

**THE INFLUENCE OF ORAL CULTURE AND
ENGLISH ON THE ACADEMIC AND SOCIAL
INTERACTION AMONG TERTIARY STUDENTS FOR
WHOM ENGLISH IS NOT A
MOTHER-TONGUE**

BY

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**A DISSERTATION SUBMITTED IN PARTIAL
FULFILMENT OF THE REQUIREMENTS FOR THE
DEGREE OF MASTER OF ARTS IN THE
DEPARTMENT OF ORAL STUDIES, UNIVERSITY OF
NATAL, DURBAN.**

1995

ABSTRACT

The oral background, ability in English and academic and social interaction of the non mother-tongue student was the focus of this study. The oral background of the African student is an important consideration as it helps one to contextualise his life and educational experiences. A severe lack of knowledge and interest in each others' cultures and backgrounds among all the players at the tertiary institution was apparent.

The focus group interview technique was adapted to elicit students' perceptions of their own problems. This technique proved invaluable in allowing participants to express their views freely, thus offering the researcher an in-depth insight into their life at the tertiary institution and an understanding of the problems they encounter. The focus group discussion was supplemented by questionnaires.

The study comprised 40 non mother-tongue students who were divided into 8 groups of 5 students each. On completion of the group discussion, a verbatim transcript of each audio-recording was made.

Analyses of the focus group discussion and the questionnaire revealed that non mother-tongue students do in fact experience many problems with academic and social interaction due to their cultural background and ability in English. These students feel isolated and misunderstood. Racism, albeit subtle, seems to be a problem on the campus.

It was found that with a few exceptions, there is very little difference between the experiences of the first year students as compared to the second year students. Also, the admissions criteria for the different faculties did not 'eliminate' problems. This illustrates that the problems do not 'disappear' after a whole year at the institution, because the underlying causes are not being addressed. One cannot expect the non mother-tongue student to simply adapt to the new experiences, namely, a different environment and a second language as the medium of instruction and communication.

Several recommendations were made for the implementation of the research findings in the tertiary environment. Further research possibilities were also suggested.

I am indebted to The Human Sciences Research Council for their financial support.

The Human Sciences Research Council however, is not responsible for any of the opinions expressed, or for whatever failings appear in this dissertation.

DECLARATION OF ORIGINALITY

I hereby declare that this dissertation, unless specifically indicated to the contrary in the text, is my own original work. This dissertation has not been submitted before for any degree or examination in any other university.

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DECEMBER 1995

ACKNOWLEDGEMENTS

I wish to express my sincere gratitude to the following people:

My supervisor, Professor E.R. Sienaert, for his insight, guidance, supervision and belief in me.

To all the students who took the time to share their invaluable experiences and perceptions with me.

Synthie, Renitha, Yaschica and Desni of the Department of Public Relations for granting me time to work with their students.

Chandra Hansjee for all her tables and invaluable assistance.

Sandra Narasimulu of the M.L. Sultan Technikon library for the inter-library loans.

Mr K. Sharma of the E.G. Malherbe Library for making materials readily accessible.

My friends: Veena, Jaya and Maned for their constant assistance and interest in this study.

I am forever grateful to my wonderful parents for their concern and encouragement.

Finally, to my tower of strength: my husband, Amar for assisting me every step of the way - for his constructive criticisms, guidance, suggestions, diligent proof-reading and invaluable assistance with the analyses of data. His unconditional support, encouragement and understanding motivated me to complete the dissertation.

To all these people, I am indebted.

P. MAHARAJ

DECEMBER 1995

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CHAPTER ONE

INTRODUCTION

1.1 Preamble

Having qualified as a teacher at the University of Durban- Westville in 1985, I was appointed as a teacher of English and Afrikaans at an Indian school (under the control of the House of Delegates) in 1986. Here I taught English and Afrikaans to senior secondary students for a period of 7 years. In 1992 I was appointed as a lecturer in the Department of Communication at the M.L. Sultan Technikon in Durban to lecture English and Afrikaans.

Having taught Afrikaans as a subject to Indian students, I am aware of the numerous problems that plague the second language (L2) teacher, namely: students' attitude towards the L2; students' contact time with the L2; the social, cultural, and political context and background of the student; the students' understanding of the teachers' language and meaning (depending on whether the teacher is an L1 or L2 speaker) and the size of the classes which prohibit individual attention. This however, does not even compare with the numerous problems facing the African student in his first year of study at a tertiary institution.

The focus of this study is the first year and second year non mother-tongue tertiary student. The first year student faces more problems of adjustment, because as Penny (1980: 185) observed, "the new student, whatever his background, generally finds some problems in the transition from school to university. Lack of experience in working on one's own, in making new friends, in determining and maintaining a study schedule, in taking or making notes, in knowing what is expected of one, in physically finding one's way around the campus, ... are all possible areas of difficulty and strain". These problems of adjustment by the first year student were echoed by Foster (1990: 20) when he said that "college entry is traumatic, because it involves surrendering dependence: but it is also traumatic because it involves encountering the unknown".

The African student has a further problem, because he has to adjust socially and culturally to the tertiary environment as well as to the medium of instruction, which is English. English may be his second language. The medium of instruction therefore poses further problems for the student because he has to listen to the lecturer while taking down notes, read notes and textbooks, assimilate ideas, and write tests and exams in the L2. His proficiency in this language comes under scrutiny.

The social and academic interactions of the second year student were investigated to ascertain whether any significant changes occurred from the first to second year at the institution.

It is my contention that the student who is not proficient in the L2, and not able to express himself clearly, will feel inadequate, he will not engage in or make contributions to discussions/work, or ask questions for fear of being ridiculed. When the student feels inadequate, he becomes discouraged and disillusioned and therefore loses interest in work believing himself to be incapable of comprehending the work or passing an exam. He will perform badly or not at all and perhaps even drop out of the institution. The language barrier does not allow him to realize his potential. In other words, his performance does not match his ability.

Burns (1983: 27) believes that "those who possess positive self-attitudes lay less stress on ethnicity and more on occupation than do those who hold unfavourable attitudes to themselves". Those students with negative self-attitude do not persevere or try to engage the help of the L1 speakers or the lecturers as they feel incapable of understanding or being understood and they seek refuge in their own language (mother-tongue) and culture thereby further alienating themselves from others and from their study material. They may lose sight of

their vocational aims and focus on their inadequacies.

A positive self-attitude therefore is crucial to success. Personal success which encompasses a feeling of adequacy, security and confidence leads to academic success and other positive achievements.

1.2 Demarcation of the Problem

There has been an influx of African students into traditionally White or traditionally Indian institutions. Since English is the medium of instruction, the performance of the non mother-tongue student is poor. To just blame the problem on English as a language would be unfair to the student as he is faced with many complexities arising from his problems with the L2.

Poor relations across the cultures exist at tertiary institutions because students do not know enough about each other's backgrounds, cultures or communication conventions, and the language barrier compounds the problem. According to Hartley (1982: 101) languages and cultures are linked and a hostile attitude towards another culture will often lead to a rejection of the language which is seen to express it. Language in South Africa has been associated with specific race groups, with English and Afrikaans being regarded as the language

of the oppressors, hence the negative connotations of these languages.

While at school and later at the tertiary institution, students are confronted with books and educational material that is very foreign to them, for the simple reason that Black people have been disregarded in the history of this country. The urban-rural divide must be taken into account. A student coming in from the rural area will not be able to identify with, attach meaning to or comprehend a Shakespearean text. The images, words, setting and lifestyles are culturally unfamiliar; they bear no resemblance to the Black students' life experiences and will therefore limit his understanding of this text. Students must be presented with educational material that is culturally relevant and compatible.

Bialystok (1981) cited by Sookrajh (1990:45) identifies length of exposure to the target language as one of the factors which affect the success with which a language learner will master the target language. The L2 students' contact time with English is limited to the tertiary environment. At home, he has little or no contact with English. This lack of continued contact with the language impedes his understanding and mastering of concepts and the language.

Language constraints make him feel inadequate and unwilling to communicate especially with the L1 speaker. Cultural cliquism may occur because of security within their own language and cultural groups - they feel confident to express themselves in their mother-tongue as communication is very effective and successful.

The process of communication is extremely complex, as it works within a dazzling network of intentions, interpretations, social relationships, power structures, standards, values, etc. (Boeren 1994:52). Interpretation of the message in any process of communication depends largely on the receiver's level of education, age, life experiences and ability in that language. The meaning intended by the speaker may therefore not necessarily be the meaning grasped by the listener. If the listener were to understand what was said, "he would first have to be informed about the situation in which these words were spoken. He would need to have them placed in their proper setting of native culture".

Communication in the classroom suffers, because the lecturer may be talking about situations or concepts that are unfamiliar to the learner. Also the language, communication styles, words, idioms, descriptions and proverbs used by the lecturer may be culturally foreign to the listener. As such, the learner does not grasp the meaning intended by the lecturer - concepts are

misunderstood and the learner may fare badly. This together with the problems mentioned above, lead to tremendous problems with the students' self-esteem. Consequently he feels insecure and is unwilling to speak the L2 for fear of embarrassment. He may not enter into conversations or discussions, he may withdraw and alienate himself from the lecturer, the subject matter and other students as he feels embarrassed. His understanding of words and concepts differs from that of his lecturer (who may be an L1 speaker) and his L1 peers.

Poor academic performance may be due to cultural bias in the test or examination questions or in tasks assigned. Again, even though he may understand the content of the subject matter, he is unable to answer the questions because he cannot understand the instructions. His poor results, then, may be a direct result of his poor self-esteem as he feels that he is incapable of understanding that particular subject.

It was with the above in mind that the present study was undertaken. Being able to express oneself adequately so that one's language is clearly understood by others is crucial not only for social interaction but also for interaction and success on an academic level.

1.3. The aim and Focus of this Study

The focus of this research was to examine the influence of a students' cultural background and his ability in the non mother-tongue, that is, English on his academic and social interaction in the tertiary environment.

For the purposes of this study, the sample was drawn from the M.L. Sultan Technikon, a tertiary institution where English is the medium of instruction.

The aims of the research were:

(i) To determine the role of the second language students' cultural background on effectiveness in the classroom.

(ii) To determine the role of the second language students' cultural background on social interaction.

(iii) To determine the role of English on the second language students' effectiveness in the classroom.

(iv) To determine the role of English on social interaction among second language students.

1.4 Scope and Limitations

Until 1994, the majority of the people in South Africa, that is the Blacks, have been oppressed by the White minority; consequently, the education system in South Africa has been "characterised by social inequalities" (Patel 1993: 7). The election of a Government of National Unity in 1994 promised a change and the restructuring of the education system. The new constitution thus allows students of all colours access to the educational institution of their choice.

Since democracy is a fairly new concept in South Africa, research projects are still being conducted and most of these studies have not yet been published. Much published literature is available though, on studies conducted in Britain and the United States where the focus is on the minority groups and their proficiency, problems and recommendations for second language students. In South Africa the situation differs in that the Blacks and in particular, the Africans make up the majority of the population.

