THE INTELLECTUALISATION OF AFRICAN LANGUAGES: THE CASE OF THE UNIVERSITY OF LIMPOPO

By

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DECLARATION

I declare that the thesis hereby submitted to the University of Limpopo, for the degree of Translations Studies and in the field of Linguistics has not previously been submitted by me for a degree at this or any other university; that it is my work in design and in execution, and that all material contained herein has been duly acknowledged.

_____ _____

Letsoalo, A.M. (Ms) **Date**

DEDICATION

To my late father, Solomon Mashikashike Letsoalo, and my whole family.

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ABSTRACT

Some research has been done on the intellectualisation of African languages. However, African languages are still not used enough in academia; in fact, they are undermined. They need to be developed into languages of education, economy and social interaction. This means preparing the languages for use in more advanced contexts. The aim of this study was to examine the intellectualisation of African languages at the University of Limpopo. Methodologically, this study was achieved through a qualitative-descriptive research design, with the use of semi-structured interviews to find out if the University of Limpopo was actively involved in intellectualising African languages. The data collected was analysed through thematic content analysis.

The first finding is that the University of Limpopo has a language policy whose implementation requires improvement. It was found that there is no parity or equitable use of the languages of the university, mostly between African languages and English. It has been observed that African languages can improve the academic performance of students at the University of Limpopo. The study further found that the development of African languages can help students and lecturers to learn these languages, so they can communicate with each other in these languages and thereby promote multilingualism. It has been found that the University of Limpopo is a good place to promote and exercise multilingualism as it is a multicultural community. The significant point here is that there is a need to devise strategies to improve the implementation of the university's language policy. It is concluded that the intellectualisation of African languages would help minimise (if not erase) any language barriers, particularly for those who would be working with individuals on a daily basis in their respective fields. There is a need to do campaigns to educate students about the importance of mother tongue and African languages as well as to remove the negative perceptions about these languages.

One recommendation for the university is that the University of Limpopo must come up with an implementation plan to implement its language policy. One recommendation for other researchers is to come up with more strategies on how

higher institutions of learning can implement their language policies and intellectualise African languages.

Key words: African languages, higher education, implementation, intellectualisation, language policy, Sepedi, Tshivenda, University of Limpopo, Xitsonga.

CHAPTER ONE
INTRODUCTION TO THE STUDY

1.1 INTRODUCTION

There appears to be more research works on the intellectualisation of African languages than there are African languages that have been intellectualised (Bamgbose, 2011). This means that African languages are not used enough in academia. Kaschula and Maseko (2014:10) are of the view that the necessity for the intellectualisation of African languages falls directly within the paradigm of implementation. This study focuses on whether or not, in terms of the language policy of the University of Limpopo, African languages are being adequately used as languages of intellectual discourse. It must be acknowledged that there can be no successful implementation of a language policy without a firm policy in place (Kaschula and Maseko, 2014:10). This research hopes to identify, and find solutions, for the problems that prevent the implementation of the University of Limpopo's language policy, and therefore, the intellectualisation of African languages mentioned in the policy document. It is helpful to find out how African languages are used within the context of the University of Limpopo, and why they are not being developed adequately to fulfil the provisions of the Constitution (1996) and of the university itself as languages of education.

This chapter discusses the background to the study. Furthermore, the chapter presents the statement of the research problem and purpose of the study, which includes the aim and objectives of the study. In addition, the chapter looks at the trustworthiness and credibility of the study and its significance. Lastly, it presents the summary of the study.

1.2 BACKGROUND TO THE STUDY

In discussing the background to the study on the intellectualisation of African languages at the University of Limpopo, a number of issues become important, and therefore worthy of separate discussion. These include definitions of

intellectualisation, a discussion of what African languages are, and the creation of multilingualism. The section will also focus on language issues, such as the University of Limpopo's sociolinguistic profile, mother tongue education and medium of instruction, as well as parent's influence on language of instructions. It also looks at the importance of language and language development, the power of English as an international language and the protection and maintenance of linguistic diversity.

1.2.1 Definition of intellectualisation

Quinn, Anderson and Finkelstein (1996:72) argue that intellect resides in the brains of professionals. That is, not everyone is an intellectual. Nahapiet and Ghoshal (1998:245) use the term "intellectual capital" to refer to the knowledge and knowing capability of social collectivists such as organizations, intellectual communities, or professional practices. In terms of this view, intellectual capital represents a valuable resource and a capability for action based on knowledge and knowing (Nahapiet and Ghoshal, 1998:245). All people are intellectuals, one could therefore say: but not all people have in society the function of intellectuals (Gramsci, 2005:51). Quinn, Anderson and Finkelstein (1996:72) argue that the value of intellect increases markedly as one moves up the intellectual scale from cognitive knowledge to self-motivated creativity. Gramsci (2005:51) continues to argue:

> When one distinguishes between intellectuals and non-intellectuals, one is referring in reality only to the immediate social function of the professional category of the intellectuals, that is, one has in mind the direction in which their specific professional activity is weighted, whether towards intellectual elaboration or towards muscular-nervous effort.

Kaschula and Maseko (2014:10) hold that the term 'intellectualisation' could be considered a controversial topic when it comes to African languages. This term, in terms of this view, is provocative and debatable, especially in language and language development. It is thought-provoking and controversial mostly in language and language development because it speaks about the process, movement and development of languages, of which language is a sensitive issue – one that most people have opinions about. The intellectualisation of a language involves the

development of new linguistic resources for discussing and disseminating conceptual materials at high levels of abstraction (Bryant & Liddicoat, 2002: [sa]). Gonzalez (2002:5) claims that intellectualisation is examined as a process and product according to its dimensions. Kaschula and Maseko (2014:12) define it as follows: “Intellectualisation is then a developing concept which requires further definition and refinement on an on-going basis. It is arguably about the process of language policy implementation. In other words, the development of terminologies using whatever means we have at our disposal.”

1.2.2 Intellectualisation of African languages in higher education

Sibayan (1999: 229) in Alexander (2007:30) holds that “an intellectualised language is one which can be used for educating a person in any field of knowledge from preschool to university and beyond”. Magagane (2011:37) emphasises that intellectualisation is the mechanism by which people use reason as the basis of belief and knowledge. Bamgbose (2011) also notes that the intellectualisation of languages relates to efforts made to empower the languages by enhancing their status and extending their use to wider domains.

Cruz and Llamzon cited in Alexander (2003:38) argue that intellectualisation can be understood as the adaptation of a language linking it

> … to the goal of making possible precise and rigorous, if necessary, abstract statements; in other words, a tendency towards increasingly more definite yet abstract expression. This tendency affects primarily the lexical, and in part the grammatical, structure.

Clearly, the intellectualisation of languages is about making languages tools of social, economic and educational advancement. This means preparing the languages for use in more advanced contexts, such as higher education, politics, technology, science, religion and economy. The intellectualisation of languages is to use the languages to empower people and to improve their social, economic and educational standing. Finlayson and Madiba (2002) contend that the intellectualisation of African languages

should be seen within the context of national, cultural and economic development initiatives. In this sense, the intellectualisation of African languages aims to develop them in all and mostly higher and wider domains (Finlayson and Madiba, 2002; Bamgbose, 2011). It therefore becomes important to look at what African languages are.

Alexander (2003:29) points out that in the same way that English and Afrikaans are used as formal academic languages at higher education institutions, every official language of South Africa should be developed towards that position. However, Lafon (2008:37) argues that in South Africa, the use of African languages in education has a long history, but its association with apartheid Bantu Education (BE) from the 1950s has triggered its rejection by the very people for whom it would appear to be pedagogically beneficial. Nevertheless, using African languages in higher education is of vital importance, as Alexander (2007:34-35) explains:

> We have to persuade our communities about the potential of African languages as languages of power and languages of high status. It is our task as language activists and professionals, and of the political, educational and cultural leadership to do this....

After fighting for the use of African languages in education, African language speakers are now rejecting their languages (or the languages) in education. African languages at the tertiary level will help African students to see that their languages (African languages) are valuable and that they can be used effectively in education and that they can be improved and promoted like any other language. Alexander (2003:30) further notes that all universities should consider granting relevant candidates the opportunity to translate a key text, or part thereof, into a relevant African language, with or without professional assistance.

Lafon (2008:35) states that beyond education proper, it might help to create the condition for a measure of interaction between schools and learners across racial and social boundaries, and lead to a more integrated society. This can be one of the efforts to make African students sensitive to their mother tongue. It is a way of creating a love of one’s own language. Such efforts can grow and expand to other areas of education.

Making African languages open for every student (with no limitations) is also a good way to promote multilingualism in the institution and its hinterland. Nkwashu, Madadzhe and Kubayi (2015:14) argue that like other South African indigenous languages such as Sepedi and Tshivenda, Xitsonga has undergone processes of standardisation and development to the extent that it is able to carry academic register at both primary and secondary school levels. Indigenous languages need to be continually intellectualised to carry the academic register and to be the LoLT in modules other than the language itself.

Biggs (1990) is of the view that it is likely that any effect of medium of instruction on approach to learning is mediated by the language background of the students. With proper language planning and promotion of the languages, the languages will gain stability and respect. If everything is planned accordingly, then everything will fall into place. In this country, it is usually not a problem to formulate policies, but there is often a problem with implementation strategies. Biggs (1990) opines that the argument that language as a medium of instruction (LMI) in L2 affects approach to learning is contingent on the fact that L2 has to be used by the student at a high cognitive level.

Speaking at the SANTED Terminology Development Workshop held on 11-12 May 2009 at Rhodes University, Professor Fred Hendricks, the dean of humanities at Rhodes, gave a brief history of African languages in the South African context and went on to emphasise that “for African languages to develop ‘we need a fundamental change of attitude’ so that all can see the benefit of African languages, especially in education” (Maseko, 2010:7). If South African people and communities can drop their negative attitudes and believe in their African languages and come together to develop and promote African languages to languages of high status, this will lead to a positive multilingual society and country, as well as a great platform in education. Parents should not only be proud of their children’s knowledge of English but should be more proud about their knowledge of their mother tongue and/or first language.

Lafon (2008:37) holds the view that prior to BE (Bantu Education), the use of African languages in education and in the written domain at large had reached a level which was promising and almost unrivalled on the continent. African languages should not only be ahead in paper or written form; they should continue being developed to the highest level in order for them to be active and practical in education. Africans, language practitioners and activists should not relax once their languages (African languages) reach the mark; they should work harder to keep them there and beyond. The intellectualisation of African languages requires their development in education for them to be used as a medium of instruction and/or language of learning and teaching (LOLT). This is the starting point of the whole process of improving and equalising all the official languages in education. Nkwashu, Madadzhe and Kubayi (2015:14) assert the following:

> It cannot be denied that African languages are already scientific languages, albeit far from the development status of English; they have already been standardised for use in basic education. In fact, they are also already being used in postgraduate dissertations and theses.

However, African languages are still not used as media of instruction in most academic programmes.

1.2.3 African languages

African languages are the languages that originated on the African continent. According to Greenberg (1948:24), there are five families of African languages classified as follows: Semitic, Hamitic, Bantu, Sudanese, and Khoisan. On the other hand, Childs (2003:21) claims that African languages are generally divided into four major groups, which are: Niger-Congo, Nilo-Saharan, Afro-Asiatic and Khoisan. Both Greenberg (1948) and Childs (2003) agree on the language families, but they give them different names. The following language families have a number of qualities in common, but they are not the same: Hamitic/Semitic and Afro-Asiatic; Sudanese/Sudanic and Niger-Congo; Bushman/Khoisan and Khoisan; Bantu and Nilo-Saharan families.

South Africa has 11 official languages of which nine (9) are African indigenous languages and two are of European origin (Republic of South Africa, 1996). South African indigenous languages are divided into four language groups: the Nguni language group (isiZulu, isiNdebele, siSwati, isiXhosa), the Sotho language group (Sepedi, Setswana and Sesotho), Tshivenda/Xitsonga group, and the English-Afrikaans language group. The latter language group is of Germanic origin. The African languages are part of the Bantu language group belonging to the South eastern zone of the Bantu language family (Doke 1954 in Suzman, 1994:255). The zone consists of three subgroups: the Nguni languages (Zulu, Swazi, Ndebele, Xhosa), the Sotho languages (Northern and Southern Sotho, Tswana), and the Venda/Tsonga group (Suzman, 1994:255). Westphal (1963:239) notes the following about Bantu languages:

> Our knowledge of the Bantu languages in general and of the dialects of the established groups permits us to classify the languages of the Southern Bantu Frontier as follows: Nguni Group, Sotho Group, Tsonga Group, Chopi Group, Shona Group, Yei Language, Venda Language, Okavango Group, Ambo Group, Nyaneka Group, Herero Group, Tonga Group, Ikuhane Group.

In South Africa, the 11 official languages are not the only languages in the country. Other languages include the South African Sign Language, Nama, Khoi and San languages. The Language Policy Framework of the Limpopo Department of Sport, Arts and Culture (LDSAC) recognises six official languages: Afrikaans, English, Sepedi, isiNdebele, Tshivenda and Xitsonga (Limpopo Department of Sport, Arts and Culture 2011:3). The University of Limpopo's Language Policy (2013) specifies English, Sepedi, Tshivenda and Xitsonga as the university's official languages (University of Limpopo's Language Policy 2013). It notes that "English, Sesotho sa Leboa, Xitsonga and Tshivenda shall be used as medium of instruction in academic programmes". It appears that at the University of Limpopo, the African languages offered on campus (Sepedi, Tshivenda and Xitsonga) are only open for mother-tongue speakers, that is, students for whom these languages are their first language and who are interested in furthering their studies in them. Although IsiSwati is also spoken in Limpopo Province, it is not offered as a language course at the university. Guided by the Constitution of the Republic of South Africa (Republic of South Africa, 1996), the

Language Policy of the University of Limpopo (University of Limpopo, 2013) calls for the creation of a multilingual environment at the university.

1.2.4 The creation of multilingualism

South Africa shares with many countries the challenges of inequity (Napier, 2011:61). Olivier (2011:1) suggests that the term multilingualism refers to the macro sense of the word where the language diversity of the wider learner community, rather than the multilingual capabilities of individuals, is implied. Multilingualism refers to the use and knowledge of two or more languages by the same person (Khanyi, 1999:6). The word 'bilingual' is normally used instead of 'multilingual' to refer to a person with the ability to speak two or more languages. Strictly speaking bilingual refers to the ability to speak two languages whereas multilingualism is knowing more (than two) languages. Olivier (2011:2) claims that multilingualism is a reality and not necessarily a planned policy executed by a government or other regulatory bodies. Multilingualism is a linguistic capacity that extends across more than two languages (Rhodes University Language Policy, 2014:3). Multilingualism is now supported by the government of South Africa and other regulatory bodies such as UNESCO, the ministerial committee and PanSALB.

One of the operationalisation aims of the University of Limpopo's Language Policy (2013) is to encourage academic staff to acquire at least one indigenous language of the province in addition to English. The University of Limpopo's Language Policy (2013:3) further states:

> The University shall therefore create an environment and make technological (including simultaneous interpreting and translation) facilities in meetings and gatherings on campus and human power resources available to all staff and students.

According to the Language Policy for Higher Education (2002:5),

> the challenge facing higher education is to ensure the simultaneous development of a multilingual environment in which all our languages

> are developed as academic/scientific languages, while at the same time ensuring that the existing languages of instruction do not serve as a barrier to access and success.

African languages are the mode of communication among Africans. These are the languages that children are socialised in. At a primary level, the children are taught in their mother tongue in the first four years of schooling. After that the medium of instruction becomes English, which continues to dominate until the university level. De Wet (2002:119) points out:

> In accordance with the South African constitution and the South African Schools Act, the Department of Education's Language in Education policy aims to promote multilingualism and the development of the official languages and to pursue the language policy most supportive of general conceptual growth amongst learners.

The Language Policy for Higher Education (2002:13) claims that the ministry is committed to the development and study of South African languages and literature (including the Khoi, Nama, and Sign languages) and would like to encourage institutions to develop and enhance these fields of study. Multilingualism cannot be promoted if the languages are open to the mother-tongue speakers only. In terms of the Ministerial Committee (Republic of South Africa, 2003:23), each higher education institution should be required to identify an indigenous African language of its choice for initial development as a medium of instruction. This means that African languages should not only be used as media of instruction in the African languages modules, but in all other fields of study as well. This will, undoubtedly, go a long way in the promotion of multilingualism.

Madiba (2004: 31) argues that the promotion of multilingualism in higher education is aimed at creating an environment in which all languages work together to promote the values of democracy and social justice enshrined in the constitution. But most schools use a foreign language (English), a language that is not their mother tongue. It is a truism that learning in a language that is not one's own provides a double set of challenges: not only of learning a new language but also of learning new knowledge

contained in that language (UNESCO, 2007). Madiba (2004:31) stresses that multilingualism is a resource for democratisation since it allows the masses better access and participation in the national system. The importance of multilingualism is explained as follows:

> The promotion of multilingualism in higher education is aimed not only at helping the students to cope with academic work, but also broadly at transformation, that is, changing the historical identity of the university. In the South African context, multilingual education relates to the use of more than one language as medium of instruction for teaching and learning (MoIL) in a manner that promotes both academic and linguistic success. (Nkwashu, Madadzhe and Kubayi, 2015:11)

UNESCO (2007) attests that since effective teaching depends on clear and understandable communication, the language of instruction is at the heart of any learning process. And it goes on to add:

> For this reason, mother tongue-based instruction is crucial to providing children with early access to education and to enabling them to participate in learning processes according to their evolving capacities.

Ramcharan (2009:3) points out that language skills enhance a learner's academic performance. One needs to be skilful and knowledgeable in their mother tongue first in order to enhance their academic performance. Mogano (2007:14-15) notes that at the end of the six year projects, learners who are taught in their mother tongue do not only perform better in content subject, but they also outperform those who are taught in English. Pretorius (2013:302/536) argues that the use of South Africa's official languages must be promoted and pursued. UNESCO (2007:8) claims that multilingual education provides more opportunities for learners to get a good education. Strong multilingual education programmes occur when learners are taught in their mother tongue while learning the official language as a subject. The use and promotion of multilingualism in South Africa needs support. There is a need to develop multilingualism and mother-tongue education.

Mogano (2007:10) notes that foreign language usage has been shown to debilitate learning in African classrooms. UNESCO (2007:14) supports bilingual and/or multilingual education at all levels of education as a means of promoting both social and gender equality, and as a key element of linguistically diverse societies. Postma and Postma (2011:2) elaborates that at the heart of the matter lie issues related to the choice of English as a language of learning/teaching (LoLT). UNESCO (2007:4) expresses the view that mother tongue-based programmes enable learners to begin their education in the language they know best. Multilingualism promotes equality and linguistic diversity. Learners are, therefore, more successful in acquiring second language literacy if they have already mastered strategies for negotiating meaning in print in their home language (De Wet, 2002:119). This supports the argument that learners have to learn everything through their mother tongue first before they are introduced to any second language.

However, there are challenges regarding the implementation of the foregoing ideal situation as Madiba, (2004:30) reveals:

> In multilingual countries such as South Africa, universities are faced with the challenge of finding practical ways of using multilingualism to promote nation building. The first challenge facing universities in South Africa is the formulation of language policies that entrench multilingualism in institutional discourse.

Sensitivity to multilingualism in the higher education context requires an awareness of the cognitive processes of a foreign or second-language speaker in the learning process (Rhodes University Language Policy, 2014:3). Universities need to establish a relationship with several language boards and units such as the Pan South African Language Board (PanSALB), national language boards, and national lexicography units in order to be able to overcome all language challenges that they may come across. According to the Language Policy for Higher Education (2002:14), the ministry encourages all institutions to consider ways of promoting multilingualism. The ministry for higher education and the higher education board itself support multilingualism and any organisation or institution that is willing to promote multilingualism.

Madiba (2004:34) is of the view that universities, as centres of learning and research, should establish creative ways of enhancing multilingualism in their programmes. Alfaki (2014:46) holds that teachers need to gain knowledge of and access to new curriculum resources and technology tools for the classroom. Madiba (2004:40) argues that a multilingual approach to learning and teaching in South African universities will further create an environment that promotes freedom of thought and speech to produce cadres who are self-motivated and responsible thinkers. It is important to make sure that in higher education, institutions and education in general have all the tools to develop, implement and promote African languages and multilingualism.

1.2.5 The University of Limpopo's sociolinguistic profile

The University of Limpopo (UL) is located in Mankweng, 30 kilometres east of Polokwane, Limpopo Province, South Africa. Mankweng is a rural area that is dominated by Northern Sotho/Sepedi speakers. The following is a table illustrating the socio-linguistic profile of the university (University of Limpopo Institutional Planning, 2014).

Figure 1: The University of Limpopo's 2012 student profile

Language	Number of students	Percentage
Northern Sotho	10013	63.4
Xitsonga	2678	17.0
siSwati	967	6.1
Shona	188	1.2
Sesotho	60	0.4
Ndebele	271	1.7
Zulu	227	1.4
Venda	1024	6.5
Setswana	231	1.5
Afrikaans	11	0.1
Other African languages	38	0.2
Xhosa	31	0.2
Other European languages	2	0.0
Other (un-named languages)	6	0.0
English	42	0.3
Total of 2012 students	15789	100

According to the University of Limpopo's 2012 sociolinguistic profile, Northern Sotho with 63.4% is spoken by the majority of the students, Xitsonga with 17.0% is of second majority, Tshivenda with 6.5% came third, then siSwati with 6.1%, and isiNdebele had the most mother-tongue speakers in and around campus with 1.7%. In 2013, the languages with the most mother-tongue speakers are the same as in 2012 except that Tshivenda swapped positions with siSwati, making siSwati number three and Venda number four. The following is a table illustrating the 2013 sociolinguistic profile of the University of Limpopo (University of Limpopo Institutional Planning, 2014).

Figure 2: The University of Limpopo's 2013 student profile

Language	Number of students	Percentage
Northern Sotho	10268	63.1
Afrikaans	9	0.1
isiXhosa	30	0.2
other (un-mentioned language(s))	6	0.0
English	52	0.3
Xitsonga	2759	17.0
siSwati	1124	6.9
Shona	181	1.1
Sesotho	63	0.4
Ndebele	255	1.6
isiZulu	237	1.5
Tshivenda	1055	6.5
Setswana	201	1.2
1411 (other African languages)	25	0.2
1413 (other European languages)	1	0.0
Total of 2013 students	16266	100

According to figure 1 (the University of Limpopo sociolinguistic profile in 2012), there were 63.4% Northern Sotho speaking students. The second largest language was Xitsonga which had 17.0% followed by Tshivenda with 6.5%. In figure 2, the University of Limpopo's sociolinguistic profile in 2013 still shows that Northern Sotho was spoken by the majority of the students at 63.1%. It was followed by Xitsonga with 17.0% and Tshivenda with 6.5%. Given this context, however, none of the African languages is used as medium of instruction at the university. These languages have been chosen as official languages, but they are not sufficiently visible on campus. This is a cause for concern.

Now moving from the students' language profiles, the following figure breaks down the University of Limpopo staff language profile (University of Limpopo Institutional Planning, 2014).

Figure 3: The sociolinguistic profile of the University of Limpopo academic staff

Language	Number	Percentage
Northern Sotho	243	38.8
English	140	22.3
Xitsonga	41	6.5
Tshivenda	34	5.4
Afrikaans	32	5.1
Shona	31	4.9
Other (un-named) African languages	24	3.8
Other (un-named) European languages	4	0.6
Other (un-named languages)	10	1.6
Sesotho	23	3.7
Setswana	11	1.8
isiXhosa	10	1.6
isiZulu	9	1.4
siSwati	8	1.3
isiNdebele	7	1.1
Total	627	100

The languages with most speakers within the staff are Northern Sotho, English, Xitsonga, Tshivenda and Afrikaans. Looking at all the figures (Figure 1, 2 and 3), there are three languages that are constant through the three years in terms of number of speakers. These are Northern Sotho, Xitsonga and Tshivenda. On the students' side, the languages with most speakers are all African languages. But when we look at the staff, two of the students' most spoken languages siSwati and isiNdebele are replaced by two European languages English and Afrikaans. The staff total in 2013 was 627; the languages with most speakers was Northern Sotho with a staff population of 243 (38.8%), followed by English with 140 (22.3%) which is questionable because in reality, it seems that there are less speakers of English. Xitsonga has 41 (6.5%), followed by Tshivenda with 34 (5.4%) and then Afrikaans with 32 (5.1%). The three most spoken languages at the university are the three official languages of the university in terms of the language policy of the institution.

1.2.6 Language planning

Language planning policy means the institutionalisation of language within a social structure so that language determines who has access to political power and economic resources (Tollefson, 1991:16). Language planning is normally thought of in terms of large-scale, usually national planning, often undertaken by governments and meant to influence, if not change, ways of speaking or literacy practices within a society (Baldauf jr , 2006:147). But language planning as a sphere of inquiry is broader, in that it is also concerned with the process of planning (Cooper, 1989:44). Language planning normally encompasses four aspects: status planning (about society), corpus planning (about language), language in education or acquisition planning (about learning), and, most recently, prestige planning (about image) (Baldauf jr, 2006:147).

Language planning is an attempt to interfere deliberately with a language or one of its varieties (Wardlaugh, 1996:347). Wiley (1996:137) argues that educational language planning can assist in solving some language problems, especially where principles of professional responsibility are used as a guide. Of course, language planning does interfere with the language's process and use, but this interference is for the better. It interferes with the plan to develop and fix the language problem. Wiley (1996:107) is of the view that language planning is generally seen as entailing the formation and implementation of a policy designed to prescribe, or influence, the language(s) and varieties of language to be used and the purposes for which they will be used.

Whereas Wiley (1996:109) claims that language planning attempts to solve communication or language problems, Ricento and Hornberger (1996:402) are of the view that status planning concerns uses of language, acquisition planning have to do with users of language, and corpus planning deals with language itself. The three (now four) are important and have language in common, which is the sole focus of this study. To foster democratic participation and agency, local governments should be interested in promoting the use of local African languages for governance, which implies the development of status, corpus, acquisition and prestige planning activities

(Chimbutane, 2018: 96). Language standardisation is also part of language planning where a language goes through the process of being officialised or standardised. In this process, the language is first selected (language selection) amongst other languages or dialects. While it may seem like status planning, it is actually corpus planning. Language codification in these sections deals with the morphologies, orthographies and terminologies of language, and these are part of the corpus planning. Language codification is followed by implementation which involves language acquisition. This involves letting people know about the language and learning it. Finally, elaboration and modernisation is a way of promoting the selected language that made it to this step.

Generally speaking, language planning constitutes a deliberate effort to influence the behaviour of others with respect to the functional allocation of their language structure (or function of language varieties), acquisition or codes of the language within a given speech community (Wiertlewska, 2012:117; Cooper, 1989:45; Tollefson 1991:16). According to Tollefson (1991:16), this effort may involve the creation of orthographies, standardisation and modernisation programmes, or allocation of functions to particular languages within multilingual societies. It may also involve assessing resources, complex decision-making, the assignment of different functions to different languages or varieties of languages in a community, and the commitment of valuable resources (Wardlaugh, 1996:346). Cooper (1989:36) is of the view that Language planning is directed towards aggregates at a level of the society or state, and not only at larger aggregates which cut across national boundaries but also at smaller aggregates – ethnic, religious, occupational, and so on. Communities need to stay firm and stand for their languages. They need to realise that if they are not careful, within 20 years half of this country, if not most of the country, will only be speaking English and African languages will be defeated. Language policies and planning give direction on how languages must be followed and used.

Wiley (1996:106) claims that although language planning frequently attempts to solve conflicts over language, it can also result in creating such conflicts. Language planning affects speakers of regional and social varieties within the language, immigrants who

do not speak the standard or majority language, and indigenous conquered and colonised peoples who speak languages other than dominant ones.

(a) Corpus planning

Cooper (1989:31) states that “corpus planning refers to activities such as coining new terms, reforming spelling, and adopting a new script. It refers, in short, to the creation of new forms, the modification of old ones, or the selection from alternative forms in a spoken or written code”. According to Wardlaugh (1996:347), corpus planning seeks to develop a variety of languages or a language, usually to standardise it, that is, to provide it with the means for serving every possible language function in society. Wiley (1996:108) claims that corpus planning “entails efforts to change the body or corpus of a language. Corpus planning may include attempts to define or reform a standard language by changing or introducing forms in spelling, pronunciation, and grammar.” It may include a new source of vocabulary (vocabulary) and a new orthography planning (development of orthography), which involves the creation and reform of alphabets, syllabaries, ideographic writing systems, dictionaries, and a literature, together with the deliberate cultivation of new uses so that the language may extend its use into areas such as government, education and trade (Wiley, 1996; Wardlaugh, 1996).

Corpus planning has to do with developing language as a system: devising/adapting orthography, coining new terms, adopting loanwords, and establishing the standards of grammatical language use (Grzech, 2013: 296). It is about rewriting, restructuring and developing a language or languages. Languages are always under evaluation so that they can be updated and developed (Cooper, 1989:48). However, there does seem to be a growing awareness that corpus planning does not deal solely with linguistic issues. Wardlaugh (1996:347) claims that corpus planning has been particularly important in countries like Indonesia, Israel, Finland, India, Pakistan and Papua New Guinea. It seems to be happening almost everywhere, making it a global phenomenon. Language development and language standardisation which are central to corpus planning warrant further discussion.

Language development

Language is an instrument of communication. We communicate on a daily basis as a means of socialising and, most importantly, as a means of teaching and learning within the university framework. This also indicates that language is an important tool in education and life in general. It is, therefore, of crucial importance that the educational socialisation process occurs in a language known to the people. Ngubane in the National Language Policy Framework (2003: 3) contends that

> …a person's language is in many ways a "second skin": a natural possession of every normal human being, with which we use to express our hopes and ideals, articulate our thoughts and values, explore our experience and customs, and construct our society and the laws that govern it.

Language plays a key role in the transmission of knowledge; the mother tongue has and still serves as an important foundation in education. Language in general, especially mother tongue, gives a sense of identity and it is an important part of society. According to the UNESCO (2003) position paper quoted in Matentjie ([Sa]:38), it is through language that we function as human beings in an ever-changing world. Language is a means of expression and an identity; people are mostly identified through language. Language is identified through an expression and sometimes culture.

