# MULTILINGUALISM: PAVING THE WAY FOR MOTHER-TONGUE EDUCATION POLICY IN LIMPOPO PROVINCE SCHOOLS

by

**MOGODI NTSOANE**

[redacted]

THESIS

submitted in fulfilment of the requirements for the degree of

**DOCTOR OF PHILOSOPHY**

in

**LANGUAGE EDUCATION**

in the

**FACULTY OF HUMANITIES**

**(School of Education)**

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**SUPERVISOR:** Prof RJ Singh

**2018**

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Finally, I find it imperative to thank the editor for the professional way in which this study received attention. God rewards such men and such meticulous effort.

**DECLARATION**

I, Mogodi Ntsoane, declare that "Multilingualism: Paving the way for Mother-Tongue Education in Limpopo Province Schools" is my thesis submitted to the University of Limpopo, for the degree of Doctor of Philosophy in Language Education and has not previously been submitted by me for the degree at this or any other university, that it is my work in design and in execution, and that all material contained therein has been duly acknowledged.

Signed: M. Ntsoane Date: ……

Signature: ……..

## ABSTRACT

The language policy used to espouse English, Afrikaans, and a mother tongue for African learners. English and Afrikaans were not only official, but also served as the Language of Learning and Teaching (LoLT). Moreover, the language policy rendered the indigenous languages of South Africa to receive attention only at academic level, and not at educational level. The problem is that African languages are not used as the LoLT in a country which is predominantly inhabited by Africans who are not adequately exposed to the English environment and culture in their daily activities. The study aimed to investigate and describe the state of multilingualism in Limpopo Province schools with the intention to inform a language policy based on mother-tongue learning and teaching.

The study followed a mixed-methods approach, with an explorative case study used for the qualitative approach and a descriptive survey design for the small scale quantitative approach. The study was significant in ensuring that African languages, particularly those spoken in the province, were equitably functional in learning and teaching.

The study established that only prolonged education through the mother tongue, combined with English teaching by competent teachers, guaranteed significant progress, both in terms of school performance and learner participation and was relevant for functions in 'higher' domains of society. The participants accepted Multilingualism for its many advantages that were personal, inter- and intra-national, academic and for purposes of achieving unity in diversity in the province. The results imply First-language English and Afrikaans speakers have to learn African languages of their choice or according to regional currency, as second languages while African learners have to learn two African languages and one foreign language of their choice. Thus, the medium of instruction should be the mother tongue, which is also an official language.

Keywords: Multilingualism, African languages, Indigenous languages, Mother tongue, Language of Learning and Teaching

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**List of Abbreviations**

ANA – Annual National Assessment

ANC – African National Congress

BEA – Bilingual Education Act of 1965

BICS – Basic Interpersonal Communicative Skills

CALP – Cognitive/Academic Language Proficiency

DoE – Department of Education

DRC – Democratic Republic of Congo

ELL – English Language Learning/Learners

ESL – English Second Language

LANGTAG – Language Task Group

LiEP – Language-in-Education Policy

LoLT – Language of Learning and Teaching

MBE – Maintenance Bilingual Education

MEC – Member of the Executive Committee

MTE – Mother-Tongue Education

NEPI – National Education Policy Investigation

NP – National Party

NSC – National Senior Certificate

OAU – Organisation of African Unity

PanSALB – Pan South African Language Board

SBE – Subtractive Bilingual Education

SPSS – Special Package for Social Sciences

SWAPO – South West African People's Organisation

TBE – Transitional Bilingual Education

UNESCO – United Nations' Education, Science and Culture Organisation

US – United States

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# CHAPTER ONE

# INTRODUCTION TO THE STUDY

## 1.1. INTRODUCTION

Herewith, the study is presented in which the disparities of the official languages of South Africa are fore-grounded. The researcher is of the opinion that these disparities or inequities pose a serious threat to the indigenous languages of the country because the government seems reluctant to take advantage of the principle of multilingualism to realize Mother-Tongue Education (MTE) in schools. While there are eleven official languages that are spoken in South Africa, the curriculum in schools has tailored down languages from three to two. It can be said that instead of adopting a multilingual approach, the country settled for a bilingual approach. One more argument of concern in the study is that the country perpetuates policies that hold indigenous languages inferior, while promoting those which enforce a foreign language as medium of instruction in schools. The argument is in favour of the advancement of the indigenous languages through the principle of multilingualism to achieve MTE in school, particularly in the Limpopo Province schools.

## 1.2. BACKGROUND TO THE STUDY

The researcher contends that prior to the 1994, the language policy compelled all Blacks in South Africa to learn three languages at school. The three languages composed of two official languages, namely English and Afrikaans, and a mother-tongue – a vernacular language in this case. The researcher noted that mother-tongue was not an official language, but only a subject, which held no significant power. Consequently, the researcher is of the opinion that English and Afrikaans dominated the vernacular languages, which are indigenous to South Africa, in the sense that the two

languages were not only official and offered as subjects, but also served as Language of Learning and Teaching (LoLT). Thus, Bilingualism was soon accepted as being advantageous to the civil society (Grobler, Rautenbach & Engelbrecht 1987: 201). This rendered the indigenous languages of South Africa to receive attention only at academic level, and not at educational level. The 1996 Constitution of South Africa recognises eleven languages as her official languages. The researcher believes that the recognition of the multilingual nature of the country regards multilingualism as a norm.

The concept multilingualism refers to a powerful fact of life around the world, a circumstance arising, at simple level, from the need to communicate across speech communities (Edwards 1994: 1). In his earlier work, Ntsoane (2008) defines multilingualism as a movement or an organization that advocates for the use of many or several approved languages. According to Beukes and Barnards (1994: 8) multilingualism means on the basis of principle and practicality with developmental perspective to create a situation in which all languages can co-exist and interact and share. Multilingualism is thought of as originating from the Biblical era narrated in the Tower of Babel story (Genesis 11: 9) where the divine punishment for human temerity was the creation of a confusion of languages (Edwards 1994: 15).

The author interpreted “to be fruitful and multiply” in Genesis 9: 1, also as including linguistic diversification where Noah’s descendants were commanded to develop new languages. The author maintains that multilingualism is associated with simple movement of people; political union among different linguistic groups; federations based upon amalgamations resulting from colonialism; cultural and educational motivations; individual talents and opportunities interacting with circumstances (Edwards 1994: 33).

Contrary to Edwards’ (1994: 15) assertion, Todd (1984: 167) views the principle of multilingualism as owing its origins to the protestant missionaries who used a number of local languages to teach literacy and to explain mysteries of Christianity. Todd (1984: 167) asserts that the multilingual nature of South Africa owes its origins to the movement of the so-called Southern Blacks or Zimbabwe Blacks who inhabited areas such as Zimbabwe, Botswana, Swaziland, Lesotho, South West Africa (Namibia), the Republic of South Africa, Venda land, Bophuthatswana and Transkei, including the

modern Zimbabwe and Mozambique (Oosthuizen, Pretorius & Higgs 1986: 94). The concept is globally conceived of as occurring in third world countries which ill-afford to spend money translating the necessary texts into their own languages (Todd 1984: 166).

In 1945 a Proposal for the Development of a Nigerian Constitution was put in place where it was suggested that three major Nigerian languages be used in addition to English to cater for the aspirations of the people who spoke four hundred languages (Akinnaso 1989: 133). In 1961 the Commonwealth Conference at Makerere University in Uganda favoured the use of one or several selected languages as media of instruction and/or as school subjects in the national education system. In 1986 the Organization of African Unity (AOU) Language Plan of Action for Africa espoused the virtues of indigenous languages of Africa, especially in the formal education domain. Kashoki (1994: 144 – 145) reiterates the inclusion of indigenous languages in educational policy of colonial territories, as he acknowledges that a child should receive instruction both in and through his mother tongue, a privilege that should not be withheld from the African child. Langan (1996: 107) hints that it was unimaginable that Guatemala, fifteen years earlier, would have government sponsored and supported bilingual education programmes in Spanish and Mayan languages. According to Todd (1984: 160) there had been vernacular schools in Cameroon for over a century then, and her experiences could be catalogued and examined.

The Language-in-Education Policy (LiEP) (1997: 1) of South Africa states that a wide spectrum of opinions exists as to the locally viable approaches towards multilingual education… To this effect, the policy highlights that additive approach to bilingualism is to be seen as the normal orientation of our language in education policy. The National Curriculum Statement (NCS) Grades 10 – 12 (General) Learning Programme Guidelines, Languages: English (2005: 7) reiterates that all learners must receive tuition in at least two languages until the end of Grade 12. The document further states that additive multilingualism is acknowledged as making it possible for learners to transfer skills such as reading, writing and speaking, from the language in which they are most proficient to their additional languages.

Despite all the endeavours, Hanyani (2012) indicates that it is two decades after democracy but our education system is worse than before. He maintains that South African education is just a joke and worsens our economic growth, and will not pull the majority out of poverty.

The poor education system in South Africa is, in the researcher's opinion, due to the problem with many people, native to Africa, who embraced Western cultures and abandoned their own. Masuku (2012) warns that we have lost our language and now we brag that we are better than others. Lemmer, Meier and Van Wyk (2006) maintain that language has complicated the provision of South African education in various ways. The present language medium in education was resolved by a compromise on the education clause (section 29), which now provides for single medium instruction (Act No. 27 of 1996). According to Du Plessis (2003) the African National Congress (ANC) was oblivious of the right of the learner to choose the language of education when they considered single-medium institutions for the provision of education after 1994. Ironically, it was the ANC that initially rejected single-medium instruction when the National Party (NP) so demanded (Du Plessis 2003).

The researcher opines that the demand for mother-tongue education is legitimate on the basis that South Africa is a multilingual country where multilingual or mother-tongue education is not yet in place. Mother-tongue education programmes are situated in developing countries, where speakers of minority languages tend to be disadvantaged in the mainstream education system. Conversely, in South Africa, the majority languages tend to be disadvantaged, as English, which is the minority language, is used profusely in the mainstream education system. According to Tadadjeu (2008: 18), the tendency to use minority languages in the mainstream education system reveals the major challenge as a psychological one. The author contends that African leaders and African decision-makers have marginalized our languages for a long time, thinking that they could foster the development of the African continent and various African countries without necessarily using African languages. In his opinion, the African leaders and African decision-makers have come to realize that it is not possible to develop Africa without African languages. The researcher concurs with the author on the fact that the

world does not have an illustration of a country that has developed using foreign languages exclusively. The latter conception is premised on the notion that people have to think about development in their own languages (Tadadjeu, 2008: 18) and, as the researcher opines, people have to use their own languages as LoLT in school.

The researcher strongly agrees with Tadadjeu's contention as more and more Africans are fast getting de-cultured and opt for other cultures and languages, such as English. This tendency renders Africans as second-class citizens or copy-cats, as education through a foreign language is not fair to black learners while their white-counterparts do so in their mother tongue. This is the gap in the current system of education that this study sought to address. The researcher hopes to, through this study, advocate to have education offered in local African languages.

## 1.3. **RESEARCH PROBLEM**

According to the South African Constitution (1996), the Language-in-Education Policy (LiEP) (1997) and the PanSALB (1998), the eleven official languages spoken in the country are supposed to receive equal treatment. The problem is that African languages are not used as LoLT in a country which is predominantly inhabited by Africans. Learners receive education in English only, whereas they are not adequately exposed to the English environment and culture in their daily activities. This makes the provision of South African education to African learners a serious challenge. According to Lemmer, Meier and Van Wyk (2006), a primary challenge in the multicultural schools is to meet the needs of learners from linguistically diverse backgrounds who have a limited proficiency in English and the disparity between the English proficiency of these learners and the proficiency required of them in order to master all learning areas through the medium of a language other than their mother tongue.

The fact that the indigenous languages are not used as the medium of instruction, and that the medium of instruction should be the official language and not the mother tongue, further advances the domination of the English culture and language. This problem militates for the negative prejudice Africans have for their own languages and

for the tendency to show preference for someone else's language, English in this case. Despite the policy proclamation of (additive) multilingualism in schools, it is disheartening that there are no attempts yet to enforce the offering of any of the indigenous languages on the English- or Afrikaans-speaking learners. Multilingualism as a principle, is supposed to raise all the official languages to the same level and status. The problem is the apparent failure of multilingualism to get indigenous languages being used to become LoLT. Essentially, there is a dire need for curricula in the Limpopo Province schools to provide for a language policy that will cater for mother-tongue education in line with the constitution and the principle of multilingualism.

## 1.4. **AIM OF THE STUDY**

The study aimed to investigate and describe the state of multilingualism in Limpopo Province schools with the intention of informing a language policy that would be based on mother tongue learning and teaching. To achieve that, the study had the following as objectives:

### 1.4.1. **Objectives**

- To establish the educational value of multilingualism for purposes of mother-tongue education in schools.
- To establish the nature of the challenges in the implementation of mother-tongue education in schools.
- To inform a language policy that would address mother-tongue education in African languages in Limpopo Province schools.

## 1.5. **LITERATURE REVIEW**

Literature review in this study entails summarising the different views of different authors and researchers on the use of mother tongue for learning and teaching. For

instance, Cuvelier, Du Plessis and Teck (2003) maintain that only prolonged education through the mother tongue, combined with English teaching by competent teachers, can guarantee significant progress; the use of the mother tongue as the language of instruction yields good results both in terms of school performance and learner participation; and is likely to stimulate the overall learning process. The recommendation is that "Mother-Tongue Education (MTE) should be used for functions in 'higher' domains of society … Much as financial constraints seem to be pivotal to the use of Eurocentric policies, MTE could benefit considerably from the judicious use of existing materials" (Cuvelier, Du Plessis & Teck 2003: 4).

Unlike what Cuvelier, Du Plessis and Teck (2003) maintain, Berkhout (2010) suggests the creation of spaces for the expropriation of what is sustainable in modern science and technology and their re-articulation with elements of Africa's traditions, values, practices and relationship with nature in order to pursue development policies that are African-centred. In support of development policies that are African-centred, Selepe (2012) opines that the use of unfamiliar language for instructional purposes impedes performance at primary school level and it is also a barrier to learning; therefore, the unfamiliar language must not be used alone (The Dawn July 2012). As the demand for mother-tongue education escalates, the researcher has noted that there are still English-medium and Afrikaans-medium schools today, as they were in the apartheid era. African languages remain the medium of learning from first through fourth grades in predominantly black schools, after which English is the medium of instruction.

The researcher argues that the knowledge taught in schools is a function of social power and it reflects the distribution of power and the principles of social control (Le Roux 2011). Le Roux (2011) alludes to the fact that with the arrival of the 1820 British settlers, the need to provide education that was comparable with the system in Britain arose. The view enjoys support of Smit (2010) who warns that many distinguished comparative researchers have pointed out that major problems lie in any simplistic transfer of educational policy and practice from one socio-cultural context to another. Consequently, The Zenex Foundation (2011) indicates that academic research points to the complex issues for the majority of teachers and learners for whom the language of

teaching and learning is not a first language. The researcher is of the opinion that the thoughts of these authors are linked, because the arrival of the 1820 British settlers, has brought along a simplistic transfer of educational policy and practice from one socio-cultural context to another which led to complex issues for the majority of teachers and learners for whom the language of teaching and learning is not a first language. This reflects the distribution of power and the principles of social control of those 1820 British settlers (Le Roux 2011, Smit, 2010 & Zenex Foundation 2011).

It is important to consider cultural background when a selection of LoLT is made as Nieto and Bode (2008) maintain that young people whose languages and cultures differ from the dominant group often struggle to form and sustain a clear image of themselves. Thus, an African who receives education using a foreign language is culturally deprived and has a bleak picture of his own identity. To redress that in South Africa, Mtshali (2013) reports that schools were to teach in vernacular in 2014. The author hints that institutions support instruction in a mother language – but can education find the time, the money and required teachers? (The Star May 21). In the event that education cannot find the time, the money and required teachers, the researcher is convinced that it is possible to apply both the Iceberg Analogy of Bilingualism (Cummings 1980a, 1981a) and the Krashen's Monitor Model of second language acquisition to enrich the learners' cognitive aspects of learning, as outlined in Baker (1994). The researcher also believes that both the analogy and the model can be applied in the case of more than two languages. Thus, the Iceberg Analogy could be applied to generate a broader Central Operating System for a broader Common Underlying Proficiency that would bring about in the learners an accelerated form of understanding and clarity of the content. Krashen's theory could be applied to facilitate instruction by supplying understandable input in order for the learner to acquire any language easily.

The researcher is of the opinion that the supply of understandable input has to draw from the cultural background of the learners. Wolhuter (2011) maintains that mother-tongue is the carrier of culture and for this and other reasons; education should be through the medium of the mother-tongue. The author strongly feels that equal

opportunities and democracy also mean the right to education through the medium of the mother tongue. On the contrary, Young (1995) strongly believes that all languages are capable of development into fully-functional modern languages, given the political, social and educational will to see that these languages enjoy their rightful status and role. He resents the national language policy that has English as the language of wider communication or lingua franca as it impacts significantly on indigenous languages. The author reckons this could lead to neglect, marginalization and even ultimate extinction of some or all of the other languages through their lack of functional demand. The researcher indicates that the assertion by Young (1995) could mean first language speakers of African languages may continue to be academically, socially and politically disadvantaged, as they are now, because the indigenous languages are facing 'neglect, marginalization and even ultimate extinction of some', just as the author reckons.

In recognition of the assertion above, Young (1995) stresses the importance and value of additive bilingual education for all South Africans. This would mean first-language English and Afrikaans speakers would thus need to learn African languages of their choice or according to regional currency, as second languages throughout their schooling in the same way as African-language speakers learn English or Afrikaans.

## 1.6. **RESEARCH METHODOLOGY**

### 1.6.1. **Research Design**

The study mainly followed a qualitative research approach with a small scale quantitative element. The latter was used to gain a broader perspective of the problem, that is, its scope, while the former (qualitative) was for its depth. Within the qualitative approach, a case study was used. For the small scale quantitative approach, a descriptive survey design was used.

### 1.6.2 **Population and Sampling**

There are one hundred-and-thirty-three (133) circuits in the five (5) districts in the Limpopo Province. Sixty per cent (60%) of the districts forms the population in this

study. The 60% of the province translates into three (3) districts with eighty (80) circuits. To cover a wider portion of the Province, 60% of 80 circuits in three districts translated into forty-eight (48) circuits. The 48, out of 80 circuits, translates into sixteen (16) circuits in the Capricorn District, sixteen (16) circuits in the Vhembe District and sixteen (16) circuits in the Mopani District.

For the qualitative approach, a purposive sampling technique was used to select traditional leaders, parents, and personnel in departments such as the Pan South African Language Board (PanSALB). In the PanSALB, two (2) participants from the provincial office formed the sample. The researcher also selected two (2) parents and one traditional leader, in each of the three districts. These different categories were intended to provide different perspectives to the problem under study. Thus, for qualitative inquiry, eleven (11) respondents in the three (3) districts of the Limpopo Province formed part of the sample.

For the quantitative approach, the researcher ensured that the probability of selecting any member of the population was the same for all the population. The researcher sampled two (2) language educators and three (3) learners. This translated into ninety-six (96) language educators and one hundred and forty-four (144) learners in the three districts. The number of respondents for the random sample population was thus two hundred and forty (240).

Thus, a sum of eleven (11) and two hundred and forty (240) respondents for both qualitative approach and quantitative approach constituted the population of two hundred and fifty-one (251) respondents. Those two hundred and fifty-one (251) respondents served as the sample for the study, which the researcher obtained by using both purposive sampling and random sampling techniques, in the three (3) districts of the Limpopo Province.

### 1.6.3. **Data Collection Instruments**

For the quantitative data, questionnaires were used to collect data (appendices 4 and 5). The data collected were mainly for descriptive information. The questionnaire was self-administered.

For qualitative data, interviews and documents were used as techniques to gather data. Documents included journals, data bases, literature on serious political matters regarding LoLT.

### 1.6.4. **Data Analysis**

The Special Package for Social Sciences (SPSS) software was used to obtain descriptive data (frequencies and percentages). For qualitative data the study followed the Richard Hycner's (1985) model of qualitative data analysis where themes and categories were developed using the data.

### 1.6.5. **Reliability, Validity and Objectivity**

The reliability of the questionnaires was established through clearly articulated set of instructions, descriptions, introductory statements, and questions. The range included both open-ended and closed-ended questions. Thus, the same questionnaires were administered in all the three districts to the randomly sampled population. The sample consisted of participants of different language groups, different age groups, different positions, and from different institutions in order to yield more precise results (Smit 2010). Questionnaires were made available in the languages best understood by the target groups.

The sample population was cardinal in the pursuit of internal validity. It was important to always consider the fact that in a qualitative research context, correspondence with reality was replaced by correspondence of the perspectives of the participants and the description of their perspectives by the researcher. Thus the six techniques, namely prolonged engagement, persistent observation, peer debriefing, negative case analysis, progressive subjectivity, member checks and triangulation, were used to ensure credibility (Bitsch 2005).

Triangulation design was used to ensure validity and reliability by using different strategies to approach the same topic of investigation through multiple sources that included interviews and questionnaires. Findings that emanated from statements in an interview were validated by comparing and contrasting them with the findings that

emanated from statements in the questionnaires. For purposes of reliability, findings that emanated from qualitative and quantitative data-collection methods were expressed as individual ideas and then interpreted. The interpretations were discussed and then conclusions drawn. The objective in so doing was to ensure that no concept, theory, abstract or conclusion was drawn based on false pretence, stigma, opinionated belief and cultural bias (Denzin 1978; Creswell 1994; Padgett 1998; Bitsch 2005).

### 1.6.6. **Trustworthiness**

Trustworthiness entails a valid inquiry whose construct includes the truth value, applicability, consistency and neutrality, of its findings or decisions (Siegle undated: 1). The truth value is premised on the provision of the basis for applying it and has to allow for external judgments to be made about the consistence of its procedures and the neutrality of its findings or decisions (Siegle undated: 1). The author indicates that trustworthiness cannot be achieved unless the qualitative inquiry reveals the findings that are credible, transferable, dependable and confirmable. On the other hand, the quantitative inquiry, according to the author, has to reveal the findings that are laden with internal validity, external validity, reliability and objectivity. Siegle asserts that just as a quantitative study cannot be valid unless it is reliable, a qualitative study cannot be transferable unless it is credible, and it cannot be credible unless it is dependable. The author hints that the criteria defined from one perspective may not be appropriate for judging actions taken from another perspective. The researcher is of the opinion that the approach of not being appropriate to judge actions taken from one perspective for another forms the central idea to establish trustworthiness in this present study.

Thus the researcher achieved trustworthiness by ensuring that the findings of the quantitative study were reliable and as such valid and those of the qualitative study were dependable, credible and transferable. This means that the findings have been confirmed. In this present study, the researcher elicited first-hand knowledge about the social lives of the target groups, unfiltered through concepts, operational definitions, and rating scales. The researcher spent sufficient time with the subjects in order to conduct the interviews and captured the discourses by electronic means. The researcher used triangulation to ensure that data obtained through multiple sources such as

questionnaires, interviews, books, and journals, were trustworthy.

### 1.6.7 **Bias**

Triangulation of data-collection methods and sources was used to eliminate biases that might have resulted from relying exclusively on any one data-collection method, source or theory. The findings that were generated by qualitative methods were triangulated by using a quantitative data-collection method. Both the purposive and random sampling techniques were used to counteract any chances of becoming biased in the analysis of data.

## 1.7. **ETHICAL CONSIDERATIONS**

### 1.7.1. **Permission for the study**

The researcher applied for permission to undertake the study from the Department of Education. The Department of Education's permission was used to gain access to districts, circuits and schools of the Limpopo Province in order to conduct interviews and administer questionnaires. Permission was also sought from the parents of the learners who participated in the study.

### 1.7.2. **Informed consent**

Participants were made to sign a form for the purpose of securing informed consent. Informed consents were secured from all participants who were then expected to adhere to the requirements and directives as laid down. Ethical clearance was also sought and gained from the University of Limpopo.

### 1.7.3. **Anonymity and confidentiality**

The researcher ensured that participation of the sampled population was voluntary and without harm. To achieve that, the researcher assured participants on issues of anonymity and confidentiality. The researcher, without justifying deception, disclosed the purpose of the research to allow participants to feel free to provide data. The

researcher remained objective so that the final product was value-free. Issues that might have been insensitive to different cultures and religious beliefs were avoided. Analyses and reports indicated even the negative responses, which were relevant to the study. The researcher also disclosed the short-comings of the research to the readers. Findings that were arrived at unexpectedly were reported as such, and "without the researcher being tempted 'to save face' by describing the findings as the product of carefully pre-planned analytical strategy when that was not the case" (Babbie 2004: 475).

## 1.8. **SIGNIFICANCE OF THE RESEARCH**

Most countries used their own languages to access education, gain knowledge and to accomplish daily activities, unlike in South Africa where learners still receive education only in English. That is despite the fact that the country has opted for multilingualism to promote the eleven official languages to the same level, such that even African languages could be used in schools as the medium of instruction.

The study has been significant in terms of policy formulation in the sense that language policy would allow for three languages, that is, two indigenous languages for African learners and a choice of a foreign language, with English and Afrikaans included. For the European learners, the policy would allow for two European languages and a choice of one indigenous language.

In terms of practice, the study has been significant in outlining the implementation of the principle of multilingualism for purposes of Mother-Tongue Education in school and in ensuring that African languages, particularly those spoken in the province, were equitably functional in learning and teaching. Thus, the study would inform a language policy on the implementation of the principle of multilingualism for purposes of Mother-Tongue Education in school to redress the language disparities that exist, and would promote all the predominant official languages of Limpopo Province; and to achieve unity in diversity.

The study has been significant in affording Africans the knowledge of their self-identity, their culture and in deriving new concepts from their indigenous languages in order to have an understanding of other cultural knowledge systems on a global basis. The generated knowledge would eradicate stereotyping, alienation and increase continental and global participation, particularly for learners in the Limpopo Province schools.

## 1.9. **DEFINITION OF KEY CONCEPTS**

### Additive multilingualism

Additive multilingualism refers to situation when a person learns other languages in addition to his or her home language. The languages learnt do not replace the home language, but is/are learnt alongside the home language to strengthen and affirm it. Any further language learnt is viewed as adding value to the home language (Houghton-Hawksley 2011: 55)

### African

African may refer to people who are native to Africa. The people are the descendants and trace their ancestry to indigenous inhabitants of Africa. African also includes ethnic groups such as the Afro-asiatic, Khoisan, Niger-Congo and Nilo-Saharan populations (Wikipedia).

### Bilingualism

The learning and teaching in either Pedi or English, or both can cross check the understanding by reading both versions. This is an advantage which Afrikaans- and English-speaking students have always had (Heugh 2003: 124). Nieto and Bode (2008: 411) view bilingualism as a two-way programme in which English-speakers and speakers of another language are integrated in one classroom and learn both languages as a powerful way for both groups to develop bilingualism and favourable attitudes towards diversity.

**Indigenous languages**

Indigenous language or autochthonous language is a language that is native to a region and spoken by indigenous people, often reduced to the status of a minority language. This language would be from a linguistically distinct community that has been settled in the area for many generations (Wikipedia). In South Africa these languages are the official languages other than Afrikaans and English and are spoken by African people and not used as LoLT in schools.

**Mainstream education system**

The education in which curriculum focuses on one group and ignores the experiences, cultures, and histories of other ethnic, racial, cultural, language, and religious groups. It is one major way in which racism, ethnocentrism, and pernicious nationalism are reinforced and perpetuated in the schools, colleges, universities, and society at large (Banks & McGee Banks 2010: 234).

**Mother-tongue education**

This is the education in which the mother-tongue is used as the medium of instruction (Sieminski 1997b: 2 in Henrard 2003: 11).

**Multilingualism**

The learning of more than two or more languages is understood as Multilingualism (Baker 1984). It also means that many languages are used in the country in various contexts and for various purposes (PanSALB 1998). Edwards (1994: 33) defines Multilingualism as the ability to speak, at some level, more than one language. The author views the concept as well as a widespread global phenomenon.

**Multiculturalism**

Multiculturalism includes attitudinal elements and skills, and is understood as more than teaching about other cultures and school knowledge alone. It emphasizes to live and work together happily and productively and to teach that societies are enriched mixtures of different cultures, rather than the differences between different cultures (Tulasiewics

1993).

**Official languages**

Constitution of RSA, Act No. 108 of 1996, under the subsection on Languages Section 6 (1-5) unequivocally provides that the official languages are Sepedi, Sesotho, Setswana, siSwati, Tshivenda, Xitsonga, Afrikaans, English, isiNdebele, isiXhosa and isiZulu.

## 1.10. **CHAPTER SUMMARY**

In most human endeavours, unity remains a cardinal ingredient for success. It remains a challenge for the country of South Africa and its provinces to achieve unity in diversity. Multilingualism did not happen in the country by accident, and if not viewed as an intentional resource to achieve unity, promote self-identity and accelerate the achievement of success, then the nation stands to deteriorate. Communication unites people, especially if interlocutors use their languages inter-changeably. The indigenous languages could assume their rightful status as Language of Learning and Teaching in schools through equal usage in all forms of communication. Knowledge is valid in any language. It is a myth that those who speak European languages were the intelligentsia and academia. The Europeans achieved accolades from learning in their Mother-Tongue Education system, unlike the Africans in South Africa who learnt in a foreign language. Equal usage of different languages would mean interlocutors shared languages albeit each remained true to their identities. The languages would enrich the minds of individual learners for academic and cultural purposes. The latter conception finds expression from the background to the study, research problem, aim of the study, literature review, research methodology, ethical considerations, and significance of the research and definition of terms as entailed in this chapter. The next chapter reviews the literature that expounds on the topic of this research.

# CHAPTER TWO

# LITERATURE REVIEW

## 2.1. INTRODUCTION

The argument that is waged over language issues is far more complex than what appears on the surface. It is so intense that it is actually surprising that countries such as South Africa have not yet understood the plea of researchers and authors to consider Mother-Tongue Education in schools. To espouse multilingualism on paper is not enough when the reality on the ground dictates the implementation of the principle. The fact that eleven languages are recognised as official in South Africa gives the indigenous languages the right to serve as Language of Learning and Teaching in schools. This chapter entails the extrication of the Theoretical Framework, which includes the Krashen's Monitor Model of Second Language Acquisition and the Cumming's Iceberg Analogy to understand underlying importance of multilingualism in school. The theoretical framework forms some basis that underpins the argument in this study. The extrication of the Literature Review follows the theoretical framework, and entails a thorough review of books, articles, journals, et cetera, to find out what different authors, scholars and researchers say about mother-tongue education. Thus, the literature review focuses on subtopics such as Language and culture in an international context; Views on purpose of language; Language legislation; Mother-tongue education in multilingual societies and Perspectives that can provide solutions. The review is followed by Chapter Summary, which encapsulates summarized versions of important contributions in the chapter and highlights the next chapter.

## 2.2. THEORETICAL FRAMEWORK

In Chapter One, the introduction to the theoretical framework highlights that after 1994, the new government opted for a multilingual policy giving official recognition to the eleven languages spoken in the country with the objective to promote African languages

to serve as media of instruction in schools. The constitution provides that government may use any language as dictated by regional circumstances. The Language-in-Education Policy (1997) (LiEP) states that additive bilingualism should be seen as normal orientation, of which the researcher disputes on the basis of the country having eleven official languages, which cannot be promoted through this approach. The PanSALB warns about the anger and resentment from other language groups. The researcher is convinced that multilingual education has to be more than just additive bilingualism.

To clarify the researcher's stance with regard to multilingualism and mother-tongue education, it is necessary to indicate that both the Iceberg Analogy of Bilingualism (Cummins 1980a, 1981a) and the Krashen's Monitor Model of second language acquisition can be applied to enrich cognitive skills and to facilitate instruction by supplying understandable input for easy acquisition of any language. The researcher also makes reference to Baker (1994: 11), who elucidates on two language abilities, namely; the academically related language competence and the conversational competence categories. Baker (1994) indicates that surface fluency would include the ability to hold a simple conversation in the shop or street and may be acquired fairly quickly, for example, in two or three years, by second language learners. Unfortunately this would not be enough for curriculum purposes.

In his approximations, Baker (1994) opines that academically related language competence in a second language may take from five to seven years or longer to acquire. The researcher feels that it is problematic not being competent in a second language that also serves as a medium of instruction in schools when people are free to learn in the language of their choice, but cannot, because of the adoption of the current policies in South Africa. Thus, the researcher is of the opinion that situation and culture are essential aspects of language. It would be an ideal situation to have Mother-Tongue Education in Limpopo Province, on the basis of a synthesis of levels at which language operates (BICS and CALP), availability of factors that encourage language maintenance as dictated upon, at all levels (political, social and demographic, culture, and linguistic) and also based on the following theories of second language acquisition:

### 2.2.1. **Cummins' Iceberg Analogy**

To resolve the problematic aspect of second language competence, reference is made to Cummins (1984) who expresses an important distinction between two levels of language competence in terms of basic interpersonal communicative skills (BICS) and cognitive/academic language proficiency (CALP). BICS stems from the availability of contextual support props for language delivery, while CALP occurs in a context reduced academic situation, where high order thinking skills are required in the curriculum. At this level, language is said to be 'disembedded' from a meaningful supportive context, and this is the reason why the situation is context reduced. Cummins (1984) portrays the distinction as an iceberg, such that language skills (comprehension and speaking) that are above the surface and underneath the surface are the skills of analysis and synthesis, respectively. The figure below illustrates Cummins' contention with the Iceberg Analogy Model.

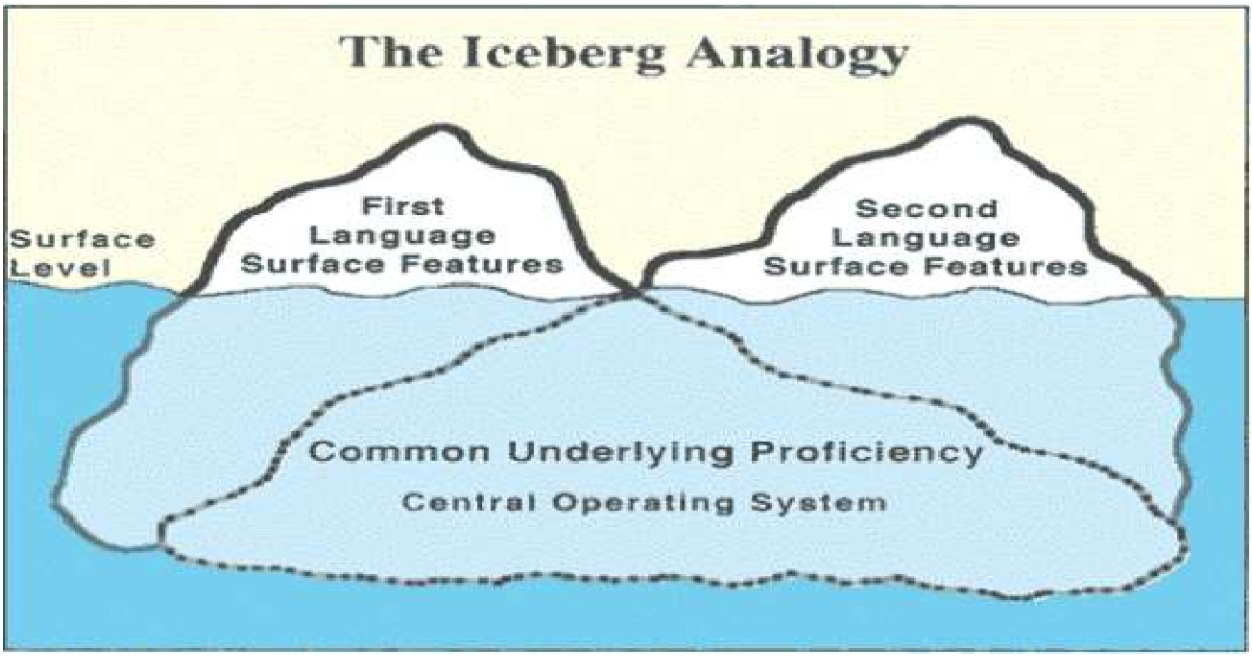


Figure 2.1. Cummins Iceberg Analogy Model

*https://upload.wikimedia.org/wikipedia/commons/f/fa/The_Iceberg_Model.gif*

Language proficiency above the surface involves pronunciation, vocabulary, and grammar while underneath are meaning and creative composition. Baker (1994) discusses Cummins' (1984) Common Underlying Proficiency Model of Bilingualism pictorially as illustrated above. The two icebergs are separate above the surface, but fused underneath the surface such that the two icebergs anchor on a common base. The analogy of the two icebergs represents two distinctive languages in outward conversation. The common base underneath the surface represents a common underlying proficiency as both languages operate through the same central processing system. Baker (1994: 134) has come up with a summary of the common underlying proficiency in six parts:

- A person has one integrated source of thought that enables him/her to own two or more languages. Thus, irrespective of the language a person speaks in, the thoughts that accompany talking, reading, writing and listening come from one central source.
- It is a fact that people have the capacity to store easily two or more languages, hence bilingualism and multilingualism. Thus, people can function in two or more languages with relative ease.
- As long as any number of languages feed the same central processor, it is possible to develop information processing skills and educational attainment through two or more languages, even through one language, as in monolingualism.
- Languages should be well developed for cognitive functioning and school achievement to be successful.
- Speaking, listening, reading and writing help the cognitive system to develop. Thus, languages need to be sufficiently developed for the cognitive system to function at its best. An insufficiently developed language renders the quality and quantity of what learners learn from complex curriculum materials and produce in oral and written form to be relatively weak and impoverished.
- When one or both languages are not functioning fully, for example, because of an unfavourable attitude to learning through the second language, or pressure to replace the

> home language with the majority language, cognitive functioning and academic performance may be negatively affected (Baker 1994: 134).

Having unpacked the distinction between BICS and CALP, the researcher is humbled to note that Cummins is keen to declare the limitations of these two levels of language competence, which indicate that:

- It is suitable in the case of children who seem fluent in the second language yet unable to cope in the curriculum in that language, because of its intuitive appeal.
- Much as CALP concerns culture specific types of literacy, it is not possible to show how CALP and BICS may be precisely defined and accurately tested, because of lack of empirical support.
- The two ideas seem imprecise, value-laden and more often over-compartmentalized, simplified and misused. They may be regarded as real entities used to label and stereotype pupils, and may over-simplify reality.
- The relationship between language development and cognitive development is not simple as the relationship that exists between cognitive development and linguistic acquisition (Cummins 1984).

Amidst the declaration of the limitations of the distinction between BICS and CALP, Baker (1994: 13) further indicates that an individual's use of bilingual ability (functional bilingualism) moves away from the complex, unresolvable arguments about language proficiency, which tends to be based on school success and academic performance. On the contrary, functional bilingualism is a narrower concept. It concerns direct involvement in a language domain, and is restricted to the personal production and reception of language; that is, speaking, writing, and direct listening in various domains. According to Baker (1994: 13), the discourse of personal production and reception of language centres on the study of five cardinal actions, namely;

i. Who is the subject? The speaker?

ii. Who is the language target? The listener?

iii. What is the situation? Locality?

iv. What is the topic of conversation?

v. For what purpose? To what effect? (Baker 1994: 13).

The five actions cut across the two levels at which languages operate, that is BICS and CALP. This implies that the important language aspects are syntax and vocabulary and appropriate use of language in different situations. The aspects are further refined into organizational competence and pragmatic competence in which attributes are grammatical and textual competence; and illocutionary and sociolinguistic competence, respectively.

### 2.2.2. **Krashen's Monitor Model of second language acquisition**

The manner in which humans acquire a second language is discussed by Baker (1994: 101), who elucidates on Krashen's (1984) Monitor Model of second language acquisition. The model has always dominated the education research and education debate in second language acquisition. The theory comprises five central hypotheses (like in functional bilingualism) and other variables that need considering in second language acquisition. It also describes acquisition as a subconscious process that results from informal natural communication (as in situation and culture) between people where language is a means (illocutionary and sociolinguistic competence) and not as a focus (grammatical and textual competence) nor an end in itself. Learning, on the other hand, is said to occur in a more formal situation where the overt properties of a language are taught. The overt properties entail grammar, vocabulary, learning and teaching of other formal properties through a conscious process that enables a learner to 'know about' the second language. It is interesting to note that Krashen's theory argues that formal learning takes place everywhere as long as a person asks questions about correct grammar, mistakes and difficulties. A distinction between language learning and language acquisition is viewed simply as judgments based on rules and on feelings, otherwise they both lead to functionality, some language usage. Conscious

thinking occurs in second language learning, while unconscious feelings about what is correct and appropriate occur in language acquisition. The distinction is regarded as a central idea in education theory as it aids in the differentiation between deductive and inductive approaches, classroom and naturalistic learning, formal and informal language learning. The researcher strongly agrees with the author on how the distinction is viewed and regarded.

Baker (1994: 101) further indicates that the informal acquisition of authentic language occurs when there is sufficient time, pressure to communicate correctly and not just conveying meaning, and when the appropriate rules of speech are known. The author regrets that the informal acquisition of authentic language is often criticized for being untestable and for lack of supportive research evidence. Despite this criticism, the researcher has noted that Krashen's (1984) model still advocates for informal acquisition of authentic language in the classroom language teaching and classroom language learning (Baker 1994). Krashen's theory argues that the goal of language teaching must be to supply understandable input in order for the child or adult to acquire language easily.

Thus, instruction has to be continuously at a level understandable to the second language speaker to ensure a close match between the level of delivery and the level of that is understandable. Thus, teaching must prepare the learner for real life communication situations and also provide conversational confidence in the outside world so that the learner can both linguistically cope and continue language learning. Learners acquire learning strategies that allow native speakers to explain their meaning when it is not initially apparent, and devices for changing topics and for facilitating understandable communication with the native speaker (Baker 1994).

When facilitating understandable communication with the native speaker, Baker (1994) alludes that The Affective Filter takes charge of the situation. The Affective Filter (feelings) hypothesis suggests a teaching environment in which learners do not become anxious or defensive in language learning based on the idea that when a learner is relaxed, confident and not anxious, the input of the classroom situation will be more efficient and effective. Baker (1994) cautions that in the application of The Affective

Filter hypothesis, grammar teaching should thus be limited as it contributes to learning rather than acquisition, making it necessary for only simple rules to be learnt. The author hints that it is important to allow learners to commit mistakes when acquisition is occurring. Unless the goal is formal learning, error correction is valuable when learning simple rules but may have negative effects in terms of anxiety and inhibition. The affective filter hypothesis necessitates the Natural Approach in which communicative skills are the aim of the good language classroom. Thus, according to the Natural Approach, comprehension of language precedes production (as listening precedes speaking). The production of language entails speaking. The skill of writing will then emerge when the language learner is ready and not forced to execute such.

The approach emphasizes language acquisition rather than formal learning as central in good language learning. Language acquisition requires that the affective filter is kept low. To keep the affective filter low entails the creation of favourable attitudes, positive motivation and low anxiety (Baker 1994). Thus, the researcher opines that it could be concluded that Krashen's theory could best be applied in the development of indigenous languages to promote them to levels that would afford them the status to serve as LoLT in schools. The researcher is sceptical about the language policy in South Africa, which apparently does not allow for such time frames and situations necessary for acquisition and learning of these languages to a level such as those of other languages.

In conclusion, the researcher finds the above summary of the common underlying proficiency to be consonant with the actual events of successful classroom learning and teaching. The researcher is also convinced that Krashen's Monitor Model has been informative and important in the advocacy for language learning and teaching in order to develop indigenous languages for Mother-Tongue Education. It is the researcher's contention that Cummins' Iceberg Analogy, on the other hand, has been supportive of the learning of two or more languages, in which case it is understood as Multilingualism, for the achievement of a wider Common Underlying Proficiency necessary for cognitive skills and cognitive development. The researcher opines that this study finds expression in the theoretical framework for the advancement of multilingualism to a level that will allow the indigenous languages of South Africa to serve as Languages of Learning and

Teaching, and the learners to enjoy the benefits of Mother-Tongue Education. Based on these theories, as unpacked above, the researcher is confident that multilingualism remains the best option in paving the way for mother-tongue education in schools of Limpopo Province. While the theoretical framework has been instrumental in validating the research topic, the review of literature gives a detailed discussion of incidences where Mother-Tongue Education has flourished, so as to revitalize and fortify the language policy of South Africa with indigenous languages serving as Language of Learning and Teaching in schools, as demanded by those in need.

## 2.3. **LITERATURE REVIEW**

The Literature Review is discussed under five sub-headings, namely; Language and culture in an international context; Mother-tongue education in multilingual societies; Views on purpose of language; Language legislation; and Perspectives that can provide solutions.

### 2.3.1. **Language and culture in an international context**

Language and culture are the most prominent features of a society. The researcher opines that despite the latter fact, language issues seem more controversial than issues of culture, especially in the academic context. An example to copy from is the Ethiopian situation, where the country has made a transition to a democratic federal system in which Amharic is an official language, and other local languages being recognized are Tigrinya, Orominga and Arabic (Pape, Friedman, Mashinini & Johannesson 1998). The country enjoys a language fabric free from English and was never colonized by any of the European countries such as Britain, Spain, France or Portugal. It is interesting to realize that there had never been any shortfall in Ethiopia as a result of the absence of English.

This is something that South Africa can learn from and to realize that in their choice for English as the medium of instruction in schools, lingua franca, language of trade, *et cetera*, the country has traded away its culture and identity. The results of choosing

English as the medium of instruction in schools, on the other hand, has not brought about any significant academic break-through to most learners who have African languages as their mother-tongue.

Banks and Banks (2010: 229) indicate that in the United States of America (US), migrant learners brought about a change in the country's language. Apart from migration, the aging of the White population is diminishing the magnitude of the English language fabric. According to predictions, if current trends continue, about 46 per cent (46%) of the US nation's school going-age youths will be of colour by the year 2020. The researcher is of the opinion that the predictions are living proof that multilingualism is fast becoming a norm in the world today. What worries the US is that while the nation's students are becoming increasingly diverse, most of the nation's teachers remain white. The authors find it necessary that the growing racial and cultural gap between teachers and learners underscores the need for all teachers to develop the knowledge, attitudes and skills needed to work effectively with learners from diverse racial, ethnic, social-class, and language groups.

Citing Kochman (1981), Schoffield (2010) has argued convincingly that African American and white learners use widely differing styles in classroom discussion and that misunderstanding the cultural context from which learners come can lead peers and teachers to misinterpret involvement for belligerence. Stritikus and Varghese (2010: 289-295) also supplement the injunctions on the present multicultural, multilingual situation in the US. The authors indicate that immigration is not the sole contribution to linguistic diversity, but that along with multiple languages in the US, dialect variation contributes to the country's diverse tapestry of language use. This is so such that it has been pointed out by many linguists as being political rather than linguistic to make a distinction between a language and a dialect.

The argument here is that speakers of different dialects are said to have the ability to understand each other, while speakers of different languages are not able to understand each other. Another major source of linguistic diversity in the U.S., according to Stritikus and Varghese (2010), is indigenous populations. They cite that although a decreasing number of the 175 indigenous languages spoken by more than

550 tribes are spoken by children, the heritage language is still the primary language for a large number of indigenous students (Lomawaima & McCarty 2006; McCarty 2002). The indigenous learners do not have another homeland from which to garner support for learning and maintaining their languages. While this is the case, of the 175 American Indian and Alaskan Native languages remaining, 155 are on their way to extinction (Stritikus and Varghese 2010). Thus, it is a vital suggestion to institute bilingual/bicultural schooling for indigenous language maintenance as it is for other linguistic and cultural groups. In the US, the practice tends to lean towards most of the efforts in formal language maintenance for indigenous language groups being directed at Hawaiian dialects and the languages of the Navajo and Pueblo nations in the South-West. Regrettably, attempts to use bilingual education to revitalize these languages have met with modest but important results (McCarty).

Due to the modesty shown against the maintenance of indigenous languages for schooling purposes in the US, the language policy is eventually leaning towards supporting transition into English. However, there has been some support of other languages and the rights of those speakers, and periods in the US history that have been more supportive of multilingualism than others. The Bilingual Education Act (BEA) of 1965 was legislation whose goal was to provide compensatory education for students who were both economically and linguistically disadvantaged in schools (Stritikus and Varghese 2010). From 1968 until 2002, funds were provided for different types of programmes for ELL's throughout the U.S., including transition bilingual education programmes and two-way immersion programmes. The BEA's inability to move a well-defined language policy was as a result of the law that did not recommend a particular instructional approach; rather, it provided funding for development, training, and research of innovative approaches to the education of ELL learners.

