EFFECTS OF LANGUAGE POLICY IN SOUTH AFRICA WITH SPECIAL REFERENCE TO TSHIVENDA: EXPLORING THE INTERFACE BETWEEN POLICY AND PRACTICE

by

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STATEMENT

I, Sedzani Caroline Murwamphida, declare that *Effects of language policy in South Africa with special reference to Tshivenda: Exploring the interface between policy and practice* is my own work. All the references have been acknowledged making use of complete references.

………………………………… ………………………
Signature   Date

DEDICATION

This work is dedicated to my beloved husband, Azwimpheleli Klaas Murwamphida, my parents, Herold Mphethe and Alice Muofhe Mulaudzi, and my children, Bele, Muofhe, Mutshinyani, and Rungani.

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ABSTRACT

This thesis endevours to examine the effectiveness of the implementation of the language policy of South Africa as enshrined in the *Constitution of South Africa* (1996) with special reference to Tshivenda. It is for this reason that an effort has been exerted to analyse the application of the aforementioned language policy pertaining to Tshivenda in areas such as social life, education and the business world.

The study argues that as one of the eleven (11) official languages of South Africa Tshivenda deserves to be treated with the respect that it deserves. The study has clearly shown that Tshivenda is currently not fully enjoying the status that is accorded to it by the *Constitution of South Africa* (1996) because of multifold factors and reasons. One of these is that the business world does not derive much profit from the use of Tshivenda as it is seen as a minority language. In addition, the study has discovered that there are problems associated with translation as most of the time the translation is of a poor standard. It is thus crucial that translation must be conducted by people who have undergone professional training.

Furthermore, a major stumbling block with regard to the use of Tshivenda in South Africa is the prevailing negative attitude that speakers of African languages harbour towards African languages in general. This does not come as a surprise as many African people still look down upon their languages as they are mostly regarded as backward and unsophisticated. This is why English is still dominant in many areas as people view it as a passport to green pastures.

The study has indicated that the *Constitution of South Africa* (1996) clearly stipulates that all official languages should be used in all spheres of life where it is practicable. This implies, among others, the right of learners to be taught in their mother tongue. Although a large number of respondents are of the view that the use of English should not be tampered with, it is heartening to deduce that some people are now supporting the idea that Tshivenda should be used in all official communication. Finally, the study recommends the use of Tshivenda in social, educational and economic settings as this will indeed be a proof that Tshivenda-speaking people are also enjoying the fruits of the new democratic dispensation in South Africa.

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CHAPTER 1: INTRODUCTION

1.1 BACKGROUND TO THE PROBLEM

The South African democratic state is premised on the *Constitution of South Africa* (1996); which, amongst other things, enshrines language rights. Herriman and Burnaby (1996:18-19) confirm this when they state: "The new Constitution of the Republic of South Africa (Act No.200 of 1993), which came into effect in May 1994, embodies an explicit language policy".

Section 6 of the *Constitution of South Africa* (1996:04) states that "the official languages of the Republic of South Africa are Sepedi, Sesotho, Setswana, isiSwati, Tshivenda, Xitsonga, Afrikaans, English, isiNdebele, isiXhosa and isiZulu".

It is also the policy of the South African government that all languages receive equal status. However, Tshivenda is not receiving its full status as an official language in most of the areas when compared to other official languages. For instance, the South African Broadcasting Cooperation (SABC) and eTV stations do not broadcast as many programmes in Tshivenda on occasions as compared to other official languages such as English, isiZulu, Sesotho, and Afrikaans. Furthermore, while there are hundreds of magazines in English and to a lesser extent in Afrikaans, there are hardly any magazines and newspapers published in Tshivenda.

However, some Africans themselves are to blame for the lack of use of African languages in South Africa as they still harbour a negative attitude towards African languages. In this regard Ngugi wa Thiong'o (1986:11) remarks: "They undermine and look down at it".

Several researchers (Musehane, 1997; Madadzhe and Sepota, 2006; Paledi, 2006; and Alexander, 1989) have confirmed that African languages have been oppressed languages since the apartheid regime. Fardon and Furniss (1994:45) reflect that the inequality of major and minor languages will continue for a long time: "the removal of barriers to achieve equal and race discrimination will continue for a long time".

The above exposition is not an exaggeration as promoting minor oppressed languages is one of the major missions of the government. That is why the *Constitution of South Africa* (1996:04) states: "A Pan South African Language Board established by national legislation must promote and create conditions for the development and use of all official languages".

All these statements prove that Tshivenda and other African languages are still undermined. Otherwise there would be no need for such a stipulation in the *Constitution of South Africa* (1996).

Despite all the problems that the minority languages are encountering in South Africa, there are efforts that have been undertaken to promote these languages. For instance, regarding Tshivenda, the writing of dictionaries under the auspices of the Tshivenda National Lexicographic Unit and the revision of orthography by the Tshivenda National Language Body are being undertaken. These efforts notwithstanding, there seems to be little progress in the promotion of Tshivenda. Some of the factors that hamper the progress, according to Mandiwana (2004:08), are that "since colonial governments were foreign to local culture and systems of governance not congruent to the communities colonised, this dichotomy will remain a challenge for a long time. Successive colonial and apartheid governments did little to promote relevant and quality education among the African people". It therefore does not come as a surprise that Herriman and Barnaby (1996:29) observe:

> Almost all interpreters working in African languages, and many working in other languages, have not had a professional training which would make them alert to the ethics of their role, to cultural nuance in translation and the exigencies of discourse.

The language policy in South Africa also has an impact on education. The schools' language policy, formulated in accordance with the *Constitution of South Africa* (1996) and the *South African Schools Act* (SASA) (1996) prescribe all the official languages as languages that the learners should learn. These language policies have prompted the use of English in almost every sphere of life. According to Musehane (2002:275).

> It has been realised in practice that Primary as well
> as Secondary Schools, contents school subjects such
> as History, Biology, Geography, Mathematics, to
> name a few, are at present taught through the
> medium of English.

Herriman and Burnaby (1996:30) also support Musehane when they state that English is currently the major medium of instruction at higher primary and secondary levels. The preference for English has its roots in many causes of which the most prominent are outlined by Thobejane (2005:02):

> It is interesting to note how impressed these parents
> are when their children come back from the Model
> C schools talking English in nasal tones. They feel
> their children are making it in the world of milk and
> honey.

Tshivenda as an official language should also be used as a language of teaching and learning like English. Parents should be proud about it too. Moreover, many South Africans have developed an attitude of articulating in English or in any of the major African languages. Simala (2004:49) comments that "No African society is complete without its language. A language stands both as a representation of the concrete facts of a people's collective experience and as a reconstruction in imagery of the status of consciousness induced by that experience".

That is why Musehane (2002:275) maintains that "the use of a foreign language is one of the factors contributing to the high failure rate at schools and tertiary levels".

In terms of the *South African Schools Act*, (1996:B-33), the learners are at liberty to choose the language of learning and teaching on the application day for admission to the school. Parents choose the languages on behalf of minor children. It seems as if parents are not well informed about this provision. The perception is that home languages, African languages especially, are not important in our daily lives except that they should be spoken at home.

There is an assumption and fear that the African indigenous languages do not have enough literature and that they lack adequate technical terms and vocabulary for teaching most of the subjects such as the Natural Sciences and Mathematics (Alexander, 1989:66). The fact of the matter is, African languages are not being used much in education and as a result they are dying because of globalization and development (Naidu, 2005:01). The *South African Languages Policy* (1996) affords people the opportunity to use their native languages for social and religious participation, "But the tragedy is that practice does not match this: Professionals working within government and business systems do not serve the people in the language of their choice as the Constitution guarantees". In the same vein Ogutu (2006:51) adds:

> The parents of the school going children conclude that English is the language of educational and thereby social-economic advancement. It is therefore of more use to their children than children than the African language, which is only useful at home. English is seen as the key to economic empowerment and progress. Pupils and parents seem to believe that a basic education in English, rather than mother tongue, will give them the upper hand in schooling and thereafter a better hand in the job market.

All the foregoing issues require an in-depth analysis as the findings and recommendations thereof quite undeniably contribute to designing a language policy that will fulfil the expectations of the majority of South Africans.

1.2   AIM OF THE STUDY

The aim of this study was to examine the effects of language policy in South Africa. The aim was achieved by concentrating on the following research questions:

- Which language policy has been promulgated since 1994?
- Are language policies being implemented as prescribed by the Constitution?
- What are the causes of the failure or success in the implementation of the language policies?

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1.3 RATIONALE FOR THE STUDY

The rationale behind this study was to explore the effectiveness of the language policy of South Africa. The analysis helped to highlight the status and position of Tshivenda as one of the eleven (11) official languages in as far as the language policy is concerned. In simple terms, the South African language policy was analysed and implementation evaluated in order to expose its successes and flaws. Once the flaws and the obstacles that hinder the progress were exposed, suggestions and recommendations were made.

1.4 SIGNIFICANCE OF THE STUDY

The successes and flaws of the implementation of the language policy in as far as Tshivenda is concerned was exposed. The study will also assist the policy makers and the government in particular in establishing effective monitoring and evaluation mechanisms regarding language policies in South Africa. Furthermore, the study will help language practitioners to be aware of their role and the area of training that is needed for them to deliver quality services to the community. This research project will make a major contribution to the body of knowledge in this field.

1.5 RESEARCH METHODOLOGY

Research methodology is a strategy of collecting and analysing data that is employed to attain the objectives of the study. In this study, the qualitative research method was utilised. This was the most suitable method because according to Mouton (2001:107), "qualitative research methods investigate the quality of the issue. The qualitative entails the quality that is the volume, numbers and mass. In qualitative research, analysis and interpretation of statistics are made". McMillan and Schumacher (2006:315) support this view when they mention that "qualitative research describes and analyzes people's individual and collective social actions, beliefs, thoughts and perceptions. The researcher interprets phenomena in terms of the meanings that people assign to them".

1.5.1   Collection of Data

Data were gathered through primary and secondary methods.

1.5.1.1 Primary research method

The data were gathered through conducting structured interviews. A questionnaire consisting of both closed and open-ended questions that allowed for the provision of additional information and interpretation was utilized.   At the end, the researcher analysed and interpreted the data collected.

The sample population was as follows:

- 20 Tshivenda learners selected randomly in the Limpopo Province;
- 20 Tshivenda educators selected randomly in the Limpopo Province;
- 4 Lecturers;
- 4 Curriculum advisers;
- 8 Language workers;
- 10 Civil servants;
- 10 Big business people;
- 9 Small business people;
- 6 Self-employed people; and
- 4 Unemployed people;

1.5.1.2 Secondary research method

Information already documented by scholars was consulted. This helped in broadening the knowledge of the researcher. Library books, journals, magazines, newspapers, dissertations, government documents, and papers presented at conferences were also consulted.

1.6   SCOPE AND DELIMITATION OF THE STUDY

This research study explored the practical effectiveness of the new language policy of the Republic of South Africa as enshrined in the *Constitution of South Africa* (1996). Special attention was given to the position of Tshivenda concerning the language policy. Other official languages were only referred to for illustrative purposes.

1.7 LITERATURE REVIEW

It is essential for the researcher to critically investigate already existing theories, statements and findings that surround the research subject before undertaking the research project. The literature review thus forms the basis for preliminary and critical reading on the topic.

The necessary information concerning the theoretical literature on the topic is provided in this section. The literature review acquaints one with different theories related to the topic while the latest developments are exposed and gaps or weaknesses that need to be improved are identified and this helps to place the results of a study in its proper perspective. This research study will therefore, focus within the viewpoint of other scholars and researchers in the field of language policy.

1.7.1 The *Constitution of South Africa* (1996)

The *Constitution of South Africa* (1996) spells out different provisions of the language policy. It grants official status to eleven languages, of which Tshivenda is one.

Section 30 (4) of the *Constitution of South Africa* (1996:15) prescribes that "everyone has the right to use the language and to participate in the cultural life of their choice". For example, it gives the right to accused people to be tried in the language that they understand.

The policy binds the government to provide the services of translation and interpreting. The *Constitution of South Africa* (1996) specifies that unfair discrimination may not be

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practised against anyone on the basis of language (Section 8 ((3)). It stipulates that all eleven official languages are equal.

However, as far as this study is concerned, a crucial point is to determine how far these provisions as outlined in the *Constitution of South Africa* (1996) have been realised in the daily activities of the South African citizenry.

1.7.2 Musehane (2002)

In his study, Musehane (2002) shows the successes and flaws in implementing language provisions of the *Constitution of South Africa* (1996). He investigates the provisions of the *Constitution of South Africa* (1996) that have a bearing or impact on the use of African languages in general and Tshivenda in particular. Musehane's (2002:280) view on the equality of official languages is that African languages in general are being undermined at the expense of English. In some of the examples he reflects the point that authorities look down upon Tshivenda to such an extent that people are discouraged from learning or studying it. He further stresses that negative attitudes towards African languages play a role in the undermining of such languages.

Musehane (2002:279) is of the idea that Tshivenda is being discriminated against in South Africa. He cites an example of the SABC TV programme schedule where Tshivenda and Xitsonga share fifteen of the thirty minutes slot per day. Musehane's study was extremely valuable to this research project as it deals with language policy issues.

1.7.3   Fardon and Furniss (1994)

Fardon and Furniss point out that South Africans prefer to use English for communication and as a language of learning and teaching. The feeling is that English is an international language. According to Fardon and Furniss, English, because of its liberal ideology and status in the world, is more acceptable as a world language. Fardon and Furniss's views, amongst others, are valuable as they depict people's preferences regarding languages.

1.7.4 Barkhuizen (1993)

Barkhuizen argues that the perception of preferring English as a language of learning and teaching is also problematic as it causes many problems. Many teachers who teach through the medium of English are African and are not good enough in English. Barkhuizen (1993:24) supports this view when he states:

> Problems these teachers have expressed include not knowing much about second language acquisition, feeling insecure when dealing with language issues in the classroom, as opposed to literature, and being unfamiliar with second language teaching methods. These problems are getting worse as more and more teachers leave universities and colleges without appropriate preparation, and more and more schools become multilingual in South Africa.

Barkhuizen's viewpoint is important in this study as the status of English impacts on the implementation of language policy in South Africa.

1.7.5 Herriman and Burnaby (1996)

In their study Herriman and Burnaby (1996) investigate the politicization of Afrikaans by the apartheid leaders which resulted in the stigmatisation of Afrikaans. The recognition of only English and Afrikaans as official languages entrenched ethnic division, inequalities and caused depression to African people. In that way, non-Afrikaans speaking people, especially Africans, look at Afrikaans as a language of

oppression. That is why many people, including Tshivenda-speaking people, no longer prefer to speak or learn Afrikaans.

Herriman and Burnaby (1996:30) stipulate that excellent translation and interpretation services are required in order to bridge the gap between English and African languages. Their contribution is of great importance as they give a layout of the past and discusses present developments that are directed at providing information.

1.7.6 Madiba (1997)

Madiba gives an exposition of problems that are encountered in translation and interpretation. According to Madiba, one of the biggest problems of translation is the lack of appropriate terminology. This contribution is valuable to this study since it indicates that translation has a pivotal role to play in facilitating communication in various languages.

1.7.7 Makapan (1997)

Makapan's study investigates the training of language workers in previously disadvantaged institutions. He indicates that people learnt interpretation on their own. This is evident during church sermons, night vigils, in hospitals and courts. Such a study is valuable because it automatically reflects the entire loop holes of interpretation because there is a desperate need for the training of interpreters. Interpreting is done on an ad-hoc basis and has no status and there is little remuneration attached to it.

1.7.8 Kontra and Phillipson (1999)

Kontra and Phillipson's (1999: 268) studies reveal that

> in the Latvian parliament, in all enterprises, companies, institutions, civil institutions and organizations except national cultural heritage associations and religious organizations the language used in meetings and in other working sessions is the official state language. If foreigners take part in these meetings, any other language may

> be used, but upon the request of a single participant the organizer must provide a translation into Latvian.

In Latvia, the state monitors and supervises language usage in private companies. Language is supervised so that it should be in line with the prescribed language policy of the country. Kontra and Phillipson's contribution sheds light on how official languages that are not the people's mother tongue overrule mother tongue languages in all spheres of life. This study once more helps to reveal the position of the language policy in the work place.

1.7.9 Strauss (1977)

This study explores recent developments of language in the economic world and the implications of language as a profession. Thus, the existing models on and developments in the use of language and business location as well as language choices in advertising are analyzed. He indicates that South Africa's explicit work on the economics of language is still very limited.

This study significantly contributes to showing the relationship between African languages, development, and the economy.

1.7.10 The *South African Schools Act* (1996)

The *South African Schools Act* (1996) prescribes the language policy that determines the language policy of all government schools. In as far as language as a subject is concerned, it states that all learners from Grade 1 up to grade 12 should learn a primary language, as a subject, which in normal cases is a mother tongue. From Grade 3 onwards a second language, the first additional language, may be added. The second additional language may be added at a later stage. The primary language, first additional language and the second additional language should be at least one of the eleven (11) official languages. It further stipulates that the learner must choose the language of teaching upon application for admission to a particular school. Parents choose the language of teaching on behalf of learners who are still minors.

This policy is valuable to this research because it lays down the prescribed language policy for South African schools and the study will examine how successful this policy is or has been.

1.7.11 Vambe (2006)

In this study Vambe argues about the identity and power of African languages in the 21st century. He refers to debates about the language of instruction in schools and he outlines that authors are also complaining that African writers continue to write in borrowed languages such as English, French and Germanic languages. Vambe (2006:09) exposes the importance of language:

> Language emerged out of humankind's struggles to domesticate the environment, to mark, identify and control the physical and intellectual spaces where human-kind lives. As such, language becomes the medium through which humans generate communal values. Language then is a carrier of culture, values, ideas and social ideals which it reflects through the images of people struggling with nature and other human beings.

To Vambe, language is thus a mirror of the people's history and culture. Languages have the power to represent people: "As such, in African schools, the question of which language of instruction is to be used becomes an ideological and linguistic battleground for the control of human minds and imaginations" (Vambe, 2006:10). Vambe's study helps to expose the power and the value that African languages do have.

1.7.12 Alexander (1989)

In this study Alexander (1989:70) stresses that "in the lower classes learning has to be done in the mother tongue". He maintains that "most educationalists argue that it is important for the child to receive early tuition through the medium of the mother tongue" (Alexander, 1989:70).

Alexander continues to state that dominant languages are used as languages of learning and teaching. He, however, states that African languages are always an important vehicle of communication in the region where they are the mother tongues of the minority of the people.

1.7.13 Moyo (2002)

The above-mentioned author attempts to argue along the lines of using indigenous local African languages as languages of learning and teaching in the first four years of the learners' education. He outlines the present language policy of South Africa that aims at promoting eleven (11) languages. Moyo (2002:150) asserts that

> The introduction of South Africa's eleven official languages was also aimed at promoting multilingualism in education. Viable languages could thus be used in early education as media of instruction, where a common dialect in mutually intelligible languages would be chosen for instructional purposes.

The promotion of multilingualism further promotes the equal status of previously ex-colonial languages, which are English and Afrikaans: "This means that these indigenous African local languages have also to be used as media of instruction from Grade 1 up to Grade 5, where the current government's language in education policy places emphasis on mother tongue instruction and the promotion of multilingualism" (Moyo, 2002:151).

The above-mentioned statement is also supported by the fact that in KwaZulu-Natal, English, Afrikaans and isiZulu are used as languages of learning and teaching. English and Afrikaans are dominant in former model C schools and isiZulu and English in public black African schools.

Moyo's wish is to promote the use of African languages as languages of learning and teaching in higher learning. The author suggests that there are disparities in language use. Moyo (2002:151) points out:

> We note that in line with the concept of developing a multilingual society in all eleven languages, Tshivenda, isiSwati and Xitsonga are not used on the national television and radio. All other nine languages are used for mass communication. It is also the case that English has the lion's share of the airtime on the television in comparison to the rest of the languages. Indigenous African languages, which are in the majority compared to English and Afrikaans combined, are hardly used and have, therefore, taken a backbench role as it were.

Moyo, however, notes that there is a perception in favour of English at the expense of African languages in the economic world: "English or French is regarded as offering promise of economic advancement in the learner's subsequent career, for employment prospects and the status accorded with knowledge of these languages" (Moyo, 2002:153). Mother tongue languages should be accrued chances to serve as vehicles towards creating opportunities to the development of the economy.

Moyo's argument is crucial for this study since he is in favour of the use of African languages as languages of learning and teaching at all levels in education. He is also in favour of the use of African languages in social life and in the economic world.

1.7.14 Kamwangamalu (1997)

Kamwangamalu portrays the position of languages in the Zaire-Zambia border area. Kamwangamalu (1997:89) shows that as a result of colonization, French is the official language of Zaire while English is the official language in Zambia:

> In addition to French in Zaire four local languages, Ciluba, Lingala, Kikongo, and Swahili have the status of 'national languages' while in Zambia, in addition to English, six local languages namely Bemba, Nyanja, Lunda, Lozi, Lovale , and Kaonde also have the status of official languages.

In Zaire, French and in Zambia, English is uplifted to the higher level. French and English are more elevated than local Zairean and Zambian local languages. Kamwangamalu (1997:89) further reinforces this idea by pointing out that:

> In terms of their social status the local languages and French in Zaire or English in Zambia coexist in a diglossic relationship, where French and English are H(igh), and the local languages are L(ow), French and English serve as the media for education, administration, diplomacy and international business transactions, and are perceived not only as status symbols, but also as open sesames by means of which one can achieve unlimited upward social mobility.

In addition, Kamwangamalu is of the opinion that mother tongue education is a thorny issue. Nevertheless, he acknowledges that "Those who support mother-tongue education claim that effective literacy acquisition and second language proficiency depend on well-developed first language proficiency" (Kamwangamali, 1997:92). Kamwangamali's study is of great importance because it highlights issues that investigate the use of mother tongue as a language of learning and teaching.

1.7.15 Paledi (2006)

Paledi interrogates the problem of the implementation of African languages as subjects in former Model C schools and the attitude that people have towards these languages. The Minister of Education, Naledi Pandor, encourages the former Model C schools to take their mother tongue as their first language. The implementation of African languages in Model C schools caused numerous problems. Some schools, educators, parents, and learners were reluctant to implement the African languages. In this study the researcher has striven to demonstrate the position of the people towards this matter. Paledi (2002) used Capricorn High School in Polokwane (Limpopo Province, South Africa) as a case study. Capricorn High School is a former Model C school which consists of both black and white students. The medium of instruction was and is still English. The Limpopo Province Department of Education attempted to introduce African languages as one of the learning areas (subjects) to be undertaken by students whose first languages were African Languages. Paledi

(2006:28) reports that "the students refused to do this and said that they had the right to choose the language they want to do as a subject". Paledi (2006:29) furthermore reports the response of learners by reflecting that:

- Capricorn is an English medium school, and they want the status quo to remain. If they wanted to do African languages they would have chosen a school that effectively offers such subjects.
- They do not have a problem with African languages, they just prefer using English.
- It's unfair because they have never done African languages before and they are scared they will fail at the end of the year when writing a common paper.
- It's their democratic right to choose a language in which they will like to study.

The learners' attitudes were in favour of other languages than African languages. In as far as the learners were concerned, some parents who were interviewed felt that it was too late to introduce a new language at Grade 8 level. Paledi (2006:29) summarises their views as follows:

> They suggested that the Department should implement the curriculum only at primary school and not in high school. They think in this way because their children have never done African languages before as subjects and they do not even use them at home. On the other hand, other parents felt that introducing African languages at grade 8 level was not much of a problem, since the children had been using these languages all their lives.

Some of the parents were delighted that at least their children would learn to read and write their mother tongue at school.

The educators' response was that in the implementation of the curriculum, students were expected to learn African languages. "They also gave me the information that students were doing very well, those that failed their tests were not concentrating much on their work" (Paledi, 2006:29).

Paledi's work is of the utmost importance since it sheds light on the attitudes of people who were not learning an African language as a subject in their schools.

1.7.16 Tlowane and Kgapane (2006)

Tlowane and Kgapane elaborate on learning and being assessed through the medium of *Sesotho sa Leboa* in the B.A. CEMS degree at the University of Limpopo. They describe the experience of learning through the medium of Sesotho sa Leboa in the Multilingual Studies (MUST) of the first dual-medium degree in South Africa, namely in BA (CEMS).

The two scholars, Tlowane and Kgapane (2006:83-84) realised that

> students especially in the first year at university struggle to make sense of lecture inputs delivered in English and often do not comprehend what their lecturers are saying. When it comes to writing, students often simply copy from textbooks or their lecturer's notes because they do not have the competence to write their own ideas in English.

However, in MUST classes, students did not experience any problem of understanding the lecturers since the language (*Sesotho sa Leboa*) that is being used is familiar. Tlowane and Kgapane (2006:84) confirm that:

> There was a better understanding of the content as it was presented in the language that we all understood best. We also felt free to ask questions and clarify our doubts because we were using our own language and did not have to worry about making mistakes while speaking.

The participation of students in class where English is being used as a language of learning and teaching is low. While discussing ideas, students use their own language. They are reluctant to take part in the lesson due to the fact that they have a fear of making mistakes in English. On the other hand, Tlowane and Kgapane (2006:64) reflect that:

In MUST classes, however, students did not need to struggle with the language used by the lecturer (*Sesotho sa Leboa*) as it was the language that we used everyday. We could focus on the meaning or the content of the message the lecturer was conveying to us. There was a better understanding of the content as it was presented in the language that we all understood best. We also felt free to ask questions and clarify our doubts because we were using our own language and did not have to worry about making mistakes while speaking. As a result of this freedom to use our own language, we gained a better understanding of new ideas and concepts in multilingualism.

Students are sometimes expected to make oral presentations and are also expected to present their own ideas. In many instances, fluency in oral presentation is affected by language. In classes where English is used as the language of learning and teaching, while making a presentation, students tend to simply read out their written presentations. When asked for clarification, such students seem to be confused and often fail to answer the questions. In classes where *Sesotho sa Leboa* is used as the language of learning and teaching, students are free to make their presentations. They write down some guiding points and present them without reading, using the language that they know well and are used to. In their presentations, they are free, confident, fluent, and spontaneous.

At the initial stage of using an African language, *Sesotho sa Leboa* in this instance, students experienced problems. The home language is used for learning and teaching up to Grade 3 while from Grade 4 onwards, English is used for learning and teaching. An African language is only learnt as a subject. Tlowane and Kgapane (2007:85) indicate that

In the MUST modules, we were required, after a long break of almost seven years, to once again start using our own language as a medium. We faced initial difficulties in using our language for academic discourse, because the way we use our language for everyday communication is very different from the language of academic reading and writing.

Tlowane and Kgapane's study is of the utmost importance for this study because it highlights the position of the use of an African language in contrast to the use of English as a language of learning and teaching in a classroom situation.

1.7.17 Madadzhe and Sepota (2006)

In their study Madadzhe and Sepota examine the future of African languages as a course of study in higher education. African languages have been experiencing stagnation for the past ten years. Madadzhe and Sepota (2006:127) confirm that

> It is undeniable that African languages as a study field have been experiencing drought in the past ten years in South Africa. This is attested to, among others, by the ever-dwindling numbers of students taking African languages as a study field, retrenchment, threats of more retrenchment, and enforced retirement of staff in African languages and lack of creation of new posts in this field at various universities.

There are many factors that contribute towards the shift of African languages to the crossroads. A negative attitude towards African languages is one of the factors in that African languages are still frequently associated with backwardness, poverty and inferiority. There are schools and parents who discourage learners to speak and study African languages. Madadzhe and Sepota (2006:132) are of the opinion that:

> The negative attitude towards African languages is also attributable to the fact that Africans in the past (especially during colonialism and apartheid) were regarded as inferior beings not capable of logical thinking and learning sophisticated subjects such as Maths and Science.

Some of the Africans do not want to be identified as Africans. They consider English as a ticket to job opportunities. Parents therefore prefer to send their children to schools that use English as the language of learning and teaching. Their perception is that speaking good English means being well-educated.

Another crucial factor is that African languages should be offered at all elementary primary and secondary schools up to the universities. African languages should be used as languages of learning and teaching.

From the foregoing exposition, it is evident that this research study will shed light on the dangers that may be experienced due to ignorance and undermining of African languages.

1.7.18 Msimang (1992)

In the new South Africa the eleven (11) official languages are all official languages of the country. This article investigates the future status and function of isiZulu in the new South Africa. Msimang (1992:39) points out that

> Zulu plays an extensive role. Firstly, it is used as a medium of instruction in all the Departments of Education and Training (DET), Zulu community schools and the KwaZulu schools from Sub-Standard A to Standard 2. Secondary, the SABC (South African Broadcasting Corporation) provides two separate channels: Radio Zulu and TV 2 where Zulu is broadcasted. (The television channel is shared with Xhosa on equal ratio). Thirdly, Zulu is used in formal circles such as the church with a predominantly Zulu congregation or tribal courts under the jurisdiction of Kwa-Zulu.

Msimang, however, states that isiZulu does not qualify as an international language. "Only European languages such as English and French qualify as international languages owing to the superiority of these nations in world economy and socio-political affairs" (Msimang, 1992:140). Out of four, the previous four provinces isZulu was spoken in three provinces, namely Natal, parts of the Orange Free State and in Southern Transvaal. It was spoken by seven million people of South Africa. This number rates it as the African language spoken by the highest percentage of people.

IsiZulu is used in tribal court hearings, rituals, the invocation of ancestral spirits, funerals, at church, on radio, and television. This article assists in locating and balancing the future status and function of Zulu in the new South Africa.

1.7.19 Dube (2006)

In this study, Dube, attempts to review the introduction of mother-tongue education in Model C schools and pronounces the intention of the MEC for the Department of Education to implement the use of mother tongue as a language of learning and teaching. The reseach findings portray that a high percentage of learners who are taught through the medium of English fail due to a lack of language proficiency. As a result, the matric results are dropping every year. The decrease can be attributed to the language of learning and teaching. This study assisted significantly in giving an indication of the position of government concerning the use of African languages as languages of learning and teaching.

1.8 CONCLUSION

From the foregoing discussion, it is evident that the implementation of language policy in South Africa faces many challenges. It is for this reason that a study of this kind is undertaken in order to suggest ways and means of resolving these challenges.

1.9 ORGANIZATION OF THE STUDY

Chapter 1 gives a brief overview of the whole study by paying attention to the aims, significance, research methodology, and the literature review of the study.

Chapter 2 debates the privision of language policy in social life. It focuses on the implementation of language policy with regard to Tshivenda, especially in social life. Effort has been made to interrogate the status of Tshivenda in the lives of South Africans, in their social setting.

In Chapter 3 the provisions of language policy in education have been investigated. Particular attention is given to the attitude of Tshivenda in the education sector.

Chapter 4 outlines provisions of language policy in the business area.

Chapter 5 provides the people's responses to the questionnaire. Discussions are centred around the assumptions and the presupposition of the responses. It tables their views as far as the implementation of language policy is concerned, especially when it comes to Tshivenda. The responses and comments of various people are also analysed, taking into account that recommendations are necessary for the development and effective use of Tshivenda.

Chapter 6 provides the general concluding remarks, the findings as well as the recommendations that need to be looked at, so as to cultivate a positive attitude towards Tshivenda.

CHAPTER 2: LANGUAGE POLICY IN SOCIAL LIFE

2.1 INTRODUCTION

This chapter sketches the impact of language policy with regard to social life. In order to achieve this objective, the chapter concentrates on the following topics: the media, which incorporate television, radio, newspapers, and magazines. The chapter also discusses social and official gatherings. Several religions including African, Christian, Hinduism, and Islam are analysed. The chapter pays special attention to the concept "language policy".

A policy is a set of ideas or plans that are used as a basis for making discussions on the use of language. Richards (1997:203) defines language policy as follows:

> Language policy is language planning, usually by a government or government agency, concerning choice of national or official language(s), ways of spreading the use of a language, spelling reforms, the addition of new words to the language, and other language problems. Through language planning an official language policy is established and/or implemented.

There are two main reasons why the South African languages policy is essential.

> In the first place, the country has eleven official languages (to wit: Afrikaans, English, Ndebele, North-Sotho, South-Sotho, Swazi, Tsonga, Tswana, Venda, Xhoza and Zulu) whose co-existence needs to be regulated by a thoroughly thrashed out policy.

Secondly, as Msimang (1992:139) aptly sums it up, "the tendency in the past was to deliberate on the language rights of mainly English and Afrikaans, thus projecting a fallacious impression that South Africa is a bilingual state when in fact it is very much a multilingual country."

Before discussing social life in the South African language policy, a brief outline of language policies in other countries will be presented. This is important because it places the analysis of the South African language policy in an international context.

Every country has its own languages that are spoken there and its own language policy. According to the *Malawi Population Census Report* (1966), "Malawi, like many other African countries, is linguistically heterogeneous with about fifteen languages spoken within its boarders." According to Kishindo (1998:85), the report further mentions that

> there are four major languages in Malawi:
> Chichewa (Chinyanja) the main home language
> (50.2%, followed by Cilomwe (14.5%), Ciyao (13,
> 8%), then Citumbuka (9.1%). During the colonial
> period English was the official language whilst
> Chichewa was the national language, and
> Citumbuka (1947-1968) was the regional language
> in the North. The language policy changed in 1968
> when the Malawi government retained English as
> the official language and Chichewa became the sole
> national language for apparent reasons of national
> integration and wider communication.

Another neighbouring country to South Africa that deserves mentioning is Mozambique. Matsinhe (1993:6-7) illustrates that

> With an area of 799 380 square kilometres and a
> population of about 13 million inhabitants (1980
> census), Mozambique is situated in the South East
> of Africa. It became independent in 1975 after a 10
> year popular liberation struggle against Portuguese
> colonialism led by the Front for the Liberation of
> Mozambique (FRELIMO). All the African
> languages spoken in the country belong to the Bantu
> family. Portuguese is the official language and is
> the only medium of instruction used in all the
> classes of the formal education system. However,
> Makhuwa is the most widely spoken language, with
> about 5 million speakers, followed by Tsonga
> (including Ronga and Tswao with about 3 million.
> Only 1.2% of the population are native speakers of
> Portuguese, and 24.4% of the Portuguese as a
> second language (L2) with a Bantu language as a

mother tongue. Altogether 75, 6% of Mozambiquans do not speak Portuguese, which is spoken mainly in urban areas. Thus, in the country – side, Bantu languages are widely spoken (1980 census).

Just like South Africa, Malawi and Mozambique are using European languages as the de facto languages for official communication purposes. Unlike South Africa, however, the aforementioned countries have not as yet gone very far in promoting indigenous languages as official languages.

Another neighbouring country is Lesotho. The language policy of Lesotho stipulates that Sesotho and English are official languages. As in all other neighbouring countries, English is the dominant language in Lesotho.

The language policy of Botswana is that it regards Setswana and English as official languages. English is dominant although its mother tongue speakers are in the minority.

In the international scenario the investigation starts by looking at the Singaporean language policy in the Far East. Cassner (2002:221) stipulates that

> When Singapore gained its independence in 1965, it was a mixed identity of Chinese, Malays, and Indians. The four official languages of Singapore are English, Chinese, Malay and Tamil. The four official languages are found in most public places to communicate ideas and messages. English is used mainly in the business and administrative fields.

Another country that has a clear and interesting language policy is Ireland. The Irish language as a national language is the first official language while the English language is recognised as a second official language. Donnacha (2004: 159-160) elaborates on the language policy of Ireland thus: During the establishment of the Irish Free State in 1922, the Irish language was granted the status of "National language" with English being "equally recognised as an official language". He

further indicates that "The Irish language as the national language is the first official language. English is recognised as a second official language".

What now follows is a list of some countries and their official languages as supplied by Jinzhi (2002: 366-379):

Country	Official Language
Canada	English French
Central African Republic	Sangoa French
Columbia	Castilian (Spanish)
Comores	Comores French Arabic
Ivory Coast	French
Democratic Republic of Congo	French English Four local ethnic languages
Congo	French Two local ethnic languages
Costa Rico	Spanish

Cuba	Spanish
Egypt	Arabic
Kenya	Swahili English
Madagscar	Malagasy
Philippines	Pilipino
Poland	Polish
Portugal	Portuguese
Russia	Russian
Seychelles	English Creole French
Slovakia	Slovakian
Spain	Castilian
Sri Lanka	Sinhalese and Tamil
Sudan	Arabic
Switzerland	German French Italian Romansch
Syria	Arabic

Tunisia	Arabic estas nacia lingro
Turkey	Turkish
Yugoslavia	Serbian

This table exposes various countries and their official languages. As already indicated, South Africa has eleven official languages.

2.2 THE SOUTH AFRICAN LANGUAGE POLICY IN SOCIAL LIFE

The *Constitution of South Africa* (1996) is the core source of the language policy in South Africa. In each every instance where language policy is designed, such a language policy should be in line with the language policy as it is prescribed by the *Constitution of South Africa* (1996). That is, the language policy that is enshrined by the *Constitution of South Africa* (1996) forms the basis of all language policies in the country.

The section on the provisions of language policy in social life in South Africa was adopted on 8 May 1996. Its amendment was entered into on 11 October 1996. The duty of policy making was executed by the *Constitutional Assembly*. Language policy serves to heal the divisions of the past and establish a society based on democratic values, social justice and fundamental human rights. Moreover, it improves the quality of life of all citizens and frees the potential of each person building a united and democratic South Africa. The *Constitution of South Africa* (1996:01) enables South Africa to take its rightful place as a sovereign state in the family of nations.

The *Constitution of South Africa* (1996) promises to bring about positive hope to the citizens of South Africa. The dawning of the new democratic, non-sexist, non-racist South Africa intends to create the betterment of its people's lives. Thus, people of the

Republic of South Africa can be free only when the language policy of the country is also free. At this point in time, language policies as reflected in the *Constitution of South Africa* (1996) pertaining to national, provincial and local governments as well as the Pan South African Language Board (PanSALB) will be examined.

2.2.1 The *Constitution of South Africa* (1996)

The *Constitution of South Africa* (1996) clearly gives the position of official languages in South Africa. The language policy of South Africa as stipulated in the *Constitution of South Africa* (1996) as adopted on 8 May 1996 and amended on 11 October 1996 by the Assembly (1996:04) states that: "The official languages of the Republic are Sepedi, Sesotho, Setswana, isiSwati, Tshivenda, Xitsonga, Afrikaans, English, isiNdebele, isiXhosa and isiZulu".

The *Constitution of South Africa* (1996) assures that since Tshivenda is one of these official languages, it means that it may be used for any official matter. Anyone who acts against this policy is violating the law since the *Constitution of South Africa* is the supreme law of the Republic (the *Constitution of South Africa*, 1996:03).

Before the new democratic language policy of 1996, official languages in South Africa were English and Afrikaans. Such languages were in greater advantage when compared to the indigenous languages. This is why the democratic constitution focuses on previously disadvantaged languages as well.

The *Constitution of South Africa* (1996:04) goes further by "recognising the historically diminished use and status of the indigenous languages of South Africa". It is for this reason that the state must take practical and positive measures to elevate the status and advance the use of these languages. This assertion indicates that there is a need to develop previously marginalised indigenous languages, Tshivenda included.

Developing marginalised indigenous languages entails equality as far as language use is concerned and this equality forms a primary basis for social equality. A lack of

language equality may lead to political instability and economic, ethnic or cultural inequality.

Section 30 of the *Constitution of South Africa* (1996:15) reflects that "everyone has the right to use the language and to participate in the cultural life of their choice". Section 31 of the same *Constitution of South Africa* (1996:15) states that "persons belonging to a cultural, religious or linguistic community may not be denied the right with other members of that community to enjoy their cultural practise, their religion and use their language".

If people in the Republic of South Africa are said to be equal, their chances to receive information should also be the same. Section 32 stipulates that everyone has the right of access to any information that is held by another person and that is requested for the exercise or protection of any right. It emphasises the fact that everyone has the right to get access to and to receive any form of information whatsoever in his or her own language or the language he or she understands best.

In the preamble to the *Constitution of South Africa* (1996:01) it is stated that South Africa belongs to all who live in it, united in diversity. The *Constitution of South Africa* (1996) aims at healing the divisions of the past by establishing a society based on democratic values, social justice and functional human rights. Thus, all this can, among others, be achieved only if the language policy in social life forms its basis.

2.2.2   The National and Provincial Governments

Apart from the language policy pertaining to the country as a whole, there are also aspects of the language policy that pertain to national and provincial governments. The *Constitution of South Africa* (2006:04) states that

> The national government and provincial governments may use any particular official languages for the purpose of government, taking into account usage, practicality, expense, regional circumstance and the balance of the needs and preferences of the population as a whole or in the province concerned, but the national government

and each provincial government must use at least two official languages.

South Africa's New language Policy (nd:08) further illustrates the condition of language policy pertaining to the national government and the provinces as follows:

- To create conditions for the development and promotion of the equal use and enjoyment of –
- All eleven official languages at the central level, and
- The statutorily determined and chosen provincial official languages in the provinces 3(a)(d).

For this reason, a central government department would in practice, if at all possible, among other things

- Publish notices that are of special importance in the eleven official languages;
- Have official forms available in the eleven official languages, and
- Have a letterhead available in each of the eleven official languages

The above assertion implies that any two predominantly used official languages may be used as provincial and national official languages. The *South Africa's New Language Policy* (nd:05-06) outlines that:

> A province may, by two-thirds majority vote, declare any of the national languages a provincial official language for the whole province or a part thereof. Every language that was an official language somewhere in South Africa up to April 1994 retains its official status there since the *The Constitution of South Africa* (1996) provides that language rights and statuses may not be diminished

The *South Africa's New Language Policy* further gives an example whereby in the Free State *Southern Sotho* would be used as an additional official language besides English and Afrikaans. In the region of Qwaqwa, Sesotho is still used as an official language (*The South Africas New Language Policy,* nd:06). In the same vein, Tshivenda mainly be used in the Limpopo Province since Vhavenda speakers are

found there in large numbers. This is evidenced by the the *Census* (2001:15-16) which reveals the home languages within provinces in percentages thus:

Home language	Number of speakers	Percentage
Afrikaans	5 983 426	13,3
English	3 673 203	8,2
isiNdebele	711 821	1,6
isiXhosa	7 907 153	17,6
isiZulu	10 677 305	23,8
Sesotho sa Leboa	4 208 980	9,4
Sesotho	3 555 186	7,9
Setswana	3 677 016	8,2
SiSwati	1 194 430	2,7
Tshivenda	1 021 757	2,3
Xitsonga	1 992 207	4,4
Others	217 293	0,5

(*Statistics South Africa*, 2001:15-16)

This table illustrates that there is a total number of 1 021 757 people who speak Tshivenda. The highest number of Tshivenda speakers are found in the Limpopo Province, namely 839 704 in cool which in turn amounted to 82.2 percent.

2.2.3 Language Policy in the Municipalities

It is of great importance to take into account the language policy at local level. In as far as municipalities are concerned, "they must take into account the language usage and preference of their residents" (The *Constitution of South Africa,* 1996:04).

2.2.4 Language Policy as Regards Pan South African Language Board (PanSALB)

The Pan South African Language Board (PanSALB) unit was established in terms of the *Constitution of South Africa* (1996). Its main aim is to promote, and create

conditions for the development and use of official languages. The following is a review of its language policy:

The government tasked the Pan South African Board to deal with all issues that have to do with languages. It has, among others, to develop the indigenous languages. It is the duty of government to see to it that the marginalized languages, during the apartheid era, such as Tshivenda and Xitsonga, should enjoy top priority in the development process. Besides, government must create an environment conducive to elevate the status of these languages. It should strive to make these languages used in public or in people's daily dealings.

The provincial and the national governments may use any particular official language for the purposes of government, taking into account usage, practicality, expense, regional circumstances, and the balance of the needs and preferences of the population as a whole or in the province concerned, but the national government must use at least two official languages.

What is said above indicates that the national and provincial governments as well as the municipalities should join hands with the Pan South African Language Board in utilising all official languages and promoting indigenous languages. They have to see to it that even Tshivenda is being used as an official language in social life. The *Constitution of South Africa* (1996:04) stresses this as follows:

> Recognising the historically diminished use and status of the indigenous languages of our people, the state must take practical and positive measures to elevate the status and advance the use of these languages.

Tshivenda, the main focus of the study is one of the official languages of South Africa. The Pan South African Language Board is in its initial position of developing the former marginalised languages and Tshivenda is one of the languages that is being developed.

2.3 SELECTED AREAS IN SOCIAL LIFE

There are a variety of social areas from which language policy can be looked at. In this chapter the following social areas are interrogated: media, gatherings and religion.

2.3.1 Media

The media include television, radio, newspapers, and magazines (Sinclair, 1997:1035). Thus, the media are the broadcasting of programmes for the public to listen to or a system of sending pictures and sounds by electrical signals over a distance that people watch pictures and hear the sounds. The media are publications on which news, advertisements and other information are printed and made available to the community. Summers (1995:890) is of the same opinion that the media consist of all the organisations that provide information to the public, such as television, radio and newspapers. Allen (2002:638) tables what is considered as media and his list includes newspapers, radio and television. In this chapter, all these forms will be perused to show how the South African language policy impacts on them with special reference to Tshivenda.

2.3.1.1 Television

"Television is a way of broadcasting pictures and sounds in the form of programmes that people watch" (Summers, 1995:1483). Television can be looked at as "a system of transmitting visual images and sound by means of radio waves so that they can be reproduced on a screen" (Allen, 2002:1085). In the South African context, television serves as the ear and eye of the nation.   Its signals are brought through various languages which are dependent on the implementation of the language policy as enshrined in the *Constitution of South Africa* (1996). In addition, South African television relies on the broadcasting policy.

Fourie (2003:152) indicates that the main objects of the broadcasting policy are

- to address inequality in language, cultural and educational programming given that English and foreign programming dominate the system;
- to address the lack of diversity; and
- to address the lack of universal coverage and access.

The South African Broadcasting Corporation (SABC 1) broadcasts primarily in English and Nguni languages. On the other hand, Motsoene (2006:13) indicates the language policy of SABC 2 as follows:

> The channel broadcasts in nine of the eleven official languages with a primary focus on seSotho, Afrikaans, seTswana and sePedi and a secondary focus on Xi-Tsonga, Tshi-Venda, isiZulu, isiXhosa and English. Sign language is integrated within Education, IKB (information knowledge building) and children's programming.

Motsoene (2006:130) further states:

> To increase accessibility and crossover appeal, subtitles have been successfully introduced in several local dramas since 2004. The SABC 2 programme offering attracts on average a third of South Africa's prime time viewing population. The first ever Tshi-Venda soapie *Muvhango* and popular Afrikaans series *7de Laan* remain key attractions for the channel.

The famous drama called *Muvhango* is currently being broadcast from Monday to Thursdays for 30 minutes on SABC TV 2. The drama is mainly about the traditions of the Vhavenda. Quite surprisingly, Tshivenda is spoken just for a few minutes while the rest of the dialogue is in English, Sesotho, Sepedi, and isiZulu. A drama that has a Tshivenda title should be broadcast in Tshivenda. The same should apply to *Muvhango*, which is a Tshivenda name.

The same applies to TV news. Tshivenda does not receive enough time for TV news. After many protestations through Phalaphala FM and through an organisation that

aims at preserving the culture of Vhavenda known as *Mudzi*, Tshivenda news is currently broadcast on SABC2 at 5:30 – 6:00. Tshivenda and Xitsonga share the allocated time. After the news, weather broadcasting follows.

Musehane (2002:278) aptly observes:

> At present we have eleven official languages which do not have equal access to equal television coverage. Tshivenda and Xitsonga in particular share fifteen of the thirty minutes slot per day in the SABC programme schedule. Since the Constitution clearly stipulates that all eleven official languages are equal, why is time not shared equally on TV? When one inquires why, one is told about the number of the population or financial constraints.

There are so many programmes that have Tshivenda titles but are not broadcast in Tshivenda at all. An educational programme known as *Takalani Sesame* is an exellent example. *Takalani Sesame* is broadcast in various languages and mainly in English whilst it has a Tshivenda title. The programme *Takalani Sesame* should be broadcast in Tshivenda.

Other programmes that have Tshivenda names, are *Zwahashu* and *Zwamaramani*. *Zwahashu* and *Zwamaramani* are broadcast in Tshivenda and Xitsonga. At least time is shared between the two languages.

Herman and Burnaby (1996:27) stipulate:

> This focus in policy is motivated against the background of the Constitution of the Republic of South Africa which guarantees rights such as freedom of expression, the right to equality, choice and diversity, the equality of all languages, and the right of all South Africans to promote their cultures.

This quotation notwithstanding, the following quotation reflects that the main language that is frequently used on SABC is English. Afrikaans and other major African languages are also used at intervals. In support of the fact that major African

languages are being broadcast at the expense of minor languages on TV, Msimang (1992:139) observes that:

> The SABC (South African Broadcasting Corporation) provides two separate channels. Radio Zulu and TV2 where Zulu is broadcasted. (The television channel is shared with Xhosa on equal ratio). The first arguments for its being equitable to give English priority in broadcasting is that, according to the MRA survey discussed above, more South Africans understand English (69%) than understand any other language.

So far, the implementation of the use of Tshivenda on television is still inadequate. However, despite the state-of-the-art policy, the SABC is criticised for not living up to its mandate. Fourie (2003:154) remarks:

> There is a general feeling of discontent among the African and Afrikaans language groups that the SABC is doing and has done, far too little to promote their languages and cultures, as the SABC has been mandated to do. This applies especially to television.