Language is used to sing, dance, express oneself /communicate and mostly learn. De Vita (2001:165) claims that traditional methods of uniform instruction seem to be ineffective with a student group that is very diverse, with students from different backgrounds and with different approaches to learning. Halliday (1993:93) is of the view that the distinctive characteristic of human learning is that it is a process of making meaning a semiotic process, and the prototypical form of human semiotic activity is language. Hence, the ontogenesis of language is at the same time the ontogenesis of learning. According to Malone (2007:1), the educational problem faced by many children from ethnolinguistic communities is of an immense nature.

Language standardisation

Language standardisation is the process by which a vernacular in a community becomes the standard language (SL) form; and this carries implicit elements of prestige (whereby the SL vernacular is valued more highly than others), stability, and common usage (Hall, 2005). Webb and Kembo-Sure (2000:18) hold that language standardisation is the process by which an authoritative body (such as a government-appointed body) prescribes how a language should be written (its orthography), how its sounds should be pronounced, how its words should be spelt, which words are acceptable in a formal situations, and what the appropriate grammatical constructions of the language are. This body, thus, intervenes in the regularisation of the grammar, vocabulary, pronunciation, and writing system of the language. Normally, the languages chosen or standardised are those of the dominant language groups and/or communities.

Issues of power surrounding language standardisation and standard languages (such as choosing a language spoken by most political figures, kings or by a bigger and richer community) continue to affect the modern world (Hall, 2005). Ouane (1991:1) claims that language standardisation is still to be achieved and remains an ongoing process for underdeveloped countries like Mali, where most of the existing languages do not have a literacy tradition and have only recently obtained access to writing. Standardising is the process of developing a standard for written and/or oral language. It occurs in a specific manner, depending on the community and the social, historical and geographic aspects involved (Admilson and de Castro, 2012). This problem area covers primarily the officialisation of languages and their symbolic role in the framework of speech communities viewed as socio-political entities (Garvin, 1993:39). Officialisation can be defined as the official recognition given to a language by a political unit (such as a state or an autonomous region).

Language and language standardisation is also a topic which opens up a whole array of political, social and cultural issues for learners to examine as a part of, and as a

vehicle for, their language learning (Hall, 2005). The issue of standardisation is crucial for more reasons than simply its function as a set of practical guidelines for appropriate public verbal behaviour (Webb and Kembo-Sure, 2000:19). Standardisation is often employed as a "default strategy" to increase the functional value of a language by providing it with a clear linguistic identity (which often replaces a diffuse and highly variable dialect continuum and allows the channelling of language attitudes towards the standard norm), a "modern" lexicon and a supra-regional written norm (Deumert and Vandenbussche, 2003b:464). Webb and Kembo-Sure (2000:19) are of the view that given the politicisation of languages, language norms determine the content of language teaching programmes, can determine career appointments, can act as a basis for discrimination, and can affect the degree to which people are taken seriously in public debate.

The history of standard languages is intricately connected to the activities of individuals and institutions (Deumert and Vandenbussche, 2003b:455). So far, processes of standardisation seem to have benefited the powerful in society, though they are not developed with a linguistic, ideological or state target in mind (Hall, 2005). Akin (2011:19) contends that "that process usually involves the development of grammars, spelling books, dictionaries, and possibly a literature. In other words, some spoken form of a particular language is written down in an official manner with the intention of making this particular variety the preferred variety." Hall (2005) is of the view that communities are unified by standard language.

Language standardisation is a process where a language is chosen or selected amongst other languages or a dialect amongst other dialects. There are four stages/model or steps named by Haugen (Haugen 1983; Haugen 1997) that a language or a dialect goes through in order to be standardised: selection, codification, implementation and elaboration/acceptance (cited in Deumert and Vandenbussche 2003b).

Deumert and Vandenbussche, 2003a:4) argue that language standardisation always begins with the possibility of choosing or selecting between a number of linguistic alternatives. The selection process is often accompanied by conflicts and debates over what is the “best usage” and, thus, the “best” basis for the new standard variety, Deumert and Vandenbussche, 2003a:5). For example, in the case of England, the vernacular chosen as the vehicle of print capitalism was the language used by the London-based, emergent entrepreneurial and merchant class (Hall, 2005). Webb and Kembo-Sure (2000:19) write that in East Africa, the Kiswahili that was spoken on the islands of Zanzibar and Pemba (and which is called Kiunguja) was selected in 1927 as the standard for the whole region.

Webb and Kembo-Sure (2000:19) state the following about language codification: “the term language codification is also used in conjunction with standardization. Codification refers to the description of the norms and standards of a language in dictionaries, grammar books, manuals and thesauruses”. However, according to Hall (2005), the selected language then requires codification and elaboration, aiming at a minimal variation and stability in linguistic form (e.g. one spelling for each word). Deumert and Vandenbussche (2003a:6) note that “codification typically follows the selection process and firmly establishes an explicit and normative linguistic codex through the creation of a range of reference works: grammars, dictionaries, spelling manuals and style guides”. Meanwhile, Hall (2005) argues that elaboration requires the language to perform all the functions of the lower prestige vernaculars.

The socio-political realisation of the decisions made at the stages of selection and codification is referred to as implementation, that is, the gradual diffusion and acceptance of the newly created norm across speakers as well as across functions (Deumert and Vandenbussche, 2003a:7). The key to the overall process of successful language standardisation is acceptance whereby the standardised form can be easily implemented and maintained without challenge from another vernacular (Hall, 2005). Deumert and Vandenbussche (2003a:7) contend that the implementation stage is the “Achilles heel” of the standardisation process. Acceptance by the speech community means that they decide on the success or failure of a given set of linguistic decisions

made at the stages of selection and codification. Implementation or acceptance has been explained as the result of rational decision making (Deumert, 2002).

Haugen's model is the popular model of standardisation. The language or dialect selected will have to go through this process in order for it to be official (an official language) or officially standardised. It first has to be selected amongst others, then codified and elaborated, and, lastly, accepted and implemented. If a language is not accepted, it means that there is a need to go back to the drawing board where it is re-codified or a different language is selected and the process begins again. Deumert and Vandenbussche (2003a:7) hold that norm elaboration (or modernisation) refers to those activities aimed at extending the functional reach of the standard variety as well as changes within the existing standard to adapt it to new functions. This involves ongoing terminological, orthographic, grammatical and stylistic development of the codified standard to meet the demands of modern life and technology.

(b) Status planning

Cooper (1989:32) claims that the term status planning refers to the allocation of languages or language varieties to given functions. For example, as a medium of instruction, as an official language, and as a vehicle of mass communication. Wiley (1996:108) explains status planning as follows:

> Status planning concerns the relationship between languages rather than changes within them. However, status planning is also concerned with the position of different varieties of a single language. In this case, status planning becomes a function of corpus planning.

Status planning deals with the domains of use, and the standing a language has within a given society (Grzech, 2013:296). Wardlaugh (1996:347) contends that status planning changes the function of a language or a variety of a language and the rights of those who use it. For example, when speakers of a minority language are denied the use of that language in educating their children, their language has no status.

Status planning deals with the language itself, not what happens within the language. The latter falls within the ambit of corpus planning.

According to Zhao and Liu (2010:114), status planning is normally implemented through coercive approaches that are typical of top-down methods. There are several dimensions of status planning. For example, it includes issues such as the designation of language(s) of instruction in schools and the decision regarding whether (and in which languages) bilingual ballots may be used (Wiley, 1996:108). Wardlaugh (1996:347) argues that when a government declares that two languages rather than just one will now be officially recognised in all functions, the newly recognised language has gained status. Cooper (1989:33) states that when planning is directed towards increasing a large language's uses, this falls within the rubric of status planning and, thus, a third focus (acquisition planning) needs to be added to status planning. The government is the only organisation that has the most power to give or deprive a language of its status. The language given the status is the one that will be used in all spheres of life (including reading, writing and speaking).

(c) Acquisition planning

Acquisition planning is the third category coming after corpus and status planning. Wiley (1996:130) claims that language in education planning is the primary form of language acquisition planning. Acquisition planning refers to organised efforts to promote the learning of a language (Ndimande-Hlongwaa et al, 2010:348). Cooper (1989:33) notes the value of status planning as follows:

> This additional category seems to be useful for at least two reasons. First, considerable planning is directed towards language spread, i.e. an increase in the users or the uses of a language or language variety, but not all planning for language spread can be subsumed under the rubric of status planning. Second, the changes in function and form sought by status and corpus planning affect, and are affected by, the number of a language's users.

Language acquisition is about language learning and an increase in the number of language speakers. In modern societies, education provides one of the major means of promoting language acquisition planning and language shift policy (Wiley, 1996:130). Since function, form and acquisition are related to one another, planners of any one should consider the others (Cooper, 1989:33). They should work together or with each one in mind to produce better results.

Wiley (1996:109) makes the following important point about status planning: "Technically, status planning relates to increasing or restricting the uses of a language but not to increasing the number of its speakers. Language spread can be thought of as promoting the acquisition of a new language or as promoting a variety of a particular language as the standard." Language planning activities move upwards as well as downwards (Cooper, 1989:38). Status planning is more about decision making, deciding what languages to use and which ones should not be used. It, therefore, focuses on the language itself. Whereas corpus planning is about getting inside the language in order to control how it is being used or how it should be used (mostly in writing and speaking), language acquisition is mostly about language learning.

Corpus and status planning are productive activities; they build up and improve the languages (Zhao and Liu, 2010). Corpus and language acquisition planning focus on teaching and learning the language. They are continuous processes.

(d) Prestige (or image) planning

According to Ager (2005), image is a non-factual version of the semi-factual identity of a society, while prestige is the result of an attitudinal stance towards the semi-factual status of a language within language ecology. Haarmann (1990) in Zhao and Liu (2010:113) argues that prestige planning is a receptive or value function which influences how productive planning activities are acted upon by policy makers and received by the people. In addition, a more detailed analysis of a range of planning examples enables distinctions to be made between image planning as a stage in identity formation and consolidation, and prestige planning as attitudinal change (Ager,

2005). Prestige planning is democratic and persuadable as it can only be shaped by long term cultivation (Zhao and Liu 2010:114). Image has to be backed up by reality; it cannot be fraudulent or it will not work (Gioia and Thomas, 1996:382). Zhao and Liu (2010:114) make a distinction between image and prestige planning thus:

> However, image and prestige planning is different from status planning in terms of approach; prestige/image planning requires a bottom-up oriented planning, typically by democratic and persuasive means. For instance, prestige planning points towards attitude change and identity formation through benign and less provocative measures; it emphasizes the effectiveness of participatory models and assigns great importance to collaborative support from the targeted population for which the language products are planned.

Planning to modify status or identity is often regarded as 'real' planning, similar to planning for social or economic change, while modifications of prestige or image require emotional manipulation, like commercial marketing (Ager, 2005). Baldauf jr (2004) is of the view that issues of prestige or image have implications with respect to what languages are studied and for the implementation of minority language rights. Prestige planning aims to influence how the language is perceived both by speakers and non-speakers as well as the respect that is accorded to it (Grzech, 2013:296). According to Zhao and Liu (2010:113), prestige planning is a receptive or value function which influences how productive planning activities are acted upon by policy makers and received by the people.

1.2.7 Mother tongue education and the medium of instruction

Alexander (2009) cited in Mashiya (2010:95) claims that chances of success are significantly increased for the majority of the learners if the language of learning and teaching (LoLT) is the mother tongue. Mashiya (2010:96) also cites Ogiegbaen's assertion (2007:100) that the mother tongue provides a more rewarding learning atmosphere at school. The learning experience becomes an extension of home experience, and this guarantees cognitive balance and good performance. Under the

language section of an online education portal, Le Cordeur (2014) makes the following argument about mother tongue education:

> Mother tongue education at primary school level provides an essential basis for sound education at higher levels. The challenge is for the government to commit more towards engaging parents and gaining their confidence and trust that their children will receive a better education if they are taught – at least at primary school – in a language that they can understand.

Nyika (2015:1) emphasises that learning the official language of instruction such as English in South Africa as a second language is an additional hurdle that can hinder some students, to some extent, from performing well in their university studies. Multilingualism would not be an issue if English was taught as a subject until higher education. Krishnaji (1990) in Noormohamadi (2008:26) claims that several psychological, social and educational experiments prove that learning through mother tongue is deeper, faster and [more] effective. This proves the importance of mother tongue education; if children are taught in their mother tongue, their knowledge increases. The second language is developed from the first language, that is, the mother tongue.

Alexander (2007:35) states that people should be persuaded to understand that mother-tongue education is the doorway to success, not only in general terms, but also specifically to the learning of English, French, or any other language as a second language. It is easier to learn or acquire things in a second or third language when you have learned them through the mother tongue first. ‘Mother-tongue’, which may also be referred to as ‘primary’ or ‘first language, is a language that a person and/or a family uses to communicate regularly. Mostly, it is a language that the head of the family (the father and or the mother) speaks.

Mashiya (2010:97) claims that learning through a foreign language is a challenge to university students. Bamgbose (2004:12) holds that the importance of teaching African languages as subjects at a tertiary level is that it helps in the process of language

development, leading to the devising, reforming, and the harmonisation of orthographies, as well as the preparation of dictionaries and grammars. That is why the Faculty of Education at the University of KwaZulu-Natal views the need to teach in the mother tongue as an important consideration (Mashiya, 2010:95). Students should be given an opportunity to choose which languages they want to be taught in. All students should be given a chance of studying their mother tongues as subjects in order to promote multilingualism. Mother-tongue education will help students not to lose their roots and cultures. Alexander (2005:9) argues:

> African university programmes in applied language studies are going to have to explore and use innovative ways in order to initiate and sustain the rapid intellectualisation of certain – in principle, all – languages of the people by agreement in the appropriate forums and constituencies.

Africans need to believe that their languages will one day be of high status and be used as a medium of instruction from primary to high school and then to tertiary level. African universities need to make use of all the languages of the university and the community around it. Nyika (2015:1) argues that students whose mother tongue is used as the language of instruction at their universities have an advantage over students whose mother tongue is not the language of instruction. Most universities do not think it possible that African languages can get same results or better than English or French.

Education through children's first language facilitates classroom participation; it also minimises children's dropout and repetition rates (Gobana 2013:52). Mashiya (2010:94-95) is of the view that teaching a learner through the mother tongue has advantages. Some of the advantages are:

- Being able to fully acquire the mother tongue first.
- Learning a second language with the knowledge of the mother tongue in mind, thus, knowing in the mother tongue already what one is learning in English or any other foreign language.
- Having a better understanding of English (and/or another foreign language).

Phillipson (1996:165-166) quotes Bisong (1995) stating that there is no way three or four hours of exposure to English in a formal school situation could possibly compete with, let alone threaten to supplant, the non-stop process of acquiring competence in the mother tongue. Few years (or just three years in some cases) of mother-tongue education is not enough; mother-tongue education needs to be prolonged in order to gain better knowledge and better results. From outright opposition or grudging acceptance, there is now a realisation that if education is to be meaningful for most of the African population and to have a value that goes beyond the school, there is no alternative to mother-tongue education (Bamgbose, 2004:17). Yet, English is still being used to suppress African languages or mother tongue, when there really is no replacement for the mother tongue or mother-tongue education.

Noormohamadi (2008:26) argues that studies show that students who come to school with a solid foundation in their mother tongue develop stronger literacy abilities. The mother tongue helps in personal and educational development and, therefore, should be sustained, conserved and continued. This proves that a second language is best learned after you have already acquired your first language and learned through it. In this way, children will know what they are learning in the second language since they have already learned well in their first language. Children learn better through their mother tongue, and it is easier for children to acquire a second or third language (and/or any subject through any other language) because the children will know them first through their own language. Alexander (2007:34) makes the following argument about mother-tongue education:

> It is essential that we begin advocating in all our countries the rehabilitation of mother tongue education within the context of a bilingual educational system where the other language in most cases will be English or French. In other words, mother tongue education from the pre-school right through to the university with English or French as a supportive medium, or in some cases, certainly at university level for a long time probably, also as a formative medium.

However, contrary to Alexander's proposal, in South Africa and other countries we still have English as our medium of instruction, with African languages as supporting subjects. Cantoni (2007) holds that the sudden transition from mother tongue to

English instruction creates some descent in the participation of the pupils and, possibly, in the learning not only of the new language, but also of the content subjects. This is because they are now trying to learn the language while trying to learn the subject, thus putting pressure on the pupils to learn the new language in order to keep up and pass. It appears that Xitsonga speakers do not view their language as having the required linguistic repertoire in terms of phonological, morphological, semantic and syntactic complexity for deployment in high status functions (Nkwashu, Madadzhe and Kubayi 2015:19). This proves that Africans think very little of their languages.

UNESCO (2007:8) believes that multilingual education (MLE) programmes encourage communication between parents and teachers. Education begins with what the learners already know, building on the language and culture, knowledge and experience that they bring with them when they start school. Mbalati (2005:67) contends that it has become clear that quality education is important to foster the life skills needed in a lifelong learning society. UNESCO (2007:1) attests that forcing children to learn in a language they do not understand creates an educational handicap that should not exist. Postma and Postma (2011:1) states that pupils struggle to articulate ideas in English which is, for most learners using African languages at home, both their second language (and/or first additional language – L2) at school and their language of learning. African languages need to be re-awakened and pushed forward to the level of English, and parents need to be made aware of the value or importance of African languages.

According to UNESCO (2007:5), learners achieve grade level competence in each subject because teachers use their home language to help them understand academic concepts. As far as the teachers are concerned, there are positive but ambiguous opinions among them regarding English as a medium of instruction (Cantoni, 2007). Teachers are just following the syllabus but are not keen about English as a medium of instruction in primary schools, especially the early switch. Most African teachers resort to the learners' mother tongue so that the learners can easily understand. Teachers also use their judgement by giving examples in their mother tongues to build on the learners' knowledge with their personal experiences. UNESCO (2007:14)

supports mother-tongue instruction as a means of improving educational quality by building upon the experience of the learners and teachers.

Gobana (2013:13) is of the view that since mother-tongue use in education is useful from the perspectives of culture, identity, power, economy, psychology and pedagogy, educating children through their home language plays a great role until they are able to develop sufficient literacy skills in the language. Children who learn to read and write in the mother tongue inspire and encourage their parents to learn it themselves; the parents often go on to participate in (mainly bilingual) adult literacy courses (Ouane and Glanz, 2010:46). People love using their mother tongue to express themselves.

1.2.8 Counter-arguments for mother-tongue education

We have shown that African languages are effective tools for education and that mother-tongue-based multilingual education positively influences the acquisition of an unfamiliar language (Ouane and Glanz, 2010:45). Not everybody agrees with these assertions. The language of learning and **teaching can also have a negative** impact on children's literacy development (Gobana, 2013:52). The use of mother tongue in teaching in a multilingual setting affects the way pupils learn (Lartec, Belisario, Bendanillo, Binas-o, Bucang and Cammagay, 2014:1). One way of ensuring quality education is by using an appropriate medium of instruction that is familiar to both teachers and students (Gobana, 2013:1).

Ouane and Glanz (2010:45) point out that many projects meet resistance from parents and teachers when they plan to introduce mother-tongue-based bilingual education. That is, some parents and teachers reject mother-tongue-based multilingual education. This rejection can negatively affect the attitudes of students, teachers and stakeholders towards mother-tongue education (Gobana, 2013:51). Ouane and Glanz (2010:45) state:

> Many parents argue that what they expect from school is that their children be taught in the official language so that they will have better chances on the job market. They are worried that with an African

> language as the medium of instruction their children will be left behind and receive a second class education.

In this case, the official language refers to English. English is seen as a language of success, economy, and/or politics. It is again seen as a solution to all language or communication problems, a unification of humanity and languages. Lartec et al (2014:12) note another challenge for mother-tongue education: “with pupils who are not all speakers of the same mother tongue, teachers have difficulty when they are not expert of the different mother tongues. In this situation, the teacher would rather use the language that is understandable to the pupils and this weakens the implementation of mother tongue.”

Lack of teacher-training is another issue. Lack of teacher-training includes the unpreparedness of the teachers to teach using the learners’ mother tongue as a medium of instruction, considering that their pupils have different mother tongues (Lartec et al, 2014:12). Ouane and Glanz (2010:45) hold that many teachers who are prepared for mainstream education in a foreign language are not convinced of the benefits of using African languages because these are not of maximum value to the mainstream education system. In addition, the respondents experience difficulties in teaching their pupils because they cannot think of the right word that is exactly the equivalent of the source language, putting them in a situation that will bring confusion to the pupils (Lartec et al 2014:11).

Another problem leading to the rejection of mother-tongue education is the absence of books written in the mother tongue. The absence of books written in the mother tongue is the condition of having no textbooks, dictionaries or reference works in the mother tongue that are needed to accommodate the needs of the different mother-tongue learners (Lartec et al, 2014:10). Gobana (2013:45) reveals that “even in Ethiopia the use of French in education was gradually dropped out and replaced by the use of English in education. At that moment, it was difficult to teach all school subjects in Amharic since there were not enough materials prepared in Amharic.” The shortage of books in mother tongue or African languages is the biggest problem with promoting the mother tongue. Teachers and parents end up giving up on the mother

tongue, multilingualism and African languages because of no materials to support them.

1.2.9 Parents' influence on the language of instruction

Seabi (2005:1) points out that English seems to be growing in influence and there is a clear preference for this language by speakers of indigenous languages. Parents are not aware that their support for English affects the education system, their children and the society. UNESCO (2007:3) argues that forcing children or adults to attend schools that use a language they neither speak nor understand hinders rather than helps them to develop their potential as productive members of society. Seabi (2005:1) states that the choice of language as a medium of instruction is the prerogative of parents and school governing bodies. By influencing the medium of instruction, they promote the dominance of English. They oppress other languages and reject the opportunity for them to grow. They (parents and students) reason that African languages have a low status and will not get them anywhere while English has a high status and is an international language.

Postma and Postma (2011:1) indicates that in order for pupils to benefit from developing their abilities, pupils must be well-grounded in their home language (HL), as well as in the dominant language and, further, must be enabled to live simultaneously within different realities. When lessons constantly focus on the world outside their community and ignore all that they know and have experienced, this causes children to lose respect for their community, their parents and themselves (UNESCO, 2007:3). Parents need to be proud of who they are and of their languages so that their children can also be proud of who they are, their languages, and culture (their heritage). Usually, parents are convinced when they see children in multilingual programmes (mother tongue/familiar language + official language) outperforming children in monolingual schools (Ouane and Glanz, 2010:46). Mbalati (2005: 20) argues that parents should encourage their children to be proud and to use their mother tongue. Postma and Postma (2011:2), citing Alexander (2005b:4), writes:

> While Africans are proud of their mother tongues, they use them only in the primary language domains, i.e. at home, within the community and at elementary school. They do not believe that these languages could become a powerful means of communication or a part of their 'formal' lives.

Mogano (2007:10) states that the use of foreign languages for education may not support sustainable development. The best education the parents can give their children is by putting them in schools that would give them a better foundation. Napier (2011:61) opines that parents who can afford expensive schools and private tutoring for their children frequently demand instruction in English for mobility and advancement, widening the gap between rich and poor. Starting them with their first language and developing it before adding the second language would be a better foundation. The problem is most parents think that starting their children with English will make them to be fully proficient by the time they finish primary school. Parents should not only be proud of their children's success, but they should also be actively involved in their children's education from the beginning (to offer support, ensure their children are receiving quality education, and help them make better educational decisions). Ouane and Glanz (2010:45) assert that parents are not a homogeneous group; their opinions depend on many factors, and, often, they lack information about language in education.

1.2.10. The power of languages

In modern societies, language policy is used to sustain existing power relations; that is, it is ideological. With competence in specific language varieties and literacy skills essential to the exercise of power in modern states, policies that shape language and its use inevitably affect the distribution of power (Tollefson, 1991:11). Wiley (1996:131) points out that language is important not only in its own right, but also in association with other liberties. Language serves as a tool for sustainable development of a nation in economy, education, science and politics (Gobana, 2013:1). According to Tollefson (1991:11), the belief that learning English is related to power, or that it will help people gain power, is at the centre of the ideology of language education. What languages can do, or what people can do with these languages, is amazing and shows that

languages do have power. Right now in this ever-changing world, things are being done because people spoke about and/or discussed them using language (the power of languages).

The role of language is essentially arbitrary, meaning that human beings through their action have made language a determinant of most of our social and economic relationships (Tollefson, 1991:2). Nkwashu, Madadzhe and Kubayi (2015:20) argue that the major reasons for this state of affairs are economic in nature: it is languages such as English that promote employability and provide access to the international and globalised world. Some students get to the stage where they take the English language (Home Language rather than First Additional Language) as a subject. By so doing, they end up forgetting their mother tongues and culture since culture is identified through language, thus killing their own languages. A great challenge to overcome is that unless all the other African languages acquire the requisite capacity to empower students to gain employment and be relevant to the current social and political context in the world, it will be extremely difficult to use them as a medium of instruction for teaching and learning (MoIL) in higher education in South Africa (Nkwashu, Madadzhe and Kubayi, 2015:20)**.** The following observation is quite pertinent to this discussion:

> Currently, English dominates the higher education environment because almost all the universities in South Africa utilise it as a MoIL. In addition, English is extremely popular in higher education because it is viewed as the language of the corporate world as well as the language of science. (Nkwashu, Madadzhe and Kubayi, 2015:8)

English is the medium of instruction in most schools, including higher education. The dominance of English promotes the language and culture of the dominant group. Wardhaugh (1996:348) is of the view that English is acquiring speakers everywhere in the world and is often regarded as a threat to many local languages. Unlike the languages used in traditional markets, English is typically acquired in school (except, of course, in English-speaking countries) (Tollefson, 1991:6). The majority of South Africans prefer English and not their home language as language of learning and

teaching (LoLT) after the first four years of schooling (De Wet, 2002:119). Seabi (2005:iii) supports this view by saying that parents are contributing to the dominance of English over other languages. It is argued that this is because the educational authorities in the country have promulgated parity of all languages to be treated equally but English remains dominant despite all endeavours. Napier (2011:60) is of the view that the dominance of English as the paramount metropolitan language and its relation to other languages are key features of policy concerns in many countries including South Africa, China, Singapore and the United States of America. English is an international language, is used worldwide, and it is mostly used as a language of trade, education and as an official language. It is viewed as an international and global language that must be mastered at all costs for an individual to remain functionally relevant in the modern world (Nkwashu, Madadzhe and Kubayi, 2015:19).

Napier (2011:60) contends that in South Africa, English and Afrikaans have long been essential for employment – even among unskilled workers – and this established widespread informal bilingualism or multilingualism in practice, with English dominance. Postma and Postma (2011:2) states that “due to the political history of South Africa, English and Afrikaans have been well-established as languages of learning, to the exclusion of African languages”. This situation needs to change. Language planners need to work hard alongside policy makers to bring change in the language environment. African languages need to be on the same level as English and Afrikaans. Tollefson (1991:13) argues that this struggle is especially evident in education, where dominant and subordinate groups often engage in a struggle over recognition of diverse languages and cultures in the school curriculum. African languages need to gain power or enough power to challenge the dominant languages, in this case English. Educators should be able to adapt to change and not to see it as a threat (Mbalati, 2010:2).

Every language has the ability to communicate the knowledge and wisdom its speakers have developed over generations (UNESCO, 2007:7). Despite the explosion in language programmes, there is widespread inability to speak the language varieties necessary for access to economic resources and political power (Tollefson, 1991:7).

English has existed for a very long time, but it gained more power over Afrikaans after the 1976 uprising as it was chosen as a medium of instruction at the expense of other languages. Ever since then, blacks in South Africa have relaxed and turned their backs on their own languages with most parents thinking English is the present, the future and the best way to educate and be educated in. Africans are looking down on their languages, forgetting that African languages existed in this country (and or continent) way before English and Afrikaans. Postma and Postma (2011:4) points out that these practices contribute, to a large extent, to the poor performance of these pupils.

1.2.11 Advantages of multilingualism

Multilingualism can be defined in terms of competence in an additional language which is neither the individual's first language nor, if this is different, the language of the country in which he or she is living (Evans, 2018: 3). Being able to communicate in multiple languages can help a person to better understand other people from different cultural backgrounds (Mabiletja, 2015).

Nkwashu, Madadzhe and Kubayi (2015) argue that mother tongue education enhances, rather than diminishes performance in other subjects, including the learning of other languages, resulting in more meaningful participation in the broader society. In addition, Nkwashu et al (2015) discuss a number of advantages of multilingualism, including the following: the development of the vernacular; the production of written materials in indigenous languages; the promotion of cultural integration; the overcoming of cultural discrimination; better use of educational opportunities; supporting the goals of equity, access and improved throughput; the harmonious and full development of individuals and society; and greater access to higher education, the formal economy, and civil society.

In support, Mabiletja (2015) holds that multilingualism in education provides learners with more skills to use even beyond school level such that they will become valuable assets in their society. A well-developed language of instruction skills from a learner is important in the success of his or her academic performance (Senyatsi, 2012). In this way multilingualism prepares an individual to confidently participate in a multilingual world (Mabiletja, 2015) because the learner will become a responsible

adult in the workplace and will succeed and become more productive, resulting in having better opportunities in an interdependent society.

1.3 STATEMENT OF THE RESEARCH PROBLEM

English is a dominant language at the University of Limpopo. It is used for teaching, learning and it is also the language of record. Most notices, markings on buildings, writings, meetings, recordings and announcements are either in English or Afrikaans or both. No signs are written in African languages. The University calendars and other important university documents are written in English. Therefore, English and Afrikaans, to a certain extent, are the only languages dominating the linguistic landscape of the university, from board meetings to 'imbizos' and Student Representative Council (SRC) meetings. Almost all programmes on campus are conducted in English, including the University website.

The only modules that are taught in African languages are those that are offered as modules in the School of Languages and Communication Studies and the School of Education. Both schools offer Sepedi, Tshivenda and Xitsonga. The other module, Multilingual Studies (MUST), is taught in both English and Sepedi at the expense of the other two African languages. The African languages modules in the two schools are only available for students who are mother-tongue or first language speakers of those languages. These are the students who have studied these languages as home languages in secondary schools, and who are interested in learning those modules as disciplines. However, in performing arts, mother tongues are used in performances (such as acting). For the most part, English dominates in the institution.

