

**THE DESIGNATION OF A LANGUAGE NAMING: SEPEDI / SESOTHO SA
LEBOA**

**BY
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DECLARATION

I, the undersigned, LEBITSI NELSON MOLEPO, hereby declare that the dissertation THE DESIGNATION OF A LANGUAGE NAMING: SEPEDI/SESOTHO SA LEBOA, submitted for the Masters degree in African Languages in the faculty of Humanities (School of Languages and Communication Studies) at the University of Limpopo is my own work and has not been previously submitted by me to any institution of higher learning. I further declare that all sources cited or quoted are acknowledged by means of a comprehensive list of reference.

Date : _____

Signature: _____

MOLEPO L.N (Mr)



DEDICATION

I dedicate this achievement to my mother, Mapulana Phedelia 'Damela' Molepo, my entire family, and to my supervisor.

ACKNOWLEDGEMENTS

I would like to extend special thanks to my supervisor and mentor, Dr J.R. Rammala, for his words of encouragement, passion, guidance, and commitment.

Thank you, mminakolobe. You are really 'Mogale wa mmakgonthe'. You groomed me from my younger age and always taught me how better things should be done. I thank you.

I wish to thank all my family members, friends and colleagues and informants for their contributions to make this a success.

ABSTRACT

The purpose of this study was to investigate the legislative and constitutional imperatives on the designation of language naming with special reference to Sepedi/Sesotho sa Leboa. The study was based upon the qualitative methodology and the data was analysed through qualitative and quantitative in the form of SPSS to explain numeric information. Data was collected using structured and semi-structured questionnaire and interview. Three groups of respondents took part in this study namely members of the community, administrators and professionals, and language practitioners. The findings of the study revealed that many people prefer the name Sepedi to be used to denote the language under research. It was again revealed that when the language was named proper procedure was not followed. Based on the information and findings of this research, it is recommended that the government make an effort to make sure that the language is re-standardised and the language correctly designated.

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CHAPTER 1: Introduction and general orientation

1.1 INTRODUCTION

This study deals with the designation of language naming of Sepedi/Sesotho sa Leboa. The chapter presents the background, the statement of the problem and other aspects which are clearly defined. It is divided into the following subheadings:

- Background,
- Statement of the problem,
- Aim and objectives,
- Scope and delimitation of the study and
- Chapter outline

1.2 BACKGROUND

Every language is selected and codified for its standardisation as the written language of the speech community concerned. Such language usually becomes the medium of written communication and it is a better candidate for selection to become a medium of teaching other subjects in schools.

The term dialect can be used to refer to one kind of communicative system (i.e. sound aspect) of sounds used when people speak to communicate certain thoughts and meaning attached to it (i.e. meaning aspect) by a particular group of people within a speech community.

A dialect is a spoken language used by people who find themselves in a particular area of a region. According to Hendrikse and Cluver (1996) a standard language is any dialect that has been reduced to writing and that has dictionaries and grammar books that determine the “correct” usage. A standard language is therefore one that is used in (more or less) the same way by all members of the speech community.

Usually one of the dialects forms the basis on which a language is built and developed. For example, as Kosch (1993:3) notes, ‘The dialect in which missionaries first recorded the Bible invariably became the standard language, and Sepedi is no

exception. Any other dialect may become a language depending on the historical background and proper standardization procedures followed.

Mojalefa (2007) explains that the fact that Sepedi became the foundation for this standard language can therefore be regarded as the result of a historical coincidence. Had the German missionaries started work amongst the speakers of another dialect such as Setlokwa, Sehananwa or Selobedu, etc. and the Bible first been translated into one of these, the chances are such that such a dialect would have become the basis for the present day standard language.

Webb (2000:18) states that “Language standardization is the process by which an authoritative body describes how a language should be pronounced, how to spell words and determining which words are acceptable in formal situations and the appropriate grammatical constructions”.

The language practice in South Africa before 1994 recognized English and Afrikaans as the only official languages and all other written African languages were official in their homelands or so-called self – governing states. With the advent of democracy in 1994, some African languages became official languages in line with the democratic principles of the country.

It was not a simple thing to select and name the African languages that should become official even though it did not seem to be a problem until the final constitution was publicized. The English version of the constitution is said to be the most correct version which supersedes all other versions. It mentions the following as official languages: English, Afrikaans, IsiNdebele, IsiXhosa, IsiZulu, Sepedi, Sesotho, Setswana, SiSwati, Tshivenda and Xitsonga.

There might have been some discrepancies in the translation of the constitution specifically into Sepedi. The Sepedi constitution translated Sepedi as Sesotho sa Leboa. On the contrary the same constitution calls this language Sepedi on the spine of the constitution.

This contradiction was not contested until institutions like PanSouth African Language Board (PanSALB) produced official documents wherein the language was called Sesotho sa Leboa, a practice which seems to be against the English constitution of the country.

1.3 STATEMENT OF THE PROBLEM

The 1993 version of the Constitution referred to the language as Sesotho sa Leboa, but the 1996 version referred to the same language as Sepedi. Different government departments and official bodies use different terms to denote the language. Controversy surrounds the use of Sepedi as opposed to Sesotho sa Leboa (which was the wording in the 1994 interim constitution) in the text.

As a result one official language in this country is named twice, that is Sepedi and Northern Sotho. The English version of the constitution, which supersedes other versions of the constitution, names it Sepedi. The Sepedi version of the constitution is written Sepedi on the spine but Northern Sotho within the constitution. This discrepancy has the potential to cause conflict that could divide the people and delay the development of the language.

There have been debates between PanSALB and some academics in the country with regard to the designation of the languages. Besides, a number of seminars and workshops were held on the above matter. In 2011, the portfolio committee of parliament visited some communities on a survey to assess how people on the ground call this language or would like it to be called.

There is also a division amongst some chiefs with regards to the language name and the division might cause tension in the house of traditional leaders in South Africa.

Tertiary institutions in the country also name this language differently: e.g. University of Pretoria has Sepedi as an official language while the University of Limpopo has Northern Sotho as official language.

The confusion over the designation of this language may have political implications but this survey intends to look at a socio-linguistic approach to correct the designation of the language.

1.4 AIM AND OBJECTIVES

1.4.1 Aim

This study aims to investigate the constitutional and legislative imperatives on the designation of language naming with regard to Northern Sotho/Sepedi.

1.4.2 Objectives

In line with the aim, the study has the following objectives:

- To trace a historical path of the development of Sepedi as a language.
- To revisit sociolinguistic considerations for the selection and standardization of the language.
- To find out the layman's knowledge about the designation of this language.
- To review the relevant literature on the theoretical underpinning the topic in question.
- To undertake evidence based research in this regard.
- To suggest a compromised way of naming the language.

1.5 SCOPE AND DELIMITATION OF THE STUDY

- a. The designation of the language naming for Sepedi/Sesotho sa Leboa falls within the study of sociolinguistics which is part of language planning and looks at standardization, in particular re-standardization.
- b. This research looks at only one language which is Sepedi/Northern Sotho. It looks at the historical background on how language was named and standardized.

- c. The research area will be the Limpopo province, but this choice does not mean to suggest that the language is confined to the province. The researcher is well aware of the prevalence of this language in Gauteng and many other provinces of this country.

1.6 RESEARCH DESIGN AND METHODOLOGY

1.6.1 Research design

Welman (2010: 52) defines a research design as the plan according to which we obtain research participants and collect information from them. In a research design it is expected to find the description of what will be done with the research subjects; and how the researcher will be able to reach a conclusion about his/her research problems.

1.6.2 Research methodology

The research employs a qualitative research methodology. This method helps to develop a focus of enquiry that guides the discovery of what is to be known about a particular phenomenon (Maykut and Morehouse, 1994). The use of this method is more concerned with investigating and responding to exploratory and descriptive questions about a given subject.

1.6.3 Sampling

The sampling will be done only in the Capricorn District Municipality. Hundred participants will be selected using simple random sampling techniques. Of the hundred participants, 25 of them will be administrators, the next 25 will be professionals who may or may not be administrators, the next 25 will be language professionals and language practitioners and the last 25 participants will be any member of the community who is not included in the above-mentioned categories.

25 Administrators

25 Professionals

25 Language professionals and practitioners

25 Any other member of the community

1.6.4 Data collection

The following tools will be used to collect data from the selected population:

Semi-structured interviews will be conducted with the selected informants. Some interviews will be conducted in Sepedi and some in English according to the choice of the informant. Interviews allow the interviewer to pursue in-depth information around a given topic (McNamara, 1999). He is also of the opinion that semi-structured interviews are a bit more relaxed than structured interviews. While researchers using this type are still expected to cover every question in the protocol, they have some room to explore participant responses by asking for clarification or additional information.

Interviewers also have the freedom to be more friendly and sociable. Benefits include the ability to gain rapport and participants' trust, as well as a deeper understanding of responses. Data sets obtained using this style will be larger than those with structured interviews.

Ackroyd and Hughes (1981) point out that questionnaire can be used to collect large amounts of information from a large number of people in a short period of time in a cost effective way. All informants who can read and write will be given the questionnaire to fill. Questionnaires are frequently used in quantitative marketing research and social research. They are a valuable method of collecting a wide range of information from a large number of individuals, often referred to as respondents. Adequate questionnaire construction is critical to the success of a survey. When properly constructed and responsibly administered, questionnaires become a vital instrument by which statements can be made about specific groups or people or entire populations. This research will use structured questionnaires to elicit knowledge about the naming of the language from respondents. Different types of questions will be included on the questionnaire. Some will allow respondents to elaborate in answering and some will limit them to particular choices.

1.6.5 Data analysis

Since qualitative data consists of words and observations, the data produced will be text or narrative data which may come from a variety of sources. In this research the data is produced from individual interviews and questionnaires. These will be in the form of notes, summary of the respondent's interview, or word for word transcripts.

The data collected will be subjected to the following steps:

Step 1: The researcher will have to acquaint himself with the data to get to know it better. This will be done through reading and re-reading of the data and writing down impressions as they come. The quality of the data will also have to be checked.

Step 2: The purpose of the investigation will assist the researcher in focusing on certain aspects for analysis. The focus will be by question or topic. The data will be organized by question to look across all respondents and their answers in order to identify consistencies and differences. The same approach will be applied to particular topics.

Step 3: The information will be categorized or coded or indexed. Here we shall identify themes or patterns-ideas, concepts, behaviours, terminology, incidences, and then organize these themes into coherent categories that summarizes and brings meaning to the text.

Step 4: The step will identify patterns and connections within and between categories.

Step 5: The data will be interpreted by attaching meaning and significance to the analysis. It will be helpful to include some quotes or descriptive examples to illustrate some points and to bring the data to life. Textual analysis will be used to analyse data found from legal and official documents.

1.7 CHAPTER OUTLINE

Chapter 1: Introduction and general orientation

This chapter deals with introduction and general orientation. It has an introduction, provides the background, statement of the problem, the aim, objectives, scope and delimitation of the study, states the research design and methodology, sampling, data collection, data analysis, chapter outline and the conclusion.

Chapter 2: Conceptual and theoretical framework

Chapter two presents with the conceptual and theoretical framework of the study. It has the following sub-headings: introduction, language, origin of the Pedi, origin of Sepedi the written language, dialect, dialect and language, Parliamentary Monitoring Group 2012, Standardisation and standard language, language planning and standardisation and lastly mutual intelligibility.

Chapter 3: Research design and methodology

It deals with research methodology used in the study. It has as its sub-topics an introduction, research methodology and design, target group, sampling, research techniques (data collection), questionnaires and interview questions, documentary search, data analysis, reliability, validity and objectivity, bias and conclusion.