The Broadcasting Act (1999) requires the SABC to make radio and television services available in all 11 languages. The Act does not specify how to do so. On SABC's three television channels the distribution in 2000/2001 in percentage of minutes during prime time (18:22) was:

	SABC 1 (%)	SABC2 (%)	SABC3 (%)
English	71,62	49,60	100
Nguni group	15,39	-	-
Afrikaans	-	29,29	-
Sotho group	-	-	-
Multi-lingual	12,09	-	8,30

Fourie (2003:176)

According to Fourie's statistics, Tshivenda featured nowhere. One may only surmise that Tshivenda was perhaps included in the percentage for multi-lingual programmes. It is therefore not possible to determine its percentage in terms of broadcasting time that it enjoys on television. The majority of Tshivenda speakers argue that there is a need to watch Tshivenda programmes on television. However, there are speculations that indicate that the SABC is about to establish SABC 4 and 5 that will cater for marginalised languages that include Tshivenda.

There are private TV stations in South Africa such as eTV and M-Net. Both of them do not televise in Tshivenda but in English. However, there are other private productions such as DSTV where one can buy a slot and televise in the language that one wishes. Some of the private productions are:

Mountain Films;
Giant Films;
Uhuru Productions;
Day Zero;
DV8;
Kavin Harrys; and
Luma Midia.

At present some Tshivenda speaking individuals are establishing their own private production companies. Rudzani Dzuguda, a Muvenda youth from Vuwani, has opened his own private production company known as *Dzuguda Productions.* Even though Rudzani Dzuguda is a typical Muvenda, most of his productions are in English. The reason behind this is that Tshivenda productions do not have a large market.

Shandukani Nesengani also has his own private production company called *Shandu Productions*. It also uses English as a medium of communication for the same reason that Dzuguda uses English. *Luma Media* belongs to a Tshivenda speaking person by the name of Maanda Ntsandeni, who stays in Thohoyandou Block F, where Tshivenda speaking people are found in big numbers. *Luma Media* publishes in English. The

reason of Ntsandeni for publishing in English is that Tshivenda does not have a big enough market.

2.3.1.2 Radio

Radio is one of the most important means of communication: "It enables people to send words, music, codes, and other signals to any part of the world" (*World Book* Vol 16, (1996:16).

Sinclair (1997:1353) proclaims that a radio is the broadcasting of programmes for the public to listen to, by sending out signals from transmitted programmes broadcast by radio stations.

There are numerous radio stations that are products of the South African Broadcasting Corporation (SABC) and Community radio stations. The following are the radio stations under the SABC wing:

Radio Station	Language
5fm	English service
CKI Stereo	English service
Good Hope FM	English service
Radio 2000	English service
Radio Lotus	English service
Metro FM	English service
Ikwezi FM	Ndebele service
Lesedi FM	Sesotho
Ligwalagwala FM	isiSwati service
Motsweding FM	Setswana service
Munghana Lonene	Xitsonga service
Phalaphala FM	Tshivenda service
Radiosondergrense	Afrikaans service
SA FM	English service

Thobela FM	Sepedi service
Umhlobo Wenene FM	isiXhosa service
Ukhozi FM	isiZulu service
Channel Africa	French, Kiswahili Portuguese
KK FM	English

Amongst the above stated radio stations, Tshivenda broadcast is only on Phalaphala FM. Phalaphala FM which started in 1965 known as Radio Venda, used to broadcast for a few hours per day. As time passed by, developments were made. At this point in time, Tshivenda is used as a medium of communication on Phalaphala FM for 24 hours. This is a commendable step which one hopes would also be emulated on TV.

Apart from the SABC radio stations, there are plenty of community radio stations. Some of them are:

Radio Station	Language
Univen FM	English Tshivenda
Radio Jacaranda	English
Tuks FM	Afrikaans English
Bush Radio	English
Alex FM	English Zulu
Masisa Community Radio	English
Botwokwa Community Radio	English Sepedi
Turf Radio	Sepedi English

Among the above listed radio stations, Tshivenda is only used on Univen FM which caters for English and Tshivenda. Other languages that are used such as Xitsonga and Sepedi receive minimal time. This situation is not acceptable as it means that some languages are being disadvantaged.

This is why in Hassen (2006:15) it is stated that listeners of radio stations often complain that some radio stations are more exposed than others. The following extract reveals this:

> I am very concerned about the publicity you give to some radio stations more than the others. Well, let me tell you something, I don't know where you got your statistics from, but Motsweding FM is more popular than Lesedi FM, Thobela FM, etc. I live in the West of Gauteng and everywhere I go, even deep in Soweto its Motsweding FM all the way.

From this complaint, one can also deduce that Phalaphala FM, as one of the radio stations that are promoting and catering for a disadvantaged minor language, is not fully exposed.

2.3.1.3 Newspapers

The New Encyclopaedia Vol 8 (2003:661) defines a newspaper as a publication usually issued daily, weekly, or at other regular times that provide news, views, features, and other information of public interest and that often carries advertising.

Allen (2002:689) points out that a newspaper is: "A daily or a weekly publication printed on large sheets of paper, containing news reports, articles and features, advertisements, etc".

Sinclair (1997:1111) refers to a newspaper as "a publication consisting of a number of large sheets of folded papers on which news, advertisements and other information is printed". Some newspapers are produced every day from Monday to Saturday, and others are produced once a week.

There are various newspapers in South Africa such as:

Newspaper	Language
Sowetan	English
The Star	English
Daily Sun	English
Tshivhoni	English
	Tshivenda
	Xitsonga
	Sepedi
Capricon Voice	English
City Press	English
Vhembe News	English
The Sunday Times	English
Mirror	English
	Tshivenda
The Star	English
Rapport	Afrikaans
Die Beeld	Afrikaans
The Citizen	English
Zoutpansberger	Afrikaans
	English
Job Mail	English
Junk Mail	English
Noordelike Review	Afrikaans
Herald	Afrikaans
	English

None of the abovementioned newspapers are completely written in Tshivenda. *Tshivhoni* is a new newspaper that is being subsidised by the Pan South African Language Board. Some of its articles are written in Tshivenda. *Tshivhoni* is not available in great numbers and it is hard to get hold of it. Very few advertisements

are provided in Tshivenda like for instance, the one that advertises the delivery of sand that appears in the *Mirror* newspaper every week.

Vhembe News and *The Valley Messenger- The authentic voice of Limpopo people* are published around Thohoyandou in the Vhembe district. Vhembe district is where the Vhavenda are found in great numbers. *Vhembe News* and *The Valley Messenger* publish their articles only in English. The publishers, including the whole working staff, are Vhavenda by birth. Readers of *Vhembe News* and *The Valley Messenger* are Tshivenda-speakears. Such newspapers should be publishing some of the articles in Tshivenda but this is not the case as its publishers seem to think that their messages can easily be disseminated in English.

Thus, newspapers serve as the window to the world. It is a channel that directs the world information to the people. Without reading newspapers one remains without knowledge. It is therefore an advantage to read the world news in the language that one understands best. There are a number of newspapers in South Africa. A great number of such newspapers are written in English. A small percentage of them are written in major African languages such as isiZulu and isiXhoza.

Kontra, Phillipson, Skutnabb-Kangas and Verade (1999:7-8) state that it is important to note that

> If all 11 official languages are to be strengthened, policies have to be evolved that allocate resources to each of them, that elaborate strategies appropriate for each region, and that promote multilingualism and language rights in all spheres of public life including education and media.

So far, there is no newspaper that is being published in Tshivenda. This means that Vhavenda's rights of receiving information are being undermined. It is ironic that during the apartheid era, there was a newspaper written in Tshivenda, namely, *Thohoyandou*. This newspaper was published by the former Venda government and was distributed to all the regions in Venda. In contrast, new published newspapers do not reach the readers and are largely in English. Notwithstanding the fact that the

majority of readers in the Vhembe region are Tshivenda speakers, newspapers written in Tshivenda are not made available. Thus, Tshivenda is not promoted because publishing a newspaper in a particular language, promotes the very same language. Babane (2003:117) agrees with this idea when he illustrates:

> Pride in being an Afrikaner and in the use of Afrikaans was promoted through the writing of different genres of literature including Afrikaans Newspapers and popular Magazines. Newspapers such as *Beeld, Zoutpansberger,* and *Noordelike Review* and Magazines such as *Rooi Rose, Wild and Jag, Huisgenoot* and *Veld Toe* still enjoy wide circulation among speakers of Afrikaans.

Upcoming churches that are publishing newspapers publish in English despite the fact that the majority of their members are African language speakers. Their objective is that they wish to touch the souls of the entire nation. That is, non-speakers of Tshivenḓa may be able to read the newspaper. It is really surprising that they

disadvantage members of their own church, who are Tshivenḓa speakers in order to

accommodate people who are not making any contribution to their church and who are not members of their church. Such people are not even regular readers of the newspaper. It is rather impossible to assume that a very low percentage of non-speakers of their language read the very newspaper since the newspaper is sold mainly locally.

2.3.1.4 Magazines

A magazine is a weekly or monthly publication which contains articles, stories, photographs, and advertisements (Sinclaire, 1997:1002). A paper that is published regularly and contains articles, stories, or features by several writers is referred to as a magazine (Allen, 2002:619). Summers (1995:561) refers to a magazine as "a large thin book with a paper cover that contains news stories, articles, photographs etc., and is sold weekly or monthly".

The World Book Encyclopaedia (1996:40) stipulates that

> a magazine is a collection of articles or stories or both published at regular intervals. Most magazines also include illustrations. Magazines provide a wide variety of information, opinion and entertainment, current events and fashions, discuss foreign affair, business, culture, current affairs, hobbies, medicine, politics, religion, science, sports.

There are a number of magazines in South Africa. Some of the magazines are:

Magazine	Language
Drum	English, Zulu and Sotho
Bona	English, Zulu and Sotho
Rooi Rose	Afrikaans
You	English
True Love	English
Huisgenoot	Afrikaans
Soccer Life	English
Move	English
Garden and Home	English and Afrikaans
Home	English
People	English
Kick Off	English
Soccer Laduma	English
Real Magazine	English
Pace	English
Living and Loving	English
Tribute	English

From the above table, it is evident that other official languages are used in magazines except those in minor languages such as Tshivenda. Publishers claim that they run a

great loss in publishing magazines that have a low reader rate. Kontra, Phillipson, Skutnabb-Kangas and Varady (1999:728) proclaim:

> Where public authorities at the national, regional or local levels deal with a sufficiently large number of individuals who use a particular language, the authorities must provide an appropriate level of service in this language.

The *Tshivenda Writers Association* and *Mudzi* organisations are complaining time and again that the Tshivenda magazine readers' rate is low. The Tshivenda community is one of the minority communities in South Africa. Census (2001:15) provides evidence of this fact.

The census table (see page 32) illustrates that only 2.3 percent of the people of South Africa speak Tshivenda. This is a very small number.

At this point in time, there is no magazine published in Tshivenda. A magazine contains articles, stories and advertisements. A magazine uplifts the lifestyle of the readers on beauty, health, sexuality, career success, legal, culinary skills and social life in general. The non-existence of magazines in Tshivenda means that the Vhavenda do not have the chance to enjoy reading articles and stories in the language that they understand best. Their chance of understanding and involving themselves in competitions that feature in magazines is also slim.

As most magazines are either in English or Africans, it means that practically, the implementation of the 11 language policy in South Afrikaans has not yet been fully realised.

Thus far, in South Africa explicit recognition of language policy in media is still very limited.

2.3.2 Gatherings

People are social beings. This means that, amongst others, they gather in order to achieve several aims such as resolving problems, introducing new policies to each other and for entertainment.

The clause relating to language in gatherings in section 31 grants every person the right to use the language and to participate in the cultural life of their choice. Thus, using one of the 11 official languages is preferable and highly appreciated.

There is a need to give an overview of the use of language in gatherings. An examination of whether the *Constitution of South Africa* (1996) in as far as the use of language in the official and social gathering is considered needs to be done. The focus of this section will be on the investigation of an overview of the *Constitution of South Africa* (1996) in gatherings and the review of its implementation.

2.3.2.1 Social gatherings

The term social, usually denotes relating to leisure activities that involve meeting other people. It refers to meeting other people socially, for example at parties, open meetings, where members socialize and welcome any new members. Such meetings are not formal and minutes are not recorded.

In social gatherings in most cases there is no stipulated language policy. Social gatherings take place in an unofficial setup. People are free and they automatically use their own mother tongue. It is known that everybody dreams in his or her own mother tongue. Life is relaxed and everyone present is able to contribute with ease and without fear. In such gatherings, one is able to understand the issues under scrutiny as one will be using one's mother tongue. The position of the use of language so far is in line with the prescription of the *Constitution of South Africa* (1996).

It is common knowledge that Tshivenda is mainly used for communication purposes amongst the so-called lowly educated people or the ordinary people. The trend these

days is that some educated individuals influence their children to communicate in English at home. Of course there are reasons for this as Alexander (1998:06) observes:

> English [is] not only … an international language, but it's a language which for many, many decades still is going to open up job possibilities for anybody who wishes to get a good job in South Africa and we would be disadvantaging our children and future generations if we are to move away from them having to learn or being encouraged to learn English.

However, this understanding is largely a fallacy. The most developed countries such as those in Asia (e.g. Japan), Europe and Thailand use their own mother tongues in whatever they do and they are really developed. A very high percentage in such countries hardly understand, write and speak English. The attitude and thinking that English is the only language that paves the way to the future need to be looked at seriously. Although it is difficult to change the attitude of black parents and learners in this regard, people who engage themselves in fighting this attitude are becoming successful. However, it is difficult to change the attitude of black parents and learners in this regard. "Language has got to be preserved but also seen as dynamic in and for itself, as a part of self-identification, as part of heritage, as part of liberation" (Anstey, 2007:13).

In many occasions one realise that some Vhavenda, when they are joined by a foreigner in their social group, who does not understand or speak their language, readily switch from their own language to the foreigner's language. Tshivenda-speaking people seem to be extremely talented in learning other languages. They learn other languages with ease and they do not regard this as a disadvantage as they feel they have to espouse *ubuntu.*

It is surprising that in return, if a Tshivenda-speaking person found himself or herself among people who speak the other languages, they continue to communicate in their own languages. They do not even bother to ask for a translation for the sake of the

listeners who do not understand their own languages. Other speakers of other languages seem not to be ready to learn to speak Tshivenda or to provide a translation thereof. They seem to look down upon Tshivenda. The excuse that is often advanced is that Tshivenda is a very difficult language to master. This poses a problem for the implementation of multilingualism in South Africa.

Presently, it is a common practice to launch prayer meetings that are organised by some churches or family members in joint venture with the civic association. Memorial services are held in memory of the deceased and then the funeral is conducted. In all these events, people use their own mother tongue. In cases were there are people who do not understand their language, interpretation is undertaken, and in most cases people who do not understand their own language are ignored.

In some of these events, such as memorial services and funerals, the medium of communication is English. In most cases, programmes are also designed and written in English. When the programme director directs the programme, he or she directs it in English while the majority of the audience may be Tshivenda-speaking.

2.3.2.2 Official gatherings

Official gatherings are gatherings that have been planned for. Sinclair (1997:698) suggests that "a gathering is a group of people meeting together for a particular purpose". Such gatherings have an agenda and a programme that are being followed. Minutes are taken during the process of the meeting and are read at the next meeting.

Section 32 of the *Constitution Republic of South Africa* (1996:15) specifies that "everyone has the right of access to any information that is held by another person and that is required for the exercise or protection of any rights". This includes a provision that "no one shall be unfairly discriminated against, directly or indirectly, because of the language he or she uses" (Herriman and Burnaby, 1996:19-20).

Despite the fact that Tshivenda is one of the official languages, it is surprising to find that, for most government official gatherings, where all the participants are Vhavenda, invitations, agenda, and the running of the whole programme are mostly done in

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English. Kontra, Phillipson, Skutnabb-Kangas and Varady (1999:268) make a very important observation of how other countries such as Latvia handle such situations:

> In institutions, civil institutions and organizations (except national cultural heritage associations and religious organizations) the language used in meetings and in other working sessions is the official state language. If foreigners take part in these meetings any other language may be used, but upon the request of a single participant the organizer must provide a translation into Latvian.

There is hardly any doubt that in this instance English is used as a language of domination. Participants are thus not free to participate and they sometimes miss to get all information. This practice could be brought to an end if South Africa would adopt other countries' strategies as the one used in Sweden. Modeen (2002:17-18) confirms this:

> All official languages documents and minutes of the Finnish courts and the administrative bodies thus continued to be issued in Swedish even after 1809. But it was self–evident that Finnish without knowledge of Swedish could use Finnish in their oral dealings with the governmental agencies and in the courts of law. State and municipal officials working in Finnish–speaking areas were thus expected to master both languages.

The same strategy could be applied to English and African languages. Information can be deliberated in Tshivenda and translated and interpreted into English to cater for those who do not understand Tshivenḓa.

It needs no emphasis to state that many people have been at a disadvantage for not being able to speak or read the official languages or not being confident in speaking them. Language policy should empower people by enabling them to be free and use their own languages or even speak their own language (Chumbow, 1991:03).

Thus, the use of mostly English in meetings where Tshivenda-speaking people are the participants causes a communication gap between the attendants.

2.3.3 Religion

Almost every human being is a believing being. Religion is a "belief in the existence of a superhuman controlling power, especially of God or god usually expressed in worship" (Allen, 2002:872). To Summers (1995:1195) religion is "people's belief in the life of the spirit and usually in one or more gods". Saville–Troike (1982:19) states:

> Any group within a society which has anything significant in common (including religion, ethnicity, race, age, deafness, sexual orientation or occupation) but not eye colour or height has its own religion.

That is, a group of people within a community are pinned down to a relationship that is guided by their own interests, social norms, believes, and attitudes.

The study's main focus in this regard is the significance of analysing language policy in as far as religion is concerned and the implementation of the language policy as prescribed by the *Constitution of South Africa* (1996). At the outset, one should draw a distinction between various types of religions that one comes across with. As for this thesis, the research endeavours to sketch the language policy and its implementation in only four types of religion namely traditional African religion, the Christian religion, Islam as well as Hinduism.

2.3.3.1 African religion

African religion has to do with the relationship between the indigenous African belief and ritual systems (Pye, 1994:05). Before the arrival of the missionaries, Africans used to follow their traditional religion. It was only during the arrival of the missionaries that Christian religion was introduced by the missionaries. In traditional African religion, culture and language have a pivotal role to play. In facilitating and engaging themselves in their cultural rights and beliefs, communication is in their

mother tongue. This is why the Vhavenda perform their religious activities in Tshivenda. There is no fixed language policy, however.

Traditional African religions in general believe in the dead. This is why the Vhavenda in particular render praises and prayers to their *ɲwali* (God) through their ancestors.

They make use of a selected goat or cow. Three stones can also be used as *midzimu* (gods) through which they communicate with their creator. The *u rerela* communication (prayer) is done through the medium of Tshivenda. The language which is used while busy communicating with the ancestors is the mother tongue which may not be mixed with other foreign language terminology or even foreign cultural elements. It is believed that the mixture with foreign languages might interrupt and interfere with their wishes and prayers to their creator. It may even go to an extent of provoking and infuriating the ancestors.

The religion of Tshivenda is heavily aligned to *thangu* (divining bones). The divine bones determine and expose the hidden information that has to do with prescriptions and diagnosis. Pure Tshivenda terminology is used while utilising divine bones.

There are four main types of divining bones in Tshivenda that have been named after pure Tshivenda names. They are not called by another name except the absolutely pure Tshivenda name. The four main divine bones are:

Tshilume;
Hwami;
Lunwe, and
Thwalima.

Apart from the four main line divine bones, additions of some other divining bones can be made. In this study the following divining bones have been recorded:

Vhukata;
Murubi;
Mahemavhili;

Mutangula; and

Mufhirifhiri.

The interpretation of divine bones is determined by the praises and descriptions of the various bones. The descriptions of such bones direct one to be convinced that Tshivenda was used during *u tungula*. Some of the divining bones' praises and descriptions are the following:

Hwami

Ndi hwami ndi a lalamisa. U vhona mmbi ndi hau

(I am *hwami* I give people long life. You will experience great things in future).

Description:

U lalama

(One will live long)

Lunwe

Lunwe ye a tho ngo dzula. Ndi dzula nga u tengama.

(Lunwe I am not settled. The way I am seated, I am not comfortable).

Description

U gungula

(To grumble)

Vhukata

Ye tshikate tsho katuluwa, a tshi na mukatululi mukoni

(It says the bundle is unwound. It does not have somebody to wind it again).

Description

Zwi re dangani

(Having problems related to the stomach).

Thambadzivha

Thambadzivha ye kunwi ndi u wela tivhani, nululu ndi u bvela nnda

(Thambadzivha says I cross the river and come out at once).

Description

U wela

(The problem is related to male sexual disease).

The arrival of the Christian religion promoted a new paradigm in as far as language policy in religious activities is concerned. Christian religion was brought along with western culture. Christianity and western culture have since been eroding African cultures to such an extent that most Africans today find themselves on the horns of a dilemma (Sepota, 1998:23).

The manipulation of the word of God to suit culture and prejudice has an ideology aligned to reformation of traditional religion. In other words the Vhavenda were pulled out of their own traditional beliefs.

Before the birth of the new South Africa, Africans whose religion was African religion were undermined. Their practices were believed to be heathen. They were made to shun away from their practices. For instance, information on the truth spelled out by divining bones was totally rejected by Christians. Instead, discouraging remarks were made against the use of divining bones for example, calling it the work of the devil, the real purpose being to promote the Christian culture (Sepota, 1998:25). This meant that the language used by a group of people who belonged to the traditional religion was not promoted.

2.3.3.2 Christian religion

Christian religion was introduced to Africans by missionaries. A Christian is "a person who believes in Christianity or has been baptized in a Christian church" (Allen, 2002:176). From Allen's description of Christian religion, one deduces that Christian religion is a religion practised by believers and followers of Christ. Summers (1995:225) confirms this idea when he avers that "Believing the ideas taught by Jesus Christ, or belonging to a Christian church: Christian ministers based

on the ideas taught by Jesus Christ: Christian doctrine" is being a Christian. Douglas and Tenney (1989:210) indicate the origin of the name Christian:

> The biblical meaning is adhered of "Christ". The disciples were formally called Christians first in Antioch (Act 11:26). Agrippa recognized that to believe what Paul preached would make him a Christian.

Africans were pushed and forced to do away with their own African religion. Christianity was regarded as the religion of the state in South Africa.

This however did not bring peace of mind to many South Africans as Sepota (1998:23) points out:

> April 1994 marked a very important turning point in the lives of many South Africans because they think that they are now liberated. Yes politically they are liberated, but that is not enough because most people are not at peace with themselves and this might be the reason why our country is unstable. How can one be at peace with oneself if one is bombarded with conflicting ideas?

Thus, politically South Africans are liberated but still bound by chains of the apartheid legacy. Even though many Africans have freedom of religion, they still participate and communicate in foreign languages.   English and other dominant African languages dominate in churches where the believers are Tshivenda-speakers. In a situation were the founder of the church is of a particular language, the language of the founder dominates. Preaching and singing are done in the dominant language. A very good example is the Zion Christian Church.   The founder is Bishop Lekganyane who is a Sepedi speaker. The church headquarters are in Polokwane and the language mostly used is Sepedi. In other instances English and other language translations are entered into.   The same applies to the International Pentecostal Christian Church. The founder of the International Pentecostal Christian Church is Bishop Modise who is a Setswana speaker. The headquarters of the church are in Soweto. The dominant language is Setswana in whatever they do. Translations are entered into to cater for other languages.

Christianity brought along new culture and new language preferences. Missionaries who brought along Christianity were non-African language speakers. That is, the materials that were used were written in a foreign language and had to be translated into Tshivenda. New terminology was introduced. Missionaries who were responsible to deliver the message were not well versed in the language. As a result, African languages were in one way or another, affected and strained.

The mere fact that the Christian religion was brought about by Western people, meant that Christianity was connected with western languages. Schiffman (1996:253) strengthens this idea as he refers to the domination of Latin in religion:

> Religion remained the last domain of Latin, but there was still some use of Potais in sermons, since Peasants did not understand French or Latin: but of course some priests were not locally born to the region they served and did not know Potais.

The fact of the matter is, English and other major African languages are dominant in Christian congregations where the highest percentage of congregants is Tshivenda speakers. This practice is contradicting the language policy which merits everyone to enjoy the use of the eleven (11) official languages even in a religious arena. This can be realised in the songs they sing, messages they preach, prayers they make, the Bible they read, and other religious literature they read.

2.3.3.2.1 Preaching of messages

Preaching of messages in African Christian religion is basically done in the mother tongue as for example by the Zion Churches. Moyo (2002:152) confirms this when he points out that "Political and religious leaders at grassroots level of communication also normally use local language". In the same vein, not all missionaries undermined the development of African languages. In fact, it was missionaries who developed many orthographs for various African languages. Missionaries were able to achieve this feat as they became fluent in African languages. In this regard, Kosch (1992:02) explains that "Foreign Missionaries strived to utter African languages. Even though

they were not fluent they tried their level best and people could understand what they were trying to communicate with their foreign tone". Kosch (1992:02) adds that

> All missionaries had to undergo the same stringent training, including linguistic preparation, since the languages of the then primitive people were in no way "easier" than the languages of cultural people. The training period which lasted four–and–a–half years had to be concluded by two years of practical work in the mission field before the candidate could be ordained.

The use of one's own mother tongue in preaching the word of God dates back to the Biblical period where people organised themselves to build a pyramid. Newman (1996:98) states that:

> It is said that on the Day of Pentecost, people from every corner of the Roman Empire were utterly amazed to hear the apostles declaring the wonders of God in their own languages. Convinced that everyone has the right to the Bible in his or her own mother tongue, the Mission of the worldwide United Bible Societies, of which the Bible Society of South African is a member, is to provide the Word of God in the language of the people at an affordable price.

The new charismatic churches prescribe the use of English for preaching. The preaching of the Word of God is the core to any form of religious come-together. It is the one that builds their moral and Christian way of life. Notwithstanding the fact that the majority of the attendants are Tshivenda speakers, preaching is done in English. It goes without saying that, if the preacher is not originally an English speaker, he or she would now and then experience some difficulties with the language. The deliverance of the message will be hampered by the struggle with the use of a foreign language and the searching of suitable terms. The language will be an obstacle to delivering the message effectively. This is not an embellishment as Webb, (nd:01) states that "the majority of black South Africans do not know English well. They cannot read and write in English". It is a real fact that many listeners of the message that is being preached in English are illiterates, especially elderly people. This group of people experiences problems with the use of English while preaching threatens them. They

do not feel being really part of the activities that are being conducted in the church. In most cases they are seen moving from one church to the other. Elders even go to an extent of naming such churches the churches of youths that speak in English.

In using English for preaching, the preachers claim that they are aiming at catering for people who do not understand Tshivenda. To one's surprise, there are only a few people who do not understand Tshivenda in such congregations. Preachers who prefer to speak in English in churches where the majority of congregants are Tshivenda-speakers, also claim that they preach in English in order that they might become used to preaching in English so that when they are invited to other congregations where congregants are non-Tshivenda-speakers, they might be able to preach in English with ease. The message that is being preached is recorded in the form of radio cassettes, video cassettes and CDs. Preachers who use English, claim that their wish is to let their messages reach people in all corners of the world. Still, this factor does not mandate one to disadvantage the majority of listeners who are contributing towards the development of those congregations.

While preaching in English, untrained interpreters are used to interpret into Tshivenda. The message often gets diluted on the way. The majority of congregants thus happen to receive diluted information. Herriman and Burnaby (1996:109) indicate that

> the translators tried to match the words and grammatical structures and forms of the Hebrew and Greek source text in their receptor language, while at the same time trying to make the result as idiomatic as possible.

A practice of using English in churches where the majority of the attendants are Tshivenda-speakers is acting against the prescribed language policy of the *Constitution of South Africa* (1996), which prescribes freedom of religion.

Herriman and Burnaby (1996:109) mention that

> Almost all interpreters working in African languages, and many working in other languages, have not had a professional training which would make them alert to the ethics of their role, to

cultural nuance in translation and the exigencies of discourse.

There is also a practice whereby the founder is one of the major African language-speakers. In such churches followers that belong to minor languages, turn to use the language of the founder of the church for preaching. In order to qualify as a priest or a preacher, one has to undergo training in that particular language. This practice violates the wish of the *Constitution of South Africa* (1996) of promoting minor languages. On the other hand, it depresses the user of the minor languages.

However, from the look of things, it seems as if congregants who are Tshivenda-speakers do enjoy and appreciate the use of English in preaching. They seem to be proud of being in churches that preach in English. They feel to be superior and look down upon those that deliver their messages in Tshivenda.

All in all, the implementation of the language policy in preaching the Word of God is taking the opposite route. Instead of preaching in Tshivenda, preachers are more and more becoming interested in preaching in English.

2.3.3.2.2 Praying

Prayer is the basis of Christian life. In prayer, one communicates with God and expresses one's feelings and solemnly connects to the Creator spiritually through words in communication. In a normal situation, when praying, one should make use of ones mother tongue in order to express oneself fully without any obstacle. The majority of prayers are said in the mother tongue.

There is a tendency in the charismatic churches in Venda where preaching is done in English that prayers are sometimes said in English. Their belief is that, while preaching in English, they belong to a higher status. It seems as if many of them memorise some statements and repeat them. Their true feelings are not exposed. Even when they pray in Tshivenda, some use repeated statements such as "In the Mighty name of Jesus". These are used regularly even though one is saying the prayer in Tshivenda. To them, repeated English statements add value to their prayer.

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The above-mentioned statements are uttered vigorously and loudly with a high stress tone level. The statement is crucial because, according to the Word of God, Christians have been advised to ask whatever they need through the name of Jesus.

2.3.3.2.3 Songs

Christian religious songs add joy to every Christian. They form part of spiritual communication with God. Songs arouse people's feelings and lay the foundation for preaching. Songs are used to worship the Almighty God. They are a vehicle of communication with God. The so-called mainline churches that have formal hymn books, like *Nyimbo dza Vhatendi*: a hymn book for Lutherans, is in Tshivenda. There is also a hymn book called *Ngosha ya Dzingosha* that belongs to the Seventh Day Adventists. New uprising churches do not have prescribed policies for songs and language policies. They prefer to sing choruses that are in various languages including foreign languages such as isiZulu, Sesotho and particularly those in English. As for now, there is a preference of an American style of gospel music. American gospel music is sung in English. "The vernacular is more and more interspersed with English and English hymns are being sung in more and more Afrikaans churches" (Prinsloo, 1983:158). This is also the case with churches whose congregants are Tshivenda speakers.

Gospel music forms part of extending the word of God to Christians. Firstly, if the singing is in a foreign language the possibility is then that people just sing without a proper understanding of words in a song. Their pronunciation is also unclear. Training of songs to congregants is rare in many churches and the songs are not written anywhere. In such a case the congregants learn to sing such songs accidentally, unlike in cases where there is a hymn book that even provides staff notation that leads to the rhythm of the song and words thereof. Ignoring the use of mother tongue while singing in church, disadvantages the congregants. In such a case the congregants just sing, following the rhythm and using words that do not mean anything to them. According to one informant, "it does not really matter even if I do not understand what the words mean. The Lord God sees what is in my heart and soul. I just sing following the rhythm!"

2.3.3.2.4   The Bible and other religious literature

The Bible is a major handbook of the Christian religion. There are Bible translations in various African languages including Tshivenda. The Tshivenda Bible was translated by a missionary by the name of P.E. Schwellnus. This process started in 1925 and was completed in 1938.   Schwellnus also translated the Northern Sotho Bible. Kosch (1993:04) confirms this when she states that:

> The entire Northern Sotho Bible was thoroughly revised in 1937 by P.E. Schwellnus. He was born in Vendaland in 1877 as the son of the Berlin missionary Erdmann Schwellnus, and received his missionary training in Berlin.   He not only undertook Bible translation in Northern Sotho, but also in Venda.

There are Christians who read and treasure the Tshivenda Bible as it is clearly written in their own language. There is also a high percentage of Christians who prefer to read the English versions. They say that the English version is clearer and more understandable.

The conflict between using the Tshivenda Bible or the English Bible still continues to date. Of course one cannot compel Christians to opt for one Bible over the other. What is important though is that it would have been preferable for Tshivenda-speakers to use the Bible written in their own language as this would go a long way in promoting the use of Tshivenda in many religious activities.

2.3.3.3 Islam

Islam is the faith of the Muslims. It is an Arabic word meaning someone who submits to God. A Muslim is "a person who follows the Islamic faith" (Allan, 2002:677). That is, "Islam is the name of the faith of Muslim" (Pye, 1994:124). A Muslim is therefore "someone whose religion is Islam" (Summers, 1995:939).

"Islam is the religion followed by many people around the world. It unites millions of different people socially and culturally: Greek, Syrian, Persian, Arabic and Iraqi" (*World Book*,1996:413). Islam religion is also practised in South Africa. There are a number of Vhavenda who submit themselves to this type of religion.

The *Qur'an* (Koran) is the sacred book of Islam. It was released to the Arabs in the Arabic language. Much of the *Qur'an* is assonantal in style and language, and is recited for liturgical or devotional purposes. Gradually, interlinear translations of other Islamic languages were allowed, and now independent translations exist in all the major languages of the world (Pye, 1994:404).

There is no translation of the *Qur'an* into Tshivenda. The Vhavenda who submit themselves to Islam religion, read the English translation. However, there are other Islam religious reading materials. Such materials have been translated into many other languages but there is none translated into Tshivenda.

2.3.3.4 Hinduism

Hinduism is a modern term used to refer collectively to various traditions of Indian religion in which the Vedas and various subsequent texts are regarded as authoritative (Pye, 1994:110).

Hinduism is a major religion and philosophy of the Indian subcontinent, and its followers believe in reincarnation and the worship of a large number of gods (Allen, 2002:483). Languages that are spoken in India have various dialects. In North West India, Hindi and Urdu are dominant languages. The dialects of Hindi spoken in Delhi are widely used throughout India (Allen, 2002:483). This stands to reason that, originally, Hinduism originated from India. Its literature materials were automatically written in the Indian dialects.

Even though Hinduism originated from India, the name was given to the highly diverse religious tradition that has evolved in India over the last 3 000 years and is today represented by beliefs and practices of well over 500 million Hindus, of whom

the majority live in India where they constitute 80% of the population (Hinnells, 1995:215). Hinnells (1995:213) further states that

> Numerous new sects and fine devotional poets appeared using the recently emerged vernacular languages like Hindi, Bengali and Marathi, which brought millions into direct contact with scriptural traditions for the first time.

The diverse religious tradition of Hinduism spread throughout the whole world. So far it comes as no surprise that Hinduism is practised by fellow South Africans. The present day Hindus of South Africa are the descendants of Indians who were recruited to work as indentured labourers in the colony of Natal. There is a low percentage of Vhavenda who are followers of this kind of religion. However, non-Tshivenda translations of Hinduism religious materials are at the disposal of the followers at the present moment.

2.4 CONCLUSION

Language policy in social life is clearly stipulated in the *Constitution of South Africa* (1996). The constitution stipulates that Sepedi, Sesotho, Setswana, isiSwati, Tshivenda, Xitsonga, Afrikaans, English, isiNdebele, isiXhosa, and isiZulu are the official languages of the Republic of South Afrika (the *Constitution of South Africa*, 1996:04). In other words, Tshivenda, as one of the official languages, may be used for any form of communication to access information. It is an offence to undermine it. The government has great plans for developing formally marginalised languages.

The language policy pertaining to national, provincial as well as municipal levels promotes the use of official languages, Tshivenda included. It states that "the national government and each provincial government must use at least two official languages" the *Constitution of South Africa*, 1996:05). It has been shown that in social life, the language policy allows the use of all official languages. The media ought to make use of the official languages to communicate with the public. So far, it has been realised that on television, English and other major languages are the languages that are mostly used. Tshivenda receives very little attention. The print media concertrates on

English. There are no newspapers or magazines entirely written in Tshivenda. Radio is the only one that has a channel that broadcasts in Tshivenda for 24 hours-Phalaphala FM.

In social gatherings, such as parties and in open meetings, Tshivenda is used to communicate whereas in official meetings, English is used. Some of the churches, the mainline churches and some pentecostal churches especially, use Tshivenda for communication. On the other hand, some charismatic churches use English. All in all, the use of Tshivenda in social life is being realised in the informal life situation while the use of English is still dominant for official dealings.

CHAPTER 3: LANGUAGE POLICY IN EDUCATION

3.1   INTRODUCTION

The aim of this chapter is to examine language policy pertaining to education in South Africa. In pursuing this aim, the following topics will be addressed: provisions of language policy pertaining to education, language of learning, language of learning and teaching, learning and teaching materials, communication, assessment, and extra-curriculum activities.

As the main focus in this chapter is to interrogate the language policy in education, it is of the utmost importance to display a clear understanding of what education really means. Even though the concept education can be defined from various perspectives, Van Rensburg and Landman (1986:13) define education as:

> The practice-the educator's/pedagogue's concern in assisting the child on his way to adulthood. Education may then be defined as a conscious, purposive intervention by an adult in the life of a non-adult to bring him to independence.

In as far as Van Schalkwyk (1990:2) is concerned,

> Education is an activity undertaken by all communities. In simple, undifferentiated and primitive communities it takes the form of cultural transfer to the young and their incorporation into the life, traditions, customs and way of life of the community. In the modern and highly developed communities of the twentieth century, education has become a complex, comprehensive and highly specialized activity that is undertaken by professional educators with specialized training and knowledge in a highly differentiated and scientific manner within a network of basic and specialized educational institutions.

Vries (1986:01) maintains that "Education therefore appears in the life–world of man whenever an adult and a child (non–adult) come into a particular relationship or situation (educational situation) with each other".

Education can among others be persuad through language. The transfer of knowledge and the assumption of information, largely emerge through language.

Various scholars have engaged themselves in analysing the position of language policy in education. Such scholars are among others, Awoniyi (1982), Madadzhe and Sepota (2006), Ogutu (2006), Kamwangamalu (1997), and Alexander (1989). The literature of these scholars will be referred to time and again.

3.2   PROVISIONS OF THE LANGUAGE POLICY IN EDUCATION

April 1994 marked a very important turning point in the lives of South Africans in as far as language policy in education is concerned. The Constitutional Assembly drafted and adopted the *Constitution of South Africa* (1996). The *Constitution of South Africa* (1996) has a strong and explicit basis of language policy in education. Thus, language policy in education is one of the many components of the *Constitution of South Africa* (1996).

Apart from the *Constitution of South Africa* (1996) that tables the language policy in education, there are other government documents that do the same such as the *South African Schools Act* of 1996 and the *Provincial Language Policy* (2001). All these documents will receive scrutiny in this study.

3.2.1   The *Constitution of South Africa* (1996)

The official languages of the Republic of South Africa are Sepedi, Sesotho, Setswana, isiSwati, Tshivenda, Xitsonga, Afrikaans, English, isiNdebele, isiXhosa, and isiZulu.

As has been pronounced by the *Constitution of South Africa* (1996), Tshivenda is one of the official languages. All official languages are entitled to be used for all official dealings as illustrated below. The above clause stipulates that all official languages have a rightful place to be used in education for learning or to be utilised as the language of learning and teaching.

The key constitutional clause relating to language and education which grants each person the right to use a medium of instruction of his or her choice is highlighted in the *Constitution of South Africa* (1996:14) as follows: "Everyone has the right to receive education in the official language or languages of their choice in public educational institutions where that education is reasonably practicable".

The *Constitution of South Africa,* Act 108 (1996:15) further stipulates that "Everyone has the right to access to any information held by the state".

This clause gives everyone an opportunity to receive educational information in any of the 11 official languages. This is a positive development as apartheid never treated languages equally. "Indigenous local African languages were to same considerable extent, regarded as 'low languages' and therefore of inferior status in comparison to these two ex-colonial languages" (Moyo, 2002:150). The *Constitution of South Africa* (1996) allows the right of all learners to receive education in any of the official languages in public schools. This, in a way, has elevated the status of previously disadvantaged languages.

De Wet, Niemann and Matsela (1999:45) remark that the education policy of the government regards language as a necessary focus point of its strategy of building a non-racial nation in South Africa. Kumwangamalu (1997:239) concurs with this view as he illustrates that the education language policy "is meant to facilitate communication across the barriers of colour, language and region, while simultaneously creating an environment in which respect for languages other than one's own would be encouraged" (Kumwangamalu, 1997:239).

The *Constitution of South Africa* (1996) undoubtedly exposes a policy that can only be viewed as progressive and that has the interest of the majority of the people in the country at heart. Whether these noble intentions find expression in concrete terms is another issue that the study will discuss later in the chapter.

3.2.2   *South African Schools Act* (1996)

The *South African Schools Act 84* (1996) was developed by the Minister of Education in consultation with members of the Council of Education with the objective of giving

guidelines of language policy in public schools. The *South African Schools Act* (1996) displays the norms and standards for language policy.

First and foremost, the *South African Schools Act* (1996) enlightens education stakeholders as to who is responsible for determining the language policy in a public school. In addition, the act outlines who is responsible to execute this important duty. It suggests that in all public schools, it is upon the shoulders of the school governing body to determine the language policy of the school. In constructing the language policy the school governing body should take the language policy as prescribed by The *South African Schools Act* (1996) and the *Constitution of South Africa (*1996*)* into consideration. "No form of racial discrimination may be practised in implementing policies determined under this section" (*South African Schools Act*, 1996:2b:16).

In public schools, languages may be learnt as a subject and in this regard the *South African Schools Act* (1996: B-32) states that

> All learners shall offer at least one approved language as a subject in Grade 1 and Grade 2.
>
> From Grade 3 (Std 1) onwards, all learners shall offer their language of learning and teaching and at least one additional approved language as subjects.

In schools where there is more than one language of learning and teaching, learners have to choose languages of teaching at the time of admission. In case of learners who are still minors, the parents may do so on behalf of their children (*South African Schools Act*, 1996: 15).

The language of learning and teaching is a fundamental factor that is indispensable and pivotal as learning can hardly take place without it. The *South African Schools Act* (1996:B-32) states that "The language(s) of learning and teaching in a public school must be (an) official language (s)".

Learning becomes meaningful when the learners learn in the language that the learners understand best. The language that learners understand best is the mother tongue. Since there are eleven official languages, learners that belong to the

languages that have been crowned as official languages, have an advantage to use their primary languages as their language of learning and teaching.

3.2.3 *Northern Province Provincial Language Policy* (2001)

The provisioning of language policy was reviewed in August 1995 and was announced in February 1997 and introduced to schools in 1998. The *Northern Province Provincial Language Policy* is in line with the provision of language policy of the *South African Schools Act* (1996). The *Northern Province Provincial Policy* (2001:07-08) reads as follows:

PHASE	GRADE	LANGUAGE POLICY	COMMENT
FOUNDATION PHASE	R	All 3 learning programmes in a language chosen by the School Governing Body [LoLT]	[LoLT] should preferably be a mother tongue/ primary language [L1] or one of the official languages
	1	All 3 learning programmes in a language chosen by the SGB [LoLT] A second language [L2] as encompassed in the Literacy Learning Programme is optional as an additional programme (one of the official languages)	[LoLT] should preferably be a mother tongue/ primary language [L1] the official languages.or one of the official languages
	2	All 3 learning programmes in [LoLT] A second language [L2] as encompassed in the Literacy Learning Programme is compulsory as an additional programme (one of the official languages)	
	3	All 3 learning programmes in [LoLT] A second language [L2] as encompassed in the Literacy Learning Programme is compulsory as an additional programme [one of the official	Learners exit the phase having been exposed to two languages

		languages]	
INTERMEDIATE PHASE	4	All 5 learning programmes in one of the languages offered in grade R-3, may be [LoLT] or second language [L2] of the Foundation Phase A second language [L2] encompassed in the Language Literacy and communication.Learning Programme [LLC] as started in the Foundation Phase A third language [L3] encompassed in the Language Literacy and Communication Learning Programme [LLC] is optional as an additional programme	Allows for a change in [LoLT]
	5	All 5 learning programmes in [LoLT] A second language [L2] encompassed in the Language Literacy and Communication Learning Programme [LLC] as started in the Foundation Phase A third language [L3] as encompassed in the Language Literacy and Communication Learning Programme [LLC] is compulsory as an additional programme	
	6	All 5 learning programmes in [LoLT] A second language [L2] encompassed in the language Literacy and Communication Learning Programme [LLC] as started in the Foundation Phase A third language [L3] as encompassed in the Language Literacy and Communication Learning Programme [LLC] is compulsory as an additional programme.	Learners exit the phase having been exposed to three languages

SENIOR PHASE	7	8 learning programmes in [LoLT] as in the Intermediate Phase Continue learning the languages [L2] and [L3] introduced in the Intermediate Phase A fourth language [L4] as encompassed in the Language Literacy and Communication Learning Programme [LLC] is introduced as an additional/ optional programme	
	8	8 learning programmes in [LoLT] as in the Intermediate Phase Continue learning the languages [L2] and [L3] introduced in the Intermediate Phase Continue learning the additional/optional programme, language [L4] introduced in grade 7	
	9	8 learning programmes in [LoLT] as in the Intermediate Phase Continue learning the languages [L2] and [L3] introduced in the Intermediate Phase Continue learning the additional/optional language [L4]	Learning exit the phase having been exposed to 3 or 4 languages
FURTHER EDUCATION AND TRAINING	10-12	Unit standards to be offered in the language chosen by the learner Unit standards can be offered in any of the 11 official languages.	

ABBREVIATION:

LOLT   -   Language of Learning and Teaching

LLC   -   Language Literacy and Communication

The *Northern Province Provincial Language Policy* (2001) outlines that in Grade R learners learn three (3) learning programmes, of which one should be the primary language. In Grade 2 a second language may be added. The addition of the second language in this regard is optional. As from Grade 3 onwards a second language may be offered. In Grade 4 a third language may be added. The addition of the third language in this grade is optional. From Grade 7 onwards the fourth language may be added. The addition of such a language is optional.

In government schools where the majority of learners are Tshivenda speaking, Tshivenda is offered as the primary language, English as the 1st additional language, and Afrikaans as the 2nd additional language. Private schools that offer English as the primary language, offer Tshivenda as the 1st additional language and Afrikaans as their 2nd additional language. The ones that are offering Afrikaans as their primary language prefer to offer English as their 1st additional language. There are schools that offer the 3rd additional language such schools take any of the official languages as their 3rd additional language.

In addition, the school and the School Governing Body are at liberty to promote multilingualism (*Northern Province Provincial Language Policy*, 2001:01). Schools do exercise multilingualism. At the time of the research it was realised that in all the schools where the majority of learners are Tshivenda speaking, the language of learning and teaching was English. In teaching the content subject in the language that both the educator and the learners are not fluent in, explanations of the concepts and content is often done in Tshivenda. This helps learners to fully comprehend concepts which they do not fully understand. Learners also rather do follow-up questions in their primary language, that is, Tshivenda than in English. Even though in some instances the educator is devoted to utilising only the language of learning and teaching he or she is at times compelled to switch to Tshivenda for clarification.

It is of extreme importance to have a glance at language policies in education of other countries. This is the case because no country is an island. What happens in one country is bound in one way or another to have an impact on other countries. A brief analysis of language policies in education of the following countries will be made: Nigeria, Zambia, Sudan, Somalia, Ethiopia, and Tanzania.

Nigeria is one of the most important countries in Africa in terms of politics and the economy. It is thus important to analyse its language policy. There are more than 400 languages spoken in Nigeria. The most important languages spoken (albeit not as the mother tongue) by half of the population are Hausa, Yoruba, and Ibo (Niemann and Van Tonder, 1989:309). Nieman and Van Tonder (1989:309) outline the language policy in education in Nigeria as follows: "In most regions children are instructed in their mother tongue for the first two years, whereas the medium of instruction suddenly changes to English".

This quotation about language policy in education in Nigeria reflects that the mother tongue is used as the medium of instruction for the first two years. Thereafter English is used as the medium of instruction. The problem lies with the regions which do not have a clear-cut official policy to determine which indigenous languages to utilise. Thus, even though it is being said that indigenous languages are to be used, some indigenous languages are sidelined and as a result learners are disadvantaged.

Concerning the language policy in Zambia, there are 73 different languages in Zambia. However, Moyo (2002:154) maintains that

> Zambia has only recognised and adopted seven local African languages, which it elevated to official status along with English as the leading official language at independence time. We might wish to consider what it has achieved in its post–colonial society by adopting an ex-colonial language, English, two years later, after its independence in 1964. It opted for an English straight education policy where English became the sole medium of instruction from a child's first day in school.

Another language policy that is interesting is that of Uganda. Language policy in education in Uganda is complex. Awoniyi (1982:154) outlines the situation as follows:

> The language situation in Uganda is rather complex. Like in Kenya, there are over 30 district languages and dialects spoken in Uganda, however there are six official African languages viz Ateso/

Akarimojong, Luganda, Lugbara, Lwo, Runyankore/Rukiga and Runyoro/Rutooto. The most popular of them all is the Luganda language which can be learnt up to the School Certificate level.

Things changed from 1952 onward where "Swahili was no longer recognised as a mother tongue in Ugandan Schools except in schools for the police and their children. By 1965, English was introduced as a subject in primary I, and is taught throughout the primary schools" (Awoniyi, 1982:154). In Uganda, all subjects are supposed to be taught through the medium of English in the 6th and 7th year of the primary level.