This project sought to analyze the problems of second language learners by examining student perceptions of the difficulties that they encounter. For this purpose, the focus group interview method was adapted to elicit responses. The focus group technique has been used

extensively in market research but only lately has it found a niche in education (Bers 1989, Brodigan 1992, Hendershott and Wright 1993) in Van Schoor and Lovemore (1995: 2).

This technique as the name suggests, is a focused interview where participants focus their attention on a particular topic. The interviewer is usually the researcher or an appointed facilitator - in this study, a member of the group facilitated the discussion.

The focus group method was particularly beneficial for this study, because students were given the opportunity to discuss their experiences and problems freely without fear of victimisation.

A study which proved useful was the research project conducted by Penny (1980) of first year students' experience of academic life with specific reference to the University of Fort Hare as his findings are very relevant to the present study:

- Students reported being unsure of their ability to cope with the work and having a fear of failure. Losing confidence after a poor test result and being anxious and panicking during tests were also seen as important factors affecting performance.

- In lectures, difficulties associated with knowing what to include or exclude, whether to write down everything the lecturer says or what is important or unimportant, places the student under a severe handicap. Difficulties related to the use of English particularly when it is necessary to analyze, extrapolate or evaluate information using their own words, were widely reported.

- Difficulties in keeping up with required reading and in using more than one reference work were ascribed to slow reading skills and inadequate comprehension skills. Students reported rewriting their lecture notes into their mother tongue in order to facilitate comprehension, and on their reliance on memorization of prepared notes for tests or examinations rather than to have to use their own words ... The problems are exacerbated by the students' reluctance to ask for assistance.

- ... scoring lower marks than expected because they either did not answer the question posed, or did not learn the right work or memorized it without understanding it...

- Students reported having to concentrate more on understanding the language of the lecturer than on

the content.

- Students reported that they were made fun of ("mocked") by some lecturers if they asked questions or equally if they could not answer questions. Students reported feeling completely demoralized by lecturers threatening that at least 50% of the class would fail.

✓ When a student does not feel capable, adequate or confident to express himself; understand others; work with or interpret information; read textbooks; make notes; ask questions; enter into discussions; evaluate information; write assignments, tests and examinations - he may not be able to cope with his academic world. As such, he may begin to have negative thoughts about his capabilities and may lose interest in his work. His problems with English may lead to a diminished sense of worth as he is unable to decode or decipher the message being sent by his lecturer.

✓ Language is an integral part of the personality and culture of a person (HSRC 1981: 213). Each language therefore carries with it its own culture. Boeren (1994: 86) maintains that culture has a strong influence on what

is communicated and on the way in which it is communicated. The African student has to adjust to the English language as well as the cultural nuances in order to understand ideas and thoughts in the context of the English culture.

(The learner may experience extreme difficulty in the learning situation if situations, concepts, explanations and suggestions made or instructions given are not culturally familiar to him. He may feel isolated from the learning situation as the experiences or situations being discussed are outside his reality and experiences. This is supported by Boeren (1994: 59) when he claims that the receiver will not grasp new ideas unless he can relate them to things he already knows. He maintains that (1994: 58) what we register (ie. consciously perceive) is very much determined by our knowledge and experience. Through learning and experience, we are able to give meaning to what we perceive.

When the learner is not able to understand and internalize what is being taught, it affects how he thinks of himself and his capabilities and it will negatively influence his self-esteem. "Self-esteem is a positive or negative attitude toward a particular objective, namely, the self" (Rosenberg 1965: 30).

This study considers the African student in the context

of his African background. Various authors (Sidran 1971, Nkondo 1976, Manganyi 1973, Biesheuvel 1958, Duminy 1968, Grant 1969, Smith 1958, Nel 1967) in Penny (1980: 227) point to the differences in the basic foundations of the two cultures, Western European and African. African culture has its roots in 'orality' as opposed to the Western European culture which is generally characterized as the 'literate' culture. This does not mean that the African is illiterate, but rather that the denial of literacy by the oppressors in this country, led to the Africans living and communicating without the written word. Perseverance and ambition ensured the triumph of the Africans over the denial of literacy. Finances being a major handicap, many Africans did not manage to secure a good education and today there are many people who are still not fully literate in Western terms - they are residually oral, in other words, they are not completely oral, neither are they completely non-literate. The work of Ong (1978) and the application of his theories by van Zweek (1992) with reference to residual orality was used as the theoretical framework for this study.

The collection of articles focusing on language, literacy, orality and cultures among minority groups in Britain edited by J. Maybin (1994) served as a useful reference as second language people throughout the world experience learning difficulties.

This study hopes to highlight the problems of the non mother-tongue English student so that the institution and the individual lecturers will take into consideration and address the problems of the second language learner. Lecturers often interpret behaviour and utterances incorrectly. Students are sometimes unable to understand what is being said in class because of the lecturers' accent. Students are afraid to speak in class for fear that they will be laughed at. By presenting the students' perspective, it is hoped that greater sensitivity, understanding, tolerance and assistance will prevail in the classroom thereby encouraging and assisting the second language student.

However, it is important to note that this research is confined to one institution, mainly because of the authors' awareness of experiences and problems encountered by educators and students alike at the M.L. Sultan Technikon. This study is also limited in terms of the population studied and the geographical location. Any significant results emerging from this study, therefore may not reflect the situation at all tertiary institutions, but will undoubtedly prove useful in beginning to understand the complexities faced by the African student at a tertiary institution.

1.5 Definition of Concepts

1.5.1 Black/ African

For the purposes of this study, a distinction has been made between 'Black' and 'African'. Black refers to the Indians, Africans and Coloureds in South Africa. This broad definition of Black has been previously adopted in South Africa by Tyson, Schlater and Cooper (1988) in (Naidoo 1990: 20).

The author uses the term African to show the cultural differences among Black people, and to denote that English is not their mother-tongue as opposed to the Indians and Coloureds who were schooled in the medium of English.

1.5.2 First Language/ Mother-tongue

A first language may be defined as that language which the child learns, and is taught first - and it is usually the mother's or the home language - in his initial relationships with others, the world and himself (Jardine 1976: 21). This is the language the child learns first, which we call the "mother-tongue"- this is the language of his childhood, the language that he grows up with, his

language of understanding and interaction, the language of his home and those around him.

1.5.3 Second Language

A second language is a language that is learned later or after the first language. According to Klein (1988: 19) a second language is one that becomes another tool of communication alongside the first language; it is typically acquired in a social environment in which it is usually spoken.

A second language may be learnt or acquired because it is usually 'the' or 'an' official language of a country and is therefore the language of commerce and industry. Another reason for learning a second language is for education - the second language may be the language of instruction or educational material maybe available in that language.

Krashen (1982) states that there are two ways for adult learners to gain proficiency in a second language : subconscious acquisition and conscious learning. The former which is by far the more important of the two, is based on meaningful and purposeful communication with speakers of the target language.

1.5.4 Foreign Language

Klein (1988: 19) defines foreign language as being used to denote a language acquisition in a milieu where it is normally not in use (that is, usually through instruction) and which, when acquired, is not used by the learner in routine situations.

A foreign language is usually used to refer to a language which is not familiar and also to denote a language used in another country, setting, place or by an unfamiliar tribe or group of people. This type of language is usually learned with a particular purpose, for example, to travel abroad, education, research and various other reasons.

1.5.5 Non Mother-tongue

For the purposes of this study, students that are generally categorized as 'second language speakers' will be referred to as: non mother-tongue speakers of English or non mother-tongue students. The definition of this term takes 1.5.2 to 1.5.4 above into account. The author decided to use the term 'non mother-tongue' because participants in this study did not favour the label

'second language students'. However, to facilitate reading and to follow current trend the author does use the terms 'non mother-tongue' and 'second language or L2' interchangeably.

1.5.6 Language Acquisition vs Language Learning

According to Krashen (1982: 10) in Sookrajh (1990: 24) the term "acquisition" is often used to refer to subconscious learning which is not influenced by explicit instruction, while "learning" is seen as a conscious process which is usually the result of explicit instruction.

Language acquisition is a very important part of language development because it is moulded by the child's perception of events, people and experiences around him. This learning may be formal or informal. For the purpose of this study, the terms "acquisition" and "learning" are sometimes used interchangeably.

1.5.7 Proficiency in a Language

Proficiency in a language denotes the person's knowledge, verbal abilities, linguistic, syntactic and semantic understanding of that language. It also refers to a

persons ability to use the language to effectively and successfully express his thoughts, feelings or ideas, to hold a conversation with others, read and write that language.

1.5.8 Academic Success

Achievement is a measure of what has been accomplished or what has been learnt. Academic performance may be measured in terms of tests, assignments, examinations, projects and oral testing.

Academic ability and success are often considerations in hiring people for jobs in industry, education, and government (Baird 1982: 1). At the end of a course of study at a tertiary institution, a student receives a diploma, degree or certificate to prove that he has the academic ability or the know-how to perform a particular job. He has gone through an academic programme which has equipped him to deal with the task or field that he is interested in.

1.5.9 Social Interaction ✕

For the purposes of this study, social interaction refers to the students' social life at the tertiary institution which includes relating with his own cultural and ethnic

group, and with members of other cultural, ethnic and racial groups.

* Social interaction encompasses the friends or peers that one associates and communicates with both in and outside the classroom.

1.5.10 Communication *

Communication is the exchange of ideas between people (Boeren 1994: 10). Three basic elements are necessary in any communication process, viz.: the source/sender; the message and the destination/receiver. The sender encodes the message and transmits it via a channel to the receiver, who then decodes the message according to his beliefs, values, experiences, culture and background. His reaction to the message, or feedback, indicates to the sender whether the message was appropriately or correctly interpreted. If the message was misinterpreted, the sender will have to adapt the message until it is correctly interpreted according to the meaning intended.

1.5.11 Language and Culture *

(Adey and Andrew (1990: 41) define culture as "a complex pattern of behaviour that is common to members of a society; such behaviour is learned and handed down from one generation to another; it consists of norms, mores,

beliefs, values, ideas, customs, attitudes and symbols which are shared to some extent by the members of that society.)

"Culture helps a group and its members to cope with life in a particular environment and in a particular era. It contains deposits of knowledge and experience which a group has found useful and necessary for the survival of the group ... [it is the] ideals, customs, religious principles, values, rituals which regulate and define the relationships within the group and with the outside world." (Boeren 1994: 78). He states further (1994: 81) that "each culture constructs its own 'reality', and no doubt this construct influences the way members of a culture perceive and understand the things and ideas they are confronted with in life."

Klein (1988: 6) suggests that language is the medium through which the child acquires the cultural, moral, religious and other values of society. This is echoed by (Adey and Andrew (1990: 41) who regard the use of a common language as probably the most distinguishing feature of culture. Boeren (1994: 86) also claims that culture has a strong influence on what is communicated and on the way in which it is communicated.)

"Languages and cultures are linked. If we take culture to be a set of beliefs and practices which govern the life of society, then language is, on one hand, a vehicle for the expression of those beliefs, for their transmission from generation to generation and an instrument for finding out about the world. Being itself a social practice it is, on the other hand, a part of culture" (Hartley 1982: 101). This thought is echoed by Bofo (1990: 4) in Boeren (1994: 96) when he states that "communication and culture are 'condemned' to a symbiotic relationship. Communication is a product of culture ... on the other hand ... without communication no culture can survive."

