

**INFLUENCE OF TSHIGUVHU DIALECT ON GRADE 8 LEARNERS' SPEAKING
SKILLS IN TSHIVENḐA HOME LANGUAGE, LIMPOPO PROVINCE, SOUTH AFRICA**

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DECLARATION

I, **MAWELA SONTO**, student no: [REDACTED], declare that this dissertation titled: *Influence of Tshiguvhu dialect on Grade 8 learners' speaking skills in Tshivenda Home Language, Limpopo Province, South Africa* is submitted by me to the University of Limpopo and has not been submitted by me for a degree at any institution. I further affirm that the work provided in this dissertation is my own and all sources cited have been acknowledged in the reference list.

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DEDICATION

To my son **Okhethwaho Ivan Mawela**, your arrival has brought new meaning, strength and purpose to my life. This study is dedicated to you, with all my love and hope that you grow up knowing the power of perseverance and learning. May you pursue your dreams with courage and heart knowing you can achieve it all.

You are my greatest inspiration

With Love: **Mom**

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ABSTRACT

Tshiguvhu-speaking learners learn Tshivenda Home Language in schools as their home language because their dialect is not a standard version of Tshivenda. This study focused on the influence of the Tshiguvhu dialect on Grade 8 Tshivenda Home Language learners' oral presentations. The aim of the study was to determine how the Tshiguvhu dialect influences the learners' speaking skills during oral presentations in a Tshivenda Home Language classroom, and finding ways that teachers, learners and the Department of Basic Education can use to alleviate the problem. The study used the qualitative research approach and was conducted in two schools in the Vhembe West District. Data were collected through semi-structured interviews with two Tshivenda Home Language teachers and five Tshivenda Home Language learners from each school. The researcher also conducted observations at the two schools. Narrative analysis was used to analyse the collected data and elucidated teachers' and learners' views on the research problem. The interviews revealed that the two teachers were aware of the influence of the Tshiguvhu dialect on learners' oral presentations. Tshiguvhu-speaking learners reported that they struggled to speak Tshivenda because they only used it at school. Hence the study recommends that teachers should be trained and supported to improve teaching and learning in classes with dialect speakers. Development of language policies that acknowledge existence of dialects and help with strategies to best deal with problems that arise with dialect in the teaching and learning environment.

KEYWORDS: Dialect, Tshiguvhu, Tshivenda standard language, Home Language, speaking skills, non-standard language

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CHAPTER 1

1. INTRODUCTION AND BACKGROUND TO THE STUDY

1.1 INTRODUCTION

Dialects constitute one of the significant aspects of language and education. Over the years, studies have focused on language varieties that influence language. Dialects, like language, make communication possible between individuals who understand them. Languages differ based on societies, countries, and people. This chapter provides the background and motivation of the study, including the research problem. It also highlights the aim and objectives that guided the study, as well as the research questions. Definitions of the key concepts and the significance of the study are also discussed. The chapter also illustrates the organisation of the study to give an overview of all the chapters in the research.

1.2 BACKGROUND AND MOTIVATION

The Constitution of the Republic of South Africa, Section 6, Act 108 of 1996, recognised eleven (11) languages as the only official spoken languages in the country (Government Gazette, 1996). In May 2023, the Constitution Eighteenth Amendment Bill (B1-2023) amended this section to include the South African Sign Language (SASL) as an official language of the country, which brings the official languages of South Africa to twelve (12) (Parliament of the Republic of South Africa, 2023). Among the official languages, there is Tshivenda (henceforth Tshivenda Home Language) that is dominantly spoken in the north of the Limpopo Province. Any other spoken language that is not recognised by the Constitution as an official language is then seen as a dialect or variety of an official language. Ishmail and Muflihah (2018) refer to a dialect as a variety of language that signals that a person comes from a different culture. Sociolinguists define dialects as varieties of the same language whose difference is on vocabularies, pronunciation, grammar, and are further associated with a particular social group of people (Kambala, 2021).

There are several spoken dialects that are related to Tshivenda Home Language. The dialects include Tshiphani (the standard dialect of Tshivenda), Tshiilaifuri, Tshimbedzi, Tshilembetu, Tshironga, Tshiimanda and Tshiguvhu (Rakgogo & Zungu, 2022). This research focused on the Tshiguvhu dialect. Tshiguvhu is largely spoken at Ha-Masakona, Ha-Mulima, Ha-Muila, Ha-Mashamba and Tshivhuyuni, and in each of these communities, it is spoken slightly different. This difference is mainly caused by different exposures experienced by each community.

Tshiguvhu is also greatly influenced by some of the dialects of the Northern Sotho language such as Khelobedu, Setlokwa and Sehananwa. The three dialects have a strong influence because they are spoken in areas bordering where the Tshivenda speaking population largely resides. Most people confuse Tshiguvhu with Khelobedu; Tshiguvhu uses “*Si*” while Khelobedu would use “*Khi*”. For example, ‘School’ in Tshiguvhu is “*Sigolo*” whereas in Khelobedu, it is “*Khigolo*”. People who speak Tshivenda are called Vhenda, while those who speak Tshiguvhu are called Maguvhu, which is regarded by the Tshiguvhu speakers as derogatory because it designates them as foreigners in their communities.

The researcher chose to investigate this problem after observing that Grade 8 learners who speak Tshiguvhu struggled in their use of Tshivenda Home Language oral presentations at two schools in the Vhembe District of the Limpopo Province, South Africa. It was envisaged that the findings of this study could provide useful information on how the teaching and learning of Tshivenda Home Language could be best done in communities where dialects such as Tshiguvhu are predominantly spoken by the sampled learners. Moreover, the study also sought to provide Tshivenda Home Language teachers in the selected schools with effective pedagogical strategies to address the identified problem.

1.3 RESEARCH PROBLEM

According to the Sacred Heart University (2022), a research problem is a statement about an area of concern, a condition to be improved, a difficulty to be eliminated or a troubling question that exists in scholarly literature, in theory or in practice that points to the need for a meaningful understating and deliberate investigation. Researching about a specific problem does not mean that it will be completely solved; rather, research will help in proffering either remedial interventions or strategies that may be implemented to solve the problem. At times, research may not proffer remedial interventions or strategies but simply strive to raise awareness about an existing problem.

People often encounter difficulties when they should decide if what they speak is a language or merely a dialect belonging to another language. In fact, almost everyone believes that what they speak is a language in its own right and does not draw influence from any other language. Speakers of dialects that may have existed for the longest time often believe that their spoken language should be recognised as a language. Dialects can influence an official spoken language, including learners' oral presentations. Consequently, this influence affects learners' performance in oral presentations. Researchers who explored the influence of dialects on standard languages mainly focused on the differences between dialects and standard languages. However, to the researcher's knowledge, minimal research has explored how a dialect influences learners' speaking skills in schools. Hence, this study probed how the Tshiguvhu dialect influences Grade 8 learners' oral presentations in a Tshivenda Home Language classroom at two schools in the Vhembe District.

1.4 AIM OF THE STUDY

This study aimed to determine how the Tshiguvhu dialect influenced Grade 8 learners' speaking skills during Tshivenda Home Language oral presentations at two selected schools in the Vhembe District of the Limpopo Province of South Africa.

1.5 OBJECTIVES OF THE STUDY

According to Jain (2023), research objectives are clear and concise statements of the specific goals and aims of a research study. He further states that research objectives are essential for guiding the research methodology and ensuring that the study stays on track. The objectives of this study were:

- To determine the impact of the Tshiguvhu dialect on Grade 8 learners' oral presentations in the Tshivenda Home Language at two schools in the Vhembe District.
- To contrast the Tshivenda Home Language from the Tshiguvhu dialect in Grade 8 learners' oral presentations at two schools in the Vhembe District.
- To propose strategies that could reduce the gap between the Tshivenda Home Language and the Tshiguvhu dialect at two schools in the Vhembe District.
- To recommend ways in which Grade 8 Tshiguvhu-speaking learners could improve their speaking skills during Tshivenda Home Language oral presentations at two schools in the Vhembe District.

1.6 RESEARCH QUESTIONS

- What is the impact of the Tshiguvhu dialect on Grade 8 learners' oral presentations in the Tshivenda Home Language at two schools in the Vhembe District?
- What are the contrasts between Tshivenda Home Language speaking learners and Tshiguvhu-speaking learners at the two schools in the Vhembe District?
- What strategies can be implemented to reduce the gap between the Tshivenda Home Language and the Tshiguvhu dialect at two schools in the Vhembe District?
- What ways could be used for Grade 8 Tshiguvhu-speaking learners to improve their speaking skills during Tshivenda Home Language oral presentations at two schools in the Vhembe District.

1.7 SIGNIFICANCE OF THE STUDY

As stated in the aim of this study, the researcher hoped to find ways to alleviate the research problem to improve sampled learners' performance in Tshivenda Home Language oral presentations. According to Hassan (2024), a research's significance shows its potential importance, relevance and the impact of its findings. He further opines that this part of the research contributes to the existing body of knowledge, and which gaps are to be filled. Thus, this study sought to contribute important solutions to aid Tshivenda Home Language educators, schools, learners, communities and the Department of Basic Education in the following ways:

- School management teams will be equipped with insights on how to teach Tshivenda Home Language without belittling or disregarding the Tshiguvhu dialect speakers in the schooling environment.
- Tshivenda Home Language educators will not only be aware of how the Tshiguvhu dialect influences learners' oral skills during presentations in the Tshivenda Home Language, but will also be provided appropriate ways to help the learners whose home language is the Tshiguvhu dialect.
- Learners will realise the significance of using standard Tshivenda Home Language in their oral presentations and subsequently perform excellently in the subject.
- The Department of Basic Education will be aware of the challenges emanating from dialectical influence on learners' oral presentations and offer requisite support to the affected schools. This will culminate in improved academic performance.
- Various community members will realise the role of dialectical influence on learners' oral proficiency in Tshivenda Home Language and hopefully encourage the learners to use standard Tshivenda in both formal and informal contexts.

1.8 ORGANISATION OF THE STUDY

Chapter one is the foundation of the whole research. In this chapter, a brief background and motivation related to the topic were given. Furthermore, the research problem, the aim and objectives of the study were outlined in this chapter. Research questions, the significance of study and the layout of the chapters were also covered in this chapter.

Chapter two reviewed pertinent research on the research topic. Such research included academic journals, books, articles, theses and dissertations. This chapter elucidated the gaps in the reviewed studies and further proffered how this study minimised the gaps.

Chapter three expounded the research methodology. It discussed the research approach and its suitability to this study. The chapter further discussed the descriptive research design and the interpretivism research paradigm as parts of the methodology used for this Study. Population and sampling were also outlined in detail, and a thorough discussion of how the data were collected from the sampled participants was provided. Quality criteria, which included credibility, transferability, dependability and confirmability, were discussed in relation to the study. Lastly, this chapter discussed ethical considerations which were observed in this research. Aspects of ethical considerations included permission to conduct the study, informed consent, voluntary participation, confidentiality, anonymity and the participants' protection from harm.

Chapter 4 focused on data presentation and analysis. The collected data were analysed using a narrative analysis technique. This data was collected through interviews and observations at two selected schools and sampled participants. Overall, the chapter entailed data presentation, interpretation and discussion.

Chapter 5 concluded the study. It outlined the whole study by giving an overview of the study, a brief discussion of the findings of the study, recommendations for each finding, recommendations for further study and the limitations of the study.

1.9 DEFINITION OF TERMS

1.9.1 Bilingual family: A family where two languages are spoken; it is a family that uses two languages to communicate (The Cambridge Dictionary, 2023).

1.9.2 Dialect: An unofficial spoken language usually considered as a subordinate of the official language it stems from. According to the Collins Dictionary (2019), a dialect is a variety of a language that is distinguished from other varieties of the same language.

1.9.3 Code-switching: Moving between two languages back and forth. According to Morrison (2023), it is to switch between two languages, usually the speaker's language and another language during communication.

1.9.4 Enunciation: An ability to articulate words clearly. It entails being able to pronounce words clearly and audible enough to be heard (Collins Dictionary, 2019).

1.9.5 Fluency: Being able to speak with ease accurately. Darwis (2018) defines it as one's ability to speak with ease, accurately and smoothly showing confidence in the language, they are speaking.

1.9.6 Home Language: An official or unofficial language used by a family for everyday communication at home. Nordquist (2020) states that it is the language that is most spoken by members of a family for everyday interactions at home.

1.9.7 Monolingual family: A family where only one language is spoken. The Cambridge Dictionary (2023) defines it as a family that uses only one language for communication.

1.9.8 Non-standard language: A language not recognised by the state as an official language of the country.

1.9.9 Pronunciation: It is the way sounds are used to pronounce words correctly. According to Kambala (2021), it is the ability to produce vocalisations related to a language, which can be understood by the other person.

1.9.10 Regional dialect: A language spoken and understood by people in a specific local area. A form of a spoken language that is different based on a geographical area (Darwis, 2018).

1.9.11 Speaking skills: The techniques and abilities used to effectively communicate using a particular language.

1.9.12 Social dialect: A form of language influenced by social aspects such as culture. Reski (2022) defines it as a register of language that is associated with a specific social group, such as socioeconomic class, ethnic group or an age group.

1.9.13 Standard dialect: An official language accepted by a country and is considered appropriate for use. A language recognised as an official language by the government of a country (Crowley, 2010).

1.9.14 Tshiguvhu dialect: A Tshivenda dialect predominantly spoken by people whose language has been influenced by the dialects of Northern Sotho, such as Khelobedu, Setlokwa and Sehananwa.

1.9.15 Tshivenda standard language: One of South Africa's 12 official languages that is dominantly spoken by the Vhavenda people in the northern part of the Limpopo Province. Merriam-Webster (n.d.) defines it as a Bantu language that is spoken by the people of the Northern Province in the Republic of South Africa.

1.9.16 Vocabulary: Words known and used by a person. Darwis (2018) defines vocabulary as the knowledge of words and their meanings.

1.10 CONCLUSION

This chapter provided the overall foundation of the study. It provided the background and motivation of the study. The chapter further stated the research problem, which highlighted the influence of the Tshiguvhu dialect on Tshivenda Home Language learners' oral presentation skills and the attendant impact on their academic performance. The chapter also stated the aim, objectives and significance of the study. The organisation of the chapters and the definition of key concepts were also outlined in this chapter.

CHAPTER 2

2. LITERATURE REVIEW

2.1 INTRODUCTION

The previous chapter gave a general overview of the study. In this chapter, a review of previous research related to the study is provided to show the existing knowledge that aided in underpinning the current study. It is necessary for a researcher to review previous findings by other researchers. The findings used for this chapter related to the study and contributed towards finding answers to some of the study's research questions.

2.2 LITERATURE REVIEW

Snyder (2019) states that a literature review reveals the production of knowledge in the field of a specific study. A literature review provides different types of information already gathered on a specific topic. It provides guidelines on what has been researched and what has not been, which allows for the filling of the missing parts by the present researcher (Snyder, 2019). Therefore, it is important to review pertinent literature to find the missing puzzles and answer some questions that may not have been answered by previous sources.

2.2.1 Language and dialect

Some people see language and dialect as the same thing, whilst others see them as different in the linguistic world. Hence, Rakgogo (2019) states that these two concepts mean different things to different people. In accord, Mandende and Rakgogo (2022) report that language and dialect might be the same thing for some people, while some other people regard the two concepts to be completely different from each other. Reski (2022) opines that these two concepts could be synonymous only if a specific language is used by a partial number of people and contains only one variety. This brings the idea that there is no clear evidence to show whether language and dialect are the same or different.

Over the years, scholars distinguished between language and dialect in hopes of showing what each concept meant. Ellis (1997) regards a dialect as a language component that

is at the bottom, while language is a component at the top. In agreement, Wardhaugh (2006) states that the lower part of a language is a dialect, whereas language is the main part. These definitions reveal that language and dialect are not the same thing; in fact, language seems to be the portion that is recognised mostly, whereas a dialect is the portion of a language not recognised.

Heidary (2021) defines language as a way through which communication is done to allow people to share ideas and thoughts; it can either unite or divide people. Language is a system of conventional symbols that is complex and dynamic, which is used in different modes of communication and thought (Blundon, 2016). He further states that modes of language include speech, writing and reading, where language is described in three domains, namely, content, form and use. These definitions show that language can be viewed as superior to a dialect, as it holds the significant portions of communication among people.

One language could have many varieties or dialects. Reski (2022) maintains that certain languages could have several dialects; for example, the English language has numerous dialects. Based on the statistic report given by italki.com (2022), there are currently over 160 dialects of English worldwide. Siregar (2017) intimates that language dialects are triggered by many factors that are socially influenced by region, society, individuals, and situations. Thus, these factors can result in a change of the language that later brings varieties or dialects. The researcher maintains that a language can change from one version to another based on the factors that are causing it to change.

Authors such as Rakgogo (2019), Reski (2022) and Mandende (2022) agree that language and dialect are two different concepts. Heidary (2021) and Blundon (2016) share the same idea that language is superior compared to dialect as it has more significant parts used for communication. The agreement between these authors shows that it is important to understand what each of the two concepts is and that they should not be confused for another.

2.2.2 Language standardisation

The issue of language standardisation has been researched over the years, both internationally and nationally. The phenomenon has also been observed in South Africa. South Africa is a multicultural country with unique and diverse people who speak different languages. Studies on language standardisation in South Africa are traceable to many years back, such that even recent studies rely on the information from these studies. Language standardisation is a process in which a version of language which is not standard becomes recognised by the state, giving it political dominance over the other languages and thus becomes acknowledged as the genuine variety (Beukes, 2009). Magagula (2009) defines language standardisation as a process through which relevant bodies of authority, such as the government, approve and prescribe a language to be used officially in a country for formal events, policies, courts and educational institutions. Letsoalo (2021) defines language standardisation as a process in which a country's concerned board of languages approves the orthography and grammar of a language that should form part of the official languages. As such, standardisation involves selecting one variety from existing structures or linguistic varieties from various assortments with a specified number of variants (Majola, 2024). The literature reviewed affirms that language standardisation is all about selecting the most acceptable language from the existing ones and giving it a superior status from its dialects of affinity. This means that the nine official African languages that are part of the twelve official languages in South Africa were selected and approved from the existing ones. The languages had more than one dialect.

2.2.3 Language vitality

According to SIL.org (2024), language vitality is the extent to which a language is used for communication in different contexts, and it is best indicated by its daily use in homes. In addition, Syahreni (2017) opines that language vitality demonstrates the existence of a community of living speakers of a specific language. This means that for a language to exist, it must be used daily in the homes and communities which speak the dialect. For example, the Tshiguvhu dialect is actively used by its speakers daily in different social contexts. English as a global language has over 160 dialects which are used around the

world (Wood, 2024). All these dialects are used daily in different parts of the world, and can be declared vital.

2.2.4 Historicity

Every language has its own historical background that gives it a unique identity and sense of belonging to its speakers. Syahreni (2017) states that this is when a specific group of people finds their identity through speaking a specific language. It is therefore important to investigate the history of a language, to know where it comes from and how it came to be. Student notes (2024) maintain that historicity of language entails a set of linguistic acts that are common, which belong to a specific community of speakers, founded historically as an idyllic unit that can be uniquely identified by its speakers and others. This means that every language or dialect spoken in a community has a history that gives an identity to its speakers. These criteria of language are vital as they help to demonstrate what language is in society.

2.2.5 Types of dialects

Dialects are regarded as parts of a language; hence, some researchers distinguished them as the bottom portion of a language. Heidary (2021) postulates that dialect is a variety of a language in terms of grammar, vocabulary, and sound vibrations. On the other hand, Edward (2009) defines a dialect as a subdivision of a language that differs in three dimensions, namely, grammar, lexicon and pronunciation. Then the Oxford Advanced Learner's Dictionary (2022) defines dialect as a form of language spoken in an area with grammar, words, and pronunciation that may differ from the same language. In clarifying the distinction between language and dialect, Rakgogo (2016), as cited by Leshobane (2020), avers that dialects are conventionally distinguished from languages, as they are considered variations of that language with their own characteristics in grammatical forms, choice of terminology and punctuations. Furthermore, Fromkin, Rodman and Hyams (2011) maintain that dialect is a language's variety, which is characterised by its own separate pronunciation, vocabulary, and grammatical features. Based on the foregoing argument, one can conclusively state that a dialect is not a language; however, a dialect draws from a language to build its own grammar, vocabulary, and pronunciation

based on the social factors that could be influencing it. This, therefore, makes it seem as though it is a language on its own. Dialect variations differ from one language to the other. According to Siregar (2017), dialect is used recognisably as a variety of language by a specific social class or a region. This then shows that dialect formation is a result of social factors or regional factors. The researcher discussed the three varieties of dialect, which are standard, social and regional, to show how each influences the composition of a dialect.

2.2.5.1 Standard dialect

Standard dialects are official languages used in a country. Blundon (2018) remarks that A standard dialect is a language that is standardised and coded into dictionaries and grammar books. Heidary (2021) posits that this is used for communication by the government, media press, educational institutions and international communication. He further illustrates that it is an official language of a country, which the government has adopted and recognised since it is used by most people in the country for speaking and writing. Therefore, if the government does not officially recognise a spoken language, it is not acknowledged as a standard language dialect. This means that it will also not be used in formal institutions, but only the recognised and standardised dialect will be used.

There are countries in the world with more than just one standard language dialect recognised by the state. In a report given by the Ad Astra Team in 2021, Zimbabwe has sixteen official languages, India has eighteen, Bolivia has thirty-seven standard languages, and Singapore has four standard dialects (Ad Astra Inc, 2021). They further indicate that there are over 6,500 languages globally. Therefore, it is not uncommon to have countries with more than one official standard language dialect. For instance, the Republic of South Africa has twelve official languages. Therefore, standard dialects are languages that have been planned and officiated through policies by the government of a country. These languages are used to communicate in official gatherings, educational institutions, and media presses. For example, in South Africa, the president addresses the nation in English, thereafter, media houses release translated versions of the national address in the other remaining official languages.

One language can have more dialects, but only one of those is considered a standard dialect. According to Study.com (2021), a standard dialect is one that is considered mostly as correct and professional among the rest. This is part of the language itself and is considered a product of refined forces as it is used in royal courts, literature, publishing, and education (Encyclopedia Britannica, 2022). The National Language Policy Framework of South Africa (2003) states that South Africa has nearly 25 languages that are spoken around the country; however, of those, only eleven languages have been approved and recognised as official languages of the country in terms of the Constitution Act no 108 of 1996. This decision was made on the basis that the usage of these languages comprised approximately 98% of the population of the country. For example, regarding the Tshivenda language, the Tshiphani dialect was considered suitable for standardisation dialect; consequently, it is used in all official documents that are published across the country. In most cases, people rarely adhere to the standard dialect of the language they speak. In fact, people mostly use a standard dialect in formal settings, presentations, writing official documents, or teaching where they are forced to use the official standard dialect.

2.2.5.2 Regional dialect

People in specific areas have their own way of living, culture, and language spoken in their area. People who are found in these different specific areas develop some spoken dialects in one specific area. These spoken dialects are called regional dialects. According to Fromkin, Rodman and Hyams (2011), a regional dialect focuses on the difference in language that is accumulated in a specific geographic region. While Wardhaugh (2006) avers that a regional dialect is one that is geographically based, where the differences can be seen in pronunciation, word choice and syntax. This is the type of dialect that is mostly spread, where there is a slight difference in speech from one local area to the other (Crystal and Ivic, 2023). Darwis (2018) explains a regional dialect as a form of a spoken language that is different based on a geographical area. Therefore, the researcher concludes that a regional dialect exists within a particular geographic location, with its own use of words that are slightly different from other local dialects and different from dialects found far from their regional area.