While native language instruction was originally recommended, the BEA did not specify that it had to be used (Wiese & Garcia 1998). The primary aim of BEA has been "providing meaningful and equitable access for English-language learners to the curriculum, instead of serving as an instrument of language policy for the nation through the development of their native languages" (August & Hakuta 1997: 16). BEA has aimed

to address equal educational opportunity for language minority learners and has not evolved as a language policy. Critics have adopted different arguments from the historically prevalent charge that bilingual education promotes social divisiveness to the more recent concerns that learners will not learn English if they use their native language or dialect at school. Critics have argued that bilingual education simply does not work (Porter 1990). The proponents of English-only argue that to preserve the unity of the US, English should become the official language (Crawford 1992). This is despite the fact that there have been periods in the nation's history when administrations have leaned towards a "language-as-a-resource" orientation, maintaining and supporting the teaching of languages other than English, such as Clinton's 1994 reauthorization of the BEA.

In 1996, the Oakland school board passed a resolution that stated that the districts should facilitate the acquisition and mastery of English language skills while respecting and embracing the legitimacy and richness of different language patterns. In 2000's, the press, politics and people in the US have been grappling with the ambivalent rapport for language. The English-only faction stressed that bilingual programmes were not and students were getting ghettoized. Strong proponents of bilingual education have argued that the lack of large-scale political support has undermined its potential effectiveness. In 2002, the word "bilingual" had been deleted from all government offices and legislation signalling a shift to the assimilationist, English-first orientation of the 2000 – 2008 Bush administration. Although the law focussed on learning English, it does not require English-only programmes. There have been various instructional programmes that have been devised and implemented over the last several decades to meet the educational needs of linguistically diverse learners.

It is the researcher's opinion that the BEA must have had a sweeping impact as Young (1995: 66) cites the situation in Namibia, where the South West African People's Organization's (SWAPO) decision to have English as the sole national language produced some negative consequences leading observers to question its wisdom. While it could be true that the pragmatics of South Africa dictate for a common language for nation building purposes, common sense should suggest that if that common

language is English, then its use and status should not be such as to threaten or disempower other languages, particularly if they have constitutionally-assured rights and equality of status and use in a multilingual society. Young (1995) implores that those who are English specialists should not reproduce the inherent monolingualism through arguments that common sense supports the dominant use of English as a common language. The following scenario by Osman and Kruger (2011: 262-263) highlights the experiences of being faced with a situation in which a foreign language has to be used for communication:

> Have you ever been to a foreign country where you could not speak or understand the language? Have you ever tried to order food from a menu where you did not understand one word on it? It sounds quite exciting travelling to foreign countries, even getting a mystery dish in a restaurant. But how exciting would you find it to go to a university in a foreign country and be lectured day after day in a language that you do not understand? (Osman & Kruger 2011: 262-263).

The results of the study, conducted by Osman (2009: 73), on immigrant learners who speak languages from their countries of origin, despite being taught in English-medium schools, reveal that all immigrant learners stated that they experienced humiliation when communicating in English in the classroom. This came in the form of being embarrassed when classmates laughed at them because of the way they articulated words or their accents or when they used the wrong word. Pronouncing words with a French accent was described as "weird" and led to teasing, and consequently loneliness because they felt ignored and were unable to socialize: "I feel ignored, I feel bad, I feel upset… upset about classmates and I feel very alone".

The situation shows how powerful a language can be in either destabilizing or stabilizing cohesion or a common understanding between human beings. Osman (2009: 73) contends that this alienates immigrant learners from South African learners, who communicate in one of South Africa's official languages, and impacts on their socialization and acceptance. This can contribute to immigrant learners feeling

ostracized and unwanted. In learning and teaching, this is like no education at all because one learns when understanding is central to expression of knowledge, information, feelings, ideas, signals and concepts (Osman 2009: 73).

Espinosa (2010: 63) presents the following scenario about a Cuban immigrant who entered first grade knowing no English. The school had no bilingual programme for the immigrant learner:

> Unintelligible noise is all that my cousin and I heard when we first heard English spoken to us. We clung together as we approached our school on the first day. I knew that we would be all right as long as we stayed together. It never occurred to me that we would be separated and placed in different classes. Once I got over my terror at this event, I saw the friendly face of a person who led my hand and comforted me. She was my new teacher. She smiled and stayed close to me, making me feel more secure. My teacher taught me English when she could fit it into the day, sometimes over lunch. She taught me words in English and asked me to teach her words in Spanish. Once she learned some words and phrases, she taught them to the rest of the class. My new friends knew colours and how to count in Spanish, as well as basic greetings. They even learned my favourite song, "Los Pollitos." I would recite what I had learned in English and my classmates would clap for me. Sometimes we would get extra time at recess or a special activity because I had learned so many words in English and had taught my classmates and teacher so much Spanish. My cousin had a very different experience. His teacher did not understand him, laughed at mispronounced words, and would not "listen" to him unless he spoke in complete sentences. He became angry and ashamed. He was sometimes punished for refusing to speak. Eventually he refused to cooperate on anything. My cousin hated school and I loved it. At the end of first grade, I was promoted to second grade while my cousin failed his first year and had to repeat first grade with the same teacher (Alvarez, *et al*. 1992: 3, as cited in Espinosa 2010: 63).

The scenario above seeks to accentuate the need for teachers to decide consciously on policies and teaching practices for young children whose first language is not English. This scenario is similar to the one in South Africa, where most African learners go to school without a hint of what English language is all about, let alone the understanding of the language itself. Espinosa (2010: 64) opines that many preschool programmes feel pressure to promote rapid English acquisition without any clear guidance on the methods to achieve English fluency or how to deal with the child's home language. This goes further to the K-12 classes in California and Massachusetts where the states have passed English-only legislation that mandates rapid transition with almost no attention to promoting or supporting the child's home language. Espinosa (2010) managed to write a policy brief in 2008 in which she challenged some common beliefs about dual language learners based on the current scientific evidence thus:

1. Learning two languages during the early childhood years will overwhelm, confuse, and/or delay a child's acquisition of English.
2. Total English immersion from prekindergarten through third grade is the best way for young English learners to acquire English.
3. Because schools often do not have the capacity to provide instruction in all of the languages presented by the children, they should provide English-only instruction.
4. Native English speakers will experience academic and language delays if they are enrolled in dual language programmes.
5. Spanish-speaking Latinos show social as well as academic delays when entering kindergarten.
6. Latinos English Language learners are less likely to be enrolled in prekindergarten programmes, because of their families' cultural values (Espinosa 2008b).

It is therefore necessary, according to Espinosa (2010: 67) for English language teachers to remember that there is great diversity within our English language learners' population. The learners are said to vary in the following characteristics:

- The home language they speak,
- The age at which they were first exposed to English,
- Their fluency in both their first language and English, and
- In the level of family and community resources available to support their overall language development.

These linguistic and cultural differences are significant and should not be overlooked. As much as the South African situation resembles the one cited by Espinosa, it is important to realize the role of language and culture in school success. On the basis of social development of the children, it could be said that learning two languages implies learning two cultures. For the home language speaker, the second language they learn, English, is the dominant, mainstream language and corresponds to the more powerful white culture that is evident in countries like the US. This will require that the mother-tongue is safeguarded so as not to be obliterated especially as the fragility of a child's home language and cultural practices when they are not highly valued or mainstream gain momentum. Espinosa (2010: 73) draws from Genesee (2004) the following warning:

> Erasing a child's language or cultural patterns of language use is a great loss for the child. Children's identities and senses of self are inextricably linked to the language they speak and the culture to which they have been socialized. They are, even at an early age, speakers of their languages and members of their cultures. All of the affectionate talk and interpersonal communications of their childhoods and family life are embedded in their languages and cultures (Espinosa 2010: 73).

That is why those who are pro-bilingual education would like to have success in English learning and teaching, while maintaining and valuing the language the learners speak at home. This is unlike the opponents of bilingualism, who are concerned not so much about the use of the native language, but about the delaying the use of English. As Espinosa (2010: 73), cites:

> An early English-only focus is not necessarily better here. It is true that children in the preschool years can learn a language quickly and with little apparent effort. These are the years of rapid language development and children can acquire a language in a year or two simply by being in a setting where the language is in daily use. However, it is equally true that languages can be lost with equal ease during this period, especially when the language they are learning is more highly valued than the language they already speak. Over the years, I have tracked many young children who, as soon as they learn a little English in the school, put aside the language they already know and speak, and choose to communicate exclusively in English, even at home with family members who do not speak or understand much English (Wong Fillmore 2000: 37 in Espinosa 2010: 73).

Espinosa (2010: 76) highlights the fact that culture and linguistic identity provide a strong and important sense of self and family belonging, which in turn supports a wide range of learning capabilities, not the least of which is learning a second language (Garcia 1991: 2 in Espinosa 2010: 76). Chimbutane (2011: 15) supports the latter statement by maintaining that the ideological nature of language policy decisions is particularly evident in multilingual contexts, where the choice of language(s) of instruction is often implicated in the struggle over political and socio-economic power. This is exemplified in the case whereby:

> The choice of inherited colonial languages as the media of instruction in postcolonial countries has been interpreted as a strategy adopted by political elites to perpetuate their dominance by ensuring that large numbers of people are unable to acquire the language(s) or linguistic competence that they would need to succeed in school and efficiently participate in social and political life (Fasold 1997; Tollefson 1991 in Chimbutane 2011: 15).

Chimbutane (2011) supports this injunction with the argument of Phillipson (1992) that the promotion of languages of former empires in former colonies involves a process of economic, political, social, cultural and educational domination and exploitation. The promotion of former empires in former colonies is in contrast with bilingualism, which refers to the use of two languages as media of instruction and which points to the psychological, social, cultural and educational advantages to speakers of both low- and high-status languages. The author quotes from the UNESCO report of 1953 that:

> It is axiomatic that the best medium for teaching a child is his mother-tongue. Psychologically, it is the system of meaningful signs that in his mind works automatically for expression and understanding. Sociologically, it is a means of identification among the members of the community of which he belongs. Educationally, he learns more quickly through it than through an unfamiliar linguistic medium (UNESCO 1953: 11, in Chimbutane 2011: 15).

Despite some criticism, it is maintained that the UNESCO report remains influential and has been followed by a series of declarations and resolutions supporting native languages over inherited colonial languages as the primary medium of education, for example, the UNESCO report of 1990 and The Asmara Declaration in Blommaert 2001b. The support for the native language stems from contemporary phenomena such as increased national and international population mobility, regional integration and globalization. The mobility are said to destabilize the tenets of nation-state politics and steer linguistic and cultural pluralism towards the direction that favours the use of bilingualism in education. This shows that the prospects of political unity out of diversity are thus gaining momentum worldwide and are being translated into multilingual language policies.

The current boom of bilingual or multilingual education initiatives in Africa and Europe illustrates the fact that multilingualism is increasingly viewed as a resource rather than a problem and the transformative view of the relationship between multilingualism and national unity that could be achieved out of diversity. Chimbutane (2011: 19) opines that

among the reasons that have been pushing African countries to experiment with alternative education programmes that involve the use of local languages as media of instruction is the growing consensus about the inefficiency of monolingual education systems in European languages, which are second and even foreign for most of the school children in sub-Saharan Africa. This is also true for school children in South Africa.

One such victim of not speaking or understanding the language of wider communication, in South Africa, is Hlathi (2014: 14) who found himself being called stupid because he could not speak Sotho. His experience indicate that language hegemony exist even within the borders of one country among citizens themselves. He is Tsonga and maintains that he would be stupid if he could not speak his home language, which he is a master. Besides, he indicates, there is no other language he knows of that is deemed to be superior to others. In his bitterness, he hints that granted that English is a universal language, does not mean it is superior to other languages. Although he says he does not want to generalize, most Zulu and Sotho speakers believe their languages are superior that others. In his plea, he indicates that he agrees that those languages (English, Zulu and Sotho) may be widely spoken but that does not make them any better than other languages. Hlathi (2014) concludes by calling all South Africans to be proud of their languages and show remorse for those people who are not proud and do not afford anybody the chance to be so because they think their languages are the best.

South Africa is a cosmopolitan society, which enjoys the privilege of multilingualism. Osman and Kruger (2011) quote from Vally and Dalamba (1999: 15) who are of the opinion that South Africa's rich linguistic heritage could be used as a classroom resource, for cognitive development and as a way to enhance the human potential of learners and of South Africans in general. It has been realized that instead, the South African linguistic heritage is used more often than not for divisive and segregationist purposes. African schools make provision for non-official languages, which are offered as subjects if numbers permit. Learners also have the option of private lessons and may apply to the Department of Education to set examinations at the end of the year in Grade 12 in those non-official languages. It is interesting to note that Kamuangu (2006: 4) has conducted a

research study regarding the choice of language in immigrant families from the Democratic Republic of Congo (DRC), in which he found that in South Africa, ethnic enclosures and xenophobia prevented most immigrant family members from learning local African languages and English.

Kamwangamalu (2002) reveals the sociolinguistic profile of South Africa as standing at a population of 40,6 million, made up of (black) Africans (31,1million or 76,7 per cent), Whites (4,4 million or 10,9 per cent), Coloureds (3,6 million or 8,9 per cent) and Asians (1,04 million or 2,6 per cent) and speaking some twenty-five languages. These include the country's eleven official languages, immigrant European languages (e.g., German, French, Portuguese, Italian), Asian languages (e.g., Gujirati, Tamil, Hindi, Telegu, Chinese), and other languages (e.g., immigrant African languages, Khoisan languages). Demographically, Zulu (23 %) and Xhosa (18%) are the most commonly spoken first Home languages in South Africa. The 1996 Census reveals that Afrikaans (14, 4%) and English (9%) while widely spoken in all nine provinces are less frequently used as first Home languages than certain indigenous languages (The People of South Africa, Population Census 1996, 1998).

The African languages remain on the margins of power and are used mainly as vehicles for transmission of cultural heritage from generation to generation, much as they were in the apartheid era. Mother-tongue education is an aspect of a larger enterprise, vis-à-vis language planning. Language planning is defined as 'a government authorized, long-term, sustained, and conscious effort to alter a language's function in society for the purpose of solving communication problems' (Weinstein 1980: 56). UNESCO defines mother-tongue education as 'education which uses as its medium of instruction a person's mother-tongue, that is the language which a person has acquired in early years and which normally has become his natural instrument of thought and communication' (UNESCO 1968/1953: 698).

South Africa has the following numbers of language speakers (prominent in the Limpopo Province): Pedi - 3,695,846 9, 2 in Gauteng and Limpopo; Venda – 876,409 2,

2 in Limpopo; Tsonga – 1,756,105 4, 4 in Gauteng and Limpopo; Afrikaans – 5, 811,547 14, 4 in Western Cape, Gauteng and Northern Cape; and English – 3,457,467 9, 0 in KwaZulu-Natal, Western Cape and Gauteng. Despite large numbers of the population being accounted for Afrikaans, Sepedi and English, only the latter language (English) is given prominence as the most acceptable medium of instruction in schools. The reason for English being given prominence as Language of Learning and Teaching are usually the following:

- English is the most powerful language in the land
- It is used in all high domains, for example, the government and administration, education, economy, diplomacy
- English serves as a lingua franca in interethnic
- It is the language of the elite, power and privilege
- It is seen by many as a means by which one can achieve unlimited vertical social mobility (Kamwangamalu 2002).

The reasons advanced for English as Language of Learning and Teaching are based on everyday phenomena, and do not necessarily address learners' cognitive activities for academic and educational purposes. These reasons are to the benefit of all those outside the schooling environment, especially those who have already completed their studies. This could possibly mean there were numerous reasons against mother-tongue education. For instance;

- Research on the merits or otherwise of mother-tongue is inconclusive, and that for 'every research report that indicates that mother-tongue education is effective, there is another one that indicates that it is not" (Fasold 1984: 312)
- Due to financial constraints countries cannot provide each child with education in his or her mother-tongue
- It is divisive; as such promoting it will result in extensive separation of ethnic groups in the education system (Gupta 1997: 500)
- It was intended to increase the number of users of Afrikaans during the Bantu Education Act
- It was also intended to 'restrict Africans to menial estates and lowly occupations (Prah 1995: 68)

- It allows the Africans limited access to the languages of power (English and Afrikaans).
- It ensures that the majority of Africans fail to match the academic achievements of English and Afrikaans speakers (Heugh 1995b).
- The black pupils saw education in their own mother-tongue as a dead end, a barrier to more advanced learning, a lure to self-destruction, and a trap designed by the apartheid government to ensure that the black pupils did not acquire sufficient command of high-status languages (English and Afrikaans).
- Mother-Tongue Education became stigmatized in South Africa – even after Bantu Education was largely abolished (Kamwangamalu 2002).

These reasons led majority of black people in general to tend to fathom about dominant languages and not as in nation building, preservation of language and culture, greater access to education in general and development and promotion of all the official languages to equal level. I strongly condemn the reasons advanced against Mother-Tongue Education in South Africa. The reasons are irrelevant today and the people have had a heavy blow of the Apartheid ideology that it cannot automatically be erased by the directives and stipulations in the Constitution and policies. In the researcher's opinion, the architects of apartheid were aware of the power that a language has, and centred that power on their own languages (English and Afrikaans). To the detriment of indigenous languages of South Africa, the blacks took a keen interest in those powerful languages. I believe that the knowledge that one acquires as a result of some formal education, does not necessarily depend on the language through which it is acquired.

Based on the opinion that knowledge is not dependent on language, the indigenous languages of South Africa could still have been equally functional as English and Afrikaans if they had not been painted that gloomy. 'Despite all the efforts to make the European languages available to the African masses, the efforts have been resounding failures' Kamwangamalu (2002). In his paper, Kamwangamalu (2002) indicates the following:

- The majority remains on the fringe; language-based division has increased
- Economic development has not reached the majority (Alexander 1997: 88)
- The social distribution of European languages in African communities remains very limited and restricted to a minority elite group
- The illiteracy rate among the populace remains high
- In Congo, only one person out of every twenty-five Congolese can speak French correctly (Rubango 1986)
- In Anglo-phone Africa, only a thin per cent of between five per cent and twenty per cent can communicate in English (Samuels 1995)
- In South Africa, forty-nine per cent of the black youth between fifteen and twenty-four years of age cannot speak, write or write English (Van Zyl-Slabbert *et al*. 1994)
- A more recent report indicates that twelve million South Africans are illiterate and that about twenty million others, most school children, are not fluent readers in any language ("Illiterate" 2000)
- In Zambia, since independence the number of Zambians competent in the use of English has shrunk
- In Lusophone Africa, less than ten per cent of people are able to function through Portuguese (Kamwangamalu 2002).

Kamwangamalu (2002) indicates that since competence in English is a prerequisite for participation in the national political and economic system, the majority of the people, most of whom live in rural areas, have been left out in the cold, on the fringe of the privileged, political action. The injunctions above highlight the consequences that befell Africans for using a foreign language such as English, Portuguese, French, et cetera, as language of power, education, economy, administration and diplomacy, when indigenous languages of the country concerned could serve an equally sustainable purpose. Most African states presently attempt to alter what was handed down through the colonial experiences by creating a space in the constitution for African languages (Kamwangamalu 2002). It is only a challenge that remains for the constitution to create a space in the language policy for the African languages to serve as Language of

Learning and Teaching in schools. People need to realize that promoting mother-tongue education does not entail saying farewell to European languages but reducing [them] to equality. It is a known fact that the argument is not whether mother-tongue is good or bad, but whether it can empower those to whom it is targeted. It is also true that when we promote mother-tongue education, Africans who make such a choice of Language of Learning and Teaching stand to benefit both in terms of knowledge and communication skills in more than one language.

South Africa recognizes eleven official languages to ensure and guarantee the freedom and human dignity of all South Africans; to recognize the linguistic diversity, as the majority of South Africans – probably ninety-eight per cent – use one of these languages as their home or first language; and to ensure that democracy is extended to language-related issues as well (Kamwangamalu 2002). Language policy in South Africa promotes multilingualism and language right. In more than twenty years into democracy and freedom in South Africa, the Constitution, the Language Policy and the Pan South African Language Board have not yet made any significant progress towards promoting the status of African languages. This is in spite of the government's year-long multilingual campaign of 1998, which was aimed at, amongst other things;

- Promoting multilingualism so that South Africans would view multilingualism as a valuable resource
- Bringing about an appreciation that, in a multilingual society, knowledge of more than one language is an asset both in an immediate economic sense and in the larger social sense
- Breaking down the legacy of apartheid by means of the promotion of African languages (Department of Arts, Culture, Science and Technology 1998: 20).

Kamwangamalu (2002) once observed (in 2000) that it was too soon to tell what effect, if any, the campaign would have on language practices in South Africa. Noteworthy is that today South Africans are still deeply immersed in English-medium institutions and more so that English remains the language of learning and teaching in schools, even in remote areas of the Limpopo Province. English has gained more territory than ever before as it is also being used increasingly in former Afrikaans-medium institutions to

accommodate black students who attend those institutions. Blacks are not accommodated in institutions according to their languages, but the Afrikaans- and English-speaking students are. The practice severely flouts the principle of language equity as enshrined in the constitution. The above assertion, by Kamwangamalu (2002), is supported by the findings of the Language Task Group (LANGTAG) (1996) which has established that "despite the constitutional commitment to multilingualism…there seems to be a drift towards unilingualism in public services (including education)" and that "all other languages are marginalized". Kamwangamalu's (2002) findings rest upon the realization that the heritage of apartheid education makes it difficult for parents and politicians alike to support mother-tongue education in the first few years of school and maintain additional bilingualism later.

The failure to implement mother-tongue education renders the instrumental value of African languages as questionable and for most black people to hate their own languages and consider them irrelevant in the education process. Black people have adopted the attitude that mother-tongue education is not viable in economic terms. This stalls the efforts to promote African languages as media of learning and teaching. Above all, it is important that Africans realize that the very mother-tongue education they shun is the one that the English- and Afrikaans-speaking learners undergo.

Interestingly, Kamwangamalu's (2002) paper gives a detailed application of the views of Cooper (1998), Bourdieu (1991) and Coulmas (1992) on a market-oriented approach to mother-tongue education. The approach owes its application to the South African context, in which the nine African official languages and the places where these languages can be found are common knowledge to most South Africans. For instance, Zulu is the majority language in KwaZulu-Natal, Xhosa and Sotho in the Eastern Cape and the Free State and Gauteng provinces, respectively. So are Sepedi, Tshivenda and Xitsonga in the Limpopo Province. The researcher is of the opinion that allowing these languages to serve as LoLT in the provinces, regions or institutions where they are predominantly used would ease accessibility of education and the implementation of mother-tongue education. Thus, the missing element(s) in the current multilingual

language policy, and which the policymakers need to consider in the efforts to implement the policy, would be the promotion and price of the African languages.

The price of African languages is considered here in the sense that linguistic products are also goods to which the market assigns a value, and that "on a given linguistic market, some products are valued more highly than others" (Bourdieu 1991: 18). Kamwangamalu (2002) asserts that despite what the constitution says about the principle of language equity, language practices in education attest that English is assigned more value than any other official language, the African languages included. He reiterates the words of Schiffman (1992), who maintains that egalitarianism in language policy, which seems to be at the heart of pluralism in South Africa, does not necessarily mean equal outcomes, nor does it necessarily entail language promotion. Thus education systems do not change just because there is a change of government.

The researcher strongly agrees with Young (1995) that the first language is, after all, acquired rather than learned during the first five years of the child's life and that children know and can use all the basic grammatical structures of their first language as a result of continued interaction with parents, siblings and significant others. Based on this natural and developmental acquisition of first language, in South Africa a mother-tongue or first language is a choice made by a learner, a parent or a school. Schools merely formalize, theorize, define and give labels to what has already been acquired. It should not be a coincidence, but rationality that the first language serves as LoLT, especially when the teaching of the first language is assumed as largely a process of constant exposure to and regular practice as a subject and as a medium of instruction for all subjects in the curriculum. It is important to consider that in most recent times, monolingual societies are increasingly rare.

This is largely due to colonization, migration and international travel that most countries have transformed into bilingual or multilingual, multicultural societies. The transformation has a negative effect on indigenous languages such that these languages, in many countries, have been displaced, marginalized or even extinguished by the languages of colonisers. Languages such as English, French, Portuguese and Spanish have, in many cases, taken over the prime role and status previously enjoyed

by the indigenous first languages. In South Africa, the English teaching (and learning) used to embed British traditions of first language teaching in a monolingual society. The approach came to demise with the introduction of new English Second Language teaching methodologies.

New methodologies were necessary as the English First Language speakers perceived the language as a minority tongue, under threat from the language of power and government as Afrikaans. According to Young (1995: 64) English is the most widely-spoken international language and thus has a high status and role as an international (second) language of wider communication, in the media, education, trade, science and technology, research and diplomacy. Some regard it as a language of modernization because the indigenous people perceive it as a language of development, one which will help transform underdeveloped, traditional societies into modern, educated, technologically competitive and affluent countries (Tollefson, 1991: 82-84). The perception has the potential for the indigenous language speakers to forsake or neglect their first languages in the belief that the second language is the language of power, upward social mobility, access to learning, employment and improved quality of life.

In South Africa, English has become a major national language or lingua franca as well as the medium for learning in many schools and universities. The practice nullifies the status, identity and role of indigenous first languages such that instead of these languages being spoken by larger numbers of people than those who have English as a first language, the opposite is the result. Ultimately, publishers tended to resist publishing creative writings and textbooks in African languages as first languages, denying these languages an opportunity that would have promoted them competitively with English and Afrikaans in schools and universities. Africans had no means of their own to publish their own literature in the same way as the English and Afrikaans publishers.

Now that South Africa has a democratic constitution, the school history books are being rewritten so that you do not only learn about white, male Afrikaner nationalist history (Pope, Friedman, Mashinini and Johannesson 1998: 225). Pope, *et al.* (1998), argue that the history of South Africa is highly complex and full of ambiguities and

contradictions. For example, they maintain, not all white South Africans supported racist policies, and not all black South Africans resisted these racist policies. One is made to understand why the indigenous languages still continue to be neglected and not promoted to serve as language of learning and teaching. Black South Africans are still not willing to resist Eurocentric language policies. Young (1995: 64) contends that in South African language education terms, the status and role of African languages as first languages has long been affected also by the language policies of the various government-controlled African Language Boards and the classroom methodologies used in teaching these languages. For example, in learning Sepedi, Xitsonga or Tshivenda, "the emphasis is on learning the grammar of those languages rather than on their sociolinguistic, communicative role. There has also been little effort made to modernize these languages to include technological and scientific vocabulary and concepts" (Young 1995: 64).

It has been unfair, as Young (1995) further reveals, that research into African languages in South African has concentrated almost entirely on obscure, theoretical linguistic aspects of these languages rather than on their development as languages able to challenge the dominant role, status and functions of Afrikaans and English as the previous official languages and media of instruction. It remains a serious challenge to have the indigenous African first languages used as media of instruction in schools and universities, as Young (1995) cites the situation at the University of Venda. The author states that at this university, for example, Venda is taught as an undergraduate and post-graduate subject entirely through the medium of English. This tends to increase a dependency on English. It is regrettable that there had never been any vociferous and persuasive campaigns for African language maintenance as it was the case for the development and maintenance of Afrikaans and English.

The protests and uprisings of Soweto in 1976 can be seen as having been largely concerned with disputes about language medium in Bantu Education Department schools. The concern has only resulted in English becoming entrenched as the medium of instruction from Grade 3 upwards in such schooling. The researcher believes that those protests and uprisings were not sincerely related to the promotion of African

languages as media of instruction in schools, but to an arbitrary choice between Afrikaans and English as language of learning and teaching. Africans were lured into those revolts and uprisings only to obliterate and relegate their own African languages to the past in support of one master's language between Afrikaans and English.

In an attempt to lay down an account on the situation in South Africa when Afrikaans had to gain recognition, it is maintained that the Afrikaans leaders, Hertzog and D.F Malan, worked tirelessly to gain recognition of Afrikaans (Pape, Friedman, Mashinini and Johannesson 1998: 252). The two Afrikaans stalwarts had to work hard after Milner instituted the Reconstruction Government aimed at suppressing the use of Dutch and Afrikaans. As a result of the suppression of Afrikaans, the use of the language had become an emotionally charged issue, and Hertzog was able to gain a lot of political ground over its recognition. This means the same can be done with the indigenous languages of South Africa. It is important to realize that the first step in the recognition of Afrikaans was made in 1925 with the implementation of a campaign for bilingualism in the civil service under the leadership of Malan. As a result of this effort, most English officials were gradually replaced with Afrikaans-speaking people. Thus, Malan opened job opportunities for the Afrikaners in a new and important field. More importantly, in 1925, Afrikaans replaced Dutch as the official language. This gave greater impetus to the growth and development of Afrikaner culture and Afrikaner nationalism.

It is the researcher's contention that the present government could benefit greatly from the lessons on the recognition of Afrikaans in South Africa. The indigenous languages could be similarly developed and gain recognition in the same way Afrikaans was treated in that era. There has to be a time when the indigenous languages of South Africa serve as the medium of instruction in schools and when these languages replace English in the same way Afrikaans once replaced Dutch, and in the same way Hertzog made available job opportunities for the Afrikaans-speaking people. The researcher opines that this highlights a sheer lack of commitment for the development of the indigenous languages despite the nation-wide acknowledgement for multilingualism. Young (1995: 64) is adamant that all languages are capable of development into fully-functional modern languages, more especially because now we have political, social

and academic will to see that these languages enjoy their rightful status and role in South African schools. The rapid development of Afrikaans into a vigorous and powerful language bears testimony to the kind of will envisaged with regard to the development of indigenous languages.

As much as the Constitution of South Africa gives equal status to all the eleven official languages spoken in the country, it thereby recognizes legally and practically that the country is multilingual, rather than officially bilingual. It seems as if the South African government has a problem of regarding successful short-term solutions as long-term social practices. English has been the sole language used as an instrument for nation building, reconciliation, communication and education, and whether its usage becomes a success or failure, its choice will have a significant bearing on the development or survival of the other ten national languages. Young (1995) feels that in the short-term, the success or failure of national language policy that espouses English as the language of wider communication or lingua franca will impact significantly on all other ten official languages. He earnestly warns that if such a language policy is successful, a quest for English could lead to neglect, marginalization and even ultimate extinction of some or all the other indigenous languages through their lack of functional demand.

Only the first language learners of Afrikaans and English in South Africa retain their rights to have all their schooling in their first languages. The continued use of English as a predominant language of wider communication, business and education will, arguably, further empower those already proficient in it, particularly the 9% national minority having it as their first language (Young 1995: 65). The author hints that the gap between those who can use English effectively and those who cannot may widen, thereby increasing present socio-economic inequalities and disempower those who prefer to use their own first languages for learning, in the workplace or as languages for social or professional advancement.

The injunction above means that first-language speakers of the indigenous languages may remain socially and politically deprived like they are now. As much as other countries have failed in their quest for mother-tongue education, the South African nation will have to revert to socio-political disintegration and ethno-linguistic divisiveness

through the lack of a common language enjoying support and widespread, proficient use. Amidst all arguments, there are encouraging signs that the reality of multilingualism is blatantly being accepted and put into action by and through television and radio and in public gatherings. The country only suffers the political electioneering habits that use English exclusively through the mass media, thereby adding to the perception that English is the language of power and social reconstruction. What is evident is that in education, the teaching and learning of English, Afrikaans and the nine major African languages has done little to promote bilingualism, multilingualism and second language proficiency in an extensive way. This is because the Department of Education and Training pass rate is declining at matriculation level, partly to the poor performance of candidates using English as a medium of learning and teaching in various subjects.

The researcher, therefore, finds it necessary to elucidate briefly on the backgrounds and the results of the two projects, namely the Molteno and Threshold Projects, which have been used to test the local relevance of overseas theories to the situation in South Africa. Young (1995: 67) discusses the Molteno Project pioneered by Lanhan at Rhodes University, Grahamstown in the late 1970s. The Molteno Project is now a national teacher-training and language-curriculum development project based in Johannesburg. The project has developed, amongst others, two language-learning projects, one titled, *Breakthrough to Literacy* and the other *Bridge to English.*

The results of the *Breakthrough to Literacy*, according to Young (1995), show success in concentrating on first language enliteration skills in first African languages as part of a transition process to achieving literacy and proficiency in English. English, in this case, is taught parallel with the first language. This mode of teaching bears out Cummins' (1979) linguistic interdependence theory and findings. The results of the *Bridge to English*, on the other hand, reveal a concern with the switch from first language as the medium of instruction to English as a medium at the end of the fourth year of primary school. The project stresses that we develop vocabulary and concepts together with language-across-the-curriculum skills. It is believed that this will enable the learners to cope with the heavily-increased linguistic demands of English as a medium of instruction at Grade 5 level.

According to Young (1995: 67) the Threshold Project has been in existence since 1990. It was initiated by the Human Sciences Research Council, under the leadership of Macdonald (1990). As Young (1995) contends, the project is named after the work of Skutnabb-Kangas and the Cummins threshold hypothesis and from the threshold or change-over stage from first-language instruction to English as medium at the end of Grade 4 in the Department of Education and Training schools. The results of this project indicate that Macdonald accepts and implements Cummins' (1979) linguistic interdependence thesis. There is also evidence that learning English as a second language and medium of instruction has to flow from the effective, solid establishment of first-language enliteration and proficiency. The project has had a major impact on recent proposals for South African language education policy formulation and the National Education Policy Investigation (NEPI) report, Language (1992).

The Threshold Project leans towards a model of gradual transition whereby the first language is solidly established as a subject and medium of instruction in the initial years of primary schooling, leading to a gradual transition into English as the medium of instruction. The model is in line with bilingual education as it allows first language to develop in tandem with second language. NEPI has settled for the implementation of the transitional model on pragmatic, political and economic grounds rather than on the basis of what is educationally and linguistically sound and best for all learners. Young (1995: 68) has scrutinized the implications of the two projects and explains that the international research findings are questionable in terms of South African contextual relevance and applicability in situations vastly different from those in which the original research was done. He strongly suggests a dire need for more local research to find policies and methods likely to lead to more widespread proficiency and communicative competence in first and second languages in South Africa.

Other authors on the implications of the Constitution and other relevant policies for language planning environment in South Africa, particularly with regard to the language-in-education sphere, have doubts that the outcomes of the South African research corpus on this topic point to the complexity of the language-in-education issue in South

Africa. This complexity is related to the intricate socio-historical and socio-political educational environment (cf. Webb 2002: 25, in Verhoef & Du Plessis 2008: 2). The challenge in South Africa, as the authors cite, is to strike a balance between a triad of right and interests, that is, the constitutional obligation of the government to promote multilingualism, the right of individual choice of language, and the right of school governing bodies to decide on an appropriate language policy for each school (Strydom 2003: 27). In an attempt to strike the balance between rights and interests, Verhoef and Du Plessis (2008) refer to the heuristic value of tripartite typological description of language legislation in terms of primary, secondary and complementary legal prescripts as a handy tool.

They clarify the primary language legislation as pertaining to constitutional provisions, acts and white papers; the secondary language legislation as regulations, directives and provisions; while the complementary language legislation as referring to supportive documentation produced by the state with the aim to provide a framework for the implementation of the national language policy. The clarification of language legislation is supposed to align everyone with the authors' suggestion that the language policy should overtly enable a balanced approach with regard the constitutional obligation of the state when weighed against individual language rights. The individual language rights must be weighed against the vision and management capability of the enabling structure that governs a particular language situation (Verhoef & Du Plessis, 2008: 3). Verhoef and Du Plessis (2008) indicate that the language clause in the constitution leaves much to be desired. They indicate the following disparities with regard to the language clause:

- The language clause does not provide the necessary guidance as to its application; and
- The hierarchy of languages is prohibited because of the clause's intention to "facilitate communication between government and citizens" (Strydom 2003: 24, as cited in Verhoef & Du Plessis 2008: 4).

### 2.3.2. **Views on purpose of language**

Different authors have different view on purpose of language, for example, Dedman (2011: 126-141) views language as being a multi-dimensional and open system in which humans communicate their thoughts to others, who are familiar with the specific language system. She maintains that language is subject to change, where new words are formulated depending on new concepts that develop with the changes in the environment. Thus the changes that language undergoes with changing environment should be in such a way that humans are able to function independently in their world. The view is in agreement with Bloom (1988). Dedman (2011) cites from McNamara (2007) that Bloom defines language as a "code whereby ideas about the world are expressed through a conventional system of arbitrary signals for communication". Miller (2008), in Dedman (ibid), cites that language is "an arbitrary set of abstract symbols governed by a set of rules that determine how sounds, words and word parts, and phrases can be combined to make meaning" that enables a person "to describe things, ideas, beliefs and so on". Jalongo (2008: 50) highlights the following features of language:

- Language is communication
- Language is abstract
- Language is rule-governed
- Language is social
- Language is versatile (Dedman 2011: 126-141).

Several authors present different views on communication. Dedman (2011: 127) deliberates on communication as defined by different authors such as Miller (2008: 121) that, it is "the interchange of ideas, beliefs, thoughts, feelings, and emotions" and it can "occur through various means both verbal and non-verbal". For Hallahan and Kauffman (2006: 286), communication, is a process of sharing information between two or more individuals. Friend (2008: 275) supplements this by indicating that communication is a

basic human need. According to Jalongo (2008: 52), the two basic means of communication are paralinguistic (non-verbal) and linguistic (verbal), whereby according to Tchudi (1994: 55-56), mainly function to inform, express feelings, imagine, ritualize and control (influence, threats, commands and arguments) (Dedman 2011: 127).

Language can be used in either destabilizing or stabilizing cohesion or a common understanding between human beings, and to alienate others in communication and to impact on their socialization and acceptance (Osman 2009: 73). This can contribute to feeling ostracized and unwanted. Language is often used to gain power, and thus a high status, and in education, economy, trade, science and technology, research administration and diplomacy, as well as for modernization and development, one which will help transform underdeveloped, traditional societies into modern, educated, technologically competitive and affluent countries (Tollefson 1991: 82-84; Young 1995: 64).

Knowledge of languages (Multilingualism) aids thinking, communication, conversation and meeting one another and this plays a very important part in reconstructing the everyday experiential phenomena into subject contents at school. Language allows for the acquisition of adequate vocabulary and practice in communication skills and allows learners to break through their inhibitions

### 2.3.3. **Language legislation**

In Africa, a black child generally experiences mother-tongue education for the first four years of primary education. The abrupt switch from the mother-tongue to an European language as a medium of learning, the inadequate linguistic preparation of the pupils in the European language prior to its use as the medium of learning, and the pupil's lack of exposure to the European language outside the classroom generally result in high failure rates and dropouts (Lanham, 1987; Musker 1993; Alexander 1997; Horthone 1995). Mother-tongue education enjoys support because effective literacy acquisition and second-language proficiency depend on well-developed first-language proficiency (UNESCO 1968/1953; OAU 1986; Skutnabb-Kangas 1988; Akinnaso 1993).

Language learning in South Africa used to occur at three distinct levels, and the levels applied even to Foreign Languages as well. These levels were the Home Language level, the First Additional Language level and the Second Additional Language level. These levels meant learners could learn three different languages. With the demise of apartheid, the levels were applied on the three different languages in such a way that the Home Language meant the language first acquired by learners while First Additional Language meant the language learnt in addition to one's Home Language (National Curriculum Statement Grades 10-12 (General), Languages: English Home Language 2003). This injunction is misleading, especially with the present curriculum that requires only two languages. Currently, all learners can choose any language at Home Language level because Home Language does not mean native language.

Thus, any reference to Home language in the policy is with regard to level and not to the native language itself. Native languages of South Africa could have a bleak future usage and may never get to be raised and developed to serve as the language of learning and teaching in schools, as more and more Africans still believe in the 'apparent' power of Western languages. It is ironic to note that the Language Policy espouses a total of twelve foreign languages (National Curriculum Statement Grades 10-12 (General), Languages: English Home Language 2003) while it fails to develop and promote its own indigenous languages to levels that would elevate them to the status to serve as Language of Learning and Teaching in schools. However, the majority of black learners do not enrol for these Foreign Languages, especially in the Limpopo Province.

The Second Additional Language level faded with the proclamation of a Language Policy that promoted additive multilingualism, which in schools is not catered for on time-tables due to the demands of curriculum requirements for exit at Grade 12 level. The tight schedule of demands leaves no room for the Second Additional Language and as such the multilingual nature of the country is imperatively being steered in the direction of a weak form of bilingualism. To strike a balance, the researcher is of the view that foreign languages that do not form part of the official languages of South Africa be catered for in private institutions in order to concentrate resources towards the development and promotion of indigenous languages. Public schools should be offering

a variety of official languages in addition to native language to allow all learners an opportunity to learn an indigenous language. This should be so in order to achieve national unity in diversity. The researcher is convinced that African learners learn English because it is the Language of Learning and Teaching and that, should indigenous languages become language of learning and teaching, English will diminish in power to a level equitable to other official languages.

With only two languages at exit in Grade 12 in 2011, the government of South Africa had to spend eighteen per cent (18%) of national budget on public education. In the Sowetan (30 Jan. 2012: 6), Jonathan Snyman, a researcher at the South African Institute of Race Relations, revealed that the country's relatively high expenditure is not enough to address the issue of poor education results. The poor education results are a direct consequence of a reduced aid in thinking and communication skills due to a reduced number of languages in the curriculum. The government seem to believe they can enhance the quality of education and of results by using large amounts of funds and using stringent measures. In the article, Snyman further reveals that the government plans to use the performance of school principals to measure against academic performance of schools and then link that to performance of learners in the Annual National Assessments (ANA) and National Senior Certificate (NSC) examinations.

The South African government, however, are complaisant with language issues pin-point other factors – pertinent to education – as responsible for the poor results. The Sowetan (2012: 6) continues to report that the United Nations Development Programme's Human Development Report shows that South Africa has an adult literacy rate of eighty-nine per cent (89%). This is despite the fact that the country spends the bulk of its budget on education as the rate remains lower than those of various other emerging markets. It is important to realize that education is not only regarded as a commodity that can be quantified statistically.

It is important to hint that Verhoef and Du Plessis (2008: 4) have realized that when referring to chapter 2 of the constitution, the provisions in the Bill of Rights have been grossly violated. The Bill, under section 9, refers to the right not to be discriminated against on the basis of language; under section 29 the Bill refers to the right to choose a

language of instruction; and under section 30 to the right to use a language. These rights have never been effectively put into practice in the education domain, yet they have already been violated. These are linguistic human rights (cf. Skutnabb-Kangas, 2000). Apparently, the rights pertaining to education are viewed as second-generation rights and those pertaining to language as third-generation rights. One more problem area of the language rights in the Bill of Rights is that the rights are subjects to limitations, which the constitution ratifies as being imposed in terms of section 36.

On the issue of limitations, it is important to consider those in accordance with the principles of reasonableness and proportionality. The restrictions have to resonate with the vitality of the aim reserved by such a limitation of the rights. It is strange that there are reservations in the academic usage of a language, unless the aim is politically or economically motivated. It is also important to consider the Constitution (1996) and the Government Gazette (2003) as the basis of language legislation. The two documents constitute the statutory framework and create the legal infrastructure by means of which official multilingualism in South Africa should be realized. The Bill of Rights in the Constitution of South Africa aims to:

- Give effect to the constitutional principles contained in section 6;
- Promote the equitable use of all official languages in South Africa;
- Create an environment that enables individual to use the languages of their choice; and
- Provide a regulatory framework for the effective facilitation of the implementation of official multilingualism (Government Gazette 2003).

The fact that the Bill of Rights has not been promulgated as a Language Act renders the bill detrimental to the pursuit of official multilingualism. This situation causes problems with regard to the striking of balance between the triad of rights and interests of those concerned. The underlying supportive infrastructure for the realization of official multilingualism is being overlooked. It can be said that the obligation on the state to

create an educational environment that is conducive to the realization of the constitutional principles of multilingualism is only recognized in the preambles to the Constitution and the Government Gazette. When scrutinizing section 3(4) (m) of the National Education Policy Act (South Africa 1996b), one is made to realize the fallacies contained therein. To say the national Minister of Education has to determine a policy for language in education so as to give effect to the fundamental rights of South Africans and to recognize the rights of learners to choose the language of instruction where reasonably practicable is not reflective of the commitment of the state in this regard.

According to the South African School Act (South Africa 1996c), the national Minister may "determine the norms and standards for language policy in public schools", but this prerogative is overridden by the powers vested in respective governing bodies to take charge of drafting language policies for schools under their jurisdictions. There is a nation-wide outcry about the state for not taking enough action to guarantee either the general right to education according to the individual language choice of individuals, or the promotion of official multilingualism. The government policy pertaining to education is reported as being driven by the issue of access to educational institutions as a type of a hyper-norm. This tends to accelerate the drive for English as the dominant medium through which access to education can be facilitated. It turns out to be that this apparent hegemonic position of English is in direct opposition to the parity of esteem principle of section 6(4) of the language clause.

The tendency of teaching mostly in English is attributable to the fact that black parents choose it as it is an international language so parents feel it will enable their children to succeed in higher education and in the workplace. Another factor that also played a role is that vernacular languages were previously marginalized and were not developed in the academic sector the way English and Afrikaans were. Mtshali (2013) indicates that recent developments in the basic and higher education sectors are intent on changing this tendency. This was announced by the Minister of Basic Education, Angie Motshekga, during the delivery of the department's budget speech that in 2014, a new policy will

come into effect that will mandate the teaching of an African language in all schools. This move by the Minister enjoys support of the chief executive of the Federation of Governing Bodies if South African Schools (Fedsas), Paul Colditz, whom Mtshali (2013: 10) quotes as saying that in principle, the federation supported the idea of multilingualism because it improved pupils' ability to communicate effectively. Mtshali (2013) further reports that Colditz' observation that the Curriculum and Assessment Policy Statement does not make provision for an additional language. According to the report by Mtshali (2013), Colditz has remarked that if you introduce a third language there will not be space for it in the curriculum and that there won't be enough time. Alternatively, Colditz is reported saying that you would have to expand the school day or drop one of the existing languages.

Due to the neglect of vernacular languages, Mtshali (2013) reports the second issue as the availability of teachers for those undeveloped languages. Mtshali (2013) reports what Colditz opines that if there are almost 25 000 schools in the country with 500 pupils each, for a new learning area to be introduced, it will require two more educators to the staff establishment, which would be impossible. The procurement of such educators could be costly as they would firstly have to be trained and it would also imply that additional facilities with learning and teaching materials are to be in place for that purpose. Mtshali's (2013) report indicates that it is not a bad idea for all languages to be taught albeit in most cases the problem arises with implementation. This is supported by one of the findings of the National Education Evaluation and Development that learners whose home language was different to the school's language of learning found it difficult to understand their teachers. The report highlights the disparities with regard to language when parents and guardians have to assist learners with their homework.

It seems parents have been Anglicized into believing much the prospects of the English language that they still insist that their children receive education in the language. The belief of the parents and guardians is so strong that at one Eastern Cape school, they have justified their demand for English medium by threatening to remove their children from school if their demands were not met. In another school in Mpumalanga Province,

mother-tongue instruction was being phased out in Grades 1 to 3 because of the difficulties pupils experienced with the switch to English in Grade 4. There had been a tremendous drop in scores between Grade 3 and Grade 4 pupils in the 2011 Annual National Assessment results (Mtshali 2013: 10). The researcher is tempted to question the switch if vernacular language has been effectively instrumental in Grades 1 to 3.

Despite some individuals maintaining that rolling out the teaching of vernacular languages in schools is a positive and necessary move, the Department of Basic Education mandated the offering of English home language from Grade 1 to ease the transition to English from Grade 4 onwards. In the researcher's experience, there is no transition being made from Grade 4 onwards, just a continuation. Learners just progress without making any transition as they would have started receiving education in English from Grade 1. Mtshali (2013: 10) proclaims the stance of Dr Nhlanhla Thwala, the director of Wits Language School, who dismissed the notion as of vernacular languages being taught at all schools as being impractical to implement. The director is quoted as saying the notion is feasible, but went on to question the will to do so. Thwala is being quoted as saying that since 1994 they have known they had to do that but have not done it.

