

**AN INVESTIGATION INTO THE LANGUAGE PREFERENCES OF
PROSPECTIVE TEACHERS WHO SPECIALISE IN ENGLISH AND AN
AFRICAN LANGUAGE**

by

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DECLARATION

I, Sigudla Malefeu Maria hereby certify that this work is authentically and entirely mine and I have not previously presented it at any institution of higher learning for a degree. The citations of other scholars included in this research study have been acknowledged through referencing.

Signature: _____

Date: _____

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To my one and only God that I serve, my Saviour, be glory and majesty, dominion and power, both now and forever. Amen. Jude 1: 25.

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DEDICATION

I dedicate this work to my lovely kids: Jurek, Vusumuzi and Princess. May God prolong His hand and copiously bless them.

ABSTRACT

Several studies have investigated the contentious issue of language preference in the education domain, particularly in South Africa. African indigenous languages seemed to be overlooked as well in the country. As one of the scarce skills subjects, the Department of Education (DoE) developed a strategy to curb the decline of African indigenous languages by introducing Funza Lushaka Bursary Scheme. This research study sought to investigate language preferences of student teachers who specialise in English and an African language (Sepedi, TshiVenda and Xitsonga) for future employment among third and fourth year language student teachers. My assumption was that these language teachers have been in the teaching practice, hence their preference might be instigated by their experience in teaching. A purposive sampling using semi-structured interviews was selected for this study. Furthermore, a research journal and a voice recorder were used during the research interviews.

The research findings illustrated that majority of participants (70%) preferred to teach African indigenous languages while the remaining percentages preferred to teach English at their future schools. These showed a promising future for the indigenous languages for being promoted and sustained. However, their preference of a particular language over the other was founded on different individual motivation or interest. It was also found that Funza Lushaka Bursary Scheme served as a motivational component for producing student language teachers. These findings provide valuable information for promoting and sustaining African indigenous languages.

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LIST OF ABBREVIATIONS

AFRILEX	African association for Lexicography
AGLE	Academic Literacy classes
AIDS	Acquired Immune Deficiency Syndrome
BICS	Basic Interpersonal Communication Skills
CALP	Common and Academic Language Proficiency
CAPS	Curriculum and Assessment Policy Statement
CDs	Compact Discs
CUP	Common Underlying Proficiency
DBE	Department of Basic Education
DoE	Department of Education
ELF	English as a lingua franca
ELoLT	English Language of Learning and Teaching
eNCA	eNews Channel Africa
ESL	English as a Second Language
ESP	English for Specific Purposes
HIV	Human Immunodeficiency Virus
HoD	Head of Department
L1	First language
L2	Second language
LiEP	Language in Education Policy
LoLT	Language of Learning and Teaching
LWC	Language of Wider Communication
MOI	Medium of Instruction
MT	Mother Tongue

NCS	National Curriculum Statement
NWU	North-West University
RSA	Republic of South Africa
SUP	Separate Underlying Proficiency
UCT	University of Cape Town
UKZN	University of Kwa-Zulu Natal
UL	University of Limpopo

CHAPTER 1: INTRODUCTION

1.1 BACKGROUND TO THE STUDY

Numerous studies, abroad and locally have demonstrated that the issue of language preferences is the most contentious (for example Suarez, 2002; Thorpe, 2002; Mabila, 2007; Makamu, 2009; Tsuda, 2013 and Kanana, 2013). From an international perspective, Suarez (2002) indicated in a study titled 'Paradox of linguistic hegemony and the maintenance of Spanish as a heritage language in the United States', that people base their various decisions on usage of language for their children on factors such as English proficiency for career and educational advancement. Hence, families who shift to English seem to see simultaneous maintenance as potentially an impediment to the achievement of key goals (namely, employment and education). On the contrary, those who decide to maintain Spanish seem to challenge the legitimization of English as an attempt to displace Spanish (Suarez, 2002).

From an African point of view, the issue of language preferences shows a bleak picture. Only a few countries such as Tanzania, Egypt, Ethiopia, Somalia, and most of the Arabic-speaking African countries, have opted to develop their indigenous languages as national languages (Kanana, 2013). Indigenous languages in the continent of Africa have been confined to only a few less formal areas of use such as locally held political rallies (Kanana, 2013). This situation seems to be also true for the South African society as Thorpe (2002) reveals in a discussion paper that, there is still a propensity towards monolingualism in South Africa's public life. Hence, Thorpe (2002) bemoans this inclination which he says results in linguistic inequality. Such a situation goes against, what the Constitution of the Republic of South Africa (RSA) (Section 6 (a) Act 108 of 1996) stipulates; that all the eleven official languages need to be treated equitably.

It has been established in previous studies that language preference is an issue not to be neglected or ignored (Mabila, 2007; Makamu, 2009 and Kanana, 2013). This is especially so in South Africa where the history of language use is riddled with stereotypes, prejudice as well as negative attitudes towards speakers of indigenous African languages (Tsuda, 2013).

Considering the fact that preferences change from time to time; this study seeks to investigate student teachers' language preferences for future employment. The study seeks to investigate the language perceptions and preferences of students teachers who are about to qualify as teachers of English and an African language (namely, Sepedi, Tshivenda and Xitsonga). Most importantly, behind the proposed investigation is the study's intention to determine whether or not participants will prefer to pursue a career in the teaching of English or an African language after the completion of their studies.

1.2 PROBLEM STATEMENT

In an endeavor to increase the pool of African language specialist, and subsequently the supply of scarce skills, the Department of Basic Education (DBE) introduced the Funza Lushaka Bursary Scheme. The bursary scheme sought amongst other reasons, to increase the number of qualified teachers who will teach national priority areas including African languages (DBE, 2015). Despite this effort, South Africa's language preferences still seem to pose a huge challenge for language policy implementation, as English still continue to dominate society (Snyman, 2012).

In addition, authors acknowledge the prevalence of negative attitudes towards African languages amongst people in a variety of sectors. For example, within the schooling environment and education, most people have been observed to hold the belief that it is more of a punishment than a means of acquiring skills and knowledge to learn an African language (Yuka & Okolocha, 2011). Since the onset of the Funza Lushaka Bursary Scheme, universities have seen a number students opting to register and specialise in languages, particularly English and African languages. The University of Limpopo's School of Education is one such case where a number of student teachers specialise in English and an African language (namely, Sepedi, Tshivenda and Xitsonga).

Hence, my interest in this field was triggered by what I observed as a former language student in education. On several occasions when I was still a language in education student at the University of Limpopo, I realised that there was a gradual increase in the number of students specialising in African languages. I also equally observed that most of these students went to specialise in an African language so that they can

access the Funza Lushaka Bursary fund. This gave me an ongoing question of whether or not the observed growth of students specialising in African languages is influenced by available funding or the love of the languages. As a result, I became interested in finding out whether or not those students who choose English together with an African language (Sepedi, Xitsonga or Tshivenda) would prefer to teach an African language or English, ‘a language of prestige’ (García & Whitmore, 2012). However, in view of the reported negative attitudes towards African languages (Makamu, 2009), it becomes necessary for a study to investigate the nature of student teacher’s language preferences. This view is echoed by Yuka and Okolocha (2011) who stress that there is a need to strategise in order to develop our indigenous African languages and to combat the current situation where indigenous languages seem to be slowly dying and looked down upon. In view of the above-mentioned problem, this study investigated the language preferences for future employment of student teachers who specialise in English as well as an African language.

1.3 LITERATURE REVIEW

On the one hand, available research points to the hegemony of English in the sphere of education. Despite such hegemony, research indicates that there are some stakeholders who still hold a view that their African indigenous languages should be valued and recognised. For instance, Makamu (2009) indicates that although English is considered a useful language, it should not take over the space of the first language so that there is a balance between the two. In this regard, one should maintain his or her culture through the maintenance of source languages (Makamu, 2009). Hence, Makamu (2009) insists that, some stakeholders in education, such as school principals, teachers as well as university lecturers should ensure that they make students to see the significance of using African languages in their daily life.

In classroom practice, research also indicates that some teachers do support the learning of an African language before any other foreign language (Khoza, 2012). For instance, one teacher was quoted as follows: “Learners who are taught through their mother tongue catch up faster than when one teaches through the medium of English. They follow the activity, participate and show capability in learning to read and write through the MT” (Khoza, 2012). It is for this fact that Du Plessis and Louw (2008) suggest that “teachers in the urban areas where English is a Language of Learning

and Teaching (ELoLT) have to learn African languages" so that they can effectively code switch during lessons.

Other proponents of indigenous languages such as Yuka and Okolocha (2011) suggest that education in a foreign language (English) is an education for a minority; where the majority is excluded, particularly in national development programmes. To this Batibo (2005) strongly agrees as he holds a same perspective, in that minority language speakers in most African countries are excluded from, or marginalised in terms of national participation because of the use of a dominant indigenous language which certain groups within the nation do not comprehend.

On the other hand, some parents, teachers and scholars do hold different views on the use of African languages for academic purposes (Madiba, 2012). This is evident in the observed favour of English as a second language (or most appropriately as a first additional language) in most rural school settings (Lemmer & Manyike, 2012). Hence, Lemmer and Manyike (2012) blame this state of affairs for the perpetual disparity in learner outcomes.

Two notable case studies have revealed negative attitudes towards the use of African languages at the University of Limpopo (Makamu, 2009) and the University of North West (Hlatshwayo & Siziba, 2013). In both these cases, the majority of respondents were found to be in favour of the use of English as a medium of instruction in their own learning. Khoza (2012) adds that many black African parents consider African languages good only for social purposes. Hence, they consider early-exit from first language instruction to second/foreign language. Khoza (2012) maintains that, this is despite the fact that many African learners in second language education have a high failure and drop-out rate. A point that has been equally noted and denoted as a linguistic-related problem in the foundation phase by authors such as Alexander (2000); Bambose (2003) and Prah (2009).

In addition, based on postcolonialism, wa Thiong'o (1986) argues for the recognition of African languages by Africans to write African literature in their languages as a means of maintaining or upholding African culture. In 'Decolonising the mind', wa Thiongo'o (1986) argues that the English language is admired in the school environment while African languages are shunned. Hence, he further adds that colonialism viewed African languages as unworthy of use. In essence, he emphasises

how native languages are shunned to the extent that in some schools children are punished if they are caught using their mother tongue.

The dominant view insisted that the only way to continue in education was to earn a credit in English, no matter how well you did elsewhere. wa Thiong'o (1986) describes language as the carrier of culture. Language conveys a culture's standards and values, something that can't be picked up by someone who doesn't understand the language. When English was imposed into wa Thiong'o's culture, textbooks and teachings made his culture look inferior. Language is an extremely powerful tool that defines the human race, and its use can create amazing literature/media, or can be used to manipulate and control. This aspect of decolonising the mind is imperative in this study because it will bring cognisance to everyone on how important the indigenous languages are.

1.4 PURPOSE OF THE STUDY

The purpose of the study is to investigate the language preferences of prospective teachers of English and an African language under the Funza Lushaka Bursary Scheme.

1.5 RESEARCH QUESTIONS

The study will be guided by the following research questions:

- What are Funza Lushaka Bursary student teachers' preferences about languages to teach when employed?
- What are the factors that influence Funza Lushaka Bursary student teachers' preferences regarding languages to teach when employed?

1.6 THEORETICAL FRAMEWORK

This study was mainly shaped and informed by Phillipson (1992) theory of linguistic imperialism as well as Bourdieu's (1991) theory of language and symbolic power. These theories were later discussed in relation with the study findings. I found the theories to be necessary in this study because they postulate the aspects of language which are related to this study, hence the study investigated the language preferences

of student language teachers for their future employment. One theory brought out the concept of a particular language being dominant over others and the study looked at the language preferences among student language teachers. In essence, the study investigated whether there was indeed a linguistic disparity among the languages offered in the teacher programme according to the student language teachers' language preferences. The other theory provided information on how a language could be so important and therefore symbolise power. In relation to this, the study looked at how the student language teachers perceived their specialisations (English and an African indigenous language offered in the teacher programme) from their preference's perspective. In addition, I also looked at what ideologies concerning language, particularly in the education sector. For example, Blackledge and Pavlenko (2002) state that language ideologies concern the attitudes of the individual speakers to their languages or speakers using languages in certain ways. The student language teachers could express their ideas and show their language attitudes through their preferences.

According to Phillipson (1992), the hegemony of English created cultural disparity with regard to other languages. Moreover, he further mentioned the concept of 'linguicism' which is attributing to English only whereby this alone encourage linguistic disparity and classification of social groups. English is associated with being the world commodity as well as the world's capital system (Phillipson, 1992). I found this to be germane to what Bourdieu (1991) affirms, that an official language can be deemed as linguistic capital which brings about a symbolic power to the carriers. For this study, it was imperative to investigate the student language teachers in order to find out the factors which influence their preferences regarding languages to teach when employed.

1.7 RESEARCH METHODOLOGY

1.7.1 Study site

I conducted the study at the University of Limpopo's (UL) School of Education, a tertiary institution in Limpopo Province, South Africa. The UL is situated at the heart of Mankweng Township. It is approximately 25 kilometers from the capital city of Limpopo Province, Polokwane (South Africa).

1.7.2 Study design

I used a case study research design in accordance with Benbasatt, Goldstein and Mead (1987). This design was appropriate for two reasons. First, as clarified by Creswell, Hanson, Clark-Plano and Morales (2007), it enabled me to give broader interpretations of what I learnt from an in-depth exploration of the case. Second, as recommended by Cohen, Manion and Morrison (2000), by giving a narrative report of each of the participants' responses or stories, case study allowed me 'to interpret the meaning attached by participants'. Case study also allowed me to focus on investigating one group of participants which shares the same characteristic (specialising in English and an African language). Through the proposed study, I intended to establish and search for knowledge about the student teachers' language perceptions and in particular, preferences. In this regard, it was not possible for me to generalise since case studies do not involve the use of statistics (Stark & Torrance, 2005). However, this design provided me the advantage to obtain first-hand information concerning the phenomenon under study.

1.7.3 Selection of the case

The study I intend to pursue lied in the field of language diversity, particularly bilingual or multilingual studies. It involved studying future language teachers' preferences and perceptions from diverse language backgrounds. Accordingly, my research site was decided in advance as it fit in the field of language diversity in the education sector (Stake, 2005). My interest in this field as spurred by the questions raised earlier in the statement of the problem meant that I always held a perception of the nature and type of problem, sample and data that helped answer my quest. Hence, the students that I chose for data generation in this study were determined by my quest to explore an 'exemplary population'. So, the cohort of students that I chose for interviews gave me an opportunity to understand the nature of preferences and perceptions of diverse (Tshivenda, Xitsonga and Sepedi) future teachers in their own context. Merriam (2002) attests that it is important for a researcher to select a case from which in-depth information about a phenomenon can be obtained. This group of students has been in the teacher training programme for four years now (being the year 2015), and they have been to the work environment for practice teaching for three years so far. Hence, my opinion was that their language preferences will also be well informed by their

experiences in teaching English and an African language during their teaching practice sessions.

1.7.3.1 Participants

The participants were students in the School of Education specialising in English and an African language (Sepedi; Xitsonga or Tshivenda). For the purpose of this study, I wanted to choose only those who are the recipients of Funza Lushaka Bursary Scheme in the language category (that is, English and an African language) who are also at the verge of completing their studies and soon will be in the teaching field. However, due to non-existence of TshiVenda fourth year students, third year TshiVenda language participants were also included in the study to accommodate and balance the African languages offered in the teacher training programme.

1.7.3.2 Participant selection

I adopted purposive sampling to generate data from students who enrolled in the school of education and specialise in the teaching of English and African language. According to Tongco (2007), the purposive sampling technique is the deliberate choice of an informant due to the qualities they possess. Since the study will employ a qualitative approach, purposive sampling is chosen because it is not only appropriate for this study, but it also matches the category for the population. It is a sampling technique whereby participants are selected because of some characteristic (Patton, 1990). In this case, the characteristic was the fact that all participant students were registered for English and an African language. In essence, no other students within the School of Education specialising in language and any other content subject (for example English and Economics or Sepedi and Life Orientation, etc.) were considered in the study.

1.7.3.3 Data generation

In this study, I employed semi-structured interviews to generate data from participants. Interviews vary from highly structured where specific questions are predetermined, to unstructured where neither the questions nor the order are determined ahead of time (Berg, 2001; Merriam, 2002). The benefit of using semi-structured interviews is that one can include both more structured and less structured questions (Merriam, 2002).

Using semi-structured interviews will assist me to negotiate conversation with the participants (Hale, Treharne & Kitas, 2007). Moreover, in this study I was interested in understanding language preference of diverse students and in accordance with what Miller and Glassner (2004: 127) attest, “those who aim to understand and document others choose qualitative interviewing because it provides us with means for exploring the point of view of our research participants”.

Semi-structured interviews allowed for in-depth interviewing. Beale and Hillege (2004) indicate that in-depth interviewing is a democratic way of interviewing which gives the researcher an opportunity to relate to the participants and also to develop an understanding of the participants through the manner in which they interpret their experiences and perceptions. I asked various questions which enabled me to access perceptions, preferences, meanings, definitions of situations and construction of reality that was held by research participants (Punch & Punch, 1998). As Labuschagne (2003) advised, the interview guide that I designed was guided by a list of questions that I needed to explore in order to understand the Funza Lushaka recipients language preferences at the University of Limpopo. In the list, I included questions relating to biography, home province, school background, attitude towards African languages, their preferences etc. Although, the questions were predetermined, as I interview each and every participant, I probed further in order to get more information which went beyond the answers to the predetermined questions that were brought to the interview setting (Berg, 2001). Berg (2001) argues that probing can assist the researcher to approach reality from the participant's viewpoint.

The interviews that I conducted were one-on-one interviews. Creswell (2007) argues that for one-on-one interviewing, a researcher needs people who will not be reluctant to speak and share ideas. In this study, I interviewed fourth and third year university students and because of their level of education they tend to an extent of being effective in their expressions and helpful during our conversations. It was my view that participants who are final year or third university students are more knowledgeable about the case. In relation to this, Rubin and Rubin (2005) argue that interviews gain credibility when the research participants have first-hand information and are well conversant with the research problem. Since, the participants will be doing so on a voluntary basis, it was my opinion that each participant be willing to provide comprehensive narratives of his/ her thoughts, feelings and their language preference

(Gubrium & Holstein, 2003). One-on-one interviews also assisted me to elicit more information as the privacy of the interview enabled the participants to reveal information pertaining to the preferences (Gubrium & Holstein, 2003).

I planned to conduct two phases of interviews. The interviews were conducted during times that were convenient for the interviewees. The time allocated for each participant was approximately be 60 minutes depending on the responses of the participants. The second phase of interviews also involved face to face encounter with the student participants in order to confirm and understand their initial responses. It also assisted to close gaps where such existed from the first interview. In other words, the follow-up interviews provided the opportunity for member checking and adding of information. All interviews were audio-taped and transcribed. Audio-taping the questions and the responses helped to keep an accurate record of conversations (Creswell, 2007). In addition to keeping an interview guide which assisted me in the completion of follow-up questions, I also took brief notes.

1.7.3.4 Field notes

In this study, I took necessary notes during the interviews which helped at a later stage during the analysis of data. These notes included factors such as non-verbal responses, facial expressions during responses, and etc., from which I made conclusions about the feelings of the participants. The field notes also included details such as the time of interviews and pseudonyms given to each and every participant (Berg, 2001). It was imperative to take field notes as they assisted to describe that which was heard on audio tape. According to Bogdan and Biklen (2003), field notes play a significant role in keeping a track of the research process as well as reflecting on what is going on.

1.7.3.5 Data interpretation

According to Labuschagne (2003), the qualitative data interpretation aims to organise non-numerical data to discover patterns, themes, forms as well as qualities found in the generated data. The focus of qualitative data for this study was to show the participant' preferences through their own expressions. Therefore, a content analysis was employed as a method for analysis.

Content analysis as a method of qualitative data analysis involves reducing data into meaningful segments, categorising strategies such as coding, thematic analysis and memos and displays (Maxwell, 2008). According to Creswell (2008) the process of qualitative data interpretation is inductive. This means that it starts from the specific to general. In this case the specific was the interview transcripts and the general were the codes and the themes. My data interpretation began with the process of transcribing the interviews. As a researcher, I did not want to be detached from any of the steps of conducting this research study so I transcribed the interviews verbatim since this helped to eliminate researcher bias (Lacey & Luff, 2001).

In analysing the data to be generated in this study, I followed the five steps of data analysis as suggested by Pope, Ziebland and Mays (2000). These steps are: familiarisation, identifying a thematic framework, indexing, charting and mapping. This means that I began by familiarising myself with the data. During this stage, I listened to the tapes, read the document and transcripts in order to identify key ideas and text that was relevant to the research question. I proceeded and identified a thematic framework. This involved noting key issues (and the recurring ones), concepts and themes that I used to scrutinise the data. LeCompte (2000) attests to the fact that the researcher should identify relevant items by looking for repetition which means that an item can be identified because it appears more often, or a researcher can look for omissions, meaning that an item can be identified because it never appears and also by declaration, where an item is identified because participants declared that it exists and the researcher has verified its existence.

I then advanced data interpretation through indexing. Pope et al. (2000) purport that; during indexing the researcher must mark the data with codes. At this stage, I used textual codes to identify particular excerpts of data which were related to the identified themes in accordance with Lacey and Luff (2001).

Interpreting and mapping became the last stage (Pope et al., 2000); which entailed finding patterns, associations, concepts, explanations from the data aided by visual displays and plots. Furthermore, this allowed me to identify quotations that enhanced the richness of the interpretations.