1.5.12 Cross-cultural communication

Tannen (1985: 203) explains "cross-cultural" as more than just speakers of different languages or from different countries, it includes speakers from the same country of different class, region, age and even gender.

"Language is probably the most complex problem in cross-cultural interaction. Where cultures meet, different languages cause problems" (Adey and Andrew 1990: 44).

"Expectations about how paralinguistic signals are used to indicate what is meant by what is said, are not shared" (Tannen 1985: 204). Misunderstandings may occur,

because of different backgrounds, beliefs and cultures which determine meaning - thus, a message may be misinterpreted because of the speakers' tone of voice, pitch, etc. What the speaker intended, is not necessarily what is received or understood by the listener.

According to Boeren (1994: 43) communication between people belonging to different groups is restricted to those fields where interests, experiences and vocabulary of the groups overlap.

1.5.13 Intra-cultural Communication *

"Expectations about how paralinguistic features signal how an utterance is meant - is likely to be shared by speakers and hearers (Tannen 1985: 204). People within a culture therefore understand and take for granted the words they use to describe things and the meanings intended. When communicating with someone from another cultural background, miscommunication may take place, because the intended (or taken for granted) meaning is not shared.

1.5.14 Orality and literacy

The Oxford Dictionary defines "oral" as: spoken, verbal, by word of mouth, not written. Botha (1991: 5) argues that orality, as a cultural anthropological concept, does

not refer to spoken discourse as such. Orality, he says, exists by virtue of communication that is not dependant on modern media processes and techniques. Oral people are dependant on sound for communication and survival.

Ong (1982: 82) maintains that "oral speech is fully natural to human beings in the sense that every human being in every culture who is not physiologically or psychologically impaired learns to talk". Speech or oral communication comes naturally to a human being.

Literacy commonly refers to one's ability to read and write.

In a literate culture, one employs various technologies such as print, computers and audio-visual media to communicate one's thoughts and ideas. Ong (1982: 82) suggests that writing is invaluable and indeed essential for the realization of fuller, interior, human potentials.

Miller (1989) as cited by Griesel (1990: 4) points out that illiteracy is only possible in a literate culture, as a person cannot be 'illiterate' where the cultural heritage and context are oral.

Oral culture then, is the culture of a group/groups of people whose history, beliefs, etc. have not been documented in writing. Their culture has been passed from

generation to generation by word of mouth.

1.5.15 Residual Orality

The technology of writing has invaded the world of oral man, making him illiterate in a society that depends on the written word whether in a court of law or for everyday activities. The Black population, having been denied literacy and given very little funding by the South African government for schooling and job creation - have not been very successful in getting access to a good education. The majority of the Blacks have had to work hard to support their families whilst sacrificing their education.

A literacy assessment of 2 047 South Africans conducted by the Universities of Cape Town and Harvard in 1994 found that the average literacy for whites was "double that of blacks" and that "most black South Africans can't read newspapers" (Daily News 1995: 21). The inequality in the provision of educational facilities has been responsible for the high illiteracy rate in this country.

Many of our non mother-tongue students come from such backgrounds where "speech is more widespread than reading and writing" (D'Angelo 1983: 104). The parents still retain oral habits as they are not fully literate according to the technologised world. Having children who

learn to read at school; being influenced by the mass media and having to read or decipher road signs, directions and other written material that they encounter in their day to day activities, does not make them completely literate - they are thus called: 'residually oral' people.

It is common knowledge that one's home environment and one's family play a significant role in one's life and consequently in one's education. It is against this background therefore that the non mother-tongue student has been considered in this study.

1.5.16 Identity *

Burke (1980: 19) concluded that identities are meanings a person attributes to the self. These self meanings come to be known and understood by an individual through interaction with others in situations in which those others respond to the person as a performer in a particular role.

Identity, then, is how a person sees himself because of interaction with others.

Bagley et al. (1979c) as cited by Young and Bagley (1983: 191) stated that identity is how a person sees himself, how he incorporates and synthesises the various aspects

aspects of his social world, involves both a psychological and sociological phenomena, concerning both the individual psyche, and the position an individual holds in a social structure.

The identity of a person encompasses his psychological make-up as well as his interaction and life in society.

1.5.17 Self-concept and Self-esteem

Young and Bagley (1983: 57) explain self-concept as a lower level concept which refers to knowledge of one's self characteristics as seen by others and acceptance of the evaluations passed on these self characteristics by other people with whom he interacts.

Self-esteem according to Young and Bagley (1983: 57) is often dependant on the situation in which the individual finds himself, but there is also evidence to show that the older an individual gets, the more identity stages he has passed, the more complex his biography and the range of others he has interacted with, the more persistent a particular type of self-evaluation will be.

Young and Bagley (1983: 191) explain that self-concept and self-esteem are what the individual sees about himself or herself as salient and important.

The above concepts will be discussed further in the relevant chapters where they occur.

1.6 Words/Terms used

In the course of this study the following terms or words will be used interchangeably:

- teacher/ lecturer
- researcher/ author
- student/ participant/ respondent
- non mother-tongue/ L2/ second language
- L1/ first language
- listener/ receiver/ decoder
- speaker/ sender/ encoder

Public Relations and Journalism will also be used interchangeably as the research sample embraces both these subjects which are offered in the Department of Public Relations at the Technikon. A point to note is that the study does not distinguish between the two subjects but rather regards them as one group. The other

group being Commerce students.

No distinction has been made between male and female, and therefore, the author's reference to "he/his" throughout refers to both genders. The term "man" also refers to both genders.

CHAPTER TWO

BACKGROUND TO THIS STUDY

2.1 Tertiary Education

Tertiary education is provided at a level higher than that of a senior certificate and is characterized by the students' ability to work on his own, the cultivation of research skills, the requirement of insight into and evaluation of the subject matter, the lesser degree of guidance by the lecturer (in particular as regards instruction time in proportion to the volume of subject matter) than is found at school, and the encouragement of creative thinking and problem solving (NATED 88: 20).

The tertiary student that cannot work on his own, particularly because he has a problem with the reading, writing and understanding of English, will not be able to conduct research or have sufficient insight into the evaluation of his subject matter. Jargon or terms/ words that are peculiar to a specific discipline or terms that are highly scientific or technical by nature will provide a major problem for students that are not proficient in English and they cannot even look up or understand these words or references through reading, because of the language barrier.

2.1.1 Philosophy of Technikon Education

(as explained in the General Handbook and Prospectus of the Technikon 1995: 4)

Technikons came into being in 1979 and grew out of what had until then been called Colleges for Advanced Technical Education. The purpose of the new technikons was to provide education at university level for students seeking career training in the technologies, commerce and the arts.

Technikons produce high level manpower in the form of planners, researchers, entrepreneurs, managers and specialists; key people and leaders in all fields. Technikons play a significant role in the overall socio-economic development of the country.

The main emphasis at technikons is specific vocational preparation. Education at technikon, therefore, aims to nurture students' intelligence and broaden their outlook on life while at the same time preparing them for occupations. Technikons also have a responsibility for the promotion of technology through instruction, research and development, and the rendering of services. In this respect they have a special duty to assist in the advancement of appropriate technology within the context of a developing country.

2.1.2 History of the M.L. Sultan Technikon

The following is a brief history of the M.L. Sultan Technikon as explained in the General Handbook and Prospectus (1995: 2 - 3).

The origins of the present technikon go back to 1927. Arising out of the then Minister's inquiry, the Council of the Natal Technical College was prepared to carry out a scheme of technical education for Indians provided satisfactory financial assistance could be made available.

In 1928 the recently constituted Natal Workers' Congress took up the cause of educational facilities for working Indians and classes were started in various buildings in Durban. In June 1930 the Indian Technical Education Committee was inaugurated and in November 1930 part-time classes started at Sastri College.

This was a new development for Indian students, in as much as these classes provided instruction in commercial and technical subjects, so laying the foundation for the present Technikon.

In 1946 the Minister of Education (Union Education Department) declared the M.L.Sultan Technical College an approved institution for higher education in terms of the

Higher Education Act No. 30 of 1923.

In terms of the Indians Advanced Technical Education Act of 1968 (Act No. 12 of 1968) the Institution became a College for Advanced Technical Education from 1 March 1969. The Act was amended in May 1979 and the former M.L. Sultan Technical College (An Institute for Advanced Technical Education) then received its due recognition and status as the premier and only tertiary technical educational institution for Indians in the Republic of South Africa by a change in its name to the M.L. Sultan Technikon.

From the beginning of 1984 the Technikon has been a fully fledged tertiary institution.

2.1.3 Enrolment Figures

The White Paper (1983) in Naidoo (1990: 1) states that desegregation, at university only, became a reality six years earlier with the acceptance of the new Educational Policy in 1984. In 1983, the Extension of University Education Act of 1959 was repealed (Web 1987 in Naidoo 1990: 1). In 1985 the remaining restrictions were relaxed. The Minister of Education retained the right to impose racial quotas in respect of Black admissions to White universities (Naidoo 1990: 1). Education in South Africa has therefore been plagued with boycotts,

disruption of classes and destruction of property in a bid to change the educational policies of this country.

The election of a new government in April 1994 threw open the doors of learning to all, (but there are still those stalwarts of the apartheid era that resist change). After generations of segregation and denial of literacy, the number of Black students at tertiary institutions has increased rapidly and today, Black students make up for a large percentage of the total enrolment at many tertiary institutions. Enrolment of African students at the University of Natal, for example, increased from 1 953 (14.3%) in 1990 to 4 733 (30.3%) in 1995.

Equal access to all, has meant that interracial and intercultural contact is occurring, and as Mangosuthu Technikon reported, enrolments reflect "that there is a cosmopolitan cross-section of students on campus, drawn from vastly different areas, cultures and backgrounds (Daily News 1995: 1). In fact, it has now been predicted that by the year 2010 Blacks will constitute 80% of student enrolments (Robbins 1990) as cited by Naidoo (1990: 5).

A survey of enrolments at the M. L Sultan Technikon reveals that despite severe restrictions, students of all race groups enjoyed access to this tertiary institution.

The total enrolments (headcount) from 1991 to 1995 were as follows:

Table: 1

ENROLLED HEAD COUNT OF FIRST TIME ENTERING PRE-DIPLOMATE STUDENTS

		White		Indian		Coloured		African		Total
YEAR		%	Number	%	Number	%	Number	%	Number	
1991	Male		92		792		47		477	1 408
	Female		84		666		51		494	1 295
	Total	6.51	176	53.94	1 458	3.62	98	35.92	971	2 703
1992	Male		67		706		36		351	1 160
	Female		73		496		33		232	834
	Total	7.02	140	60.28	1 202	3.46	69	29.24	583	1 994
1993	Male		53		609		21		295	798
	Female		56		554		21		209	840
	Total	6	109	63.97	1 163	2.31	42	27.72	504	1 818
1994	Male		38		623		27		378	1 066
	Female		27		420		22		305	774
	Total	3.53	65	56.68	1 043	2.66	49	37.12	683	1 840
1995	Male		66		778		29		597	1 470
	Female		44		468		28		508	1 048
	Total	4.37	110	49.48	1 246	2.26	57		1 105	2 518

SOURCE : STUDENT AFFAIRS 1995

Although the Indian students account for the largest enrolment figures, that is, 53.94% (1 458) in 1991, it is interesting to note that the African students made up 35.92% (971) of the population. 6.51% (176) of the population was White, while the Coloured students made up

3.62% (98) of the enrolment.