A region can have more than one variation of dialect. In Indonesia, Banyuwangi, there are three ethnic groups; Javanese, Osing, and Madurase. However, these people do not understand each other because the further they go, the more differences in the dialect of each region. For example, the Osing dialect is one of the four Javanese dialects spoken in the East region of Java but the variety of Javanese increasingly changes in the central, southern and northern part of the region; as such, people from each of these regions do not understand each other as they speak, (Sariano and Maslikatin, 2002 in Pasadini 2020). According to Christopherson, in China, the Chinese Pidgin English is also spoken on the west coast of America. This is because the sailors used to spread the language in each region they would go to, their interaction with native speakers influenced their speech. These two examples show that there are regions where there exists a variation of dialects influenced by a group of people in a specific location at a region. Sometimes, a regional dialect can also move with a group of people as they relocate from one region to the other.

Regional dialects are mostly given names based on the areas where they are spoken. Darwis (2018) intimates that as we travel through locations where a specific language is spoken, we get to notice the difference and the variation, and subsequently named an area where a dialect is spoken. According to Reski (2022), a regional dialect should not be confused for accents, especially if they are used in regional variation, “for example, basic English is spoken in a variety of accents”. Barzan and Heidary (2019) state that regional dialect is a variety of spoken language in an area. Furthermore, they emphasised that some dialects are given names that are traditional to make them significantly different from other varieties found in the same place. Siegel (2010) in Ramothwala, Segabutla, Rwodzi and Thokwane (2021) adds that regional dialect is the distinction of the spoken language in a particular geographic area; for example, “Khelobedu is spoken in Bolebedu, an area in the Limpopo Province”. Thus, the name given to regional dialects is mostly with reference to their original location to show a sense of belonging and originality of the dialect. For example, English is a global language that has many regional dialects, which show where each dialect is spoken such as American English, British English, Canadian English, Australian English and many more.

2.2.5.3 Social dialect

When something is considered social, it usually means that it belongs to a specific group. Prasadini (2020) propounds that social dialect originated from social groups that connect through social factors such as ethnicity, religion and social class as the major factors. The emergence of social dialect is a result of social background rather than geographical origin, which deals with linguistic phenomena based on social class, age group and ethnic background (Chambers and Trudgill, 2004). Therefore, social dialect is a result of a social group or society from which speakers of a specific dialect belong.

The definitions that researchers have provided over the years to date on social dialect are grounded on the same social factors. Reski (2022) regards it as a dialect or register of language that is associated with a specific social group, such as socioeconomic class, ethnic group or an age group. He further says that individuals speak in relation to their independent social background, ethnicity, gender, status, or age. In agreement, Tulio (2021) opines that social dialect is associated with the speaker belonging to a certain demographic group; it can be gender, religion, ethnicity or socioeconomic class. A social dialect is specifically used by a particular group of people living as a society (Barzan and Heidary, 2019). The researcher concludes that our environment in connection with our social factors have an influence on how we speak a language. This means that communication among people who share the same social factors can lead to an active learning of a social dialect existing within a group.

There is a strong relationship between social background factors and dialect acquisition. In Norwich English, a study revealed that there is a relation between social class and pronunciation of words as spoken by people of the lower class and those belonging to a higher class (Prasadini, 2020). Agha (2007) reports that in India, speakers of the Brahmin language are from two groups, which are Mudaliyar and Iyengar. They speak this one language differently due to their groups; the Iyengar group uses Brahmin, which is scholarly and at the top of the hierarchy, whilst the Mudaliyar speak non-Brahmin dialect, which is different from the other. Suffice to say, learners who attend educational institutions that are socially different from others will also speak differently from others in relation to grammar and syntax. For example, learners who attend an all-girls/boys' school

will speak differently from learners who attend a Catholic school. Their social group will influence the way they speak. Hence, people's background, juxtaposed with their surroundings, influences the way we speak.

2.2.6 Tshivenda dialects and background

As mentioned in Chapter 1, the Tshivenda language has the following dialects: Tshiilaifuri, Tshimbedzi, Tshilembethu, Tshironga, Tshiimanda and Tshiguvhu. Tshiphani is the one considered to be the standard Tshivenda language and thus acceptable for all official documents and use in all formal institutions. There is very little research work done on the background of the Tshivenda standard language. To date, a study conducted by Mafela (2010) remains the most recent and relevant investigation which clearly covers how the Tshivenda standard language came to be, including all its dialects.

According to Mafela (2010), the written Tshivenda standard language was the first one to be written by the Berlin missionaries and they were the ones who were responsible for initiating the standardisation of the Tshiphani dialect into an official language. The adoption and consideration of Tshiphani was greatly influenced by the belief that it was a dialect that was less influenced by other languages such as Northern Sotho (Sepedi) and Xitsonga. Thus, it received recognition as superior to other dialects because the missionaries reduced it to a written language.

The standardisation of Tshiphani as the official and standard Tshivenda language does not make it better than its dialects. Mafela (2010) maintains that as far as linguistic parity is concerned, all languages are equal with only others being more recognised than the others. Tshiphani was adopted and prescribed because it is spoken in the area where the missionaries first landed, which is Maungani. The Berlin missionaries were foreigners in South Africa, and had very little knowledge about the languages of the people who were living there. This clearly proves that if the missionaries had landed in another area where a different Tshivenda dialect was spoken, they would have considered that dialect as the standard one. The existing Tshivenda dialects are not recognised as standard. These dialects differ from one another in terms of language forms such as vocabulary,

pronunciation, spellings and grammar. The types of Tshivenda dialects are discussed below in comparison to the Tshivenda standard language to show how they differ.

2.2.6.1 Tshiilafuri

According to Takalani (2009), this dialect is mostly spoken in the Sinthumule, Nthabalala, Muila, Nzhelele and Mulima areas. The vocabulary of this dialect shows evidence of influence from the Setlokwa dialect. This is because speakers of Tshiilafuri and Setlokwa dialect share borders. Thus, the Setlokwa dialect influenced the sentence construction, verbs and nouns in the Tshiilafuri dialect. For example:

Tshiilafuri	Tshivenda standard	English
<i>-dia</i>	<i>-rwa</i>	beat
<i>-nyaga</i>	<i>-ṭoḁa</i>	look for
<i>-phila</i>	<i>-tshila</i>	alive
<i>Ngosha</i>	<i>Luimbo</i>	Song
<i>Tshithunya</i>	<i>Tshigidi</i>	Gun
<i>-swavha</i>	<i>-shona</i>	ashamed

Sentences:

<i>U a tswenya</i>	<i>U a dina</i>	He is troublesome
<i>Ni ngitani?</i>	<i>Ni nnyitani?</i>	What are you doing to me?

If a person does not speak this dialect, they can recognise its differences from the Tshivenda standard language, as they are clearly noticeable.

2.2.6.2 Tshironga

This dialect is spoken in the South-Eastern part of Venda known as Vhuronga, in areas such as Mulenzhe, Mashau, Mashamba, Masakona and Davhana. The people of Vhuronga areas were later joined by the Vatsonga people who lived as subjects of the dominant Venda clans. As such, Xitsonga language influenced the Tshironga dialect speakers. This can be recognised in their vocabulary and sentence construction.

Tshironga	Tshivenda standard	English
<i>Madukana</i>	<i>Vhatukana</i>	Boys
<i>Vhumba</i>	<i>Vumba</i>	Clay
<i>Maḷa</i>	<i>Vhaḷa</i>	Those
<i>Mungana</i>	<i>Khonani</i>	Friend
<i>-kwaḷa</i>	<i>-sinyuwa</i>	to be angry
<i>-ka</i>	<i>-fula</i>	to pluck

Sentences:

<i>Maḷi ma khou fhela</i>	<i>Maḷi a khou fhela</i>	Water is getting finished
<i>Vho ḷi tshesa</i>	<i>Vho dzedza</i>	They stayed up at night until late

2.2.6.3 Tshilembethu

Tshilembethu dialect is spoken in Niani at an area known as Tshikundamalema. Mulaudzi (1996) states that there are also Tshilembethu dialect speaking people found in Ha-Maḷenzhe and Ha-Mutele. Other speakers of this dialect can be found along the Limpopo River neighbouring Zimbabwe. Karanga and Tshiduma dialect of the Shona language in Zimbabwe show evidence of having influence on the Tshilembethu dialect.

Tshilembethu	Tshivenda standard	English
<i>-pa</i>	<i>-fha</i>	give
<i>-enda</i>	<i>-tshimbila</i>	walk

<i>-gala</i>	<i>-dzula</i>	seat/live
<i>-pipa</i>	<i>-dzhia</i>	take
<i>Mapitoni</i>	<i>Mukotoni</i>	entrance
<i>Mukadzi</i>	<i>Musadzi</i>	Woman

Sentence:

<i>Ndipe vhuswa ndi ɬe</i>	<i>Mphe vhuswa ndi ɬe</i>	Give me porridge to eat
<i>U no gala henefha</i>	<i>Dzula henefha</i>	Sit here
<i>Mukadzi u no bva fhanu</i>	<i>Musadzi ane a bva fhanu</i>	A woman from here

2.2.6.4 Tshimbedzi

This dialect is spoken in Makonde, Rambuda, Khakhu, Tshaulu and Thengwe and the centre of these areas is Ha-Luvhimbi (Takalani, 2009). Tshimbedzi dialect speakers are located where they share borders with the Vhalembethu people who are influenced by the Karanga dialect. This made them to use some of the words from the Tshilembethu dialect.

Tshimbedzi	Tshivenda standard	English
<i>-gadza</i>	<i>-ɬadzia</i>	to put pot on fire
<i>-kwasha</i>	<i>-pwasha</i>	break
<i>-gwa</i>	<i>-bwa</i>	dig
<i>Muñwadzi</i>	<i>Muñadzi</i>	hat
<i>-ɬavhutshedza</i>	<i>-ɬalutshedza</i>	to explain

Sentence:

<i>O mu vangula mupfa</i>	<i>O mu ɬomola mupfa</i>	She extracted the thorn
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Vho mu tanga

Vho mu tinga

They have surrounded him

2.2.6.5 Tshimaanda

Tshimaanda is one of the most interesting dialects of Tshivenda language. It is spoken in Lwamondo, Tshimbupfe and Gwamasenga around an area known as Luonde. Takalani (2009) opines that this dialect is articulated in a sluggish manner. One can even say that speakers of this dialect are lazy to speak, as they omit some sounds in their speech. As a result, the influence of Tshimaanda dialect cannot be easily identified because it is characterised by an omission of some words in their pronunciation.

Tshimaanda	Tshivenda standard	English
<i>-vhia</i>	<i>-vhila</i>	boil
<i>-fhea</i>	<i>-fhela</i>	finish
<i>-humbea</i>	<i>-humbela</i>	ask
<i>Muambo</i>	<i>Mulambo</i>	river
<i>Muio</i>	<i>Mulilo</i>	fire
<i>Phui</i>	<i>Phuli</i>	slave
<i>Phee</i>	<i>Phele</i>	wolf

Sentence:

<i>Vaani muomo waᵑu</i>	<i>Valani mulomo waᵑu</i>	Shut your mouth
<i>Muambo wo ᵑaa</i>	<i>Mulambo wo ᵑala</i>	The river is full
<i>Ndi khou lwaa</i>	<i>Ndi khou lwala</i>	I am sick

By looking at these examples, it is clear that this dialect is not influenced by any dialect or language. Tshimaanda is completely different from others and can sometimes lead to ambiguity, as the pronunciation can alter the intended meaning (Takalani, 2009)

2.2.2.6 Tshiphani

As outlined above, this is the dialect that is recognised as the purest from the rest. It has been standardised as the official Tshivenda standard language. Tshiphani does not have influence from other languages or dialects. On the contrary, it is thought that other dialects stem from it. It paved for the early forms of writing because the missionaries wanted to convert people in the area to Christianity. As such, they had to learn the language first and write it down to be able to translate the Bible and hymns to Tshivenda language. The orthography adopted by the missionaries was not pure until it was codified by the owners of the language, as they got educated in due course.

Orthography of missionaries	of	Current standard	Tshivenda	English
<i>Mofoba</i>		<i>Mufuvha</i>		Indigenous game
<i>Tsetungulo</i>		<i>Tshitungulo</i>		Sacrificial object
<i>Morole</i>		<i>Murole</i>		Grade
<i>Mmakhade</i>		<i>Makhadzi</i>		Aunt
<i>Levubu</i>		<i>Luvuvhu</i>		Levubu river
<i>Medzimo</i>		<i>Midzimu</i>		gods
<i>Tsefefe</i>		<i>Tshifhefho</i>		Autumn
<i>Tselimo</i>		<i>Tshilimo</i>		Summer

Sentence:

<i>Vadzimo va pfela mare</i>	<i>Vhadzimu vha pfela mare</i>	The gods spit saliva
<i>Maine wa mosonga</i>	<i>Maine wa mushonga</i>	Medical doctor
<i>Monei oa mbwula</i>	<i>Muṅei wa mvula</i>	Rain-giver

The orthography of the missionaries shows traces of influence from Sepedi. Ramothwala, Mandende and Cekiso (2022) state that the Berlin missionaries first landed in Sekhukhune where they learnt Sepedi first, then later in 1872, they moved to Venda where they encountered speakers of Sepedi to help them with translation. This shows

that the Sepedi speaking translators did not know Tshiphani and used sounds from their own language to help in the creation of the words.

2.2.6.7 Tshiguvhu

This is the dialect upon which the research was based. Tshiguvhu-speaking people are pure Vhavenda, who share their religion and culture with other clans (Takalani, 2009). The morphology of the Tshiguvhu dialect has only been studied by Mulaudzi (1996) in his study titled: *A descriptive analysis of the morphology of the Tshiguvhu dialect of Venda*. Other studies have only mentioned the dialect in passing as part of the dialects which belong to the Tshivenda standard language.

Tshiguvhu	Tshivenda Standard	English
<i>munyi</i>	<i>muṅe</i>	owner
<i>ḽitswifhi</i>	<i>swiswi</i>	darkness
<i>Guvho</i>	<i>Nguvho</i>	blanket
<i>lthuda</i>	<i>ḽifunza</i>	teach oneself
<i>ḽiambo</i>	<i>luambo</i>	language
<i>khomu</i>	<i>kholomo</i>	cow
<i>sibugu</i>	<i>tshivhungu</i>	worm

Sentence:

<i>Dau ya sibiḽa</i>	<i>Ndau i a tshimbila</i>	The lion walks
<i>Gi nyaga u shuma</i>	<i>Ndi ḽoḽa u shuma</i>	I want to work
<i>U fha hua thakhadzha</i>	<i>U ṅea hu a takaladza</i>	Giving is satisfying

Mulaudzi (1996) states that the Tshiguvhu dialect does not use the consonants *pf, zh, dy and pw*, which are used in the Tshivenda standard language. From some of the examples given above, one can conclude that the absence of these consonants in the Tshiguvhu

dialect is ascribable to the influence of the Northern Sotho language, which can be found in some of the words listed above.

2.2.7 Home Language

The language which one is exposed to from an early age, particularly from birth, plays a pivotal role in building their vocabulary. Such a language is known as a Home Language or mother tongue. According to UNESCO (2010), a mother-tongue is a language learnt from childhood in a home environment and can also be referred to as the first or native language. Kambala (2021) intimates that a Home Language promotes good language comprehension, which leads to good thinking skills and thus cannot be separated from thought. This shows that a Home Language is an important aspect of childhood development, as it prompts thought processes in learners by helping them to think critically. A Home Language is the language that is primarily used by learners in their homes (Shin & Viruru, 2021). Furthermore, Home Language is the language that a learner is exposed to first before any other language. Therefore, it can be clearly stated that a Home Language lays the foundation for a learner's communicative skills since the mother-tongue has an influence on the learning, thinking and speaking patterns during the acquisition of another language.

2.2.8 Speaking ability

Speaking is one of the most important skills in language that learners must excel in for communication to take place smoothly. Kambala (2021) affirms that speaking is an important skill in language learning, which students must master in addition to the other three-language skills, namely, reading, listening and writing. Scholars have, over the years to date, defined speaking in different ways. Boonkit (2010) defines speaking as one of the four macro skills that must be developed as a means of effective communication in the context of learning a language, either as a first or second additional language. In addition, Laksana (2016) in Kambala (2021) avers that speaking is the use of language to communicate with people as participants. On the other hand, Luoma (2004) opines that speaking is an activity of interaction, is situation based and a social activity. Hornby (1995) states that speaking entails something to talk about or to say something about

something, to mention something, to have a conversation with somebody, to address in words, to express oneself in a particular language. Therefore, speaking is a skill used to interact with others orally to express feelings, opinions or judgements in a conversation or in a presentation where there are listeners.

Speaking provokes one to think through things before uttering any word; it also demands one to listen carefully before they can respond. To support this, Syahreni (2017) remarks that speaking is a productive skill that needs factors that support it, such as knowledge, enthusiasm, self-esteem and confidence. Furthermore, Hornby (2000) remarks that a speaking ability shows the fact that “somebody is able to say something”. Thus, speaking requires an understanding of what one is speaking about to be able to speak confidently.

The mother tongue that learners speak daily at home and have spoken it from an early age can influence their speaking ability. Syahreni (2017) concurs that the mother tongue has a clear influence on how one speaks another language. Therefore, a language that learners speak outside the school premises and is not spoken or taught in the language context can influence their speaking ability. The language they use every day thus influences the way learners organise their words during oral presentations. As such, learners’ speaking skills cannot be separated from the language they use daily, as it plays a pivotal role in building a strong communication ability in a learner. The speaking ability is affirmed by four skills: pronunciation, grammar, vocabulary and fluency. In the same vein, Brown (1980) affirms that speaking should satisfy fluency, grammar, pronunciation and vocabulary. In accord, Harris (1994) in Darwis (2018) posits that there are five components of speaking ability, which are: grammar, pronunciation, vocabulary and fluency. Each of these skills is explained below to give a clear picture of how a dialect can influence them.

2.2.8.1 Pronunciation

When people speak, they make vocal sounds as words that are received by the listener. Syahreni (2017) maintains that pronunciation refers to the production of sounds that people use to make meaning. In agreement, Kambala (2021) refers to pronunciation as the production of sounds used to make meaning, including attention to specific sounds of

a language and aspects of speech beyond the individual sound level. Pronunciation is the style in which words are produced, it is the verbal utterance, the way of speaking a word and graphical representation of the manner a word is uttered using symbols of phonetics (Harding, 2017). Reski (2022) explains that pronunciation is the capacity in which a student can make utterances that are understandable for a task to be complete. The researcher concludes that pronunciation is one's ability to produce vocalisations related to a language and can be understood by another person.

The way a person pronounces words while speaking a certain language can quickly alert the listener to realise if the speaker is used to speaking the language or not. People often always confuse pronunciation with accent, while these two are different things in language. Rogers (2013) as cited by Sensay (2021) argues that the term accent refers only to the phonetic aspect of a dialect whereas pronunciation is the way people pronounce each syllable of a word, which can either be accurate or not. In essence, accent is the rhythm and melody which distinguish regional variations of the same language. One can conclude that people's ability to sound words can lead to a clear pronunciation of words, while on the other hand, the way people pronounce the words of another language can normally be standard and at the same time, the listener can tell where the speaker comes from.

A dialect carries its own speech sounds that are unique and make it recognised as the identity of the dialect noticed in the pronunciation of words. Syahreni (2017) maintains that the mother tongue will influence learners' pronunciation while learning other languages due to each language having its own sound system. Prasadini (2020) cites an example between the British and American English in terms of the pronunciation of the word "dance", where in the American English, it is pronounced as [Daens], whilst the British pronunciation of the same word is [Dans]. Ramothwala et al. (2021) argue that dialect speakers are frequently corrected in their speech, which results in them labelled as unknowledgeable in the standard language and ultimately gives rise to challenges related to incorrect spellings and pronunciation. Hence, words in the Tshiguvhu dialect are pronounced differently from the Tshivenda standard language. The influence of the Setlokwa and Khelobedu dialects on Tshiguvhu dialect makes the speakers to pronounce

words differently from those of the Tshivenda standard language. As such, the grammatical differences between the two ‘languages’ become visible (Takalani, 2009).

The following table gives a clear illustration of how certain words are pronounced in standard Tshivenda and the Tshiguvhu dialect. The prefix “**Tshi-**” in the standard language is replaced with “**Si-**” in the Tshiguvhu dialect, which makes the grammar and pronunciation to differ.

English	Tshivenda Home Language (standard)	Tshiguvhu dialect
School	<i>Tshikolo</i>	<i>Sigolo</i>
Walk	<i>Tshimbila</i>	<i>Sibila</i>
Chin	<i>Tshiṭefu</i>	<i>Sitefu</i>
Chair	<i>Tshidulo</i>	<i>Sidulo</i>
Worm	<i>Tshivhungu</i>	<i>Sibugu</i>

2.2.8.2 Fluency

If a person knows how to speak a language well, then this will be observable at the speed at which they speak that language. According to Lambardo (1984) in Darwis (2018), fluency is the way in which a person can speak a language at a normal speed to show if they are a native speaker or the original speaker of the language who can dispose of the language very well. Darwis (2018) opines that fluency is one’s ability to speak with ease, accurately and smoothly, showing confidence in the language, they are speaking. To support this, Kambala (2021) states that fluency refers to one’s ability to speak smoothly and easily. These definitions give evidence that fluency is one of the elements of speaking skills through which a listener can understand clearly the message that a speaker delivers.

It, therefore, goes without saying that fluency is how quick and easy a person can speak a language accurately in a dialogue or during presentations. Thus, a dialect that people speak can influence how fluently they speak in another language that they do not use daily. This, therefore, means that learners will not be as fluent as they can be while speaking a language that is not their everyday language compared to their fluency in a language they use every day. For example, Tshivenda Home Language speaking learners will maintain a normal fluency or speed, accuracy, smoothness and confidence compared to Tshiguvhu dialect speaking learners whose fluency in Tshivenda Home Language could be slow, unease and inaccurate, resulting in poor confidence as this is not the language that they speak on their day-to-day communication.

Anusu, Barasa and Omulando (2012) posit that in Kenya, while fluency has shown that it serves pivotal functions of communication, it is still a problem. They further add that even though teachers are trained, achieving objectives of oral communication in schools is still in question, because secondary school learners still face speech problems. As a result, learners in secondary school cannot speak or write English with competence. This study thus provokes the idea that fluency is not just a part of speaking, but it is crucial, and should not be ignored. If learners are not fluent in a language, they can perform poorly in terms of speaking such a language. Teachers should therefore commit to teaching fluency.

2.2.8.3 Vocabulary

Vocabulary is another aspect of speaking whose knowledge is vital for mastery. Darwis (2018) defines vocabulary as having the knowledge of words and their meanings. On the other hand, Kambala (2021) points out that vocabulary is all about words that are used in a language, as they are important in language, particularly speaking, because without these words, a person cannot speak or communicate. Therefore, it will be difficult for a learner to communicate their ideas through speaking, if they do not have a well-vested vocabulary knowledge of the language they are speaking. Thus, a person's lack of vocabulary of a certain language could be because they were never exposed to the language before.