Language policies of Sudan, Somalia and Ethiopia are also worth mentioning. Both Sudan and Somalia have a common ground of utilising English as an official language. In Sudan, however, English is being used as the official language (Awoniyi, 1982:151). Somalia uses English as well as Arabic languages as their official languages. Somalia is "a monolingual country where the L1 is Somali. Officially Somali is an unwritten language. All written records are kept in either Arabic or English (or Italian which is gradually being supplanted)" (Awoniyi, 1982:151).

Amharic is the official language in Ethiopia where the need any other languages is strongly discouraged. During the first six years of education Amharic is used as a language of learning and teaching. English is used as a language of learning and teaching in the secondary schools as well as at university. All official dealings and official correspondence are conducted in English (Awoniyi, 1982:150-151).

The use of English as an official language is applied in Tanzania as well. Awoniyi (1982:150) indicates that

In 1964, Swahili was declared to be the primary official language of Tanzania, though English still has official status. Swahili is today widely used by the administration, the Trade Unions, the law courts, on the radio and in newspapers. It is used as a medium of education throughout primary school and there is a growing body of modern literature in it.

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It is thus clear that, in almost all countries, the mother tongue is used as a language of learning and teaching during the early stage whereas English is used as a language of learning and teaching in the secondary as well as the university level. The study of language policy of other countries exposes the evidence that English is not the only language used in the world. Since languages such as Swahili are used in other countries as a language of learning and teaching.

3.3 LANGUAGE LEARNING

Language is "a system of sounds and written symbols used by people of a particular country, area or tribe to communicate with each other" (Sinclare, 1995:167).

3.3.1 Language Learning in Public Schools

Language is learnt as a learning area at schools. It is, however, possible to learn languages without formal instruction, as Engelbrecht, Yssel, Griessel and Verster (1983:130) assert:

> A child must understand the spoken language so that he can carry our instructions; he must also be able to talk a language so that he can ask as well as answer questions. Language is therefore a basic requisite for the total development of the child. A defective language ability will result in a defective intellectual development".

In communicating, there is always the speaker and the listener. This situation requires one to have productive as well as receptive skills. Productive include speaking, writing and language structure. On the other hand, receptive skills involve listening, reading and viewing skills. Language skills of the home language should be developed as they form the basis on which one can build understanding of principles of second language learning.

Language learning takes place in all learning phases, that is, in the Foundation Phase, Intermediate Phase, Senior Phase, Further Education and Training Band (FET), and

other Higher Institutions of Learning. Language learning in the Foundation Phase is the initial stage of the General Education and Training Band: Grades R, 1, 2, and 3 (School Policy, 2002:134). The Intermediate Phase (Grades 4 to 6), is the second phase. However, the *Intermediate Phase Policy Document* (1997:05-06) states that

> In this phase learners are beginning to understand detailed relationships between materials, incidents, circumstances and people, and are able to infer the consequences of such relationships. The Senior Phase (Grades 7 to 9) of the General Education and Training Band (GET) is the last phase of the General Education and Training Certificate. At this stage learners are increasingly expected to reason independently. The Further Education and Training Band (FET) is a non-compulsory band. Learners are prepared for higher education, vocational education, careers and self-employment.

Language learning is distributed into Home Language, First Additional Language and Second Additional Language. The Home Language is the primary language. It is a language that is acquired by children at home when the child is born. The acquisition takes place through immersion at home and it is the language in which they learn to think (*National Curriculum Statement Grades 10-12 General Home Language*, (2003:72).

The *Revised National Curriculum Statement* (RNCS) (2002:04) establishes that

> The Home Language Assessment Standards assume that learners come to school able to understand and speak the language. They support the development of this competence, especially with regard to various types of literacy (reading, writing, visual, and critical literacies). They provide a strong curriculum to support the language of learning and teaching.

The first Additional Language is a language learned in addition to one's Home Language. *Revised National Curriculum Statement Grades R-9 (SCHOOLS) Policy-English Second Additional Language* (2002:04) reflects that

The first Additional Language assumes that learners do not necessarily have any knowledge of the language when they arrive at school. The curriculum starts by developing learner's ability to understand and speak the language. On this foundation, it builds literacy. Learners are able to transfer the literacies they have acquired in their home language to their first additional language.

The Second Additional Language is the language that is not the speaker's home language, which is added to the home language.

The *South African Schools Act* (1996:2B-14) pronounces the policy of language learning as follows:

- All learners shall offer at least one approved Language as a subject in Grade 1 and Grade 2.
- From Grade 3 (Std 1) onwards, all learners shall offer their languages of learning and teaching and at least one additional approved langauge as a subject.

In the case of learners whose mother tongue is Tshivenda, Tshivenda should be taken as a Home/Primary Language. English in this case is offered as a First Additional Language and Afrikaans is offered as a Second Additional Language.

The *Provincial Language in Education Policy* (2001:7) outlines the policy of language learning thus:

Grade R
Language chosen by the School Governing Body [LoLT]

Grade 1
A second language [L2] as encompassed in the Literacy Learning Programme is optional as an additional programme (one of the official languages).

Grade 2 and 3
A second language [L2] as encompassed in the Literacy Learning Programme is compulsory as an additional programme (one of the official languages).

Grade 4-6
A second language [L2] as encompassed in the Language Literacy and Communication Learning Programme [LLC] is optional as an additional programme.

The policy on language learning as prescribed by the *South Africa Schools (*1996) for grade 2 differs from the contribution as directed by the *Provincial Language in Education Policy* (2001). The *South Africa Schools Act* (1996) indicates that in Grade 2 one approved language should be offered as a subject. On the other hand, the *Provincial Language in Education Policy* (2001) reflects that a second language is compulsory. The *South African Schools Act* (1996:2B-14) highlights this policy as follows:

- All learners shall offer at least one approved language as a subject in Grade 1 and Grade 2.
- From Grade 3 (Std 1) onwards, all learners shall offer their language of learning and teaching and at least one additional approved language as subject.

Language is learnt as one of the main subjects at school. In Grade 1 and 2, learners learn one language. The language should be an official language which is their primary mother tongue. In schools where the majority of learners are Tshivenda speaking, Tshivenda should thus be learned as a language. As from grade 3 onwards, an additional language has to be added. The language should be an official language.

3.3.2 Language Learning in Independent Schools and former Model C schools

Research shows that some of the independent schools offer English as a primary language. This practice is outside the scope of the government prescription of learning the primary African languages as a language.

In 2006 The Limpopo Education Department introduced African languages in former Model C schools. Kgosana and Molefe (2006:10) state that

> In terms of the policy, learners up to Grade 10 whose home language is not English are required to take their home language as their first language in school. The learners then have to take English as a second language.

Afrikaans is taken as the home language. However, black learners in former Model C schools are taking English as their primary language and they struggle to learn the subject as it is foreign to them. In taking an African language as a primary language, English will automatically be taken as a first additional language and this will mean that Afrikaans will be dropped off their curriculum.

The government deployed 143 teachers in the Province to teach African languages to various Model C schools. The main languages that are affected are Xitsonga, Tshivenda and Sepedi (Govender, 2006:01). In *The Review* Dube (2006:01) reveals that the Department has provided 143 African Language teachers in the former Model C schools. He confirms that "we have spent ten million rand to ensure that the introduction of African languages into former Model C schools is a success".

Model C Schools that have enrolled Tshivenda learners that reach the prescribed requested number are learning Tshivenda as their primary language.

3.3.3 Language as a Higher Institution Course

Language may be learned as a subject at higher institutions of learning. In many institutions language learning falls under the Faculties of Humanities and the Departments of Languages and Communication.

3.3.3.1 Vhembe FET College

Vhembe FET College is meant for skills training, provided that languages should be learnt so that while rendering skills service, one will be able to communicate effectively. At this college, language is not learnt in all the courses offered by the

college except in Business Studies in courses such as the field of Secretarial Studies, Management Studies and Public Relations Courses (*Vhembe F.E.T College Prospectus,* nd:17-19). The communication that is referred to is based on English. Tshivenda is not utilized at all, despite the fact that the majority of Vhembe students are Tshivenda speaking.

3.3.3.2 University of Venda for Science and Technology

The University has re-organised Departments into Schools. Languages are offered in the School of Human and Social Sciences. To ensure the future of African languages as fields of academic study and research, the University of Venda for Science and Technology (nd: 14) has retained core Faculty in Sepedi, Tshivenda and Xitsonga to

- Cater for the three dominant African languages in the University's catchment area and to
- Ensure continuity of research, post-graduate work, publications and general growth and development of these languages consistent with the country's multilingual policy.

Tshivenda that is being offered as a course covers a variety of topics such as phonetics, phonology, semantics, syntax, and literature and socio linguistics. The University of Venda for Science and Technology utilises English as a medium of instruction. Tshivenda, Sepedi and Xitsonga are used as media of instruction in these courses themselves.

3.4 LANGUAGE OF LEARNING AND TEACHING

The term "language of learning and teaching" refers to the medium of instruction (Summers, 1995:891). To a large extent the language of learning and teaching is a vehicle and ideal means through which information is transferred. This implies that the language of learning and teaching is the most important medium used in the child's acquisition of knowledge. The language of learning and teaching is used to express thoughts (Engelbrecht, Yssel, Griessel and Verster, 1983:56). Tlowane and Kgapane (2006:84) emphasise that the home language is the most appropriate language to impart reading and writing skills.

As far as South Africa is concerned, the language of learning and teaching has been prescribed by the *Constitution of South Africa* (1996:14). It states that "Everyone has the right to receive education in the official language or languages of their choice in public educational institutions".

3.4.1 Language of Learning and Teaching in Public Schools

The language of learning and teaching in a public school in South Africa has to be (an) official language(s) (*South African Schools Act*, 1996:2b-15). The *Department of Education Provincial Language in Education Policy* (2001:07) indicates that in grades R and 1 the language of learning and teaching should preferably be a mother tongue/primary language [L1] or more of the official languages. Thus, any other official language may be used as a language of learning and teaching.

The current position of the language of learning and teaching in public schools is that the primary language (L1) is used as a language of learning and teaching in grades R, 1, 2, and 3. Tshivenda is used as a language of learning and teaching in schools where learners are Tshivenda speakers. As from grade 4 upwards, English is used as a language of learning and teaching. Moyo (2002:151) adds that "after Grade 5 most schools have opted for English as the medium of instruction". The use of English as a language of learning and teaching is also evident in other African countries. In Kenya, English which is taught as a compulsory subject from the first year of primary school up to the year of secondary school, is the medium of classroom instruction from the fourth year to the final year of university or whatever kind of post secondary school education (Ogutu, 2006:47-48). This is the case even in schools where the majority of learners are Tshivenda speakers. Tshivenda is not used as a language of learning and teaching and this means that the language policy is not implemented.

Government currently aims that mother tongue learning should go as far as Grade 5. Kgosana and Molefe (2006:08) pronounce that:

> Education Minister Naledi Pandor this week announced that her department was working on a plan to introduce a programme aimed at using learner's home language as a medium of instruction for the first six years of schooling.

The introduction of the home language as a medium of instruction is the continuation of the Soweto uprisings of 1976, where learners demanded to be taught in the language of their choice. It is generally accepted that children learn best in their mother tongue especially in the very first year. "However, history has shown that students tend to do well in the classroom if the languages they speak at home are the same as those that they use in education and classroom" (Vambe, 2006:10). At school learning can be made easier through the use of the child's home language in the classroom.

3.4.2 Language of Learning and Teaching in Independent Schools

Most of the independent schools make use of English as a language of learning and teaching. Learned parents, including Vhavenda parents prefer to register their children in independent schools. They believe that independent schools'programmes offer quality education. Their perception is that independent schools' educators work harder than those in public schools. The use of English as a language of learning and teaching is one of the factors that attract them to these schools.

Some former Model C schools use two (2) languages of learning and teaching. In most cases English or Afrikaans is the preferred one on the registration form. In former Model C schools, Tshivenda speaking learners are enrolled in huge numbers. Yet their language, that is Tshivenda, is not used as a language of learning and teaching. This means that the use of Tshivenda as a language of learning and teaching is not yet fully practised.

There are former Model C schools that only utilise one language of learning and teaching, namely English. All learners are compelled to use English as a language of learning and teaching. Some former Model C schools use Afrikaans as a language of learning and teaching. Non-Afrikaans speakers are not admitted at such schools. At

this point, language is being used as a means of discrimination. Despite the fact that everyone is equal before the law and has the right to equal protection and benefit, a school may not unfairly discriminate directly or indirectly against anyone on the grounds of language (the *Constitution of South Africa*, 1996:07).

It stands to reason that prior to the emergence of democracy in South Africa in 1994, there was a linguistic imbalance, where English and Afrikaans were the only official languages in education and at national level: "Indigenous African local languages were used, but insignificantly. In education contexts they were only to be used in what the government considered as non-academic subject" (Moyo, 2002:150).

The 1994 independence in South Africa elevated the indigenous local languages to have the same status as English and Afrikaans in education. This means that indigenous local languages, Tshivenda included, may be used as languages of learning and teaching.

Learners generally study and learn best in their own home language: "In using their primary language, learners are psychologically at ease; therefore optimal learning is facilitated" (De Wet, Nieman and Matsela, 1999:48).

The use of an African language as a language of learning and teaching is an advantage. "Some educators' and learners' knowledge of English is generally not sufficient for its use as an optimal and beneficial language of learning and teaching" (De Wet, Nieman and Matsela, 1999:48). A research study conducted by Marais, Conradie, Malan and Schuring (1994:47) indicated that more than half of Black South Africans cannot speak, read or write English. This situation can hamper the process of learning. De Wet, Nieman and Matsela (1999:53) further stress that "education through the medium of English and the ability to speak English is not a guarantee for economic empowerment".

3.4.3 Language of Learning and Teaching in the Further and Education (FET) Colleges

A Further Education and Training Institution means any institution that provides further education and training on a full-time, part-time or distance basis. At this level

learners are prepared for higher education, vocational education, careers, and self employment.

The *Further Education and Training Act* (1998) is silent when it comes to language policy in this phase. Notwithstanding the fact that there is no layout of the prescriptions in terms of the language policy, the *Constitution of South Africa* (1996) carefully laid down the norms and conditions that the FET colleges are bound to adhere to.

The Bill of Rights in the *Constitution of South Africa* (1996) establishes the right of use of all official languages. The Language Policy as stated in The *South African Schools* Act (1996:2B-15) prescribes that the language of learning and teaching has to be an official language.

The prospectus of the FET Colleges indicates that they are making use of English as a language of learning and teaching. Tshivenda is not used as a language of learning and teaching at the FET Colleges at all. Thus, the use of Tshivenda as a language of learning and teaching is not implemented in the FET Colleges.

The *Vhembe FET College Prospectus* (2007) does not even reflect on language policy when it comes to learning and teaching. The only items that are shown are course descriptions, employment opportunities, admission requirements, study options, programmes of study, duration of course, and subjects to be studied. It is obvious that the medium of instruction is English since Tshivenda appears nowhere. It is not even studied as a language. Focus is placed on skills training.

Mopani College is at the doorstep of the majority of Tshivenda speakers. Tshivenda speakers do register themselves at this college in large numbers. Outcomes in business careers such as Business Studies reflect that the student will have to be trained in business languages, computer and other business skills. The business language that is considered is Business English (*Mopani South East FET Prospectus*, 2006/7:04-05). No African language features anywhere.

3.4.4 Higher Education Institutions

A higher education institution refers to an institution of learning such as a technikons and a universitiy. According to Sinclair (1995:1831), "a university is an institution where students study for degrees and where academic research is done". Summers (1995:1574) defines a University as "an educational institution at the highest level, where you study for a degree". Every university has its own language policy. Language policies of a few selected universities will be examined. Language policy of tertiary education is not included in the *South African Schools Act* (1996). However, the *White Paper on Higher Education* (1997:2.77) stipulates that

> South Africa's inheritance offers many opportunities and challenges to the higher education section, but thus far there has been no national policy framework within which the higher education instructions could establish their own institutional languages policies and programmes, and which would enable the Ministry of Education to lend support to the achievement of national language goals.

On 6 November 2002 the South African Cabinet approved the language policy framework for Higher Education which guides higher institutions of learning in formulating their own language policies which were due for submission on 31 March 2003. The language policy framework for institutions of higher education should be looked at with regard to:

- Language of instruction;
- The future of South African languages as fields of academic study and research;
- The study of foreign languages; and
- The promotion and practices of institutions of higher education.

All tertiary education institutions developed their languages policies and submitted them to the Department of Education. In this study, language policies of selected

institutions of higher learning where Tshivenda students are found in huge numbers will be looked at.

3.4.4.1 University of Venda For Science and Technology

The University of Venda For Science and Technology is located in the Vhembe District (Limpopo Province) at the centre of Tshivenda-speaking people. Beyond the Limpopo Province, the most significant number of students come from Mpumalanga that has no University of its own. There are also students from other South African provinces and from a growing number of African states, notably Zimbabwe (*Univesity of Venda For Science and Technology Language Policy*, nd:10). The University of Venda For Science and Technology states that   "English and Afrikaans remain, however the languages of commerce and administration and, in the case of English, of higher education as well".

In practice, among service and administrative staff, the most widely spoken language is Tshivenda, the dominant language in the area where the university is situated. "Sepedi is spoken as a second or third language, along with English and some Afrikaans and Xitsonga" (*University of Venda Language For Science and Technology Policy*, nd: 11).

The provisions of the new language policy were released in July 1997 and they resonate with the language clauses of the *Constitution of South Africa* (1996). The *University of Venda for Science and Technology Language Policy* (nd: 06) reveals that:

> African children have traditionally been educated in English and Afrikaans beyond elementary school. The new language policy stipulates that students have a right to be taught in the language of their choice. When applying for admission to a school a student may stipulate as to which of South African's eleven languages the student wishes to be taught.

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Although the majority of the University of Venda for Science and Technology's students are Tshivenda speaking, its language policy still favours English over other languages. The *University of Venda for Science and Technology Language Policy* (nd:13) emphasises that

> The University of Venda, the dual language policy (English/Afrikaans) changed in the 1990s, with a shift towards English as the language of instruction, administration and communication. That remains the de facto situation.

English is being used as the language of learning and teaching in all subjects with the exception of African languages that are taught in their respective languages. English is also used as a language of testing.

3.4.4.2 North-West University

North-West University is also accessible to Tshivenda-speaking students and it purports to apply a multilingual policy in its offering. Its brochure (2006) reflects that:

> The North-West University has a language Policy that is flexible, functional and multilingual. In practice, this means that the Potchefstroom Campus uses Afrikaans, the Vaal Triangle campus uses Afrikaans and English, and the Mafikeng Campus uses English as a medium of instruction at the undergraduate level. In certain strategic teaching programmes on the Potchefstroom Campus e.g. Engineering, Pharmacy, Nursing, Theology and Law, access is ensured for non-Afrikaans-speaking students by simultaneous interpreting of Afrikaans classes.

The fact of the matter is that only English and Afrikaans are catered for. The term multilingual has been invoked without its practical use. Interpreting applies to Afrikaans classes only and not to African languages including speakers of African languages in this regard. Justice is thus not done to the Tshivenda-speaking people.

3.4.4.3 University of Pretoria

University of Pretoria is where most of the Tshivenda-speaking students outside of the Limpopo Province are found in great numbers. The language policy at the University of Pretoria puts emphasis on Afrikaans and English. This language policy is outlined in *The University of Pretoria Calendar of the Faculty of Humanities* (2005:03) as follows:

> The University of Pretoria presents its courses in two languages, namely English and Afrikaans, unless stipulated otherwise. The Faculty Yearbook indicates in which language(s) a module is offered. A number of considerations, such as the number of students with a particular language preference who have registered for a module, may determine whether the module is presented in both, or in neither of the two languages. As far as administrative matters and other correspondence are concerned, you may choose whether you would like the University to communicate with you in English or Afrikaans.

The University of Pretoria Calendar of the Faculty of Humanities (2005:06) further indicates:

> The learning materials and programme correspondence are only available in English. A student may, however, write examinations and submit assignments in either Afrikaans or English. Contact sessions will only be conducted in English, but students may ask questions in Afrikaans or English.

The position of the language policy directed to part-time students is the same as the one directed to full-time students. English and Afrikaans overshadow all other languages. Tshivenda as one of the official languages is not considered at all.

3.4.4.4 University of Johannesburg

The University of Johannesburg is located in the Gauteng Province in Johannesburg. This university is accessible to Tshivenda-speaking students. The language policy of the University indicates that the medium of instruction are English and Afrikaans.

The courses are presented in English, study materials are in English and students have the option to write examinations in either Afrikaans or English (*University of Johannesburg Prospectus*, 2001:09).

Even though Tshivenda is one of the official languages, it is not used as a medium of instruction at the University of Johannesburg. All the learning materials are either in English or Afrikaans.

3.4.4.5 Monash University

Monash South Africa University has registered itself with the Department of Education and is a private education institution of higher learning. Monash South Africa is the branch of Monash University found in Australia. This University is located in Johannesburg where Tshivenda-speaking students are able to access it without any problem.

The University's language policy has been clearly stated in the undergraduate guide and it states (2006:10): "English is the language of instruction and assessment". Tshivenda does not feature anywhere as a language of learning and teaching at this university.

3.4.4.6 University of Limpopo

The University of Limpopo's language policy takes into account the language needs of the country. "The medium of teaching and learning, research and publication across learning areas (besides the Language Programmes) as well as the common medium of official business at the University is currently English" (nd:04).

Literature as well as language materials are created and published in African languages and in English. Three dominant African languages viz: Sepedi (Sesotho sa Leboa), Tshivenda and Xitsonga are offered as academic courses. At present isiNdebele is not offered as a course. "Status planning for isiNdebele is constitutionally in place, and for that reason its offering is mandatory for the

University" (nd: 05). The University also offers programmes in foreign languages such as French and German.

English is used as a medium of instruction in courses except languages. Languages that are offered as courses such as English, Sepedi (Sesotho sa Leboa), Tshivenda, Xitsonga, French, and German are offered in the specific languages. In case of languages that are learnt as a course, the respective language is used as the language of learning and teaching. *University of Limpopo Language Policy* (*nd:05*) states that:

> The University of Limpopo aims at ensuring equitability in the use of English, Afrikaans, Sepedi, Xitsonga, Tshivenda, and isiNdebele. It strives to encourage research and publications in multilingualism as a learning area and to promote the learning and use of indigenous languages in the province.

The University of Limpopo aims to respect all languages. It strives to undertake translations in order to cater for all languages.

3.5 LEARNING AND TEACHING SUPPORT MATERIALS

3.5.1 Learning Support Materials

In the midst of the learning process, learners and educators need support materials. *Revised National Curriculum Statement Grades R-9 (Schools) Teacher's Guide for the Development of Learning Programmes-Foundation Phase* (2003:37) advices on the importance of the use of learning and teaching support materials (LTSMs) in the Foundation Phase.

It must always be realised that the learner support materials have the ability to:

- Support and enrich classroom-based activities;
- Address the individual needs of learners;
- Reinforce learner-centeredness in the classroom;
- Provide expanded opportunities for enrichment as well as remediation;
- Assist teachers and learners in accessing the RNCS;

- Clearly indicate the educational paradigm and how this has influenced the selection of topics;
- Capture and maintain the interest of learners and motivate them;
- Take account of learners varying levels of abilities within a single grade; and
- Stimulate active participation in and enjoyment of learning, teaching and assessment (*Revised National Curriculum Statement Grades R-9 (Schools) Teacher's Guide for the Development of Learning Programmes - Foundation Phase*, 2003:37).

This simply means that LTSMs need to be suitable, having sufficient contextual factors. They need to contain proper context within which they will be necessary for learning. LTSMs have to be in the language that the learners understand best for them. If a textbook, for example, is written in a language that the learner is comfortable with, reading and learning are without barriers. This stands to reason that LTSMs should also be made available in Tshivenḓa, in order for learners who are Tshivenḓa speakers to be comfortable with their learning.

There is a variety of LTSMs that may be used for learning. These, amongst others, include the following:

3.5.1.1 Reading materials/textbooks, comics, fiction, non-fiction

A book is a set of printed pages that are bound together in a cover that are meant to be read (Summers, 1995:138). Books that are used in schools include literature books and text books.

3.5.1.2 Literature books

Literature books consist of plays, poems, drama, and prose. They are printed information produced by organizations that want to sell something or tell people about something. Literature books are available at a limited stock. Awoniyi (1982:78) observes that "Because written literature is only now developing in a number of African languages, there are only a few adequate supplementary readers for children

Library shelves contain much more of English literature than Tshivenda. "Libraries are inadequately equipped and stocked" (Awoniyi, 1982:78). They contain books full of a variety of information.

On the other hand it is fair to acknowledge that Tshivenda has made great strides as far as the publishing of literary materials is concerned. These days there are books in almost all the important genres. Therefore, one cannot speak of a complete lack of setworks in Tshivenda. What follows is a list of some books in various genres in Tshivenda:

Novels

1.	*A si ene*	(Madima, E.S. 1956)
2.	*Bulayo lo talifhaho*	(Magau, A.W. 1980)
3.	*Ngozwi ndi nthihi*	(Mafela, M.J. 1994)
4.	*Pfumo la mulalo*	(Mufamadi, L.M. 1998)

Drama

1.	*Vhuhosi a vhu thetshelwi*	(Maumela, T.N. 1974)
2.	*Zwo lungwa*	(Mahamba, A.M. 1989)
3.	*Dungunudzi la luanakha*	(Munyembane, N.J. 1990)
4.	*Khoro dzi sa dzhenelani*	(Milubi, N.A. 1994)

Poetry

1.	*Vhungoho na vivho*	(Ratshitanga, T.R. 1972)
2.	*Mirunzini ya vhuvha*	(Sigwavhulimu, W.M.R. 1975)
3.	*Mutambo wa muhumbulo*	(Tshindane, M. 1972)
4.	*Muhumbuli Mutambuli*	(Milubi, N.A. 1981)

Short stories

1.	*A zwi faneli*	(Makuya, T.N. 1972)
2.	*Fhasi ha murunzi wa duvha*	(Maumela, E.T. 1983)
3.	*Tshila u diphine*	(Mudau, T.T. 1998)
4.	*Ri khou dzedza*	(Madima, T. 1998)

Tshivenda literature books are mostly read by learners at school. In the higher classes, learners are compelled to study literature books and analyse them. Adults ussualy do not read Tshivenda literature books for entertainment's sake.

3.5.1.3 Textbook

Textbooks contain information about a subject that are meant to be studied by people (Summers, 1995:1491). Since English has been inherited as a language of learning in contextual subjects, all textbooks for contextual subjects such as Economic Management Sciences (EMS), Social Sciences (SS), Technology (Tech), Maths, Natural Science (NS), and Life Orientation (LO) have been written in English (Alexander, 1989:66). For many reasons, in South Africa, as in most ex-colonial countries, the indigenous languages of the African people do not have enough literature and lack an adequate technical vocabulary for the teaching of most natural science and mathematical subjects above certain standards. There are very few textbooks written in Tshivenda to date. This practice is against the language policy where Tshivenda is supposed to be used as a language in which textbooks are written.

As has already been stated, learners of Grade R, 1 and 2 are supposed to be taught in their primary language. The language policy highlights that the primary language should be used as a language of learning and teaching. This implies that Tshivenda should also be used to write the learning and teaching materials for the said grades.

The Limpopo Department of Education 2006/2007 Grades R, 1,2, and 3 requisitions for LTSM ascribes textbooks to be requested for the above-mentioned grades. The information from the list of books to be ordered will reflect a picture of the position of books written in Tshivenda. The list stands as follows:

Numeracy Grade R

English -   18

Tshivenda -   4

Sepedi -   10

Xitsonga -   6

Numeracy Resource Material

English -   8

Tshivenda -   1

Sepedi -   0

Xitsonga -   0

There are only four numeracy textbooks written in Tshivenda and only one numeracy resource material. Compared to English titles, learners whose primary language is English are more advantaged because they have plenty of learning materials at hand.

Learner books, work books in literacy

English   -   70

Tshivenda   -   10

Sepedi   -   22

Xitsonga   -   10

Learner/Teacher resource

English   -   52

Tshivenda   -   02

Sepedi   -   22

Xitsonga   -   04

There are 10 Tshivenda learner and teacher books in literacy and two learner teacher resource materials. This number is still extremely low compared to English.

In the Life Skills Programme, Tshivenda has got only 4 books whereas English has 28 books. Tshivenda educators in this case are sometimes forced to use the textbooks written in English.

The *Department of Education 2006/2007 Grade 10 and 11 Requisition for LTSM based on the FET Schools National Curriculum Statement (NCS) General* reflects that learning and teaching material in learning areas other than languages should be written in English and Afrikaans. Learning materials of the following learning areas were advocated:

Learning Area	English	Afrikaans
Accounting	66	23
Agriculture	10	-
Business Studies	41	14
Computer Applications Technology	16	5
Consumer Studies	18	7
Drama Arts	4	-
Economics	25	9
Engineering Graphics	2	6
Geography	32	10
History	25	8
Hospitality	16	5
Information Technology	8	5
Life Sciences	43	12
Mathematics Literacy	51	17
Mathematics	39	16
Music	1	-
Physical Science	45	13
Religious Studies	10	2
Tourism	22	9
TOTAL	474	161

The use of English and Afrikaans in writing all the content textbooks is evidence that the use of Tshivenda in writing content textbooks has not yet seriously begun. Two hundred and seventy two books appear in the *Department of Education 2006/2007 Grade 10 and 11 Requisition for LTSM based on the FET Schools National Curriculum Statement (NCS) General*. Their distribution is as follows:

LEARNING AREA	NO. OF BOOKS
Xitsonga	13
Sepedi	20
Afrikaans	32
English	54
Isindebele	2
IsiZulu	26
IsiSwati	4
Tshivenda	18
Setswana	12
Sesotho	14
TOTAL	214

Out of 214 published language learning books, 18 have been written in Tshivenda. The number of books published in Tshivenda is low when compared to those that are pulished in English and Afrikaans.

The same applies to the *Requisition for LTSM Grade 12 learning and teaching materials for 2007/2008*. The requisition exposes the following information:

LEARNING AREA	ENGLISH	AFRIKAANS
Accounting	11	8
Agriculture	5	-
Business Studies	11	5
Computer Applications Technology	4	2
Consumer Studies	5	2
Dance Studies	1	-
Dramatic Arts	2	-
Economics	5	3
Engineering Graphics and Design	1	
Geography	10	2
History	9	3
Hospitality Studies	4	1
Information Technology	3	3
Life Orientation	17	10
Life Sciences	13	4
Mathematical Literacy	14	7
Mechanical Technology	1	-
Music	2	1
Physical Sciences	10	4
Religious Studies	3	1
Tourism	7	2

This table consists of a list of content textbooks for grade 12. A huge number of them have been written in English while only a very few have been written in Afrikaans. This serves as evidence that there are no textbooks written in Tshivenda. The invitation for the submission of textbooks for the *Grade 12 National Catalogue* (2006:01) specification for submission makes it clear that the textbooks are to be written in English and Afrikaans. The statement states thus:

- The various components for each set e.g. the learner's Textbook and Teacher's Guide should be tied together for each subject and language.
- Two Afrikaans and eight English copies of each ISBN number must be submitted. The ten copies should be packed together.

This statement reveals that the textbooks are required in English and Afrikaans. The supply of learning and teaching materials takes a period of about five years. This simply means that the writing of textbooks in other official languages, including Tshivenda, will still be delayed for some years. If that is the case and the requisition of textbooks was done in 2007/2008, counting five years down the line, the process will be rescheduled in 2012/2013. The implementation of learning and using textbooks written in other official languages, Tshivenda especially, will thus still take time.

Primary languages are taught in all eleven official languages. The textbooks thereof are also written in the African languages. The requisition for LTMS for grade 12 materials reveals the following textbooks:

LEARNING AREA	LANGUAGES
Sepedi	15
IsiZulu	10
Seswati	5
Xitsonga	6
Tshivenda	10
Setswana	5
isiXhosa	12
isiNdebele	2
Afrikaans	6

The list of learning and teaching materials provided above is meant for the whole Republic of South Africa. Tshivenda educators have 10 books to choose from. The

highest number of books are in Sepedi and isiXhosa. This means that there are more types of textbooks in those languages. English as the 1st additional language has got 18 textbooks. Authors are more interested in writing English textbooks than Tshivenda textbooks. English has a wider market than Tshivenda, and as a result authors end up generating more income from books published in English than in Tshivenda. This is one of the reasons why the number of Tshivenda textbooks will be low.

3.5.1.4 Dictionaries

A dictionary is a book that gives a list of words in alphabetical order and explains their meaning in the same or another language. In learning and teaching a dictionary is crucial to give meaning and understanding of foreign words. Dictionaries are treated as a resource wherein a school is expected to order only one copy per school.

Only a few dictionaries have been written in Tshivenda. The most commonly known and used Tshivenda dictionaries are *Venda and English Dictionary* (Van Warmelo, 1989) and *Venda, English Afrikaans Dictionary* (Muloiwa,1992). The well-known *Terminology and Orthography* No.3 (1980) (*Teo)* is a word-list. The list comprises English, Afrikaans and Venda equivalent terms. The *Terminology and Orthography* No.3 (1980) is not easily available as the former Tshivenda Language Board which supervised its publication has been phased out.

Tshivenda dictionaries are rarely ordered in schools while English dictionaries are ordered in large numbers. Every learner makes it a point that he or she is in possession of a copy of an English dictionary.

3.5.1.5 Information Brochures

Most of the brochures distributed to schools are written in English. Most information does not properly reach learners. They are supposed to be in Tshivenda as well to address the needs of all learners and the multilingualism vision of the country.

3.5.1.6 Charts

A chart is the information that is clearly arranged in the form for a simple picture, sets of figures, a graph or a piece of paper with this information in it. Charts are crucial since learners get a chance of learning incidentally by merely looking at the chart pasted on the wall every day. A high percentage of charts that are made available in schools, are written in English. Very few charts are made available in Tshivenda for the foundation phase level.

3.5.2 Educator Support Materials

Educator support materials are the materials that need to be available to educators in order to empower them in a teaching environment.

3.5.2.1 Learning Content and the Educator

The main goal of educating a learner is to assist the learner to meaningfully enter the world of the adult. "On this way to adulthood the learner makes use of, among other things, the learning content, to give him a firm grasp on life. He explores, differentiates, judges, distances himself and sets himself free while he is learning" (Engelbrecht, Yssel, Griessel, and Verster, 1983:75).

Throughout this route to adulthood, an educator has a crucial special task of facilitating learning. The educator ought to acquire more insight and knowledge, so as to lead the learning. In other words, the learner depends on the knowledge of the educator while learning. Thus the educator needs to acquire more information through reading and research. The language of content materials is therefore important for the educator to be able to grasp the required information.

Most subject content is available in English. Textbooks, encyclopaedia and charts are mostly written in English. Content materials are hardly available in Tshivenda. An educator who is offering learning areas such as Maths, Social Science, Arts and Culture, Life Orientation, Economic Management, and Technology is expected to

have sufficient knowledge about the subject, knowledge which he or she accesses in English. Almost all such content materials are in English. An educator who is not well versed in English will struggle to grasp the subject content.

A few years ago, Tshivenda was taught in English at South African universities. Content materials were also written in English. Examples of such books are: *A Handbook of the Venda Language* (Ziervogel, Wentzel and Muloiwa, 1977) and *A Linguistic Analysis of Venda* (Poulos, 1990).

These books contain useful information in Tshivenda grammar, and many Tshivenda educators depend on them. It could have been easier if the books were written in Tshivenda

3.6 COMMUNICATION

Communication can be described as "the process by which people exchange information or express their thoughts and feelings. Good communication is vital in a large organisation" (Summers, 1995:266). Communication can thus be seen as the way to express one's thoughts and feelings clearly so that other people may understand their information. "This is to give or share and to transfer information" (Allen, 2002:201). "Communication is a way of life, an ontological concept of being" (Van der Westhuizen, 1995:205). Human beings are communication beings that interact on their daily bases expressing their thoughts and feelings through the use of language and other means.

3.6.1 Channels of Communication

The channels of communication are the direction in which the message is directed and communicated. There are various directions in which the message can be directed. The language used to convey the message should therefore be clear and suitable so as to bring about effective communication. Thus, Vhavenda should be communicated to

in their own mother tongue, Tshivenda. In this regard, three channels of communication will be looked at. They are inter-alia downward communication, upward communication and horizontal communication.

3.6.2 Downward Communication

This is when the information is transferred from the higher office downwards. The Department of Education information is directed from the Minister of Education down to MECs, Heads of Departments down until it reaches the learner. The information that is directed downwards is disseminated in a form of letters, circulars, memorandums, reports, minutes, and posters. Apart from the Minister, the HOD is the highest official in education. The HOD must provide information to all education stakeholders by means of, among others,

- circulars,
- workshops,
- media conferences,
- e-Mails, and
- letters.

In addition, letters and e-mails are also used to communicate. In most cases, downward communication is done in verbal or non-verbal communication. Downward communication in South Africa in the education arena is mainly done in English. Even though it is a clear fact that the people for whom the message is meant are Vhavenda speakers, the language used is English. Yet, the *Constitution of South Africa's* (1996) objective is to ensure effective communication through the language that the people understand best.

In schools, the circuit office makes use of circulars to communicate with principals of schools and educators. It is a clear practice that all such circulars are written in English, even in circuits and schools where the circuit manager, the principals and the educators are Tshivenda speakers. For example, circuits such as Luvuvhu, Tshinane, Mutshundudi, and Mvudi in the Vhembe district are lucky to have both principals and

circuit managers who are Tshivenda speakers. To one's surprise, circulars are still directed to schools in English.

3.6.3 Upward Communication

The upward communication is when the message, information, or needs are transmitted from the lower level to the upper levels (Van der Westhuizen, 1995:207). Letters, reports and minutes that are submitted to the upper levels are written in English. Even in this case, Tshivenda is not used as a means of communication.

3.6.4 Horizontal Communication

Horizontal communication is when communication is transmitted in the same department (Van der Westhuzen, 1995:207). Communication within an institution does take place. Communication may take place in a form of the written word or by means of the spoken word.

In the work place, communication by means of the written word is usually preferred in case of formal communication. Letters, circulars, newsletters, memorandums, guides, reports, brochures and pamphlets, complimentary notes, journals, and notices are done in English. The purpose is that every member will be able to understand the language used. The use of English is preferred even though the colleagues are of the same African language. This also takes place even amongst Tshivenda speakers. Writing in Tshivenda is only done at a very low percentage limited to those who do not know English.

The head of the section is responsible for transmitting the information. Managers often communicate verbally, running meetings, discussing and speaking on the telephone. If he or she is poor in English skills, he or she is put at a disadvantage as he or she struggles to put the words together. This often results in a communication breakdown.

Notwithstanding the fact that the spoken form of communication might be neither formal nor informal, it sometimes takes place incidentally and English is often the

preferred medium in a work place for verbal communication. Many Tshivenda speakers have an attitude that reflects that if one speaks in English, he or she is more learned and civilized. Tshivenda is used more generally to address parents in parents meetings as it is presumed that they would hardly understand anything if English were to be utilised.

3.7 LANGUAGE IN EXTRA-CURRICULUM ACTIVITIES

There are a number of extra-curriculum activities that learners are engaged in. Such activities are done outside the classroom but still reinforce learning processes. Schools take part in sporting activities that have to do with language. Schools engage themselves in extra curriculum activities such as:

- The Baswa Le Meetse Competitions;
- World Newspaper Reading Pass Port;
- AMESA Mathematics Olympiad;
- Science Olympiad;
- Drama Competition: Denzhe Arts and Culture;
- Arts and Culture Competitions;
- Masifunde Sonke District Competition;
- School Library Competitions;
- State of Environment Competition; and
- USSASA Love Life Games.

In taking part in these extra-curriculum activities, language remains an instrument of transporting the information. It is clear that while participating in various activities, there will be a need to communicate and to carry out an instruction. The most important question is which language is used in communicating during extra-curriculum activities. A language problem is therefore attached to extra-curriculum activities. One realizes that English is mostly used in other activities at the expense of Tshivenda which is the primary language of learners.

The *Constitution of South Africa* (1996:15) entrenches equality as it confirms:

> Persons belonging to a cultural, religious or linguistic community may not be denied the right, with other members of that community, to enjoy their culture, practise their religion and use their language.

In contrast to this language policy, Fardon and Furniss (1994:48) bring to the table the fact that

> Within the colonial situation, Africans were taught to believe that their culture, including language, was demeaning and backward, conversely everything western, in this case English, was progressive and worthwhile.

This statement signifies the importance attached to participating in cultural activities in one's primary language. It is therefore crucial to interrogate selected extra-curriculum activities to have a look as to whether the use of the primary language is being implemented or not.

3.7.1 Arts and Culture Competitions

Arts and Culture Competitions are mostly dependent on the learners' culture. Cultural activities are performed. In the Vhembe region, the primary language which is Tshivenda is used to render songs. Popular activities in this case are as follows:

Malende;

Tshigombela;

Matangwa;

Tshikona; and

Tshifase.

Apart from traditional dances, activities such as poetry, drama and story telling are performed. The language used may either be Tshivenda or English. The majority of schools prefer to use English.

3.7.2 Drama Competitions: Denzhe Arts and Culture

According to *Circular No 23.* (2007:01), the drama competitions aim to

- Speak to communities directly in a way that they understand and which has a bearing on their everyday lives.
- Inform people of the dangers of immoral sexual conduct.
- Give high school pupils the opportunity to develop their own creativity and to expand their knowledge.
- Drive home the message that HIV/AIDS affects everybody.

This type of competition has been targeted at high schools in the Vhembe District. Facilitators of this project allow learners to make a choice regarding the language to use. There is liberty of conducting the drama either in the vernacular or in English. Learners are expected to write the drama themselves. This is a progressive step as African languages are afforded the chance to be used as a means of communication.

3.7.3 Baswa Le Meetse Competitions

Baswa le Meetse is a project run by the Department of Water Affairs and Forestry. It aims at "encouraging the youth to actively participate in the management of water resources in their communities, promote good hygiene practices, stimulate interest of youth in water related careers, revive the arts and culture" (*Baswa le Meetse Competitions Guidelines*, 2004:11). This is a worthwhile project since a learner should be able to use the language properly in order to explore the values mentioned above. Activities such as music, drama, poetry, praise singing, and posters are performed. Learners are free to use any of the 11 official languages. "In situations where the learner uses a language other than English to explain his-her work to the adjudicators, arrangement for an interpreter should be made" (*Baswa le Meetse Competitions Guidelines*, 2004:30). This is a commendable move as Vhavenda are able to utilise Tshivenda to express themselves.

3.7.4 Science Olympiad and Amesa Mathematics Olympiad

Science and Mathematics are rated as important subjects in this technological world. They are regarded as the ones that open doors to the future world. It has already been mentioned that they are taught in English. The Science Olympiad and Mathematics Olympiad are also run in English. Tshivenda is not used at all. Thus the language policy of South Africas is ignored regarding these competitions.

3.7.5 Library Competitions

In library competitions, learners are involved in reading, poetry, story telling, drama, and speech competitions. These competitions are run in English and Tshivenda does not feature at all.   It is surprising because schools that offer Tshivenda as their primary language are disqualified for using Tshivenda for the competitions. Learners and educators often struggle in the preparation to be competent in English. Some go to the extent of memorizing long verses or speeches. Learning by heart is condemned and has no room in the new curriculum. Learners should be allowed to use their primary language.

3.7.6 State of Environment Report Competition

The Department of Economic, Tourism and Environmental Affairs in collaboration with the Department of Education engage learners in the environmental state activity. The *State of Environment Guideline* (nd:01) outlines that

> The State of Environment Report describes the
> State of environment of a city, region or country.
> These reports then become the tools to assess and
> monitor changes in the environment and enable us
> to plan for effective environment management.

Learners are expected to identify an environmental problem within their area, try to solve the problem and write a report. The report should offer a solution to the problem. In striving to provide a solution, language is involved in the writing of the report. Language is still used as the learners are also expected to present the report verbally (*State of Environment Guideline*, nd:02). The report is written in English.

During the competition day, learners present their reports in English. The use of English by Tshivenda speaking learners hinders the way in which thoughts and ideas may be transmitted for it would have been preferable for Tshivenda learners to be afforded the option to use Tshivenda as well.

3.7.7 World Newspaper Reading Passport

The project is a joint venture of Sanlam, Thohoyandou Spar, Mirror, and Radio Univen. It has been introduced by the World Association of Newspapers with the idea of encouraging learners to be interested in reading newspapers. Obviously, most newspapers are available in English and as a result, Tshivenda learners are forced to work in the competitions through English. This project will thus lead to a poor performance by learners who are not good in English. Tshivenda and its speakers are thus being undermined and put at a disadvantage.

3.8. LANGUAGE AND ASSESSMENT

Assessment is a "continuous planned process of gathering information on learner performance, measured against the Assessment Standards" (*Revised National Curriculum Statement Grades R-9 (SCHOOLS) Policy- English Home Language* (2002:134). In other words, assessment is the "process of gathering of evidence of a learner's progress towards achieving the stated outcomes on an ongoing basis, recording on the level of performance of learning" (*Curriculum 2005 In A Nutshell Outcomes-Based Education,* 2001:26). Minister Naledi Pandor requested a protocol on assessment for schools to be drafted. The protocol is an instrument that regulates recording in all schools and also reduces the workload of teachers. Such a protocol is named the *National Protocol on Assessment for Schools in the General and Further Education and Training Band* (Grades R-12). The *National Protocal on Assessment of Schools in the General and Further Education and Training Band* (2005:05) defines assessment as:

> a process of collecting, synthesising and
> interpreting information to assist teachers, parents
> and other stakeholders in making decisions about
> the progress of learners. Outcomes-based education
> forms the foundation of the National Curriculum

Statement (NCS) for Grades R-12 (schools) is based on the principles of outcomes-based education. In this study, elaborations on assessment will be based on learner assessment, educator assessment and office based educators.

In the process of collecting, synthesizing and interpreting information that assists in the decision about the progress of the learners, language is used. Language is used to design the instrument that is used to assess and furthermore, parents have to understand the language used in an assessment tool.

3.8.1 Types of Assessment

The main purpose of assessing learners should be "to enhance individual growth and development, to monitor the progress of learners and to facilitate the learning" (*Revised National Statement Grades R-9 (Schools) Policy Life Orientation* 2002; 52).

Assessment reviews what the learners are expected to achieve. Learners are taught in order that they may satisfy the requirements of the Assessment Standards. Learners learn and execute tasks that they are expected to handle.   After archieving the Learning Outcomes and their Assessment Standards, a learner has to be assessed to find out whether the prescribed Assessment Standards have been achieved or not. Assessment is conducted in the language of learning and teaching of every learning area. Probably, in schools in the Limpopo Province, the language of learning and teaching as from Grade 4 onwards is English. Thus English is being used for assessment and the use of Tshivenda in this regard as one of the official languages has not yet being reached.

In actual fact in assessing learners, the primary language of the learner should be used because assessing is crucial and more importantly because "It enhances individual growth and development. It monitors the progress of learners and to facilitate their learning" (*Revised National Curriculum Statement Grades R-9 (SCHOOLS) Policy-Life Orientation*, 2002:52).

In this new dispensation of the education system in South Africa an educator is faced with 4 main types of assessment, namely:

-Baseline Assessment;

-Diagnostic Assessment;

-Summative Assessment; and

-Systemic Assessment.

3.8.1.1 Baseline Assessment

"Baseline assessment usually takes place at the learning beginning of a grade or phase to establish what learners already know. It gives the educator the information that assists him/her to plan learning programmes and learning activities" (*Revised National Curriculum Statement Grades R-9 (SCHOOLS) Policy- Life Orientation*, 2002:52). During the beginning of the lesson, the educator assesses learners to find out what they already know. An educator might do so in order to connect the previous lesson and the new lesson that is the pre-knowledge stage. This stage is mostly executed by asking questions and answering, engaging oneself in discussions. In all the activities that are done to assess what learners already know and connecting the new lesson and the previous lessons, language is essential to carry out the action. Language is used to ask questions, provide answers to the asked questions and finally one uses a language to make discussions.

In the Limpopo Province, from Grade 4 onwards, schools are using English as their language of learning and teaching amongst learners whose primary language, among others is Tshivenda. The *South African Schools Act* (1996) outlines that the language of learning and teaching should be an official language. African languages are to be used as languages of learning and teaching up to Grade 6. The use of English is not in line with the language policy and it hinders the outcomes because it becomes a barrier to participation.   Tshivenda as a language has been put aside. Thus the implementation of using Tshivenda to assess Tshivenda speaking learners at all levels has not yet begun.

3.8.1.2 Diagnostic Assessment

The other type of assessment is diagnostic assessment which "is used to find out about the nature and cause of barriers to learning experiences by specific learners". *Revised National Curriculum Statement Grades R-9 (SCHOOLS) Policy- English Home Language* (2002:126). It is followed by guidance, appropriate support and intervention strategies. The diagnostic process to find out about the nature and cause of barriers to learning is conducted through a language. After problem discovery, guidance and support are given, through a language. It is crucial that in guiding and supporting the language of the learner should be used. A learner can only be really reached through his or her primary language. In a situation where Tshivenda speaking learners are being guided and supported, Tshivenda should be used in order to reach their understanding. At the present moment, the process of supporting and guiding is not done in Tshivenda, but in English.