Chapter 4: Data analysis

This chapter deals with data analysis of collected data. It provides an introduction, qualitative analysis, quantitative analysis in SPSS form and has a conclusion.

Chapter 5: Summary, recommendation and conclusion

In this chapter we find the summary, recommendations and the conclusion drawn from the research as a whole. It also has suggestions for further research in this area.

1.8 CONCLUSION

In chapter 1, the researcher introduced the topic: 'The designation of a language naming: Sepedi/Sesotho sa Leboa.' stating the main problem of the study being the

double naming of one language that is Sepedi and Sesotho sa Leboa as used differently in the 1993 and the 1996 constitutions. The chapter also stated the aim and objectives as well as the methodology to be used.

CHAPTER 2: Conceptual and theoretical framework

2.1 INTRODUCTION

Chapter two reviews the literature relevant to the study. It deals with the conceptual and theoretical framework. It has the following sub-headings: Introduction, language, origin of the Pedi, origin of Sepedi the written language, dialect, dialect and language, Parliamentary Monitoring group 2002, Standardisation and standard language, language planning and standardisation and lastly mutual intelligibility.

2.2 LANGUAGE

According to Poole (1999), when defining language, it is important to note that language is only for human beings and not animals. Language is therefore a tool for communication between people (human beings). Of course there are other means which are non-verbal and are used to communicate thoughts. For example an applause which expresses an acknowledgement of an action, a cough used to attract attention and also animal calls which are used to communicate among themselves. Non-verbal communication like sign language and facial expression may also be named e.g. South African sign language.

Hockett (1959) in Poole (1999:3) provides a number of features that constitute human language. These features are: 'the dance of the honey bee'. For instance the honey bee meets the criteria of interchangeability, productivity and cultural transmission. In the same way, human beings learn cultural transmission through the native tongue which is received culturally and they learn and adapt them. Naming languages may also be a cultural trade.

Poole (1999) quotes Sapir (1921:8) wherein in his definition of language supported the hypothesis that language relates to communication between human beings. He stressed that it is 'non-instinctive' and 'voluntary produced'. The implication was that

language excludes practices like smiling and crying. He concluded that ‘Language is purely human and non-instinctive method of communicating ideas, emotions and desires by means of a system of voluntarily produced symbols.’

2.3 ORIGIN OF THE BAPEDI

Mönnig (1967) in his book, ‘The Pedi’ gave the following history about how the Pedi people originated. He indicated that the Pedi tribe was founded by a man called Lellelateng because of some history surrounding the period of his mother’s pregnancy and the birth of the child. The Pedis are the descendants of the Bahurutse who settled in Western Transvaal in the sixteenth century after they had followed the Barolong who migrated in the 15th century and arrived at Molopo River at the beginning of the 16th century. The Pedis are generally known to be founded by Thobele who led the Pedis to their new home. The Pedis crossed the Leolo Mountains and settled at Mogokgomeng near Steelpoort in the Tubatse region in the 1650s. It is vital to note that there had been some divisions that broke away from this group, but they all have noko (porcupine) as their totem, and these are the only tribes which primarily call themselves Pedi. The research will use this information as the correct information about the first speakers of the dialect Sepedi before it became a language.

2.4 ORIGIN OF SEPEDI AS A WRITTEN LANGUAGE.

Mojalefa (2007) in his article named ‘Sepedi vis-a-vis Sesotho sa Leboa: An historical investigation’ explained the origin of Sepedi as a written language wherein he also explained the development of its orthography. According to him, the name Sepedi was long used by the native speakers called Bapedi. Alexander Merensky, who was a German author and a missionary, used Sepedi as a written language in the early years of 1860. It is in his article, which was published in 1862, called ‘Beitrage zur Geschichte der Bapedi’ wherein the first words of Sepedi have been collected and recorded. He further suggested that in honour of history Sepedi can be said to be the written (not spoken) language of the Bapedi.

In this research, Sepedi is regarded as the standard language which has been codified and accepted.

Here, Mojalefa (2007:2) is quoted as saying 'the aim of this (his) presentation is to seek the validity of the origin, existence and growth and development of Sepedi orthography as a standardized (written) language, not as a certain dialect'.

Mojalefa (2007) further cited the authors who instituted the Sepedi orthography. He noted:

'This presentation acknowledges that Merensky, Grutzner, Endemann, Nachtigal and Wangemann (in Maleo und Sekukuni (1868), which was written by Theo Wangemann, and also translated by Dr. J.F.W. Grasskopf in 1957) are the first authors of Sepedi orthography of certain words before Endermann started writing Sepedi Scientific list of arranged orthographic symbols in Versuch einer Grammatik des Sotho in 1867'.

Mojalefa (2007) indicated that the first missionaries who met Bapedi in 1860 and wrote books were Alexander Merensky in 1862 and Heinrich Grutzner in 1877. According to him:

'In that period Alexander Merensky wrote books, one of those was Kaschane Mamatlepa in 1890. In a similar vein, Theo Wangemann authored Maleo und Sekukuni in 1868 wherein certain Sepedi words were found, such as Sekukuni (Sekhukhune), makhoa (Makgoa), batu (batho), mosjate (mošate), Patametsane (Phatametsane), pitsjo (pitšo), Kosji (Kgoši), Seguirigiri (Sehwirihwiri), etc.'

According to Mojalefa (2007), the name Sepedi has long being in existence since it was used by the native speakers called Bapedi and suggested that the name Sepedi be given to the written language and not the spoken language if we want to give honour to history. The first authors like Merensky and others compiled a list of Sepedi orthography. He, Mojalefa, indicated categorically that the first missionaries to meet Bapedi even wrote books wherein Sepedi words were used. From Mojalefa's argument one can conclude that the first orthography of the present written language

contained the words of Sepedi dialect. This dialect then formed the basis on which the present language was developed.

2.5 DIALECT

In defining dialect, different authors had different definitions. Some definitions may not be relevant to this study. Only relevant definitions will be selected from different authors.

Hendrikse and Cluver (1996) define language as 'one dialect that has been selected from a group of dialects or that is a combined form of two or more dialects, is codified and elaborated so that it can be used in all formal domains such as the central government, legal system, the media, the school, and the churches. It helps to unite dialect speakers into a larger political unit.'

The above statement is not always true. Sometimes a dialect which is selected depends on the basis that it was the first dialect that those who named it came across. For example, Sepedi dialect was the first dialect which the missionaries came into contact with. Sepedi was again not selected from a group of dialects. It was just a dialect on its own when it was selected.

2.6 DIALECT AND LANGUAGE

In their definition of dialect, Chambers and Trudgill (1986:5) argued that a dialect is a version of language which a particular speech community uses in order to communicate thoughts. In this case one speech community uses special sets of words which the other does not use but understand. Although the two speech communities can understand both sets of words, the words are different but remarkably related. Chambers and Trugill (1986) further stressed that each language has its roots in a particular dialect. It is therefore evident that a dialect is a subdivision of a particular language.

Chambers and Trudgill (1986:3) have the following idea which they deem to be the only accepted one as a definition of a dialect:

‘all speakers are speakers of at least one dialect and that it does not make any sense to suppose that any dialect is in any way linguistically superior to any other’.

Fromkin & Rodman(1988:), have the following to say about language and dialect:

‘...the unique characteristics of the language of an individual speaker are referred to as the speaker’s idiolect. The language of a group of people may show regular variations from that used by other groups of speakers of that language. The groups are therefore said to speak different dialects of the same language. The dialects of the same language may thus be defined as mutually intelligible forms of a language that differ in systematic ways from each other.

It is not always easy to decide whether the systematic differences between two speech communities reflect two dialects or different languages. A rule-of-thumb definition can be used that when dialects become mutually unintelligible – when the speakers of one dialect group can no longer understand the speakers of another dialect group – these “dialects” become different languages.

The distinction between the terms dialect and language are not easily drawn because the differences are not always readily distinguishable. There are political and cultural factors which we need to consider when distinguishing/contrasting language and dialect. Those factors are: autonomy (which refers to the function of linguistic system as a unique and independent one) and heteronomy (which refers to the words which are spelled identically but have different sounds and meanings).

For example, isiXhosa and isiZulu are independent, autonomous languages which enjoy the same right of being standardised. It is so interesting to realise that they are in actual fact varieties of the same language but the variety spoken on the Natal border is regarded as Zulu dialect and the one on the Transkei side is regarded as the Xhosa dialect. This distinction is based on political and cultural reasons at the expense of strict linguistic ones.

In Hendriekse (1996:218) Fromkin and Rodman explain that any dialect can become a language once its speakers have enough economic and military power.

'...language is a dialect with an army and a navy' When speakers of a dialect become powerful enough they can establish themselves as a separate political unit and their dialect become a (separate) language.

"Some regional dialects have higher status than others and thus get social connotations which make them sociolects rather than dialects. This has nothing to do with the nature of the dialect, but with the speakers of that dialect. No dialect is "better" than any other one". (Hendriekse. 1996:226)

The term language can be defined as follows:

'One dialect that has been selected from a group of dialects or that is a combined form of two or more dialects, is codified and elaborated so that it can be used in all formal domains such as the central government, legal system, the media, the school, and the churches. It helps to unite dialect speakers into a larger political unit'. (Hendriekse. 1996:226)

2.7 PARLIAMENTARY MONITORING GROUP, 2012.

According to the Parliamentary Monitoring Group (PMG), (2012:1) the Constitutional Review Committee held deliberations with traditional leaders and academics where submissions were made concerning Sepedi and Sesotho sa Leboa on 3 March 2011. Delegates expressed different views on the subject. The main issue evolved around the Interim Constitution and the Final Constitution.

It was noticed from the minutes that there were two schools of thought on this issue. The first group was of the view that there was a need for the restoration of the name Sesotho sa Leboa and the removal of Sepedi from the Final Constitution. They thought that Sesotho sa Leboa was the main language. They indicated that Sepedi is not a language but a dialect. The fact that dialects in the Province are equal and people want to keep it that way was one of the sentiments echoed.

The second group supported the designation of Sepedi as the correct name. They indicated that Sepedi was the correct name to be included in the Final Constitution. They argued by referring to historical events as far back as 1962 and 1969 with the formation and divisions of Language Boards. They indicated that such a practice

supported the apartheid regime and lead to the imposition of Sesotho sa Leboa which was not widely accepted by the people affected.

From the same reference of a meeting held on the 2 June 2011, another meeting was held with legal advisors to obtain legal opinions on language rights under the Interim and Final Constitution on Sepedi versus Sesotho sa Leboa debate. The forum indicated amongst others the following as the "might be" solutions to the problem although they were not final decisions:

- That there was an error in translation.
- There be included an addition of Sesotho sa Leboa to Sepedi in the English version, and in the other translations to add Sepedi.
- To state the language as Sesotho sa Leboa/Sepedi

2.8 STANDARDIZATION AND STANDARD LANGUAGE.

Generally language standardization is understood as a number of actions, which are taken one after one after the other, in an endeavour to make linguistic aspects of speech which are different to be the same. It involves spelling of words, their grammatical constructions as well as choosing those which can be used in formal situations.

However different linguists give a variety of definitions for the term standardization. Crystal (1985:286) in Webb et al (2000) defines standardization as the natural development of standard languages in a speech community, or an attempt by a community to impose one dialect as standard.

Hudson (1980:32) in Webb et al stated that:

‘Standardization is a direct and deliberate intervention by society to create a standard language where before there were just ‘dialects’ (i.e. non-standard varieties)’

Trudgill (1983) argued that standardization is necessary in order to facilitate communication, to make possible the establishment of an agreed orthography, and to provide a uniform educational material.