The question is if they were not able to do it, why is that? The answer could be the deliberate act of the Department of Education of failing to train more vernacular language teachers. Mtshali (2013) maintains that at tertiary level students were not interested in studying vernacular languages, but that such studies at high school level could provide an incentive for tertiary studies. There is an argument in the report that African languages were used in an informal way in urban areas where people speak something of everything. About this argument, Mtshali (2013) indicates that the English that South Africans are speaking is not the same English they use in the US or in the UK, and that languages differ but the difference is not substantial enough to prevent understanding. The researcher finds the injunction by Mtshali (2013) to be substantial in the sense that, be it an expression is made in a vernacular language or in English, the understanding would remain the same despite the difference in the languages.

As much as Mtshali's (2013) quotation of Ria Mae Brown has indicated that language is a road map of culture, Nawa (2013: 12) is of the opinion that no society will ever be at peace with itself if it does not come to terms with the cultural tenets that define it. This applies especially to heterogeneous setting like South Africa. Nawa (2013) maintains that the relationship between social groupings in a particular society requires cultural mediation for cohesion, and ultimately, the building of a common nationhood. The absence of commonality implies a lack of glue holding that society together. The South African indigenous languages have isoglosses that can be viewed, in this (Nawa 2013) case, as the glue that holds the nation together. Therefore, it implies that in the learning of vernacular languages, South Africa is bound to achieve unity out of diversity. This is possible as the cultures embedded in the vernacular languages are also common in most instances. No wonder Nawa (2013) reckons that history has shown that diverse social groupings cannot be held together superficially, such as being held together by the attainment of democracy and freedom, which are essentially modern day and western phenomena. Nawa (2013) further hints that the multicultural nature of South Africa is sealed in the country's motto: ke e: / xarra // ke, which literally means diverse people unite.

Unfortunately there are no adequate provisions or guidelines towards this expectation. Another problem is the notion of 'non-racism' contained in the preamble of the Constitution, as one of the founding values of the state. This notion seems diametrically to contradict cultural diversity, given the fact that diversity is precipitated on the recognition of cultural differences, whereas the prefix 'non' in 'non-racism' seems to obliterate racial dynamics. Nawa (2013: 12) opines that multiculturalism in South Africa is currently poised as a plural method that seeks to unite diverse cultures without necessarily providing a framework; almost like a metaphoric salad without a dressing, or dough that has no yeast. Nawa (ibid) indicates that the absence of adequate policy frameworks is sometimes augmented by off-the-cuff political statements, as exemplified by President Jacob Zuma's recent apparent association between domestic animals and hair-straightening with white culture.

The furore over Zuma's statement in the mainstream and social media signals that South Africa is far from reaching its multifaceted yet inclusive and tolerant cultural fulcrum. South Africa has to urgently revive and sustain the national 'question' discourse to discover the cultural arbitration in and for its ethnic diversity, to achieve lasting and peaceful coexistence. The researcher strongly supports Nawa's (2013) injunction that the consequences of leaving cultural intersession to fate are too ghastly to contemplate. This is so because South Africa has illustrated the repercussions of allowing cultural misunderstandings, suspicions and tensions to simmer.

It could be said that certain cultural explosions in South Africa have actually come to punctuate particular historic moments, and have thus influenced the charting of new political trajectories. It remains questionable as to why and how does the government still afford to address the issue of Afrikaans as a language of scholarship and science (section 15.4) in the language policy for higher education, when nothing is done about the indigenous languages of South Africa. It is stated that against the assumption of driving the implementation of official and individual multilingualism within the higher education sector, the policy stipulates that this should happen in a planned and measurable way in the teaching-learning sphere and also as part of the institutional policies and practices of higher education institutions. The researcher, therefore, cautions that while addressing Afrikaans to continue growing as language of scholarship and science, the government should devise means to facilitate access to Afrikaans non-speakers into such a system and at the same time guard against the development of a single language medium not to lead to racial, ethnic or cultural separation.

The LANGTAG report (1996: 124) as cited, asserts that pursuit of official multilingualism is a cultural thrust "in terms of which it is hoped that genuine respect for language and cultural diversity will become a defining characteristic of the people of South Africa". The manner in which language issues have been handled, approached and managed in South Africa reveals inconsistent and negligent nature of leaders to realize the dreams of the citizens to use their indigenous languages for learning and teaching, just like other nations who use own languages. The researcher finds it imperative to give a

detailed outline of what a language should be considered as and to suggest alternative ways in which to approach language learning and teaching.

Thus, the researcher intends to extricate the issues pertaining to language as practised and understood elsewhere around the globe in pursuit of approaches relevant to the situation in South Africa. Mnisi (2012: 31) points out that education plays a vital role in socio-political development, economic growth and national maturity, where investment in education leads to high national output and bridges inequalities. He maintains that in an attempt to create equal access to education, the education ministry has failed many black pupils who do not differ much from their parents who were force-fed Bantu Education. Indeed, black pupils are like their parents because English is still the only medium of instruction in schools just like in the past. Mnisi (2012: 31) reports that the then Free State University Vice-Chancellor, Jonathan Jansen, observed that current education devalues itself by declaring pupils who pass just three subjects competent to have matriculation.

It may be understood that this assertion to imply that the three subjects would be the two languages and one content subject. This requirement is required by a large number of black learners who have no mastery of the language of learning and teaching beyond the classroom context. In most cases, these learners lack insight into the subject content because of a language barrier. The pupils have to translate English into their indigenous languages for complete clarity, which is something that sometimes may leave out the very essence of what is purported. This is so because even in translating into English does not correspond word for word with the original African language expressions.

In most instances black learners learn English at First Additional Language level where it is often assumed that these learners get into the system without prior knowledge of the language. Learners are made to develop ability to understand and speak the language as a basic inter-personal communication skill. The language policy expects pupils in Grades 2 and 3 to start to build literacy on oral foundations and to apply the literacy skills they have already learnt in their Home Language. In the Intermediate and Senior Phases, pupils should continue to strengthen their listening, speaking, reading

and writing skills. At this stage, greater emphasis is given to using the English language for purposes of thinking and reasoning. It is believed that this enables learners to develop their cognitive academic skills, which they need to study subjects like Science, in English. Learners also engage more with literacy texts and begin to develop aesthetic and imaginative ability in their Additional Language (National Curriculum Statement Grades 10-12 (General), Languages: English Home Language 2003).

The researcher strongly believes that such directives and imperatives purported in the policy stand to benefit only a few learners whose family backgrounds readily expose them to English environment and culture. To most of the learners, the environment they are exposed to at home is indigenous language and culturally based. They are exposed to English only at school where they are treated as sample population for testing the English language as the ultimate medium of learning and teaching. The researcher is of the view that this affects African learners in a negative way because these African learners run a risk of losing their culture and personalities.

The assimilationist approach expects learners in Grade 10 to be proficient in the First Additional Language, with regard to both interpersonal and cognitive academic skills (National Curriculum Statement Grades 10-12 (General), Languages: English Home Language 2003). This is so despite the realization that in real life many learners still cannot communicate well in their additional language at this stage. This puts a great challenge as constant support should be provided for the learners while at the same time providing a curriculum that enables them to meet the standards required in Grade 12. It is required that learners use their additional language at a high level of proficiency to prepare them for further or higher education or the world of work (National Curriculum Statement Grades 10-12 (General), Languages: English Home Language 2003).

The great challenge put forward in support of learners and provision of curriculum is further reinforced by the lack of trained personnel, which is something experienced throughout all professional fields. This can be seen as a particular indictment of colonialism that failed to provide opportunities for the indigenous languages to rise in such domains as learning, teaching and education as a whole. The researcher is of the

opinion that modifications can be made to meet new needs within the context of traditional policies.

One way in which Africans can demonstrate independence most clearly, is by refusing to have a foreign language base of the major powers and their allies in their education. A language policy should not only manifest itself in terms of globalization and international trends and standards, but should find expression in our nation building, in our ideological independence and in our identity non-alignment. Africans need to realize that their poverty means that they cannot afford the technical facilities like libraries, telecommunications systems and so forth, to the extent that they would like to have them in this present dispensation of an English nature. Most learners in rural areas are not exposed to these technical facilities, especially in the Limpopo Province, and as such English becomes a barrier to learning. It is important that African languages are prioritized in the curriculum.

A report on the work done by Desmond T. Cole on the Setswana dictionary where the professor hints that the United Nations Educational, Scientific and Cultural Organization (UNESCO) paints a gloomy picture of indigenous languages worldwide (Ledwaba 2012: 9). UNESCO is said to estimate that if nothing is done, up to 3000 languages will disappear by the end of the century. According to Ledwaba (2012), UNESCO's report on indigenous languages says with the disappearance of unwritten and undocumented languages, humanity would lose not only cultural wealth, but important ancestral knowledge embedded, in particular, in indigenous languages. In the report, Cole maintains that a language is never static and is always growing.

Since Cole worked on the dictionary, he had collected a whole string of new words, which if they were to produce a second edition, the new words would go into it. In the words of Kgoshi Leruo Molotlogi, King of the Royal Bafokeng Nation, knowledge and preservation of Bafokeng history, knowledge of indigenous plants and animals, the rich verbal traditions that are expressed through the Setswana language, as well as rituals, beliefs and practices that have been passed down through the generations, are essential to document, preserve and promote if they are to remain true to their heritage and values (Ledwaba 2012: 9).

Morgan and Dale-Jones (2011:7) quote Dr Mamphela Ramphele who maintains that our dysfunctional education system is one consequence of a 'deep woundedness in our society'. She is quoted as saying that apathetic and self-destructive behaviour throughout society, at individual, community and civil service levels, is a symptom of the wound – one inflicted by apartheid's rupturing of the connectedness that defines us as human beings and the Truth and Reconciliation Commission's failure to tackle the socio-economic infringement of human rights. The researcher supports the injunction by Dr Ramphele because the indigenous languages are not fruitfully being utilized in the academic domain.

That is the reason why Smit (2010: 19) warns on our Eurocentric education system that decontextualized data and statistics generated from other countries must be used with care for policy decisions in the home country. She further indicates that frequently such data derived in one country do not relate automatically to the underlying educational philosophies of another country. Smit (2010: 31) cites Rui (2007: 251-261 who warns that when comparing policies, a number of uses and abuses can be identified where major problems lie in any simplistic transfer of educational policy and practice from one socio-cultural context to another. The opinion is that, by simply accepting the statistical data offered by agencies, such as the World Bank and the United Nations Development Programmes, researchers run the risk of not capturing regional variations and ethnic and linguistic disparities.

### 2.3.4. **Mother-tongue education in multilingual societies**

Historically, the first language (or 'mother tongue') enjoyed high status and played a central role in monolingual societies where that language was, by definition, the sole language spoken by the vast majority of the population (Young 1995: 63). It is interesting to note that Young does not specify a particular language as the one that was spoken by the vast majority of the population, though his assertion is based on a monolingual society. The researcher found it questionable as to whether each mother tongue in a multilingual society could enjoy a high status and play a central role in each society where such a language is spoken by the vast majority of the population. As much as Young (1995) contends that in such societies, the teaching and learning of the

first language was sharply focused on its role as a carrier and preserver of its speakers' culture, social values, literature and tradition, it is not palatable to the researcher to learn that the teaching and learning of the first language has become an important objective mainly as a means of communication and social interaction.

The researcher opines that Mother-tongue education seems to emanate from the practical efforts of wanting to use own language rather than foreign language to learn and teach in schools. The opinion enjoys support of Ross (1982: 12), who elucidates a situation where Alfred, who was king of Wessex from 871 to 899 wanted more schools that would teach children to read and write in English, not just in Latin. It is stated that King Alfred helped to translate Latin books into English so that people could read in their own language (Ross 1982: 12). In the researcher's opinion 'their language' in this regard, could be understood to mean 'their mother-tongue' as the people concerned were English. It also implies that people understand better when they learn and read in their own language(s). This understanding is shared by other researchers and scholars who reiterate that children should read and/or learn using their mother-tongue.

For instance, Cuvelier, Du Plessis, and Teck (2003: 4) cite a situation in which Desai (2001) demonstrates the severe pedagogical consequences of inappropriate subtractive multilingualism on the basis of a case study in a monolingual (Xhosa) area near Cape Town, where English is used as the language of instruction. The research undertook by Desai (2001) pertains to writing proficiency. She found out that "the use of mother tongue appears to generate a consistent advantage, whereas the results for English usage are very bleak, even after a considerable time of exposure" (Cuvelier, Du Plessis, and Teck 2003: 4). Desai (2001), as cited by Cuvelier, *et al. (ibid)*, concludes that only prolonged education through the mother tongue, combined with English teaching by competent teachers, can guarantee significant progress. Cuvelier, *et al*. (2003: 5) further refer to Matusse (2001), who describes the background and history of the actual language situation, as well as recent forms of language planning and implementation in Mozambique. They maintain that Matusse argues that in more recent times the use of the mother tongue as the language of instruction has been gradually extended, yielding good results both in terms of school performance and learner participation.

In the same source, the authors summarise David's (2001) argument on the situation in Namibia, that the use of mother tongue, moreover, is likely to stimulate the overall learning process. They further draw from Kamwangamalu (2001), who argues passionately in favour of mother-tongue education use for functions in "higher" domains of society. Heugh (2001), as well, has assessed education through the mother-tongue education both in bilingual and other programmes, and has come to a conclusion that Mother-Tongue Education (MTE) could profit considerably from the judicious use of existing materials.

A similar view is shared by Henrard (2003: 11), who indicates that the theoretical foundations of mother-tongue education are strongly emphasized by the literature on educational policy that it is of utmost importance, particularly the use of the students' mother tongue as the medium of instruction. Henrard (2003: 12), on the basis of the injunctions made by Hillgruber and Jestaedt (1994: 92) and Tabory (1980: 185), cites that education through the medium of the mother tongue is particularly important for the preservation of the language and culture for future generations. Henrard (2003) further draws from Skutnabb-Kangas (1981: 118-119) and De Varennes (1997a: 121), who opine that in a multilingual state with only one language used as the medium of instruction, a seemingly equal "common" baseline entails serious substantive inequalities for those who are not taught in their mother-tongue.

In his words, "In Africa, a black child generally experiences mother-tongue education for the first four years of primary education (Skutnabb-Kangas 1981: 118-119 and De Varennes 1997a: 121)". The abrupt switch from the mother-tongue to an European language as a medium of learning, the inadequate linguistic preparation of the pupils in the European language prior to its use as the medium of learning, and the pupil's lack of exposure to the European language outside the classroom generally result in high failure rates and dropouts (Lanham 1987; Musker, 1993; Alexander 1997; Horthone 1995).

The researcher views this latter assertion in resonance of the declaration of the limitations of the distinction between BICS and CALP (Baker 1994: 13) mentioned earlier on. It is also understandable why Mother-tongue education enjoys support,

because effective literacy acquisition and second-language proficiency depend on well-developed first-language proficiency (UNESCO 1968/1953; OAU 1986; Skutnabb-Kangas 1988; Akinnaso 1993). One may ask why so? To find out, Henrard (2003: 12) cites that the goals of substantive equality and equality of opportunity are unattainable unless all individuals receive the same quality of education (Szepe 1997: 107). The researcher finds the reason in the statements above, which reinforce the fact that any educational policy deviating from mother-tongue education simply denies equal access to education for members of marginalized and disadvantaged communities. This assertion enjoys support of Skutnabb-Kangas (1990: 17-19), who strongly feels that mother-tongue education still seems to be the most appropriate policy choice regarding the medium of instruction most of the times.

The researcher is also confident to indicate that people are not nonchalantly reiterating the need for and relevancy of mother-tongue education for demand's sake. According to the researcher, this is because a primary challenge in the multicultural school is to meet the needs of learners from linguistically diverse backgrounds who have a limited proficiency in English (Lemmer, Meier and Van Wyk 2006: 51). The authors opine that school policies and practices should be developed that tap the knowledge and skills that learners possess in their first language, while providing them with appropriate instruction in English. To this effect, Lemmer, *et al.* (2006: 52) hint that every educator should know something about how language is acquired, about the acquisition of a second language, and about the impact of linguistic diversity on the teaching-learning situation.

The researcher also concurs with the importance that is associated with mother-tongue education because learners often fail to respond to or comprehend the gist of the literary texts and to understand verbal expressions that include new foreign language words. The failure may also lead to learners harvesting misconceptions that may portray them as being academically incompetent. If mother-tongue education is the academic solution for successful learning and teaching why is it not yet in place in all the grades in school?

An important factor that Lemmer, *et al.* (2006: 52) observed is that language diversity has complicated the provision of South African education in various ways. As a result, most South African learners are instructed through the medium of the mother-tongue during the Foundation Phase only. It is, as such, a norm that the onset of the Intermediate Phase often marks a transition to English as the language of learning and teaching for all the learning areas. Lemmer, *et al.* (2006: 52) found that there is a disparity between the English proficiency of these children and the proficiency required of them in order to master all the learning areas through the medium of English. They maintain that when placed in classes where the ability to communicate fluently in idiomatic English is often assumed, these learners find themselves at risk of underachievement, or of falling behind their English-speaking classmates.

Thus, the researcher is made aware that these learners are faced with a dual educational challenge: mastery of academic content through the medium of a language other than their mother tongue. The researcher hints that the switch to a single medium of instruction is indeed depriving those learners with disparities between the English proficiency and the proficiency required of them in order to master all the learning areas through the medium of English. This deprivation is, in the researcher's opinion, due to cost-effective mechanisms of the so-called 'free education', which the government ill-affords. The researcher insists that these mechanisms not be effected at the expense of African learners' education in a language that is foreign to their culture.

Mohuba (2012: 2) cites Makondo, whose thesis was based on the effect of the language of instruction on the Tsonga-speaking Grade 7 pupils in Zimbabwe. The Tsonga are minority language speakers in Zimbabwe and their children are taught in two unfamiliar languages, English and Shona, which are not their native languages. The results of the study showed that the use of unfamiliar language for instructional purposes impedes performance at primary school level and it is also a barrier to learning. This situation differs slightly with that of South Africa in the sense that learners are taught their home languages but do not use them as the medium of instruction in schools. English remains the sole medium of instruction, which leaves most African learners greatly disadvantaged in matters involving access to quality education.

As much as regular classroom educators in South African schools teach learners who are not proficient in the language of learning and teaching at one stage or another, Cummings (1984) maintains that learners may have a language deficit that is hidden on the playground or in everyday conversations, albeit the latter requires only informal, colloquial language or basic interpersonal communication skills (BICS). In case the learners have a language deficit in everyday conversations, then it would be difficult, but not impossible, for them to use the language for academic purposes.

The researcher opines that while the school uses formal language which children lack and which is the more sophisticated command of language or the cognitive academic language proficiency (CALP) necessary for success in the school system (Lemmer, Meier & Van Wyk 2006: 53), all educators have to be language teachers, and this is not often the case. Lemmer, *et al*, (ibid) have realised that learners are able to demonstrate higher-order thinking such as defining, generalizing, hypothesizing or abstraction in their home language, yet they may lack the CALP required to carry out these higher cognitive operations through the medium of English. They maintain that learners who are not proficient in English face special language problems during:

- The learning of English as a core subject.
- Reading, speaking, writing and listening to English in all learning areas.
- The forming of friendships and general socialization.
- The development of self-esteem that is necessary for sound self-actualization (Lemmer, Meier & Van Wyk 2006: 53).

These deficiencies of the medium of English, in the researcher's voice, pose a dire situation for learners to succeed, not only at school but in life as well. The deficiencies also reveal what Du Plessis (2003: 112) indicates that the present language medium in education was resolved by a compromise on the education clause (section 29), which provides for single-medium institutions, a demand made by the National Party (NP) during the Apartheid era, but was rejected by the African National Congress (ANC). The researcher views the ANC's option for something they refuted earlier on as detrimental to the education of African learners. Nevertheless, the ruling party saw single-medium

institutions to be one of the alternatives that the state may consider in providing education after the 1994 dispensation. Ironically, the right of the learners to choose the language of education remains steadfast, and this shows the researcher how oblivious of such a right the ANC has been. Currently, a political conflict still surfaces regarding the Language-in-Education Policy as there are difficulties experienced in implementing the policy that envisages "additive bilingual" education or Subtractive Bilingual Education (SBE). This is because SBE can only be successfully implemented in double-medium type of schools, where mother-tongue is maintained as one of the media of instruction throughout schooling (Garcia 1997, cited by Du Plessis 2003).

The researcher suggests that a truly transformational policy replacing English dominance with African language dominance, similar to the Afrikaner nationalistic approach during the Apartheid period, might prove to be a possible solution to this dilemma. Heugh (2003: 120) maintains that the 1997 Language-in-Education Policy of the Department of Education (DoE) (Department of Education, 1997) has not yet been matched by a systematic plan for implementation. The researcher strongly agrees with Heugh's assertion above and alludes the fact that although the policy states that an additive approach to bilingualism shall be seen as the normal orientation of the Language-in-Education Policy (D'oliveira 2003: 131), it compromises itself by declaring that "the learning of more than one language should be general practice and principle in our society" (Language-in-Education Policy 1997).

The researcher strongly feels that as much as the language medium in education is a compromise, the ANC could have settled for an option of two or more languages in a practical way to promote multilingualism. According to the researcher, the directive of 'more than one', signifies bilingualism even more as a normal orientation of the Language-in-Education Policy than multilingualism. In addition to the compromise, the researcher harvests a confusion that brews in the statement in the policy document entitled: *Languages as Subjects*, which stipulates that all learners are required to offer as subjects their own language of learning and teaching and at least one additional language. The researcher contends that to African learners in South Africa, the learning of English as additional language is inappropriate and an understatement, while the

learning of English, which is not their own language for learning and teaching, is a bluff. This is because an African learner's own language is not the language of learning and teaching in the country.

The situation is exacerbated by the assimilationist policies in education that discourage students from maintaining their mother-tongue and contend that if students retain their culture and language, then they are viewed as less capable of identifying with the mainstream culture and learning the mainstream language of the society (www.iteachilearn.com/../mother.htm). The source further hints that learners are told that if they want to be accepted by the teacher and the society they have to renounce any allegiance to their home language and culture. This kind of an orientation is a "solve the problem" one to diversity in education and can have disastrous consequences for children and their families. It is an orientation that is still dominant in most European and North American countries (www.iteachilearn.com/../mother.htm). The researcher finds the orientation as regarding the African languages 'null and void', despite the nationwide acknowledgement for the mother-tongue education.

To squander the linguistic resources of the nation to an extent of discouraging the development of mother tongue and the adoption of mother-tongue education in South Africa is, according to the researcher, not appropriate from the point of view of national self-interest and the building of unity out of diversity, and it also represents a violation of the right(s) of the learners to learn in the languages of their choice. When learners develop their abilities in two or more languages throughout their (primary) school years, they gain a deeper understanding of language and how to use it effectively. When learners develop literacy in two or more languages, they are able to compare and contrast ways in which language organizes reality, and they have even more practice in processing language. In this way, learners gain positive effects on their linguistic and educational development. Research has proven that in the African situation, a person who speaks several languages is to be regarded as a better integrated citizen than one who is only proficient in one language, even if that language happens to be the country's official language (author's emphasis – ZD) (Bamgbose 1991: 3 in Desai 2003: 141). The researcher is of the opinion that bilingual children may develop more flexibility

in their thinking as a result of processing information through two different languages. The latter statement can also be true for multilingual children. It should be realized that the level of development of children's mother-tongue is a strong predictor of their second language development, and that children who come to school with a solid foundation in their mother tongue, develop stronger literacy abilities in their school language.

In opposition to the assimilationist policies and in support of the mother-tongue education policy, the researcher cites Kwinda's (2012: 5) report that the Afri-Forum, in Polokwane, has called on parents to ensure that their children are educated in their mother-tongue at the start of the 2012 school year. Kwinda (2012: 5) indicates that the organization urged parents to apply pressure to provide mother-tongue education where it is not available and where it is available, the organisation asks parents to resist any effort by government to curb mother-tongue language education. The Afri-Forum deputy CEO, Alan Bailey, is reported saying that matric results confirm that learners who enjoy mother-tongue education generally perform much better as compared to learners who are educated in a second or third language (Kwinda 2012: 5).

Bailey emphasizes that 'undeniable proof' exists that learners find it easier to master new concepts and skills, also in mathematical and natural science subjects if they learn it in their own language, as opposed to second or third language. Kwinda (2012: 5) maintains that learners find it harder to understand abstract concepts in another language and therefore often memorize it instead of understanding it, which means they cannot apply the knowledge successfully in the long run. The report alludes to Bailey, who opines that mother-tongue education should be offered to learners for as long as possible, even at tertiary level, as this will give them a head start without which an increasing number of careers will not be accessible to them. In the report, the author slams the myth that education by means of one specific language, such as English in the case of South Africa, benefitted learners more than any other language.

In conclusion, Kwinda (2012: 5) reports that Bailey urged parents to be serious about their children's futures and that they should demand mother-tongue education. A unique concept in multilingual education is to involve the community in creating their own

curriculum and minimize the theoretical hegemony, thereby creating a new set of people who believe in the ethics of creating and sharing knowledge for the society than to limit it to theoreticians. The researcher indicates that the plea is laudable but lacks expression in the present education dispensation. If the school in Polokwane had embarked on the policy at the dawn of 2012 as demanded, the researcher is of the opinion that some learners whose CALP is lacking could have seen the benefits of mother-tongue education.

A unique concept in multilingual education could also be what Houghton-Hawksley (2011: 55), indicates that additive multilingualism is when a person learns a language in addition to his or her home language. This language does not replace the home language but is learned alongside it. Houghton-Hawksley (ibid), maintains that in an additive multilingual programme, the home language is strengthened and affirmed while any other language learned is seen as adding value (for example, all Additional Languages, including the Language of Learning of Teaching, are taught alongside the home language but do not replace it). Is this what the ANC bargained for? Is this implemented? No, in South Africa, the language of learning and teaching replaces home languages of Africans, especially as the learners progressed to the Senior Phase and to the FET and Higher Learning Phases. The researcher feels strongly that the replacement of home language overlooks the fact that language and culture are inseparable, while cognitive development and the acquisition of language go hand in hand, and learning and mastering of language cannot be separated from each other (Engelbrecht, Yssel, Griessel & Verster 1985: 37; 64; 111).

The replacement is also far from being effective, as The Zenex Foundation (2011: 14) relates the case of Lindelwa Jonas, who is a teacher at Sinethemba High School in CapeTown where she sees the difficulties experienced between the first and second language competence issues every day in her classroom. As the Foundation (2011: 14) reports, Jonas says that their learners would not answer the question, not because they do not know the answer to the question itself, but because they lack the ability to interpret the instruction. She further indicates that in the classroom when a teacher code-switches and is able to engage, the learners know the answers, something that is

not allowed during examinations. Thus, Engelbrecht, Yssel, Griessel & Verster (1985: 111) indicate that it is impossible to think of learning without considering the role that language and language acquisition have to play in order to make learning meaningful. The authors maintain that it is, therefore, not possible to describe any type of meaningful learning if constant reference is not made to language as a means whereby learning takes place.

It is therefore important to realize that language is essentially a medium of communication, and human beings use the different symbols, words, sentences, et cetera, verbally or in written form as a means of inter-communication as well as intra-communication, by which learning takes place (Engelbrecht, *et al*. 1985: 111). This confirms the important role of language in learning, and especially in meaningful learning. The attributing of meaning to things constitutes meaningful acts of learning, and is closely interrelated with language. The authors hint that the facts are presented simply because they are worth knowing for their own sake and because no person can develop properly without this knowledge. The facts in discussion are those which a person does not know of his own accord, through reasoning, problem-solving or insight, but which are gained through verbal or written communication (Engelbrecht, Yssel, Griessel & Verster 1995: 119).

The Zenex Foundation (2011) questioned how the teaching and learning of Mathematics and Science with concepts predominantly in English is made understandable and accessible to the average teacher and learner whose first language is not English. Furthermore, they questioned how teachers whose first language is not English are assisted to explain complex concepts to their learners. In response to these questions, Zenex Foundation supported the publication of a series of books aptly titled: *Understanding Concepts in Mathematics and Science Volumes One and Two*, published in 2005 and 2010 respectively. The books were developed as resources for teachers who teach Mathematics and Science to learners whose mother-tongue is not English, and who themselves are not English first language speakers. The logic here is that in order to understand a subject, one needs a basic grasp of concepts central to that subject in the mother-tongue.

The books translate Mathematics and Science concepts from English into Afrikaans, isiZulu and isiXhosa. It is worthy of note that the books were the Concept Literacy Project based at the University of Cape Town for the General Education and Training and Further Education and Training Phases. In the same way, the University of Limpopo and the University of Venda can also team up in an attempt to develop books in Science and Technology for learners in the Limpopo province. The books could address the disparities that were revealed by the Annual National Assessments (ANA) results, which were released in June 2011 that left South Africans in a state of shock. ANA has been designed to give the Department of Basic Education a countrywide overview of the situation in classrooms.

The results of the assessments showed that out of six million learners, the Grade three pupils performed at a thirty-five per cent (35%) level of competency in literacy and twenty-eight per cent (28%) in numeracy, while their Grade six counterparts performed at levels of thirty per cent (30%) for Mathematics and twenty-eight per cent (28%) in language. It has been well established that learners are not gaining competency in numeracy and literacy and are falling further and further behind in foundational skills and knowledge. The Zenex Foundation (2011) maintains that while there is a fairly good grasp of the problem, identifying the solution is a more challenging task. Academic research (Zenex Foundation 2011: 14) points to the complex issue for the majority of teachers and learners for whom the language of teaching and learning is not a first language. The Zenex Foundation (2011) claims that by having a teacher resource that supports conceptual understanding in the mother-tongue, the contribution helps to make the teaching and learning of Mathematics and Science accessible.

Contrary to the Zenex Foundation (2011), the teachers recommend a modified version that would have a narrow focus with more detail in terms of subject(s) and grades covered rather than attempting to cover concepts across an entire phase. The teachers expressed a preference for topics and processes to be explained (in mother-tongue) rather than describing concepts, and ask for activities and exercises to test understanding. Following a profound engagement with the resource, it was established that there are issues that have been raised about the very language into which the

concepts are being translated. The feed-back reveals that issues of language in education are multi-faceted, from making resources available in indigenous languages that have not yet been standardized, to accessibility of language which presents itself in a variety of dialects. A compelling question is how far one resource can go to mitigate the language barrier in education. English, in many communities, is perceived to be the language of economic power and is predominantly used as the Language of Learning and Teaching from the Intermediate Phase onwards.

One thing evident is that the complexities of language extend beyond mere translation, and require a more in-depth engagement as the English translations in the resource are simplified to a level that makes the concepts understandable to most non-English first language speakers. The resource is said to provide an innovative alternative to tackling the language issue in the teaching of technical subjects as it was written in consideration of multi-intelligence, where almost every explanation is followed by a diagram and also explained in local languages. The Zenex Foundation (2011) suggests that the resource be pitched at teachers in training who have not formulated their own way of explaining concepts to assist bridging the language divide.

As much as Maponya (2012: 10) commends the government for making the right noises about the importance of teaching African Languages in schools, Higher Education and Training Minister, Dr Blade Nzimande, has even suggested that these languages be compulsory subjects at universities. Maponya (2012: 10) highlights a non-compliance of the rhetoric by the necessary practical measures and could translate into the violation of the founding provisions of the Constitution, Section 6 (1) of the Supreme law, which states; “Recognizing the historically diminished use and status of our languages, the state must take practical measures and positive measures to elevate the status and advance the use of the languages” (Maponya 2012: 10). Against this Section 6 (1), Maponya (2012: 10) reports that Fauna Park Primary School in Phalaborwa, Limpopo, has banned the teaching of Xitsonga and Sepedi – among the widely spoken languages in the province and in the whole country. This is seen as an attack on the founding provisions of the constitution. It is absurd that the principal of the school claims to have

valid reasons for his decision yet he refused to divulge those 'valid reasons' to the Sowetan and the parents of the affected learners.

In spite of this, Maponya (ibid) contends that there can be no justification to deny African children the opportunity to learn their languages at an early age. Thus, by banning Xitsonga and Sepedi, the school is basically erasing from the minds of the children the culture of the people who speak the 'victim' languages. Drawing from Ngugi wa Thiong'o's observation in his book, "Decolonizing the Mind", language carries culture and removing that carrier of culture amounts to exhibiting the worse cultural insensitivity. Apparently, the indigenous languages were not only diminished historically because they continue to be as Fauna Park Primary School has added to the contemporary trend of 'diminishing our languages in status and use. Maponya (2012: 6) maintains that from 2005, all former Model C schools were required to introduce African languages for pupils of African origin so that they could learn their mother-tongues.

Since that imperative, the school's top pupils had been those of African origin. Maponya (2012) captured the words of the spokesperson for the Limpopo Provincial Department of Education, who emphasized that parents had a say in terms of deciding whether or not their children should learn African languages. The then MEC for Education in Limpopo failed to protect the legitimacy of having introduced African languages in the former Model C schools. The MEC's assertion fails to respond to the needs of learners to access education effectively. It is not clear as to whether the move was an educational or political one – as if he was forced to do so by the ruling party and not by an informed decision-making based on the imperatives of the constitution.

No wonder Fios (2012) from Kwamhlanga is resentful of many black South Africans who are getting swallowed by Western culture. He lashes out that those black people are trying to be White, but they are being artificial. By saying this, he does not insinuate that people must be stagnant and resist change, but finds it controversial when Africans start to despise their own culture. Fios (2012) contends that he speaks English with Afritude to proudly know his roots. Khathutshelo Mamugubi, who teaches Tshivenda and Economics at Katlegong Secondary School in Ekurhuleni, had already designed the first African language educational website as early as 2004 to assist to access literature,

grammar and other key language concepts related to the Tshivenda language (Fios 2012: 30). The importance of concept formation is highlighted by Berkhout (2010: 16). Berkhout (2010) maintains that concepts influence analysis and interpretation and eventually policy decisions as they constitute or construct 'reality'. She indicates that the words and terms that are used are powerful in shaping what is taken for granted: words become substitutes for reality. Conceptualizations constitute the webs of discursively constructed meaning that are implicated in what gets learned and lived.

Her contention is that context is not something out there, but internalized into the subjectivities or identities of people and the words or concepts that frame experience based on shared constructions of meaning (Berkhout 2010: 18). Hence, the medium of instruction, the inclusion of English in the syllabus and a more secular curriculum than was currently on offer needed to receive attention. In earlier times in South Africa, most schools were conducted in Dutch by Dutch schoolmasters and education had a strong religious base. Cradock had taken steps to introduce English into the curriculum, but English remained a "foreign" language to the majority of the colonists (Berkhout 2010).

The latter injunction by Berkhout, (2010) is revealed by the contentions of Booyse (2011: 164-165) who foregrounds the fact that the Dutch Reformed Church and the Berlin Missionary Society also became active in the Northern and Eastern areas of the Transvaal among the Pedi and Venda respectively (Behr & Macmillan 1971: 384 in Booyse 2011: 165). These missionaries did not only preach the gospel, but also taught (mainly black) people to read and write. According to Booyse (2011), the republic of South Africa had generally maintained a positive attitude towards the black people's activities, which included, among other things, the development of various black people's dialects, and consequently translation of the Bible, hymn books, catechisms and school readers into, for example, Pedi and Tswana. The translation of books into Pedi and Tswana had been an important attempt to bring indigenous knowledge into the academic domain.

Drawing from Ochs and Scheiffelin (1998: 183), Seroto (2011: 45) defines language as a critical resource for those who wish to understand the nature of culture and how cultural knowledge and beliefs are transmitted both from generation to generation and in

every interaction. He further indicates that language socialization begins at the moment of social contact in the life of a child, where the verbal interactions that are established between the mother and the child can be regarded as and interpreted as cultural phenomena embedded in systems of ideas, knowledge and social order of the particular group into which the infant is being socialized. Seroto (ibid) maintains that pre-colonial education was oral in nature and was transmitted through the people's own languages. Folklore taught children the values of their community and to appreciate the power and beauty of their own languages.

It was once reiterated that it was for us in Africa to identify our problems, to prepare a comprehensive, co-ordinated and integrated programme suited to the specific needs of Africa, and to interest the advanced nation in the implementation of that programme (Mboya 1970: 191). The fact that mother-tongue education is important remains a vision of intellectuals and something that politicians may never get to fathom. The harsh reality is that too little has been done to develop and promote the indigenous languages (of South Africa) to levels that will afford them the status to serve as language of learning and teaching. The societies are in danger that the bright promise of the Language-in-Education Policy to allow learners to choose the language of learning and teaching is already tarnished and "may yet dissolve completely in the dull reality of abject and prolonged poverty (Mboya 1970: 183).

The researcher strongly feels that what Mboya articulated forty-four years ago remains untapped. He asserts that indeed many of the global policies and institutional arrangements that now govern the distribution of development capital were created before Africa threw off the yoke of colonialism and in many ways better fitted to the needs of the older developing nations. Thus, new policies and institutions may be needed to achieve more rapid development in Africa (Mboya 1970: 192). The researcher finds the injunction by Mboya (1970) to relate directly to the situation in South Africa. The Language-in-Education Policy still espouses English, and not mother-tongue, as the language of learning and teaching in schools. There are some people, including the researcher, who feel that if our Constitution and the Language-in-Education Policy stand in the way of massive educational benefits because of

citizenship guarantees and stipulations of prompt, fair and full compensation when the indigenous languages of the country have assumed official status, then the constitution and language policy have to be amended. When the amendments are made, it would be important to realize that not only the rights of the Africans would be affected, but of all citizens.

The amendments, according to the researcher's opinion, have to be in an attempt to achieve unity in diversity. With education and training in mother-tongue, the people would make the best of their limited resources, especially in each of the provinces of South Africa. The South African Government recognise that it is primarily through education that they equalise the opportunities among all their citizens by declaring their intention to eliminate lack of education among their people. They realize that education is a means of solving manpower problems. Thus, to eliminate lack of education among the people of South Africa, the Language-in-Education Policy could espouse mother-tongue education.

In South Africa, there are provinces and districts that have genuine economic potential yet they remain under-developed because some people do not accept the use of indigenous languages as Language of Learning and Teaching in schools. In these areas, there is a concerted and prolonged effort to overcome prejudice and suspicion before development can take place. While the people cannot be expected to wait very much longer to be developed, they still face a language barrier in the use of English as Language of Learning and Teaching to access knowledge and education. The negative attitude Africans have towards their languages and the preference for English seemed to stem from a situation in America where Africa was seen as a mere curiosity, a jungle country of primitive people.

The image that all Americans had of Africa was created by sensational novels and Hollywood films that were far more indicative of American values than of the actual life in Africa. Thus, the majority of black Americans either were ashamed of their association with Africa or were entirely indifferent to Africa (Banks and McGee Banks 2010). In spite of the hegemony that the Africans have on their languages, the Language-in-Education Policy should not manifest itself in terms of voting records and

declarations of support or opposition, but should find expression in their economic dealings, in their ideological independence and in their educational values. The South African Government when adopting the present language medium in education did not base practice on the material conditions in the country, but was influenced by the current move towards globalization.

It is thus important to heed a warning that the poor countries of the world should be very careful not to allow themselves to be the tools of any of the rich countries – however much the rich countries may try to fool them that they are on their side. The rich countries of the world today may be found on both sides of the division between capitalist and socialist countries (Mboya 1970: 234). South Africa should be seen as non-aligning between capitalist and socialist countries such that if the West present a resolution, South Africa cannot be considered an automatic supporter nor should any Eastern resolution expect unthinking backing from South Africa.

The country should remain true to its policies. In March 1996, Malawi introduced a major reform in its school language policy. The government directed that all pupils in Grades 1 to 4 should, with immediate effect, learn in mother-tongue. This directive was followed by another release in which the government directed that all teachers should be posted to schools according to the needs of a region or district and not necessarily because they speak the language of the area in which the school is located. A policy such as this could benefit a country like South Africa, especially the province as Limpopo Province, where regions and districts are language-based.

In most cases, the government's failure to develop indigenous languages becomes a barrier for teachers to get employment opportunities in regions or districts where an indigenous language is not the teacher's mother-tongue. A Mopedi teacher cannot readily volunteer to teach at school where Xitsonga or Tshivenda is used and *vis-a-versa*. This restricts the distribution of the human capital that the province has and makes the achievement of unity out of diversity in the Province a myth. In the researcher's opinion, the Language-in-Education Policy should serve as a tool to bridge language divides of the people in the same country, region, district or area and not only through the use of one language such as English, but also through the use of

indigenous languages. When we accept the use of English as the only language of learning and teaching, we are declaring our indigenous languages as null and void. The researcher assumes that if the people in Limpopo Province can use their own languages to communicate sense among their fellow community members, it means they can benefit greatly among themselves, especially in the academic domain and educationally. Much as people learn for their own sake, so should they be allowed to use languages of their own choice for learning and teaching.

It is possible that people can learn more than two or three languages, and this is supported by the fact that the world's greatest linguist, Cardinal Guiseppe Gaspardo Mezzofanti (1744-1849) mastered fifty-eight (58) languages, and was familiar with a total of one hundred and fourteen (114) languages and dialects (Beal 1986: 32). The way in which Mezzofanti's multilingualism emulates the South African situation where the National Curriculum Statement Grades 10-12 (General), Languages: English Home Language (2003: 11) states that language learning includes all the official languages, sign language and other languages endorsed by the PanSALB. This diversity of language learning and teaching is in recognition of the fact that language is a tool for thought and communication as well as a cultural and aesthetic means commonly shared among a people to make better sense of the world they live in.

The effective use of language enables learners to acquire knowledge, to express their identity, feelings and ideas, to interact with others, and to manage their world. It also provides learners with a rich, powerful and deeply rooted set of images and ideas that can be used to make their world other than it is; better than it is; clearer than it is. It is through language that cultural diversity and social relations are expressed and constructed, and it is through language that such constructions can be altered, broadened and refined (National Curriculum Statement Grades 10-12 (General), Languages: English Home Language, 2003: 11).

### 2.3.5. **Perspectives that can provide solutions**

While there are various programmes and interventions at universities to overcome the English proficiency deficits, and while English is studied for twelve years as first

language and eight years as second language, there are still the demonstrably low levels of proficiency displayed by most English Second Language learners after much lengthy school exposure to English. Skutnabb-Kangas and Cummins (1979) are reported to have theorized and produced some supporting empirical evidence that there is a direct relationship between first language acquisition and learning beyond and inside the classroom and parallel, second-language learning in the classroom. Thus, Cummins hypothesizes that:

> …children can reach high levels of competence in their second language if their first language development, especially usage of certain functions of language relevant to schooling and the development of vocabulary and concepts, is strongly promoted by their environment. The high level of proficiency in the first language makes possible a similar level in the second language. On the other hand, when skills in the first language are not well developed and education in the early years is completely in the second language, then the further development of the first language will be delayed. In turn this will have a limiting effect on second language acquisition.

A widespread belief amongst some second language curriculum developers, teachers, and textbook writers is that first- and second-language development and learning are independent processes in the brain (Cummins 1979). The researcher is of the opinion that the belief is also shared by learners as well, in schools and universities. On the latter belief, Cummings (1979**)** theorizes that there is much common underlying proficiency between the first and second languages. He cites an example that the development of literacy skills in the first language can be transferred to enliteration in the second language. He further proposes that there are two related aspects of language proficiency – Basic Interpersonal Communicative Skills (BICS), that is the control over the phonology, grammar and meaning of the language for everyday interpersonal communication, and Cognitive Academic Language Proficiency (CALP) – that is the learner's control over literacy development, language-specific tasks at school, language tests and so on.

On the basis of Young's (1995) citations, it is evident that the form of bilingualism in South Africa is far removed from the situation in the country. The findings indicate the form of bilingualism to culminate from research conducted in countries such as America and Canada, as well as with other foreign learners who came mainly from stable, advantaged homes and learning environments (different in nature) very unlike the oppressed, disadvantaged, highly politicized educational contexts, as it is the case in South Africa.

On what Cummins (1979) proposes in his threshold hypothesis, Young (1995) is keen that the findings call for a language-in-education policy that espouses bilingual education in the first and second languages. In this way, Young (1995) hints that the model would develop and maintain what is known as 'additive bilingualism' in which second-language learning would not be at the expense of first language development and maintenance. He further maintains that learning the second language will enhance first language learning and use. Young (1995) warns that NEPI's transitional model is likely to lead to 'subtractive bilingualism' by opting for early move into English as language of learning, to the detriment of first language development and maintenance throughout schooling.

On the other hand, Verhoef and Du Plessis (2008: 1) indicate that it is apparent from the current expansion to service delivery, its relative success and the number of pilot projects running at other institutions that interpretation has the potential to contribute meaningfully towards institutionalizing multilingualism in the South African sector. The authors aim at evaluating educational interpreting as a particular mode of delivery (apart from other modes of delivery, such as the so-called dual- or parallel-medium education modes) in terms of the legislative obligations to create an official multilingual South African environment in general, and an additive multilingual environment in respect of the educational sector in particular. The research envisages answers regarding the extent to which educational interpreting, as a means of realizing multilingual teaching-learning environment, to maintain balance and harmony between various legal interests in the South African educational sector. Verhoef and Du Plessis (2008: 1) further cite

that since the South African Constitution determines the explicit provisions concerning the use of official languages, it may be argued that South Africa has opted for a hands-on language policy approach.

Options such as hands-on language policy approach means that official language legislation has been passed with the aim of regulating the use of languages in four typical government domains, namely those pertaining to legislation, legal authority, public administration and education (Verhoef & Du Plessis 2008). On these citations, the authors enquire as to whether the current unease with language-in-education issues across the South African educational sector could not be ascribed to a tension between (intended) regulatory principles and (actual) infrastructural limitations. One more question that the authors ask is to what extent the lack of 'language infrastructure' contributes to the lack of implementation of the Language-in-Education Policy of 1997. They aim to investigate the extent to which the apparent lack of infrastructure, together with the perceptible growing drive for English as medium of learning and teaching within the South African educational sector, could be behind the lack of implementation of the Language-in-Education Policy.

To fast-track the implementation of the Language-in-Education Policy of 1997, Banks and Banks (2010: 233-248) deliberates on approaches that could be considered in language teaching and learning. A multicultural curriculum reform is necessary as most learning institutions follow the mainstream curriculum in which English is pervasively used. Banks (2010) hints that the mainstream curriculum and textbooks today are much more multicultural than they were when the Civil Rights Movement began. This is due to the realization that a curriculum that focuses on the experiences of mainstream Americans and largely ignores the experiences, cultures, and history of other ethnic, racial, cultural, language and religious groups has negative consequences for both mainstream learners and learners of colour.

Mainstream curriculum is, as such, posing a serious challenge in the education domain because it is regarded as one way in which racism; ethnocentrism and pernicious nationalism are reinforced and perpetuated in the schools, colleges universities and

society at large. It reinforces false sense of superiority and a misleading conception of people of differing racial and ethnic groups. Learners will not benefit from knowledge, perspectives, and frames of references that can be gained from other cultures. In addition to this, learners are denied the opportunity to view their culture from the perspective of other cultures. The curriculum marginalizes the experiences and cultures of learners of colour such as Africans, while at the same time not reflecting their dreams, hopes and perspectives.

One major disadvantage of the mainstream curriculum has been found to be its potential to lead to social inequalities within the school – an essential characteristic of democratic institutions (Guttmann 2004). Learners experience cultural conflict and discontinuities that result from the cultural differences between their school and community (Au 2006; Lee 2006). Banks (2010: 234) suggests that schools can help learners of colour mediate between their home and school cultures by implementing a curriculum that reflects the culture of their ethnic groups and communities. The school can and should make effective use of the community cultures of learners of colour when teaching them such subjects as writing, language, arts science and mathematics (Lee 2006). Banks (2010) cites that mainstream curriculum views events, themes, concepts, and issues primarily from the perspective of mainstream Americans and Europeans. The author has cited the following disparities pertaining to the mainstream curriculum:

- Events and curriculum developments such as the European explorations in the Americas and the development of American music are viewed from Anglo and European perspectives and are evaluated using mainstream-centric criteria and points of view (Bigelow & Peterson 1998).
- When the European explorations of the Americas are viewed from a Eurocentric perspective, the Americas are perceived as having been “discovered” by the European explorers such as Columbus and Corte‘s (Loewen 2008; Zinn 1999).
- When the formation and nature of US cultural developments, such as music and dance, are viewed from mainstream-centric perspectives, these art forms become important and significant only when they are recognized or legitimized by mainstream critics and artists.