1.8 QUALITY ASSURANCE CONSIDERATIONS

Qualitative researchers have a mandate of employing various procedures for establishing authenticity and trustworthiness of their studies (Merriam, 2009; Seale, 1999). In this study, I used semi-structured interviews as the method of data generation. Cohen et al. (2000) observed that both the participants and the interviewers are likely to bring their own baggage to the research situation unconsciously. In relation to this Freeman, de Marrais, Preissle, Roulston and Pierre (2007) indicate that qualitative data is composed of interpretations provided by the participants as they respond to questions and by researchers as they write their observations. Therefore, both the participants and the researcher bring their preconceived knowledge to the research context. As a researcher, I was mindful of the things that could compromise the trustworthiness of my study. I therefore, used the following strategies proposed by Lincoln and Guba (1985); confirmability, credibility, transferability and dependability. These strategies enabled readers and people who were not part of the project to judge and evaluate the trustworthiness of my study.

1.8.1 Confirmability

The main strategy that I employed to demonstrate confirmability is audit trail as recommended by Mckenna (2004) who attests that a researcher can establish confirmability by using an audit trail as a principal technique. In a qualitative study, an audit trail gives a detailed account of how data was generated, how categories were derived and how decisions were made during the course of the study (Merriam, 2009). Throughout the research, I kept a research journal in which I recorded the procedures that were followed and the decisions that I made during this study. I carried out an audit trail through giving a transparent description of the steps that I took from the beginning of the project, throughout the project and to the report of its findings. The audit trail records will allow other researchers to arrive at the same or sometimes different conclusions by tracing what was done during an investigation. The audit trail included raw data, data reduction, analysis product, and field notes. My audit trail helped to answer questions by external auditors pertaining to whether the findings are grounded in the data, and to enable them to check the extent of researcher bias, and to allow them to evaluate enquiry and methodological decisions (Creswell & Miller, 2000).

1.8.2 Credibility

According to Lincoln and Guba (1985) credibility can be ensured by prolonged engagement in the field, peer debriefing, member checks and triangulation by using different methods, sources or researchers. In addition, Zhang and Wildemuth (2009) highlight that in order to advance credibility the researcher must check the interpretations against raw data. To ensure credibility of my study, I shared data with the participants by emailing the raw transcripts and the interpretations thereof. In this regard the participants had the opportunity to comment. This enabled me to make necessary adjustments. Moreover, this also helped me as a researcher to represent the views of the participants as accurate as possible. To this, Creswell and Miller (2000) purport that when a researcher allows the participants to view and make comments on the accuracy of the raw data and the interpretations, the credibility of the study is ensured. To further accomplish credibility I also ensured that I have prolonged engagement in the field. This is because the interview sessions were not a once off session. Follow up interviews were set up to fill gaps and to verify data and interpretations face to face. In relation to prolonged engagement, Creswell and Miller (2000: 125) indicate that “being in the field over time solidifies evidence because researchers can check out the data and hunches and compare interview data”. Another strategy that I used to guarantee credibility is triangulation. In addition to semi-structured interviews, I also used a research journal, field notes and observations of paralinguistic (nonverbal) actions during the interview. I also chose participants which included the three different major cultural groups (namely, Tshivenda, Xitsonga and Sepedi) in Limpopo.

1.8.3 Transferability

In this study I did not intend to generalise the findings but to portray the preferences of participants. Therefore, I did not make any claim that the findings of this inquiry can be replicated in other contexts. However, I did acknowledge that it is important for a researcher to provide a detailed, clear and in-depth account of the study so that others can decide the extent to which findings from one study are similar to another study (Cohen et al., 2000). Hence in this study, I gave an overview of the research site in which I described its location and the context in which it occurred. I also gave a detailed description of the study participants and their background as well.

1.8.4 Dependability

Throughout the study my work was thoroughly checked by my research supervisor provided a detailed feedback. I believed this enhanced the dependability of my study. As I have already indicated, I used an audit trail to establish the dependability. The trail was in the form of verbatim transcripts and the reflections in the research journal. I also recorded interviews using a voice recorder which assisted me to keep an accurate record of the field notes. I gave a detailed description of the participants under study and I kept a record of all the procedures to be followed.

1.9 ETHICAL CONSIDERATIONS

Researchers have the responsibility to preserve the dignity of the participants and to take into account the effects of the study on them (Cohen et al., 2000). Throughout the study I made sure that I abide by the ethical guidelines set out by the University of Limpopo Research Ethics Policy. Through completing the ethics application form, I assured the ethics committee that I abode by the rules and ethical considerations prescribed by the University. Furthermore, I took care of the following ethical considerations: securing access, informed consent and confidentiality.

1.9.1 Securing access

Before data was generated, the study was approved by the Department of Language Education and the School of Education Research Committee. A formal written request was sent to the Head of Department (HoD) and lecturers who teach English, Sepedi, Tshivenda and Xitsonga content and teaching methodology.

1.9.2 Informed consent

According to Kvale (1996), the informed consent includes informing the research subjects about the purpose of the investigation and the main features of the design and any possible risks and benefits from participation in the research project. I ensured that I obtain written informed consent from the research participants. Before the participants could give me their consent I gave them verbal and written information, which informed them of the purpose of the study. I also brought to their attention that the study is going to use interviews, and a voice recorder. They were made aware that their participation is solely voluntary and that they have the right to withdraw from the study at any time whenever they feel so. In addition to that, I let

them know that they will be allowed to withdraw certain information if they feel that it should not be included as part of the data.

1.9.3 Confidentiality

Cohen et.al (2000) argues that the standard protection of participants is the guarantee of confidentiality, withholding of names and other identifying characteristics. In reporting this study, I allocated and used pseudonyms for all the research participants. This ensured that the participants' confidentiality is kept.

1.10 SIGNIFICANCE OF THE STUDY

The results of this study will be significant and useful to both current and future teachers of African languages particularly in some provinces of South Africa such as Limpopo, Eastern Cape and KwaZulu-Natal. This is because these provinces are mainly dominated by distinctively black people, mostly rooted in deep rural areas whereby opting to teach or deliver lessons in an exclusive known-to-be an international language, English, would or might be a barrier to learning itself. Through this study, I hope to make a positive impact in the education sphere because information about the future status of teaching African indigenous languages will be shared. This will in turn contribute to the efforts to uplift African indigenous languages.

CHAPTER 2: LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.1 INTRODUCTION

This chapter will review literature from a broader view of the dynamics of language, starting from an international, to Africa as a continent, including a South African perspective. Furthermore, it will provide a detailed synopsis of theories that govern language in general (*inter alia*: language preferences; language and language usage; language disparities). Several searches were conducted in order to point out both previous and recent information on language dynamics.

Relevant identified documents such as journals, articles, government publications, policy documentation, and television programmes, were used to provide better insight of the investigation. These were obtained by visiting the University of Limpopo library, using the internet, using a variety of media, such as television and newspapers, as well as the Science Direct Database. The scope for the search covered the position of language in selected institutions of higher learning, secondary and primary schools (including both state/public and private schools), communities, as well as other language constituents, which were found to be relevant to the topic.

Even though when it comes to both the global and local language landscape, the hegemony of English seems apparent, languages which are autochthonic were also investigated. Despite the tendency for language preferences to remain fluid, this study is argued as imperative particularly in the education sphere, pertinent to the language student teachers.

2.2 BROADER VIEW OF LANGUAGE AND LANGUAGE PREFERENCES

2.2.1 Concept of language

According to Hornby (2005) Oxford Advanced Learner's Dictionary (7th edition), language is defined merely as a means of communication through speech and writing, however, on the other hand, it is regarded as a carrier of not only an identity, but a culture as well (wa Thiong'o, 1986).

2.2.2 Language preference

According to this investigation, language preference refers to when people happen to have a strong liking (preference) for using one language over the other, which in turn often leads to language hegemony.

2.2.3 English as lingua franca

According to Kaypak and Ortactepe (2014), there is a rapidly growing number of students studying abroad in English as a lingua franca (ELF) communities. House (2003) alluded to the fact that ELF is a serious threat to the promotion of multilingualism, as well as to the continuity of indigenous languages. This argument was supported by making a clear distinction between 'language for communication' and 'language for identification' (House, 2003).

Kaypak and Ortactepe (2014) had conducted an investigation between Turkish exchange students' beliefs, and their study abroad, whereby ELF was investigated in a number of contexts. The results (from both qualitative and quantitative methods) revealed that there was a bi-directional relationship between students' pre- and post-beliefs about English language learning, and their perceptions of study abroad experiences (Kaypak & Ortactepe, 2014). One of the findings, as a commitment toward native-speaker norms was that they moved from accuracy to intelligibility. This assisted the students achieving their maximum goal of a successful interaction in ELF communities (Kaypak & Ortactepe, 2014).

2.3 INTERNATIONAL TRENDS ON LANGUAGE PREFERENCES

2.3.1 Language preference in United States of America

Language preferences differ across environments, for example what may be used at home might differ from use in interaction with friends (Fritz, 2011). In a Mexican-American middle school, a study has been conducted whereby it has been found that students spoke Spanish mostly at home (Marsiglia & Waller, 2002). This was found to be the same with the Filipino and English-speaking bilingual elementary students in the Philippines, who preferred English for media, school-related interaction and religion as well; but preferred Filipino when interacting with friends and family (Ledesma and Morris, 2005). The bilingual students demonstrated a strong preference

for speaking Spanish at home, and a varied preference for English and Spanish outside of home (Fritz, 2011).

However, in another study, students did not substantiate a preference for native teachers, even though they valued them; while the teachers in the study sided towards native teachers, and also acknowledged the merits of native teachers involved in the language and learning process (Madrid, 2004). In terms of competence, native speakers were found to be both linguistically and communicatively superior hence it is their MT. However, non-native teachers demonstrated inferior competence, acquired through study and effort (Madrid, 2004). They encountered some challenges, for example, proper pronunciation, colloquial expressions (slang in particular) as well as vocabulary (Arva & Medgyes, 2000).

As for grammatical knowledge, native speakers showed pitfalls, as they tend to just speculate, or state rules without correctly deducing them or giving concrete reasons for them (Arva & Medgyes, 2000); as opposed to non-natives, who studied the grammar in depth in order to use the language, and who were capable of providing explanations for the constructions as well as the use of the English language.

Data gathered through interviews on nine Hong Kong University participants found that the second language (L2) learners exhibited various levels of affiliations with their local global identities in ELF communication (Sung, 2014). While some participants expressed their preference to foreground either their local or global identities; some not only reconciled their local and global identities, but embraced their hybrid as well as global identities in ELF communities (Sung, 2014). However, this analysis suggested that ELF could extend a huge number of identity options for L2 learners, and could give rise to hybrid linguistic practices in their L2.

Irrespective of immigrant population in the United States, President Roosevelt (in a letter addressed to the next successor-1919), clearly articulated that Americans had room for but one language, namely the English language. He was quoted as saying “any man who says he is an American, but something else also, isn’t an American at all” (Phillipson, 2008).

In addition, in some populations such as Metis, Eskimo and First Nation people showed their commitment to retaining their languages as vital. They regarded their

languages and cultures as their true identity, and therefore argue that they were inseparable (Task Force on Aboriginal Languages and Cultures, 2005).

2.3.2 Language preference in Spain

In a study by Suarez (2002), four families with varying decisions for the use of language were observed. The first family preferred their child to be taught in English whilst using Spanish at home; the second family were monolingual speakers of English who lost the proficiency of English; and the third emphasised the importance of maintaining their Spanish language and cultural heritage whilst succeeding in the English; the last family maintained their culture and language, i.e. they spoke both, even though emphasising Spanish over English in their home. Each family recognised the importance of English proficiency for the advancement of education, as well as employment goals. Those who were shifting to English seemed to see simultaneous maintenance as a potentially impediment of achievement of the goals.

On the contrary, those who have decided to maintain Spanish seemed to challenge the legitimation of English, and this was based on the notion that English needs to supplant Spanish. In another study (Lindholm-Leary, 2014) among children who were instructed bilingually during their early years of schooling, the results demonstrated that those who were mostly proficient in Spanish at entry scored higher marks in the English language proficiency tests than those who were mostly limited in Spanish.

2.3.3 Language preference in Southern India

In Puducherry, a study was conducted (Gajalakshmi, 2013) in order to determine the students' attitude towards English, which was their L2 in every school, where it was found to be a significant challenge for them. A five point scale, comprising twenty-eight test items with fourteen favourable and unfavourable statements against five different responses (strongly agree; agree; undecided; disagree and strongly disagree), was utilised as a tool. The findings showed the following attitudes towards English language:

- male students have a more favourable attitude towards English than female students;
- students in urban areas have more favourable attitudes towards English than rural area students;

- co-educational students have a more favourable attitude towards English than other school students; and
- government school students have more favourable attitude towards English than private school students (Gajalakshmi, 2013).

2.4 THE LANGUAGE STANCE ON THE CONTINENT OF AFRICA

Language has been a contentious issue, which consequently resulted in protestation and riot in certain countries on the continent of Africa. Amongst the incidents, they include:

- the widely-known Soweto uprising of 1977, whereby black students refused to use Afrikaans as the medium of instruction (MOI)/language of learning and teaching (LoLT) in their schools. This led learners to protest against the state, which resulted in violence, where many learners lost their lives and infrastructure was vandalised;
- the protests of 1999 in Ethiopia, where violence became the consequence of not allowing the four distinct languages (i.e. Wolaitta, Gamo, Gofa and Dawro) of the region to be combined into a single Esperanto style language, known as Wagagoda. To the Ethiopians, the incident demonstrated the potency of linguistic identity. This shows that the strategies are required to develop the indigenous African languages (Yuka & Okolocha, 2011) such that linguistic barriers might be removed.

In most African countries, the minority language speakers are marginalised or excluded, in terms of national participation, because of using an ex-colonial language, or of a dominant indigenous language, which certain people within the nation do not comprehend (Batibo, 2005). Moreover, African countries faced the challenges with regard to the medium of instruction (MOI)/language of learning and teaching (LoLT) policy in schools, where considering whether:

- (i) to retain/reserve ex-colonial languages (French, English, Portuguese, and Spanish) as the sole MOI in public schools;
- (ii) to replace them with the indigenous languages as MOI; or
- (iii) to use both indigenous languages and ex-colonial languages as MOI.

This makes the MOI policy implementation in a number of African countries more complicated e.g. moving away from using the former colonial language as the MOI (such as French in Guinea and Burkina Faso), combining it with local languages while some, choosing to move toward greater use of the ex-colonial language (such Portuguese in Mozambique) (Hamida, Nguyen & Kamwangamalu, 2014).

2.4.1 Language preference in Kenya

According to Trudell and Piper (2014), language practices in Kenyan schools, and in Africa elsewhere are inclined towards prioritising the use of English as medium of instruction (MOI) at the expense of learners' indigenous languages. These practices however, contribute to educational failure, including high rate of school drop-out, where students harbour the inability to read in both their mother tongue and English (e.g. Brock-Utne, 2001; Hornberger, 2002). African learners also experience a high rate of failure particularly in the beginning of their schooling careers /foundation phase, as they (African learners) are not only in favour of the use of indigenous languages, but also as medium of instruction (Alexander; 2000; Bambose, 2003; Heugh, 2011; Prah, 2009).

It is therefore noted that the demand for English as MOI is engineered by local stakeholders such as parents, teachers, etc., and that the Kenyan national language policy mandating the use of the language of the catchment area in Grades 1–3 is being disregarded. It was found through an ethnographic approach that teacher classroom language practices did not conform to the national MOI policy, which required that the area language (in this case Sabaot primary school in the west of Kenya) be used as MOI in early grades (Hamida et al., 2014).

Low enrolment rates, in addition to the high drop-out rates, have been connected to a perceived inadequacy of education relevant to contemporary student needs in a rural setting (Smith, 2008). Early language policy was quite detrimental to the educational aspirations of non-Amharic speakers, who were coerced to enter a learning environment at an early age (six or seven) whereby every subject was taught in a foreign language (Smith, 2008). Both Amharic and English were obligatory in certification exams, as well as for university entrance (e.g. Haile Selassi I University), which offered native Amharic speakers an advantage, while other languages were institutionally suppressed (Smith, 2008).

Furthermore, publishing or rather using any other indigenous language for public enterprise was considered illegal (Boothe & Walker; 1997; Keller; 1988; Mekuria; 1997). Overall, many (Oromoo group in particular) preferred English over Amharic. People who acknowledged English and Amharic alike were concerned with mobility and economic opportunity issues for their children, mentioning English as an international language (Smith, 2008). On the other hand, teachers and school administrators mentioned a switch from the national language to English as a substantial pedagogical issue (Smith, 2008). Teachers also observed the educational benefits connected with instruction in Wolaitta as a mother tongue (MT), even though they mentioned the lack of teaching resources as an impediment to their work (Smith, 2008). It is believed that teaching learners in their early years of schooling in their MT, helps them not only to learn the subject better, but also to enjoy school more (Smith, 2008).

Teachers and school administrators that the broader social preference holds pedagogical instruction in an MT as preferable. Although the pedagogical benefits were mentioned more often by parents and school directors, learners' parents were also consistent and they confirmed the fact that their children understood their subject better under the MT instruction policy (Smith, 2008). They remarked that they were in a better position to help their with school work should it be in their MT, where only a few are literate in any other language, including Amharic (Smith, 2008).

2.4.2 Language preference in Cameroon and Vanuatu

On classroom language practices, the predominantly French-speaking African country of Cameroon and the predominantly English-speaking South Pacific Ocean island of Vanuatu considered these languages as the gateways to opportunities and mobility (Hamida et al, 2014). Furthermore, Hamida et al. (2014) reported that if these practices are any indication, it is unlikely that either French or English would be removed from the educational system in either country as MOI, but observed that it is likely that learners will be given increasing opportunities to learn through the medium of both these largely non-MT languages. This demonstrates that the local languages are still disparaged in some African countries, against relevant national policies. Some scholars (Kirkpatrick & Sussex, 2012; Prah & Brock-Utne, 2009; Stroud, 2007; Tollefson, 2013) have expressed concerns over the apparent hegemony to have been

causing a serious depreciation and even loss of local cultures and indigenous languages.

2.4.3 Language preference in Tanzania and Rwanda

According to Trudell and Piper (2014), kiSwahili was declared to be the official national language after independence in Tanzania. This ‘Swahilisation’ policy (Wright, 2004) was connected with goals pertaining to national political and cultural identity. This however, was not the usual stance across the continent of Africa. On the other hand, the case of Rwanda provides additional insight into the links between national identity and language policy. According to Samuelson and Freedman (2010), the evolution of Rwanda’s language policy has played a significant role in social reconstruction, promoting reconciliation and peace, as well as increasing Rwanda’s participation in the development of the global economy.

Even so, a recent study (Kagwesage, 2013) revealed that the Government of Rwanda formulated a trilingual society. This means that they introduced English since 1995, not only as an official language but as MOI also in addition to their most used and L1 language Kinyarwanda and French. A drastic change happened from 2009 when their new language policy immediately required that students should begin all their academic subjects in English, irrespective of the fact that they had been learning in French or in English in their secondary education. Being the L1 language, Kinyarwanda was also used to clarify concepts in formal classes. In tertiary education, inability to explain and clarify the subject matter in Kinyarwanda (for lecturers who do not have knowledge of the language) resulted in less grasping of the content matter taught which required more sessions and practice (using their language) among students themselves during their study time (Kagwesage, 2013).

2.4.4 Language preference in Botswana

Language preferences vary in Botswana. Even though majority of children are bi/trilingual in Setswana/English/another language, they prefer to speak in their vernacular, which is Setswana (the national language, as well as the most widely-spoken language in Botswana), where parents prefer them to limit English to the school environment and the playground (Arua & Magochi, 2002). Despite parents’ preference, however, for their children not to use English at home, they (children)

nonetheless continue doing so (Arua & Magochia, 2002). Children from other language groups tend to prefer English at the expense of their MT.

Arua and Magochia (2002) stated that this blatantly evidenced the gradual decline of the other local languages such as Sesotho, Otjiherero etc. (with the exception of Ikalanga). For instance, the Khoisan group suffered the plight of cultural and linguistic assimilation, on the one hand, and marginalisation on the other (Chebanne, 2010). According to Chebanne (2010), this predicament had a negative effect, resulting in ethno-linguistic endangerment, as speakers of other languages lose their ability to practice and grow their individual ethnic and linguistic identities. Arua and Magochia (2002) further added that in order to remedy the situation, the government of Botswana is seeking to introduce a third language as a MOI in schools, with the aim of addressing the certain decline of the minority languages to be found in Botswana.

2.5 LINGUISTIC STANCE IN SOUTH AFRICA

2.5.1 Source of media and autochthonous languages

In terms of such language issues in the media, indigenous languages still seem to be slowly but surely progressing to another level in some parts of South Africa. For instance, during his speech on National Heritage Day (24th September 2014), deputy president of the democratic Republic of South Africa (RSA) Mr. Cyril Ramaphosa, in his National Heritage Day speech encouraged people to learn other indigenous languages in order to evince unity in diversity. On the same day, on a reality television programme on South African Broadcasting Corporation (SABC) called *Motswako* (2014), it was mentioned clearly by one of the guests that English serves as a panacea for diverse learners (Pedi; Tsonga; Venda etc.) in a multi-cultural/multi-racial English-medium schools, regardless of the effect its use might have on other national indigenous languages of South Africa.