3.8.1.3 Formative Assessment

"Formative assessment monitors and supports the process of learning and teaching, and is used to inform learners and teachers about the learner. Constructive feedback is given to enable learners to grow". *Revised National Curriculum Statement Grades R-9 (SCHOOLS) Policy- English Home Language* (2002:126).

In this regard, learners are continuously assessed about their learning. Various types of assessment tools are to be utilized timeously to see to it that the learner is really sure of what he or she is learning. By utilizing various assessment tools, language is used to instruct the learners and to give them orders of what is it that they have to do. The information itself that is being assessed is formulated using a language.

Most of the assessment tools are designed in English and the instructions are also in English. The use of English to Tshivenda speaking learners hampers the process of executing the task given. Learners are often faced with a problem of understanding what they are supposed to do and to express themselves. If Tshivenda could be used, it would be more effective for both the learners and the educators.

3.8.1.4 Summative Assessment

"Summative assessment gives an overall picture of a learner's progress at a given time, for example, at the end of a term, at the end of the year or on transfer to another school" *Revised National Curriculum Statement Grades R-9 (SCHOOLS) Policy Home Language,* (2002:126). At the end of the month, term, a weekly or even a fortnight phase, learners write tests or examinations. Oral marks are also accumulated in languages. The accumulated marks are reconsolidated with the marks accumulated during the course of the year. That is, continuous assessment is realised. In other terms, a summary of what the learner achieved throught-out the year is indicated.

Language learning is one of the basic learning areas in learning. A learner is expected to pass two languages of which the primary language should be one. Research (Kembo-Sure, 2006) reflects that learners perform better in their primary language than in any other language. This is evident as one has a glance at the Grade 6 results of 12 learners who have been depicted in alphabetical order. Learners are from randomly selected schools. The marks reflect the following:

SCHOOL A

	NAMES OF LEARNERS	TSHIVENDA	ENGLISH
1	Learner 1	75	72
2	Learner 2	55	40
3	Learner 3	77	54
4	Learner 4	55	42
5	Learner 5	23	17
6	Learner 6	68	44
7	Learner 7	58	44
8	Learner 8	72	36
9	Learner 9	69	48
10	Learner 10	66	29
11	Learner 11	57	23
12	Learner 12	57	23
	Average	61	29

Looking at the raw marks, the learners did much better in the Tshivenda learning area than in English. This is a school where Tshivenda speaking learners are found in a large number. Tshivenda is being taken as the primary language and English as the 1st additional language. The average of raw scores in Tshivenda goes up to 61 whereas the average raw scores in English are 29. There is a drastic difference. These results help to confirm that learners do better in their own mother tongue, the language that they know best. The use of Tshivenda as a language of learning has been realised and learners are at an advantage of scoring high marks. This is again confirmed by the results of raw scores obtained in school B where the raw scores of the 2nd additional marks have been analysed.

SCHOOL B

	NAMES OF LEARNERS	TSHIVENDA	ENGLISH	AFRIKAANS
1	Learner 1	88	53	44
2	Learner 2	68	59	34
3	Learner 3	38	13	24
4	Learner 4	92	49	54
5	Learner 5	30	25	28
6	Learner 6	36	18	16
7	Learner 7	54	35	24
8	Learner 8	94	54	50
9	Learner 9	78	36	38
10	Learner 10	76	35	48
11	Learner 11	70	46	61
12	Learner 12	74	51	50

Looking at these marks, one realises that learners do much better in their home language than in other languages. The learners performed much better in Tshivenda than in English and Afrikaans. Afrikaans is the 2nd additional language. That is, learners are learning their primary language Tshivenda in this instance, as their primary language. The language policy is being realised and as a result, it is to the

benefit of the learners. This resonates with the situation in Kenya where Kembo-Sure (2006:33) observes that

> Kenyan children do not master English to a desired level even after exposure to English as medium of instruction and school subject for twelve years. There is evidence that performance in Kiswahili is superior to performance in English over the years. It is therefore reasonable to conclude that candidates would perform linguistic tasks better in Kiswahili.

Grade 12 is very important to learners. Firstly, it is an exit point. Secondly, it paves way to future careers. Lastly, it is a grade that is used to grade schools, learners, areas, circuits, districts, and provinces. These results among others attract the attention of politicians. At this stage learners put all their effort into their studies and are determined to have the desired progress. They receive all the support from all their educators, principals, parents, curriculum advisers, and the Department of Education as a whole. Results of this nature could help a great deal to interrogate the use of Tshivenda as one of official languages among learners whose primary language is solely Tshivenda. What now follows are tables which give summaries of learner's performance in Tshivenda and English.

NOV/DEC 2006 GRADE 12 TSHIVENDA RESULTS IN CIRCUIT A

SCHOOL'S NAME	NO WROTE	A	B	C	D	E	F	NO PASSED	NO FAILED
School 1	233	4	14	120	81	14		100%	0%
School 2	100	1	13	43	33	10		100%	0%
School 3	82	-	13	37	30	02		100%	0%
School 4	71	-	05	29	36	01		100%	0%
School 5	131	-	1	40	64	25		100%	0%
School 6	88	6	13	50	18	1		100%	0%
School 7	116	17	58	39	2			100%	0%
School 8	90	17	58	39	2			100%	0%
School 9	44	-	1	13	7	27		100%	0%
School 10	22	-	-	4	14	4		100%	0%

This table shows that all learners passed Tshivenda Primary Language. The symbols obtained by the learners were also good, while some learners even got an A symbol. The average of all the schools was a symbol C. This is not surprising since they were being taught in their mother tongue. The language policy that reflects that learners should register their primary language as their 1st language is being implemented.

NOV/DEC GRADE 12 ENGLISH 2ND LANGUAGE HIGHER GRADE RESULTS

The above mentioned results read thus:

NAMES OF SCHOOLS	NO WROTE	A	B	C	D	E	F	Converted to SGE	FF	GG	H	FF	GG	PASS	FAIL
School 1	231	0	0	3	19	94	87	0	27	01	01			230	1
School 2	83			1	2	23	50	7	-					77	23
School 3	82			1	1	17	42	-	20	-	1			81	1
School 4	71				4	16	32	-	-	19				52	19
School 5	131					26	42			8			54	123	8
School 6	88		1	8	22	36	-	21						88	0
School 7	117	-	-	3	12	41	48	-	13					117	0
School 8	94				3	30	33		28					94	0
School 9	234	-	1	6	27	50	98			22	30			182	52
School 10	47		1	2	7	27	7		3					36	11

The pass rate of English Second Language was lower than the pass rate of Tshivenda First Language. The learners performed much better in Tshivenda than in English because English is foreign to learners whose primary language is Tshivenda.

In adding the 2nd additional language (Afrikaans), learners seem to experience more problems. The level of the 2nd additional language was far below the primary language. In many cases the 2nd additional language is foreign to the learners.

Name of School	No. wrote	A	B	C	D	E	F	FF	GG	H		NO. PASS	NO. FAIL
1	149			4	67	23	28	20	7			122	27
2	105			3	13	43	35	1	8			96	9
3	65			1	23	30	5	5	6			54	11
4	65	0	0	2	7	7	26		3			62	3
5	89	0	0	2	4	4	36		3	1		86	3
6	100	0	0	0	15	15	70					100	0
7	146	0	1	2	6	6	9	42	9			95	51

The pass requirement is then that a learner has to pass five (5) subjects. Learners prepare to take Afrikaans as the fifth subject. They are convinced that it is much better than taking a difficult content subject. In learning Afrikaans 2nd Additional Language, Afrikaans remains the medium of instruction. This language is no longer often used. Learners hardly understand and speak it. This situation lessens the use and the understanding of language. That is why the results were poor when compared to English 2nd Additional Language and Tshivenda Primary Language.

There are instances where the learners whose primary language is Tshivenda, are to be assessed in English. This takes place in instances were the language of learning and teaching is English, as a look at the performance of learners in the learning area were the language of learning and teaching was English, in this case Geography.

NAME OF SCHOOL	No. wrote	A	B	C	D	E	F	FF	GG	H	NO. PASS	NO. FAIL
SCHOOL 1	163				14	38	23		16	6	181	22
SCHOOL 2	83				6	35					83	
SCHOOL 3	57			1	2	6		6	12	21	18	39
SCHOOL 4	91				2	5		6	13	28	44	47

In Geography the language of learning and teaching is English. Learners are assessed in English and are expected to give answers in English. Some of the instructions expect the learners to provide answers in short sentences, long sentences, paragraphs, and even essays. In some instances the learners might face a problem of expressing themselves in English. This idea is true as the Geography results showed. Out of ten (10) selected schools only one (1) learner managed to obtain a C symbol. The majority of learners got symbols GG and H. In this way, the implementation of the language policy of utilizing primary languages as languages of learning and teaching has not yet been realized, although the results show the necessity of using the primary language.

Learners who learn content languages in their own primary languages have a chance of performing much better. There are learners who learn Geography through English whereas their primary language is English. Other learners have an advantage of learning through Afrikaans while their primary language is Afrikaans and they do very well. Tshivenda is not utilized as a language of learning and teaching in learning Geography.

Although there could be other factors for the poor results in Geography in this case, there is hardly any doubt that the lack of command of English is still a prime contributory element.

8.2 *Recording and Reporting*

After the learners have been given an assessment task to complete, they have to be given feedback on how they have performed. Effective communication about learner achievement is a prerequisite for the provision of quality education. A report must convey, through the educator's comments, a clear impression of the personal knowledge of the learner, summarise achievement and progress, and provide useful feedback to evaluate and improve learning and teaching. Comments from parents and, where practicable, from learners themselves, should be encouraged. The report should be signed by the head of the learning site or another appropriate person, with an overview comment when this is necessary (*Northern Province Provincial Assessment Policy GET BAND*, 2000:07).

The *Northern Province Provincial Assessment Policy Document GET Band* (2000:07) further elaborates on the purpose of reporting. It emphasizes that reporting shall:

- serve as an opportunity for educators to provide regular feedback to learners as part of the everyday teaching and learning process;
- provide an accurate description of progress and achievement;
- allow for comment on the personal and social development and the attendance of the learner at learning sites;
- give an indication of the strengths and development needs and identify follow-up steps for learning and teaching;
- encourage motivation through a constructive approach;
- become a focal point for dialogue between home, learning site, and (where appropriate) work and Further Education and Training;
- enhance accountability at all levels of the system; and
- in the case of learners in grades R to 9, must be sensitive to the needs and responsibility of parents.

The *National Protocol on Assessment for Schools in the General and Further Education and Training Band* (Grades R-12) (2000:06) outlines that:

Progression and promotion of learners to the next grade should be based on recorded evidence. This means that those tasks that are used for formal assessment are recorded and should be used to decide whether a learner should progress or be promoted to the next grade.

In the light of this statement, a learner may be delayed to progress if assessment is not properly done.

A learner's recording and reporting involve the following aspects:

-       Reports;
-       Report Cards;
-       Learner Portfolio; and
-       Report back from parents.

In order for the recording and reporting to be meaningful, the language used for recording and reporting should be simple to the recorder, reporter and the receiver of the report. If the reporter's primary language is Tshivenda, the language Tshivenda should be used to report since Tshivenda is one of the official languages of South Africa. The *National Protocol on Assessment for Schools in the General and Further Education and Training Band (Grades R-12), (* 2000:08) demonstrates that:

> The language in which recording and reporting is done should be in accordance with the Language of Learning and Teaching (LoLT) as informed by the National Language Policy. In the case of dual medium schools, one of the languages used as LoLT should be utilized for reporting purposes, while the language of recording should be any of the languages used for learning and teaching.

In the light of this statement, reporting should take place in the language of learning and teaching. At the present moment, in the Foundation Phase, learning and teaching take place in Tshivenda in schools were the majority of learners are Tshivenda speaking. This simply means that in the Foundation Phase reporting should be done in Tshivenda. In the Intermediate Phase where the majority of learners are Tshivenda speaking, from grade 4 upwards, English is used as a language of learning and

teaching. That is, English will be used for reporting. The use of English as a language of learning and teaching forces reporting to be in English and this practice is disadvantaging learners who are Tshivenda speaking.

3.8.2.1 Reporting the learner's progress

Reporting on the progress of the learner should be done on a regular basis. There are many reporting mechanisms such as:

- report cards;
- parent meetings;
- school visitation days;
- parent-teacher conferences;
- phone calls; and
- school newsletters.

Educators are responsible for assessing learners and reporting to learners, parents, the education system, and the community at large. This may be done through oral reporting, practical presentations or even written reports. In as far as The *National Curriculum Statement Grades R-9 (SCHOOLS)- English Home Language* (2002:51) is concerned, every report on a learner's overall progress should include information on:

- The learning achieved;
- The learner's competence; and
- Support needed; and constructive feedback, which should contain comments about the learner's performance in relation to peers and the learner's previous performance in relation to the requirements of the Learning Area.

"Classroom assessment should be both informal and formal. In both cases feedback should be provided to learners to enhance the learning experience" (The *National Protocol on Assessment for Schools in the General and Further Education Training Band (Grades R-12)*, 2000:05). Feedback should be accomompanied by the

comments. A learner should be clear as to how he or she performed and where he or she has gone wrong.

In the Foundation Phase, the language of feedback and comments for learners whose primary language is Tshivenda is in actual fact Tshivenda, since the language of learning and teaching is Tshivenda. Learners will not have any problems because they do understand the language that they are using. The receiver of the information will also not have any difficulty in following what has been written down. In using Tshivenda for reporting and commenting, the language policy is being implemented. The feedback and the comments are given by learners as well as the educator. A learner may be assessed by an educator, a friend/peer, group or by him/herself.

From the Intermediate Phase upwards, reporting is done in English since the language of learning and teaching is English. The reporter or the one who is giving the comment might experience a problem of expressing himself or herself if his or her command of English is not adequate. In the same vein, the receiver of the report or comments might also experience a problem of understanding the comment. The use of English in reporting shows that language policy of using Tshivenda to assess information is being ignored.

Parents are encouraged to check their learners' books all the time. In so doing, the parent becomes informed of his or her child' progress at school. Comments are normally done in English. Parents who are illiterate find it difficult to interpret what has been written in English. If there could have been written in Tshivenda, it would going to be simple to them.

3.8.2.2 Report Cards

There are basic requirements which an educator has to adhere to in designing a learner's report card. The minimum requirement of a learner report card is that it should include:

3.8.2.2.1 Basic information

The basic information that is supposed to be given includes: the name of the school, learner, grade of learner, date of birth of learner, year and term, date and signature of parent or guardian, date and signature of teacher, dates of closing and opening of school, school stamp, school attendance profile, and explanation of the codes of the national coding system.

Schools, however, provide the basic information in English. Parents who are not well versed in English, do experience problems. Most of the information is not understood because of the language barrier.

3.8.2.2.2 Strengths and needs

Educators are expected to outline "a description of the strengths, developmental needs, or areas of support required by learners in each Learning Area or Learning Programme". Educators are expected to "use the national coding system to evaluate performance against the Assessment Standards and the Learning Outcomes covered thus far – it is not necessary to give a code for each Learning Outcome. In the end of the year school reports, the overall performance of the learner in the Learning Areas must be shown" (*Revised National Curriculum Statement Grades R-9 (SCHOOLS), Policy- English- Second Additional Language* (2002:52).

The codes and their percentages for Grades R-6 have been prescribed as follows:

RATING CODE	PERCENTAGES	DESCRIPTION OF COMPETENCE
4	70-100	Outstanding/excellent achievement
3	50-69	Satisfactory/ achievement
2	35-49	Partial achievement
1	1-34	Not achieved

The codes and percentages for recording and reporting in the Senior Phase – Grades 7- 12 read

RATING CODE	PERCENTAGE	DESCRIPTION OF COMPETENCE
7	80-100	Outstanding achievement
6	70-79	Meritorious achievement
5	60-69	Substantial achievement
4	50-59	Adequate achievement
3	40-49	Moderate achievement
2	30-39	Elementary achievement
1	0-29	Not achieved

In the Foundation Phase, the codes and percentages are translated into Tshivenda. The democratic policy of using Tshivenda as a primary language to write a report has been achieved and implemented.

In the Intermediate Phase and the Senior Phase up to grade 12, the codes and percentages are written in English. The whole template is in English. As may be observed from the terminology used, it may not be that easy for an ordinary parent to understand it. This is another area where Tshivenda as one of the official languages has been ignored

3.8.2.2.3 Comments on each Learning Area or Learning Progaramme

According to the *Revised National Curriculum Statement Grades R-9 (SCHOOLS)*

Policy-Second Additional Language (2002:52) an educator has to

> Give comments on each Learning Area or Learning Programme, with special emphasis on students who have exceeded the requirements or need further support. Comments on specific strengths and areas of support should be linked to the Assessment Standards. These comments will allow parents,

Comments on specific strength and areas of support are extremely crucial. The language that is used is the one that matters most because it is the only vehicle of information. If the information is transported in the receiver's primary language, the information is going to reach its destination. The problem is that, schools are bound to use the language of learning and teaching in making their comments. English is the only language that is used to comment because it is the language of learning and teaching. The policy of using all official languages in making comments is ignored.

3.8.2.3 Report Back from Parents

After the parents have received their children's reports, they are expected to write down their comments and send the report back to school. On the one hand some parents, whose primary language is Tshivenda, do report in Tshivenda while other parents prefer to respond in English. Tshivenda-speaking parents who are responding in English, are ignoring the use of Tshivenda as one of the official languages.

3.9. CONCLUSION

This chapter interrogated language policy of South Africa in schools where the majority of speakers are Tshivenda-speaking. The language policy states that Tshivenda is one of the eleven (11) official languages that needs to be used as language of learning and as a language of learning and teaching. However, it has been proven, Tshivenda is being used as a language of learning in public schools where the majority of learners are Tshivenda-speaking. Such schools that offer Tshivenda as a primary language prefer to take English as the 1st additional language. There are some schools, independent schools especially, that take English as a primary language where the majority of learners are Tshivenda-speaking. Some institutions of higher learning are not offering Tshivenda as a language in institutions where a large number of students are Tshivenda-speaking. Such institutions prefer to let students learn English at the expense of Tshivenda. It is important to note, however, that there are Universities that offer Tshivenda as a language to Tshivenda-

speaking students. Such Universities are the University of Limpopo, the University of South Africa and the University of Venda for Science and Technology.

The language policy stipulates that an official language may be used as a language of learning and teaching. At present, the government schools where the majority of learners are Tshivenda-speaking, are utilising English as the language of learning and teaching in Grade R to Grade 3. From Grade 4 upwards, English is being used as the language of learning and teaching. The higher institutions of learning use English as a language of learning and teaching in institutions where the majority of students are Tshivenda-speaking

The element of free education obliged the government to supply schools from Grade R to Grade 12 with learning and teaching materials. Most of these materials are in English since the language of learning and teaching is English. The use of learning and teaching materials in English is against the language policy since learners who are Tshivenda-speaking should have the opportunity to access such materials in Tshivenda.

At school, learners are also involved in extra-curriculum activities. In some of the extra-curriculum activities, learners who are Tshivenda-speaking are forced to use English for writing reports and in making their presentations. The aspect of using Tshivenda as an official language is being ignored. Finaly, assessment is very important in learning. It distinguishes the progress of learners in their learning. Since English is the language that is being used as a language of learning and teaching, even assessment is being done in English. The practice of using English to assess all learners is absolutely against the language policy as learners should have the option to use any of the official languages.

All in all, the language policy in education has been put in place. Unfortunately some of the elements in the language policy are being exercised whereas some of the elements have not yet been implemented.

CHAPTER 4: LANGUAGE POLICY IN THE BUSINESS WORLD

4.1 INTRODUCTION

The aim of this chapter is to conduct an in-depth exploration of the use of language policy in the business world in South Africa. Attention will particularly be focused on the following aspects:

- Provisions of the language policy in business;
- Usage of Tshivenda in South African commercial banks;
- Usage of Tshivenda in insurance companies;
- Language usage in big and small shops;
- Language usage at the markets;
- Advertisement and the usage of Tshivenda;
- Interviews and language usage; and
- Tshivenda language and the workers.

It is of the utmost importance to outline the meaning of the word business. Business "is the work relating to the production, buying, and selling of goods or services" (Sinclair, 1994:219). Apart from producing, buying and selling of goods or services by companies, business may also be referred to as "an organization such as a shop or a factory which produces or sells goods or services" (Summers, 1995:171). All in all, a business has to do with buying and selling with an objective of making profit. In all this, language plays a crucial role as a means of communication.

4.2 PROVISIONS OF THE LANGUAGE POLICY IN BUSINESS

The provisions of the language policy pertaining to business as well are outlined in the *Constitution of South Africa* (1996:04) which stipulates that "the official languages of the Republic are Sepedi, Sesotho, Setswana, isiSwati, Tshivenda, Xitsonga, Afrikaans, English, isiNdebele, isiXhosa and isiZulu".

This statement signifies that all official languages in South Africa may be used in all official dealings. Eventually, everyone has the right of access to any information held by the state; and any information held by any other person that is required for the exercise or protection of any rights. According to this right, the *Constitution of South Africa* (1996:15) has created a situation where all the people are entitled to have access to information. People can only have access to information if they are using the language that they understand best.

There is a variety of various business information that needs to be accessed through language. Information such as advertisements on radios, television, newspapers, and magazines are crucial in order to make the public aware of the business issues that require attention. It is crucial that the consumers should understand the language used in order to access such information. Ogutu (2006:49) mentions that "English is used predominantly for communication in the fairly formal domain of public institutions: post office, bookshop, market, bank, ministry office and library". Although the *Constitution of South Africa* (1996) accords official status to eleven languages, it seems as if English is still dominant.

4.3 USAGE OF TSHIVENDA IN BUSINESS

4.3.1 Usage of Tshivenda in South African Commercial Banks

A bank is defined as a company or place where one can keep or borrow money from (Summers, 2006:53). Badenhorst, (2004:46-47) stipulates that

> It is a company that has a license to receive deposits and conduct financial transactions on behalf of its clients. The bank lends money to borrowers whose applications have been approved. Anyone is entitled to lend money, but one has to be registered by the Registrar of Banks to take deposits and handle transactions.

Allen (1990) defines the term bank as follows: "A bank is a financial establishment which uses money deposited by customers for investment, pays it out when required, makes loans at an interest and exchanges currency".

There are a number of banks in South Africa. The following banks are located in areas where the majority of users are Tshivenda-speaking:

- Standard Bank;
- First National Bank;
- Nedbank;
- Amalgamated Bank of South Africa (ABSA); and
- Venda Building Society (VBS).

A bank is an institution that handles the funds of the country. As such, it is the obligation of the bank to keep its clients well informed about their belongings. There should be sound communication between the bank and the client. All the information that is issued by various banks should reach the clients' comprehension. That is, the language that the client understands best has to be utilized. There are various platforms where the client and the bank are to communicate. On arrival, the client is welcomed by the information written on walls and windows. The client leads himself and herself to the enquiry desk where he or she will meet an enquiry desk assistant to assist him and her. Gordon (2007:15) maintains that

> The receptionist's main job is to look after the visitors to a firm. The receptionist's voice is particularly important; it should be pleasant and clear. Some visitors may be foreigners and have difficulty understanding English

Even though management seems to ignore the enquiry desk, it welcomes customers and advises them of their needs. Communication at this point should accommodate its customers by using the customer's language. In the bank there is information related to the forms that clients fill out while depositing money, statements that are sent to clients on a monthly basis, brochers, letters, magazines, and newsletters. All these will receive attention in the section that follows. The main issue will be to determine whether Tshivenda is used or is not used in all these documents.

4.3.1.1 Deposit slips

To deposit simply means to put money into a bank account (Summers, 2006:196). Money is deposited in the bank for its safe keeping (Hornby, 1974:234). People do deposit money in the bank in order to keep it safe or because they want to gain interest. In the process of depositing such an amount, a deposit slip has to be filled out. The deposit slip requires information about the account, the depositor, account name, account number, reference number, the amount to be saved, the date, the signature, and even the contact numbers of the depositor.

A deposit slip is an important document on which the client fills out the requested banking details in order to deposit the money. It is crucial because if it happens to be incorrectly filled out, the deposited money may land in another account or at times even get lost. All banks where the majority users are Tshivenda-speaking, issue most of the deposit slips in English and some in both English and Afrikaans. Hereunder is an outline of different banks and the language used in those banks:

	BANK	LANGUAGE USED
1.	Thohoyandou Standard Bank	English
2.	Thohoyandou First National Bank	English
3.	Thohoyandou Volskas Bank	English
4.	Thohoyandou Nedbank	English and Afrikaans
5.	Thohoyandou Building Society	English
6.	Makhado First National Bank	English
7.	Makhado Standard Bank	English
8.	Makhado Venda Building Society	English
9.	Makhado Nedbank	English and Afrikaans
10.	Makhado Volkskas	English and Afrikaans

Although Awoniyi (1982:151) asserts that English is being used as the language of administration, banks that are serving the majority of people who are Tshivenda speaking, should at least issue deposit slips that have been written in Tshivenda or in both English and Tshivenda. In so doing, such banks will be recognizing the use of

Tshivenda as one of the official languages of South Africa. Nida and Taber (1974:1) states that translation could be of help in this instance:

> The translator aims to produce the closest natural functional equivalent of the source-message, first in terms of meaning and secondly in terms of style, the emphasis being on whether the average will not only understand the message correctly, but will be unlikely to misunderstand it.

The process of depositing money by using a computer is also frequently utilized nowadays. The customer is requested to log in his/her personal Pin number. After entering the personal Pin number, the client is instructed to press the enter button. The command that is used to instruct the customer to log in the personal Pin number is usually still in English. Arcand (1996:120) observes: "There is a tendency in current theoretical work (on the determinants of economic performance) to ignore cultural factors, language among them, in the analysis of economic development".

The use of African languages in the above scenario has been ignored by most banks. In banks where the majority of customers are Tshivenda-speaking, the instructions should be in Tshivenda so that the client should get the information with ease. Webb (nd:05) states that

> Since language is the central instrument of communication (albeit not the only one), it ought to be equally obvious that language is central to attaining the objectives of economic development in a country. However, this does not seem to be realised by decision-makers in economic development, possibly because language is such an integral part of human existence that people are not generally aware of its role in life. In so far as language is experienced as "a problem" in the formal sector (whether public or private) it is generally only related to workers' ability to "write reports". This means that the role of language is reduced to being a means of transferring information.

Without the use of language in which the client is well versed, the bank's full economic objectives can never be realized.

4.3.1.2 Electronic banking

4.3.1.2.1 Automatic teller machine (ATM)

The Automatic Teller Machine (ATM) is a machine through which clients can do different banking transactions, provided that they have their cards and personal Pin numbers. To withdraw cash, you need to have money (or credit) available in the account (Badernhost, 1994:49). The ATM helps clients in accessing accounts' information without entering the bank. Furthermore, they provide banking services outside working hours. Clients may deposit money, withdraw money, ask for a bank statements, and transfer money from one account to the other. The ATM works with electronic devices. The ATMs of all the banks with the exclusion of ABSA use English or/and Afrikaans. ABSA's ATMs use all eleven (11) official languages. The first instruction that flashes on the screen displays that the client should insert the card. After inserting the card, one is instructed to choose the language of his/her choice from the eleven (11) official languages that appear on the screen. By moving an arrow to the preferred language, the selected language appears.

On standby, the ABSA ATM requests the client to insert a card. After inserting a card, all the official languages appear. The ATM user is then prompted to select the language of his or her choice. If one chooses Tshivenda, for example, the ATM will then start to communicate to him/her in Tshivenda until the end of the transaction. The Tshivenda terminology reads as follows:

> *Kha vha longele phini.*
> (Insert the personal pin number).

> *Lushaka lwa akhauthu.*
> (Type of account).

> *Tshelede.*
> (Amount withdrawn).

In areas where the ATM machine has been placed, warning messages have been placed all over to alert ATM users about safety measures. In all other banks warning messages are in English and Afrikaans only. In the Thohoyandou ABSA, ATM warning signs are in English and Tshivenda. Some of them read as follows:

Thogomelani musi ni tshi shumisa ATM.
(Be attentive when using this ATM).

PIN yau nga i vhe tshidzumbe tshau.
(Keep your pin secret).

Imani tsini na ATM.
(Stand close to the ATM).

Thanyelani u tshintsha ha dzikhadi.
(Beware of card swapping).

Ni songo tenda u thuswa nga vhatsinda.
(Do not allow strangers to assist you).

Thohoyandou ABSA Bank has realized the importance of giving the clients a chance to use the language of their choice. Clients who are not well versed in English are also capable of following the instructions that lead to the operation of the ATM.

4.3.1.2.2 Internet banking

In this new developed technological era, there are other cheaper, safer and quicker ways of accessing the bank. Badernhost (1994:49) is of the opinion that:

> If you have a computer and you subscribe to the Internet, you can do most of your banking on-line. You have to register at your bank and thereafter you are able to log on to your account through the Internet. The basic transactions you will be able to perform are balance enquiries, statement enquiries and transfers. You will also be able to see account

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information, do airtime purchase transactions and
see the transaction log for a specific period of time.

Instructions for internet banking are in English. The use of English might be confusing to those who do not know English well. The use of all official languages should be considered in order to simplify the process of internet banking. Tshivenda as one of the official languages, should also be used as a language of communication in internet banking.

4.3.1.2.4 Bank statements

A bank statement is a record or a report of transactions that shows amounts of money paid, received, owing, and their total. Such a statement is sent to the client on a regular basis (Summers, 1995:1408).

All the banks in South Africa issue bank statements in English. For instance, Standard Bank issues bank statements with crucial information such as:

> Important contact numbers;
> Statement details;
> Account details;
> Account summary;
> Transaction summary;
> Payments;
> Credit;
> Transaction details that include the following details:
> Transaction date;
> Description;
> Reference;
> Amount; and
> Closing balance.

At the bottom of the statement, information that deals with the rates and other important information is printed in English. Such information is crucial since it

advises the account holder on new developments. The account holders need to read and understand such information. Writing this information in English only is to the disadvantage of some account holders. In order for the Tshivenda-speakers who are account holders understand the information clearly, the information should be translated into Tshivenda. In this way, the language policy would be realized.

4.3.1.2.4 Telephone banking

The technological world is so advanced that it enables human beings to receive their banking details immediately when their accounts are tampered with. Telephone banking is a process whereby the account is linked with the cell phone. The message is directed to the connected cell phone when the account is tampered with. Banks such as ABSA and First National Bank have such a product. The service is free of charge. The message that is being sent is in English. The banking message sent to my cell phone on 08/05/2007 for the First National Bank Account read:

> FNB R1500.00 paid to cheque a/c 040907 via Stpeters ATM. Ref (name of sender). 8 May 17:12. Sender +27820070153
> Sent:
> 17:1227
> 08-05-2007

The message was written in English so that a Tshivenda-speaker who does not understand   English cannot comprehend the information. Apart from receiving the message from the bank, a cell phone may be used to access a bank account. An account holder may access the account by making some transfers of money to other accounts. The transaction message is done in English. The instruction that leads to transferring the money is also in English. Yet, the language policy indicates that people should receive information in an official language of their choice.

4.5 COMMUNICATION IN THE COMMERCIAL BANKS

To communicate is to pass on news, information and feelings. It is to share and exchange ideas (Hornby, 1997:171). Communication "is the process by which people exchange information or express their thoughts and feelings" (Summers, 1995:266).

There are various ways of communication that are entered into between the bank and its clients and among the bank staff members themselves. Some of them are verbal communication, reports, memoranda, and letters. This section will thus deal with verbal communication, magazines, letters, and brochures.

4.4.1 Verbal Communication

Verbal communication is when people are engaged in a spoken and not a written agreement (Hornby, 1997:1590). Verbal communication does take place in banks. This type of communication may take place between the client and the bank personnel. The client might enquire about the accounts and the progress of his/her account. Verbal communication may also take place among the staff members themselves. Darville (1998), as referred to by Webb (nd:09), stipulates that

> As regards the management of a business, a factory, or a government department, multilingualism can be a factor. This is especially the case with the management style commonly followed in modern-day business and state administration. In the so-called post-Fordist approach (also referred to as the network-model of management), great emphasis is placed on participation and joint ownership, in contrast to the former top-down approaches (the so-called 'pyramid-model', scientific management style or Fordism). In a complex multilingual society a management style, it can be argued, requires the explicit recognition of multilingualism.

The manager has a responsibility to see to it that there is sound communication that is going on in the work place. The manager himself or herself should send information to his/her subordinates through language. The subordinates should also make inputs on the running of the business. All these can only be achieved if the instrument of language is taken good care of.

In all the banks where the majority of clients are Tshivenda-speaking, probably, the majority of the employed staff will probably also Tshivenda speakers. In such banks, Tshivenda is used to communicate amongst the clients and the bank staff. The clients and the bank staff members communicate through the telephone or face-to-face.

Clients usually do make calls to enquire about their accounts. Clients do also pay the bank a visit for various reasons. Clients visit the bank with the idea of opening new accounts, enquiring about their accounts, depositing money, making transfers, applying for loans, and withdrawing money. In this hour of client visitation, a client is being negotiated to in Tshivenda. Awoniyi (1982:151) informs us that;

> When only verbal intercourse is necessary, Somali is invariably used even for the business of government. But when such is committed to writing, then Arabic or English is chosen.

The use of the primary language in verbal communication is also realized in Somalia where Somali is used for verbal communication and English or Arabic is used for writing. The same applies to Tshivenda. Tshivenda is used for verbal communication in businesses such as the bank whereas English is being used in writing.

In the case where the majority of the working staff are Tshivenda speaking people, Tshivenda dominates. In banks around the Vhembe District, the majority of the working staff are Vhavenda and as a result, Tshivenda is spoken among them on a social basis. In this way, the use of Tshivenda as a language for communication is within the framework of the language policy and the *Constitution of South Africa* (1996). However, all the official dealings, conferences and workshops are conducted in English. This is because one would find that some of the staff members are non-Tshivenda speakers. In many instances in the Vhembe district, there are only a small number of staff members. Compare the following statistics of banks in the Vhembe district where the majority of staff are Tshivenda-speaking:

NAME OF BANK	TSHIVENDA SPEAKERS	ENGLISH SPEAKERS	AFRIKAANS SPEAKERS	OTHER AFRICAN LANGUAGES	TOTAL
A	43	-	-	6	49
B	34			2	36
C	51		4	12	67
D	50		1	4	55
TOTAL	178		5	24	207

It is thus clear that, English is being used in meetings, conferences and workshops while there are only a few people who do not understand Tshivenda. Tshivenda could be used for communication and further translated to those who do not understand Tshivenda. In this way the majority would have gained rather than when using a language that the majority is not comfortable with.

4.4.2 Magazines

A magazine is a large thin book with a paper cover, which is sold every week or every month (Summers, 2006:861). Banks publish magazines that update the clients about the affairs of the bank. The magazines that are being issued by banks where the majority of the clients are Tshivenda speaking are in English. Standard Bank has a news letter entitled *Value Choices News Letter* which is published in English. Language usage becomes a problem and an obstacle to reading the magazine with understanding to many Tshivenda-speaking people. As a result clients hardly read such magazines. Tshivenda could have been used so that Tshivenda-speaking clients may become interested, read and understand the written information. By so doing the language policy of getting information in one's home language would be realized.

4.4.3 Letters

A letter is a written, typed or printed communication document. It is either delivered by a post or a messenger. A letter may also be referred to as a "written or printed message that is usually put in an envelope and sent by mail" (Summers, 1995:811).

Commercial banks do send letters to their clients. Letters differ in respect of the sent information. The clients may be advised of new types of accounts or they might be informed about problems regarding the accounts and about changes that are to be effected.

There are situations whereby the clients are forced to write letters to the bank. The content of the letter will differ in accordance with the problems that necessitate the writing of the letter. For instance, the client may write a letter to the bank to cancel an

account or to make some changes. Almost all letters that are sent to clients to the commercial banks are in English. The use of Tshivenda is ignored. The language policy of using an official language of the client's choice is thus again undermined. Even though the letters have been written in English, they could be translated into Tshivenda in order to cater for clients who are Tshivenda-speaking: "It is well known that all eleven languages should be accorded equal status" (Musehane, 2002:279).

4.4.4 Brochures

Allen (1990:141) defines a brochure as "a pamphlet or leaflet that gives descriptive information". Brochures differ according to banks. It is interesting to have a glance at various brochures that are made available by the following banks:

ABSA Bank

ABSA Bank publishes and issues brochures free of charge. Brochures share information about the services that are offered by the bank. Amongst the brochures that are published by ABSA Bank the following brochures are available in the information desk:

> *Money Builder;*
> *Club Account;*
> *Credit Cards; and*
> *Personal Loan.*

All these brochures are in English on the one side and on the other side they are in Afrikaans. The language policy of using Tshivenda to get access to information has been ignored. In this case, Tshivenda-speaking customers' rights are being undermined. In this way, the use of a language that is not a first language to customers becomes a barrier to get access to information. It prevents customers from getting hold of the information that will assist them to manage their finances.

Standard Bank

Standard Bank has various areas in which it provides services to customers. Such services are exposed through different brochures. Amongst others, there are the following brochures:

> *Preserving your wealth;*
> *Travel insurance;*
> *Student loans;*
> *Home loans;*
> *Personal loans;*
> *Financing you business;*
> *Business foreign exchange;*
> *Starting your own business;and*
> *Delighted or disappointed;*

These brochures are all in English. The readers, who are not good enough in English, are thus faced with a problem of not comprehending the necessary information. As such, the brochures become meaningless because their goals are not fully fulfilled.

First National Bank

First National Bank (FNB) does release brochures that explain more about the accounts that they have in store. Such brochures are in both English and Afrikaans while some are in English only. Amongst others, the following brochures were found during the period of the research in FNB:

> *inContact   - inContact wherever you are …;*
>
> *Future ACCOUNT (0-12 years old);*
>
> *Equity Linked Fixed Deposit - Invest in the stock market without the risk;*
>
> *Life-Start Student Portfolio - The lowdown on the Life Start; Student Portfolio;*
>
> *Islamic Finance - Shari'ah Approved Transactional Banking;*
>
> *Million a Month Accoun;t*
>
> *Graduate Portfolio - A world of choice for a bright future;*
>
> *Unit Trusts - Growth Fund - Affordable investing for the future;* and
>
> *Code of Banking Practice - What it means to you, our valued customer… and what it means to us…;*

All the information released to the public by the bank is done in English. Tshivenda is ignored in writing and recording.

4.4.5   Notices

A notice is "a displayed sheet bearing intimation or warning" (Allen, 1990:811). In all the banks, notices are pasted on the walls, doors, window displays, and transportation signs. These notices inform the customers of the setup of the bank. The following are some of the notices that were displayed at the banks in a small town where the majority of clients were Tshivenda-speaking.

Thohoyandou ABSA Bank

Notices written in English, Tshivenda and Afrikaans were pasted all over the walls and windows. At the entrance, clients were advised on the official working hours. All these notices tried to advise customers on the use of the bank. During the course of this study, some of the notices that appeared at Thohoyandou ABSA Bank read:

Business Hours	
Awara dza bisimusi	
Monday – Friday	08:30 – 15:30
Musumbuluwo - Ḽavhutanu	08:30 – 15:30
Saturday	08:00 – 12:30
Mugivhela	08:00 – 12:30
Last business day of the month	08:00- 15:30
Ḓuvha la bisimusi la u fhedza	08:00 – 15: 30

Please switch off the cell phone
Kha vha dzime cell phone

This is a positive development as ABSA has taken into account the needs of its Tshivenda-speaking customers.

Thohoyandou First National Bank

At the time of research, notices were pasted all over the walls. The first main logo that attracted the client was written in an attractive stylesh and coloured font asking: **How can we help you?** Numerous answers from people who got help from the services of the bank were pasted on the walls. The answers read:

> *FNB helped me to get my degree*
> *FNB helped me to build my first home*
> *FNB helped me to find my right partner*

All the notices were in English. The notices made the customers aware of the products the bank could offer. The majority of people who utilized Thohoyandou FNB were Tshivenda-speakers. Tshivenda should have been included in order to disseminate the information in a language that the majority of the bank users understood best.

Standard Bank

In the Thohoyandou Standard Bank, where Tshivenda-speaking people were found in great numbers, all the notices were written in English. On arrival, customers were directed to places where they were to be served. They were, however, verbally addressed in Tshivenda. All the serving points were labeled in English. The labels included the following:

> *EXIT- Wait for green light – pull.*
> *EXIT- Wait for green light – push.*
> *NO EXIT.*
> *Queue here for cheque accounts.*
> *Queue here for enquiry.*
>
> *Teller.*
> *Express teller.*
> *Plus Plan.*
> *Information Centre.*
> *Reception.*

Big posters were mounted all over the walls. Such posters advised customers on financial matters. All the posters were written in English. Posters that appeared on the walls at the time of research read:

> *Manage your account:*
> - *Select a fixed prizing option;*
> - *Ask to see a financial advisor;*
> - *For more information speak to me*

Another poster read:

Get there with a current account;

Manage your account wisely with a current account;

Start building your future now.

The posters should have been printed in Tshivenda since the majority of the clients were Tshivenda-speakers. This is a reasonable proposal as Tshivenda is one of the official languages and as such Vhavenda-speakers have to be given a chance of getting information in their own language as is prescribed by the language policy.

4.4.6 Insurance Companies

Summers (1999:739) describes insurance as "an arrangement with a company in which you pay them money each year and they pay the costs if anything bad happens to you, such as illness or an accident, life insurance is meant that your family might get money if you die". In the same vein, Hornby (1997:450) defines insurance as an "undertaking by a company, society, or the state, to provide safeguard against loss, provision against sickness, death, and return for regular payments".

According to Allan (2002:534), insurance is

> an agreement that a company makes to provide compensation for loss, damage, or injury to a person or organization in return for a payment or a series of payments made in advance. An insurance is anything done as a safeguard against loss or failure.

Badenhorst (2004:77) states that

> Daily, we are faced with the fact that some catastrophe may unexpectedly happen. The occurrence may be fire, theft of personal or business property, death, accident or illness. These things may happen in an enterprise at any stage and it will undoubtedly cost the owner(s) money. Thus money needed to be available to replace possessions, fix breakdowns, meet obligations and continue with business.

This statement shows that there are risks that may occur in one's life. These incidents involve major financial implications in order to be fixed. People do take out insurance policies to safeguard themselves against losses that might be directed to properties such as cars and houses, sickness, and death, There are a number of insurances that specialize in selling community insurance policies. These policies can be bought from insurance brokers and insurance companies such as Old Mutual and Sanlam (Badenhorst, 2004:80). The insurance brokers and insurance companies depend entirely on the sales representatives (reps) to sell the insurance products. In selling such policies, the insurance sales representatives should be able to convince the customers to buy their product. Lo Bianco (1996:36) states that

> To properly compete in these new industries in which consumers are sovereign it is necessary to know them. This is true for insurance as it is for tourism, as indeed it is for any human servicing industry in which the mores, values and sociology of the consumer society is critically important to the marketing of products, to their design. Imagine the knowledge … that is needed to devise insurance packages for people, the cultural knowledge and the linguistic skills to gain that knowledge in the first instance.

It is to the advantage of both the insurance agents and the customer to use their mother tongue in their discussions. Tshivenda as one of the official languages, may be used in selling insurance policies. Many insurance agents, try their utmost to use Tshivenda, which is the first language of Tshivenda-speaking people to convince them to buy their products. In this way, language policy of using the first language in financial matters is being recognized. Furthermore, in using one's language, the customer feels recognized, and as such, selling increases. Coulmas (1992:101) confirms this when he points out:

> Multilingual experts in the civil service, industry and business, and the military… have a greater potential than their monolingual colleagues to succeed and do their jobs efficiently. They can communicate better and with more people, they can serve more people, they can "sell" to more people.

> To recognize that multilingual civil servants are a great asset… has nothing to do with one's preferences or political point of view, but is simply a matter of accounting. There is, after all, a calculable demand for multilingual executives in industry, business, and administration.

Communicating in the customer's own language creates trust: "Good faith means that absolute honesty is required by both the insurer and the insured" (Badenhorst: 2004:81). The documents that hold the information that prescribe the terms and conditions of the insurance are crucial. Badernhost (2004:81) points out that:

> To protect both parties a contract is drawn up between them. It can be a written or verbal contract. In the case of a verbal contract, for example, by telephone, the conversation and all the details are recorded. Both these types of contracts are known as insurance contracts.

A client should be sure of all the information before completing his or her personal information and appending his or her signature. The Metropolitan Life Insurance sells the Dynamic Financial Provider Insurance. The policy provides the client with a contract which contains crucial information about the policy. It includes information such as:

Policy Details and Benefits;

Special Conditions;

Privileges and Conditions;

Automatic Inflation Benefi;t

Co-insurance Benefit;

Children's Benefit;

Premium Waiver Benefit on Permanent Disability;

Accident Benefit;

Cash Withdrawal Benefit;

Interest-free Loans for Operations;and

Endorsements.

These details should be agreed upon by the customer and the insurance company. The Life Assurance Company issues the contract documents to its customers. In the case where the client has bought a Flexipension Pure Investment Insurance, the following important information is provided

- *Policy Details;*
- *Benefits Payable;*
- *Contributions Payable;*
- *General Provisions which include;*
- *Rules of the Fund;*
- *Payment of Benefits;*
- *Payment of Contributions;*
- *Retirement Capital;*
- *Investment Portfolio;*
- *Expense Changes;*
- *Paid-up and Reinstatement;*
- *Lapse;*
- *Surrender value;*
- *Suicide,*
- *Policy free restrictions;*
- *Death before the commencement of an annuity;*
- *Death after the commencement of an annuity;*
- *Options open to the assured at retirement;and*
- *Appointment of a nominee;*

A variety of contracts give numerous details and it is the obligation of the client to read the contract and have a clear understanding of it. He or she has to understand as to what he/she is putting himself or herself into. "Many unpaid claims are due to misrepresentation on the side of the insured or ignorance regarding the policy wording" (Badernhost, 2004:80). The only problem is that the policy contracts are in English. Tshivenda-speaking clients who are not good in English may experience problems of understanding the document, as Lepota (2002:115) asserts:

> The problem comes, however, when a literal rendering misleads readers, or when it is too difficult to understand, either as a whole, or with respect to a given periscope. This is where a meaning-based, functional equivalent text is essential so that the divine message is not hindered from performing its intended function but speaks to the heart in the language of the person's heart-his or her own mother-tongue.

Since language is a contributing factor to misunderstanding information, policy contract documents should be made available in Tshivenda as well. Translations of documents may be arranged.

4.4.7 Language Usage in Retail Businesses

Eksteen (1999:143) states that

> A retailer is a merchant whose main business is selling directly to the final consumers. There are many categories of retail stores. The most common are department stores, discount stores, speciality stores, super markets, convenience stores, general dealers, chain stores, vending machines, mail-order retailers, door-to-door sales and home shopping networks.

Retail shops are found in big as well as small towns. They vary according to the products that they sell. There are retail stores that concentrate on selling furniture such as Bradlows, Joshua Doore, Morkels, Price and Pride, Geen and Richards, Ellerines, and Lewis. There are also retail chain stores that sell groceries such as Pick 'n Pay, SPAR, OK, Shoprite, Score, OK, and Game. Other retail shops specialize in selling clothes: JET, Sales House, Ackermans, Markhams, Fashion World, Woolworths, and MR PRICE.

It is evident from the foregoing that retail shops rely on the public as its consumer. The interaction between the shop and the consumer drives them to the communication table. The marketing communication brings the shop and the consumer together. "Marketing communication can be regarded as the process of informing, persuading and reminding the consumer" (Cronje, Du Toit, Marais, and Matlala, 2006:329). The

two components are interwoven through communication. Language is used to connect the two through various elements such as notices, advertising, personal selling, sales promotions, and publicity.

4.4.8 Notices

Retail stores have a way of communicating with their customers. They communicate with their customers through notices pasted on walls in and outside the shops. At the entrance most of them have a slogan of welcoming the customers that says WELCOME. Inside the shop, customers are directed to the places where they should go to receive various types of help. Some of the notices read:

> *Till;*
> *Manager's office;*
> *Exit;*
> *Pay here;*and
> *Inquiries;*

Customers are also made aware of the layout of the shop. Shelves are labeled in order to direct customers. Labels may vary from one shop to the other. In a furniture shop, similar categoriers of furniture are grouped together. They may be grouped as follows:

> *Dinning room suits;*
> *Bedroom suits;*
> *Office furniture;*
> *Washing machines;*
> *Wall units;*
> *Radios;*
> *Sofas;*
> *Kitchen cupboards;*
> *Carpets; and*
> *Electric appliances.*

The shops that specialize in selling clothes may have the following groupings:

Men's shoes;

Female shoes;

Kid's shoes;

Bedding;

Female clothe;s

Male clothes; and

Linen.

Retail shops that deal with groceries display the following groupings of food:

Tinned Stuff;

Cleaning detergents;

Frozen foods;

Vegetables;

Fruits;

Bakery; and

Butchery;

All the notices in all these retail shops are in English. English is used even in retail shops where the majority of customers are Tshivenda-speaking people. Tshivenda could have been used to write notices in shops when the majority of the customers are Tshivenda-speaking, or alternatively, Tshivenda and English could be used. The use of Tshivenda could ease the shopping of many customers. Customers who experience problems with language often seek assistance from other customers. They even go to the extent of looking for help from the shop assistants. This way of shopping wastes the customer's time.