- It often takes white artists to legitimize ethnic cultural forms and innovations created by Asian Americans, African Americans, Latinos, and Native Americans (Banks 2010: 234).

On the last point mentioned above, the researcher concurs based on the South African experiences of such artists as P.J Powers, who sings a song titled “Jabulane”; Johnny Clegg of Juluka, who sings “Impi”; and Paul Simon, who toured the world with the musical group called “Black Mambazo”. Banks (2010) further deliberates on the transformation approach, which he finds to be differing fundamentally from the contribution and additive approaches. The latter two approaches have ethnic content added to the mainstream core curriculum without changing its basic assumptions, nature, and structure. The researcher finds the two approaches irrelevant to what this research purports and, as the mainstream-centric approach has been found to be incompatible with this research. Thus, the transformation approach better conveys the content of this research than the mainstream-centric approach in that the transformation approach changes the basic assumptions of the curriculum and enables learners to view concepts, issues, themes, and problems from several ethnic perspectives and points of view.

While the mainstream-centric perspective is one of only several perspectives from which problems, concepts, and issues are viewed, the transformative perspective can provide new insights into phenomena. White (1991) writes; “The first Europeans to penetrate the West arrived neither as conquerors nor as explorers. Like so many others history has treated as discoverers, they were merely lost”. Banks (2010) contends that the transformation approach has as its goal, to enable learners to view concepts and issues from more than one perspective and from the points of view of the cultural, ethnic, and racial groups that were the most active participants in or were most cogently influenced by the event, issue, or concept being studied. The key curriculum issues central to multicultural reform is the infusion of various perspectives, frames of references, and content from different groups that will extend learners’ understandings of the nature, development, ad complexities of US society.

A more recently applied perspective that Banks (2010) deliberates on is the social action approach. Unlike the transformation perspective, the social action perspective includes all elements of the transformation approach, but adds components that require learners to make decisions and take actions related to the concept, issue, or problem studied in the unit (Banks & Banks 1999). The goal of this approach is three-fold, because it educates learners for social criticism, teaches them decision-making skills, and empowers and helps them to acquire political efficacy. The imperative is that schools help learners to become reflective social critics and skilled participants in social change.

Based on the social action approach, traditional goal of schooling has been to socialize learners so they would accept unquestioningly the existing ideologies, institutions, and practices within society and the nation state (Banks 2004; Arthur, Davies & Hahn 2008). The major goal, on the other hand, is to help learners to acquire the knowledge, values, and skills they need to participate in social change so that marginalized and excluded racial, ethnic, and cultural groups can become full participants in US society and the nation will move closer to attaining its democratic ideals (Banks 2004). Learners have to be taught social criticism and helped to understand the inconsistency between ideals and social realities, the work that has to be done to close the gap, and how learners can, as individuals and groups, influence the social and political system in the US society. Teachers are seen as agents of social change, who promote democratic values and the empowerment of learners, while components of teaching units embed the following:

- A decision problem or question
- An inquiry that provides data related to the decision problem
- Value inquiry and moral analysis
- Decision-making and social action (Banks 2010: 234).

Banks (2010) hints that in the integration of multicultural content into the curriculum the norm has always been to mix and blend all the known approaches, (mainstream-centric, additive, transformation, and social action) in actual teaching situations. The contribution approach can be used as a vehicle to move to other more intellectually

challenging approaches, such as the transformation and social action approaches. It is always best to move gradually and cumulatively from the lower to higher levels of multicultural content. Schoffield (2010: 274) is of supporting view, but relates on one additional negative consequence of the colour-blind perspective in schooling by foregrounding the causes and consequences thereof. The colour-blind perspective, according to Schoffield, predisposes to ignore or deny the possibility of cultural differences between White and African American children that influence how they function in schools. An important fact to consider is that Black-White differences in culture relevant to education are not limited to this colour-blind perspective in schooling.

Despite the differences in their culture, Espinosa (2010: 68) asserts that research increasingly shows that most young children are capable of learning two languages and that bilingualism confers cognitive, cultural, and economic advantages (Bialystok 2001; Genesee *et al*. 2004; Halcuta & Pease-Alvarez 1992). Espinosa further cites the recent research on the impact of learning two languages during the infant-toddler years has also highlighted the extensive capacity of the human brain to learn multiple languages, the ability of the infant to separate out each language and interpret context cues to know when it is appropriate to use which language (Kuhl 2004). The studies have demonstrated that knowing more than one language does not delay the acquisition of English or impede academic achievement in English when both languages are supported and learned before the age of seven. As stated recently;

> There is wide scientific consensus that bilingual infants develop two separate but connected linguistic systems during the first years of life. We now know that infants have the innate capacity to learn two languages from birth and that his early dual language exposure does not delay development in either language (Espinosa 2008b: 4).

Thus, it is important to consider the fact that the speed of language acquisition is attributable to factors both within the child and in the child's learning environment. The author maintains that the child' personality, aptitude for languages, interest, and motivation to learn a second language, all interact with the quantity and quality of

language inputs to influence the rate and eventual fluency levels. Espinosa (2010: 69-70), draws from Tabors and Snow (1994), who indicate that sequential or successive second language acquisition follows a four-stage developmental sequence:

1. Home Language use: the child continues to speak his home language even when others do not understand. This does not happen for a long period of time.
2. Nonverbal/Observational period: after realizing that home language will not work, the child starts to rarely speak and use nonverbal means to communicate.
3. Telegraphic and Formulaic speech period: the child uses telegraphic speech that involves formulae. Formulaic speech refers to unanalysed chunks of words or sometimes syllables strung together that are repetitions of what has been heard.
4. Productive Language: this is achieved over time after gaining control over the structure and vocabulary of the new language, though errors are prevalent, experimenting with new language and learning its rules and structure take place (Espinosa 2010: 70).

One more important aspect for early childhood educators is to understand that code-switching and language mixing are normal in second language acquisition (Espinosa 2010: 71). The children code-switch and mix language not because they are confused or cannot separate the languages, but because they lack sufficient vocabulary in one or both languages to fully express themselves. Research has shown that even proficient adult bilinguals mix their languages to convey special emphasis or establish cultural identity (Garcia 2003). Most research (Espinosa 2010: 71) concludes that with sufficient input there are no negative effects of bilingualism on the linguistic, cognitive, or social development of children. Espinosa (2010: 72) maintains that young children who learn English (language) rapidly have special social skills that affect the rate of acquisition. In most cases, children would act as follows:

1. Join groups and pretend to understand what is going on even if they do not; this is the “fake it till you make it” approach.

2. Use the limited language ability they have to give the impression that they can speak English (the acquired language). This will motivate other children to continue to interact with them.
3. Find friends who will help them learn English (the language). The English (target language) speaking friend will provide opportunities to practise the new language as well as the social motivation to keep trying (Espinosa 2010: 72).

The researcher is of the opinion that Espinosa's (2010) social skills could be fruitful in the learning of any language, including the vernacular languages of South Africa. This is so because children are born with capabilities to learn two languages, and as the researcher opines, in most cases can progress to learning even more than two languages. In addition to the ability of the children to learn two or more languages it remains important as Mtshali (2013: 10) quotes Rita Mae Brown, a US writer, who maintains that language is the road map of a culture as it tells where its people come from and where they are going. Mtshali (2013) finds the assertion by Brown to be cumbersome in the sense that to the 80 per cent of South Africans who have vernacular languages as their mother tongue, are being taught in English or Afrikaans. Mtshali (2013) maintains that it is a known factor that the usage and potency of the country's vernacular languages are continually diminishing as showed by a research conducted by the Department of Basic Education in 2007.

To this effect, Mtshali (2013) highlights that by law, pupils must be taught in their mother-tongue and a first additional language, while a second additional language is optional. Thus, parents must indicate in which language they want their children to be taught when registering them for school. It is also the responsibility of the school governing bodies to develop language policies that promote multilingualism in schools. Thus, Nawa (2013) hints the fact that South Africa's cultural diversity requires some elements of local cultural relativity to prevent history repeating itself. It is true that no-one in the country wants to have only English reigning supreme over other languages that the constitution recognizes like it was the case in the apartheid regime. It is imperative to have policy frameworks that propel the usage of vernacular languages of South Africa as language of learning and teaching and that recognize cultural

differences concealed in our language fabric. Espinosa (2010: 62) concurs with the contentions of Nawa (2013) on issues of language learning and teaching and culture. In the extract that introduces her chapter five she quotes August and Shanahan (2008: 6) who deliberate on 'Assumptions under-lying the National Panel on Language – Minority Children and Youth' thus:

> (a)
> All children in the United States should be able to function fully in the English language; (b) English language learners should be held to the same expectations and have the same opportunities for achievement in academic content areas as other students; and (c) in an increasingly global economic and political world, proficiencies in languages other than English and an understanding of different cultures are valuable in their own right and represent a worthwhile goal for schools (Espinosa 2010: 62).

Espinosa (2010: 62) cautions the fact that early childhood educators increasingly will be working with children and families from diverse ethnic, cultural, and linguistic backgrounds. The author indicates that it is no easy task to understand and correctly interpret the intentions and behaviours of children being raised in households that may not share the prevailing culture's values, customs, language, and/ or norms for communicating. It is relieving to realize that Espinosa recognizes the fact that children from different cultures who enter school programmes speaking little or no English are among the most vulnerable to chronic academic underachievement and eventual school failure.

To neutralise this apparent hegemonic position of English, which is in direct opposition to the parity of esteem principle of section 6(4) of the language clause, Verhoef and Du Plessis (2008: 7) suggest a need to utilize the additive multilingualism principle to facilitate access to education so as to enable learners to achieve full participation in society whereby the link between language and conceptual development is acknowledged. Based on their citation of Alexander (2000: 17), they are convinced that the intention of the policy is to use two or more languages as languages of learning for all

learners in the country. This kind of conviction, in the view of Pluddeman (2005: 8) finds a very strong impression existing among scholars that the policy has a voluntary character, as a result of its internal limitation of practicability. To resolve language disparities, Verhoef and Du Plessis (2008) cite Strydom (2003: 25) who suggests the importance of using official languages in all or most of the primary tasks of the government; that is the legislative, executive and judicial domains, so as to optimize the said interaction with citizens. The national government has to play a role to see to the implementation of various measures to develop and elevate the status of the indigenous languages so as to achieve parity of esteem and equitable use of all official languages. The national and provincial governments, in their consideration of the actual choice of languages, must consider issues such as usage, practicability and expense, while local governments should take note of local language needs.

Though section 6 of the constitution is open to different interpretations (Strydom & Pretorius 2000: 112; Lubbe *et al.* 2004: 91), it still contains the necessary principles according to which official multilingualism in South Africa could overtly be promoted and managed (cf. Sachs 1994: 2; Reagan 1995: 320; Henrard 2001: 87; Kriel 2002). It is just unfortunate that those principles only stand as 'embellishments' in the constitution. The government seems to shun the very product of its making by not promoting and managing official multilingualism, and by not allowing the indigenous languages to be used as LoLT in schools, and throughout tertiary institutions, as people may choose.

The researcher strongly feels that schools should build on the experience and knowledge that children bring to the classroom, and instruction should also promote their abilities and talents. The destruction of language and culture in schools, inherent in the orientation, be it intentionally or inadvertently, contradicts the very essence of education and is also highly counter-productive for the host society itself. It is important to be aware that a society that is multilingual, and as such multicultural, has access and ability to play an important social and economic role on the world stage. The researcher is the opinion that cross-cultural contact is inevitable today more than ever before and therefore the identities of all societies are undergoing a process of evolution. This is true

and would be a naïve illusion to think that the medium of instruction in schools can become static (fixed as monochrome and monoculture) when the pace of global recognition for mother-tongue education is as rapid as it is today. The researcher implores the imperative that the policy on language in education shapes the evolution of national identity in such a way that the rights of all citizens, including learners, are respected, and that the cultural, linguistic, and economic resources of the nation are maximized.

## 2.4. **CHAPTER SUMMARY**

The literature bears testimony to the fact that multilingualism is an important aspect for academic purposes as it broadens understanding, conceptualization and communicative skills. Hence the researcher opines that the additive multilingual programme, strengthens the home language and affirms the fact that all Additional Languages, including the LoLT, are taught alongside the home language, but do not replace it. The literature also highlights the fact that in South Africa, the language of learning and teaching replaces home languages of the Africans, which overlooks the fact that language and culture are inseparable, while cognitive development and the acquisition of language go hand in hand and learning and mastering of language cannot be separated from each other. It was further indicated that the abrupt switch from the mother-tongue to an European language as a medium of learning, the inadequate linguistic preparation of the pupils in the European language prior to its use as the medium of learning, and the pupil's lack of exposure to the European language outside the classroom generally result in high failure rates and dropouts.

As stated, mother-tongue education enjoys support because effective literacy acquisition and second-language proficiency depend on well-developed first-language proficiency. On a market-oriented approach, mother-tongue education owes its application to the South African context, in which the nine African official languages and the places where these languages can be found are common knowledge to most South Africans. Instead, the mainstream curriculum was potentially leading to social inequalities within the school – an essential characteristic of democratic institutions (Guttmann 2004), where learners

experienced cultural conflict and discontinuities that resulted from the cultural differences between their school and community (Au 2006; Lee 2006). The Bilingual Education Act did not recommend a particular instructional approach, but provided funding for the education of ELL learners only, excluding indigenous languages of South Africa. No-one in the country wants to have only English reigning supreme over other languages. It is compelling to have a policy that espouses the usage of indigenous languages of South Africa as language of learning and teaching and as Espinosa's social skills (2010: 72) could be fruitful in the learning of any language, including the vernacular languages of South Africa.

# CHAPTER THREE

# RESEARCH METHODOLOGY

## 3.1. **INTRODUCTION**

According to Brock-Utne (2015: 10), language is culture but it is also more than culture. Conversely, she also states that culture is expressed in a language. These statements, according to Brock-Utne (2015), imply a need for reanalysis of the history of indigenous education in Africa and for rewriting the curriculum. This is in support of the researcher's aim to inform the present language policy in Limpopo Province. Brock-Utne (2015) suspects that the reasons why the language of instruction remains profusely English could be the role that the former colonial masters and the African elites play. Even more, she mentions the misunderstanding by lay people thinking that the best way to learn English is to have it as the language of instruction. Makalela (2015: 2), indicates that after so many years of research and teaching of language and literacies, they have developed a collective wisdom that they can theorize from their rich context, leverage on their competitive advantage through the 'citiness' of Johannesburg and challenge orthodox ideologies on language and literacy so that they are relevant and responsive to their contexts.

This assertion by Makalela (2015) resonates with the researcher's aim of having a language policy that is relevant and responsive to the context in Limpopo Province schools. The South African Human Rights Commission (Vally & Dalamba 1999) reports that:

> In schools with a substantial number of African students, teachers did recognise that 'language was an important factor in influencing learning and performance' (p.44) and that some learners struggled with English. Despite this, the writers of the report found out that: There exists little acknowledgement or indication that perhaps educators and learners should learn an African language. Instead, many

> learners are encouraged to see the use of African languages in a suspicious light (Murray undated: 2).

The statements above herald a need to verify with African people in the Limpopo Province with regard to the indigenous languages serving as LoLT or with regard to mother-tongue education. The researcher strongly believes in the assertion that judgment arrived at after consultations with a number of people, often caters for a wide range of interests and perceptions (Ntsoane 2005: 30; 2007: 112). Thus, the researcher approached people at different institutions who use African and other languages on a daily basis, and used mixed methods, in order to establish some means through which the multilingual nature of the Limpopo Province could pave the way for mother-tongue education in the schools. To achieve this the researcher used a methodology that entails sub-topics such as Research design; Population and sampling; Data collection instruments; Data analysis; Reliability, validity and objectivity; Trustworthiness; Bias and Chapter summary.

The research methodology in this study forms a way the researcher chose to handle the research depending on the influences, doctrines and practices that have been exposed in as far as language in education is concerned. Thus a mixed method methodology located within the transformative research paradigm with the triangulation design as a strategy to analyse and interpret data was adopted with the view to achieving multiple participation, social justice and transformation. The study assumes a concurrent parallel strategy where mixing occurs across quantitative and qualitative data during the analysis and interpretation stages to answer related aspects of the same research questions. The focus of both mixed method and triangulation design is the convergence of two distinct data on the same topic which can then be integrated for analysis, and interpretation. The researcher was motivated by the breadth and depth of understanding and corroboration as a common feature of both mixed method and triangulation.

## 3.2. **RESEARCH DESIGN**

Research design refers to the overall strategy that the researcher chose to integrate the different components of the study in a coherent and logical way, thereby, ensuring that the research problem was actively addressed. This strategy is referred to by McMillan and Schumacher (1993: 157), as a plan for selecting subjects, research sites, and data collection procedures to answer the research question(s). Contrary to McMillan and Schumacher, Bless, Higson-Smith and Kagee (2006: 71) view the research design as a process that relates directly to the testing of the hypothesis. In this present study, the researcher has no hypothesis to test, but a problem to address. Thus, the researcher adopted a mixed-method design which, in his opinion, is more representative of an approach to examining a research problem than a methodology. The researcher chose the type of research design in order to focus on the research problem that required an examination of real-life contextual understandings, multi-level perspectives and cultural influences.

The problem required also an intentional application of rigorous quantitative research to assess the magnitude and frequency of constructs and rigorous qualitative research to explore the meaning and understanding of the constructs. To address the problem required an objective of drawing on the strengths of quantitative and qualitative data gathering techniques to formulate a holistic interpretive framework for generating possible solutions or new understandings of the problem. The approach combines the qualitative and quantitative methods into the research methodology of a single study. De Vos (2010: 357) describes the approach as one in which the researcher uses multiple methods of data collection and analysis. It is indicated that by using multiple methods to study the same problem, researchers can detect recurrent patterns or consistent relationships among variables, results that are independent of one particular data source or type of measurement and its inherent weaknesses (Abowitz & Toole 2010: 113).

According to Creswell (1994: 174), the concept of triangulation is based on the assumption that any bias inherent in a particular data source, investigator and method would be neutralised when used in conjunction with other data sources, investigators

and methods. Thus, Bless, *et al*. (2006: 72) contend that in order to achieve the objectives of social research, the scientist requires a carefully thought out strategy. A carefully thought out strategy, according to the researcher, was to employ the triangulation design that adopted the convergence model in which the results of the quantitative data analysis were compared and contrasted with those of the qualitative data analysis. As stated earlier on, the compared and contrasted data were interpreted as a body of ideas to address the objective of the study. The figure below illustrates the convergence model of the triangulation design that the research design adopted.

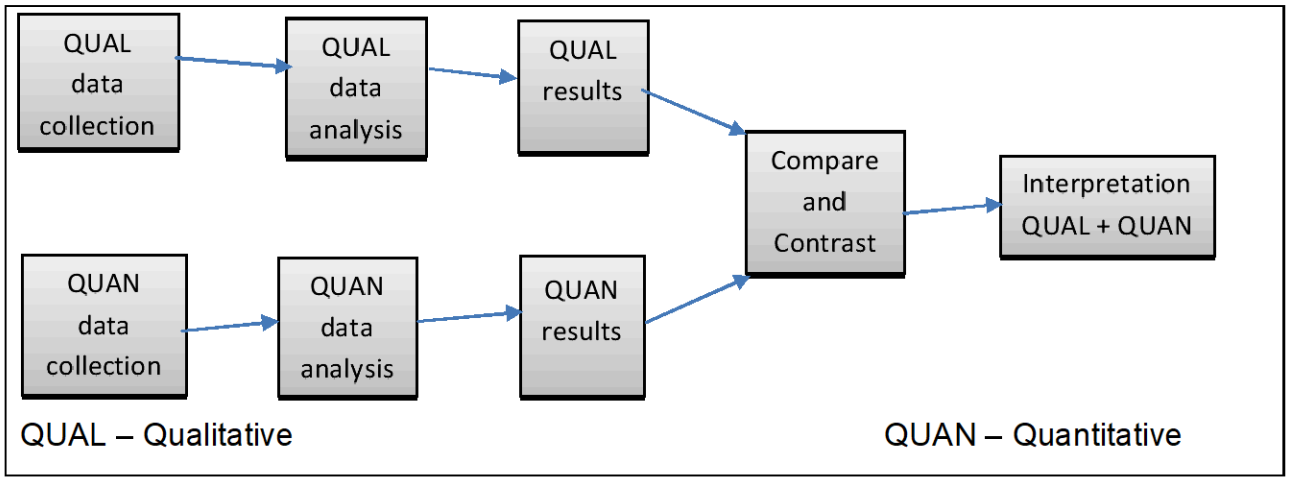


Figure 3.1. **The convergence model of the triangulation design**

This pragmatic stance is the result of the researcher's desire to supersede one-sided paradigm allegiance by increasing the concrete and practical methodological options available to researchers and evaluators (De Vos 2005: 359). The researcher, in this study, assumes the pragmatic stance "to allow the use of methodological appropriateness as the primary criterion for judging methodological quality, recognizing that different methods are appropriate for different situations" (Patton 2002: 71-72, as cited in De Vos 2005: 359). The author draws from Tashakkori and Teddlie (2003b) who state that "pragmatically oriented theorists and researchers now refer to "mixed methods" (or mixed methodology or methodological mixes). They argued that some

authors are convinced that most major areas of research in the social and behavioural sciences now use multiple methods as a matter of course. This allows the researcher to combine research styles whose strengths and weaknesses are counterbalanced.

It is argued that "if the methods chosen only partially overlap in style, a study using more than one method, applied either sequentially or simultaneously, will provide richer, more comprehensive data (Neuman 2000, as cited in Abowitz & Toole, 2010: 114). De Vos (2005: 364) hints that Campbell (in Brenner et al. 1978) argues strongly that quantitative methods cannot exist without qualitative knowledge of research conventions, of theories, of operationalization, of analysis, and of creative cognitive ways of drawing conclusions and making generalisations. The author contends that it is impossible to express qualitative perspectives, methods, perceptions, and conclusions without communications that are at least partially amenable to quantitative representation and, therefore, quantitative analysis. Words, for example, can be counted, and language patterns studied quantitatively (De Vos 2005: 364).

Thus, the researcher has considered the three things, namely the focus of the research, the unit of analysis and the time dimension (Bless, *et al*. (2006: 72-74) in order to achieve the objectives of the study. The focus of research entails three categories, namely conditions confronting the present state of affairs, the orientations of the subjects' attitudes, beliefs, and actions that are observed directly or indirectly. In handling these categories, the researcher is as sensitive as possible to all as the three are not mutually exclusive. The unit of analysis here refers to the people from whom the social researcher collects data. The expectation is that data from such a unit only describes that unit, but when combined with similar data collected from a group of similar units, the data provides an accurate picture of the group to which that unit belongs. The time dimension in this study is cross-sectional, that is all data is collected at the same time, at different instances. The researcher attempted to understand a topic by collecting relevant information to the topic and is aware that collected data will not allow for any measurement of change over time, and hence to demonstrate causality. Thus, it is because of the immediate nature of cross-sectional designs and the relative ease of data collection that lead the researcher to opt for such a time dimension in this

study.

### 3.2.1. **The qualitative approach**

Creswell (2014: 183) indicates that the qualitative approach relies on text and image data, have unique steps in data analysis, and draw on diverse designs. Bitsch (2005: 76) highlights that qualitative research approaches lend themselves to different purposes and questions, either in conjunction with or to prepare and add to qualitative research, or as stand-alone methods. She further suggests areas of application of qualitative approaches to include (a) the description and interpretation of a new or not well-researched issues; (b) theory generation, theory development, theory qualification, and theory correction; (c) evaluation, policy advice, and action research; (d) research directed at future issues. The researcher, in this study, has used the qualitative approach in its depth. The researcher finds the approach appropriate to the study because even Creswell (2014: 183) concurs that qualitative methods demonstrate a different approach to scholarly inquiry than methods of quantitative research. For this study, the researcher's area of application of qualitative approach is (c) evaluation, policy advice, and action research. Creswell (2014: 185-186) enlists characteristics of qualitative research, as conveyed by other authors such as Creswell (2013), Hatch (2002), and Marshall and Rossman (2011), as follows:

- Natural setting - data collection is done at the place where participants experience the issue or problem under study. The researcher affords to talk directly to people and to see their behaviour and actions within their contexts while busy with the collection of data.
- Researcher as key instrument – in this study, the researcher collects data personally through examining documents, and interviewing participants.
- Multiple sources of data – the researcher uses interviews and documents rather than rely on a single data source.
- Inductive and deductive data analysis – this involves the building of patterns, categories, and themes from the bottom up by organizing data into increasingly more abstract units of information by working back and forth between the themes and the pool of data until a

comprehensive set of themes are established. Deductively, the researcher revise data in comparison with the themes to determine if more evidence can support each theme or whether there is a need to gather additional information or not.

- Participants' meanings – the researcher's focus is on learning the meaning that the participants hold about the problem or issue, and not what s/he personally means nor what the literature expresses.
- Emergent design – there occurs that the initial plan changes after entering the field to collect data as the idea is to learn about the problem or issue from participants and to address the research to obtain that information.
- Reflexivity – the researcher reflects more on own role in the study and personal background, culture, and experiences as to how they impact on shaping interpretations than merely advancing biases and values in the study.
- Holistic account – the researcher develops a complex picture of the problem or issue under study by reporting multiple perspectives, identifying the factors involved in a situation, and generally sketching the larger picture that emerges (Creswell 2014: 185-186).

Within the qualitative approach, the researcher used a case study to study a single "case" in depth with a purpose to understand some phenomena. The case study design is more of a choice of what to study than a methodological one. The strategic value of case study lies in its ability to draw attention to what can be learned from the single case (as cited from Schram 2006: 107). Thus, the case study in this study strives to describe, analyse and interpret a particular phenomenon (Yin 2003, as cited in De Vos, Strydom, Fouché & Delport 2014: 320-321). The authors (2014: 321) contend that case study is particularly useful for producing theory and new knowledge, which may inform policy development. McMillan and Schumacher (1993: 37) maintain that the qualitative designs typically investigate behaviour as it occurs naturally in noncontrived situations, and there is no manipulation of conditions or experience.

### 3.2.2. **The quantitative approach**

Quantitative approach involves numbers that are used to explain causes or relationships the responses reveal in order to arrive at a general conclusion with respect to the objectives of study. For the present small-scale quantitative approach, a descriptive survey design was used. The researcher opines surveys as more profitable as they allow us to collect a lot of information about large populations, but only on topics that can be self-reported (whether verbally or in writing, face to face or via phone or computer). According to Abowitz and Toole (2010: 114), survey research often yields highly reliable measures and, if probability-based sampling is used, the results can be highly generalizable. What the authors warn about surveys is that they (surveys) are reactive methods and are subject to error in self-reports (deliberate and not) while providing a limited ability (via statistic controls) to establish causality.

Data analysis in the approach intends to establish patterns and irregularities, and to test the validity of phenomena. Falsification is often used in testing some data collected through questionnaire. The present study used the approach to gain a broader perspective of the demand for or acceptance of mother-tongue education, that is, its scope, in the Limpopo Province schools.

## 3.3. **POPULATION AND SAMPLING**

There are one hundred-and-thirty-three (133) circuits in the five (5) districts in the Limpopo Province. Sixty per cent (60%) of the districts formed the population in this study. The 60% of the province translated into three (3) districts with eighty (80) circuits. The 60% of 80 circuits in three districts translated into eight (48) circuits and it covered a wide portion of the Province. The 48, out of 80 circuits, translated into sixteen (16) circuits in the Capricorn District, sixteen (16) circuits in the Vhembe District and sixteen (16) circuits in the Mopani District.

For qualitative approach, a purposive sampling technique was used with traditional leaders, parents, and personnel in departments such as the PanSALB. In the PanSALB,

two (2) participants formed part of the sample. In the district of the school, the researcher selected two (2) parents and one (1) traditional leader. These different categories were envisaged to provide different perspectives to the problem under study. Thus, for qualitative inquiry, eleven (11) respondents in the three (3) districts of the Limpopo Province formed part of the sample population.

The researcher used quantitative approach, in such a way that the probability of selecting any member of the population was the same for all the population. The researcher sampled one school per circuit. At each school, two (2) language educators and three (3) learners form part of the sample. This translates into ninety-six (96) language educators and one hundred and forty-four (144) learners in the three districts. The number of respondents for the random sample population is thus two hundred and forty (240).

Therefore, the population of two hundred and fifty-one (251) respondents was sampled using both purposive sampling and random sampling techniques, in the three (3) districts of the Limpopo Province.

## 3.4. **DATA COLLECTION INSTRUMENTS**

### 3.4.1. **Qualitative Data Collection**

The qualitative approach used interviews and documents as techniques to gather data. As Silverman (2006: 113) hinted earlier on, all the majority of published qualitative research articles use interviews. The author further cites an instance where Byrne suggests that qualitative interviewing is particularly verified as a research method for accessing individuals' attitudes and values – things that cannot necessarily be observed or accommodated in a formal questionnaire. Open-ended and flexible questions are likely to get a more considered response than closed questions and therefore provide better access to interviewees' views, interpretation of events, understandings, experiences and opinions … [qualitative interviewing] *when done well* is able to achieve a level of depth and complexity that is not available to other, particularly survey-based,

approaches (Byrne 2004: 182, my emphasis, in Silverman 2006: 114). As the researcher, one had to be skilful in conducting the interview in order to bring off an effective interview. Silverman (2006: 114) further draws upon feminism, in which Byrne is cited as suggesting that 'qualitative interviewing has been particularly attractive to researchers who want to explore voices and experiences which they believe have been ignored, misrepresented or suppressed in the past'.

Document study formed the second category of data collection techniques of the qualitative inquiry. According to Strydom and Delport (2005: 314), document study denotes the analysis of any written material that contains information about the phenomenon in the research. Documents in this study included three books. The three books aimed at the mass media and were primarily informative to the public or a selected section of the public (Strydom & Delport, 2005: 315).

#### 3.4.1.1. **Objectives of Interviews**

The interviews are relatively economical in terms of time and resources (Silverman 2006: 113). Silverman (2006: 114) maintains that qualitative interviewing has been particularly attractive to researchers who want to explore voices and experiences which they believe have been ignored, misrepresented or suppressed in the past. The use of interviews for qualitative data collection in this study was on the basis that the respondents' reaction(s) to the questions needed to be explored, taking into consideration facial expressions, and how long did it take to respond to a question. Interviews allowed for follow-up questions for the researcher to make clarity and redirection (Silverman 2006: 114).

#### 3.4.1.2. **Objectives of Document Study**

As primary sources, documents were more reliable than a secondary one. For reliability's sake, the study adopted the use of mass media as they focused on factual data and 'can be viewed as excellent sources of information' (Strydom & Delport 2005: 317). Thus, document study was advantageous in collecting data on a phenomenon in this analysis. Other advantages in studying documents were that it was relatively low on costs than a survey, and there was no need to travel frequently and too far away in

order to obtain data. Strydom and Delport (2005: 318) maintain that people feel comfortable to make confession in writing than orally, especially if the confession is likely to be read posthumously. Another reason was that documents did not react like people, thus the data was available without anticipation of their responses subjected to analysis. It was also advantageous because the researcher needed not to make personal contact with the respondents (Strydom & Delport 2005: 318).

### 3.4.2. **Quantitative Data Collection**

For the quantitative data, the researcher used questionnaires to collect data. The data collected was mainly for descriptive information. The questionnaire was self-administered. According to Delport (2005: 168) a self-administered questionnaire is handed to the respondent, who completes it on his own, but the researcher is available in case problems are experienced. The researcher (or fieldworker) limits his own contribution to the completion of the questionnaire to the absolute minimum. The researcher thus largely remains in the background and can at most encourage the respondent with a few words to continue with his contribution, or lead him back to the subject (Delport 2005: 168).

The questionnaire, according to Babbie (2001: 245) was spread out and uncluttered. The questionnaires did not encapsulate abbreviated questions and squeezing of questions onto one line nor the researcher planned to try to use few pages for the questionnaire. The spaces for respondents to write out responses did not force them to cram long answers in a tiny space. Questionnaire was piloted by giving it to the language educators and the learners at sampled schools in different circuits of the Limpopo Province. Their comments were incorporated into the final questionnaire. Comments that caused confusion were re-worded or rewritten.

#### 3.4.2.1. **Objectives of Questionnaire**

The researcher preferred the technique, because questionnaires allowed him to collect a lot of information about large populations, and save much time (Delport 2005: 168). Another objective was that it was possible to cover a smaller geographical area per occasion and if respondents misplaced or simply lost the questionnaire, the researcher

distributed a second questionnaire (Delport 2005: 168-169).

## 3.5. **DATA ANALYSIS**

### 3.5.1. **Qualitative Data Analysis**

Qualitative analysis is as much a test of the enquirer as it is a test of the data. It is important to realize that analysis is a test of the ability to think - to process information in a meaningful and useful manner. Thus, it could be understood that "qualitative analysis remains much closer to codified common-sense than the complexities of statistical analysis of quantitative data (Robson 1995: 374). The researcher used this approach to data analysis in this study. The approach is a detailed analysis of the contents of a certain body of texts and has been useful in the analysis of marketing materials such as adverts and brochures, District Council tourism strategies, and other written documents. Mabila (2015) regards the approach as a research method in its own right, and as a data analysis technique for in-depth interview transcripts. He further indicates that some authors emphasize frequency (e.g. number of times particular items are mentioned) even though he finds this as very mechanistic.

For qualitative data, the researcher followed the Richard Hycner's (1985) model of qualitative data analysis where themes and categories were developed through the data repeatedly. This model of qualitative data analysis looks into phenomenological data and analyses the data gathered by means of interviews. Hycner (1985: 279) indicates the presence of an appropriate reluctance on the part of phenomenologists to focus too much on specific steps in research methods for fear that they will become reified as they have in the natural sciences. The author also cites the fact that no one can reduce phenomenology to a "cook book" set of instructions, as it is more an approach, an attitude, or an investigative posture with a certain set of goals (Keen 1975: 41 as cited by Hycner 1985: 279). The researcher was sensitive and responsive to the phenomenon, and did not arbitrarily impose methods on phenomena because that would be unjust to the integrity of the phenomenon. To achieve this, the researcher would remain true to the phenomenon by treating that phenomenon as it is, and not in a

manipulated manner that could lead the researcher to reach the conclusion. The researcher analysed the interview data based on a concrete research method.

According to Mabila (2015), content analysis can go further and analyse other components of the study and data in ways other than counting. The researcher opines that frequency can be preliminary analysis that could then allow some other research to take place. In his lecture, Mabila (2015) takes cognizance of the four key steps of Qualitative data analysis, namely: speculative analysis; data reduction; data display; and drawing and verifying conclusions. The deliberations on each key step were thus:

#### 3.5.1.1. **Speculative analysis**

This is the stage that Hycner (1985: 280) refers to as the transcription stage. Mabila (2015), on the other hand refers to the speculative analysis as on-going process that runs throughout the data collection. He maintains that the stage can be confirmed through data transcription where initial hunches, thoughts and reactions are often recorded alongside the actual data, for example, before and after an interview to indicate what did the researcher think before the actual data was analyzed. Thus, the transcription of data included literal statements, non-verbal expressions and para-lingual communication.

#### 3.5.1.2. **Data reduction**

This step entailed reducing data to manageable and meaningful amounts and not necessarily ignoring or getting rid of data. Hycner (1985: 280) suggests that the researcher listens to the data that was captured electronically in conjunction with the (reading of the) transcribed data. It involved coding or categorising of the data in an exclusive manner. Here, the researcher needed to understand that a code was a means of classifying events, actions, ideas, *et cetera*, and that it was only a means of quickly retrieving data and to develop an analytical framework. The researcher had to code data using theoretical sensitivity as follows:

- counting - categorising data and measuring frequency
- patterning - noting recurring patterns or themes

- clustering - groupings of objects, persons, activities, settings etc. with similar characteristics
- factoring - grouping of variables into a small number of hypothetical factors
- relating variables - explaining the type of relationship between two variables (if any)
- building causal networks - chains or webs of linkages between variables
- relating findings to general theoretical frameworks - find general propositions that account for the particular findings in the study (Mabila 2015).

The bracketing and phenomenological reduction of Hycner (1985: 280) hints at the researcher to approach both the recorded and transcribed data with openness to whatever meanings that emerge from those data. In doing so, the researcher elicited the units of general meaning. Hycner (1985: 280) captured the gist of phenomenological reduction in the words of Keen (1975: 38) who asserts:

> Phenomenological reduction is a conscious, effortful, opening of ourselves to the phenomenon as a phenomenon. …We want not to see this event as an example of this or that theory that we have, we want to see it as a phenomenon in its own right, with its own meaning and structure. Anybody can hear words that were spoken; to listen for the meaning as they eventually emerged from the event as a whole is to have adopted an attitude of openness to the phenomenon in its inherent meaningfulness. It is to have 'bracketed' our response to separate parts of the conversation and to have let the event emerge as a meaningful whole (Keen 1975:38 as cited in Hycner 1985: 280).

3.5.1.3. **Data display**

Data display has to be in a way that is clear to the reader. To achieve this, the researcher had to display data in two ways, namely the narrative text presentation and

the visual text presentation. The narrative text presentation would take the form of discussion of key themes, or issues, illustrated with data (e.g. quotations, questionnaire answers, *et cetera*.). The key themes were identified by means of reading and re-reading data; sifting and sorting into categories. Mabila (2015) cautions that describing and analysing the data are an intertwined exercise and that the presentation has to be in line with theoretical framework of the study. In analysing data, the researcher had to consider the implications of the data as to why what he has found is important and in what ways. The visual presentation entailed the presentation of data using pie diagrams, tables, graphs, et cetera. It was advantageous to use a mixture of pie diagrams, tables and graphs as these presented a clear visual image of patterns/themes. The researcher viewed titles, scales, and reference to the diagrams in text as important and avoided using percentages if numbers were small and describing what is in a table in text form. Instead, the researcher had to explore the implications of the data in the table.

#### 3.5.1.4. **Drawing and verifying conclusions**

The conclusions that the researcher drew were representative of the sample population and were not over generalised. The researcher had to generate his own interpretation of events and avoided claiming things that were not there. Thus, it was important to present evidence from data in the form of quotations and/or observations to support interpretations. In conclusion, it is worthy of note that triangulation involved gathering data on the same theme from a variety of sources so that it could be useful in data analysis whether or not there were correspondences or discrepancies.

### 3.5.2. **Quantitative Data Analysis**

The Statistical Package for Social Sciences (SPSS) was instrumental in obtaining the descriptive data (frequencies, means and standard deviations). Bailey (1987: 403) indicates that the currently available computer packages “relieve the researcher of the necessity of doing tedious computations”. The researcher has only the basic goals and assumptions of a particular statistical measure to learn, “because the computer can do the computation, and even some of the interpretation” (Bailey 1987: 403). The SPSS is

one of the three best well-known computerized statistical packages for social sciences that consist of a substantial number of already written computer programmes. The programmes are stored on the computer. Bailey (1987: 403) maintains that "this relieves the researcher of the necessity of writing his or her own programme". He further highlights that "the programmes are written to be flexible as possible in terms of the kinds of data that can be used, the minimum or maximum sample size, the number of variables allowed, and so on. Bailey (1987: 403) maintains:

> "Generally all the programming the researcher has to do is to enter into the computer some control commands specifying such information as the number of cases (sample size). Many university social-sciences departments have a computer programmer on the staff to aid faculty and students with their computer runs" (Bailey 1987: 403).

## 3.6. **RELIABILITY, VALIDITY AND OBJECTIVITY**

The reliability of the questionnaires was established through clearly articulated set of instructions; descriptions; introductory statements; and questions. The range included both open-ended and closed-ended questions. Thus, the same questionnaires were administered in all the three districts to the randomly sampled population. The sample consisted of participants of different language groups, different age groups; different positions; and from different institutions in order to yield more precise results (Smit 2010). Questionnaires were made available in the languages best understood by the target groups.

The sample population was cardinal in the pursuit of internal validity. It was important always to consider the fact that in a qualitative research context, correspondence with reality would be replaced by correspondence of the perspectives the participants with the description of their perspectives by the researcher. Thus the six techniques, namely prolonged engagement; persistent observation; peer debriefing; negative case analysis; progressive subjectivity; member checks and triangulation, were used to ensure credibility (Bitsch 2005).

Triangulation design was used to ensure validity and reliability, in which the convergence model was adopted to the same topic of investigation through multiple sources that included interviews, document study and questionnaires. The findings that emanated from qualitative and quantitative approaches were compared and contrasted for purposes of interpretation. The objective in so doing was to ensure that no concept, theory, abstract or conclusion was drawn based on false pretence, stigma, opinionated belief and cultural bias.

## 3.7. **TRUSTWORTHINESS**

Trustworthiness entails a valid inquiry whose construct includes the truth value, applicability, consistency and neutrality, of its findings or decisions (Siegle, undated: 1). The truth value is premised on the provision of the basis for applying it and has to allows for external judgments to be made about the consistence of its procedures and the neutrality of its findings or decisions (Siegle, undated: 1). The author indicates that trustworthiness cannot be achieved unless the qualitative inquiry reveals the findings that are credible, transferable, dependable and confirmable. On the other hand, the quantitative inquiry, according to the author, have to reveal the findings that are laden with internal validity, external validity, reliability and objectivity. Siegle asserts that just as a quantitative study cannot be valid unless it is reliable, a qualitative study cannot be transferable unless it is credible, and it cannot be credible unless it is dependable. The author hints that the criteria defined from one perspective may not be appropriate for judging actions taken from another perspective (Siegle, undated: 1). The researcher is of the opinion that the approach of not being appropriate to judge actions taken from one perspective for another, forms the central idea to establish trustworthiness in this present study.

Thus the researcher achieved trustworthiness by ensuring that the findings of the quantitative study were reliable and as such valid, and those of the qualitative study were dependable, credible and transferable. This means that the findings have been confirmed. The researcher elicited first-hand knowledge about the social lives of the

target groups, unfiltered through concepts, and operational definitions and spent sufficient time with the subjects in order to conduct the interviews and capture the discourses on electronic media. The researcher used triangulation to ensure that data obtained through multiple sources such as questionnaires, interviews, books, and journals, were not compromised nor distorted.

## 3.8. **BIAS**

Bias is the systematic distortion of the estimated intervention effect away from the "truth", caused by inadequacies in the design, conduct, or analysis of a trial. Bias cannot be reduced by sample size (which reduces the effects of chance/ random variation and improves the precision, but not the accuracy of a trial). Instead it makes a study inaccurate i.e. lacking internal validity. Bias can affect any stage of the research process (Šimundić, 2013: 1). It is thus acknowledged that over 50 types of bias affecting clinical research have been described. It is questionable to the researcher as to how many types of bias affect educational research.

Bias can also be defined as any trend or deviation from the truth in data collection, data analysis, interpretation and publication which can cause false conclusions. It is further hinted that bias can occur either intentionally or unintentionally. Biochemia Medica (2013) cautions that an intention to introduce bias into someone's research is immoral. Nevertheless, considering the possible consequences of a biased research, it is almost equally irresponsible to conduct and publish a biased research unintentionally (Biochemia Medica, 2013). Thus, it is also important to detect any potential bias that affect the study conclusions. The researcher opines that this is because any bias in research can cause distorted results and wrong conclusions. Such studies can lead to unnecessary costs, wrong educational practice and they can eventually cause some kind of harm to the present status of the official languages of South Africa.

To counteract biases that might have resulted from relying exclusively on any one data-collection method, source or theory, the researcher made use of triangulation of both methods of research and data-collection techniques, as well as document study. The

findings that were generated by qualitative method quantitative data-collection method were compared and contrasted and finally interpreted as collective data. Non-probability sampling technique was used to counteract any chances of becoming biased in the analysis of data.

## 3.9. **CHAPTER SUMMARY**

The methodology encapsulated two approaches in which data was qualified as well as quantified. The Richard Hycner's model of qualitative data analysis was instrumental in the development of themes and categories for purposes of analysis and interpretation. The SPSS was instrumental in obtaining the descriptive data in the form of frequencies, for the quantitative approach. The methods were employed on data gathered from the randomly sampled population in order to yield more precise results. That is why it was important to have clearly articulated set of instructions; descriptions; introductory statements; and questions for reliability purposes. It was also necessary to put to use triangulation to ensure validity and reliability by using different strategies to approach the same topic. The use of triangulation eliminated biases as the first-hand knowledge of social lives of the targeted groups ensured trustworthiness. This was made possible by a non-probability sampling technique that counteracted any chances of becoming biased and to have the chances of everyone being selected equal. The data was handled in a manner such that the presentations, analyses and interpretations laid the basis for a unified and coherent execution of chapter four.

# CHAPTER FOUR

# DATA PRESENTATION AND ANALYSIS

## 4.1. INTRODUCTION

Data presentation and analysis in this study entails a detailed outline of all the data gathered and the techniques used to analyse the data. As the study used the mixed-method approach, the data presentation for the qualitative approach came first, and then that pertained to the quantitative approach.

The presentation of data was in categorized themes generated from the questions posed to respondents. For the qualitative and quantitative approaches, it was necessary to furnish the reason(s) for posing the question; what the findings were after studying each of the responses; and the discussion of what the findings mean. The meanings that the participants had about the problem or issue, and not what each personally meant, or what the literature expressed (Creswell 2014) underpinned the focus of the analysis.

For the qualitative approach, the use of case study was purported to describe, analyse and interpret what participants held about the issue of language of learning and teaching in schools for African learners in order to produce theory and new knowledge and above all to inform language-in-education policy development in the Limpopo Province. The sources used in the document study also revealed interesting findings and profitable discussions on the issue of language of learning and teaching in schools for African learners.

For the quantitative approach, the findings of the descriptive survey allowed for in-depth interpretation of the data in order to generate information needed to inform language policy in the Limpopo Province. The findings were triangulated and interpreted in response to the objectives of the study.

## 4.2. **QUALITATIVE DATA PRESENTATION**

### 4.2.1. **Interview with PanSALB Officials**

Two (2) participants from the provincial PanSALB office formed part of the sample population.

**Theme 1: The development and promotion of all the official languages**

The researcher needed to establish how far the PanSALB had gone in the development and promotion of all the eleven official languages to ensure that the languages had parity of esteem and recognition. In response, the PanSALB Official 1 indicated that;

> *"The development and promotion of languages is an on-going process that does not end because people use languages every day and every moment."*

The PanSALB Official 2 indicated that;

> "*The development and promotion of languages always continues".*

The failure to use the languages every day, every moment, means the languages ended up not receiving the necessary attention or recognition they deserved. It also means that an on-going process to develop and promote languages could continue to benefit the indigenous languages of South Africa to attain levels that afforded them the opportunities to serve as language of learning and teaching in schools.

**Theme 2: Success of the implementation of multilingualism in schools**

The question sought to determine how successful the implementation of multilingualism was in schools because there were some misconceptions that people have with regard to the academic benefits of African languages. The question aimed at establishing ways that could eradicate misconceptions that impeded the African languages to benefit African learners academically through the implementation of multilingualism in schools. The data revealed that the PanSALB Official 1 was hopeless to indicate that;

> "*It is difficult to implement the principle of multilingualism in schools.*"

The PanSALB Official 2 opined that;

> "*This is so because during the apartheid era there was the Group Areas Act where, for an example in the Moletji area of the Capricorn district only Northern Sotho-speaking people stay there".*

This means that in schools around areas where monolingual groups resided in large numbers it was difficult for multilingualism to prosper. On the contrary, it also means that monolingual individuals had an opportunity to make a choice of which other African language to learn in the same way English First Additional Language was in schools. It also suggests that the choice of another African language could afford indigenous language groups some recognition. This means learners could start using their Second Additional Languages in informal gatherings and communication, as a way to promote multilingualism. The minority language group(s) could also benefit from learning a Second Additional Language for improved socio-economic purposes and cultural and ethnic relations and unity. For the province of Limpopo, it means that communication boundaries that were created by the then Group Areas Act were collapsed amongst the monolingual Tsonga, the Vhavenda and the Bapedi ethnic groups.