From the definition above, we can deduce the following three points about standardization. It is a:

- Natural development of standard language in speech community.
- Direct and deliberate intervention by society to create a standard language. Standard languages are associated with prestige, providing a unified means of communication.
- Standardization makes possible the establishment of an agreed orthography. It provides a uniform form for educational materials. (p.161)

Haugen (1996) suggested the following processes for standardization and these suggestions were later cited by Hudson (1980:32-33) and Wardhaugh (1986:30-31):

- a. A particular variety must be selected as the one to be developed into a standard language. The selected variety can be an existing variety or it could be an amalgam of various varieties. The selection has political significance, as the selected variety gains prestige, so those who already speak it share in this prestige (Hudson, 1980:31).
- b. The selected variety must be codified. Grammar books and dictionaries must be written to “fix” the language so that everyone knows what is correct.
- c. The functions of the selected variety must be elaborated or expanded; that is once accepted as the standard language, the variety should be used in all the functions associated with central government and with writing. For example, in parliament, the courts, education, administration, commerce, mass media, and in various forms of literature.

- d. The selected variety must be accepted by the wider community and thus serve as a strong unifying force in the state or region. Acceptance also means that a measure of agreement must be reached about what is included in the language and what is not. Standardization requires an orthographic system in which each sound is represented by a single phonetic symbol.

If the standard language cannot be accepted it is because codification is not regularly reviewed. The dialect that was selected for the standardisation of Sepedi will be critically analysed and checked whether relevant steps were followed in its standardisation then and in recent times.

Barnes (1996:81) refers to standardization as a process of promoting a language as a legitimate and intelligible norm to serve the interests of a particular society. A standard language is explained as “speech variety of a language community which is legitimized as the obligatory norm for social intercourse on the strength of the dominant forces in that society’ The standard is therefore legitimized and institutionalized as the supra–regional method of communication as a result of socio-political and power political circumstances in the historical processes (Barnes, 1996:81).

He (Barnes) goes on to say:

‘...the standard language is that language or a variety that is codified by means of norms which lay down correct written and oral usage. It is used in official proceedings and social institutions and in schools. In standardizing any language one takes cognizance of some domains, namely, orthography, lexical items, morphology, syntax and function. Standardization in all these levels is a goal that all languages are expected to achieve.’

Wardhaugh (1992) refers to standardization as the process by which a language has been codified in some way. That process usually involves the development of such things as grammar, spelling books, and dictionaries, and possibly literature. Standardization also requires that a measure of agreement be achieved about what is in the language and what is not. Once a language is standardized it becomes possible to teach it in a deliberate manner.

The issue of standardization is crucial for more reasons than simply its function as a set of practical guidelines for appropriate public verbal behaviour. Given politicization of languages, language norms determine the content of language teaching, determine career appointments, act as a basis for discrimination, and can affect the degree to which people are taken seriously in public debate.

Another problem with standardization concerns the selection of a basic variety for the standardization. In most cases, the “natural” standardization route was chosen, and a dominant dialect was used as the basis for standardization. This was the case with Sepedi (which was based on the Pedi dialect) and Tshivenda (which was based on Siphani). However, as a result of this approach, internal language tension is building up, with speakers of the non-standard dialects feeling marginalized. This research will use the above definitions to refer to that dialect which was standardised to become the official language.

According to Poole (1999:111) one’s social standing, then, the less likely one is to use a regional dialect, and the more likely one is to use a more standardised variety. This is in part due to the greater mobility of those on the higher social levels; the wider one’s social and geographical horizons, the more one’s speech and that of one’s children will lose regional features. Another major factor is the prestige that is associated with the more standardised varieties; a judge’s authority is likely to be lessened if he speaks a regional dialect’.

Poole further emphasised that ‘it is the prestige that sets a standard language apart. Linguistically a standard language is just another dialect; its origins are usually as humble as those of the other dialects. But socially it has been elevated, put on a pedestal as the supreme variety. R.A. Hudson (1996:33) specified four characteristics of a standard language:

‘...it has been selected from among the varieties of the language, it has been codified, it is suitable for use as an official, written medium, and it has been accepted by ‘the relevant population’. As it is codified, as it serves as a literary language, as it is perpetuated by the education system, the standard language tends to be conservative, these factors working acting as a brake on

change. Being codified, it can be used as a yardstick for assessing a person's 'correctness'. A standard language can also serve as a symbol of nationhood.'

2.9 LANGUAGE PLANNING AND STANDARDIZATION

Fasold (1997:246) has the following to say about language planning:

'A speech community may also decline to pass on one of its traditional community languages to a new generation, allowing it to die out, at least in that community. All of this means that speakers constantly have alternatives available to them. They are constantly choosing between linguistic varieties or among variants within a linguistic system.

The existence of alternatives makes planning possible. Language planning is usually seen as an explicit choice among alternatives. This, in turn, implies that there has been an evaluation of alternatives with the one that is chosen having been evaluated as the best (Jernudd 1973:17, Haugen 1966:52). An attempt is then made to see that the chosen alternative wins out over other possibilities.'

Fasold(1997:246) also noted that there are two kinds of choices which are divided into two categories and are labelled in different ways.

Category A: A policy approach and a cultivation approach.

This category was labelled by Neustupn'y (1970:4)and explains the policy approach which refers to the selection of a national language and a dialect to be made the standard and the solution to the problem of orthography while a cultivation approach includes considerations of style and correctness.

Category B: Language determination and language development. This category was labelled by Jernudd (1973:16-17). He defined the above terms in the following way:'Language development means 'large -chunk' choices of languages to be used for specific purposes. If a nation decides that a particular language is going to serve as its official language, or be used as the medium of instruction in all elementary schools, that is an example of language determination. Language development

refers to the selection and promotion of variants within a language. If a widely respected grammar book states that the present perfect tense in English is properly used with the time adverbs 'already' and 'yet', but the simple past is not, then that is one kind of language-development choice. Whenever one looks up a word in a dictionary to find a correct spelling, one is referring to an authority's language-development decision. It is appropriate, at a more inclusive level, to include language standardization, or development, as a kind of language planning.'

2.10 MUTUAL INTELLIGIBILITY

Mutual intelligibility refers to a situation whereby speakers of one dialect understand another dialect that is when they can communicate together. It is important to note that mutual intelligibility is not a relation between varieties but between people because it is the people not the varieties that understand one another.

According to Hudson (1980:336) varieties may be arranged in a dialect continuum, a chain of adjacent varieties in which each pair of adjacent varieties are mutually intelligible, but pairs taken from opposite ends of the same chain are not. 'The criterion of mutual intelligibility is however, based on relationship between languages that is logically different from that of sameness of language, which is supposed to illuminate.'

The issue of 'How is language planning done?' is connected with the planning and implementation stages of a larger planning process. Rubin (1971:218-20) outlines the four steps of this larger process.

- 1 Fact-finding: a substantial amount of background information should be available before any planning decisions are made.
- 2 Planning: here the actual decisions are made; 'The planner will establish goals, select the means (strategies), and predict the outcome' (Rubin 1971:219).
- 3 Implementation: the planning decisions are carried out.
- 4 Feedback: at this step, the planner finds out how well the plan worked

Probably the major tool that governments use in implementing the language-planning decisions is the educational system. If a language has been selected to be the national language, the government can order it to be taught as a subject to all school children, or even to be used as a medium of instruction for teaching other subjects.

2.11 CONCLUSION

This chapter reviewed literature relevant to the topic under research which includes language, dialect, language planning and the issue of naming of languages.

CHAPTER 3: Research design and methodology

3.1 INTRODUCTION

This chapter explains the research methods and design which are employed in this research study. The main points of focus are the research methodology, research design, target group, sampling, research techniques, questionnaires, interview, documentary search, data analysis, reliability, validity and objectivity, bias and conclusion.

3.2 RESEARCH METHODOLOGY

This research employs a qualitative research methodology. This method helps to develop a focus of enquiry that guides the discovery of what is to be known about a particular phenomenon (Maykut and Morehouse, 1994). The use of this method is more concerned with investigating and responding to exploratory and descriptive questions about a given subject. This is summarised in the form of themes as indicated in 3.7 and later in chapter 4. Quantitative method has been used in the form of SPSS as an additional method to indicate the numbers of respondents who took part in this research.

3.3 RESEARCH DESIGN

Welman (2010: 52) defines a research design as the plan according to which we obtain research participants and collect information from them. In a research design it is expected to find the description of what will be done with the research subjects; and how the researcher will be able to reach a conclusion as suggested in chapter one. In this section the researcher gives a description of what the people say about the name of the language. This design aims at revealing the attitude, the knowledge, opinions and belief systems of informants.

3.4 TARGET GROUP

In this study one hundred participants from the Capricorn District Municipality were targeted using the simple random technique. Of the one hundred participants, 25 of them were administrators, the next 25 professionals were not necessarily administrators, the next 25 were language professionals and language practitioners and the last 25 participants were any member of the community who are not included in the above-mentioned categories.

During the time of compilation of questions a need arose to categorise administrators and professionals as one. Therefore there were three categories in all. This merging brought the number of the sampling population to 75 different from the initial hundred. In the actual research, some respondents were interviewed verbally and some were given questionnaires to answer.

3.5 THE CHALLENGES FACED IN COLLECTING DATA

Some respondents found it difficult to understand the questions, some were reluctant to partake, and some indicated that they did not have time and promised to fill the questionnaires during their spare time. Therefore they were given time to fill the forms during their spare time and dates were set for collection. The due dates were not always met. Meetings were arranged telephonically and face to face contacts were made. Some responded and some did not. A total of 95 responses were collected.

Some of the people who speak specific dialects like Sindebele from Mokopane and the Batlokwa from Botlokwa preferred not to take part in the survey. The researcher gave them the forms but on the day of collection they gave excuses.

3.6 SAMPLING

Sampling did not work as planned for reasons stated in 3.4 above.

The random sampling method was used in this research survey. Initially hundred participants were targeted and this was to be done in the Capricorn district. The proposed sampled participants were to be categorised into four categories that is 25 members of community, 25 administrators, 25 professionals and 25 language practitioners.

The same questions were used for the merged categories and were used as questionnaires and interviews. A total of 120 questionnaires were given out. The reason why so many questionnaires were given out was for contingency measures. Only 95 of them were collected by the researcher and used in this study. It is important to note that nearly the initially envisaged hundred participants responded. Although the new target of 75 was exceeded, the researcher found it necessary use all 95 as it was believed that more useful information would be obtained from 95 respondents to fulfil the aim and objectives of this study.

3.7 RESEARCH TECHNIQUES.

The following research techniques were used to collect data from the selected population: interview, questionnaire and documentary search were used to determine the designation of language naming: Sepedi/Sesotho sa Leboa.

3.7.1 Questionnaire

A questionnaire is “a document containing questions and other types of items designed to solicit information appropriate to analysis.” (Babbie, et al.2010:646). The advantages of a questionnaire are that the researcher can collect a large volume of data in a less cost effective way. Close and open ended questions were used.

Questionnaires were personally submitted to the target group. Administration of questionnaires was done by the researcher during open hours (i.e. after normal working hours, weekends and holidays). The researcher read the consent form to the informants. For those who can read, questionnaires were given to them to read

and write their responses as requested. Not all informants understood the questions clearly. Some respondents preferred that the researcher read to them or read with them the questions. Necessary clarifications were given pertaining to some questions as requested by the respondents.

Some of the questionnaires were left with the informants for them to fill as they indicated that they did not have ample time immediately to respond. The researcher then set dates for collection and the available questionnaires were personally collected by the researcher although there were some disappointments here and there. Different types of questions were included in the questionnaire. The collected data was analysed as found in chapter four through the SPSS and themes.