From this perspective, it is clear that African languages suffer because they are not receiving the necessary development required for them to become intellectual languages at the university. The failure to use African languages as languages of instruction at the university also means that these languages cannot become fully

functional languages to the level of English. So, the research problem of this study can be formulated as follows: How do we intellectualise African languages at the university to become scientific languages at the level of English?

1.4 PURPOSE OF THE STUDY

1.4.1 Aim of the study

The aim of this study is to examine the intellectualisation of African languages at the University of Limpopo.

1.4.2 Objectives

- To analyse the existing language policy of the University of Limpopo.
- To evaluate the use of the language policy of the University of Limpopo.
- To devise strategies for the intellectualisation of African languages at the University of Limpopo.
- To determine whether or not the intellectualisation of African languages can maximize performance by students at the University of Limpopo.
- To construct a model for the implementation of the language policy at the University of Limpopo.

1.5 QUALITY CRITERIA

Creswell (1998) suggests that the trustworthiness of qualitative research can be established by using four strategies: credibility, transferability, dependability and conformability. Credibility refers to whether the researcher can believe in their findings or results. When one evaluates credibility, they are checking whether your research tests what it means to test, and asking if there are any exterior factors that would cause your data to be inaccurate. The study is conducted at the University of Limpopo where

there is a problem of over-dominance of English, and the University has a problem of non-compliance with the Constitution of the Republic of South Africa (Act 108 of 1996) and other official language documents, and of non-implementation of its language policy aimed at intellectualising the African languages of the University into languages of teaching and learning.

1.6 SIGNIFICANCE OF THE STUDY

This research will be of service to the Department of Higher Education and Training (in South Africa) and the University of Limpopo as it hopes to inform the establishment of language departments about findings that will be helpful to lecturers and students in the development of languages and the promotion of multilingualism. It will also assist higher education institutions to find ways to implement the use of African languages in the academic world through, and with the purpose of, their intellectualisation. Institutions that work in collaboration with the Department of Higher Education and Training will benefit from the language policy implementation framework that the study hopes to recommend.

1.7 SUMMARY

This section of the study looked at the background to the study. It discussed the definitions of intellectualisation, intellectualisation of African languages in higher education, followed by African languages and the creation of multilingualism. It also focused on language issues such as the University of Limpopo's sociolinguistic profile, language planning, mother-tongue education and medium of instruction, counterarguments for mother-tongue education, and parents' influence on language of instructions. At the same time, it looked at the power of languages, statement of the research problem and the purpose of the study. Then again, the chapter looked at the trustworthiness and credibility of the study and the significance of the study. The next chapter presents the literature review. The literature review looks at other authors' points of view or opinions regarding the topic at hand.

CHAPTER TWO

LITERATURE REVIEW

2.1 INTRODUCTION

The previous chapter presented the background of the study. It looked at what has been done regarding this topic or related topics. However, the aim of this chapter is to present literature review on the intellectualisation of African languages. This begins by giving a definition of language policy. The chapter then discusses South Africa's constitutional provisions and legislative imperatives such as the National Language Policy Framework. It also focuses on language policies in institutions of higher learning in South Africa and institutions of higher learning in the rest of Africa.

2.2 THE DEFINITION OF LANGUAGE POLICY

Language polices are concerned with determining the status of languages. This has to do with whether languages should be used as national languages, languages of wider communication, official languages, working languages, or languages of instruction (Getachew and Derib, 2006:39). Language policies focus on which language(s) should be used in education, administration, and to what extent. In other words, language policies are legal but also depend on political decisions on the statuses, developments and functions of languages in a state (Eshetie, 2010:4). The concept of language policy is mainly related to decisions, rules, regulations and guidelines about the status, use, domains and territories of languages as well as the rights of speakers (Getachew and Derib, 2006:38). Ngcobo (2007) holds that language policy's focus and emphasis is on language as a product of language planning.

There are a number of documents focusing on languages. Two of these documents, namely, the Constitution of the Republic of South Africa (Republic of South Africa, 1996) and the National Language Policy Framework (2003) are given full attention here. In addition, it is important to look at language policies in institutions of higher learning both in South Africa and the rest of Africa.

2.3 THE CONSTITUTION OF THE REPUBLIC OF SOUTH AFRICA

Section 29 (2) of the Constitution of the Republic of South Africa (Act 108 of 1996) states that everyone has the right to receive education in languages of their choice in public educational institutions where that is reasonably doable (Republic of South Africa, 1996). In terms of the said constitution, all the official languages of South Africa deserve to be acknowledged in all spheres of education. Out of the eleven (11) official languages recognised by the Constitution of the Republic of South Africa (Act 108 of 1996), only English and, to some extent, Afrikaans are used in education as media of teaching and learning in almost all the subjects. The nine indigenous languages which are Sepedi, Setswana, Sesotho, isiNdebele, siSwati, isiXhosa, isiZulu, Tshivenda and Xitsonga are taught as subjects in both basic and higher education. Apart from English, the University of Limpopo recognises three African languages, namely, Sepedi, Tshivenda and Xitsonga as languages of education. However, these languages are taught as subjects rather than being used as media of instruction. The popular excuse is: “African languages will not get us anywhere” or “English is an international language.” Yet, Section 30 of the Constitution of the Republic of South Africa (Act 108 of 1996) states that everyone has the right to use their language and to participate in the cultural life of their choice, but no one exercising these rights may do so in a manner inconsistent with the provision of the Bill of Rights.

2.4 THE NATIONAL LANGUAGE POLICY FRAMEWORK

It is argued that South Africa is faced with the challenge of globalisation and that its indigenous languages should be part of the rapidly expanding technological environment (National Language Policy Framework, 2003:3). The aim is to enhance the learning of African languages, but most vitally to promote mother-tongue education, with the essence of promoting national unity as well as linguistic and cultural diversity. The National Language Policy Framework (2003:8) notes:

> The Department of Education (DoE) introduced a “Language in Education Policy" (LiEP), of which its underlying principle is to

> retain the learner's home language for learning and teaching, but to encourage learners to acquire additional languages as well.

In the same breath, the Language Policy for Higher Education (2002:15-16) states:

> The language policy for higher education framework is designed to promote multilingualism and to enhance equity and access in higher education through: the development, of South African languages as mediums of instruction in higher education, alongside English and Afrikaans; and the encouragement of multilingualism in institutional policies and practices.

The development and promotion of African languages in academia is a way of promoting multilingualism. The Language Policy for Higher Education (2002:4) attests that the role of language and access to language skills is critical to ensure the right of individuals to realise their full potential to participate in and contribute to the social, cultural, intellectual, economic and political life of South African society. People learn, understand and excel best through their mother tongue or home language and it is best to express oneself in that language.

Furthermore, the Language Policy for Higher Education (2002:8) makes the following claim: "the future of South African languages as areas of academic study and research is a matter of serious concern. These developments, if not addressed, have the potential to jeopardise the future study of languages, literature and culture in our country." There is a need for Africans to be taught the importance of African languages in education or of mother-tongue education. Indigenous languages need to be promoted and used more often in order for them to develop and retain their positions in academia.

2.5 LANGUAGE POLICIES IN INSTITUTIONS OF HIGHER LEARNING IN SOUTH AFRICA

This section is looking at language policies of some of the institutions of higher learning in South Africa. The focus is also on how the languages are used, whether the

language policies are implemented or not, and the problems leading to non-implementation of these policies. In South Africa, the focus is on the following institutions: University of KwaZulu-Natal, University of South Africa, Rhodes University, and University of Cape Town.

2.5.1 University of KwaZulu-Natal language policy (UKZN-LP)

The University of KwaZulu-Natal approved its bilingual language policy in 2006 based on the framework of the National Language Policy for Higher Education of 2002 (Ndimande-Hlongwa, Balfour, Mkhize and Engelbrecht, 2010:347). The University of KwaZulu-Natal Language Policy (UKZN-LP, 2006:1) claims that under the Higher Education Act, and subject to the policy determined by the Minister of National Education, each higher education institution must determine its language policy and publish such a policy. After the merger of the University of Natal and the University of Durban-Westville, UKZN started developing a bilingual language policy in 2004 which was accepted or approved in August 2006 (Ndimande-Hlongwa et al, 2010).

The university, following the constitution, is bound to “take practical and positive measures to elevate the status and advance the use of isiZulu” (UKZN-LP, 2006:2-3). The university is also bound to promote the principle of multilingualism i.e. that all official languages of South Africa enjoy parity of esteem and are treated equitably. However, for those students from the indigenous schools to be accepted in higher education institutions (UKZN in this case), the dominant language has been a precondition for being able to show their potential as learners and to enter the gates of tertiary education (Parmegiani, 2008). Moreover, the resulting bilingual language policy stipulates that isiZulu will be developed to provide students with access to the language for research, learning and teaching, especially in the professional areas of nursing, education, psychology, law and commerce (or dental assisting) (Ndimande-Hlongwa et al, 2010:347).

Mgqwashu (2013:2) points out that the module, Language in Education at the UKZN is one of the modules that uses isiZulu as the LoLT. These modules were introduced in response to B.Ed Hon students' concerns about the failure of the then policy that provided them an option to write assignments in isiZulu, despite the fact that both the LoLT and the reading material were in English (Mgqwashu, 2013:3). Moodley (2009:27) hypothesizes that the language preference of UKZN's community is largely at odds with language accessibility. She further articulates the view that the proposed bilingual policy is merely an illusion of support for multilingualism since the university's constituents are not in favour of it.

UKZN identifies with the goals of South Africa's multilingual language policy and seeks to be a key player in its successful implementation; and there is a need to develop and promote proficiency in the official languages, particularly English and isiZulu (UKZN-LP, 2006:1). In fact, the UKZN language policy has a 10-year implementation plan (2008–2018), and while the aim is eventually to provide teaching in both isiZulu and English, translation or interpreting services may be provided initially (Ndimande-Hlongwa et al, 2010:348). No investigation has yet been conducted regarding attitudes towards bilingual education at the University of KwaZulu-Natal in particular (Moodley, 2009:26). In addition to that, little attention has been devoted to non-African speakers' attitudes towards isiZulu usage for education. Ndimande-Hlongwa et al (2010:347) note the following: "the implementation of the bilingual policy began in 2008, under the responsibility of the University's Language Board and Faculties. Whilst, debates on the policy itself are endless, there are foreseen challenges in its implementation". The development of an awareness of multilingualism through an acknowledgement of all the official languages of KwaZulu-Natal, namely, isiZulu, English and Afrikaans, further allows for the provision of facilities to enable the use of isiZulu as a language of learning, instruction and administration (UKZN-LP, 2006:1). No research has been dedicated to the university staff's perspective on the issue at hand (Moodley, 2009:26).

According to the UKZN-LP (2006:2), the language policy of the University forms part of a wider interconnected strategy at the national level to promote multilingualism and, at the provincial level, to advance isiZulu. Ndimande-Hlongwa et al (2010:347) hold

that the guiding principles of this policy suggest that the university develops the use of isiZulu as a language of instruction and communication in line with the recommendations of the Ministerial Committee report (Republic of South Africa, 2003) which investigated the development of indigenous African languages as media of instruction in higher education. The UKZN-LP (2006:3) states: “the University recognises its role in the promotion of multilingualism for social, cultural, intellectual and economic development. Thus, this includes other official languages and other indigenous languages; and as well as their heritage and foreign languages.” UKZN acknowledges the status of English in their institution and still continues to use English as its medium of instruction, but plans to develop isiZulu as a language of instruction, socialisation and function (that is, an economic language). As the UKZN-LP (2006:3) states, “the University will develop isiZulu for use in instruction as part of a medium-to long-term strategy to promote bilingualism. For this purpose, the University shall draw up a language plan setting out details of implementation such as time frames and costing.”

Ndimande-Hlongwa et al (2010:349) point out that as a step towards implementing the UKZN language policy, a three-year pilot project in providing targeted isiZulu language training for students and staff has been underway in the KZN Department of Education. The policy of multilingualism calls for the active cultivation of respect for diversity in language and culture. The UKZN-LP (2006:3) states the following: “the University shall pay particular attention to curriculum development in English and isiZulu; and henceforth, the University will work in collaboration with the University of Zululand to create a regional platform for the development and study of isiZulu and encourage research conducted in and through isiZulu.” The updated South African Constitution accordingly contains a number of innovative measures, which enhance the promotion of multilingualism (Moodley, 2009*:*22).

Ndimande-Hlongwa et al (2010:355) note the following about multilingualism at UKZN:

> It should enhance student learning and help to improve throughout by using isiZulu as a local language as it should also help staff and students to engage

better with their local community in service learning and also in research-led community projects. IsiZulu as a local language will help in customising international knowledge for the public in general.

Furthermore, UKZN intends to develop the use of isiZulu as a language of instruction and communication and it is the responsibility of the faculties, in consultation with the University Languages Board, to determine and effect the process. The UKZN Language Policy (UKZN-LP) is straight forward; it is four pages long because it goes straight to the point (about the use of the languages in their institution).

2.5.2 The University of Cape Town language policy (UCT-LP)

The status of English as the higher education language of learning, teaching and research is undisputed worldwide (Van der Walt, 2004:143). According to the University of Cape Town language policy (UCT-LP, 2003), English is the medium of instruction and administration at the University of Cape Town (UCT). English is an international language of communication in science and business, but it is not the primary language for many of the students and staff either at UCT or any other South African University. A major objective is, therefore, to ensure that students acquire effective literacy in English, which is the ability to communicate through the spoken and written word in a variety of contexts: academic, social, and in their future careers. With the UCT-LP (2003), one observes that its focus is on English and the level of its proficiency, especially when applying to study, and less about African languages and multilingualism. Thus, all applicants, whether at undergraduate or postgraduate level, must have attained a certain level of proficiency in English and must be required to submit evidence of this as part of their application to study. English is the language of internal governance and of administration. All English communication must be clear, concise and gender-sensitive (UCT-LP, 2003). Established European universities that have used local languages for centuries increasingly switch to English to remain competitive internationally, and very few voices question this practice (Van der Walt, 2004:143).

At UCT English is both the medium of teaching and of examination, except in language and literature departments where another language is taught and may be used. This applies at all levels, and to dissertations and theses for higher degrees. To further the objective of the promotion of multilingualism awareness and proficiency, all academic programme convenors and teachers are required, with the aid of language and literature departments, staff in the Centre for Higher Education Development, and CALSSA (The Centre for Applied Language Studies and Services in Africa), to explore and implement ways in which these aims may be achieved through the undergraduate and postgraduate programme structures (UCT-LP, 2003). In terms of the UCT-LP, all administrative heads of department are required, with the aid of language and literature departments, and CALSSA, to explore and implement ways in which the aims of multilingualism awareness and proficiency may be promoted (UCT-LP, 2003). Almost all the universities in several countries and/or the world have an English module to improve the proficiency of the students because they are faced with numbers of students with limited English proficiency (Van der Walt, 2004).

2.5.3 Rhodes University language policy (RULP)

Rhodes University language policy (RULP) (2014:2) is concerned with the development and promotion of respect for all languages used by South Africans, and, in particular, with the equitable use of the official provincial languages at Rhodes University. This is in line with Section 6 of the Constitution of the Republic of South Africa (Act 108 of 1996), the 2012 Use of Official Languages Act, and the guidelines laid down by the Council on Higher Education (CHE). In addition, the policy supports English as the Language of Learning and Teaching (LoLT) and is simultaneously committed to promoting multilingualism, a possible paradox that has to be carefully managed.

The RULP is committed to the intellectualisation of African languages and “to creating the conditions for the use of particularly isiXhosa as a language of learning and, eventually, also teaching” (RILP, 2014:2). This policy is intended to be a living document which continually responds to the university’s language needs and may

require regular revision (RULP, 2014:2). Furthermore, the University is committed to the following:

> To accord equal esteem to all official languages and developing and promoting all official languages in South Africa; to promoting multilingualism and the intellectualisation of African languages, and to creating the conditions for the use of particularly isiXhosa as a language of learning and eventually also teaching; to widely distributing this policy to all members of the University community, and including its appropriate form in the University Calendar and on the University website. (RULP, 2014:2)

Furthermore, RULP (2014:3) aims to promote multilingualism and sensitivity in language usage in a way that creates and fosters a supportive, inclusive and non-discriminatory environment in which all members of the university can feel they belong. The promotion of the intellectualisation of isiXhosa is part of redressing the previous marginalisation of indigenous languages. Again, ensuring that while the language of wider communication within the university community is English, translation and interpreting into isiXhosa and Afrikaans are provided for students and staff where necessary and feasible (RULP, 2014:3).

RULP (2014:4) states that Rhodes University will, as institutionally agreed and feasible, strive to maintain academic programmes in various South African languages, including specifically English and isiXhosa. The university aims to strengthen the status of isiXhosa by promoting its value as a medium of communication among academic and support staff (RULP, 2014:4). Teaching and learning at the university takes place within an inclusive teaching and learning environment which recognises English as the primary LoLT and seeks to develop isiXhosa as a language to support the LoLT (RULP, 2014:4). Rhodes, thus, has a section of implementation responsibilities said to be revised every three years.

The Registrar's Division/Communications and Marketing Division at RULP is requested to, where possible, ensure that official university branding and

correspondence with prospective and current students, staff and the public is available on request in at least two of the major provincial languages (RULP, 2014:6). Moreover, the Communications and Marketing Division/Student Representative Council is requested to, where necessary and feasible, use interpreters and translators to make verbal and written presentations regarding certain policies or issues in the university, and explore the use of isiXhosa and Afrikaans on the Rhodes website (RULP, 2014:6).

According to RULP (2014:3), the University's language of learning and teaching will be English (except in academic departments where languages other than English are taught as subjects). Furthermore, the academic faculties, schools and departments are requested to continuously evaluate the extent to which curriculum and teaching-learning methods are appropriate for those for whom English is an additional language as well as the extent to which they facilitate students' ability to use English as the language of learning and teaching (RULP, 2014:6). The Communications and Marketing Division/Student Representative Council is requested to explore ways in which African languages can be used as resources in meaning-making in relation to disciplinary knowledge, for example, through compiling multilingual glossaries (RULP, 2014:7). Furthermore, the university's (Rhodes University) Human Resources Division will be requested to devise strategies to encourage members of the University who do not speak isiXhosa to enrol for the short communicative course in isiXhosa offered by the African Languages Studies section of the School of Languages (RULP, 2014:7).

2.5.4 The University of South Africa language policy (UNISA-LP)

The University of South Africa adheres to a policy of functional multilingualism in order to accommodate linguistic diversity. As such, it is committed to the promotion of equitable language rights with particular emphasis on uplifting the status and usage of the marginalised indigenous languages (UNISA-LP, 2010:1). Multilingualism is also acknowledged as a powerful tool to promote social cohesion between diverse groups in our society (UNISA-LP, 2010:1).

In terms of the policy, the university makes tuition available in the official languages of South Africa on the basis of functional multilingualism. Section 4.2.2 of the UNISA-LP (2010:2) points out that at an undergraduate level, functional multilingualism requires steps to ensure that all programmes are offered in all the official languages. To advance the goal of offering undergraduate programmes in all the official languages, undergraduate modules must be provided with a glossary. The Department of Language Services facilitates the compilation of such glossaries. Here, the university has its job cut out for it as a lot of work is required for this policy (e.g. glossary compilation) to be implemented.

On the other hand, at a postgraduate level and subject to clause 4.3.3 of the UNISA-LP (2010:3), the language of tuition will be English, provided that an academic department may, on the basis of functional multilingualism, decide to offer modules in one or more of the official languages. Departments teaching languages are exempted from this clause. Nonetheless, where English and Afrikaans already have the capacity to operate as higher education-level languages, the University pro-actively supports African languages with a view to them becoming media of instruction at higher education level (UNISA-LP, 2010:1).

Furthermore, according to the UNISA-LP (2010:3), tuition may be offered in languages other than the official languages, subject to the provision that official languages receive priority treatment when the university allocates resources. Yet, the university provides special tuition aids required by students with sensory disabilities on request and where feasible, e.g. interpreters for South African Sign Language, Braille, tapes and other functional audio and video teaching means (UNISA-LP, 2010:3). In other words, Unisa caters for all its disabled students.

Clauses 4.3.1.1 and 4.3.1.2 as well as 4.3.2 of the UNISA-LP (2010:4) suggest that students are allowed to write their theses and dissertations in any of the official languages, where practical, and the abstracts of their theses and dissertations appear in two languages, namely, the language used in the thesis and any other official

language, provided that one of the abstracts is written in English. Therefore, where it is feasible for students and mutually acceptable for the student and supervisor (and an external examiner), students are allowed to write their theses and dissertations in any language. This is a commendable step as it promotes the use of mother tongue as a medium of teaching and learning.

UNISA-LP (2010:4) asserts that at all important service points (general information desks, student supervisory services, registration desks and the library), the university makes the means available to assist and advise students and employees in the language of their choice, including South African Sign Language, to enhance a student-friendly ethos. Furthermore, it proclaims that the university's publications consider their target readers and adhere to the institution's language policy. The use of various languages in these publications is a visible sign of the university's commitment to multilingualism. Summaries are provided in other relevant languages (UNISA-LP, 2010:5).

According to UNISA-LP (2010:5), documents of general interest to employees that change infrequently, such as the Institutional Statute of the University, conditions of service, and rules and forms, are available in as many official languages as possible. The university further provides special communication aids required by students with sensory disabilities on request and where feasible, e.g. interpreters for South African Sign Language, Braille, tapes and other functional means to promote communication (UNISA-LP, 2010:6). Thus, in the UNISA-LP (2010:6), African languages, both as media of communication and tuition, have been historically disadvantaged. The university makes resources available for the development of the nine official African languages for the benefit of the university and the country.

UNISA-LP (2010:6) advocates that all participants at employee disciplinary hearings and student hearings have the right to use any of the official South African languages or South African Sign Language. Clause 4.9.2 of the UNISA-LP (2010:6) states that a participant or employee at a disciplinary hearing must notify the university seven days

prior to the commencement of the hearing that he/she will use a language other than English to enable the university to provide translation. And clause 4.9.3 argues that where multilingual discussion has taken place, the university provides summaries of the proceedings in at least English for record purposes (UNISA-LP, 2010:6).

Hereafter, clause 4.4.2.5 of the UNISA-LP (2010:5) emphasizes that the university strives towards attaining the capacity to use all official languages without neglecting minority South African languages or South African Sign Language, and as such, in terms of the student communication and marketing strategy, all brochures will be produced in as many languages as possible but at least in Northern Sotho (Sepedi), Zulu and Afrikaans.

It is apparent that the language policies in South African universities speak in one voice that language should not act as a barrier to equity of access, opportunity and success (RULP, 2014; UCT, 2003; UNISA-LP, 2010; UKZN, 2006). Ndimande-Hlongwa et al (2010:355) argue that linguists, language planners and practitioners, owe it to their institutions to assist in the implementation of language policies and to promote multilingualism in a democratic South Africa.

According to Stroud and Kerfoot (2013:397) in Carstens (2015:10), “policy failure” has led to a need for “radical re-conceptualisation of the design of academic language and literacy programmes … in which all available languages and semiotic resources are used and promoted in pursuit of learning”. Language policies should be made to empower and promote quality and equal education. The policy requires that consideration should be given to the development of other South African languages (other than Afrikaans and English) for instruction purposes as part of a medium-to long-term strategy to promote multilingualism (Madiba, 2004:34). Nkuna (2010:169) acknowledges that few respondents knew about the existence of institutional language policies in their specific institutions.

In 23 universities in South Africa, some languages are used to teach and learn an indigenous language, especially the English language (Nkuna, 2010:171). For the aforementioned languages to gain currency, Mgqwashu **(**2013) claims that as a primary condition, it is acknowledged that any meaningful and successful engagement with the development of African languages so that they become part of the academy would depend entirely on implementing strategies to develop their academic discourse.

According to Mgqwashu **(**2013:12), as long as the education system within South Africa remains Eurocentric and insensitive to indigenous ways of being, such epistemic assumptions will not be accommodated in higher education. It will forever be viewed as inappropriate (Mgqwashu, 2013:13). Tollefson (1991:8) asserts that "education is closely associated with economic class. The premium for university study over secondary education is also high, even in countries with mediocre universities and high student-teacher ratios." Wiley (1996:139) argues that the relationship between the language minority community and the school should be understood. A lack of concerted efforts to improve the teaching of and in indigenous languages as subjects of study, and their limited use as LoLT in higher education, respectively, seem to have implied that these languages cannot participate effectively in the world (Mgqwashu, 2013:2). "They do not, however, elevate minority languages to a position of equality. To do this other educational language plans such as two-way bilingual programs are more beneficial" (Wiley, 1996:139). In this case, this proves that African languages still have a long way to go. For African languages to be (really) considered, they need to be accommodated in higher education.

Dave Steward (2009), Executive Director of the F.W de Klerk foundation says that

> The reality is that increasingly we have a single de facto official language - and it is English. The supposed official status of the remaining ten languages is increasingly a chimera. The reality is that government is not conducted in two official languages at the national level and that our other supposedly official languages are

> decreasingly used by provincial administrations. Our languages do not enjoy parity of esteem – and are not treated equitably. Little or nothing has been done to develop our indigenous languages. The organizations that were established to develop and promote our languages and cultures, PANSALB and the CRL Commission, are underfunded and under pressure.

Nkuna (2010:170) contends that the 11 official languages in the 23 universities do not have equal official status. As a result, English speakers will have significant advantages in education and employment (Tollefson, 1991:5). Of the official languages, the nine (if not ten) African languages are not experiencing the same treatment and use as English. It appears as though the other languages do not even exist and that English is the only official language. Wiley (1996:139) writes that providing appropriate language instruction for all students involves more than assessment based upon the dominant language. Nkuna (2010:170) contends that inclusion of official languages in the 23 (or 24) universities' curricula does not guarantee the same number of official languages in each academic curriculum. Some languages have greater representation than others. The use of English and Afrikaans compared with indigenous languages for academic and research work among the 23 (or 24) universities is such that English is in the first position and Afrikaans in the second position, with the indigenous languages in the zero position (Nkuna, 2010:172).

Below is a table listing South Africa's 23 universities extracted from a report on the use of African languages as media of instruction in higher education (Department of Higher Education and Training, 2015:28). The list excludes those universities that were not yet established at the time of the functioning of the MAPALHE – Ministerial Advisory Panel on African Languages in Higher Education. The table provides language choices as articulated in the institutional language policies from which universities are required to choose at least three official languages as media of instruction.

Table 3: Universities' language policies and choices

University	**Official languages as stated in institutional policy**			**LP published?**
	LoLT/LWC	**Other language/indigenous language selected**		
Cape Peninsula University of Technology	English	Afrikaans	IsiXhosa	Yes
Central University of Technology	English			Yes
University of Cape Town	English	Afrikaans	IsiXhosa	Yes
Durban University of Technology	English		IsiZulu	Yes
University of Fort Hare	English		IsiXhosa	Yes
University of the Free State	English	Afrikaans	Sesotho	Yes
University of Johannesburg	English	Afrikaans	Sepedi, IsiZulu	Yes
University of KwaZulu-Natal	English		IsiZulu	Yes
University of Limpopo	English	Afrikaans	Sesotho sa Leboa, Xitsonga, Tshivenda, Setswana, isiNdebele	Yes

Mangosuthu University of Technology	English		IsiZulu	Yes
Nelson Mandela University	English	Afrikaans	IsiXhosa	Yes
North West University	English	Afrikaans	Sesotho, Setswana	Yes
University of Pretoria	English	Afrikaans	Sepedi	Yes
Rhodes University	English	Afrikaans	IsiXhosa	Yes
Stellenbosch University	English	Afrikaans	IsiXhosa	Yes
Tshwane University of Technology	English	Afrikaans		Yes
University of South Africa	English	Afrikaans	All 9 official indigenous languages	Yes
Vaal University of Technology	English			Yes
University of Venda	English			Yes
Walter Sisulu University	English		IsiXhosa	
University of the Western Cape	English	Afrikaans	IsiXhosa	Yes
University of the Witwatersrand	English	Afrikaans	Sesotho	Yes
University of Zululand	English		IsiZulu	Yes

The table shows the language policies of the 23 universities in South Africa and their language choices. The table indicates that all the universities, except for Walter Sisulu University, have published language policies. Moreover, all the institutions have English as their medium of instruction. A total of 14 institutions have Afrikaans as their second language (or option), while the other 9 universities do not have any other language as their second language. Central University of Technology, Tshwane University of Technology, Vaal University of Technology, and the University of Venda have no African languages on their policies. Furthermore, Central University of Technology, Vaal University of Technology, and University of Venda have only English on their language policies and as their language of instruction. Tshwane University of Technology has both English and Afrikaans as its languages, but English dominates.

2.6 LANGUAGE POLICIES IN INSTITUTIONS OF HIGHER LEARNING IN AFRICA

This section is looking at language policies of some of the institutions of higher learning in Africa. The focus is also on how the languages are being used and if the language policies are implemented or not in their own institutions as well as the problems leading to non-implementation of the policies. In Africa, the focus is on the following: Language policy in institutions in Zimbabwe, language policy in educational institutions in Tanzania, the language policy in educational institutions in Kenya.

2.6.1 Language policy in educational institutions in Zimbabwe

Africa is a multilingual continent; it has linguistic diversity. Muchenje, Goronga and Bondai (2013:500) attest that Africa's linguistic diversity presents the problem of deciding which language(s) to consider as official and national languages. Therefore, a major issue within higher education institutions in Zimbabwe is the use of indigenous languages in the education system. Dube and Ncube (2013) use historical and phenomenological research designs to examine the current status of isiNdebele of Zimbabwe in basic education. Historical research is one that gathers data from situations that have occurred in the past (Heffner, 2014). This means that a historical research design analyses or evaluates a past event or combination of events. Phenomenology is a research design that studies how individuals construct or are

constructed by social reality (Dube and Ncube, 2013:250). Phenomenological research is a form of qualitative research in which the researcher attempts to identify commonalities in the views of several individuals regarding a particular phenomenon or situation (Fraenkel and Wallen [Sa]). The historical and phenomenological study by Dube and Ncube (2013) provides rich data on the status of African languages in Zimbabwe's education system.