**Theme 3: The possibility of multilingualism in schools for African learners, with the requirement of two languages in a curriculum**

It was imperative to find out how was multilingualism possible for African learners in schools, with the requirement of two languages in a curriculum, because the view on the requirement was more of bilingualism than multilingualism, and as monolingual people predominantly inhabited some of the areas. The findings from the response of the PanSALB Official 1 highlighted that;

> *"Most areas are bilingual with reference to English, which happens in school, and the indigenous mother-tongue. Thus, in areas that are predominantly monolingual, multilingualism is not a norm in schools. It is only recently that in the schools around Polokwane City, especially the primary schools, the Tshivenda-, Xitsonga- and Northern Sotho-speaking learners attend the same schools or Afrikaans- and English-speaking learners attend the same school with African learners. It is in those areas only where multilingualism could take place".*

The PanSALB Official 2 also indicated that;

> *"At the Flora Park Comprehensive Primary School in Polokwane City, most of the learners know each other's language; a Xitsonga-speaking learner is a friend to a Northern Sotho-speaking learner, so when they play they sometimes exchange these languages. Another point is that, out of hundred schools in the Limpopo province, these that are multilingual are approximately ten. The remaining ninety schools are monolingual or bilingual in English. The aggravating factor is that even the teachers themselves do not use multilingualism to the advantage of their learners because the teachers are from monolingual background and*

> *do not know the other languages. Another thing is that the speakers of Northern Sotho do not know any of Xitsonga and Tshivenda, while the Xitsonga-speaking people know Tshivenda and Sepedi; and the Tshivenda-speaking people know Xitsonga and Sepedi as well*".

It means the Xitsonga- and Tshivenda-speaking people communicated in these three languages of Limpopo, but the Northern Sotho-speaking people, found Xitsonga and Tshivenda languages difficult to communicate in. The Northern Sotho-speaking people were not willing to learn, because only the Northern Sotho-speaking people did not make an effort to learn either Xitsonga or Tshivenda, or both.

**Theme 4: The PanSALB's differentiation between bilingualism and multilingualism**

It was necessary to establish how the PanSALB differentiated between bilingualism and multilingualism, because the two concepts were rather vague in the language policy, which espoused the implementation of only two languages in the curriculum but recognized multilingualism as a norm. The purpose of the question was to establish the clarity of the provision.

According to the PanSALB Official 1, it was maintained that;

> "*The PanSALB differentiated between the two concepts in simple terms, where the word bilingualism imply two languages and multilingualism, many languages."*

The PanSALB Official 2 did not respond to the question, but showed support of what Official 1 accorded.

This means that confusion with regard to the concepts still prevailed because the PanSALB only differentiated between the two in terms of numbers and not functionality.

Therefore, in recognition of multilingualism as a norm, the curriculum was supposed to espouse more than two languages and use at least two languages for teaching and learning. It also means that it was not possible for the monolingual teachers to implement multilingualism successfully to the advantage of the learners. In recognizing the principle of multilingualism as a norm, the monolingual educators and learners got opportunities to learn other African languages than the mother-tongue.

**Theme 5: Handling the development and promotion of former official languages and African languages**

The disparity of the official status of languages was something that precipitated an enquiry into the handling of the development and promotion of former official languages and African languages. The assertion that English and Afrikaans were previously the only official languages in South Africa was no longer worth debating, because African languages were also a priority after 1994. The PanSALB Official 1 reported that;

> "*The duty of the PanSALB is to develop all the official languages of South Africa, including the already developed and promoted English and Afrikaans, but not ignoring to promote the previously marginalized languages*".

According to the PanSALB Official 2, the contention was that;

> "*The language board's main mandate is to promote all the official languages to the same level, without forgetting that the previously marginalized ones are to be promoted more than English and Afrikaans".*

The data mean that there was a need to promote and develop the previously marginalized African languages of the Limpopo Province despite the main mandate of

promoting all the eleven official languages of South Africa to the same level. It also means that the PanSALB was doing something to develop and promote the indigenous languages of South Africa especially because the board considered that there was a need to promote and develop the previously marginalized African languages despite their stipulated main mandate to promote all the eleven official languages. It also means that the need was in line with the Constitution (1996) and Language Policy (1997) prerogative to promote and develop languages on a provincial and district levels, in this regard, the major African languages of the Limpopo Province.

**Theme 6: Means that the PanSALB have in place to avoid extinction of the indigenous African languages**

The reluctant action to use African languages as language of learning and teaching threatened the very existence of the indigenous languages of South Africa. Thus it was important to enquire on the means that the PanSALB had in place to avoid the extinction of the major African languages of the Limpopo Province.

The findings were that the PanSALB had three main structures, namely the Provincial Language Committee in each province of the country. The report of the PanSALB Official 1 contended that;

> "*The Provincial Language Committees' main objective or function is to make sure that the languages of a particular province do not disappear. In case the committees realize that something endangers a certain official language in the province, the committees deal with the matter. In addition to the Provincial Language Committee, the PanSALB has National Language Bodies for each of the eleven official languages, for South African Sign Language, and one for each of the Khoi, the Nama and the San languages. The National Language Bodies are responsible for the development of each of the official languages*".

The PanSALB Official 2 elucidated, with an example of the Xitsonga language that;

> *"It is the responsibility of the National Language Body for Xitsonga to develop the Xitsonga language only. The PanSALB realizes that amongst all languages, English is mostly used in schools. Children always use English thinking that it is the best language, the language of the rich, or they associate it with huge benefits. They believe that African languages cannot benefit them anyhow. One more section the PanSALB has is the National Lexicographic Units. The lexicographic units are eleven, one for each of the official languages in South Africa, with the inception of the twelfth one for the Khoi, Nama and the San languages before the end of the 2016/17 financial year. The units are responsible for the development of dictionaries and all the by-products of dictionaries. The three structures are there to guard against anything that endangers the South African languages".*

This means that the PanSALB ensured that all the official languages were equitably treated and that the language of learning and teaching in schools were indigenous languages. The board also ensured that there were the necessary literature and vocabulary to afford the indigenous languages opportunities to serve as language of learning and teaching in schools. It also means that the indigenous languages of South Africa, especially those used in the Limpopo Province, received the necessary attention to avoid extinction. The beliefs and associations that people harboured for the English language means people were still mentally recessive and submissive to the monolingual European doctrines.

The data revealed that the official languages received parity of esteem and equity of treatment. The indigenous languages could serve as language of learning and teaching in schools, because a language was a medium through which to make sense and

transmit knowledge. Thus, learning in a foreign language was not feasible for African learners. It further stood to say that African learners benefitted both academically and educationally when learning in their mother-tongue. As much as the PanSALB ensured that all the official languages were equitably treated and developed, the problems in using the indigenous languages in schools were void. Therefore, this means that the development of vocabulary of the African languages was adequate to handle the teaching and learning of content subjects.

**Theme 7: Factors that the PanSALB envisage as being responsible for the threat of extinction of African languages**

This question enquired on the factors that the PanSALB envisaged for being responsible for the threat of extinction of African languages because parents encouraged their children to be pro-English for academic achievement and success, and ultimately children paid little attention to African languages. The purpose of the question was to establish the threat of extinction of African languages.

The findings were that the PanSALB Official 1 were that;

> "*English threatens the extinction of the African languages.*

The PanSALB Official 2 added by indicating that;

> "*This is so as learners associate English with the rich; the best; something that opens the doors for all, and hold African languages to be inferior. The conception endangers the African languages and therefore needs corrective attention*".

It means that some people found Eurocentric policies as the solution to the problem of language in education in South Africa, including those for African learners. It also

means that learners highly esteemed knowledge of the English language and disregarded the acquisition of content knowledge. In addition, the results reflect that most of the learners preferred English as language of learning and teaching instead of a language for communicative purposes.

**Theme 8: PanSALB's time frames to have African languages as language of learning and teaching in schools**

The question sought to establish when PanSALB could have African languages as Language of Learning and Teaching in schools. It remained a question because African languages were not serving as language of learning and teaching yet. The purpose of the question was to track the readiness of African languages to serve as language of learning and teaching.

The findings were that the PanSALB Official 1 was confident that;

> *"The PanSALB is more than twenty-one years into democracy, and is confident that African languages are ready to serve as language of learning and teaching. The only thing the board needs is to implement the policy, which is dependent on the Department of Education. The PanSALB is also aware that the implementation of the policy is long overdue".*

The PanSALB Official 2 asserted that;

> *"The board needs authors, translators and interpreters, as there are not enough material in African languages in general and because without these people and books there is no way those languages can be fully put to use in schools as Languages of Learning and Teaching. What is*

*disheartening is the problem with publishers who blame the lack of enough African material in libraries and in schools, on the African people who do not buy books – they do not read".*

This means that the PanSALB was ready to implement the policy that espoused African languages as LoLT in schools. It also means that the Department of Education was not ready to implement of the policy while learners continued to learn in English despite their poor performance and poor achievement. It also means that for the publishers, it would be fruitless for them to publish enough African material. They published those materials only when the department of education so demanded.

### 4.2.2. **Interview with Parents**

The researcher selected two (2) parents in the four circuits of each of the three districts to form part of the sample population. Thus, the total parent population was twenty-four (24). The responses required reduction, translation from the indigenous languages of the three districts into English and for the data to be reconstructed for clarity.

**Theme 1: Understanding of issues of language policy at your child's school**

The question sought to establish the parents' understanding of issues of language policy at their children's schools. It was important to ask the question because some parents were ignorant of such issues. The purpose of the question was to get the views from parents in order to plan necessary interventions.

The respondents indicated that the policy was sufficient because most of the children in different schools of the three districts spoke the language of each district. Some participants maintained that the policy intended to inspire and teach children different

official languages. Although the language that most of the people used was Sepedi, learners were still inclined to receive lessons in English. According to other respondents, a child should learn using languages he/she understood as a right. The example they cited was that if a child's home language was Sepedi then he/she should learn in Sepedi. The respondents regretted the language policy as they found it difficult because some children understood some of the learning content late in the year. That is why some failed to show progress.

Others were of a differing opinion because they contended that children learnt in English and then translated the content into home language for clarity. Those who agreed with learning in English argued that people would be able to communicate with others from different countries. The responses highlighted the fact that children were using languages that the Department of Education chose on behalf of the people. For that matter, parents in the three districts strongly urged that amongst all the languages that children were to learn, one of them was definitely a home language.

This means that mother-tongue acquisition, learning and usage as LoLT were cardinal to allow for meaningful learning of content. The assertion that 'some failed to achieve' because some children understood some of the learning content late in the year, means learning in English posed a serious challenge for African learners' progress. The finding that learners understood well when they use home language, means that mother-tongue education was acceptable to the people of the Limpopo Province. It was about time that the Department of Education documented the choices of the people and refrained from making choices on behalf of the people.

**Theme 2: Equality of level of the official status of all the eleven languages of South Africa**

In asking this question, the researcher needed to verify whether or not the official status of all the eleven languages of South Africa was at equal level. This was because the indigenous languages were only learning areas that did not serve as language of

learning and teaching. The purpose of the question was to determine what was responsible for the disparity of the other official languages not to serve as language of learning and teaching.

In response, the population divided into groups of those who agreed and those who disagreed and those who were indifferent that the official status of all the eleven languages of South Africa was at equal level. This trend was traced in all the districts in the study.

Those who agreed explained that the official status of all the eleven languages of South Africa was at equal level because the government inspired people to learn all these different languages. They motivated that book publications were available in each of those languages, as everyone deserved the right to read using his or her own language. The people were convinced and added that when a child knew all those languages, he/she could go almost anywhere. The children could go to learn outside the country and stayed knowing those languages.

Those who disagreed that the official status of all the eleven languages of South Africa was at equal level, argued that both English and Afrikaans were still above all the other languages. People were still using English and Afrikaans when visiting other provinces. It was disheartening that languages such as Xitsonga and Tshivenda did not receive the recognition they seriously deserved. The languages received recognition mostly looking at areas such as Venda where the language is Tshivenda. Schools in towns, taught children in English whereas those in rural areas taught in Sepedi.

The indifferent respondents were saddened that some of the languages were not considered. They strongly felt that some languages did not have a chance to serve any official usage. According to the assertion, the situation was still discriminating because some children did not learn African languages while African learners were still learning English and in English. English was still perpetuated more than other languages.

The findings mean that people viewed the official status of languages in different ways, because they formed two groups. For those who agreed, it means that they declared

the languages equal in status without considering the academic usage of official language. For those who disagreed, it means that colonialism rooted itself into African policies such that it was not possible to learn without English. It means that the official languages that did not serve as LoLT were discriminated and discredited in order to allow opportunities for the English language.

**Theme 3: The choice of languages at your child's school**

How the parents made the choice of languages at their children's schools was important to know because policies were often ready-made from the government Department of Education. The purpose was to indicate the role the parents played in choosing languages in schools. The responses were summarized and those which were repeated were captured only once such that only nine were cited. The respondent 1 revealed that;

> "*Both the parents and government make the choice of languages at schools"*.

The respondent 2 was conscious that;

> "*The choice is supposed to emulate the Constitution, which states that a child should be taught using home language. For African learners, the choice is either Home Language and English or Afrikaans*".

The respondent 3 argued that;

> "*The teachers choose languages and make English the most preferred language.*

The respondent 4 opined that;

> *"The teachers' policy is that, if children are supposed to learn in English then English it is*".

The respondent 5 argued that;

> "*English and Home Language are chosen*".

The respondent 6 strongly resented the question that;

> "*There is no such a thing as choosing a language"*.

The respondent 7 was adamant that;

> *"Teaching is in English for all subjects and is then translated into mother tongue when explaining and clarifying"*.

The respondent 8 believed that;

> "*The principals of the schools choose the languages, looking at how the children respond to certain languages and where learners come from"*.

According to the respondent 9, it was believed that;

> "*Teachers choose languages based on the syllabus put together by the Department of Education. The English Additional language complements home language because English serves as LoLT, language of business and acquisition for employment opportunities*".

This means the people were not involved in making the choice of languages children learnt at schools, because there was no indication how they made the choice. That both the parents and government made the choice of languages at schools, means the parents played an insignificant role in the process. The government imposed the choice of languages by the requirement of two languages at exit in Grade 12.

**Theme 4: Parents' involvement in the choice of languages at school**

The need to know the parents' involvement in the choice of languages at school arose because the government policies were ready-made. The purpose of the question was to caution both the parents and the government on the implementation of the language policy in schools. The responses which were repeated were captured only once. The summarized responses culminated into the following voices of seven parents:

Parent 1 indicated that;

> "*Parents' involvement in the choice of languages at school was to ensure that learners learnt in the language that they understood well".*

Parent 2 asserted that;

> "*The final decision comes from the Department of Education*".

Parent 3 was adamant that;

> "*They do not make a choice of languages*".

Parent 4 was complacent to declare that;

> "*Parents only support the inherited language policies*".

Parent 5 was disillusioned that;

> "*The parents are not involved at all*".

Parent 6 regrettably hinted that;

> "*The parents' involvement is to a less extent*".

Parent 7 was patriotic that;

> "*They encourage learners to enrol at local schools, because learners have to know their mother-tongue*".

It means the choice of languages was just a clause that the policies enshrined for statement sake, and was not practicable. Language policies required two languages, one at Home Language level and the other on Additional Language level, with one of the two serving as LoLT. Thus, the clause imposed the choice of an African language and English on African learners. English was imposed on African learners because it was the only LoLT at school.

**Theme 5: Languages a child should learn at school**

The question sought to establish which languages learners should learn at school because the present requirement was acting against multilingualism. The purported action was to suggest languages that learners should learn at school in order to achieve unity out of diversity.

The responses revealed that people were different and segregated into language preferences such as English, Sepedi, Tshivenda and Xitsonga; Home language, English and other official language; English, Sepedi, Afrikaans, isiZulu and Xitsonga; and Home language and English.

The question further requested the respondents to explain the preference for the languages. The findings were that the Home language and English preference was for effective communication even outside the home environment. Other explanations included reasons such as to communicate with other cultural groups because children were good at those languages.

Those who preferred English, Sepedi, Tshivenda and Xitsonga stated that the people of the Limpopo Province spoke those languages. Some groups mentioned various languages such as English, Sepedi, Afrikaans, isiZulu and Xitsonga to avoid frustration at work-places. To enable understanding, reading and writing, and participation in the world, the respondents preferred Home language, English and other official language. The collective choice of those who stated Home language was motivated by the fact that they felt it was easy to learn in one's own language, while those for English indicated that it was important in all places as it was regarded as an international language. On a patriotic basis, the respondents asserted that learners would not forget their culture, but still be empowered through an international language.

The data revealed that the concept of multilingualism was acceptable to the people of Limpopo Province. The data indicates that the respondents accepted multilingualism for its many advantages that were personal, both international and intra-national, and for purposes of achieving unity out of diversity in the province.

**Theme 6: Language(s) spoken in the family**

The reason for asking the respondents to state languages they spoke in the family was to establish the trend that families followed. The purpose was to get the feeling of the parents on the family language in order to transmit substantiated information.

The respondents mentioned their home languages according to their cultural backgrounds. Those with mixed cultural backgrounds indicated mixture of languages. Some mixed languages included English, especially in families who had high academic levels.

This means that the respondents had strong feelings about their African languages although they were occasionally mixing with English, especially the elite groups. It also implies that African languages were able to allow Africans to carry out daily activities without relying on the use of English.

**Theme 7: Having the language you speak in the family used as language of learning and teaching**

The question of having the language spoken in the family used as language of learning and teaching, was because of people who had complexes and hegemony over African languages, especially for learning and teaching. The question was purported to establish a concrete base to agree or disagree on the issue of African languages serving as language of learning and teaching.

Those who agreed to the issue of African languages serving as language of learning and teaching contended that it was good to learn in mother-tongue because the understanding of the language started from infancy. The respondents highlighted that most of the learners were fast losing their cultural language. The issue of African languages serving as language of learning and teaching was for purposes of identity and to avoid extinction of the African languages.

The group that disagreed stated that it could be difficult to learn in higher learning institutions and to communicate with people of different countries and cultures because the language at workplaces was English. They figured that the government chose English to unite the people of different cultures. The responses also revealed that indigenous languages lacked in vocabulary because appliances and education

innovations came with the whites such that no words were available in the African language.

This implies that some of the respondents were not able to understand that the use of African languages for learning and teaching in schools was also possible at institutions of higher learning and universities. It is also means true African languages no longer lacked vocabulary because the PanSALB's lexicographic unit dealt with that matter and were ready for implementation.

**Theme 8: The reason for English to serve as language of learning and teaching**

The reason behind the question that sought responses for English to serve as language of learning and teaching was that such information was not profound and common to all the parents. The purpose of the question was thus to establish what parents believed was the common knowledge.

The findings established that parents believed that when children furthered studies they could understand and be able to communicate with other people from other countries. The respondents maintained that universities were using English. That is why children were encouraged to learn in English because it was helpful in finding jobs.

The findings indicate that parents were still perpetuating the orders of the apartheid regime, which taught at school that blacks be obedient servants to the white masters and who, also expressed themselves effectively in the masters' language. That was why they still thought that it was important to know English because it was helpful in finding jobs. This was contrary to the need for a language, to learn effectively and achieve academically without involving a foreign language.

**Theme 9: Ensuring that learners are exposed to English**

The participants responded to the question that sought to find out what means ensured that learners were exposed to English. This question arose because most of the

learners came from rural areas and African family backgrounds. The purpose of the question was to determine the extent of the learners' exposure to English in order to correlate performance in class with language exposure.

The respondents mentioned that learners' exposure to English was through reading books written in English and using the language for learning purposes as well as reading magazines, newspapers and watching cartoon stories on television, or simply by talking frequently in English.

The findings from the data indicate that the respondents based the exposure of learners on the English language on media that used the language without actually disseminating the English culture to the African masses. This also implies that it was proper to make an effort to expose learners to the English language, but was not worth it with African languages.

**Theme 10: Imagining the issue of languages in the next ten years**

The question enquired what the respondents imagined the issue of languages in the next ten years, because African languages were also official languages that did not serve as LoLT in schools. The purpose of the question was to establish what future prospects were for the African languages, especially in the academic domain.

The responses hinted that only blacks would use indigenous languages and all the official languages would enjoy equity of usage, where schools would teach eleven official languages so that people could take languages such as Xitsonga and Tshivenda into consideration. They also imagined that people from outside the country will be using other South African languages.

Those who were negative indicated that languages would reduce to approximately three in number as discrimination would be huge because other official languages would not be actively in use for academic purposes. They were convinced that all other languages would be extinct and only English would survive.

The data gathered implies that there was a serious division created by differing ideologies and conceptions on the issue language and the issue of language of learning and teaching in schools. The positive view on the future of the indigenous languages means the languages were on parity with English to most of the respondents. It also means that opportunities were there but there was a lack of will. A further note is, the fact that the government was not yet ready militated for some people to remain stigmatized to the English language.

### 4.2.3. **Interview with Traditional Leader**

One (1) traditional leader, in each of the three districts formed part of the sample population that responded to the interview questions.

**Theme 1: Expectations for traditional leaders to achieve being custodians of their languages and culture**

The question sought to establish how the traditional leaders achieved being custodians of their languages and cultures. The reason for the question was that to establish the means, which the leaders used when the elite members of the communities were so uncultured and often expressed themselves in English. The purpose of the question was to have a way to proliferate the use of indigenous languages for daily community transactions.

It was found that the traditional leaders achieved being custodians of their languages and cultures by not being afraid to reveal their own identity and culture and by sustaining the usage of own African language in their conversations with subjects at all gatherings.

The implication is that, like the traditional leaders, African learners could achieve the maintenance of their identities and cultures by using their own languages in schools.

**Theme 2: Language(s) used on a daily basis in the communities under the jurisdiction of the traditional leaders**

In asking the question, it was necessary to find out what languages were important to use on a daily basis in the communities under the jurisdiction of the traditional leaders. The purpose of the question was to indicate the languages, which the provincial authorities were to develop to levels equal in status with English.

The traditional leaders cited Sepedi, Tshivenda, Xitsonga and a mixture of those languages the people in the area spoke. The leaders indicated Sepedi, Tshivenda, and Xitsonga according to the languages of the three districts. The leaders who had people of different languages in their areas cited the mixture of languages.

That the traditional leaders cited Sepedi, Tshivenda, Xitsonga and a mixture of those languages the people in the area spoke, means the languages were competent in those respective areas to accomplish daily tasks and to handle communication at large.

**Theme 3: Language(s) the traditional leader uses to conduct gatherings**

It was important to enquire on the language(s) the traditional leader used to conduct gatherings because people usually regarded African languages with distaste and belittlement. The purpose of the question was to indicate the importance of African languages in daily discourses and to validate the fact that the leaders used those languages exclusively.

The responses included Sepedi, Tshivenda, Xitsonga and a mixture of languages in some areas, as those used to conduct gatherings. The respondents had to explain why they used those languages and in response, they indicated that it was because people preferred their own languages. People used their languages in their daily conversations to express ideas effectively and as their identity.

Those areas with a mixture of people from different cultures had to use a mixture of languages in order to accommodate everybody.

The findings indicate that the traditional leaders were patriotic and proud of who they were. They preferred their own languages in their daily conversations and expressed ideas effectively in those languages. They also accommodated everybody with their ability to use a mixture of languages. This means learners could use their mother tongue likewise, and still use mixture of languages to accommodate everybody.

**Theme 4: Language(s) preferred by the community members**

The question to the traditional leader sought to identify the language(s) that the community members preferred, because it was not in all instances where one size fitted all. The purpose of the question was to establish whether the traditional leaders were imposing the use of African languages on the community members or the members were also in consonant with the leader.

The response was that the people preferred any language that they understood and knew well, such as Sepedi, Tshivenda or Xitsonga depending on the area where such a community resided.

That the people preferred any language that they understood means that, most of the people in the three districts were multilingual in three or more languages that included African languages and English. It also means that others were bilingual in both African languages or an African language and English. The data revealed that some were monolingual in Sepedi, Tshivenda or Xitsonga depending on the area where such a community resided.

**Theme 5: The traditional leader's involvement in language matters in schools**

The need to find out the traditional leader's involvement in language matters in schools arose because the traditional leaders were custodians of culture. The purpose of the question was to ascertain the role traditional leaders played in the implementation of the language policies that espoused the learners' culture in schools.

The findings were that the traditional leaders invited schools to community cultural events and festivals where people recited and orated in indigenous languages and ensured that the schools in the vicinity taught the Home language of the community members.

These responses imply that the traditional leaders influenced language options in schools with their identity for learners to appreciate their culture and language. The traditional leaders ensured that the schools in the vicinity taught the home language of the community members, this means the leaders were avoiding extinction of their home languages and developing those languages academically.

**Theme 6: The plans the traditional leader has to promote and develop African languages**

The reason for the question was to find out what plans the traditional leader has to promote and develop African languages. The purpose here was to ascertain the means through which traditional leaders assisted in the promotion and development of African languages.

The traditional leaders mentioned plans such as to visit schools on cultural days together with poets, orators, singers and some elders to exhibit the beauty of their language and culture and establishing libraries and museums that were pro-African indigenous knowledge-based.

The plans that the traditional leaders mentioned imply that the traditional leaders were making it possible for learners to have a lived experience of the event, unlike when told. The establishment of libraries and museums that were pro-African indigenous knowledge-based means that technology assisted in the storage of knowledge on audio, visual, as well as audio-visual material.

**Theme 7: Opinions on promoting African languages for learning and teaching**

The traditional leaders' involvement was cardinal to establish their opinion on promoting African languages for learning and teaching, because they were aware of their languages' limitations and competences. The question was purposeful in getting the views the traditional leaders, as custodians of culture, had on their languages.

They indicated that they accepted the promotion of African languages for purposes of learning and teaching. They motivated that the promotion was for the benefit of learners. The leaders contended that people were sure to find it easy to learn in the Home Languages. In the leaders' opinion, the promotion could make knowledge accessible and life great, because people understood better in their languages.

The findings reveal that the promotion of African languages for purposes of learning and teaching was to promote achievement of African learners in schools. It means that this promotion is the key to mother-tongue education.

**Theme 8: The schools' promotion of the languages of the communities in the immediate vicinity**

In asking this question, the researcher needed to verify whether the schools promoted the languages of the communities in the immediate vicinity or not. This was because the indigenous languages of the communities in the immediate vicinity did not serve as languages of learning and teaching. The purpose of the question was to establish what the schools were responsible for with regard to languages of the communities in the immediate vicinity.

In response to the question, the traditional leaders agreed that the schools promoted the languages of the communities in the immediate vicinity. The respondents explained that;

> "*Learners spoke languages such as Sepedi, Tshivenda, Xitsonga, English, and a mixture of languages in the area*".

They applauded the practice where the schools taught the Home Languages of the community members. The responses indicated that members of the community needed their children to have a clear command of their Home Languages. According to the traditional leaders;

> "*The schools promote the languages of the communities in the immediate vicinity by availing people to teach the culture of the immediate communities through choral verses and poetry*".

This means that the schools and communities enjoyed mutual relationship and compensated each other to uphold the cultures and languages in their respective areas. It also means that the languages in those areas were developed and were ready to serve as LoLT in schools.

**Theme 9: The problem of not using African languages as language of learning and teaching**

The question sought to establish what the problem of not using African languages as language of learning and teaching was, because it seemed generally acceptable that expression of ideas was effective in own language, as well as learning and teaching. The purpose of the question was to devise a way to overcome barriers and challenges that came with the use of African languages as language of learning and teaching.

The traditional leaders indicated that;

> *"It will take time for the learners to get used to learning in African languages because they will start by learning new words in African languages for processes, gadgets, equipment, appliances, et cetera".*

This means that names of processes, gadgets, equipment, appliances, et cetera shall be borrowed from other languages and learn the content in African languages.

**Theme 10: The traditional leader's contact with people who speak foreign languages**

The question sought to establish how often the traditional leaders made contact with people who speak foreign languages, because the leaders preferred to use their own languages. The purpose of the question was to ascertain how they handled the language issue.

The traditional leader 1, indicated that;

> "*The traditional leader makes contact with people who speak foreign languages sometimes.*

The traditional leader 2, contended that;

> *"The leader occasionally hosts people who speak foreign languages, and if they do, the foreigners need someone local to introduce them to the leader".*

The traditional leader 3, added that;

> *"The contact is often when the foreigners pay visits to the traditional leader".*

In all instances, the protocol to make contact requires services of translators and interpreters, and makes it difficult for personal contacts with the leader.

This means traditional leaders enjoyed the right and freedom to express ideas in the language they preferred without compromise. It also means that the protocol made it possible for them to use their own languages because they usually spoke through the elders, translators and interpreters.

**Theme 11: Language of handling contacts**

The question enquired on the language that the traditional leader handled contacts with people who spoke foreign languages, because traditional leaders usually used their African languages with their subjects on a daily basis. The purpose of the question was to find out the consistency that traditional leaders exercised in handling contacts with foreign guests.

The findings verified that the contacts with people of foreign languages were usually in Sepedi, Tshivenda, Xitsonga or any language that people understood and knew well, depending on the cultural backgrounds of the leaders. This was possible because the traditional leaders had interpreters and translators to handle such contacts.

This implies that the traditional leaders were consistent in the use of mother tongue and were right to do so for the sake of their identity, language and culture. It also means that the leaders knew other languages to validate translations and interpretations.

**Theme 12: The traditional authority's own language policy**

The question arose to establish if the traditional authorities had language policies of their own, because the leaders were consistent in their use of African languages. The purpose of the question was to raise awareness of the importance of home languages.

In response, the traditional leaders agreed that they had language policy for running the affairs of their traditional authorities, which were in accordance with the language fabric of the areas where they reigned, that is, Sepedi in the Capricorn District, Tshivenda in the Vhembe District and Xitsonga in the Mopani District. The language policies guided

the traditional leaders and the communities on cultural matters and communication in general.

This indicates that the protocol that people followed informed the language policy and protected the sovereignty of the traditional leaders.

**Theme 13: Factors that informed the language policy of communities**

It was important to find out what informed the language policies of communities under the authorities of the traditional leaders, because the policies were usually not in a written form. The question served the purpose to highlight the plight to consider cultural aspirations of the African people when drawing up language policies.

The traditional leaders' responses proclaimed the culture of the people in an area as a factor that informed the languages that the people spoke at different gatherings. The fact that the leader was supposedly the custodian of the culture and language of the people in the area under his or her jurisdiction, and therefore used the language of the community, was highly esteemed.

The data gathered implies that the participants highly esteemed their identity, language, and culture.

### 4.2.4. **Document Study**

As defined earlier, document study as the analysis of any written material, contained information about the phenomenon in the present research. The documents studied were aimed at the mass media and primarily written with a view to informing the public or a selected section of the public (Strydom & Delport, 2005: 315).

#### 4.2.4.1. **Documents studied**

The document study entailed the books authored by Rubin (1984), Cooper (1984) and Sibayan (1984) who discuss the issue of language from two different perspectives.

Rubin discusses from the planning point of view while Cooper and Sibayan are more concerned with the attitudes people have towards languages. In Rubin (1984), the researcher needed to establish what language planning entailed and the factors that were necessary to constitute language planning properly. The information was necessary to inform the language policy for the people in the Limpopo Province.

The researcher established that Rubin (1984) contributed greatly by highlighting a context where language choice became a problem, especially in multilingual countries. The example Rubin (1984) cited indicated the need to decide to use a variety or language for certain sectors of the polity, such as what language to use as a medium of instruction in education, what language to use in mass communication, or what language to use in the legislature.

The study established that societal needs, in terms of broader socio-economic goals, also defined language problems. Rubin (1984: 6) opines that it is important to consider having a certain amount of information about the situation in which a language plan is to be in effect. Thus knowledge about the sociolinguistic setting in which the plan was effected, what the patterns of usage were, were recognized. It was also important to consider the definition of language problems not merely on linguistic phenomena, but rather on the socio-political motivation or rationale behind the isolation of language problems.

Rubin's injunction indicates that language problem must arise from the social setting; that the target social group felt the need somehow; and that they perceived the advantages themselves or else the problem was not really a problem and no amount of planning could change the situation. In some cases, no real language problem existed as Rubin cited an example where two different spellings were created for the Hausa language and Turkic people to emphasize national differences. It was important for the Hausa language and Turkic people to do that although it seemed to serve no real linguistic need. Rubin (1984: 8-9) further indicates that it is important to see language planning within the framework of continuing socio-cultural interaction patterns and needs and not for purposes of cultural affinities or national differences. According to the author, good planning must recognize that language serves important social functions.

The author hinted that the lack of knowledge about foreign languages typical of many Americans (and the English in the United Kingdom) resulted in giving a great deal of value to the requirement that each college student took two years of English language. This situation emanated from the Government's limited view of language and lack of clarification of which language skills the student was indeed supposed to acquire. Thus, the need to relate language planning to real-life situations was an academic deficiency. Proper planning was not possible unless the people understood how social concerns motivated changes in language code or speaking and how they were related. The failure to do proper language planning led to frustration and waste of funds.

The people who identified more with the local culture and did not aspire to a more mainland style of culture were the ones whose behaviour did not relate much to efforts to teach English to them as to their own social goals. Policy-makers decided on policy based on knowledge without prior studies and a thorough assessment of the values and attitudes involved. Language planning had to be future-oriented and allow for reformulations as new situations developed and as demands changed. It was regrettable that South Africa opted for a requirement of a foreign language in schools for academic achievement when the foreign language was responsible for poor academic achievement in schools.

The document analysis revealed that it was important to take care of language planning otherwise chances were that even the policies with good intentions stood to fail. It also implies that language planning encapsulated the context where language becomes a problem, the future orients of the language fabric and the possibilities for reformulations as new situations developed and as demands changed. The findings further revealed that the South African language planning was good if the government opted for English in schools for basic inter-personal communicative skills (BICS), and not as Language of Learning and Teaching, which required cognitive/academic language proficiency (CALP).

In Cooper (1984), the researcher needed to understand how other countries planned language issues in education, apart from political influence, such that the language of learning and teaching in schools was English for African learners. This was because the

language of learning and teaching in schools was English for African learners also in South Africa. The understanding of how other countries planned language issues in education was purported to inform the planning of Mother-Tongue Education policy in the Limpopo Province. Cooper (1984: 33) is of the opinion that the economic incentives for the Israelis to learn English was evident in a survey of help-wanted advertisements in the Israel press (Cooper & Seckbach, 1977).

According to the report, English was as a requirement in about 10 per cent of all jobs listed and 17 per cent of all jobs listed in non-classified advertisements. One of the categories that most often required English was that of white-collar worker. Therefore, even the university-trained workers needed English in Israel. A survey of help-wanted advertisements further indicated that in the United States of America, a similar search of American want advertisement revealed the relatively trivial economic importance attached to foreign-language knowledge, English in that case.

What the study revealed is that the English language was far beyond the level of other languages in most parts of the world. In the Limpopo Province, the economic importance attached to foreign-language knowledge was at the expense of the indigenous languages of the country because English was a prerequisite to certain socio-economic positions. For purposes of redress, the indigenous languages deserve the same recognition to serve as a prerequisite to certain socio-economic positions in the districts and regions of the province. It also means that the Limpopo Province was supposed to plan its language policy with an unwavering stance to bring about unity, equity and development through language diversity.

The researcher studied the document by Sibayan (1984), for establishing what other countries had gone through before arriving at the choices they made with regard to language of learning and teaching in their institutions. The researcher was aware that people have different attitudes towards languages, but found it beneficial to know what those attitudes were and why people behaved that way towards some languages and not towards others when all languages were fully articulate in communicating sense and knowledge.

The document study revealed that the Philippines did not plan to abandon the use Pilipino as the medium of instruction in favour of English as the medium of instruction at all levels. The choice of English over the vernacular or Pilipino was a practical response to a situation in which the exigencies of modern life faced by the Filipino demand the use of English and in which such necessities dictated its choice as a medium of instruction (Sibayan, 1984: 85). The Filipinos preferred the use of English for scientific and technical subjects but considered Pilipino and the vernaculars inadequate media for these subjects. After English, the Filipinos preferred their native languages to Pilipino if they had to decide on an 'all-one language' medium of instruction. The desire of respondents, whether conscious or unconscious, to maintain their ethnicity resonated with their preference for the vernacular rather than Pilipino with regard to the education of their children.

The source revealed that people were willing to accept a multilingual type of instruction in which English, Pilipino and the vernaculars had separate domains. The Filipinos demonstrated that they recognized that Pilipino had certain advantages, such as availability of materials, which the vernaculars did not have. To the Filipinos the language that ensured the greatest measure of success especially pertaining to the economics of life became the people's choice as far as the education of their children was concerned.

According to Sibayan (1984: 88), the householders advanced the reasons that demonstrated that English related essentially to personal advancement or personal goals, while Pilipino was integral to the more abstract aspirations and goals of the Filipino. For the fact that Pilipino was integral to the more abstract aspirations and goals of the Filipino, the government increased scholarship in Pilipino and encouraged the use of Pilipino in colleges and universities, as well as in high schools. As a warning, the document analysis pointed out that it took time for the Filipinos to get used to the provision of Pilipino as a medium of instruction in schools.

The findings indicate that the Filipinos were triumphant in their united quest for mother-tongue education in schools as they ultimately achieved the language policy that addressed their immediate needs and aspirations. It means that the Limpopo Province

could also opt for its languages to serve the purpose of mother-tongue education in schools. As the Filipinos preferred the use of English for scientific and technical subjects, it means that the Limpopo Province could as well indicate what they preferred, based on the competence of their languages.

It further means that the option for mother-tongue education not only addressed academic achievement, but the maintenance of ethnicity as well. Thus, English was essentially for personal advancement or personal goals, while the indigenous languages of the three districts were integral to the more abstract aspirations and goals of the people of the Limpopo Province. This means that it is best for the Limpopo Province to espouse mother-tongue education in schools before it is too late, because it also took time for the Filipinos to get used to the provision of Pilipino as a medium of instruction in schools.

## 4.3. **QUANTITATIVE DATA PRESENTATION**

### 4.3.1. **Questionnaire for Learners**

The questions in the questionnaire asked learners to express their views on language issues in schools. The learners were from one (1) school per circuit in the three (3) districts of the Limpopo Province, that is, sixteen (16) circuits in the Capricorn District, sixteen (16) circuits in the Vhembe District and sixteen (16) circuits in the Mopani District. At each school, three (3) learners formed part of the sample. Thus, one hundred and forty-four (144) learners in the three districts of Limpopo province formed part of the sample population. Out of the 144 questionnaires issued to the participants, ninety-nine (99) were returned with responses and of the remaining fifty-four (54), some were returned with no responses. Thus, ninety-nine (99) learners served as part of the sample population for the study.

**Theme 1: Languages learners speak at home**

The questionnaire sought for the responses on the languages that learners spoke at home as a way of establishing the different languages spoken in the African households of the three districts of the Limpopo Province. The question was purported to foreground the language fabric of the province.

The bar graph below illustrates the different languages and the percentages of the participants.

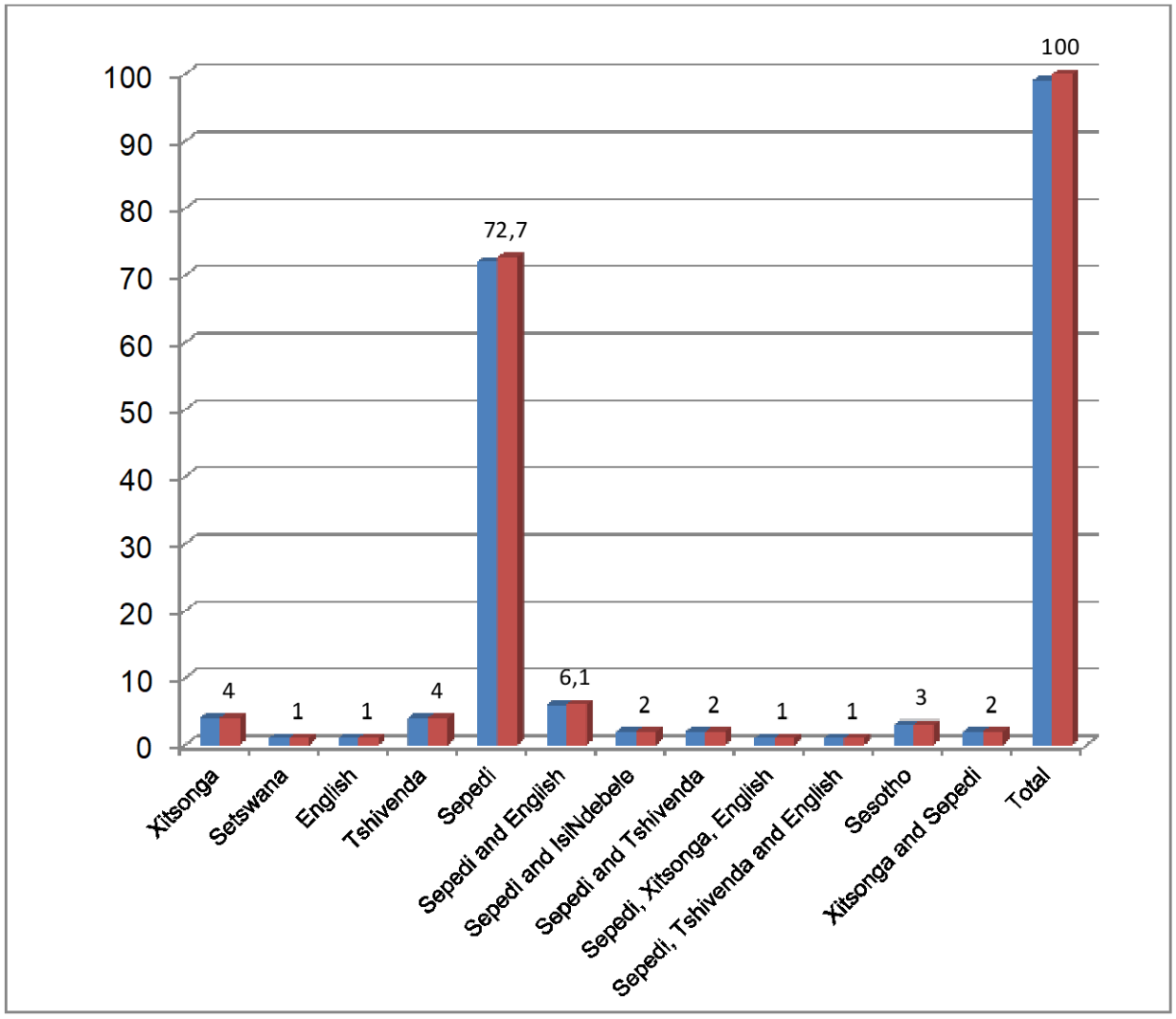


**Figure 4.1 – Languages learners speak at home**

The data showed that the respondents who spoke only Sepedi were at 72.7%, while those who spoke only Xitsonga and only Tshivenda were 4% respectively. Those who spoke English, Setswana or Sesotho only were 1% each. Thus, they claimed they were monolingual. One group of respondents (6.1%) indicated that they were bilingual. The respondents revealed that they spoke both Sepedi and English, while other bilingual groups who spoke Sepedi and isiNdebele, Sepedi and Tshivenda, and Sepedi and Xitsonga were 2% respectively. Some were the Sesotho- (3%) and Setswana-speaking (1%) respondents, which were cultures prevalent elsewhere outside the province. Two respondents indicated that they spoke three languages at their homes. They both cited Sepedi and English, but differed with Xitsonga or Tshivenda.

The prevalence of cultures from outside the province implies that some people in the Limpopo Province did not study their Home languages at school. The language policy espoused only two languages and that compelled them to choose two languages that were foreign to their Home languages. The high percentage of the Sepedi speakers means that they were the largest population group in the province and scattered across the province due to different forms of migration. The fact that Sepedi was widely spoken in the Limpopo Province means it prevailed in the three districts. The presence of isiNdebele means that the Ndebele people were also scattered, especially in the Capricorn District, which lay adjacent to the Waterberg District – the district of the Ndebele people. The English language stated by the two respondents who spoke three languages at their homes means that the respondents presumably resided amongst the white communities in town or attended classes as English Home Language.

**Theme 2: Language(s) teachers speak at home**

The questionnaire sought the responses on the languages that teachers spoke at home as a way of establishing the different indigenous languages spoken in the three districts of the Limpopo Province that the available teachers in schools could readily offer. The purpose of the question was to address the shortage of teachers who could teach the indigenous languages of the province. Table 4.1 illustrates the different languages and the percentages of the participants.

| Responses | Frequency | Per cent |
|---|---|---|
| Their own mother tongue/ Depends on their cultures | 3 | 3.0 |
| English | 13 | 13.1 |
| English and Xitsonga | 7 | 7.1 |
| Xitsonga | 2 | 2.0 |
| Nil | 2 | 2.0 |
| Sepedi | 52 | 52.5 |
| Sepedi and English | 10 | 10 |
| Tshivenda | 5 | 5.0 |
| Sepedi, Tshivenda, English | 1 | 1.0 |
| Afrikaans and English | 1 | 1.0 |
| English and Tshivenda | 4 | 4.0 |
| **Total** | **99** | **100.0** |

**Table 4.1 – Languages spoken by teachers**

It was established that the majority of learners perceived of their teachers as monolingual in one of the following languages; Sepedi (52.5%), English (13.1%), Tshivenda (5.0%) or Xitsonga (2.0%). Three per cent (3.0%) of respondents indicated that teachers spoke their mother tongue, depending on their cultures, when they were at home. Some learners (2.0%) did not respond. Others believed that their teachers used more than one language when they were at home. Teachers were found to be bilingual in the following; English and Xitsonga (7.1%), Sepedi and English (10.0%), English and Tshivenda (4.0), Afrikaans and English (1.0%). Ninety-nine per cent (99.0%) of the teachers who were bilingual espoused English as their second language, while their mother tongue at home was an indigenous language. Only one per cent (1.0%) was bilingual in Afrikaans and English. The other one per cent (1.0%) of respondents indicated that teachers were multilingual in the following three languages: Sepedi, Tshivenda and English.

This means that teachers who were monolingual resided in the same communities with the learners, and those communities were monolingual in one of the languages mentioned. This suggests that there were teachers readily available to teach the indigenous languages spoken in the three districts of Limpopo Province. It also means that some of the teachers, who spoke their mother tongue when at home, were available to teach the indigenous languages. It means that the teachers, who were bilingual by espousing English as their second language, while their mother tongue at home was an African language, were available as well. One of the teachers spoke two African languages of the Province, which means that the government could afford African teachers opportunities to learn and teach a second indigenous language as time went on.

**Theme 3: The preferred language for purposes of learning**

The question asked from learners what language they preferred for purposes of learning because the indigenous languages of the Limpopo Province were also official languages but did not serve as medium of instruction in schools. The responses were instrumental to identify the most preferred medium of instruction in schools. Table 4.2 revealed the responses that indicated the preferred languages.

| Responses | Frequency | Per cent |
|---|---|---|
| Tshivenda | 2 | 2.0 |
| English | 82 | 82.8 |
| English and Afrikaans | 1 | 1.0 |
| English and Sepedi | 5 | 5.1 |
| Sepedi | 4 | 4.0 |
| Tshivenda, Xitsonga, Sepedi and English | 2 | 2.0 |
| Xitsonga | 3 | 3.0 |
| **Total** | **99** | **100.0** |

**Table 4.2 – Preferred languages for purposes of learning**

The responses revealed that the majority of learners (82.8%) preferred English for purposes of learning and teaching. Five learners (5.1%) preferred English and Sepedi, while 4.0% of the learners preferred Sepedi only. Three per cent (3.0%) of the respondents indicated a preference for Xitsonga only, while the responses for Tshivenda only constituted 2.0%. Only one participant preferred English and Afrikaans. It was also found out that there were the other 2.0% of respondents who preferred the use of English and the three indigenous languages (Sepedi, Tshivenda and Xitsonga) in the three Districts (Capricorn, Mopani and Vhembe) of the Limpopo Province for purposes of learning and teaching.

The findings above imply that the majority of learners believed that learning in a foreign language improved the quality of education. It also means that learners lacked knowledge about language problems in education in general. Of course, the learners inherited the practice of English medium of instruction in schools. The 82.8% of respondents who preferred English only, together with those who preferred indigenous languages only, mean that they were protective of their monolingual cultures. For those who preferred bilingualism for purposes of learning and teaching, it implies that they realized the need to use also their mother tongue for academic purposes because they struggled to grasp content when they used English in the classroom. The English and Afrikaans preference, though bilingual, implies the learners viewed learning as a litter of obstacles to overcome before the mastery of content.