3.7.2 Interview.

Semi-structured interviews were conducted with selected informants. The researcher visited the interviewees and explained to them the aim of the study. The same questions of the questionnaires were used during interviews. A tape recorder was used to record the interviews.

3.7.3 Documentary search

The following documents were used in this research. Namely, the minutes from Parliamentary Monitoring Group of 3 March 2011 and 2 July 2011 where the Constitutional Review Committee held deliberations with traditional leaders, academics and CRL where submissions were made around Sepedi and Sesotho sa Leboa in March 2011. Information from Mojalefa(2007) in his unpublished paper read at the Thobela F.M. debate in September 2007 titled Sepedi vis-a-vis Sesotho sa Leboa was also studied. The above documents were read, recorded and the information was summarised in this study as it is found in the proposal.

3.8 DATA ANALYSIS

In this research the researcher used three research tools, which are interview, questionnaire and documentary research.

Qualitative and quantitative methods were used in this research. Data was analysed by means of SPSS, motivations to responses given to some questions and themes. The analysed data was produced from individual interviews and questionnaires. The interviews were transcribed and translated from Sepedi into English. It was read and reread and impressions were written down. This data was organised into five themes and the themes summarised the responses from respondents in an endeavour to bring meaning to the text. Well motivated answers were quoted to emphasise and to bring data to life.

Some prosperous respondents were adamant that the researcher left them out of the picture since this was a sensitive issue.

For questionnaire and interview questions please refer appendix C.

3.9 RELIABILITY, VALIDITY AND OBJECTIVITY

The researcher has explained the questions to the informants and where needed clarifications to questions were made.

3.10 BIAS

Bias refers to “that quality of a measurement device that tends to result in a misrepresentation of what is being measured in a particular direction”. (Babbie, et al.2010:640)The researcher has in no way influenced the respondents on choices and motivations they made. The informants’ responses were therefore taken raw as they were presented by the respondents.

3.11 CONCLUSION

The chapter presented the research methodology used in the study. It highlighted the process of data collection, problems encountered, the data analysis process, bias and issues of reliability.

CHAPTER 4: Data analysis and interpretation of findings.

4.1 INTRODUCTION

Chapter four presents the analyses of the collected data. Related questions and information from respondents were grouped to form themes. The data consist of themes and numeric analysis in the form of SPSS.

It has an introduction, provides qualitative (themes and motivations) and quantitative analysis (SPSS) that analyses the data statistically. The researcher compared the responses of informants with the information found in the literature that was read to find out the reality. The chapter concludes on the note of what data was interpreted in the two different modes of data analysis.

4.2 QUALITATIVE AND QUANTITATIVE ANALYSIS.

The respondents were grouped into three categories as follow as: Members of the community (who are not administrators and professionals), Administrators and Professionals and Language Practitioners. The ten (10) questions for the members of the community were translated from English into Sepedi/N.Sotho to cater for those who cannot read, write nor understand English.

Extra five (5) questions were added onto the ten above for the Administrators and professionals and another ten (10) added to the fifteen (15) for the Language practitioners taking into consideration variation of the cognitive level of each category in relation to the topic of this research. A total of twenty five (25) questions were used in the entire research study and the following are results generated through the SPSS. The SPSS analysis the numeric responses as presented by the respondents in relation to questions which needed responses indicating numbers.

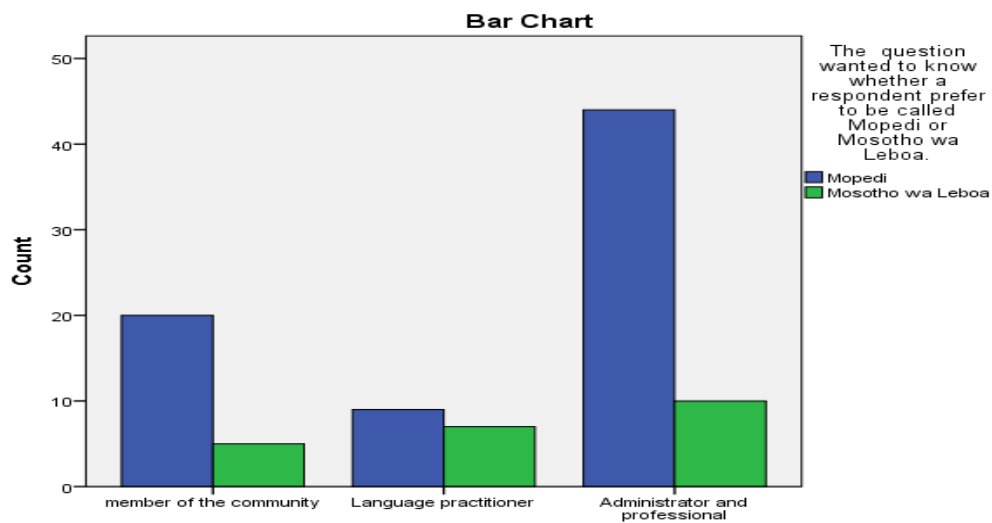
4.2.1 Theme 1

Two names are used to refer to one language. The names are Sepedi and N.Sotho/Sesotho sa Leboa.

4.2.1.1 Name preference (Mopedi or Mosotho wa Leboa)

The question wanted to know whether the respondents prefer to be called Mopedi or Mosotho wa Leboa.

Figure 4.1: Graph showing how many people prefer to be called Bapedi and how many want to be called Basotho ba Leboa.



The 95 respondents presented their preferences in response to the above question and their preferences are clarified by the above graph. This graph explains the responses from each category of the respondents. From the category of members of the community more number of respondents prefer to be called Bapedi as opposed to the small number of those who prefer to be called Basotho ba Leboa. Out of 25 respondents from this category, twenty (80%) prefer to be called Bapedi and five of

them who make (20%) like to be called Basotho ba Leboa. Out of 54 Administrators and professionals, 44 of them who make 81% would like to be called Bapedi while 10 of them who make 19% like to be called Basotho ba Leboa. 9 language practitioners who make 56% would like to be called Bapedi and 7 who make 44% like to be called Basotho ba Leboa.

More respondents from the language practitioners, members of the community and administrators and professionals prefer Mopedi. This tells us (it is evident) that from 95 respondents, many of them prefer the name Mopedi. It is likely that people who prefer to be called Bapedi would also prefer the name Sepedi to be used to refer to this language. This graph supports the information in theme 1 where two names are used to refer to one language.

Respondents were asked to comment about their preferences with regard to the name they preferred for the language as well as the name they preferred to be used in addressing themselves.

4.2.1.2 Language variety

On the question of the language variety, out of sixteen language practitioners, nine respondents (56%) said that they speak Sepedi and seven respondents (44%) said that they speak N.Sotho/Sesotho sa Leboa. Out of 54 Administrators and Professionals, forty two (78%) said they speak Sepedi, six (11%) said that they speak Sesotho sa Leboa, six (11%) mentioned either more than one variety or other varieties apart from Sepedi and Sesotho sa Leboa. Out of 25 members of community who are not administrators, professionals and language practitioners, twenty (80%) said Sepedi, four (16%) said Sesotho sa Leboa and the last respondent (4%) was not sure of Sepedi or Sesotho sa Leboa.

4.2.1.2 How people want to be addressed.

Here are the responses on the question of how people want to be addressed. From the category of members of community who are not professionals and who are twenty five in number, twenty (80%) prefer to be addressed as Bapedi and five (20%) as Basotho ba Leboa. Administrators and professionals were fifty four and 44

of them, (81%), prefer to be addressed as Bapedi while ten (19%) like to be addressed as Basotho ba Leboa. Nine Language practitioners out of sixteen (56%) prefer to be addressed as Bapedi and seven (44%) prefer to be called Basotho ba Leboa.

4.2.1.3 Preferred name for the language

Nine of the twenty five members of community (36%) like the name Sepedi to be used to refer to this language. Four (16%) like the name Sesotho sa Leboa, and the remaining ten (40%) gave different names and two who make 8% did not respond. Of the fifty four respondents from the administrators and professionals category, nineteen (35%) prefer the name Sepedi, twelve (22%) prefer the name Sesotho sa Leboa and seventeen (31%) gave different names which are not of help in this research. Six (11%) did not give any name. Out of sixteen language practitioners, nine (56%) prefer the name Sepedi and seven (44%) prefer the name Sesotho sa Leboa.

4.2.1.4. Knowledge about the National Language Policy Framework

Eleven language practitioners who make 69% indicated that they know about the National Language Policy Framework (and six of them who make 55% said that it calls the language Sepedi and five who make 45% gave no mention of the name). The remaining five respondents from this category who make 31% indicated that they do not know about the National Language Policy Framework and did not mention the name it uses to refer to the language in question.

4.2.1.5 Suggested name besides the two names

The question was to gain an insight to the name the respondents would give besides Sepedi and Sesotho sa Leboa/N.Sotho if they were given a chance to do so.

Nine of the language practitioners out of sixteen, who make 56.25% had no name to give if they were given a chance to name this language. Four of them who make 25% were silent. One respondent who makes 6.25% indicated that Sepedi is the name. Another respondent who contributed 6.25% suggested the name North Language and the last respondent who makes 6.5% suggested Segagešo and is hereby quoted saying:

“I would have normally preferred Sesotho but unfortunately this has already been taken for the formerly called Southern Sotho. And if there should be choice of another name, Segagešo would embrace everybody without raising fears of being the subject of a chief that one may feel pressurised to be”.

Out of sixteen respondents, thirteen (81.25%) did not know what name to give. Three names were suggested by each of the remaining three (18.75%) respondents. The names are: Sepedi, North Language and Segagešo. It is important to note that the name Sepedi features in this and Sesotho sa Leboa/N.Sotho does not. Although Sepedi competes with two suggested names, it is mentioned at the expense of Sesotho sa Leboa/N.Sotho which is its rival in this theme.

4.2.1.6 Analysis of theme 1

56% of the language practitioners said that they speak Sepedi as their language variety while 44% of them said Sesotho sa Leboa. 78% of the administrators and professionals speak Sepedi, 11% speak Sesotho sa Leboa and another 11% of the responses are different and not helpful for this study. 80% of members of the community speak Sepedi, 16% said Sesotho sa Leboa and 4% gave a different answer.

Eighty percent of members of the community prefer to be called Bapedi and twenty percent prefer Basotho ba Leboa. 81% of administrators and professionals want to be called Bapedi and 19% Basotho ba Leboa. 56% of language practitioners want to be called Bapedi and 44% Basotho ba Leboa.

36% of members of the community like the name Sepedi to be used to refer to this language and sixteen percent prefer the name Sesotho sa Leboa. 35% of administrators prefer the name Sepedi and 22% prefer Sesotho sa Leboa. 56% of Language practitioners prefer Sepedi and 44% prefer Sesotho sa Leboa. 69% of the respondents know about the National Policy and mentioned that it calls it Sepedi while 31% do not know about it. 56% prefers no other name beside the two.

The information above, which was collected from all the respondents, indicate/suggest that more of the respondents (71=75%) call the language variety

they speak Sepedi as opposed to less (17=18%) who call it Sesotho sa Leboa. A large number of respondents (73=77%) prefer to be called Bapedi as opposed to few (22=23%) who prefer Basotho ba Leboa. Many (37=39%) prefer the name Sepedi to be used to refer to this language and few (23=24%) prefer Sesotho sa Leboa. More respondents (11=69%) know about the National Policy Framework and mentioned that it refers to the language as Sepedi while few (5=31%) know about it. Many respondents (9=56%) have no other name to give to this language if given a chance to do so. Only one respondent (1=16.55) emphasised that Sepedi is the relevant name. The two names Segagešo and North language were suggested by a very few (2=12%).