It is claimed that 20% of the Zimbabwean population speaks isiNdebele and 80% of it speaks ChiShona (Dube and Ncube, 2013). It is argued that IsiNdebele is threatened by both English and ChiShona. The dominance of the two languages tends to push isiNdebele to the edge of the communication and education domains. The roots of the problem of indigenous languages in teaching and learning began in the colonial era where the colonisers paid little or no attention to indigenous languages (Muchenje, Goronga and Bondai, 2013). Dube and Ncube (2013:50) state:

> Language and education are dependent on each other. If education is to be attained, language has to be used and for language to endure, survive and be respected, it has to be taught in schools and in a familiar language, it does not matter whether it is an African or European one. It is therefore clear that education and language are like Siamese twins. They need each other for continuity's sake. It is the duty of government to see to it that African languages are integrated into their education systems.

As this quotation suggests, language is an integral part of society and humanity. It connects people and communities. It educates people and it also gets things done. Language also carries identity in a form of culture. Muchenje, Goronga and Bondai (2013:502) emphasise this point when they state the following:

> Language plays an important role in people's lives as it is not only a medium of communication but is also a reservoir of culture. It is a primary means by which people express their cultural values and the lens through which they view the world. Language is therefore part and parcel of an individual's identity. It is therefore

> important for educators and policy makers to make sustained serious efforts to address students' linguistic diversity. The role of the mother tongue in teaching and learning has been acknowledged.

Gora (2013:28) believes that languages have a very important role to play in the curriculum of any education system since they are essential in human communication. She goes on to add that languages are like currencies; they should be pushed to have greater value. So African languages should be given greater value; languages are also important because they serve as tools for and key to the learning of other school subjects. Languages are also tools for the exchange of thoughts, ideas and knowledge.

It is argued that in Zimbabwe people prefer English to their own languages because the former is key to employment and success (Dube and Ncube, 2013). But isiNdebele and other African languages can also be developed to that level, especially in areas where they are dominantly spoken. Consequently, ChiShona and isiNdebele should all be developed to a degree where they can be used in all subjects at any educational level (Gora, 2013:28).

In the Zimbabwe school system, some pupils are the 'silenced voices' because they cannot participate in class or perform well due to the fact that they are not taught in their mother tongue, especially in the early grades (Muchenje, Goronga and Bondai, 2013:501). So, mother-tongue speakers of Ndebele language should demand that their children receive education in that language because it forms their identity (Dube and Ncube, 2013:255).

Gora (2013) suggests that ChiShona/isiNdebele (or any other indigenous language) should continue to be taught at institutions of higher learning. The problem with this approach is that some might argue that the use of indigenous languages at the highest

educational levels will lead to failure and unemployment. The other problem is that there are students at universities, colleges and technikons that have been exposed to English for long periods of time but are still unable to communicate proficiently in the language. Gora (2013:27) holds the following view:

> Since colleges and universities are concentrations of intellectual power, it is at this level that students can do some research on indigenous languages to meet the demands of science and technology. This would extend the use of Shona and Ndebele as media of instruction at different levels of education, at the same time increasing their spheres of influence.

As such, the use of ChiShona and IsiNdebele would increase the effectiveness of mother-tongue usage in educational institutions in the promotion of LoTL. Moreover, it allows students to properly understand all courses/modules to the best of their abilities and makes them regard their languages as important as English. Furthermore, the use of mother tongue as LoTL by most students at higher education level helps with their ability (and capability) to think and analyse situations; as such, this supports the use of Shona and Ndebele in educational institutions. If more research can be done with regard to African languages and their terminologies, it might improve the chances of those languages to become LoTL.

Educated Africans in Zimbabwe regard African languages as unsophisticated and uncivilised. This is a major obstacle for the implementation of indigenous language in education (Gora, 2013:27). Since it is Africans themselves who bring their own languages down, they should not expect a helping hand from anybody else. No one will support the use of African languages if Africans are not keen or do not believe in them. Gora (2013:28) states:

> Interestingly, Shona and Ndebele are used for communication in many spheres of life more than English. For example, radio and television make use of indigenous languages for HIV-Aids education, cholera and typhoid awareness, messages and advertisements, thus proving the effectiveness of these

languages in reaching out to the masses. Hence, there is need to reflect this in the classroom situation.

Using African languages in higher education in Zimbabwe should be as simple as using English.

2.6.2 Language policy in educational institutions in Tanzania

Tanzania is a diversely rich African country, opulent with languages (indigenous languages) and cultures, and there are about 150 indigenous languages spoken within its boundaries (Tibategeza, 2010). This proves that it is a multilingual country. But the language of instruction (LoI) in Tanzania has continuously been a debatable subject (Marwa, 2014:1262). Amongst those languages is Kiswahili, an official and national language as well as a medium of instruction in primary schools. But it was rejected as a medium of instruction (MoI) in post-primary education. English as a co-official language was taught as a compulsory subject, and still remains the only MoI at post-primary level of education (Tibategeza, 2010). Swilla (2009:10) holds that English will continue as the language of technology until Kiswahili versions of manuals, programs and teaching materials become available. Kiswahili is taken as a language of instruction for primary education and English as the language of instruction from secondary till higher education.

However, currently almost the whole population of Tanzania (about 95%) speaks and understands Kiswahili (Marwa, 2014:1263). Kiswahili is mostly used in government and primary schools, but everybody, including the government, is still divided as to whether it should be made the MoI or not. There are those who prefer Kiswahili from secondary school to tertiary and those who prefer English throughout as medium of instruction (Marwa, 2014). It is claimed that English is the language of the modern world, better opportunities and/or educational success. English is thought to be important because it is the medium of instruction in higher education (Swilla, 2009:11).

But then again Kiswahili, as a language that both learners and teachers master, is seen as a problem because it acts as a brick wall between education and success instead of being a useful resource, especially in education. In this case, English wins again in another country as being the only medium of instruction (Tibategeza, 2010:227). While other scholars are saying African languages should be used as a medium of instruction, Tibategeza (2010) is rooting for 50/50 bilingual education: that is, for Kiswahili and English to co-exist and be used at the same time as media of instruction. Marwa (2014:1265) holds that choosing Kiswahili as the language of instruction from basic to higher education is academically achievable. It is the best choice for language of instruction as it is popular and understandable to both students and teachers. The best education can only happen when teachers and students understand each other. This will help enrich the learning experience and educational performance of students (Marwa, 2014:1265).

Although Kiswahili is spoken by the majority in Tanzania, it is still dominated by English. It is said that English is a medium of instruction from primary education onward so that by the end of their primary days the students would be fluent in the foreign language (Tibategeza, 2010). Swilla (2009) holds that the government must assist all Tanzanian children to get access to education in both English and Kiswahili, and to master both languages in order for them to compete educationally and for employment opportunities in this competitive world. Unlike Tanzania, South Africa has all the learners registering mother tongue as a compulsory subject from primary school till secondary school but not compulsory in some universities.

Tibategeza (2010:228) claims that language planning in Africa is a critical issue, especially in educational settings. It is and always has been an issue, and the excuse for it has always been financial and/or about the choice. It is always said that language developments are costly and not every language can be developed. The other reason will be that it is difficult to know which language to choose. Yet, it is said that the roles of African languages are determined by African leaders for the sake of national unity (Tibategeza, 2010:230). The education stakeholders need to be educated on how important and possible it is for Tanzanian learners to master both Kiswahili and English, and do away with the misconceived idea that bilingualism is tantamount to confusion on the part of learners (Tibategeza, 2010:230).

Marwa (2014) contends that the biggest problem or question in Africa has always been about which language to choose and adopt as a LoLT. Some can take it as far as language standardisation on the language selection. Maybe the issue can be the fact that most African countries lack a common language which can be used as a national language and a LoLT.

In most cases, Swilla (2009:11) states that countries such as Hong Kong, Nepal, India, Botswana, Côte d'Ivoire and South Africa show the opposition of the general population to using local languages as LoI within their higher institutions. However, Marwa (2014:1267) contends that countries like Ghana, Botswana, Kenya, Uganda, and Nigeria have decided to adopt English as a universal language of education and are relatively doing well. In such countries, ordinary people do not trust the use of indigenous languages to advocate the principles of education; as such, they prefer to enrol their children in multiracial schools or English medium schools (Swilla, 2009).

Tibategeza (2010:230-231) goes on to state that parents, teachers, students and policy makers have the impression that African languages do not improve the pupils' performances and their ultimate success in education. This is why parents take their children to multiracial schools where instruction is carried out in English as early as possible. They believe that African languages have no future; they believe that getting educated in African languages is setting oneself for failure. Some are educating their children through English just for social status. Some of the parents even take their children to neighbouring countries (Swilla, 2009; Marwa, 2014). This partly explains the difficulty in adopting and implementing policies that advocate for the use of vernacular languages or a lingua franca as a LoI (Swilla, 2009:11).

2.6.3 Language policy in educational institutions in Kenya

Kenya has a kind of trifocal language policy that recognises the role of the vernaculars, Kiswahili and English in the national education system (King'ei, 2001:37). Ngugi (2012) is of the view that the new 2010 adopted constitution of Kenya is in support of the development, protection and promotion of indigenous languages, cultural identity and linguistic diversity. However, most learners are forced to learn in a foreign language. African languages that are accorded status are given it at the expense of other languages. For instance, only four African languages (Kiswahili, Kikuyu, Dholuo and Luluhya) are used as early instruction languages (Ngugi, 2012:1). While the government appears to be comfortable with the linguistic situation, the lay Kenyans are not and they have demonstrated that (Nabea, 2009:122).

Nabea (2009:125) holds that "during a survey in 1964, it was found that most people wanted a trilingual approach to education. English and Kiswahili were the preferred languages for education from lower primary to the university, while the mother tongue was only preferred for verbal communication especially in rural areas." By then, English was not attached to the school curriculum. It remained an optional subject for a long time, but it was still favoured as the medium of instruction from primary school to the university (Nabea, 2009). However, for national and regional unity, people favoured Kiswahili (in education). Kiswahili is the national language as well as a compulsory subject taught and examined throughout primary and secondary cycles, and it is also offered in most public universities (King'ei, 2001:37). There is a lack of interest in the teaching and learning of mother tongue languages in Kenya and this makes the implementation of mother-tongue education or policy a little impossible. Ngugi, 2012:2) points out that since the colonial days, English has been an important language of the school curriculum and has remained a core subject in Kenyan schools even though some students fail to understand the language, and English is mostly associated with formality. With that outlined, African languages are also important and have value, and they should be recognised and appreciated.

Mbithi (2014:5) explains how Kiswahili came to be part of the school system:

> In a 1972 report by W. N. Wamalwa and his team, two new foreign languages, French and German, were added to the secondary school syllabus in Kenya and those foreign governments were quietly expending resources in the

> teaching of their languages as well as English. However, in 1981, Mackay's team made Kiswahili compulsory and examinable at all levels of the education system.

The same thing needs to be done with other African languages. All African languages in Kenya need to be the proper source of information and education to the people.

Nabea (2009:128) further observes that of over 34 million Kenyans, about 25% barely understand English, even though it is used as the MoI. The teaching and learning of English in Kenya is seen as an advantage whereas mother tongue is prohibited in some schools (including higher education), especially in rural areas (Nabea, 2009:126). Mother tongues are usually used for the first three years of school and mostly in rural schools, not in the multiracial schools. It is said that in some schools, pupils are punished for speaking their mother tongue or African languages at school. Most indigenous languages have been taken for granted for a long time, and Kiswahili, which is spoken by most people, was not used as a medium of instruction at any level in the education system (Ngugi, 2012:2). There was a time when even Kiswahili could not be used in offices (Mbithi, 2014:7). Today, Kiswahili is an official language alongside English. African languages are used as the medium of instruction in the first three years of formal education.

Mbithi (2014:5) holds that Kiswahili was (re)introduced into the primary school syllabus as a compulsory subject, and the Department of Linguistics and African Languages was set up in Kenyatta University College in 1969. African languages can be used to teach different subjects, and English can be taught as a subject. But students have the mentality that African languages are not going to get them anywhere. African languages that are at the core of both teachers and students' development suffer due to neglect and lack of written materials in the languages for the teaching and learning of various subjects. This can be difficult because some English words have no equivalents in the mother tongue language (Ngugi, 2012).

Teachers, parents and learners generally have a negative attitude towards their own mother tongue as languages of instruction; most parents see the usefulness of English language in terms of its future utility for their children (Ngugi, 2012:3). For a long time, English was used to suppress Kiswahili and other African languages in Kenya.

Kiswahili was declared an important subject in primary and secondary schools; but compared to English, it received an inferior status (Nabea, 2009:126). It seems that African languages and Kiswahili are sometimes encouraged but never supported, and sometimes they are supported but not encouraged. In Kenya, like most African countries, English remains the MoI, while Kiswahili remains a compulsory subject in both primary and secondary education (Nabea, 2009).

In most cases, African languages are promoted, resulting in educational objectives more favourable to the use of mother tongue in education; and it is believed that effective literacy acquisition and second language proficiency depend on how well and firmly built the first language foundation is (Ngugi, 2012:4). But now African languages are seen as a waste of time and English as a language of opportunities. Globally, it is claimed that all languages are equal and no language is greater than others. It seems, though, that they are only equal in thought but not in action. Mbithi (2014:9) holds that African languages must stop being just cultural artefacts and become the drivers of economic development. Africans should believe in their languages because the linguistic capabilities in their first languages would definitely improve. The government should work together with schools to prevent the extinction of African languages and preserve them for future generations.

English has a near co-status with Kiswahili, and the two languages remain locked in rivalry in the educational as well as in other socio-economic domains in Kenya and East Africa as a whole. Mbithi (2014:8) suggests that the indigenous languages be accorded official language status and receive support and encouragement at all levels of the education system, but not at the expense of English. As a country, Kenya needs to have positive energy in working hard to establish multilingualism. According to Nabea (2009), attempts have been made to assert African languages, Kiswahili inclusive, through writing. There are books in Kiswahili to meet the increased demand of both students and teachers. In the case of Kenya, Kiswahili is second in demand, English is first, while other African languages still need to be developed and standardised. Even though Kiswahili comes second to English, it is in demand and slowly moving up the scale. English is the official language and medium of formal learning throughout the education system (King'ei, 2001:37).

The clash between local and foreign/European languages is making it difficult for African languages to come to life, that is, to be used as MoI. Nabea (2009:127) points out that hatred for one's mother tongue is a big threat to multilingualism. The role assigned to Kenyan indigenous languages in education, literature and other aspects of national life has been rather limited (King'ei, 2001:36). As medium of instruction, that role is severely limited, especially in lower primary up to Primary Three and in the rural areas, with one dominant language community (Kiswahili). This has been influenced by the attitudes of the Kenyan indigenous speakers (stakeholders) themselves and the politics around language, among other factors (King'ei, 2001). People have started resenting their own languages and culture because of English and its culture. They think less of their own languages and think more of English and the western culture. In this case, it can be advocated that many people may not be interested reading or using languages that do not promise them economic empowerment, like English or Kiswahili would. It is unlikely for Kenyans to stop using English or Kiswahili at all (Mbithi, 2014:8).

In 2010, the Kenyan constitution attested that there is a need to adopt policies that acknowledge and embrace the multicultural and multilingual diversity of the state (Ngugi, 2012:7). In this case, publication of multilingual dictionaries is needed (in schools) to help with the terminology experienced by both teachers and students (Ngugi, 2012:8). Therefore, there have been texts and books written in the indigenous languages, including Kiswahili, over the years (Mbithi, 2014:2). Economic, structural, and institutional support is needed in order for African languages to be protected and promoted. Proper planning and advocacy of principles of the African languages to be promoted and protected makes it easier (and more effective) to use these languages within educational institutions of all levels. The Kenyan government corroborates the decision to take positive measures in protecting and promoting the African languages within its borders, and proposes a common goal and plan to avoid sending mixed messages to African learners (Ngugi, 2012). Consequently, in Kenya, Kiswahili is both an official and national language, whereas English is an official language and the medium of instruction in Kenyan educational institutions (Mbithi, 2014:2). Kiswahili has always been encouraged and used alongside English.

Mbithi (2014) attests that the government supports and encourages English as it is given all the rights and privileges of official languages. However, some government officials realised the danger posed to the local languages by the dominant language (English) and the prevailing lack of a language policy. Consequently, in the late 1970s, there was a sustained campaign from many quarters for newly independent African states to recognise formally and give logistical support to the indigenous languages (Mbithi, 2014:3). There is also a need for more books in African languages. King'ei (2001:43) makes the following report:

> In the 1979-83 plans, an institute of Kiswahili Research was to be established at the University of Nairobi. Then again in the 1984-88 plan, the government announced its intention to mount campaigns to implement literacy and post-literacy adult education programmes in subjects such as family life and health, good citizenship and rural development.

This shows the extent to which Kenya has supported African languages in its education system.

2.6.4 Language policy in educational institutions in Ethiopia

Alemu and Tekleselassie (2006:151) claim that until the current Ethiopian government took over, the media of instruction in Ethiopia's formal education system were Amharic at elementary school level and English (for junior high and above) throughout much of the country's history. Eshetie (2010:8) reports:

> English is taught as a subject from grade one and is a medium of instruction from grade nine through colleges and universities nation-wide. All universities in the country are supposed to use English as their working language; they ought to produce documents, hold meetings, write minutes and reports, etc. in English.

The Ethiopian government has made it clear that it works towards the development of all the Ethiopian languages for various purposes (Getachew and Derib, 2006:50). Ethiopia is a multilingual country (Alemu and Tekleselassie, 2006; Eshetie, 2010). Eshetie (2010:10) notes that English in Ethiopia is a medium of instruction from secondary school through higher education, but the learners' proficiency has always

remained poor. The effectiveness of English language teaching remains always questionable, despite the efforts being undertaken by the Ethiopian government and concerned institutions. Lots of things were changed, but Amharic (a Semitic language) remained the only national language that was used as the medium of instruction for formal education at the elementary level (Alemu and Tekleselassie, 2006:153). Amharic is used in towns and cities as an alternative for those who do not speak the languages that are used in education in their area (Getachew and Derib, 2006:55).

Eshetie (2010) and Alemu and Tekleselassie (2006) agree on the fact that Ethiopia is a unique African country which was never colonised by any foreign power in the era of colonisation when most African countries were colonised. There are more than 75 languages in Ethiopia and, being a multilingual and multicultural country, Ethiopia shares the problem of language use and language choice for various purposes (Getachew and Derib, 2006:38).

Getachew and Derib (2006:37) hold that there had been a change in Ethiopia from having no written policy to a policy that encourages the development and use of all the languages in the country; but the implementation was still a problem. The socialist government that assumed the mantle of leadership in 1974 shifted from promoting one language as an instrument for national unity to encouraging the use of other languages as per its political orientations (Alemu and Tekleselassie, 2006:153). Currently, 12 other languages, including Amharic, are used as media of instruction at primary schools from Grades 1 to 4 (Getachew and Derib, 2006:55). Getachew and Derib (2006) and Alemu and Tekleselassie (2006) share similar views with Eshetie (2010) that in terms of languages, Amharic is the lingua franca and the national working language in Ethiopia, while the rest of the major languages are regional working languages spoken by the respective ethnic groups.

Getachew and Derib (2006:49) recall that at some point the government agreed to promote the use of local languages for official, administrative, judiciary and educational purposes. Introducing mother-tongue education at the elementary level is

very important and such a decision must be done in consideration of the local and global realities and economic activities (Alemu and Tekleselassie, 2006). Afan Oromo is offered in most first-degree programmes currently at different institutions such as Jimma University and Haromaya (Alemaya) University, and Afan Oromo minor programmes are offered at Addis Ababa University and Mekele University (Getachew and Derib, 2006:54). It is said that the current instructional language policy in Ethiopia is dictated by the ruling party in line with its political ideology, rather than being based on genuine attention to student learning or national economic advancement (Alemu and Tekleselassie, 2006:163).

Mother-tongue policy and education as well as linguistic equity are proudly promoted in Ethiopia and, as such, have given way to the development of the vernaculars (Eshetie, 2010:13). The most important way to inform as well as educate any child in the world is through learning via mother tongue. Furthermore, education on heritage and culture is of paramount importance, as this results in more children acquiring the skills needed to become ambassadors and promote the use of their languages. The Ethiopian government argues that learning mother tongue promotes identity, culture and, more importantly, provides people with psychological satisfaction and development of positive self-esteem (Getachew and Derib, 2006:50). English has a wide coverage of functionality as a sole medium (or even side by side with Amharic) in education, business and trade, media and communication. Nevertheless, the quality of English language education and training in Ethiopia is poor and the appropriateness and accuracy of the English in use is low (Eshetie, 2010:13).

A policy strategised by the Ministry of Education in 1994 stipulates English as a medium of instruction for secondary and higher education. According to Getachew and Derib (2006:58), “Amharic, Afan Oromo, and Tigrinya are being taught as subjects up to postgraduate level. These languages are also given as separate subjects in the primary education”. The implementation of language policy by the Ethiopian government results in a positive outcome for the citizens and a successful policy. Higher education language policy should be implemented with students and educators

in mind in order to give students better chances of success in secondary and higher education.

In Ethiopia, the implementation of the language policy in the educational system was rushed as most of the materials and procedures were not done properly and professionally during the implementation processes (Alemu and Tekleselassie, 2006:159). The major problem in implementing the language policy in this country is many mixed issues as the communities in Ethiopia are diverse and have many languages; but there is obviously a dominant language or culture (Alemu and Tekleselassie, 2006). In such situations, people are forced to learn in the popular or dominant language: either English or Amharic. Because the dominant language is accepted widely, other languages are not taken into consideration. As Alemu and Tekleselassie (2006:159) note, the circular requires regions to offer education to their communities in Amharic. Therefore, implementing the multilingual language policy in Ethiopia has always been a problem because Ethiopia is diverse with many languages.

Eshetie (2010:1) points out that in post-introductory to modern education in Ethiopia, the medium of instruction used back then used to be foreign languages such as French, Italian and English. In multilingual nations such as Ethiopia, problems arise regarding which language to be used for education, administration and wider communication (Getachew and Derib, 2006:41). The promotion of a monolingual language policy which promotes Amharic covers a very wide area. It is clear that Ethiopia has shown a significant change in terms of developing and implementing its language policy (Getachew and Derib, 2006:58). Despite the achievements in the multilingual language policy implementation, the results can also be a disaster. Thus, some scholars recommend that, along with the instruction of mother tongue, children need to be given adequate opportunities to learn English, which is the lingua franca of science and technology, right from the elementary level (Alemu and Tekleselassie, 2006:163). Eshetie (2010:6) states that the most vital aspect is equity of each vernacular language, and the right to use each for education, administration, business

and communication has been legally and clearly laid by both the new constitution and the education policy of the country.

Amharic has maintained dominance in politics, business and social communication throughout history. Eventually, English progressed over Amharic in education, in business, politics and social communication (Eshetie, 2010:1). However, in most cases, both English and Amharic are considered to be on the same level in other aspects of the Ethiopian educational system. Despite the linguistic and ethnic multiplicity of the country, English has continued to spread, getting more dominance and importance, not only in education but also in business and administration (Eshetie, 2010:2).

2.6.5 Language policy in educational institutions in Ghana

Educational institutions in Ghana have always had controversy over which language to use in school, especially at the lower primary level in multilingual societies (Owu-Ewie, 2006:76). Selecting a medium of instruction has always been a problem, especially with the medium of instruction (English) being a colonial language and regarded mostly as a second language to everyone (Owu-Ewie, 2006). Ansah and Agyeman (2015:98) are of the view that the current Educational Language Policy (EPL) of Ghana supports the use of mother tongue in teaching at the lower primary level. Thus, mother tongue education (MTE) is mostly emphasised in lower grade level, while English is expected to take over from grade four. In Ghana, since the introduction of formal education, English has indubitably been the language of education (LoE), trade, law, media, government and administration (Ansah and Agyeman, 2015:89).

Owu-Ewie (2006:76) notes that forty-eight years after independence, Ghana is still grappling with which language to use as the medium of instruction in the lower primary schools. Tremendous debate surrounding the language-in-education policy, especially at the basic level of education, has always been whether English or Ghanaian

languages should be emphasised (Ansah and Agyeman, 2015:89). In May 2002, Ghana promulgated a law which commands the use of English language as the medium of instruction from Grade 1 to replace the use of a Ghanaian language as the medium of instruction for the first three years of schooling and continue as the medium of instruction from Grade 4 (Owu-Ewie, 2006:76).

Owu-Ewie (2006:78) is of the view that terminating the policy of using a Ghanaian language as the medium of instruction is an unscientific way of improving the problems of the old policy. There is no proof that points to Ghanaian languages as the source of poor performance due to using the indigenous language as MoI in schools (Owu-Ewie, 2006). Therefore, with regards to formal education, the government of Ghana has promoted nine languages known as government-sponsored languages that can be used as media of instruction in schools (Ansah and Agyeman, 2015:89). Owu-Ewie (2006:77) provides a historical account of Ghana's language practice in the following words:

> A Ghanaian language as the medium of instruction at the lower primary level has had a checkered history. From 1925 to 1951, a Ghanaian language was used as medium of instruction for the first three years. Between 1951 and 1956, it was used only for the first year. From 1957 to 1966 a Ghanaian language was not used at all, from 1967 to 1969 it was used only for the first year, and between 1970 and 1974 a Ghanaian language was used for the first three years and where possible beyond (to the sixth year). From 1974 to 2002 a Ghanaian language was used for the first three years.

According to Ansah and Agyeman (2015:92), Ghana saw a complete shift from English (within 1970 to 1973) as a medium of instruction to Ghanaian languages. The transformation which attracted the biggest debate was that of 2002 to 2007, which encouraged the use of English as a medium of instruction at all levels. Confusion became the order of the day as it was unclear which language to use as the LoI in all educational levels. However, there is a combination of Ghanaian languages and English as languages of instruction in basic education (Ansah and Agyeman, 2015:92).

Owu-Ewie (2006:78) states that the main reason for the change of policy is that Ghanaian students were performing terribly in English and in other subject areas because of the use of Ghanaian languages as the medium of instruction.

Owu-Ewie (2006:77) claims that the use of mother-tongue in the child's primary level of education, especially in the early stages, has been theoretically and empirically confirmed to be beneficial. Ansah and Agyeman (2015:93) support this view by highlighting the benefits of bilingualism: "the National Literacy Acceleration Programme (NALAP) postulates a bilingual approach to teaching so that pupils will first learn to read in their first language, and then the skills acquired will be transferred to read in English. NALAP aims to ensure that all children learn to read and write in their mother tongue and English." There is a plethora of evidence supporting the use of Language1 (L1) in education, but Ghana, for a number of reasons, has decided to adopt an English-only language policy in its education (Owu-Ewie, 2006:77).

NALAP suggests that the majority of instructional time should be in a Ghanaian language (L1) at the initial stage and be decreased gradually, while English is introduced and increased gradually until it finally replaces the L1 as instructional language by the beginning of upper primary (Ansah and Agyeman, 2015:93). Ansah and Agyeman (2015:93) prioritise the Ghanaian language (L1), with the validity that focus should not be diverted to other languages and that all nine government-sponsored languages should be regarded as important. However, the objectivity is that the L1 is of paramount importance to the basic education phase as it is the foundation of all educational levels. Owu-Ewie (2006) suggests that this is due to the fact that by the time children reach Grade 4, they would have had enough L1 background to help them to smoothly and gradually gain understanding of English. Ansah and Agyeman (2015:93) are of the view that Ghana's language policy of education is against the development of Ghanaian languages, especially the so-called minority ones.

One important aspect to be considered in promoting and implementing an effective mother tongue-based education is the need for qualified or trained teachers in L1-based teaching as well as quality instructional materials in local languages. Owu-Ewie (2006:81), referring to the late-exit transitional bilingual education in the case of Ghana, asserts that mother tongue will be used as the medium of instruction from Primary 1 to Primary 4, while English is gradually introduced in Primary 5 and finally becomes the medium of instruction from Primary 6 onwards.

Ansah and Agyeman (2015:101) found out that over 80% of children in schools come from an Efutu-speaking background and speak Efutu as their first language. In accordance with most teachers, they indicate that despite the linguistic background of children at the start of school, it was reported that Fante and/or English are used as medium of instruction in schools as per the language-in-education policy (Ansah and Agyeman, 2015:101).

It is said that in public schools, Fante and English are used as media of instruction, while in private schools, English is the main language of instruction and Fante is only used to emphasize for students who do not understand the instruction in English (Ansah and Agyeman, 2015:101). English and Fante were the only approved languages to be used in education, while other languages such as Efutu were prohibited in schools, even during breaks (Ansah and Agyeman, 2015). Owu-Ewie (2006:83) assesses the situation and makes the following important assertion:

> Ghanaian language usage and study must be given a new perspective. The erroneous impression that education in a local language other than English is inferior must be discarded from the minds of the people through intensive education on the benefits of using the child's first language in education. The use of Ghanaian language as medium of instruction must have constitutional backing as done in South Africa, and the government should be held accountable for any breach of contract.

The poor academic performance in Ghanaian schools, especially in English proficiency, is not caused by the use of Ghanaian language as medium of instruction at the lower primary level (Owu-Ewie, 2006:83). It is not the fact that they did not start school in English; it can be because they did not have a solid foundation in their mother tongue. They were transferred from mother tongue to English before they fully acquired their mother tongue. The current language policy supports a bilingual approach inclusive of mother tongue education which would ensure that pupils in basic school would learn to read and write their mother tongue, and then transfer the knowledge to the learning of English (Ansah and Agyeman, 2015:102). Other languages are not supported or accepted since they are not government-supported. Owu-Ewie (2006:84) recommends the reinforcement of Ghanaian language use in school as the medium of instruction by implementing the late-exit transitional bilingual education. The government must overturn its decision and make the Ghanaian language the medium of instruction, at least to the Grade 6 level (Owu-Ewie, 2006:83).

2.6.6 Language policy in educational institutions in Mozambique

It is argued that there are too many languages in the African continent, but none of them 'do' what they ought to do (Fardon & Fumiss, 2003: 1). Like most African countries, Mozambique is characterised by linguistic and cultural diversity, with a social elite whose dominance partially relies on proficiency in the official language - in this case, Portuguese (Chimbutane & Benson, 2012: 9). After more than 40 years of independence, Portuguese continues to be the sole official language of the country and, technically, the de facto language of education, whereas African languages remain relegated to informal domains and are primarily used oral communication. Mozambique has just added two African languages on top 14 that have already been chosen, making it 16 African languages; but they are still overpowered by Portuguese.