In 1995, the number of African enrolments had increased: 43.88% (1 105) as opposed to 49.48% (1 246) Indian students, with the Coloured and White students accounting for 2.26% (57) and 4.37% (110) respectively.

The number of African students dropped in 1992 to 29.24% and in 1993 to 27.72% while the Indian students still made up the majority of the population, namely 60.28% in 1992 and 63.97% in 1993. The number of White students was 7.02% in 1992 and 6% in 1993, while the Coloured population was 3.46% in 1992 and 2.31% in 1993.

A possible reason for the drop in enrolment by African students at the M.L. Sultan Technikon, was the opportunity to register at other institutions that previously denied access to Black students. Government, educational, corporate and non-governmental organisations' bursaries together with scholarships both local and international, have given impetus to the education and upliftment of the African people.

Students' bursaries and loans cover most of their expenses, making it possible for them to register at the institution of their choice (results permitting). Registration of African students has therefore increased again in 1995 and the Africans now make up almost half

the student population of the technikon.

There is therefore an urgent need to take the second language student and his rich cultural heritage into account and to address the problems that he experiences so that the educational and social playing field may be levelled.

2.1.4 Testing and evaluation

Evaluation of a student's performance is necessary if one wishes to determine whether progress has been made (by that student); whether his knowledge of a subject has been enhanced and to assess whether he will be able to cope with the next level of study. Evaluation to determine academic success usually takes the form of a test or examination which may be written or oral. An oral evaluation is generally supplemented by a written exercise.

The oral ability of students' in the second language may be sufficient to help them communicate their thoughts, ideas and feelings - writing adds a further dimension. The second language student has to take notes, read textbooks, study in, comprehend the test or examination question and answer in English. Various factors related to language may therefore hamper the students' performance in a test or examination. Penny (1980: 193)

conducted a study on first year students and found the following:

- students were concerned that their first test should count towards their year mark when they have not yet obtained any experience of university standards or requirements.

- students reported that at the beginning of the first year they had no idea of the standard of work which a lecturer required ... whether there would be a mark for each fact, whether ten lines or ten pages were required.

- students reported that there were too many tests and that they did not have time to read for enjoyment or greater understanding.

Most institutions are guilty of all of the above, but promotion procedures and requirements, syllabi content, limitation of time allocated per subject on the timetable and finances are the major contributors to these problems.

Students sometimes rote-learn or memorize the notes given in class and when "seemingly unfamiliar questions appear on the question paper" (Penny 1980: 189), they panic and are uncertain about how to answer the question. This

occurs because students are not sure about what material should be studied, or how to analyze or answer questions.

Examiners have to ensure that questions are not ambiguous or culturally biased. As Jenkins et. al in Verma and Bagley (1979: 115) points out, testing in the area of race raises perplexing and difficult questions about the possibility of objectivity and neutrality.

As mentioned earlier, language and culture are inextricably linked, and words which make up a language carry specific meanings in context. The misinterpretation of terms or concepts which are culturally loaded in a question will therefore lead to a student not understanding what is required of him and he may answer incorrectly.

Consideration of the students' culture together with his proficiency in English is crucial when setting test or examination questions. The author of this study is well aware of the multicultural nature of classrooms in tertiary institutions, but proposes that examiners ensure that question papers are culture-free and that situations or experiences discussed or described are familiar to or within the realm of experience of the second language student.

2.1.5 Students' Results

The major problems facing educationalists in South Africa today, may be summed up as follows:

- the aftermath of apartheid education
- mass illiteracy
- the use of literacy by the apartheid government as a tool of power and privilege
- the use of English as a medium of instruction at tertiary educational institutions while educating the African in his mother-tongue for the major part of his school-going life.
- the suppression of African culture

All of the above have contributed greatly to the poor results and high failure rates among African students across the country. In the opinion of the author, language and culture are the main contributors to their problems.

A survey of final examination results from 1991 to 1994 at the Technikon revealed the following:

Table 2

ANALYSIS OF EXAMINATION RESULTS

% PASS				
RACE	1991	1992	1993	1994
White	85	88	86	66
Coloured	70	79	75	50
Indian	73	80	79	59
Black	50	66	66	46

It must be noted that the percentage pass reflects the results of students within their population group from first year to final year students, in other words, the above table represents the total student population at the M.L. Sultan for 1994, for example, in 1994: 66% Whites, 50% Coloureds, 59% Indians and 46% of the total African population passed the final examinations.

The success rate of students in each of the years reflected in the table above indicate clearly that African students had the lowest pass rate when compared to the other race groups. It is evident from research and practice that non mother-tongue students experience many learning problems and that drastic steps need to be taken to pave the way towards success - a possible solution lies in the consideration of a students' cultural background.

2.2 Orality and Literacy

The cultural diversity of our people is a major national asset, but the majority of the people have suffered grave injustices under the apartheid regime; having been marginalised, the oral people "have been excluded from our history books, our museums, our monuments and our archives" (ACTAG 1995: 65). There is therefore very little evidence of the trials and triumphs of the Black people in South Africa's written records. As such, not much is known about the oral cultures in Southern Africa.

Man is constantly trying to piece together the history of modern man and to find solutions to our problems by learning from history, but he can only do that, if he delves into the heritage of oral cultures. "Heritage refers to that which we inherit" (ACTAG 1995: 61). As McLuhan in Finnegan (1990: 143) explained "first ... comes orality, then literacy ...". Man has to understand the root of culture before he can even begin to understand modern man or find solutions to his problems.

In an oral society, communication takes place by word of mouth. All information is stored in the memory, rather than in files, documents or discs as is the practice in a literate society. Their ability to remember relevant information is phenomenal, as Ong (1982) in Maxwell (1983: xv) explains that memory is the central act of

their knowing powers and their knowledge is mnemonically formulated. Through repetition and the skilful use of mnemonics, they are able to store and recall vast amounts of information.

The written word had largely ignored the ancient and oral cultures simply because the literate culture was regarded as being superior and more relevant, since information could be stored in print; documents could be drawn up and written records of transactions and occurrences could be filed away for future reference.

Information, skills, culture, traditions and practices are passed from one generation to another. The family is responsible for educating the younger members. Elders also take on the responsibility of teaching the younger members of their family various skills and trades so that they may continue the family traditions and also earn a living.

Where the literate world uses writing and other technology to communicate, the oral world uses various other expressions in the absence of a technological system. Apart from sound, oral cultures also use drawings, paintings, beadwork, sculpturing, dancing and dramatisation as a means of communication.

2.2.1 Africans and Orality

In the early 1900's, oral man was described by Sir James Frazer as "having mental processes much inferior to those of his educated contemporaries"; by Dudley Kidd as "childlike" and by Lucien Levy-Bruhl as "primitive" (Vail and White 1991: 6 - 8). This perception was borne out of theorizing and speculation, because the researchers made these deductions without interacting with or gathering information empirically; all information was gathered from travellers and from library research.

Boas (1965: 20) explained that because the Whites had access to technology and scientific knowledge, the assumption had arisen of "an innate superiority of the European nations and of their descendants ... and every deviation from the White type necessarily represents a lower feature". This perception of the Blacks in South Africa was promoted by the oppressors and to further the aims of apartheid, educational deprivation was used to control the Black population as they feared an over-educated native population.

Verwoerd, in outlining the policy for Bantu education in 1954 stated that, "there is no place for him in the European community above the level of certain forms of labour ... for that reason it is of no avail for him to receive a training which has as its aim absorption in the

European community, where he cannot be absorbed. Until now he has been subjected to a school system which drew him away from his own community and misled him by showing him the green pastures of European society in which he was not allowed to graze" (Molteno 1984: 92 - 93). Black people were therefore denied education and literacy in an attempt to control and manipulate them.

It was only in the early 1920's, when anthropologists and students prompted by Bronislaw Malinowski and Franz Boas began gathering information first hand through interaction with specific groups of people, that there was a shift from "abstract theorizing toward gathering empirical evidence" (Vail and White 1991: 10). For the first time, people were able to observe, work with, talk to and interact with oral societies and this led to changes in their perception of the oral mind and a treasure chest of information about oral societies (Griesel 1990: 4).

These changes, however did not materialize in South Africa, as apartheid was deeply entrenched into the constitution, and the rights, existence and civilization of the Black population was ignored. Increasing pressure and sanctions imposed by most countries led to the release of Nelson Mandela which paved the way for the election of a democratic government and the emergence of the recognition of the history and cultures of the

marginalized people of our country.

Not only are African people the creators and guardians of a vast oral tradition, but also their exclusion from government institutions limits the value of official documents produced "about" them (Adler 1990: 231). With the recent changes in the political structure of South Africa, African people for the first time were given the opportunity to tell their stories from the African perspective and to take their rightful place in the history of this country.

Leo Frobenius was one of the people that "roused Africans to an awareness of their cultural heritage and helped to restore dignity and respect to a continent long reputed to possess neither culture nor history" (Ita 1973: 306). Their culture, traditions and beliefs as well as their oral way of life is now being exposed and studied - the oral communities are therefore rising from total obscurity or "non-existence" to being hailed as symbols of South Africanness by virtue of their vast cultures, beliefs and traditions. Every exposure is given to expressions of their culture and Black artistes have now leapt into the limelight. History books are being rewritten to reflect the total picture of South African history and to give praise to all the unsung Black heroes.

2.2.2 Residual Orality

An understanding of oral man is necessary if one is to understand the history, cultural and educational background of the African student. "Once we know something about the psychodynamics of the oral mind, we can recognize that primary orality, at least in residual form, is still a factor in the thought habits of many of those to whom we are called upon to teach writing ... Our students from oral or residually oral cultures come not from an unorganized world, but from a world which is differently organized, in ways which can now at least be partly understood" (Ong 1978: 17).

The historic inadequacy of school education, especially for Black communities, has ensured that the majority of the adult population, both in and out of formal employment, has had no schooling or inadequate schooling (Government Gazette 1994: 17). This study takes into account that most of the African students come from residually oral cultures or "from homes where speech is more widespread than reading or writing" (D'Angelo 1983: 104) in Tannen (1984: 68), and also that "oral habits of thought and expression do not disappear overnight with the onset of literacy" (Ong 1982: 26). Van Zweel (1992: 449) states that many language teachers work with "students from backgrounds that still retain strong oral influences".

Van Zweel (1992: 449 - 450) regards Ong's claims about the differences between orality and literacy as significant and therefore outlines ideas that may impact on teaching persons from cultures with oral residues:

- students may have difficulty grasping abstract categories. For example, the category 'verb' may not be understood. Or it may be understood in the example the teacher uses, but not recognised in other contexts.

- a group setting aids the learning process. Also, situational frames of reference will create empathy and facilitate the understanding process in the student.