4.4.9 Advertising Pamphlets and Catalogues

Retail shops communicate with customers through advertising pamphlets and catalogues. The pamphlets contain the product that is being sold, its description, the price, and logo. Advertising pamphlets and catalogues are in English. This is done in the Bears, Price and Pride and Ellerines catalogues. Pamphlets from the shops are also in English. Tshivenda could have been used to advertise the product because it is one of the official languages of the country.

4.4.10 Till Slips

A till "is a drawer for money in a shop or bank with a device of recording the amount of each purchase" (Allen,1990:1277). According to Summers (1995:1513) a till "is a machine used in shops, restaurants for calculating the amount of money you have to pay, and storing the money". After the customers have paid for a product, a till slip is issued. The till slip summarizes the customer's record of payments. The till slip displays the grand total of the goods to be paid, the amount that the client has handed over to the till operator, tax, and the change to be received. Apart from showing the grand total and the change to be received the till slip exposes other information such as the types of food that need not be taxed, the time of purchase and the name of the cashier. The till slip also shows where the shopping has been done, gives contact numbers, as well as the VAT Registration number and code.

Big shops have a tendency of inserting their messages at the bottom of the slip. The information provided at the bottom of the till slip is in English. Tshivenda-speakers, who cannot read English, struggle to comprehend the written information. It seems as if the information is not written for them. Retail shops should make a way of sending the information on till slips in the languages of the majority of speakers in that particular area. One or two languages could be used. Even more than two languages may be used, as long as the majority of the customers are covered.

There are instances where till slips are not used. A substitute of a receipt may be used. Badenhost (2004:260) is of the opinion that "on receipt of payment, a receipt is

issued as proof of payment". A receipt is made out in duplicate. The original is handed to the customer and the duplicate is kept for future reference and record-keeping purposes. The customer's account (and statement of account) is credited with the amount paid, as reflected on the receipt. The following details appear on a receipt:

Receipt number;

Details of the recipient firm;

Date;

The amount in words and figures;

Name of the payee – and /or reference number;

Purpose of payment; and

The signature of the person issuing the receipt;

(Badenhost, 2004: 260-261).

Details on receipts are written in English. To start with, the template of the receipt is written in English. The use of Tshivenda for writing receipts is ignored.

4.4.11 Private and Public Companies

Small businesses are being established in and around areas where Tshivenda-speaking people are found in large numbers. In cases where members of the management are Tshivenda-speaking, communication with both working staff members and the customers is relaxed, as it is in Tshivenda. Management only switches to English while communicating with   the producers. In this way, one would like to say that Tshivenda is being recognised as one of the official languages that may be used to conduct business.

There are large numbers of business people of Indian origin in areas where Tshivenda-speaking people are found in large numbers. Indians usually try to learn the language of the customer. In many of the Indian shops, Tshivenda is used to communicate with the customers and the working staff members. Under these circumstances of language exchange, an Indian learns the language of the staff

member and the customer (Tshivenda in this case). Indians are very successful in business and as Webb (nd: 08) indicates:

> Providing services and selling products are obviously directly linked to the ability to communicate with people who are different, with people whom there is a language mismatch, and with whom cultural negotiation is needed in order to sell goods and services.

For a business to be successful, the business staff members should know how to communicate well with customers and to bargain so as to win over the customer. This can only be achieved by using the language that the customers understand best.

4.4.5 Advertisements

Advertisement means to inform the buyers in a way of publishing publicly the goods or services in order to influence people to buy or use them. The *World Book Encyclopedia* (1994: 86) defines advertisement as follows: "Advertisement is a message designed to promote a product, a service, or an idea. In many countries, people come into daily contact with many kinds of advertising".

An advertisement is important in the economic world and is conveyed by language. In order to inform, influence, attract, or persuade people to buy a product, sound language techniques are necessary. Thus, words convey the message to the customers. In other words, an advert relies on the factual word. Thus, sentences have to be meaningful and in the language that the customers understand best. The language used needs to be understandable and familiar to the customers. During the new dispensation era of democracy, it is easy because there are eleven (11) official languages, including Tshivenda, that can be used in business

4.4.5.1 The press

Advertisements are frequently and commonly used in newspapers: "Advertising in a newspaper is popular because many people are reached through a newspaper" (Eksteen et al, 1999:171. It is said that "newspapers offer advertisers several

advantages over other media. Most adults read a daily newspaper, and many of them specifically check the ads for information about products, services, or special sales" (*World Book Encyclopedia*, 1994: 87).

Newspapers that are commonly found and read by Tshivenda-speakers are: the *Sowetan, Mirror, Sunday Times, Vhembe News* and *Citizen*. All these newspapers carry free ads. Companies sometimes insert their advertisement pamphlets inside the newspapers. Such adverts are in English.

There are no newspapers wholly written in Tshivenda. This simply means that most of the advertisements will also not be in Tshivenda.   Newspapers in English also advertise in English. A limited number of advertisements in Tshivenda are found in newspapers such as *Vhembe News* and *Mirror.*   Tshivenda should be used in advertising.

4.4.5.2 Television

In as far as advertising in television is concern, Eksteen states (1999:171) that

> Advertising in television is a very popular medium which reaches a very large section of the community. The appeal is directed to both eye and ear, and live demonstrations can be given. Programmes take the form of short advertising programmes in which goods are discussed and illustrated.

Furthermore, "the main advantage of television to advertisers is that it brings sight, sound, and action directly to consumers in their homes. Advertisers can explain their products to viewers who are enjoying a TV programme and cannot easily avoid the commercials" (*World Book Encyclopedia*, 1994:87).   With regard to TV advertisements Cronje (2006:331) observes that: "Television advertisements are effective because the spoken and written word can be used to spell out the message clearly. Pictorial material, music, jingles and other sounds can be used to reinforce the message".

It has already been indicated that language plays a role in advertising in television. Pictures and sound are there to reinforce the message that is disclosed by word of mouth. Very few programmes are broadcast in Tshivenda. Tshivenda news is broadcast during weekdays for 30 minutes alternating with Xitsonga. During commercial breaks, adverts that are highlighted are in other languages than in Tshivenda.

A local drama called *Muvhango* reflects a Tshivenda title. The drama is broadcast in Tshivenda, English, Sotho and Zulu. During its broadcast on 22 May 2007, 14 advertisements were shown. During the first half, the following adverts were televised:

> *Knorr Soup*
> *Every meal is a story*
> *Woods Pepper Mint*
> *Joshua Door*
> *You have an uncle in the business, Joshua Door*
>
> *Chicken Licken*
> *Hot, not, hot, not*
> *Soul fire, Soul food Chicken Linken*
> *Lemon Twist*
> *Kentucky Chicken – Wings*
> *Spar – Lux R2, 69c*
> *OMO R19, 95c*

During the second half, the following seven advertisements were shown:

> *Redds*
> *Ackermens -Jackets*
> *Frisco*
> *Rich and Creamy coffee*
> *Clicks*
> *You pay less at Clicks*

Rama

Jet

Jet shoes save R20 00

Kellogs

Kellogs special K

All these advertisements were in English. Even though our main focus of discussion in this regard is not the programme itself, at least the adverts during the programme that are being broadcast in Tshivenda should also be in Tshivenda.

4.4.5.3 Radio

The radio is used to advertise products. "One advantage of advertising on radio is that people can listen to programmes while doing other things, such as driving a car or working at home" (*World Book Encyclopedia*, 1994: 88). In radio advertisements, only words and sounds can be used to transmit the advertised message. "Music is often used to reinforce the message or to create a special mood. Jingles and slogans are especially effective in teaching the brand name to potential consumers" (Cronje, 2006: 331).

Words are used to transfer the message while advertising on radio. That is, language is crucial and it should be used wisely in order to deliver the message. Phalaphala FM broadcasts in Tshivenda. Products are advertised at intervals and in Tshivenda. In using Tshivenda to advertise on radio, the language policy that stipulates that all official languages should be used in business dealings is being realised.

4.4.5.4 Outdoor advertising

One of the main advantages of outdoor signs is that people pass by the signs repeatedly. However, "the ads on outdoor signs must be short and simple because most passers-by see a sign for only a few seconds" (*World Book Encyclopedia*, 1994:88). In addition to that, Cronje (2006:330) maintains that

> Outdoor advertising on billboards, posters, bus stops and public transport vehicles reaches consumers at a time when they are busy with other activities. This is also a good way of reaching a target market that does not read regularly or does not have access to television or the movies.

There are many advertisement signs that have been placed in places where the majority of people are Tshivenda speaking. The majority of such advertising signs are written in English. Mvusuludzo Street branches from Phunda Maria and leads to Sibasa via the small town of Thohoyandou where Tshivenda-speaking people are found in great numbers, yet the majority of advertisement boards are in English. Only one of them is written in Tshivenda. The usage of Tshivenda in advertising signs is completely ignored.

4.4.6 Interview

"An interview is an oral examination of an applicant for employment" (Allen, 1990: 621). In an interview, a team or even one person poses some questions to find out the suitable candidate for the job "It is a formal meeting at which someone is asked questions in order to find out whether he/she is suitable for a job, course or study" (Summers, 1995:746). An interview is used to select a candidate suitable for a job. The interviews are conducted in the medium of English. English is used even in the situation where the speakers are Tshivenda speaking.

4.4.7 Staff Training

Staff training is crucial since it teaches staff how to execute their duty. Webb (nd:03) states that

> There are, of course, many factors which underlie the inadequate economic performance of the country (including inadequate education and trained workers, the turmoil brought about by transformation in the country, violence and corruption), and language is certainly not a major cause in this regard. Equally true is the fact that there are many factors which play a more important role in economic development than language (such

as educational development and the establishment of a work-ethic). However, it is possible that the language factor has some role, and that a language policy specifically directed at economic development may make some contribution towards changing the situation.

Training has to be done, to develop the working skills. Training is done among others, through language. The language that is used should be the one that is well-known to the worker; otherwise the training will be of no help. Proper training in the language that the workers understand best is crucial. Darville (1998:04) warns that

> Literacy must be understood as more than just simply the technical ability to read and write a (simple) text. In a modern workplace, characterised by technologised information and a new style of co-operation between managers and workers, literacy covers a knowledge of how production works, co-ordinating and controlling the production process, handling 'organization charts, job descriptions, work plans, machine operating instructions, procedures manuals, and performance evaluations, as well as devices for budgeting and productivity calculation.

Language is an instrument of instruction. A worker might be unable to perform well in his or her job be unable to operate a working instrument or machine due to a language obstacle that hinders the understanding of the worker. Misunderstanding of this nature can lead to serious injuries or even death.

4.4.8 Creating Jobs

Language is important for creating jobs as well. Langtag Report (nd:109) states that

> Language knowledge (including knowledge of more than one language) and linguistic skills are commodities that can be sold. This is first of all apparent from the huge (international) language industry, that is, the existence of large numbers of people who earn their living through language: language teachers, translators, interpreters, copywriters, publishers, printing shops, recording studios for audio-visual materials, language-

education software producers, etc. In 1989, for instance, the English learning industry is reported to have had a turnover of 6 billion pounds sterling.

People are living in a time of intense social change. Mtshali, 1997:ix) is of the opinion that:

> However, it is in general probably less obvious how important language is, and consequently, how important language workers are in the changes that are taking place. Social change has a direct influence on language and therefore on the task of language workers.

The changes brought about by the *Constitution of South Africa* (1996) have impacted on language workers by bringing about new momentum for language workers.

People constantly communicate. Herbulot (1997:03) outlines the fact that:

> We must talk to each other, and good translation is a key to good communication. Imagine a world where everybody was forced to use only one language for communication: it would be a world of tragic discrimination. Those who knew this 'universal' language well would be in a much better position than the others, and some would never get it right. It would be a two-tiered world, with one 'upper layer' of highly proficient people speaking the 'world language; which by the way would rapidly become some sort of dreadful pidgin, contaminated by interferences from all the native languages. Underneath, there would be pockets of non-proficient people, hardly communicating, wrapped up in their own little worlds, unable to reach the upper level. Translation does away with that. As long as there are people to translate your thoughts properly, you can express them in your own language, and one is always much better in one's own language.

Different languages are linked by language workers, that is, translators and interpreters who are found in limited numbers. There is a growing demand for trained

interpreters in South Africa. This need is closely linked to the political reforms and democratization of the country. Lotriet (1997:91) states that:

> The problem is, however, that South Africa has never really had a history of interpreting, that is to say a history of formal, professional interpreting. It has never clearly defined or afforded the status of an established profession.

Long before, there were interpreters, interpreting in church services and hospitals were done. Such services were done without training.

The *Constitution of South Africa* (1996:04) outlines that the national government and provincial government must regulate and monitor their use of official languages, by means of legislature and other measures. This provision necessitates the urgent need of trained language workers such as these. At present there are no trained language workers. Translation was not included as a course at tertiary level. Students were forced to communicate in English or Afrikaans with their teachers at the expense of their own languages: "People learnt interpretation on their own at the mines and on the farms" (Makapan, 1997:69). Training of language workers is therefore needed for language workers in all the official languages, including Tshivenda.

4.4. CONCLUSION

In conclusion, this chapter illustrated the use of Tshivenda with regard to the economic world. It has shown that English is predominatly used at the expense of Tshivenda although the language policy states that Tshivenda should be used for any business transaction: "English is seen as the key to economic empowerment and progress" (Ogutu, 2006:51).

The South African commercial banks communicate largely in English and Afrikaans. A small percentage of commercial banks use Tshivenda. Insurance companies issue documents in English. In recruiting the clients Tshivenda-speaking reps use Tshivenda to communicate with Tshivenda clients.

Retail businesses use English for verbal communication where the majority of the speakers are Tshivenda speaking. Indians frequently learn the language of their clients and communicate in the language of the majority of their customers. Advertising is mostly done in English. Advertisements are done through the press, magazines and on television. Private and public companies belong to the people. Individuals who are Tshivenda speaking communicate with their customers in their own languages.

In appointing workers, interviews are conducted in order to select a suitable candidate. Interviews are conducted in English. When new recruits are inducted in their workplace, the training is done in English. By and large, in the business world, English is used in a majority of cases.

CHAPTER 5: AN ASSESSMENT OF THE PUBLIC VIEWPOINT OF THE IMPLEMENTATION OF LANGUAGE POLICY

5.1 INTRODUCTION

The purpose of this chapter is to conduct an in-depth analysis of the viewpoints of the community as far as the implementation of language policy is concerned with special reference to Tshivenda. This is done by briefly reviewing the respondents' responses to the questionnaire that they were provided with.

5.2 THE COMMUNITY'S RESPONSE TO THE IMPLEMENTATION OF THE LANGUAGE POLICY WITH SPECIAL REFERENCE TO TSHIVENDA

Data were collected from 95 respondents of different occupations, qualifications, races, home languages, and ages. Both males and females completed the questionnaire. The questionnaire was completed by people from the Vhembe district in the Limpopo Province. They were randomly chosen but were valid and representative because they came from all over the Vhembe district, which encompasses the Kutama, Sinthumule, Nzhelele, Niani, Tshivhasa, Mphaphuli, and Vhuronga areas. The respondents' details are given in tables and explanations as shown in the following discussion.

Occupation

In this in-depth research the respondents were people of various occupations as indicated in Table 1.

Table 1: Numbers and percentages of respondents per occupation

OCCUPATION	NUMBER OF RESPONDENTS	PERCENTAGE
Learners	20	21.1
Educators	20	21.1
Lecturers	4	4.2
Curriculum advisers	4	4.2
Language workers	8	8.4
Civil servants	10	10.5
Big business people	10	10.5
Small business people	9	9.5
Self-employed people	6	6.3
Unemployed people	4	4.2
TOTAL	**95**	100

Table 1 outlines the numbers and percentages of people from various occupations who responded to the questionnaire. The table reflects the following information: 21.1 percent were learners, 21.1 percent were educators, 4.2 percent were lecturers, 4.2 percent were curriculum advisers, 8.4 percent were language workers, 10.5 percent were civil servants, 10.5 percent were big business people, 9.5 percent were small business people, 6.3 percent were self-employed, and 4.2 percent were unemployed people.

The understanding of people concerning the implementation of language policy differed according to peoples' occupations. People who dealt with language matters had a clear understanding of what was taking place regarding language developments in the country and were more advanced in language issues than those who did not work with languages.

Highest qualification obtained

Table 2 shows the highest qualification obtained by the respondents in their different occupations.

Table 2: Highest qualification obtained

OCCUPATION	Post-Graduate	Under-Graduate	Diploma	Grd 12	Grd 10-12	Grd 7-9	TOTAL	%
Learners		6		9	5		20	21.1
Educators	15		5				20	21.1
Lecturers	4						4	4.2
Curriculum advisers	4						4	4.2
Language workers	8						8	8.4
Civil servants	6		3	1			10	10.5
Big business people	3		6	1			10	10.5
Small business people			1	3	2	3	9	9.5
Self-employed people	1		2	3			6	6.3
Unemployed people				2	2		4	4.2
GRAND TOTAL	41	6	17	19	9	3	95	95
%	43.2	6.3	17.9	20	9.5	3.1	100	

Table 2 provides the qualifications of various the respondents who participated in the study. The majority of the respondents had postgraduate qualifications. This helped

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in strengthening the study's analysis because people with postgraduate qualifications play a major role in determining a variety of policies in the country and are also largely responsible for influencing learners and the ordinary people in the street regarding language choices.

If still at school, state grade

Learners who answered the questionnaire may be distributed into various grades as shown in Table 3.

Table 3: The grades in which learners were

	TERTIARY	GRD 12	GRD 11	GRD 10	GRD 9	TOTAL
TOTAL	6	4	5	3	2	20
PERCENTAGE	30	20	25	15	10	100

Table 3 shows the number of learners from grade 9 up to tertiary level. Most of the learners were at tertiary level and the smallest number of learners were in grade 9.

Gender

Table 4 indicates the gender of the respondents per occupation.

Table 4: Gender per occupation

OCCUPATION	MALES	FEMALES
Learners	6	14
Educators	11	9
Lecturers	2	2
Curriculum advisers	2	2
Language workers	1	7
Civil servants	4	6
Big businesses people	6	4
Small businesses people	5	4
Self-employed people	2	4
Unemployed people	-	4
GRAND TOTAL	39	56
PERCENTAGE	41.1	58.9

According to Table 4, the majority (58.9%) were females.

This is quite understandable because in South Africa females are in the majority (*Stats South Africa*, 2001).

Race

Table 5 gives a brief summary of the respondents' race group.

Table 5: Race group

RACE	RESPONDENTS	PERCENTAGE
Africans	88	93
Africans from other countries	1	1
Indians	6	6
GRAND TOTAL	95	100

The questionnaire was completed by people of different race groups. Their statistics reads as follows: 93 percent were Africans, 1 percent were Africans from other

countries and 6 percent were Indians. This racial distribution is understandable because in the Vhembe district there are very few people of the other races that are found in South Africa.

Home language

Table 6 displays the various home language groups of the people who responded to the questionnaire.

Table 6: Respondents home language

LANGUAGE GROUPS	TOTAL	PERCENTAGE
Tshivenda	79	83.2
Xitsonga	4	4.2
Sepedi	4	4.2
Gujurati	3	3.2
Urdu	3	3.2
Zulu	1	1.0
Uganda language	1	1.0
GRAND TOTAL	95	100

The Tshivenda speaking people were in the majority in this instance because the language under scrutiny in this study affects them directly.

Age

Table 7 depicts the ages of the people who responded to the questionnaire.

Table 7: Respondents' ages

	60yrs	50yrs-59yrs	40yrs-49yrs	30yrs-39yrs	20yrs-29yrs	20yrs-10yrs	TOTAL
Learners					6	14	20
Educators		5	13	2			20
Lecturers		2	1	1			4
Curriculum advisers		2	2				4
Language workers	1			7			8
Civil servants	2	1	5	2			10
Big business people			4	5	1		10
Small business people			2	3	4		9
Self-employed people	2		2	1	1		6
Unemployed people		1		2	1		4
GRAND TOTAL	5	11	29	23	13	14	95
PERCENTAGE	5.3	11.6	30.5	24.2	13.7	14.7	100

Religion

South Africa is an explicitly multi-religious country. The *Constitution of South Africa* (1996:15) confirms this view by indicating that "persons belonging to cultural, religious or linguistic communities may not be denied the right, with other members of that community' to practice their religion. Different religious people who responded to the questionnaire are disclosed in table 8:

Table 8

RELIGION	TOTAL	PERCENTAGE
Christianity	81	85.3
African	8	8.4
Muslim	6	6.3

Table 8 contains evidence of the fact that the majority of South Africans belong to the Christian religion. This is also the case where most of the Tshivenda-speaking people reside.

Denomination

Table 9 presents the numbers of respondents who belonged to different denominations. A total number of 81 respondents from different denominations responded to the questionnaire.

Table 9

DENOMINATION	TOTAL	PERCENTAGE
Mainline churches	26	32.1
Charismatic churches	44	54.3
Zion	11	13.6
TOTAL	81	100

The followers of the Christian religion indicated different views in as far as the use of language in their respective churches was concerned. The Christian religion has many denominations that have different constitutions. The different constitutions drive them to respond differently when it comes to language policy in their different congregations. Slightly more than thirty percent (32.1%) of the respondents who belonged to the mainline churches indicated that the language of preaching in their churches was Tshivenda. They also sang Tshivenda songs. Programmes were run in Tshivenda as well and translation into English or an African language was done only when there was a need to do so.

About 54.3 percent of the charismatic churches' respondents indicated that preaching as well as singing was done in English. The preaching was always translated into Tshivenda. Their reason for using English is that some of their members are non-Tshivenda speakers. These include foreigners who are non Tshivenda speakers who join them in great numbers. Pastors who belong to these churches responded that they were often invited to preach in other places where they are expected to preach in

English. One of the pastors indicated that he was invited to other districts where the listeners were non Tshivenda-speakers. He mentioned places such as Mopani, Capricorn and Waterberg Districts where Xitsonga and Northern Sotho are the dominant languages. He went on to say that they extend their Outreach Programmes to all other provinces. The church is also invited to other African countries such as Zimbabwe, Malawi and Zambia. Their engagement in Outreach Programmes in other provinces and outside South Africa is evidence and confirmation of their teaching. An advertisement in *Forever Newspaper* (2004:10) ran as follows:

> Venue: Life in Abundance Ministries, Gauteng Mayibuye
> Date: 21 August from 10h00 to 17h00
>   22 August, from 10h00 to 15h00
>
> Venue: Armed 4 Harvest Ministries, Messina Stadium
> Date: 29 August
> Time: 18h00
>
> Venue: Trinity Bible Church – Secunda, Embalehle
> Date: 07 and 08 August 2004 10h00 to 17h00 (*Forever Newspaper*, 2004:10).

The venues stated serve to confirm that some of the pastors do preach in places where the congregants are non Tshivenda-speakers. Such congregations develop partnerships with other congregations in other municipalities, provinces, African countries, and overseas. One of the respondents who was a pastor, reflected that he was once invited to the United States of America where Tshivenda is obviously not used. He had preached in national conferences more that five times. According to another respondent, the tendency of preaching in English helped him a great deal since it was a good exercise to get used to preaching in this language. He commented that practice makes perfect and added that it was difficult at first to preach in English. His church also had a slot on DSTV known as *World Peace.* Since it is watched by the whole world, preaching should be in English so that people who watch the channel would be able to understand what is being said. He furthermore indicated that the church was releasing a religious newspaper and a newsletter on a regular basis. The newspaper and the newsletter were in English because there were congregants who were non Tshivenda-speakers. Another reason for using English

was that people from other districts and provinces who are non Tshivenda-speakers were able to read and gain from the newspaper.

A percentage of 13.6 of the respondents indicated that the Zion Churches preached and sang in Tshivenda. The programmes were run in Tshivenda. Translation was arranged to accommodate other language speakers who did not understand Tshivenda. The respondents also indicated that Tshivenda-speaking people who worked and resided in other provinces, especially Gauteng, preached in other languages such as isiZulu when they paid a visit to their homes. This is due to the fact that they are used to the language and are used to preaching in that language. The respondents showed that the use of isiZulu while preaching during *milindelo* (all night prayer gatherings) is like a show-off where *magaraba* (migrant labourers) display their expertise in the use of foreign languages. To them the knowledge of major African languages is a symbol of high status.

Are you aware of the language policy of South Africa?

Table 10

OCCUPATION	YES	PERCENTAGE	NO	PERCENTAGE	TOTAL
Learners	6	30	14	70	20
Educators	4	20	16	80	20
Lecturers	-		4	100	4
Curriculum advisers			4	100	4
Language workers			8	100	8
Civil servants	2	20	8	80	10
Big business people	4	40	6	60	10
Small business people	1	11.1	8	88.9	9
Self-employed people	-		6	100	6
Unemployed people	1	25	3	75	4
TOTAL	18	18.9	77	81.1	95

Table 10 shows the respondents who were aware of the language policy of South Africa and those who were not. The statistics shows that 18.9 percent of the respondents were aware of the language policy of South Africa. In contrast, an overwhelming majority (81.1%) of the respondents did not have any knowledge of the language policy of South Africa. Some respondents who fell in this category mentioned that all what they knew about the language policy was that the number of official languages had been increased. They added that what they were sure of was that even some of the African languages have now been elevated to the status of official languages. Previously, during the apartheid era, Afrikaans and English were the only recognised official languages in South Africa. These respondents stipulated that they had no knowledge of the details pertaining to the language policy. This is a cause of concern as the following bar graph indicates:

Percentages
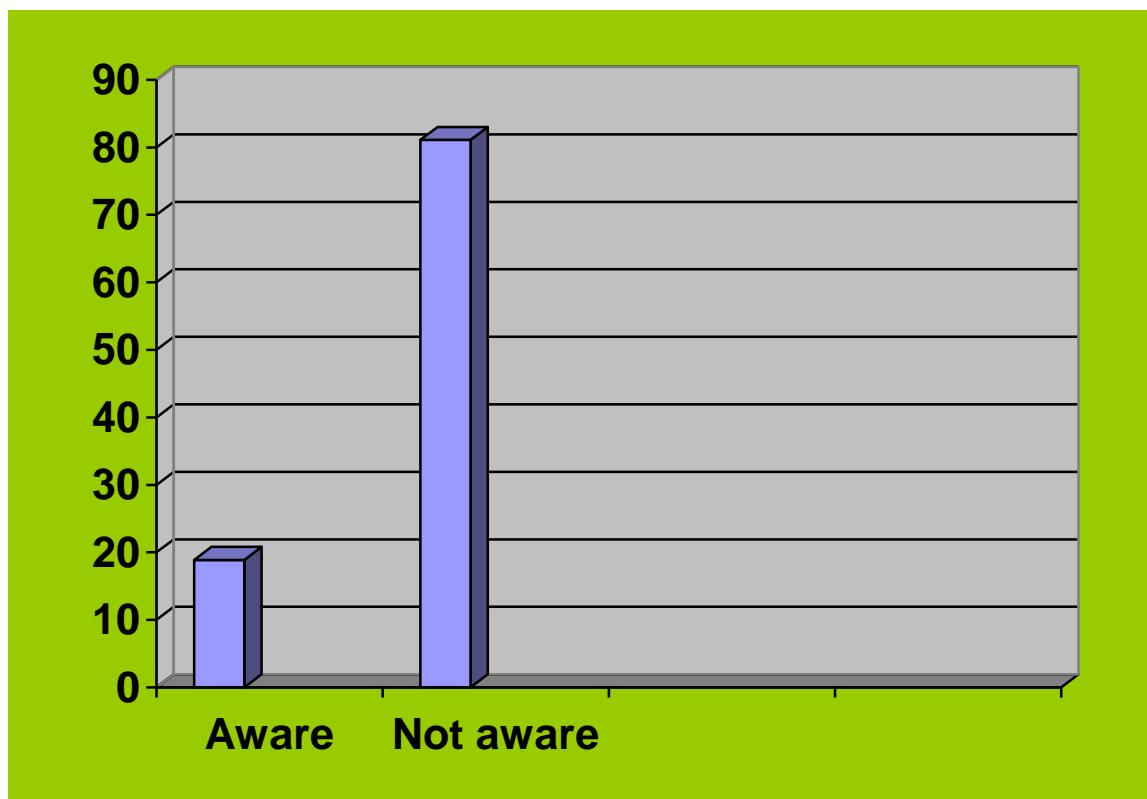
The graph undoubtedly proves that there are many people who are not familiar with the language policy of South Africa. It is incumbent on government and structures that deal with language matters to publicize the language policy as widely as possible.

Implementation

The following table indicates the respondents' views as to whether the language policy was being implemented or not.

Table 11

OCCUPATION	YES	PERCENTAGE	NO	PERCENTAGE	PARTLY	PERCENTAGE	TOTAL
Learners	6	30	14	70			20
Educators	4	20	16	80			20
Lecturers			4	100			4
Curriculum advisers	2	50	2	50			4
Language workers	4	50			4	50	8
Civil service	2	20	8	80			10
Big business people	2	20	5	50	3	30	10
Small business people	1	11.1	8	88.8			9
Self-employed People			6	100			6
Unemployed People	1	25	3	75			4
TOTAL	22	23.2	66	69.4	7	7.4	95

According to Table 11, about 30 percent of learners who responded to the questionnaire were of the view that the language policy, especially pertaining to Tshivenda, was being implemented. They stated that much of Tshivenda was being spoken everywhere. Tshivenda-speaking people were no longer shy to speak in their own language. Tshivenda was studied at school as a primary language and at universities as one of the courses. The learners revealed that they performed well in Tshivenda as one of their subjects. In addition, a few programmes in Tshivenda were seen on television. On the other hand, 70 percent of the learners argued that they were not convinced that the language policy that had to do with Tshivenda was being

implemented. They indicated that most of the documents were written in English. These included learning and teaching material. In a similar vein, textbooks were written in English. As a result, one should exert more effort in learning English, by speaking in English more often, listen to radio stations that broadcast in English, watch television channels that broadcast in English, and read more English books. They outlined that their leaders were their mentors and such leaders expressed themselves in English.

There were educators whose perspective was that the implementation of the language policy, pertaining to Tshivenda, was being effected. Their view was strengthened by the fact that Tshivenda as an official language was being used as a means of communication. Tshivenda-speaking people used Tshivenda to communicate verbally and in written form. The courts of law, the legislature and parliament provided Tshivenda translation and interpretation services to cater for Tshivenda-speaking people. The teaching and learning of African languages had been introduced in former Model C schools, where English and Afrikaans used to dominate. They pointed out that government schools were offering African languages as subjects and there was a strong promise that in the near future, African languages would be used as media of instruction. However, 80 percent of the educators who responded to the questionnaire, indicated that government was urging them to use English. They indicated that all the government documents, reports, and circulars were written in English. The South African government had embarked on utilising the outcomes approach in teaching and learning. The prescribed outcomes were tabled in the critical outcomes as well as the learning outcomes for a band. Outcomes also appeared in assessment standards for every grade. The policy documents were important documents that outlined the learning outcomes and their assessment standards that learners were expected to achieve had been written in English. The policy documents that had been translated into various official languages were the language policies of the various languages. The educator had to interpret the assessment standards written in English. The irony was that meetings were held in English whereas all the participants were Tshivenda speakers. All these show that official languages were not given the same status.

About 100 percent of the lecturers outlined that many good plans were being made concerning the development of languages although the implementation was slow. For

example, schools were using English as a language of learning and teaching. According to the lecturers, planning the development of African languages was still in an initial stage. That is, good ideas were only on paper and not in practice.

In contrast to these views, 50 percent of the curriculum advisers and 50 percent of language workers were of the idea that the implementation of language policy pertaining to Tshivenda, in this instance, had begun. The speech of the Minister of Education stipulates that "The time has come to make the learning of an African indigenous language compulsory in all our schools" (*Big Media Publisher*, 2005). Translations were provided in the legislature and in parliament. The Pan South African Language Board along with the Department of Arts and Culture had established the Tshivenda National Lexicography Unit (TNLU). The said unit had been assigned the task of developing dictionaries in Tshivenda. The Tshivenda resource centre had also been established. This structure is meant to research the Tshivenda language. The process was slow and was not yet fully utilised by the public, but it had surely started.

Twenty percent of the civil work respondents explained that there was implementation of the language policy. They pointed out that some government departments issued charts, brochures and booklets translated from English into Tshivenda. Such materials might not be well-known to the public due to poor distribution of such information. Their closing statement was that the departments were slow in implementing the language policy. They still promoted the use of English at the expense of African languages. However, the implementation of the Tshivenda language policy took place at a snail's pace. "We need to understand that, unless African languages are given market value, unless their status is enhanced, and unless their African languages are learned in a multilingual context by all South African citizens, we are not going to make the progress that we are potentially capable of making in the country" (Anstey, 2007:13).

About 40 percent of big business people and 11.1 percent of small business people indicated that the implementation of the language policy was seen in the use of the language while communicating with consumers. Big businesses had call centres that gave consumers a chance to speak in the language of their choice in all the eleven

official languages of South Africa. The business owners who were non Tshivenda-speakers such as the Indians, did everything in their power to meet the needs of the consumer in the language of the consumer. They had learnt the language of the consumer in order to be understood by the consumer.

Consumers who were Tshivenda speakers communicated with the small business people in writing. The writing could be done in Tshivenda as well. More than eleven percent (11.1%) of the small business respondents were of the idea that, at that time, one was free to communicate in Tshivenda wherever he or she was, without fear or shame of his or her own home language like before.

 Phalaphala FM, which was a major radio station for Tshivenda-speaking people, broadcast in Tshivenda for 24 hours. Broadcasters in that station strove to promote the use of Tshivenda by even correcting some of the listeners who made use of foreign terms at the expense of Tshivenda terms. Twenty percent (20%) of unemployed respondents illustrated that the media, the radio station specifically, broadcast Tshivenda for 24 hours. The SABC had made efforts to broadcast a few Tshivenda programmes on television. A well known drama called *Muvhango* was preferred by television viewers. Tshivenda-speaking people were able to see some of the programmes that were being broadcast in Tshivenda even though they were not happy with the number of such programmes.

Sixty percent (60%) of the big business people who responded to the questionnaire and 88.8 % of the small business people commented that the implementation of Tshivenda as stipulated by the language policy had not yet begun. Almost everything was still in English. Business was largely operating in English. All documents that were business related were still in English. Important business opportunities could only be accessed by people who had a strong basis in English.

Twenty-five percent (25%) of the unemployed people who served as respondents revealed that the language policy pertaining to Tshivenda was being implemented. They further stated that they were no longer ashamed of being Tshivenda-speaking people, unlike in the past where Tshivenda-speaking people were undermined. They were compelled to learn to speak English and other African languages such as isiZulu

and Sesotho to communicate with speakers of other languages. To their surprise, other African language speakers were not interested in learning to speak Tshivenda.

Twenty percent (20%) of the big business respondents valued the implementation of the language policy. They maintained that in their observation, business was taking a new shape. Some effort was being exerted towards the direction of the implementation of the new language policy. The fact that all official languages should be utilised was being taken seriously. This was illustrated by the greatest step that had been taken by some of the big business companies such as Eskom. Account statements were being issued in Tshivenda. The very same company had a call centre where customers were being serviced. In the same breath, ABSA, which is another big commercial bank, had a programme where a client was able to operate the ATM in any of the eleven (11) official languages. In addition, Telkom had services where one was also assisted in any of the eleven official languages. It called its service the call centre services wherein a client was asked to choose the language in which he/she prefered to be communicated with.

A majority of the respondents (76.84%) reflected that English was being used as a lingua franca. Thus, out of the eleven (11) official languages, English was a dominant language.

What is your opinion of English being regarded and used as a lingua franca?

Table 12 indicates the opinion of the respondents with regard to the use of English as a lingua franca.

Table 12

OCCUPATION	YES	PERCENTAGE	NO	PERCENTAGE	TOTAL
Learners	19	95	1	5	20
Educators	18	90	2	10	20
Lecturers	4	100	0	0	4
Curriculum advisers	4	100	0	0	4
Language workers	8	100	0	0	8
Civil servants	8	80	2	20	10
Big business people	6	60	4	40	10
Small business people	5	55.6	4	44.4	9
Self-employed people	0	0	6	100	6
Unemployed people	1	25	3	75	4
PERCENTAGE	73	76.8	22	23.2	95

The evidence in Table 12 illustrates that 76.8 percent of the respondents supported the use of English as a lingua franca in contrast, 23.2 percent of the respondents did not support the use of English as a lingua franca. The first group of respondents argued for English because many people of various cultures and tribes are able to understand it. They regarded English as an international language. Furthermore, according to these respondents, "English continues to dominate as a national and international means of communication while local languages are only used as a vehicle for regional provincial or district communication" (Magwa, 2006:154). That is, it can be used to interact with people of other countries. Learning and teaching is taking place through English. At institutions of higher learning, a variety of learners from various cultures and tribes meet together in one lecture room where, English binds them together. In the same vein, Alexander (1989:70) outlines that

> Research conducted reveals that there is widespread support of the choice of English as a lingua franca in this country. The choice of English to fulfil this role is likely to foster unity and avoid the possibility of division that the choice of another South African language might present at this stage. English facilitates communication not only with neighbouring countries but within the wider context of international discourse. Financial considerations

make this language the most feasible medium of instruction after the initial years of primary education.

This group continued to point out that many of the learning materials and resources in libraries and anywhere else were in English. Thus, "There are no textbooks, for example in higher learning in Xitsonga or Tshivenda, this would tend to link the scope of reading material at a higher level" (Moyo, 2002:153). They commented that English was good for development. Speaking good English symbolised that one was quite well educated. Mutasa (2006:83) observes that "many speakers of African languages view the knowledge of European languages as a sign of intelligence and a major achievement for the child". In order to face the future challenges without fear, one should be well equipped with English. Misguided as they may be, the majority of learners in South Africa believe that education through the medium of an indigenous African language is synonymous with apartheid education (De Wet, Niemann and Matsela, (1999:52). Nevertheless, 5% of the learners were of the opinion that all languages should be used because it is easier and better for one to express oneself in his or her own language.

The biggest majority (90%) of the educators were of the opinion that English should be used as a lingua franca. As far as the educators were concerned, English was the language of the nation. They stated that South Africa was a rainbow, multilingual country. English was thus a solution to resolving South African's problems of diversity. In spite of this, the educators further indicated that the use of English did not have to deprive the use of other official languages, Tshivenda especially. To them, even though English was used world-wide, Tshivenda and other African languages had to be given priority. While teaching other learning areas than languages in the medium of English, learners who were Tshivenda-speaking had to be given a chance of practising multilingualism. That is, while teaching in English; difficult and complex aspects had to be explained in Tshivenda. It was fascinating to observe that only 10% of the educators opposed the use of English as a lingua franca. As far as they were concerned, there were countries where English was not used as an official language and was not even known. There were developed countries such as China, Ireland, Germany and Thailand which did not use English as an official language. Their primary languages were the ones used as official languages. They

also used their own languages for learning and teaching. In the same vein, they stated that everybody's language had to be considered as a language of learning and teaching.

All (100%) of the lecturers, curriculum advisers and language workers supported the use of English as a lingua franca. Their comment was that English was an international language. It bridged the barrier of communication between different people who spoke different languages and linked various cultures. The practice of using English in every sphere of life elevated it to a level above other languages. It made learners and citizens become versatile and marketable. Another comment was that there were other countries where English was not known. Translations of such languages into English had to be provided.

A minority (8%) of civil servants thought that English had to be used as a lingua franca. To them it had to be used to communicate with people of other languages. Through the use of English, people of various language groups were able to interchange information. Most of the information was in English and in that way, it could be accessed by people of various language groups. They added that in various departments where information was in English, people who did not know English were experiencing problems. The use of English enabled them to engage in exchange programmes. Exchange programmes are crucial because one is able to accumulate information from abroad. In contrast 20 percent of the civil servants were of the opinion that English should not be the only language to be used as a lingua franca. They maintained that there were other countries that are not English speaking countries. Such countries are not using English as the language of learning and teaching but they use their home languages as the language of learning and teaching. Such countries show a lot of development. They are well skilled, despite the fact that they are not using English as a language of learning and teaching. This means that the use of English is not the only way to success. Other languages such as Tshivenda could also lead to success and development.

Sixty percent of big business people and 55.6% of small business people interviewed insisted that English should be used as a lingua franca. Their view was that English is an international language and as a matter of fact, it is used in many countries for

business purposes. This group argued that through the use of English, people of different cultural groups are able to understand one another. Msimang (1992:140) confirms this when he maintains that "Only European languages such as English and French qualify as international languages". In contrast to this viewpoint, 40% of big business people and 44.4% of small business respondents' views reveal that English should not be used as a lingua franca. The latter group proposed that all official languages, Tshivenda included, should be promoted and used as languages of business. The latter respondents indicated that the problem of continuing using English as a lingua franca was disadvantaging people who did not know English. Surprisingly, some people who were not fluent in English had the capability to run a business successfully, even big businesses. This shows that it is not necessarily a knowledge in English that leads to successful businesses, but the skills that one has of running a business.

Out of the unemployed respondents interviewed, 100% of them indicated that English should not be the only language used as a lingua franca in South Africa. Twenty five percent of the self employed people agreed to the use of English as a lingua franca. The latter group maintained that English should be used for communication services anywhere and that people who did not belong to the same language group might make use of English to interact with one another. Hundred percent of the unemployed respondents mentioned that English was disadvantaging Tshivenda-speaking people who are not well versed in English. They pointed out that only English is used in the job market. Interviews and selection tests that are conducted to select suitable candidates for a job are done in English. People who do not possess good English skills do not have a chance to get the desired job, even when they are hard workers and capable of doing the prescribed job.

All in all, the majority of the respondents (76,84%) stated that English was being used as a lingua franca while 23.16% of the respondents were of the opinion that English was not used as a lingua franca. All this can be reflected in the following bar graph:

Percentage
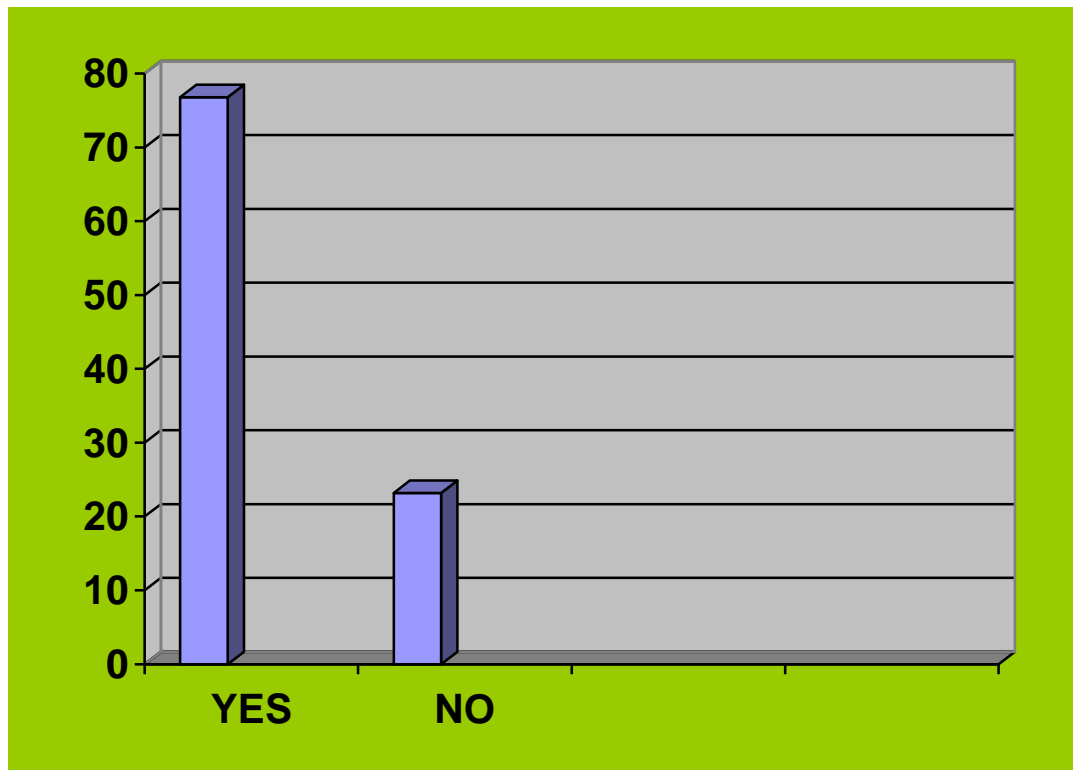
The finding in this case is that people support the use of English as a lingua franca. Although people hold the view that African languages should be promoted, they still feel that South Africa cannot afford to neglect the use of English.

Mention places that you know where Tshivenda is used as an official language.

The learners who responded to the questionnaire stated that Tshivenda-speaking people were communicating in Tshivenda at home. In the community, interaction with neighbours was taking place in Tshivenda as well. At some churches, preaching, singing and the whole programme were run in Tshivenda. In churches where the church programme was done in English, an arrangement for Tshivenda translations was organised. Phalaphala FM broadcast in Tshivenda for 24 hours. Government schools were offering Tshivenda as a primary language. In government departments, especially in the Vhembe district, verbal communication was taking place in Tshivenda because most of the residents are Tshivenda speakers. The use of Tshivenda in the national and the provincial spheres does not come as a surprise as Kamwangamalu (2000:53) quoting the *Constitution of South Africa* (1996) indicates that

> The national government and provincial governments may use any particular official

> languages for the purpose of government, taking into account usage, practically, expense, regional circumstances and the balance of the needs and preferences of the population as a whole or in the province concerned, but the national government and each provincial government must use at least two official languages.

Educators who completed the questionnaire indicated that Tshivenda was used as an official language in the former Venda Homeland and in a few selected areas in Gauteng Province. Again, they showed that Tshivenda was learned at government schools, that is, in the Foundation Phase, Intermediate Phase and the Senior Phase as a primary language. In the Foundation Phase, Tshivenda was used as a language of learning and teaching. In the courts of law where English was dominating, interpretations were organised, in order to cater for Tshivenda-speaking people. In the chief's kraal, communication was solely in Tshivenda. The initiation schools, funerals and other ceremonies were conducted in Tshivenda. Lecturers and curriculum advisers who responded to the questionnaire also mentioned the places that where cited by the educators. They, however, added that even at the universities, Tshivenda was studied as a course. They further indicated that in the past, Tshivenda was learned through the medium of English while Tshivenda was currently learned through the medium of Tshivenda. This was a positive development, they pointed out.

The respondents who were language workers were of the opinion that Tshivenda was used as an official language in the Limpopo Province. Their list resembles that of the learners. In addition to the list of the learners, the language workers added on that Phalaphala FM station was a very good example of a place where Tshivenda was used as an official language. They also revealed that Tshivenda was regarded as an official language in the National Assembly and the Limpopo Provincial Legislature. The Thulamela, Makhado and Mutale municipalities were also recognising Tshivenda as an official language as far as verbal as well as written communication was concerned. When people complained about poor municipal services, they submitted their letters and memorandums in Tshivenda. A limited number of reports and minutes were submitted written in Tshivenda. However, the municipal workers mentioned that the

people preferred to write their letters, minutes and reports in English, because many of them were struggling to construct correct sentences, and ended up using wrong tenses, wrong spelling and wrong prepositions.

In addition to places that were already indicated by other groups, the big and small business people added that communication in the banks and hospitals where the majority of speakers were Tshivenda-speaking, Tshivenda was used as a means of communication. Unemployed and self-employed people stated that in some churches, Tshivenda was used as an official language for communication and to run the whole church service.

Seventy six point eight percent of the respondents were of the opinion that English was being used as a lingua franca. Twenty three point two percent of the respondents mentioned that English was not used as a lingua franca. This statistics reflects that it is a fact that English is being used as a lingua franca and as such the status of the other official languages is being ignored.

Is there any development of previously disadvantaged languages, Tshivenda especially?

Table 13

OCCUPATION	YES	PERCENTAGE	NO	PERCENTAGE	TOTAL
Learners	8	40	12	60	20
Educators	4	20	16	80	20
Lecturers	3	75	1	25	4
Curriculum advisers	0	0	4	100	4
Language workers	7	87.5	1	12.5	8
Civil servants	1	10	9	90	10
Big business people	1	10	9	90	10
Small business people	2	22.2	7	66.7	9
Self-employed people	1	16.7	5	83.3	6
Unemployed people	0	0	4	100	4
TOTAL	27	28.4	68	71.6	95

Table 13 extends the idea that a percentage of about 40 of the learners who responded to the questionnaire stated that there was development of previously disadvantaged languages. They were pleased that they were able to watch a few Tshivenda programmes on TV. Presenters of such programmes were also Tshivenda speaking people. Notwithstanding the fact that only a few were being broadcast, they were encouraged that something was being done about the initiation of Tshivenda programmes on TV. Sixty percent of the learners who responded to the questionnaire saw no development. Their view was that English was still being elevated. In spite of this positive view, the learners are thus concerned that Tshivenda is not being used as a language of learning, science, technology and of business.