This suggests that the name Sepedi is more preferred than Sesotho sa Leboa. One of the objectives of this study is to revisit the sociolinguistic considerations for the selection and standardization of the language. It is mentioned that when this language was named Sesotho sa Leboa, there was no proper consultation with its speakers. In the minutes of the Parliamentary Monitoring group it is stated that the second group supported the designation of Sepedi as the correct name to be included in the Final Constitution and referred to the formation and divisions of Language Boards. They indicated that such a practice supported the apartheid regime and lead to the imposition of Sesotho sa Leboa which was not widely accepted by the people affected. This graph therefore implies that if such a consultation can be made, the name Sepedi might be mostly preferred.

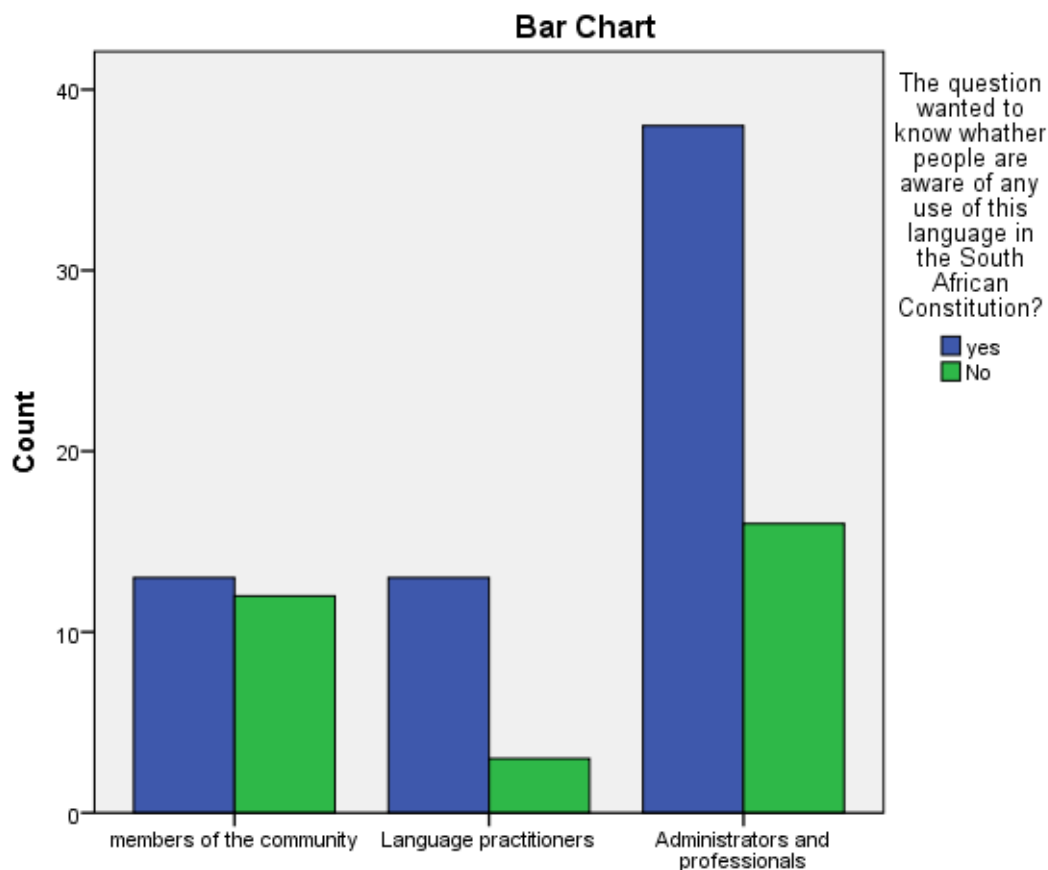
4.2.2 Theme 2

Two versions of the constitution provide two names for the same language.

4.2.2.1 Name of language in the constitution

Respondents were asked to indicate whether they know anything about the use of the language in question in the South African constitution and how it calls it and also to explain the differences between the Interim and the Final constitutions regarding the naming of the language.

Figure 4.2:Graph showing the percentages of people who are aware of the use of the language Sepedi/Sesotho sa Leboa in the South African Constitution.



The graph above represents the responses from all categories to question seven which wanted to know whether people are aware of any use of this language in the South African Constitution. It is in line with theme two which gathers information on constitutions.

4.2.2.2 Awareness

On the question which asked whether people are aware of the use of this language in the South African constitution, the following are the views of the respondents.

Out of 25 members of the community, thirteen who make 52% are aware whilst twelve who make 48% are not. Thirteen language practitioners out of sixteen, who

make 81% of are aware while three who make 19% are not. 38 Administrators and professionals (70%) are aware and sixteen (30%) are not aware.

More respondents are aware of the use of this language in the South African Constitution.

4.2.2.3 Read versions of the constitution and name of the language.

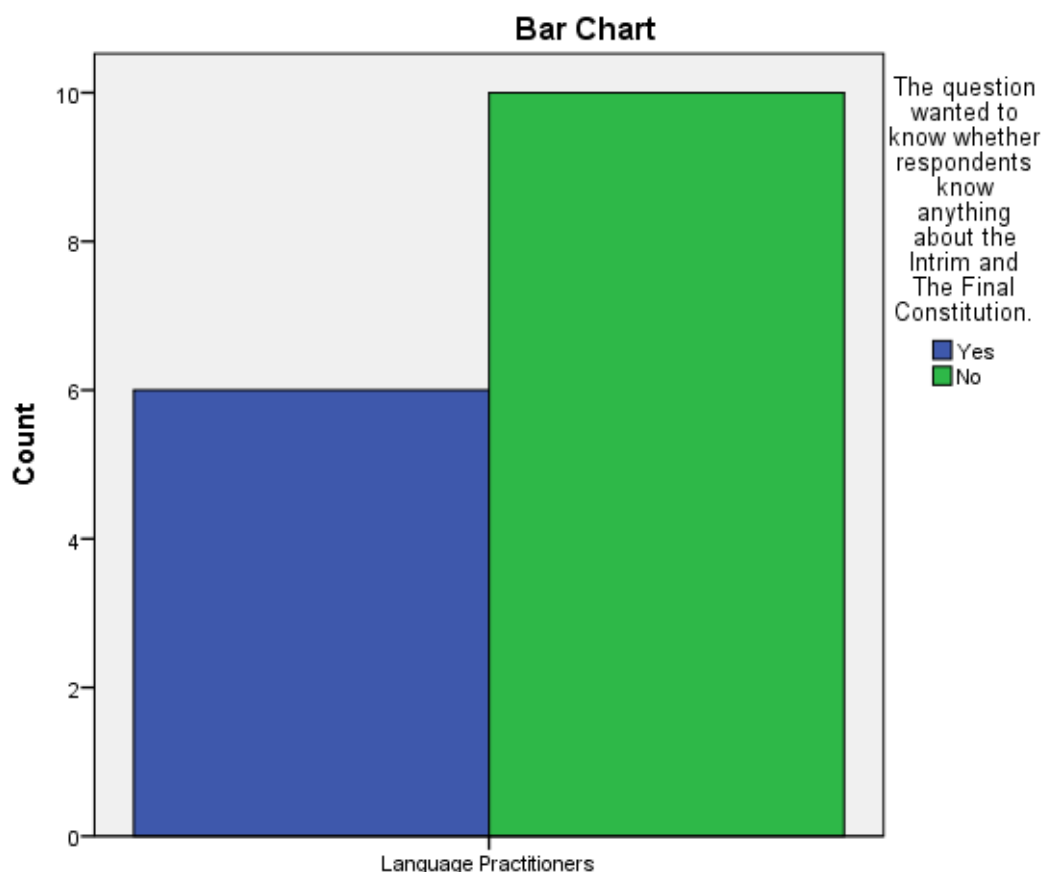
The following are the responses to the question on the version of the constitution the respondents read. Out of sixteen language practitioners, five who make 31% read the English one, four who make 25% had nothing to mention, one who make 6% read both the English and the Sesotho sa Leboa versions, two who make 12% read the 1996 version, one who make 6% said the last edition and the remaining three who make 19% gave different responses which might not help in this research.

Out of 54 administrators and professionals, 23 of them who make 43% made no mention of the read version of the constitution. 4 who make 7% read the English version, two who make 4% read the Sepedi version, one who make 2% refers to the read version as revised version, 24 who make 44% gave different responses not related to constitutions. Out of 25 members of the community, eleven who make 44% had nothing to say, twelve who make 48% gave different responses, one who make 4% said initial one and the last one who make 4% said the final version.

On the question which asked what the constitution call the language, the respondents from the members of the community category had the following to say: 9 who make 60% said that it calls it Sepedi, six who make 24% had nothing to say, four who make 16% gave different responses not helpful in this research. Out of 54 administrators and professionals, 27 of them who make 50% said Sepedi, nine who make 17% said Sesotho sa Leboa and four who make 7% did not respond to the question. Of sixteen language practitioners, ten who make 63% said Sepedi, four who make 25% said Sesotho sa Leboa, one who make 6% did not respond to the question and one who make 6% is quoted saying: '*The English call it Sepedi and the Sotho one call it Sesotho sa Leboa.*'

4.2.2.4 Knowledge of the interim and the final constitutions

Figure 4.3: Graph showing statistics of peoples who know about the interim and the final constitutions.



Out of sixteen, six respondents who make 38% know about the Interim Constitution and the Final Constitution and ten who make 62% do not know. With regards to the differences one respondent who make 6% said: *'I only remember that in the interim the language is called Sesotho sa Leboa and in the final English version Sepedi.'*

From the figures above, most people (64 respondents which make 67%) are aware of the use of this language in the constitution. The remaining 31 people (33%) are not aware. Nine respondents who make 9.4% read the English version, two who

make 2.10% read the Sepedi version, 38 who make 40% did not respond to question, 39 who make 41% gave different responses which are not related to constitutions and therefore not helpful in this research, six who make 6.3% referred to the read constitutions as initial, final, 1996, last edition and revised. One who make one percent read both the English and Sesotho sa Leboa versions (respondent no. 8). 53 respondents who make 56% indicated that the constitution call the language Sepedi, 24 who make 25% had nothing to say, eighteen who make 19% gave different responses not helpful for this research. Out of sixteen, six respondents who make 38% know about the Interim Constitution and the Final Constitution and ten who make 62% do not know.

The above graph illustrates that many people do not know about the two constitutions and how they call the language.

4.2.3 Theme 3

The use of different names by the different government departments and official bodies use to refer to the language Sepedi/Northern Sotho.

The aim of the researcher is in this case to find out what name the government departments and tertiary institutions use to refer to this language and what this confusion can lead to.

4.2.3.1 Government departments and official bodies

The following government departments use Sepedi: Department of Education and Department of Arts and Culture. PanSALB uses Sesotho sa Leboa. The following tertiary institutions use different names to refer to this language: University of Pretoria uses Sepedi whilst University of Limpopo uses N.Sotho/Sesotho sa Leboa. This confusion could divide people and delay development of the language.

Five government departments and official bodies were used in this study. Two government departments referred to are the Department of Education and Department of Arts and Culture. Three official bodies are University of Pretoria, University of Limpopo and PanSALB. Out of five government departments and

official bodies, three (60%) use Sepedi and two (40%) use Sesotho sa Leboa/N.Sotho.

4.2.3.2 Confusion caused by the use of two names

Out of sixteen respondents one (6.25%) said that people might fight physically and verbally over this as it is sensitive. One (6.25%) said that people might feel marginalised as their language is not recognised. One (6.25%) said that some people might think that only a particular dialect has been considered in that language and might not want to associate with that. One (6.25%) is quoted as saying:

'I think those who want to entrench a particular language besides what the constitution is saying, simply wants power. They feel that they are dominated by the speakers of the official they disregard.'