Mozambique, like South Africa, has adopted an early-exit transitional model of bilingual education in which a local language is used as a medium of learning and teaching in the first three years of schooling, a role that is taken by Portuguese, the official language, at grade 4 (Chimbutane, 2018: 77). In the first three years of schooling and from the fourth year, English is introduced to co-exist as languages of learning and teaching.

2.6.7 Language policy in educational institutions in the Philippines

The Philippines is composed of 55 ethnic groups, speaking 171 languages and dialects across 7,100 islands. According to the ESCAP (2000) in Quijano (2012), confirms that Filipino and English are considered official languages, with English is the medium of instruction. Out of 171 languages in the Philippines only two are made official. English was always systematically promoted as the language that would "civilize" the Filipinos (Martin. [Sa]:190). Many minority language speakers view English as integral to producing ideal citizens (Dawe, 2014:61). The aim is to systematically confine native languages to outside the territories of schooling (Martin. [Sa]:190). Teachers assert that the use of English as a medium of instruction in the classroom in the Philippines is important in helping foreign students engage better in the learning process (Quijano, 2012).).

Philippines is a highly diverse society and considered as one of the largest English speaking country in the world (Quijano, 2012). Language policy in the Philippines has been designed to produce an ideal citizenry capable of speaking the languages seen as promoting democracy and national unity (Dawe, 2014: 62). According to Dawe (2014: 62), even the most recent legislation mandating the use of mother tongue instruction in the classroom was done with the expressed goal of increasing English and Filipino proficiency. In language planning, it is important to be mindful of the reality that language is not a fixed code (Martin. [Sa]: 202).

2.6.8 Language policy in educational institutions in Australia

Australia has an impressive record of policy development and programme innovation in second language education, but a relatively poor record for consistency of application and maintenance of effort (Bianco & Slaughter, 2009: 6). English is foregrounded as a prominent factor today in discussing language policies in various contexts (Wang, 2017: 01). Over the past few decades, English has emerged as a lingua franca for Asia (Hamid & Nguyen, 2016:26). According to Wang (2017: 01), the position of English in school curricula, its role as a medium of instruction in education,

its impacts on language ecology and social fairness, and its political underpinnings have all found their ways into language policies.

2.6.9 Language policy in educational institutions in Europe

According to Slobodanka, Kristina and Christian (2015: vii), the biggest language challenge in the world today is English, which is seen as a key constituent of globalisation to promote capitalism worldwide (Phillipson, 2015:19). School children are expected to learn it, and the need to succeed in English is often fired by parental ambition and the requirements for entry into higher education, no matter what the proposed course of study is (Slobodanka et al, 2015: vii).

English is increasingly becoming the medium of instruction in European Higher Education (Beyza, 2016; Coleman, 2006 in Phillipson, 2015). It serves as the main lingua franca for staff, students and administrative personnel (Beyza, 2016). It has become a global commodity, which inevitably affects the nature and goals of universities (Phillipson. 2015).

The need to use English to succeed in business is as much an issue for multinational corporations as it is for small traders in tourist destinations. Other languages are used and studied less and less (Slobodanka et al, 2015: vii). It is increasingly projected as a language that is universally needed, an opportunity to be grasped (Phillipson, 2015: 20). This is making the learning process more onerous (Slobodanka et al, 2015: vii). Perceptions of English as a threat to the continued vitality of national languages have resulted in language policy activities in many countries, and efforts to neutralise the threat (Phillipson, 2015: 20). English as an opportunity is buttressed by market forces that have influenced decisions affecting all levels of education in many countries worldwide, including Europe. English as threat relates to its connection to the legacy of the British Empire and to the current dominance of the USA (Phillipson, 2015: 23).

Explicit language policies are needed to ensure a balance between English and other languages as well as an urgent need to address language policy issues more vigorously at national and supranational EU levels (Phillipson, 2015: 19). Phillipson (2015: 22) further argues that language policy plays a crucial role in societal structures and practices that consolidate dominance and subordination.

2.7 THEORETICAL FRAMEWORK

The intellectualisation of African languages in higher education is of utmost importance because using African languages in education at this level guarantees that these languages are studied at a higher level and, therefore, are used in a domain that would make them more useful and practical as tools of communication, teaching and learning, and the general empowerment of the language. This study employs socio-cultural (social interaction) theory to investigate the problem of the intellectualisation of African languages. Socio-cultural theory was developed by Lev Vygotsky, a psychologist and social constructivist who laid the foundation for the interactionist view of language acquisition. Attwell (2010:9) explains that socio-cultural theories of knowledge acquisition stress the importance of collaborative learning and "learning communities".

Noormohamadi (2008: 25) supports the basis of mother-tongue education by stating the following: "Mother tongue (MT) (first language, native language, or L1) is essential for learning as a part of intellectual ability. Mother tongue is the language human beings acquire from birth. It helps the child in his/her mental, moral, and emotional development". Attwell (2010: 3) notes that learning presupposes a specific social nature and a process by which children grow into the intellectual life of those around them. Education is a potential instrument for encouraging independent thinking among learners. Knowledge, education, language and skills can be transferred culturally, socially and through language itself. Students should be allowed and encouraged to come up with their own opinions and interpretations of events around them; as such, mother tongue emphasizes the importance of the individual's personal and intellectual development. Vygotsky (1997:29-30) asserts:

> Essentially, all current conceptions of the relation between development and learning in children can be reduced to three major theoretical positions. The first centers on the assumption that process of child development are independent of learning. The second major theoretical position is that learning is development. The third theoretical position on the relation between learning and development attempts to overcome the extremes of the other two by simply combining them.

Knowledge develops a person, skill and language as much as learning is development. All the above mentioned can be developed through social (and cultural) interactions. Attwell (2010:3) stresses that, within this perspective, a personal learning environment could be seen as allowing the representation of knowledge, skills prior learning, and a set of tools for interaction with peers to accomplish further tasks. Noormohamadi (2008:26) points out the following: “When parents spend time with their children and tell stories or discuss issues with them in a way that develops their mother tongues’ vocabularies and concepts, children come to school well prepared to learn and succeed educationally”.

Mother tongue, in this case, is used to prepare children for education and life. Parents should take it into their hands to educate their children with their own language to prepare them. Yet, most parents tend to use English to prepare their children. Gass (2002:17), quoted in Malone (2012:3), focused on the language learning context and “how learners use their linguistic environment (in particular, conversational interactions) to build their knowledge of the second language”. According to Vygotsky (1997:29), learning is considered a purely external process that is not actively involved in development. Vygotsky again emphasizes that social interaction plays an important role in the learning process, and proposes the Zone of Proximal Development (ZPD) where students (learners) construct the new language through socially mediated interaction.

Malone (2012:6) comments: “the representative second language acquisition (2LA) methods outline that a well-developed L1 in all communicative domains such as listening, speaking, reading and writing lays the foundation for transfer of these skills to the L2”. As such, socio-cultural theory also backs up mother tongue education as the foundation of interaction, language acquisition and education, suggesting that African language or mother tongue education is essential for socio-cultural development and social interaction within higher education streams and societies. Nyika (2015:1) comments that one of the factors attributed to poor performance of some students at universities in developing countries is the use of a second language, mainly English and to some extent French, as the language of instruction at the universities.

Thus, for Vygotsky, in the tradition of Marx and Engels, the mechanism of individual developmental change is rooted in society and culture (Vygotsky, 1978:7). Moreover, mother tongue has a central role in education that demands cognitive development (Noormohamadi, 2008:25). The theory further backs the study regarding the development and use of African languages in higher education in proving that social interactions in mother tongue assist in socio-economic development as well as socio-cultural advancement.

Vygotsky (1997:29) stresses that learning merely utilises the achievements of development rather than providing an impetus for modifying its course. Vygotsky (1978:7) brilliantly extends the human-environment interaction to the use of signs as well as tools. Such sign systems (language) are created by societies over the course of human history, and they change with the type of society and the level of its cultural development. The implementation process might have problems, but socio-cultural (social interaction) theory supports and advocates for mother tongue education by emphasizing the role of the social environment. Thus, social interaction occurs through learning that is prolific, as in the case of mother tongue education; it places emphasis on learning to communicate through mother tongue (African languages). Without this good and strong foundation, the non-dominant language learners will not achieve their educational goals. There is need for a strong foundation in order to have a strong bridge.

In order to support the theoretical framework, the following themes have been used: the output of mother tongue education and parents' attitudes towards mother tongue education as a medium of instruction, mother tongue foundation to education, and mother-tongue education in higher education.

2.8 SUMMARY

This chapter of the study focused on the literature review. This is what other authors and universities have said and done regarding the intellectualisation of African languages in reference to their language policies. The chapter has outlined the definitions of language policy, the Constitution of the Republic of South Africa, the national language policy framework, and language policies in some institutions of higher learning in South Africa. The latter included the University of KwaZulu-Natal language policy (UKZN-LP), the University of Cape Town language policy (UCT-LP), Rhodes University language policy (RULP), and the University of South Africa language policy (UNISA-LP). The literature review also looked at language policies in some of the institutions of higher learning in Africa, namely, language policy in educational institutions in Zimbabwe, language policy in educational institutions in Tanzania, the language policy in educational institutions in Kenya, language policy in educational institutions in Ethiopia, and the language policy in educational institutions in Ghana. The last section of this chapter outlines the theoretical framework of the study. The literature review has looked at what other universities have done or how far along they are in terms of intellectualising African languages. Chapter Three will now present the research methodology of the study.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 INTRODUCTION

The previous chapter was on literature review, but this chapter is about research methodology. Research methodology may differ from research problem to research problem, yet the basic approach towards research remains the same (Kothari, 2004). In this chapter, the research approach is outlined. There are three popular research methods, namely, qualitative, quantitative and triangular (mixed) methods. This research used the qualitative research approach, which is going to be presented first. This is followed by the research design. Other aspects of the methodology that are highlighted in this chapter are the population and sampling, data collection, data analysis, quality criteria, ethical considerations, and the significance of the study.

3.2 THE RESEARCH APPROACH

In order to evaluate how African languages can be intellectualised at the University of Limpopo, the qualitative research methodology was used. Qualitative research relies heavily on language for the interpretation of its meaning (Williman, 2006:212). Vorster and Prozesky (2011) claim that qualitative study is always used to attempt to study human action or tell a story from the insiders' perspective (also referred to as the "emic" perspective). Degu and Yigzaw (2006:3) explain qualitative research as follows:

> Qualitative research is concerned with developing explanations of social phenomena. That is to say, it aims to help us to understand the world in which we live and why things are the way they are. It is concerned with the social aspects of our world and seeks to answer questions. Qualitative research is concerned with finding the answers to questions which begin with: Why? How? In what way?

Devetak, Glažar and Vogrinc (2010) claim that in a qualitative study, data are gathered more in a verbal and visual than in a numeric form. The qualitative research method is appropriate in explaining phenomena using words (telling a story), with information gathered from interviews and observations. Apart from the data acquired by interviews and observation, usually different documentary sources are also used such as personal documents, different records produced in the process of data collection, transcriptions of tape recordings, and video shots (Vorster and Prozesky, 2011; Devetak, Glažar and Vogrinc, 2010). Vorster and Prozesky (2011:646) explain qualitative research further by stating:

> The emphasis is on methods of observation and analysis that "stay close" to the research subject. In the analysis of qualitative data, the emphasis is on grounded theory and other more inductive analytical strategies. Qualitative analysis is the non-numerical examination and interpretation of observations, for the purpose of discovering underlying meanings and patterns of relationships.

That is why qualitative research, unlike quantitative research, is usually based on smaller sample sizes and uses data gathered from interviews, recordings and, sometimes, observations. Williman (2006:212) claims that "qualitative data are data that cannot be measured and/or counted, and are expressed in words rather than numbers. Therefore, these kinds of data are descriptive in character, and rarely go beyond the normal and ordinal levels of measurement." The goal of qualitative research is defined as the describing and understanding of human behaviour rather than the explaining and predicting of it (Vorster and Prozesky, 2011:646). It is clear that qualitative study is the study that describes, explains and/or defines. Thus, it largely depends on words, as it is non-numeric or statistic. It does not largely deal with numbers, calculations or measurements. It gathers information through interviews, recordings, observations, pamphlets, articles and books, as well as from the internet.

This study is conducted at the University of Limpopo where English is used as the language of teaching and learning. The researcher used a qualitative research method or approach to examine the use of African languages at the University of Limpopo.

3.3 RESEARCH DESIGN

Several sources agree that research design is the overall plan or blueprint for fulfilling research objectives and collecting data in order to answer the research question; it is about the specific data analysis techniques or methods that the researcher intends to use (Fraenkel and Wallen ([Sa]); Adams, Khan, Raeside and White, 2007; Vorster and Prozesky, 2011). In other words, it is a master plan specifying the methods and procedures for collecting and analysing the needed information (Adams et al, 2007:235). One of the purposes of research design is to demonstrate that the researcher is capable of conducting a research (Marshall and Rossman, 2006:58). A research design is a model of proof that allows us to draw inferences concerning causality and generalisation (Nachmias and Nachmias, 1976:v). Research designs can be classified according to whether they are empirical or non-empirical studies; they can also be distinguished into primary and secondary data analysis studies, and can either be numeric or textual data (Vorster and Prozesky, 2011). Research design is the layout of the study, and a research plan by the researcher.

This research study employs a case study research design. Cohen, Manion and Morrison (2007:253) are of the view that a case study provides a unique example of real people and/or real issues in real situations, enabling readers to understand ideas more clearly than simply presenting them with abstract theories or principles. Furthermore, according to Welman, Kruger and Mitchell (2005:25), a case study is directed at understanding the uniqueness and idiosyncrasy of a particular case in all its complexity. A case study is an empirical inquiry in which focus is on a contemporary phenomenon within its real-life context (Yin, 1994:1). Yin (1994:1) states that a case study can be explanatory, exploratory or descriptive.

Case studies rely on historical and document analysis, interviewing, and, typically, some forms of observation for data collection (Marshall and Rossman, 2006:164). This is because a case study asks questions such as “how” and “why” (Yin, 1994:1). A case study research is an intensive investigation of a single unit. This unit can vary, as it

can be individuals, families, communities, social groups, organisations and institutions, events, and countries (Vorster and Prozesky, 2011:640). A case study design is an intensive investigation into one or few cases in order to generate and test a theory, using both inductive and deductive reasoning (Williman, 2006:204). Marshall and Rossman (2016:19) assert that case studies are widely used among qualitative researchers because of their explicit focus on content and dynamic interactions.

A case study is an investigative method and it is one of the descriptive research methods. This research is a case study because it evaluates the implementation of the language policy of a single university (the University of Limpopo). The study analyses the University of Limpopo's language policy and the use of African languages at the institution, while investigating possibilities of intellectualising these African languages. In addition, the study describes the language situation (use of languages) and the use of African languages in the University of Limpopo. The study also uses interviews to observe how the language use and the non-implementation of the language policy (of the University of Limpopo) affect the university population.

3.4 POPULATION AND SAMPLING

This section looks at the population and sampling of the study. First, attention is paid to population. Secondly, sampling is examined.

3.4.1 Population

Population is the abstract idea of a large group of many cases from which a researcher draws a sample, and to which results from a sample are generalised (Neuman, 2006:224). Nachmias and Nachmias (1976:252) state that "a population may be a group of people, houses, records, legislators, and so on. The specific nature of the population depends on the purpose of investigation." A population is the aggregate of all cases that conform to some designated set of specifications (Nachmias and Nachmias, 1982:294). The population of this study is estimated at about 600 academic

staff members across four faculties and 18 000 students drawn from the University of Limpopo.

3.4.2 Sampling

Sampling is the process of selecting a representative number of individuals out of the larger population of a study (Fraenkel and Wallen, [Sa]). Adams et al (2007) and Vorster and Prozesky (2011) explain that a sampling frame is a list of units or potential respondents or elements composing a population from which a sample is selected. Williman (2006:213) argues that a sampling frame is a complete list of cases in a population. Sampling frame is a list from the population or a list of the population (or sample units) that a sample is going to be selected from. Nachmias and Nachmias (1982:296) state the following:

> Once the population has been defined, steps should be taken to draw a sample that will represent the population. The actual procedures involve a selection of a sample from a complete list of sampling units. The list of the sampling units that is used in the selection of the sample is called a sampling frame.

A sample is any subset of sampling units from a population, and a sample may be one sampling unit or more (Nachmias and Nachmias, 1976:253). Kothari (2004:158) holds the view that sampling theory is a study of relationships existing between a population and samples drawn from that population. The drawing up of the sampling conclusions from data generally requires researchers to rest their case on partial information (Nachmias and Nachmias, 1982:294). According to Cohen et al (2007:100), sampling arises directly out of the issues of defining the population on which the research will focus. However, as this is a qualitative study that will involve non-probability sampling, a small sample ratio is deemed effective (Nachmias and Nachmias, 1987).

Non-probability samples do not allow the study's findings to be generalised from the sample to the population (Fairfax County Department of Neighbourhood and Community Services, 2012:2). As for Williman (2006:210), "non-probability sampling is a sampling based on non-random selection. This relies on the judgement of the

researcher or by accident, and cannot be used to make generalizations about the whole population." In non-probability sampling, there is no way of specifying the probability that each unit has of being included in the sample, and there is no assurance that every unit has some chance of being included (Nachmias and Nachmias, 1982:298). The advantage of non-probability sampling is that it is a convenient way for researchers to assemble a sample with little or no cost, and it is also convenient for those research studies that do not require representativeness of the population (Babbie, 1990:97 in Latham, 2007). Nachmias and Nachmias (1982:299) further argue that

> the major advantages of non-probability samples are convenience and economy, which, under certain circumstances, may outweigh the risks involved in not using probability sampling. Also, when the population cannot be defined because of factors such as no available list of population, the researcher may be forced to use a non-probability sample.

A non-probability sampling method does not determine who is going to be selected. Thus, it was found as the most appropriate sampling method for this study. This study interviewed twenty (20) academic staff members and twenty (20) students across the four faculties of the University of Limpopo, namely, Faculty of Health Sciences, Faculty of Humanities, Faculty of Management and Law, and Faculty of Science and Agriculture. From each faculty, the researcher selected one professor, one associate professor, one senior lecturer, one lecturer and one junior lecturer using convenience sampling. This means there were five academic staff per faculty, making a total of 20 staff members from the four faculties. As for students, the researcher selected from each faculty two doctoral students, one master's student, one honours student and one undergraduate student using the same sampling procedure. Again, there were five student participants from each faculty, giving a total of 20 students from the four faculties. This brings the sampling population to a total of forty (40) participants. All participants were South Africans. They were deemed important for the study because they were all involved with languages and education.

3.4.3 Sampling strategy and technique

The study employed convenience sampling to select the participants. Cohen et al (2007:113) notes that convenience sampling involves choosing the nearest individuals, or relevant individuals, to serve as respondents and continuing that process until the required sampling size has been obtained. According to Marshall and Rossman (2006:71), convenience sampling saves time, money, and effort, but at the expense of information and credibility. Nachmias and Nachmias (1976:261) note that "convenience sample is obtained when the researcher selects whatever sampling units are conveniently available". With convenience sampling, the researcher is not supposed to wait for a certain participant to be available; he/she takes whoever is available or convenient at the time. But this does not mean that the researcher has to be careless and take a sample that is not relevant to the study. This method is very important; it should not be taken for granted.

3.5 DATA COLLECTION

Data collection is the process of getting information that answers the research question(s) of the study. This study made use of two types of data: primary data and secondary data. Both types of data were collected at different points in the course of the research. The two types of data are further explained below.

3.5.1 Types of data

Data collection must be carefully planned, executed and controlled to gain scholarly respect (Ut, 2013:13). The data refer to all the information gathered to make and support a study. Data describe valid information that can help a researcher answer his/her question(s). Data can come from many different sources: notes/observations, newspaper clippings, surveys/questionnaires, interview tapes and transcripts, and personal journals (O'Connor and Gibson, 2003:64). There are two kinds of data: primary and secondary data. The different types of data are most easily understood using the descriptive terms; and both primary and secondary data can be either

qualitative or quantitative (Assessment Capacities Project, 2012:4). This study uses both primary and secondary data.

(a) **Primary data**

Welman and Kruger (1999), Ut (2013), Driscoll (2011) and Assessment Capacities Project (2012) agree on the point that primary data are collected by the researcher for the purpose of his/her own study first-hand, rather than sourcing it from a book, database or journal, and such data have not undergone analysis before. Primary data are considered as data gained by direct, detached observation or by measurement of phenomena in the real world, undisturbed by any intermediary interpreter (Williman, 2006:211). Assessment Capacities Project (2012:3) states the following about primary data:

> Primary data is collected directly from the affected population by the assessment team through field work. Primary data is most often collected through face to face interviews or discussions with members of the affected community, but can also be gathered through phone interviews, radio communication, email exchange, and direct observation

Primary data are considered first-hand information (the information gathered by a researcher himself/herself). Basically, primary data are unknown and always given in the form of new or original information gathered by the researcher. Primary data can also be seen as doing the work yourself (collecting data) using interviews, observation, questionnaires and any other form of data collection possible. Primary data also refer to data collected for the first time, which have never been recorded or documented. However, primary data in this case are collected through interviews, recordings, and observations around campus.

(b) **Secondary data**

Secondary data are library-based data. Secondary data refer to information gathered by other people, institutions or organisations, but not the researcher himself/herself. This is confirmed by Vorster and Prozesky (2011) when they claim that secondary

data are collected and analysed by different researchers. Williman (2006:213) sees secondary data as data that have been subject to interpretation by others, usually in the form of publications. From another perspective, “secondary data includes library materials such as books, reports, journal articles and dissertations. Electronic resources such as the internet also provided a means to obtain valuable information on the subject” (Letsoalo, 2012:5). In the same breath, Assessment Capacities Project (2012:3) states:

> Secondary data is one that has undergone at least one layer of analysis prior to inclusion in the needs assessment. Secondary data can comprise published research, internet materials, media reports, and data which has been cleaned, analysed and collected for a purpose other than the needs assessment, such as academic research or an agency or sector specific monitoring reports.

In summary, secondary data are the data that have been analysed, often by another person, for a different reason or purpose (Vorster and Prozesky, 2011:647). Therefore, secondary data are data that was already there (and known) and have already been analysed before (at some point).

3.5.2 Data collection methods

Data collection is the stage at which researchers make their observations and record them (Nachmias and Nachmias, 1976:11). Therefore, an important part of this study is the collection of accurate and relevant data from which to draw conclusions (Nkuna, 2010:103). Data are collected in order to predict or make inferences about situations that have not been measured in full (Nachmias and Nachmias, 1976:251). For this research, data was collected through semi-structured interviews of both academics and students, and recorded through audio recording equipment (See Appendix A for interview guide). Fawole (2014:84) maintains that it is necessary to have a recording that can be replayed to guarantee the accuracy of the report and for easier transcription. Interviews deal with immediate questions and answers where the interviewer works directly with the participants, with the opportunity to ask follow-up

questions after a response. In the data collection phase of this study, the responses from participants were transcribed and then analysed. In the interviews, the researcher had an opportunity to ask follow-up questions immediately after a response.

Marshall and Rossman (2006:101) are of the view that qualitative in-depth interviews typically are much more like conversations than formal events with predetermined response categories. They add: “Interviews have particular benefits and they yield data in quantity quickly. Immediate follow up and clarification are possible. Combined with observation (looking, hearing, smelling, or touching), interviews allow the researcher to understand the meanings that every activity holds for people” (Marshall and Rossman, 2016:150). Interviews are interactive and personal; they help build a relationship (of trust and bonding). Open-ended interviews explore people’s views of reality, allow the researcher to generate theory, and produce non-standardised information that allows the researcher to make full use of differences among people (Reinharz, 1992:18).

The most important aspect of the interviewer’s approach is conveying the attitude that the participants’ views are valuable and useful (Marshall and Rossman, 2006:101). Once the data are collected, the information has to be organised and studied (O’Connor and Gibson, 2003:64), leading to data analysis. Thus, it is necessary to have a recording that can be replayed to guarantee the accuracy of the report, and can be transcribed for analysis.

3.6 DATA ANALYSIS

Qualitative research is descriptive and explanatory in nature and depends on words rather than numbers to explain and/or to tell a story. In this study, interview responses were analysed through thematic analysis. Thematic analysis is a form of pattern recognition within the data, where emerging themes become the categories for analysis (Fereday and Muir-Cochrane, 2006:82). Braun and Clarke (2006:2) argue that “thematic analysis is a poorly demarcated, rarely-acknowledged method of

analyses; however, it offers an accessible and theoretically-flexible approach to analysing qualitative data. It is also advocated as a useful and flexible method for qualitative research." Thematic analysis focuses on identifiable themes and patterns of living and/or behaviour, including ideas (Aronson, 1995:1).

In this study, the researcher analysed and categorised the data into different themes, including the ones for and against the intellectualisation of African languages. In other words, the themes focused on arguments for and against the development and use of African languages as media of instruction. As suggested by O'Connor and Gibson (2003), a number of steps for data analysis were adopted. These were as follows:

Step 1: Organising the data – The researcher organised the data by transcribing all the interviews. The data was then organised into various categories.

Step 2: Finding and organising ideas and concepts – The researcher then sorted and organised the interviews according to the ideas that emerged from the responses.

Step 3: Building over-arching themes in the data – Each of the response categories had one or more associated themes that gave a deeper meaning to the data. Different types of responses were categorised into themes (for and against): those who supported the study's orientation and believed African languages must be intellectualised and those who were against the intellectualisation of African languages. There was also a category for the advantages and disadvantages of the use of African languages in academia.

Step 4: Ensuring dependability of the data – The researcher had to make sure that the study and mostly the findings were accurate and consistent, and thus dependable. The researcher asked follow-up questions in order to confirm participants' first responses, to be sure the responses were the kind that the researcher and readers would find dependable.

Step 5: Finding possible and plausible explanations of the findings – The researcher tried to find possible and reasonable explanations for the data. From this, it was possible to draw conclusions and to make recommendations at the end of the study.

3.7 QUALITY CRITERIA

Creswell (1998) and Sinkovics, Penz and Ghauri (2008) suggest that the trustworthiness of qualitative research can be established by using four strategies: credibility, transferability, dependability and confirmability. Reliability, validity and generalisability are very important both in qualitative and quantitative research (Adams et al, 2007:235). Sinkovics, Penz and Ghauri (2008:689) make the following point about trustworthiness in a qualitative study:

> Reliability, validity, generalizability and objectivity are fundamental concerns for quantitative researchers. For qualitative research, however, the role of these dimensions is blurred. Some researchers argue that these dimensions are not applicable to qualitative research and a qualitative researcher's tool chest should be geared towards trustworthiness and encompass issues such as credibility, dependability, transferability and confirmability.

For a study to be credible, it must also provide a detailed description of the environment under which it was conducted, so that the reader understands the conditions under which data was obtained. Kubayi (2013) asserts that credibility implies a fit between what the participants say and the representation of their perspectives by the researcher; whereas, dependability requires a fit between the research findings and the data from which the former have been derived. Credibility refers to whether the researcher can trust his/her findings; if he/she believes that the findings are reliable and/or valid. When one evaluates credibility, one is checking whether the research tests what it means to test, and asking if there are any exterior factors that would cause the data to be inaccurate. Credibility refers to whether the researcher can believe in his/her findings or results.

Transferability is when the researcher provides a detailed description of the enquiry, because it facilitates transferability of the inquiry (Anney, 2014:288). Transferability evaluates the findings of the study. Transferability (external validity) means the range and limitations for application of the study findings beyond the context in which the

study was done (Malterud, 2001:484). It considers whom and what the findings concern. Transferability requires a study to be comparable to others (Kubayi, 2013:119). The study must go hand in hand with previous works of the same nature; they do not have to agree, but they must be of the same context. According to Malterud (2001:484), “transferability is closely related to validity. Internal validity asks whether the study investigates what it is meant to, whereas external validity asks in what contexts the findings can be applied”. Transferability or external validity ensures that the researcher is not going to move away from the context of the study.

Dependability “estimates the consistency of the measurement or, more simply, the degree to which an instrument measures the same way each time it is used under the same conditions with the same subject. It is essentially about consistency” (Adams et al, 2007:235).

Confirmability “requires that the reader should be able to see how the logical inferences and interpretations were made. The findings should be determined by the informants and the conditions of the inquiry, and not by the personal emotions, interests or perspectives of the researcher” (Kubayi, 2013:119). Shenton (2004:72) states the following about confirmability:

> The concept of confirmability is the qualitative investigator’s comparable concern to objectivity. Here steps must be taken to help ensure as far as possible that the work’s findings are the result of the experiences and ideas of the informants, rather than the characteristics and preferences of the researcher. Patton associates objectivity in science with the use of instruments that are not dependent on human skill and perception.

Confirmability is the degree to which the results could be confirmed or corroborated by others (Chege, 2011). This confirmation guarantees dependability in different contexts (Houghton, Casey, Shaw and Murphy, 2013:15) as it checks or confirms the data (collected from the interviews). In this study, the researcher made efforts to not be biased or put her personal views and emotions in the study. The findings were

drawn strictly from the participants' responses to the interview questions, from books and from articles after the data analysis was completed. The researcher made sure that the data from the participants was not changed or altered, by checking it from time to time until the study was completed.

3.8 ETHICAL CONSIDERATIONS

The ethical challenge for researchers is to balance the perspective of a person's narrative with the person's own view; most ethical guidelines and principles do not address this challenge (Bold, 2012:56). Marshall and Rossman (2016:51) make the following claim about ethical research practice:

> For any inquiry project, ethical research practice is grounded in the moral principles of respect for persons, beneficence, and justice. Respect for persons captures the notions that we do not use the people who participate in our studies as a means to an end (often our own) and that we do respect their privacy, their anonymity, and their rights to participate – or not – with their free consent. Beneficence addresses the central dictum, premium non nocere (first, do no harm) – originally developed in medical fields.