- students in a literature class may write an essay and receive the criticism that their work is full of cliches, unstructured, and lacking in originality. If a teacher understands the concept 'originality' in oral cultures, he/she will know that standardised themes and formulas are the norm in oral epics.

These insights, says van Zweel (1992: 438) may be "useful to curriculum planners, language teachers and people working in adult education, who may work with persons from cultures which still retain strong oral influences. Afterall, orality existed before literacy, it is

pervasive and it is the way children acquire language".

Street (1984: 24) in van Zweek (1992: 4) criticises the assumption that literacy brings about logical and abstract thought, arguing that what has been taken to be lack of logical processes amongst 'primitive' people was often a "misunderstanding of the meaning of what was being said and done ...". According to Labov in van Zweek (1992: 4) the convention most often mistaken for logic is explicitness which is not the same thing as logic. The author of this study agrees that their thoughts may be expressed in unconventional ways, but is nevertheless logical and abstract. A further impediment to students from a residually oral background, is their problem of expression in the second language.

2.2.3 Spoken Word and the Written word

Language is central to human experience and if one is to understand the process by which man communicates, one must look closely at the human capacity for language and the particular qualities of language which enable it to play so powerful a role within us and between us (Wilkins 1972: 77). Language is the basis of man's interaction and communication with the world. Because of language, we talk, write or even use gestures to communicate our thoughts, feelings and ideas.

One may argue that the technology of writing is far superior to the spoken word, but it must also be borne in mind that the spoken word is prevalent among all societies and tribes in the world (even among those that can write) and that it enjoys primacy over the written word (Stubbs 1985: 25). The importance of the spoken word is emphasized in this study, because a second or foreign language student coming into the tertiary institution, may feel "handicapped" or "retarded" (Carter 1970) in (De Avila and Duncan 1980: 105) in the English language. The second language student is expected to complete projects, assignments, tests and examinations in writing and he is judged or assessed on the same criteria as his first language classmates.

Ong (1978: 3) commented that "everyone who teaches writing knows the common symptoms of the problems: students make assertions which are totally unsupported by reasons, or they make a series of statements which lack connections ... In conversation, if you omit reasons backing a statement and your hearer wants them, the normal response is to ask you for them, to challenge you. For the writer, the situation is totally different. No one is there to supply a real communicational context, to ask anything ... The writer has to provide all the back-up or fill-in ... For there is no absolute measure of how much detail you have to supply in writing about anything ...". The absence of immediate feedback makes it

difficult to gauge just how much detail one should provide. In oral communication, on the other hand, one can measure how much information one should provide and whether one is answering the question fully or not, by the verbal or non-verbal feedback that one receives.

The anguish of the writer in a non mother-tongue or foreign language is therefore apparent. On entering the tertiary institution, the L2 student is immediately plunged into the world of English. English being the medium of instruction; the Coloured, Indian and White lecturers' and peers' language of communication; the textbooks, content of the subject matter, notices, pamphlets, newsletters and signs around the campus!

The L2 student is not given time to assimilate or adjust to the new environment of learning. The additional trauma of having to express himself in writing, places the L2 student at a serious disadvantage.

The institution should therefore take on the "additional responsibility of dealing with the presumed 'reluctance to learn' " (Ogbu 1974) in (De Avila and Duncan 1980: 105) and not simply regard the L2 student as uninterested or incapable of understanding and learning. Non mother-tongue students must be trained to interpret, understand and to answer test, assignment and examination questions. A consistent mark allocation when assessing a student;

for example, two marks per fact or relevant point mentioned, must be explained to the student at the beginning of the course so that he will be aware of how much he should write when answering a question. Other general requirements of the subject and of the lecturer must be explained to the student. The above does not mean that the student must be spoon-fed, what is being suggested, is that, the L2 student should be assisted in coping at the tertiary institution.

2.3 Education

In pursuance of apartheid, education was controlled by different departments and the African schools under the control of the Department of Education and Training (D.E.T.) did not offer English as their medium of instruction from the earliest stage of schooling. The decision to use the mother-tongue as the medium of instruction throughout primary schools was opposed by many Africans.

An 'All-In' conference held in 1956 concluded that mother-tongue instruction would have the effect of reducing the horizons of Africans, cramping them intellectually within the narrow bounds of tribal society, and diminishing the opportunity of inter-communication between the African groups themselves and also with the wider world in general of which they formed

a part. Africans pointed out that they could not escape the consequences of living in a technological age, and that education through the medium of a language which was not equipped to deal with modern scientific concepts could not prepare them for this (Horrell 1968: 60). African schools have therefore been at the mercy of the government who chose to further disadvantage the child and entrench apartheid by not offering him instruction in English.

Dr H.F. Verwoerd, then Minister of Native Affairs speaking in the House of Assembly in 1953, (Horrell 1968: 5) said that "Bantu education must be controlled in conformity with the policy of the state ... Education must train and teach people in accordance with their opportunities in life". This however, was not to remain. Uprisings against education based on apartheid principles were commonplace in South Africa from 1960 when schoolchildren protested against the medium of instruction in their schools, which was Afrikaans. Many lives were lost and still many others wounded, but the injustices of apartheid education continued.

"The latter half of the seventies in South Africa was a time of educational ferment, if not upheaval. The loss of life, destruction of educational facilities and loss of teaching time and opportunity culminated in educational

changes which ranged from cosmetic to fundamental" (Sookrajh 1990: 9), and today, the African student having been freed from the shackles of apartheid, enters the tertiary institution still bearing the scars of apartheid education.

2.3.1 Racism and literacy

A survey of our globe shows the continents inhabited by a great diversity of peoples different in appearance, different in language and in cultural life (Boas 1965: 19). Colour of skin, texture of hair and differences in bodily form distinguish one race group from another. Each race group has its own language and customs, values, norms and beliefs. These inherent differences have led to certain groups claiming superiority over others.

Racism is conventionally defined as the belief or assumption that there are major differences between racial or ethnic groups in terms of intelligence, personality, and the moral characteristics, and that these differences are inherent or biological in nature. Racism assumes therefore that one social group is biologically superior to another (Bagley 1975: 31).

Boas (1965: 20) explains that the "superiority of our inventions, the extent of our scientific knowledge, the complexity of our social institutions, our attempts to

promote the welfare of all members of the social body, create the impression that we, the civilized people, have advanced far beyond the stages on which other groups linger, and the assumption has arisen of an innate superiority of the European nations and of their descendants ... that the White race represents the highest type" of civilization. South Africa was ruled under this premise as apartheid was deeply entrenched into the constitution - the Black population was marginalized while the Whites enjoyed all rights and privileges.

Access to education and training was severely rationed on a racial and ethnic basis. Compulsory education for White children has been enforced for decades, with the result that the White adult population has been completely literate for generations. By contrast, millions of Black adults and out-of-school youth still have little or no access to education and training. Most Black adults, especially rural women, are illiterate (Government Gazette 1994: 9).

Blacks were denied formal education, freedom of speech, proper housing, access to recreational and other public facilities - they were treated as lesser or inferior beings. This resulted in considerable frustration within them which was expressed through protest action, defiance campaigns and violence.

Increasing pressure and sanctions imposed by most countries paved the way for the election of a Government of National Unity in 1994 and the beginning of the recognition of the humanity and rights of the Blacks in South Africa.

2.3.2 Race and Education

The process of social change by legislation may foster overtly healthy behavioural patterns between cultural groups, but this does not necessarily ensure the development of tolerant and harmonious inter-group relations (Verma and Bagley 1975: ix).

Desegregation of education in South Africa was welcome by all - but "intergroup tensions" (Leon and Lea 1988; Louw-Potgieter 1987; "Perception of Wits" 1986) in Naidoo (1990:1) are a reality when different cultures have to work together, and "these tensions, consciously and unconsciously, affect the well-being of all victims of such tensions" (Katz 1979) in Naidoo (1990: 1). Although students may not openly display rejection of others' culture or background - cultural differences, political affiliations, language preferences and other demographic variables may lead to tension.

The new Education Policy in 1984 paved the way for equal education and the desegregation of educational institutions in South Africa. The April 1994 elections heralded the end of the apartheid era and the birth of democracy. The Government of National Unity promised to redress all the injustices of the past and a new phase in South Africa's history was set in motion. One would have therefore assumed that all was well in this country, but the renewed boycotts, and racial tensions and clashes on campuses like the Vaal Technikon, Pretoria Technikon, the University of South Africa and the University of Witwatersrand in 1995 have shown clearly that tension exists between the different racial and cultural groups despite legislation that entrenches democracy.

One must also bear in mind that by the time a student enrolls in a tertiary institution, he has been through a system of schooling which may differ considerably from that of his peers. The African student, having been subjected to a system of education borne out of the perils of apartheid may carry frustration, bitterness and anger at having been marginalized for the major part of his educational career, and then having to compete on the same level in a second language medium, for example, English, at the tertiary level. These feelings of exclusion could potentially lead to tensions which may be expressed in unacceptable and destructive forms of behaviour.

The educational institutions "cannot undo the past in terms of the injustices committed", but Glatt and King (1975: 340) advocate that institutions should encourage students to "examine what has happened to them before entering university, to recognize their biases and prejudices, to search out their misconceptions, or to unlearn false beliefs". The institution should also assist the student in assimilating with his new environment and the challenges that it poses.

2.3.3 The Politics of Literacy

Literacy is conventionally regarded as the ability to read and write but Langer (1987: 4) defines literacy as an activity, a way of thinking, not a set of skills. It is a purposeful activity - people read, write, talk, and think about real ideas and information in order to ponder and extend what they know, to communicate with others, to present their points of view, to understand and be understood. The implication of a "higher level" (Boas 1965: 20) of understanding is obvious. After all, one cannot engage in discourse with a (conventionally defined) literate if one cannot understand his informed viewpoint (which comes from his reading).

"The literate world is the world of power and privilege. It is defined in terms of those excluded from it - the illiterates... The written word was part of the conquest

in South Africa. It was the medium whereby the conquerors communicated and organised their resources, policies and tactics" (Guy 1991: 7 - 8). Literacy was used as a tool of power and control to dominate the Blacks. The oppressors used their literacy to conquer the Blacks in terms of their land, wealth and dignity. Being unable to read, they could not understand the laws or defend themselves adequately when challenged by matters recorded in writing.

"Those responsible for imparting literacy have tended to treat indigenous peoples as they would school pupils, debating whether they are 'ready' for literacy, whether they should have access to it and what problems are associated with its 'impact' (Street 1994: 144).

Lindiwe Ngakane (1995: 2) looked into the world of the many South Africans for whom "being unable to read is a major handicap in their lives" and aptly summed up the lives of those denied literacy as follows:

Imagine being a traveller in a foreign country - wherever you go people speak a language you don't understand, signposts which could direct you to exotic places mean nothing to you and newspapers are a fascinating mystery. You would feel completely isolated from life around you. For many South Africans, their

home country is almost as foreign because they do not speak English and can neither read nor write.