One (6.25%) said that people might argue because they might like to be dominant in their own language, whereby they do not understand policies and regulations. Two (12.5%) mentioned that there will be no complications. Four (25%) did not respond to the question. One (6.25%) said that it could cause conflict among chiefs and other traditional leaders. One (6.25%) said that this issue causes a great deal of conflict among the users of this language. One (6.25%) showed that it could cause fight and division among speakers of this language. One (6.25%) said that people will stop developing this language and that they (people) may end up having two languages developing from one. One (6.25%) indicated that this will cause confusion to learners at school.

More of the government departments and official bodies use the name Sepedi to denote the language in question (Sepedi/Sesotho sa Leboa). The name Sepedi is dominantly used (by 60%) and therefore becomes the favourite in this regard.

Out of sixteen respondents, ten (62.5%) mention that this confusion might have negative implications. According to them it can cause conflicts among users/speakers of the language and divide them. Some might feel marginalised and dominated by others and therefore do not want to associate themselves with a particular name.

4.2.4 Theme 4

Possibilities of conflict potential

4.2.4.1 Prevailing conflict

There is already a division amongst some chiefs with regards to the language name and the division might cause tensions in the house of traditional leaders in South Africa. This confusion has a conflict potential in the sense that it can cause further division amongst tribes. This might also divide speakers of this language in different districts and cause hatred amongst them. It might also extend to greater heights where it brings into the picture this question: Who then must be our paramount chief?

4.2.4.2. Divisions due to naming of the language

The following points form the basis for theme 4: Existing division among chiefs, division among speakers in different districts (and therefore hatred) and paramount chieftaincy.

Many of the respondents from Sekhukhune district indicated that Sepedi is the correct name. Some of the respondents from other districts other than Sekhukhune argued that some people define Sepedi in terms Bapedi ba ga-Sekhukhune. Hence they particularise Sepedi to Sekhukhune district only. They further argued that people around Sekhukhune area want this language to be called Sepedi (their dialect) claiming that kgoši Sekhukhune is the paramount chief of the whole tribe. Some wanted this language to be called Sesotho sa Leboa whilst others wanted it to be called Sepedi. One respondent is quoted saying:

'Sekhukhune is a paramount chief of Bapedi and Sepedi is the language of Bapedi'.

The above responses indicate conflict potential.

4.2.4.3 Analysis of responses to thematic questions

Nine respondents which make 56% indicated that they know something about the conflict that was there in relation to the use of the name Sepedi or Sesotho sa Leboa. The remaining seven who makes 44% do not know. 56% indicated that some people particularise Sepedi to Sekhukhune district only, putting kgoši Sekhukhune first. Parliament checked with communities on this issue. This left the language board and language committee confused.

'One respondent is quoted saying: "Yes there are people who feel that the name Sepedi is for people in Sekhukhune area and reject the name (Sepedi) on that basis'.

A large number of respondents know about the conflict. They indicated that people from Sekhukhune area want the name Sepedi because they feel that it belongs to them and those from other districts reject the name and want Sesotho sa Leboa because, according to them it includes all speakers of the language. The issue of paramount chieftaincy is cited as a matter of concern. This leads to further conflicts.

The name Sepedi features as a favourite in all responses as opposed to little preference of Sesotho sa Leboa by the respondents in all categories. Different government departments and official bodies use different terms to denote this language (Sepedi/Northern Sotho). More respondents know about the conflict that was there in relation to the use of the name Sepedi or Sesotho sa Leboa. This conflict could divide speakers of this language in different districts and cause hatred amongst them. It is the responsibility of the National government to solve the problem of language naming.

4.2.5 Theme 5

Debates

For a time being this contradiction has not been contested until some institutions like PanSALB produced official documents wherein the language is called Sesotho sa Leboa, a practice which seems to be against the English constitution of the country.

There have been debates between PanSALB and some academics in the country with regard to the designation of the languages. Besides, a number of seminars and workshops were held on the above matter. In 2011, the portfolio committee of parliament visited some communities on a survey to assess how people on the ground call this language or would like it to be called.

According to the Parliamentary Monitoring Group (PMG), (2012:1) the Constitutional Review Committee held deliberations with traditional leaders and academics where submissions were made around Sepedi and Sesotho sa Leboa on 3 March 2011. Delegates expressed different views on the subject. The main issue evolved around the Interim Constitution and the Final Constitution.

From the minutes, it was noticed that there were two schools of thought on this issue. The first group was of the view that there was a need for the restoration of the name Sesotho sa Leboa and the removal of Sepedi from the Final Constitution. They thought that Sesotho sa Leboa was the main language. They indicated that Sepedi is not a language but a dialect. The fact that dialects in the Province are equal and people want to keep it that way was one of the sentiments echoed.

The second group supported the designation of Sepedi as the correct name. They indicated that Sepedi is the correct name to be included in the Final Constitution. They argued by referring to historical events as far back as 1962 and 1969 with the formation and divisions of Language Boards. They indicated that such a practice supported the apartheid regime and lead to the imposition of Sesotho sa Leboa which was not widely accepted by the people affected.

From the same reference of a meeting held on the 2 June 2011 another meeting was held with legal advisors to obtain legal opinions on language rights under the Interim and Final Constitution on Sepedi versus Sesotho sa Leboa debate. This is in the minutes. There were no interviews with individual academics. The forum indicated amongst others the following as the "might be" solutions to the problem although they were not final decisions:

- That there was an error in translation.
- There should be an addition of Sesotho sa Leboa to Sepedi in the English version, and in the other translations to add Sepedi.

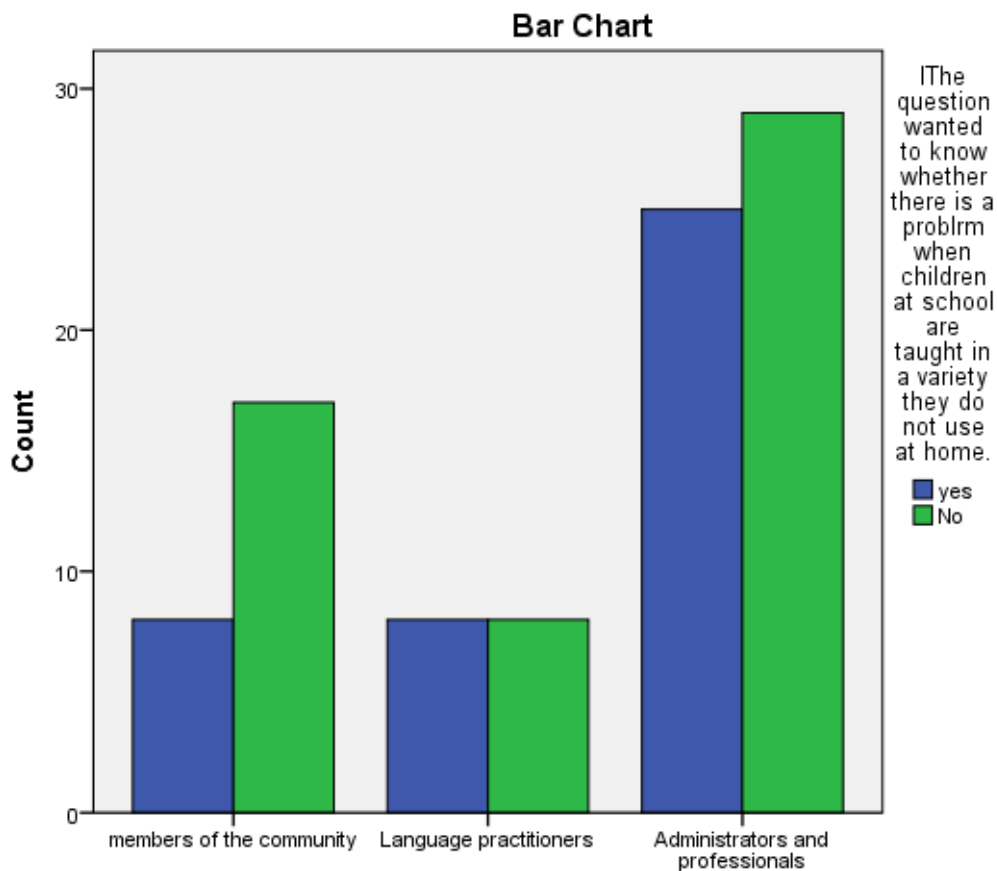
-To state the language as Sesotho sa Leboa/Sepedi.

A number of stakeholders took part in the debates, seminars and workshops on the issue of language naming with special reference to Sepedi and N.Sotho/Sesotho sa Leboa. Those are: PanSALB, academics in the country, Parliamentary Monitoring Group, Constitutional Review Committee and Legal advisors. The main subject evolved around the Interim and the Final Constitution. The minutes indicated that people were divided into two groups that is a group for the removal of Sepedi and the restoration of Sesotho sa Leboa/N.Sotho and the other group for the designation of Sepedi as the name of the language. The matter left the language board confused. It was concluded that since there was an error in the translation, the name Sesotho sa Leboa be added to Sepedi in the English version and in the other versions to add Sepedi or alternatively to state the language as Sesotho sa Leboa/Sepedi. No final conclusion is reached yet.

Fifty percent (8 out of 16) of the respondents said it is the responsibility of the National Government to solve the problem in question.

From the different meetings held on the issue of Sepedi and Sesotho sa Leboa/Northern Sotho in 2011 and 2012, only suggestions were made and no final decision was reached to solve the problem because it is still prevalent in the interim and the final constitutions.

Figure 4.4:Graph showing statistics of people about whether there is a problem when children are taught in a variety they do not use at home.



This graph is a presentation of the responses from the three categories of respondents. It supports the information as presented in themes. It indicates that 32% of members of the community said yes while 68% said no. Fifty percent of the language practitioners said yes and another fifty percent said no. 46% Of Administrators and Professionals said yes while 54% said no. This tells that 43% of the respondents said there is a problem while 57% said there is no problem when children at school are taught in the variety they do not use at home

Variety in this case refers to any means of human communication that can be used for teaching and learning. The aim of the question was to find out whether people would like their children to be taught in the dialect they use at home or the standard language which is called Sepedi today or they feel that there is opposition between Sepedi and Sesotho sa Leboa. The variety taught in schools is always standardised.

Statistics from the SPSS indicates that many respondents feel that there is no problem when children at school are taught in the variety they do not use at home.