Furthermore, on a live television news eNews Channel Africa (eNCA) (2014) interview, an editor of isiXhosa publication, Unathi Kondile, accentuated that an isiXhosa newspaper known as *Isigidimi samaXhosa* will be published, targeting both Western and Eastern Cape readers, in particular. Unathi Kondile further mentioned that the important goal of this publication is to grow it into a weekly newspaper, even though it was initially meant to be an academic research publication. The paper went

out of circulation in 1988, however, he succeeded in getting it up and running again in the year 2012. In his interview, Unathi Kondile vehemently emphasised that “people are still uncomfortable to write in their mother tongue”. In essence, this will enhance the stance of the indigenous languages, and promote a multilingual society, as opposed to the apparent hegemony of English. In Limpopo Province, there was a local newspaper written in Sepedi for the local readers around Polokwane (capital city of the mentioned province).

Notwithstanding that mentioned above, the Department of Basic Education (DBE) introduced the *Funza Lushaka Bursary Scheme* in order to ameliorate the status of the indigenous languages in the country, as well as to increase teachers who will be qualified to teach these languages in schools. However, many students are being denied this funding and hence, they do not or will not be in position to implement teaching in indigenous languages. This incapability of teaching indigenous languages foster linguistic cohesion, besides promoting MT instruction.

An article by Jones (2014) in the *Cape Times Newspaper*; provided an information that the African language medium schools are said to be on the decline, with the exception of those offering Xhosa, which has increased by 14% between the years 2008 and 2012. The decline of single-medium African language public schools was 7.2% in 2008 to 4.6% in 2012 (South African Institute of Race Relations; 2014). This decline is without question a preference made not at a tertiary level, but one exercised by parents and pupils at the early stages of schooling.

2.5.2 Language-in-Education Policy (LiEP)

Notwithstanding South Africa’s Language-in-Education Policy (LiEP) (1997), which sought to promote multilingualism, the prevalent hegemony of English as the LoLT in schooling seems to be more disadvantageous to English as a Second Language (ESL) learners (Lemmer & Manyike; 2012). According to Lemmer and Manyike (2012), this kind of situation is further exacerbated in schools that are situated in deep rural settings.

2.5.3 Hegemony of English versus heterogeneous languages in education

According to the adopted Constitution of the RSA (Section 6 (a) Act 108 of 1996), there are eleven official languages, namely Afrikaans, English, isiZulu, Xhosa, Sepedi, Sesotho, TshiVenda, Tsonga, Setswana, isiNdebele and isiSwati. The Constitution of the RSA (1996) clearly stipulated that all these official languages should enjoy parity of esteem and to be treated equitably. According to Luthuli (2003), it appeared that African learners feel ashamed of speaking their MT, and in some cases they were forbidden to express themselves at school using it (hence English as LoLT).

Some held a belief that MT is not important and consequently, that African indigenous languages should not be considered (Luthuli, 2003), which provides the reason why they are at the desegregated schools. For education, the African indigenous languages are deemed as languages of no use or no value. Moreover, parents, teachers and scholars as well, hold different views based on the use of these African indigenous languages, particularly for academic purposes (Madiba, 2012). For instance, learners move from their MT to English medium of instruction with inadequate vocabulary of not more than 500 words, compared to native English learners, who progress with 7000 words (Heugh, 2011). Furthermore, Kanana (2013) clearly emphasised the lack of appreciation of the usage of African indigenous languages in education, due to the ability in a Western language (English) guaranteeing access to better jobs.

Regardless of the aspiration of African indigenous languages to be used in the education system (Prah, 2009), there are still certain shortcomings or disadvantages. One significant difficulty, or hindrance, is that the indigenous languages suffer low development status, and the prediction of their inadequacy for the purposes of academic registers in various disciplines, particularly the sciences (Madiba, 2012; Bamgbose, 2003).

According to Garcia (2009), a better way to promote the simultaneous usage of African indigenous languages as academic languages particularly in multilingual situation, is through translanguaging/heteroglossic approach. It is deemed that this approach seems to be hindered by existing LiEP and curriculum framework, i.e. National Curriculum Statement (NCS) and Curriculum and Assessment Policy

Statement (CAPS), which promote monoglossic (hegemony of English) ideology (Garcia; 2009).

2.5.3.1 Hegemony of English versus indigenous languages in Higher Education

2.5.3.1.1 University of Cape Town

In accordance with the language plan for the University of Cape Town (2005-2010), it was demonstrated that students who had attended English-medium schools still experienced some challenges with regard to the formal-written tasks, and with the degree, for which they are required to use abstract reasoning in English. This implies that these students have limited academic proficiency, or that they lack linguistic competence (Chomsky, 1965) in their MT. In addition, this also implies that they have a limited desire to make use of their MT, particularly for the academic purposes as reported by Bangeni (2001). This aspect demonstrates the way in which L1 complements L2 in schooling environment (Cummins, 1994) for children who attended English-medium schools.

On the other hand, those who studied through their MT at an entry level were believed to access the cognitively-demanding level of English required in the disciplines (Language Plan for the University of Cape Town, 2005-2010); that therefore served the purposes of both epistemological access as well as a degree of affirmation. Varieties of innovations were introduced, for example, consulting their MT; using it in class as a scaffolding tool for clarities in ideas and concepts (Kapp, 1998); writing in their MT; providing orientation materials in their MT (e.g. commerce orientation booklet), to mention just a few. Currently, dictionaries will be confined to Afrikaans and Xhosa only, but the institution (University of Cape Town/ UCT) plans to develop other materials in other indigenous languages as well (Language Plan for the University of Cape Town, 2005-2010).

As stated in the Language Plan (2005-2010), there is a need to employ people who are proficient in African indigenous languages, however it is equally important and urgent to encourage those who speak English to acquire at least a working knowledge of an African indigenous language. According to the language plan, the institution (University of Cape Town) has taken a tremendous measure to simultaneously inculcate and promote a multilingual institutional ambiance, which led to an enquiry as

to whether it proves possible to change of the institutional signage on UCT buildings to incorporate Afrikaans and Xhosa.

2.5.3.1.2 University of Stellenbosch

At the University of Stellenbosch, it was found that foreign language students struggle to produce written work in academic English. According to the South African Constitution (1996) every learner needs to be proficient in at least one African indigenous language in order to promote a multilingual society, and most importantly, it is a constitutional right (Section 30 of the Constitution of RSA, 1996). For instance, in the Health Sciences, Afrikaans and Xhosa are not considered optional, where the university seeks to promote both Xhosa and Afrikaans through short courses and terminology development (Jenvey, 2013).

2.5.3.1.3 University of Limpopo (UL) and North-West University (NWU)

As reported by Hlatshwayo and Siziba (2013), students at the North-West University (NWU) Mafikeng campus demonstrated through academic performance the ill-preparedness for the English-only MOI, hence becoming accustomed to code-switching environment between their MT and English during the course of their secondary education. In order to improve their performance and prepare them for higher learning, a compulsory dual (presented in both English and Setswana) model for the first-entering group called Academic Literacy classes (AGLE) was introduced (Hlatshwayo & Siziba; 2013) to enable them to acquire the ‘language’ of academic discourse.

In addition, it has three languages (Setswana, English and Afrikaans) of communication for staff and commercial interpreting services used by a local college, which has steered multilingualism in the classroom, as well as on its three campuses.

At the University of Limpopo (formerly known as University of the North), a Bachelor of Arts degree was developed and designed in Sesotho/Sepedi, which is a dominant indigenous language in that area (Ramani & Joseph; 2002).

2.5.3.1.4 University of Kwa-Zulu Natal (UKZN)

As one of the prominent universities in RSA, UKZN introduced Zulu indigenous language as obligatory for all the first-year students (International Business Times, 2013), and it then called this systematic action plan a “watershed moment in the

history". According to this strategy, the students will be bilingual when they obtain their degrees, irrespective of their study fields. It is clearly explained that the decision measure taken would thereby foster 'social cohesion', as well as promote diverse language in unity (International Business Times, 2013).

2.5.3.1.5 University of South Africa (UNISA)

Even though SA has 11 official languages (Constitution, 1996), not all the languages used by UNISA community have room in the institution for language selection based on the small group of speakers. According to Mutasa (2015), UNISA had adopted a multilingualism directed for a particular context in which it is used. For instance, the audience concerned, the message that is meant to be conveyed and the purpose for which it is used. This implied that the language/s to be applied is solely decided by the target group, the resources at disposal as well as the communication circumstance. This multilingualism is aimed at encouraging the concept of linguistic diversity within the institution (UNISA, 2010).

2.6 THEORETICAL FRAMEWORK

The focal point of this research is based on language preferences of the student language teachers; therefore the theoretical underpinnings were that of Phillipson's (1992) linguistic imperialism; Bourdieu's (1991) language and symbolic power as well as language ideologies by Blackledge and Pavlenko (2002), framed the study. These theories can be interrelated and have shaped my approaches to the interpretation of the study findings. I found it important to also provide an insight into the current body of knowledge later on, to which I intent to contribute my research context and interpretation.

With reference to Phillipson's (1992) linguistic imperialism, linguistic hegemony is viewed as creating a linguistic disparity in a society. This theoretical perspective of language within the context of this study provides an interpretation that if a particular language is preferred than the other, there should be a linguistic disparity which might result in that less preferred language been looked upon. It was in view of Bourdieu's (1991) postulation that an official language can be deemed as linguistic capital which brings about a symbolic power to the carriers. In light of this, the study looked at how the student language teachers view the language that they prefer for their future

employment (as a linguistic capital). On the other hand, Bourdieu's (1977) work about language as a linguistic capital argues that language power is created. This means that no particular languages are inherently more powerful. This concept of symbolic power assisted me to better understand how the language preferences of student language teachers position particular language choices and how their language use may have informed their language preference. In essence, through Bourdieu (1977)'s view of linguistic capital, a child cannot view his or her home languages as legalised particularly for the classroom purposes when he or she does not meet the "legitimate language". In this study, I intended to see how student language teachers maintain their language preference for their future employment and what factors influence their preferences regarding languages to teach when employed. Furthermore, I looked at each student language teacher as a participant in terms of his/her language preference to see whether their preference is attached to language value or not. It was also necessary to provide the ideology of language from the study's perspective.

Blackledge and Pavlenko (2002), affirm that hegemonic ideologies particularly in multilingual communities exclude and discriminate against those refuse to fit the standard. In South Africa, language ideology favours English and those who speak English. Hence the student language teachers whom the study is focusing on are linguistically diverse, different language ideologies around other languages could be seen in their preferences together with dialects and accents. I interpreted ideologies at the macro level of the Constitution of the RSA (1996) of the country in general and at the micro level in the student language teacher. This assisted me with identifying the factors which are based on the attitudes of student language teacher concerning their language preferences.

2.7 CONCLUSION

In conclusion, the above literature has demonstrated that English in the continent of Africa seemed to contribute to subtractive bilingualism. Furthermore, the chapter looked at monolingual, bilingual, multilingual, multilingual promotion and additive bi/multilingual stance, particularly in the Republic of South Africa (RSA), where the investigation was conducted.

However, it was shown that the African indigenous languages are very important as the carrier of one's culture (wa Thiong'o, 1986) and identity. They are also important in assisting one to grasp or rather comprehend concepts in one's vernacular/MT, in order to acquire the label for terms in the second language/L2 (Cummins; 2000). The institutions of higher learning actualised the significance of African indigenous languages through introducing courses in some of these languages, particularly for the first-entering students such as UKZN (International Business Times, 2013), not only to promote, but also to fulfil a constitutional rights of the South African citizenry (Constitution of the RSA, 1996). Regardless of the changing of language preferences as well as the imbalance of the power and reach of languages, it was argued here as imperative to conduct a study towards the amelioration of the language position that has been adopted in the education sphere in South Africa. In light of the above, indigenous African languages should be sustained by teaching them as subjects in all institutions of higher learning and be used as languages of learning and teaching (Mutasa, 2015).

CHAPTER 3: METHODOLOGY

3.1 INTRODUCTION

The previous chapter presented the review of the literature as well as the theoretical framework, focusing on the concept of preference of languages, particularly in different educational domains, in order to position the study in the broader field. This chapter outlined the methodology; explained the design, the sampling and the research participants. It described the way in which I went about the process of generating data from the participants as well as how data was analysed in the next chapter.

According to Cohen, Manion and Morrison (2000), researchers have the responsibility to preserve the dignity of the participants and to take into consideration the effects of the study on them, so it is important to detail the quality measures, and therefore, ethical issues, as they were introduced in the proposal chapter. The chapter concluded with consideration of the limitations of the study, and my significant role as a researcher.

The following table summarised the research methodology and process of the study.

Table 3. 1: Outline of the research methodology and process

RESEARCH METHODOLOGY						
Qualitative approach						
RESEARCH DESIGN						
Case study						
SELECTION OF PARTICIPANTS						
Sampling	Specialisations of the participants	Gender	Total number of participants			
Purposeful sampling	4 participants: Sepedi and English.	2 females and 2 males.	10			
	4 participants: Xitsonga and English.	2 females and 2 males.				
	2 participants: Tshivenda and English.	A male and a female.				
DATA GENERATION						
Data generation methods		Semi-structured interviews, voice recorder and research journal.				
Data documentation techniques		Verbatim transcriptions, research journal reflections.				
DATA PRESENTATION AND INTERPRETATION						
Content analysis, coding, identifying themes and sub-themes, categorising, charting, tabling.						
QUALITY CRITERIA OF THE RESEARCH						
Confirmability, credibility, transferability, dependability						
ETHICAL CONSIDERATIONS OF THE RESEARCH						
Securing access, informed consent and confidentiality						

3.2 RESEARCH METHODOLOGY

According to Gelo, Braakmann and Benetka (2008), a research methodology is a set of rules, principles, as well as formal conditions, which ground and guide scientific inquiry in order to organise and increase our knowledge about the phenomena. In this section of methodology, I discussed how I went about understanding and interpreting the concept of preference of diverse languages (English, paired with one of the African languages offered in the School of Education teacher programme, namely: Sepedi; TshiVenda and XiTsonga) of *Funza Lushaka Bursary* student teachers (Guba & Lincoln, 1994). This study adopted a qualitative approach.

3.2.1. Qualitative approach

According to Patton (2002), qualitative approach seeks to understand phenomena in context-specific settings such as real world setting; where the researcher does not attempt to manipulate phenomenon of interest. In addition, researchers play a significant role in qualitative research as they embrace their involvement and immersion into the research through discussing that the real world is subject to change (Patton, 2001). Patton (2001) has further argued that a qualitative researcher should be present during the changes in order to record an event, both before and after the change takes place. In demonstrating and examining the credibility of my study, as the primary researcher I was the basic instrument (Patton, 2001) of both data generation and data interpretation (McCaslin, & Scott 2003; Merriam, 2002); and I also ensured my effort as well as my ability as a qualitative researcher. This allowed me to gather the language preferences of the participants through detailed interviews, and I was also aware that taking field notes would be equally important, so as to record other important data that cannot be recorded on tape.

In light of these aspects, I ensured that I took the opportunity to have direct, close interactions with the participants during the interviews. In this regard, qualitative research method allowed me to understand how the interactions of students of diverse languages are shaped by unique conditions in which they occur (Maxwell, 2008; Orb, Elsenhauer & Wynaden, 2000). This is corroborated by Creswell (2008), who has strongly argued that qualitative researcher relies on the views of the participants; asks broad, general questions; generates data consisting largely of words (or text) from

participants; describes and analyses these words for themes; and conduct the inquiry in a subjective, biased manner.

Qualitative studies rely on multiple data generation methods. According to Labuschagne (2003) and Merriam (2002), the variety of methods used during a qualitative study produces a detailed and in-depth data that has the ability to produce a description of the phenomenon. The data sources may include, inter-alia documentation, archival records, interviews, physical artefacts, direct observation and participant observation (Baxter & Jack, 2008). The selection of data methods is important in qualitative research, since it does not rely entirely on the research question, but also on the type of research situation, and what will work best in that particular situation, in order to access sufficient data (Maxwell, 2008). In this study, I opted to use semi-structured interviews, because I wanted to learn more about students' language preferences, and the way in which they interpreted their perceptions, as well as their attitudes about languages, particularly African languages, if they have any.

This qualitative study was not aimed at generalising the findings, but rather to narrate the experiences, views, as well as stories of the participants. I tried to understand what it meant for students of diverse languages, who are in a teacher education programme, and how they interpret their language preferences (Merriam, 2002). The qualitative research findings were narrated at a later stage of the study.

3.2.2 Research site

The study was conducted at the institution of higher learning in Limpopo Province known as University of Limpopo (UL)-Turfloop Campus, South Africa. The UL is situated at the heart of Mankweng Turfloop Township, which is approximately 25 kilometres from the capital city of Limpopo Province, Polokwane.

3.2.3 Research design

In this study, a case study research design was used, because it provided the advantage of obtaining first-hand information concerning the phenomenon under study (Benbasat, Goldstein & Mead, 1987). This was advantageous because it allowed for broader interpretations of what I have learnt from exploring the case (Creswell et al., 2007). It was imperative to focus on a single case study, so that it might be possible to

describe the phenomenon in detail. Semi-structured-interviews were conducted with participants at times convenient to them at their places of residence, by their permission. However, residing a bit far from the campus, some of the participants were interviewed at those places where disturbances would be minimal.

Cohen, Manion and Morrison (2000) have argued that a case study follows an interpretive form, which will allow me to interpret the meaning attached by the participants to their interactions by giving a narrative report of their stories. In this regard, it was not possible to generalise, since case studies do not involve the use of statistics (Stark & Torrance, 2005). This study was focused on investigating one group of participants sharing similar characteristic (specialising in English and an African language) in order to ascertain the preference of languages by the *Funza Lushaka* recipients, and to gather whether the *Funza Lushaka* intervention strategy is effective in producing African languages teachers.

3.2.4 Selection of the case

I wanted to pursue a study in the field of language preference and it involved studying future language teachers from the different language backgrounds of Sepedi; TshiVenda, and XiTsonga, respectively. Accordingly, the type of research site was decided in advance as a context in which language diversity in education was to be found (Stake, 2005). My interest in this field was triggered by what I observed as a former language student in a teacher education programme. On several occasions when I was still a language student, I realised that there was a gradual increase in students specialising in African languages in the teacher education programme at the University of Limpopo. I also observed that most of these student teachers selected to specialise in an African language so that they might access the *Funza Lushaka* Bursary funding. This raised the question as to whether or not the observed growth of students specialising in African languages is influenced by available funding or the passion for the subject that they will continue teaching, even after they were employed permanently. I was also interested in finding out whether or not those students who take an African language (Sepedi, Xitsonga or Tshivenda) together with English would prefer to teach their mother tongue or English, a language of prestige (García & Whitmore, 2012).

The cohort of fourth year students that I interviewed granted me an opportunity to study the preferences of diverse (Tshivenda, Xitsonga and Sepedi) students in their own context. According to Merriam (2002), it is important for a researcher to select a case from which in-depth information about the phenomenon can be obtained. These diverse groups of students have been in the teacher training programme for about four years now, and they have been exposed to the work environment for practice teaching for three years. Hence, my assumption was that their language preferences would also be informed by their experiences in teaching English and an African language during their teaching practice sessions.

3.2.5. Selection and identification of the participants

The participants were students in the School of Education, specialising in English and an African language (Sepedi; Xitsonga or Tshivenda). For the purposes of this study, I chose only those who were the recipients of *Funza Lushaka* Bursary Scheme in the language category (that is, English and an African language), selection of whom was based on the fact that they have teaching experience being on the verge of completing their studies, and soon to enter the teaching field. All the sampled participants are classified as black.

The participants were identified by means of an appointment with their lecturer/facilitator through my supervisor. Their facilitator in turn responded to my supervisor to confirm our availability to officially meet them for the first time during the introduction of the study at their respective place of learning. However, the interviews took place at their personal spaces as per their agreement, as we required quietude. In this study, eight fourth-year language (four Sepedi and English, and four Xitsonga and English) students and two third year language (Tshivenda and English) students were selected, since, due to their level of education, that they would, to a certain extent, be open and helpful during our conversations. Due to non-existence of Tshivenda and English fourth year students, the only alternative was to invite the available third year language students to participate, in order to accommodate the Tshivenda African language in the study. Gender was also considered balanced amongst the research participants. Their personal information was requested and their participation in the study was solely voluntary. Ethical issues were explained to them, along with the significance of the study. I also gave each participant a consent form to append

his/her signature for the purpose of the research protocol; to respect and appreciate their voluntary participation in the study and also to keep records of evidence.

I employed purposive sampling to generate data from the participants. According to Tongco (2007), the purposive sampling technique is the deliberate choice of an informant due to the qualities the informants possess. Since the study employed a qualitative approach, purposive sampling was chosen because it was not only appropriate for this study, but it also matched the category for the population. It is a sampling technique whereby subjects are selected due to a particular characteristic (Patton, 1990). In this case, the characteristic was the fact that all participant students were registered in the School of Education at the time of the study, and specialised in English and an African language there. No other students within the School of Education specialising in language and any other content subject (for example English and Economics or Sepedi and Life Orientation, etc.) were considered in the study. In addition, only *Funza Lushaka* recipients specialising in English and one of the offered African languages (Sepedi; Xitsonga or Tshivenda) constituted part of the study. On the next page (Table 3.2), the outline provided a complete and succinct schematic representation of diverse language participants who have partaken in the study.