Twenty percent of the educators responded that there was development in previously disadvantaged languages. The new democratic government named eleven (11) languages as official languages, Tshivenda included. At first, some of the Tshivenda speakers, especially in the urban areas, used to be ashamed of their language (Tshivenda). However, the respondents indicated that at the time of the research, they were no longer ashamed to speak in Tshivenda as even in big cities they were identifing themselves as Tshivenda speaking people. Before the 1994 democratic election, there were only two official languages which were English and Afrikaans. Learners were forced to learn English and Afrikaans. Educators were forced to teach in the medium of English and Afrikaans. Currently, there are programmes that are being established with the idea of developing the previously disadvantaged languages. The Department of Arts and Culture has established a lexicographic unit that is developing dictionaries in Tshivenda. All these show that there is progress regarding the development of Tshivenda. The above-mentioned views notwithstanding, 80 percent of the educators demonstrated that there was no development regarding Tshivenda. These educators pointed out that learning and teaching were still taking place in English. Circulars and all information documents forwarded to educators were in English. The same applied to learning tools and resource materials. Their conclusion thus was that there is no progress since the world of work and the business world were still operating in English.

Table 13 demonstrates that 75 percent of the lecturers and 87 percent of the language workers who responded to the questionnaire stated that there was development in the
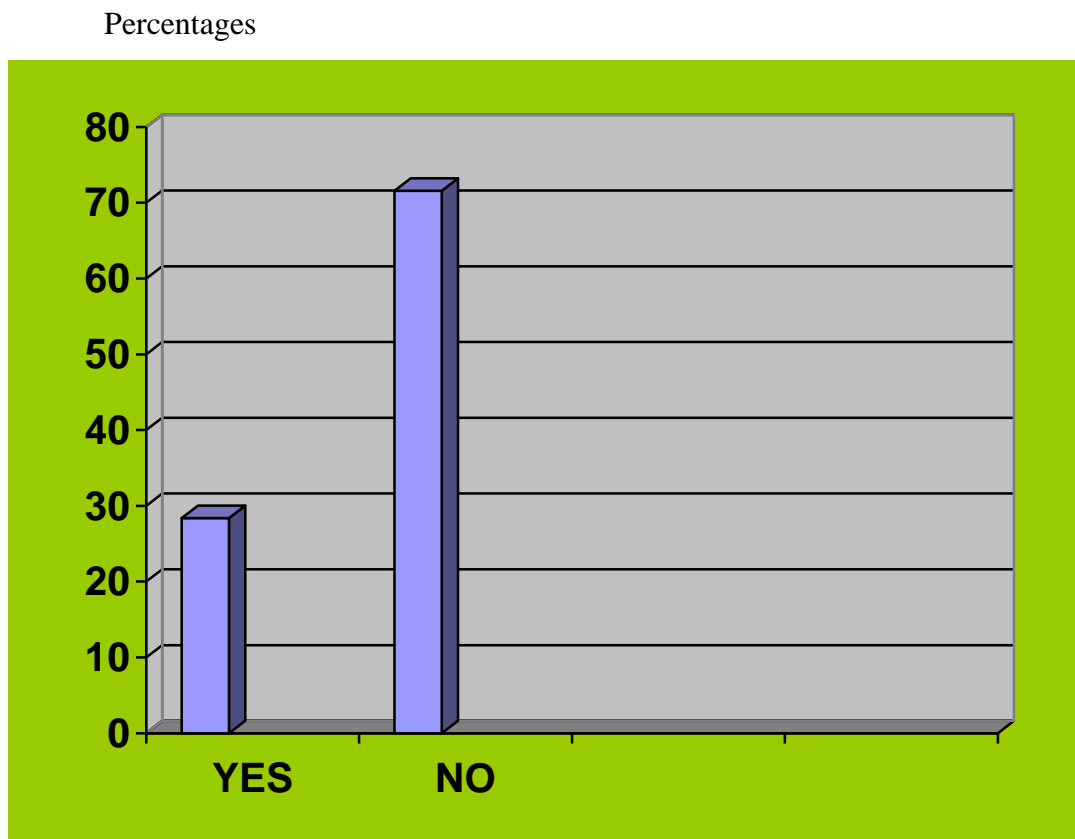
previously disadvantaged languages. They referred to the fact that the National Department of Arts, Sports and Culture, the Pan South African Language Board along with the Limpopo Department of Arts, Sports and Culture were putting more effort into developing Tshivenda by establishing the Tshivenda National Language Body and the Provincial Language Committee. In addition, translation and interpretation services are available in the national and provincial legislatures. Some business centres have now developed call centres where clients are asked to chooses language of their choice to communicate.

Table 13 outlines that a percentage of 25 of the lecturers and about 12.5 percent of the language workers who responded to the questionnaire, stated that the development regarding Tshivenda was too slow and was for the limited few. The SABC Tshivenda slots on TV were still inadequate in number. The banking sector was not taking languages seriously as only one bank has developed a programme whereby clients could operate the ATM machine in any of the eleven official languages. Few business sectors had developed call centres where the caller could choose the language out of eleven (11) official languages in which he or she wished to communicate in.

A factor of great concern is that 100 percent of the curriculum advisers who responded to the questionnaire saw no development at all regarding Tshivenda. They indicated that the development was extremely slow and was to the advantage of only a few people. This group remarked that almost everything was still in English and this was proven by the fact that communication in official gatherings was still in English.

A smaller percentage of about 10 big business people, 22.2 percent of small business people and 16.7 percent of self employed respondents were of the idea that there was development since the SABC Television was then broadcasting a few programmes in Tshivenda such as *Zwahashu* and *Zwa maramani* alternated with Xitsonga. In support of this, 90 percent of the big business respondents, 66.7 percent of the small business respondents and 100 percent of the self employed respondents saw no development of Tshivenda as one of the previously disadvantaged languages. They mentioned that they were still struggling with information written in English. They mentioned that it was increasingly becoming the norm that anyone who was looking

for a job should go for interviews and such interviews are conducted in no other language than English. What one discerns here is that a large percentage of the people would like to see more development regarding the use of Tshivenda and other African languages in South Africa. This concurs with Kembo-Sure's (2006:59) suggestion that it "is the right of a group, however numerically small, to use and identify with their language. This is based on the argument that language is a principal means of conducting a people's social culture affairs". The following bar graph reflects all this:

Percentages

The finding in this instance is that there is no adequate development of previously disadvantaged languages, Tshivenda included. More resources should be allocated in order to elevate the development of Tshivenda to acceptable levels.

Mention places where in your own opinion you think there is development

Respondents made a list, without questions, of places where they thought there were developments. The list below is a summary of places that were suggested by all the respondents.

- Phalaphala FM;

- Schools;

- Churches;

- SABC 2;

- The Department of Water Affairs and Forestry;

- Department of Labour;

- Department of Health and Welfare;

- Department of Education;

- Department of Arts and Culture;

- ABSA Bank; and

- Courts;

The Deputy Minister of Arts and Culture, Science and Technology, Mrs B Mabandla (1994:04) reinforced these facts in her opening speech by stating "the promotion of the languages of South Afica is one of the important missions of my ministry as the government's executive arm in language matters".

She further indicated that

> The Department of Arts, Culture, Science and Technology has recently drafted legislation to provide for national lexicographic units aimed primarily at developing the general vocabulary of the African Languages. The Department is committed to the task of assisting with the establishment of these units but the imminent establishment of the Commission for the Promotion and Protection of the Rights of Cultural and Linguistic Communities and its overlap of powers with PANSALB necessitates a review of policy regarding PANSALB.

This serves as a confirmation that government has plans that will lead to the development of languages, including Tshivenda.

Is information accessible in all African languages, Tshivenda in particular, in the Limpopo Province? Substantiate your answer.

Table 14

OCCUPATION	YES	PERCENTAGE	NO	PERCENTAGE	TOTAL
Learners			20	100	20
Educators	5	25	15	75	20
Lecturer	1	25	3	75	4
Curriculum advisers	1	25	3	75	4
Language workers	8	100			8
Civil servants	4	40	6	60	10
Big business people	3	30	7	70	10
Small business people	3	33.3	6	66.7	9
Self-employed	2	33.3	4	66.7	6
Unemployed			4	100	4
TOTAL	27	28.4	68	71.6	95

As regards Table 14, 100 percent of the learners who responded to the questionnaire indicated that there was hardly any information written in Tshivenda. Most textbooks were written in English and Afrikaans. Libraries were also mostly full of information written in English. Tshivenda literature materials were minimal as evidenced by the limited number of stock in the libraries and bookshops. It was also not possible to access information written in Tshivenda from the world web.

A total percentage of 25 of the educators, twenty five percent of the lecturers, and 25. percent of the curriculum advisers agreed that information was available in Tshivenda. They pointed out that textbooks and literature materials for Tshivenda as a primary language were supplied by the Department of Education and were made available to learners and educators free of charge. On the other hand, about 75 percentage of the educators, 75 percent of the lecturers and 75 percent of curriculum advisers who responded to the questionnaire disagreed with the aforementioned respondents because they outlined that the information was not available in Tshivenda as learning and teaching resource materials that should supplement learning and

teaching were found in English. They added that the documents of the *Revised National Curriculum Statement* (2003) of all other learning areas with the exception of the primary language policy document were only available in English. Lastly, they indicated that circulars, letters and other documents were still written in English only.

About 100 percent of the language workers demonstrated that information was accessible in Tshivenda. They, for example, stated that the *Constitution of South Africa* (1996) was available in all the official languages, Tshivenda as well. Various departments were issueing pamphlets, charts and booklets translated from English into Tshivenda. Such materials were made available in the departmental offices. Language workers emphasised that they were translating documents from English to Tshivenda. They are sometimes asked to translate some of the premier's speeches as well.

The table shows that 40 percent of civil servants was of the opinion that there was access to information written in Tshivenda. They eluded to the fact that Government departments were trying to issue pamphlets and charts translated from English into Tshivenda as confirmed by the Department of Health, where booklets and pamphlets on HIV/AIDS, TB, Rabbits and Malaria were also made available in Tshivenda.

The table shows that 30 percent of the big business people agreed that the information was accessible in Tshivenda. They referred to the fact that ABSA ATMs were making it possible for Tshivenda-speaking people to get the opportunity to access the ATM in Tshivenda while the Eskom statements were also issued in Tshivenda.

Thirty three point three percent of both small business people and self employed people exposed that information was accessible in Tshivenda. Government documents such as the *Constitution of South Africa,* (1996), reports, gazettes, and official speeches were available in Tshivenda. Sixty six point seven percent of small business people, 66.7 of self-mployed people and 100 percent of unemployed people mentioned that information was not accessible in Tshivenda, but that information was mostly in English.

The biggest percentage, 68 percent for that matter, came from the respondents who stated that information was not accessible in all African languages, Tshivenda in particular. Only 27 percent of the respondets illustrated that information was available in Tshivenda. This comparison serves as a proof that information is not reaching the majority of the people and is not available in Tshivenda. The proof whether information is available in Tshivenda or not is displayed by the following graph:

Percentages
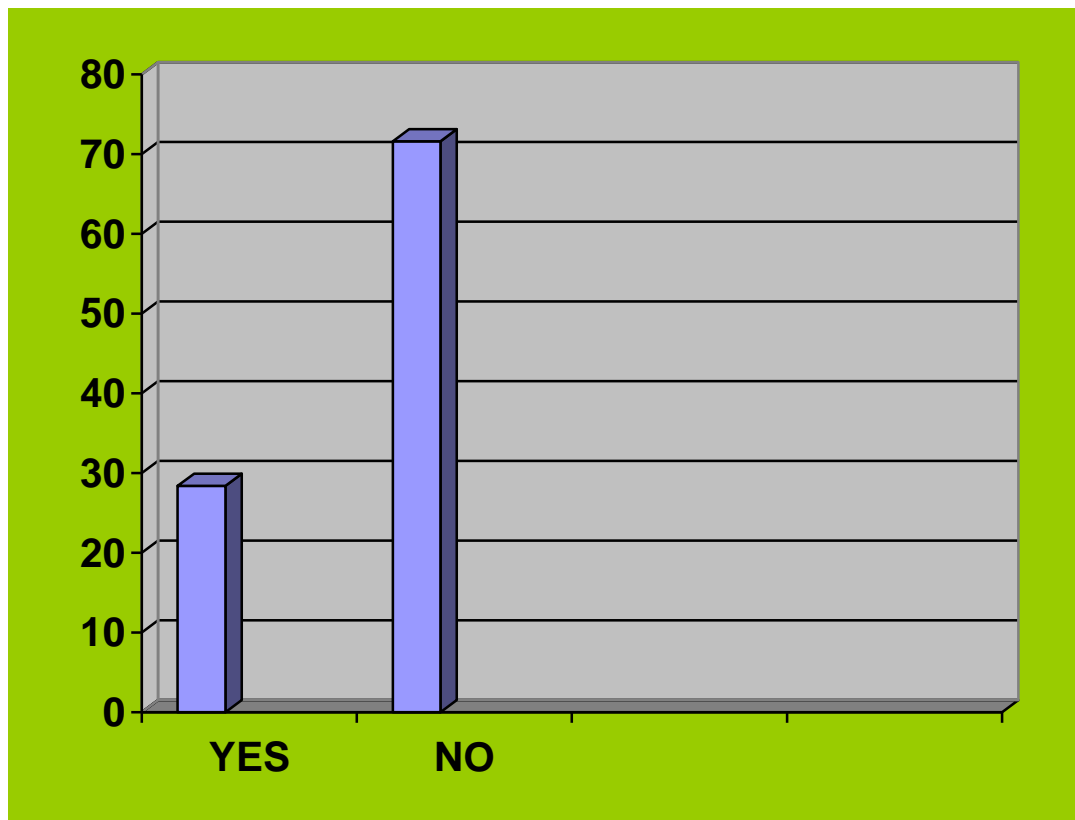
The finding in this case is that information is not always accessible in all African languages. This is thus an area on which government structures that deal with language issues should concentrate

Is there any translation or interpretation from English into Tshivenda in official documents?

Table 15

OCCUPATION	YES	PERCENTAGE	NO	PERCENTAGE	NOT SURE	PERCENTAGE	TOTAL
Learners	4	20	7	35	9	45	20
Educators	14	70	6	30			20
Lecturers	4	100					4
Curriculum advisers	4	100					4
Language workers	8	100					8
Civil servants	9	100					10
Big business people	10	100					10
Small business people	6	66.7			3	33.3	9
Self-employed people	6	100					6
Unemployed people	4	100					4
TOTAL	70	73.7	13	13.7	12	12.6	100

Table 15 outlines that 20 percent of the learners who responded to the questionnaire revealed that there was interpretation in the court rooms. They indicated that an accused was free to express himself or herself in the language of his/her own. Then

an interpreter would interpret in English. Katschinka (1997:48) lists situations where the service of interpreting and translation was required:

> -ORAL WORK (interpreting services) at police stations, during pre-trial investigations, at court, in prison, with public authorities, etc., and -WRITTEN WORK (translation services) such as birth certificates, marriage certificates, marriage certificates, criminal records, contracts, court files, documents, etc.

Thirty five percent of the respondents mentioed that the interpreting is not convincing especially in the Thohoyandou court of law where both the accused and the court officials are both Tshivenda speaking. They propose that Tshivenda should be used instead. Musehane (1997:49) supports this idea as he maintains that

> Thohoyandou is a small town in the Northern Province and the language spoken in this area is Tshivenda. It is, therefore, according to the provisions of this section of the *Constitution of South Africa*, the appropriate language that should be used in many respects if the *Constitution of South Africa* has to be enforced effectively.

Musehane (1997:49) further stipulates that "the officials of Thohoyandou courts of law should be using Tshivenda as a language in which most of the accused could argue their cases properly".

Fourty five percent of the learners who responded to the questionnaire stated that they were not sure whether interpretation in the court of law was taking place or not. They indicated that they had never been in a court room.

It is evident from table 15 that 100 percent of the educators, lecturers, curriculum advisers, civil servants, and business people were of the opinion that interpreting of Tshivenda into English was available in the court rooms. Their concern was that in most instances the interpreting was not up to standard because many interpreters were not well trained. The lack of training of interpreters was thus to the disadvantage of the accused. So many accused people were sentenced unnecessarily because of poor

performance of the language workers. This is why Katschinka (1997:48) suggests the following measures as a way of resolving this problem:

> If court interpreters/translators are to provide satisfactory language services they need to obtain the following competencies in the course of their training:

- Competence in their mother tongue, including its cultural specificities.
- Competence in their foreign language(s), including its/their cultural specificities.
- Competence in the different translating/interpreting skills.
- Competence in the law codes (country of mother tongue, country of foreign language(s).
- Competence in professional conduct (code of ethics).
  And most importantly:
  - A comprehensive universal education.

One of the language workers gave an example where an accused who was an old woman was accused of cursing a member of the community. In her response, after being asked as to whether she did curse the complaintant or not, she responded: *Hu pfi ndo mu sema? Ndi zwone ndo mu sema ndo mu nyelisa. Nazwino ndo mu sema.* 'Is it been said that I cursed her? If I did so it's ok I did well, I cursed her'. If this statement might be interpreted directly as it is, it might seem as if it was true that the accused really cursed the complainant: while its correct meaning is that the old lady had never insulted anyone.

A bar graph summarises the views of the three groups consulted in this instance as follows:

Percentage
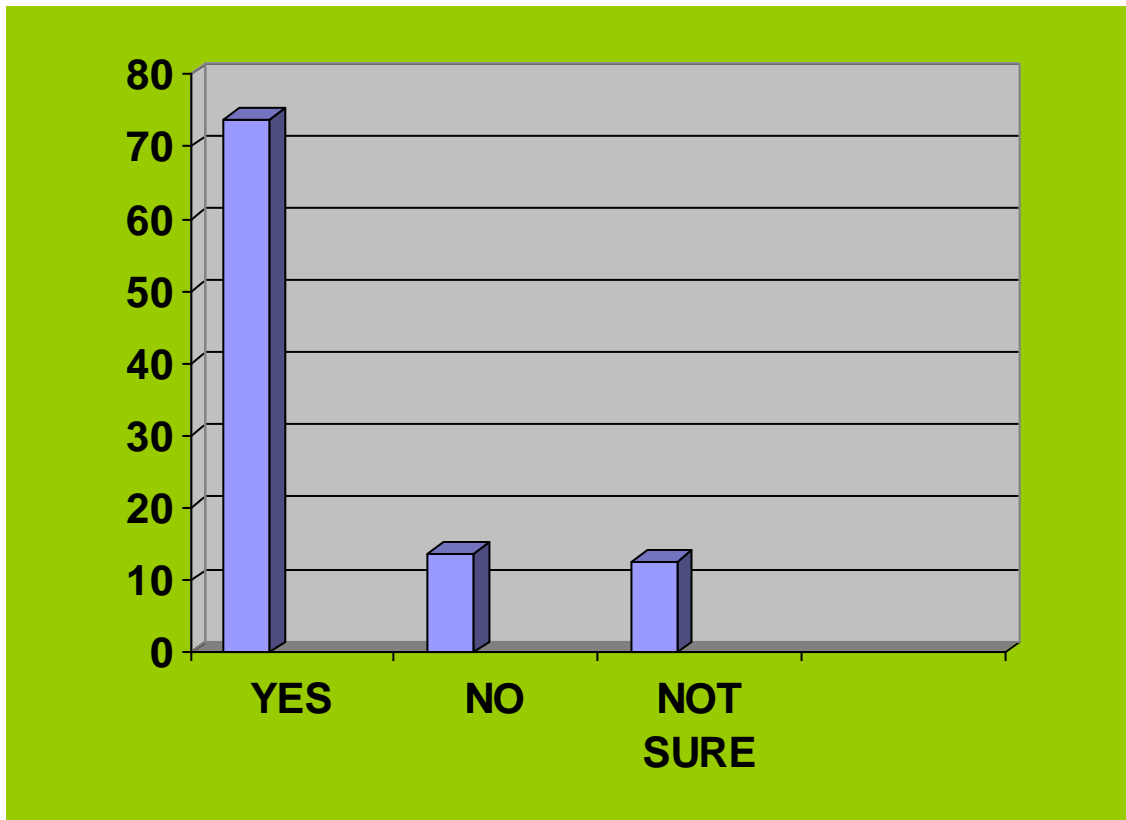
As far as this question is concerned, the finding is that there is translation or interpreting from English into Tshivenda in official documents.

Is there any translation from English into Tshivenda of official documents?

Table 16

OCCUPATION	YES	PERCENTAGE	NO	PERCENTAGE	NOT SURE	PERCENTAGE	TOTAL
Learners	4	20	7	35	9	45	20
Educators	8	40	12	60			20
Lecturers	2	50	2	50			4
Curriculum advisers	2	50			2	50	4
Language workers	7	87.5	1	12.5			8
Civil servants	4	40	5	50	1	10	10
Big business people	2	20	8	80			10
Small business people	1	11.1	6	66.7	2	22.2	9
Self-employed			5	83.3	1	16.7	6
Unemployed	2	50	2	50			4
TOTAL	32	33.7	48	50.5	15	15.8	95

Table 16 illustrates whether official documents were translated from English to Tshivenda or not. Twenty percent of the learners responded that all the learning materials they were receiving from government, the prescribed text books, library materials, and supplementary reading were in English without any translation thereof. A limited number of translated official documents were found from other governmental departments. Translated documents that inform the public about HIV/AIDS were also available in Tshivenda. Thirty five percent of the learners who responded to the questionnaire mentioned that there were no documents that were

translated from English into Tshivenda. Their comment was that even if such documents existed, they had not yet reached them.

Fourty percentage of the educators, 50 percentage of the lecturers and 50 percent of the curriculum advisers responded that government documents translated from English into Tshivenda were available in a few government departments. The Department of Health was publishing posters and booklets in Tshivenda. There were also charts that were published in Tshivenda. Some of the charts informed the public about different diseases. The only problem was that such charts were not sent to the public. By the time when Curriculum 2005 was established, the so-called Outcomes Based Education was introduced, so that policy documents that were outlining the critical outcomes and the specific outcomes, assessment standards, range statements and their performance indicators were translated from English into Tshivenda. At the time of the research the approach had been revised. The original documents have now been changed. That is, the policy documents have now been revised. The translated documents were no longer supplied by the government but the only translated document that had been translated into all 11 official languages is the policy document that deals with languages, including Tshivenda. However, 60 percent of the educators interviewed said that there were no documents available that had been translated from English into Tshivenda.

An overall number of 60 percent of the educators, 50 percent of the lecturers and curriculum advisers who responded to the questionnaire remarked that official documents that were informing the public about the status of the government were not translated into Tshivenda. According to the respondents the only document known to have been translated from English into Tshivenda was the *Constitution of South Africa (1996).* Their comment concerning the *Constitution of South Africa* (1996) was that the translated version is also not available. They did not even know where they could get a copy from, if and when they were looking for one.

About 87.5 percent of the language workers interviewed mentioned that official documents were translated from English into Tshivenda. They indicated that some of such documents were being translated by them. The Pan South African Language Board was trying in most instances to release information and reports in all 11 official

languages. Examples of such reports are the 2004/2005 *Annual Report* and many more. Twelf point five percentage of language workers mentioned that there were no documents translated from English into Tshivenda.

Fourty percent of the civil workers indicated that there were documents that had been translated from English into Tshivenda. Such documents were in the form of pamphlets, charts, brochures and booklets. A large percentage of the respondents, namely 60 percent stated that there were not enough translation and they were not properly distributed to reach the public.

Twenty percent of big business people and unemployed people, 11.1 percent of small business and 100 percentage of self-employed people maintained that there were no official documents translated from English into Tshivenda. This is why they were struggling to understand information written in English, because to some of them English was a second or third language. The following bar graph displays whether official information was translated from English into Tshivenda or not.

Percentages
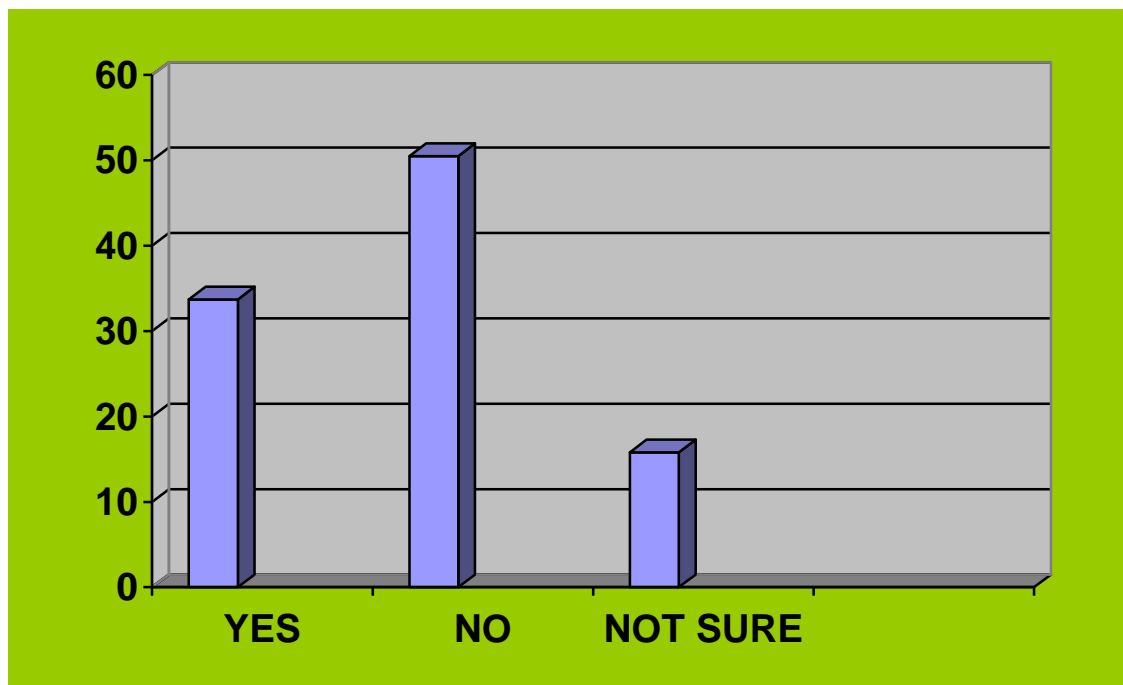
This graph illustrates that the majority of the respondents were feeling that the translation of official documents from English into Tshivenda was not sufficient.

Much effort should thus be exerted in this area so that all official documents should be accessible in all the official languages of South Africa.

Is there any interpretation and translation from English into Tshivenda of business documents?

Table 18

OCCUPATION	YES	PERCENTAGE	NO	PERCENTAGE	NOT SURE	PERCENTAGE	TOTAL
Learners	6	30	11	55	3	15	20
Educators	4	20	16	80			20
Lecturers			3	75	1	25	4
Curriculum advisers			3	75	1	25	4
Language workers	4	50	4	50			8
Civil servants			10	100			10
Big business people	2	20	8	80			10
Small business people	3	33.3	4	44.5	2	22.2	9
Self-employed people			6	100			6
Unemployed people	1	25	3	75			4
TOTAL	20	21.1	68	71.5	7	7.4	95

Table 18 displays that a total number of 21.1 percent of the espondents were of the opinion that there were documents in the business sectors that had been translated from English into Tshivenda. Thirty percent of the learners and 20 percent of the educators indicated that they had come across financial information in the form of

200

booklets written in Tshivenda. Such booklets were published by the Department of Finance, Tourism and Environment. They contained information based on various topics such as starting a business. In contrast, 55 percent of the learners and 80 percent of the educators, 75 percent of the lecturers and curriculum advisers commented that financial documents from the banks which include magazines, statements, brochures, and letters were in English, not in Tshivenda. They indicated that documents from the insurance companies were also in English. That is, the quotations, including any form of correspondence, were in English without Tshivenda translations. They once more indicated that at school they were frequently involved in financial matters. The school funds and the donation funds needed to be handled with care with proper recording. The receipt books that register the payment of school funds had been written in English without a Tshivenda translation. In handling the finances, the school financial officer had to compile a monthly financial report in English. The report from the financial editor was also in English without a translation in Tshivenda, More importantly, the job market required English. This statement is supported by de Wet, Niemann and Matsela (1999: 52):

> Knowledge of English is important for economic empowerment. All white-collar and most blue-colour jobs require knowledge of English (and Afrikaans). Parents want to educate their children to be educated in a language that will give them access to good jobs.

It is nevertheless pleasing to observe that 50 percentage of the language workers confirmed that business documents translated from English into Tshivenda were available. The only concern was that they were in a limited number and very few business sectors translated them from English into Tshivenda. An example of an Eskom statement was given as proof that translation of business documents translated from English to Tshivenda were available. Another example was the booklets issued by the Department of Finance that had been translated from English into Tshivenda. All this, however, was negated by about 50 percent of the language workers, and 100 percent of the civil servants who suggested that there were no business documents available translated from English into Tshivenda. Their comment was based on the availability of the documents translated from English into Tshivenda which they maintained they had never come across. Business people are the ones who deal

directly with financial documents. Twenty percent of the big business people and 25 percent of the small business people illustrated that documents that had been translated from English into Tshivenda were available. They stated that for example, Eskom was releasing its statements in Tshivenda. Eighty percent of the big business people, 44.5 percent of the small business people, 100 percent of the self employed, and 75 percent of the unemployed people disagreed with the above statement as they argued that there were no documents translated from English into Tshivenda. All the business information such as letters, contracts, business plans, financial reports, magazines, leaflets and statements are crucial documents that have to do with financial matters. All of these documents were available in English without Tshivenda translations thereof.

A high percentage of respondents of about 71.5 percent shed light on the fact that there was no interpretation and translation of business materials from English into Tshivenda. The following bar graph shows the views of respondents as to whether information was translated from English into Tshivenda or not:

Percentages
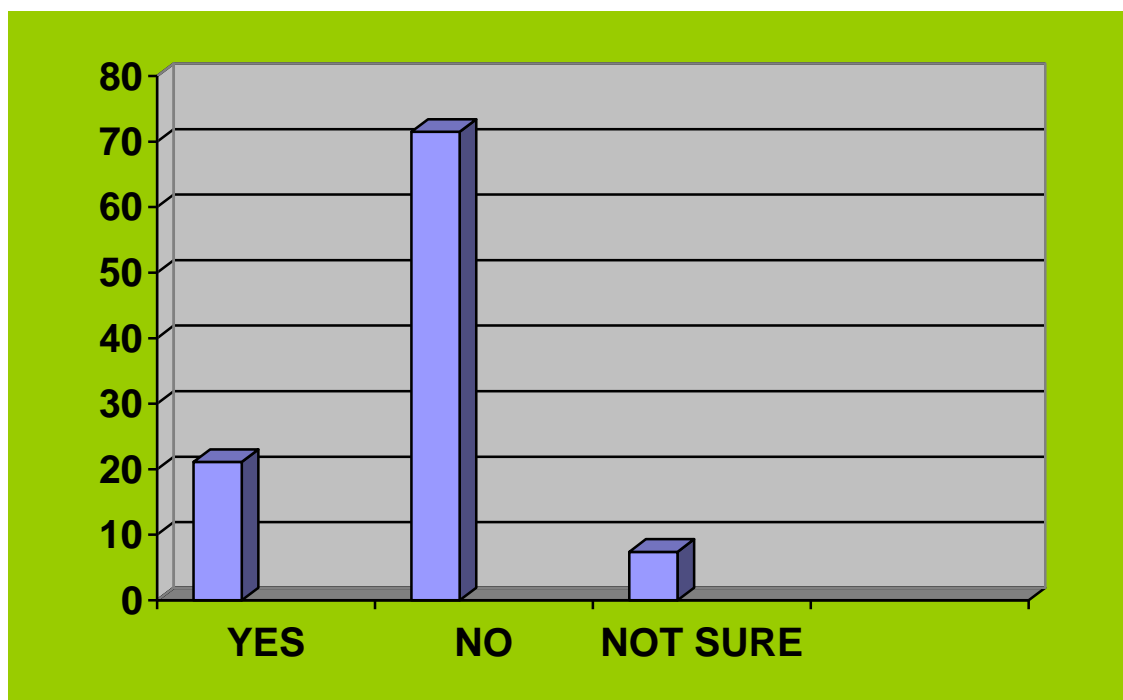
It is evident from this graph that information is not translated from English into Tshivenda.

Is there any translated information and interpretation of legal documents from English into Tshivenda in the Limpopo Province?

Table 19

OCCUPATION	YES	PERCENTAGE	NO	PERCENTAGE	NOT SURE	PERCENTAGE	TOTAL
Learners	6	30	11	55	3	15	20
Educators	6	30	14	70			20
Lecturers	1	25	2	50	1	25	4
Curriculum advisers			2	50	2	50	4
Language workers	1	12.5	3	37.5	4	50	8
Civil servants			9	90	1	10	10
Big business people	2	20	8	80			10
Small business people			7	77.8	2	22.2	9
Self-employed			6	100			6
Unemployed			4	100			4
TOTAL	16	16.8	66	69.5	13	13.7	95

Table 19 demonstrates whether official documents translated from English into Tshivenda were available. According to Irina Garmashova (1997:56, legal documents comprise the following:

> Summons to court, notifications, claims on payment/non-payments of medical insurance, divorce actions, affiliation and alimony cases,

property claims, civil cases on threats, third parties,
theft, blackmail and assault.

About 30 percent of both the learners and 30 percent of the educators, 25 percent of the curriculum advisers, and 20 percent of big business people responded to the questionnaire agreed that the information of legal issues translated from English into Tshivenda was available. They commented that some pamphlets and booklets were available in Tshivenda translation. For instance, the Legal Clinic of the University of Venda for Science and Technology was in possession of such materials. A bigger percentage however, that is, 55 percent of the learners, 70 percent of the educators, 50 percent of both the curriculum advisers, and the language workers pointed out that there were no translated legal materials from English into Tshivenda. They indicated that legal information was only available in English. To add to this,15 percent of the learners, 25 percent of curriculum advisers and language workers,50 percent of the curriculum advicers, 10 percent of the civil servants and 22.1 percent of the small business people demonstrated that they were not sure as to whether there were translated materials available or not. The latter group however, knew that information documents such as contracts, divorce documents and case documents were in English. It is common knowledge that when one has committed a crime, he/she is taken to the police station for a statement and the police officials write down the statement in English. It is sometimes difficult for the police official to relate what the accused has said in Tshivenda as some of these officials' grasp of English is unsatisfactory. As a result, a number of such case documents fail to reveal what really happened.

Another worrying factor is that 37.5 percent of the civil servants, 80 percent of the big business people, 77.8 percent of the small business people, and 100 percent of both the employed people and 100 percent of the unemployed people emphasised that there were no legal material nor information available that had been translated from English into Tshivenda. They indicated that they had never come across such information in their lives. All the legal information that they knew of had been written in English.

The majority of the respondents (about 69.5 percent) noted says that there were no translated and interpreted legal documents from English into Tshivenda in the Limpopo Province. Sixteen point eight percent of the respondents maintained that

translated and interpreted legal documents were available. The position of the larger number of the respondents is convincing and it is proper that the position of the majority should be considered. This evidence is displayed by the following bar graph:

Percentages
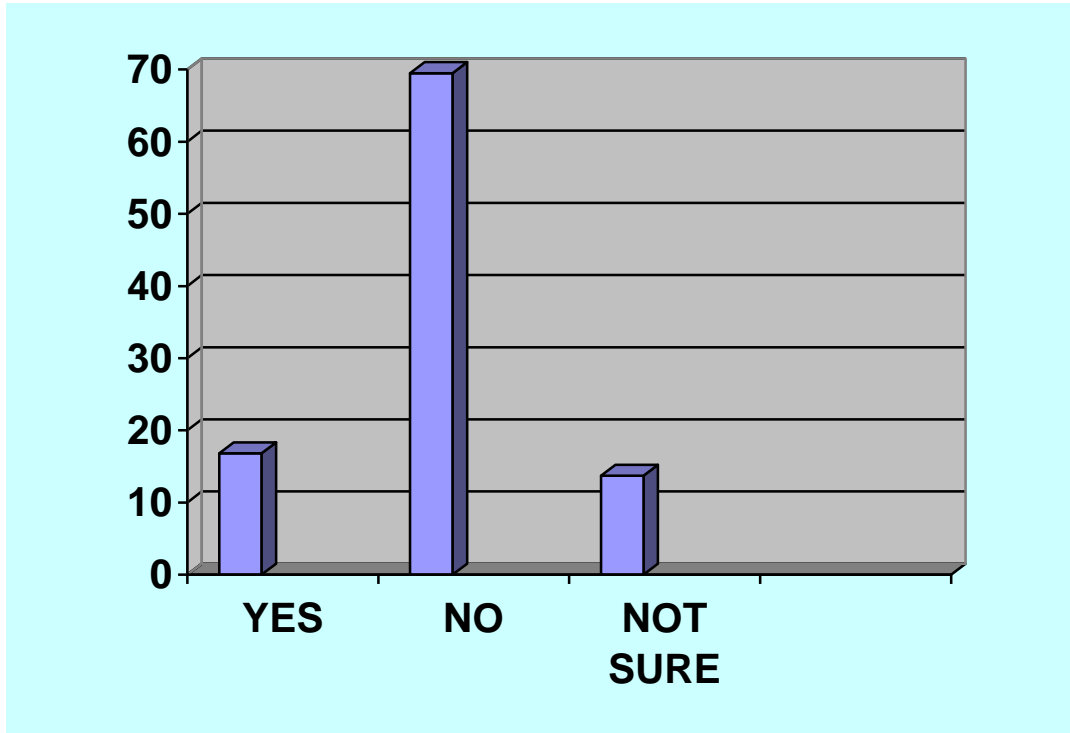
The graph indicates that legal documents that have been translated from English into Tshivenda are not available. Effort has to be made to translate legal documents from English into Tshivenda.

Is there interpretation and translation of English into Tshivenda in advertisements?

Table 20

OCCUPATION	YES	PERCENTAGE	NO	PERCENTAGE	TOTAL
Learners	11	55	9	45	20
Educators	12	60	8	40	20
Lecturers	1	25	3	75	4
Curriculum advisers	4	100			4
Language workers	7	87.5	1	12.5	8
Civil servants	4	40	6	60	10
Big business people	7	70	3	30	10
Small business people	5	55.6	4	44.4	9
Self employed people	3	50	3	50	6
Unemployed people	1	25	3	75	4
TOTAL	55	57.9	40	42.1	95

This table exposes the data of the respondents concerning advertisements. It reveals that 55 percent of the learners, 60 percent of the educators, 25 percent of the lecturers and 100 percent of the curriculum advisers were aware that advertisements were translated into Tshivenda. They indicated that their argument was based on the fact that Phalaphala FM, the Tshivenda broadcasting station, was one of the good examples on this matter because of advertisements in Tshivenda.

It is still disconcerting, however, to learn that 45 percent of the learners, 40 of the educators and 75 percent of the curriculum advisers stated that there were no advertisements translated from English into Tshivenda. They indicated that the only translated advertisements were heard on the radio, Phalaphala FM in particular. Newspapers, magazines, shop displays, billboards in public place and pamphlets, advertise in English only without a Tshivenda translation. The following bar graph gives evidence as to whether interpretation and translation of English into Tshivenda in advertisements were available or not:
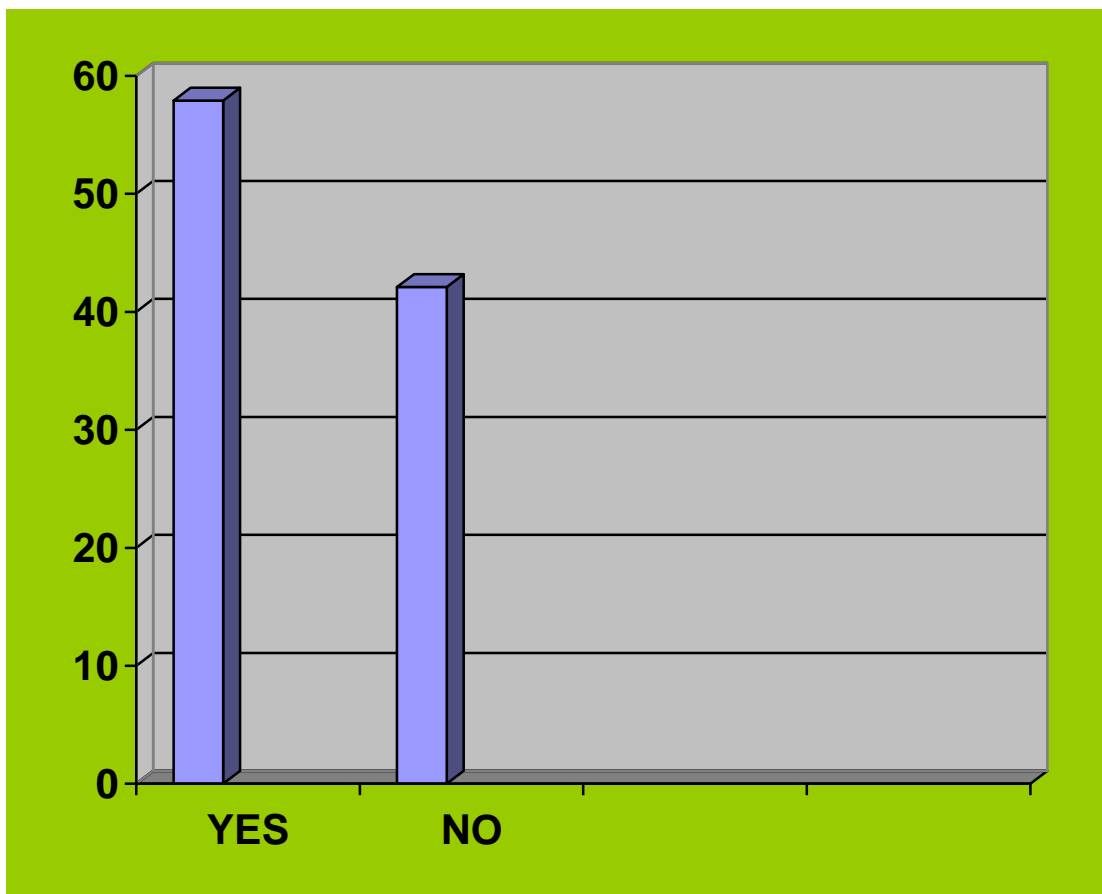
This bar graph exposes that there are advertisements available that have been translated from English into Tshivenda.

Is there any translation from English into Tshivenda on application forms?

Table 21

OCCUPATION	YES	PERCENTAGE	NO	PERCENTAGE	NOT SURE	PERCENNTAGE	TOTAL
Learners			20	100			20
Educators	2	10	18	90			20
Lecturers			4	100			4
Curriculum advisers			4	100			4
Language worker			4	50	4	50	8
Civil servants	2	20	8	80			10
Big business people			10	100			10
Small business people	1	11.1	8	88.9			9
Self-employed			6	100			6
Unemployed			4	100			4
TOTAL	5	5.3	86	90.5	4	4.2	95

Table 21 exposes the respondents' comments as to whether the application forms that had been translated from English into Tshivenda were available or not. Ninety percent of the educators, 100 percent of the lecturers and 100 percent of the curriculum advisers responded that they had never come across forms that had been translated from English into Tshivenda. They further indicated that they had never come across forms written in Tshivenda. Most of the forms that they have come across were in English while some of the forms were in both English and Afrikaans.

The commercial banks of South Africa, insurance companies and the government departments, released forms that had been written in English. Ten percent of the educators mentioned that they had come across forms translated from English into Tshivenda. They stated that they had come across such forms in one of the government offices. They indicated that apart from the above-mentioned forms, they had never come across any translated form anywhere.

About 50 percent of the language workers, 50 percent of the civil servants, 100 percent of the business people, 88.9 percent of the small business people, 100 percent of the self-employed people and 100 percent of unemployed people stated that there were no forms translated from English into Tshivenda. Most of the forms that they had ever come across had been written in English and some in English and Afrikaans. The people were used to the Z83 form that had been prescribed for applying for a government post. Form Z83 was written in English without any form of translation, including a Tshivenda translation. All the commercial banks issued forms that have been written in English and some in English and Afrikaans. In government offices forms were used to apply for various services such as a birth certificate, an identity document, passport, child grant, and death certificate. The said forms are available in English, without the Tshivenda translation. This simple means that Tshivenda is not recognised in the market place or as a language that leads to green pastures. Tshivenda is not treated as an official language in the full sense. The respondents' views can be displayed in the bar graph below:

This graph unambiguosly shows that English is still the dominant language when it comes to communication related to the provision of a variety of services in South Africa.

Percentage
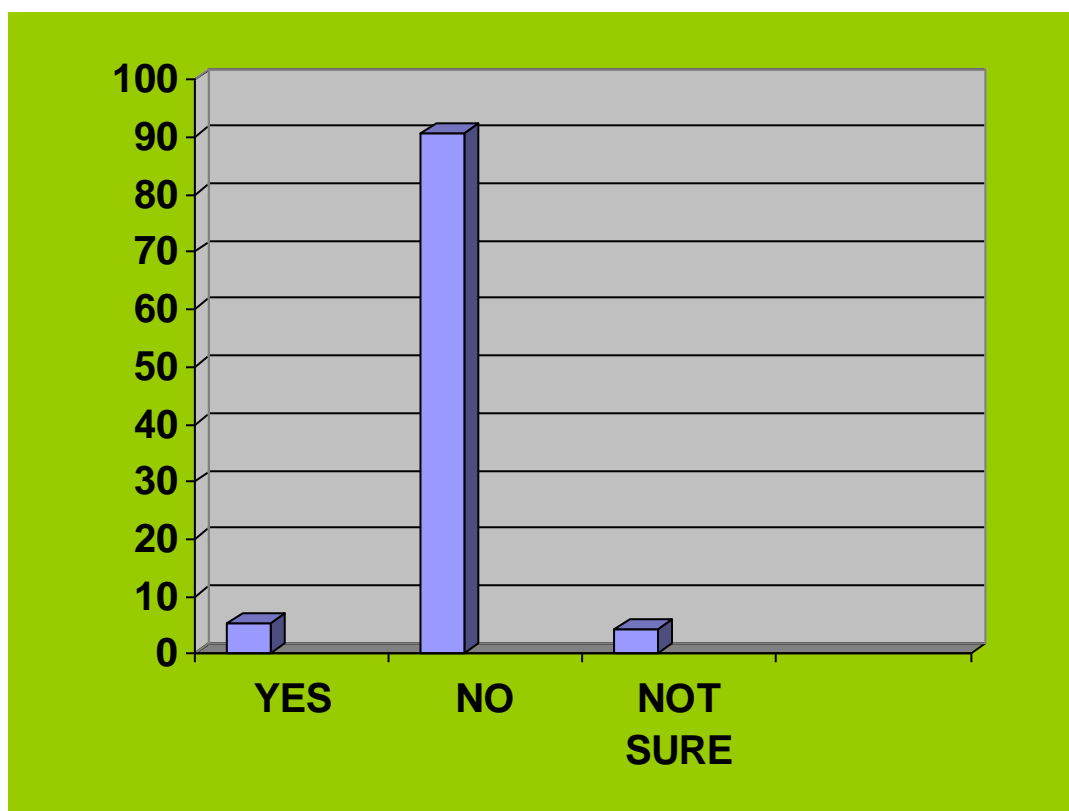
Is there any interpretation and translation from English into Tshivenda in the Limpopo Province in meetings?

Table 22

OCCUPATION	YES	PERCENTAGE	NO	PERCENTAGE	TOTAL
Learner	7	35	13	65	20
Educator	6	30	14	70	20
Lecturer	1	25	3	75	4
Curriculum adviser			4	100	4
Language worker	4	50	4	50	8
Civil servants	4	40	6	60	10
Big business people	3	30	7	70	10
Small business people	2	22.2	7	77.8	9
Self-employed people	2	33.3	4	66.7	6
Unemployed people	1	25	3	75	4
TOTAL	30	32.6	65	67.4	95

The views of the respondents concerning the issue of whether there were translations and interpretations in meetings from English into Tshivenda is shown in table 22. Thirty five percent of the learners, 30 percent of the educators, 25 percent of the lecturers and 50 percent of the language workers were convinced that during meetings, information was interpreted from English into Tshivenda. The same view was held by 40 percent of the civil servants, 30 percent of the big business people, 22.2 percent of the small business people, 33.3 percent of the self employed people, and 25 percent of the unemployed people. They indicated that during meetings where school governing bodies were involved, if there was a need, interpreting was done. In schools during the meetings where both the academic as well as the field workers were having a meeting together, interpreting from English into Tshivenda was done in order to cater for those who did not understand English.

On the other hand, 65 percent of the learners, 70 percent of the educators, 75 percent of the lecturers, 100 percent of the curriculum advisers, 50 percent of the language workers, 60 percent of the civil servants, 70 percent of the big business people, 77.8 percent of the small business people, 66.7 percent of the self employed people and 75 percent of the unemployed people who responded to the questionnaire responded that interpretation was not done during the meetings. Government meetings were conducted in English without the interpretation thereof. The school staff meetings were either run in English or in Tshivenda without any interpretation. The tertiary learners revealed that they held their meetings in English because some students were from various cultural groups and they therefore spoke different languages. In this instance, English was the only language that puts them.