When learners do not have enough vocabulary knowledge, they tend to have many breaks as they speak because they have to think of the words that they want to use, which is often characterised by the use of non-words such as “ermm...” to find the right words to use. To support this, Darwis (2018) affirms that having a great vocabulary knowledge will allow one to have efficiently flowing conversations as they speak and subsequently eliminate the use of fillers such as “Umm...” and “Uhh.”. One can, therefore, conclude that vocabulary knowledge is essential for learners’ proficiency in oral presentations. Learners must know the meaning of words to convey their ideas through well-structured, meaningful and understandable sentences.

2.2.8.4 Grammar

The grammar that is used in a standard language differs from the grammar of a dialect that may have an influence on it while speakers are conversing. Blundon (2016) maintains that dialects that are not standard and regularly contain grammar that is different from the standardised language. According to Study.com (2021), grammar is generally defined as the set of rules that explain how words are used in a language through both speaking and writing. The Cambridge Dictionary (n.d) defines grammar as the use of how words change their form and combine with other words to make sentences. Similarly, the Collins Dictionary (2022) defines grammar as the way that words can be put together to make sentences. Therefore, the way in which people arrange words together into sentences as they communicate through speaking can be referred to as grammar.

Learners can use grammar during oral presentations to organise words in a correct manner. In consensus, Kambala (2021) confirms that grammar is people’s way of organising words to form meaningful sentences. Furthermore, Darwis (2018) propounds that grammar describes how words can change their form and how people can combine them into sentences. Prasadini (2020) gave an example of the name given to a metal container used for storage, stating that in the American English, the object is called ‘can’ whereas in the British English, it is called ‘Tin’. Thus, the learners who speak a dialect may have a hard time in following certain grammatical rules of the standard language, which could hinder them from constructing meaningful sentences for the language they speak at school. Learners can convey information in an organised and meaningful way

through speaking when they have a good grammar of the language they are using during oral presentations. Thus, the knowledge of the correct grammatical forms used in a language for oral presentations is important to avoid committing grammatical errors.

2.2.8.5 Comprehension

Language comprehension is often associated with reading; however, it can also be linked to speaking a language. Gibbs (2023) refers to language comprehension as one's ability to understand different aspects of both written and spoken language, relating to word meanings and sentence construction. As such, it is important for learners to understand how language is used and formed before speaking. Buhler (2017) showed that in Germany, speakers of the Swiss German dialect process words differently, which makes them to comprehend the High German language differently. In their study, Byrd, Huang and Edwards (2023) argue that in America, learners who speak African American English encounter challenges in using features of the Mainstream American English in comprehending sentences. They further add that the linguistic mismatch between a dialect and a standard language, looking at how morphology is produced for both, can impact on how dialect speakers comprehend the standard language. These two studies show that it is important to understand language and its formations before mastering any of its skills. Thus, Tshiguvhu dialect speakers face challenges in their speaking skill of the Tshivenda Home Language, as their spoken language is different from the language they learn in schools. Hence, it is pivotal for dialect speakers to comprehend a standard language they learn in school, as it will assist them in constructing meaningful sentences and enhance their speaking ability during either oral presentations or communication with others.

2.2.9 Home language Vs First Additional Language in South African education

In South African schools, a learner is supposed to learn a Home Language and a First Additional Language. Among the subjects that learners must learn, there are two official languages, which are the Home Language and one First Additional Language (Department of Basic Education, 2019). While Home Language and First Additional Language are defined differently in other contexts, the Department of Basic Education in

South Africa has its own definitions in its context of education. The Department of Basic Education (2019) defines Home Language as the language that a child acquires first at home and uses it for communication and interaction with members of the family. Home Language is acquired by children through engagement at home, and it is the language in which they think.

The Department of Education, in the Curriculum and Assessment Policy Statement for Home Language (2011), outlines that the labels used for Home Language and First Additional language merely refer to the language proficiency in which languages are offered. In this sense, Home Language provides language level as a reflection of basic communication skills one needs in social conditions and the necessary academic skills, which are important for learning across the curriculum. It emphasises the teaching of speaking, listening, writing and reading skills, while providing learners with the ability to understand the world they live in. The Home Languages offered in South African schools are the official languages of the country. On the other hand, First Additional Language is considered as a language that is not a learner's home language, but is used for functions of communication in society, such as being the medium of teaching and learning in education. For most schools in rural areas, English is taken as the First Additional language while one of the African Languages is chosen as a Home Language.

Since Home Language is selected from the 12 official languages of South Africa, this compels learners who speak a specific dialect to choose an official language under which the dialect they speak belongs. According to Ramothwala, Segabutla, Rwodzi and Thokwane (2021), Khelobedu-speaking learners in the Limpopo Province are compelled to learn Sepedi (Northern Sotho) as a Home Language because Khelobedu is regarded as a dialect of the Sepedi official language. As a result, dialect speakers in school are disadvantaged by this because their Home Language as used in their home environment is not included in the Home Languages taught in schools. Majola and Cekiso (2023) argue that the expectation put on dialect speakers to perform at the same level as native speakers of the Home Language taught in schools is unfair, as their language proficiency is not equal. The situation facing the dialect speakers in the South African education system contradicts what is considered Home Language by the Department, as schools

offer what learners do not speak at home. Similarly, Tshiguvhu-speaking learners find themselves in a difficult situation of learning Tshivenda as a Home Language whilst it is not their Home Language.

2.2.10 Linguistic challenges experienced by teachers in teaching official languages to dialect speakers

Teaching and learning of language pose challenges not only for learners but also for teachers. One can only imagine how challenging teaching a language that learners are not familiar with can be. Thus, it is important to also explore the challenges language teachers face when teaching dialect speakers, a language which is not their Home Language. In 2010, UNESCO reported that most countries in Africa expect teachers to teach learners how to read and write an unfamiliar language to learners. For example, English is a global language taught in almost all schools around the world and yet not all learners are familiar with the language. Ramothwala et al. (2022) posit that teaching and learning of an unfamiliar language to learners can force both teachers and learners to face communicative and learning challenges daily.

According to Ndeleki (2015), when learners are taught a language that they do not speak, they become passive participants, which makes the teacher to be the only active participant in the classroom. Furthermore, this leads to teachers having to employ teaching strategies that are more traditional such as code-switching. Nyarigoti and Ambiyi (2014) state that in Tanzania, one teacher in a secondary school revealed that she had to switch to Kiswahili language so that learners could be active participants in the classroom during the teaching and learning of a language they did not speak. Such cases show that teaching an official language to non-native speakers can pose challenges to learners because teachers resort to other means that can support learners to minimise these challenges. However, teachers can employ teaching strategies that will enhance teaching and learning in the classroom. This will also allow dialect speakers to actively participate in the classroom to avoid teacher-centred education.

Conversely, there are other researchers who do not agree with using traditional strategies for teachers to deal with these challenges. Luangala and Mulenga (2010) claim that using

traditional strategies such as code-switching can hinder learners from developing their language skills to master the language they are learning. They maintain that these strategies do not promote reliable teaching and learning, and can lead to poor academic performance among learners. This shows that indeed teachers encounter challenges with teaching learners who are not speakers of the language they are teaching. Thus, there are teaching strategies that teachers can employ to minimise the challenges they encounter. In the same vein, the employment of the teaching techniques may not guarantee the solution to these challenges, meaning that teachers may still be faced with several challenges.

Mahera and Nimrah (2021) opine that the lack of exposure to the dialect of teachers can also lead to teaching challenges. Teachers are trained to teach an official language as recognised by the Constitution; thus, dialects related to the official language are not part of the training. In their study, Mahera and Nimrah (2021) argue that when a dialect is unknown to a teacher, it poses a challenge because the dialect lacks publicity. In Pakistan, English is taught as a foreign language which most teachers are not well trained to teach. Therefore, this means that the lack of training can create a challenge for teaching a language, especially to dominant speakers of a dialect. For example, Tshivenda Home Language teachers are not trained on anything related to the Tshiguvhu dialect. Although some teachers may know about the dialect, teaching a class with the speakers of the dialect can be a challenging task, as they do not know the dialect.

2.2.11 The influence of non-standard dialect on learners' language learning and achievements

Learners who speak a non-standard dialect often encounter challenges pertaining to learning a standard dialect taught in schools, which then also affects their learning and achievement in the language. According to Tegegne (2015), the rights and educational opportunities of non-standard dialect speakers have been a problem for so long, both academically and socially. Over the years, researchers investigated the dialectal influence on learning and learners' academic achievement. Buhler (2017) states that children who grew up speaking a non-standard dialect encounter complex challenges when learning to read, write and speak another language due to the linguistic mismatch between their

speech and the standard written language that they are taught in schools. For example, learners who grew up speaking African languages in South Africa may encounter a higher linguistic complexity if they attend a school where they have Afrikaans as their Home Language. The mismatch between a non-standard dialect and a standard dialect influences how learners learn a language and influences their achievement as well.

The mismatch can transpire at the level of vocabulary, phonology, and even sentence construction. This is evident among the learners who speak a certain dialect of a standard language, as they often face difficulties in word decoding and speaking, since certain words have different pronunciations across different dialects. However, Tegegne (2015) argues that other studies on the use of dialects in education have shown some contradictory findings. In some countries, there was no clear evidence showing challenges faced by dialect speakers, while in some different countries, evidence shows there is a dialectal influence that exists.

The dialectal influence has shown evidence of being an issue worldwide. Tegegne (2015) reports that in Denmark, students who speak a dialect do not show any disadvantage with respect to learning language at school as compared to standard language speakers. In other countries such as Germany, teachers show tolerance to the use of dialects in schools. The use of dialects is not ridiculed, and this makes learners to not face challenges in their learning (Tegegne, 2015). Showing a positive attitude and tolerance by allowing the use of a non-standard dialect and switching back again can contribute to better learning and an understanding of the standard language, which would lead to higher academic achievements. Although this was not the focus of the study, it was vital to show that dialectal influence does not always result negatively in the educational learning of language and learners' achievement.

In other countries, the use of dialects has had a negative impact on learners. Tegegne (2015) noted that, in the Netherlands, non-standard dialect speakers face challenges regarding learning and achieving language skills. Reaser and Adger (2008) in Tegegne (2015) reported that in the United States of America, speakers of African American English are educationally at a disadvantage due to the dialectal difference that makes it

difficult for them to read, write, and speak standard American English. Biddle (2013) intimates that in Australia, students who speak the Australian Aboriginal dialect fail to achieve the same level of academic achievement as those students who speak standard Australian English. Manuel (2017) reported on a study conducted in Kenya, which showed that Bantu language speakers faced a challenge in learning English due to the linguistic mismatch between their languages and English. Thus, the problem of dialectal influence on standard languages is a global problem. Yet, this problem has hardly been explored comprehensively in South Africa, especially in the Limpopo Province, looking at how the Tshiguvhu dialect influences the teaching and learning of the Tshivenda Home Language, for instance. The Curriculum and Assessment Policy Statement instructs that a learner should get 50% and above on a Home Language to progress to the next grade. If not, the learner is to repeat the grade. This means that Tshiguvhu-speaking learners are already at a risk of failing Tshivenda Home Language, as it is not their Home Language but a second language.

Hudson (2001) noted that dialect speakers encounter challenges in learning to read, as the likelihood of finding predictable features used in their dialect is rare in standard language textbooks. What is compounding the problem is that the materials used in schools are written in a standard language that is unfamiliar to dialect speakers, which then affects their language learning negatively while giving more advantage to standard language speakers.

2.3 CONCLUSION

This chapter reviewed literature related to the research topic. Different sources were consulted and cited to corroborate the overall discussion of language and dialect, speaking ability, and impact of non-standard dialect of language learning and learners' academic achievements. The literature reviewed on different concepts related to the research topic entailed contexts beyond South Africa and covered other countries from all around the world, to show that the problem did not only exist in South Africa. Language and dialect were discussed first as they formed the crux of the study. The chapter highlighted that although both language and dialect are used for communication, they are not the same thing. Language is regarded as an independent form of communication that

carries its own originality while dialect is a dependent form of communication, which stems from other languages and other varieties. Language standardisation was also discussed to explain the process of how a language comes to be recognised as an official language. All languages begin as a dialect but one dialect is coded and standardised as an official language of the country. For example, the Tshivenda Home Language had eight dialects before the Tshiphani dialect was coded and elevated to be an official language. Language standardisation was done to regulate the linguistic world because if not, then every existing dialect would be a language, a situation which might have caused confusion. The variations that influence the formation of a dialect can either be social or regional; hence, there are three main types of dialects: standard, regional and social. The standard dialect is regarded as an official language of the country, while a social dialect is influenced by social aspects such as ethnicity or religion. A regional dialect is spoken in a specific local area which belongs to a particular group of people. All Tshivenda Home Language dialects were discussed and the areas in which they are spoken were revealed, corroborated by examples of verbs, nouns and sentence constructions to trace which language influenced them compared to the Tshivenda standard language. The chapter also presented a discussion of a Home Language, which is the language learners first learn from birth. It is the language used at home and plays a vital role in the development of learners' language or communicative skills. Pronunciation was also discussed as an important part of speaking, where it was outlined as the way in which words are correctly articulated with the correct sounds. Studies show that dialects have their own speech, which results in a different pronunciation of words compared to a standard language. Hence, there is a difference in pronunciation between the Tshiguvhu dialect and the Tshivenda Home Language, as seen in the pronunciation of the prefix *Tshi-* which makes the /Ch/ sound whereas the Tshiguvhu dialect uses *Si-* which makes the /C/ sound, e.g. *Tshimbila* (Tshivenda Home Language) – *Sibila* (Tshiguvhu dialect), which means walk in English. Fluency was also discussed and defined as how fast or slow one can speak a language, and the speed shows if they are native speakers of the language or not. Dialect speakers speak slowly compared to native speakers of a language who speak with ease. Vocabulary is important in speaking as it involves the knowledge of words in the language that one has. Grammar is almost like vocabulary as it is about the arrangement of words

in a sentence to create meaning. Therefore, if dialect speakers are not conversant with vocabulary, their grammar will in turn suffer as their sentences will be meaningless. Home Language and First Additional Language were also covered in the chapter to demonstrate how the two are differentiated in the South African education system. While the study focused on learners, it was also important to peek at how language teachers were challenged by teaching an official language to dialect speakers. One of the reasons for this was that learners do not operate in isolation, but do so with the aid of teachers who are trained professionals. It was evident in the literature that language teachers faced multiple problems when teaching an official language to non-native speakers of the language taught. Some teachers resorted to teaching strategies such as code-switching so that learners could actively participate in class. Other researchers argue that this kind of teaching strategy should not be used, as this can delay learners' development in language acquisition, resulting in poor academic performance. The next chapter elucidates the research methodology of the study.

CHAPTER 3

3. RESEARCH METHODOLOGY

3.1 INTRODUCTION

The previous chapter comprehensively entailed the literature review of this study. It reviewed journal articles, books and other relevant sources. This chapter presents the research methodology used in this study to evaluate the influence of the Tshiguvhu dialect on Grade 8 learners' speaking skills during oral presentations in Tshivenda Home Language. This study followed methods guided by the aim and objectives of the study to collect data on the research topic.

3.2 RESEARCH METHODOLOGY

Research methodology entails the approach chosen to thoroughly solve the identified problem in the study (Alok & Mishra, 2017). A research methodology allows a researcher to conduct a study systematically by explaining the different steps to be taken in studying the research problem. This chapter outlines reasons for the chosen approach, design, paradigm, the population and sampling procedures followed, how data were collected through selected techniques, and analysed using the chosen data analysis method.

3.2.1 RESEARCH APPROACH

In this study, the qualitative approach was employed to gather and analyse non-numerical data such as texts, videos, and recordings. According to Kambala (2021), the qualitative approach enables a researcher to understand concepts, opinions, and experiences in depth. Additionally, this approach can be utilised to gather comprehensive information about a problem or generate new ideas for research. Sangkala and Baktiar (2018) suggest that the qualitative research approach involves the researcher collecting data to test hypotheses or address questions pertaining to the subject under study. The decision to select the qualitative research approach instead of a quantitative research approach was driven by several factors. Firstly, because of the nature of the research issue, it was

necessary to investigate the participants' subjective experiences, views, and attitudes regarding the problem under investigation (Thorne, 2016). The qualitative technique proved better adapted to capturing the rich and nuanced data needed to comprehend these complicated elements (Barrett & Twycross, 2018). Secondly, the qualitative technique provided the freedom to modify the research procedure when fresh information was discovered through the gathering and analysis of data (Tracy, 2019). It enabled an iterative process that the researcher could use to explore unexpected results and delve deeper into emergent themes, helping to develop a thorough understanding of the research issue (Deterding & Waters, 2021). Lastly, the qualitative technique was chosen to provide a thorough and comprehensive assessment of the problem under consideration. The researcher wanted to uncover unique views and produce a complex picture of the teachers' and learners' attitudes, experiences, and behaviours connected to the research problem by focusing on gathering in-depth information (Wood, Sebar & Vecchio, 2020). By employing the qualitative research approach, the researcher aimed to explore and interpret the richness of participants' responses and to gain a comprehensive understanding of the research topic beyond numerical data.

3.2.2 RESEARCH DESIGN

The descriptive research design was employed in this study to describe, identify, and explain the influence of the Tshiguvhu dialect on the speaking skills of learners during oral presentations in the Tshivenda Home Language. As noted by Kambala (2021), a descriptive design is a scientific method that involves observing and describing the behaviour of a subject without influencing it. Similarly, Sangkala and Baktiar (2018), proffer that a descriptive research design aims to determine the status of a phenomenon and understand the nature of a problem as it exists during the time of the research. In this study, the descriptive research design allowed the researcher to explore the problem as it existed in the current time and gather information based on the real experiences of the learners in their daily lives. The selection of the descriptive research design was crucial for this study as it enabled the researcher to provide a detailed and accurate portrayal of the influence of the Tshiguvhu dialect on learners' speaking skills during oral presentations (Mahajan, 2018). By using this design, the researcher could objectively

observe and describe the learners' behaviours and experiences without exerting any influence or intervention. Furthermore, Kamal (2019) notes that the descriptive study design enables a researcher to collect extensive information regarding the topic under investigation. Aggarwal and Ranganathan (2019) suggest that a researcher may provide an in-depth explanation of the problem, including its manifestations, patterns, and potential implications for learners' speaking skills, by describing and identifying the influence of the Tshiguvhu dialect.

The researcher could provide ideas of the current situation using the descriptive study design, shining light on the issue and its effects on learners. This method encouraged a comprehensive investigation of the subject and gave teachers, decision-makers, and other stakeholders' insightful information that helped them better comprehend the difficulties faced by learners during oral presentations in the Tshivenda Home Language. The study used a descriptive research design to add to the body of knowledge already available on language and education, laying the groundwork for future studies and potential interventions to aid learners in honing their speaking abilities in Tshivenda Home Language within the context of the Tshiguvhu dialect.

3.2.3 RESEARCH PARADIGM

According to Abbadia (2022), a research paradigm is a method, model, or pattern that guides the research process by providing a framework of ideas and beliefs within which theories and practices can operate. For this study, the researcher employed the interpretivism (also known as constructivism) paradigm. As defined by Abbadia (2022), interpretivism is an approach that acknowledges the existence of multiple realities instead of a singular reality. This paradigm allows the researcher to understand and interpret human behaviours, experiences, and realities without predetermined outcomes. The interpretivist paradigm was adopted for this study to promote a thorough understanding of the learners' behaviour, attitudes, beliefs, and perceptions regarding the subject under examination (Irshaidat, 2022). The researcher used this paradigm to delve into the subjective experiences of the individuals, capturing the details and complexities of their perspectives. Furthermore, the researcher accepted the interpretivist paradigm, which holds that the learners' views and interpretations of the problem at hand are valuable and

meaningful. This viewpoint allowed the researcher to investigate the problem's individual and collective meanings and acquire insights into how these aspects influenced the learners' behaviours and attitudes (Brown & Opie, 2019).

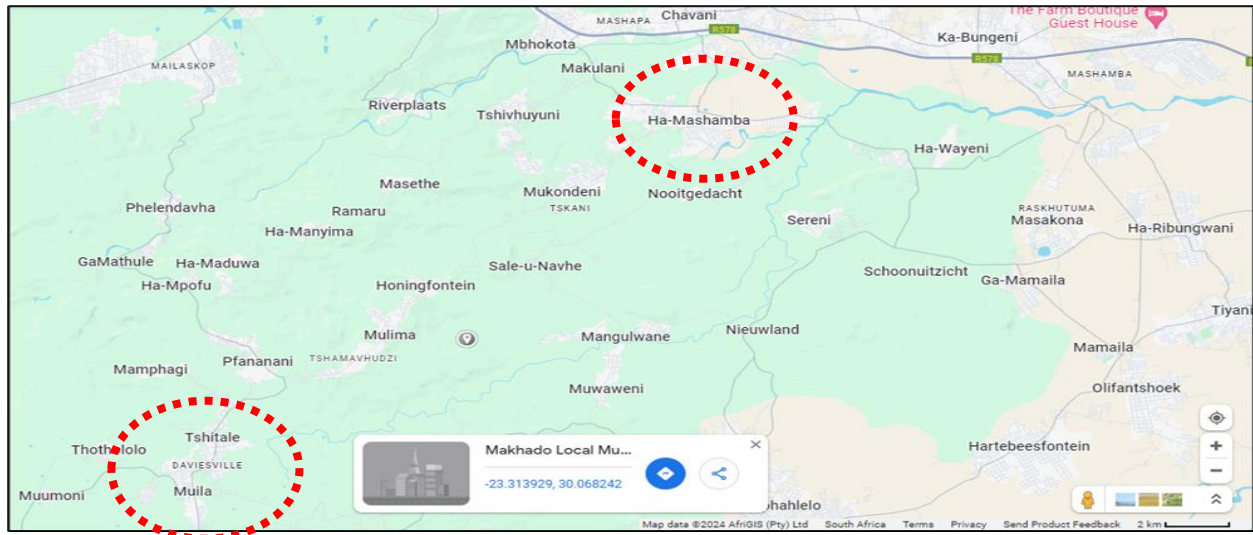
The researcher avoided forcing prior ideas or predetermined outcomes upon the investigation by employing the interpretivist paradigm. Instead, attention was paid to comprehending and contextualising the participants' points of view. According to Nardi (2018), this method helps to produce new ideas and understandings about the researched issue by enabling more suggestions and comprehensive evaluation of the learners' responses. Notably, Stopher (2012) states that the interpretivist paradigm favoured an adaptable and iterative research methodology. The analysis and interpretation of the data were guided by the data, with the researcher remaining open to new topics and viewpoints. The researcher wanted to generate a rich and thorough understanding of the learners' attitudes, beliefs, and perceptions related to the problem under investigation by accepting the diversity of realities and the subjectivity of human experiences.

3.3 POPULATION AND SAMPLING

3.3.1 Population

According to Shukla (2020), population refers to the entire set or group from which the research findings are derived. In this research, information was drawn from two secondary schools located in the Vhembe West District, specifically in the Hlanganani North Circuit and Sekgosese North Circuit, under the Makhado Municipality in the Limpopo Province. Figure A below provides a geographical overview, showcasing the location of the Vhembe West District, Hlanganani North Circuit, which is found in Ha-Mashamba Village, and Sekgosese North Circuit, which is found in Tshitale-Muila Village, under the Makhado Municipality in the Limpopo Province. The two areas have been demarcated with red dotted ovals for ease of identification. The choice of the two areas helped to contextualise the study's focus on two secondary schools.