Table 3. 2: Sampled diverse language participants

<i>Participant</i>	<i>Age cohort</i>	<i>Gender</i>	<i>Level of study</i>	<i>Mother Tongue</i>	<i>Specialisations</i>	<i>Background</i>
Lerato	30-35	F	4 th level	Sepedi/ Selobedu	Sepedi and English	Second born in her family and a mother to two girls.
Mokgadi	30-35	F	4 th level	Sepedi	Sepedi and English	A mother of two (boy and girl); from a family of three (mother; younger brother).
Sipho	30-35	M	4 th level	Sepedi/ Selobedu	Sepedi and English	A twin from a huge family of eight.
Tshepo	20-25	M	4 th level	Sepedi	Sepedi and English	Second born in a family of three children. Raised by a single parent, his mother. Moved from Limpopo to Gauteng, Tembisa for better education and access to well resourced schools.
Takalo	18-25	M	4 th level	Xitsonga	Xitsonga English	and Raised by grandmother while his mother was working. Although available, the father was absent father.
Takalani	25-30	M	4 th level	Xitsonga	Xitsonga English	and First born on the side of his father and then second born on his mother's side. From a family of five children. Grew up with a passion for teaching
Mikateko	25-30	F	4 th level	Xitsonga and Sepedi/ Sepulana	Xitsonga English	and A twin; from a family of seven. Her mother is in a polygamous marriage as the eldest wife.
Rirhandzu	35-40	F	4 th level	Xitsonga	Xitsonga English	and A mother to a girl.
Muvhangano	20-25	M	3 rd level	Tshivenda	Tshivenda English	and A last-born and an only boy in his family of three.
Vhele	20-25	F	3 rd level	Tshivenda	Tshivenda English	and From a family of five: with a father, mother and siblings. She is the third child in the family. Passionate about her vernacular and yearning to possess a doctorate degree in TshiVenda.

3.3 THE RESEARCH PROCESS

3.3.1. Pilot study

It was imperative to conduct a pilot study in order to identify faults in the interview procedure, develop data generation and interpretation plans, as well as to gain experience with the research participants, as Beebe (2007) has argued. This is corroborated by Yin (2011), who asserts that a pilot study is conducted to test the practicability of the investigation, to refine aspects (such as design; data generation instruments; interpretation plans etc.) of a final investigation.

The pilot study was carried out at one of the participants' residents for the fact that the place was quiet. Two female participants selected for the pilot study were interviewed using the interview guide to be tested. I conducted the pilot study in order to test the interview guide used to generate data. I audio-taped the pilot interviews and listened to them. I discussed the pilot study with the supervisor of the study, and he made suggestions for improvement.

Thereafter, I was introduced to an expert in qualitative interview research by my supervisor. Listening to the audio-taped interviews with her, she explicated how to conduct qualitative research interviews. During the interview induction workshop, I took notes for reflection and implementation. The workshop did not only assist in preparing for the interviews, but to review questions in the initial interview guide. In the process of conducting the pilot study, I was with an assistant who assisted me in handling and ensuring that the recorder was recording, in order to avoid not capturing essential data. However, the assistant was there only during the pilot study, and I executed the rest of the interviews alone.

3.3.2. Semi-structured interviews

I used semi-structured interviews as the main method of gathering data. According to Berg (2001) and Merriam (2002), interviews vary from being highly structured, where specific questions are predetermined; to unstructured, where neither the questions nor their order are determined ahead of time. The benefit of using semi-structured interviews is that one can include both more structured and less structured questions (Merriam, 2002). Using semi-structured interviews assisted me in negotiating conversation with the participants (Hale, Treharne & Kitas, 2007). However, in this

study, I was interested in understanding language preference of diverse students, and in accordance with what Miller and Glassner (2004) have argued where they note that qualitative interviewing provides researchers with a means for exploring the point of view of research participants.

Semi-structured interviews allowed me to conduct in-depth interviewing. Beale and Hillege (2004) have indicated that in-depth interviewing gives the researcher an opportunity to relate to the participants, and to develop an understanding of the participants through the manner in which they interpret their preferences, experiences as well as perceptions. I asked various questions, which enabled me to access perceptions, preferences of language, personal views on the efficacy of *Funza Lushaka* funding towards the promotion of African languages, meanings, definitions of situations and constructions of reality held by research participants (Punch & Punch, 1998).

The interview guide that I designed was guided by a list of questions that I needed to explore in order to understand the *Funza Lushaka* recipients' language preferences at the University of Limpopo (Labuschagne, 2003). On the list, I included questions that were related to biography, home province, school background, language preferences, perception of African languages, attitude attached to these languages if any, and so on. The maximum duration for a single interview was approximately 60 minutes, depending on the participant's eloquence and eagerness to share ideas during the interview (Creswell, 2007). The questions were predetermined, to a certain extent. However, as I was interviewing each and every participant, I probed further in order to gain more information to extend beyond the answers to the predetermined questions that I brought to the interview setting (Berg, 2001). Berg (2001) argues that probing can assist the researcher to approach reality from the participant's viewpoint.

3.3.3. Field notes

In this study, I took necessary notes during the interviews, which assisted at a later stage during the presentation and interpretation of data. These included factors such as non-verbal responses such as facial expressions during responses, from which I could further ascertain the feelings of the participants. The field notes also included

details such as date, time of interviews and pseudonyms given to each and every participant (Berg, 2001).

It was imperative to take field notes, as these assisted to describe that which was heard on audio tape notes (for instance, they assist in describing the environment/place at which I conducted those interviews; paralingual gestures of the participants when responding, etc.). According to Bogdan and Biklen (2003), field notes play a significant role in keeping a track record of the research process, as well as reflecting on what is going on.

3.3.4. Data generation

I conducted one-on-one semi-structured interviews following Creswell's (2007) argument that for one-on-one interviewing, a researcher needs people who will not be reluctant to speak and to share ideas. In my view, these language participants are more knowledgeable about the preferences of languages. In light of this, Rubin and Rubin (2005) argue that interviews gain credibility when the research participants have first-hand information and are familiar with the research problem. The participants' volition created the expectation that they provided comprehensive narratives of their thoughts, feelings as well as their language preferences (Gubrium & Holstein, 2003). One-on-one interviews also assisted me in eliciting more information, as the privacy of the interview enabled the participants to reveal information pertaining to the preferences (Gubrium & Holstein, 2003).

I planned to conduct two phases or stages of interviews. The interviews were conducted during times that were convenient for the interviewees. All interviews were audio-taped in order to be later transcribed verbatim for the purpose of data presentation. According to Creswell (2007), audio-taping the questions and the responses helped to keep an accurate record of conversations. The time of interview allocated for each participant was approximately 60 minutes, depending on the responses of the participants.

The first phase of interviews was to generate data from the research participants; meanwhile the second phase or follow-up interviews involved confirming and understanding their initial responses. Most significantly, the second phase of the

interviews assisted me in closing gaps, where such exist from the first interview. In other words, the follow-up interviews provided the opportunity for member checking as well as the adding of information. As already indicated I also took brief field notes and kept an interview guide, which assisted me in the completion of follow-up questions.

During the second phase of the interviews; not all the participants were interviewed, as gaps were found in some of their interviews. At this stage, it was definitely not easy to get hold of the participants. Gaps were identified in six of the participants, and five were interviewed for the second stage. Only one was not interviewed, as she cited a busy schedule of group work, and thus she withdrew from research participation. However, I appreciated and thanked her for time as well as participation. The second phase interviews were conducted to make the data complete without gaps. Prior to that, an appointment for a brief telephonic meeting was scheduled with my supervisor in order to discuss the gaps in the first phase of the interviews.

3.3.5. Data presentation and interpretation

According to Labuschagne (2003), qualitative data interpretation aims to organise non-numerical data to discover patterns, themes, forms as well as qualities found in the generated data. For this study, a content analysis was employed as a method for data presentation and interpretation. The participants' verbatim transcripts for both the phases of the interviews were used to present and interpret data, whereby themes and sub-themes were identified and discussed.

3.3.5.1. Content analysis

Content analysis involves reducing data into meaningful segments, as well as categorising strategies such as coding, thematic presentation and interpretation as well as memos and displays (Maxwell, 2008). According to Creswell (2008) the process of qualitative data interpretation is inductive. This meant that it started from the specific, moving to the general. In this case, the specific was the interview transcripts and the general was the codes and themes. My data interpretation started with the process of transcribing the interviews. I transcribed the interviews verbatim, since this helped to eliminate researcher bias (Lacey & Luff, 2001). I did this because I did not want to be detached from any of the steps of conducting the study.

As suggested by Pope et al. (2000), I followed the following five steps of data presentation and interpretation; namely: familiarisation, identifying a thematic framework, indexing, charting and mapping. This means that I began to familiarise myself with the data. During this stage, I listened to the audiotapes, and read the document and transcripts in order to identify key ideas and texts that were relevant to the research question. I proceeded and identified a thematic framework. This involved noting key issues, concepts and themes that I used to scrutinise the data. LeCompte (2000) attests to the fact that the researcher should identify relevant items by looking for repetition, which means that an item can be identified because it appears more often, or a researcher can look for omissions; where an item can be identified because it never appears, as well as by declaration, where an item is identified because participants declared that it exists and the researcher has verified its existence.

I then advanced my data presentation and interpretation by indexing it. Pope et al. (2000) purport that during indexing, the researcher must mark the data with codes. At this stage, I used textual codes to identify particular excerpts of data that related to the identified themes in accordance with Lacey and Luff (2001).

The last stage of data presentation and interpretation entailed mapping and interpretation (Pope et al., 2000). This entailed finding patterns, associations, concepts and explanations from the data, aided by visual displays and plots. Furthermore, this allowed me to identify quotations that will enhance the richness of interpretations.

3.4 QUALITY MEASURES

Qualitative researchers have an authorisation of employing different procedures for establishing authenticity and trustworthiness of their studies (Merriam, 2009; Seale, 1999). In this study, I have used semi-structured interviews as the method of data generation. According to Freeman, DeMarrais, Preissle, Roulston and Pierre (2007), qualitative data is composed of interpretations provided by the participants as they respond to questions, and by researchers as they write their observations, therefore, both the participants and the researcher bring their preconceived knowledge to the research context. As a researcher, I was always evocative of the things that could compromise the trustworthiness of my study. In this regard, I used the following

strategies in accordance with the principles outlined by Lincoln and Guba (1985) as confirmability, credibility, transferability as well as dependability. These strategies enable readers and those not part of the research to judge and evaluate the trustworthiness of my study.

3.4.1. Confirmability

Throughout the research, I kept a research journal in which I recorded the research operation or process that I followed, and the decisions that I made during this study. I completed a research journal by giving a detailed description of the steps that I took from the inception of the project, throughout the project and to the report of its findings. My research journal served as an accurate reflection of the execution of this study, which includes major steps such as data generation, data presentation and interpretation, research participants' description, research sites, and so forth.

3.4.2. Credibility

Zhang and Wildemuth (2009) highlight that in order to advance credibility, the researcher must check the interpretations against raw data. To ensure credibility of my study I shared data with the participants, through my supervisor electronically mailing the raw transcripts to them, where the participants had the opportunity to comment. This enabled me to make necessary adjustments, and helped me as a researcher to represent the views of the participants as accurate as possible.

Creswell and Miller (2000) purport that when a researcher allows the participants to view and make comments on the accuracy of the raw data and the interpretations, the credibility of the study is ensured. To further accomplish credibility, I also ensured that I prolonged engagement in the field. This was because the interview sessions were not a once-off session. Follow-up interviews were set up to fill gaps and to verify data and interpretations face to face as well. In relation to prolonged engagement, Creswell and Miller (2000) indicate that if researchers are in the field over time, they solidify evidence, because they can check out the data and hunches, and compare interview data. In addition to semi-structured interviews, I used a research journal, field notes and observations of paralinguistic (nonverbal) actions during the interview. I also chose participants who represented the three different major cultural groups in Limpopo (Sepedi, TshiVenda and Xitsonga).

3.4.3. Transferability

In this study I did not intend to generalise the findings but to portray the language preferences of participants. Therefore, I am not making any claim that the findings of this study could be duplicated in other contexts. However, I acknowledged that it was important for me as a researcher to provide a detailed, clear and in-depth account of the study so that others can decide the extent to which findings from one study are similar to another study (Cohen et al., 2000). Hence in this study, I gave an overview of the research site in which I described its location and the context in which it occurred. I provide a detailed description of the study participants as well as their background.

3.4.4. Dependability

Throughout the study, I continually sent my work to my research supervisor for thorough perusal and recommendations, who continually in turn provided a detailed feedback. This enhanced the dependability of my study. As I have already indicated, I used an audit trail to establish the dependability in the form of verbatim transcripts and the reflections in the research journal. I also recorded interviews using a voice recorder (audio-tape), which assisted in keeping an accurate record of the field notes. I gave a detailed description of the participants under study and I kept a record of all the procedures followed, together with the formal written consent forms from the research participants as well.

3.5 ETHICAL CONSIDERATIONS

Cohen et al. (2000) have noted that researchers have the responsibility to preserve the dignity of the participants and to take into account the effects of the study on them. Before conducting the study, I sought ethical clearance from the University of Limpopo Turfloop Research Ethics Committee (See Appendix 3: TREC/164/2015:PG). Throughout the study I made sure that I abode by the ethical guidelines set out by the University of Limpopo Research Ethics Policy. I also assured the ethics committee that I would abide by the rules and ethical considerations prescribed by the university. Moreover, I was prudent of the following ethical considerations: securing access, informed consent and confidentiality.

3.5.1. Securing access

Before data was generated, the study was approved by the Department of Language Education and the School of Education Research Committee. A formal written request was sought from the HoD and the lecturers who teach and facilitate English, Sepedi, Tshivenda and Xitsonga content and teaching methodology.

3.5.2. Informed consent

Kvale (1996:112) has noted that “informed consent entails informing the research participants about the overall purpose of the investigation and the main features of the design as well as any possible risks and benefits from participation in the research project”. I received written informed consent forms from the research participants. Before the participants could give me their consent, I gave them verbal and written information, which informed them of the purpose of the study. I also brought to their attention that the study would use interviews, and a voice recorder (audio-tape).

The research participants were made aware that their participation was voluntary and that they have the right to withdraw from the study at any time whenever they feel the need to do so. In addition to that, I also let them know that they were allowed to withdraw certain information if they feel that it should not be included as part of the data. During the interview session, it was not an exclusive English interview, hence certain participants felt comfortable to express themselves in their mother tongue.

3.5.3. Confidentiality

Cohen et al. (2000) argue that the standard protection of participants is the guarantee of confidentiality, withholding of names and other identifying characteristics. In reporting this study, I allocated and made use of pseudonyms for all the participants during the report. This ensured that the research participants' confidentiality is kept.

3.6 LIMITATION OF THE STUDY

This study was based on the concept of preference of languages for future employment, which was solely for the student teachers funded by *Funza Lushaka Bursary Scheme*, specialising in English and one of the African languages offered in the higher institution of Limpopo (UL). Therefore the findings are not generalisable.

3.7 CONCLUSION

In this chapter, qualitative research was discussed in detail. I elaborated on how I went about seeking answers for the study, which included the substance of the data generating procedure. I discussed how I addressed the quality measures of the study as well as the consideration of ethical issues. In the next chapter I presented the findings and the discussion of this study.

CHAPTER 4: DATA PRESENTATION AND INTERPRETATION

4.1 INTRODUCTION

This chapter presents and interprets the findings about the concept of language preference of diverse language student-teachers in the teacher programme at University of Limpopo-Turffloop Campus in the School of Education (Language in Education), as obtained from interviews during 2015.

Data interpretation in qualitative research involves making sense out of text, and moving deeper into understanding the data (Creswell, 2009). Commonalities and differences are found in the interviews, and then grouped into themes and sub-themes and categories of meaning for interpretation and accurate representation (Wood & Haber, 2006). Empirical evidence through the senses was obtained by listening to the language students' words, while paying attention to the emotions at play when they subjectively described and expressed their views, as well as their experiences.

Familiarising and immersion with the material generated, clarification of themes, coding, and elaboration of the themes and checking of the results against interviews were followed. The data is presented below in three sections.

- Section A gives the biographical information obtained from each interview;
- Section B outlines the recitals, including the thematic narrations as well as citations of each participant in detail; and
- Section C describes themes and sub-themes that emerged.

To ensure privacy of the participants, each participant was given a pseudonym when data was interpreted, thus, participants were not referred to by their real names in order to ensure confidentiality. The words of participants were quoted verbatim and are represented here in an italics format. The participants' quotes were put in the quotation marks as an indication that it's their verbatim words taken from the interviews (either from the first phase or the second phase of the interviews; or from both phases of the interviews).

4.2 BIOGRAPHICAL DETAILS OF THE RESEARCH PARTICIPANTS

4.2.1 Age

The total sample consisted of (n=10) and the participants' age cohort, ranging between 20 to 40 years. The targeted sample for this study was (n=12) participants, however only (n=10) participated, yielding a response rate of 83%, which is acceptable for this research study.

4.2.2 Gender

Gender equality was considered in this research study. There were (n=10) participants, of which 50% were females, and the remaining 50% were males.

4.2.3 Linguistic

The participants were equally selected in order to balance and accommodate all African indigenous languages that offered in the teacher programme of the University of Limpopo-Turffontein Campus. Those languages are Sepedi, TshiVenda and Xitsonga, (alongside English) as indicated on Table 4.1 below.

Table 4. 1 Distribution of Indigenous Languages per Participants

Indigenous Language	Number of participants	Percentage
Sepedi	4	40%
TshiVenda	2	20%
Xitsonga	4	40%
Total	10	100%

4.3 PRESENTATION AND NARRATIONS OF PARTICIPANTS

This portion of the chapter outlines the narrations, the emotions displayed during the interviews, as well as the views (on the language preference) of each research participant presented in detail. The themes that were considered from the interviews

included teaching practice, language preference, dialectal influence, *Funza Lushaka* Bursary Scheme, as well as language bottlenecks/constrictions.

4.3.1 Teaching Practice

I found teaching practice of student teachers held efficiency, and could hugely influence their language preference due to the experience they got at schools. Some of the reasons that I thought might influence their language preference as they experienced and explored their teaching proficiency could be the following:

- how they find teaching a particular language as a challenge in a class situation;
- how adequately equipped they are with the knowledge and the skill in delivering the content (of the languages) to the learners; and most importantly,
- demonstrating competency, confidence and comfortableness in executing their teaching in those languages.

4.3.2 Language Preference

In this study, I investigate the concept of ‘language preference’ in order to ascertain whether the preference of participants could be determined by:

- the passion they have for a particular language/specialisation;
- the interest or curiosity to dig deeper into the language; and also
- to find out the reasons behind their preferences; such as exploring, promoting the African language in order to preserve the personal identity.

4.3.3 Dialectal Influence

This was also taken into consideration that might be a potential barrier to a participant, who may prefer a particular language over another.

4.3.4 Funza Lushaka Bursary Scheme

Observing that students register in the teacher programme in large numbers, this scheme was considered to be one of the themes that might entice most students into the programme. However, more answers were sought during the interviews to find out whether the bursary scheme is really efficacious in promoting African indigenous

languages, or whether it is used as a ‘vehicle’ to gain access to work in the field (viz. a panacea for financial constraints).

4.3.5 Language Bottlenecks/constrictions

My perception was that student language teachers might find or experience constraints/limitations/constrictions in a particular language due to specific reasons, and therefore more answers were sought to determine what these may be.

4.4 CITATIONS OF THE RESEARCH PARTICIPANTS

4.4.1 Participant Lerato

Lerato is one of the final year female students in the teaching programme, and her specialisations are Sepedi and English. Back home, she left two children after being inspired and motivated by her friend whom she used to work with at a local clinic as Love Life Ground-Breakers (a group of youth that used to visit schools to educate learners on HIV/AIDS, teenage pregnancy, and other health-related matters). My first impression of her was that she is a mature and outspoken kind of a person. She patiently waited for me to come to her personal space for the interview, despite the fact she was about to attend a Sepedi class in an hour. She resides in a single room in the university residence.

Upon my arrival there, she opened the door with a welcoming smile and immediately offered me a chair. Her room was immaculate. She then closed the door and the window to avoid any noise from outside the room, as she was telling me that she and her group will be presenting in the next hour; complaining that group work is boring, as certain participants just distance themselves from the group work and leaving everything for others to handle, and that she can’t wait to go to work within a couple of months. During the interview, she was free when talking, without glancing at the clock.

4.4.2 Lerato’s Language Preference

On the concept of ‘language preference’, Lerato admitted eagerly that she would prefer to teach Sepedi. She admitted that she did not feel confident when she speaks in English: “*So, when I speak in English I just feel I’m not speaking the right words, so even if I’m with friends and we are talking English, I end up talking my own language*” [sic].

Notwithstanding her hesitancy in using English, she alluded that it's been a while since she was out of school, so she has forgotten many things in English as a language and a subject: "*and then for me because I've been staying at home for ten years, eh! It becomes difficult because there are some things that I don't remember anymore*" [sic]. She added that she prefers Sepedi, because she feels free whenever expressing herself, and definitely she does not experience any fear of committing errors, unlike when using English, as she added: "*I'm definitely sure of everything I have said*" [sic]. Her influence or motivation to prefer to teach Sepedi was that she has a better understanding of it, unlike her other specialisation, English. She said: "*I think a better understanding of Sepedi and then because I'm doing it, I've come to love it. I've come to love my vernacular...*" [sic].

Lerato's preference to teach Sepedi was found not linked to any attitude towards her two specialisations. This was corroborated by her expression as follows: "*I think that my attitude towards Sepedi and English it's just the same. It's just that Sepedi is my home language and then I can express myself clearly in Sepedi...*" [sic].

4.4.3 Lerato's Dialectal Influence

"...when I speak in English I just feel I'm not speaking the right words..." [sic].