It means the learners saw no value in African languages and were rather better without prior knowledge or informal education derived through mother tongue for them to learn. To learn in two languages none of which was a mother tongue was the obstacle itself. For the other 2.0% of respondents who preferred the use of English and the three indigenous languages, it means they felt strongly about the issue of language in education. It means learners could no longer rely on English only for purposes of learning and teaching, because the indigenous languages were also competent for the same purpose.

### Theme 4: The different languages learners use for personal communication

The participants responded to the question that asked what language(s) they used for personal communication, in order to ascertain frequently used languages. The assertion was cardinal in making the choice of language(s) to use for academic purposes or for inter-personal communication in general. As much as the English language was compulsory, the same was possible with the indigenous languages. Figure 4.2 indicates the eight different languages that respondents used in their personal conversations.

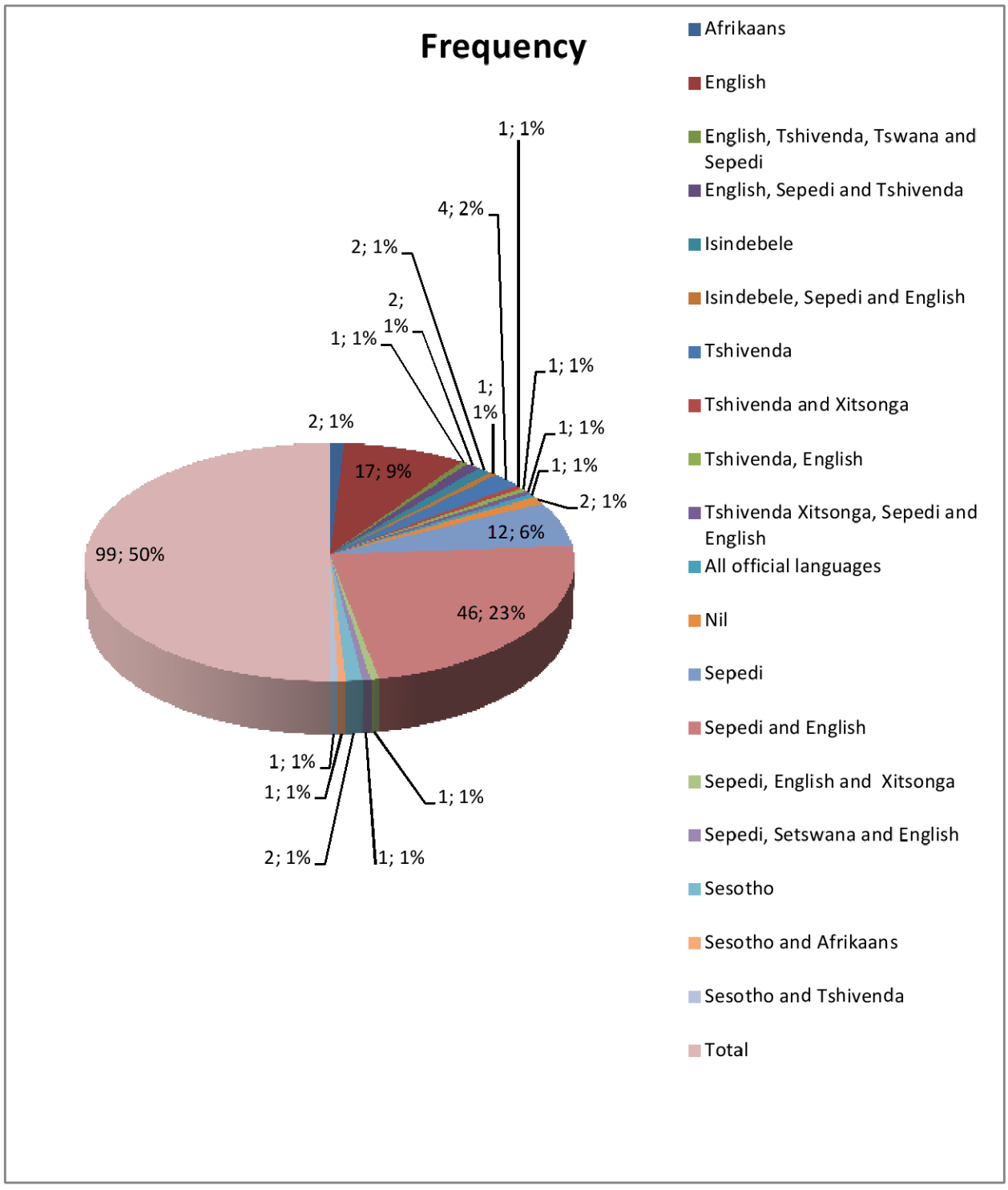


**Figure 4.2 – Languages used for personal communication**

The numbers of respondents for different languages that learners spoke in their personal conversations differed from individual to individual, as indicated in Figure 4.2. The respondents who preferred to make conversation in Sepedi and English were in majority (46.23%). Those who used English only were 17.9%, while the Sepedi-speaking respondents were at 12.6%. The responses for those who made interpersonal conversations in Tshivenda and isiNdebele were respectively in minority (2.1%) while the Xitsonga responses were only in conjunction with other languages. In most cases, learners of different languages and interests spoke a common language. The respondents were monolingual, bilingual or multilingual in the official language(s) of South Africa of which some were predominant in other provinces than Limpopo Province. Six different languages were at a monolingual basis, whereas the respondents who held personal conversations in two languages constituted five different groups of languages. The majority of respondents were multilingual in their personal conversations.

Thus, the respondents generally held inter-personal conversations profusely using two or more languages, unless they were monolingual. The conversations in one language mean that respondents felt comfortable that way. It also means that they were patriotic and did not compromise their languages for someone else's, especially when they converse with those of their own culture. Those who used two languages were eager to advance and accommodate the cause of their recipients. This implies that the learners were, in most cases, interested in learning other languages. This was why they even used some of the languages not predominant in the Limpopo Province. Those who used more than two languages reflected that people of different cultures and languages inhabited the Province. This means that the Provincial Government has to elevate the status of its predominant languages and increase their usage in recognition of its inhabitants' needs and interests.

**Theme 5: The stance on learning in mother-tongue increasing chances of performing well**

The question sought to establish the stance of the respondents with regard to the view that learning in mother-tongue increased chances of performing well. The responses were either 'Yes' or 'No'. The responses indicated the learners' stance and whether learning in mother-tongue was acceptable or not to learners.

| Responses | Frequency | Per cent |
|---|---|---|
| Nil | 8 | 8.1 |
| Yes | 64 | 64.6 |
| No | 27 | 27.3 |
| **Total** | **99** | **100.0** |

**Table 4.3 – Mother-tongue increasing chances of performing well**

The responses revealed that the majority of learners, 64.6%, agreed that learning in mother-tongue increased chances of performing well, as opposed to the 27.3% of those who disagreed. 8.1% of the respondents submitted nil response for the question.

The responses mean that the majority of learners accepted mother-tongue education for enhanced performance in schools, especially in the Limpopo Province. Those who opposed the view lacked confidence in mother-tongue education and its benefits, yet they were never at a disadvantage to learn in a mother tongue. Those who submitted a nil response, though the least in percentage, mean there were still some learners who were not yet sensible with issues that directly affected their academic performance. It also means leaners needed some education in language to make rational language choices for curriculum purposes.

### Theme 6: The grade at which to introduce English to learners

The question needed to establish from the learners the grade at which English was appropriate to introduce in schools. It was essential when it was stated by learners because they revealed the experiences they went through by learning in the English language at particular grade levels. Below is a table of the responses.

| Responses | Frequency | Per cent |
|---|---|---|
| Grade 1 | 24 | 24.2 |
| Grade 2 | 4 | 4.0 |
| Grade 3 | 8 | 8.1 |
| Grade 4 | 6 | 6.1 |
| Grade 5 | 3 | 3.0 |
| Grade 7 | 1 | 1.0 |
| Grade 8 | 7 | 7.1 |
| Grade 9 | 1 | 1.0 |
| Grade R | 44 | 44.4 |
| nil | 1 | 1.0 |
| **Total** | **99** | **100.0** |

**Table 4.4 – Grade at which to introduce English to learners**

Table 4.4 indicates the responses made, of which most of the participants (44.4%) mentioned Grade R as the level at which to introduce English to learners at school. A large number of respondents preferred the introduction of English in the foundation phase of primary schooling, that is, 24.2% stated Grade 1 and 4.0% mentioned Grade 2 while 8.0% suggested Grade 3. The 6.1% and 3.0% of the respondents suggested the introduction of English in Grade 4 and Grade 5, respectively. Only 1% each stated Grade 7 and Grade 9. The responses for Grade 8 constituted 7.1%. One questionnaire was returned with no response.

The data above indicates that it was appropriate to introduce English to learners in the foundation phase of primary school, especially at Grade R, despite the fact that the children were still acquiring their mother-tongue at that time. This suggestion also means that the respondents felt that the introduction of the language was to them too late in their schooling. Those who suggested the introduction of English in the intermediate phase mean that it was important to acquire mother-tongue sufficiently before the introduction of a second language. The responses that favoured the introduction of English in the senior phase mean that before introducing English language learning and teaching was important to acquire the mother tongue language in full. The nil response means the respondents did not what to suggest, because some people believed the matter was too sensitive and was best to leave it to the government to take control.

**Theme 7: Learners' understanding of official languages**

The question requested participants to furnish their understanding of the concept of official languages. It was because the official languages of South Africa were not able to serve the same purpose in education. The question arose to establish if indigenous languages as official languages were capable of achieving the same purpose as other languages that served as language of learning and teaching. The responses were as following:

| Summary of Responses | Frequency | Per cent |
|---|---|---|
| All languages spoken by the people of South Africa | 35 | 35.4 |
| A language that allows all people to be able to communicate even when they are from different races | 13 | 13.1 |
| The language that people use to communicate to each other globally | 16 | 16.2 |
| When people are making conversation they easily understand each other through the official languages | 7 | 7.1 |
| The language that the government chooses for us | 7 | 7.1 |
| Nil | 19 | 19.2 |
| Languages that you should choose whether you want to know or not | 1 | 1.0 |
| Languages that are recognised in certain countries | 1 | 1.0 |
| **Total** | **99** | **100.0** |

**Table 4.5 – Learners' understanding of official languages**

The findings were that a large number of the respondents (35.4%) regarded all languages spoken by the people of South Africa as official. Following in numbers (16.2%) were those who understood an official language in terms of its global usage as opposed to the 13.1% who understood an official language as the one that people understood across racial boundaries. Some 7.1% of respondents emphasized government directive for languages to be official, while the other 7.1% of respondents emphasized understanding each other in a conversation. One respondent understood official languages as compulsory components of a curriculum, while another as languages that gained recognition in certain countries. The remaining respondents (19.2%) submitted no answers.

This means that less than half of a number of respondents were enlightened on the concept of official languages. It also means that most of the respondents were not enlightened because they remained silent. This implies that the Limpopo Province was

supposed to enlighten its citizens on the concept of official languages, especially in schools.

### Theme 8: Equity of official languages

The question asked whether the official languages were at equal level or not. This question sought to establish what the participants' views were with regard to the status of languages. The question was necessary for ensuring that the official languages received equal and similar opportunities. It was important to highlight that languages were always equal only as official languages, but always received unequal opportunities of usage. Table 4.6 represents data that was generated from the respondents:

| Responses | Frequency | Per cent |
|---|---|---|
| Nil | 15 | 15.2 |
| Yes | 23 | 23.2 |
| No | 61 | 61.6 |
| **Total** | **99** | **100.0** |

**Table 4.6 – Equity of official languages**

The frequency of responses indicated that the majority of respondents (61.6%) disagreed that the official languages were at equal level, while the 23.2% agreed. Those who did not respond to the question constituted 15.2%.

The findings mean that the official status of languages was not at equal level. That is why some languages did not serve as Language of Learning and Teaching in schools. Only English was the medium of instruction in schools attended by African learners in the province. The opportunity afforded to English required scrutiny in order to bring all the official languages to the same level. It also means that those languages that did not serve as Language of Learning and Teaching in schools deserved the recognition to

serve as such, because they were also official languages. The statement that the official languages were at equal level mean that mother-tongue education was possible in schools of the Limpopo Province. The silent responses mean the government make serious language policy intervention.

### Theme 9: The importance of having English in schools

The question required learners to state whether it was important or not to have English in schools in South Africa, while some countries did not have it, especially for academic purposes. The question intended to ascertain the benefits of English beyond what indigenous languages could not realize if they served as Language of Learning and Teaching in schools. The responses were for the purpose of making an informed decision with regard to the option between mother-tongue education and English medium of instruction in schools of the Limpopo Province. Table 4.7 shows the responses of participants.

| Responses | Frequency | Per cent |
|---|---|---|
| Nil | 2 | 2.0 |
| Yes | 79 | 79.8 |
| No | 18 | 18.2 |
| **Total** | **99** | **100.0** |

**Table 4.7 – Importance of having English in schools**

The findings indicated that most of the respondents (79.8%) agreed that it was important to have English in the country while some places did not have the language in schools. Those who stated that it was not important were 18.2%. The respondents who did not state anything were only 2.0%.

What the findings indicate is that the respondents found the presence of the English language important in schools of South Africa, especially in the Limpopo Province. This stance was also important for the fact that it was an international language. It also means that the majority of the respondents believed that without the English language, education was not possible. The responses against the importance of the presence of English means the participants had strong ties with their languages in such a way that they wished to do away with the language. The 2.0% of respondents who did not respond could imply they accepted whatever was imposed on them as it was the case in the past education system.

The explanations were necessary to aid understanding of what influences were at stake that allowed the respondents to make such statements that either agreed or disagreed. The summary of explanations evidenced that learners felt it was the 21st century where everyone understood English and that technology has spread in such a way that people use English through social media.

They regarded English as an official language that the world spoke and understood. The respondents believed that English was the easiest language, which everyone spoke if they did not know other languages. Some contended that the English usage was because it served as the medium of instruction, which catered for everyone. On the contrary, the explanations for the responses to disagree (18.2%) indicated that some felt that it was hard to understand other languages such as English, which were not a mother-tongue to most, if not all, African learners. Everyone had to know their own home language because it was not necessary to focus on other languages. It was not the birth language of the African learners. If other countries did not have English, communication in English could be futile.

The responses indicate that a large number of pupils preferred the English language as LoLT whereas a few preferred mother-tongue education. This was as the result of some popular belief about English language and the need to become someone else. Those who disagreed indicated that they were more concerned with their identity. They also believed that their languages were equally important as any other language, in the world, that could serve as LoLT. It is important to note that it was not absolutely true to

say the entire world spoke or used English. There are many countries that do not speak or use English.

**Theme 10: The number of languages to learn at school**

The request to the respondents was to suggest the number of languages that could form part of the curriculum. The purpose was to ensure that the present conditions were transformed in line with the needs the African learner. Learners and parents were compelled to make a choice of medium of instruction between Afrikaans and English. The right to choose African languages as medium of instruction in schools did not exist. Figure 4.4 represents the suggestions.

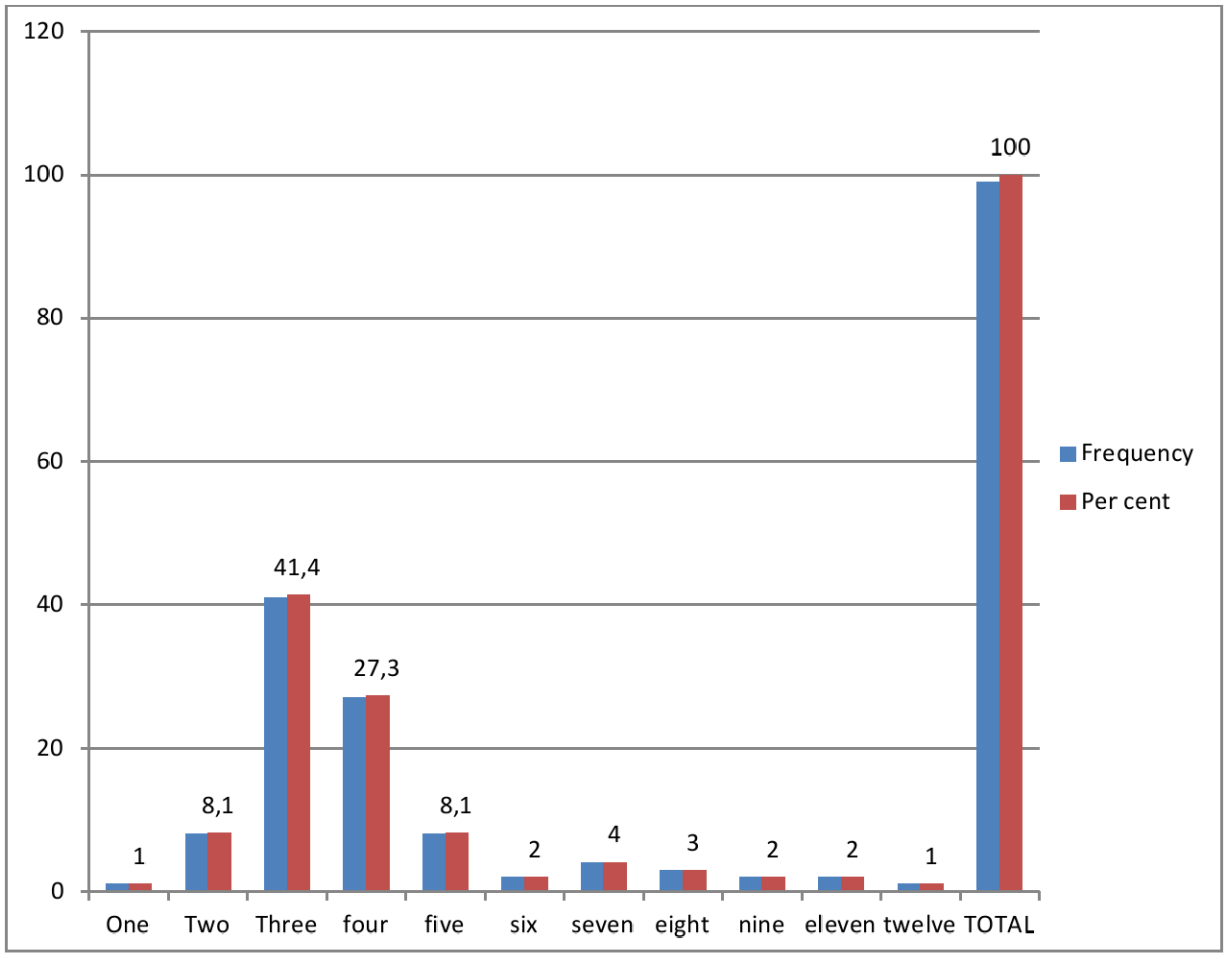


**Figure 4.3 – Number of languages to learn at school**

The responses showed a cluster of learners who suggested languages between two and five to form part of curriculum in schools. The majority (41.4%) suggested three languages, while those who suggested four languages were 27.3%. Those who suggested two and five languages constituted 8.1% each. Those who suggested one language and languages from six to twelve were respectively below 5%.

The languages that some learners cited as appropriate to learn at school were foreign to the province. Languages that learners preferred were isiZulu, isiXhosa, Portuguese, Chinese, Mandarin and isiSwati as languages. More than sixty per cent of the respondents suggested three and four languages. Comparatively, the suggestion of three languages was the most popular.

These responses indicate that learners' language preferences varied greatly on the bases of learners' interests and background. Some inputs were practically not achievable, like having five to twelve languages in a curriculum. The choice of many languages also means that learners were yearning to learn as many languages as possible and to use those languages to communicate, not only within their province, but also throughout the country and beyond. It further means that those who suggested three or more languages welcomed the principle of multilingualism as a norm. A monolingual choice means the respondents wanted the other ten official languages obliterated.

**Theme 11: The frequency of English usage to communicate with peers**

This question asked how frequently respondents used English to communicate with their peers because indigenous languages functioned such as inter-personal communication, preservation of culture, storytelling, *et cetera*. The purpose of asking the question was to establish the extent of the proliferation of English usage among African learners in their conversations. Table 4.8 shows responses in summary form.

| Responses | Frequency | Per cent |
|---|---|---|
| Almost all the times/everyday/always/more often | 31 | 31.3 |
| When I use social media | 18 | 18.2 |
| I do not use it | 6 | 6.1 |
| Most of the times at school | 32 | 32.3 |
| Not much | 12 | 12.1 |
| **Total** | **99** | **100.0** |

**Table 4.8 – Frequency of English usage to communicate with peers**

The results of the enquiry were that most of the learners (32.3%) indicated that they used English most of the times at school, while the other group that used English all the times constituted 31.3%. Those who used the language usually in social media were 18.2%. Three groups were collectively at 81.8%. This number was huge for the frequency of English language usage to communicate with peers in consideration of the fact that the respondents' mother tongues were the most prominent indigenous languages of Limpopo Province. 12.1% of the respondents disclosed that their use of English to communicate with peers was not much as opposed to the 6.1% of those who did not use it.

The implications of the results articulated that African learners were doing what their English counterparts did not attempt among themselves. By profusely using a foreign language, it means that the learners still thought that holding conversations with their peers in English partially or exclusively was more acceptable, stylish or modern to their peers. In any case, the results mean that the English language proliferation among the African learners was profound. On the contrary, the results implied that Africans were drifting away from their culture, and by doing so were wiping off indigenous languages from the language-scape of the Limpopo Province. With regard to those who rarely used or did not use English at all, it means that they had the vocabulary to express their ideas effectively in their indigenous Home Languages or else coined new words through borrowing and neologism. It also means that they struggled to express themselves

coherently in the English language. The findings further mean that the Limpopo Provincial Government had a challenge to bring about a balance in usage of languages by creating opportunities for the indigenous languages of the province in general.

### Theme 12: Reasons to learn in English at school

Respondents were asked reasons why they learnt English at school. The question was necessary to dispel the misconceptions and the myths about the language.

The edited and summarized responses were coherent statements because some were irrelevant, incoherent or even derogatory in nature. The reasons advanced in favour of English were analysed and found to indicate that English was the medium of instruction and almost all textbooks were in English. The respondents believed that English was very common all over the world, and that it could lead to high levels of education. Some thought that knowledge of English was an advantage and that it was understandable and easy to learn and to communicate in. They strongly believed that it would be easy for one to understand during interviews.

The reasons to use English to learn at school, according to the respondents, indicate that African learners were forced to make a choice of English as medium of instruction without considering the cognitive academic implications of their choice. They considered only the rewards after success of learning in English. In contrast to those who were pro-English, the responses mean that some African learners who felt no need to learn in the language other than their mother tongue resented the English language. Continued education in English meant failure to them.

### Theme 13: The possibility of using African language(s) for learning and teaching in schools

The question needed to establish whether it was possible to use African language(s) for learning and teaching in schools. The participants were guided to respond with a 'Yes'

or ‘No’. The question emerged because of the thought that learning was possible only through the English medium of instruction and that the indigenous languages of South Africa were merely for informal purposes only. The purpose of the question was to eradicate the myth surrounding the possibility to use African language(s) for learning and teaching in schools. Figure 4.4 captured the responses.

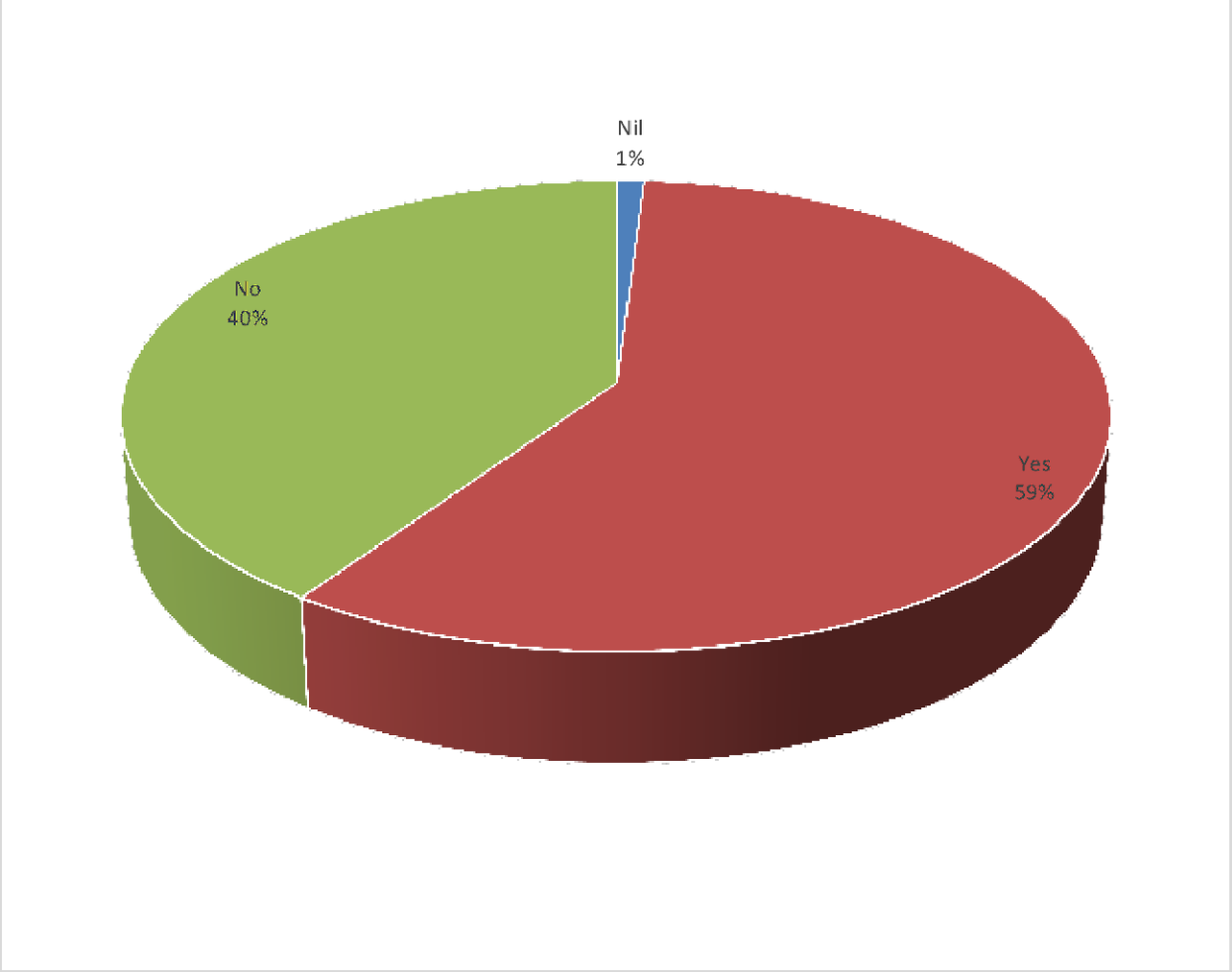


**Figure 4.4 – Possibility of using African languages for learning and teaching in schools**

The majority (59.0%) thought that it was possible to use African language(s) for learning and teaching in schools, because the learners believed that the indigenous languages

of Limpopo Province could serve as LoLT in school. Thus, the government was supposed to realize that the people generally accepted directives they issued, such that even if the directives were for Mother-Tongue Education, the people were still ready to accept. It was through practice that the indigenous languages serve as LoLT in school, but if the matter remained a debate, the possibilities to learn and teach in African languages were in vain. The responses of those who disagreed indicated that the indigenous languages are many and for the government to hire highly qualified teachers to teach those many indigenous languages, was not simple. The respondents indicated that it also needed time to translate books into all the indigenous languages. The report stated that some of the African languages were limited in vocabulary to realize all aspects of particular subjects. They pointed out that it was not easy to communicate globally and to fit in different situations without the English language.

It implies that the knowledge of English was cardinal in terms of inter-personal communication, but other languages were also important to know and use. Despite the fact that the indigenous languages are many, it was best that each learner received education in mother-tongue. It also means that if all languages were school subjects, then it was easy to communicate globally and to fit in different situations. The findings mean that it was possible to use the indigenous languages as LoLT in schools and to learn English as a subject. The many indigenous languages mean that provinces should ensure that major languages served as LoLT in schools. It also implies to ensure that learners benefitted, especially within their province or country if their languages served as LoLT in schools. Not everyone used English for international purposes, but people also needed knowledge using the indigenous languages as LoLT in schools to develop within their country or continent.

**Theme 14: Keeping the company of people who speak English only**

The question sought to establish whether or not the respondents were once present in the company of people who spoke English. The question was raised because people often made decisions and conclusions based on preconceptions. The question was

purported to indicate the extent to which African learners mixed with people who spoke English only. Figure 4.5 illustrates the responses the participants gave.

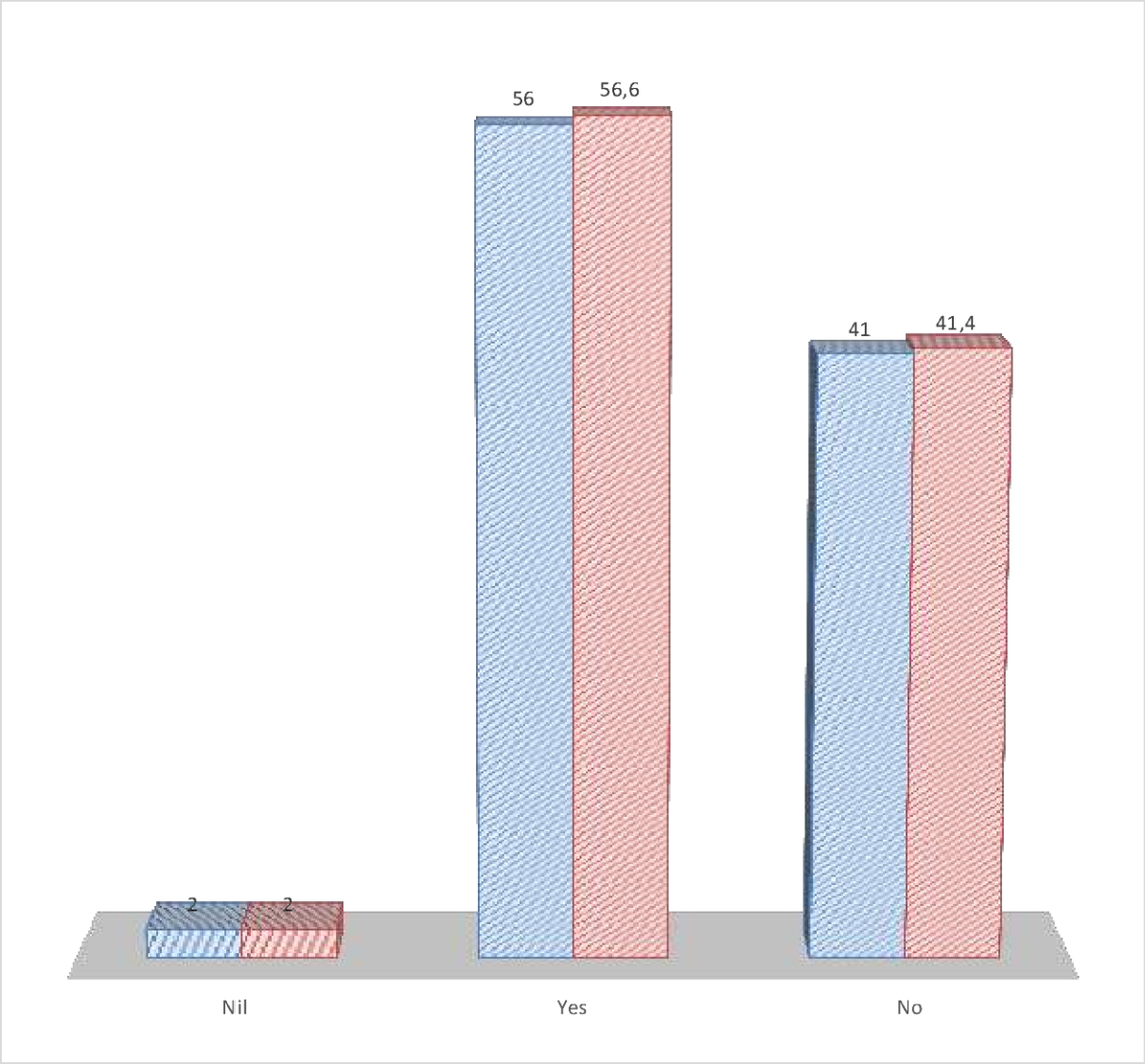


**Figure 4.5 – Contact with English speakers**

From the graph, more than half of the participants (56.6%) were once in the company of people who spoke English only, as opposed to the 41.4% of those who never were. Some participants, who constituted 2.0%, did not respond to the question.

The participants explained how they felt in the company of those who spoke English only. The reason for the question was to establish the experiences of the learners of those learners who were once in the company of those who spoke English only and those who were never there before. The purpose was to understand the impact of the experience on the learner. The summary of responses of those who were in such a company, indicated that it was exciting and interesting. Some felt that it was awkward, because they did not belong. It was strange and difficult for some of them such that they felt it was not good. Another group of respondents indicated that it was normal although they did not understand the language, so it was challenging but inspiring as they learnt how to pronounce new words daily.

The findings mean that there were opportunities for African learners to mix with other English-speaking learners. The learners were those who resided and/or attended schools in town, whereas those who did not have those opportunities were those who resided and/or attended schools in rural areas. As the dispensation of education was on national level and not based on areas, it means that there were learners whose areas did not expose them to the use of English at home.

**Theme 15: A choice of the medium of instruction at school**

The question aimed to establish whether learners were involved in choosing the language of learning and teaching in schools or not. This question arose because the Language in Education Policy (1997) affords learners a choice of the language of instruction in school and it would be frustrating if they made a choice of a language that rendered them incompetent. The purpose of the question was to afford learners a choice of a language they understood best for purposes of learning and teaching in school. The responses that learners gave were the following:

| Responses | Frequency | Per cent |
|---|---|---|
| Nil | 16 | 16.2 |
| Yes | 31 | 31.3 |
| No | 52 | 52.5 |
| **Total** | **99** | **100** |

**Table 4.9 – Choice of medium of instruction at school**

The table of results showed that approximately one third (31.3%) of respondents were involved in the choice of the medium of instruction at school, while a large number (52.5%) indicated that they were not involved in the choice of the medium of instruction. Some of the learners (16.2%) did not respond to the question.

The findings indicate that not all the schools in the Limpopo Province were liberal in the choice of the medium of instruction. Some learners were mute on the issue, as they did not fathom of their capacity to make decisions of that nature. There were many who indicated that they were not involved and that denied learners a choice of the medium of instruction.

The findings imply that the implementation of the policy in schools was not effective, such that individual schools formulated language policies that suited their own interests. The findings also imply that learners were not adequately enlightened about language issues for them to make informed decisions. That was why some did not respond to the question. It further implies that schools were appropriate centres to make it possible for learners to make a choice of the medium of instruction and to refrain from imposing the medium of instruction on learners.

## Theme 16: Parents' involvement in choosing the language of learning and teaching

The question sought to establish whether parents were involved in choosing the language of learning and teaching in schools or not. The reason to ask the question was

because in most cases, schools imposed policies on learners and the parents often believed that what the schools practised was obsolete. The purpose of the question was to highlight the fact that parents and learners' involvement in the choice of the medium of instruction was of cardinal importance. Table 4.10 indicates responses that participants gave.

| **Responses** | **Frequency** | **Per cent** |
|---|---|---|
| Nil | 11 | 11.1 |
| Yes | 7 | 7.1 |
| No | 31 | 31.3 |
| Not sure | 50 | 50.5 |
| **Total** | **99** | **100** |

**Table 4.10 – Parental involvement in choice of LoLT**

From the responses in the Table 4.10, it was established that the majority of respondents (50.5%) were not sure that parents were involved or not in choosing the language of learning and teaching in the schools. Those who indicated that parents were not involved constituted 31.3%, whereas those who said parents were involved were 7.1%. The remaining 11.1% of respondents were not able to provide responses.

The findings imply that schools did not involve parents in the choice of the language of learning and teaching in schools because more than half of the respondents (50.5%) and the 31.3% of those who were not sure could not agree. Those who submitted no response (11.1%) imply that the question did not make sense to them especially as some people believed that issues of language of instruction in schools were the competence solely of the government. The finding that 7.1% of respondents agreed that parents were involved mean that only a few schools in the province implemented the language policy in an effective manner. It also means that the parents of the learners in those schools were abreast of the current affairs and their constitutional rights.

### 4.3.2. **Questionnaire for Educators**

At each school, two (2) language educators formed part of the sample population. Each educator received the questionnaire to fill in, but some failed to bring it back to the researcher. The total number of those who returned the questionnaire was ultimately thirty-seven (37).

**Theme 1: The feeling, with regard to the curriculum, which encapsulates only two languages in schools**

The participants indicated whether or not they were comfortable with the curriculum that encapsulated only two languages in schools. It was necessary to find out because two languages were not sufficient to declare the principle of multilingualism as a norm. The question was also important for empowering all the official languages for the curriculum to encapsulate them in schools.

| **Responses** | **Frequency** | **Per cent** |
|---|---|---|
| Yes | 19 | 51.4 |
| No | 17 | 45.9 |
| Nil | 1 | 2.7 |
| **Total** | **37** | **100** |

**Table 4.11 – Parents' views on the curriculum**

The data revealed a rift between the participants, whereby majority of the respondents (51.4%) were comfortable with the curriculum that encapsulated only two languages in schools, while others (45.9%) were of contrasting opinion. A few (2.7%) respondents submitted a nil response. Those who were satisfied reasoned that the second language was English, which was also an official language, while indigenous language was a

mother-tongue. The data indicated that both languages offer benefits at home and at school, even amongst the community. The respondents considered it good to learn and teach in mother-tongue and to learn English Second Language for communication purposes across cultures. The respondents maintained that teaching could run smoothly if learners got equipped with the vocabulary of the Home Language and First Additional Language and adopted bilingual strategies. Some felt that they understood local concepts accurately in mother-tongue. The pro-English respondents strongly opined that many languages would cost the government huge amount of money, as there were not enough teachers and the means to solve the issue of availing learning resources in two languages. On the other hand, it was suspicious that time might allow the use of more than two languages. Those two languages were important to the society that used English as a medium of instruction and an international language, whereas the other as a mother tongue, which the learners were familiar with, and as such, there was no need for having many languages.

On the contrary, educators suggested that learners could use various official languages to apply multilingualism as two languages were not sufficient and as it played a vital role in schools for learners to know several languages for communication purposes. Educators considered bilingualism as disadvantageous to the learners. The responses were of the sentiment that the offering of languages depended on the region of the school to accommodate all languages spoken in the region. In that way, they believed that children would know their roots and excel in their mother-tongue. While learning English in order to survive in terms of job opportunities and social life. It was also important to the participants that the curriculum encapsulated at least three languages, with Afrikaans included. The Afrikaans language was included as it boosted score points at tertiary institutions and was easy to learn and spell. On patriotic basis, it was ideal that all the eleven languages were taught to accommodate all the South Africans, without bias; cultures were balanced by the learners' right to choose the language they wanted to use in school; and that multilingualism was a defining characteristic of being a South African.

The implication of the findings was that the respondents divided into two massive camps in their quest for language policies that satisfied their academic whims. The difference between the percentages of those who were satisfied and those who were not means that the issue of languages in the curriculum received tacit treatment. The thought was that indigenous languages were inadequate to serve as lingua franca, but English was. It means the usage of indigenous language for academic performance and achievement was not the focal point, despite being necessary for academic success and other domains.

**Theme 2: The concept of multilingualism as a vehicle for cognitive enrichment**

The question sought to establish from the educators whether or not they regarded the concept of multilingualism as a vehicle for cognitive enrichment. The question was important because there was a belief that many languages caused confusion in the mind of a learner, on the other hand, that many languages increased the vocabulary necessary for learning. The purpose of the question was to confirm the beliefs regarding the concept of multilingualism as a vehicle for cognitive enrichment.

| **Responses** | **Frequency** | **Per cent** |
|---|---|---|
| Nil | 2 | 5.4 |
| Yes | 32 | 86.5 |
| No | 3 | 8.1 |
| **Total** | **37** | **100** |

**Table 4.12 – Multilingualism as a vehicle for cognitive enrichment**

The responses showed that the 86.5% of educators regarded the concept of multilingualism as a vehicle for cognitive enrichment. Only 8.1% of respondents did not

regard the concept as a vehicle for cognitive enrichment. Some 5.4% did not respond to the question.

The responses imply that educators saw the need for the use of different official languages in teaching and learning. Those who did not find the concept as cognitively rewarding mean that they had their minds fixed on the practices of the past such that they wished not to have their languages raised. The follow-up question requested the respondents to give some explanation on the responses they gave. The explanations for the affirmative response showed that all official languages were capable for learning and teaching as learners understood better in their own languages. Learning would be easier. Content understood in own language, could be translated into English and, *Vis-a Vis*. Some of the respondents felt that teaching in different languages promoted internalization of the content and built cognitive abilities and allowed for learning through unlimited resources. This was so because the many African languages allowed one to speak more than two languages. Foreign languages were to get international recognition and for science and academic purposes according to choice. Thus, multilingualism provided space for identity development and was no longer an option, but a must to uphold for survival.

The advancement of multilingualism afforded an opportunity to value languages and cultures; provided access to and effective acquisition of education; fully engaged thinking process; enhanced understanding and made it possible to explore. It was advisable to introduce the principle in the lower grades so that learners grew having and knowing several languages to equip themselves in times of need elsewhere around the country or the world. It could help children to adapt and be comfortable in any situation of life and communicate for survival while in different societies where African languages were not in use.

The explanations for the negative response imply that if learners did not understand foreign languages, they could resort to additional language (African Home Language) to enhance cognitive development. Learners could understand better if an explanation of concepts was in an African language rather than an unfamiliar language. As they understood fully in their home language, they translated thoughts into Second

Language. It was felt that with eleven official languages, the translations were sure to deplete resources if all languages were on the same scale of usage and importance.

**Theme 3: The possibility to replace English with an indigenous language in teaching**

The participants stated whether or not there was the possibility of replacing English with an indigenous language in learning and teaching. It was important to find out because there were some thoughts that English was the only language that African learners could use for learning and teaching. The question was purported to detect the extent of the belief. Figure 4.6 illustrates the sizes of the population groups for the different choices made by the respondents.

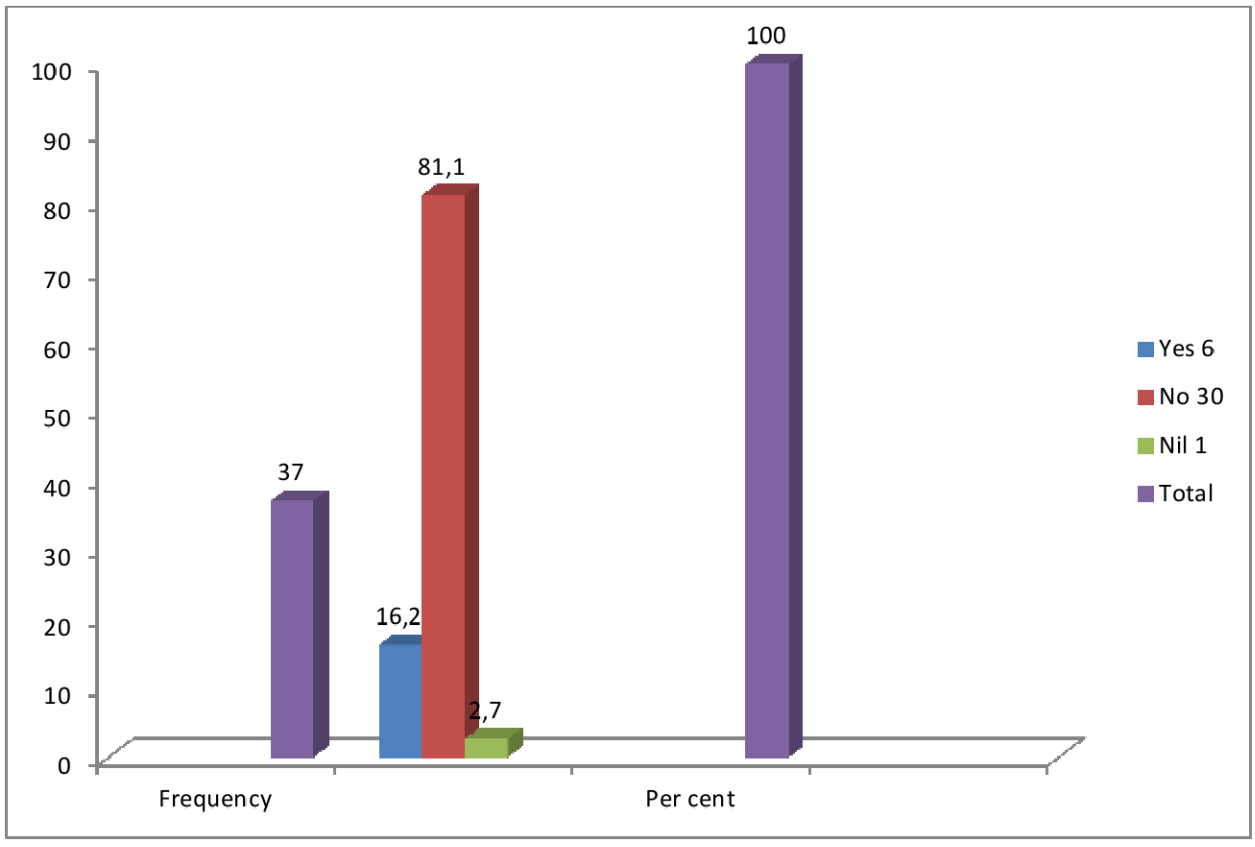


**Figure 4.6 – Replacing English with an indigenous language**

The findings showed that 16.2% of the respondents indicated that there was the possibility to replace English by an indigenous language in teaching, while the 81.1% of respondents indicated no possibility. 2.7% of the respondents submitted a nil response. Explanations for the opposing responses revealed that English was an international language and made up of various languages; rich with technical terminology. As LoLT, the language developed not only by the English teacher, but by all while disseminating knowledge. English was difficult to replace by another language. If they were to change to Sepedi, for example, the respondents were afraid that it would take time for the international community to recognize their education. They maintained that the indigenous languages could take time to reach the level where English was and that the languages lacked terminology to allow learners understand the content. There was a pervasive conviction that learners understood English more than any other languages as they usually used the language the most. It was indicated that even the world over, English was used rather than other languages and was the dominant lingua franca and medium of instruction.

Some of those who were in the affirmative harboured yet another view that no language was better than the other and one language was incomplete without another. They believed that an indigenous language was the identity of one's culture while English was a subject. The respondents contended that reading did not develop in an isolated language among bilingual or multilingual children. They also found it possible only in primary schools, and if people were willing and ready to promote their languages.

Explanations cited for the 'NO' response revealed that there were no sufficient resources and vocabulary in indigenous languages. The respondents indicated that if it happened that English was replaced it would take time for the curriculum to run efficiently and effectively. It was felt that learners were not able to interpret answers to questions set in English. Instead of replacing English, the respondents wished that the curriculum added other indigenous language to complement the mother-tongue. Since the curriculum reflected what was happening in the economic sector it was best that learners learnt what was supposed to be relevant in the industrial sector. The respondents were of the opinion to allow for the use of all the indigenous languages in

teaching and learning. This was because there were indications that most learners were struggling to learn English as a second language. Some respondents felt that the curriculum were successful if the government elevated the status and funded initiatives of indigenous languages to where English was. The respondents were convinced that learners struggled to understand English, especially in Grade 4, despite the introduction of the language in Grade 2.

The data imply that many people believed that the indigenous languages were not appropriate for learning and teaching in schools, as opposed to a few who saw the possibility to use the African languages in learning and teaching. The nil responses imply that the respondents had no idea on issues of languages, especially in the school context.

**Theme 4: Indigenous languages, which are likely to do well as LoLT**

The question requested participants to furnish the indigenous languages that were likely to do well as LoLT. The question arose in order to ascertain the possibility of some indigenous languages to serve as LoLT because of the widespread myth that education in those languages would be of inferior quality. The belief was that the responses would dispel the myth.