Figure A: Geographical overview



The selection of these two schools allowed the researcher to gather more comprehensive information on the topic. The Sekgosese North Circuit comprised 21 primary schools and 7 secondary schools, while the Hlanganani North Circuit consisted of 22 primary schools and 10 secondary schools. By including two schools, the researcher aimed to capture a broader range of perspectives and experiences related to the research topic.

To maintain anonymity, the schools in the study were identified as School A and School B. School A had a total of 536 learners and 15 teachers, whereas School B had 858 learners and 22 teachers. The focus of the research was on senior phase learners in Grade 8. This choice was made considering that learners in this grade had just transitioned from primary school and may encounter various academic challenges. Specifically, the researcher focused on the Grade 8 learners studying Tshivenda Home Language in both schools. School A had a total of 167 Grade 8 learners, with one teacher responsible for teaching Tshivenda Home Language, while School B had 220 Grade 8 learners, also with one teacher teaching Tshivenda Home Language.

The selection of these populations allowed the researcher to gather targeted and relevant data regarding the influence of the Tshiguvhu dialect on learners' speaking skills during oral presentations. By focusing on these specific schools, Grade 8, and the Tshivenda Home Language as a subject area, the researcher collected data that directly related to the research topic, facilitating a more focused and meaningful analysis.

The table below illustrates the population selection for the research, focusing on specific schools, Grade 8 learners, and Tshivenda Home Language teachers in School A and School B within the Vhembe West District Hlanganani North and Sekgosese North Circuit. This targeted selection facilitated a more in-depth exploration of learners' experiences in the context of the Tshiguvhu dialect.

Table 1: Population selection

VHEMBE WEST DISTRICT			
SEKGOSESE NORTH CIRCUIT		HLANGANANI NORTH CIRCUIT	
Total Number of Schools		Total Number of Schools	
28		32	
Primary schools	Secondary schools	Primary schools	Secondary school
21	7	22	10
Total Number of School A		Total Number of School B	
Learners	Teachers	Learners	Teachers
497	17	1118	32
SELECTED PARTICIPANTS (GRADE 8 LEARNERS AND TEACHERS)			
School A		School B	
Learners	Teachers	Learners	Teachers
05	01	05	01

The population selection provided the researcher with a specific group of learners and teachers to engage with, enabling a deeper understanding of the experiences, perceptions, and challenges faced by learners studying Tshivenda Home Language in the context of the Tshiguvhu dialect. The data collected from these populations formed the basis for the research findings and contributed to the overall understanding of the research topic.

3.3.2 Sampling

Bhardwaj (2021) maintains that sampling is a procedure used to select a sample from individuals or a larger group of a population for a specific research purpose. In this study, sampling was employed to work with a smaller group of people instead of the entire population, saving time and resources. The researcher selected a sample of learners who spoke the Tshiguvhu dialect as their Home Language in daily communication, excluding those who spoke it inadequately.

The research utilised purposive and simple random sampling for learners. Purposive sampling is a non-random sampling technique that deliberately involves choosing a sample that would provide information relevant to answering the research question (Hassan, n.d). Golzar, Noor and Tajik (2022) define simple random sampling as a simple and common method used for sampling where the sample is selected with equal possibility to be selected during a draw. The specific characteristic of interest in this study was the effect of the Tshiguvhu dialect. Therefore, Tshiguvhu-speaking learners were purposively sampled from those who speak Tshivenda Home Language in the classroom. Therefore, the researcher purposively sampled learners who spoke the Tshiguvhu dialect as their home language to capture this characteristic comprehensively.

To facilitate the sampling process, the researcher decided to sample 5 learners from each school by using simple random sampling from the purposively sampled group. Learners who spoke Tshiguvhu as their Home Language were grouped separately to simplify the process. To avoid being biased, the researcher employed a technique that offered an equal opportunity for all learners to participate. A bowl containing pieces of paper with 'IN' or 'OUT' written on it was placed on a table, and each learner was asked to randomly select one piece of paper. Only the learners who picked the pieces marked 'IN' were included as participants in the study. Additionally, teachers who taught Tshivenda Home Language were conveniently sampled as each school had one teacher for Tshivenda Home Language in Grade 8. Thus, the two teachers from both schools were conveniently sampled to be part of the study. The researcher employed this sample selection to ensure that learners who spoke Tshiguvhu dialect as their home language were well-represented in the study. By using purposive, simple random and convenient sampling, the researcher

aimed to gather comprehensive information about the effect of the Tshiguvhu dialect in the context of the study. The selected sample allowed the researcher to gather insights from learners who actively used the Tshiguvhu dialect in their daily communication. By including learners who spoke Tshiguvhu dialect as their mother tongue, the researcher aimed to gain a comprehensive understanding of the influence of the dialect on learners' speaking skills during oral presentations. The participation of educators teaching Tshivenda Home Language further provided valuable perspectives and insights into the topic.

3.4 DATA COLLECTION

Data is collected in research to obtain enough knowledge to solve the problem and, in some cases, to determine the extent of the problem. This study collected data from the sampled participants through semi-structured interviews and observations. The researcher collected data in both schools using the same procedures. Furthermore, the study's data collection allowed the researcher to make informed and evidence-based conclusions. The information gathered served as the foundation for analysis, interpretation, and forming conclusions. It enabled the researcher to make rational and substantiated statements and to back up their results with empirical facts. This stage was critical in this research study since it served as the foundation for the entire investigation and added to the growth of knowledge in exploring the influence of the Tshiguvhu dialect on the Tshivenda Home Language.

3.4.1 Semi-structured interviews

In this study, semi-structured interviews were chosen as the data collection method. The researcher arranged meetings with each school and followed a prepared list of questions based on the interview schedule. Learner participants were interviewed as a group during school hours. Semi-structured interviews with learners were done with the aim of not having the same response from learner participants be repeated. Face-to-face interviews were conducted with the subject educators during their free periods. To ensure accuracy and completeness, the researcher used a recording device to record the answers provided by the participants. However, it is important to note that participants' permission

was obtained before any recording took place. The interviews aimed to provide insight into the participants' perceptions, understanding of the issue, and their experiences related to the problem under investigation. Interview questions were not strictly asked in a predetermined order. Flexibility was maintained, allowing for the inclusion of additional questions that arose during the interviews. Participants often shared important insights and raised additional issues that contributed to the clarification and elaboration of their answers. This approach aligns with the flexibility inherent in qualitative data collection, as highlighted by Patton (2015).

The questioning process encompassed a range of topics, including questions about participants' knowledge, information, opinions, and values. This broad approach allowed the researcher to explore the topic comprehensively and gain a deep understanding of the participants' perspectives. Through semi-structured interviews the researcher was able to capture a rich and nuanced understanding of the problem under investigation. Furthermore, it is worth noting that semi-structured interviews offer a balance between the flexibility of open-ended questions and the structure needed to address the research objectives. This approach allowed participants to express themselves freely while still ensuring that key areas of inquiry were covered. The inclusion of additional questions based on the participants' input facilitated a more comprehensive exploration of the topic and provided valuable insights that might not have been captured through the original question guide alone.

The use of audio recordings during the interviews served multiple purposes. Firstly, it ensured that the participants' responses were accurately captured and could be referred to during the data analysis phase. Additionally, note-taking complemented the recordings, allowing the researcher to capture non-verbal cues, observations, and other contextual details that may have influenced participants' responses. By adopting a semi-structured interview approach, the researcher aimed to gather in-depth and detailed information from the participants. This data collection method, with its flexibility and participant-driven approach, contributes to the richness and depth of qualitative research, ultimately supporting a comprehensive understanding of the research topic.

3.4.2 Observation

Observations were conducted in the classroom during Tshivenda Home Language lessons where learners were giving oral presentations accompanied by a marking rubric during the observation process (Refer to Appendix G). This rubric provided a structured framework for assessing the learners' performance and allowed for a consistent and objective evaluation. It enabled the researcher to identify specific areas of difficulty, assess the learners' adherence to language standards, and gauge their overall proficiency in using the Tshivenda Home Language. The researcher had the opportunity to observe how learners who used the Tshiguvhu dialect as their mother tongue performed during Tshivenda Home Language oral presentations. The importance of observation in research lies in its ability to provide rich and nuanced data. Observations allow researchers to witness phenomena as they naturally occur, capturing real-time behaviours, interactions, and expressions. In this study, observing the learners' oral presentations provided valuable insights into the specific difficulties they encountered when attempting to express themselves in the standard Tshivenda Home Language. Observations in the natural classroom setting allowed the researcher to gain a deeper understanding of the specific challenges faced by learners who spoke the Tshiguvhu dialect.

Key elements were applied when observing learners during oral presentation in Tshivenda Home Language lessons, where the researcher identified how the use of the standard language impacted their performance and communication. Observations provided an opportunity to capture non-verbal cues such as body language, facial expressions, and gestures. These cues often convey additional information that complement or add context to the learners' verbal expressions, contributing to a more comprehensive understanding of their experiences and challenges.

3.5 DATA ANALYSIS

The chosen method for data analysis in this study was narrative analysis. According to Hiba (2022), narrative analysis is employed by researchers to interpret information obtained through various sources such as interviews, observations, testimonials, and

visual or audible data. It allows for an understanding of participants' experiences, emotions, and behaviours. Through the process of reduction, the researcher summarized and focused on essential elements of the data while ensuring that the interpretation remained true to the participants' perspectives. Furthermore, the researcher conducted deductive type of narrative analyses. The data collected were examined to identify the primary areas where the problem was most prevalent and to find potential solutions. The purpose of data analysis was to provide answers to the research question posed in the study. By analysing the data, the researcher aimed to present the gathered information in a logical and comprehensible manner to benefit readers, department of education and policy-makers.

The data analysis process involved the following steps:

- **Listening to the recorded interviews and transcribing the data:** The researcher carefully listened to the recorded interviews conducted with the participants. This involved actively engaging with the audio recordings to capture the participants' responses accurately. Subsequently, the researcher transcribed the data by converting the spoken words into written text. Transcription helped in organising and preparing the data for analysis.
- **Examining the Code Narrative Blocks and Transcribing Data:** Data were then thoroughly examined. The researcher used an objective approach to the analysis and avoided including any personal biases or beliefs. The analysis of each participant's response focused on identifying patterns, themes, and significant findings. The goal was to find recurrent themes and viewpoints that clarified the research subject.
- **Reviewing the rubric and written notes from the observation data:** The researcher carefully reviewed the written notes taken during the observations. This step allowed for a comprehensive understanding of the learners' performance during the Tshivenda Home Language lessons.
- **Group and Read by Live-Event:** Given that the study involved two schools, the researcher created a comparison table. This table served as a visual representation of the similarities and differences observed in the Tshivenda Home

Language lessons between School A and School B. By systematically comparing the data from both schools, the researcher aimed to gain insight into any variations or commonalities that may have contributed to the identified problem.

- **Create Nested Story Structure Codes:** The researcher further compared the experiences of the participants from School A and School B. This involved looking for shared experiences, perspectives, and challenges. By examining the data within the context of different schools, the researcher sought to gain a comprehensive understanding of the problem and its potential causes.
- **Delve into the Story Structure:** transcribed interviews, written notes, and comparisons between schools, the researcher aimed to derive potential solutions. By identifying key patterns, themes, and challenges, the researcher sought to generate meaningful insights that could guide the development of strategies or interventions to address the identified problem.

3.6 QUALITY CRITERIA

Validity and reliability are the measures used to determine if the research can be consistent in its finding when used repeatedly by other researchers and to determine if the research demonstrated what it was designed for. Furthermore, to determine this, this research used the paradigm of trustworthiness, which is determined by four indicators that are closely related to validity and reliability.

3.6.1 Credibility

Credibility entails the confidence that can be placed in the truth of the findings; it establishes if the findings are plausible representations of the information drawn from data collected from participants (Korstjens & Moser, 2018). The results of this study were an accurate reflection of participants' experience and beliefs, and not of the researcher. Moreover, the participants in this study were relevant to this study. The methodology was chosen carefully to enhance credibility by using recognised and well-known methods and tools for collecting data.

3.6.2 Transferability

According to Korstjens and Moser (2018), transferability is the degree to which results can be transferred to other contexts or settings with other respondents. The researcher ensured that transferability was a key consideration in this study by aiming at ensuring that the findings of this study can be applicable and useful beyond the setting of the focus of this study. The researcher used comprehensive analyses of previous research work done by other scholars to find gaps in this study, furthermore the tools of methods used in this study were in depth. Likewise, limitations and constraints of this research were addressed to help with transparency of assessing to which extent this research can be transferable to other studies.

3.6.3 Dependability

Dependability involves the participants' evaluation of the findings and recommendations in the study to ascertain that the data accurately represents what was acquired from the participants (Korstjens & Moser, 2018). The dependability of this study is assured through relevant participant and semi-structured interviews. Bias was avoided and carefully observed through ensuring that each participant's specific number coded the records of the interviews. All information was transcribed, multiply read to identify misspellings and errors, where the data of the study was well documented.

3.6.4 Confirmability

Korstjens and Moser (2018) maintain that confirmability is the degree to which the other researchers can confirm findings in the study. Therefore, the researcher ensured confirmability by truly and accurately portraying the participants' responses and providing a detailed explanation of how the data were collected through participants. Narrative analysis was used by summarising and focusing on essential elements of the data while ensuring that the interpretation remained true to the participants' perspectives. This method or tool of narrative analysis ensured that the results of participants were not influenced by assumptions and biases of the researcher.

3.7 ETHICAL CONSIDERATIONS

Bhandari (2021) maintains that ethical considerations in research are a set of principles that guide one's research designs and practices. He further avers that these researchers must always follow a certain code of conduct when collecting data from people. Likewise, this research adheres to the following ethical considerations: Permission to conduct the study, voluntary participation, informed consent, confidentiality and anonymity as well as protection from harm.

3.7.1 Permission to conduct the study

Relevant people and authorities were contacted to ask for permission to conduct the study. Firstly, the researcher applied for permission to conduct the study from the University of Limpopo's Turfloop Research Ethics Committee (TREC) prior to conducting the study. The researcher then proceeded to ask for permission from the Department of Education Head Offices in the Limpopo Province. From there, the circuits under which each school fell were asked for permission to conduct the study. Thereafter, letters were sent to the principals of both schools asking for permission to conduct the study within their premises. The school management team, departmental heads and parents were also informed about this study.

3.7.2 Informed consent

The researcher ensured that the targeted participant received consent forms prior to the collection of data. The consent forms clarified the nature and scope of the research in writing. The researcher confirmed that the participants understood everything written by explaining it in the participants' preferred language to ensure that they understood why they needed to consent to be part of this study by signing.

3.7.3 Voluntary participation

The researcher emphasised and clearly explained to the targeted participants in their own language that participation in the study was voluntary and that they could withdraw from

participation of this study at any time they wanted and that there would be no penalties for doing so.

3.7.4 Confidentiality and anonymity

The researcher made it clear to the participants that their personal identities would not be attached to their responses in this study; instead, they would be coded with alphabets to maintain confidentiality. The researcher removed any information that was mistakenly included by participants as part of identification to ensure the participants' anonymity.

3.7.5 Protection from harm

The participants were treated with respect and dignity. Moreover, their opinions were acknowledged. The researcher ensured that kind words and clarity were used in the process of collecting data to eliminate any form of harm and stress to the participants.

3.8 CONCLUSION

This chapter elucidated the research methodology for studying the impact of the Tshiguvhu dialect on Grade 8 learners' speaking skills in Tshivenda Home Language. The study adopted the qualitative approach, which allows for the gathering of information through text and recording to answer questions related to a study. The descriptive research design used in this study allowed for the description, identification and explanation of the influence of the Tshiguvhu dialect on the speaking skills of Grade 8 learners during Tshivenda Home Language oral presentations. By using the interpretivist paradigm, the researcher deeply understood the behaviours, attitudes, beliefs and perceptions of teachers and learners as they experienced the problem firsthand. The study employed purposive sampling, which allowed the researcher to sample all the Tshiguvhu-speaking learners from a Tshivenda Home Language classroom. The researcher then used simple random sampling to sample 5 learner participants from each school. Teachers were conveniently sampled, as each school had one teacher for Grade 8 Tshivenda Home Language only. Semi-structured interviews and observation were used for data collection in the study. Semi-structured interviews allowed the researcher to gain insights from participants through face-to-face, semi-structured interviews, while

observations allowed the researcher to be a part of the lived experiences of the participants during oral presentations. Narrative analysis was adopted for the analysing the collected data. This analysis allowed for the raw data to be interpreted raw as it was acquired from the participants without interferences of the researchers' views. Quality criteria were used to determine consistency in the study's findings by discussing credibility, transferability, dependability and confirmability. Moreover, ethical principles that guided the research designs and practices were carefully addressed. This included securing permission to conduct the study where relevant persons and institutions were contacted at the University of Limpopo TREC, Department of Education, circuits and schools before the commencement of the study. Consent forms were written to parents/guardians of minor participants to inform them about involvement of the targeted participants and were informed that their participation would be strictly voluntary. Confidentiality and anonymity were observed by making certain that all personal details that could compromise the identity of participants were kept anonymous. The next chapter entails the presentation, interpretation and analysis of the data.

CHAPTER 4

4. PRESENTATION, INTERPRETATION AND ANALYSIS OF DATA

4.1 INTRODUCTION

The previous chapter discussed the methodology used in the study. This chapter focuses on the presentation, analysis and interpretation of data. Evidential proof of the participants' experiences regarding the research problem is clearly discussed to achieve the aim of the study. Data were collected from the two selected schools on different days as per the communication between the researcher, circuit managers and school principals. The researcher made sure that the participants were aware of their rights, and all were free to be part of the study following the ethical considerations discussed in the previous chapter.

4.2 DATA COLLECTION AND MANAGEMENT

According to Bhandari (2021), data collection is a process of gathering information systematically for any type of research being conducted, and it allows the researcher to gain knowledge and insight to the research problem first-hand. For this study, data were collected in two schools, which were chosen for carrying out the study. Two data collection techniques were used to collect data for this study, which are semi-structured interviews and observation. While it is pivotal to pilot data collection in a study, this study did not follow that route as it is a small-scale qualitative study with a minimum number of participants.

Semi-structured interviews were conducted one-on-one with two teacher participants from two schools, while five learner participants from each school were interviewed in a group. Semi-structured interviews allowed the researcher to gain an exhaustive understanding of participants' experiences, opinions and perceptions on the topic (Bhandari, 2021). Observations were done in classrooms during Tshivenda Home Language lessons where oral presentations were done. Observation was used to understand the depth of the research problem in its natural environment. The use of these

two techniques allowed for the collected data to be consolidated in one database to ensure trustworthiness and validity of the findings.

Data collected during observation was noted down in a book and was safely stored for later use. While data collected through interviews was recorded using a recording device as writing participants' responses would have been time consuming, the interviews were conducted in a quiet room to ensure that recordings were audible. Thus, at a later stage, the researcher listened to the recordings and transcribe them to written form. Interviews were conducted in Tshivenda; however, the researcher transcribed audios while translating them in English, as it is the language used for the study. In cases where the participant gave an example in Tshivenda, the researcher used the direct quotation, which was then followed by a translation. This was solely done to ensure that no participant was misquoted or misinterpreted as the aim was to get answers from live experiences of the participants. The researcher managed data by ensuring that all collected data were stored in an accessible external device for any future references.

4.3 DATA ANALYSIS PROCESS AND PRESENTATION

Once data were collected, it is crucial that it be analysed so that answers can be found for the research problem to fulfil the objectives of a study. Hassan (2023) opines that data analysis is a process carried out systematically through reviewing, modelling and transforming data to expose meaningful insights and solve specific problems. When analysing data, researchers choose the type of method they find suitable for their study, they use this method to transform their raw collected data into meaningful and organised information. Data analysis transforms unorganised data into actionable information, often through visualisations, statistical summaries or predictive models (Hassan, 2023).

In this study, data were analysed using narrative analysis by virtue of the study being qualitative. Tomaszewski, Zarestsky and Gonzalez (2020) state that the focus of a narrative analysis is based on the experiences of an individual through storytelling, and it discloses the relationship between text and social reality. Hassan (2023) adds that it inspects stories and personal experiences to understand how people interpret their social reality and construct meaning. In analysing the collected data, the researcher aimed to

present the gathered information in a logical and comprehensible manner to benefit readers, Department of Education and policy makers.

The process of analysing data was carried out in the following manner:

- Listening to recorded interviews and transcribing the data: The researcher transferred the audio data to written text by capturing participants' responses. This is done to ensure that no participants are misquoted or misinterpreted, as well as to avoid researcher being biased.
- Reviewing the rubric schedule and written notes from observation data: Notes taken during observations will be reviewed to comprehensively understand how learners perform during oral presentations in Tshivenda Home Language. A table of comparison was used to show the results of each school with the aim to gain insight of variations and commonalities to the research problem of the study.

Therefore, the data were uniquely presented as per each instrument used for data collection. As data were collected from two schools, the researcher named them School A and School B. The naming of the schools was mainly dependent on which school responded first for the visitation, and their real names were kept anonymous in line with the ethical considerations.

4.3.1 DEMOGRAPHIC ANALYSIS

4.3.1.1 Teacher's profile

Table 4A: Teachers' profile

Teacher	Gender	Age	Highest Qualification	Experience	Grades Taught
Teacher X	Male	60	Master of Arts in Linguistics	1989-2024	8, 11 & 12

Teacher Y	Female	49	B. ED Degree	2009-2025	8, 9 & 10
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Teacher X

Teacher X was an experienced Tshivenda Home Language teacher who had been teaching for over 30 years. He held a Master of Arts degree in Linguistics. The teacher became one of the participants, as he was responsible for teaching Tshivenda Home Language in Grade 8 at one of the selected schools. This meant that he was aware of the research problem and could provide pertinent insights thereof.

Teacher Y

Teacher Y had a teaching experience of more than 10 years and was a qualified educator who held a Bachelor's degree in teaching. She was a teacher at School B and taught Grade 8 learners Tshivenda Home Language.

4.3.1.2 Learners' Profile

Table 4B: Learners' Profile

Learner	Age
1. Participant 1	15
2. Participant 2	14
3. Participant 3	16
4. Participant 4	13
5. Participant 5	14
6. Participant A	14
7. Participant B	13
8. Participant C	15
9. Participant D	14
10. Participant E	14

Grade 8 learners are expected to be 13/14 years old. Learners aged 15 years and above but still in Grade 8 are those who failed and repeated the previous grades.

4.3.2 DATA FROM TEACHERS' INTERVIEWS

Teacher participants were reminded of their rights before the interviews started to make sure that they were still aware of them. The questions asked were the same for both participants in the two selected schools. The researcher used the pseudonyms **Teacher X** from School A and **Teacher Y** from School B.

4.3.2.1 School A teacher participant interview

Q1: How does Tshiguvhu influence the speaking skills of Grade 8 Tshivenda Home Language learners during their oral presentations?

Teacher X: *The dialect has an influence on the speaking skills of learners as it affects their thinking. The learners use this dialect to think, and use Tshivenda Home Language to speak, which makes them to be slow as they speak as compared to other learners who use Tshivenda Home Language.*

Q2: Do you think the Tshiguvhu dialect is a learning barrier to Grade 8 Tshivenda Home Language learners who use it as a home language? Explain.