The majority of the respondents indicated that English was used for communication in meetings. Tshivenda was thus not used in meetings. All this can be reflected in the following bar graph:

Percentages
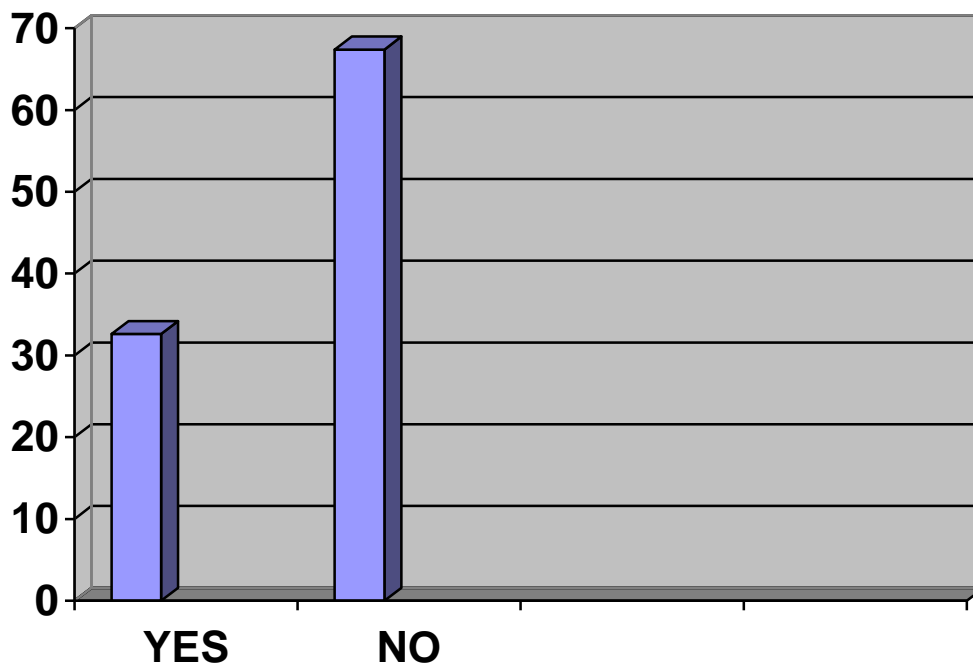
The study indicates that English is mostly used as a language of communication in meetings. It should be strongly emphasized that African languages, Tshivenda included, should be used as a means of communication in meetings.

Is there any interpretation and translation from English into Tshivenda in religious activities in the Limpopo Province?

Table 23

RELIGION	YES	PERCENTAGE	NO	PERCENTAGE	TOTAL	PERCENTAGE
Christianity	69	85.2	12	14.8	81	85.3
African			8	100	8	8.4
Islam			6	100	6	6.3
TOTAL	69	72.6	26	27.4	95	100

The areas where Tshivenda speaking people are found in large numbers contain various religious groups. Table 23 points out that people who responded to the questionnaire were belonging to three different kinds of religion, namely, Christianity, African and Islam religions. Eighty five point three percent of the respondents belonged to the Christian religion and they revealed that interpretation was done in their churches. They disclosed that their churches were conducting their whole programme mainly in English while interpretation was entered into from English into Tshivenda. They stipulated that their churches have members of different language groups who did not understand Tshivenda, and to resolve this problem English was used for running the programme. This group further indicated that pastors were sometimes invited to preach in other churches where the listeners were non-Tshivenda speakers. On the other hand, 14.8 percent of the respondents who were belonging to a Christian religion confirmed that interpretation was unnecessarily in the churches because all the congregants were Tshivenda-speaking. The church service programme was thus conducted in Tshivenda. The singing, preaching and the reading of the scriptures were all in Tshivenda. The scripture reading was done from a Tshivenda Bible translation. Interpretation was only done when people who did not understand Tshivenda were visiting their church.

All 100 percent of respondents were belonging to the African religion mentioned that there were no translations in their religion. The programme was run in Tshivenda. The use of other languages might even offend the spirit in such a way that they believed that bad omens might follow them. All the respondents, were belonging to the Islam religion stipulated that there was no interpretation in their religion. The programme was run in Arabic.

Are there any interpretations and translations from English into Tshivenda in the Limpopo Province in speeches of the state?

Table 24

OCCUPATION	YES	PERCEN TAGE	NO	PERCENTAGE	TOTAL
Learners			20	100	20
Educators	6	30	14	70	20
Lecturers	2	50	2	50	4
Curriculum advisers	1	25	3	75	4
Language workers	2	25	6	75	8
Civil servants	4	40	6	60	10
Big business people	3	30	7	70	10
Small business people	1	11.1	8	88.9	9
Self-employed people	1	16.7	5	63.3	6
Unemployed people	2	50	2	50	4
TOTAL	22	23.2	73	76.8	95

According to this table 30 percent of the educators, 50 percent of the lecturers, 25 percent of the curriculum advisers, and the language workers indicated that interpretation from English into Tshivenda was done in government speeches. For instance, in the National Parliament and the Provincial Legislature, members of the parliaments' speeches were interpreted from English into all the official languages, Tshivenda as well. This is possible because in the parliament and in the legislature there are people who have been employed as language workers. One of their responsibilities is to interpret and translate the members of the parliaments' speeches. The language workers, who were not working in these sectors, indicated that even though there were language workers in the legislature, they were sometimes asked to translate the speech of the Premier. The respondents stated that in most of the places where the people were dealing with language had gathered together, interpretation from English into all the official languages including Tshivenda was entered into. The introductory remarks of the former chairperson of Pan South African Language

Board, Khumalo, (1999:70) confirms the fact that there is interpretation in government speeches as he states:

> We want to welcome you. We are in a position to
> interpret into English, Afrikaans, Sesotho, isiZulu,
> isiXhosa, Xitsonga and Tshivenda. So feel free to
> speak the language of your choice and we will be in
> a position to translate your views for you.

One hundred percent of the learners, 70 percent of the educators, 50 percent of the lecturers, 75 percent of the curriculum advisers, and the language workers indicated that interpretation and translation of speeches from English into Tshivenda in government speeches, was not done. They were adamant that government speeches were delivered in English only.

A total percentage of 40 percent of the civil servants, 30 percent of the big business people, 11.1 percent of the small business people, 16.7 percent of the self-employed people, and 50 percent of the unemployed people mentioned that translation and interpretation of government speeches were done. Radio stations, especially Phalaphala FM were summarising government speeches by translating the information from English into Tshivenda. They also stated that the government officials were addressing the public in public places. In most cases, such speeches were interpreted from English into Tshivenda. Some people were, however, not convinced that this was the case. Sixty percent of the civil workers stated that government speeches were delivered in English only even though the majority of the listeners did not understand English. The tendency is thus for the officials to introduce their speeches by greeting people in their home languages. The use of English only in government speeches is deemed unsuitable by Mtuze (1997:51) as he points out that "It would seem that the different speakers of the African languages tend to favour English as medium of interaction communication. In doing so, they are in fact neglecting their individual languages".

The tendency of Africans to divert from addressing the public in their own African languages to the use of English is in contradiction to what the Afrikaners do. Afrikaners are proud of and loyal to their linguistic heritage and they strive to develop

it further (Heese, 1984:8). The evidence whether speeches of the state are interpreted or translated from English into Tshivenda is illustrated by the following bar graph:
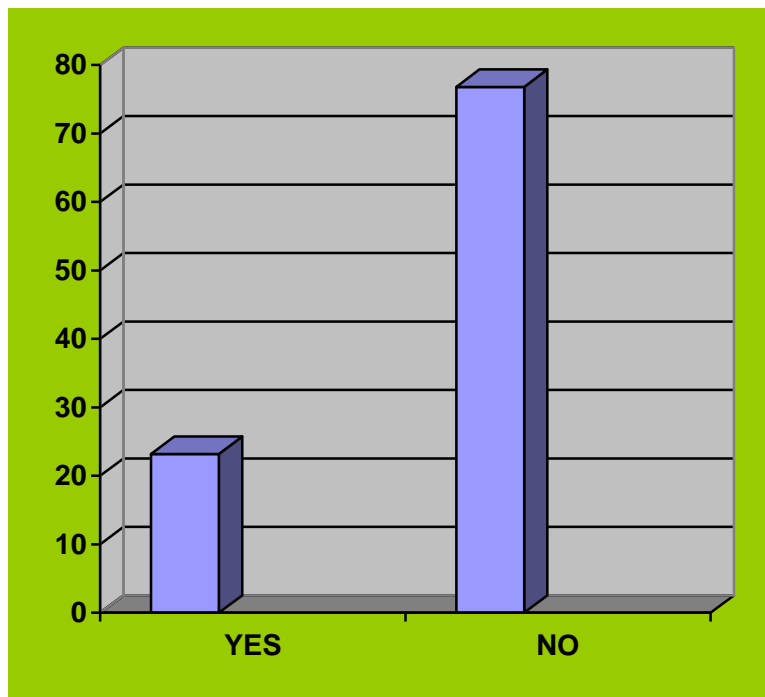
The findings in this instance was then that there is no adequate interpretation and translation of state documents from English into Tshivenda. State documents should be interpreted and translated from English into Tshivenda to make information accessible to Tshivenda speaking people.

How often do you read literary materials written in Tshivenda?

Table 25

OCCUPATION	ALWAYS	PERCENTAGE	SELDOM	PERCENTAGE	NEVER	PERCENTAGE	TOTAL
Learners	9	45	1	5	10	50	20
Educators	6	30	9	45	5	25	20
Lecturers	1	25	2	50	1	25	4
Curriculum advisers			2	50	2	50	4
Language workers	2	25	4	50	2	25	8
Civil servants	2	20	2	20	6	60	10
Big business people	2	20	3	30	5	50	10
Small business people	1	11.1	2	22.2	6	66.7	9
Self-employed people	1	16.7	1	16.7	4	66.6	6
Unemployed people			3	75	1	25	4
TOTAL	24	25.3	29	30.5	42	44.2	95

Table 25 reveals the views of the respondents in respect of their rating of reading of literary materials written in Tshivenda. About 45 percent of the learners who responded to the questionnaire indicated that they mostly read literary materials written in Tshivenda. The learners indicated that they were reading literary materials at school and at home in preparation or doing their homework related to literature lessons. They pointed out that they were learning Tshivenda as their primary language and one of the papers that they were compelled to concentrate on was literature. They stated that the schools were receiving literary books from government free of charge. The learners indicated that they also read additional Tshivenda literary materials during their own time. They found them interesting and full of educative themes. This is supported by Kritzinger (1986:155) when he avers

that "The teaching of literature should take place because it gives pleasure and not because it is to be part of an examination. If pupils enjoy reading, they will later enjoy reading books in the L2". Five percent of the learners who responded to the questionnaire pointed out that they were sometimes reading literary materials while 50 percent of the learners who responded to the questionnaire were not reading the Tshivenda literary materials but English literature. Some of these learners stated that they were attending private schools where they take English as their primary language and they consider the reading of English literature seriously as it was part of their study. Such learners were feeling proud to know English better than Tshivenda as to them Tshivenda was a language of no importance.

The table shows that 30 percent of the educators who responded to the questionnaire indicated that they were reading most of the time literature. Some of them indicated that they were language teachers and they were compelled to read Tshivenda literature in preparation of their lessons. This is in line with Kritzinger's (1986:155) suggestion that "The teacher must read the story at least twice and must study it thoroughly". Swanepoel (1986:100) emphasises that "The main consumers of literature are schoolchildren, college and university students and their teachers and lecturers". They also read literature written in Tshivenda for enjoyment's sake. Forty five percent of the educators who responded to the questionnaire were sometimes reading literature materials. They divulged that they were reading such material when they came across them for entertainment's sake. Twenty five percent of the educators never read Tshivenda literature. They mentioned that Tshivenda literature was limited in bookshops and in the library. One of the educators even commented that the literature books that were exciting him most were the books written in English by African writers. Other educators commented that they were interested in reading literature written in English because English literatures are full of interesting themes.

Twenty five percent of the lecturers said that they were reading Tshivenda literature. One of them stated that she was the author of Tshivenda books so that she was used to reading a lot in order to balance her standard of writing with that of other writers. Another lecturer said that he was sometimes asked by government to assess literature written in Tshivenda in order to give assess whether books were suitable to be read by learners at school. In this way he was reading much literature. Fifty percent of both

the lecturers and the curriculum advisers mentioned that they sometimes read literature, while 25 percent of the lecturers and 50 percent of the curriculum advisers never read literature written in Tshivenda.

Language workers deal with language in their every day life. Twenty five percent of them were reading Tshivenda literature materials most of the time. As they are language workers, they are compelled to do their analyses and research and their common tool while doing this, is Tshivenda literature materials. They also indicated that they were enjoying reading their Tshivenda Bible. Fifty percent of the language workers stated that they sometimes read literature materials as they regularly come across them. Twenty five percent of the language workers mentioned that they had never read a Tshivenda literature book because after work they feel comfortable in front of the Television screen without any form of reading. Sixty percent of the civil servants, 50 percent of the big business people, 66.7 of the small business people, and 66.6 self employed people never read Tshivenda literature. This exposes that "a broad adult readership is still lacking" (Swanepoel, 1986:100). The following bar graph shows the level of interest in reading Tshivenda materials.
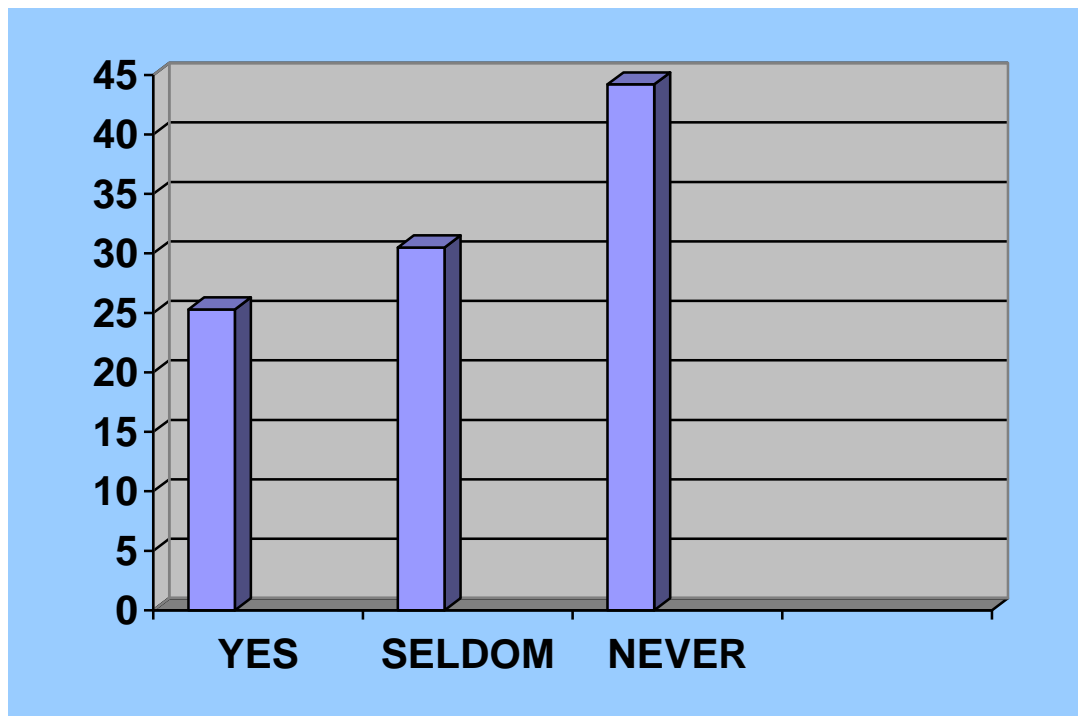
This graph clearly indicates that the promotion of reading materials in Tshivenda should be undertaken as a matter of urgency.

Make a list of magazines that you know and have read that have been written in Tshivenda.

Table 26

OCCUPATION	YES	PERCENTAGE	NO	PERCENTAGE	TOTAL
Learners	0	0	20	100	20
Educators	0	0	20	100	20
Lecturers	0	0	4		4
Curriculum advisers	0	0	4	100	4
Language workers	0	0	8	100	8
Civil servants	0	0	10	100	10
Big business people	0	0	10	100	10
Small business people	0	0	9	100	9
Self-employed	0	0	6	100	6
Unemployed	0		4	100	4
TOTAL	0	0	95	100	95

Table 26 exposes that 100 percent of all the people who responded to the questionnaire had never came across a magazine written in Tshivenda. They stipulated that all the magazines that they knew of were written in English and some in Afrikaans. They illustrated that a small number of magazines had been translated from English into Zulu and some into Xhosa but no single magazine, had been translated into Tshivenda. The following bar graph gives evidence of the number of magazines that are available that the respondents knew had been written in Tshivenda.

Percentage
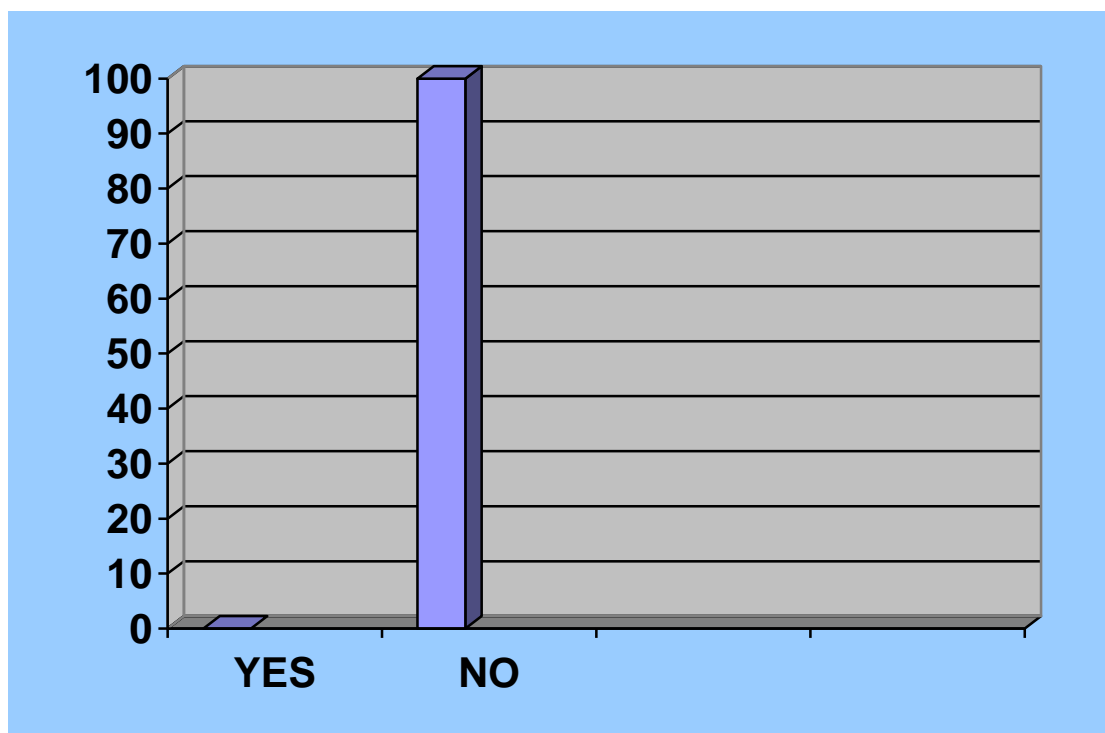
This graph confirms that there is not even a single magazine written in Tshivenda. That is, magazine publishers should consider the use of Tshivenda in writing magazines in Tshivenda.

Make a list of newspapers that you know and read that are written in Tshivenda.

Table 27

OCCUPATION	YES	PERCENTAGE	NO	PERCENTAGE	TOTAL
Learners			20	100	20
Educators	4	20	16	80	20
Lecturer	1	25	3	75	4
Curriculum advisers	0	0	4	100	4
Language workers	8	100	0	0	8
Civil servants	2	20	8	80	10
Big business people	1	10	9	90	10
Small business people	1	11.1	8	88.9	9
Self-employed	0	0	6	100	6
Unemployed	1	25	3	75	4
TOTAL	18	18.9	77	81.1	95

Table 28 reveals that 20 percent of the learners who responded to the questionnaire indicated that there were no newspapers that were written in Tshivenda while 20 percent of the educators revealed that they knew of *Tshivhoni* newspaper. The newspaper, was, however not usually available to the public. Very few of the respondents knew of it. They indicated that it was released on a monthly basis. Eighty percent of the educators exposed that all the newspapers that they knew of and had read, had been written in English and some in Afrikaans.

Twenty five percent of the lecturers, 100 percent of that language workers and 20 percent of the civil servants who responded to the questionnaire indicated that they

knew of a newspaper written in Tshivenda, called *Tshivhoni*. One of the lecturers indicated that he was responsible for editing the newspaper. A number of the lecturers mentioned of *Vhembe News newspaper* as one of the newspapers that had a few articles written in Tshivenda. They stated that *Vhembe News* was released on a weekly basis and sold to the public. Twenty five percent of the curriculum advisers noted that they had come across a newspaper written in Tshivenda. They mentioned two newspapers, namely *Tshivhoni* and *Vhembe News*. They stated out that the problem was that such newspapers were not released on a daily basis and were not available in all the shops as they were only found in a few selected shops. Seventy five percent of the lecturers, 100 percent of the curriculum advisers and, 80 percent of the civil servants mentioned that they had no knowledge of a newspaper written in Tshivenda and they had never read one.

Ten percent of the big business people, 11.1 percent of the small business people, 25 percent of the unemployed people mentioned that they knew of *Vhembe News.* Some of the business people noted that they sometimes used *Vhembe News* to advertise their products. Ninety percent of the big business people, 88.9 of the small business people, 100 percent of the self-employed people, and 75 percent of the unemployed people indicated out that they did not know about any newspaper written in Tshivenda. The respondent's view can be illustrated in the following graph:
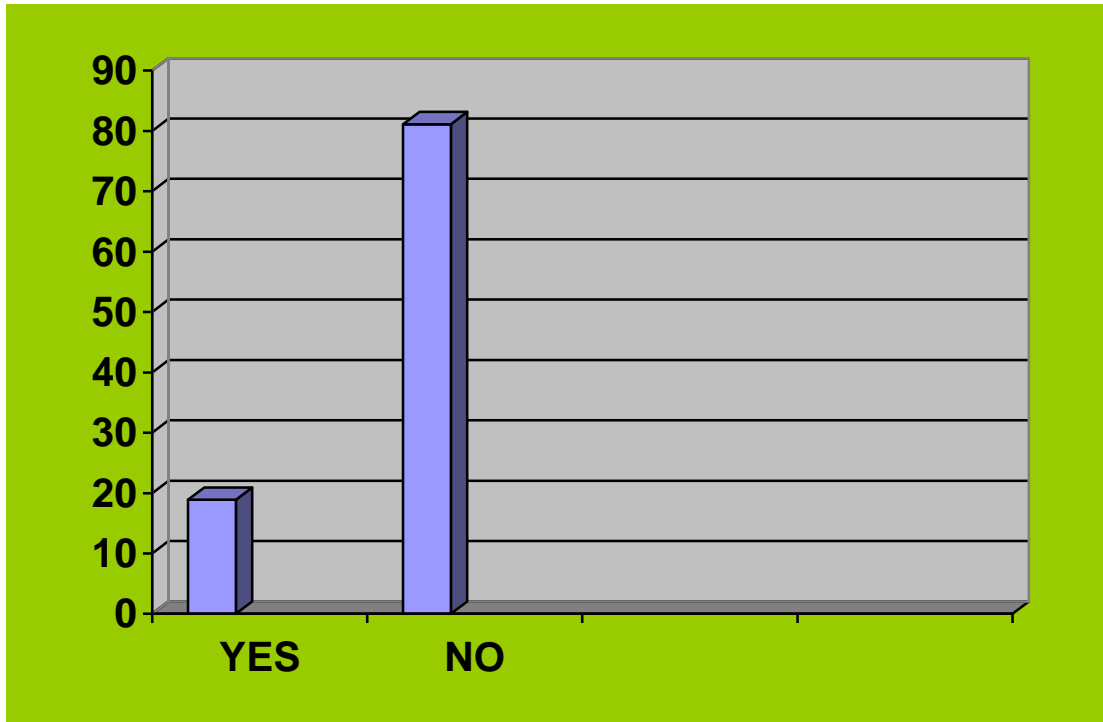
The graph shows that the availability of newspapers written in Tshivenda is very limited. This is one of the areas that should be attended to. There is an urgent need of newspapers written in Tshivenda.

As a Muvenda which primary language do you prefer? Substantiate your answer.

Table 29

OCCUPATION	TSHIVENDA	PERCENTAGE	ENGLISH	PERCENTAGE	TOTAL
Learners	6	30	14	70	20
Educators	16	80	4	20	20
Lecturers	4	100			4
Curriculum advisers	2	50	2	50	4
Language workers	8	100			8
Civil servants	4	40	6	60	10
Big business people	3	30	7	70	10
Small business people	4	44.4	5	55.6	9
Self-employed	2	33.3	4	66.7	6
Unemployed	2	50	2	50	4
TOTAL	51	53.7	44	46.3	95

The school syllabus prescribes that a learner should study his or her mother tongue as his or her primary language in grades 1 and 2. It is compulsory, that in all the government schools, the primary language has to be the mother tongue. From grade 3 onwards one additional language may be taken. Three and more additional languages may be taken as from grade 6 onwards (*Revised National Statement - Languages:* (2003). In the light of choosing the primary languages, some of the parents and learners prefer the use of English and not the use of mother tongue. The table above shows that 80 percent of educators who responded to the questionnaire were of the idea that Tshivenda should be taken as a primary language to learners who are

Tshivenda speakers. They indicated that Tshivenda was a mother tongue to learners whose home language was Tshivenda. A learner should start learning from the known to the unknown. Learners who start reading and writing using their home language, grasp issues faster and do better than learners who make use of a foreign language. As far as the *Constitution of South Africa (1996)* is concerned; Tshivenda is one of the official languages and furthermore the language policy prescribes that all official languages should be learned as a primary languages. The *Constitution of South Africa* (1996) also declares that as one of the official languages Tshivenda should receive equal status as all other official languages. By so doing the country will be promoting Tshivenda as one of the previously disadvantaged languages. Tshivenda speaking learners know and understand Tshivenda better as they will be learning it as their primary language. 20 percent of educators who responded to the questionnaire said that English should be taken as a primary language by learners whose home language was Tshivenda. They emphasised that nowadays English is the mostly used language in the world and students should learn it at an early stage as their first language.

Both the lecturers, 50 percent of the Curriculum advisers and the workers were of the idea that Tshivenda should be learned as primary language. They emphasised that Tshivenda was a mother tongue to Tshivenda speaking learners. As such, Tshivenda learners are able to express themselves well in Tshivenda. Such learners understand Tshivenda well because it is the language of their birth. There are many problems pertaining to learning English as a primary language. Many educators are not trained to offer English as a primary language and as such find it difficult to develop learners' cognitive tasks such as reasoning and understanding and often fail to explain abstract concepts. The reasons for this state of affairs are amongst others, the following:

- Learning conditions in schools are often extremely inadequate
- African pupils quite often have almost no exposure to these languages – in real life, on radio or on television. These languages are heard only in school classrooms.
- Following on the preceding factor, these languages play no meaningful role in the lives of the communities from which pupils come.
- The teachers who of necessity function as role-models for these pupils very often also have only a limited proficiency in these languages.
- Teaching materials are often limited and sometimes even inappropriate.

(Kembo-Sure, nd: 246)

Despite these challenges, 20 percent of the educators and 50 percent of the curriculum advisers stated that they preferred that learners should take English as their primary language. They indicated that English is dynamic, user friendly and is accessible.

Fourty percent of the civil servants who responded to the questionnaire supported the idea that Tshivenda should be learned as a primary language. They commented that Tshivenda was the home language to Tshivenda speaking learners and this would enable them to read and write with ease and as such learning would be easy. Madadzhe and Sepota (2004:12) confirm that "learning the mother tongue as a primary language enables students to study the second language better and faster. It creates a positive and non-threatening environment for students".

Sixty percent of the civil servants suggested that English should be taken as a primary language because most of the books were written in English. They indicated that if they learned English as a primary language they would be able to cope with the technological world. They also stated that the work environment was mainly based on English. Learners should therefore learn it as their primary language so that they should acquire the high communication fluency and writing skills that are required in the work place.

Thirty percent of the big business people, the small business people, the self-employed and the unemployed people were of the opinion that Tshivenda should be taken as a primary language. Like the lecturers and curriculum advisers, they indicated that Tshivenda, as their home language, was easy for them to understand, read and write. Seventy percent of the big business people, 55.6 percent of the small business people, 66.7 percent of the self-employed people, and 50 percent of the unemployed people were of the opinion that English should be used as a primary language by Tshivenda speaking people. They noted that English is an international language and as such it should be given prominence. This is illustrated in the following bar graph:

Percentages
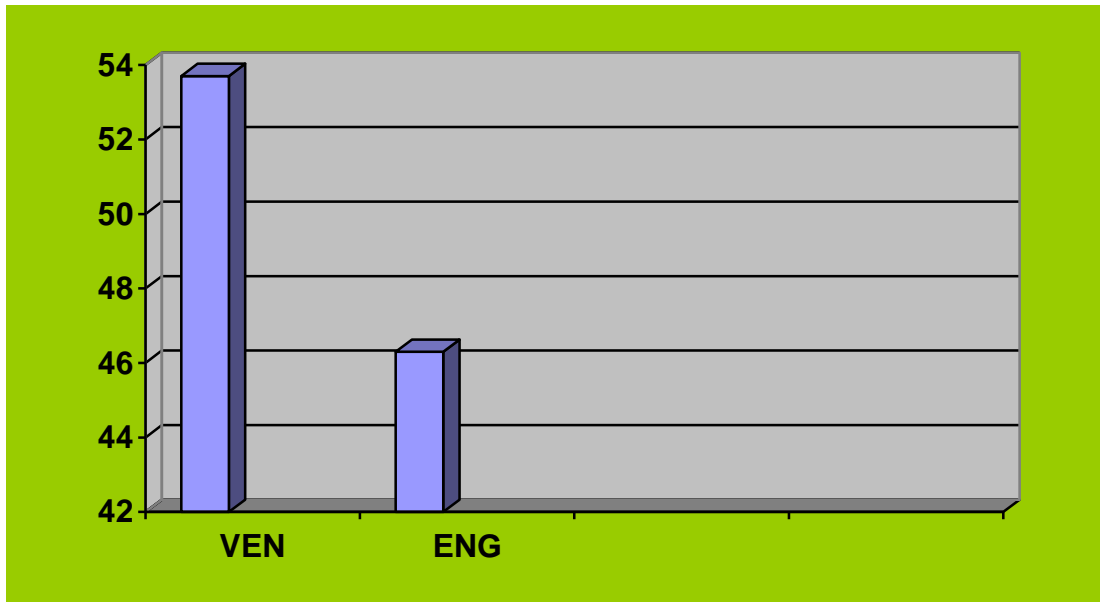
It is heartening to observe that the majority of the respondents preferred the use of Tshivenda as a primary language in areas such as education. More affort is still required to be exerted in this area so that the support that Tshivenda has should not decrease.

Which language of learning and teaching do you prefer? Substantiate your answer.

Table 30

OCCUPATION	TSHIVENDA	PERCENTAGE	ENGLISH	PERCENTAGE	TOTAL
Learners	5	25	15	75	20
Educators	7	35	13	65	20
Lecturers	1	25	3	75	4
Curriculum advisers	1	25	3	75	4
Language workers	8	100	0	0	8
Civil servants	2	20	8	80	10
Big business people	1	10	9	90	10
Small business people	2	22.2	7	77.8	9
Self-employed	2	33.3	4	66.7	6
Unemployed	2	50	2	50	4
TOTAL	31	32.6	64	67.4	95

According to table 30, 35 percent of the educators, 25 percent of both the lecturers and curriculum advisers thought that Tshivenda should be used as a language of learning and teaching by Tshivenda speaking learners. When children start schooling they have already acquired their home language. They make use of their home language in speaking and thinking. The *Teacher's Guide for the Development of Learning Programmes- Foundation Phase (2003:19)* confirms this fact:

> Foundation Phase learners come to the school with an eagerness to learn. They arrive able to understand and/or speak the language used at home. They can solve mathematics-type problems even if

they are not yet able to count, for example they can match and share. They may not be able to explain their reasoning easily, but may be able to demonstrate their thinking by using counters or explain their reasoning easily, but may be able to demonstrate their thinking by using counters or drawings. They bring with them their own experiences, interests, strength and barriers. They know much less about the everyday world that adults realize, but they have more intellectual abilities than they are usually given credit for.
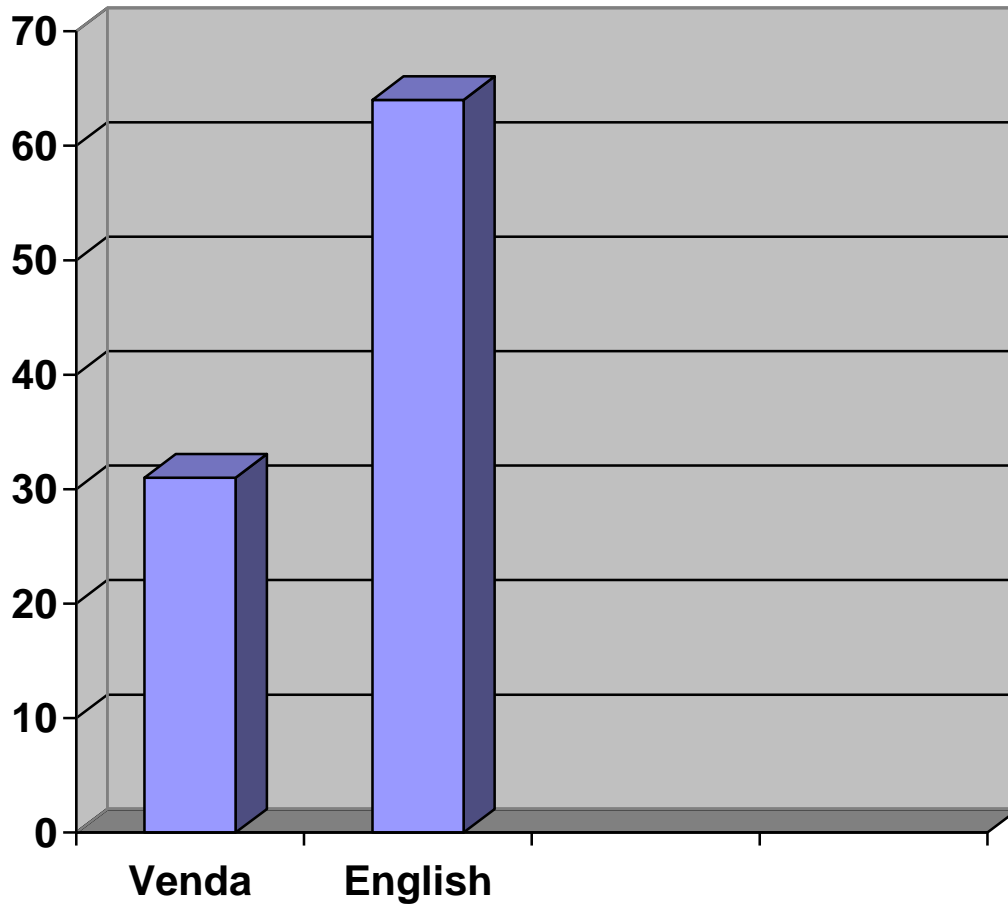
The use of Tshivenda as a language of learning and teaching will improve the standard of the results obtained because learners are able to express themselves in the language they understand better: "Learners are normally psychologically more at ease with their home language, therefore, true insight and application of content are more effective" (De Wet, Niemann and Matsela, 1999:48). On the other hand, a bigger percentage, that is 65 percent of the educators, 75 percent of both the lecturers and curriculum advisers were of the opinion that English should be used as a language of teaching and learning. This view is reinforced by Akintola (1997:127) who outlines that "English is not only a school subject but also the medium of instruction for the upper levels of the primary school and students in the secondary/high school". According to Ngugi wa Thiong'o (1986:11), "English became more than a language as it was the language, and all the others had to bow before it in deference". The respondents indicated that Tshivenda did not have scientific and technical terminology. This was why there was an outcry that there was a lack of terminology in African languages (Tlowane and Kgapane, 2006:85). Furthermore, they stated that one was using Tshivenda as a language of learning and teaching one would experience problems at tertiary level as English is a medium of instruction. He and she would not be able to cope with learning. They recommended that Tshivenda might be used in the Foundation Phase as a language of learning and teaching and English from the Intermediate Phase onwards. While using English as a language of learning and teaching, one would be able to move from the area where Tshivenda was used as a language of learning and teaching and learn in any province or even out of the country. Furthermore, they mentioned that interviews are conducted in English. This is why interview candidates who are not good enough in English are not capable of convincing the interview panel. In this regard, Paledi (2006:29) illustrates:

English is used everywhere in the country and abroad. For instance, if you want a job, you are interviewed in English, and English can be used to bridge the communication gap between people who speak different languages.

Twenty percent of the civil servants, 10 percent of the big business people, 22.2 percent of the small business people, 33.3 percent of the self-employed people, and 50 percent of the unemployed people mentioned that Tshivenda should be used as a language of learning and teaching. To them, the use of Tshivenda would help the learners and the educators to understand what they were learning because they would be using their home language that they were understanding best. The use of Tshivenda as a language of learning and teaching would also help to make it a point that all the languages were treated equally.

In contrast to the above view, 80 percent of the civil servants, 90 percent of the big business people, 77.8 percent of the small business people, 66.7 percent of the self-employed people, and 50 percent of the unemployed people were of the opinion that English should be used as a language of teaching and learning. To them, English had sufficiant learning and teaching materials. They regarded English as rich in terminologies and containing many dictionaries in all learning areas. They argued that the use of English would broaden the careers of learners. Learners who learn in Tshivenda would not be marketable as the area in which Tshivenda- speaking people are found in great number was not yet economically developed. At the time of research, Vhavenda were not yet capable of creating jobs for themselves. This latter group emphasised that English was a language of business. Their perception in as far as English was concerned was that "English is still regarded as a passport to job opportunities" (Madadzhe and Sepota, 2006:133). The evidence that English was preferred most as a language of learning and teaching is exposed by the following bar graph:

Percentages

70	
60	
50	
40	
30	
20	
10	
0	

Venda   English

The majority of the respondents preferred the use of English at the expense of Tshivenda. This perception needs to be done away with since Tshivenda can be developed and used as a language of learning and teaching for learners who are Tshivenda-speaking.

Which language do you use in your workplace?

Table 31

OCCUPATION	TSHIVENDA	PERCENTAGE	ENGLISH	PERCENTAGE	Eng and Ven	PERCENTAGE	TOTAL
Learners	_	_	_	_	_	_	_
Educators	8	40	9	45	3	15	20
Lecturers	1	25	2	50	1	25	4
Curriculum workers	1	25			3	75	4
Language workers	8	100					8
Civil servants	2	20	3	30	5	50	10
Big business people	1	10	5	50	4	40	10
Small business people	2	22.2	4	44.5	3	33.3	9
Self-employed	2	33.3			4	66.7	6
Unemployed	4	100					4
TOTAL	29	38.6	23	30.7	23	30.7	75

Table 31 discloses that 40 percent of the educators, 25 percent of the lecturers and 25 percent of the curriculum advisers were using Tshivenda to communicate in their workplace. Some of the the educators stated that they were working in primary schools where the language of learning and teaching was Tshivenda. They were teaching in Tshivenda and were still communicating in Tshivenda in the work environment. They indicated that their colleagues were also Tshivenda-speaking people and as such they were communicating with them in Tshivenda. On the other

hand, 45 percent of the educators and 50 percent of the lecturers stated that they were communicating in English in their work place. They indicated that their major responsibility was to teach content subjects. The language of learning and teaching of content subjects was English. They were compelled to make use of English in the classroom. Even though the teaching was in English, one was sometimes forced to switch to Tshivenda so that he or she might clearly explain and that students might be able to follow what they are being taught. Tlowane and Kgapane (2006:84) confirm this when they observe that:

> We often find at university that even when lecturers are lecturing in English, students use their own language to discuss ideas and deal with difficult concepts. However, when the lecturer asks questions, students are reluctant to speak, as they are afraid of making mistakes in English. Lecturers get the impression that students have not been paying attention or are inhibited and shy.

It is heartening to learn that all the language workers illustrated that they were using Tshivenda as a means of communication in the workplace. Their main responsibility was to develop Tshivenda as one of the previously disadvantaged languages. The whole working staff was Tshivenda-speaking people and they therefore, interacted in Tshivenda. Twenty percent of the civil servants commented that they were communicating in Tshivenda in their work place because the whole working staff and the community that they were serving were Vhavenda. Thirty percent of civil servants stated that they were communicating in English in the workplace. Some of the staff members did not understand Tshivenda and as such, English was the only tool to link the communication barrier. They indicated that the meetings and training sessions were conducted in English. About 50 percent of the civil servants indicated that were using both Tshivenda and English in the workplace because a knowledge of multi languages was an asset to the industry, business and administration (Coulmas, 1992:101). After all, "the majority of workers (at whatever level) do not know English well enough to operate effectively: only about 25% black South Africans are nationally proficient in this language at the required level" (Webb, 1996: 177-179). The respondents indicated that in meetings and workshops, English was used for both verbal and written communication. They simply switched to an African language in

order to discuss serious issues so that they might be able to express themselves without any difficulty.

Twenty percent of the big business people and 22.2 percent of the small business people stated that they were communicating in Tshivenda in their work place because both the working staff and the customers were Tshivenda-speaking people. One of the respondents indicated that he was working for one of the chain stores in an area where the customers were Tshivenda-speaking people. All his seniors and the whole working staff were also Vhavenda. According to him, there was no need to communicate in a foreign language. One of the respondents who belonged to the Indian race group noted that he was the owner of a business in the area where the customers were Tshivenda speaking people. He indicated that he learnt to speak in Tshivenda and as such he was capable of interacting with his working staff and his customers in Tshivenda. Webb (nd:08) supports this idea as he points out that

> The role of linguistic and cultural diversity are particularly clear in buying and selling. As an instrument of effective communication and persuasion language is especially important in trading with persons from culturally and linguistically diverse communities, in the exchange of goods and services, and in the process of marketing goods and services. Providing services and selling products is obviously directly linked to the ability to communicate with people who are different, with people with whom there is a language mismatch, and with whom cultural negotiation is needed in order to sell goods and services.

Despite this reality, there is a necessity for the business working staff to know the language of the customers for marketing and knowing their needs. Webb (nd:18) further stresses that

> it is not possible, of course, to prescribe language policy to the private sector, and since they operate only on the basis of profit-making, they will only adopt a multilingual approach and use the African languages if there is profit to be made (if they can sell their products better by using African

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languages) and if the costs involved (such a translation) allow it. It is therefore likely that private firms will only use the African languages if these languages are central, for example in the development of niche markets.

Private firms consider the use of African languages for training management and advertising. They go to the extent of putting people outside the business with loudspeakers to advertise the products in the language of the majority of the customers. Fifty percent of the big business and 44.5 off the small business people who responded to the questionnaire mentioned that they were communicating in both Tshivenda and English in their workplace because some of the colleagues and some of the customers are non Tshivenda speakers. A graph shows all this information as follows:
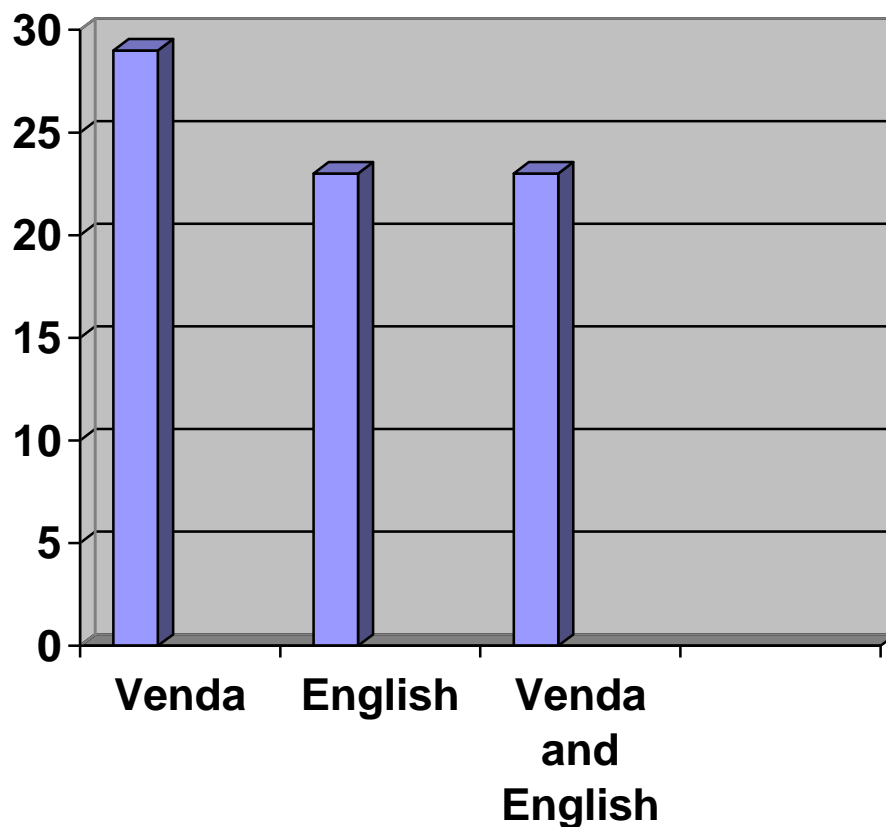
Thus graph indicates that Tshivenda is also used for communication in the workplace.

Which language do you use to perform rituals?

Table 32

RELIGION	TOTAL	PERCENTAGE
Christian religion	83	85.3
African religion	8	8.4
Islam religion	6	6.3
TOTAL	95	100

Table 32 displays the religions that are common in the area where the majority of the people are Vhavenda. The respondants mentioned that rituals were performed based on religion. Eight point four percent (8.4) of respondents who belonged to African religion stated that they were performing rituals in Tshivenda. No other language was allowed except Tshivenda because it was believed that the use of any other language might upset the spirits. Six point three percent (6.3) of the respondents who were belonging to the Islam religion revealed that they were performing their rituals in Arabic. The following graph shows this information:

Percentages
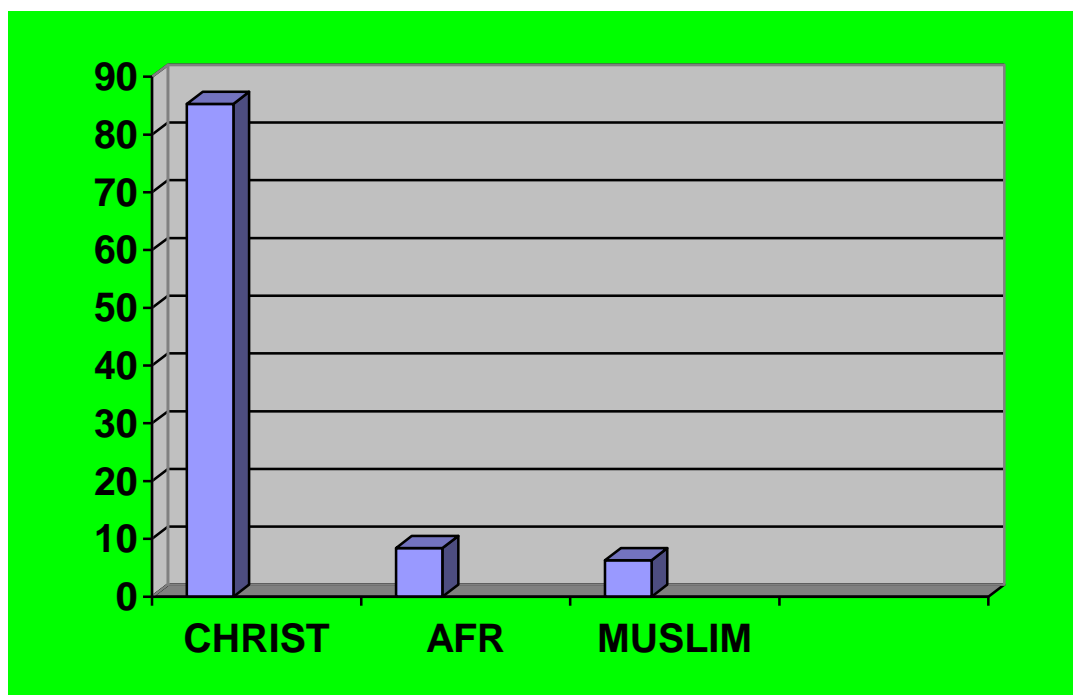
The graph exposes that a huge number of respondents belong to the Christian religion. Their use of language differs with regard to the constitution of the congregation. A small percentage practise African Religion. In African Religion, Tshivenda is used for communication. The Islamic religion has a small number of members. The language usage is also not Tshivenda. Christian-Religion is encouraged to consider to use Tshivenda while servising Tshivenda-speaking people.

Which language do you use in traditional activities?

Table 33

RACE	TOTAL	PERCENTAGE
South African	88	92.6
African	1	1.1
Indian	6	6.3
TOTAL	95	100

Table 33 represents that among the respondents 92.6 percent were South Africans of which 83 percent were Tshivenda-speaking people. Eighty seven percent of the Tshivenda-speaking people showed that when being engaged in their traditional activities, they used to interact in Tshivenda because singing and the running of the whole programme were in Tshivenda. According to them initiation schools, such as *murundu, musevhetho* and *domba* were run in Tshivenda. During the celebrations *of u phasa, u tevhula thevhula* and the installing the chief, the speeches were also delivered in Tshivenda.

The table above outlines that 6.3 percent of Indians who belonged to the Islam religion responded to the questionnaire. The Indians who were belonging to the Islam religion were found in a big numbers amongst the Tshivenda-speaking people. Some of the Tshivenda-speaking people had joined the Islam religion and were living in accordance to it. While 6.3 percent of Indians who responded to the questionnaire explained that they were belonging to the Gujarati Indian Group and they were therefore interacting in their home language named Gujurati in all their traditional activities. They said that they celebrated many events such as their weddings and

other recognised days that are important in their culture. In all their ceremonies they were communicating in Gujarati.