Even though Lerato specialises in Sepedi and English, she calls her regional dialect 'Selobedu', which is classified under the autochthonous Sepedi language. She admitted with a smile that she does not feel confident whenever she speaks, because of the influence of vernacular: "*Yes, it has influenced my English. It always influences it*" [sic]. She is convinced that one's accent strongly influences the way s/he speaks English language: "*...the way we pronounce English words*" [sic].

4.4.4 Lerato's Teaching Practice Experience

"... even in classroom situation, eh, I'll have no uncertainties whereby clever kids will say 'ma'am, did you say verb, eh, not a noun'?" [sic].

My understanding about Lerato's teaching practice was that she wanted to perfect her lessons by not committing errors in English specialisation lessons. Moreover, she emphasised: "*... in an English class you have to be careful always...*" [sic]; unlike in other specialisations, as she mentioned that: "*... but in Sepedi, you'll be sure that aah, I'm done*" [sic].

4.4.5 Lerato's Perspective on Funza Lushaka Bursary Scheme

Although she did not have any knowledge of the Bursary Scheme when coming to the university, Lerato regarded herself as one of the fortunate students who got the funding in her second year of studies. She explained that she found out about it through other students and started to apply. She appreciates what the Scheme is doing, thus improving students' lives both socially and academically: "... we are improving academically and then even in our families we are capable of giving them monies to do something, you see" [sic].

4.4.6 Lerato's Language Constrictions

...the lecturers of Sepedi, they go much into detail. And then English, they just do touch-ups. And then for me because I've been staying at home for ten years, hei! (She exclaimed). It becomes difficult because there are some things that I do not remember anymore. [sic]

These statements demonstrated the lamentation by Lerato, as she emphasised that they receive inadequate knowledge from the lecturers or facilitators when coming to the English specialisation.

...the lecturers are not giving us the opportunity rena the old ones. Because there are people who are from high school vele, they been in high school less than three years [spent 3 years at home after completed matric], but for us, with ten years [spent 10 years at home after completed matric], you have to think and everything. [sic]

4.4.7 Participant Mokgadi

My impression when I first saw Mokgadi was that she went to white schools (Model C schools) because of the manner in which she spoke to me. She immediately talked and replied in English, which made me skeptical about her level of vernacular ability. In addition, her Sepedi accentuation was not even vocalising the originality that she could be using the language since birth. However, she was mature and welcoming as well as eager to share her views. She resided off-campus and her room was orderly kept, with shelves full of only English books and Compact Discs (CDs).

4.4.8 Mokgadi's Language Preference

My preference will always be English. [sic]

With pride and confidence, Mokgadi told me that she would prefer to teach English and continue teaching it. She said her passion for English is deep, and she is only interested in reading English books. In addition, she alluded that she would further her studies in English: "*I want to do honours in English, not Sepedi*" [sic]. She could communicate in Sepedi, but not to teach: "*how do you teach something that you don't know?*"... "*Sepedi is difficult*" [sic]. This indicates that she may be in need of assistance from her colleagues in Sepedi at her future school.

She admitted that she does not cope with her other specialisation, which is Sepedi, because, according to her, it is so difficult. She does not have any attitude towards Sepedi as she mentioned: "*I just don't... [briefly pauses] prefer it*" [sic]. Her responses as well as reactions about the Sepedi language were apparent, showing that she is not at all interested in it. She further mentioned that even her children have already developed the love for English in which they are fluent, they are not going to English-medium schools, often referred as white schools. She often seeks assistance from other classmates when it comes to Sepedi language activities: "*I know that they don't like English, they like Sepedi 'cause they are good in it. So they are always helping, I always go to them when I'm experiencing problem or I have challenges*" [sic].

When I asked her about her feelings for her language preference, she remarked: "... *I think I'm being a bit unfair about my home language. This is my home language, I should be preferring it, but there is a bit challenge...*" [sic]. She acknowledged the practical drawbacks of this in the following way: "...*I know I don't like Sepedi much, so if I don't do that now, it's gonna be a problem when I go to work. Because I'm gonna be using English in a Sepedi classroom so...*" [sic]. Her preference and enthusiasm for English was indicated by English materials including English CDs (nicely packed on her shelved structure) that she showed me during the interview.

4.4.9 Mokgadi's Dialectal Influence

There was no evidence of dialectal influence.

4.4.10 Mokgadi's Teaching Practice experience

"I interact well with students, I have realised that during my practical" [sic].

According to the university rules, during the first and second years in the teacher programme; student teachers are not supposed to be teaching, but are required to observe. In her second year of practice sessions, she mentioned that she was requested to teach at the school where she was doing her internship: *"But 2nd year I was in a different school, I had to teach. Ah, God! The teachers can give you a lot of work" [sic].*

"There was two of us majoring in languages. I was doing 2nd year; and the other lady was doing 3rd year. So she was struggling in English, she couldn't teach English. And I was having difficulties in Sepedi, so we decided to swap" [sic]. As a short-lived solution, she undertook to teach all the English lessons, while one of her peers took all Sepedi lessons, hence they were both experiencing the same challenge. She admitted that she only took Sepedi lessons being aware that the lecturer would evaluate her, and she had to practice a lot in order to perform well so as to impress her evaluators. This demonstrated that not only is she not interested in Sepedi as a subject, but that she had neither intention nor interest of preferring the language and pursuing it. However, she proudly mentioned that she interact with learners at the school.

4.4.11 Mokgadi's Perspective on Funza Lushaka Bursary Scheme

When asked about the bursary scheme, she emphasised that it sponsored future teachers and they got placed in the rural areas at the end of the teacher programme. Being probed further about the scheme, she further added that it is beneficial (thus placement for permanent employment), but that it is not effective in terms of promoting African languages. She noted: *"I'll say it's effective for some, not for everyone" [sic].* This is because they choose these specialisations, and consequently this criterion does not cater to everyone in the programme, because she does not prefer Sepedi and she wouldn't be able to teach it at her future school. She was adamant: *"remember the fact that the university is choosing for us, you find that somebody is choosing for somebody Mathematics and Physical Science; while the person has passion for Sepedi, you see. I think it will be best if the university let us choose for ourselves" [sic].*

Although the struggle in Sepedi vernacular as one of her specialisations, Mokgadi added that: “*... if they give me African languages, I can't refuse. I'll have to take it, meaning I have to learn more, and then after a lesson, remember that I'm not good in Sepedi. So it means that after each and every lesson, I'll have to reflect, see my mistakes, where I can improve*” [sic].

4.4.12 Mokgadi's Language Constrictions

It was apparent that lack of enthusiasm for Sepedi in Mokgadi could eventually lead to language constriction, where, despite the Bursary Scheme's effort to promote African indigenous languages, where she may not be afforded the opportunity to teach Sepedi at her future school. She put blame on the institution for choosing specialisations for the student teachers by saying that “*I wouldn't really say it's uplifting because not everyone is loving an African language*” [sic]. She further mentioned that: “*...it will be uplifting that way, but since the university is choosing for us, they are choosing for us at times what we don't want you see. And you can't say I don't want a bursary because you've chosen for me something that I don't want*” [sic].

4.4.13 Participant Sipho

I found Sipho to be the most eloquent person, who took his time when speaking. He showed a charismatic personality and maturity character as well. He looked strong by maintaining his masculine nature when talking about his family background. He narrated that he went to school at a very late age (“*I was over-age when I started school*” [sic]) due to his underprivileged family background. He also added that he and his siblings had to quit school and continued the following year: “*and then 1993, I had to drop out, almost the whole family, almost the whole siblings had to drop out of school...*” [sic]. As a researcher, I kept my composure because it was indeed heart breaking to listen to his story.

Although he was too young to discern what was going on, he nevertheless had a passion for school. He added: “*that's where myself I started to see, eh, the importance of going to school. 1994 I completed [cell phone rings]. I, I never stopped schooling. I continued, eh, until today*” [sic]. My impression of him was that he is a hard worker and also an active agent of change, who would like to change things for the better not only in his family but in the community at large.

Noting his wise and mature manner of responding to the interview questions, I found him to be not only an observant, but an inquisitive young man, too. He demonstrated this in mentioning English for Specific Purposes (ESP), even though he implied that he learnt this from just observing what kind of language people use at various institutions such as hospitals, police stations, security personnel working stations, public transportation stations and others. I probed further on how he came to know about the ESP and he commented: “*They call it, a jargon. I, I have been in those institutions. I have been at the police stations. I have observed how they speak, how they work. I have been in the hospital, I have observed how they speak, how they work. This is, I think this is my conclusion; that they focus on this one. They po, they focus on this, all, when they speak their English, there are specific words that they use that general terms in context*” [sic].

4.4.14 Sipho’s Language Preference

Sipho is passionate about his mother tongue (MT), which is Sepedi. Notwithstanding this fact, he proudly said that he would prefer to teach English because he initially had vision about teaching English before he was admitted into the teacher programme; “*I was here to teach English. My preference or my first choice was English and Maths. So, actually I wanted to teach English; that is why I would prefer to go out there to teach English at school*” [sic]. He did not expect to teach Sepedi, as he anticipated a future teaching English alongside Mathematics, hence they were his favourites from his time at school, and his preferences or first choices when applying for a teacher programme. However, he actually alluded to the fact that he loves both of his specialisations, which are Sepedi and English.

In addition, when probed further concerning the inspiration behind his language preference, he said: “*...English, uh, uh, is uh, traditionally an international language, a mode of communication. Everyone to me want to speak English. Even myself when I was very young, my, one of my goals was to be able to speak English, I wanted to speak English. To understand it, to know it so that maybe I'll be able to communicate le the world*” [sic]. Sipho revealed what Shah (1987) has pointed out, that English is not only a language of prestige among the educated, but is a language that improves job prospects.

As for the other specialisation, he mentioned that he took his MT for granted that he never imagined it being a subject to be studied further: “*...it was just that language, that language that I'll, I don't think I'll ever go to university to study for*” [sic]. He insisted that he prefers Sepedi for communication, particularly to motivate or influence people about their identity.

4.4.15 Sipho's Dialectal Influence

Sipho only commented that he comes from a place dominated by both Tsonga and Sepedi-speaking people. This seemed to indicate that his regional dialect does not determine or influence his preference of language. His preference is solely based on passion and determination to explore the language, such that he would be able to communicate with the world at large.

4.4.16 Sipho's Teaching Practice experience

During his experience in teaching practice, he emphasised that he enjoyed a lot, even though teaching as a profession is a “nice job” with many challenges such as lack of resources or adequate resources in schools. He added: “*You see that, that one makes the work more difficult but all in all; proper preparation prevent poor performance. Prepare very well, you have resources, teaching practice is very nice, or teaching on its own is very nice thing to do*” [sic]. He mostly enjoyed teaching lessons for Sepedi even though he would prefer to teach English at his future school.

4.4.17 Sipho's Perspective on Funza Lushaka Bursary Scheme

Even though he had no knowledge about it before coming to the institution, Sipho considers the Bursary Scheme very helpful not only financially, but also academically, as well as socially. When asked if it really promotes African indigenous languages, Sipho couldn't hide his feelings: “*...I can't say it is really focused on African languages, because Funza Lushaka is general*”, where he “*...just picked because they are Geography one, who are eh, supported by Funza Lushaka; Hist, eh, History students; eh, Mathematics students; even EMS students who are founded [/funded/] by Funza Lushaka*”; and “*...because now we cannot make the judgement that, yes it indeed empower language, African language teaching although we don't know the numbers...[sic]*. It was obvious that his argument was based on the manner in which the bursary scheme is conducting its selection of student teachers, where it fails to

prioritise those who would specialise in African indigenous languages, as one of the scarce skills in the teacher programme.

However, it seems that the bursary does not only provide the student teachers with financial support, but it continually inspires them to work very hard in terms of their academic progress, so that they are not taken out of the system. As he added: “...as *those who are in the system who are suppose sponsored by Funza Lushaka, continue to work very hard...*” [sic]. He also appreciated the fact that the bursary offers the student teachers employment upon their completion of their degrees “...*they've done the great job because when they leave here they're going to school to teach*” [sic]. He added: “*those ones are placed*” [sic].

4.4.18 Sipho's Language Constrictions

In this context, he strongly emphasised that the knowledge that he is receiving here constricts him to enjoy the English language. This means that he has to put more effort into learning further on his own, rather than from the facilitators for the teacher programme. He claimed that because the knowledge gained on this programme is inadequate, as a result, students fail to implement it when they get to schools. However, he added that he digs deeper and conducts more research in order to gain more insight in the English language, “*So, I prefer English, Sepedi is what I get best compared to English at university. But if I go home I think I will be able to read on my own, to study on my own, to further on my own because remember a teacher is a long life learner. I will learn on my own to improve the gaps that are here*” [sic].

4.4.19 Participant Tshepo

My first meeting with Tshepo was that he was from a very good family judging from the background that he narrated to me, and he looked to be a person who respects other people. After spending a few minutes trying to locate a quiet site, we eventually decide to use the bench around the Science block, since it seemed not to be a hectic place; no movements or noise. The interview took place there, because he resided off-campus, and time was not on our side. Even though I led the interview in a language he also speaks, he chose to use English throughout. Notwithstanding my effort to impel him to elaborate, his responses were as concise and short as possible.

4.4.20 Tshepo's Language Preference

"I don't have eh problem with any language which I'm majoring in (I: Ooh); I'm even not afraid of declaring publicly so that I'm majoring in English and Sepedi" [sic].

Tshepo expressed being torn between the two languages that he's specialising in, namely Sepedi and English. He said he loves both the languages and he does not have any attitude concerning his specialisations. He alluded to the fact that Sepedi is his indigenous language, which defines who he is: *"I'm proud of my mother tongue... actually I came to a point where I realised that English eh, is not that much important as my language. that is why even now when I want to further my studies, I would like to further my studies in my African language because I've realised that, eh, not many people are continuing with the language of their; their mothers and, their mother tongue actually" [sic]*. Apart from this, Tshepo said that he prefers to use English; *"Looking at the diversity of our country, I'll use English"* for a certain circumstances, during the first stage of the interview. When questioned further, he continued and mentioned that: *"I'm not having a problem with my mother tongue ... the only thing that I'm having is that uh it is, you cannot use it maybe in Kwa-Zulu Natal where you'll be heard and understood" [sic]*. His anticipated specialisations were English and any other subject, rather than Sepedi. It is worth noting here Kanana (2013)'s point that that on the continent of Africa, indigenous languages have been restricted or limited to only a few areas of use, such as community gatherings, and political rallies. However, Tshepo remarked that indigenous languages are limited within the territories where they (indigenous languages) dominate.

In the second phase of the interview, he was so proud to make a remark that he would prefer to teach Sepedi; *"because Sepedi is actually, categorise my identity" [sic]*. His choice of language to teach was guided by the sustainability of his identity. He therefore would prefer English for public use. This was enhanced by his statement during the first stage of the interview, that *"English when I, when you are using it, you become so much sensible about sentence construction because it is not the language that I knew from my family background" [sic]*. My understanding after this expression was that it may imply that he could be afraid of committing errors in English language.

4.4.21 Tshepo's Dialectal Influence

There was no evidence shown by Tshepo regarding the influence of dialect, where he asserted that he loves both of his specialisations.

4.4.22 Tshepo's Teaching Practice experience

During his teaching practice, he experienced and observed that learners at school do not take Sepedi African language into a serious consideration as their MT and as one of the principal subjects, as he mentioned this: “*oh, the Sepedi classes you'll find that eh, even learners are not that much serious like English [cross talk I: So], but when is English you'll find that they are paying more attention...*” [sic]. However, he noted that this was not the case with English classes.

4.4.23 Tshepo's perspective on Funza Lushaka Bursary Scheme

According to Tshepo, the bursary scheme is important and effective as well, because it entices people to enter the teaching profession. He deduced: “*In general I can it is very much helpful; and eh, it is actually attracting even those who were looking down at the profession of teaching and also the African languages*” [sic]. Prior to being accepted in the teacher programme, he personally never had any knowledge concerning the bursary scheme, “*I was not even aware of the scheme before I came here*” [sic]. His only passion for teaching pushed him into the programme.

He applaud the bursary scheme, noting that: “*personally, it helped me on the fees, and of course I'm now even confident about the job after after my studies*” [sic]. When it comes to the African languages, he added that people should develop passion for their mother tongue (MT), and be proud of it. This recalls wa Thiong'o (1986), who ceased to produce his books in English and opted for his indigenous language, which is Gikuyu. He went further to derided the Kenyan parents for discouraging their children from using their MT, regarding this as linguistic famine (wa Thiong'o; 1986), arguing that people should uphold value and love their indigenous languages.

4.4.24 Tshepo's Language Constrictions

Tshepo's love for both languages does not constrict him for using both languages as and when necessary, even though he did mention that he would use English for academic and Sepedi for casual and communication purposes. He would then prefer to teach Sepedi at his future school, and he is proud of it.

4.4.25 Participant Takalo

When I arrived at Takalo's place his roommate was going to attend a lecture. He seemed to be a quiet young person, who reportedly took his relatives by surprise when he made it through matric. It was a quiet place, as he humbly went to request his neighbour to lower their music (due to the interview), which was too loud and even creating vibrations on the floor. Although he appeared to have an introverted character, he seemed to be brought up with good morals, looking at the manner at which he offered a glass of cold water from the refrigerator.

His dream was to become a lawyer, but due to financial constraints, he ended up pursuing teaching as a profession. As time went by, he developed the passion for this profession despite the discouragement that he was receiving from other people from his community. He noted: "*I came here while I was doing my 1st year; I was not even interested, and there were people at home discouraging me. But during, somewhere during my 2nd/3rd year, I realised that I'm loving it...*" [sic]. His observation was that there are few employment opportunities in law firms, and that is why he became inclined towards teaching as a profession.

4.4.26 Takalo's Language Preference

Without any indecisiveness, when I asked him which language would he prefer to teach at his future school, Takalo proudly said it would be English, because it's been a long time since he was using his MT, which is Xitsonga. He explained his motive behind his preference of language that he would like to explore the language: "*I've learned a lot about about Xitsonga; so; I want to explore other languages as well*" [sic]. He emphasised that he is just interested in exploring the English language and not necessarily that he loves it.

Another principal aim for him to prefer to teach English is the fact that he can make use of the Google search, and gather information that he is looking for, unlike with African indigenous languages, where he claimed that "...with African language they don't really update information on time, so we tend to wait for those who are doing English to translate or interpret it into Xitsonga" [sic]. He also perceives this as the utmost disadvantage for him, where he prefers Xitsonga, hence the curriculum keeps on changing. Although he preferred to teach English, he still sees the importance of his vernacular, as it shows where one is coming from, and he added that: "So, in

Xitsonga; we learn a lot about our language and our culture as, aah Tsonga. Ya, that's how I see significance, it teaches us norms and morals" [sic].

Notwithstanding Takalo's preference for the English language, for the purpose easy access to information through the utilisation of technology as he mentioned, Mphahlele (2004) too argued that indigenous languages are underdeveloped. Nkosi (2014) has revealed however that even though African indigenous languages do not enjoy the same privilege as English does, teaching children in their mother tongue allows them to be bilingual, and to achieve higher academic results.

4.4.27 Takalo's Dialectal Influence

He remarked that his accent influences the way he speaks other languages, and moreover, that should it happen that he got employed outside his territory, he would be compelled to learn the language spoken there in order to be accommodated or accepted: "*In that way I'll be forced to learn the language that they speak, except English*" [sic]. Through his remark, it was blatantly obvious that Takalo's motivation to learn a particular indigenous language would be integrative, because he would like to be accommodated, or to be identified as part of that particular social community group (Lukmani, 1972).

4.4.28 Takalo's Teaching Practice experience

Although he prefers to teach English, Takalo honestly admitted that he feels competent in teaching his MT Xitsonga language. He did not only experience some logistic-related challenges, but behavioural and overcrowded classrooms during his practice sessions at his school of choice. He mentioned that he had to prepare thoroughly, and dig deeper before going to class, in order to prevent poor performance. He remarked that this could happen in such case as a learner asks anything that he might not have knowledge on during the lesson; particularly during English language lessons, which he conceded he was not yet confident in: "*So I won't say I'm confident when I'm teaching it because I'm not yet fluent, so with Xitsonga I know almost everything*" [sic]. "...and in most cases it emba, it embarrasses me to say to a learner that eish! I go and research on that, I'm not familiar with that" [sic].

4.4.29 Takalo's perspective on Funza Lushaka Bursary Scheme

Takalo applied for a teacher programme on the advice of his sister, who is a social worker. His dream was to be a lawyer. He concluded that he would no longer do law, as he developed a love for teaching, and he obtained financial support from the bursary scheme.

He liked what the Bursary is doing, namely that it is enrolling more people who would be able to teach African languages, and in that manner it uplifts them. This means people would love their indigenous languages and they would not use the scheme for financial assistance only. However, he came to enrol in the teacher programme because he heard about the Bursary and he wanted to use it specifically to make his dream of being employed come true. He also wanted to depend on the scheme for financial support as he mentioned: "*My intention was that just because I don't have money, when I do teaching ... I will do it without relying on anyone*" [sic]. Thus, it appears that he found the Bursary Scheme to have been his last resort for gainful employment, abandoning his hopes to study law.