The denial of literacy and the apartheid policies of this country had created severe wounds in the Black people, for not only were they unable to understand the [literate] world around them, they were also unknown to the literate world because they "have been excluded from our history books, our museums, our monuments, and our archives" (ACTAG 1995: 65). There is therefore very little evidence of the trials and triumphs of the Black people in South Africa's written records. The talents of the Black artistes, painters and writers as well as the achievements and contributions of the Black heroes and historians to the heritage of South Africa was deliberately ignored while their White counterparts were given full credit for heroic deeds, important happenings and for battles fought and won (in the history textbooks); for political heroism (in the monuments) and for cultural history (in the museums).

The birth of democracy in this country, promised to address the insults and injustices suffered by the Blacks. "Recent figures published by the Provincial Department of Education and Training put the number of people in KwaZulu-Natal requiring adult basic education and training at five million - more than double the

number of children currently in school" (Ngakane 1995: 2)
The new government has even declared 7 September
International Literacy Day.

South Africa has just entered a very exciting phase in
its history where freedom of expression and the
recognition of the diverse cultures and languages will
enjoy priority in the new constitution. There is a need
for nation building and a national ego, and this can only
be obtained if we assist the marginalised people in this
country to realize their "context in the whole history of
mankind" (La Guma 1972: 89) by acknowledging their oral
roots and culture.

2.3.4 Literacy and English

This study maintains that there are different types of
literacy at play in education in South Africa. Firstly,
one may be literate in one's mother-tongue. Secondly, one
may be literate in English, which is the language of
business, economics, politics and communication. The
reason for this differentiation is that "different
societies and social subgroups have different types of
literacy, and literacy has different social and mental
effects in different social and cultural contexts.
Literacy is seen as a set of discourse practices, that
is, as ways of using language and making sense both in
speech and writing" (Gee 1994: 168).

The general trend among second language students, is to switch to their mother-tongue for conversation, while maintaining English as the language for education. Scollon and Scollon in Gee (1994: 182) "believe that discourse patterns (ways of using language to communicate, whether in speech or writing) in different cultures ... are among the strongest expressions of personal and cultural identity. They argue that changes in a person's discourse patterns - for example, in acquiring a new form of literacy - may involve change in identity". This change in identity may come about because, with the learning of a new language goes the values, culture and social practices associated with that language. The students' own cultural background may therefore assume secondary importance and he/she may steadily move away from the home or community culture in a bid to assimilate into the new language of wider communication.

This research project will therefore endeavour to establish the role of the non mother-tongue students' culture on his social and academic life at the tertiary institution, where he meets and interacts with people from different cultural backgrounds both in and outside the classroom. The student has to also learn to cope with the mainstream culture or the culture of the institution, but this study will not extend to the discussion of mainstream culture as it is a very diverse field that

requires specific attention and cannot be incorporated as a mere subsection in the present study.

CHAPTER THREE

LANGUAGE, CULTURE AND INTERACTION

3.1 Culture X

As an individual, man fights for his survival and wellbeing. As a social animal, he fights for the interests of his group, for political and economic gains, but most importantly, for his cultural identity (Boeren 1994: 78).

Culture is a way of seeing things; one's vision of the world.

Ngugi wa Thiong'o (1993) as cited by Mzamane (1990: 366) explains that from culture "springs a community's consciousness, its world outlook and lifestyle, its collective and individual self-image, its identity as people who look at themselves and their relationship to the universe in a certain way". He goes on to say that culture expresses a community's "conception of what they consider right and wrong (moral values), good and evil (ethical values), ugly and beautiful (aesthetic values)" (1990: 366).

Communication in the classroom suffers because the teacher may talk about situations or concepts that are unfamiliar to, or outside the experiences of the learner.

One always attaches meaning and makes interpretations according to one's culture and life experiences as "each culture constructs its own 'reality', and no doubt, this construct influences the way members of a culture perceive and understand the things and ideas they are confronted with in life" (Boeren 1994: 78). Therefore, if teaching, learning and the subject matter are culturally compatible, the chances of success are much greater. At least then, all will be communicating on the same platform and operating within a familiar cultural context.

3.1.1 Communication and Culture

"The fact of the matter is that the 'real world' is to a large extent unconsciously built on the language habits of the group. No two languages are ever sufficiently similar to be considered as representing the same social reality. The worlds in which different societies live, are distinct worlds, not merely the same world with different labels attached..." (Sapir as cited by Jardine 1976: 128). Our culture shapes our vision of the world and the ways in which we attach meaning or make interpretations. Words that abound in one language may not even feature in another, because those words may not be used or relevant in a particular world or culture.

Christopherson (1973: 22) maintains that language is the most important medium through which culture is transmitted. This was echoed by Hartley (1982: 101) who said that language and cultures are linked because language is the vehicle for the expression of our beliefs and practice. Harmony in society depends on an understanding and acceptance of one another's culture. The language of the classroom has to reflect cultural acceptance and understanding.

"Students from a variety of cultures and subcultures are expected to understand and learn many new and complex ideas and to interpret them as the teacher does ... Interpretations and meanings that are contiguous with literacy in the students' first language and first culture are ignored ..." (Heath 1983; McDermott 1977) in Langer (1987: 13). When being taught by a teacher from a different cultural background, problems with understanding, perception and identification may arise. The language background, accent, communication style, words, idioms, descriptions, jokes and proverbs used by the teacher may be totally foreign to the non mother-tongue student. As Wayson (1975: 90) explains, the second language student may be "labelled a slow learner and assumed unintelligent when, in fact, he simply cannot understand the teacher's terminology".

Also, students are required to study subject material and textbooks that are culturally unsuitable to them, for example, a student from a rural area without electricity and the trappings of a big city, cannot be expected to identify with a story set in a highly industrialized context. The L2 students' world does not include such experiences and this will impede learning.

The non mother-tongue student has to cope with a two-fold problem - being taught foreign subject matter in a foreign language, "for those who do not share the school's language, formal education often takes place in a language that is foreign" (Wayson 1975: 93). Malinowski (1994: 6) therefore suggests that for the listener to understand what was said, he would need to have the situation "placed in their proper setting of native culture".

The literature on cross-cultural communication is too large to summarize, but an understanding of this concept and the barriers to such communication is relevant to this study. Tannen (1980: 327) suggests that nearly all communication is to some degree cross-cultural, in the sense that no two people have exactly the same background. Different language and communication conventions govern different societies, and one has to understand these differences if one is to communicate successfully.

When one is involved in a conversation, one attaches meaning to what is being said by drawing on one's educational, cultural, family and social background; one's understanding of the language; and interpretation of the others' body-language and facial expressions. Consequently, the same conversation or utterance may enjoy a completely different interpretation by another listener. If the lecturer and student have an understanding of each others' cultural backgrounds, communication will be more effective because as Boeren (1994: 74) states "it is an established fact that communication is most effective between people who share the same background (social, economic and cultural), knowledge, experience, language and communication styles".

3.1.2 The Role of the Family

For the purposes of this study, ethnic group refers to "people who share a sense of tradition, be that derived from religious, physical, linguistic, aesthetic, or historical origins" (Mithun 1983: 210). An ethnic group therefore shares a thread of commonality that makes one group differ from another.

Socialization, education and values may hold different levels of importance and may be transmitted differently

The student has to understand and be understood by others in order for him to communicate his ideas or assimilate the ideas of others. Thinking is in essence: language in motion. If one is unable to think in a language, he will not be able to communicate easily in that language.

3.2.1 The medium of Instruction

The medium of instruction at tertiary institutions in South Africa is predominantly English with some institutions offering instruction in Afrikaans. With the relaxation of sanctions and the birth of democracy, relations with other countries have improved and trade links are opening with the foreign market; "English has become the main language to allow people from all corners [of the world] to exchange ideas" (Boeren 1994: 77). English is therefore regarded as the language of empowerment.

(Kozol 1986, Fordham 1975 in Rockhill 1994: 240) maintain that empowerment arguments are directed at participation in the 'public' spheres of national, economic, political and to some extent, cultural activities. In order to secure a well-paying job in the public sector, or to understand and participate in legal, political or economic activities, especially on the national level, one must be literate in English because English is the language of communication in all these

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sectors. In interviews conducted by Rockhill (1994: 240) people "asserted that learning to read and write English was crucial to getting ahead".

The cruelty of past race-based policy is demonstrated by the fact that where the need has been the greatest the service has been the poorest with low levels of funding for Black education (Government Gazette 1994: 15). One must bear in mind that the apartheid regime funded Afrikaans and English while totally disregarding the other languages in South Africa. As a result, textbooks, study material and teaching aids are readily available in these two languages. Many believe that the high cost of translating educational and other material into the African languages makes it unfeasible, but it must also be borne in mind that the people should not be penalised for the evils of the government.

3.2.2 Attitudes and Motivation ~~X~~

The home environment, parental attitude and intrinsic motivation of the learner are important variables in the educational development of a student. The aim of the student in learning a language - be it to achieve a vocational, communicational, cultural or social aim, also plays a significant role in shaping the attitude of the student towards that language. Jardine (1976: 208) maintains that when a person becomes proficient in the

use of a new language, ... he becomes aware of a possible new set of norms and values, provided always that his learning of such a language goes hand in hand with a correct attitude towards that language.

A negative attitude can be detrimental to learning as Klein (1988: 38) explains "the conscious or unconscious feeling that there is no real need to learn the language" may seriously impede learning. South Africans regarding English as being part of the colonial rule may reject the language because of association.

Learning a new language implies learning about a new society and its culture. South Africa has a multitude of cultures and languages and an awareness of cultural and ethnic practices are fundamental to becoming proficient in a language. This diversity in culture and languages poses a particular problem at the tertiary institution because for many years, students who have been interacting within their own cultures and language groups, have to interact with other cultures and languages.

At the tertiary institution, the student has to learn the medium of instruction before he can even begin to understand his lessons. For successful learning to take place, the student must be motivated to learn, so that he

will make a concerted effort to study and to converse in
and become proficient in the language.

CHAPTER FOUR

METHODOLOGY

4.1 Method

This project utilised two instruments which served to complement each other - the quantitative procedure being the questionnaire and the qualitative procedure being the focus groups or the group discussions.

The focus group discussion was used as a qualitative procedure in this project because as Brodigan (1992: 1) explains, its purpose was to "make observations about individual experiences, feelings, attitudes, perceptions, and thinking, using open ended techniques of inquiry".

The questionnaires were used to gather biographical and grouped data indicating trends among non mother-tongue students, while the focus groups provided personal and in-depth responses.

4.2 Motivation for Choice of Instruments

Educationalists are plagued by problems experienced by the non mother-tongue student and presume that "they know what the academic difficulties are that the students

encounter, based on their experience in the teaching and learning environment and their observation of the work that students produce" (Van Schoor and Lovemore 1995: 2). Based on these perceptions, lecturers may attempt to address student problems. Although experience is a good teacher, these perceptions may not reflect the real situation with all its intricacies and these problems may not be adequately dealt with.

The best way, after all to learn about student problems, is to ask the students themselves. As Van Schoor and Lovemore (1995:7) explain, "obtaining students' perceptions of the teaching and learning process is not merely an option anymore. The emphasis on meeting the needs of the users makes this a necessity". The focus group technique allows the researcher to do just that, to get information about the major players in education, that is, the students from the students themselves.