Teacher X: *Yes, the dialect overall makes it difficult for learners who use Tshiguvhu dialect to learn because they do not perform well academically, so one must work extra hard which is sometimes difficult because things aren't as easy as they ought to be in schools where learners come from families where they already speak Tshivenda Home Language, meaning that when they come to school, they are working on being better on a language they use daily.*

Q3: What classroom challenges have you experienced while teaching learners who speak the Tshiguvhu dialect?

Teacher X: *As a teacher, the first challenge I face is the way they write, even though the dialect is not actually written, such that they know how to write it, however, I find that they struggle to write Tshivenda Home Language words, especially word with diacritics such as; Ꞥa, Ꞥa, Ꞥa, Ꞥa,*

da and many more like those, which in turn makes them cram such words because they struggle with them.

Q4: Do you sometimes code-switch to Tshiguvhu dialect to explain something to the Tshiguvhu speaking learners who seem not to understand what is being taught in the standard Tshivenda lesson?

Teacher X: *Yes, I do code switch and use the dialect sometimes, for instance I first tell them what something is called in Tshiguvhu dialect and then tell them what it's called in Tshivenda Home Language, making an emphasis that they should use the correct Tshivenda Home Language words when they speak.*

Q5: How do you handle incidents where Tshiguvhu dialect speaking learners use Tshiguvhu dialect to speak during teaching and learning in a Tshivenda Home Language classroom?

Teacher X: *I always encourage them that they should use Tshivenda Home Language all the time when they are within school premises, however as they speak amongst themselves, such that they are borrowing stationary they use the Tshiguvhu dialect.*

Q6: What strategies do you use to assist learners who speak the Tshiguvhu dialect instead of the official Tshivenda standard language in class?

Teacher X: *I always give them extra Tshivenda Home Language activities, especially ones that involve diacritics for them to keep learning these words orally. Some learners also struggle with the correct pronunciation of vowels **a, e, i, o, u**, so I use a chart to guide them on the correct pronunciation. For example, [a] in Tshivenda Home Language is a lower sound, while [e] is a middle sound, [i] is high noted, thus words that end with these vowels will follow that sound. So Tshiguvhu dialect speaking learners are taught these with extra work to lighten their burden.*

Q7: What interventions can you recommend to Tshiguvhu dialect speaking learners to improve their speaking skill?

Teacher X: *To read more Tshivenda Home Language books for practice, and I encourage them to read in groups with learners who speak Tshivenda Home Language so that they can help them improve their reading, writing and speaking skills.*

Q8: Do you think the rubric used for allocating marks for oral presentations hinders Tshiguvhu speaking learners from obtaining more marks? If yes, please explain how.

Teacher X: *Oh yes! The rubric used for oral presentations makes them lose out on obtaining more marks. There are areas such as tone and pronunciation on the rubric where they fail to get these marks because of the way they pronounce words, and their tone is totally off as it is influenced by the Tshiguvhu dialect. Moreover, there are also things like the flow they use as they present, these learners are slow because they use Tshiguvhu dialect to think and then speak in Tshivenda Home Language which makes them slow as I have said before.*

Q9: Besides speaking skill, what other language skills do you think are influenced by the Tshiguvhu dialect in these learners?

Teacher X: *Yes, there are skills that are influenced by the dialect, it also affects their reading and writing skills as part of the language skills. These learners struggle with all these skills because of their language which they use at home, which is not Tshivenda Home language, but Tshiguvhu dialect.*

4.3.2.2 School B teacher participant interview

Q1: How does Tshiguvhu influence the speaking skill of Grade 8 Tshivenda Home Language learners during their oral presentations?

Teacher Y: *The dialect indeed has an influence which is not pleasing because during these oral presentations, as they speak, the tone of these learners is not the correct one, which sometimes makes learners who speak Tshivenda standard language to laugh at them.*

Q2: Do you think Tshiguvhu dialect is a learning barrier for Tshivenda Home Language to learners who use it as a home language? Explain.

Teacher Y: *Yes, there is somewhat a difficulty that these learners face in learning Tshivenda Home Language because sometimes they use Tshiguvhu dialect words where they struggle to speak the correct Tshivenda Home Language words.*

Q3: What challenges have you experienced while teaching learners who speak the Tshiguvhu dialect?

Teacher Y: *The challenge is that there are some Tshivenda Home Language words that they do not know, which makes them not to understand what is being taught, and they also fail to understand questions when asked.*

Q4: Do you sometimes code-switch to Tshiguvhu dialect to explain something to the Tshiguvhu dialect speaking learners who seem not to understand what is being taught in the Tshivenda standard language lesson?

Teacher Y: *No, not at all. I never use it because most of these learners who speak the dialect mostly do not want to be known, and they do get some questions correct as they get assistance from other learners.*

Q5: How do you handle incidents where Tshiguvhu dialect speaking learners use Tshiguvhu dialect to speak during teaching and learning in a Tshivenda Home Language classroom?

Teacher Y: *Here at our school, we have not experienced such an encounter. All learners use Tshivenda Home Language to communicate during teaching and learning for Tshivenda Home Language, including those who come from families where they speak Tshiguvhu dialect.*

Q6: What strategies do you use to assist learners who speak the Tshiguvhu dialect instead of the official Tshivenda standard language in class?

Teacher Y: *I always show them how to properly spell and pronounce words in the correct Tshivenda Home Language form.*

Q7: What interventions can you recommend to Tshiguvhu dialect speaking learners to improve their speaking skill?

Teacher Y: *I encourage them to always speak in Tshivenda Home Language and learn how to properly pronounce Tshivenda Home Language words.*

Q8: Do you think the rubric used for allocating marks for oral presentations hinders Tshiguvhu dialect speaking learners from obtaining more marks? If yes, please explain how.

Teacher Y: *Yes. The rubric for oral presentations does make them lose marks as they have a tone which is different from Tshivenda Home language. Their pronunciation of words is also wrong as they speak Tshivenda Home Language in a Tshiguvhu dialect manner, so all these things make them to lose out on the allocated marks as indicated in the rubric for oral presentations.*

Q9: Besides speaking skill, what other language skills do you think are influenced by the Tshiguvhu dialect in these learners?

Teacher Y: *Yes, they also struggle with their reading and writing skills due to the Tshiguvhu dialect that they use in their families.*

4.3.3 Discussion from teacher interview

Teacher interviews were discussed as follows:

4.3.3.1 Teachers' perspectives on the influence of Tshiguvhu dialect

Home Language teachers spend five hours per week with learners, as stipulated in the National Curriculum Statement Policy Statement from the Department of Education, as per section 1 of 1.4 on Time allocation. This, therefore, means that they also witness and experience the influence that dialects have on learners' language skills almost every day of the school week. Teachers' perspectives are held by their beliefs in teaching and learning, this can constructively lead to their perspectives on social identities and values of other languages which learners speak (Lorenz, Krulatz & Torgersen, 2021). It was therefore vital to grasp their perspective on the influence of the Tshiguvhu dialect on learners' speaking skills during oral presentations and perhaps their experiences as primary receivers of these influences in the classroom environment daily. The teachers' perspectives allowed for a broader understanding of how deep this problem ran. Lorenz et al. (2021) further state that teachers' perspectives can be influenced by their own knowledge of educational experiences, their teaching experiences and the syllabus.

Teacher X opined that the dialect indeed had an influence, as the learners used it to think and then later speak Tshivenda Home Language. As such, this made them to speak slower compared to learners who spoke Tshivenda Home Language outside the school premises. On the other hand, Teacher Y intimated that the Tshiguvhu dialect indeed had an unpleasant influence on learners' speaking skills during oral presentations, as they spoke in a wrong tone, which made other learners laugh at them. The overall perspectives from both teachers were generally based on the same things. The common thread in their viewpoints was that the Tshiguvhu dialect influenced the learners' speaking skills during oral presentations.

4.3.3.2 Tshiguvhu dialect: a barrier to learning Tshivenda Home Language

A barrier hinders someone from achieving something. Heiser et al. (2023) state that learning barriers are elements that obstruct learners from achieving specific learning outcomes. Barriers can be mental, physical, emotional, social or cultural. Tshiguvhu-speaking learners must learn Tshivenda Home Language because their dialect is not considered one of the official languages of South Africa. The National Commission on Special Needs in Education and Training (NCSNET) reports that some barriers that arise emanate from the medium of teaching and learning, where learners are exposed to teaching and learning, which is not their first language.

Teacher X revealed that the Tshiguvhu dialect was a learning barrier because it made it difficult for the learners who speak it to learn, which resulted in the learners' poor academic performance in Tshivenda Home Language. Teacher X said that the dialect pushed these learners to work extra hard compared to those who spoke Tshivenda Home Language at home. Teacher X said:

“Vhagudi vhane vha amba Tshivenda mahayani, vha tshi da tshikoloni vha vha vha tshi khou tou khwinisa luambo lune vha amba duvha na duvha, fhedzi havha vha ambaho Tshiguvhu, zwi a vha kundela ngauri a si luambo lune vha lu shumisa vhe mahayani”

In other words, learners who spoke Tshivenda Home Language at home found it easier to learn language at school, as they already speak it. However, those who spoke

Tshiguvhu at home, found it difficult to learn and speak Tshivenda Home Language because it was not their Home Language. NCSNET further states that this becomes a disadvantage to learners, as it leads to difficulties in language learning and learning barriers. Teacher Y said that Tshiguvhu-speaking learners struggled to speak the correct Tshivenda Home Language words. Heiser et al. (2023) opine that learners who have a poor command of the language of instruction, either as a first or second language, experience a language barrier such that it becomes difficult to understand the language and to communicate effectively, which makes it difficult for them to engage deeply with the language content. This therefore means that the dialect is a learning barrier for Tshiguvhu-speaking learners. Furthermore, both teachers believed that Tshiguvhu contributed to the affected learners' poor academic performance in Tshivenda Home Language.

4.3.3.3 Tshiguvhu-speaking learners lose marks in oral presentations

Regarding oral presentations, Teacher X shared that learners lost marks, especially on tone and pronunciation, as the tone and pronunciation of Tshiguvhu words differed from that of Tshivenda Home Language. Furthermore, they lost marks because the flow of their presentation was slow because they had to first think in the Tshiguvhu dialect and then speak in Tshivenda Home Language. Tegegne (2015) says the difference in learners' language backgrounds causes a mismatch between the standard language used in schools and their home dialects, which leads to low educational achievements.

Teacher Y agreed that Tshiguvhu-speaking learners lost marks during oral presentations because their pronunciation and tone were different from those of Tshivenda Home Language. The difference in language structures such as grammar, vocabulary and pronunciation can lead to poor academic performance among learners who do not speak the standard language taught in schools (Blundon, 2016). The two teachers concurred that Tshiguvhu-speaking learners lost marks because of tone and pronunciation during their oral presentations.

4.3.3.4 Challenges faced by Tshivenda Home Language teachers while teaching Tshiguvhu-speaking learners

There were many challenges faced by the Tshivenda Home Language teachers when teaching Tshiguvhu-speaking learners. According to Hasanah and Utami (2019), teaching a language to non-speakers of a language entails various challenges among language teachers. Teacher X said that the first challenge was the way in which the learners wrote. He explained that even though the Tshiguvhu dialect was not written anywhere, these learners struggled to write Tshivenda Home Language words, especially words that contained diacritics, such as *ṭa*, *ṇa*, *ṇa*, *ḷa*, *ḍa* and many more. This caused learners to memorise words instead of learning the actual language. Similarly, Teacher Y declared that the challenge was that there were some words in Tshivenda Home Language which the learners did not know. This made it hard for them to understand what was taught and they failed to understand questions when asked. The teachers faced similar challenges, although teacher Y did not specify the kind of words that the learners struggled to write. However, both teachers affirmed that the Tshiguvhu dialect made learners to struggle with writing Tshivenda Home Language words, which was posed challenged for the teachers. This meant that the teachers spent more time teaching these learners the correct form of the words they were supposed to use.

4.3.3.5 Code-switching as a strategy that Tshivenda Home Language teachers use during teaching and learning

D'Argenio (2023) defines code-switching as alternating between two languages, usually the speaker's language and another language during communication. In a classroom, Lin (2017) states that code-switching is the alternating use of language of more than one language by any participant in the classroom, such as teachers and learners. Every teacher adopts their own teaching strategies during the teaching and learning of the language they teach, because of the different environments they are teaching and the different abilities of the learners they teach. The attitudes teachers have towards using a non-standard dialect have certain implications for teaching and learning (Tegegne, 2015).

The researcher asked the two participant teachers if they sometimes code-switched when explaining something to the Tshiguvhu-speaking learners as a strategy to help them understand the lesson. Teacher X revealed that he sometimes code-switched between the Tshiguvhu dialect and Tshivenda Home Language. He said that he would explain something in the Tshiguvhu dialect first and then switch back to Tshivenda Home Language, while emphasising that they must use the correct Tshivenda Home Language term when they spoke. Ndeleki (2015) states that teachers can employ traditional methods of teaching such as code-switching to facilitate learners' participation during classes. On the contrary, Teacher Y said that she did not code-switch at all. This was because the learners who spoke the Tshiguvhu dialect often hid themselves in the classroom, and when answering questions, they mostly got them correctly as they got assistance from their classmates who spoke Tshivenda Home Language at home. Luangala and Mulenga (2010) affirm that the use of code-switching can delay the development of learners in acquiring language skills. Furthermore, Teacher X encouraged learners to use Tshivenda Home Language at all the times within the school's premises, but could use the Tshiguvhu dialect when they communicate among each other. Teacher Y did not encounter situations where learners spoke Tshiguvhu dialect during teaching and learning in a Tshivenda Home Language classroom. This means that in School B, learners who used the Tshiguvhu dialect could communicate using Tshivenda Home Language. Therefore, the data revealed that Teacher X was forced to code-switch to explain some of the words to learners in the classroom. This was also because most learners in School A were Tshiguvhu speakers. In School B, Teacher Y was not compelled to code-switch because the learners who spoke the Tshiguvhu did not normally show themselves, and they often got help from their Tshivenda Home Language speaking learners for activities done, which meant that these learners were a minority compared to those in School A.

4.3.3.6 Other teaching strategies used by Tshivenda Home Language teachers

Mahera Shoaib (2021) states that teaching a language is a multipurpose task for teachers and has many strategies that come with it. In agreement, Hasanah and Utami (2019) maintain that teaching a language, especially to non-native speakers of the language, needs suitable strategies and methods.

Teacher X gave out extra Tshivenda Home Language activities to Tshiguvhu-speaking learners, especially activities that involved the use of diacritics for them to keep learning the words orally as a teaching strategy. For learners who struggled with pronunciations, Teacher X used a chart that showed how words sounded. For example, vowels have different sounds, and most words tend to follow the sound of their end vowel, e.g. [a] is low, [e] is in the middle and [i] is a pitch sound. Thus, Teacher X ensured that learners knew these sounds, with the extra work to minimise their struggle in learning Tshivenda Home Language. Teacher Y maintained that learners were always shown the correct spelling and pronunciation of words in the correct Tshivenda Home Language form as a strategy to assist Tshiguvhu-speaking learners. Teacher X recommended that learners read more Tshivenda Home Language books for practice and encouraged them to read in a group with the help of learners who spoke Tshivenda Home Language so that they could improve in all their language skills. Similarly, Teacher Y encouraged Tshiguvhu-speaking learners to speak Tshivenda Home Language all the time and keep practicing how to correctly pronounce words.

Both teachers said that they always encouraged Tshiguvhu-speaking learners to speak Tshivenda Home Language in the classroom, and to keep on practicing. Anusu, Barasa and Omulando (2012) support this by stating that for learners to achieve fluency, they should be encouraged to develop a habit of using the language both in and out of school. They also committed themselves to show the learners the correct spellings and pronunciations of Tshivenda Home Language words. Mavuru and Ramnarain (2020) state that the effectiveness of language learning for dialect speakers depends on the appropriateness of pedagogical strategies. These everyday experiences of teachers proved that the Tshiguvhu dialect influenced learners' speaking skills.

4.5 DATA FROM LEARNERS' INTERVIEWS

Learner participants were interviewed as a group. All interviews from both schools were recorded using a recording device. Participants were also reminded of their rights and given a chance to withdraw before the interviews began if they were no longer comfortable with continuing as participants (See appendix C and D). The same interview questions were asked in the selected schools, except for questions that were asked as a follow-up to a participant's response. Because learners were in a group, a question was not answered by all the participants, to avoid having some repeating what their classmates would have said, but each question was answered by more than one participant, and all sampled participants responded to more than one question. Participants in School A were named P1-P5 and those from School B were PA-PE.

4.5.1.1 School A learner participants' interview

Q1: How does the Tshiguvhu dialect influence your speaking skill during oral presentations in Tshivenda Home Language?

P1: Uhm, when we read, Tshiguvhu dialect sometimes confuses us which makes us speak Tshivenda Home Language in the wrong way.

P2: There are also some words when we speak in Tshivenda Home Language, we do not know what they mean.

P3: As learners we end up using Tshiguvhu dialect instead of the standard Tshivenda language, and our tone is not the same as that of those who speak standard Tshivenda language.

Q2: What are your experiences with learning Tshivenda Home Language while you speak Tshiguvhu dialect as a Home Language?

P3: Most of the time we don't understand what some words mean or what a comprehension text is all about.

P4: Yes, that is true what P3 said, especially when it comes to Tshivenda Home Language idioms and proverbs, they are difficult for us to know them.

P5: We may slightly understand a question but fail to answer because we do not fully understand the whole question.

P2: I find myself mixing Tshivenda Home Language and Tshiguvhu dialect, because I am used to speaking Tshiguvhu dialect at home while at school we must use Tshivenda standard language.

Q3: Do you struggle to understand the Tshivenda standard language when it is taught in class? Explain.

Participants: Yes!

P3: There are some words we understand, but some are too difficult for us as they are different from how we pronounce them in Tshiguvhu dialect.

P1: In some lessons, we find that the Tshivenda Home Language being taught is too deep for us to understand.

P4: That's true, like we do not understand language used at the royal house, so we end up failing because we do not understand the deep meaning of these things.

P5: I think because we speak Tshiguvhu dialect at home, it makes us struggle to understand Tshivenda Home Language in class.

Q4: Are there any other skills that the Tshiguvhu dialect also influences besides speaking?

Participants: Yes!

Q5: If they are there, what are those skills? Can you briefly explain how they are influenced?

P3 & P5: Speaking....

P5: The way we pronounce some words when we speak is not of Tshivenda standard language.

P4: Even reading, we struggle to read some words using the expected sounds and tones for Tshivenda Home Language.

P1 & P2: And writing too.

P2: So, we sometimes do not know the correct spellings for Tshivenda Home Language words, which makes us mix it with Tshiguvhu dialect.

Q6: What strategies do you normally use to do oral presentations in the proper Tshivenda Home Language at school?

P2: We first practice words that we find difficult for us, until we get used to saying them.

P1: When we know that we have an oral coming up, we go to the school library to ask for Tshivenda Home Language books available so that we can speak Tshivenda Home Language well and they also help us there.

P3: By always speaking Tshivenda Home Language instead of Tshiguvhu dialect, it prepares the mind for oral.

Q7: What ways do you think can be used to solve this problem, where the Tshiguvhu dialect influences the speaking skill of learners?

P4: Buying Tshivenda Home Language and Tshiguvhu dialect books that have the same content or stories so that we can read both languages, which can help us understand what something means in Tshiguvhu dialect and in Tshivenda Home Language.

P1: I think if we can get into the habit of speaking Tshivenda Home Language at home, it will help us to understand it better and get used to speaking it always.

P3: Making friends with those who come from homes where they speak only Tshivenda Home Language so that we can get used to speaking Tshivenda Home Language.

4.5.1.2 School B learner participants' interview

Q1: How does the Tshiguvhu dialect influence your speaking skill during oral presentations in Tshivenda Home Language?

PA: I don't face any problems during oral presentations.

PB: I agree, I don't see any influence from Tshiguvhu dialect.

Q2: What are your experiences with learning Tshivenda Home Language while you speak Tshiguvhu dialect as a Home Language?

PC: The experience is that we don't have any problem as Tshiguvhu dialect speakers.

PA: My experience is a good one because I understand it.

Q3: Do you struggle to understand the Tshivenda standard language when it is taught in class? Explain.

PD: Yes, Tshivenda Home Language is not easy, even though there are explanations for words, sometimes it needs someone with a deeper understanding.

PA: No, for me I don't struggle to understand because my father speaks Tshivenda standard language whilst my mother speaks Tshiguvhu dialect. So, when I speak to my mother, I use Tshiguvhu dialect, but when I speak to dad, I use Tshivenda standard language, so this makes it easier for me to understand Tshivenda Home Language in the class.

PE: No, I don't have a problem with understanding, I can understand it fine.

Q4: Are there any other skills that the Tshiguvhu dialect also influences besides speaking?

PD: Yes.

PA: Yes.

PB: No.

Q5: If they are there, what are those skills? Can you briefly explain how they are influenced?

PD & PA: Writing.

PD: Some words we end up mixing them with Tshiguvhu dialect instead of writing the correct Tshivenda standard language words.

PB: I can speak and write without any difficulty.

PC: I can speak, but I struggle with writing.

Q6: What strategies do you normally use to do oral presentations in the proper Tshivenda Home Language at school?

PA: By always reading Tshivenda Home Language books and practicing before the day of the oral presentations.

PD: Yah, we practice a lot.

Q7: What ways do you think can be used to solve this problem, where the Tshiguvhu dialect influences the speaking skill of learners?

PA: I think Tshiguvhu dialect should be taught at schools, especially for those learners who only speak Tshiguvhu dialect at home because they fail Tshivenda standard language as their parents do not speak Tshivenda standard language at all.

PC: I agree, in some villages like Sereni, they do not speak Tshivenda Home Language at all, so if they can teach them Tshiguvhu dialect instead, it will be so much better for them because they will be able to pass, unlike failing Tshivenda Home Language.

PD: I think they covered it all (laughter).

4.5.2 Discussion from learners' interview

4.5.2.1 Learners' experiences with learning Tshivenda Home Language as Tshiguvhu dialect speakers

JustLearn.com (2024) defines language learning as a process where new language is acquired as either a first or second language. Furthermore, it involves exposure, interaction and cognitive development by learning grammar, vocabulary and communication skills. This definition brings us closer to the realisation that learning a standard language can bring about different experiences for dialect speakers.

In School A, learner P3 mentioned that, as learners, they often failed to understand the meaning of some words, or to grasp what a comprehension text was all about. Learner P4 concurred that they failed to understand Tshivenda Home Language idioms and proverbs. Learner P5 maintained that they sometimes failed to answer a question, as they would not have completely understood it. These three responses centred on comprehending Tshivenda Home Language and its features such as idioms and proverbs. Dialect speakers frequently face difficulties in understanding and using features of a standard language that do not exist in the dialect they speak, (Byrd, Huang & Edwards, 2023). Learner P2 said that he found himself mixing the Tshivenda standard language with the Tshiguvhu dialect, as he was used to speaking Tshiguvhu dialect at home. On the contrary, participants in School B had different experiences from those in School A. Learner PC said that Tshiguvhu speakers did not face problems in learning Tshivenda Home Language. Learner PA also revealed that her experience was good because she understood standard Tshivenda.