4.4.30 Takalo's Language Constrictions

The limitations of applicability beyond a certain region, as well as a limitation in terms of Xitsonga vocabulary in a wide range of fields, concerned Takalo: "...*limitations with regard to African languages. They're somehow restricted to teach at certain school, you won't be able to exchange like go to Jo'burg or elsewhere, when you, when you teach African languages; there is lack of content words*" [sic]. He added that African languages still need to be developed; which is reminiscent of Mphahlele (2004), who also shared a similar thoughts from a pragmatic perspective, noting that African languages are as yet underdeveloped. In my own understanding, what Mphahlele (2004) meant was that African indigenous languages lack the lexicon of English and other languages when it comes to science and technology. Nkosi (2014) too has pointed out what other scholars (Adegbija, 2004; Kamwangamalu, 2003 & Kamwendo, 2010) have found, that African indigenous languages are deemed as inferior, and not as languages which can be used to access education.

4.4.31 Participant Takalani

Takalani was an energetic young man, with a smile on his face as soon as he opened the door for me. Takalani was welcoming and easy to talk to, as though we were old

friends. His residence was pasted with his photos and his timetable for his attendance of lectures. He seemed to be an organised person. He also seemed to be a very religious person, as I noticed his church garments hung against the wall. He liked laughing a lot while keeping the conversation going as he paged through his sport newspaper. I immediately felt welcomed. Having being inspired by his former Xitsonga language teacher, he added that he could not wait for the following year to be a qualified language teacher. Takalani was not the only participant who mentioned that he was inspired by his former Xitsonga teacher in contributing more to his strong passion for his indigenous language.

4.4.32 Takalani's Language Preference

"Specialisation, obvious I would prefer Xitsonga" [sic].

Takalani seemed to be a proud guy, expressing without any hesitation that he would prefer to teach his African home language which is Xitsonga at his future school, as he sealed his response with a smile: *"Obvious I'll go for my home language. I love it, I really really love it for sure. I love Xitsonga. But the problem I do really love it so much, the problem comes you cannot able communicate with other people using that Xitsonga of mine, that's the problem. I love it, I'm very personate [passionate] about it, I can speak it; I'm not ashamed with it; I can speak it" [sic]*. Moreover, when more clarity was sought concerning the inspiration behind his language preference he noted: *"Just for the love of the language and just to make sure that our language doesn't fade away" [sic]*.

He further enhanced and strengthen his motivation thus, *"Ah, because I have been taught Xitsonga by other teachers so I will be taking the legacy forward; because some are retiring who has (/have/) taught me; some due to illness; some has [have] pass [passed] away; so I'll be taking on that legacy, their legacy" [sic]*. It was clear that Takalani wanted not only to retain his MT, but to carry on passing the legacy of Xitsonga as his home language to the current and the upcoming generation as well, in order to avoid the attrition of his indigenous language. Takalani's remark is reminiscent of wa Thiong'o (1986), who asserted that effacing one's indigenous language is equivalent to effacing one's mind.

Moreover, his former Xitsonga teacher did not only play a significant role in promoting this indigenous language, but Takalani deemed him as a role model, as cited above.

According to Neeta and Klu (2013), teacher-learning does not only mean the discovery of the skills and knowledge of language teaching, but it also involves what it means to be a language teacher as identity plays a vital role in teaching, as opposed to other professions.

4.4.33 Takalani's Dialectal Influence

As I was almost completing the question about dialectal influence, Takalani answered with a laugh: “*Obvious. Somebody can hear that this is totally a mo-Xitsonga... They can say, ayi, this dialect, I am mo-Tsonga*” [sic]. However, he made an emphasis that even though his Xitsonga regional dialect could not be perceptible or detectable whenever he uses TshiVenda African language, he admitted that in using Sepedi, the influence is extreme. This may have also determined his language preference.

4.4.34 Takalani's Teaching Practice Experience

He did not divulge much except mentioning that he enjoyed his teaching practises, particularly Xitsonga lessons.

4.4.35 Takalani's Perspective on Funza Lushaka Bursary Scheme

“...financially I was really really struggling. And then that was even hindering my progress in terms of, uh, performance in class; because of what to eat, what to do; but with Funza then I can say I've got a wizzird card; and then I'll concentrate too much part on academic work than on thinking what to eat...” [sic].

Although he did not know about the Bursary Scheme upon his arrival at the institution, he still wanted to pursue his passion as a teacher. In his second year of study, he was granted the Bursary. He related that the Bursary really changed his life because he had no one to sponsor him financially from home. He mentioned: “*Ah Funza is making a lot of diffarent [difference]. I don't know how to say it but it has really changed my life. The bursary really, really change my life... Like seeing your situation at home, knowing you've got nobody to pay or give you some money at the end of the month. It become uh, disadvantageous, when it comes to your studies. Ja, but getting Funza, that's where life really change. That's the cycle*” [sic].

He further added that the bursary did not rescue him only from the financial constraint that he experienced, but nonetheless, it was helpful for always pushing him to perform very well in terms of academic progress, as well as peace of mind, as he is ‘job guaranteed’ after completing his teaching degree: “*...to me it pushes me a lot to be always on top form because I know that if I lose this sponsor, so I'll be gone. To me, it's really really pushes me to work very hard*” [sic]. He concluded that the Funza Lushaka Bursary recipients got placed after completing the teacher programme: “*That's where I see the important [importance] of Funza Lushaka, because they got place [placed] and start working and improved their family background*” [sic].

The Funza Lushaka Bursary Scheme’s ability to motivate student teachers with regard to academic performance is germane to the study findings by De Jager (2014), which showed similarly, that the Thuthuka Bursary Fund was a positive contributing factor on the academic success of the Thuthuka Bursary recipients, who were studying towards chartered accounting. A study by Hatt, Hannan, Baxter and Harrison (2005) also revealed that bursary recipients were generally more motivated and determined to succeed, and therefore more likely to continue with their academic studies than students from low-income backgrounds, who were not receiving financial support. In another study, it was also found that the bursary programme impacted on school career, providing a financial incentive for bursary recipients that allows them to focus on their academic studies, while avoiding significant debt (Gagnon & Lampron; 2015).

Even though he applauded the assistance that the bursary offered the student teacher, he also raised the concern that it has flaws when it comes to procedural placements to schools. He emphasised that the bursary does not consider the student teacher’s specialisations during the placement process. “*The only problem when they place you they don't give you the courses which you did. That's the only problem which I'm seeing*” [sic]. This could also hinder the scheme’s ability to forward the progress of African indigenous languages in future, should this prevail to a particular extent.

In conclusion, Takalani admitted that the bursary scheme is effective, however, he noted that a lot still needs to be done in order to work on the gaps: “*...it's not yet there. That why, that's why I'm talking about the issue of gap; it's not yet there. Mara it's little bit somewhere. Like the foundation is there...*” [sic]. For instance, among other things,

he said that there should be a proper placement of student teachers as well as a balance of African indigenous languages when selecting student language teachers to be enrolled at university.

4.4.36 Takalani's Language Constrictions

"And then other people maybe like middle-class people; sending their children to private school and you find 'gore' when they come back they speak in English, neglecting their Xitsonga. Meanwhile I don't know maybe they are ashamed speaking Xitsonga or what. But they are neglecting their language so, according to me, Xitsonga has a very very good impact..." [sic]

Personally, Takalani found taking children to the model C schools to be disturbing, hence this could restrict and/or constricts those children from learning in their MT and learning their MT too. Eventually this could lead to a gradual fading away of the language, because the younger generation would have grasped nothing.

He argued on a view that young generation could not know who they are should they not know their indigenous language: "...everyone should learn, eh, home language from your university level so that the language cannot be dis... cannot disappear away" [sic]. This is similar to what wa Thiong'o (1986) believed that effacing one's native language is effacing his/her mind. He further added that: "uh, people are sending their children to private school; it means private school don't include Xitsonga it means the language is going down" [sic]. Takalani emphasised the improper or poor procedural placement of student teachers that it could lead to language bottlenecks.

4.4.37 Participant Mikateko

Mikateko showed me hospitality. Upon my arrival at her personal space just outside the university campus, she waited for me at the gate and she prepared food, but respected the interview and said that she would eat thereafter. As a researcher, I found Mikateko to be a very reserved, passive and quiet person, who finds it difficult to open up to a stranger. We made use of her personal space for the interview, though voices could be heard in the background because the rooms were too close to one another. Her room was well-organised, everything put in place. Although she did not elaborate too much, she attempted her best to give her thoughts, opinions and views,

which were as equally important as the other participants in the study. Notwithstanding her reluctance to respond to the research questions, irrespective of how much effort I was making in provoking her to respond, her willingness and voluntary involvement in the research study was also crucial.

Her reaction when speaking of her family background demonstrated that she was not proud of it. Obviously, that she was not happy about how her family was structured. In a lowered voice and somber tone, she explained the following about her family background and status: “*My family! My father was married to two wives, ne. My mother is the eldest one and then on the side of my mother were, we are seven; four boys and three girls. I’m a twin by the way... when I check at my family; I realised that they won’t be able to pay for my outstanding*” [sic].

4.4.38 Mikateko’s Language Preference

Mikateko would prefer to teach her MT, which is Xitsonga, “*Xitsonga language is the language that I want to teach the most than English*” [sic]. She added that her MT is the language with which she is comfortable and confident to teach at her future school, over and above English. She substantiated further, stating the main reason which guided her preference of language as follows: “*The ones who is dedicated to the work are the Tsongas. Tsonga is the language that we you’ll learn most than English. English we usually write activities; assignments, but they don’t teach us or engage us in, ja, properly, ja. The subject that I know better is Tsonga. Because even if I go to class, I know what I’m expected to do besides English... they teach us something that it’s happening at schools; that they are learning at schools there. So in English it’s like we are only learning methodology not getting deep into content. So I found this a bit difficult to teach English, especially when it comes to poetry and short stories* [a second pause]; *ja, I found it very difficult*” [sic]. Besides the fact that she has passion for her indigenous language Xitsonga, the inadequate knowledge that is inculcated in the teacher programme at the institution made her prefer the MT. This is contrary to what participant Takalo pointed out, that he would find it conducive to teach English, which has a broader scope as an online research tool.

Although she preferred to teach Xitsonga, she still likes her other specialisation which was English; as she raised this: “*According to me, I like English; how can I say that, I like to learn English. I wa... if it was my wish to learn English than Xitsonga, ’cause in*

our schools they are lack of teachers who can teach English. Ja, so, I wanted to specialise in English but seeing the knowledge that we are getting there; we are failing to... [inaudible] learn in English..." [sic].

Notably, she has the desire to pass the language on to future generations: "*I want to be a good Tsonga teacher you know. Like maybe [inaudible] getting learners to know their language, ja, idioms and stuff*" [sic]. This was evidence indicating that her attitude linked to her language preference, which was the sustainability of her indigenous language. She further mentioned that she would do Xitsonga honours, instead of English. Moreover, she also preferred Xitsonga because she would not have any fear of committing language errors, as she said: "*I know every word in Tsonga, ne, so when I communicate with you in Tsonga I know hore I won't make any mistakes. Ja, what I say is what I wanted to say, not the other way 'round... making mistakes; saying the wrong words that I was not supposed to say*" [sic].

4.4.39 Mikateko's Dialectal Influence

"Is not about the accent" [sic].

She made it clear that it was definitely not a dialectal influence that caused her to prefer Xitsonga. She added that her accent has nothing to do with her language preference.

4.4.40 Mikateko's Teaching Practice Experience

"I do but sometimes I find it difficult" [sic].

Speaking about her teaching experience, she dwelt more on describing learners' mannerism than she reflected on teaching. Even though she had said she developed the love for teaching, she noted that she had intermingled feelings about the profession. Despite interaction with learners during teaching practice, she experienced some serious challenges regarding learners' behaviour at the school she went for the internship. She implied that: "*Given that attitude, sometimes is hard*" [sic].

4.4.41 Mikateko's Perspective on Funza Lushaka Bursary Scheme

"Teaching I can say is a foundation. What I want to do is maybe, ja, I want to be in the education industry but maybe I can be, uhm, maybe curriculum advisor or something; not a teacher" [sic].

The Funza Lushaka Bursary Scheme was the motivational factor for Mikateko to enter the teaching programme, as well as a 'vehicle' or a 'ladder' towards gainful employment. When asked how she ended up in the teaching programme, she unhappily elaborated that: *"...first thing is my family background ne 'cause I knew in teaching there are bursaries free bursaries, everything is free there. And then the other thing that motivated me is my Tsonga teacher who taught me in matric ne, ya that one was my role model" [sic]*. She further added that: *"I heard that in teaching there are the bursaries that it will pay for everything. And then when I check at my family; I realised that they won't be able to pay for my outstanding because the other courses they had the outstandings and stuff, so my family won't be able to pay for that money; that is why I choose to come to teaching" [sic]*.

Mikateko admitted that she heard about the bursary before coming to the institution, and found it very enticing, as it would assist her financially. She elaborated that the bursary scheme is beneficial financially, as well as in placement at schools. However, the key challenge is when the Bursary Scheme could place a student teacher at a school where the teacher would not teach the subjects in which she/he specialised. This was what she mentioned: *"...you find that I'm majoring in Tsonga and English; maybe they take you there you have to cooperate. You have to teach languages that you didn't, that subjects that you didn't major at school so" [sic]*.

4.4.42 Mikateko's Language Constrictions

Limited or inadequate knowledge that she was receiving in the teacher programme constricted Mikateko. She made that clear by the statement: *"...I like to learn English. I wa... if it was my wish to learn English than Xitsonga, 'cause in our schools they are lack of teachers who can teach English. Ja so, I wanted to specialise in English..."* [sic].

4.4.43 Participant Rirhandzu

I have realised that Rirhandzu is a quiet person, who can talk when only asked questions. She introduced herself while patting her lap, and instantly I could tell that she was a diffident person, though very willing to share her views and partake in the study as well. During the interview, the long pauses and the frequent patting of her lap while responding, gave me an impression that she is not fluent even though she attempted to give responses or her thoughts.

This woman in her late thirties left her previous employment to be enrolled in the teacher programme. She made the decision in order to have a stable job as her previous one was based on annual contract renewal. Although she was a bit reluctant while responding to some of the questions, she attempted to give her views.

4.4.44 Rirhandzu's Language Preference

She preferred her MT, which is Xitsonga, because she found it to be quite unfair not to have pride in your indigenous language, because all languages deemed official in South Africa are equal according to the Constitution of the Republic of South Africa (1996). She affirmed: "*My influence is, I have seen many people undermine Xitsonga. So for me, I think it's unfair [pause] because all languages are equal*" [sic]. She also emphasised she liked Xitsonga because "...*is runs on my veins...*" [sic]. Ostensibly I found Rirhandzu to be proud of her MT, by considering her indigenous language equal to others spoken by those who look down upon it. By saying so, she gave me an idea that her choice of language linked to her identity as a Xitsonga person. I found this to be connected with what wa Thiong'o (1986) pointed out. According to wa Thiong'o (1986), African indigenous languages play a pivotal role, hence they are carriers of one's culture and identity as well. wa Thiong'o (1986) emphasised that an African culture is deeply rooted in its native language. However, Banda (2000) pointed out that it requires great motivation to make a black generation see the reason to learn through the medium of African indigenous languages.

4.4.45 Rirhandzu's Dialectal Influence

She admitted that her original Xitsonga dialect had an influence on her language preference. However, when asked to elaborate, she merely mentioned that: "*/ understand your question but I don't know how to put it*" [sic].

4.4.46 Rirhandzu's Teaching Practice experience

Rirhandzu mentioned that she did enjoy teaching both languages during her teaching practice. She mentioned that: "*The cooperative of the teachers and the learners, they participate, ja*" [sic]; when asked what made her enjoy both of her specialisations. She did not encounter any challenge, because she added that both her specialisations' pace setters were alike; and that she planned and taught according to the pace setter to avoid mishaps that could happen during her lessons.

English lessons were the ones that she felt competent to execute and exercise during her teaching experience in class. She strived to excel and perfect her lessons when teaching in order to impress learners as she added: "*like to excel, so that they will say ma'am knows English*" [sic]. She concluded that she believed in herself, therefore she had no challenge during teaching practice: "*...I believe in myself*" [sic]. According to my understanding, Rirhandzu needs avowal from her learners based on her facilitation of English lessons.

4.4.47 Rirhandzu's Perspective on Funza Lushaka Bursary Scheme

"It's job guaranteed" [sic].

Rirhanzdu deregistered for her Law degree and entered into a teacher programme because she was certain that, upon her completion of a degree, she would more easily find gainful employment. She responded that: "*...those who are doing BCOM, Media what what! After graduating, they come back to do method for teaching, even those who are doing BSc, they come back for method*" [sic].

She saw the significance of the Bursary Scheme, where a recipient would be covered financially and then placed after completing a teaching degree. She added: "Funza Lushaka, *like a person won't drop out because that person will know that he or she will eat, bath even clothes because there is hard cash... like job placement, because you know that obviously they will place you in a school*" [sic].

Even though she did agree that the bursary caters for everyone, meaning not only the language student teachers, she could precisely respond that it is uplifting African indigenous languages. She emphasised: "*I don't know how to answer this because Funza caters everyone, even if you are not doing African languages, even those who*

are not majoring in English” [sic]. However, when I probed further about language upliftment she agreed by saying: “*...the school where I come from, high school, there were shortage of Xitsonga teachers (patting her lap). And in 2012 Funza brought three of them, so the gap is being closed*” [sic]. It thus becomes blatant that the Scheme’s systematic plan of action (of including students doing African languages as part of scarce skills subjects) is beneficial in curbing the shortage of African indigenous teachers in schools. In addition, this finding also demonstrates that African indigenous language teachers are in high demand in schools.

4.4.48 Rirhandzu’s Language Constrictions

Rirhandzu reported no language restrictions. She further mentioned that she enjoys and does not encounter any challenge in both her specialisations.

4.4.49 Participant Muvhango

When I first encountered Muvhango, I got an impression that he is friendly and respectful young man who comes from an upright and culture-oriented family. I also noticed that he was very fond of his vernacular, which is TshiVenda hence he was frequently reiterating: “*...I love my Venda language...*” [sic]. He patiently and willingly waited at one of the university gates while I was contacting him for the directions to his room where the research interview would take place, because we required a quiet space without any form of interruption. He resided in one of the small rooms not far from the campus’ third gate. Although he looked shy, he was assertive of his views.

4.4.50 Muvhango’s Language Preference

“I would prefer to teach my home language; why because I don’t, don’t see any difficulties concerning my home language” [sic].

Proudly, Muvhango responded that he would prefer his MT, which is TshiVenda, because he knows the language well, and he would not encounter too many challenges. When questioned further on what could be a motivation for his language preference, he added that: “*...most of the people don’t take it like serious. They take it like for granted*” [sic]. In the first phase of the interview he mentioned that he mostly would prefer TshiVenda because: “*I don’t find it difficult maybe while I’m teaching, er, learner in class, he or she may ask any question, so there won’t be any difficult for me*

to respond" [sic]. He further added that: "...in TshiVenda, I don't encounter any problem, but when it comes to English, you may find gore a student may ask, eh, some question; whereas, eh, you won't be sure; so in TshiVenda ah, most of the things I know" [sic]. This guileless revelatory statement demonstrated that other student teachers were neither confident nor proud enough to execute lessons in English, owing to the limited knowledge that they have about the language.

In addition, there is an implication that teachers' professional knowledge in English does not correlate with their professional knowledge in home languages, (Neeta & Klu; 2013) as a result of the erroneous perception that one's home language is naturally easy to teach. Apart from the afore-mentioned implication, another one is due to lack of proficiency in the English language, and this will always result in a frequent switch to MT, as postulated by Neeta and Klu (2013).

Muvhango also demonstrated an aspect of valuing a TshiVenda identity, through this statement: "...like I am a Venda so I have to make sure that my language is going somewhere. I can't promote other people's languages whereas I'm a Venda" [sic]. My conclusion was that his preference was not based solely on which language is difficult for him to teach, as he argued that regardless of the challenges he had experienced in taking English lessons, he would have still preferred a TshiVenda specialisation.

As for the other specialisations (English), he would just use it in case where it leaves him no option but to use it; as he alluded: "...I can use it wisely 'cause sometimes er you find gore at some place I; there will be a need of English I should use English fluently instead of Venda" [sic].

4.4.51 Muvhango's Dialectal Influence

"...er grow in Venda; it's my home language so something like that, influence me to major it, er, in Venda, ja" [sic].

This was the statement by Muvhango, strongly agreeing that his regional Venda dialect played a significant role in his language preference. Growing up in Venda, speaking TshiVenda language and being surrounded by Venda people, also played a role in this regard.

4.4.52 Muvhango's Teaching Practice Experience

"Some of the things were difficult; more especially if I went to class while I'm not prepared" [sic].

During teaching practice, Muvhango found English lessons to be more challenging than the TshiVenda ones; particularly if he did not prepare thoroughly. He clarified that: *"But in TshiVenda even though I didn't prepare myself, I didn't find anything difficult" [sic]*. He emphasised that he really enjoyed the TshiVenda lessons, as for English he only enjoyed the topics he understood such as: *"advertisement, letters but when it comes to grammar - straight language, eh... some of the things were difficult"* [sic]. He even reiterated similar view during the second phase of the interview, noting that he only understands topics such as advertisement in visual literacy, and transactional writing.

Unlike in English, where he narrated that he felt confident in teaching the TshiVenda language, he added that he feared committing mistakes in English in case a learner asks a challenging question and he won't be in a position to give an answer. He openly confirmed by mentioning this: *"but when it comes to English, you may find gore a student may ask, eh, some question" [sic]*. He further added that: *"...so in English I sometimes have to study and understand it better, so that I can teach in class. And make sure that each and every question that a student might ask, I will, will answer, ja"* [sic]. This became a recurring finding, where Takalo also mentioned fear of committing language errors. In addition, my interpretation of this was that Muvhango could also be suffering from the so-called 'lathophobic aphasia', which caused him to be hesitant or not willing to speak for fear of committing language errors (Shah; 1987).