Universities and other institutions are charged with ensuring the protection of human subjects in all research conducted under the umbrella of that institution (Marshall and Rossman, 2016:51). Voluntary participation, confidentiality and anonymity are only three of many considerations when involving human participants in research (Driscoll, 2011:156). Voluntary participation means the participants must not be forced to participate, but must participate willingly. Confidentiality means their participation and/or the information they provide must be treated with respect and secrecy. The protection of and the respect for people (participants) should be taken seriously in (higher) education as well as in research organisations and departments. That is shown by issuing consent forms to establish trust between the participants and the researcher in the study.

For this study, all ethical issues were considered and applied. The researcher requested for permission to conduct the study at the university. The researcher informed the participants about the purpose of the study and their rights, and also assured them that their participation will be confidential (names will not be revealed). The participants were made aware that the study was voluntary and that they had the right to agree to take part, to change their minds in the process, or to choose not to take part at all. The participants were given consent forms to sign before participating in the study and to indicate that they understood the terms and conditions of their participation.

In terms of collecting data, the researcher ensured that the data was collected reliably. Driscoll (2011:156) states that “there is little point in collecting data and learning about something if you already think you know the answer. Bias might be present in the way you ask questions, the way you take notes, or the conclusions you draw from the data you collect”. This means that in collecting data the researcher must be fair, loyal and trustworthy to themselves, the participants and the study itself. In this respect, Marshall and Rossman (2016:52) offer the following advice: “The researcher must do whatever he/she reasonably can to ensure that participants are not harmed by participating in the study. That is, considerations of who benefits and who does not benefit from the study must be shown through distributive justice”. Throughout this study, the researcher ensured that no participant was harmed for participating in the study.

3.9 SUMMARY

This chapter has presented the overall research methodology and design for this study. The chapter serves as a mind map or a navigator as it gives the direction that the study has taken until this stage. It is like a cook book providing all the recipes and menus required for making a delicious meal.

In summary, the chapter identified the qualitative research approach as the chosen research approach for this study and case study as the appropriate research design. Qualitative research approach requires the researcher to use words to explain and/or

describe the study (or its problem). Under research design, the researcher dealt with different kinds of research methods to help build or conduct the study. The study has used the case study research method because it deals with real people and real situations, and it helps the researcher in describing the situation as well as explaining why the situation exists. Population and sampling as well as the sampling strategy were also discussed in this chapter. As mentioned under population and sampling, the sampling was selected from the University of Limpopo population. The researcher chose convenience sampling as the sampling strategy. Convenience sampling helped the researcher in selecting a sample for the study out of a population of University of Limpopo students and academic staff. As mentioned earlier, 20 staff members and 20 students were sampled for the study. With data collection, data were collected through interviews, recordings, and library materials (both print and online). The primary data were collected through interviews and recordings, while secondary data were collected through books in the library and the internet (articles, journals and electronic books). All data collected was analysed through thematic analysis. A number of steps for data analysis, as outlined by O'Connor and Gibson (2003), were adopted to help with the data analysis.

Four quality criteria that ensure the trustworthiness of the study have been discussed in this chapter. These are credibility, transferability, dependability and confirmability. The ethical considerations made to ensure that the study was fair and not biased, as well as how participants were protected, were explained. Participants' names have not been used in the data analysis, and their interviews can be accessed and used only by the researcher. Lastly, the significance of the study is where the researcher talked about who the study will benefit and how. The following chapter deals with data presentation and analysis.

CHAPTER FOUR

DATA PRESENTATION AND ANALYSIS

4.1 INTRODUCTION

Chapter Three discussed the methodology of the study. The chapter first looked at the research approach. The qualitative approach was deemed appropriate for the study. The chapter then paid attention to the research design. The case study research design fitted the study. The researcher believes that the case study design would do well in the study as it considers actual people in tangible situations. Marshall and Rossman (2016) are of the view that case studies in qualitative researches are widely used as they explicitly focus on content and dynamic interactions. This chapter focuses on data presentation and analysis. Empirical data were collected through semi-structured interviews. Forty (40) informants ranging from students to academics from different faculties were interviewed.

Once the data have been presented, they are simultaneously analysed through thematic analysis. Thematic analysis is used to analyse the data because it can help to select the themes and categories for analysis. Braun and Clarke (2006:2) state that thematic analysis is advocated as a useful, theoretically flexible and accessible method for qualitative research to analyse qualitative data. The data are now divided into themes. The sections that follow discuss these themes. The data is presented first and then analysed. First, it is important to present the demographic information of the participants. The tables below present this.

Table 1: Demographic information of the informants (Academic staff)

FACULTIES	ACADEMICS	IDENTIFICATION CODES
Faculty of Humanities	1 Associate professor (Doctorate), 1 Full professor (Doctorate) 1 Senior lecturer (Doctorate), 1 Lecturer (Master's), 1 Junior lecturer (Honours)	A1, A2, A3, A4, A5
Faculty of Management and Law	1 Associate professor (Doctorate), 1 Full professor (Doctorate) 1 Senior lecturer (Doctorate), 1 Lecturer (Master's), 1 Junior lecturer (Honours)	B1, B2, B3, B4, B5
Faculty of Health Sciences	1 Associate professor (Doctorate), 1 Full professor (Doctorate) 1 Senior lecturer (Doctorate), 1 Lecturer (Master's), 1 Junior lecturer (Honours)	C1, C2, C3, C4, C5
Faculty of Science and Agriculture	1 Associate professor (Doctorate), 1 Full professor (Doctorate) 1 Senior lecturer (Doctorate), 1 Lecturer (Master's), 1 Junior lecturer (Honours)	D1, D2, D3, D4, D5

Table 2: Demographic information of the informants (Students)

FACULTIES	STUDENTS	IDENTIFICATION CODES
Faculty of Humanities	2 PhD students, 1 Masters, 1 Honours and 1 Undergraduate student	E1, E2, E3, E4, E5
Faculty of Management and Law	2 PhD students, 1 Masters, 1 Honours and 1 Undergraduate student	F1, F2, F3, F4, F5
Faculty of Health Sciences	2 PhD students, 1 Masters, 1 Honours and 1 Undergraduate student	G1, G2, G3, G4, G5
Faculty of Science and Agriculture	2 PhD students, 1 Masters, 1 Honours and 1 Undergraduate student	H1, H2, H3, H4, H5

The above tables contain the demographic details of the informants. Table 1 presents the demographic information of academic informants and Table 2 of student informants. It is clear that the informants comprise five lecturers and five (5) students in each faculty, making it ten (10) informants per faculty, resulting in a total of 40 informants.

This chapter presents data collected from the informants. These data are analysed under the following themes:

- The existence of the language policy;
- Parity and equitable use of official languages at the University of Limpopo;
- Using official languages as media of teaching and learning, research and publication, and academic programmes at the university;

- The challenges of using African languages (Sepedi, Xitsonga and Tshivenda) as media of instruction at the university;
- The domination of English in the teaching of academic programmes, research and publication at the University of Limpopo;
- The existence of the language policy;
- The university's non-implementation of this section of the policy;
- English, African languages and scientific content;
- African languages (Sepedi/Xitsonga/Tshivenda) as scientific languages;
- English, African languages and the ability to express ideas as well as the development of Sepedi, Tshivenda and Xitsonga (to be on the same level as English); and
- Lastly, the socio-cultural implications of mother tongue education.

4.2 THE EXISTENCE OF THE LANGUAGE POLICY

During the interviews, the researcher asked the following question: are you aware of the existence of the language policy at the university? The question was asked because the study also looks at the University of Limpopo's language policy. The question was posed to establish whether academics and students at UL know about the existence of its language policy. From the data, it emerged that the majority of the informants were not aware of the existence of the language policy at the institution. This is not surprising given that the policy was by then not available online. As revealed by the following response, Informant C2 from the Faculty of Health Sciences was unaware of the University's Language Policy: "I did not know that the university has a language policy… I have never seen it, that this is the language policy". The Health Sciences Professor asked: "Does the University of Limpopo have a language policy? I must search for it". The informant thanked the researcher for drawing her attention to the existence of the policy.

Another informant said: "Yes, you cannot access what you are not aware of" (Informant G1), indicating that he too was not aware of the existence of the language policy. Similarly, Informant E4 said that she had heard about the policy but had not seen it.

Informant F1 added that now that he was aware of the existence of the policy, he would be keen to read it. Informant D4 expressed her shock on learning of the existence of the policy: “No. University of Limpopo? Since when? Please send me.” Another informant said simply: “No, I didn’t know about the existence of the language policy” (Informant B3). Correspondingly, informants C5, G4, B3, E1, F2, D3, D5, A1, E3 and H3 reasoned that they were not aware that the university had a language policy. In the same vein, a senior lecturer in the Faculty of Management and Law also indicated her disbelief that there are African languages chosen by the university to be used as languages of learning and teaching apart from English. She thought that English was the only medium of teaching and learning at the university. She added: “…but I know of a particular school like the School of Languages, I know they are offering Sepedi, Tshivenda, Xitsonga as a language I think … yes”.

Nevertheless, not all informants were unaware of the existence of the language policy. Informant A5, for instance, admitted: “I do have the hard copy of the language policy and I have read it, but I don’t remember where I got it” (Informant A5). Interestingly, the informant could not recall how the policy landed on her desk, considering that the policy was by then, not available on the online facilities of the university.

It has become apparent that the language policy of the University of Limpopo is not known. Only a handful of academics are aware of its existence. This is compatible with Nkuna’s (2010) assertion that there are very few academics who are aware of institutional language policies in their specific institutions. But, of course, it is difficult to apportion blame at the academics because it is the responsibility of the university authorities to make the policy accessible online. It is also important to indicate that during the writing of this thesis, the policy had been uploaded on the university website. So, the policy is there for everyone to read. However, with respect to the implementation of the policy, that is another issue altogether.

4.3 PARITY AND EQUITABLE USE OF OFFICIAL LANGUAGES AT THE UNIVERSITY OF LIMPOPO

The theme of parity and equitable use of official languages is derived from the following question: What is your understanding of parity and equitable use of English, Sesotho sa Leboa (Sepedi), Xitsonga, Tshivenda, isiNdebele, Setswana, SiSwati and Afrikaans? This question emerged from the following clause in the university's language policy: One of the aims of the University of Limpopo's Language Policy (2013:2) is to "ensure parity and to promote the equitable use of English, Sesotho sa Leboa (Sepedi), Xitsonga, Tshivenda, isiNdebele, Setswana, SiSwati and Afrikaans as the main languages in the University's hinterland" (University of Limpopo language policy).

The question was used to test if the informants were cognizant of the languages used on and around campus. The goal was also to find out if the informants see equality in the above-mentioned languages. According to the Oxford Advanced Learners' Dictionary (2010), parity is the state or a condition of being equal, especially as regards status or pay. Parity is the state of being equal, especially having equal pay, rights, or power (Longman Dictionary of Contemporary English, 2015). In consolidating the above interpretations from the two dictionaries, parity refers to equality. Thus, it entails the equal treatment of all the languages identified in the language policy of the university.

Equality refers to the state of being equal, especially in status, rights, or opportunities (Oxford Advanced Learners' Dictionary, 2010). It is a situation in which people have the same rights or advantages (Longman Dictionary of Contemporary English, 2015). Therefore, equitable use means that the use of these languages should be fair/equal and unbiased. This means that the university wants to treat the languages equally in terms of teaching and learning. This includes research and publication in mother tongue. The university does not want to seem to be in favour of one language over the other. However, currently it seems as if English dominates both teaching and learning, as well as research and publication.

It has emerged that parity and the equitable use of languages entail that all the languages should be treated the same way. Equality stands for parity and vice versa. No language should dominate or be superior over other languages. This applies to teaching and learning, and includes the use of language by the university community on and around campus. Steward (2009:n.p.), Executive Director of the F.W de Klerk Foundation, states the following:

> The reality is that increasingly we have a single de facto official language – and it is English. This indicates that indigenous languages do not enjoy parity of esteem and are not treated equitably as development is slow or non-existence.

Steward (2009) believes that only English has a future and all the African languages are nothing but a fantasy. It is either they have a slow development or there is no development at all.

Responding to the question about their understanding of parity and the equitable use of the languages mentioned in the university's language policy, Informant F1 thought it was a good idea to have language parity in the university communities (on and off campus) since the university consists of students and academics from various language groups. She argued: "I think the languages mentioned are used equally and interchangeably. The local university community has become more multilingual" (Informant F1). She asserted that the university community is able to communicate through two to three languages at the same time. In this way, the university has become a multicultural community with different cultures. However, a number of informants were of the view that African languages are not offered parity or equality at the university. This is what they said:

> *No, I still have to answer all questions and write my research in English*. (Informant G3)

No, they are not because on campus we use English. We don't use home languages and we don't have home language modules so these languages are not equitably used. (Informant B3)

Like I said earlier that English and Sepedi are dominating languages, people who speak Tshivenda and Xitsonga are few. English is the only language that we use. So, if the majority of people use Sepedi, we will start using it because it's a dominating language. Only in official gathering that is where we use English. (Informant A4)

From the data gathered, it appears that the university is not taking African languages seriously. They are not used in both teaching and learning, as well as in research and publication. According to Informant A3, if we can at least use Sepedi more, it will dominate and be on the same level as English. It has been said before that African languages are only visible during graduations. This is reflected in the following response:

I will say yes and no in that the only time I will see your Sepedi or Xitsonga is only when we graduate. Otherwise communication across the university is only made in English. (Informant B2)

Considering what is being said by the above informant, African languages are noticeable in spoken form. However, some academics use these languages whenever they get the opportunity to speak on the podium, especially during presentations where staff members predominately use their mother tongues. The following response by another information is worth noting:

The perception that is being created by the university is that African languages are not important. This gives us a problem because when you go out... I remember I was working in Joburg and I was forced to learn IsiZulu because the majority of people that side speak IsiZulu. So, we must encourage people to learn

and know these languages because they are important. At least two languages must be learned in our studies. (Informant B4)

Based on this informant's argument, the university should take African languages seriously. They must encourage students and staff to learn them, especially the languages of the communities they are interested in working in or doing practicals with. At least three languages (Sepedi, Xitsonga and Tshivenda) must be taught and learned within their studies. This will work for the university and the communities involved.

Evidently, there is no parity or equal use of all languages of the university community at the University of Limpopo. Equality cannot be there when English dominates and supresses African languages. Inequality is a serious problem. It can weigh heavily on students from disadvantaged backgrounds, especially if their languages are entirely neglected. Moreover, students might be used to learning in their own languages. Therefore, because their languages are neglected, the students might also feel isolated.

4.4 USING OFFICIAL LANGUAGES AS LANGUAGES OF TEACHING AND LEARNING, RESEARCH AND PUBLICATION, AND ACADEMIC PROGRAMMES AT THE UNIVERSITY

The language policy of the University of Limpopo states that "the University shall adopt English, Sesotho sa Leboa (Sepedi), Xitsonga and Tshivenda as its languages of teaching and learning, research and publications". In view of this, the informants were asked to respond to the following question: reflecting on the possibility of using any of the African languages above as languages of teaching and learning at the university, what are the challenges? Currently, only English is being used as a medium of instruction across all disciplines except for courses in African Languages at the university. During the interviews, the following subthemes emerged: the need for translation of reading materials in African languages, and the adaptation of (African) languages.

4.4.1 The need for translation of reading materials in African languages

Teaching and learning in most courses (modules) at the university is done in English. Even the study materials are written in English. There are no study materials in African languages for teaching and learning in most modules. Lecturers in Contemporary English and Multilingual Studies (CELLS and MUST), which are some of the courses offered at the university, translate their own materials into Sepedi. Other materials have already been translated by previous lecturers. The almost English-only practice creates the impression that African languages are not being fairly and equally treated at the university. This implies that there is non-compliance by the University in terms of promoting the use of the Sesotho sa Leboa (Sepedi), Xitsonga and Tshivenda as the university's languages of teaching and learning. The university is unable to comply with its own language policy.

One informant indicated that the possibility of the use of African language in higher education exists. The challenge was in translating materials from English into African languages:

> *One of the challenges could be the unavailability of books in African languages. There is a need for translation of some of the books from English into African languages to make learning and teaching efficient and fruitful*. (Informant A3)

The informant cited above further attests that African languages can be used as languages of teaching and learning, as well as research and publications. But translation of materials would be of greater importance since publications and researches are not only meant for speakers of the African languages. Therefore, one of the problems is the lack of books in African languages. This points out the need for the translation of books into African languages. The translation of these materials could make teaching and learning more efficient and fruitful, leading to the promotion of African languages.

The translation of study materials from English to African languages is possible as the African languages are well developed within their disciplines. The following informant

shared this view, but she was also doubtful because of the lack of study materials in African languages:

> *I think the possibility is there, as I have indicated before, they can translate the materials into African languages because all these languages are well developed. Yes, they have grammar they have all that so for me they are well developed, it is just that the books that we have are not translated. But otherwise I think the only challenge will be that we don't have books like a physiology book in Northern Sotho but if we can have people who can translate that*. (Informant C1)

The informant raises the issue of the need for professionals such as linguists, lexicographers, translators, interpreters and all those involved in translating study materials into African languages for teaching and learning purposes. The Health Sciences professor stated: "I think it is possible; isn't it that in the university we used to have people in lexicography who are involved in translation, they can still do that." By lexicography unit, the professor was apparently referring to the Department of Translation Studies and Linguistics.

While translation is obviously advocated as a possible means of addressing the language challenge, some informants also felt that translation has its own problems. One informant said:

> *It will be challenging to use African languages in research and publication as well as teaching and learning unless adequate support is provided to ensure that the meaning is not lost in translation*. (Informant F1)

Most informants shared the same fear as Informant F1: the fear of the meaning getting lost in translation. People often ask themselves: "Will the meaning remain the same?" or "Won't we lose the meaning in translation?" Furthermore, Informant C3 argued that "in research and publication, for instance, using Xitsonga will be kind of isolative and it will hinder the purpose of information distribution". This informant highlights that using African languages in research and publication will hinder access to the material

by the general public and the material will only be available to a certain language group. This will deter the process of learning rather than enhance it. The other challenge is that it may demand a lot of resources to translate study materials such as articles into other languages.

People conduct research to produce knowledge, to share it and make a name for themselves. Some aim to share their knowledge with local scholars, while others appreciate sharing their knowledge with international scholars. As such, if subjects such as mathematics, statistics, accountancy, geology and medicine are to be taught in African languages, it will require extensive translation by experts (Informant A1). According to Informant F1, the translation of study materials will only be possible with the help of professionals.

Again, some of the informants believe that English is an international language. According to the informants, this means that if a researcher conducts a research in an African language, they should be prepared to have either the whole study or just the abstract translated into English. This, in their view, will enable other scholars to understand the study. Such a practice was not impossible.

Informant C1, a professor in the Health Sciences, mentioned that she heard on radio that Mandela's *Long Walk to Freedom* has been translated. She argues: "Yes, I'm not so sure but I think I have heard something, yes." The professor adds: "I think there is someone who is trying to translate computer instruction into Northern Sotho; I don't know how far that person is. I think it's his PhD or a project…" It is important to point out that as much as there are people who are against the intellectualisation of African languages in higher education, there are also those who believe in it. The view is that official languages can be used in research and publication at the university.

However, other informants such as Informant A1 argue that it is not possible to use African languages as languages of teaching and learning as well as research and publication, because English language speakers will not have access to the knowledge in those publications. In terms of this view, research and publication should accommodate everyone involved and interested in the study, and this can be done by using English and not African languages.

It has been observed from the data collected that African languages can readily be used in certain modules such as geography and biology, just as in language modules such as Sepedi, Xitsonga and Tshivenda. But in fields such as physics, chemistry and mathematics, it may not be easy due to the technical nature of these subjects. The responses on the question “what are the challenges of using Sepedi, Xitsonga and Tshivenda as medium of instructions at the University?” were almost equally divided. Some believed that it can totally be done, that African languages can be used in higher education, while other informants were of the view that African languages do not have adequate vocabulary in some fields such as Science and Agriculture, Health Sciences as well as Management and Law. However, it can be argued that African languages can be developed to the status of other world languages such as English.

According to the informants, another challenge is getting the right human resources with expertise in both African languages and the subjects or courses to be taught. It is important to point out that the university does not cater for African languages speakers only; there are also international staff and students who form part of the university community (Informant A3). Currently, it is not known if there are enough academics with expertise to teach modules in African languages. As a result, the informants argue that even using African languages as media of instruction is a challenge.

There are theses and dissertations in African languages at the university. However, they have not been translated. Therefore, as it has been said before, research writing using African languages is only done with courses whose content and media of instruction are African languages. These courses are mainly in the School of Education

and the School of Languages and Communication Studies, and they include Translation Studies and Linguistics as well as Contemporary English and Multilingual Studies (CELLS and MUST). The teaching of CELLS and MUST in Sepedi gives hope that it is possible to use African languages as languages of teaching and learning.

4.4.2 From translation to the development of African languages

Informant B2 argues that language just does not develop; there must be economic support for it because people will graduate and go work in different areas. The other obstacle is that people have the mentality that African languages are no good or of no good use in the work place. African languages are often undermined because people believe that they are not equivalent to English. According to some of the data collected, it is not good to publish in African languages as the publications will only be accessible to a certain group. It can be argued that publishing in one's own language is beneficial as it promotes mother tongue usage and multilingualism. Therefore, these languages need to be acknowledged and developed because they qualify as languages of teaching and learning since they are standardised languages.

According to Informant D5, African languages have to be developed before being used in other fields of study. Informant H4 points out that developing African languages to become fully-fledged scientific languages may be a challenge but it can be done. The informant puts it as follows:

> *Yes, I think the possibility of using any of these languages (English, Sesotho sa Leboa (Sepedi), Xitsonga and Tshivenda) as languages of research and publications on campus is there… especially when the language is developed. Yes, it can be done. I think that our only problem would be to develop the right terminologies*. (Informant H4)

The development of African languages as languages of science needs patience, time and dedication. This is because intellectualisation involves a lot of resources. A supporter of this line of thinking put it as follows:

> *I think they can be developed to be scientific languages with proper planning and proper language development. It will take a bit of time but if there are proper scientific preparation it is possible*. (Informant C5)

According to the informant above, despite the fact that the process of developing African languages will take time, it can be done with proper planning and strategies. Another informant cited an example of the French who insist on publishing in their language: “I have an experience of reading a French paper that I had to translate because apparently, the French they don’t translate to English they write their papers in French” (Informant D2). This experience suggests that publishing in African languages can in fact aid in developing the languages. A PhD student from the faculty of Humanities however disagreed with this point of view by stating: “Yes, so I think that thing is sort of discouraging if your aim is to publish. It discourages that whole aim of publishing because you’re targeting only the French. So imagine if you’re writing in Sepedi only Pedi’s can read my paper and right now Google does not have the tools to translate Pedi in full. Yes, it is bad for publishing”.

Being able to publish in an African language is just a matter of time as, with available resources, one can learn to convey the same idea that one would convey in English. Informant H4 noted that this was easier in the humanities than in the sciences: “I don’t know about other fields like law, but I still think in humanities it is applicable. But when it comes to science, we don’t have many of the words in our vernacular languages; therefore, we still have to develop the language first to have the right words.” The response by Informant A2 is in support of this assertion:

> *… People should be employed to wake up and develop the language and from there the vocabulary of that particular language will grow and it starts at the junior phase of education we can start teaching it to grade R whatever, they learn the language and in that language up until; you don’t start at the*

university level you start gradually from the lower level up until the university level. (Informant A2)

The above informant argues that there should be people who are hired or whose job it is to develop the African languages at the University of Limpopo. With that being done, the vocabulary of these languages will grow and eventually mature. However, the teaching and learning should start at primary school. During the interview, one of the informants, a professor in Social Work, argued that it is better to develop books and study materials with African content (language) than translating and transcribing other people's work (Informant A2). Language practitioners, linguists, translators, interpreters and terminographers can work together to develop the languages for the institution.

Informant H4 is of the view that it would be difficult to develop Sepedi, Tshivenda and Xitsonga to be on the same level as English in terms of syntax (sentence construction), because according to the informant material things such as tables, laundry basket, wardrobe, heater and other technological things that we have now were not there before. The informant cited examples of "mafenstere" (windows) and "mabati" (doors) (Informant H4). The informant acknowledges that it is going to be difficult to develop African languages to be on the same level as English. The informant argues as follows:

However, in the past they just had a hole where they could just call "letsikangope" (window) because it was fitted to be called that. I think now it will be difficult because the stuff that we are using and the tools that have come up with are different and recent; now a window is called "lefenstere" which is borrowed from an Afrikaans word (fenster).

It must be recalled that African languages existed before the white culture. South African indigenous languages that have now become official languages have been there long before English. Therefore, they had their own vocabularies and they were used without mixing with English or Afrikaans. It is about time they are acknowledged. Africans need to get their languages restored and used; thus, they need to start somewhere. There is a need to believe in these languages in order for them to be

developed and used in higher education and in other spheres. Therefore, the university also needs to work with the Centre for Academic Excellence (CAE) in order to come up with ideas in terms of promoting teaching and learning in African languages. The Centre can help with the promotion of the languages and the tools needed to develop them. Another informant emphasized the challenge in this process:

> *The issue of science and so on, it's a big challenge because some words don't have equivalents in our languages so we must borrow words and those kind of scientific words are going to make the whole thing difficult*. (Informant A4)

The informant means that the issue of African languages in science is an immense problem because some words do not have replacement words in our languages; they just exist in English. Equivalents are words that are equals, words that can replace each other in different languages such as English and Sepedi, English and Tshivenda or English and Xitsonga. Consequently, instead of finding the words and replacing them in African languages or explaining them, we tend to lend words and transliterate them to fit our languages. This has gotten to a point where African language speakers use English words even though they have and know those words in their own African languages. Therefore, the issue of borrowing words affects African languages negatively and it can cause language death. Thus, words that do not have equivalents can be paraphrased or explained in African languages.

4.4.3 Adaptation of African languages

One informant believes that it will not be possible to use Sesotho sa Leboa (Sepedi), Xitsonga and Tshivenda as media of instruction in academic programmes. Informant F5 believes that since the University of Limpopo is located in a predominantly Sepedi-speaking community, at least Sepedi should be taught at the university. But this will be discriminatory against the other languages as reflected in the language policy of the university. It is also argued that if these languages are used as languages of teaching and learning, the likelihood is that students will be able to better understand what they are being taught. This is reflected by Informant F1 who said:

> *Everyone always says I understand in my own mother tongue. If you ask someone a question, they will always answer by saying I understand in my own mother tongue, so I think what other people are saying is that applying (implementing) these languages will make it happen*. (Informant H5)

The argument above gives one more reason why African languages should be developed and adapted to teaching and learning in higher education. In support of this assertion, Informant G3 points out that it is possible for African languages to be used as media of instruction for both teaching and learning as long as scientific terms are properly translated into African languages. Basically, the informant's argument is that scientific terms should not lose their meanings when translated into indigenous languages. However, according Informant B5, it is impossible for African languages to evolve:

> *The challenges would be that it would not be easy to teach in African languages. For example, in a law module or class, it would be difficult to teach in a different language such as Sepedi; because our students come from diverse backgrounds. In law, they have large classes. In a large class of approximating 300 students, you find that maybe 10% is Swati, 50% is Pedi, or Tsonga or any other language*. (Informant B5)

Furthermore, in a university such as University of Limpopo where the institution may not have capacity for venues, it is not going to be easy to divide students into different groupings in terms of their language preferences, says a Junior Lecturer in the School of Law (Informant B5). The data also suggest that for first or second year students, it would not be easy for speakers of different languages to do a course like Introduction to South African Law in their own languages, for example. Thus, in the institution's current position, according to the informant, it will be challenging to teach in African languages. Nonetheless, if such development is to happen, it would not happen at this moment. Therefore, it is one of many challenges of that the university must face. As pointed out above, the other challenge would be catering for the variety of languages and cultures and finding venues for the diverse classes.

Clearly, the data suggest that the possibility of using African languages in academic programmes exist. It emphasises that developing the African languages in the University of Limpopo's academic programmes is going to take time, requiring a lot of resources. As has been said, there will be many challenges in trying to develop African languages in order to cater for different students with different backgrounds and cultures. But these languages need to be developed, given UNESCO's argument that learning in a language that is not one's own provides a double set of challenges: not only of learning a new language, but also of learning new knowledge contained in that language (UNESCO, 2007). That is, learning in a foreign language is twice the job and requires one to work twice as hard. Informant C1 had the following to say:

> *For example, sometimes it going to be difficult to try and explain a concept which you only know in English, especially in my area. I'm just looking at maybe you're teaching anatomy, you're teaching bones, I'm not so sure if we have the names of those bones in Sepedi, though you know at matric level we were told about the "sothofatša" you know it's a phone but in trying to make it Pedi/Sotho "Sothofatxa" then I call it "founu"*.

Sometimes it is going to be difficult to try to explain a concept that you only know in English. It is going to be more problematic especially in the natural sciences, argue the informants. For instance, names of different kinds of bones in African languages. Some of these languages have a word for a cell phone, such as *sellathekeng* in Sepedi, *xi rila enyongeni or riqingo ra le nyongeni* in Xitsonga and *lutingo tendeleki* in Tshivenda; but some people simply called it *founu* or 'cell foune/phone'. The challenge here would be non-equivalence in African languages. This leads us to borrow words from the English language and making them fit within the African languages. South Africa has in common the challenges of language inequity with many countries (Napier, 2011).

One other challenge would be to those who relocate to other areas and would not be willing to adapt to the language given, especially when they have different cultures. Subsequently, if you must go to a school, you should go to a school where they use and speak your language. It can appear as though the communities are not welcoming

or accommodating. However, one can also learn the language of the community they moved to or the school they are attending. However, out of all this, Informant G3 still thinks that there are no challenges at all; and that it is possible to write Latin or English definite nouns.

4.5 THE DOMINATION OF ENGLISH IN THE TEACHING OF ACADEMIC PROGRAMMES, AND RESEARCH AND PUBLICATION AT THE UNIVERSITY OF LIMPOPO

This section focuses on the domination of English in teaching and learning as well as in research and publication in the University of Limpopo. Firstly, the study is going to focus on the domination of English in teaching and learning. Secondly, the focus will shift to research and publication in the university.

4.5.1 The domination of English in teaching and learning

English is and has always been the medium of instruction in the South African education system. It is the main language that most scholars feel comfortable writing or communicating in (Informant D5). That is, most academics are happy with English as a means of communication and as a medium of instruction.