4.5.2.2 Tshiguvhu speakers struggle to understand Tshivenda Home Language during teaching and learning

Teacher X and Teacher Y revealed that the Tshiguvhu dialect was a learning barrier. Byrd et al. (2023) state that due to the unique features that dialects have which are different from standard language, it can be difficult for learners to understand the standard language used in the classroom during teaching and learning. In School A, all the participants acknowledged that they struggled to understand Tshivenda Home Language during teaching and learning. Learner P3 said that there were some Tshivenda Home Language words which were too difficult to understand, as they were pronounced differently from those of the Tshiguvhu dialect. Learner PD from School B shared the same sentiments by saying that Tshivenda Home Language was not easy, even if some words were explained, one needed to have a deeper understanding. Learner P1 opined that during some lesson, they found that the Tshivenda standard language being taught is too deep for them to understand. Learner P4 added by saying that especially the lessons where they are being taught “*luambo lwa musanda*”, which is the royal house’s language, they struggled a lot because it was too deep for them to understand it.

Learner P5 revealed that she thought that because they always spoke the Tshiguvhu dialect at home, that made them struggle to understand Tshivenda Home Language during teaching and learning in the classroom. In contrast, learner PA maintained that she did not struggle to understand Tshivenda Home Language during teaching and learning, mainly because she spoke both Tshivenda standard language and the Tshiguvhu dialect at home. Learner PE said that he did not struggle to understand Tshivenda Home Language at all.

4.5.2.3 Bilingual families versus monolingual families

The data collected from interviews with learner participants revealed the impact of dialectical influence on learners from families which are bilingual and monolingual. The Tshiguvhu dialect was a home language to those who only spoke it at home, as it was the first language they had learnt from birth, and it continued to be a language of communication throughout their lives. According to Kangas and Phillipson (2000), the mother tongue is the language learnt from the mother, which is spoken regionally and builds a person's confidence. In School A, learner P2 expressed that they mixed Tshivenda Home Language with the Tshiguvhu dialect because at their home, they spoke only the Tshiguvhu dialect while they were expected to use the Tshivenda standard language at school. Learner P5 stated that because they always speak this dialect at home, it made them to struggle to understand the Tshivenda standard language. The Tshiguvhu dialect was their home language, their immediate language of communication from the earliest years of speaking, which therefore meant that it would influence their proficiency in the Tshivenda Home language, which is not their actual home language. Therefore, learning Tshivenda Home Language for them was the same as learning a new second language that they had not learnt from birth, and thus, they struggled to learn and speak the language.

In School B, learner participant PA mentioned that they were from a family where one parent spoke the Tshiguvhu dialect while the other one spoke Tshivenda Home Language. As such, both the Tshiguvhu dialect and Tshivenda Home Language were used for communication at home, which made it easier for the learner to tell the difference between the two. The experience of learners coming from bilingual homes was better, as they were

exposed to both the standard language and the dialect from early childhood. However, this did not mean that they did not face some challenges in some areas. Learner PC from School B said that there were learners who did not speak Tshivenda Home Language at all. Evidently, the experiences of the influence of the Tshiguvhu dialect were different among the learners. Learners from monolingual families, where only the Tshiguvhu dialect was spoken, struggled with understanding and speaking the Tshivenda Home Language in the classroom. Learners from bilingual families, where both Tshivenda Home Language and the Tshiguvhu dialect, were spoken did not seem to struggle with understanding and speaking the Tshivenda Home Language in the classroom. In contrast, learners from bilingual families were somewhat at an advantage because they knew both the Tshivenda Home Language and the Tshiguvhu dialect, which meant that their experience was different from those from monolingual families.

4.5.2.4 Strategies adopted by learners to enhance speaking skills during oral presentations

Learners P2, PA and PD said practicing speaking Tshivenda Home Language before oral presentations was a good strategy to use, as they could prepare to speak the Tshivenda Home Language as expected. Learner P2 emphasised on practicing the most difficult words until they got them right. Learner P3 maintained that by always speaking Tshivenda Home Language instead of the Tshiguvhu dialect, the learners effectively prepared their minds for oral presentations. Teacher X and Teacher Y revealed that they always encouraged Tshiguvhu-speaking learners to speak Tshivenda Home Language so that they could improve their speaking skills. Learner P1 said that when they had an oral presentation, they would go to the school library and ask for Tshivenda Home Language books to read. Furthermore, learners in School A said that in their school library, there were assistants who helped them to learn Tshivenda Home Language words, and to pronounce them correctly in the Tshivenda Home Language.

4.5.2.5 Learners' views on ways to solve the influence of Tshiguvhu dialect on speaking skills

Learner P4 said that buying Tshivenda Home Language books and Tshiguvhu dialect books with the same content or stories could help them in gaining a better understanding of the 'languages. Learner P1 opined that in homes where the Tshiguvhu dialect was spoken, the family could sustain the habit of speaking Tshivenda standard language, as it will help them to understand and get used to speaking it. Learner P3 stated that the Tshiguvhu-speaking learners should befriend those who speak Tshivenda standard language at home. Learner PA thought the Tshiguvhu dialect should be taught in schools, especially to learners who come from homes where they do not speak Tshivenda standard language. In agreement, learner PE added that in villages where Tshivenda standard language is not spoken at all, they should be taught Tshiguvhu dialect because it will also help learners to perform better in their academic work.

4.6 OBSERVATION ANALYSIS

Observations were made in the classrooms, where learners were given a topic "*Ndeme ya u dzhena tshikolo*" which translates into "The importance of schooling". For oral presentations in languages, a rubric is used. The researcher used the same rubric to observe areas where learners who spoke the Tshiguvhu dialect fell short during oral presentations. The main reason for using this was not to gauge their performance, but to observe criteria that involve learners' speaking skills during oral presentations. Observations were not recorded in any device; the researcher only used the observation schedule to determine how learners' speaking skills were influenced by the Tshiguvhu dialect during oral presentations (See Appendix G).

4.6.1 Data from observation

4.6.1.1 School A observation

The researcher arrived early in the morning when lessons had started. It took some time to get the learners settled in and organised. While waiting, the researcher observed that the Tshiguvhu dialect was used as a medium of communication among the learners.

During presentations, there were common mistakes noted, which were made by almost all the learners who spoke the Tshiguvhu dialect as their first language at home. The following common mistakes were observed during presentations in School A:

- The tone of Tshiguvhu-speaking learners clearly varied from those who spoke Tshivenda standard language at home.
- Learners who spoke the Tshiguvhu dialect were not audible during oral presentations, as they spoke in a lower voice.
- There were numerous grammatical errors made by the Tshiguvhu-speaking learners, which proved that their vocabulary was mixed.
- Learners who spoke the Tshiguvhu dialect spoke slowly, with pauses in-between, as they took time to think in their home language and then transfer their thoughts to Tshivenda Home Language.

4.6.1.2 School B observation

In School B, the researcher arrived in class and found the teacher already started. The observations did not take time compared to School A; however, sufficient data were collected. The researcher observed that learners in School B used Tshivenda Home language more frequently. There were little to no common mistakes made by the learners. Noteworthy, the Tshiguvhu-speaking learners' tone of voice was different from those who spoke Tshivenda standard language.

4.6.2 Discussion on observation schedule rubric

With the aid of the observation rubric of oral presentations, the researcher drew the following table to give the interpretations of the observed data from both schools. The table could also be used as comparison of performance between the two schools in terms of the oral presentations. The table does not show the overall performance of learners in Tshivenda Home Language between the two school and therefore cannot be used to make conclusion on how learners perform in the subject.

The key for symbols used:

√ performance is good with little to no errors

≈ performance is average and needs work to be improved

X the performance is poor and needs more work done

Table 1

Techniques	School A	School B
Clear and audible enunciation	≈	√
Pausing	≈	√
Tone	X	≈
Language use (Tshivenda Home Language)	≈	√

4.6.2.1 Tone of voice while speaking

A tone used in a speech can make the intended meaning to be altered and can be understood in the wrong way by listeners. According to Durant (2023), tone is an essential aspect in communication, which we use to express ourselves through rhythm, pitch and volume when speaking. It is an effective tool for the expression of emotions, sentiments and objectives. In agreement, Liagat and Arif (2023) proffer that tone is primarily how something is said, by influencing the emotion or attitude through vibrations of pitch and it can change the meaning of a sentence such that a statement meant to sound sincere may sound sarcastic. In School B, it was observed that learners' tone while speaking can hardly be picked up, especially for those learners who came from bilingual families where both Tshiguvhu dialect and Tshivenda Home Language are spoken.

DZINA LA MUGUDISWA: PARTICIPANT A (PA) GIREIDI: 8

Rubriki ya ufoia Tshipitshi tshi songo lugiseiwaho (Gireidi 8-9) [15x3=45+3=15]

	Khoundu 7 Vhukoni ha nhesa vhukuma.	Khoundu 6 Vhukoni ha nhesa	Khoundu 5 Vhukoni ha nhesa.	Khoundu 4 Vhukoni ha vhukati / vhu fushaho	Khoundu 3 Vhukoni ha nhesa.	Khoundu 2 Vhukoni vhu sa lushilo/ ha nhesa	Khoundu 1 A hu vhonefi vhukoni na zwi jukujuku
	13-15	11-12	9-10	7-8	5-6	3-4	0-2
U pulana ha u dzudzanya zwi gediwaho							
Thouni, munango wa mairipi, zwi zwa u amba na konekedzele			✓				
U shumisa lambo nga ngila ya vhudzivha			✓				

Figure 4A

As shown in Figure 4A, learner Participant PA rated at code 5 which was satisfactory code, because the participant spoke both Tshiguvhu dialect and Tshivenda Home Language. As a result, the tone could not be heard, both these have been part of the participants vocabulary from the early age making it easier to speak Tshivenda Home Language without a tone of the Tshiguvhu dialect. Although these learners' tone could be barely picked up, they had an accent which showed that they were influenced by the Tshiguvhu dialect. This, therefore, ended up giving them a specific type of tone. In this case, it was observed in learner participant B, whose tone rated average, shown in figure 4B, because of the accent that was there while speaking during oral presentations.

DZINA LA MUGUDISWA: PARTICIPANT B (PB) GIREIDI: 8

Rubriki ya u Jola Tshipitshi tshi songo lugiselwaho (Gireidi 8-9) [15x3=45+(3=15)]

	Khoutu 7 Vhukoni ha nhesa vhukuma	Khoutu 6 Vhukoni ha nhesa	Khoutu 5 Vhukoni ha nha.	Khoutu 4 Vhukoni ha vhukati / vhu fushaho	Khoutu 3 Vhukoni ha fhasi.	Khoutu 2 Vhukoni vhu sa fushaho/ ha fhasisa	Khoutu 1 A hu vhonali vhukoni na zwijukujuku
	13-15	11-12	9-10	7-8	5-6	3-4	0-2
U pulana na u dzudzanya zwi gudiwaho							
Thouni, munango wa maipfi, zwikili zwa u amba na kunekedzele				✓			
U shumisa laambo nga ngila ya vhudzivha			✓				

Figure 4B

Moreover, their overall oral presentation was satisfactory as their pace was easy to follow as they spoke. In School A, the learners' tone clearly revealed that Tshivenda Home Language was not their home language. This tone was also noted from the teacher in School A. Even though the researcher was not observing the teacher, the teacher's tone could not be ignored. For example, the speech sound /dzh/ for "dzhena" in Tshivenda is pronounced as the /J/ speech sound. However, the Tshiguvhu speaking learners pronounced it with the /Z/ speech sound, they said "zena" instead of "dzhena", which made the whole sentence to lose its intended meaning. Mulaudzi (1996) confirms that the Tshiguvhu dialect does not use the /zh/ consonant in speech. There were also learners who said 'vudi' instead of "vhuḁi and "O" instead of "U". Thus, they ended up saying "Vudi ha o zena tshikolo" instead of "Vhuḁi ha u dzhena tshikolo".

DZINA LA MUGUDISWA: PARTICIPANT 4 (P4) GIREIDI: 8

Rubriki ya u joia Tshipitshi tshi songo lugiselwaho (Gireidi ~~8-9~~) [15x3=45+3=15]

	Khoudu 7 Vhukoni ha nhesa vhukuma	Khoudu 6 Vhukoni ha nhesa	Khoudu 5 Vhukoni ha nha.	Khoudu 4 Vhukoni ha vhukati / vhu fushaho	Khoudu 3 Vhukoni ha fhasi.	Khoudu 2 Vhukoni vhu sa fushaho / ha fhasisa	Khoudu 1 A hu vhonali vhukoni na zwi puku puku
	13-15	11-12	9-10	7-8	5-6	3-4	0-2
U pulana na u dzudzanya zwi gudiwaho							
Thouni, munengo wa majipi, zwi kili zwa u amba na kunekedzele						✓	
U shumisa laambo nga ndila ya vhudzivha					✓		

Figure 4C

The tone of learner participant P4, as shown in figure 4C, was rated at code 2 because the tone could be clearly picked up as belonging to the Tshiguvhu dialect.

DZINA LA MUGUDISWA: PARTICIPANT 3 (P3) GIREIDI: 8

Rubriki ya u tola Tshipitshi tshi songo lugiselwaho (Gireidi 8-9) [15x3=45+3=15]

	Khoudu 7 Vhukoni ha nhesa vhukuma	Khoudu 6 Vhukoni ha nhesa	Khoudu 5 Vhukoni ha nha.	Khoudu 4 Vhukoni ha vhukati / vhu fushaho	Khoudu 3 Vhukoni ha fhasi.	Khoudu 2 Vhukoni vhu sa fushilo/ ha fhasisa	Khoudu 1 A hu vhonali vhukoni na zwi juku juku
	13-15	11-12	9-10	7-8	5-6	3-4	0-2
U pulane na u dzudzanya zwi gudiwaho							
Thouni, munengo wa majidi, zwi kili zwa u amba na kaneke dzole						✓	
U shumisa laambo nga ngila ya vhudzivha						✓	

Figure 4D

Learner participant P3 received the same rate as P4 because both their tones could clearly be picked up from the beginning of the oral presentations. Figure 4C and Figure 4D clearly show where both these participants were rated. Indeed, the Tshiguvhu dialect influenced the speaking ability of learners during Tshivenda Home Language oral presentations. Therefore, by using the wrong tone, the learners forfeit marks in their oral presentations.

4.6.2.2 Clear and audible enunciation

Learners' performance in oral presentations, looking at the techniques given on the table, provide insights on the influence of the Tshiguvhu dialect on learners' speaking skills in Tshivenda Home Language oral presentations. In School B, learners were clear and audible, as they effectively enunciated their utterances. This is because learners in School A were from a community that did not predominantly use the Tshiguvhu dialect. In School B, the Tshiguvhu-speaking learners were a minority and only used the dialect at home and not at school. Furthermore, one of the participants came from a bilingual family, which

enabled her to be clear and audible in enunciation. In School A, learners were not entirely clear and audible, as their enunciation of some words sounds was off, which made them lower their voices and mumble. Most of these learners came from families where the Tshiguvhu dialect was dominantly used and only spoke the Tshivenda standard language for a few hours in school and sometimes only during the Tshivenda Home Language lesson.

4.6.2.3 Pausing while speaking during oral presentations

Pausing is related to the pace used while speaking during oral presentations. Certainly, a little pause is allowed to give one a chance to breathe a little. During observations, it was noted that in School A, learners took long pauses compared to learners in School B. This confirmed what Teacher X from School A said about how the learners used the dialect to think and used Tshivenda Home Language to articulate their thoughts. As such, they took long pauses because they had to organise their thoughts first in the Tshiguvhu dialect and then speak in the standard Tshivenda language.

4.6.2.4 Language use

Learners are expected to use the Tshivenda Home Language during oral presentations, as it is one of the official languages of South Africa. According to the Curriculum and Statement Policy Statement (CAPS), Department of Basic Education (2005) and Language in Education Policy (LiEP) in Ramothwala, Segabutla, Rwodzi and Thokwane (2021), in South African schools, learners are required to learn two languages from the eleven (now twelve) official languages, one Home Language and a First Additional Language. As a result, Tshiguvhu-speaking learners must learn Tshivenda as a Home Language because the latter does not form part of the official languages. This, therefore, puts them at a disadvantage, as this is not the language they use at their home.

One of the aspects that were observed was the use of language, which was meant to check if Tshiguvhu-speaking learners could use Tshivenda Home Language proficiently or not. Language use featured as an aspect of observation in the rubric schedule for oral presentations. In School A, the way in which Tshiguvhu-speaking learners used Tshivenda

Home Language was somewhat limited. This proved that there was a language variation between the Tshiguvhu dialect and Tshivenda Home Language, as it was difficult for Tshiguvhu speakers to use Tshivenda Home Language proficiently during oral presentations.

DZINA LA MUGUDISWA: PARTICIPANT 5 (P5) GIREIDI: 8

Rubriki ya u joia Tshipitshi tshi songo lugiselwaho (Gireidi 8-9) [15x3=45 + 3=15]

	<i>Khoudu 7</i> Vhukoni ha nhesa vhukuma.	<i>Khoudu 6</i> Vhukoni ha nhesa	<i>Khoudu 5</i> Vhukoni ha nha.	<i>Khoudu 4</i> Vhukoni ha vhukati / vhu fushaho	<i>Khoudu 3</i> Vhukoni ha fhasi.	<i>Khoudu 2</i> Vhukoni vhu sa fushaho / ha fhasisa	<i>Khoudu 1</i> A hu vhonali vhukoni na zwi juku juku
	13-15	11-12	9-10	7-8	5-6	3-4	0-2
U pulana na u dzudzanya zwi gudiwaho							
Thouni, munango wa maipfi, zwi kilili zwa u amba na kunekedzele						✓	
U shumisa luambo nga ngila ya vhudzivha						✓	

Figure 4E

Learner participant P3 in Figure 4D and learner participant P5 in Figure 4E were rated at code 2, which was unsatisfactory or poor. The way these learners used the Tshivenda Home Language was not proficient, as their vocabulary was not well constructed. Using Tshivenda proficiently was hard because they did not grow up speaking the language and it was not the language they used at home. They were only exposed to the language during teaching and learning at school. As a result, Tshiguvhu-speaking learners ended up mixing Tshivenda Home Language words with the Tshiguvhu dialect words, making the language they used during oral presentations either poor or unsatisfactory. On the contrary, in School B, Tshiguvhu-speaking learners used Tshivenda Home Language in a satisfactory manner. While School B comprised some learners who spoke both Tshivenda Home Language and the Tshiguvhu dialect at their homes, there were also those who spoke the Tshiguvhu dialect only but could use Tshivenda Home Language in a satisfactory manner.

DZINA LA MUGUDISWA: PARTICIPANT C (PC) GIREIDI: 8

Rubriki ya u Jola Tshipitshi tshi songo lugiseiwaho (Gireidi 8-9) [15x3=45+3=15]

	Khoudu 7 Vhukoni ha nhesa vhukuma	Khoudu 6 Vhukoni ha nhesa	Khoudu 5 Vhukoni ha nhesa	Khoudu 4 Vhukoni ha vhukati / vhu fushaho	Khoudu 3 Vhukoni ha fhasi	Khoudu 2 Vhukoni vhu sa fushaho/ ha fhasisa	Khoudu 1 A hu vhonali vhukoni na zwi juku juku
	13-15	11-12	9-10	7-8	5-6	3-4	0-2
U pulana na u dzudzanya zwi gudiwaho							
Thouni, munango wa majipi, zwi kili zwa u amba na kunekedzale				✓			
U shumisa laambo nga ngila ya vhudzivha			✓				

Figure 4F

DZINA LA MUGUDISWA: PARTICIPANT D (PD) GIREIDI: 8

Rubriki ya u Jola Tshipitshi tshi songo lugiseiwaho (Gireidi 8-9) [15x3=45+3=15]

	Khoudu 7 Vhukoni ha nhesa vhukuma	Khoudu 6 Vhukoni ha nhesa	Khoudu 5 Vhukoni ha nhesa	Khoudu 4 Vhukoni ha vhukati / vhu fushaho	Khoudu 3 Vhukoni ha fhasi	Khoudu 2 Vhukoni vhu sa fushaho/ ha fhasisa	Khoudu 1 A hu vhonali vhukoni na zwi juku juku
	13-15	11-12	9-10	7-8	5-6	3-4	0-2
U pulana na u dzudzanya zwi gudiwaho							
Thouni, munango wa majipi, zwi kili zwa u amba na kunekedzale				✓			
U shumisa laambo nga ngila ya vhudzivha			✓				

Figure 4G

Learner participant PC in Figure 4F and PD in Figure 4G were rated at code 5 on language use, which was substantial. These learners used Tshivenda Home Language during oral presentations. Their vocabulary was well developed, and they could distinguish Tshiguvhu dialect from Tshivenda Home Language. In School A, Teacher Y reiterated that she did not code-switch to the Tshiguvhu dialect while teaching, as most learners showed an understanding of Tshivenda Home Language and performed well.

In School A, the Tshiguvhu dialect was predominantly used as a medium of communication or first language among the learners, village residents, Tribal community meetings, weddings, funerals and parties. Although this dialect is considered an informal part of a standard language, to the speakers, it is their mother tongue. Therefore, by virtue of the dialect being their first language of use, its influence on its speakers who learnt Tshivenda Home Language was visible and seemingly unavoidable. On the other hand, School B was situated in an area where the Tshiguvhu dialect was not predominantly used. The area comprised Tshivenda, Xitsonga, Sepedi and Tshiguvhu speaking people. Unlike in School A, School B used Tshivenda Home Language for communication among the learners and educators beyond the classroom. Learners' performance in School A compared to those in School B in oral presentations could be considered poor. The difference in their performances confirmed that the Tshiguvhu dialect indeed influenced the affected learners' proficiency in Tshivenda Home Language.

4.7 CONCLUSION

Data were analysed in this chapter to respond to the objectives and main question of this study. The presentation of data used a comparison method, where two schools were used in the study, namely, School A and School B. The demographic analysis gave a full profile of teacher participants who were assigned pseudonyms; Teacher X of School A and Teacher Y of School B. Learners' profile only showed their age and the participants were identified using codes, i.e. P1 - P5 in School A, and P1 - P5 in School B. Responses given by teachers led to a discussion under specified themes. Teachers' perspectives revealed that they were aware of the influence of the Tshiguvhu dialect on how learners spoke during oral presentations. As such, both teachers agreed that the Tshiguvhu dialect was a learning barrier to learners, as it caused them to underperform academically. Teachers

also reported that learners lost marks during oral presentations because they spoke inappropriately, especially when looking on pronunciation and tone. The issue of code-switching also formed part of the discussion where the two teachers differed on their use of it or lack thereof. For instance, Teacher X code-switched to make learners understand concepts by using the Tshiguvhu dialect and Tshivenda Home Language whereas Teacher Y did not code-switch, as the learners understood during teaching and learning. Suffice to say, the experiences of learners in School A differed from those of the learners in School B. Learners in School A struggled to understand some Tshivenda Home Language words while those in School B did not struggle. This is because most learners in School A came from monolingual families where only the Tshiguvhu dialect was spoken while learners from School B came from bilingual families where both the Tshiguvhu dialect and Tshivenda Home Language were used. The analysis of the data from observations also led to different themes. Through observations, it was noted that the Tshiguvhu dialect was the major language of communication among learners in School A, and during oral presentations, most of these learners committed similar mistakes. In School B, learners committed fewer mistakes and commonly used Tshivenda Home Language to communicate. The tone of learners from School A during oral presentations was unsatisfactory, as it was clear they spoke the Tshiguvhu dialect while those from School B were satisfactory. For learners in School A, their enunciation was soft and low, while in school B were clear and audible. The learners' performance in School B was lower because their usage of Tshivenda Home Language was mixed with Tshiguvhu dialect. On the other hand, learners in School B had a good performance, as they could use the language appropriately. Through the lived experiences of both teachers and learners, the data revealed that the Tshiguvhu dialect had a negative influence on Grade 8 learners' speaking skills during oral presentations.