4.4.53 Muvhango's Perspective on Funza Lushaka Bursary Scheme

During the first phase of the interview, he expressed his sad feelings about how the scheme takes no consideration of balancing diverse language student teachers (TshiVenda; Xitsonga and Sepedi); across all levels in particular, the TshiVenda student teachers. This was demonstrated through his sad remark that: *"I think, eh, eh, TshiVenda as an home language, they don't take it seriously, that is why they don't admit lot of eh, students 'cause we are nine and 2nd years also I think they are eight, 1st years of this year they are I think 11 or 10, but other languages like Tsonga, they are more than 50"* [sic]. This is a call for an instant intervention for procedural

recruitment of student teachers to be put in place so as to avoid the imbalances of diverse language students' intake in future.

Even though he enrolled in the teacher programme, having knowledge about the Bursary Scheme (from his friend while he was in Grade 11), he knew about its benefits. By applying for a teacher programme, he too hoped to be supported by the Bursary Scheme (for instance, financially, permanent job placement etc.). As I interviewed him for the second time, Muvhango appraised the Bursary Scheme for uplifting African indigenous languages: "*I can say the Bursary is doing well because if I'm not mistaken, eh, they include all languages...I think is the best way which helps improving those languages*" [sic].

4.4.54 Muvhango's Language Constrictions

According to Muvhango, the TshiVenda language has become constricted or limited to his region. He argued that when he goes out of his territory, people would not have a comprehension of his language. For instance, he added that: "...*it's not almost everywhere where they; where there you'll be using you're your home language...*" [sic].

4.4.55 Participant Vhele

Although I found Vhele to be shy, she was also an easy kind of a person to talk to. She seemed not to be well-spoken. The interview took place in an open but sufficiently quiet space. During the interview, she made a few pauses which, to me, was indicative that she was considering her wording. She looked happy when she narrated details about her family.

4.4.56 Vhele's Language Preference

"I prefer to teach TshiVenda" [sic].

Vhele would prefer to teach TshiVenda language because it was her MT. She argued that TshiVenda being her vernacular, she would be able to execute teaching, facilitating, as well as explaining in a confident manner without any fear of committing mistakes. She concluded: "*Because when it comes to TshiVenda as it is my language, I will know that what I'm teaching, I will be able to explain more to learners and they will be able to understand...*" [sic].

Most significantly, she intensely emphasised that she would like to explore the TshiVenda language, “*I want to know deep, deep about my language*” [sic]. She also made it clear that it was not only for academic growth but nonetheless that: “*...I do want to motivate other 'cause, there's; there are other people saying gore they, they don't want to to to teach TshiVenda...*” [sic].

4.4.57 Vhele's Dialectal Influence

There was no evidence for Vhele regarding her influence on a dialect.

4.4.58 Vhele's Teaching Practice Experience

“I enjoy going to practices 'cause I'll be teaching. I'll be in front of learners teaching them” [sic].

During her teaching practice sessions, Vhele enjoyed experiencing teaching profession even though it was not her first choice of study, as it was clear from these statements she made after being asked how she enrolled in a teaching programme: “*...I didn't actually want to do teaching...first option it was nursing, second Social work, third education. Then they chose education*” [sic]. However, she implied that she no longer anticipated leaving teaching, because she enjoys it a lot as she argued: “*Now I have accepted gore I have to focus on doing education and participate, just take it as if I wanted to do it...teaching was well 'cause, eh, where I did teaching, I learnt many things, like how to control a class, how to teach...*” [sic].

Moreover, she narrated that she enjoyed TshiVenda lessons more than her other specialisation; English. She admitted that she found the TshiVenda lessons easy, and she was also confident to go to class and teach TshiVenda, because it was her MT. She therefore implied that: “*...it's easy 'cause it's my language akere. It's easy to understand more maybe during preparations for the lessons and when I go in class I will be confident enough to know that what I'm going to teach...*” [sic].

When asked about her English lessons, she replied that: “*...when it comes to English lessons; there are some challenges, maybe I'll be teaching then learners have to ask question, you find gore the question, the type of a question they're asking; I don't even know too*” [sic]. She further added that she used to enquire from the experienced English teacher whenever she experienced a challenge in class, and thereafter, she

would report back to the learners to clarify whatever she couldn't during the lesson. This is because she feared making errors, saying: "*I'll also make some errors*" [sic].

4.4.59 Vhele's Perspective on Funza Lushaka Bursary Scheme

"...they told us that there is Funza Lushaka, especially for student who are doing languages..." [sic]

According to Vhele, she heard about the bursary scheme when she was at school. "*I heard it from school while we were doing Grade 12, they're helping us to apply for bursaries...*" [sic]. Without mentioning many things, she saw the great effort by the Bursary Scheme for the following key reasons: assisting people with financial barriers to learning; playing a role in uplifting African indigenous languages, as well as placing future teachers in permanent employment.

4.4.60 Vhele's Language Constrictions

Having accepting that she could commit errors sometimes when teaching English language, Vhele demonstrated an aspect of language constriction, hence she may have preferred the other specialisation.

4.4.61 Summary of language preference

Figure 4.1 below illustrates language preferences as indicated by the participants for both English and African indigenous languages.

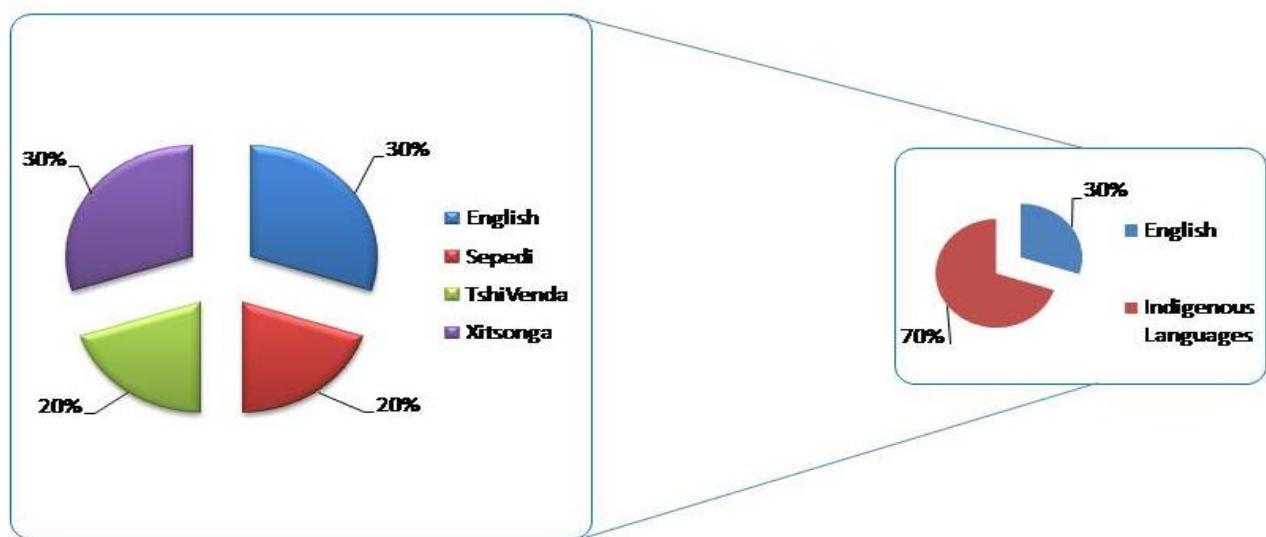


Figure 4. 1 Language preference

According to the findings, from a total of (n=10); 30% of the participants preferred to teach English, while the same percentage preferred to teach Xitsonga. There was also an equal distribution of 20% each for both TshiVenda and Sepedi, respectively. Consequently, the encapsulation distribution of language preference for these findings revealed that approximately 70% have shown interest in teaching African indigenous languages at their future schools, in contrast to 30% of those who preferred English language. In relation to one of the chosen theories, the study added a body of knowledge that the student language teachers' preference as well as their attitudes towards the African indigenous languages show that the power of language is created (Bourdieu, 1977). Adversely, these language preference findings show different revelation as compared to the study by Nel and Muller (2010) which showed that English was the most preferred language by the student teachers (e.g. for language use required by LoLT, student-teacher classroom preference, as well as languages spoken by learners and student teachers).

According to this revelation, this demonstrates a promising sustenance as well as development of African indigenous languages, and therefore a bleak picture for the maintenance of English language. Moreover, the revelation could also be germane to what African Association for Lexicography (AFRILEX) (2015) postulated; that a country such as South Africa ensures the need to develop as well as promote its underdeveloped indigenous languages to the level of or even to the level above English, as per section 6(1) of the Constitution of the RSA (1996). As Bourdieu (1991) attested, the student language teachers deemed their indigenous languages (apart from also being an official languages in the country) as linguistic capital which brings about a symbolic power (for their future employment) to them as carriers. Furthermore, they view their home languages as legitimate particularly for the classroom purposes (Bourdieu, 1977) hence they (their indigenous languages) are also regarded as the official languages.

4.5 THEMES AND SUB-THEMES THAT EMERGED FROM THE INTERVIEWS

4.5.1 Themes and Sub-themes

Various sub-themes emerged from the main themes. The table below is the illustration of the sub-themes as emerged from the interviews.

Table 4.2: Illustration of the sub-themes

THEMES	SUB-THEMES
Language preference	Inadequate knowledge. Explore/curiosity in English language. Fear for committing errors in English. Passionate/lack of passion for a particular language/specialisation. Lack of confidence: Inadequate knowledge; committing errors.
Teaching practise	One specialisation versus the other.
	Dialectal influence <i>No sub-theme discovered under this theme.</i>
Funza Lushaka Bursary Scheme	A ‘vehicle’ for employment. Imbalance of languages offered. Improper placement protocol. Financial stability. Academic motivation. Effectiveness/ineffectiveness of the funding programme. (Improper strategy of awarding the students a scheme/funding).
Language bottlenecks/constrictions	Shortage of African language teachers.

4.5.2 Interpretation of Themes and Sub-themes

A total number of five themes were deduced from this study as illustrated in Table 4.1 above. Where certain sub-themes were similar or interrelated (i.e. fear of committing errors and inadequate knowledge in themes language preference and teaching practice experience), they were discussed as one. From the themes as emerged from the interviews, a total number of fourteen sub-themes were identified, and discussed in relation with the review of literature and the theories chosen for the study (even though not every theme and sub-theme was discussed relating to theories chosen) below.

4.5.2.1 Language preference

The participants revealed their expressions as well as their feelings concerning the ‘concept of language preference’. For each theme, there were sub-themes that were apparent among all the participants and consequently taken into consideration. For this theme, numerous sub-thematic factors which emerged from the interviews were: *inter alia*; inadequate knowledge received from the teacher programme;

exploring/curiosity in English language; fear of committing errors in English; passionate/lack of passion for another specialisation. Below are the commonalities discovered among the research participants emerging from some of the sub-themes; and are now discussed with the verbatim citations of research participants.

4.5.2.1.1 Inadequate knowledge

Several participants have expressed their sad views that they do not receive an adequate amount of knowledge from the lecturers. Those who brought this up were concerned about the English language as their other area of specialisation. Some of them decided to switch their preference to the other specialisation due to knowledge dissatisfaction in their first preference. Here is what they had to say:

Participant Mikateko who specialised in English and Xitsonga:

- “*Tsonga is the language that we you'll learn most than English. English we usually write activities; assignments but they don't teach us or engage us in, ja, properly...*” [sic].
- “*So in English it's like we are only learning methodology not getting deep into content. So I found this a bit difficult to teach English...*” [sic].
- “*...it was my wish to learn English than Xitsonga... I wanted to specialise in English but seeing the knowledge that we are getting there; we are failing to ? [inaudible] learn in English...*” [sic].

Her sad expression provided an evidence that she came to the institution with high expectations of acquiring more knowledge in English language.

Participant Lerato (English and Sepedi):

- “*...the lecturers of Sepedi, they go much into detail. And then English, they just do touch-ups*” [sic].

In addition, Lerato mentioned that the lecturers need to be considerate that not all the student teachers in the teacher programme are from Grade 12, because there are those who have been at home for a while. Like herself, she forgot everything and she is struggling even though she is working hard to ensure that she passes her courses. She said:

- “*...I've been staying at home for ten years...*” [sic].

Participant Sipho (English and Sepedi):

- “*I love teaching English; but I think I believe that I am competent and confidence, confident in teaching Sepedi...” [sic].*
- “*I love teaching English, I like it but when I’m in Sepedi, comparing the two languages when I’m in class, so I think I’m excelling in Sepedi more than in English” [sic].*
- “*...the method of how we are taught at university to deliver these languages; because currently I’m studying towards becoming a teacher, and there are other people who are guiding us in the disciplines. So, I think in Sepedi the lecturers are competent; se, eh serious about their work; so they, they are giving more in Sepedi than in English. We are not exposed to those core issues that we should learn so that when we go out there to teach, we are exposed. Most of the thing we get when we arrive at schools” [sic].*

My conclusions on this sub-theme were that:

- The English lecturers assume that these student teachers come to class with knowledge from their schooling background; therefore they do not see the importance of digging deep and inculcating more knowledge.
- Student teachers have to be responsible for their own studying and do more research on their own.

4.5.2.1.2 Explore/ curiosity in English language

Those who said that they would prefer English other than their MT specialisation mentioned different motives that they always wanted to be fluent in English language. In addition, they said that they never thought a MT could be studied at an institution of higher learning, such as a university. Taking into consideration Bourdieu (1977)’s view of linguistic capital, this reminded me that one cannot perceive legitimacy in his or her home language/ MT particularly for educational purposes. The following are their responses:

Participant Sipho (English and Sepedi):

- “*Even myself when I was very young, my, one of my goals was to be able to speak English, I wanted to speak English. To understand it, to know it so that maybe I’ll be able to communicate le the world” [sic].*

Sipho shared a similar view as Huebner (1986) who pointed out that English is a language of wider communication (LWC). As Bourdieu (1991) affirms that an official language can be deemed as linguistic capital which brings about a symbolic power; Sipho had a perspective that English could bring him a symbolic power and connect him with the world out there. He wished and wanted to explore English. His curiosity for the language drove him to prefer this (English) language. He shared the same perspective as participant Takalo, who also mentioned that he wanted to explore the English language. However, Sipho's motivation to learn English, according to my understanding, was instrumental, unlike Takalo, whose motivation was integrative (Lukmani, 1972).

Participant Mokgadi (English and Sepedi) had to say the following:

- “*English is broad, is everywhere*” [sic].
- “*The fact that I love English. I, I just love it*” [sic].
- “*...I have mentioned earlier that I want to do honours in English*” [sic].

Participant Takalo (English and Xitsonga):

- “*I learned, I've learned a lot about about Xitsonga; so; I want to explore other languages as well*” [sic].
- “*... it was English because with it I can google and find out other informations that are (I laughs) not in the textbook and then with Xitsonga you have to rely on what you planned and what you see on textbook you cannot google uh the current information*” [sic].

Takalo emphasised how easy it is to access as well as to explore new information in English language making use of technology, unlike in his MT. All these student teachers quoted above, confirmed that they would prefer to teach English at their future schools.

4.5.2.1.3 Fear for committing errors in English

According to Krashen (1981), there are various individual variations of using monitor and the participants, whom I found to be the monitor over-users, are the ones who pointed out that they are afraid of committing errors whenever they speak. Being a foreign language to the participant, some have remarked that they felt neither competent nor confident in teaching English language. This sub-theme shares the

same discoveries of the participants' expressions from the interviews with the next theme (teaching practice experience)'s sub-themes, viz. lack of confidence (inadequate knowledge; committing errors). The research participants had to say this:

Participant Takalo (English and Xitsonga):

- “*I'm not yet fluent with English at the moment*” [sic].

Participant Lerato (English and Sepedi):

- “*...I'm not fluent in English...*” [sic].

Participant Vhele (English and TshiVenda):

- “*...when it comes to English lessons; there are some challenges maybe I'll be teaching then learners have to ask question, you find gore the question, the type of a question they're asking; I don't even know too*” [sic].

Participant Muvhango (English and TshiVenda):

- “*...so in English I sometimes have to study and understand it better, so that I can teach in class. And make sure that each and every question that a student might ask, I will, will answer...*” [sic].

These research participants mentioned openly that they were afraid of committing errors in English when teaching during their teaching practice sessions, due to a lack of proficiency, confidence and competence. My interpretation was that Muvhango could be one of the monitor over-users. According to Krashen (1981); people such as him cannot speak freely with volubility, because they are overly concerned with the correctness of what they are saying.

4.5.2.1.4 Passionate/ lack of passion for a particular language/specialisation

Other research participants openly expressed their passion for one of their specialisations. They had various arguments for their passion and/or lack of passion for the other specialisation. Some have argued that they would have never have chosen the other specialisation themselves, and that the institution chose it for them. They expressed themselves as follows:

Participant Mokgadi (English and Sepedi):

- “*I've developed the love for English since I was in secondary school*” [sic].
- “*Even when I meet a person, before I even know which language the person is speaking thus the first thing, I'm going to communicate with the person in English...*” [sic].
- “*Remember the fact that the university is choosing for us... I think it will be best if the university let us choose for ourselves*” [sic].

Mokgadi looked excited when narrating to me how she began to develop passion for English from an early age at school. She also mentioned that she does not feel proud to teach Sepedi, hence she lacks certain ability in doing so, and she has no interest to further her Sepedi. She claimed that she was specialising in English and Sepedi because the institution chose the specialisations for her.

Participant Sipho (English and Sepedi):

- “*My, my intention when I come here; my first intention was to teach English. And Maths was my additional because they needed 2*” [sic].
- “*Sepedi was common. It was something, to me when I applied for Sepedi, before I can teach Sepedi; I thought that everybody knows Sepedi*” [sic].
- “*...it was just that language, that language that I'll; I don't think I'll ever go to university to study for*” [sic].

Sipho claimed that he has no hatred for Sepedi, however he just took it for granted that it is a common language for every Sepedi-speaker. In that regard, he did not perceive it as a language that he could go to the institution of higher learning and pursue further. For that reason, he wanted to pursue English, paired with Mathematics, so that “*...I will get something out there*” [sic].

4.5.2.2 Dialectal influence

Although it was not possible to discover or identify any sub-theme(s) under this theme, some commonalities were still found. Some of the research participants, particularly those who disclosed that they would prefer to teach their MT instead of the other specialisation (English); indicated that their regional dialect influenced the manner in which they spoke English. I found this to be related to what Blackledge and Pavlenko

(2002) affirmed, that those student teachers' language ideologies about their language preferences are bound by their dialects and accents. They substantiated their common views on the influence of dialect as follows:

Participant Takalani (English and Xitsonga):

- “*Obvious. Somebody can hear that this is totally a mo-Xitsonga...*” [sic].

Participant Lerato (English and Sepedi):

- “*... it has influenced my English*” [sic].

Participant Muvhango (English and TshiVenda):

- “*...grow in Venda... influence me*” [sic].

4.5.2.3 Funza Lushaka Bursary Scheme

4.5.2.3.1 A ‘vehicle’ for employment

A recent study by Gagnon and Lampron (2015) revealed that the bursary recipients regard the bursary as a ‘catalyst’ in being employed. This was enhanced by citing one of their bursary recipient participants confirming that the bursary allows him/her to find gainful employment even before he/she completed studies. Unanimously, some of the research participants who emphasised their contentment to have been enrolled in the teacher programme in order to have certainty to be employed were cited as follows:

Participant Rirhandzu (English and Xitsonga):

“*It's job guaranteed*” [sic].

Participant Tshepo (English and Sepedi):

“*...and of course I'm now even confident about the job after my studies because of the contract between me and the bursary*” [sic].

Participant Lerato (English and Sepedi):

“*...upon completion you'll be placed. At the end you are assured that I'm going to work as a teacher, without the mentality that they are lots of teachers who have completed about 23 years and still without employment out there. It gives us a peace of mind that*

we'll be employed at least (door closing in background). Even if you're not placed, it won't take a year without giving you a job" [sic].

Participant Mokgadi (English and Sepedi):

"... I'll say is beneficial (cross talk; I: How?) 'cause remember when I finish with my studies, they're just going to place me; I don't have to look for a job; I don't have to go around distributing my CVs" [sic].

Even though some of the participants such as Lerato and Tshepo denied that they had any knowledge of the Bursary Scheme prior enrolling in the teacher programme, they emphasised that it gave them an assurance that when they completed their degree, they would be likely to find gainful employment.

4.5.2.3.2 Imbalance of languages offered

Participant Takalani (English and Xitsonga) expressed his discontentment regarding the less intake number of student teachers for Xitsonga language thus:

"In Xitsonga I guess, it has to, in terms of the criteria; they should balance these languages when choosing who to accredit the bursary, then they can balance the equation. Maybe in Sepedi they took 10; then the following year in Xitsonga they took; like they balance the equation not to find that this year; like more especially this year; only one person who is doing Xitsonga has been chosen for Funza..." [sic].

He further added that: *"...at least let it be like a balance between the choosing of African languages not like Sepedi overpowers the other language" [sic].*

This alone implied that the intake of student teachers were not equal with regard to indigenous languages (namely Sepedi, TshiVenda and Xitsonga) offered in the teacher programme of this institution (University of Limpopo-Turfloop Campus).

Participant Muvhangano (English and TshiVenda) also shared the same sentiment as participant Takalani concerning the imbalance of indigenous languages intake. He expressed himself as follows:

"Uh, generally, eh, ok, when it comes to this university as it is, I think eh, eh TshiVenda as an home language, they don't take it seriously, that is why they don't admit lot of eh students 'cause we are nine and 2nd years also I think they are eight, 1st years of this year they are I think 11 or 10, but other languages like Tsonga, they are more than 50" [sic].