Nevertheless, there are students from different cultures who prefer to communicate with each other using their own languages. Sometimes, these students communicate with lecturers and administrators in their own different languages and the latter, in turn, will respond in their own languages or with English. Thus far, there are other students who speak the same languages but just choose to communicate in English. This means that they do understand each other, and they also understand other languages. Therefore, if they are taught those languages academically, they would comprehend them more. As it has been indicated before, in order for students to benefit from developing their abilities, they must be well-grounded in their home language (HL), as well as in the dominant language, and furthermore, pupils must be enabled to live simultaneously within different realities (Postma and Postma, 2011:1). Providing

appropriate language instruction for all students involves more than assessment based upon the dominant language (Wiley, 1996:139).

Yet, it is still thought that it is okay that English dominates at the University of Limpopo and the country as it suits everyone because it is understood internationally. The dominance of English promotes the language and culture of the dominant group. Informant C4 supports the use of the international language by attesting that it is good because everybody understands the language. Another informant, an undergraduate student from the Faculty of Management and Law relates by emphasizing that

> *I think is very good and significant because it helps us as the students of the University of Limpopo to be able to compete with other students from other institutions*. (Informant F5)

The informant above makes it sound as if English is the only language in South Africa that will make you look and sound intelligent. There are 10 other official languages besides English which can be understood or used as a common language. Still, there are different views. A master's student from Management and Law is one of those with a different view. To him,

> *the domination of English in teaching of academic programs in the University of Limpopo is the reason why today the other African languages (Xitsonga, Sepedi and Tshivenda) are less used*. (Informant F3)

The informant is of the opinion that African languages are not used enough, and it is mostly because of the use of English. In this case, English is considered a language killer. Learners are not given an opportunity to express themselves in their mother tongues due to the domination of English in the academic programmes. Students struggle to articulate ideas in English which is, for most learners using African languages at home, both their second language and/or first additional language (L2) at school and their language of learning (Postma and Postma, 2011:1). It has been mentioned before that educators should be able to adapt to change and not to see it as a threat (Mbalati, 2010:2). Mbalati's statement is ambiguous: it can mean that people should accept that English is a language of teaching and learning and not see

it as a threat. However, looking at Informant F3's statement above, it can also mean that people should consider African languages as a blessing rather than a curse or a threat. Students and lecturers are not allowed to use their languages in class, but some lecturers and students use them anyway. English is chosen as a medium of instruction to educate students so they can to develop academically. However, Africans use English even outside the classrooms and in their homes. Therefore, African languages are becoming more and more neglected.

4.5.2 The domination of English in research and publication

There is no doubt that English is imperative in research and publication. People write and publish in English because they want their work to reach a broader audience as English is regarded as an international language. An honours student in the Faculty of Science and Agriculture felt that publishing in an African language was a disadvantage:

> *It is discouraging to use mother tongues or rather to publish in our own African languages and not the language that is understood internationally which is English. As publishing in one's own (African) language will affect the aim of publishing by limiting the readers and or the target*. (Informant H4)

This aspect of struggle in making African languages to be on the same level as English is especially evident in education, where dominant and subordinate groups often engage in struggle over recognition of diverse languages and cultures (Tollefson, 1991). Taking from Informant H4 quoted above, publishing in African languages is discouraging and it limits your target audience. Your work might not even be discovered or read. Nonetheless, as was shown in the literature review in Chapter Two, many researchers believe that learning in your mother tongue is better than learning in English. Therefore, writing in African languages should be motivational: it should motivate people to read and write some more. Moreover, it should motivate people to write and translate their work into English in order to reach a broader market. African languages need to gain enough power to challenge the dominant languages, in this case, English.

It is again argued that the over domination of English is a huge problem. Some students struggle to understand English on its own before they can even try to understand the subject at hand. It also destroys African cultures because students write everything in English, but there are some things that need to be said in the original languages, such as idioms. A Professor in Management and Law was of the view that the domination of English is a colonial legacy:

> *Perpetuation of our immediate past because we are still stuck in the apartheid; because we are still relying on our colonisers to an extent that we even rely in their language to understand ourselves, yes so there is a perpetuation of the past down there*. (Informant B1)

The professor feels that we are continually living in our past. This means that instead of standing up for our languages and promoting them, we are busy supporting the use of English by using it even more than our own languages. Unless we do something about it, they will remain neglected and underutilised. A PhD candidate in pharmacy supports this view:

> *As an African I feel left out, I feel non-existence of the African languages; I feel we don't have pride in our languages. Those are just feelings that I have about that; but it doesn't make the African language very proficient and considered to be an actual language*. (Informant G1)

The informant has mixed emotions. She feels that the African languages are isolated and sometimes treated as though they do not exist. She also has the mentality that Africans also have a hand in oppressing and undermining them. Despite these perceptions, she is of the view that African languages are not ready to be used as languages of education.

In conclusion, most academics are happy with English as a means of communication as well as the language of teaching and learning, as well as research and publication.

It is noted that English is the most preferred language in South African education and it has been used for a long time. The University of Limpopo is located in a community where Sesotho sa Leboa is predominantly used, although diverse cultures also form part of the community. It is also the case with English in the University of Limpopo: English is dominantly used in academia, whereas African languages which form part of the university community are taught only to speakers of those languages.

4.6 THE IMPLEMENTATION OF THE UNIVERSITY'S LANGUAGE POLICY

The language policy of the University of Limpopo states: *"English, Sesotho sa Leboa (Sepedi), Xitsonga and Tshivenda shall be used as mediums of instruction in academic programmes".* Kaschula and Maseko (2014:10) acknowledge that there can be no successful implementation of a language policy without a firm policy in place. The University of Limpopo, as indicated above, does have a firm language policy which, apart from English, recognises three indigenous languages as languages of teaching and learning. Data suggest that this section of the language policy of the university is not being implemented because, according to the informants, it is not practical to use indigenous languages as languages of instruction. The data further indicate that it is acceptable for people to learn other languages but not to have them as media of instruction, especially for important issues such as academic work. The informants argue that students and lecturers might miss important information because of failure to understand particular phrases used in lectures. In terms of this view, indigenous languages do not have the necessary repertoire for academic deployment. One of the informants had this to say:

> *I wouldn't know … there isn't any attempt of doing that from my point of view*. *Well just like they are holding public lectures in other burning topics, this should be one of their burning topics. They must hold public lectures about this and then come up with a strategy of how they are going to implement this. Yes, they should also get views from the students, include the SRC, hoping that they would not strike*. (Informant E1)

The informant thinks that there are not enough discussions on the use of African languages in the university. Therefore, the use of African languages in the university should be one of the most important topics during public lectures in order to come up with implementation strategies. The university authorities could also involve students in public lectures and other discussions to hear their views about the use of African languages at the university. It goes without saying that students can make meaningful contributions in terms of coming up with strategies for implementation with respect to the use of African languages at the institution.

But it appears that the university shows no interest in implementing their own policy with respect to the use of Sesotho sa Leboa (Sepedi), Xitsonga and Tshivenda in academia. A professor in the Faculty of Management and Law felt passionately about this, and made the following argument:

> *They are not interested, they are not visionary enough they don't see a need in it, they just develop the policy for compliance sake... yes*. (Informant A2)

The professor is of the view that the university does not care about the policy or what is in the policy and what to do with it, particularly with regard to the use of African languages as media of instruction. In fact, he believes that the university authorities identify the three African languages as media of instruction just for the sake of compliance with the broader national constitutional imperatives. Related to this point is the argument made by Informant G4:

> *Because it is also looking at the negative outcomes that can come out of it such as, many students failing to cope, especially that it could cost a lot of students and the university as well*. (Informant G4)

Informant G4 argues that negative perceptions associated with the use of African languages in the University of Limpopo have clouded the positive outcome of understanding that African Languages are vital as media of instruction. Kaschula and Maseko (2014:10) attest that the necessity for the intellectualisation of African languages falls directly within the paradigm of implementation. Good ideas relating to

the use of African languages as media of instruction are distorted by perceptions of the poor development of African languages. Failure of promoting African languages and implementation of the language policy in the university has put pressure on students to keep up with the level of English and undermine their own languages, and less study material available in African languages adds to the negative perceptions.

Ndimande-Hlongwa et al (2010:355) argue that the implementation of the policy should improve, and they emphasize that everyone has the right to receive education in the official language or languages of their choice in public educational institutions where that education is reasonably practicable. Informant E3 seems to share this view by stating:

> *In order to ensure the effective access to, and implementation of this right, the university must consider all reasonable educational alternatives, including single medium institutions, taking into account; equity; practicability; and the need to redress the results of past racially discriminatory law and practice.*

According to this informant, African languages should be used as auxiliary media of instruction in disciplines other than languages, with the long-term goal of using them as primary (if not exclusive) media of instruction in certain disciplines, according to the realities of the society concerned. Bamgbose (2004) and Heugh (2006:6) recommend that the development of materials should be prioritised at undergraduate level. Subsequently, a communicative approach to language teaching has to be adopted, emphasising the use of language for communication purposes.

The implementation of the University of Limpopo language policy poses major challenges, as most courses are in English. This is a major obstacle for the implementation of indigenous languages in education (Gora, 2013:27). English is often viewed as key to opening the doors of opportunities in terms of education and employment. The result is the neglect of African languages. This problem relates to problems around language existing in Zimbabwe also, as Informant E3 points out:

> *The problem of the University of Limpopo's implementation of the policy is similar to that in Zimbabwe, wherein, in Zimbabwe, most schools prefer to use English from the outset to ensure their student's proficiency in English, which is considered the language of power and economic wellbeing, disregarding the language policy that English must be introduced at Grade Four level.* (Informant E3)

The informant is suggesting that it is not only South Africa that is rushing to the use English as medium of instruction just so their students can be proficient in it. African languages are not afforded the same efforts in other African countries too. As such, even early-grade educators are aware of the eventual transition for school kids; the drive to encourage English as a primary mode of communication often happens sooner than it was meant to, thereby flouting the national language policy. However, language policy implementation should be a concern for all language stakeholders and experts alike. Informant E3 points out this is not often the case as there is a clear lack of concern from several stakeholders:

> *the absence of strict monitoring of the implementation of language policies in domains like primary, secondary and tertiary education and training; the lack of support for the development of African languages from the private sector; the lack of interest in promoting the use of languages of minority groups which are faced with extinction; and the conundrum multilingual polities face in determining which indigenous languages have to be officialised as national languages and/or 'standard' languages… (*Informant E3)

It seems as if the state does not follow up on institutions to see if they managed to implement their language policies, if they are experiencing challenges (if so, why), and how can the state help. By doing so, they will also be showing support to the institutions. The University of Limpopo staff, linguists, language practitioners and other concerned entities have to step up the fight for African languages which are the vehicles of African cultural identities, heritages and indigenous knowledge systems. In this fight, the need to respect multilingualism and linguistic diversity, guided by the fact

that no language is linguistically superior to another, will buttress the power of all concerned entities.

4.7 ENGLISH, AFRICAN LANGUAGES AND SCIENTIFIC CONTEXT

Nkwashu, Madadzhe and Kubayi (2015:14) make the following succinct argument about African languages: “It is common knowledge that African languages can be used as scientific languages. This is because they have been standardised for use in basic education. In fact, they are already being used in dissertations and theses. However, they are still far from the development status of English.” This view is shared by a BA (Hons) informant in the Health Sciences who believes that African languages are on the same level as English

> *…in the sense that, scientific studies are being done all over the world by people who need answers. So, I believe that even people speaking other African languages except English can still do their own scientific researches using their own languages*. (Informant G4)

The informant confirms that scientific studies can also be done in African languages just as they are done in English. Informant G3 also goes on to attest that African languages can be understood in the scientific context.

Some of the informants however argue that African languages take long to get to the point of becoming scientific languages. This materialises both in speech and in writing; hence, people resort to English. In support of this assertion, a master’s student from the Faculty of Science and Agriculture had this to say:

> *No, African languages don’t have scientific words. But yes, they can be explained in those languages (African languages), but it will take time. So, if you ever figures… everything is possible but it is time consuming*. (Informant H3)

The informant also thinks that there are not enough study materials and no scientific concepts in African languages. Even so, the words that cannot be translated into African languages can still be explained in those languages; but they are not given an opportunity for use in scientific contexts because they are considered to be time consuming. From this perspective, it can be argued that South Africans undermine their own African languages. It is as if they are more interested in English than their own languages. Informant B1 and E1 expressed the idea that African languages speakers have less belief and faith in their own languages. They have less confidence in their languages in terms of their capacity to carry scientific knowledge. Informant G1 believes that African languages have the potential to be transformed into scientific languages but they face challenges:

> *If African languages are given an opportunity, they can reach that point. But, the main challenge with science, scientific and mathematical concepts, terms and modules for instance, we don't have literature or is that the words that explains some of the concepts and mathematics concepts that would be a challenge and that will bring us back again to English because of lack of words in the African languages*. (Informant G1)

The problem arises because most of the technology or scientific instruments have been recently established and they are made and introduced using English terms. For example, computers, tablets, TV games, play stations, laptops, iPads, routers, wireless, WiFis, internet, and skates. This makes it difficult for African languages as they have to come up with words to explain the English terms without copying or borrowing words. These days, scholars are not even concerned about the development or level and use of African languages; they are just happy with English as a means of communication and/or medium of instruction.

The researcher argues that African languages were there before English and Afrikaans. These languages have ways of describing or explaining things. In other words, they have ways of communication. Currently, because of English, people are lazy to explain or express themselves in their mother tongue. They complain that their languages take time to get to the point due to lack of equivalents, whereas English

goes straight to the point. The following example illustrates how African languages communicate meaning:

> “I will help you later (on), just not now” or simply “later, not now” = English.
>
> “Ketlago thusha kua pele, eseng gona bjale.” Or “kua pele, eseng gona bjale” = Sepedi
>
> “Ketlago thusha kamoragonyana, esego gona bjale” or “kamoragonyana, esego gona bjale” = Sepedi

The Sepedi statements are longer than those in English. This is why the informants think that these African languages are not on the same level as English.

The informants in this study are of the view that books in African languages are no longer written because they are not read. Therefore, lack of interest in reading books in African languages is the reason for fewer books in African languages on the shelves today. It must be understood that there will not be any learning without any reading or study materials. Scholars need to be motivated to fight for the use of African languages.

4.8 AFRICAN LANGUAGES AS SCIENTIFIC LANGUAGES

The informants are divided on whether or not African languages can become languages of teaching and learning or scientific languages. There are those who argue in favour of African languages as scientific languages, and those who think that it is impossible for African languages to become scientific languages.

4.8.1 Arguments in favour of African languages as scientific languages

The challenge facing higher education is to ensure the development of a multilingual environment in which all our languages are developed as academic and scientific languages, while at the same time ensuring that the existing languages of instruction do not serve as a barrier to access and success (Language Policy for Higher

Education, 2002:5). Some of the informants support the Language Policy for Higher Education (2002) that African languages such as Sepedi, Xitsonga and Tshivenda can become scientific languages. One of the informants' response is as follows:

> *Yes, because we are getting more and more Sepedi, Xitsonga and Tshivenda academics who will one day want to publish their work in their own languages*. (Informant G4)

The above informant attests that African languages can become scientific languages, because according to him, the number of scholars who speak African languages is increasing. This would increase the chance of people developing the interest of publishing in their own languages. Mother tongue is essential for learning as part of intellectual ability and it helps the child in his/her mental, moral, and emotional development (Noormohamadi, 2008:25). The role of language and access to language skills is critical to ensure the right of individuals to realise their full potential to participate in and contribute to the social, cultural, intellectual, economic and political life of South African society (Language Policy for Higher Education, 2002:4). It can be argued that it is unlikely for students and lecturers not to know how to express themselves in their own languages. Three informants argue as follows:

> *I believe so because its people's right to express themselves in the language of their choice with time and resource it can be possible in the future I think it is possible*. *(Informant B3)*

> *I think they can develop to be scientific languages with proper planning and proper language development. It will take a bit of time but if there are proper scientific preparation it is possible. (Informant C5)*

> *Yes. It will take time but with dedication and proper methods, it is possible*. *(Informant D5)*

The informants above believe that with time African languages can become scientific languages. Informant D5 argues that although African languages are not at the same level as English, they are going to be languages of teaching and learning in the future. Informant F2 adds to the argument as follows:

> *Maybe if students and lectures knew what is meant by African languages becoming scientific languages. However, it is a struggle to define our direction. But in general, I think they will be scientific languages because in future students will be writing exams in any language*. (Informant F2)

A supporter of this line of thinking puts it in this way: "African languages can be languages of teaching and learning provided there is development in text, terminology and vocabulary of scientific materials" (Informant D3). What this informant is not aware of is the fact that it is only through the use of these languages that they will develop into fully-fledged scientific languages.

4.8.2 Arguments against African languages as scientific languages

Some informants advance reasons why they think that African languages will not work as scientific languages. They argue that there is too much diversity in terms of different languages and cultures within the university (Informant G5). The informants claim that it will take time for African languages to be developed into scientific languages (Informant D4); it is a process (Informant D4). The respondents further argue that African languages do not have the vocabulary; instead, words are borrowed from English and Afrikaans. Another informant puts it as follows:

> *No… I don't think they will be scientific because we borrow words from English and the issue of saying if we don't have equivalents we just borrow, and I don't understand why we don't come up with our own terminologies the best thing we must do is to come up with our own words*. (Informant A4)

Apart from the point above, the informants are of the view that there are no resources to develop these languages. The process will, therefore, be expensive. They further argue that academics and students will not understand each other if African languages were to be languages of instruction. Another reason relates to financial resources to develop and implement the use of these languages. In addition, there are fears that these languages might be rejected by the university community; that is, academics and students. Maseko (2010:7) argues that for African languages to develop, "we need

a fundamental change of attitude" so that all can see the benefit of African languages, especially in education. In support of this line of thinking, Lafon (2008: 37) argues that in South Africa, the use of African languages in education has a long history, but its association with apartheid Bantu Education (BE) from the 1950s has triggered its rejection by the very people for whom it would appear to be pedagogically beneficial. Alexander (2007:34-35) puts it as follows: "We have to persuade our communities about the potential of African languages as languages of power and languages of high status. It is our task as language activists and professionals, and of the political, educational and cultural leadership to do this".

4.9 THE CAPACITY OF AFRICAN LANGUAGES TO EXPRESS IDEAS

When it comes to the expression of ideas, African languages are on the same level as English. Thus, what is said in English can also be said in any other (African) language. On this score, some of the informants argue as follows:

> *Yes, I would say so, I can express myself fully in Sepedi*. (Informant G3)

> *Yes, that does seem to happen because as we normally speak and express ourselves I see facts coming out in source languages, whether is Tsonga, Sepedi but I have seen it happening*. (Informant G1)

The two informants concur that African languages are on the same level as English in terms of their ability to express ideas, feelings and thoughts. An idea is an idea; no one will tell you that it is not an idea or a good idea because it is in an African language (Informant E1). It can be attested that we think and dream better in our own languages. We interpret thoughts and dreams using our own languages. Prior to Bantu Education, the use of African languages in education and in the written domain at large had reached a level which was promising and almost unrivalled on the continent (Lafon, 2008:37). A PhD candidate from Science and Agriculture agrees that the use of African languages is irreplaceable:

> *The African languages might be on the same level as English. OK, English is still way up there. But if we could find a way of talking to the students in these African languages, it's going to make it easier. You going to explain things better, you can explain the modules better if you speak in African languages I think rather than English where people don't even understand few words, yes*. (Informant H1)

Considering the above, the informant confirms that African languages can do a better job as media of instruction in education or in higher education.

As always, other informants had different views. The following is one such example:

> *No, I don't think they are because those people prefer using English when they express their views. For example, you come say "I love you" changes a meaning when it is said in Sepedi saying "kea go rata" these are completely two different things*. (Informant A4)

According to the informant, students just prefer using and/or speaking English over their own languages. They think that somehow ideas are easily expressed in English than in their own languages. But it has been said that a person's language is in many ways a "second skin", a natural possession of every normal human being, which they use to express their hopes and ideals, articulate their thoughts and values, explore their experience and customs, and construct their society and the laws that govern it (Ngubane in the National Language Policy Framework 2003:3). Another informant echoed the same sentiment:

> *I don't think so … because even in what we teach we don't allow our students to express themselves in Sepedi we use English as a medium of instruction and we expect our students to express ourselves in English whenever they have to present their work whenever they have to submit their work and so on; we don't actually have an allowance for Sepedi and even the medium of*

> *instruction like for instances in the health sciences is English and not Sepedi*. (Informant G2)

In addition, a PhD student in the Health Sciences argues that the languages are not on the same level, even in terms of expressing ideas. She emphasises that students are not even given a chance to express themselves in their own languages. Once they get into the university, they are told to speak in English. Another informant expresses the view that African languages can only be used in informal contexts. This is what he says:

> *No, because although African languages are our native languages or languages we grew up speaking, but we only get to be taught how to speak them in an informal way, when we have to speak or talk or express ourselves in our languages. Because some of the things we have to say we only know them in English; and other problem is we don't get to be taught what a certain thing is in Sepedi*. (Informant B5)

The children of today do not know some words in their own languages because their parents are not teaching them, and even when they do they do that in English. It can be attested that African children today grow up speaking English and it is not only the parents and teachers that have to be blamed; the televisions also play a role. Most of the TV programmes are in English and children adapt easily. The major reasons for this state of affairs are economic in nature: it is languages such as English that promote employability and provide access to the international and globalised world (Nkwashu, Madadzhe and Kubayi, 2015:20). Parents should encourage their children to use and be proud of their mother tongue (Mbalati, 2005: 20). Children who learn to read and write in the mother tongue inspire and encourage their parents to learn it themselves; the parents often go on to participate in (mainly bilingual) adult literacy courses (Ouane and Glanz, 2010:46).

4.10 THE DEVELOPMENT OF SEPEDI, TSHIVENDA AND XITSONGA THROUGH VOCABULARY EXPANSION AND SENTENCE CONSTRUCTION

The current theme was created by the responses to the question: What can be done to develop Sepedi, Tshivenda and Xitsonga to be on the same level as English in terms of vocabulary expansion and syntax (sentence constructions)? Two subthemes emerged from the responses to this question: vocabulary expansion and syntax (sentence construction).

4.10.1 Vocabulary expansion

The development of terminologies requires definitions and the understanding of concepts (Kaschula and Maseko, 2014). However, some terminologies originate from foreign languages. One informant argues:

> *You see when we come to … let me talk about the dictionary, the Sepedi one, there are these other words of which when I go to the dictionary and look for them neh, looking for their explanations, I don't find them, I don't find them at all. So, in terms of vocabulary expansion in terms of Sepedi and English, this one actually is bad, it's bad when coming to dictionaries. It means those who wrote… the Sepedi dictionary actually, they lack something, the vocabulary…* (Informant E5)

The above informant argues that African languages is not on the same level as English in terms of the vocabulary. English and Afrikaans have been well-established as languages of learning, to the exclusion of African languages (Postma and Postma, 2011:2). Hence, there is a lot of vocabulary in English that is not present in African languages. Moreover, some words have been transliterated from English into African languages, which are underdeveloped and, therefore, not on the level as English in terms of vocabulary. But it is a known fact that English also borrowed heavily from other languages, including Greek, French, Latin and German. According to Informant D5, new words will have to be formulated to make up for the lack of vocabulary in African languages.

Kaschula and Maseko (2014) are of the opinion that the development of African languages and its terminologies can be done by using whatever means we have at our disposal. Informant G5 suggests introducing more African language orientated activities on campus. The following informant concurs:

> *Maybe create some events where we can do… perform activities using those languages so that we can get used to them, that's where we can increase our grammar*. (Informant H3)

These activities would include cultural festivals where poetry, drama/acting, storytelling, traditional dances and indigenous games are rendered in African languages. This can help expand vocabularies of the African languages because during these activities, only deep rooted original words will be used. By doing that, people will be helping each other remember their traditions. These activities will also be documented for future reference.

Linguists and terminographers must develop more vocabulary/terminology by coming up with new strategies for vocabulary expansion. Informant E2 supports this view:

> *What I'm saying is we just need to start because we cannot know how far we lack in vocabulary as long as we have not started, if we have started we will see okay in this there are few concepts that need to be translated to Sepedi or that … at least borrow few concepts from the other languages. In as much as English it was said it started that way, it was borrowing concepts from other languages, how can African languages not even be developed*. (Informant E2)

The above informant argues that we need to start somewhere to expand the vocabularies of African languages. It is important to have relevant concepts to deliver the same meaning as the source.

African languages can be on the same level as English if Africans read more books in African languages in order to improve their vocabulary. Informant F2 and Informant E2 argue that there is no problem with African languages. For example, Informant E2 states:

> *I think there is nothing wrong there because those languages are fully fledged … it's just a matter of translating and we know we don't talk about direct translation because that will cause a confusion, but we just need to get the concepts that are relevant*. (Informant E2)

What the informant is implying is that direct translation of the words from one language into the other tends to lose meaning and can confuse people. But the informant insists that translation can be done in ways that convey meaning as intended since African languages are fully developed.

African languages have better advantages than English because most languages are related. The Sotho languages are related; most of their words (if not all) can replace each other, and this is the same as the Nguni languages. Even with the Tshivenda language, there are words that sound Sepedi. For example:

Tshivhenda = Ndi khou humbela u fhira.

Sepedi = Ke kgopela go feta.

Which translates: Can I please pass?

Tshivhenda = Humbela u fhira.

Sepedi = Kgopela go feta.

Which translates: Ask to pass.

Therefore, it should be easy for these languages to borrow from each other in terms of vocabulary.

4.10.2 Syntax (Sentence construction)

The possibility of developing Sepedi, Tshivenda and Xitsonga to be on the same level as English in terms of syntax exists. The informants are of the view that what is done to develop these languages in terms of vocabulary expansion can also be done to develop them in terms of syntax. Alexander (2003: 29) points out that in the same way that English and Afrikaans are used as formal academic languages at higher education institutions, indigenous languages should be developed towards that position. Informant A3 believes that African languages are already being developed in terms of syntax:

> *I think this is already being done because whenever a language is used it means whoever is using that language is constructing sentences in the process*. (Informant A3)

The researcher agrees with the above informant. The fact that we are able to express ideas in our languages indicates that they can be developed to the level of other developed languages such as English and French. Every language has the ability to convey the knowledge and wisdom that its speakers have developed over generations (UNESCO, 2007:7). Informant F1 points out:

> *A lot more exposure to the languages in written and verbal forms is needed and/or a must*. (Informant F1)

The above informant attests that African languages need to be used more in academia and that would go a long way in the development of syntax. Informant C5 argues that we need to encourage students to speak in African languages in class, lectures, tutorials and group discussions. He argues: “I believe that we can expand and develop the African languages at the University of Limpopo”. Where students are allowed to use their African languages in class, the lecturer can interpret or ask other students to interpret to avoid any confusion. This will increase the participation in class and will make students to be interested in learning in their own languages. Informant H2 believes that this will help students

> *develop more words so we can be able to construct sentences in our own languages and also diverse ourselves, learn other people’s languages*. (Informant H2)

The above informant is of the view that for African languages speakers to be able to construct sentences in their own languages, they should learn other people's languages. They should use their own languages more. Informant G1 however has a contrary view:

> *That will be a challenge to develop Sepedi, Tshivenda and Xitsonga to be on the same level as English in terms of syntax or sentence constructions because with English itself we have a challenge in sentence construction and in spelling, lately with the current generation because of technology and that is taking us further down on not knowing how to spell words or to contrast a sentence appropriately (technology)*. **(**Informant G1**)**

The above informant argues that it will not be easy to develop the African languages to the level where they construct complex sentences. The informant suggests that this is because of technology as the youth today use SMS language; they abbreviate everything to such an extent that they do not know how to spell and formulate correct sentences. Informant H3 suggests ways of helping students develop their African languages:

> *I think what should be done is that each and every student to register a language course irrespective of the degree that they are registered for … they should be an additive a compulsory language course in which we would learn more and maybe increase the vocabulary that we currently have that's where we can share ideas and expand our vocabulary*. (Informant H3)

The informant believes that it would help to force students to register their home languages, which should be made compulsory at the university. That is, students should register African languages as modules in the hope of restoring the ability to construct meaningful sentences.

4.11 THE SOCIO-CULTURAL IMPLICATIONS OF MOTHER TONGUE EDUCATION

In South Africa, people are moving to the cities every day for opportunities. Learning through the second language as a language of instruction such as English is an additional hurdle, which, to some extent, hinders students from performing well in their university studies (Nyika, 2015:1). This is the reason why mother tongue education should be promoted. One informant said: “I think it’s good because in as much as we want to be on the same level with the world, our cultures are still important to us, is what identifies us; so, I think it’s a good thing to develop and promote them just for identity” (Informant H4). According to the informant, our languages are a source of identity. Another informant added:

> *… So, a student taught in his mother tongue will understand better and there will be an enhancement and I think there will be high level of understanding for instance in china they teach mathematics in Chinese and they will be high success rates because they are no language barrier and it becomes more easier. It’s a good sign in terms of language development but bad in terms of marketability of our students*. (Informant B2)

The informant supports the use of mother tongue education. He confirms that teaching a person in his/her own language makes them do better than when they are taught in a foreign language, which you have to learn and understand first. Several psychological, social and educational experiments prove that learning through mother tongue is deeper, faster and [more] effective (Krishnaji, 1990 in Noormohamadi, 2008:26). Teaching a learner through mother tongue has more advantages (Mashiya 2010:94-95). Informant A4 feels that the mother tongue must be prioritised:

> *Our education system must have a lot of impact like taking a child to a multiracial school and only if our education system can make us decide on the kind of language that we want to use, the kid coming from a Pedi speaking family goes to school and still can balance between the languages and including her own language but we must prioritise our mother tongue*. (Informant A4)

Education through the children's first language facilitates classroom participation, and minimises dropout and repetition rates (Gobana, 2013:52). Mother tongue-based instruction is crucial to providing children with early access to education and to enabling them to participate in learning processes according to their evolving capacities (UNESCO, 2007). Therefore, the education system does affect our lives.