CHAPTER 5

5. CONCLUSIONS, FINDINGS AND RECOMMENDATIONS

5.1 INTRODUCTION

The previous chapter outlined the analysis of the data which were collected from participants in both selected schools. Data were analysed through narrative analysis, where the researcher narrated the raw data collected from participants by interpreting their perspectives and lived experiences in relation to the study. The chapter also helped in answering questions of the study, and through this chapter, it was proved that the dialect had an influence on the learners' speaking skills and how it influenced their academic progress. This chapter focuses on the findings of the study, recommendations of the study, recommendations for further study and conclusions. The chapter outlines the findings of this study. The chapter also gives a brief overview of the study where the contents of each chapter is outlined in a summary and outlining the limitations of the study as encountered by the researcher.

5.2 REVIEW OF THE STUDY

5.2.1 Chapter One: Background and motivation

This chapter introduced the research topic of the study. It laid the foundation upon which the study was built. It gave the background and motivation of the study, which entailed stating that the Constitution of the Republic of South Africa recognises 12 official languages. Languages have dialects, and so Tshivenda Home Language has about six known dialects, namely, Tshiphani, Tshiilaifuri, Tshimbedzi, Tshilembetu, Tshironga, Tshiimanda and Tshiguvhu. Of the six dialects, this study focused on the Tshiguvhu dialect to explore how it influenced the speaking skills of Grade 8 learners during oral presentations in Tshivenda Home Language. Though Tshiguvhu is a dialect of the Tshivenda Home Language, it is greatly influenced by three other dialects of Northern Sotho (Sepedi) spoken in areas which border the Tshivenda Home Language speaking population, namely, Khelobedu, Setlokwa and Sehananwa. The research problem as

outlined in the chapter showed that the Tshiguvhu dialect influenced the speaking skills of learners during oral presentations. Therefore, the aim of the study was to explore how the influence of the Tshiguvhu dialect affects learners' speaking skills, and to find possible solutions that could be adopted to solve the problem of the study. The objectives of the study outlined specific goals for attainment by the study to alleviate the problem of the study. These included finding out how the Tshiguvhu dialect affected pronunciation, to see if Tshiguvhu dialect and Tshivenda Home Language had any similarities and most importantly, to find a way to support the teaching and learning of Tshivenda Home Language for Tshiguvhu dialect speaking learners. This chapter also covered the significance of the study, which clearly entailed the intention this study hoped to achieve by elucidating the existing problem to schools, Tshivenda Home Language teachers, and the Department of Basic Education. The organisation of the chapter served as a guide through the study to navigate what was expected in each chapter of the research. The definition of terms gave a brief explanation of important words used in the chapter.

5.2.2 Chapter Two: Literature Review

Chapter two covered the literature reviewed in the study from different sources with information related to the topic of the study to help in building a solid study. Sources used in this chapter were from different areas of the world, which also proved that academic challenges that come with dialects can be a worldwide issue. Different subtopics were discussed to show how a dialect can influence a standard language. Firstly, it was shown that language and dialect are two different aspects even though both are used for communication purposes between two or more people. Language can be considered an independent form of communication with its own originality in terms of grammar, pronunciation and vocabulary while a dialect is a form of communication built based on a certain language and some other specific varieties. Varieties which influenced the formation of a dialect can be social or regional. As a result, there are three commonly known dialect varieties, namely, standard, social and regional. Standard dialect is an official language that has been standardised and is recognised by the government for use in all official settings, and a country can have more than one standard dialect, such as in South Africa where there are twelve recognised official standard dialects. Regional dialect

is found within a particular geographical area belonging to a specific ethnic group of people and is given unique names to make them different from dialects spoken in other areas. For example, the Setlokwa dialect is spoken in the Botlokwa area found in the Limpopo Province. Social dialect, on the other hand, originates from a social group connected by social factors such as religion, ethnicity and social class. The existence of these social factors results in active learning of a social dialect with a social group. Speaking ability is one of the language skills that a person should master by conquering the four parts that build it up: pronunciation, grammar, vocabulary and fluency. In the simplest way, pronunciation is the utterance of the correct sounds, which gives meaning to words pronounced. It is through the pronunciation of words where a person's home language or dialect they speak can be detected. For example, the word "school" is pronounced "*Tshikolo*" in Tshivenda standard language and in the Tshiguvhu dialect, it is pronounced "*Sigolo*", which therefore makes the pronunciation to differ. Pronunciation is followed by fluency, which can be defined as how accurately one speaks a language with ease. A person who speaks a specific dialect will struggle to speak a language with ease and accurately, as they do not speak the language every day. Vocabulary, on the other hand, is believed to be an important part of speaking, as it can be difficult to speak with meaning if a person does not have the knowledge of the words of the spoken language. Grammar is closer to vocabulary because it is an arrangement of words to create a sentence with meaning. Thus, if one has very little knowledge of the vocabulary of a language, grammar will suffer as words arranged may be without a solid meaning or may not mean what is intended to mean. The chapter also covered how non-standard dialect could impact on language learning and learners' academic achievement. Sources showed that learning a standard language for non-standard dialect speakers was a challenge due to the mismatch between the standard language and non-standard dialect, which made them fall behind academically. The dialectal influence on standard dialects has proven to be a worldwide issue, which is gradually being researched to find solutions to alleviate it, to make things better for those who speak non-standard dialects in schools.

5.2.3 Chapter Three: Research Methodology

Chapter three of the study covered each aspect concerning the approach chosen to address the identified problem in the study. The study adopted the qualitative approach because data were gathered and analysed using texts and recordings, which allowed for the understanding of the participants' experiences, concepts and opinions. The nature of this study called for an investigation into participants' experiences and perceptions regarding the problem under investigation; hence, it was appropriate to use the qualitative approach. It allowed for the exploration and interpretation of the responses from the participants while gaining an understanding comprehensively beyond written and recorded data. The study used a descriptive design, which allowed the researcher to explore the research problem in its original state and to gather information based on participants' daily experiences. The study used the interpretivism paradigm, which acknowledges the existence of different realities, to understand and interpret participants' experiences without any predetermined outcomes. It was through this paradigm that the researcher was able to thoroughly generate and understand participants' attitudes, beliefs and perceptions regarding the problem being investigated. The population of the study comprised two secondary schools under the Vhembe West District, in the Makhado Municipality, Limpopo Province. To sample the participants, purposive, simple random and convenient sampling were utilised. Tshiguvhu-speaking learners were purposively sampled in a Grade 8 classroom to make sure that they were intentionally separated from those who did not speak the Tshiguvhu dialect. Simple random sampling was used to sample 5 learners in each school from the previously purposively sample group using a technique that gave equal opportunity to any learner to be part of the study. On the other hand, teachers were conveniently sampled to be part of the study, as they were the ones responsible for teaching Tshivenda Home Language. The collection of data utilised semi-structured interviews and observation. Learners were interviewed as a group to avoid having the same responses being given more than once and teachers participated in a one-on-one interview with the researcher. All the interviews were recorded on a recording device with the participants' permission for ethical reasons. Observations took place in a Grade 8 classroom during Tshivenda Home Language periods to witness the actual

classroom environment during oral presentations. The researcher utilised a rubric schedule for oral presentations as a marking guideline. The purpose of the rubric was not to give marks to the learners but only to see how they would perform based on different criteria and codes on the rubric. The chapter also detailed how the data would be analysed using the narrative data analysis. Narrative analysis permitted the researcher to interpret the data collected using interviews and observations to better understand the participants' experiences. Data were analysed following the steps that involved carefully listening to the recorded interviews and accurately transcribing the audio responses to a written text. The researcher then objectively analysed the transcribed text to avoid bias or adding the researcher's personal beliefs or opinions. The rubric data were reviewed while making notes on what was observed. Data from both schools were analysed systematically by comparing them to present any similarities and differences in the lived experiences contributing to the problem. The trustworthiness of this study was determined by four indicators: credibility, transferability, dependability and confirmability. Lastly, the chapter covered how principles for ethical consideration were observed. Permission to conduct the study was obtained from relevant stakeholders, starting with the University of Limpopo's Turfloop Research Ethics Committee, followed by obtaining permission from the Limpopo Department of Education, and circuits in which each school was under. School principals were also asked for permission to conduct the study. Participants were made aware of their rights and that they were at liberty to withdraw from the study anytime they wished to do so without facing any penalties. Personal details, school names and any information that could compromise the identity of participants were not revealed to ensure that confidentiality and anonymity were observed. The researcher ensured that no harm was done to participants by treating them with dignity and respect.

5.2.4 Chapter Four: Data Analysis

The focus of this chapter was on analysing the data that were collected through interviews and observations. The process of analysing and presenting data using the narrative analysis, as outlined in Chapter three, was presented as per each technique used for collecting data from the two schools. A demographic analysis was given showing the profile of teachers, where it was learnt that both teachers were qualified, with Teacher X

holding a Master of Arts in Linguistics and over 30 years of teaching experience and Teacher Y holding a Bachelor of Education Degree with over 10 years of teaching experience. The Grade 8 learners who participated in the study were between the ages of 13 and 15 years. Participants were given pseudonyms for their protection and to adhere to ethical considerations. Hence, in School A, the teacher is named Teacher X while learners were coded as P1-P5 and for School B, there was Teacher Y and learner participants coded as PA-PE. The teachers answered the same questions and their responses to each question were written verbatim without tampering with them. Responses from the teachers led to a deep discussion under relevant themes. The discussion included teachers' perspectives on the influence of the Tshiguvhu dialect, where both teachers evidently responded in ways that showed that they were aware of the influence. Teacher X said that Tshiguvhu speakers spoke slowly compared to those who spoke Tshivenda Home Language. Teacher Y maintained that the influence of the dialect was an unpleasant one, as the tone used by the Tshiguvhu speakers was wrong and resulted in the concerned learners laughed at by their classmates. The Tshiguvhu dialect was regarded by both teachers as a learning barrier to mastering Tshivenda Home Language. This made the Tshiguvhu-speaking learners to underperform in Tshivenda Home Language. Teacher X and Y concurred that Tshiguvhu-speaking learners lost marks during oral presentations because their tone and pronunciation of words were wrong. Therefore, these linguistic mismatches between the Tshiguvhu dialect and Tshivenda Home Language during oral presentations made the dialect speakers to forfeit marks. Both teachers committed to encouraging Tshiguvhu speakers to always use the Tshivenda Home Language in school so that they could get used to speaking it.

Data from learner participants in each school were also analysed, and similar questions were asked in both schools during the group interview. The experience of Tshiguvhu-speaking learners in School A was that they struggled to understand most of the words in Tshivenda Home Language. In addition, there were learners who came from monolingual families where only the Tshiguvhu dialect was spoken while others came from bilingual families where both the Tshiguvhu dialect and Tshivenda Home Language were spoken. As a result, learners from bilingual families did not face problems, as they could differentiate between the two and speak both languages well. Learners from monolingual

families were faced with a mammoth task in both speaking and understanding Tshivenda Home Language.

Data from observations were also analysed under themes guided by the rubric used during oral presentations. In School A, it was observed that the Tshiguvhu dialect was used as a medium of communication among learners. There were common mistakes made by most learners during oral presentations. In School B, learners used the Tshivenda standard language as a medium of communication and committed little mistakes during oral presentations. The use of tone among Tshiguvhu-speaking learners during oral presentations was different from that of Tshivenda Home Language speakers. The use of tone by learners from School B was appropriate, especially for those who came from bilingual families. Hence, learners in School B obtained between code 4 and 5 because their tone was satisfactory. In School A, learners' use of tone quickly revealed the influence of the Tshiguvhu dialect in their speech, and most of them performed poorly, obtaining between codes 1 and 2 on tone. Regarding learners' enunciation, learners in School A were not entirely clear and audible, as their enunciation of words was very soft. However, learners in School B were clear and audible, as their words could be clearly heard. Regarding language usage, it was observed that learners in School A mixed the Tshiguvhu dialect and Tshivenda Home Language words, resulting in an inappropriate use of language. Hence, they were rated between codes 2 and 3, a low performance. Conversely, learners in School B performed at a rate between codes 5 and 6, because some of them came from bilingual families. The difference in their performances revealed that the Tshiguvhu dialect influenced their speaking skills in Tshivenda Home Language.

5.2.5 Chapter Five: Conclusions, Findings and Recommendations

This concluding chapter outlines the conclusions, findings and recommendations of the study. The chapter gave a review of the study where each chapter was summarised. The findings revealed that Tshivenda Home Language teachers are facing challenges with teaching learners who speak the Tshiguvhu dialect, as it forced them to fall behind on the syllabus. Therefore, it was recommended that relevant stakeholders should support these teachers by effectively training them on how to deal with teaching Tshivenda Home Language to Tshiguvhu-speaking learners. The Tshiguvhu dialect was regarded as a

learning barrier, which negatively impacted on the learning of Tshivenda Home Language. The recommendation for this finding was that language assistants should be made available in schools where dialect speakers are found to assist them with the Home Language taught in schools. Findings also showed that code-switching was practiced by some teachers while others did not code-switch. It was therefore recommended that teachers who code-switched be allowed to do so, especially if it helped dialect speakers to understand better what was being taught. Findings also revealed that learning Tshivenda Home Language by Tshiguvhu-speaking learners was a challenge, as these learners experienced difficulties in comprehending Tshivenda Home Language to the fullest, which in turn made them to perform poorly. The recommendation for this finding was that dialect speakers should be supported by all the stakeholders to minimise these challenges, as they cannot be dealt with in one day. Families were urged to lend support to their children, especially those who come from families where the Tshiguvhu dialect is spoken. This study only focused on how the Tshiguvhu dialect influenced the speaking ability of the learners. It was therefore recommended that future studies explore how Tshiguvhu influences other language skills such as reading and writing, explore the challenges that Tshivenda Home Language teachers face in teaching the Tshiguvhu speakers. The limitations encountered in this study restricted the study from going further as anticipated. Nevertheless, they did not hinder the study from being successfully conducted. The sample size of the schools was realised to be small and if more schools were involved the findings would have been more. The issue around dialectology has limited previous study, which made the pool from which information was drawn from was somewhat limited to formulate a literature review. The issue discussed in this study has deeper roots and cannot be solved within a day, but can be alleviated while working towards finding a more permanent solution.

5.3 FINDINGS AND RECOMMENDATIONS OF THE STUDY

This study was conducted to achieve its aim and objectives, which were outlined in the first chapter. Moreover, it was done to answer questions related to the research study. The data analysis done in Chapter 4 led to the findings of the research. The findings of the research are as follows:

5.3.1 Findings and recommendations from teacher interviews

5.3.1.1 Challenges faced by teachers on teaching learners who speak the Tshiguvhu dialect

It was found that teachers were aware that Tshiguvhu dialect has an influence on learners' speaking skills in Tshivenda Home Language. Faez and Valeo (2012) in Hasanah and Utami (2019) affirm that being a language teacher is complicated, and a teacher should have vast knowledge and proper way to transfer it to the learners. As it is, this becomes challenging for teachers because they end up having to slow down their teaching pace to accommodate those learners who speak the dialect. The way the learners who spoke Tshiguvhu dialect right was a challenge for the teachers as they wrote using an incorrect form of words from the dialect, even though the dialect is not formally written anywhere. As such, teachers must deal with these grammatical errors they make, also this means that they become slow in understanding the content as taught in Tshivenda Home Language classrooms.

Recommendations

Teachers are not trained to teach learners who speak dialects in institutions where they are trained to be teachers. It is therefore important that teachers who teach classes which are also inclusive of learners who speak the Tshiguvhu dialect be supported by the Department of Education. Although the challenges that teachers encounter cannot be dealt with all at once, it is important they get the support they need to lessen their pressure. The Department of Education, at the center of education, can support schools which have Tshiguvhu speakers. Curriculum developers should provide the necessary support to teachers so that they teach learners better. They can provide materials which are easy to follow and will help learners who speak the Tshiguvhu dialect to understand Tshivenda Home Language during teaching and learning. Teachers should be workshopped and trained on how they can best deal with classes where there are learners who speak this dialect. This will help teachers to navigate Tshivenda classes which include Tshiguvhu speakers, for instance. Teachers can also have teacher-to-teacher support meetings for sharing ideas on how they each deal with this problem and help

each other to best teach Tshivenda Home Language without leaving Tshiguvhu speakers behind. By receiving support from relevant stakeholders, teachers can get help on how to address the challenges they encounter when teaching Tshiguvhu-speaking learners.

5.3.1.2 Tshiguvhu dialect is a learning barrier

The interviews with teachers led to the finding that the Tshiguvhu dialect was a learning barrier for learners who spoke the dialect when learning Tshivenda Home Language. Tegegne (2015) asserts that dialect speakers can be affected negatively in education. Both teachers agreed that this dialect hindered learners from learning Tshivenda Home Language properly and this further affected their academic performance in oral presentations and other activities. Hagen (n.d) postulates that dialect speakers encounter learning problems in their education, which affects their achievement of language skills. It was found that the Tshiguvhu dialect put the learners at a disadvantage in their education regarding their learning Tshivenda Home Language in school. Hence, learners used Tshiguvhu words instead of Tshivenda Home Language words because of a lack of vocabulary.

Recommendations

Schools can hire language assistants who are proficient in Tshivenda Home Language and are also well-versed in the Tshiguvhu dialect. The assistants could offer help to Tshiguvhu-speaking learners in schools and help them with the correct reading, writing and speaking of the Tshivenda Home Language. This support could be offered during learners' free time or morning/afternoon studies and after school so that it does not disturb the day-to-day running of school programmes. Working together with teachers, language assistants will encourage learners to always speak Tshivenda Home Language. All schools' staff members could also be asked to speak Tshivenda Home Language with all the learners within the school yard. This constant practice could help the Tshiguvhu-speaking learners in gaining proficiency Tshivenda Home Language even beyond the classroom.

5.3.1.3 Code-switching as a pedagogical strategy

The analysis of the collected data revealed that there were teachers who used code-switching as a pedagogical strategy when teaching Tshivenda Home Language. This was done to explain content deemed too difficult for the learners who spoke the Tshiguvhu dialect to understand. By using the Tshiguvhu dialect first and then switching back to the language of instruction (Tshivenda Home Language), the dialect speakers had a better chance of learning the standard language. According to Sakaria and Priyana (2018), code-switching is mainly used to communicate, as it enables learners to understand the context of the taught subject and enhances clarity on classroom continuity instructions. It was found that code-switching was used as a strategy for teaching and learning in school A where there were Tshiguvhu-speaking learners in a Tshivenda Home Language classroom. Teacher X believed that if some of the concepts were explained in the Tshiguvhu dialect first, and then emphasised in Tshivenda Home Language, the learners would most likely understand the lesson. Sakaria and Priyana (2018) concur that the practice of code-switching in classrooms helps to fill the gaps of miscommunication between teachers and learners. Therefore, code-switching to the Tshiguvhu dialect allowed clear communication between the teacher and learners in the classroom and practice made the Tshiguvhu speakers feel included in the classroom. However, Teacher Y did not code-switch at all in School B while teaching because the Tshiguvhu-speaking learners did not struggle to understand the teacher during the lessons. Mokibelo (2016) maintains that the use of a standard language should be strictly maintained by teachers in a language classroom to strengthen the learning of the standard language. This will familiarise dialect speakers with the standard language in their communication. Learners' performance in School B in Tshivenda Home Language was satisfactory, as they always communicated using the standard language of teaching, without a need for code-switching.

Recommendations

Tshivenda Home Language teachers should be allowed to code-switch between Tshivenda Home Language and the Tshiguvhu dialect. This, however, should not be allowed to be a common practice in the classroom, to avoid having learners getting used

to being taught using the Tshiguvhu dialect. Although teachers can code-switch, they should always encourage the Tshiguvhu-speaking learners to use Tshivenda Home Language as the prescribed language for oral presentations. Code-switching should not be treated as a disadvantage because it can help Tshiguvhu-speaking learners to understand certain concepts and thus improve their performance.

5.3.1.4 Extra-activities strategy to alleviate the influence of the Tshiguvhu dialect

Both teachers gave Tshiguvhu-speaking learners activities as a means of helping them to learn Tshivenda Home Language better and to alleviate the influence of the Tshiguvhu dialect. These included reading activities, which included words with diacritics and sound activities. Betal (2023) says that an additional activity approach can assist learners in learning a standard language without subtracting their existing ones. The extra activities will help learners to learn the Tshivenda Home Language in their own spare time.

Recommendations

Extra activities are good for learners who are experiencing a short fall in their academic performance. In addition to giving Tshiguvhu-speaking learners extra activities, teachers should also make follow-ups on those activities to see if learners are doing them or not. It would be in vain to give out extra activities and the learners do not work on them at all. Therefore, time should be made to check with Tshiguvhu-speaking learners if the activities were done and if they were helpful to the learners. Feedback should be given to these learners to show that the extra activities given are not for play but to help them improve their proficiency in Tshivenda Home Language. Schools can also introduce activities such as debates, which will enable learners to practice speaking the standard language and most importantly, develop speaking skills in the language, as they will be used to speaking it all the time.

5.3.2 Findings from learners' interviews

5.3.2.1 Tshiguvhu-speaking learners experience challenges while speaking Tshivenda Home Language during oral presentations

Speaking Tshivenda Home Language for Tshiguvhu-speaking learners was a challenge. This is because Tshivenda Home Language was their second language, not their first language or home language. Consequently, these learners encountered challenges during oral presentations. They mixed words from the Tshiguvhu dialect with words from the Tshivenda Home Language in their oral presentations. As such, the learners obtained meagre marks on their oral presentations.

Recommendations

These challenges cannot be solved in the short term. However, to alleviate this problem, Tshiguvhu-speaking learners who encounter challenges should be supported by their language teachers and relevant stakeholders to navigate these challenges better. Schools can implement language policies that guide both teachers and learners on how to navigate the challenges related to the use of dialects within school premises. Teachers and learners should be encouraged to use Tshivenda Home Language at all times.

5.3.2.2 Tshiguvhu dialect learners struggle to understand some Tshivenda Home Language words during lesson presentations

Tshiguvhu speakers expressed that they hardly understand Tshivenda Home Language words, which leads to them not fully comprehending the lessons. The differences in spoken grammar leads to learners not completely understanding the Tshivenda Home Language they are taught. According to Tegegne (2015), speakers of a specific dialect face various challenges in the learning of a particular language. For example, content such as royal language becomes a challenge to these learners, as the language is too deep for them to understand.

Recommendations

The struggle to understand Tshivenda Home Language hindered Tshiguvhu-speaking learners from understanding Tshivenda Home Language during teaching and learning. It is therefore recommended that during the teaching and learning of Tshivenda Home Language, teaching materials should be used to enhance the lesson. These can include materials such as charts with difficult words, where learners are shown how they can spell such words correctly.