4.3 MOTIVATIONS FOR QUESTIONS

The motivations are grouped into two. That is, the motivations for yes and the motivations for no. The following are the motivations the respondents gave:

4.3.1 Motivations for yes

Respondents showed that there is a problem when children at school are taught in the variety that they do not use at home and the reasons are that they will lose their identity and their culture will be disrespected and disappear. It will be difficult for them to understand educators if taught in a variety different from theirs. It will be difficult to understand terminology, content in the teaching process and to express themselves because they are not used to the variety. Therefore they might fail to relate to what they are taught. They will have to learn and adapt to the language first. People understand well when they are taught in a variety they use at home. One of the respondents (Respondent No.12), said:

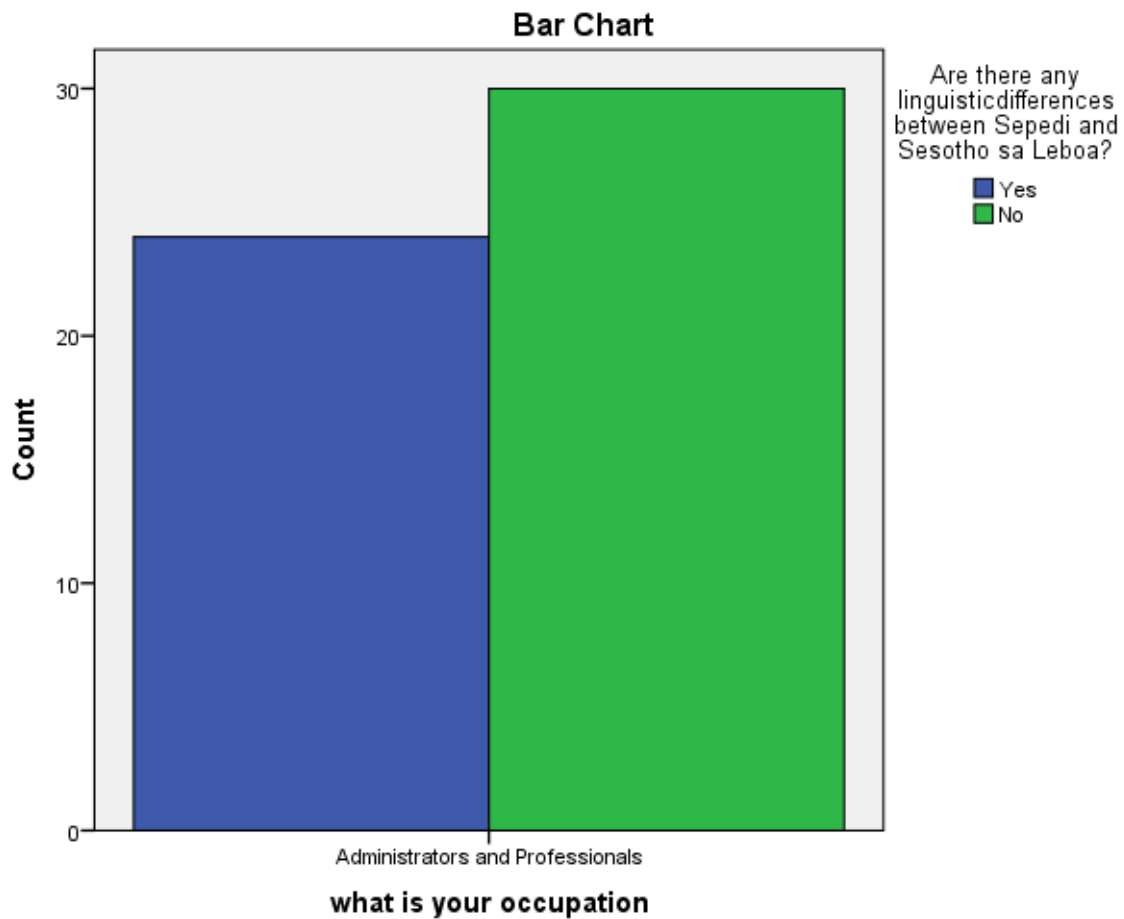
“Children will understand the subject matter quickly if they are taught in the variety they use at home. They will be able to express themselves easily when encountering challenges in the subject matter and have confidence when asking questions”.

4.3.1 Motivations for no

Other respondents indicated that there is no problem when children at school are taught in the variety they do not use at home because they (learners) must know other varieties so that they will be able to integrate with others. If not so they will be unable to communicate fluently with people speaking a variety different from them. It is important for them to know other varieties so that they will be able to defend themselves in communications and arguments. It will help them to be bilingual or multilingual.

It is so interesting to realise that some of the motivations for NO are actually supporting the YES. E.g. respondent no 4 indicated that at school they use terms which are difficult for children to understand or read. They are unable to express themselves in a foreign version. Respondent no 11 says that children taught in different variety other than theirs are slow in language development. These respondents responded no but their motivations indicate that there is a problem.

Figure 4.5: Graph indicating statistical responses on whether there are any linguistic differences between Sepedi and Sesotho sa Leboa.



The question wanted the people to identify the linguistic differences between Sepedi and Sesotho sa Leboa.

The above graph illustrates the responses from the administrators and professionals category. It shows that 24 respondents which make 44% said yes and the other 56% said no. From these calculations more of the respondents say that there are no linguistic differences between Sepedi and Sesotho sa Leboa.

4.4. DIALECT

The question wanted the respondents to differentiate between a language and a dialect?

The respondents indicated that a dialect is a particular form of a language which is spoken in a certain area by group of people or clan of a designated place or area, e.g. village in a certain geographical area and that it does not have a standard form. Selobedu and Setlokwa are examples. It is peculiar to a particular region. It is used in a language. It is not recognised by the Constitution. It uses different words and pronunciations and only the affected group recognises its semantics. It is not formal and not standardised. It characterises people of a particular region. They collectively argued that a dialect is a form of language which is spoken in one area. It is spoken in the specific area of the main language. It is local and centralised at a particular area. Of the above respondents, one is quoted saying:

“It is a speech variety which is has no written form. It is used just for verbal communication.” Respondent number 25

Respondent No.4 said: “It is a variety in a certain area by certain community or people residing in that area. E.g. Sepedi sa ga-Sekhukhune.”

The respondents agree with Chambers and Trudgill (1986:5) when they argue that a dialect is a version of language which a particular speech community uses in order to communicate thoughts. In this case one speech community uses special sets of words which the other does not use but understand.

4.5 LANGUAGE

According to the respondents, a language is a method of human communication or expression, a set of written and spoken words of a speech community, nation, country or tribe with different dialects spoken in different areas of that speech community. It is a spoken, pure, assessed, and accepted and it is used by the language board. It is recognised by the constitution. One is quoted saying:

'It is a vehicle for communication both verbal and nonverbal. It has both spoken and written form.'

Language is a system of communication in speech and writing which is used by people of a particular country or region. It is used by a group of people for communication. It is standardised and includes various dialects. It is approved by the relevant authorities as official. Respondent No. 16 says:

"Language is an aspect of a cultural group and can be comprised of a number of dialects – standardised."

It is spoken by a large population group of a country. It is formed from different dialects, it is a tool used by man to communicate, it is a system of communication in speech and writing used by people of a particular country, etc.

The respondents above agree with Fromkin and Rodman in Hendriekse (1996) when they define language as follows: 'One dialect that has been selected from a group of dialects or that is a combined form of two or more dialects, is codified and elaborated so that it can be used in all formal domains such as the central government, legal system, the media, the school, and the churches. It helps to unite dialect speakers into a larger political unit.' The matter of concern here is that language is a combined form of two or more dialects.

The question wanted the respondents to state the name the Constitution used to refer to the language in question. Respondents indicated that the constitution they read call the language Sepedi and that the name Sesotho sa Leboa was used in the then homelands. Sesotho sa Leboa was used during apartheid by the Department of Education .One respondent is quoted saying that Sekhukhune is a paramount chief

of Bapedi and Sepedi is the language of Bapedi. One of the respondents indicated that the name Sepedi is from Bapedi ba Sekhukhune and denotes history of Kgoši Sekhukhune. Respondent N0.39 is quoted saying:

“Bapedi speaks Sepedi, Basotho speak Sesotho, so who are Basotho ba Leboa who speak Sesotho sa Leboa?”

Another question wanted respondents to state the difference between spoken and written language.

According to respondents a spoken language is only informal and not written in books. It is not official and does not consider grammatical and pronunciation rules. It is not pruned and can sometimes use vulgar words. It is learned informally when a child grows among the community. It is an unrestricted means of communication usually characterised by elements of dialect just for purposes of passing the message. One of the respondents is quoted saying:

“Cognisance is not taken into the dynamics of language.”

Another respondent is said “No application of language based sentiments or aspects to be applied as directed by language board.”

4.6 WRITTEN LANGUAGE

The respondents indicated that a written language is formal and it follows the grammatical rules, pronunciation and guard against spelling errors. It is a pruned language which is used for teaching and learning. It is recommended by the language board.

On the question which wanted to find out the understanding of the people in relation the term official language, the respondents argued that an official language is a language which can be used in both formal and informal settings and is backed by the constitution of a country. It is billed, gazetted and passed by the parliament in a Government Gazette. It is used in official documents. One respondent indicated that there is a process that has to be followed when a language is given a name and that

it is done by the relevant people in the language sector. According to respondents a standard language is used in official institutions such as schools and is also used in correspondence. 'Standard language is used in various settings such as government, radio stations, etc. It is used to write and read'. Respondents indicated that people might fight (physically) or verbally over this as it is sensitive. They might feel marginalised if their variety is not recognised. Other respondents are quoted saying:

"Some people might think that a particular dialect has been considered and in that language and may not want to associate themselves with that."

"I think those who want to entrench a particular language beside what the constitution is saying, simply want power. They feel that they are dominated by speakers of the official language they disregard."

According to the respondents, the national government and all stakeholders must solve the problem of giving this language a name.

4.7 CONCLUSION

Chapter 4 presented analysis of the data that was collected. Both qualitative and quantitative methods were used. The data was presented in thematic and SPSS forms. The analysis revealed that the name Sepedi was a favourite name for the language under discussion. A large number of people do not know that there are two constitutions and how the language name is used in them. The name Sepedi is used by more government departments and official bodies and therefore makes it a favourite candidate to name the language. The national government must intervene so that the prevailing division among speakers and users of the language could cease to exist.

CHAPTER 5: Summary, Recommendations and Conclusion

5.1 SUMMARY

The aim of this research study was to investigate the constitutional and legislative imperatives on the designation of a name with regards to Sepedi and N.Sotho/Sesotho sa Leboa. The results shown that many people prefer the name Sepedi to be used to refer to this language (Sepedi/Sesotho sa Leboa) and that they prefer to be addressed as Bapedi.

It was revealed that many people do not know about the interim and the final constitutions. The main problem started with the erroneous translation of the name Sesotho sa Leboa in the the Sepedi version of the final constitution.

Literature revealed that every language emanates from a particular dialect. Information is explained about how the language Sepedi originated and the information confirms the Pedi dialect to be the correct base for Sepedi language whereas no literary proof is found on Sesotho sa Leboa as a language with a dialect originating from it. Although literature indicated that language can be a combination of two or more dialects, and if Sesotho sa Leboa is a product of such a case, this study revealed that no proper consultation with the people on the ground was made then or now. This is the reason why other members of the community find it hard to accept either Sesotho sa Leboa or Sepedi as the name of the language.

All the problems cause tension between speakers and users of this language in question and delay the development of this language. This affect the entire language subjects negatively.

All these serve to conclude that if proper procedure was followed when designing the name for this language, no imposition was effected and consultation was made this problem would have been avoided. It is therefore concluded that Sepedi be the name for the language. Alternatively, the issue of re-standardisation should be done with special reference to this language.

The researcher conclude that the topic of constitution be included in school curriculum at all levels (primary, secondary and tertiary) with the sole reason of affording the people the opportunity of knowing and understanding it better.

Finally, if all the recommendations are made, this research will serve as a solution to the problem instead. It will help not only academics but all the sectors of the government as well as affected speech communities.

5.2 RECOMMENDATIONS

Based on the findings from this research study, the researcher makes the following recommendations:

Informed by literature as reflected by Mönnig (1967) in his historical disclosure of the origin of the Pedi people, they (the Pedi) are the first speakers of the dialect before it became a language. In the background it has been mentioned that that according to Hendrikse and Cluver (1996), usually one of the dialects forms the basis on which language is built and developed.

From the same vein, the Pedi dialect forms the basis on which the present standard language is (Sepedi/Sesotho sa Leboa) is built.

Morphologically, the morpheme Se- is placed before the noun to denote noun class i.e. class 9 for names of things. e.g. noun = Pedi, noun class Se-. Se- + Pedi = Sepedi. Noun class Se- qualifies the name Sepedi which falls under class 9.