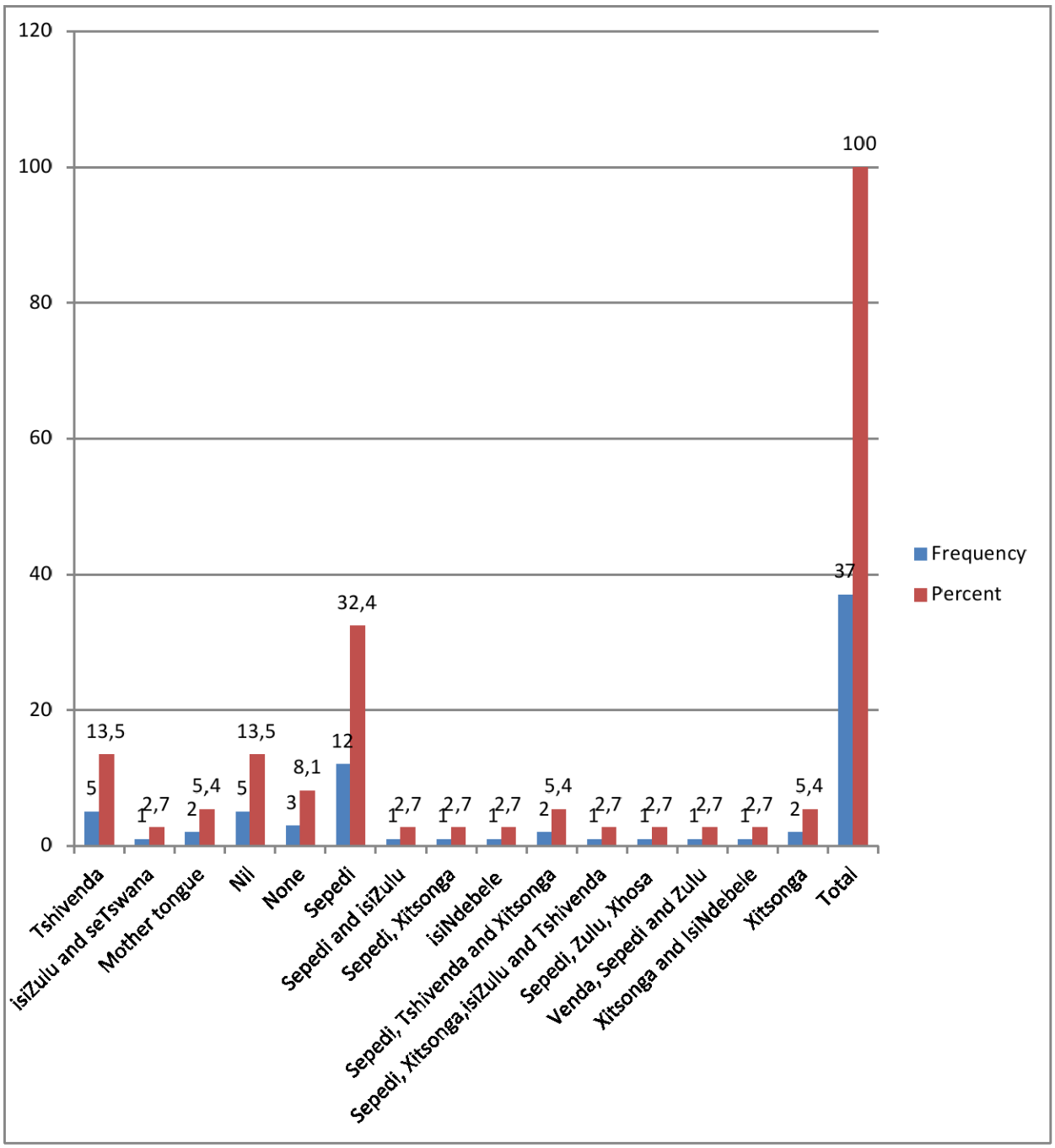


**Figure 4.7 – Indigenous languages likely to do well as LoLT**

Most of the responses indicated that Sepedi (32.4%), Xitsonga (5.4%), IsiNdebele (2.7%) and Tshivenda (13.5%) were likely to do well as LoLT in the Limpopo Province. Others mentioned a combination of these languages with a variety of other languages

that included isiZulu, isiXhosa, and Setswana despite the fact that the languages were not prominent in the Limpopo Province. 8.1% of respondents indicated that none of the indigenous languages was likely to do well as LoLT, whereas 13.5% did not respond to the question.

In response, the reasons for the choice of the indigenous languages that were likely to do well as LoLT revealed that respondents believed that the use of languages that were prominent in the regions as LoLT could alleviate failure rate. They stated that learners understood and expressed ideas better in their mother-tongue or Home Language. As such, it was good to teach learners in the language they truly understood to allow both the teacher and the learners to engage each other in the teaching and learning of the content. The feeling was generally that when teaching in English, more often learners did not readily understand certain concepts, so it was best to explain in their mother-tongue. Learners spoke mostly Home Language or mother tongue at high levels of understanding at home and during breaks at school. The vested right to choose the language of learning and teaching was not possible to exercise within the overall framework of the obligation on the education system to promote multilingualism. Research showed that 95% of learners were not failing in their mother-tongue.

Citing reasons against the choice of the indigenous languages that were likely to do well as LoLT, the responses revealed that the respondents were of the opinion that English was a medium of instruction in schools as well as textbooks were written in English. Consequently, they believed it could be costly to replace English with indigenous languages, as there would be a need for translations in all content learning areas.

The responses mean that there is a need to implement mother-tongue education in schools of the Limpopo Province as witnessed by the choice of the four indigenous languages of the province, namely Sepedi, Xitsonga, IsiNdebele and Tshivenda. It also means there was confidence that mother-tongue education creates opportunities for the African learner to achieve at school because of the meaningful engagement in the teaching and learning of the content. In congruence with the language policy of the

country, it means that learners could be taught in the languages they choose, because they can readily understand those languages.

**Theme 5: The comprehensiveness of English usage in teaching African learners**

The question sought to establish whether or not it was comprehensive for African learners to receive education in English. This question was raised because it was felt that not all of the African learners always found the use of English comprehensive for learning and teaching, hence the mediocre performance.

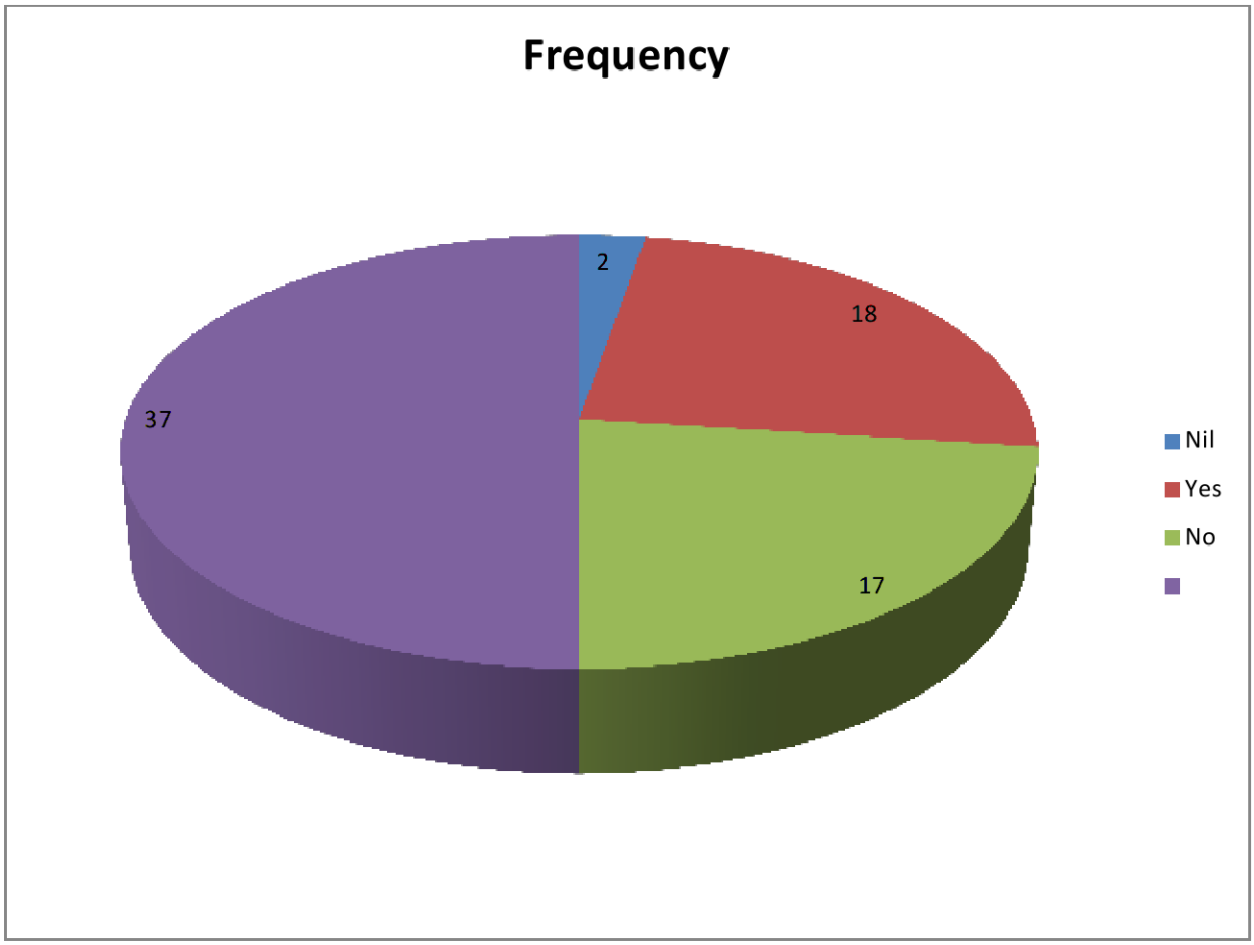


**Figure 4.8 – The comprehensiveness of English usage in teaching African learners**

In response to the question, the findings revealed that the respondents were divided into three groups of which two were almost equally opposing each other, while the third group remained silent to the question.

Those who felt that it was comprehensive to use English to teach African learners indicated that as long as learners understood and learnt English well it was possible to understand any subject taught in English. The respondents contended that English was accessible everywhere in Africa as it was an international language and used mostly in media. The respondents regarded the English language as more understandable than other languages. According to the respondents, English aided to develop good reasoning skills and to comprehend the written texts or words necessary for research and science purposes. African languages lack vocabulary.

Those who disagreed explained that cognitive levels of different learners were not the same so it was difficult for some learners to think and explore in English. It was felt that there should be cross-pollination of languages as English put multilingual children at a disadvantage, because it was foreign to them. African learners struggled to grasp the terminology used in English. Therefore, it was not simple and comprehensive for them to progress well at school, because they understood and performed better in their mother-tongue during the learning process. In most cases, the learners used the mother-tongue, especially when they held conversations. The participants emphasised that the usage of English rendered learners to perform poorly in all the subjects and necessitated code switching, because most of the learners failed to capture the content. Mother-tongue aided in the conceptualization of content and knowledge because most of respondents did not use English in their everyday lives. Learners did not know most of the terminology, like when they used a Home language.

This means that the respondents had different feelings towards the use of English for academic purposes. Those who stated that it was comprehensive for Africans to learn in English believed that as long as the education department introduced learners to the language at lower grades then it was sufficient to enhance the performance. It also means that people believe that one was able to master all of the English culture and tradition by learning the language in school to render learners' performance and results

competent. Those who found that learning and teaching in English was not comprehensive, frankly stated that the language was foreign and not their mother-tongue. This means that when learning and teaching in a foreign language, it was not always possible to conceptualize content.

**Theme 6: The necessity of code switching when using English as LoLT**

In asking the question, the reason was to ascertain the necessity of code switching when using English as LoLT because, African educators tended to code-switch when they explain concepts or learning content. The purpose of the question was to highlight the fact that without educators' explanations in a mother tongue, African learners did not wholly benefit academically.

According to the responses, the belief was that code switching allowed learners to explore languages other than English. Others indicated that code switching helped where learners did not understand especially as certain words were not available in African languages. This was for purposes of clarification of concepts when learners did not follow what the concept or content meant. The respondents felt that all languages were important. This was so as African learners adapted easy to languages as they attended schools and intermingled with English speaking learners as early as in the lower grades. Apart from the latter statement, the respondents felt that a multilingual class was good as learners learnt from one another. Most of the teachers code-switched because learners understood better in their home languages. In terms of explaining their work and words used in workbooks, sometimes it was difficult to do so in English as it was the second language and as both learners and teachers were not from a community, where there was a lot of technology available. It was accepted that children thought in the mother-tongue and then translated their thoughts into English. The responses further showed that educators were concerned with the understanding of content and concepts, including academic performance in the use of code switching. In some cases, the findings established that teachers were able to teach English to learners using an African language.

The data gathered showed that code switching was fruitful in enhancing understanding, but needed careful and strategic usage especially when it was compulsory to use a specific official language such as English for learning and teaching. Apart from the benefits that accompany the use of code switching, it implies that the learners understood well when clarity of content was explicitly in their mother-tongue. This also means that African languages were adequate for purposes of teaching and learning because learners were free from challenges of not understanding a foreign language or translating from their mother-tongue into the target language. That code switching allowed learners to explore other languages was meaning that it enriched learners with vocabulary from a number of languages.

**Theme 7: The dominant languages spoken by learners at home**

The question asked participants to state the dominant languages that learners spoke at home. The reason for the question was that learners usually shunned their mother tongue in their conversations. The purpose of the question was to establish what made the learners prefer English to their indigenous languages.

In response, it was evident that the participants regarded Sepedi, Xitsonga and Tshivenda as the predominant languages depending on the district where the learners were residents. Setswana and isiZulu were spoken languages throughout the three districts of the province, while the other three were predominant in their respective districts. Some respondents were not specific on any language as they only mentioned that the predominant language was mother-tongue/ Home language, while others mentioned English and mother-tongue / Home language.

This means that indigenous languages were predominantly spoken in the Limpopo Province as witnessed by the addition of another two languages which were not widely found anywhere in the three districts under scrutiny. While English appeared among the languages stated by the respondents, it only implies that the language was beneficial to some of the people and for those who felt no need to learn other indigenous languages.

**Theme 8: The extent of learners' exposure to English as a spoken language**

The question arose about the extent of the learners' exposure to English as a spoken language because usually learners got exposure to the language as a subject at school. The purpose of the question was to expose the fact that learners were comfortable in using their mother-tongue or Home Languages in their daily routines except for learning.

The responses revealed that largely, learners were listening and watching English programmes on television. Apart from the television, the responses indicated that learners interacted with English through social media and during learning and teaching as a medium of instruction. The respondents indicated that learners got exposure to the language, especially during winter school sessions when they met their peers from different cultures, when reading newspapers, and if staying with people who often spoke English such as educated parents or those who had interest in education. The respondents stated that learners from as low as kindergarten recently thought that English was comparatively easy to their indigenous language, because they read, spoke and spelt English words well as opposed to their own indigenous language. Those who mentioned that the exposure of learners to English was to a lesser extent, indicated that it was only through reading documents given to them. This was because the parents and their friends were not English-speakers. The aggravating factors that the respondents cited were listening to radio station programmes that broadcasted in indigenous languages, poor family background to access mass media, and no frequent contact with the native speakers of English.

For clarity, the participants cited the reasons for the extent of the learners' exposure to English. The clarification revealed that there was no recognition of diversity, which embraced language as a valuable tool and asset for communication. The responses indicated that learners did not have access to mass media such as television, radio, and newspapers as the means of mass communication. Lack of reading materials such as storybooks, magazines and newspapers, motivation by parents or guardians and scheduled time to read and speak English at home denied learners opportunities to get the exposure. Children from deep rural areas were not exposed to English due to lack of social media such as telephones and faxes.

Those who felt English was prevailing and learners well exposed cited that they watched television, movies and read newspapers, magazines, textbooks, the Bible, billboards and dictionaries, and surfed through the internet. Subjects excluding vernacular, were taught in English at school. English prevailed when learners filled forms, in interviews, in communicating, and operating cell phones. Some of the learners attended multi-racial schools, while others resided with white people in suburbs. Learners were easily mixing with learners of other races whose means of communication is English, which they all understood.

**Theme 9: The sufficiency of English language learning and teaching technique as communicatively approached for cognitive/academic language proficiency**

The question was raised to ascertain from the participants whether or not English language learning and teaching technique as communicatively approached was sufficient for cognitive/academic language proficiency. The question stemmed from the fact that the use of English was profuse in communication, but learners' performance remained mediocre. The question was purported to make a correlation between English language learning and teaching technique as communicatively approached and cognitive/academic language proficiency.

| Responses | Frequency | Per cent |
|---|---|---|
| Nil | 8 | 21.6 |
| Yes | 22 | 59.5 |
| No | 7 | 18.9 |
| **Total** | **37** | **100** |

**Table 4.13 – English learning and teaching for CALP**

The 59.5% of responses to the question revealed that the communicative approach to English language learning and teaching was sufficient for academic achievement. 18.9% of respondents deemed this assertion wrong, while 21.6% remained silent to the question.

It was then necessary to get some explanations with regard to the responses of which the respondents opined that as English started in the Foundation Phase (Grade 3) it prepared learners well in advance for higher learning. The respondents motivated that English was used around the globe and therefore learners learnt to love and practise it at an early age. Everybody was comfortable when speaking English, because they explained that they expressed themselves effectively when using English. The use of the language was international, in meetings, workshops, conferences, and many institutions for conceptualizing content and knowledge in a rational academic style, based on subject specific conversations and registers. As English was the medium of instruction in most of the schools in South African, the textbooks were available only in English. The feeling of most of the respondents was that in most cases, different institutions, meetings, workshops, conferences debated in English. They emphasized that those who debated had learnt language communication and usage, and as such mastered expression and thus increased motivation to learn in general. Students communicated at ease with their counterparts from other racial groups around the globe and that they achieved because media played a catalytic role in that respect.

However, the use of English also has reservations, therefore, it was important to monitor it well. At tertiary institutions, English served as medium of instruction and helped in the unlocking of content, making learning meaningful and enhancing understanding in learners. English language learning and teaching was the key to all vacancies or fields of life in a broader way. It was not sufficient to approach English teaching only communicatively as learners had to write tests, examinations and academic writings such as essays in order to pass. Learners were to a lesser degree evaluated orally but much assessment went into writing. Learners were expected to respond to questions in the medium of instruction for examination purposes.

The meaning derived from the responses is that the communicative approach to English language learning and teaching was sufficient for academic/cognitive language proficiency. It also means that the approach was not completely reliable without monitoring. This is in spite of the respondents indications of the different explanations for competences in the English language expression and understanding.

**Theme 10: The contribution of the abolition of Afrikaans as a subject to performance and results in schools attended by African learners**

The participants were requested to state whether or not the abolition of Afrikaans as a subject contributed to performance and results in schools attended by African learners. The reason was to establish the contribution that a language made to learner performance and the overall results in schools attended by African learners. The question was purported to highlight the plight of the African learners to implement multilingualism in schools for academic performance.

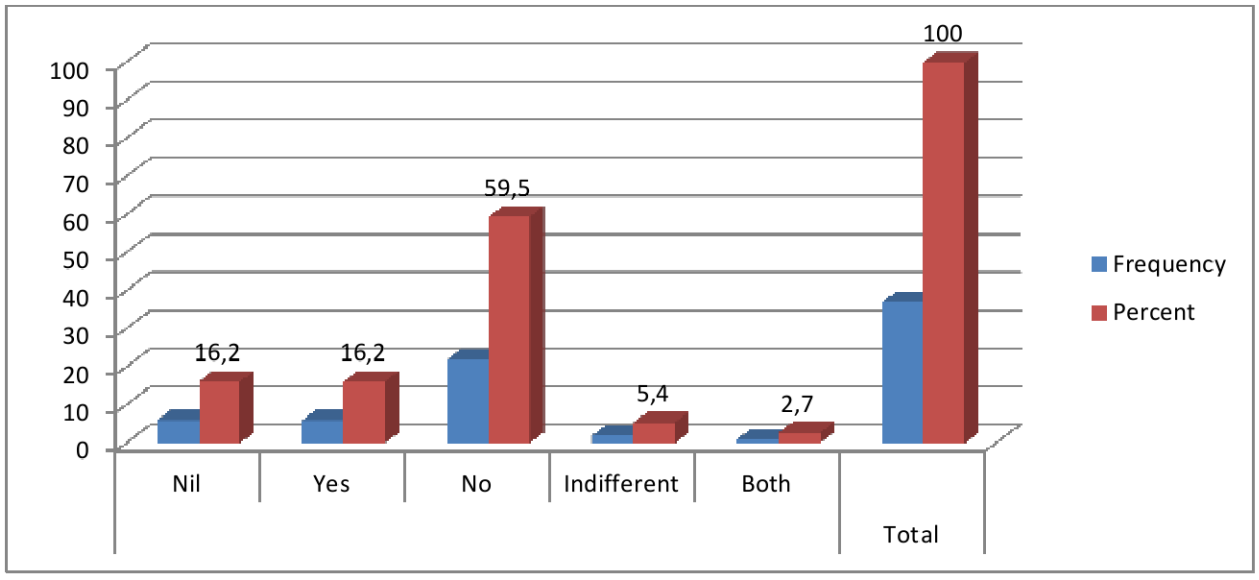


**Figure 4.9 – The role of Afrikaans in performance of African learners**

It was established that a few respondents (16.2%) believed that the abolition of Afrikaans as a subject contributed to the performance and results in schools attended by African learners. Contrary to the 5.4% of respondents who were indifferent, were the massive 59.5% who opined that the abolition of Afrikaans did not contribute to the academic performance of the learners. Another 16.2% of respondents did not respond to the question. The remaining 2.7% saw the answer to the question as two-fold – both contributed and not contributed.

It was necessary that the respondents explained their stance with regard to the responses they made. Those who felt that the abolition played an insignificant role towards the performance indicated that Afrikaans afforded learners more points for admission at tertiary institutions and job opportunities. If it was difficult to understand a paper in English, learners switched to Afrikaans and were able to answer the question with understanding. It also enriched the vocabulary of the learners attending schools and using Afrikaans as a subject/official language. The respondents claimed to understand and know the Afrikaans language, and wrote and spoke it fluently. It helped learners to communicate with the Afrikaans-speaking learners. The responses further indicated that the exclusion affected the performance in a negative way because Afrikaans added concepts to the other languages such that learners used its vocabulary to communicate. Cross-pollination of languages stimulated thinking. They explained that the abolition of Afrikaans was contrary to the concept of multilingualism as a vehicle for cognitive enrichment because most of the children were not able to explain simple terms in Afrikaans. They needed interpreters when speaking in Afrikaans. Children were unable to read and write in Afrikaans.

Some, who wished they knew Afrikaans, were of the opinion that Afrikaans was supposed to be a third language in the school curricula. The performance and results went down in schools attended by African learners because some were Afrikaans-speakers. Learners were failing because Afrikaans used to supplement their performance. Learners used to do well because learning a language was better than learning a content subject in English. The exclusion indicated that learners' reliability on one or two languages was disadvantageous. They met different people with different

languages in industries and were unable to associate with them. Most of the learners no longer qualified for admission at tertiary institutions because Afrikaans used to boost their points. The learners passed Afrikaans better than they did in English.

Those who felt that the abolition of the language contributed positively cited that the African learners did not like Afrikaans and took it to be a difficult language that contributed to poor results. Afrikaans was not a language for the African learners because at school, it advantaged only the Afrikaner population at the peril of African children. Most of the African learners associated Afrikaans with the apartheid regime, although most learners did well as they managed to pass. Afrikaans was the language of oppression and did not have the positive impact on the results. Carrying a lot of workload, affected learners' performance and removing Afrikaans was like removing the burden, as they had to work hard to study three languages. Its enforcement on Africans made it hard to learn with an intention to succeed.

## 4.4. **RESULTS**

The data gathered from qualitative analysis revealed the following:

- The indigenous languages ended up not receiving the necessary attention or recognition they deserved.
- An on-going process to develop and promote languages could continue to benefit the indigenous languages of South Africa to attain levels that afforded them the opportunities to serve as language of learning and teaching in schools.
- In schools around areas where monolingual groups resided in large numbers it was difficult for multilingualism to thrive.
- Communication boundaries that were created by the then Group Areas Act were collapsed amongst the Tsonga, the Vhavenda and the Bapedi people.

- The Northern Sotho-speaking people were not willing to learn, because only the Northern Sotho-speaking people did not make an effort to learn either Xitsonga or Tshivenda, or both.
- The concepts of bilingualism and multilingualism were still confusing because the PanSALB only differentiated between the two in terms of numbers and not functionality.
- There was a need to promote and develop the previously marginalized African languages of the Limpopo Province despite the main mandate of promoting all the eleven official languages of South Africa to the same level.
- PanSALB ensured that all the official languages were equitably treated such that the language of learning and teaching in schools were indigenous languages.
- Some people found Eurocentric policies as the solution to the problem of language in education in South Africa, including for African learners. Learners highly esteemed knowledge of the English language and disregarded the acquisition of content knowledge. Most of the learners preferred English as language of learning and teaching instead of a language for communicative purposes.
- The Department of Education was not ready to implement the policy while learners continued to learn in English despite their poor performance and poor achievement.
- It would be fruitless for publishers to publish enough African material. They published those materials only when the Department of Education so demanded.
- Mother tongue acquisition, learning and usage as LoLT were cardinal to allow for meaningful learning of content.
- People viewed the official status of languages in different ways, because they formed two groups.

- People were not involved in making the choice of languages children learnt at schools, because there was no indication how they made the choice. That both the parents and government made the choice of languages at schools, means the parents played an insignificant role in the process. The government imposed the choice of languages by the requirement of two languages at exit in Grade 12.

- The choice of languages was just a clause that the policies enshrined for statement sake, and was not practicable. Language policies required two languages, one at Home Language level and the other on Additional Language level, with one of the two serving as LoLT. Thus, the clause imposed the choice of an African language and English on African learners. English was imposed because it was the only LoLT at school.

- The concept of multilingualism was acceptable to the people of Limpopo Province. The data also indicated that the respondents accepted multilingualism for its many advantages that were personal, inter- and intra-national, academic and for purposes of achieving unity out of diversity in the province.

- Respondents had strong feelings about their African languages although they were occasionally mixing with English, especially the elite group. It also means that African languages were able to allow Africans to carry out daily activities without relying on the use of English.

- Some of the respondents were not able to understand that the use of African languages for learning and teaching in schools was also possible at institutions of higher learning and universities. It also means that African languages no longer lacked vocabulary because the PanSALB's lexicographic unit dealt with that matter and were ready for implementation.

- Parents were still perpetuating the orders of the apartheid regime of expressing themselves effectively in the masters' language. That was why they still thought that it was important to know English because it was helpful in finding jobs. This

was contrary to the need for a language to learn effectively and achieve academically without involving a foreign language.

- Respondents based the exposure of learners to the English language on media that used the language without actually disseminating the English culture to the African masses. It also means that it was proper to make an effort to expose learners to the English language, but was not worth it with African languages.

- There was a serious division created by differing ideologies and conceptions on the issue of language as a learning area and the issue of language of learning and teaching in schools. The positive view on the future of the indigenous languages means the languages had the same potential as English for most of the respondents. It also means that opportunities were there but only the will lacked. That the government was not yet ready militated for some people to remain stigmatized by the English language.

- Like the traditional leaders, African learners could achieve the maintenance of their identities and cultures by using their own languages in schools.

- Indigenous languages of Limpopo Province were competent in those respective areas to accomplish daily tasks and to handle communication at large.

- Traditional leaders were patriotic and proud of whom they were. They preferred their own languages in their daily conversations and expressed ideas effectively in those languages. They also accommodated everybody with their ability to use a mixture of languages. This means learners could use their mother-tongue likewise, and still use mixture of languages to accommodate everybody.

- Most of the people in the three districts were multilingual in three or more languages that included African languages and English. It also means that others were bilingual in both African languages or an African language and English. The data indicates that some were monolingual in Sepedi, Tshivenda or Xitsonga depending on the area where such a community resided.

- Traditional leaders influenced language options in schools with their identity for learners to appreciate their culture and language. The traditional leaders ensured that the schools in the vicinity taught the home language of the community members, this means the leaders were avoiding extinction of their home language and were also developing those languages academically.

- Traditional leaders were making it possible for learners to be present at the performances in order to have lived experience of the event. The establishment of libraries and museums that were pro-African indigenous knowledge means that technology assisted in the storage of knowledge on audio, visual, as well as audio-visual material.

- Promotion of African languages for purposes of learning and teaching was the promotion of African learners for achievement in schools. It also means that the promotion was the key to mother-tongue education.

- Schools and communities enjoyed mutual relationship and compensated each other to uphold the cultures and languages in their respective areas. It also implies that the languages in those areas were developed and were ready to serve as LoLT in schools.

- There was little enlightenment, because the respondents did not realize that it did not take time to learn English and use it for learning and teaching. It also means that the learning of new words was simpler than learning English as a language.

- Traditional leaders enjoyed the right and freedom to express ideas in the language they preferred without compromise. It also means that the protocol made it possible for them to use their own languages because they usually spoke through the elders, translators and interpreters.

- Traditional leaders were consistent in the use of mother-tongue and were right to do so for the sake of their identity, language and culture. It also implies that the leaders knew other languages to validate translations and interpretations.

- The protocol that people followed informed the language policy and protected the sovereignty of the traditional leaders.
- Participants highly esteemed their identity, language, and culture.
- It was important to take care of language planning otherwise chances were that even the policies with good intentions stood to fail. It also implies that language planning encapsulated the context where language becomes a problem, the future orients of the language fabric and the possibilities for reformulations as new situations developed and as demands changed. The findings further revealed that the South African language planning was good if the government opted for English in schools for basic inter-personal communicative skills (BICS), and not as Language of Learning and Teaching, which required cognitive/academic language proficiency (CALP).
- The English language was far beyond the level of other languages in most parts of the world. In the Limpopo Province, the economic importance attached to foreign-language knowledge was at the expense of the indigenous languages of the country because English was a prerequisite for certain socio-economic positions. For purposes of redress, the indigenous languages deserve the same recognition to serve as a prerequisite to certain socio-economic positions in the districts and regions of the province. It also means that the Limpopo Province was supposed to plan its language policy with an unwavering stance to bring about unity, equity and development through her language diversity.
- The Filipinos were triumphant in their united quest for mother-tongue education in schools as they ultimately achieved the language policy that addressed their immediate needs and aspirations. It means that the Limpopo Province could also opt for its languages to serve the purpose of mother-tongue education in schools.
- As the Filipinos preferred the use of English for scientific and technical subjects, it means that the Limpopo Province could as well indicate what they preferred, based on the competence of their languages. It further implies that the option for

mother-tongue education not only addressed academic achievement, but the maintenance of ethnicity as well. This implies that English was essentially for personal advancement or personal goals, while the indigenous languages of the three districts were integral to the more abstract aspirations and goals of the people of the Limpopo Province. It means that it was best for the Limpopo Province to espouse mother-tongue education in schools before it was too late, because it also took time for the Filipinos to get used to the provision of Pilipino as a medium of instruction in schools.

The results of the quantitative data analysis revealed the following information:

- Some people in the Limpopo Province did not study their Home languages at school.
- The Sepedi speakers were the largest population group in the province and scattered across the province due to different forms of migration.
- There were teachers readily available to teach the indigenous languages spoken in the three districts of Limpopo Province.
- The majority of learners believed that learning in a foreign language improved the quality of education.
- Those who preferred bilingualism and/or multilingualism for purposes of learning and teaching realized the need to also use their mother-tongue for academic purposes because they struggled to grasp content when they used English in the classroom.
- Some learners saw no value in African languages and were rather better without prior knowledge or informal education derived through mother-tongue for them to learn.
- Learners could no longer rely on English only for purposes of learning and teaching, because the indigenous languages were also competent for the same purpose.

- The Provincial Government was expected to elevate the status of its predominant languages and increase their usage in recognition of its inhabitants' needs and interests.
- The majority of learners accepted mother-tongue education for enhanced performance in schools, especially in the Limpopo Province. Those who opposed the view lacked confidence in mother-tongue education and its benefits, yet they were never at a disadvantage to learn in a mother-tongue.
- It was appropriate to introduce English to learners in the foundation phase of primary school, especially at Grade R, despite the fact that the children were still acquiring their mother tongue at that time.
- The Limpopo Province was expected to enlighten its citizens on the concepts of official languages and that of LoLT, especially in schools.
- The official status of languages was not at equal level. That is why some languages did not serve as Language of Learning and Teaching in schools.
- The statement that the official languages were at equal level implies that mother-tongue education was possible in schools of the Limpopo Province.
- The majority of the respondents believed that without the English language, education was not possible.
- Pupils preferred the English language as LoLT whereas a few preferred mother-tongue education.
- Learners' language preferences varied greatly on the bases of learners' interests and background.
- Learners yearned to learn as many languages as possible and to use those languages to communicate, not only within their province, but also throughout the country and beyond.

- Learners still thought that holding conversations in English, partially or exclusively, was more acceptable, stylish or modern to their peers.
- Africans were drifting away from their culture, and by doing so were obliterating indigenous languages from the language fabric of the Limpopo Province.
- The Limpopo Provincial Government failed to create opportunities for the indigenous languages of the province in general to bring about a balance in the usage of languages.
- African learners were forced to make a choice of English medium of instruction without considering the cognitive academic implications of their choice.
- The knowledge of English was cardinal in terms of inter-personal communication, but other languages were also important to know and use.
- To ensure that learners benefitted, especially within their province or country, their languages were acceptable to serve as LoLT in schools. Not everyone used English for international purposes, but people also needed knowledge using the indigenous languages as LoLT in schools to develop within their country or continent.
- The implementation of the policy in schools was not effective, such that individual schools formulated language policies that fulfilled their own interests. The findings also mean that learners were not adequately enlightened about language issues for them to make informed choices.
- Schools did not involve parents in the choice of the language of learning and teaching in schools. Some people believed that issues of language of instruction in schools were the competence solely of the government.
- Respondents divided into two massive camps in their quest for language policies that satisfied their academic whims.

- The usage of indigenous language for academic performance and achievement was not the focal point, despite being necessary for academic success and other domains.
- Educators saw the need for the use of different official languages in teaching and learning.
- All official languages were capable for learning and teaching as learners understood better in their own languages.
- If learners did not understand foreign languages, they could resort to additional language (African Home Language) to enhance cognitive development. Learners could understand better if an explanation of concepts was in an African language rather than an unfamiliar language.
- Many people believed that the indigenous languages were not appropriate for learning and teaching in schools, as opposed to a few who saw the possibility to use the African languages in learning and teaching.
- There was a need to implement mother-tongue education in schools of the Limpopo Province as witnessed by the choice of the four indigenous languages of the province, namely Sepedi, Xitsonga, IsiNdebele and Tshivenda. It also means there was confidence that mother-tongue education creates opportunities for African learner to achieve at school because of the meaningful engagement in the teaching and learning of the content.
- The respondents had different feelings towards the use of English for academic purposes.
- As long as the education department introduced learners to the language at lower grades then it was sufficient to enhance the performance, but then when learning and teaching in a foreign language, it was not always possible to conceptualize content.

- Code-switching was fruitful in enhancing understanding, but needed careful and strategic usage especially when it was compulsory to use a specific official language such as English for learning and teaching.

- African languages were adequate for purposes of teaching and learning because learners were free from challenges of not understanding a foreign language or translating from their mother tongue into the target language.

- Indigenous languages were predominantly spoken in the Limpopo Province as witnessed by the addition of other two which were not widely found anywhere in the three districts under scrutiny.

- There was no recognition of diversity, which embraced language as a valuable tool and asset for communication. The report indicated that learners did not have access to mass media such as television, radio, and newspapers as the means of mass communication.

- The communicative approach to English language learning and teaching was sufficient for academic/cognitive language proficiency.

## 4.5. **TRIANGULATION OF RESULTS**

According to De Vos (2005: 361), triangulation evolved from the pioneer work of Campbell and Fiske (1959), who used more than one quantitative method to measure a psychological trait, a technique they called the multi-trait-multimethod matrix. De Vos, (2005: 361) draws from Creswell (1994: 174) who maintains that the concept of triangulation is based on the assumption that any bias inherent in a particular data source, investigator and method would be neutralised when used in conjunction with other data sources, investigators and methods. Thus, the triangulation design that adopted the convergence model in this study entails comparing and contrasting data gathered from both the qualitative and quantitative data analyses.

The triangulation of findings was purported to address the objectives of the study. In comparing and contrasting the data that the findings of the two approaches revealed, the researcher was able to validate the findings of one approach by the findings of another approach. Thus, the triangulated data was arranged according to the sequence of the objectives in Chapter 1.

In an attempt to address the objective that establishes the educational value of multilingualism for purposes of mother-tongue education in schools, the following data was revealed:

- Those who preferred bilingualism and/or multilingualism for purposes of learning and teaching realized the need to also use their mother tongue for academic purposes because they struggled to grasp content when they used English in the classroom. This conception enjoys support of the fact that the PanSALB ensured that all the official languages were equitably treated, such that the language of learning and teaching in schools could be indigenous languages too.
- The majority of learners accepted mother-tongue education for enhanced performance in schools, especially in the Limpopo Province. Those who opposed the view lacked confidence in mother-tongue education and its benefits, yet they were never at a disadvantage to learn in their mother-tongue. This is in consonant with the fact that learners could no longer rely on English only for purposes of learning and teaching, because the indigenous languages were also competent for the same purpose.
- While some of the responded were not able to understand that the use of African languages for learning and teaching in schools was also possible at institutions of higher learning and universities, it was a relief that African languages no longer lacked vocabulary because the PanSALB's lexicographic unit dealt with that matter and were ready to implement mother-tongue education.
- Another encouraging factor was that the respondents had strong feelings about their African languages although they occasionally mixed with English, especially the elite group. On a daily basis, those people could carry out activities using African languages, with few English expressions. It indicates that the concept of

multilingualism was acceptable to the people of Limpopo Province. The data also indicated that the respondents accepted multilingualism for its many advantages that were personal, inter- and intra-national, academic and for purposes of achieving unity in diversity in the province.

- The knowledge of English was cardinal in terms of the inter-personal communication, but other languages were also important to know and use. Of interest was that learners were yearning to learn as many languages as possible and to use those languages to communicate, not only within their province, but also throughout the country and beyond. To ensure that learners benefitted, especially within their country and provinces, their mother-tongue had better be LoLT. Not everyone needed English for international purposes, but people also needed knowledge using the indigenous languages as LoLT in schools, and to develop within their country or continent or province.
- Educators saw the need for the use of different official languages in teaching and learning. In motivation to the latter statement, it is argued that if learners did not understand foreign languages, they could resort to additional language (African Home Language) to enhance cognitive development. Learners could understand better if an explanation of concepts was in an African language rather than an unfamiliar language. Thus, mother-tongue acquisition, learning and usage as LoLT were cardinal to allow for meaningful learning of content. African languages were highly regarded as adequate for purposes of teaching and learning because learners were free from challenges of not understanding a foreign language or translating from their mother-tongue into the target language.
- Most of the people in the three districts were multilingual in three or more languages that included African languages and English. It also means that others were bilingual in both African languages or an African language and English. The data indicates that some were monolingual in either Sepedi, Tshivenda or Xitsonga, depending on the area where such a community resided. Like the traditional leaders, African learners could achieve the maintenance of their identities and cultures by using their own languages in schools. Traditional leaders were patriotic and proud of whom they were. They preferred their own

languages in their daily conversations and expressed ideas effectively in those languages. They also accommodated everybody with their ability to use a mixture of languages. This means learners could use their mother-tongue like-wise, and still use a mixture of languages to accommodate everybody. Traditional leaders influenced language options in schools with their identity for learners to appreciate their culture and language. The traditional leaders ensured that the schools in the vicinity taught the home language of the community members. This means that the leaders were avoiding extinction of their home languages and were also developing those languages academically. As such schools and communities enjoyed mutual relationship and compensated each other to uphold the cultures and languages in their areas.

- It was important to take care of language planning otherwise chances were that even the policies with good intentions stood to fail. It also implied that language planning encapsulated the context where language became a problem, the future orients of the language fabric and the possibilities for reformulations as new situations developed and as demands changed. The data revealed that the South African language planning was good if the government opted for English in schools for basic inter-personal communicative skills (BICS), and not as LoLT, which required English for cognitive/academic language proficiency (CALP). The Filipinos were triumphant in their united quest for mother-tongue education in schools as they ultimately achieved the language policy that addressed their immediate needs and aspirations. The Limpopo Province could as well opt for mother-tongue education in schools.

To address the objective that suggests measures against the nature of the challenges in the implementation of mother-tongue education in schools, the following data was revealed:

- To address the objective, it is important to realize that there was a serious division created by differing ideologies and conceptions on the issue of language as a learning area and the issue of language of learning and teaching in schools. The positive view on the future of indigenous languages means the languages

had the same potential as English for most of the respondents. It also means that opportunities were there, but only the will lacked. That the government was not yet ready militated for some people to remain stigmatized by the English language.

- Some people found Eurocentric policies as the solution to the problem of language in education in South Africa, including for African learners. Learners highly esteemed knowledge of the English language and disregarded the acquisition of content knowledge. Most of the learners preferred English as language of learning and teaching instead of a language for communicative purposes. The concepts of bilingualism and multilingualism were still confusing because the PanSALB itself only differentiated between the two in terms of numbers and not functionality.
- The majority of learners believed that learning in a foreign language improved the quality of education. As a result, some learners saw no value in African languages, and were better without prior knowledge or informal education derived through mother-tongue, for them to learn. Thus, it was appropriate to introduce English to learners in the Foundation Phase of primary school, especially at Grade R, despite the fact that the children were still acquiring their mother-tongue at that time.
- It was important to consider the statement that the official languages were at equal level as implying that mother-tongue education was possible in schools of the Limpopo Province. The only thing was for the Limpopo Province to enlighten its citizens on the concepts of official languages and that of LoLT, especially in schools.
- Another challenge was that, in schools around areas where monolingual groups resided in large numbers, it was difficult for multilingualism to thrive. For example, the Northern Sotho-speaking people were not willing to learn, because only the Northern Sotho-speaking people did not make an effort to learn either Xitsonga or Tshivenda, or both. So it was fruitless for publishers to publish enough African materials. They published those materials only when the Department of Education so demanded.

- There was still a widespread belief that without English, education was not possible. It was because the official status of languages was not at equal level, and that was the reason other languages did not serve as LoLT in schools. Learners still thought that holding conversations in English, partially or exclusively, was more acceptable, stylish or modern to their peers.
- It was frustrating that learners' preferences varied greatly on the basis of interests and background, while the learners continued to learn in English because the Department of Education was not ready to implement the policy, despite the poor performance and achievement in schools. People viewed the official status of languages in different ways, because they divided into two groups that satisfied their academic whims. Ironically, the usage of indigenous languages for academic performance and achievement was not necessarily the focal point for academic success and other domains. No wonder many people believed that the indigenous languages were not appropriate for learning and teaching in schools, as opposed to a few who saw the possibility to use the African languages in learning and teaching.
- Some people believed that issues of language of instruction in schools were the competence solely of the government. The people were not involved in making the choice of languages children learnt at schools, because there was no indication how they made the choice. Thus, the choice of languages was just a clause that the policies enshrined for statement sake, and was not practicable. Language policy required two languages, one at Home Language level and the other at Additional Language level, with one of the two serving as LoLT. Thus, the clause imposed the choice of an African language and English on African learners. English was imposed because it was the only LoLT in schools.

Data that emanated when addressing the objective of informing a language policy to fast-track mother-tongue instruction in African languages in Limpopo Province schools was as follows:

- The promotion of African languages for purposes of learning and teaching was the promotion of African learners for achievement in schools. It also means that

the promotion was the key to mother-tongue education. Traditional leaders were making it possible for learners to be present at the performances in order for them to have lived experience of the events. The establishment of libraries and museums that were pro-African indigenous knowledge meant that technology assisted in the storage of knowledge on audio, visual, as well as audio-visual material.

- Some people in the Limpopo Province did not study their Home languages at school. It was in spite of the fact that the Sepedi speakers were the largest population group and scattered across the province due to different forms of migration. It was important to realize that there were teachers readily available to teach the indigenous languages spoken in the three districts of the Limpopo Province.
- It was expected that the Department of Education in the Limpopo Province considered that the respondents were enlightened, but the department failed to realize that as much as it did not take time to learn English and use it for learning and teaching, the learning of new words in indigenous languages was easier than learning English as a language.
- For purposes of redress, the indigenous languages deserved the recognition similar to English language to serve as a prerequisite to certain socio-economic positions in the districts and regions of the province. It also means that the Limpopo Province was supposed to plan its language policy with an unwavering stance to bring about unity, equity and development through her language diversity.
- As the Filipinos preferred the use of English for scientific and technical subjects, the people in the three districts of the Limpopo Province indicated their preferences based on the competences of their languages. The option for mother-tongue education not only addressed academic achievement, but the maintenance of ethnicity as well. The English language choice was essentially for personal advancement or personal goals, while the choice of indigenous languages was integral to the more abstract aspirations and goals of the people of Limpopo Province. It was fruitful to espouse mother-tongue education in the

province before it is too late, because it also took time for the Filipinos to get used to the provision of Pilipino as a medium of instruction in schools.

## 4.6. **INTERPRETATION**

The interpretation of data revealed that the educational value of multilingualism for purposes of mother-tongue education in schools were the following:

- Mother-tongue facilitated the assimilation of content as opposed to learning in a foreign language such as English.
- The vocabulary of indigenous languages was adequate to allow for learning and teaching to take place in these languages.
- Mother-tongue education enhanced performance, and allowed for the use of other languages than English in learning and teaching.
- Mother-tongue education was possible not only in schools, but also in institutions of higher learning and universities.
- Multilingualism enhanced cognitive development and the clarity of content free from the challenges of understanding a foreign language or translating from mother-tongue into the target language. Learning and teaching became meaningful.
- Multilingualism ensured that education addressed the material conditions of South Africa, in particular the Limpopo Province.
- The predominance of multilingualism in the Limpopo Province made it possible to use a mixture of languages to accommodate all learners and stakeholders for mutual relationship and to compensate each other in upholding education in their areas.
- Foreign languages such as English were learnt for purposes of BICS and not CALP by African learners as it was the case in schools, so as to allow for mother-tongue education.
- It was important to view multilingualism as paving the way for mother-tongue education in schools and as a powerful resource to achieve unity in diversity. The

more one knew African languages, the more one was culturally defined as an African.

The researcher drew the following measures against the nature of the challenges in the implementation of mother-tongue education in schools:

- The government's will to implement mother-tongue education was the key to ensuring that people were united in diversity and accepted and acknowledged the cultures and languages of one another.
- There was a dire need to clarify and enlighten people about issues of language in education and language education, so as to emancipate learners from perpetuating Eurocentric policies.
- An introduction of English as LoLT in the foundation phase, while children were still acquiring home language was not always as effective for inclusivity in education as mother-tongue education. Only a few learners understood because educators code-switched during lessons.
- The indigenous languages as the focal point for academic performance and achievement required a policy endorsement.
- The Department of Education, particularly in the Limpopo Province, needed to consider the educational value of multilingualism for purposes of mother-tongue education in schools.

The interpretations that emanated when addressing the objective of informing a language policy to fast-track mother-tongue instruction in African languages in Limpopo Province schools were the following:

- The promotion of African languages promoted the African learners' achievement in schools.
- The promotion also facilitated the use of mother-tongue education in schools.
- The study of a Home Language led to the use of the language as LoLT where educators were available to teach in those home languages
- As it was possible to learn in a foreign language in schools of the Limpopo Province, it was easy to do so in an indigenous mother-tongue or a home

language

- Language learning and usage was purported for redress, equity, unity, development, preservation of culture and personal identity.
- The learning of Science and technical subjects in the language understood best was prioritized for purposes of academic achievement, personal goals and for more abstract aspirations of the people of the Limpopo Province.

## 4.7. DISCUSSION OF RESULTS

The discussion of results makes cross-reference to the results of the study in relation to the Cummins Iceberg Analogy, Krashen's Monitor Model of second language acquisition and in line with the trends in the literature review. Thus, the literature bears testimony to the fact that multilingualism is an important aspect for academic purposes as it broadens understanding, conceptualization and communicative skills. This fact elucidates that multilingualism enhanced cognitive development and the clarity of content free from the challenges of understanding a foreign language or translating from mother-tongue into the target language. Thus, learning and teaching became meaningful. It was also indicated that multilingualism ensured that education addressed the material conditions of South Africa, in particular the Limpopo Province where the predominance of multilingualism made it possible to use a mixture of languages to accommodate all learners and stakeholders for mutual relationship and to compensate each other in upholding education in their areas.