5.3.2.3 Tshiguvhu dialect learners from bilingual families and monolingual families have different experiences with speaking Tshivenda Home Language during oral presentations

The findings revealed that Tshiguvhu-speaking learners came from different families, which spoke different languages from the standard language. There were learners who came from monolingual families where only the Tshiguvhu dialect was spoken, whilst others were from bilingual families where both the Tshivenda standard language and the Tshiguvhu dialect were spoken. Bilingual families are mostly a result of marriage between speakers of the Tshivenda standard language and the Tshiguvhu dialect. The learners who spoke the Tshiguvhu dialect only at home often mixed Tshivenda Home Language words with Tshiguvhu words during oral presentations. For these learners, the Tshiguvhu dialect was their home language, making Tshivenda Home Language their second language, which they only spoke and learnt at school. The learners who came from families that spoke both the Tshiguvhu dialect and Tshivenda standard language did not experience speaking difficulties, as they could differentiate between the two. Therefore, learners who were exposed to both Tshivenda Home Language and the Tshiguvhu dialect at home fared better in Tshivenda Home Language oral presentations compared to those who were only exposed to the Tshiguvhu dialect at home.

Recommendations

Children have no choice over the language that is spoken at their homes. Therefore, families where the Tshiguvhu dialect is spoken must be encouraged to support their children by allowing them to use the Tshivenda standard language at home. Such small

changes in learners' environments can help them to get used to speaking Tshivenda standard language and thus improve in their academic performance. Although this may not be accepted by many, allowing the learners to use of Tshivenda at home could be advantageous. Schools can arrange meetings with parents to guide them on how they can best support their children towards proficiency in Tshivenda Home Language, without making them feel belittled for being Tshiguvhu speakers.

5.3.2.4 Tshiguvhu dialect learners use strategies to enhance speaking skill for Tshivenda Home Language

It was found that Tshiguvhu-speaking learners adopted some strategies to enhance their speaking skills in Tshivenda Home Language oral presentations. They revealed that they always practiced before oral presentations, especially words that were difficult for them until they got them right. Moreover, they also committed themselves to speaking Tshivenda Home Language instead of the Tshiguvhu dialect to prepare their minds for oral presentations, which helped them to perform better.

Recommendations

It is recommended that Tshiguvhu dialect learners not only practice Tshivenda Home Language when they have an oral presentation coming but should make it a standard practice to do so every day, even when they do not have oral presentations. This will help them to get used to speaking Tshivenda Home Language. Teachers should also avoid speaking the Tshiguvhu dialect with learners and use Tshivenda Home Language instead.

5.3.4 Findings from Observation

5.3.4.1 Poor performance in oral presentations (tone, pronunciation and proficient use of language)

Observations during oral presentations led to finding that the use of tone by Tshiguvhu-speaking learners was different from that of Tshivenda Home Language speaking learners. The way in which they pronounced some Tshivenda Home Language words clearly indicated the influence of the Tshiguvhu dialect, which they spoke daily. Ahmadi (2011) states that many learners who learn a language as a second language face

difficulties in pronouncing words, even when they would have been learning the language for years. Most Tshiguvhu-speaking learners showed a poor development in their vocabulary of the Tshivenda Home Language. They mixed words from the Tshiguvhu dialect with words from the Tshivenda Home Language. Their lack in vocabulary development in Tshivenda Home Language slowed down their pace during oral presentations, as they had to first think in Tshiguvhu and thereafter speak in Tshivenda Home Language. This resulted in their poor performance in Tshivenda Home Language.

Recommendations

The poor performance of Tshiguvhu-speaking learners was mainly because of their inability to use tone, pronunciation and proficiency of language in their oral presentations in Tshivenda Home Language. Aspects such as tone and pronunciation are difficult for one to make recommendations on how they could be addressed. This is because anyone who learns or speaks a language that is not their home language will always be exposed by their use of tone and pronunciation that they are not the native speakers of that language. As such, the tone and pronunciation of Tshiguvhu-speaking learners will always be different when they speak the Tshivenda Home Language. Nevertheless, it is recommended that Tshivenda Home Language teachers teach learners how to use that Tshivenda Home Language proficiently, possibly by emphasising, the use and meaning of diacritics in Tshivenda Home Language. By so doing, the Tshiguvhu-speaking learners will improve their performance in Tshivenda Home Language.

5.4 RECOMMENDATIONS FOR FURTHER STUDY

Although the study fulfilled its aim, there are still some areas that require further investigation. Therefore, the following recommendations are made for further studies:

- Research studies should be conducted to find out how the Tshiguvhu dialect influences learners' writing skills in Tshivenda Home Language.
- Further studies should be conducted on how the Tshiguvhu dialect influences learners' reading abilities in Tshivenda Home Language.
- There should be research on the challenges faced by teachers in teaching Tshivenda Home Language to Tshiguvhu-speaking learners.

- Future researchers should explore the academic performance of Tshiguvhu-speaking learners on language structures and conventions in Tshivenda Home Language Paper 1.

5.5 LIMITATIONS OF THE STUDY

Abbadia (2022) maintains that limitations in research are restrictions in design, methods or even the researchers' own limits that affect and influence the interpretations of the finding. There is no research that can be deemed faultless. As a result, it is important to acknowledge the limitations of one's research as an act of integrity and honesty. In this research, the researcher encountered the following limitations to the study:

- The number of sampled schools where the study was conducted was too small. Had more than two schools been used in the study, there would be sufficient data to make significant connections in the findings. Therefore, the sample size was a limitation.
- The lack of previous research on the subject created a challenge, as the researcher had to rely mostly on outdated sources. The comprehension of the subject of the study was almost compromised, as there was very little past research to formulate the basis of a literature review.

5.6 CONCLUSION

This chapter provided a review and summation of all the chapters. It outlined the findings of the study in detail. It was found that teaching learners who speak the Tshiguvhu dialect is fraught with challenges for both the teachers and learners of Tshivenda Home Language. As such, teachers should be supported by relevant stakeholders to ensure that the identified challenges are minimised, if not eradicated. The Tshiguvhu dialect was a learning barrier among the learner participants, as it affected their educational performance negatively. The study recommended, among others, language assistants to support the teaching and learning of Tshivenda Home Language by Tshiguvhu-speaking learners. Code-switching between the Tshiguvhu dialect and Tshivenda Home Language

was flagged as a teaching strategy to allow for a seamless teaching and learning of Tshivenda Home Language. Conversely, other teachers did not code-switch Tshivenda Home Language with the Tshiguvhu dialect because their learners did not struggle in understanding Tshivenda Home Language. Code-switching should be allowed, but at a minimal level, to avoid having the Tshivenda Home Language lesson presented in the Tshiguvhu dialect. Among some Tshiguvhu-speaking learners, learning Tshivenda Home Language came with challenges, as they only spoke it at school while their home language was the Tshiguvhu dialect. For others, Tshivenda Home Language was not challenging because they spoke both the Tshiguvhu dialect and Tshivenda Home Language at their homes. As such, the experience of learners who came from monolingual families and those from bilingual families was different regarding the use of Tshivenda Home Language during oral presentations. Admittedly, these problems cannot be dealt with overnight but relevant stakeholders involved in the education of Tshiguvhu-speaking learners can offer support to best deal with this problem while working towards a more solid and permanent resolution to this problem. This study did not cover all the aspects of the research topic. Hence, recommendations for further studies related to Tshiguvhu dialect were outlined. Lastly, there were limitations that were encountered during the conduction of the study. Such limitations were stated in this chapter.

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7. APPENDICES

APPENDIX A: TURFLOOP RESEARCH ETHICS COMMITTEE ETHICS CLEARANCE CERTIFICATE



University of Limpopo
Department of Research Administration and Development
Private Bag X1106, Sovenga, 0727, South Africa
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TURFLOOP RESEARCH ETHICS COMMITTEE
ETHICS CLEARANCE CERTIFICATE

MEETING: 26 SEPTEMBER 2023

PROJECT NUMBER: TREC/1565/2023: PG

PROJECT:

Title: Influence of Tshiguvhu dialect on grade 8 learners' speaking skills during oral presentations in Tshiven ɗa Home Language, Limpopo Province, South Africa
Researcher: S Mawela
Supervisor: Dr N.C. Rananga
Co-Supervisor/s: N/A
School: Education
Degree: Master of Education

PROF D MAPOSA
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) This Ethics Clearance Certificate will be valid for one (1) year, as from the abovementioned date. Application for annual renewal (or annual review) need to be received by TREC one month before lapse of this period.
- ii) Should any departure be contemplated from the research procedure as approved, the researcher(s) must re-submit the protocol to the committee, together with the Application for Amendment form.
- iii) PLEASE QUOTE THE PROTOCOL NUMBER IN ALL ENQUIRIES.

APPENDIX B: PERMISSION CERTIFICATE FROM THE LIMPOPO PROVINCIAL RESEARCH ETHICS COMMITTEE

CONFIDENTIAL



LIMPOPO
PROVINCIAL GOVERNMENT
REPUBLIC OF SOUTH AFRICA

OFFICE OF THE PREMIER

Office of the Premier

Research and Development Directorate

Private Bag X9483, Polokwane, 0700, South Africa

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LIMPOPO PROVINCIAL RESEARCH ETHICS COMMITTEE CLEARANCE CERTIFICATE

Review Date: 27 November 2023

Project Number: LPREC/154/2023: PG

Subject: Influence of Tshiguvhu Dialect on Grade 8 Learners Speaking Skills during Oral Presentation In Tshivenda Home Language, Limpopo Province, South Africa

Researcher: Mawela S

Chairperson: Prof I Swarts

Chairperson: Limpopo Provincial Research Ethics Committee

The Limpopo Provincial Research Ethics Committee (LPREC) is registered with National Health Research Council (NHREC) Registration Number **REC-111513-038**.

Note:

- i. **This study is categorized as a Low Risk Level in accordance with risk level descriptors as enshrined in LPREC Standard Operating Procedures (SOPs)**
- ii. **Should there be any amendment to the approved research proposal; the researcher(s) must re-submit the proposal to the ethics committee for review prior data collection.**

- iii. **The researcher(s) must provide annual reporting to the committee as well as the relevant department and also provide the department with the final report/thesis.**
- iv. **The ethical clearance certificate is valid for 12 months. Should the need to extend the period for data collection arise then the researcher should renew the certificate through LPREC secretariat. PLEASE QUOTE THE PROJECT NUMBER IN ALL ENQUIRIES.**

APPENDIX C: ASSENT FORM FOR LEARNERS' PARENTS/GUARDIAN

Title: Influence of Tshiguvhu dialect on grade 8 learners' speaking skill during oral presentations in Tshivenda Home Language Limpopo Province, South Africa.

Permission to participate: I would like to ask for your permission to allow me to invite your child to participate in my research study. This study is done to help identify the problems that may arise due to the problem stated in the title. Therefore, your permission is vital in this study as the parent or guardian of the minor.

Description, procedure and duration: This research is done to help the child's strengths and possible resources that will help in their learning in school. It will help in unfolding the hidden challenges, which they encounter which have not been addressed before. Should your child be sampled to be part of the study, he/she will devote time in answer questions that will be done through semi-structured interviews and will also be recorded. The questions to be asked are strictly about the learning of the child. This will be done once in term 4 of the school year 2023.

Risks and inconveniences: Participating in the study does not pose any risks to your child. Should any problem arise, I will communicate with the child to ensure that she/he understands what is going on and feels comfortable.

Confidentiality and anonymity: Information that will be gathered from your child will be confidential and will be available to the research team. If any problem arises, we will discuss the issue with you prior taking any action. The identity of the child will be kept anonymous, and all the information will be kept private.

Voluntary participation and benefits: No child will be forced to participate, participation in the study is voluntary, and the child and parent/guardian may refuse to take part without giving any reason. If the child wishes to stop participating during the study, he/she will be allowed to stop, and it will not affect them in any way. This research will benefit your child in his/her learning and will contribute towards finding solutions that will help alleviate the problems they encounter. Please bear in mind that there will be no financial benefits for this study

Informed consent

I, the parent/guardian, confirm that I have read the nature of this study. I fully understand all the information provided to me and I am aware of my rights as a parent/guardian and those of my child too. I therefore, herewith fully give permission to the researcher to work with my child who is in grade 8.

Signature _____ (Parent/Guardian)

Date _____

The researcher hereby confirm that the above signed parent/guardian has been well informed about the study

Signature _____ (Researcher)

Date _____

THENDELO YA MUBEBI/MUUNDI WA N'WANA

Ṭhoho: Ṭhụthuwedzo ya dialẹkithi ya Tshiguvhu kha vhagudi vha gireidi 8 kha zwikili zwa u amba nga tshifhinga tsha u ita orala kha thero ya Tshivenda Luambo lwa Hayani, tshifhinga tsha Vhembe West, Limpopo Province, South Africa.

Thendelo ya u dzhenelela: Ndi khou humbela thendelo yavho ya uri ndi rambe n'wana wavho u dzhenelela kha ṭhọdisiso. Ṭhọdisiso iyi i khou itwa hu u ṭọda u wanulusa thaidzo dzi ḍiswaho nga izwo zwo livhanaho na ṭhoho. Zwo ralo, ndi zwa ndeme uri ndi humbele thendelo yavho sa mubebi/muundi wa n'wana ane a nga vha tshipiḁa tsha iyi ṭhọdisiso.

Ṭhalutshedzo, kuitele na tshifhinga: Ṭhọdisiso iyi i khou itwa hu u ṭọda u wana nḁila dzine dza ḍo thusa kha u guda ha vhana musi vhe tshikoloni. I ḍo dovha hafhu ya thusa kha u dzumbulula khaedu dzo dzumbamaho, dzine vha ṭangaana nadzo dzi sa athu tandululwaho. Arali n'wana wavho a nga nangiwa kha u vha tshipiḁa tsha ṭhọdisiso iyi, u ḍo tea u nea tshifhinga tsha u fhindula mbudziso dzine dza ḍo vhudziswa hu tshi khou itwa mbudzisa-vhathu, zwa dovha zwa rekhodiwa vha tshi khou amba. Mbudziso dzine dza ḍo vhudziswa dzi ḍo vha dzo tou livhana na u guda ha n'wana. Izwi zwi ḍo itwa kha themo ya vhuḁa kha n'waha wonoyu wa 2023.

U ḍivhea khomboni na u sa farea zwavhuḁi: U dzhenelela ha n'wana kha iyi ṭhọdisiso a hu na vhuvi. Arali ha nga bvelela thaidzo, ndi ḍo ambedzana na n'wana u itela uri a kone u pfesesa zwine zwa khou itea na uri a pfe o vhofoholowa.

Tshiphiri na u sa ḍivhea; mafhungo oḁhe ane a ḍo kuvhanganywa u bva kha n'wana wavho a ḍo vha a tshiphiri, nahone a ḍo vhone nga tshigwada tsha ṭhọdisiso iyi fhedzi. Arali ha vha na thaidzo, ri ḍo vha ḍivhadza hu sa athu dzhiiwa maḁwe maga. Madzina avho na a n'wana wavho ha nga ḍo andadzwa, a ḍo vha a sa ḍivheiho, a ḍo dzumbiwa.

U nanga u ḍidzhenisa na mbuyelo: A hu na n'wana ane a ḍo kombetshedzwa kha u dzhenelela kha ṭhọdisiso, u dzhenelela hu ḍo vha u nanga ha mubebi/muundi na n'wana. Mubebi/muundi na n'wana vho tendelwa u sa ḍidzhenisa kha ṭhọdisiso hu si na ṭhalutshedzo. Arali n'wana a ṭọda u ḍibvisa musi ṭhọdisiso I vhukati, u ḍo tendelwa, nahone a zwi nga mu kwami fhethu kana u vha na masiandoitwa. Ṭhọdisiso iyi i khou

itelwa u thusa vhana kha pfunzo dzavho, nahone i do dovha ya thusa kha u wana thandululo dza thaidzo dzine vha tanga nadzo. Nga u ditukufhadza, kha vha zwi divhe zwauri a hu na tshede ine ya do wanala kha iyi thodiso.

TSHITAMENDE TSHA THENDELO

Nhe, mubebi/muundi, ndi khwathisedza uri ndo vhala tshiimo tsha thodiso iyi. Ndi khou pfesesa mafhungo othe e nda talutshedzwa, nahone ndi a pfesesa pfanelo dzanga sa mubebi/muundi na pfanelo dza nwana wanga. Zwo ralo, ndi a tenda u nea thendelo mutodiso ya uri a shume na nwana wanga a re kha gireidi ya malo.

Tsaino _____ (Mubebi/Muundi)

Datumu _____

Mutodiso u khou khwathisedza uri mubebi/muundi o sainaho afho ntha o talutshedzwa nga vudalo nga ha thodiso iyi

Tsaino _____ (Mutodiso)

Datumu _____

APPENDIX D: CONSENT FORM FOR EDUCATORS AND LEARNERS

I, the undersigned participant, confirm that I understand the information about this research as provided by the researcher. I understand that my participation in this study is voluntary. I also know that I can withdraw from project any time without giving reasons and should not be questioned for my withdrawal.

I understand all the procedures concerning confidentiality that have been explained to me and I agree to abide by them.

I therefore, hereby give consent to the researcher to work with me in collecting all the necessary data needed to conduct this research.

Participant signature: _____

Date: _____

APPENDIX E: INTERVIEW QUESTIONS FOR EDUCATORS

The researcher will ask Tshivenda Grade 8 teachers the following questions:

1. How does Tshiguvhu influence the speaking skill of Tshivenda Home Language learners during their oral presentations?
2. Do you think Tshiguvhu dialect is a learning barrier for Tshivenda Home Language to learners who use it as a home language? Explain.
3. What classroom challenges have you experienced while teaching learners who speak the Tshiguvhu dialect?
4. Do you sometimes code-switch to Tshiguvhu to explain something to the Tshiguvhu speaking learners who seem not to understand what is being taught in the standard Tshivenda lesson?
5. How do you handle incidents where Tshiguvhu speaking use Tshiguvhu to speak during teaching and learning in a Tshivenda classroom?
6. What strategies do you use to assist learners who speak the Tshiguvhu dialect instead of the official Tshivenda standard language in class?
7. What interventions can you recommend to Tshiguvhu dialect speaking learners to improve their speaking skill?
8. Do you think the rubric used for allocating marks for oral presentations hinders Tshiguvhu dialect speaking learners from obtaining more marks? If yes, please explain how

MBUDZISO DZA VHADEDEDZI

1. Dialekithi ya Tshiguvhu I tũtũwedza hani tshikili tsha u amba kha vhagudi vha Tshivenda Luambo lwa Hayani nga tshifhinga tsha orala?
2. Vha vhona dialekithi ya Tshiguvhu i tshi kondisela vhagudi vhane vha i shumisa hayani u guda Tshivenda Luambo lwa Hayani?
3. Ndi dzifhio khaedu dzine vho no tũtangana nadzo kilasini musi vha tshi khou funza vhagudi vhane vha amba dialekithi ya Tshiguvhu?
4. Hu na tshifhinga tshine vha shumisa dialekithi ya Tshiguvhu u tũlutshedza zwine vhaambi vha dialekithi ya Tshiguvhu vha sumbedza vha sa khou pfesesa zwine zwa khou funziwa nga Tshivenda Luambo lwa Hayani?
5. Vha shumana hani na nyimele dzine vha wana vhagudi vha ambaho dialekithi ya Tshiguvhu vha shumisa Tshiguvhu kilasini musi hu tshi khou funziwa na u guda?
6. Ndi dzifhio ndila dzine vha dzi shumisa kha u thusa vhagudi vha ambaho dialekithi ya Tshiguvhu madzuloni a u shumisa Tshivenda Luambo lwa Hayani?
7. Ndi zwifhio zwine vha nga zwi tũtũwedza kha vhagudi vha shumisaho dialekithi ya Tshiguvhu u itela u khwinifhadza tshikili tsha u amba?
8. Vha vhona ruburiki i shumiswaho kha u ņea maraga dza orala I tshi kundisela vhagudi vha ambaho Tshiguvhu u wana maraga dza khwine? Arali vha ri ee, kha ri tũlutshedze uri nga ndila-de?

APPENDIX F: INTERVIEW QUESTIONS FOR LEARNERS

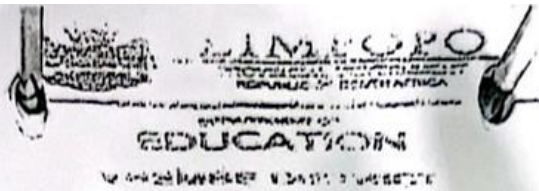
Learners will be answering the following questions:

1. How does the Tshiguvhu dialect influence your speaking skill during oral presentations in Tshivenda Home Language?
2. What are your experiences with learning Tshivenda Home Language while you speak Tshiguvhu dialect as a mother tongue?
3. Do you struggle to understand the Tshivenda standard language when it is taught in class? Explain.
4. Are there any other skills that the Tshiguvhu dialect also influences besides speaking?
5. If they are there, what are those skills? Can you briefly explain on how they are influenced?
6. What strategies do you normally use to do oral presentations in the proper Tshivenda Home Language at school?
7. What ways do you think can be used to solve this problem, where the Tshiguvhu dialect influences the speaking skill of learners?

MBUDZISO DZA VHAGUDI

1. Luambo lwa Tshiguvhu lu vha hani na masiandoitwa kha zwikili zwa u amba musi ni tshi ita orala dza u amba kha Tshivenda Luambo lwa Hayani?
2. Ndi dzifhio tshenzhemo dzine na vha nadzo malugana na u guda Tshivenda Luambo lwa Hayani, ni tshi amba luambo lwa Tshiguvhu sa luambo lwa damuni.
3. Ni a kundelwa u pfesesa Tshivenda musi tshi tshi gudiswa kilasini? Talutshedzani
4. Hu na zwiñwe zwikili zwa luambo zwine na vhona Tshiguvhu tshi na masiandoitwa khazwo nga nḡdani ha u amba?
5. Arali zwi hone, ndi zwifhio zwikili izwo? Talutshedzani masiandoitwa nga u pfufhifhadza
6. Ndi dzifhio nḡila dzine na anzela u dzi shumisa kha u ita oral nga Tshivenda Luambo lwa Hayani lwo tendelwaho?
7. Ndi dzifhio nḡila dzine na vhona dzi tshi nga shumiswa kha u thusa u tandulula thaidzo hune Tshiguvhu tsha vha na masiandoitwa kha zwikili zwa u amba zwa vhagudi?

APPENDIX G: RUBRIC FOR ORAL PRESENTATION TSHIVENጁ HOME LANGUAGE



DZINA LA MUGUDISWA: _____ GIREIDI: _____

Rubriki ya u toia tshipitshi tshi songo lugiselwaho [15x3=45+(3=15)]

	Khoutu 7 Vhukoni fta nthesa vhukuma	Khoutu 6 Vhukoni ha nthesa	Khoutu 5 Vhukoni ha ntha	Khoutu 4 Vhukoni ha vhukati / vhu fushaho	Khoutu 3 Vhukoni ha fhasi	Khoutu 2 Vhukoni vhu sa fushaho/ ha fhasisa	Khoutu 1 A hu vhonefi vhukoni na zwi bku bku
	13-15	11-12	9-10	7-8	5-6	3-4	0-2
U pulana na u dzudzanya zwi gudiwaho							
Thouni, munango wa maipfi, zwi kili zwa u amba na konekedzele							
U shumisa laambo nga ndla ya vhudzivha							

MARAGAGUTE: ____ ÷ 3 = ____

Translated rubric:

	Code 7	Code 6	Code 5	Code 4	Code 3	Code 2	Code 1
	Outstanding 13-15	Meritorious 11-12	Substantial 9-10	Adequate 7-8	Moderate 5-6	Elementary 3-4	Not achieved 0-2
Planning and organization of the content							
Tone, speaking, word choice and presenting skills							
Critical language usage							