Which language do you use at home and in the community?

Table 34

OCCUPATION	TSHIVENDA/ OTHER AFRICAN LANGUAGES	PERCENTAGE	ENGLISH SOMETIMES	PERCENTAGE	TOTAL
Learners	20	100			20
Educators	20	100			20
Lecturers	2	50	2	50	4
Curriculum advisers	2	50	2	50	4
Language Workers	8	100			8
Civil servants	7	70	3	30	10
Big business	8	80	2	20	10
Small business	4	100	5		9
Self-employed	4	100	2		6
Unemployed	4	100			4
TOTAL	79	83.2	16	16.8	95

People of South Africa belong to different cultural groups. Table 32 shows that all the learners and educators, 50 percent of the lecturers, 50 percent of the curriculum advisers and all of the language workers who responded to the questionnaire confirmed that they were making use of Tshivenda to communicate at home and in the community. They indicated that the people they were living with were Tshivenda-speakers. They were proud of their language and used it to communicate with members of their family and with other members of the community.

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Members of the same community reported that they were meeting together in the chief's kraal, in the *khoro* and in the civic association meetings, to arrange and organise matters pertaining to the village. According to them, means of communication during such meetings was Tshivenda. Fifty percent of both the lecturers and curriculum advisers said that they sometimes communicated with their children in English at home. By so doing they were training their children to get used to English. They believed that their listening, speaking and grammatical skills would improve. This was despite the fact that "The home language was the most appropriate medium for imparting the skills of reading and writing (De Wet, Niemann and Matsela, 1999:53). To them English was a very important subject that leads to good education. In the same vein, Madadzhe and Sepota (2004:3) write that:

> Those proficient in English had access to better education and economic opportunities and other prestigious positions, while those not proficient in it, were relegated to a status of fewer opportunities and lower positions in social order.

All the civil servants, 70 percent of the big business people, 60 percent of the small business people, 100 percent of the self-employed people, and 100 percent of the unemployed people mentioned that they were communicating in Tshivenda at home and with the community members as a whole. They stressed that they felt free to express themselves in the language that they knew best. They also confirmed that they would use their own language as it is one of the official languages. Thirty percent of big the business people and 20 percent of the small business people stated that they were speaking in Tshivenda and sometimes in English at home and in the community. They reflected that they sometimes spoke in English in order to improve their command of English usage. They stresses that if one did not know English well, that particular person was in a disadvantageous situation. Frequent use of English was training them to be fluent. The use of language at home and in the community is illustrated by the following table:

Percentage
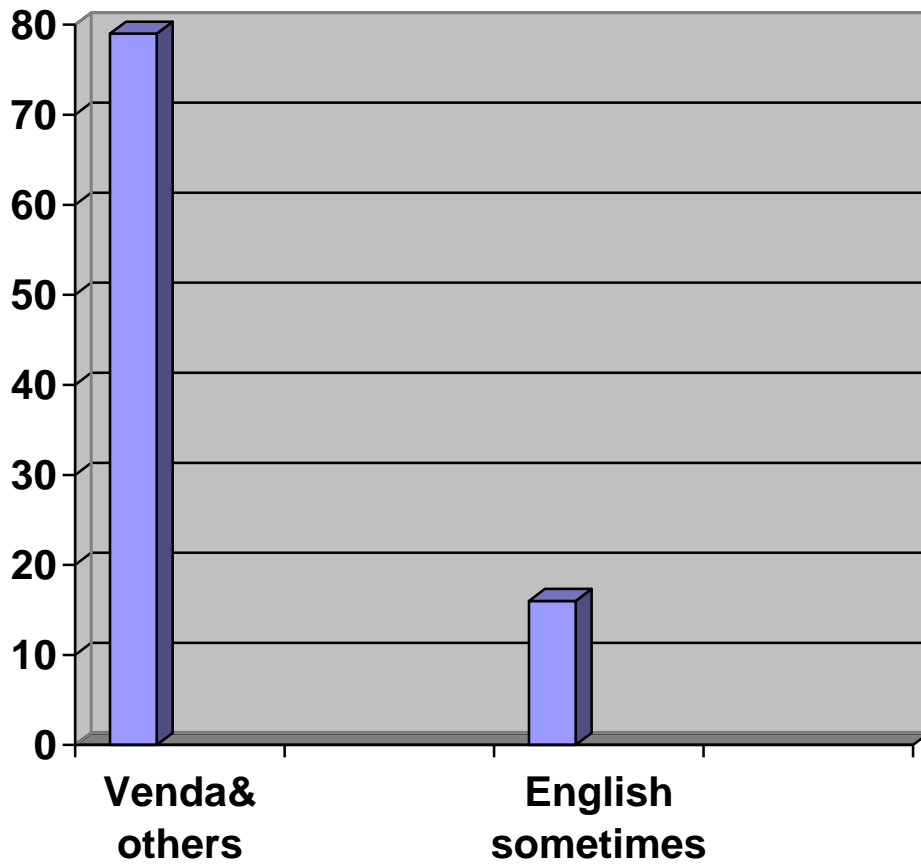
The table reveals that it is apparent that the majority of Tshivenda-speaking people use Tshivenda for communication at home and in the community.

Which language do you use for your entertainment?

Table 35

| OCCUPATION	VEN	PERCENT	ENG	PERCENT	MAJOR AFRI	PERCENT	INDIAN LANG	PERCENTAGE	TOTAL
Learner	12	60	2	10	6	30			20
Educator	11	55	8	40	1	5			20
Lecturer	2	50	2	50					4
Curriculum advisers	1	25	3	75					4
Language workers	1	12.5	6	75	1	12.5			8
Civil servants	7	70	2	20	1	10			10
Big business people	4	40	2	20	2	20	2	20	10
Small business people	3	33.3	2	22.2	2	11.1	3	33.3	9
Self- employed	3	50	2	33.3			1	16.7	6
Unemployed	2	50	1	25	1	25			4
TOTAL	46	48.4	30	31.6	13	13.6	6	6.4	95

Table 35 reveals that 60 percent of the learners, 55 of the educators, 50 percent of the lecturers, 25 percent of the curriculum advisers, 12.5 percent of the language workers, 70 percent of the civil servants, 40 percent of the big business people, 33.3 percent of the small business people, 50 percent of the self-employed people, and 50 percent of the unemployed people preferred to entertain themselves by listening to music in Tshivenda and the radio station that was that broadcasting in Tshivenda. They stated that it enabled them to understand whatever was being said in their own language. As a result, they learned more of what they heard and what was taking place in their environment.

In contrast, 10 percent of the learners, 40 percent of the educators, 50 percent of the lecturers, 75 percent of the curriculum advisers, 75 percent of the language workers, 20 percent of the civil servants, 20 percent of the big business people, 22.2 percent of

the small business people, 33.3 percent of the self-employed people, and 25 percent of the unemployed people stated that they preferred English for entertainment because English had a large range of entertainment materials.

Thirty percent of the learners, 5 percent of the educators, 12.5 of language the workers, 10 percent of the civil servants, 20 percent of the big business people, 11.1 percent of the small business people, and 25 percent of the unemployed people mentioned that they preferred to listen to music that was in dominant African languages such as isiZulu and even Shona. They stated that such music was exciting and taught them to understand other languages. 20 percent of the Indians, 33.3 of the small business people and 16.7 percent of self-employed people mentioned that they were listening to the music and watching movies in their own language, namely Gujarati. The information that has been highlited here may be illustrated in the following graph:
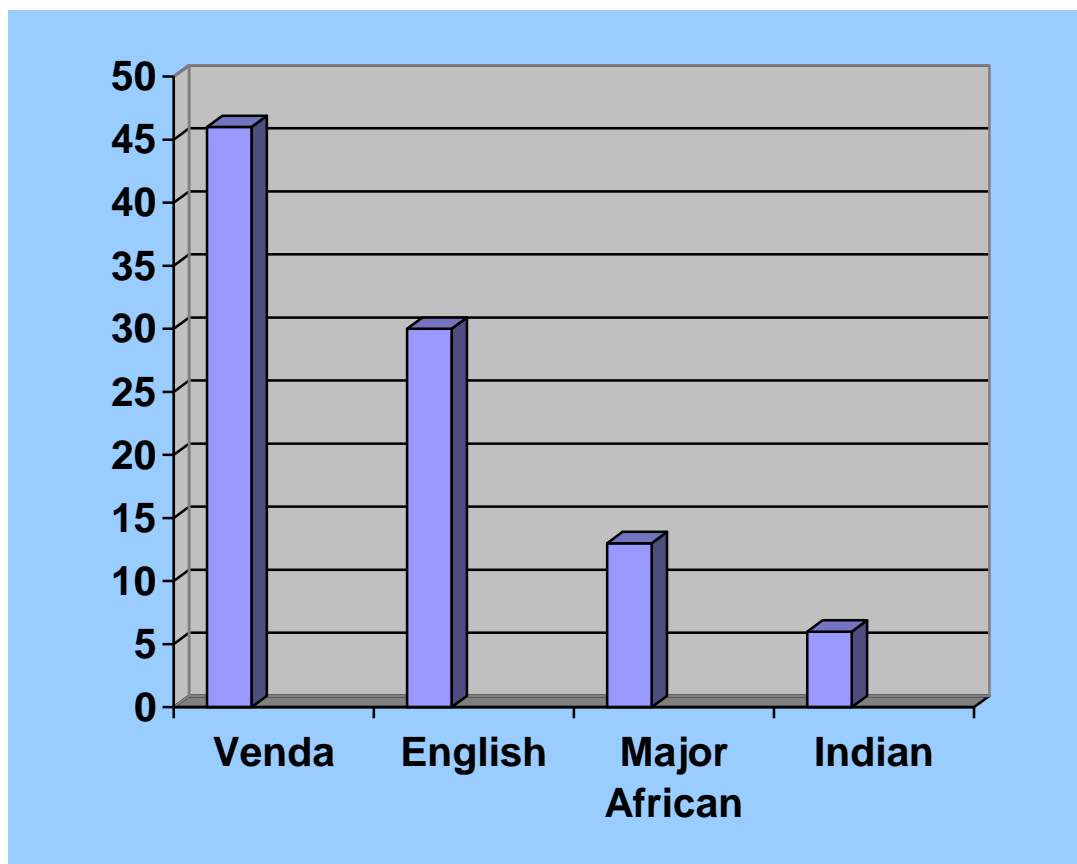
Percentage

This graph exposes the preference of languages in entertainment. It is clear that high percentage of the respondents preferred the use of Tshivenda for entertainment.

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Are you satisfied with the number of Tshivenda programmes on TV? Substantiate your answer.

Table 36

OCCUPATION	YES	PERCENTAGE	NO	PERCENTAGE	TOTAL
Learners	0	0	100	100	20
Educators	0	0	20	100	20
Lecturers	0	0	4	100	4
Curriculum advisers	0	0	4	100	4
Language workers	0	0	8	100	8
Civil servants	0	0	10	100	10
Big business people	0	0	10	100	10
Small business people	0	0	9	100	9
Self-employed	0	0	6	100	6
Unemployed	0	0	4	100	4
TOTAL	0	0	95	100	95

All the people who responded to the questionnaire illustrated that they were not satisfied with the number of Tshivenda programmes on television. They indicated that the number of programmes on television was very limited compared to other African languages. This made them feel undermined and neglected when compared to other African languages. The following bar graph shows the opinion of the respondents regarding the number of Tshivenda programmes on television.

Percentage
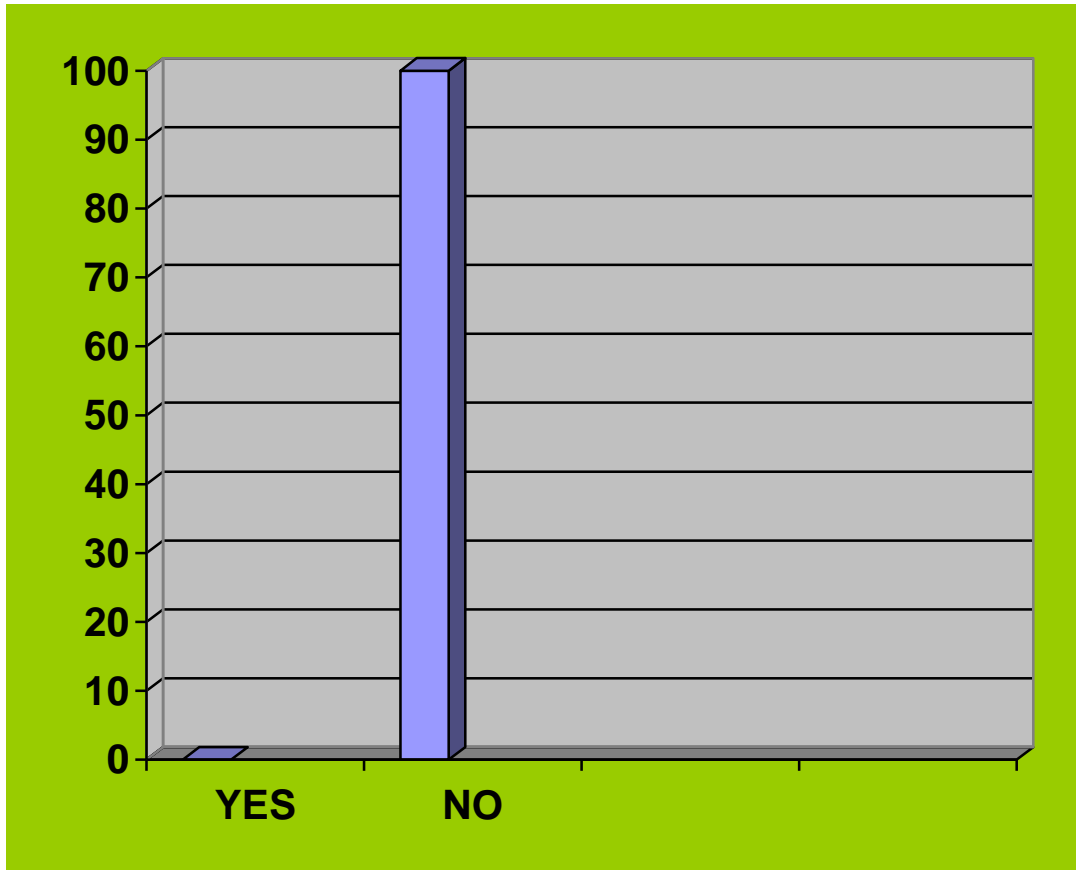
This graph clearly indicates that the establishment of Tshivenda programmes on television should be taken as a matter of urgency.

How often do you listen to Tshivenda programmes

Table 37

OCCUPATION	ALWAYS	PERCENTAGE	SELDOM	PERCENTAGE	NEVER	PERCENTAGE	TOTAL
Learners	7	35	12	60	1	5	20
Educators	5	25	7	35	8	40	20
Lecturers	0		2	50	2	50	4
Curriculum advisers	0		3	75	1	25	4
Language workers	5	62.5	3	37.5			8
Civil Servants	3	30	4	40	3	30	10
Big business people	2	20	2	20	6	60	10
Small business people	2	22.2	5	55.6	2	22.2	9
Self-employed	0		2	33.3	4	66.7	6
Unemployed	2	50	2	50			4
TOTAL	26	27.4	42	44.2	27	28.4	95

Table 36 exposes that 35 percent of the learners, 25 percent of the educators, 66.5 percent of the language workers and 30 percent of the civil servants mentioned that they were often watching Tshivenda programmes on television. Most of them stated that they were watching *Muvhango* only. Some were watching the news at 17.00 while others were interested in some Tshivenda programmes such as *Maanda ashu* and *Zwahashu*. The programme *Zwahashu* was broadcast in Tshivenda and Xitsonga. Others stated that they would like to watch the news but the only problem was that

news was broadcast at the time when they were still busy with their duties and sometimes not at home yet.

Sixty percent of the learners, 35 percent of the educators, 50 percent of the lecturers, 75 percent of the curriculum advisers, 37.5 percent of the language workers, and 40 percent of the civil servants revealed that they were sometimes watching Tshivenda programmes on television. They indicated that they were mostly busy with their work and were only watching television to relax. The learners reflected that they were sometimes watching educational programmes on television. They said that such education programmes were broadcast in English.

Five percent of the learners, 40 percent of the educators, 50 percent of the lecturers, 25 percent of the curriculum advisers and 30 percent of the civil servants stipulated that they never watched television. They pointed out that they had so much work to do that they did not have time to sit down and watch television. They preferred to relax by doing some domestic work such as cleaning the house, cooking, working in the garden, sewing, exercising, and involving themselves in sporting activities.

Twenty percent of the big business people, 22.2 percent of the small business people and 50 percent of the unemployed people stated that they were watching Tshivenda programmes on a regular basis. They stressed that they enjoyed watching *Muvhango* and the Tshivenda news at alternated with Xitsonga. Some of them mentioned that they also enjoyed watching other Tshivenda programmes on television such as *Zwahashu* and *Maanda ashu*.

Sixty percent of the big business people, 22.2 percent of the small business people and 66.7 percent of the self-employed people mentioned that they never watched Tshivenda programmes on television as they preferred to watch English movies. The following bar graph shows how often Tshivenda speaking people listen to Tshivenda programmes that are advertised on television.

Percentages
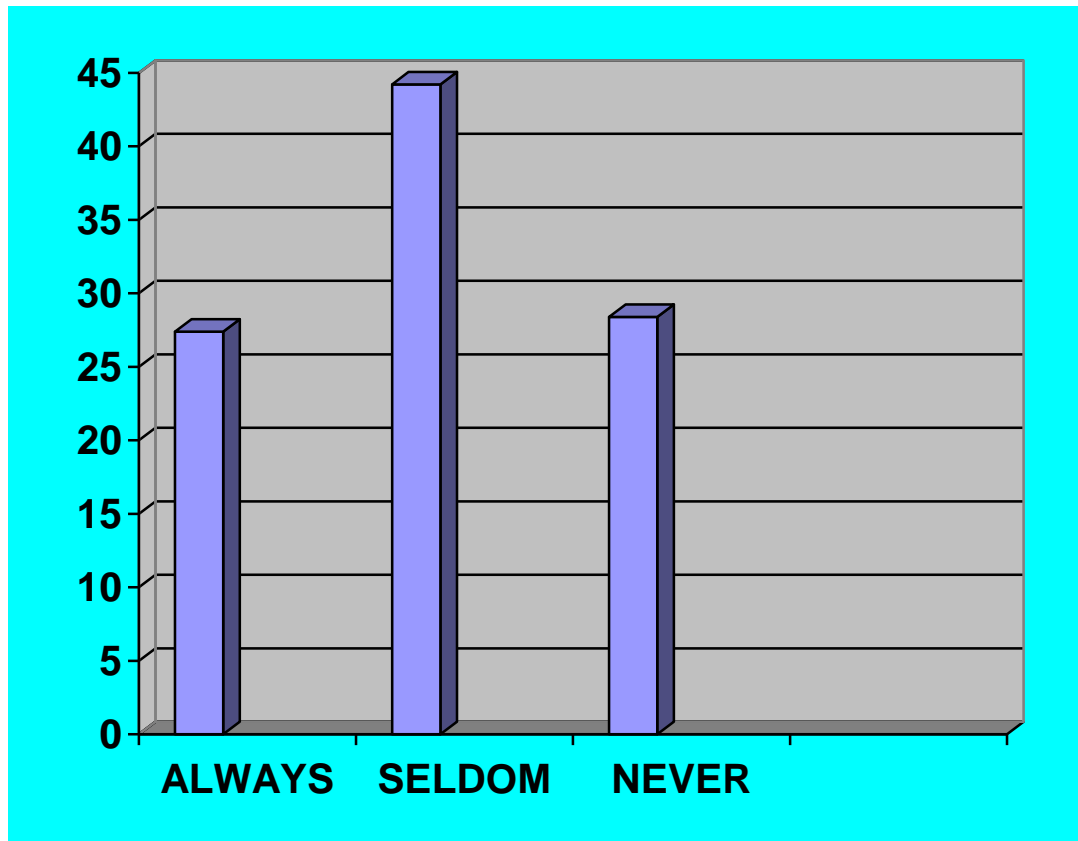
It is thus clear that a high percentage of respondents seldom watched Tshivenda television programmes on television. More Tshivenda programmes should be established on television so that Tshivenda speakers might be interested in them.

What do you think should be done to improve the position of Tshivenda?

Most of the learners indicated that there was a need for the development of Tshivenda language. Like any other South African official languages, there is a need for Tshivenda language to be developed. This can be done by undertaking, among others, the following steps:

- The introduction of more Tshivenda programmes on TV.
- The establishment of Tshivenda newspapers and magazines.
- If Tshivenda speaking people might get more high political positions such as that of president, Tshivenda-speaking people would get all the recognition they deserve.

- Tshivenda should be learnt as a subject and be used as a language of learning and teaching in schools where the majority of learners are Tshivenda-speaking.

Most of the educators were of the opinion that the language workers who were responsible for the development of languages should share the knowledge and the research results with the public. Tshivenda workers should co-operate with all the citizens who could give them the necessary information to strengthen this language. More translations and interpretation should be done to improve the language. The courts of law should utilise Tshivenda in a situation where the court workers and the accused would both Tshivenda-speaking people. A Tshivenda channel should be established on television.

More airtime should be given to Tshivenda programmes as it is one of the disadvantaged languages among the eleven official languages. Tshivenda should share equal time with English and other dominant African languages on television. Dramas such as *Muvhango* should be produced in which only Tshivenda should be used. Tshivenda news should be broadcast every day without alternating it with other languages. The Tshivenda radio stations should make use of standard Tshivenda. Tshivenda-speaking people should become proud of their language and try to communicate using Tshivenda at all times. Tshivenda should be learnt at school as a language of learning and teaching. The failure to promote Tshivenda as a language of learning and teaching was hampering the process of modernisation of these languages (Madiba, 1997:64). He (1997:64) further states that

> This lack of interest in using African languages as medium of instruction in education may be partly explained by the use of these languages to implement the Bantu Education policy which was introduced in 1953.

More learning materials and literature should be developed. Heugh (2000:7) argues that "school textbooks and materials must become available in all other languages other than English, and therefore, systematic development in the area of terminology and translation will be necessary". Government and business information should be

made available in Tshivenda and such information should reach the public. Tshivenda-speaking people should have confidence and be proud of their language and culture. The culture should be transferred to their own children.

The lecturers were mostly of the opinion that Tshivenda community should be made aware that Tshivenda is as important as other languages. Meetings should be conducted in Tshivenda and documents should be written in Tshivenda. They felt that Tshivenda as a language should to be systematically promoted and developed by incorporating it in the school curriculum, and by providing more materials in Tshivenda to make this local language suitable for educational use.

The majority of the curriculum advisers stipulated that parents and learners should be educated on the importance of the home language. They mentioned that there was a need to have print media such as newspapers and magazines written in Tshivenda. The Tshivenda radio station should use standard Tshivenda throughout their programmes. Churches should make use of Tshivenda in running their programmes. There should be more translations of English documents into Tshivenda and the interpretation of English speeches into Tshivenda. People should be motivated to be proud of their language and not undermine it. There should be movies and music written in Tshivenda. This would develop the language and people of other cultural groups would become used to it.

The language workers stipulated that Tshivenda-speaking people needed to be motivated to be proud of their language. This would lay a foundation of knowing who they were and their rights as a language group. Encouragement can be given by for instance organising workshops and Tshivenda Imbizos. Paledi (2006:31) mentioned that

> The learners and students need to be taught why it is important for them to learn their languages. They need to be shown that although it is their choice to learn in a language they want it is their right to learn their languages. This can be done in the form of a workshop.

The respondents realized that they have to go back to their roots of knowing and recognising their culture. Tshivenda should be learnt as a primary language in all schools, including private schools, where the majority of learners were Tshivenda speaking. Tshivenda should be used as a language of learning and teaching up to Grade 12 level. More Tshivenda dictionaries should be written. In other words they felt that dictionaries in various fields had to be developed. Madiba (1997:68) reveals that

> A recent article published by Mawela on Venda terminology indicates that in Tshivenda there are only a few dictionaries, They are very few dictionaries. They are three in total and one terminology list which had become outdated. This situation is to be regretted when compared to Afrikaans, which according to Morris (1995) has over 250 technical dictionaries and terminology lists.

Which thus needs to be done concerning lexicography in Tshivenda. Computer software of a spell check has to be developed and has to be available to the public. Britz (1988:75) points out that

> Computer-assisted language learning is a relatively new area of nonnumeric computer applications. It involves the use of the computer as a tutor by presenting textual material and asking questions about it. The student is thus able to gain valuable practice in important areas of language acquisition.

It is heartening to observe that the software of marking the diacritic signs was available at the time of the research. Unfortunately it was not reaching all the people who were using the computers. It was only accessed by the selected few who work with the language and those who know about the programme. Currently, the Tshivenda language research team based at the University of Venda is busy collecting proverbs, riddles, fables, and chieftainship language with the aim of developing books. Such documents should not be locked inside the cupboards or be exposed to a few individuals only. They need to be made available to all Tshivenda-speaking people.

According to the civil servants Tshivenda-speaking people should be encouraged to be proud of their language in order to fight inequality. In this regard Jinzhi (2004:363) states that:

> Language equality is a necessary basis for social equality. Without language equality there cannot be political, economical or cultural equality, not to mention ethnic equality and respect for human rights. In other words, language equality is closely related to national sovereignty and to language rights of mankind.

The respondents felt that their culture should be retained, since they mentioned that Tshivenda culture was dying out. Tshivenda speaking people no longer attended the initiation schools as before. They considered initiation schools as barbaric. "Initiation schools still have to play an important role" (Nethengwe 2006:67). She further reflects that in Africa, "chieftainship is the custodian of culture" (Nethengwe, 2006:79). The chieftainship office should again take its rightful place. Tshivenda should be extended to cities and big towns. They mentioned that Tshivenda-speaking people were very good in learning and speaking in other languages. They felt they had to extend their skill and influence other speakers of other languages to learn to speak and read Tshivenda. More reading materials should be developed. Advertisements should also be done in Tshivenda. They also mentioned the need to develop Tshivenda newspapers and magazines. In this way, Tshivenda-speakers and speakers of other languages should be developed. The SABC should promote Tshivenda by giving it more air time and exposing more of Tshivenda programmes. The more people hear the language, the more they gain from it.

The big and small business people were of the opinion that Tshivenda tradition should be promoted. They had to be proud of their language and be confident. Tshivenda needed to be used as a means of communication everywhere in the world. Vambe (2006:09) outlines that: "Language is a carrier of culture, values, ideas and social ideals which it reflects through the images of people struggling with nature and other human beings".

During the gatherings, in meetings and during their celebrations Tshivenda language should be used without fear. In situations where languages other than Tshivenda were being used, interpretation and translations should be provided. Interpreters and translators should receive proper training. However, according to Madiba (1997:68)

> Translation from languages such as English into African languages is seriously constrained by the lack of well developed modern terminologies in these languages. Thus translating into these languages, a translator has to develop new terms in most cases, and requires a thorough knowledge of the linguistic systems of these languages.

The respondents mentioned that a worse situation was where a translator tries to translate in a multilingual context. Serious training, reorientation and in service-training, to keep the trainers abreast of the developments in their fields are crucial (Mtuze, 1992:49).

It is thus clear that most of the respondents felt that prominent leaders, political leaders as well, should not be ashamed of speaking and addressing the masses in Tshivenda. A Tshivenda channel that broadcast in Tshivenda only on television should be established. Tshivenda programmes on television should be given more airtime. At school, learners had to learn Tshivenda as a subject and the language of learning and teaching should be Tshivenda to all Tshivenda-speaking learners.

Most of the self employed and unemployed people revealed that Tshivenda-speaking people should strive to improve their language so that it might be equal to other official languages. There needed to be more advertisements, songs and movies in Tshivenda. Learners at school should learn Tshivenda as one of the subjects and Tshivenda should be used on television and radio stations.

3. CONCLUSION

This chapter attempted to highlight the views of respondents who responded to the questionnaire. It was realised that a high percentage of the respondents were not aware of the language policy of their country. The majority of those who responded were of the opinion that the implementation of the language policy was not up to scratch because many African languages, Tshivenda included were not fully utilised in the economic and educational spheres. English was still regarded as a lingua franca while Tshivenda was only used in informal setups.

The SABC was broadcasting a few programmes in Tshivenda. Such programmes were alternated with Xitsonga, on a weekly basis. There were churches that were making use of English to conduct their church services. Other churches were utilising Tshivenda in conducting their services. There were language units that had been put in place in order to develop the previously marginalised languages such as Tshivenda. Development, however, was taking place at a snail's pace.

Official information in Tshivenda was not always available. Documents were not always translated and interpreted from English into Tshivenda. The little translated information was not accessible to the majority of the people. Numerous official documents were found in English while only a few documents written in Tshivenda were hard to get hold of.

Print media were not considering the use of Tshivenda as one of the official languages. English was mostly used in the business and legal world. Aplication forms were found in English. At schools Tshivenda was learnt as a primary language in public schools whereas English was used as a primary language in most independent schools. English was mostly used as a language of learning and teaching, from grade 4 upwards to university level .

CHAPTER 6: CONCLUSION

1. INTRODUCTION

This study considered an in-depth exploration of the provision of language policy in South Africa, with special reference to Tshivenda. The study strove to explore the implementation of language policy. It made a strong case by highlighting the used eleven South African official languages. Since Tshivenda is one of the official languages, it is supposed to be given its full status as an official language. The point that is being advanced in this study is that Tshivenda is not getting the full recognition as an official language. English and the other major African languages are still being used at the expense of Tshivenda. The provisions of the language policy of South Africa (1996) and the implementation thereof have been discussed under the following sections: social life, education and the business world.

2. THE EXPOSITION OF CHAPTERS

Chapter 1 highlighted the background of the study. It laid out the researcher's aims and objectives. Some of the researchers whose contributions form part of this study were analysed. Chapter 2 outlined language policy in social life and concentrated on three areas: the media, gatherings and religion. In these three areas, the researcher unpacked the provisions of language policy and its implementation.

The media include television, radio, newspapers, and magazines. In television Tshivenda is not being recognised like the other official languages. Very few programmes are televised in Tshivenda while English and the other major African languages get the lion's share of air time. A few Tshivenda programmes that are broadcast alternate with Xitsonga. It is quite clear that the implementation of the language policy with regard to Tshivenda on Television has not yet been fully implemented.

There are many radio stations in South Africa and every official language has its own radio station. Phalaphala FM broadcasts through Tshivenda for 24 hours per day. There are also numerous community radio stations which broadcast in areas where Tshivenda-speaking people are found in big numbers. Even though they do not

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broadcast much in Tshivenda, *Capricorn FM, Divine Radio* and *Univen Radio* are some of those found in the area where Tshivenda-speaking people reside. *Capricorn FM, Devine Radio* and *Univen Radio* broadcast in both English and Tshivenda. Even in this case, English still enjoys a major share of the broadcast time.

This study also established a very strange phenomenon with regard to newspapers. Although there are a multitude of newspapers in South Africa, none of them is written entirely in Tshivenda. Even *Tshivhoni*, a newspaper which bears a Tshivenda name, is in English, Xitsonga, Sepedi, and Tshivenda. *Mirror, Vhembe News* and *Forever* newspapers, which are published where Tshivenda-speaking people are in the majority, do not report in Tshivenda. This serves as a clear indication that Tshivenda is marginalised even where its speakers are supposed to enjoy their own mother tongue.

In social gatherings such as parties, open meetings and funerals where members socialize, the study discovered that people feel free and they naturally use their own mother tongue to interact. It is, however, important to note that in some of the official gatherings where the majority of the meeting attendants are Tshivenda-speaking, English is used for communication. Invitations, notices, agendas, programmes, and minutes are in English.

Religion in South Africa takes on various forms. African religion is one of the religions followed by some of the Tshivenda-speaking people. African religion attaches its belief in the ritual systems. *"U phasa"* (throwing the bones) is practised to communicate with the dead in spirit. Such communication is in impeccable Tshivenda. The study has concluded that the implementation of Tshivenda is realised in this case.

Christian religion, whose believers are the followers of Christ, has various doctrines and various congregations that have different constitutions. Some of the mainline churches, pentacostal and the Zion churches use Tshivenda to preach, sing and to run their programmes. On the other hand, some of the charismatic churches use English conduct their services. Scripture reading, singing and preaching are done in English in such churches. Translations into Tshivenda are used in congregations where the

majority of the attendants are Tshivenda-speaking. In this regard, an attempt in implementing the use of Tshivenda has not been fully realised.

The Islams use Arabic languages although translations of materials used are available. However, Tshivenda is not used at all, even though a small number of Tshivenda-speaking people are practising this type of religion. The provision of the language policy in this case is not implemented at all.

Chapter 4 analysed language policy pertaining to education. Provisions of language policy pertaining to education, language learning, language of learning and teaching, learning and teaching materials, communication, assessment and extra curriculum activities have been examined in Chapter 4.

The *Constitution of South Africa* (1996) pronounces that all eleven (11) official languages are to be used as languages of learning and as media of instruction. The *South African Schools Act* (1996) outlines the norms and standards for language policy. It emphasises that the primary language of learning has to be a mother tongue. It is evident that in schools where the majority of learners are Tshivenda-speaking, Tshivenda is learnt as a primary language. As from Grade R up to Grade 3, the language of learning is Tshivenda. From Grade 3 onwards the first additional language is added on. In schools where the majority of learners are Tshivenda-speaking, English is usually taken as the first addition language. Later on the second and third additional languages may be added on. In most schools, Afrikaans is taken as the second additional language. Like all other official languages, Tshivenda is learnt as a language by most learners whose mother tongue is Tshivenda from Grade R up to tertiary level. In as far as the *Northern Province Language Policy* (Limpopo) is concerned, from Grade 1 a second language may be introduced. The *South African Schools Act* (1996) allows Grade 3 to add one additional language as a subject. The study has discovered that in schools where the majority of the learners are Tshivenda-speaking in public schools, Tshivenda is learnt as a primary language and English as a first additional language. Afrikaans is learnt as the second additional language. In public schools, English is preferred as the primary language. It has become clear however that parents as well as learners look down upon Tshivenda and prefer to learn English and other subjects. Their perception is that if they learn to speak and

write in English, it will open up doors and pave ways to greener pastures in terms of empowerment and status.

The former Model C schools offer English as the primary language even to learners who are Tshivenda-speaking. Parents and learners have the perception that if their children learn English as the primary language they would become great and better people. Their perception is that English is the key that opens all doors to success. The department has therefore decided to intervene and introduced the learning of African languages in former Model C schools.

As has already been stated, in institutions of higher learning such as universities, languages form part of courses in some of the schools/departments. In schools where some of the learners are Tshivenda-speaking, Tshivenda is offered as a course.

Learning takes place through the instruction of language. The *Constitution of South Africa* (1996) and the *South African Schools* Act (1996) outline that learning has to be done through an official language. It has to be the language of the learner's choice. Learners and parents choose the language of learning and teaching on registration on behalf of their children who are still minors.

The study discovered that in public schools, from Grade R to 3, the language of learning and teaching is the usually mother tongue. This is also the case in schools where the majority of learners were Tshivenda-speaking. The use of the mother tongue as a medium of learning and teaching is only realised in grade R to 3. As from Grade 4 upwards, the language of learning and teaching is English. Currently, the independent schools make use of English as a language of learning and teaching. The use of English as a primary language in schools attract parents in such a way that the parents who are capable of paying the funds in such schools with the aim of providing them with education of a high quality, do so without qualms. There, disappointingly, are no independent schools that use African languages, Tshivenda in particular, as a language of learning and teaching. It has been realised that it is an advantage to both learners and educators to use the mother tongue as a language of learning and teaching. In the institutions of higher learning, as well as in technical colleges, English is used for learning and teaching. Universities that offer African languages,

use the African languages in question in teaching those particular languages, for example, the University of Venda and the University of Limpopo offer African languages as a course where the language of learning and teaching is the African language being studied. The language of learning and teaching for all other cources is still English.

Learning and teaching support materials in Tshivenda are found in a limited number. There are only a few literature books, text books, dictionaries, information brochures, and charts written in Tshivenda. The level of publishing in Tshivenda is still low when compared to English.

Communication is crucial in life and languages are used for this purpose. In the work place, in certain parts of the Limpopo Province, in the informal situation, the language that is normally used is Tshivenda, especially to people who are Tshivenda-speaking. In a case where one party is non-Tshivenda speaking, English is used for communication. Communication also takes place in a written form in letters, minutes, reports, circulars, pamphlets, brochures, filling out of forms, and notices are done in English. The official written communication is mostly done in English. In most of the formal meetings where some of the participants are non Tshivenda-speaking, the meetings are conducted in English. The majority of the respondents divulged that African languages, Tshivenda included, should be used for written communication, in drafting letters, minutes, reports, circulars, pamphlets, brochures, filling out of forms, and notices. The communication skills should also be exposed in all African languages.

South African schools engage in extra mural activities, such as Baswa le Meetse Competitions, State of Environment, School Library Competitions, Drama Competitions and many more. In many of the extra mural activities, English is used for writing presentations, reports and presentations of the projects. Tshivenda is not used even though the presenters and the adjudicators are both Tshivenda-speaking. This practice should come to an end. Learners have to be given the opportunity to present in their own African languages.

South African schools, including schools where the majority of learners are Tshivenda-speaking assess learners in order to gather information about the learner's performance. There are many types of assessment, some of which are baseline assessment, diagnostic assessment, summative assessment and systemic assessment. Collection of performance may be based on various goals such as gathering information that leads to the progression of the learners. The study has discovered that learners tend to perform better when they use their mother tongue in a various forms of assessment.

Learners are given feedback after they have completed their tasks. Report back takes on various forms such as comments on learners' activities, reports, report cards, learner portfolios and report back from parents. Reporting is done in the language of learning and teaching, which is English.

Chapter 5 deals with language policy in the business world. It highlights the provisions of the language policy as well as its implementation in the business world with special reference to Tshivenda. The usage of Tshivenda in the South African commercial banks, in insurance companies, in big and small shops, at the markets, in advertisements, and during interviews are some of the aspects dealt with in this chapter.

The provisions of language policy in business declare that the eleven (11) official languages are the languages that have to be used in all business dealings. There is a fair amount of information that needs to be accessed through language. Language forms the basis of information that has to do with advertising, interviews, insurances, commercial banks, markets, big and small shops, using language to interact, sending and receiving information, and in buying and selling.

The South African commercial banks use mainly English and Afrikaans in their dealings with customers. The bank slips, deposit slips, letters, and magazines that the banks use are in English with some in both English and Afrikaans. Technology has brought about changes that make life easier. People use Automatic Teller Machines, Internet banking and telephone banking. All the electronic devices make use of English or English and Afrikaans to communicate with customers. As for now, The

Amalgamated Bank of South Africa (ABSA bank) is the only bank in South Africa that gives the instructions that lead to the operation of the ATM in all eleven (11) official languages. The customers are expected to choose the language of their choice.

Communication in the commercial banks takes on many forms. It might be verbal or written. Verbal communication takes place in Tshivenda in banks where the majority of customers are Tshivenda-speaking. In meetings, the working staff sometimes use English in cases where some of the working staff are non-Tshivenda speaking.

It has been observed that written information in magazines, letters, brochures, and notices is in English. One of the ABSA banks found in Thohoyandou where Tshivenda-speaking people are in the majority displays its notices in English and in Tshivenda.

This study has confirmed that insurance is an agreement that a company makes to provide compensation for loss, damage or injury. Drawing up an insurance contract needs language skills to attract the client. The insurance company uses language to issue its written contracts, send information to the client through letters, reports, and magazines. Tshivenda is used by insurance representatives while presenting their proposals to clients to buy the insurance contracts while English is used to communicate through letters, magazines and newspapers.

It has been noted that retail businesses use language to communicate with the customers. Notices, advertisements, pamphlets, catalogues, and till slips are used to communicate with the consumers. That is, language is used to design them. English is used to design notices, advertising pamphlets, catalogues, and till slips. Tshivenda is only used to communicate with Tshivenda-speaking customers.

Advertisements promote products and services through the press, television, radio, and outdoor advertising. Advertising is done mostly through a language. It has been uncovered that Tshivenda is used to advertise on radio Phalaphala FM which is meant for Tshivenda speaking people. Newspapers and television advertise in English, Afrikaans and other major African languages such as isiZulu and Sesotho. These

media hardly ever advertise in Tshivenda for the benefit of Tshivenda-speaking people.

Interviews are conducted with the aim of screening the appropriate candidate for a job and are conducted in English even though the interviewer and the people who are being interviewed are both Tshivenda-speaking.

6.3 FINDINGS AND RECOMMENDATIONS

The birth of the democratic language policy in South Africa has happened for more that ten years ago. The exposition of the language policy has been unpacked, defined and analysed by scholars, time and again. It is therefore high time that people of South Africa make a concerted effort to implement the policy.

The foregoing discussion confirms that all 11 (eleven) official languages have to be treated equally and given equal status. In social life, Tshivenda needs to be recognised. For instance, there is a cry that Tshivenda is not recognized on the SABC television and other private broadcasting companies and it is imperative that these institutions have to allocate equal time to all official languages. One has to acknowledge that Phalaphala FM is doing well as a channel that broadcasts in Tshivenda and giving Tshivenda services. Community radio stations as well should broadcast in minor African languages such as Tshivenda.

The study has also revealed that various newspapers that are found in South Africa are written mainly in English and some in Afrikaans. There are no newspapers written in Tshivenda. Newspapers that are published in areas where the majority of readers are Tshivenda-speaking, are written in English. It is therefore recommended that Tshivenda be used in writing newspapers that are meant for people who are both Tshivenda-speaking and non-Tshivenda speaking people. Reading in a language broadens the vocabulary and language usage. The language is stored and saved in writing. Writing and recording in a language instil pride and hope that the language will remain for a long period.

There is no magazine written in Tshivenda. It is recommended that Tshivenda be used in magazines. This will raise the status of Tshivenda. Some of the English magazines such as *Bona* are translated into some of the major African languages such as isiZulu and Sesotho. If the publishers are serious about the implementation of the eleven official languages, magazines have to be translated into Tshivenda as well. Tshivenda should be exposed through writing. The primary task is to write in Tshivenda to restore it and to give it a chance to grow. Writing in a language increases the status of uplifting the literature and reading materials of the prescribed language.

People are social beings. They gather together on social and official platforms. In social gatherings there is no stipulated language policy. In a normal setup, Tshivenda-speaking people, speak in Tshivenda. In situations where they are mixed with other speakers of other languages, they codeswitch and communicate in other people's language or in English, even though there may only be one person who does not know Tshivenda. It is in this context that Tshivenda-speaking people should be proud to speak in their own language. They need not be shy to speak in Tshivenda. It is recommended that Tshivenda-speaking people should not codeswitch. Rather, the one who does not understand Tshivenda should have an interpreter. This will ensure that Tshivenda-speaking people have full benefit of interacting in their own language. "Indegenous language speakers should be make aware that it is good to know English or any other second language for that matter, to speak it and speak it very well, but for heaven's sake their language should come first" (Nodoba, 2003:06).

One fundamental issue is that in official gatherings, when the majority of attendants are Tshivenda speakers, they interact in English. It is recommended that African languages be used for communication in official gatherings. Attendants who are non Tshivenda speakers may get translations or may be interpreted to.

There are various congregations of Christian religions. Some churches preach, sing, pray, and run their programmes in English. Ideally, the preaching, singing, praying, scripture reading, and programmes should be conducted in Tshivenda and interpreted in English or other languages where the majority of members are Tshivenda-speaking.

The followers of Islam and Hindu religions should also give their members who are Tshivenda-speaking the advantage of reading the scripture, listening to the message, singing, praying, and running of the programmes in Tshivenda.

Language policy in education was also examined. Tshivenda as a language is well learnt as the primary language in public schools where the majority of learners are Tshivenda-speaking. Tshivenda should as well be learnt as a primary language in independent and former Model C schools, where the majority of learners are Tshivenda-speaking. This should also be the case in Further Education and Training (FET) Colleges and Universities. Tshivenda should form part of the courses or the degrees.

Another recommendation worth mentioning is that Tshivenda should be used as a language of learning and teaching. The process should take place gradually starting from the intermediate phase up to university level. Meanwhile, terminology, the learning and teaching materials, text books, literature books, and dictionaries should be developed in preparation for the use of Tshivenda as a language of learning and teaching. In addition, libraries should be equipped with Tshivenda materials.

In schools, where the majority of people are Tshivenda-speaking, Tshivenda should be used to communicate with parents, learners and the Department. There is no need to issue correspondence such as circulars, letters, reports, and memoranda written in English where the official who is issuing the circular and the reader of the circular are both Tshivenda-speaking.

There is sometimes a tendency of using English for extra curricular activities amongst the majority of Tshivenda-speaking people. However, if Tshivenda-speaking people are serious about the future of their language, it is high time now to use Tshivenda for communication, report writing and presentations, in the extra curricular projects.

Africans, Tshivenda-speaking people especially, need to be positive, unite and exert more effort and implement the language policy as stipulated by the language policy. They need to come up with strategies of bringing change and development in

Tshivenda as a language. The following strategies as listed by Mutasa (2006:119) are also relevant to Tshivenda and this study is in agreement with them:

- Harmonizing languages with renewed vigour.
- Allay fears of the unknown and start using African languages as languages of learning and teaching where it is reasonably practical.
- Appropriating, transforming and integrating terminologies of other languages.
- Changing attitudes of speakers of African languages.
- Involving more people in projects aimed at developing African languages, compiling dictionaries and glossaries.
- Politicians and key people in society should serve as role models by using their languages in public fora.
- Scholars should write about their languages.
- Policies in education should be revisited.
- Make African languages a requirement for employment in the public sector.
- Governments should budget for the development of African languages.
- Help parents make informed decisions.

In order to develop Tshivenda as a language, the government should foster and promote Tshivenda by reinforcing, funding and supporting the units that function towards the development of languages. Structures such as the National Tshivenda Lexicography Unit that aims at developing more dictionaries and terminology should do all in its power to develop more materials that would also cater for all areas of life such such as science and technology. The Tshivenda Language Body as well as the Departments of Arts and Culture and Education should exert themselves to develop Tshivenda.

6.4 CONCLUSION

All in all, Tshivenda is one of the official languages and it has to be treated as such. It needs to be recognised and developed. It should not be dominated by either English, Afrikaans or other major African languages. The language policy should be implemented as pronounced.

QUESTIONNAIRE

Language Policy Survey

The *New South African Constitution* (1996) adopted a democratic language policy. This new Language Policy has helped to promote a new paradigm and a new perspective of language planning based on functional human rights. The main aim of this questionnaire is to investigate the package of the language policy as enshrined in the *Constitution of South Africa* (1996) and to monitor the progress made with the implementation of the language policy with special reference to Tshivenda. The research project is meant for a Ph.D.

Against this background, you are requested to answer the questions truthfully as what you say will be use to determine the success or otherwise of the South African language policy. Your responses will be kept confidential.

Please fill in the required information

1. Highest qualification obtained: _____-_
2. Occupation: : _____
3. If still at school state Grade_____
4. Race:_____

    Age:_____
5. Gender:_____
6. Home language:_____
7. Other languages:

    Speak:_____

    Read: _____
8. Religion:_____
9. If Christian, state denomination: _____
10. Language used for preaching: _____

*Please make a cross in the relevant block

11. Are you aware of the new language policy?

Yes		No

12. Is government succeeding in implementing its language policy?
    Substantiate your answer

Yes		No

13. Is Tshivenda practically being used as an official language? Provide examples
    for your answer

Yes		No

* Complete

14. What is your opinion of English being regarded and used as a lingua franca?
    _____
    _____

15. Mention places that you know where Tshivenda is used as an official language:
    _____
    _____
    _____

16. Is there any development of previously disadvantaged languages?
    _____
    _____
    _____

17. Mention places where, in your own opinion, you think there is development.
    _____
    _____
    _____

18. Is information accessible in all African languages and in Tshivenda in particular? Substantiate your answer.

_____

_____

19. Is there any interpretation and translation from English into Tshivenda?

* Please tick the relevant box

	YES	NO	NOT CLEAR
Courts of law			
Medicine			
Official documents			
Business documents			
Legal documents			
Health care			
Advertisements			
Application forms			
Meetings			
Church services			
Speeches of the state officials			

20. How often do you read literature material written in Tshivenda? _____

21. Make a list of magazines that you know and read that are written in Tshivenda.

_____

_____

_____

22. Make a list of magazines and newspapers that you know and read that are written in Tshivenda.

_____

_____

_____

Please tick the relevant block

Magazines	Newspapers	Only know		Read	

23. As a Muvenda which primary language do you prefer? Substantiate your answer.

_____
_____
_____

24. Which language of teaching and learning do you prefer? Substantiate your answer.

_____
_____
_____

25. Which language do you use in the following?

Please tick where necessary

	Language that is being used	Language that you prefer
Work place		
Performing rituals		
Traditional activities		
Home		
Community		
Enjoyment		

26. Are you satisfied with the number of Tshivenda programmes on TV? Substantiate your answer.

_____
_____
_____
_____

27. How often do you listen to the Tshivenda channel?
_____

28. What do you think should be done to improve the position of Tshivenda?

_____
_____
_____
_____

Thank you for your time and co-operation.

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