This was possible as Cummins (1984) contends that a person has one integrated source of thought that enables him/her to own two or more languages. Thus, irrespective of the language a person speaks in, the thoughts that accompany talking, reading, writing and listening come from one central source. Cummins' (1984) theory reiterates the fact that people have the capacity to store easily two or more languages, hence bilingualism and multilingualism. Thus, people can function in two or more languages with relative ease.

As long as any number of languages feed the same central processor, it is possible to develop information processing skills and educational attainment through two or more languages, even through one language, as in monolingualism. Krashen's (1984) Monitor Model of second language acquisition also indicates that acquisition of language as a subconscious process results from informal natural communication (as in situation and culture) between people where language is a means (illocutionary and sociolinguistic competence) and not a focus (grammatical and textual competence) nor an end in itself.

The researcher refers to Baker (1994: 101) who expounds that the informal acquisition of authentic language occurs when there is sufficient time, pressure to communicate correctly and not just conveying meaning, and when the appropriate rules of speech are known. It is regrettable that the informal acquisition of authentic language is often criticized for being untestable and for lack of supportive research evidence. Despite this criticism, the researcher has noted that Krashen's (1984) model still advocates for informal acquisition of authentic language in the classroom language teaching and classroom language learning (Baker 1994).

As an important aspect for academic purposes, it was also important to view multilingualism as paving the way for mother-tongue education in schools and as a powerful resource to achieve unity in diversity. The more one knew African languages, the more one was culturally defined as an African. The Department of Education, particularly in the Limpopo Province, needed to consider the educational value of multilingualism for purposes of mother-tongue education in schools.

Hence the researcher opines that the additive multilingual programme, strengthens the home language and affirms the fact that all Additional Languages, including the LoLT, are taught alongside the home language, but do not replace it. Here, Cummins (1984) expresses an important distinction between two levels of language competence in terms of basic interpersonal communicative skills (BICS) and cognitive/academic language proficiency (CALP) as an iceberg, such that language skills (comprehension and speaking) that are above the surface and underneath the surface are the skills of analysis and synthesis, respectively.

The researcher is convinced that a mother-tongue caters for the two levels of language competence as it facilitated the assimilation of content, enhanced performance, and allowed for the use of other languages as opposed to learning in a foreign language such as English. Thus, Mother-tongue education was possible not only in schools, but also in institutions of higher learning and universities. Thus, teaching must prepare the learner for real life communication situations and also provide conversational confidence in the outside world so that the learner can both linguistically cope and continue language learning. Learners acquire learning strategies that allow native speakers to explain their meaning when it is not initially apparent, and devices for changing topics and for facilitating understandable communication with the native speaker (Baker 1994).

The literature also highlights the fact that in South Africa, the language of learning and teaching replaces home languages of the Africans, which overlooks the fact that language and culture are inseparable, while cognitive development and the acquisition of language go hand in hand and learning and mastering of language cannot be separated from each other. Foreign languages such as English were learnt for purposes of BICS and not CALP by African learners in schools. BICS stems from the availability of contextual support props for language delivery, while CALP occurs in a context reduced academic situation, where high order thinking skills are required in the curriculum (Baker 1994). Thus, the promotion of African languages promoted the African learners' achievement and also facilitated the use of mother-tongue education in schools.

The study also indicates that a Home Language leads to the use of the language as LoLT because educators were available to teach in those home languages. That is reason for the researcher to strongly believe that as it was possible to learn in a foreign language in schools of the Limpopo Province, it was easy to do so in an indigenous mother-tongue or a home language. It is also in consideration that language learning and usage was purported for redress, equity, unity, development, preservation of culture and personal identity, that the learning of Science and technical subjects in the language understood best was prioritized for purposes of academic achievement, personal goals and for more abstract aspirations of the people of the Limpopo Province. Krashen's (1984) theory was

best applicable in the development of indigenous languages to promote them to levels that would afford them the status to serve as LoLT in schools.

The researcher is sceptical about the language policy in South Africa, which apparently does not allow for such time frames and situations necessary for acquisition and learning of these languages to a level such as those of other languages. It is interesting to note that Krashen's (1984) theory argues that formal learning takes place everywhere as long as a person asks questions about correct grammar, mistakes and difficulties and that a distinction between language learning and language acquisition is viewed simply as judgments based on rules and on feelings, otherwise they both lead to functionality, some language usage (Baker 1994).

As it was indicated that on a market-oriented approach, mother-tongue education owed its application to the South African context, the present mainstream curriculum was potentially leading to social inequalities within the school – an essential characteristic of democratic institutions (Guttmann 2004), where learners experienced cultural conflict and discontinuities that resulted from the cultural differences between their school and community (Au 2006; Lee 2006). The vocabulary of indigenous languages was adequate to allow for learning and teaching because the languages were capable to communicate aspects such as the speaker, the listener, the situation, the locality, the topic of conversation, the purpose and effect (Baker 1994: 134). The aspects cut across the two levels at which languages operate, that is BICS and CALP.

The researcher refers to Krashen's (1984) Monitor Model of second language acquisition which differentiates in terms of 'Conscious thinking' and Unconscious feelings about what is correct and appropriate, as aligned to CALP and BICS, respectively, though the latter occur in language acquisition. Krashen's (1984) Monitor Model indicates that conscious thinking' (CALP) occurs in second language learning, while unconscious feelings (BICS) about what is correct and appropriate occur in language acquisition. The distinction is regarded as a central idea in education theory as it aids in the differentiation between

deductive and inductive approaches, classroom and naturalistic learning, formal and informal language learning.

The facts that the abrupt switch from the mother-tongue to an European language as a medium of learning, the inadequate linguistic preparation of the pupils in the European language prior to its use as the medium of learning, and the pupil's lack of exposure to the European language outside the classroom generally result in high failure rates and dropouts, indicate that an introduction of English as LoLT in the foundation phase, while children were still acquiring home language was not always as effective for inclusivity in education as mother-tongue education. Only a few learners understood because educators code-switched during lessons. Despite the fact the analogy of the two icebergs represents two distinctive languages in outward conversation the common base underneath the surface represents a common underlying proficiency, because both languages operate through the same central processing system (Baker 1994).

Hence, the government's will to implement mother-tongue education was the key to ensuring that people were united in diversity and accepted and acknowledged the cultures and languages of one another. Krashen's (1984) theory maintains that the manner in which humans acquire a second language has always dominated the education research and education debate in second language acquisition. The theory proclaims that learning occurs in a more formal situation where grammar, vocabulary, learning and teaching of other formal properties through a conscious process that enables a learner to 'know about' the second language are taught. The researcher believes that this is also possible with the mother-tongue or any language.

Though the Bilingual Education Act did not recommend a particular instructional approach, it provided funding for the education of some learners only, excluding indigenous languages of South Africa. The researcher believes that this amplifies the call to have a policy that espouses the usage of indigenous languages of South Africa as language of learning and teaching and for the attainment of social skills (Espinosa's 2010: 72). The policy could be fruitful in the facilitation of the learning of any language, including the vernacular languages of South Africa.

It also expresses a dire need to clarify and enlighten people about issues of language in education and language education to realize that languages should be well developed for cognitive functioning and school achievement (Baker 1994), so as to emancipate learners from perpetuating Eurocentric policies and to be successful. The indigenous languages as the focal point for academic performance and achievement required a policy endorsement to be well developed. Krashen's (1984) theory argues that the goal of language teaching must be to supply understandable input in order for the child or adult to acquire language easily.

As stated earlier on, mother-tongue education enjoys support because effective literacy acquisition and second-language proficiency depend on well-developed first-language proficiency. When one or both languages are not functioning fully, for example, because of an unfavourable attitude to learning through the second language, or pressure to replace the home language with the majority language, cognitive functioning and academic performance may be negatively affected (Baker 1994: 134). A summary of the common underlying proficiency revealed that speaking, listening, reading and writing help the cognitive system to develop. Thus, languages need to be sufficiently developed for the cognitive system to function at its best (Baker 1994: 134).

The author further indicates that an individual's use of bilingual ability (functional bilingualism) moves away from the complex, unresolvable arguments about language proficiency, which tends to be based on school success and academic performance. On the contrary, functional bilingualism is a narrower concept. It concerns direct involvement in a language domain, and is restricted to the personal production and reception of language; that is, speaking, writing, and direct listening in various domains.

In support of Baker (1994), the Krashen's (1984) Monitor Model of second language acquisition reveals that instruction has to be continuously at a level understandable to the second language speaker to ensure a close match between the level of delivery and the level of that is understandable. When facilitating understandable communication with the native speaker, Baker (1994) alludes that The Affective Filter (feelings) hypothesis suggests a teaching environment in which learners do not become anxious or defensive in language learning based on the idea that when a learner is relaxed,

confident and not anxious, the input of the classroom situation will be more efficient and effective. The production of language entails speaking after which the skill of writing will then emerge when the language learner is ready and not forced to execute such. The approach emphasizes language acquisition rather than formal learning as central in good language learning.

## 4.8. CHAPTER SUMMARY

The data presentation and analysis attempted to accentuate the way that different constituents of a society in the Limpopo Province regarded issues of language. The information generated from the interpretation of the data and the discussion of the findings made it possible to draw conclusions and recommendations in Chapter 5. The conclusions and recommendations were intended to inform the language policy in the Limpopo Province schools towards a deliberate implementation of multilingualism to pave the way for Mother-Tongue Education.

# CHAPTER FIVE

# CONCLUSIONS AND RECOMMENDATIONS

## 5.1. INTRODUCTION

The preceding chapter addressed the aspirations of the people of the Limpopo Province with regard to language in education based on material conditions that they found themselves living under. The interpretation was informative and it equipped the researcher with valuable conclusions on the issue of mother-tongue education. Thus, this chapter discusses the conclusions that were drawn from both the literature review and data collected by means of document study, interviews and questionnaires. The conclusions are followed by the recommendations to fast-track the implementation of mother-tongue education in the LIMPOPO Province schools.

## 5.2. CONCLUSIONS FROM THE STUDY

The interpretation of the triangulated results of the study generated conclusions to the objectives that were set in Chapter One (p. 4). The researcher categorized responses according to the sequence of the objectives. Thus, the objectives were expressed as themes.

### 5.2.1. The educational value of multilingualism for purposes of mother-tongue education in schools

With regard to the educational value of multilingualism for purposes of mother-tongue education in schools, the researcher feels strongly that the language policy must espouse mother-tongue education, because it facilitates the assimilation of content as opposed to learning in a foreign language, such as English. The researcher finds it compelling that the language policy enshrines the fact that mother-tongue acquisition,

learning and usage as LoLT are cardinal to allow for meaningful learning of content. This thought is supported by other critics who contend that an 'undeniable proof' exists that learners find it easier to master new concepts and skills, also in mathematical and natural science subjects when they learnt in their own language (Kwinda 2012: 5).

The researcher is also conclusive on the fact that mother-tongue education enhances performance, and allows for the use of other languages than English, in learning and teaching. Only prolonged education through the mother-tongue, combined with English teaching by competent teachers, can guarantee significant progress. It is the researcher's contention that the language policy must realize mother-tongue as the language of instruction, because it yields good results both in terms of school performance and learner participation; and is likely to stimulate the overall learning process (Cuvelier, Du Plessis and Teck 2003). Learners must enjoy mother-tongue education for as long as possible, even at tertiary level, as this will give them a head start without which an increasing number of careers will not be accessible to them.

The government must enforce the teaching of African languages in schools and that these languages are compulsory subjects at universities. Thus the concept of Multilingualism must be considered in this regard to enhance cognitive development and the clarity of content free from the challenges of understanding a foreign language or translating from mother-tongue into the target language. This makes learning and teaching meaningful. The policy must allow learners to develop their abilities in two or more languages throughout their (primary) school years, in order to gain a deeper understanding of language and how to use it effectively. When learners develop literacy in two or more languages, they are able to compare and contrast ways in which language organizes reality, and they have even more practice in processing language. In this way, learners must gain positive effects on their linguistic and educational development.

The policy must direct institutions of learning on the implementation of multilingualism to ensure that education addresses the material conditions of South Africa, in particular the Limpopo Province. Multilingualism must be renowned for its many advantages that are personal, inter- and intra-national, academic and for purposes of achieving unity in

diversity in the province. The predominance of multilingualism in the Limpopo Province must make it possible to use a mixture of languages to accommodate all learners and stakeholders for mutual relationship and to compensate each other in upholding education in their areas. Educators must see the need for the use of different official languages in teaching and learning. Learners as well must no longer rely on English only for purposes of learning and teaching, because the indigenous languages must be viewed as also competent for the same purpose. Foreign languages such as English must be learnt by African learners for purposes of BICS and not CALP as it is the case in schools, so as to allow for mother-tongue education. Those who prefer bilingualism and/or multilingualism for purposes of learning and teaching must be perceived as realizing the need to use also their mother-tongue for academic purposes because they struggle to grasp content when they use English in the classroom.

### 5.2.2. **Measures against the nature of the challenges in the implementation of mother-tongue education in schools**

The government must have the will to implement mother-tongue education to ensure that people are united in diversity and accept and acknowledge the cultures and languages of one another. As mother-tongue is the carrier of culture and for this and other reasons, education must be through the medium of the mother-tongue. It must be realized that as learning in a foreign language, such as English often requires memorization, instead of application of the knowledge successfully in order to understand abstract concepts, the learning in a foreign language must not be compulsory to all learning and teaching. To this effect, schools must build on the experience and knowledge that children bring to the classroom, and instruction should also promote their abilities and talents. Thus, the 1997 LiEP of the Department of Education (DoE) (Department of Education, 1997) must be matched by a systematic plan for implementation and address the past failure to protect the legitimacy to introduce African languages as LoLT in schools. The LiEP must recognize the founding provisions of the Constitution, Section 6 (1) of the Supreme law, which states that; “Recognizing the historically diminished use and status of our languages, the state must take practical measures and positive measures to elevate the status and advance the

use of the languages".

To emancipate educators and learners from perpetuating Eurocentric policies, the policy must clarify and enlighten people about issues of language in education and language education. The government must refrain from any simplistic transfer of educational policy and practice from one socio-cultural context to another and must be aware that academically related language competence in a second language may take from five to seven years or longer to acquire, so it must not be relied on. Assimilationists' policies in education must be viewed as discouraging students from maintaining their mother tongues, because they maintain that if students retain their culture and language, then they are viewed as less capable of identifying with the mainstream culture and learning the mainstream language of the society. As much as Desai warns (in Cuvelier, Du Plessis, & Teck, 2003: 4) that the use of mother-tongue appears to generate a consistent advantage, whereas the results for English usage are very bleak, even after a considerable time of exposure, language policy must not compromise the education of African learners.

An introduction of English as LoLT must not be in the foundation phase, while children are still acquiring home language because it is not always as effective in education as mother-tongue education. Only a few learners succeed because of educators code-switching during lessons. The unique concept in multilingual education must be to involve the community in creating their own curriculum and minimize the theoretical hegemony, thereby creating a new set of people who believe in the ethics of creating and sharing knowledge for the society than to limit it to theoreticians.

The indigenous languages must be a focal point for academic performance and achievement. A truly transformational policy replacing English dominance with African language dominance, similar to the Afrikaner nationalistic approach during the Apartheid period, must be a possible solution to this dilemma. First-language English and Afrikaans speakers must learn African languages of their choice or according to regional currency, as second languages throughout their schooling in the same way as African-language speakers were learning English or Afrikaans. The researcher strongly feels that more than two languages, and not more than one, was significantly a normal

orientation to promote multilingualism in a practical way.

### 5.2.3. Informing a language policy to address mother-tongue instruction in African languages in Limpopo Province schools

The promotion of African languages must address mother-tongue instruction in Limpopo Province schools to ensure learner achievement. The mother-tongue education in schools must tap the knowledge and skills that learners possess in their first language, while providing them with appropriate instruction in English. Authorities must understand how changes in language code or speaking relate to and are motivated by social concerns in order to do proper planning. The government must purport language planning to change human behaviour, cooperate with the target group and to serve social functions by clarifying language skills necessary for academic success. An on-going process to develop and promote languages must continue to benefit the indigenous languages of South Africa to attain levels equal in status to English and/or Afrikaans learning and teaching in schools.

As it is possible to learn in a foreign language in schools of the Limpopo Province, it must be easy to do so in an indigenous mother-tongue or a home language. Language learning and usage must also be for purposes of redress, equity, unity, development, preservation of culture and personal identity. It is imperative that the policy shapes the evolution of national identity in such a way that the rights of all citizens, including learners, are respected, and that the cultural, linguistic, and economic resources of the nation are maximized.

The study of a Home Language must lead to the use of the language as LoLT and educators must be made available to teach in those home languages. As much as the Filipinos achieved the language policy that addressed their immediate needs and aspirations, the Limpopo Province must also opt for the use of African languages as LoLT in schools.

The policy must afford learners a choice of the language of learning Science and technical subjects for purposes of academic achievement, personal goals and for more abstract aspirations of the people of the Limpopo Province. A prolonged education

through the mother-tongue, combined with English teaching by competent teachers, must be put to practice to guarantee significant progress. The policy must allow learners to demonstrate higher-order thinking such as defining, generalizing, hypothesizing or abstraction in their home language, because of lack of the CALP required to carry out these higher cognitive operations through the medium of English. Opportunities must be created in order to expropriate what is sustainable in modern science and technology and to re-articulate elements of Africa's traditions, values, practices and relationship with nature in order to pursue development policies that are African-centred. Mother-tongue education affords African learners equal access to education as members of marginalized and disadvantaged communities.

## 5.3. RECOMMENDATIONS

The recommendations that follow precipitated from the conclusions that were drawn in response to the objectives of the study. The recommendations were presented in the thematic form as in conclusions from the study, above.

### 5.3.1. **Establishing the educational value of multilingualism for purposes of mother-tongue education in schools.**

The researcher strongly recommends that the language policy espouses mother-tongue education, for effective assimilation of content as opposed to learning in a foreign language, such as English. The language policy should enshrine the fact that mother-tongue acquisition, learning and usage as LoLT are cardinal for meaningful learning of content. Thus, learners should find it easier to master new concepts and skills, also in mathematical and natural science subjects when they espouse mother-tongue education

Mother-tongue education should be put to use to enhance performance, and allow for the use of other languages than English, in learning and teaching. Only prolonged education through the mother-tongue, combined with English teaching by competent teachers, should guarantee significant progress. It is the researcher's contention that

the language policy should realize mother-tongue as the language of instruction, because it yields good results both in terms of school performance and learner participation; and is likely to stimulate the overall learning process (Cuvelier, Du Plessis and Teck 2003). Learners should enjoy mother-tongue education for as long as possible, even at tertiary level, as this will give them a head start without which an increasing number of careers will not be accessible to them.

The government should enforce the teaching of African languages in schools and that these languages are compulsory subjects at universities. Thus the concept of Multilingualism should be considered in this regard to enhance cognitive development and the clarity of content free from the challenges of understanding a foreign language or translating from mother-tongue into the target language. This makes learning and teaching meaningful. The policy should allow learners to develop their abilities in two or more languages throughout their (primary) school years, in order to gain a deeper understanding of language and how to use it effectively. When learners develop literacy in two or more languages, they should be able to compare and contrast ways in which language organizes reality, and should have even more practice in processing language. In this way, learners should gain positive effects on their linguistic and educational development.

The policy should direct institutions of learning on the implementation of multilingualism to ensure that education addresses the material conditions of South Africa, in particular the Limpopo Province. Multilingualism should be renowned for its many advantages that are personal, inter- and intra-national, academic and for purposes of achieving unity in diversity in the province. The predominance of multilingualism in the Limpopo Province should make it possible to use a mixture of languages to accommodate all learners and stakeholders for mutual relationship and to compensate each other in upholding education in their areas. Educators should see the need for the use of different official languages in teaching and learning. Learners as well should no longer rely on English only for purposes of learning and teaching, because the indigenous languages should be viewed as also competent for the same purpose. Foreign languages such as English should be learnt by African learners for purposes of BICS and not CALP as it is the case

in schools, so as to allow for mother-tongue education. Those who prefer bilingualism and/or multilingualism for purposes of learning and teaching should be perceived as realizing the need to use also their mother-tongue for academic purposes because they struggle to grasp content when they use English in the classroom.

### 5.3.2. Suggesting measures against the nature of the challenges in the implementation of mother-tongue education in schools.

The researcher recommends that the government have the will to implement mother-tongue education to ensure that people are united in diversity and accept and acknowledge the cultures and languages of one another. As mother-tongue is the carrier of culture and for this and other reasons, education should be through the medium of the mother-tongue. It should be realized that learning in a language, such as English often leads to memorization, which does not imply the successful application of the knowledge in order to understand abstract concepts. Thus, learning in a foreign language should not be compulsory to all learning and teaching. To this effect, the recommendation is that schools should build on the experience and knowledge that children bring to the classroom in order to promote their abilities and talents. The LiEP should always be matched by a systematic plan for implementation and address the imbalances of the past to protect the usage of African languages as LoLT in schools. The LiEP should be in consonant with the founding provisions of the Constitution, Section 6 (1), which requires the recognition of the historically diminished use and status of African languages, and to take practical and positive measures to elevate the status and advance the use of the languages.

The policy should clarify and enlighten people about issues of language in education and language education in order to emancipate educators and learners from perpetuating Eurocentric policies. There is a need to refrain from any simplistic transfer of educational policy and practice from one socio-cultural context to another as this does not address the material condition in South Africa. The government should be aware that academically related language competence in a second language may take from five to seven years or longer to acquire. Thus, a second language should not be relied on for academically related language competence. Assimilationists' policies,

which maintain that if students retain their culture and language they are viewed as less capable of identifying with the mainstream culture should be viewed as discouraging students from maintaining their mother tongues. The learners should be made aware that the use of mother-tongue as LoLT generates consistent advantages, as opposed to the use of English, whose results are often very bleak, even after a considerable time of exposure. Consequently, it is recommended that the language policy should not compromise the education of African learners by espousing English as LoLT.

The foundation phase should be viewed as a stage of home language acquisition where an introduction of English as LoLT is not always as effective in education as mother-tongue. The researcher recommends that the community be involved in creating a curriculum for the foundation phase to minimize the theoretical hegemony of espousing English as LoLT. The indigenous languages should be a focal point for academic performance and achievement at this stage. A truly transformational policy should replace English dominance with African language dominance, similar to the Afrikaner nationalistic approach during the Apartheid period. The replacement should be in such a way that First-language English and Afrikaans speakers learn African languages of their choice or according to regional currency, as second languages throughout their schooling in the same way as African-language speakers were learning English or Afrikaans. The researcher strongly feels that more than two languages, and not more than one, should significantly be a normal orientation to promote multilingualism in a practical way.

### 5.3.3. **Informing a language policy to address mother-tongue instruction in African languages in Limpopo Province schools**

The researcher recommends that the promotion of African languages addresses mother-tongue instruction in Limpopo Province schools to ensure learner achievement, and that the knowledge and skills that learners possess in their first languages are tapped, while providing them with appropriate instruction in English. To successfully achieve this, authorities should understand how changes in language code or speaking relate to and are motivated by social concerns in order to do proper planning. The government should purport language planning to change human behaviour, cooperate

with the target group and to serve social functions by clarifying language skills necessary for academic success. An on-going process to develop and promote languages should continue to benefit the indigenous languages of South Africa to attain levels equal in status to English and/or Afrikaans learning and teaching in schools.

As it has been possible to learn in a foreign language in schools, it should be easy to do so in an African mother-tongue or home language. Mother-tongue education should essentially be for purposes of redress, equity, unity, development, preservation of culture and personal identity. It is recommended that the policy shapes the evolution of national identity in such a way that the rights of all citizens, including learners, are respected, and that the cultural, linguistic, and economic resources of the nation are maximized.

Any study of a home language should lead to the use of the language as LoLT and educators should be made available to teach in those home languages. As much as the Filipinos achieved the language policy that addressed their immediate needs and aspirations, the Limpopo Province should also opt for the use of African languages as LoLT in schools. The policy should afford learners a choice of the language of learning Science and technical subjects for purposes of academic achievement, personal goals and for more abstract aspirations of the people of the Limpopo Province. A prolonged education through the mother-tongue, combined with English teaching by competent teachers, should be put to practice in order to guarantee significant progress. The demonstration of higher-order thinking such as defining, generalizing, hypothesizing or abstraction in the learners' home language is recommended, because of lack of the CALP required to carry out these higher cognitive operations through the medium of English. Opportunities should be created in order to expropriate what is sustainable in modern science and technology and to re-articulate elements of African traditions, values, practices and relationship with nature in order to pursue development policies that are African-centred. Educational policy should espouse mother-tongue education in order to afford African learners equal access to education as members of marginalized and disadvantaged communities.

## 5.4. **LIMITATIONS OF THE STUDY**

Techniques of collecting data are not obsolete, and as such those which were instrumental in this study might have had a limiting factor to the study, on reasons that;

Some of the respondents who formed the sample population might not have been honest, while others might have been impressive to the researcher.

People with influence in the area under research, might have lobbied for a sabotage of the study because the researcher is also an educator within the area, hence some of the questionnaires were not returned and thereby with-held information. The fact that the questionnaires were administered during school hours also meant that no extra time was allowed and responses might have been expressed without much thought on issues. The researcher found it difficult to visit schools in person due to being employed on a full-time basis.

As an educator, the researcher relied his my personal experience and knowledge gained through interaction with the members of the community, the learners at school, other language educators, and what has been revealed by the literature study in overcoming the limitations cited above.

## 5.5. **CONCLUDING WORDS**

The principle of multilingualism, which the residents of the province considered as a norm and which raised the status of all the official languages to the same level, was a catalyst to the implementation of mother-tongue education in the Limpopo Province schools. There is a need for all educators to know or learn two or more African languages and a foreign language of their choices. If educators themselves are competent in more than two or more languages the dissemination of knowledge in those languages will be possible, if not easy.

In developing all the indigenous languages of South Africa, people will be developed using their own languages (as languages of instruction). It is important that the

department of education starts discussions on language education as early as at the FET band in schools as the issue is presently discussed at institutions of higher learning only and by a small sector of academia and intelligentsia. Noting that language unites and/or divides people when used strategically, it is about time to stop politics and start academic process to redress the previously marginalized indigenous languages. Other languages such as German, Chinese, etc. can replace English for those who do not need it. If these languages were used by their native speakers in their countries, then they could still be used in South Africa for those who saw prospects of success in those countries by using the language.

The government must develop and promote indigenous languages to the status of mother-tongue that is official and serves as medium of instruction in schools.

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## 5.7. **APPENDICES**

### 5.7.1. **APPENDIX 1 Interview with PanSALB Official**

1. You are tasked to develop and promote all the eleven official languages. How far have you gone in that regard?

Response ----------
---

2. How successful has the implementation of multilingualism been in schools?

Response ----------
---

3. How possible is multilingualism in schools for African learners, with the requirement of two languages in a curriculum?

Response ----------
---

4. How does PanSALB differentiate between Bilingualism and Multilingualism?

Response ----------
---

5. How is the issue of development and promotion of former official languages and the African languages handled?

Response ----------
---

6. What does the PanSALB have in place to avoid extinction of the indigenous African languages?

Response ----------
---

7. Which factors does the PanSALB envisage as being responsible for the threat of extinction of African languages?

Response ----------
---

8. How many more years does PanSALB require to have African languages serving as language of learning and teaching in schools?

Response ----------
---

5.7.2. **APPENDIX 2 Interview with Parents**

1. As a parent whose child attends school in area where you stay, how do you understand issues of language policy at your child's school?

Response ----------
---

2. Do you believe the official status of all the eleven languages of South Africa to be at equal level? Yes/No

Explain.

Response ----------
---

3. How is the choice of languages at your child's school made?

Response ----------
---

4. How are parents involved in the choice of languages at school?

Response ----------
---

5. Which languages would you like your child to learn at school?

Response ----------
---

Why those languages?

Response ----------
---

6. Which language(s) do you speak in the family?

Response ----------

7. Would you like to have the language you speak in the family used as language of learning and teaching? **Yes/No**

Why so?

Response ----------
---

8. What do you believe is the reason for English to serve as language of learning and teaching?

Response ----------
---

9. How do you ensure that learners are exposed to English?

Response ----------
---

10. How do you imagine the issue of languages to be in the future ten years?

Response ----------
---

**Sepedi**

5.7.2. **APPENDIX 2 Poledišano le Batswadi)**

1. Bjalo ka motswadi yo ngwana wa gagwe a tsenago sekolo mo tikologong ya mo o dulago, o kwišiša bjang ditaba tša pholisi ya maleme mo sekolong sa ngwana wa gago?

Phetolo ----------
---

2. O a kgolwa gore maemo a se-mmušo a maleme a lesome-tee a Aforika Borwa a mo seemong sa go lekana? Ee/Aowa

Hlalosa.

Phetolo ----------
---

3. Kgetho ya maleme mo ngwana wa gago a tsenago sekolo e dirwa bjang?

Phetolo ----------
---

4. Batswadi ba amega bjang mo go kgetheng ga maleme mo sekolong?

Phetolo ----------
---

5. Ke maleme afe ao o ratago gore ngwana wa gago a ithuta ona sekolong?

Phetolo ----------
---

Goreng maleme ao?

Phetolo ----------
---

6. Le bolela leleme/maleme le fe/ a fe ka gae?

Phetolo ----------
---

7. Na o ka rata gore leleme leo le bolelwago ka gae le šomišwe bjalo ka leleme la go ithuta le go ruta? Ee/Aowa

Ka lebaka lefe?

Phetolo ----------
---

8. Na o tshepha gore lebaka ke lefe la gore polelo ya Seisimane e šomišwe go ithuta le go ruta?

Phetolo ----------
---

9. O netefatša bjang gore barutwana ba fahlogele polelo ya Seisimane?

Phetolo ----------
---

10. O bona bjang taba ya maleme mo mengwageng e lesome ye e tlago?

Phetolo ----------
---

**Tshivenda**

5.7.2. **APPENDIX 2 Interview ha Vhabebi**

1. Sa vhabebi vha vhana vha khou dzena tshikolo kha vhupo vhune vha khou dzula khaho, ni pfesesa mini nga kuitele kwa luambo lune vhana vha guda ngalwo?

Phindulo: ----------
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---

2. Ni a tenda kha vhudipfi ha nyambo dzothe dza fumi na nthihi dza Afurika Tshipembe uri dzi khou lingana naa? Ee/Hai

   Talutshedzani.

Phindulo: ----------
---
---

3. Luambo lwo nangiswa hani kha tshikolo tsha nwana wanu?

Phindulo: ----------
---
---

4. Vhabebi vha khou dzhenelela vhungafhani khau khethwa ha luambo lwa vhana vhavho tshikoloni?

Phindulo: ----------
---
---

5. Ndi lufhio luambo lune na nga toda nwana wanu a tshi lushumisa tshikoloni?

Phindulo: ----------
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---

---

6. Ndi luambo lufhio lune na luambo mutani wa hanu?

Phindulo: ----------

---

7. Ni nga takalela luambi lune na luambo mutani wanu lutshivha lune lwa vha luno godisa na u funza tshikoloni? Ee/Hai

Nga mini?

Phundulo: ----------

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8. Ni pfesesa mini nga u shumiswa ha tshiisimane u funza vhana na u vhagudisa ngalwo?

Phindulo: ----------

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---

9. Ni a tenda uri vhagudiswa vha khou vha na mutsiko ngau funziwa luambo lwa tshiisimane?

Phindulo: ----------

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10. Ni humbula ungari fhungo la luambo lidovha li hani kha minwaha ya fumi ldaho?

Phindulo: ----------

---

**Xitsonga**

5.7.2. **APPENDIX 2 Mbulavurisano wa Vatswari**

1. Tani hi mutswari loyi nwana wa yena a ngena ka xikolo xakwala ndhawini leyi mitshamaku eka yena miyi twisisa njhani mhaka ya milawu ya ririmi eka xikolo xa nwana wa nwina?

Nhlamulo: ----------
---

2. Wa pfumela leswaku hinkwato tindzimi ta xhume-nwe laha tikweni ra Afrika-Dzonga tiva eka xiyimo xo ringana? Ina/Hayi

Nhlamulo: ----------
---
---

3. Yi endliwa njhani nhlawulo ya ririmi eka xikolo xa nwana wa nwina?

Nhlamulo: ----------
---
---

4. Vatswari va nghenelela njhani eka ku hlawula ririmi a xikolweni?

Nhlamulo: ----------
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---

5. Hitihi tindami leti ungata tsakela nwana wa wena ku ati dyondza a xikolweni tanihi mutswari?

Nhlamulo: ----------
---
---

6. Hi rini ririmi leri miri tirhisa ka ekaya?

Nhlamulo: ----------
---

7. Minga tsakela leswaku ririmi lerimiri tirhisaka ekaya kuva leri mudyondzi a dyondzaka a tlhela a dyondzisiwa hi rona? Ina/Hayi

Hikwalaho ka yini?

Nhlamulo: ----------
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8. Hikwalaho ka yini u hleketa leswaku xinghezi xitirhisiwa aku dyondzeni nalekudyondziseni?

Nhlamulo: ----------
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---

9. Una vuenti ku fika kwini leswaku vadyondzi va tiva ririmi ra xinghezi?

   Nhlamulo: ----------
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---
---

10. Uyi teka njhani mhaka leyi yati ndzimi ka nkarhi lowu wutaka wo ringana khume wa malembe?

Nhlamulo: ----------
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### 5.7.3. **APPENDIX 3 Interview with Traditional Leader**

It is expected that traditional leaders be custodians of their languages and culture.

1. How does the traditional leader achieve that?

Response----------
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2. Which language(s) are used on a daily basis in the communities under your jurisdiction?

Response ----------

3. Which language(s) does the traditional leader use to conduct gatherings?

Response ----------

Why?

Response----------
---

4. Which language(s) is/are preferred by the community members?

Response ----------

5. How the traditional leader is involved in language matters in schools under his/her jurisdiction?

Response----------
---

6. What plans are in place for the traditional leader to promote and develop those languages?

Response ----------
---

7. What is your opinion on the issue of promoting African languages to serve as language of learning and teaching?

Response ----------
---

8. Do the schools promote the languages of the communities in the immediate vicinity? Yes/No

Could you explain why and how that is so?

Response ----------
---

9. What has been the problem not use African languages as language of learning and teaching?

Response ----------
---

10. How often is the traditional leader in contact with people who speak foreign languages?

Response ----------

11. In which language are such contacts handled?

Response ----------

Why do you use that language?

Response ----------
---

12. Does the traditional authority have a language policy of its own? Yes/No
13. What informed the language policy of your communities?

Response ----------

---

**Sepedi**

5.7.3. **APPENDIX 3 Poledišano le Moetapele wa Setšo**

Go hutšwa gore moetapele wa setšo a lote leleme la polelo ya letswele le setšo sa setšhaba sa gagwe.

1. Na seo moetapele wa setšo o se kgona bjang?

Phetolo ----------
---

2. Ke leleme/maleme leo/ao le/a šomišwago ka mehla mo setšhabeng sa ka fase ga pušo ya gago?

Phetolo ----------
---

3. Ke leleme lefe leo moetapele wa setšo a le šomišago ge go ena le dikopano tša setšhaba?

Phetolo ----------
---

Ka lebaka la eng?

Phetolo ----------
---

4. Ke leleme/maleme lefe/afe leo/ao a rategago mo setšhabeng?

Phetolo ----------
---

5. Na moetapele o amega bjang mo ditabeng tša maleme ka dikolong tša tikologo ya ka fase ga taolo ya gagwe?

Phetolo ----------
---

6. Ke maano afe ao moetapele a nago nao go godiša le go tšwetša pele maleme ao?

Phetolo ----------
---

7. Kelello ya moetapele ke efe mabapi le taba ya go godiša maemo a maleme a se-Aforika gore a šomišwe bjalo ka maleme a go ithuta le go ruta?

Phetolo ----------
---

8. Na dikolo di godiša maleme a ditšhaba tša mo di lego gona? **Ee /Aowa**

O ka hlalosa mabaka le mokgwa wo dikolo o dirago seo?

**Response** ----------
---

9. Na bothata e bile bofe ge go sa šomišwe maleme a se-Aforika bjalo ka leleme la go ithuta le go ruta?

**Phetolo** ----------
---

10. Na moetapele wa setšo o kopana ga kae le batho ba go bolela maleme a šele?

**Phetolo** ----------
---

11. Dikopano tša mohuta woo di swarwa ka leleme lefe?

**Phetolo** ----------

ka lebaka lefe go šomišwa leleme leo?

**Phetolo** ----------

---

12. Na pušo ya setšo e na le pholisi ya tša maleme ya yona ka boyona? E**e/Aowa**
13. Na pholisi ya tša maleme ya setšhaba sa lena e eleditšwe ke eng?

**Phetolo** ----------

---

**Tshivenda**

5.7.3. **APPENDIX 3 Interview kha Khosi l vhusaho Tshitshavha**

Ndi zwo lavhelelwaho uri Khosi ya tshitshavha itsireledze luambo na vhufa ha mvelele.

1. Naa Khosi ikona hani u bveledza izwi?

Phindulo: ----------
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---

2. Ndi nyambo dzifio dzine dza shumisiwa kha muvhundu une Khosi ya u vhusa?

Phindulo: ----------
---
---

3. Khosi ya vhupo hahani l shumisa luambo lu fhio khau tshimbidza khuvhangano?

Phindulo: ----------
---

4. Ndi lu fhio luambo lune lwa takalelwa nga vhadzulapo?

Phindulo: ----------
---

5. Khosi l khou dzenelela hani kha mafhungo a luambo zwikoloni zwa muvhundu wa hanu?

Phindulo: ----------
---
---

6. Ndi zwi fhio zwine Khosi yo zwi vhetshela thungo u itela thuthuwedzo na nyaluwo ya nyambo?

Phindulo: ----------

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---

7. Ni di pfa hani kha fhungo la u tutuwedza uri nyambo dza Afurika dzi shumiswe kha ngudo na pfunzo?

Phindulo: ----------

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8. Hone ha zwikolo zwi khou tutuwedza nyambo dza lushaka lwa vhuponi ha hanu? Ee/Hai

Ninga talutshedza uri ndi ngani ni tshiralo na uri vha zwi itisa hani?

Phindulo: ----------

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9. Ndi ngani ngudo ne u funza zwo vha zwisa itiwi nga nyambo dza Afurika?

Phindulo: ----------

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10. Ndi lunga hune khosi ya di wana ikhou vha na vhudavhindzano na vhathu vha ambaho nyambo dza mashango manwe dzisi luambo lwa vhupo ha hanu?

Phindulo: ----------

---

---

11. Hu shumiswa luambo-de musi a vho vhathu vha tshi davhidzana?

Phindulo: ----------

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Ndingani ni tshi shumisa ulo luambo?

Phindulo: ----------

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12. Khoro ya vhuhosi ina manwalo naa a kugulaho matshimbidzele kana ushumiswa ha luambo? Ee/Hai
13. Ndi zwi fhio zwo tutuwedzaho manwalo a nga ku tshimbidzele kana u shumisa luambo ulo kha vhupo hahanu?

Phindulo: ----------

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**Xitsonga**

5.7.3. **APPENDIX 3 Mbulavurisano wa va Rhangeli va Ndavuko**

Swi languteriwile leswaku varhangeri va ndhavuko va hlonipa a ririmu ra vona na ndhavuko.

1. Xana va rhangeri va ndhavuko va swi kotisa ku yini ku va va humelela?

Nhlamulo: ----------
---

2. Ku tirhisiwa ririmu muni endhawini leyi u tsamako ka yona ku veka mirawo ya siku na siku?

Nhlamulo: ----------
---

3. Hosi yi tirhisa ririmi muni eka mihlangano?

Nhlamulo: ----------

Hikokwalaho ka yini?: ----------
---

4. Vaaka tiko va tsakela ririmu muni?

Nhlamulo: ----------
---

5. Hosi yi nghenelela njhani eka tindzimi leti tirhisiwa ka eswikolweni ehansi ka mirawo ya yena?

Nhlamulo: ----------
---

6. Hosi yina makungo wahi ku kurisa tindzimi leti?

Nhlamulo: ----------
---

7. Hi wani mavonere ya wena eka ku tlakusa tindzimi ta hina ta xintu eka ku dyondza na ku dyondzisa?

Nhlamulo: ----------
---

8. Swikolo swati tlakusa tindzimi eka vaaka tiko enkarhini walowo? Ina/Hayi

U nga hlamusela ku hiko kwalaho ka yini na swana va swi endlisa ku yini?

Nhlamulo: ----------
---

9. Swiphiqo swi le kwini ku ka kunga tirhisiwi tindzimi ta xintu ku dyondza na ku dyondzisa?

Nhlamulo: ----------
---

10. Hosi yiti hlanganisa njhani na vaaka tiko lava va nga tirhisiku tindzimi ta ndzhavuko?

Nhlamulo: ----------
---

11. Mihlangano leyi yi fambisiwa njhani?

Nhlamulo: ----------
---

Hiko kwalaho ka yini ku tirhisiwa ririmi rorero?

12. Hosi yina matimba eka milawu ya tindzimi ta vona? Ina/Hai

Nhlamulo: ----------

---

13. I yini xinga hlohlotela milawu ya tindzimi eka hlangano wa ka nwina?

Nhlamulo: ----------

---

### 5.7.4. **APPENDIX 4 Questionnaire for Learners**

1. What language(s) do you speak at home? ----------
   ----------
2. What language(s) do teachers speak at home? ----------
   ----------
3. Which language would you prefer for purposes of learning? ----------
   ----------
4. Which different languages do learners speak for personal communication? -------
   ----------
5. Do you agree that learning in mother-tongue increases chances of performing good? Yes/No
6. At what grade should English be introduced to learners? ----------
7. What do you understand by official languages? ----------
   ----------
   ----------
8. Are official languages at equal level? Yes/No
9. If some places have no English, is it important for you to have English? Yes/No

   Explain Why? ----------
   ----------
   ----------
   ----------

10. How many languages would you like to learn at school? ----------
    Mention them in the order of your preference. ----------
    ----------
11. How often do you use English to communicate with your peers? ----------
    ----------
12. What do you think is the reason to learn in English at school? ----------
    ----------
    ----------
    ----------

13. Do you think it is possible to use African language(s) for learning and teaching in schools? Yes/No

Explain why?----------
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---
---

14. Have you ever been in the company of people who speak English only? Yes/No

14.1. If the answer is YES, what was it like? ----------
---
---

14.2. If the answer is NO, what is your imagination of the situation? -------
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---

15. Were you given a choice of the medium of instruction at your school? Yes/No
16. Were the parents involved in choosing the language of learning and teaching? Yes/No/Not sure

## 5.7.5. **APPENDIX 5 Questionnaire for Educators**

1. The curriculum in schools encapsulates only two languages. Are you comfortable with that? Yes/No

   Explain.----------
   ---
   ---
   ---
   ---

2. Do you believe in the concept of multilingualism as a vehicle for cognitive enrichment? Yes/No

   How so?----------
   ---
   ---
   ---
   ---

3. Is there a possibility for English to be replaced by an indigenous language in teaching? Yes/No

   Why?----------
   ---
   ---
   ---
   ---

4. Which indigenous languages of your choice are likely to do well as LoLT?

   Illustrate by citing example(s).----------
   ---
   ---

---

---

5. In teaching through the use of English, do you find it comprehensive enough for African learners? Yes/No

   Why?----------

   ---

   ---

   ---

   ---

6. What necessitates code-switching when using English as LoLT to African learners?----------

   ---

   ---

7. Which are the predominant languages spoken by learners at home? ----------

   ---

8. To what extent are learners exposed to English as a spoken language?----------

   ---

   ---

   ---

   Cite contributing factors for the extent of exposure. ----------

   ---

   ---

   ---

   ---

   ---

9. English language learning and teaching is communicatively approached. Is the technique sufficient for cognitive/academic language proficiency purposes? Yes/No

How sufficient is that? ----------
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---
---
---
---

10. Would you say the abolition of Afrikaans as a subject contributes positively or negatively to performance and results in schools attended by African learners?

    Explain your assertion above.----------
    ---
    ---
    ---
    ---

**University of Limpopo**
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# TURFLOOP RESEARCH ETHICS COMMITTEE CLEARANCE CERTIFICATE

**MEETING:** 02 September 2015

**PROJECT NUMBER:** TREC/165/2015: PG

**PROJECT:**

| | |
|---|---|
| **Title:** | Multilingualism: Paving the way for mother-tongue education policy in Limpopo Province Schools |
| **Researcher:** | Mr M Ntsoane |
| **Supervisor:** | Prof RJ Singh |
| **Co-Supervisor:** | N/A |
| **Department:** | Languages, Social Sciences Education & Educational Management |
| **School:** | Education |
| **Degree:** | PhD in Language Education |

**PROF TAB MASHEGO**
**CHAIRPERSON: TURFLOOP RESEARCH ETHICS COMMITTEE**

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

**Note:**

i) **Should any departure be contemplated from the research procedure as approved, the researcher(s) must re-submit the protocol to the committee.**

ii) **The budget for the research will be considered separately from the protocol.**

**PLEASE QUOTE THE PROTOCOL NUMBER IN ALL ENQUIRIES.**

LIMPOPO
PROVINCIAL GOVERNMENT
REPUBLIC OF SOUTH AFRICA

DEPARTMENT OF
EDUCATION

*Enquiries: MC Makola* PhD, *Tel No: 015 290 9448 .E-mail: MakolaMC@edu.limpopo.gov.za*

**NTSOANE M**
**BOX 1**
**CHEBENG**
**0756**

**RE: Request for permission to Conduct Research**

1. The above bears reference.
2. The Department wishes to inform you that your request to conduct research has been approved. Topic of the research proposal: **"PAVING THE WAY FOR MOTHER TONGUE EDUCATION IN LIMPOPO PROVINCE SCHOOLS."**

3 The following conditions should be considered:

3.1 The research should not have any financial implications for Limpopo Department of Education.

3.2 Arrangements should be made with the Circuit Office and the schools concerned.

3.3 The conduct of research should not anyhow disrupt the academic programs at the schools.

3.4 The research should not be conducted during the time of Examinations especially the fourth term.

3.5 During the study, applicable research ethics should be adhered to; in particular the principle of voluntary participati (the people involved should be respected).

3.6 Upon completion of research study, the researcher shall share the final product of the research with the Department.

4 Furthermore, you are expected to produce this letter at Schools/ Offices where you intend conducting your research as a evidence that you are permitted to conduct the research.

5 The department appreciates the contribution that you wish to make and wishes you success in your investigation.

Best wishes.

02/09/2015

**MUTHEIWANA NB** **Date**

**Acting Head of Department.**



**Cnr. 113 Biccard & 24 Excelsior Street, POLOKWANE, 0700, Private Bag X9489, POLOKWANE, 0700**
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***The heartland of southern Africa*** **-** development is about people!

## CONSENT FORM

This form serves to acquire permission from you, as the participant in my research project, for the degree of Doctor of Philosophy in Language Education with the University of Limpopo. Kindly note that responses will remain confidential and will only be used for purposes of this present study. No responses may be published without your permission. Participants will remain anonymous and no response will be treated as wrong or right.

**N.B. RESPOND BY PLACING AN X AGAINST THE APPROPRIATE ANSWER**

1. Do you agree to participate in this study as outlined above?

| yes | no |
|---|---|

2. Do you have any reservations with the terms of the research participation?

| yes | no |
|---|---|

3. Do you agree that your responses be used in this present study only?

| yes | no |
|---|---|

4. Have you clearly understood the purpose of your involvement in this study?

| yes | no |
|---|---|

5. Do you agree to participate without being awarded any incentives?

| yes | no |
|---|---|

6. Will you voluntarily subject yourself to the researcher's instructions and directives?

| yes | no |
|---|---|

7. Are you confident that the researcher is involving you for the purported research study?

| yes | no |
|---|---|

I hereby declare that the responses above are mine and have been generated with my full knowledge and understanding that they be used for the present study only.

signed: ..... date: .....