Nyika (2015:1) attests that students whose mother tongue is used as the language of instruction at their universities have an advantage over students whose mother tongue is not the language of instruction. That is why the faculty of education at the University of KwaZulu-Natal views the need to teach in the mother tongue as an important consideration (Mashiya, 2010: 95). Informant G4 sees an advantage in this:

> *I think it will be advantageous because students will stick to their cultures and even learn different cultures. At the end of the day culturally competent graduates will be produced and language and culture will no longer be a barrier to working with different populations*. (Informant G4)

The above informant is of the view that mother tongue education will be good for the students and their languages. This would promote multilingualism and language will no longer be a barrier for anything, not even employment. The researcher agrees with this informant. Mother tongue education would also help the community because they would not have a language barrier. There is now a realisation that if education is to be meaningful for most of the African population and to have a value that goes beyond the school, there is no alternative to mother tongue education (Bamgbose, 2004:17) because it will provide a more rewarding learning atmosphere at school (Ogiegbaen, 2007:100, in Mashiya, 2010:96).

Mother tongue education is taken as the foundation of interaction, language acquisition and education as it suggests that African languages are essential for socio-cultural development and social interaction within higher education. Therefore, the researcher attests that socio-cultural (social interaction) theory supports and advocates for mother tongue education. It highlights the role of social interaction

through mother tongue education, and places emphasis on learning to communicate through the mother tongue (African language).

4.12 THE CHALLENGES OF USING AFRICAN LANGUAGES AS MEDIA OF INSTRUCTION AT THE UNIVERSITY

There are several challenges concerning the use of African languages as media of instruction at the University of Limpopo. The first challenge is that African languages are not used enough in research and publication as well as in teaching and learning. Most informants agreed on the above statement. Below is an example:

> *Well the challenge is just that we don't use them; there is no rule or room that allows us to use them. Because even if you go to class now, you get in class and then use Sepedi the class will complain… "we don't understand you". Even though they understand, but they will say "we don't understand you". So, I think the challenge is that which language are we going to use when you get to class? Are you going to use Xitsonga, Tshivenda or Swati because we are a variety bunch? At the University of Limpopo there is just a lot of variety in terms of language*. (Informant E1)

Looking at the response given, at first the informant opines that African languages are not used enough, and secondly, the problem is that we do not know which language to use besides English as the university is a multicultural community with a variety of languages. Again, students may complain that they do not understand a thing in class with regards to the language(s) used. In support of the previous informant, another informant argues as follows:

> *The challenge is the multicultural society that we live in, when we go to one class, we don't have one group of people we've got Vendas, Shangaans and others and their background is not uniform so is a bit of a challenge hence English becomes handy*. (Informant A2)

The biggest challenge seems to be different cultures and languages. Thus, English is seen as a convenient language. Upon being probed to expand on this view, one of the informants argues that some people are monolingual (Informant C4). This means that they might know only their own languages, that is, in addition to English. But it is important for people to learn other African languages besides their own and English. Thus, the university should also find a way to promote multilingualism. The university has selected three local languages as languages of teaching and learning in its policy. Therefore, these languages can be used alongside English.

Secondly**,** the data suggest that students and staff will not be able to understand each other if Sepedi, Xitsonga and Tshivenda become languages of learning and teaching; this includes international students and staff (Informant F5). The informant means that they will have a major problem in the form of misunderstandings in the classroom. In addition, some of the people who do not speak the university's chosen languages will be left out as their home languages would not be catered for (Informant E1). The informant is bringing up this issue because some of the students and lecturers are not speakers of the chosen languages; therefore, they will be unfamiliar with these languages. However, there could be less confusion if both students and staff learn those languages in first year or come to the university with knowledge of those languages. They can introduce the languages as subjects first and then adapt them into modules. The institution could also get interpreters to help with the language barrier by interpreting between students and lecturers.

The University of Limpopo is the right place to teach students African languages. This is because the university has degrees that require students to do practicals, usually done in and around Limpopo Province where Sepedi, Xitsonga and Tshivenda are spoken and dominate. However, it is thought that African languages will not work in the work environment because the language of communication is usually English. This is despite the fact that they are used every day by nurses, medical practitioners, psychologists, social workers, and teachers when they want to clarify issues. African languages should therefore be given a chance develop.

The third challenge is that mother tongue education has limitations. One of the popular reasons is that African languages will not get you abroad: you will not go to Europe or America speaking any of the African languages. One of the supporters of this line of thinking argues:

> *Yes, the challenge is like you will be very limited to communicate with people, because it is not everywhere that you will go and they will understand you in your mother tongue or you will be able to express yourself... For example, if you go international or another province you won't be able to express yourself in English because you are used to your mother tongue*. (Informant F5)

Informant F5 believes that learning in an African language will prevent you from learning other languages, especially English. She feels that one will not see or feel the need to learn other languages because they can get educated in their own languages. In disagreement with the above informant, Mashiya (2010:94-95) argues that teaching a learner through mother tongue has better advantages. Studies show that students who come to school with a solid foundation in their mother tongue develop stronger literacy abilities (Noormohamadi, 2008:26). It is also against the development and the promotion of multilingualism.

Informant F5 is one of those who believe that English is an international language and that African languages will not get anyone anywhere. Similarly, informant A5 argues:

> *No, African languages can be learned only as languages (subjects) not for them to be used as languages of teaching and learning, I think everything is fine as it is I don't see any extension of them, I don't see them transforming*. (Informant A5)

The informant is a junior lecturer in the English department; therefore, she teaches English. Perhaps the fact that she is teaching English is the reason she feels strongly that English works fine for everyone, which cannot be true. She does not see any improvement or development of African languages; therefore, they are only suitable

as subjects. However, scholars such as Mashiya (2010) and Noormohamadi (2008) believe that mother tongue education is the best thing that could happen to students as it helps students to learn better and faster; with English, on the other hand, students have to learn the language and then the content. Learning African languages or learning in African languages can be seen as a motivation to promote multilingualism. Moreover, learning through mother tongue will keep African languages alive for a long time.

4.13 SUMMARY

In this chapter, the researcher presented, analysed and discussed the data collected from the informants. The data were analysed using thematic analysis to identify the themes and patterns from the data. The informants were asked similar questions; however, the data yielded 12 themes and 9 subthemes. The study also employed the social interaction theory to explore the problematics of intellectualising African languages.

This chapter discussed various themes derived from the data collected. Some of the themes discussed in this chapter are: the University of Limpopo's language policy with focus on why the language policy is not fully implemented; and the language usage – which languages are used and to what extent they are used. The data also got us to discuss African languages in higher education as well as the socio-cultural implications of mother tongue education. The study was trying to understand what exactly the university community is thinking about mother tongue education.

Attention was paid to the challenges that African languages are faced with and the challenges the university might be faced with in trying to make use of African languages as languages of teaching and learning. The chapter also discussed who is to blame when it comes to the undermining of African languages; and why parents are not motivating their children to study their own African languages but promoting English. Attention was given to the over-dominance of English in education and what can be done to promote African languages so that they can become languages of teaching and learning. The findings of the study will be discussed in the next chapter along with the conclusions and recommendations.

CHAPTER FIVE
FINDINGS, CONCLUSION AND RECOMMENDATIONS

5.1 INTRODUCTION

The aim of this study was to examine the intellectualisation of African languages at the University of Limpopo. This chapter reviews the principal findings of the study, provides conclusions based on the findings, and makes recommendations in relation to these conclusions. The first section presents the summary of the findings. The second focuses on the conclusions of the study. The third and last section draws the recommendations of the study.

5.2 SUMMARY OF FINDINGS

This section summarises the findings of the study. In Chapter One, the researcher discussed the background of the study where the term intellectualisation was defined. It also looked at the intellectualisation of African languages in higher education as well as what constitutes African languages. The researcher noted that African languages are diverse. However, in South Africa, there are nine official African indigenous languages, apart from two which are of European origin.

Furthermore, the chapter went on to discuss the University of Limpopo's sociolinguistic profile. It gives the direction of where to find the university (UL) and presents the socio-linguistic profile of the university generated by the University of Limpopo institutional planning (2014). The researcher focused and presented the 2012/2013 student profiles and 2013 staff profile. The profiles indicated that there are three languages consistent through the two years in terms of number of speakers that remained on top of the leader board. These are Northern Sotho, Xitsonga and Tshivenda and they are regarded as the university's languages. However, they are not sufficiently visible on campus.

According to the University of Limpopo's 2012 sociolinguistic profile, there were 63.4% Northern Sotho speaking students. The second largest language was Xitsonga at 17.0%, followed by Tshivenda with 6.5%. In the University of Limpopo's 2013 sociolinguistic profile, it still shows that Northern Sotho was spoken by the majority of the students at 63.1%. It was followed by Xitsonga with 17.0% and Tshivenda with 6.5%. However, on the 2013 staff profile, the languages with most speakers within the staff were Northern Sotho, English, Xitsonga, Tshivenda and Afrikaans.

Additionally, Chapter One looked at mother tongue education and the medium of instruction, followed by the counterarguments for mother tongue education. Next on the discussion was the parents' influence on the language of instruction, followed by the power of languages that contextualise the role of language. Moreover, the chapter outlined the dominance of English, which promotes the language and culture of the dominant group. It became apparent that English is a dominant language at the University of Limpopo. The purpose, aim and the significance of the study were also discussed in Chapter One.

Chapter Two looked at the literature review. The review focused on what other authors and universities have said and done regarding the intellectualisation of African languages with reference to their language policies. It discussed the definitions of language policy, the Constitution of the Republic of South Africa, and the national language policy framework. The chapter also discussed the language policies of some of the universities from different countries in Africa, such as Zimbabwe, Tanzania, Kenya, Ethiopia and Ghana. In addition, it examined the language policies of four South African universities: UKZN, UCT, Rhodes University and UNISA.

The chapter also outlined the theoretical framework of the study. The study used the socio-cultural (social interaction) theory to investigate the problem of the intellectualisation of African languages. In line with the theoretical framework, the following themes were discussed: the output of mother tongue education and parents'

attitudes towards mother tongue education as a medium of instruction; Mother tongue as foundation to education; and Mother tongue education in higher education.

Chapter Three of this report dealt with the research approach and research design of the study. The study used the qualitative research approach. The qualitative research method is appropriate when explaining a phenomenon using narrative. Hence, it allows you to tell a story based on the data collected. The research design in this study favoured the case study as an investigative method and it is one of the descriptive research methods.

Other significant information that was presented in Chapter Three are the population and sampling, data collection and data analysis. The sample for the study was taken out of a population of staff and students at the University of Limpopo and data was collected from among this sample of 40 participants. The convenience sampling method, as part of non-probability sampling, helped in selecting the sample for the study. Data was collected through interviews, recordings, library materials and electronic resources. The data was analysed through thematic analysis. The chapter also discussed quality criteria and ethical considerations to make sure that the study is trustworthy and the participants as well as their information are protected. Lastly, the chapter highlighted the significance of the study.

In chapter four, the researcher presented and analysed data collected from the respondents. The following are the findings of the study.

- **Analysis of the existing language policy of the University of Limpopo**

Findings discussed under this subheading come from the first objective of the study, which was to analyse the existing language policy of the University of Limpopo. The University of Limpopo through its language policy (2013:2) aimed to ensure parity and the equitable use of English, Sepedi, Xitsonga, Tshivenda, isiNdebele, Setswana, SiSwati and Afrikaans as the main languages due to their relative geographical proximity and use prominence. Ultimately, the study shows that the University of

Limpopo has selected English as its medium of instruction, then followed by Sepedi, Xitsonga and Tshivenda as its main languages out of eight indigenous languages of South Africa. It was found that there is no parity or equitable use of the languages of the university, mostly between African languages and English. The common theme is that English still dominates as a medium of instruction at the University of Limpopo, while the other languages are subordinate in terms of status and use.

The University of Limpopo's language policy also talks about the facilitation and promotion of multilingualism in teaching, learning and research. This means that African languages and English can be used equally and interchangeably in teaching, learning and research at the University of Limpopo. In this context, the study found that there is a degree which is taught in both English and Sepedi called Contemporary English and Multilingual Studies (CEMS). The degree consists of two major components: CELLS taught and assessed in English and MUST taught and assessed in Sepedi. In this sense, it is not really multilingual because Tshivenda and Xitsonga are excluded. Consequently, African languages are only offered to their mother tongue speakers and only to those who choose to do them as subjects. Furthermore, they are only offered in the School of Languages and Communication Studies and the School of Education. Therefore, CEMS does not promote multilingualism, but bilingualism. Moreover, the university seems biased towards Sepedi as it is only promoting it as a language to the exclusion of Xitsonga and Tshivenda.

The language policy (LP) is silent about the languages that are used on signage and notice boards on campus as well as around buildings on campus. For example, notice boards and sign posts on most buildings on campus are both in English and Afrikaans, and there is nothing in African languages, not even directions to show, for example, where the Law Clinic or the Optometry or the Centre for Counselling are. In the M Block, amongst other buildings, the floors are still named in English and Afrikaans. There is no support or use of any other African language in this regard.

The aim of the University of Limpopo's language policy is to facilitate access to knowledge, information and service on and off campus through the promotion, research, teaching and learning of these official languages in the province and South

Africa as a whole. Accordingly, the university has begun with the research and promotion of official languages; however, the progress is slow. Access to knowledge, information and service on and off campus is mostly in English.

- **The evaluation of the use of the language policy of the University of Limpopo**

Findings that are discussed in this section originate from the second objective of the study, which is to evaluate the use of the language policy of the University of Limpopo. The first finding is that the University of Limpopo has a language policy whose implementation requires improvement.

Most of the informants of the study did not know of the existence of the language policy of the university because initially it was not accessible online in 2014 during the commencement of the study. It was made available only in 2016 during the time of the interviews. Nevertheless, it is still not easily accessible. Some of the students and staff are still not aware of its existence. Thus, a small number of students and academics know about the university's selected languages available to them as languages of teaching and learning.

The study found that African languages are not on the same level as English at the University of Limpopo, but it would be great for them to be developed so that they can be used as media of instruction.

- **Performance by students taught in African languages**

The fourth objective of the study was to determine whether or not the intellectualisation of African languages can maximise performance by students at the University of Limpopo. In as much as students and staff are able to communicate in their own languages with each other and with other academics who speak different languages in social settings, they can also use their languages academically to maximise performance. It has been found that African languages can maximise the academic performance of students at the University of Limpopo. Scholars agree that students understand better in their own languages. Noormohamadi (2008:25), for example,

argues that mother tongue is essential for learning as a part of intellectual ability. This means that African languages can maximise students' performance at the university.

The development of African languages in higher institutions of learning is possible and it can be productive. Hence, the common theme expressed by the data is that with dedication and commitment, African languages can be developed as media of instruction. They will also produce better and higher results as most students will be pleased to be taught in a language they know and understand better. Nevertheless, with the case of the University of Limpopo, there is an obligation to develop its three African languages, namely, Sepedi, Xitsonga and Tshivenda.

The study further found that the development of African languages can help students and lecturers to learn these languages, so they can communicate with each other in these languages and thereby promote multilingualism. Thus, the Faculty of Education at the University of KwaZulu-Natal views the need to teach in the mother tongue as an important consideration (Mashiya, 2010: 95). The researcher also believes that mother tongue education is the best and can work in higher education because students understand better through their mother tongue. CEMS should be proof that teaching and learning can be done in African languages.

- **Strategies for intellectualising African languages at the University of Limpopo**

The third objective of the study calls for strategies for the intellectualisation of African languages at the University of Limpopo. There are different ways on how the university can intellectualise the African languages. It has been found that the University of Limpopo is a good place to promote and exercise multilingualism as it is a multicultural community. Moreover, the communities surrounding the university cater for several cultures, especially the Sepedi, Tshivenda and Xitsonga cultures.

The finding here is that there is a need to device strategies to improve the implementation of the language policy. For instance, the university can organise

promotions for the use of African languages. The university can form support groups for all the language groups on campus where students and lecturers meet one another and communicate in their own languages while helping others learn more about their own languages. Once a week, all the language groups can come together and talk to each other to make it easier to learn other languages. Eventually, everyone will come on board.

It has been found that students and staff need to be encouraged to learn the three African languages recognised as official languages of the university. The University of Limpopo is housing a lexicography unit which works with bilingual dictionaries and terminologies, including culture bound, technological and scientific terms. Therefore, the university can form and encourage a relationship between the lexicography unit and the Department of Translation Studies and Linguistics as well as the Department of African Languages. They can also help language developers in creating the African languages content to help with the learning of these languages.

It was suggested that the university could also make study materials available in all languages and have bilingual dictionaries for every field of study to make things easier. They can make use of the language laboratory to develop the materials needed to improve the African languages. They can also raise funds if they do not have the budget for the development of these languages. The development of any language is expedited by corpus expansion which includes the development of creative and non-creative works, dictionaries, and so on (Department of Higher Education and Training, 2015:33). It also includes the development of discipline-specific multilingual wordlists, terminology lists and glossaries. By supporting these African languages, the university will be promoting multilingualism.

It has been found that Contemporary English and Multilingual Studies (CEMS) lecturers translate their own materials because they teach their modules in Sepedi. This proves that most study materials can be translated and used in class. The

language policy should be made easily accessible to everyone even in the library, especially in the three chosen languages: Sepedi, Tshivenda and Xitsonga.

It is found that few South Africans read books in African languages. But there are also fewer books or articles written in African languages. Therefore, the university should lead by introducing support mechanisms for both students and academic staff. This would involve introducing reading and writing course in African languages for students at the university in first levels.

5.3 CONCLUSION

The university has selected three African languages as official languages of the institution, besides English. However, the languages are not afforded parity and they are not used equally. English dominates as it is the medium of instruction at the university. On the other hand, the University of Limpopo's language policy mentions that it aims to promote multilingualism. This is however ironic as there is nothing to show this. The only African language that is used in teaching and learning in at least one module called Multilingual Studies (MUST), besides being taught as a language module, is Sepedi. On the other hand, Sepedi, Xitsonga and Tshivenda are only taught as languages in the School of Languages and Communication Studies and the School of Education in the Faculty of Humanities. They are open to mother tongue speakers and, in the School of Education they are open to those who want to train as teachers.

Learning the university's languages can be useful as this is of great importance and relevance to those who are doing professional qualifications. For example, it is especially important for teachers, nurses, psychologists and social workers as they practise their work skills in schools, hospitals, clinics and universities as well as colleges every year. Consequently, this would also be relevant to the communities they serve during their training and community engagements as well as community outreaches. This would help minimise (if not erase) any language barriers, particularly

for those who would be working with individuals on a daily basis in their respective fields.

Scholars agree on the fact that mother tongue education is productive, and it produces better results. It is the best way to teach and learn as students understand better in their own languages. There is a need to do campaigns to educate students about the importance of mother tongue and African languages as well as to remove the negative perceptions about these languages.

5.4 RECOMMENDATIONS

Based on the study, the researcher would like to make a number of recommendations. The first recommendation is directed to the University of Limpopo. The second and last recommendation relates to future studies by other researchers.

5.4.1 Recommendations to the University of Limpopo

There are a number of recommendations that can be made to the University of Limpopo. Firstly, the University of Limpopo must come up with an implementation plan for its language policy. The implementation plan has to state the year by which (time limit) everything in the language policy should be implemented. The plan would be a motivation for the university to be hands on and more proactive in the implementation of its policy. Secondly, the university needs to construct a monitoring plan to monitor the implementation process; to make sure that the language policy is actually implemented.

Thirdly, the university, through its language policy, should make Sepedi, Tshivenda and Xitsonga compulsory as language modules to all foundation phase and first level students. One student should be able to register all three languages at those two levels. However, from second year, one should be able to register at least one African language other than their mother tongue. For example, Sepedi-speaking students

should choose between Xitsonga and Tshivenda; Xitsonga speakers should choose to do either Sepedi or Tshivenda. Similarly, those who speak Tshivenda should opt for either Sepedi or Xitsonga. This will be helpful in order to promote multilingualism. Moreover, each of those three languages should have a module that is taught in those languages. Subsequently, language modules such as CEMS in the School of Languages and Communications Studies should be lectured in all three African languages as it is a multilingual module. In most Afrikaans schools and institutions, they teach their subjects and modules in Afrikaans. For example, in the past, the University of Pretoria (UP) used English and Afrikaans in teaching and learning, and Sepedi in publications alongside English and Afrikaans. Unfortunately, Afrikaans is phased out as a language of teaching and learning at UP as of this year, and UP is going unilingual. Thus, if the University of Limpopo utilises its own languages the same way as UP used to use theirs, the African languages at UL would experience equality.

Fourthly, communications and publications of the University of Limpopo should be in the four selected official languages. Sepedi, Xitsonga and Tshivenda should also be used in both formal and informal meetings, and announcements. Henceforth, the university must get interpreters to help with the interpreting of these meetings. In formal meetings, they can use simultaneous interpreting if they have the proper equipment or they can try consecutive interpreting. Consecutive interpreting can also be used in mass and other informal meetings.

Sepedi, Xitsonga and Tshivenda should also be used in all publications such as flyers, notices, university forms, school calendars, university magazines and minutes of meetings. By magazines, the researcher is referring to those that are published within the university, about the university, by the university, for the university and other organisations within the university. These include *Keyaka*, *The Dawn*, and *UL Witness*. Hereafter, the university must get translators to help with the translation of these documents.

While translating the existing documents, the university could also help by training and getting more interpreters and translators to help students and lecturers where

translation and interpreting is needed. It can be in class when students have questions or answers and fail to put them in English, or during consultations in the offices. This can happen, it is just a matter of time. One informant (E1) mentioned that students struggle to participate in class because of the language barriers; they know what they want to say in their mother tongue, but they cannot say it in the language of instruction, English. Therefore, the students end up not participating to avoid embarrassment. However, in the meantime, the university needs to make sure that their academic and support staff learn multiple languages to accommodate their students. This can minimise the need of interpreters completely because the staff will be knowledgeable. This is a serious need in the University of Limpopo as the university is a very diverse community.

Fifthly, the university should display information on notice boards, signposts and building markings on and around campus in the four chosen languages and remove the old ones in just English and Afrikaans. These include the floor levels as they are still numbered or named only in English and Afrikaans on some of the buildings on campus. For example, the levels at M Block are as follows: Dept. of Geography/Dept. Geografie, Dept. of Psychology/Dept. Sielkunde, and so on. The ones at K Block are numbered as follows: first floor/eerste vloer, second floor/tweede vloer, third floor/derde vloer. However, they should be as follows:

English: First floor, second floor, third floor

Sepedi: Lebato la mathomo, lebato la bobedi, lebato laboraro

Tshivenda: Luṱa lwa uthoma, Luṱa lwa vhuvhilu, Luṱa lwa vhuraru

Xitsonga: Xithezi xo sungula, xithezi xa vumbiri, xithezi xa vunharhu

Reading notice boards or signage in these four languages will bring out interest in some of the students and staff to learn more about these languages. The university can work with the local communities that speak the languages of the university in formulating terminologies and study materials for the relevant modules. They should not only focus on the top-down approach but the bottom-up approach as well. That is, they should listen to the communities, or the population that they serve.

Lastly, the university needs to work with the Centre for Academic Excellence (CAE) to come up with ideas on how to intellectualise African languages as the CAE also deals with teaching and learning in order to achieve academic excellence. They will assist with the promotion and use of the African languages at the university and nearby communities.

5.4.2 Future studies by other researchers

Researchers should learn from scholars such as Sibayan (1999, cited in Alexander 2007) and Alexander (2007) as they have been passionate about intellectualising African languages. Moreover, researchers need to consider the fact that a lot has been said regarding the intellectualisation of African languages. Therefore, academics need to start making this a reality. They should promote the use of African languages until they are given the respect they deserve and are used respectively in higher education. Other researchers can also:

- Use this study to do more research to fill the gaps left by the study regarding the promotion, development and/or intellectualisation of African languages in academia.
- Encourage the higher institutions of learning to consider promoting and using African languages as much as they use English.
- Help in creating content for African languages. However, for now, they need to translate the available study materials or content.
- Come up with more strategies on how higher institutions of learning can implement their language policies and intellectualise African languages.

5.5 SUMMARY

This chapter presented the findings, conclusions and recommendations of the study. The University of Limpopo's language policy was revisited. It is gathered from the results that there is a lot that needs to be done to intellectualise the African languages and implement the University of Limpopo's language policy. African languages are not

used to their full potential. However, that will soon change. The University of Limpopo needs to first revise its language policy according to the new language policy designed by the Department of Higher Education and Training, and then employ the implementation plan to implement its policy. Moreover, strategies for the intellectualisation of African languages at the University of Limpopo were developed to help with the intellectualisation of African languages at the university. It has been determined that the intellectualisation of African languages can maximise performance by students at the University of Limpopo. The purpose for intellectualisation of African languages is to benefit the University of Limpopo, the Province, the Department of Higher Education and higher education institutions.

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ANNEXURE A: INTERVIEW GUIDE

SECTION A: DEMOGRAPHIC INFORMATION

1. Academic status/position:

A. Full professor
B. Associate professor
C. Senior lecturer
D. Lecturer
E. Junior lecturer
F. PhD student
G. Masters student
H. Honours student
I. Undergraduate student

2. Faculty

A. Health Sciences
B. Humanities
C. Science and Agriculture
D. Management and Law

3. Highest qualification:
4. Field of study:
5. Home language:

SECTION B: QUESTIONS

1. One of the aims of the University of Limpopo's Language Policy (2013:2) is to "ensure parity and to promote the equitable use of English, Sesotho sa Leboa (Sepedi), Xitsonga, Tshivenda, isiNdebele, Setswana, SiSwati and Afrikaans as the main languages in the University's hinterland."

1.1 What is your understanding of "parity and equitable use of these languages? Can you shed more light on this?

1.2 Are these languages being afforded parity and equitable use currently on campus? Motivate your answer.

2. The Language Policy of the University of Limpopo says, “The University shall adopt English, Sesotho sa Leboa (Sepedi), Xitsonga and Tshivenda as its languages of teaching and learning, research and publications”. Currently, only English is being used as a medium of instruction across all disciplines (except for courses in African Language) at the university.

2.1 Reflect on the possibility of using any of the African Languages above as languages of teaching and learning at the university? What are the challenges?

2.2 Reflect on the possibility of using any of these languages as languages of research and publications on campus? What are the challenges?

3. The Language Policy of the University of Limpopo says, “English, Sesotho sa Leboa (Sepedi), Xitsonga and Tshivenda shall be used as mediums of instruction in academic programmes”.

3.1 What are the possibilities of using any of these African languages in academic programmes at the university? What are the challenges?

3.2 Why do you think the university is not implementing this section of the policy?

3.3 In what way would you say that these African languages are on the same level as English in terms of their ability to carry scientific content?

4.4 Would you say that all these African languages are on the same level as English in terms of their ability to express ideas and why?

5. What can be done to develop Sepedi, Tshivenda and Xitsonga to be on the same level as English in terms of vocabulary expansion?

6. What can be done to develop Sepedi, Tshivenda and Xitsonga to be on the same level as English in terms of syntax (sentence constructions)?

7. What do you think about the domination of English in the teaching of academic programmes, research and publication at the University of Limpopo?

8. What are the challenges of using Sepedi, Xitsonga and Tshivenda as medium of instructions at the University?

9. Do you think that Sepedi/Xitsonga/Tshivenda will ever become scientific languages and state your reasons?

10. What are the socio-cultural implications of mother tongue education?

ANNEXURE B: INFORMED CONSENT

My name is Letsoalo Alydia Modjadji. I am currently registered for the degree of Doctor of Philosophy (PHD) at the University of Limpopo (Turfloop Campus). I am conducting a study on the “Intellectualisation of African languages in higher education: the case of the University of Limpopo”. I hereby request you to be part of the study as this will be very helpful.

Your participation in this study is, however, voluntary. If you agree to be part of the study, please note that everything that you say will be recorded to ensure that important information must not be lost or missed. The information that you will provide will be used solely for the purpose of the study. You are allowed to withdraw at any time and to ask questions where you don’t understand. Your name will not be used in the study. Everything you say here will be treated as confidential. The interview will only take few minutes of your time.

I (the participant) have read and understood everything written and said in the consent form and I have agreed to participate in this study.

Participant’s signature_____ Date:_____

ANNEXURE C: RESEARCH PROPOSAL APPROVAL LETTER

University of Limpopo
Faculty of Humanities
Executive Dean
Private Bag X1106, Sovenga, 0727, South Africa
Tel: (015) 268 4895, Fax: (015) 268 3425, Email:richard.madadzhe@ul.ac.za

DATE: 13 June 2016

NAME OF STUDENT: **LETSOALO, AM**
STUDENT NUMBER: **[200726223]**
DEPARTMENT: **PhD – Translation Studies**
SCHOOL: **LANGCOM**

Dear Student

FACULTY APPROVAL OF PROPOSAL (PROPOSAL NO. FHDC2016/995)

I have pleasure in informing you that your PhD proposal served at the Faculty Higher Degrees Meeting on 25 May 2016 and your title was approved as follows:

TITLE: THE INTELLECTUALISATION OF AFRICAN LANGUAGES IN HIGHER EDUCATION: THE CASE OF THE UNIVERSITY OF LIMPOPO

Note the following:

Ethical Clearance	Tick One
Requires no ethical clearance Proceed with the study	
Requires ethical clearance (Human) (TREC) (apply online) Proceed with the study only after receipt of ethical clearance certificate	√
Requires ethical clearance (Animal) (AREC) Proceed with the study only after receipt of ethical clearance certificate	

Yours faithfully

Prof RN Madadzhe
Executive Dean: Faculty of Humanities
CC: **Mr P Nagel**
Supervisor: **Dr SJ Kubayi**
Co-supervisor: **Prof RN Madadzhe**

Finding solutions for Africa

University of Limpopo
Department of Research Administration and Development
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TURFLOOP RESEARCH ETHICS COMMITTEE CLEARANCE CERTIFICATE

MEETING:	**08 September 2016**
PROJECT NUMBER:	**TREC/156/2016: PG**
PROJECT:	
Title:	The intellectualisation of African Languages in Higher Education: The case of the University of Limpopo
Researchers:	Ms AM Letsoalo
Supervisor:	Dr SJ Kubayi
Co-Supervisor:	Prof RN Madadzhe
School:	Languages and Communication Studies
Degree:	PhD in Translation Studies

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.