The focus group interview is a "technique which involves the use of in-depth group interviews in which participants are selected because they are a purposive, although not necessarily representative, sampling of a specific population ... Its conceptualization is based on the therapeutic assumption that people who share a common problem will be more willing to talk amid the security of others with the same problem" (Lederman 1990: 117).

Although reference is made here to 'interviews', the author of this study decided not to interview the group or be present at the discussion for the following reasons:

- the author regards the interview as being limited in eliciting candid responses. The interview situation can be intimidating especially in the case of a non mother-tongue student being questioned by a first language speaker.
- all participants in the project were African students and the author being Indian and a lecturer at the technikon, did not want to prejudice the students' response in any way.
- being a female, the author did not want to pose a 'cultural barrier' especially to the male students.

The focus group discussion was therefore adopted. This discussion was facilitated by a student in the group. The facilitator was elected by the group itself. Although it would have been of tremendous benefit to video-tape the discussions to observe the participants' non-verbal reactions which are vital in communication, the discussion was audio-taped, because again, the author did not want to 'intimidate' the students with a camera, lights and an atmosphere that would induce performance

and artificiality. Students were assured of their anonymity and they were encouraged to be totally frank and honest about their experiences and feelings without fear of victimisation.

The important assumption was that "information produced under these circumstances will be richer, more complete and more revealing than that which can be obtained in, for example, a series of individual interviews" (Brodigan 1992: 2). The focus group allows participants to comment on, supplement or disagree with others' response thereby enriching the discussion.

"The exchange of ideas in the group stimulates new thoughts which may never be mentioned in individual interviewing ... The group provides support to its members in the expression of anxiety-provoking or socially unpopular ideas" (Goldman 1962) in Lederman (1990: 120). By assuring the participants of their anonymity, the researcher added a further dimension of candour to the discussion.

The focus group technique is a relatively new concept in educational research, but already many successes have been noted. Bers (1987) study in Brodigan (1992: 2) is one example of the benefits of focus group research in colleges and universities. Bers also demonstrated how focus group methodology can be used in the process of

developing a theory. In Bers' case, the theory concerned the ways adult students experience their world. Other recorded successes to name a few include Burdick 1986; Buckmaster 1985; Dehne, Brodigan and Topping 1990, and Griffith and Kile 1986a, 1986b.

As explained by Lederman (1990: 119) in the focus group method "the group rather than the individual is interviewed. The group potentially provides a safe atmosphere, a context in which the synergy can generate more than the sum of individual inputs ... the presence of people of like-mind making it easier for otherwise shy people to talk about their personal thoughts, feelings and experiences". Non mother-tongue students who may be afraid to talk in the class for fear that they will be laughed at or mocked, may seek comfort in the fact that the other students in the group experience similar problems. Also, the background of the participants, although not identical, provided a common platform with shared experiences. 'Quiet' students were therefore encouraged by these elements of commonality to contribute to the discussion.

The questionnaire served to gather information particular to each individual. The first part of the questionnaire was designed to substantiate responses obtained in the focus group.

4.2.1 Instruments Used

4.2.1.1 The Questionnaire

The questionnaire was used mainly to gather information about the students' educational and family background and their academic and social interaction at the technikon.

A covering letter served as an introduction and outlined the aims of the research to the student. Participants were assured that their responses would be treated in strict confidence thereby encouraging candid responses.

Questions were posed in the following order: social interaction, language usage, classroom interaction, demographic data.

The reason for placing questions in the above order was the following:

Students are always sceptical at the beginning because they are not certain about the motives or objectives of the researcher and precisely what role they would play in the investigation

Students are curious as to why they were selected as opposed to the rest of the African population at the technikon. Some students suspect that there is

something wrong with them especially when they are advised that the research seeks to investigate problems encountered by non mother-tongue English speakers.

Although intentions, objectives and detailed explanations are furnished at the outset, the researcher contends that the above uncertainties still prevail. Students are often unsure about how they will benefit from such an exercise and are very cautious.

Students were therefore asked questions about the topic of the research at the beginning of the questionnaire so that they would not feel trapped or awkward about revealing personal information.

Questions about demographic detail were placed at the end of the questionnaire as suggested by Backstrom and Hursh (1963: 92) "the model questionnaire is designed in four parts: 'the introduction, warm-up questions, the body of the study, and demographic questions'". There were no "warm-up" questions as such, because the questionnaire was answered before the discussion took place and the author wanted to foster an atmosphere of trust. If students felt that they were being coerced to answer certain questions, they would have lost confidence in the researcher. Also, the questionnaire was used to supplement the focus group discussion.

The reason that the questionnaire was not used as the main instrument was, that the author did not want students to write a lot. The author contends that since students have a problem expressing themselves adequately in English, asking them to write lengthy answers would actually result in trapping them in the very problems being researched.

Students were asked to qualify their responses so that their reasons for selecting a particular option (refer to Appendix A) would be clear. The demographic questions however did not require clarification, and therefore required participants to 'place a tick' next to the appropriate option.

4.2.1.2 The Focus Group Discussion

The feature which most clearly distinguishes focus group research from other kinds of qualitative research is the group discussion ... Group discussion substitutes for the directive questioning which is part of most other approaches to the task of gathering information (Brodigan 1992: 1).

Because this study is concerned with the non mother-tongue students' problems, it was deemed necessary to gather information from the non mother-tongue students themselves. The group discussion allowed students to talk

about common problems and experiences in the security of a homogenous group. Students were grouped according to: gender, course group and year of study thereby ensuring homogenous groups.

Each participant was given a list of questions to be answered at the discussion. A comprehensive definition of culture was given at the top of the page (refer to Appendices C and D for the Focus Group Schedules) so that students would be clear on the researcher's meaning of the word. Questions were asked about: the effects of English and one's culture on one's academic and social interaction at the technikon.

Questions for the first and second year students were the same except for:

Question 2 which did not appear on the second year schedule - it was felt that first year students could answer this question suitably as they were just out of school, and that it was a factor that affected them directly.

Question 5 appeared on the second year schedule only. Students in their second year of study were asked about possible changes that may have taken place from the first to second year at the tertiary institution. The significance of this question to

the research project was to evaluate whether L2 students could acclimatise themselves to the tertiary environment and all the challenges that it poses to the L2 learner after a year at the institution and whether their cultural background played a role in this.

Students were not given too much detail, explanation or qualification for the questions because it was feared that they would be led to answer in a particular way. The researcher did not want to prejudice their responses in any way. However, question 1 required some detail so as to inform students about the aspects to be included in their discussion.

4.2.2 Scope and Limitations of Research Procedures used

Due to the nature of this study, it was decided to use a research procedure which would elicit student response in an environment of security and trust. The focus group technique was therefore employed.

This was supplemented by the questionnaire, which provided mainly biographical data about the participant. Students were not asked for in-depth responses on the questionnaire because the author did not want to trap the students in the very medium students find problematic, that is, the medium of writing in English.

It was anticipated that the group discussion would facilitate in-depth, personal responses. While this was definitely realised, the procedure had its limitations. While the absence of the researcher during the discussions had a very positive effect and greatly encouraged the participants to speak freely, the researcher could not interject or ask for elaboration on pertinent issues raised. Also, when students did not answer a question, their attention could not be drawn to this omission.

The element of bias and the moulding of answers to please the researcher was eradicated by the absence of the author during the discussions.

4.3 Sample selection

Eight groups of five students each participated in this study. Focus groups can produce desirable results when sizes vary between 4 and 12 participants (Brodigan 1992: 5). The sample of 20 males and 20 females was made up as follows:

- Public Relations First Year
- Public Relations Second Year
- Commerce First Year
- Commerce Second Year

The Commerce students represented a wide selection of courses, namely: Public Administration, Public Management and Administration, Municipal Administration, Marketing, Credit Management and Commercial Practice.

The Public Relations students represented the courses: Public Relations and Journalism.

A distinction was made between Commerce and Public Relations students for the following reasons:

- Public Relations students are generally selected on their capability and results in English. These vocations require eloquence, competency in a variety of languages and the ability to communicate and interact with people of various language and cultural backgrounds. The final selection of candidates is based on performance at an interview.

- Commerce students are also required to have good results in English, but the emphasis in these courses falls on the candidates' commercial background.

The distinction between Male and Female students was based on the "male/female differences in everyday communicative practices ... [which] are constructed culturally and socially" (Rockhill 1994: 245). The African community is a patriarchal society and the author

did not want to place the female students in the same group as the males for fear that they may not be given an opportunity to speak or that they may have felt awkward or overshadowed by the males. The objective was to allow each participant complete freedom of expression in an environment which discouraged inhibition and dominance. Also, "homogeneity is an important prerequisite for meaningful exploration of the topic" in a focus group discussion (Lederman 1990: 117).

First year and second year students were utilised to assess whether second language students experienced any social or academic changes from the first to second year at the tertiary institution.

The participants in this project were randomly selected from the class registers. The following criteria were used for selection:

- the students' registration number which indicates the year/ level of study. Students repeating a particular year of study were not considered.
- race group: all participants were African students and spoke English as a second language
- ages ranged from 18 to 25 years.

- marital status: single.

Students were notified personally about their selection by the researcher and each prospective candidate was consulted about his/her willingness to participate in this project.

4.4 Procedures of Administration

4.4.1 Initial Contact

All participants in this research project were selected by random sampling after consulting the relevant class registers, that is: Journalism and Public relations - first and second years
Commerce (Public Administration, Public Management and Administration, Commercial Practice, Credit Management, Municipal Administration, and Marketing) - first and second years.

Students were invited to a meeting where the following was discussed:

- purpose of the research project
- explanation of the sampling procedure
- benefit of the project to the participants and to students in general

- procedure to be followed in respect of the questionnaire and the group discussion
- general

As students belonged to different class groups, they were asked to indicate their free times or times that best suited them on a list provided. A date and venue was then identified for the completion of the questionnaire.

Dates for the group discussion were decided later after consulting with times indicated by the students. Each student was personally informed by the researcher. This was followed up by a reminder at least two weeks in advance so that they could plan their schedules accordingly.

4.4.2 Problems Encountered

Two major problems were experienced in the course of this study. Firstly, tensions and problems on campus culminated in the boycotting of classes and the suspension of lectures. Students therefore did not keep their appointments. When lectures resumed, there was a 'rush' to make up for the lost time and students' free periods were also utilised by the lecturers.

Students were therefore only available after lectures. This posed another problem - many students could not stay in the afternoons as they would 'miss' the bus or taxi

home. Lunch times, early afternoons and a few lecture periods (with the prior consent of the lecturer) were therefore utilised.

"The most difficult problem in establishing the size of the group is predicting how many of the invited individuals will actually show up for the session" (Brodigan 1992: 5). Many sessions had to be postponed because of non-attendance by some members of the group. Those students that did keep their appointments became frustrated with the postponements. The researcher therefore went personally to each student taping on a particular day to remind them of their appointment.

Relatively minor problems were also experienced. Being an Indian and a lecturer, students were sceptical about the researchers' intentions, expectations and opinions of them. Although they were assured of their anonymity, the researcher felt students were not certain that information would be treated confidentially. Fortunately, once the focus group discussions were underway, students' were engrossed in talking about the relevant issues and the problems that were apparent at the outset, seemed to fade away.

