which brings into the spotlight aspects of semiotic aggregation, gendered spaces, and contestation of identities. Chief among themes emerging from the signs in place is student politics, religiosity, and commercialization of space.

### **8.3 Occasioning and Transacting Meaning: Theoretical Perspectives**

This section summarily illuminates in a very clear way how multimodality together with its extended notions of semiotic remediation and Resemiotisation as well as Geosemiotics have informed the study. The three leading objectives spell out, firstly, how meaning-making is occasioned and transacted through language as displayed, languages as spoken by social actors, and thirdly, how meaning-making is occasioned beyond language through various semiotic materialities referred to as material culture. Specifically, in what

follows, these theoretical underpinnings and their contribution to the overall understanding of meaning-making in UNZA's LL are given a detailed outlook. In other words, this section is about how the two cognate theories of multimodality and Geosemiotics have informed the findings of the study and how in turn, the findings speak back to theory.

#### **8.4.1 Meaning-Making through the Sociolinguistic Situation**

The point of departure for multimodality as an interdisciplinary approach to meaning-making is the understanding that language is one among multiple modes for communication and representation (Jewitt et al 2012, Kress 2010). Drawing on multimodality concerning the first leading objective on the sociolinguistic situation of UNZA's LL, the multimodal signs in place highlight English, Japanese, and Chinese as languages used for meaning-making. The presence of these languages which are foreign to Zambia makes UNZA a place of linguistic contestations. About languages constituting the linguistic repertoires of social actors, Tonga, Ila, Lozi, Bemba, Mambwe, and Nyanja were spotted interacting with the English in a unique and complex way. Firstly, on one hand, the presence of languages such as Tonga, Ila, Lozi, Bemba, Mambwe as informing the sociolinguistic situation of UNZA has contested and upheld the view by Blommaert (2010) in which language is seen to be intrinsically made for mobility and its finality being mobility. And on the other hand, this evidence is suggestive of the multilingual nature of the LL of UNZA which predisposes us to unpredictable 'messy' multilingual situations which in the end leads to highly complex, 'messy' and hybrid sociolinguistic phenomena that defy established categories (Blommaert 2014). While Nyanja has been legislated for Lusaka province, other languages, some of which are regional official languages in other provinces have been located in this space all because of mobility as languages cannot be contained in one locality. This speaks directly to the findings by Banda and Jimaima (2017:1) who advance that the "presence of 'out of place' languages in dispersed communities of speakers in multiple localities is indicative of the vitality of the languages concerned."

True to the above assertion by Banda and Jimaima (2017:1), various languages are productively used by social actors. To be more precise, for meaning-making to be occasioned and transacted through language, social actors use aspects of translanguaging, mixing, and truncated forms of language. These findings have shown the complex interplay between and among these languages as their resources come together forming linguistic repertoires of students. This insight rejects notions of stability and boundedness as morphemes from various languages were seen mixed through translanguaging and truncated forms. Thus, meaning-making has been shown as predicated on unpredictability as social actors draw upon a variety of unbounded and unstable resources from various languages to accomplish their aim for communication. This instance highlights the findings by Blommaert (2010), Mambwe (2014), and Jimaima (2016) as seen in the broader context of the sociolinguistics of hybridity, localization, and truncated forms of languages.

Closely related to the aspect of translanguaging, mixing, and truncated forms is the notion which the present study referred to as semiotic coinage and innovation. Constant semiotic coinages are another avenue through which meaning-making is occasioned and transacted. Through this, social actors creatively coin words for entities and such words are representative of both local and global elements. This entails that in the coinage of the words, social actors draw on both local and global emblems through Resemiotisation as well as repurposing before injecting the resources for use in space. These words which are peculiar to UNZA's LL, ride on semiotic capital in occasioning and transacting meaning. Further to this, there are the ideological leanings replicated both in the English language and the local language discourses in place. In this regard, language has been used (through the naming of hostels) to occasion the injection of ideological standpoints such as humanism and Pan-Africanism which constantly transact notions of self-sacrifice, unity and hard work through remediation and Resemiotisation.

#### **8.4.2 Meaning-Making through Material Culture**

Seeing as` communication transcends language, the material culture of the multimodal landscapes of UNZA have their share in occasioning and transacting meaning. This is

where the aspect of social semiotic exploration is brought into the spotlight. In particular, the ideas which emerge highlights numerous ways in which meaning-making is occasioned beyond language. Firstly, the juxtaposition of semi-permanent and transitional as well as seasonal spaces brings to the fore the temporality of meaning-making emanating from signage in place. The temporality of such signage in the various manifestation of space entails the transient nature of messages, meaning, and discourses in place. This finding reveals and adds to the understanding of the mobility of space espoused by Jaworski and Thurlow (2010). Ultimately, this speaks to the unpredictable and fluid nature of both space and meaning. The various material affordances in the orchestration of signage reveal how social actors' quest to produce signage is not constrained by material conditions.

Further to the social semiotic exploration of UNZA's LL, the understanding of a sense of place is built on how space is enacted. The data has shown that space is regulated, contested, and upheld. Through the evidence of regulatory signage, the findings agree with Scollon and Scollon (2003) theory of place in which signs mean what they mean because of where they have been placed in the material world. The consumption of artefactual materiality is one built on semiotic aggregation in which multiple semiotic systems are in a dialogical interaction with each other. In other words, the consumption of the statue is always never alone as the discourses which emerge in its consumption links it to other semiotic materialities in places such as the graduation square and the main library. This is why the statue raises issues of mobile identities. The commercialization of space as a thematic pattern that emerges from signage in place reveals largely how branding contributes to the notions of communication and representation. Before one can refer to the discourses a signage bares, what stands out is color as a communicative mode. The injection of elliptical structures on signage is complemented by color as it distinguishes elements in space.

### **9.3 Conclusion**

The foregoing study has been privileging in two ways. On one hand, the study of language in space both as displayed and spoken illuminates in a very profound way, the

sociolinguistic situation in the spaces of the University. Secondly, the entirety of space transcends language as it reveals how else we can mean when we co-deploy language and other semiotic materialities in place. Additionally, insights into the material culture and in particular the entirety of space in the multimodal landscapes of UNZA have revealed what exactly is in these spaces' occasions communication and representation. It is hoped that this study has stimulated and thus opened up further grounds for LL theorization in Zambia. With the study's concentration on the LL of the highest learning institution in Zambia, it is hoped that the findings can make commentary on the nature of the LL's of tertiary institutions. It is therefore hoped that the study has prompted research into the productivity of LL at both macro and micro levels of the education system in Zambia.

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