4.5.2.3.3 Improper placement protocol

Notwithstanding the great effort undertaken by the Bursary Scheme for closing the shortage of teachers who teach scarce skills at schools, including indigenous languages, it has flaws too. One such flaw was discovered in the study during the interviews and the research participants vocalised their views as follows:

Participant Takalani (English and Xitsonga):

“The only problem when they place you they don’t give you the courses which you did. That’s the only problem which I’m seeing” [sic].

He continued by citing an example as follows:

“... there was a friend of mine who was majoring in English and Xitsonga, now is teaching Grade, Grade Four Standard Two; and he is teaching EMS, LO and Mathematics. I guess English will help him to teach Mathematics and EMS, so do Life Orientation” [sic]. He called this as ‘a wakeup call’ whether qualified teachers would be able to teach other subjects other than their specialisations.

4.5.2.3.4 Financial stability

The Bursary Scheme seems to be playing a significant role both in academic and social lives of student teachers. Some of them had to say the following:

Participant Takalo (English and Xitsonga) was quoted as thus:

“I can rely on the Bursary when it comes to anything; books and stuff” [sic].

Participant Mikateko (English and Xitsonga) said:

“I heard that in teaching there are the bursaries that it will pay for everything” [sic].

Participant Tshepo (English and Sepedi):

“Personally, it helped me on the fees...”

In addition, he said: *“All the funds that the bursary is allocating to me like eh, the stipend, the accommodation; all those things that the bursary is sponsoring me with” [sic].*

Participant Vhele (English and TshiVenda):

“So they will be able to study and they will help a bursary with paying for their studies” [sic].

Participant Lerato (English and Sepedi) was more open when telling me about how she saw the bursary scheme as too beneficial; particularly financially. She briefly said: *“So in terms of Funza; Funza a panacea to our financial barriers to be quite honest, because they’ll give you money for food, you’ll eat on campus, finances for books so that you can buy books and then when you go to practical sessions; the fact that we are given money for practice sessions is superb because, if you are indigent then you’ll have to buy some of needs and wants; and then you will also be able to have transport fare...”* [sic].

“And then sometimes you find that those refunds; you have to get them, and then for those who are from underprivileged families; when it comes to money sometimes you take that money maybe if they give you R5000 you can decide on buying a bed for you, you see...” [sic].

4.5.2.3.5 Academic motivation

The bursary scheme is deemed as a panacea for financial barriers to learning and academic motivation for student teachers. According to the research participants, during the interviews several mentioned that it always pushes them to work very hard. They confirmed by saying the following:

Participant Lerato (English and Sepedi):

“...we are improving academically...like myself in 2013, I failed CLIT in 1st semester, in 2nd semester, I had to make sure that the other one; no matter what; it gave me that courage that I have to pass every course...just because I didn’t want to get 80%. To me that 90% was a disappointment but I could let myself down to obtaining 80, it could be a problem” [sic].

Participant Sipho (English and Sepedi) mentioned this:

“And for me to reapply for Funza Lushaka I have to work very hard so that I get 100% pass rate. When I pass very well, next year, I’ll have to look for the list of =Funza Lushaka=. So it was motivational” [sic].

Participant Takalani (English and Xitsonga) mentioned that:

"Let's say financially; academically because they'll always encourage you that they are lot of people who are looking for this bursary, and it's a merit bursary people must keep on improving so; I have to keep on studying very hard..." [sic].

"Not for financial purposes only, because ah, improving a person's life a lot. Academically, it's not financially but academically because it pushes us a lot, to be always on top 4. That's what, to me it pushes me a lot to be always on top 4 because I know that if I lose this sponsor, so I'll be gone. To me, it's really pushes me to work very hard" [sic].

4.5.2.3.6 Effectiveness/ ineffectiveness of the funding programme. (Improper strategy of awarding the students a scheme/ funding).

Participant Mokgadi (English and Sepedi) said:

"I'll say it's effective for some, not for everyone...I think it will be best if the university let us choose for ourselves" [sic].

4.5.2.3.7 Shortage of African language teachers

One of the participants explained how a challenge of language constriction may emerge from a particular school situation. For instance, he mentioned that:

Participant Takalo (English and Xitsonga):

"...In most cases when they finish here, when they go to schools; you may find that in other school they don't have a teacher for mm, Economics and from there they no longer pursue eh African languages as their major subject" [sic]. By this, he meant that sometimes a particular situation at a school would compel student teachers not to continue teaching African indigenous languages, due to the shortage of such language teachers. Consequently, it could lead to the constricting of indigenous language teachers in schools, regardless of the great effort made by the Bursary Scheme for producing indigenous language teachers in schools.

4.6 CONCLUSION

The chapter discussed in details the findings of the research study, starting with biographical representation, narrations and citations of research participants. These were followed by intrinsically looking at themes emanating from the research interviews as outlined by research participants. From the main themes, sub-themes were interpolated and discussed. Commonalities were also identified and discussed accordingly.

Most importantly, the theoretical underpinnings for the study showed that the ideologies of the student language teachers about their language preferences are bound by their dialects and accents as corroborated by the citations (Blackledge & Pavlenko, 2002). In addition, my interpretation of the student language teachers at the macro level (Constitution, 1996) showed the value and the legitimacy of their indigenous languages as they (their home languages) are also the official languages and I found this to be connected to Bourdieu (1977)'s perspective of linguistic capital. At the micro level, the student language teachers revealed a knowledge which shows a positive attitude towards the African indigenous languages hence they mostly preferred to teach them for their future employment.

In the next chapter, I summarise the study chapters; the findings in relation to the research questions of the study. In addition, I also visit the study limitations. Finally, I conclude the chapter with the recommendations for further studies.

CHAPTER 5: OVERVIEW, LIMITATIONS AND RECOMMENDATIONS

5.1 INTRODUCTION

In this chapter I begin by providing an overview of the study chapters, followed by a detailed discussion of the study findings by objectives. I also outline the limitations of this research study, significance as well as the recommendations for further research.

5.2 OVERVIEW OF THE STUDY CHAPTERS

I conducted this research study in order to investigate the language preferences of future teachers who specialise in English and an African indigenous language. The first chapter provided an overview of the study comprised of the purpose, consideration of ethical issues and significance thereof. I demonstrated the relationship of other researches through the review of literature and theoretical framework in the second chapter. I perused both international and national literature in relation to my study. Moreover, I found it imperative that I should include the stance of African indigenous language in the education sector particularly within institutions of higher learning.

In the third chapter, I outlined research methodology. I then provided the research procedure from the design, sampling, and selection of the research participants as well as generation of data where interviews took place. Most importantly I positioned myself as the researcher and my role in that regard. It was imperative for me to discuss ethical issues in detail and highlight the study limitations in the same chapter. I comprehensively provided my presentation of the research findings in the fourth chapter. I presented the narratives and the citations of the research participants. I then outlined and discussed the emergent themes with sub-themes from the study interviews whereby I was making use of an interview guide during an encounter with research participants. In this fifth and final chapter of the study, I concluded the study, highlight the discussion by the research objectives, provide reasons why the study is significant and implicate recommendations for further research.

5.3 SUMMARY OF THE STUDY FINDINGS BY THE RESEARCH QUESTIONS

Two research questions were formulated, and in the following section the main findings are reviewed for each research question followed by a brief discussion. Several suggestions are made concerning the implications and relevance of these findings for practice with regard to the preference of language for student teachers. I found it equally important to relate the findings to the reviewed literature and the theoretical framework informing the study.

5.3.1 What are Funza Lushaka Bursary student teachers' preferences about languages to teach when employed?

The results of the study showed that seventy percentages of the student language teachers would prefer to teach African indigenous languages at their future schools. According to the results, a future for such languages seems to be bright. Moreover, this is germane to the study findings done also at the institution of higher learning in University of Kwa-Zulu Natal (UKZN) whereby it was found that students showed positive experiences of being taught in IsiZulu indigenous language because they learn much better than in second language (Nkosi, 2014). Notwithstanding their optimistic experiences in that study, those students showed that they do not prefer to be taught in IsiZulu (Nkosi, 2014). Unanimously, other studies (Skutnabb-Kangas & Toukomaa, 1976; Toukomaa & Skutnabb-Kangas, 1977) have also showed that children develop proficiency in second language should they possess proficiency in their first language. However, this was in opposition with what Nel and Muller (2010) found, that most student teachers preferred English as both LoLT and interaction.

Through these results pertaining to the exploration of student teachers' preference to teach a particular language, my inference was that the indigenous languages could be intellectualised (Gonzalez, 2002) even though this could be a long term goal to reach. According to Finlayson and Madiba (2002), intellectualisation of a language means a process in place for speeding up the growth and development of indigenous languages. However, afore-mentioned percentages is in opposition to thirty percentages of those who showed an interest in the fact that they would prefer to teach English. These small number of student teachers held the belief that in South

Africa, language ideology favours English and those who speak English (Blackledge & Pavlenko, 2002).

5.3.2 What are the factors that influence Funza Lushaka Bursary student teachers' preferences regarding languages to teach when employed?

Irrespective of the research participants' preferences of language being based on various reasons, most of them mentioned several recurring ideas which I found to be riveting. The following are the factors that influenced or guided the student teachers in their choice or preference of language to teach at their future schools:

5.3.2.1 Role by role models

A few research participants alluded that they preferred to teach a particular language at their future schools because they got stimulating influence or inspiration from their former language teachers. However, those language teachers played a pivotal role as role models to the student teachers and mainly they were teachers of indigenous languages. They also instilled a pride in the future language teachers to continue carrying the legacy of such languages further. This became an obvious finding in the results as some of the participants enhanced their reason for preferring that they would also have enthusiasm to pass down the knowledge to the next generation.

Furthermore, they were sure that their passion for the indigenous languages would assist them in enticing and encouraging younger generation by emulating their former language teachers as their role models. I believe that those role model teachers ensured that their teaching would hugely impact positively in their learners' learning in order to ensure that learners are given indispensable tools for constructing further knowledge (Neeta & Klu, 2013).

5.3.2.2 Relevance of identity (morals)

The issue of identity became fundamental factor in the findings as avowed by a few of the research participants. They clearly affirmed that their preference is not only about teaching the indigenous language but to preserve their languages so that they do not gradually diminish. Albeit the preservation of such languages, they also stated that they are concerned in passing down the legacy to both current and next generation so that they keep sustenance of the indigenous languages. In that regard, they believe

that younger generation would have morals and knowledge of their identity which constitutes of components such as knowing who they are and where they come from. Moreover, indigenous languages are deemed as carriers of not only an identity but a culture as well, as postulated by one of the proponents of indigenous languages wa Thiong'o (1986).

5.3.2.3 *Quantity in inculcation of knowledge*

According to Little and Sanders (1992), learners are offered fewer opportunities than they need by their pedagogues in order to achieve control over what they have learned. However, those fewer opportunities could lead to demonstration of quantity of acquiring a required knowledge to the maximum level. Similarly, some of the research participants have emphasised that their high expectations pertaining to acquiring knowledge are not precisely met. Those were a few who expressed their discontent concerning the inadequate knowledge that they get in the teacher programme, particularly in English specialisation.

They showed a feeling of sadness and anxiety as far as their future as teachers is concerned; hence they alluded that they would not be able to execute and demonstrate teaching expertise in this specialisation. Some have gone to the extent of discontinuing with it and prefer to carry on with the other specialisation which happens to be an indigenous language. Consequently, this occurs to be a course of concern for these student teachers as they do not imbibe the knowledge in English as they were supposed to; which is contrary to what happens in programmes of the indigenous languages.

5.3.2.4 *Exploring the language/ curiosity*

Although a small percentage of the research participants preferred to teach English for their future employment at schools, they had various reasons that guided their preference. According to Banda (2003), students have adopted the perception that indigenous language is not capable of accommodating the requirements of academic subjects. This could result in a linguistic hegemony which could in turn lead to a linguistic disparity (Phillipson, 1992). Among others, the research participants mentioned that what interests them more is the readily available and accessible utilisation of modern technology in English for any information they might need. In

addition, their curiosity was one of the reasons which compelled or instigated them to prefer to teach English in order to explore the language.

Notwithstanding their preference for English specialisation, some still consider themselves novices when coming to teaching of the language itself hence they mentioned a maximum immersion or exposure to their mother tongue (MT) and as such they would need to study hard on their own. I found this factor to be associated with what Banda (2003) had posited that students at university insist on English medium of instruction, write their academic tasks in English, but nonetheless perform discussions and preparations on academic subject matters in their MT.

On contrary, high percentage of the research participants who preferred to teach indigenous languages were of the opinion that such languages have to be developed, uplifted and utilised to the extent of becoming mediums of instruction even in higher institutions of learning (Council on Higher Education, 2001).

5.4 STUDY LIMITATIONS

According to Jackson (2004), there is a need for researchers to be truthful about any deficiencies in their data or weaknesses in their methodology, as well as judicious in interpreting results. Therefore, there are also a few limitations in this research study that need to be highlighted:

5.4.1 Focus on fourth year student language teachers

Although the study focus was only fourth year student language teachers specialising in English and an African indigenous language, third year student language teachers were recruited to complement the shortage of fourth year TshiVenda African language student teachers. Furthermore, the study excluded the rest of the students specialising in English or any African language alongside any other content subject who could have also provided more insight about the research topic. Junior language students who met the selection criteria were also excluded and could have shared their perspective on the subject matter.

5.4.2 Sample size

A sample of twelve participants ($n=12$) was planned for this study, and only ten participants ($n=10$) participated, hence the study cannot be generalised to the population. Furthermore, due to time constraints and reappearance (data saturation) of the same themes and sub-themes, I kept the sample size at ten.

5.4.3 Inability to generalise to other institutions of higher learning

The study was conducted in one institution of higher learning in Limpopo Province and was not compared with other institutions in other provinces to give a broader view of language preference in the country at large, therefore I cannot generalise the research results.

5.5 SIGNIFICANCE OF THE STUDY

It is imperative to highlight the significance of this research study, particularly in the education sector. Most students do not see the importance of education (particularly in indigenous languages) because of the notion that English has an advanced status, as affirmed by Brock-Utne (2000). In this regard, the study will make an impact in elevating the stance of African indigenous languages. Besides the stipulation of eleven official languages to enjoy parity of esteem by the Constitution of the RSA (Act 108 of 1996); Funza Lushaka Bursary plays a pivotal role in curbing the gradual evanescence of the African indigenous languages in education sphere. This is also germane to Language-in-Education Policy (1997) which promotes multilingual students in schools, not monolingual ones.

Most institutions of higher learning that were previously categorised as white during the apartheid era, are now accommodating African indigenous languages such as Xhosa at University of Cape Town (UCT) (Bangeni, 2001). Additionally, adequate knowledge concerning the importance of sustaining diverse African languages may help institutions of higher learning to make informed decisions when formulating future plans with regard to promoting and uplifting African indigenous languages particularly in public schools.

5.6 RECOMMENDATIONS FOR FUTURE STUDIES

The purpose of this study was to understand what would be the language preferences of future teachers who specialise in English and an African indigenous language to teach at their schools. I wanted to get their insight's perspective (subjective views) on why they prefer a particular language over the other, or whether their preference is based on a particular attitude towards another language. It is therefore imperative for me to recommend a few research topics for further research, and they are as follows:

- A further research is required in order to investigate the sustenance/sustainment of African indigenous languages teaching in schools among the Funza Lushaka graduates.
- The impact of Funza Lushaka Bursary (as a financial scheme) on the uplifting of future African indigenous language teachers.
- A research on the development of guidelines for an appropriate placement of future African indigenous language teachers at schools where there is such a need.
- In the previous chapter, one of the main causes for concern was the dearth of provision of adequate knowledge from the lecturers of English that language students acquire. This resulted in some of the students being dissatisfied with the knowledge they were being inculcated in this teacher programme. In addition, they inclined to prefer the other specialisation to be equipped with knowledge that they would feel competent and confident when teaching and facilitating their lessons at their future schools. In this regard, a further research needs to be conducted based on competence of language pedagogues on the provision of content knowledge within the institutions of higher learning.

5.7 CONCLUSION

In conclusion, the findings of this study were discussed in relation to the research questions stated in the first chapter. The aim of the study was to investigate language preference for future employment of student teachers who specialised in English and an African language at an institution of higher learning. Overall, the findings of the study showed that seventy percentages of the research participants would prefer to teach African indigenous languages at their future schools. It was a promising future

for such languages and it was also an indication that they (African indigenous languages) would be uplifted and promoted as well. This showed that the student teachers who preferred to teach their indigenous languages for future employment created a power in their home languages (Bourdieu, 1977). Their ideologies on language preference showed a positive attitude as individual speakers to their MT (Blackledge & Pavlenko, 2002) at micro level; meanwhile at macro level they showed that they value their language as they (Sepedi; TshiVenda and Xitsonga) are regarded as official (Constitution of the RSA, 1996). The study also provided an insight into the current body of knowledge that most student language teachers preferred to teach African indigenous languages for future employment which implied a positive attitude towards such languages.

The findings of the study support the work which included the conceptions that language learners should pursue their indigenous language development (Cummings, 1981a). On the other perspective, Funza Lushaka plays a pivotal role in ensuring that student language teachers are enrolled to perpetually uplift, produce and promote African indigenous languages.

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APPENDICES

APPENDIX 1: COVERING ASSENT FORM

SECTION A: INFORMED CONCERN/ ASSENT FORM

TITLE: AN INVESTIGATION INTO THE LANGUAGE PREFERENCES OF PROSPECTIVE TEACHERS WHO SPECIALISE IN ENGLISH AND AN AFRICAN LANGUAGE

INVESTIGATOR: SIGUDLA M.M

I hereby (make a tick in the box below):

- Agree to be involved in the above academic investigation as a respondent/participant.
- Agree to the audio recording of my involvement/participation.
- I have read the investigation information document and therefore I understood my involvement as a respondent/participant.

The participation in the investigation is voluntary (without any incentives). The respondent/participant may ask questions regarding the investigation and receive more information they require. The names of the respondent/participant will be coded for the purpose of confidentiality and anonymity. The respondent/participant can withdraw at any stage of the investigation without prejudice.

Surname and full names: _____

Mobile contact(s): _____

E-mail address(es): _____

Signature: _____ DATE: _____

SECTION B: DEMOGRAPHIC INFORMATION

NAME OF INSTITUTION: _____

PARTICIPANT'S NAME: _____

LEVEL OF STUDY (Please tick in the appropriate box): 3RD 4TH

GENDER (Please tick in the appropriate box): MALE FEMALE

HOME LANGUAGE (Please tick in the appropriate box below):

Sepedi XiTsonga TshiVenda

English Other (Please specify): _____

SIGNATURE: _____ DATE: _____

APPENDIX 2: INTERVIEW GUIDE

1. Could you please tell me about yourself? (including age category; where you grew/come from; family background; schooling background; LoLT used at your school etc.).
2. Which language would you prefer to teach at your future school?
 - 2.1. How do you come to your language preference? / Why do you prefer that language?
 - 2.2. What could be the influence on your choice of language preference?
 - 2.3. How do you generally feel about the language preference?
 - 2.4. Could you please elaborate on your motivation or inspiration behind your language preference? (for example is there any attachment to your preference to , maybe home background/ family language; school background)
3. Which language do you like most? Why?
4. Which language would you feel more comfortable and/or easy to teach at your future school and why?
 - 4.1. Any beliefs attached to that, maybe, hence you have been in the teaching environment?
 - 4.2. What are your experiences from the teaching practice sessions concerning your language choice?
5. Which language would you be confident and competent to teach? Why?
6. Which language would you prefer to use for communication at your future school?
 - 6.1. What could be your interest on that?
7. Your home province is Limpopo. Do you think the regional dialect has an impact in your language preference?
 - 7.1. Can you please elaborate more on that?

8. What do you think of the impact of using that language that you prefer (instead of using both)?
9. Would you continue teaching the African language at your future school?
10. What are your perceptions about English language? Why?
11. What are your perceptions about African languages? Why?
12. What do you think of disadvantages of using and not using the other language (that you do not prefer)?
13. Why did you choose teaching profession?
14. How is Funza Lushaka bursary scheme beneficial/ important?
15. Do you see it really uplifting the indigenous languages? Please elaborate more.
16. Last but not least; what is your take or opinion on parity of languages as envisaged by the Constitution of the Republic of South Africa section 6(a) Act 108 of 1996?

APPENDIX 3: ETHICAL CLEARANCE CERTIFICATE



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TURFLOOP RESEARCH ETHICS COMMITTEE CLEARANCE CERTIFICATE

MEETING: 02 September 2015

PROJECT NUMBER: TREC/164/2015: PG

PROJECT:

Title: An investigation into the language preference of prospective Teachers who specialize in English and an African Language
Researcher: Ms MM Sigudla
Supervisor: Dr TE Mabila
Co-Supervisor: N/A
Department: Languages, Social Sciences Education & Educational Management
School: Education
Degree: Masters in Language Education


PROF TAB MASHEGO
CHAIRPERSON: TURFLOOP RESEARCH ETHICS COMMITTEE

The Turfloop Research Ethics Committee (TREC) is registered with the National Health Research Ethics Council, Registration Number: REC-0310111-031

Note:

- i) Should any departure be contemplated from the research procedure as approved, the researcher(s) must re-submit the protocol to the committee.
- ii) The budget for the research will be considered separately from the protocol.
PLEASE QUOTE THE PROTOCOL NUMBER IN ALL ENQUIRIES.