Therefore the people who speak Sepedi are the Bapedi in plural and Mopedi in singular. Therefore Sepedi should be the name for the language in question. There is historical evidence about the origin of the Pedi dialect and none on Sesotho sa Leboa as a dialect which forms the basis for Sesotho sa Leboa. The read literature supports the name Sepedi and this can also be proven morphologically.

Based on the above findings, the researcher recommends that Sepedi be the name for the language.

Information from the respondents indicated that the name Sepedi features as a favourite in all responses as opposed to little preference for Sesotho sa Leboa by the

respondents in all categories. Theme 1 stated that two names are used for one language and the respondents indicated that they prefer the name Sepedi. The name Sepedi is the best candidate for the respondents and it therefore tells that only one name is preferred and that is Sepedi.

Informed by the above information from the respondents, the researcher further recommends that the name Sepedi be the only name of the standard language. i.e. The name Sepedi be used to refer to the language since many of the respondents prefer the name Sepedi.

Furthermore the central government must intervene by tasking the relevant stakeholders/authorities to look into the history of standardising this language and therefore organise workshops on highlighting the public about the findings which must of course conform to the universal standards about naming a language. It is revealed that the name Sesotho sa Leboa was imposed and therefore if needs be, re-standardisation must be done.

In 2.4, Mojalefa (2007) argued that that the name Sepedi was used quite long ago by the native speakers called Bapedi. This is in support to Mönnig who argued that the Pedi founded by Thobebe are the only tribes which primarily called themselves Pedi in the 16th century. The information above serves as a background for the researcher to recommend that the name Sepedi be used to name the language Sepedi/Sesotho sa Leboa.

In the background, a dialect is a spoken language used by people who find themselves in a particular area of a region. In 2.5 it was stated that a language is a one dialect that has been selected from a group of dialects.

This is different from the language in question (Sepedi/Sesotho sa Leboa). The element of selection was not properly conducted because only one dialect, Pedi dialect, was used as the basis for this language development by missionaries as if other dialects did not exist. Therefore justice was not done to the element of selection as other dialects were compromised. This means that proper procedure was not exercised. Therefore this calls for re-standardisation.

It is against this background that the researcher recommends that re-standardisation be done.

In relation to language and dialect, the difference between the two is not easily identified as stated in 2.6. The distinction may be caused by political, cultural, economic and military power.

Fromkin and Rodman (1983) explained that any dialect can become a language once its speakers have enough economic and military power. For example, English dialect of the language English at the expense of other dialects like Welsh, Scottish and Irish which are found in Britain or United Kingdom.

It is important to note that the naming of the language Sepedi was not influenced by any of the above, particularly military power as some people might think or perceive. Mojalefa (2007) stressed that it was just a historical coincidence in the sense that the missionaries came across the Pedi dialect and started to develop it. It is important to realise that no strict linguistic factors and proper procedures were considered as it was supposed to be.

From literature review, Chambers and Trudgill (1986) indicated that it does not make any sense to suppose that any dialect is in any way linguistically superior to any other as in 2.6. In the same section, Hendrikse and d Cluver (1996) argued that no dialect is better than any other. The two agree on this point.

Based on the above information from the two authors, Sepedi as a dialect is in no way superior to other dialects. Sepedi as a language has got nothing to do with it as a dialect and any other superiority that might be attached to it, but just a dialect.

The respondents agreed with Chambers and Trudgill (1986) when they argued that a dialect is a version of language which a particular speech community uses in order to communicate thoughts. One respondent indicated that a dialect is a variety in a certain area by certain community of people residing in that area. E.g. Sepedi sa ga Sekhukhune. This respondent is quoted in theme 5 under dialect.

The researcher, therefore, recommends that since the naming of this language was just a coincidence and proper procedure was not followed, re-standardisation is eminent.

From the different meetings held on the issue of Sepedi and Sesotho sa Leboa/N.Sotho in 2011 and 2012, only suggestions were made and no final decision was reached to solve the problem as it is prevalent in the interim and the final constitutions. This means that those meetings failed to address the problem because the same problem still stands. This finding becomes the reason for the need of re-standardisation of this language.

The normal procedure was not followed in the standardisation of Sepedi. This means that the community was not involved. This makes acceptance of the selected dialect a problem and this divides the wider community instead of it being a unifying force.

In 2.8, it was mentioned that if the standard language cannot be accepted it means that codification is not regularly reviewed. The dialect that was selected for the standardisation of Sepedi will be critically analysed and checked whether relevant steps were followed in its standardisation then and now recently.

During apartheid, no consultation was made and the name Sesotho sa Leboa was imposed. In the democratic constitution, no proper consultation was made and the two names are used to refer to one language. It is vital to note that this critical analysis revealed that in the interim constitution the name Sesotho sa Leboa was imposed and in the final constitution Sesotho sa Leboa was imposed in the Sepedi version.

Based on the above information, the researcher recommends that because proper standardisation was not done then and now, the government must intervene and make certain that re-standardisation is made and the language is well designated.

The researcher therefore recommends that workshops must be conducted to teach people about the importance of knowing the contents of the national constitution.

It is important to realise that some who associate themselves with their clan do not allow to be called Bapedi or Basotho ba Leboa. E.g. Motokwa (Batlokwa).

Re-standardisation of Sepedi is recommended based on results from the analysis of data in the study and literature for the following reasons:

1. Consultation was not made when the language was named.
2. The names Northern Sotho and Sepedi were imposed.
3. The first orthography of this language contained words of Sepedi dialect.
4. Proper procedure was not followed when designing the name for the language.
5. There was an error in translation and this caused problems.
6. Natural standardisation was applied at the expense of linguistic factors and other procedural considerations.

5.3 CONCLUSION

This study investigated the constitutional and legislative imperatives on the naming of language with special reference to NorthernSotho/Sepedi.

The use of different names as indicated in theme three, can confuse users and speakers of this language as to which name to use to refer to this language. This will affect speakers and users of the language negatively. There is a need for a general consensus to be reached with regard to one name to use to refer to the language in question. This must be officialised and gazetted and the agreed name must be used by all government departments and official bodies to eradicate any confusion this might cause.

The name Sepedi features as a favourite in all responses as opposed to little preference of Sesotho sa Leboa by the respondents in all categories, more are aware of the use of this language in the constitution. Different government departments and official bodies use different terms to denote this language (Sepedi/Northern Sotho).

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APPENDIX A:

CONSENT FORM

I agree to participate in the interview/questionnaire of this study upon the following conditions, and shall freely withdraw from the participation should I feel that the conditions are not being met:

1. The researcher has explained to me in comprehensive terms the nature and purpose of the study.
2. The participation is voluntary and I have the right to withdraw without risking any penalty or loss.
3. That I shall remain anonymous in the study and that the raw data from this participation or any other interactions during the study will remain confidential. The data will not be used to disadvantage me, and that no other person other than me, the researcher and the supervisor will have access to the raw data.

Participant/Respondent: _____

Place: _____

Date: _____

APPENDIX B

Personal information

A. Age _____

1. In which area do you live?

Province: _____

District : _____

Area : _____

B. Scholastic information

Highest Standard/Grade passed:

Professional Qualifications:

C. Profession:

Highest Professional Qualification:

Highest Academic Qualification:

Major Subjects: _____

Experience:

Occupation: _____

Number of years of experience in your occupation: _____

APPENDIX C:

QUESTIONNAIRE AND INTERVIEW QUESTIONS

Questionnaire and Interview questions for members of the community: English version.

1. What language variety do you speak?

2. Would you like to be called Mopedi or Mosotho wa Leboa?

Mopedi

Mosotho wa Leboa

3. Is there any problem when children at school are taught in a variety that they don't use at home?

Yes

No

4. Motivate your answer

5. What is the difference between a dialect and a language?

Dialect _____

Language _____

6. What name would you like to be used to refer to this language?

7. Are you aware of any usage of this language in the South African Constitution?

Yes

No

8. If YES, what version of the Constitution did you read?

9. What does the Constitution call the language you speak?

10. Give reasons for your answer.

Dipotšišo tšeo di lebanego Maloko a Setšhaba: Sepedi/N. Sotho version.

1. Naa leleme leo o le bolelago le bitšwa eng?

2. Naa o ka thabela go bitšwa Mopedi goba Mosotho wa Leboa?

Mopedi

Mosotho wa Leboa

3. Naa e ka ba ke phošo ge bana kua sekolong ba rutwa kaleleme leo ba sa le dirišego ka gae?

Ee

Aowa

4. Fahlela karabo ya gago.

5. Naa phapano ke eng magareng ga semmotwana le polelo (k.g.r polelosemmotawana le polelosemmušo)?

Semmotwana/Polelosemmotwana

Polelo/Polelosemmušo

6. Naa ke leina lefe leo o ka ratago gore le reelwe/theelwe poleo/polelosemмуšo ye mo go 5 ka godimo?

7. Naa o tseba se sengwe mabapi le tirišo ya polelo ye ka gare ga Molaotheo wa Afrika Borwa?

Ee.

Aowa.

8. Ge karabo ya gago e le Ee, naa o badile tlhamo efe ya Molaotheo wa Afrika Borwa?

9. Naa Molaotheo wa Afrika Borwa o bitša polelo yeo o e bolelago ka leina lefe?

10. Fahlelela karabo ya gago.

Questionnaire and interview questions for Administrators and Professionals

1. What language variety do you speak?

2. Would you like to be called Mopedi or Mosotho wa Leboa?

Mopedi

Mosotho wa Leboa

3. Is there any problem when children at school are taught in a variety that they don't use at home?

Yes

No

4. Motivate your answer

5. What is the difference between a dialect and a language?

Dialect

Language

6. What name would you like to be used to refer to this language?

7. Are you aware of any usage of this language in the South African Constitution?

Yes

No

8. If YES, what version of the Constitution did you read?

9. What does the Constitution call the language you speak?

10. Give reasons for your answer.

11. Are there any linguistic differences between Speedy and Sesotho as Leboa?

Yes

No

12. If yes, what are the differences?

13. What are the differences between spoken and written language?

Spoken

language: _____

Written language:

14. If given chance to change which name would you prefer beside the two?

15. Motivate your choice for the name suggested in 14 above

Questionnaire and interview questions for Language Practitioners

1. What language variety do you speak?

2. Would you like to be called Mopedi or Mosotho wa Leboa?

Mopedi

Mosotho wa Leboa

3. Is there any problem when children at school are taught in a variety that they don't use at home?

Yes

No

4. Motivate your answer

5. What is the difference between a dialect and a language?

Dialect _____

Language _____

6. What name would you like to be used to refer to this language?

7. Are you aware of any use of this language in the South African Constitution?

Yes

No

8. If YES, what version of the Constitution did you read?

9. What does the Constitution call the language you speak?

10. Give reasons for your answer.

11. Are there any linguistic differences between Speedy and Sesotho as Leboa?

Yes

No

12. If Yes, what are the differences?

13. What are the differences between spoken and written language?

Spoken

language: _____

Written language:

14. What do you understand by the term 'Official Language'?

15. Do you know anything about the conflict that was there in relation to the use of the name Sepedi or Sesotho sa Leboa? If Yes, please explain.

16. Do you know anything about the Interim Constitution and the Final Constitution?

Yes

No

17. If YES explain the differences with regard to the naming of the language.

18. Usually, how is a language given a name?

19. What is the difference between a standard language and a dialect?

Standard

language:

Dialect:

20. Are you aware of the National Language Policy Framework?

Yes

No

21. If Yes, how does it call that language?

22. What political implications can this confusion create (in the country) for the speakers of this language?

23. According to you, who is supposed to solve this problem? Eg. The national government, Universities, the Provincial government or any other person? Please specify.

24. If given chance to change which name would you prefer beside the two?

25. Motivate your choice for the name suggested in 24 above.