The technikon does not have sound-proof rooms for audio-taping but this proved to be a minor hurdle as voices on the tape were unaffected by the sounds outside.

4.5. Limitations in the design of instruments used

The questionnaire succeeded in gathering information about student perceptions and their backgrounds, but the researcher acknowledges the following limitations in the design of the instrument:

- students were not asked directly whether they would prefer to be taught by a person of the same cultural background and language group as themselves. It was assumed that this would form part of the discussion.

- participants were not asked to state which schools they had attended, be it a school in an urban or a rural area which would account for their responses to questions 15 and 16 on the questionnaire. This information was gathered later from the students.

- Question 13 read: Can your parents

- 13.1 read English

- 13.2 write English

- 13.3 read and write English

- 13.4 not read or write English

and Question 14 asked the same information with regards to siblings. One of the limitations of these two questions was that one could not ascertain to what extent/level their parents and siblings are

able to read or write. Students may have interpreted the parents'/siblings' ability to sign his/her name as their ability to write.

- Question 17 read: Who was responsible for introducing you to English The researcher assumed that the sentence meant 'the first' person in your life that taught you or led you into the world of English. Some students ticked more than one response, probably because they did not take heed of the word 'introducing'. The question should have read: Who was the first person to teach you English ...

The focus group discussion allowed students to express their opinions and feelings freely. Some students however, gave short responses because they were unclear as to what specific information was being sought. The researcher did not want to dictate or structure the discussion in such a way that students would feel they were required to answer in monosyllables or that their discussion had to be regimented by a particular format of questions provided.

4.5.1 The Questionnaire

Students were informed of the date for the completion of the questionnaire two weeks in advance. A further notice

was given on the morning of the appointed day. The questionnaire was administered in three sessions, due to the problems mentioned in 4.5.3. Each session lasted approximately 45 minutes.

To ensure anonymity, students were advised not to write their names, registration numbers or course groupings on the questionnaire. The procedure was outlined and students were urged to answer candidly.

The help of a colleague who is proficient in Zulu, Sotho and Xhosa was enlisted. She explained the instructions in the students' mother-tongue as requested. Individual questions, however were not translated.

On completion, questionnaires were labelled (for example: Comm. M1, that is, Commerce 1st year, Male) and put into separate folders so that correlations between groups could be assessed.

4.5.2 The Focus Group Discussion

The focus group discussions were conducted in ten sessions, that is, one session per group, with two groups being split due to the continued absence of members. Each session lasted approximately two hours with two groups requesting extra time. The discussions were recorded in

a lecture room in the Department of Communication at the Technikon.

Each discussion was preceded by the following message as adapted from Lederman (1990: 123):

There is no hidden agenda to the discussion. I want you to take this as an opportunity to share your thoughts and opinions freely. There are no right or wrong answers to any of the questions you are required to answer - your honest opinions will be greatly appreciated. Please speak one at a time into the microphone so that I will be able to transcribe and understand what is said. Everything you say, of course, is confidential and the results of this discussion will be reported anonymously.

Each group was asked to elect a facilitator who posed the questions, controlled the discussion and elicited responses. The handling of the tape recorder was explained and again students were urged to speak candidly and unreservedly. The facilitator had to ensure that one person at a time spoke so that words would be intelligible. They were also asked to discuss any issue they thought would be relevant to the topic.

Students were then asked to lock themselves into the room so that they would not be interrupted during the

discussion. The researcher collected the audio-cassette at the end of the session. The cassette was labelled to facilitate transcription.

4.6 Data Analysis

As the questionnaire required students to substantiate their responses, the information gathered had to be content-analyzed. Content analysis entails "summarizing, standardizing and comparing ..." data (Smith 1975: 147).

Bagley and Verma caution that whenever results have to be content-analyzed, "there is a possible source of bias" (1975: 247). Results were therefore tabulated to give a true reflection of responses. Themes were selected and results were categorized accordingly. Results were tabulated to give an accurate reflection of responses to each question.

Verbatim transcripts were made of each focus group discussion session after they were recorded. A table was then compiled with "summaries of what was said by members of groups on each of the issues discussed, describing and explaining consensus as well as individual differences" (Lederman 1990: 125). Again, responses were classified according to the number of students who responded in a particular way to get a reflection of popular student opinion on an issue.

To eliminate the possibility of bias and subjectivity, the questionnaires, the tapes and transcripts were subject to the scrutiny of an independent or neutral analyst so that results could be compared.

CHAPTER FIVE

RESULTS

5.1 Dependent and Independent Variables

5.1.1 The Independent Variables used

The independent variables used in this study were:
English second language speakers, race and cultural background.

5.1.2 The Dependent variables used

The dependent variables used in this study were:
communication in the second language, social interaction, academic interaction, gender, year of study and departmental affiliation (Commerce and Public Relations).

5.2 The Hypotheses for this study

The following hypotheses with regards to non mother-tongue students were tested:

1. Cultural background is a significant determinant in classroom interaction among L2 students.
2. English is a significant determinant for classroom interaction among L2 students.

3. Cultural background is a significant determinant for social interaction among L2 students.
4. English is a significant determinant for social interaction among L2 students.
5. There will be a significant difference between Commerce and Public Relations students.
6. There will be a significant difference between male and female students.
7. There will be a significant difference between first year and second year students.

5.3 Analysis of Results

5.3.1 Analysis of Questionnaires

Each student had to complete a questionnaire which provided the researcher with demographic data as well as student perceptions. Students were required to choose an appropriate response in each question and in certain instances to also motivate their response.

Each group was categorized according to gender, level of study and course group to see whether:

- there were discrepancies between male and female responses
- there were significant changes in responses between the first and second year of study
- there were discrepancies between Commerce and Public Relations students.

Tables 3a to 3e represent quantitative analyses of the responses.

The following tables represent the responses of the total population of males and females (including first and second year students) in this study. The information is presented as follows:

Column 1 - Response chosen

Column 2 - The actual number of respondents within the gender groupings that selected a particular option

Column 3 - The number of respondents within a gender group that selected a particular option expressed as a percentage

Column 4 - The number of respondents per gender group that selected a particular option expressed as a percentage of the total sample

The 'total' column is divided as follows:

Column 1 - The total number of respondents (male + female) that chose each option.

Column 2 - The total number of respondents (male + female) that chose each option expressed as a percentage.

Table 3a

QUESTION ONE

M A L E			F E M A L E			T O T A L		
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	3	15	7.5	4	20	10	7	17.5
2	13	65	32.5	11	55	27.5	24	60
3	4	20	10	5	25	12.5	9	22.5
TOTAL	20			20			40	

QUESTION TWO

M A L E			F E M A L E			T O T A L		
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	15	75	37.5	16	80	40	31	77.5
2	2	10	5	0	0	0	2	5
3	3	15	7.5	4	20	10	7	17.5
TOTAL	20			20			40	

QUESTION THREE

M A L E			F E M A L E			T O T A L		
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	1	5	2.5	1	5	2.5	2	5
2	7	35	17.5	8	40	20	15	37.5
3	11	55	27.5	9	45	22.5	20	50
4	1	5	2.5	2	10	5	3	7.5
TOTAL	20			20			40	

QUESTION FOUR

M A L E			F E M A L E			T O T A L		
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	18	90	45	15	75	37.5	33	82.5
2	2	10	5	5	25	12.5	7	17.5
TOTAL	20			20			40	

QUESTION FIVE

M A L E			F E M A L E			T O T A L		
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	2	10	5	0	0	0	2	5
2	18	90	45	20	100	50	38	95
3	0	0	0	0	0	0	0	
TOTAL	20			20			40	

QUESTION SIX

M A L E			F E M A L E			T O T A L		
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	1	5	2.5	0	0	0	1	2.5
2	1	5	2.5	0	0	0	1	2.5
3	18	90	45	20		50	38	95
TOTAL	20			20			40	

QUESTION SEVEN

M A L E				F E M A L E			T O T A L	
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	10	17.54	9.80	2	4.44	1.96	12	11.76
2	14	24.56	13.72	12	26.67	11.76	26	25.49
3	10	17.54	9.80	5	11.11	4.90	15	14.71
4	10	17.54	9.80	14	31.11	13.72	24	23.53
5	8	14.04	7.84	5	11.11	4.90	13	12.75
6	3	5.27	2.94	7	15.56	6.86	10	9.80
7	2	3.51	1.96	0	0	0	2	1.96
TOTAL	57			45			102	

QUESTION EIGHT

M A L E				F E M A L E			T O T A L	
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	1	5	2.5	2	10	5	3	7.5
2	16	80	40	16	80	40	32	80
3	3	15	7.5	2	10	5	5	12.5
4	0	0	0	0	0	0	0	0
TOTAL	20			20			40	

QUESTION NINE

M A L E			F E M A L E			T O T A L		
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	6	30	15	8	40	20	14	35
2	7	35	17.5	8	40	20	15	37.5
3	3	15	7.5	2	10	5	5	12.5
4	4	20	10	2	10	5	6	15
TOTAL	20			20			40	

QUESTION TEN

M A L E			F E M A L E			T O T A L		
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	1	5	2.5	1	5	2.5	2	5
2	10	50	25	15	75	37.5	25	62.5
3	8	40	20	3	15	7.5	11	27.5
4	1	5	2.5	1	5	2.5	2	5
TOTAL	20			20			40	

QUESTION ELEVEN

M A L E			F E M A L E			T O T A L		
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	5	25	12.5	1	5	2.5	6	15
2	3	15	7.5	9	45	22.5	12	30
3	2	10	5	2	10	5	4	10
4	10	50	25	8	40	20	18	45
TOTAL	20			20			40	

QUESTION TWELVE

M A L E				F E M A L E			T O T A L	
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	10	14.29	7.30	9	13.43	6.57	19	13.87
2	19	27.14	13.87	15	22.39	10.95	34	24.82
3	17	24.29	12.41	16	23.88	11.68	33	24.09
4	14	20	10.22	16	23.88	11.68	30	21.90
5	10	14.29	7.30	10	14.93	7.30	20	14.60
6	0	0	0	1	1.49	0.73	1	0.75
TOTAL	70			67			137	

QUESTION THIRTEEN

M A L E				F E M A L E			T O T A L	
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	2	10	5	1	5	2.5	3	7.5
2	0	0	0	0	0	0	0	0
3	9	45	22.5	18	90	45	27	67.5
4	9	45	22.5	1	5	2.5	10	25
TOTAL	20			20			40	

QUESTION FOURTEEN

M A L E				F E M A L E			T O T A L	
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	2	10	5	0	0	0	2	5
2	1	5	2.5	0	0	0	1	2.5
3	16	80	40	20	100	50	36	90
4	1	5	2.5	0	0	0	1	2.5
TOTAL	20			20			40	

QUESTION FIFTEEN

M A L E				F E M A L E			T O T A L	
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	3	15	7.5	1	5	2.5	4	10
2	4	20	10	10	50	25	14	35
3	7	35	17.5	7	35	17.5	14	35
4	6	30	15	2	10	5	8	20
TOTAL	20			20			40	

QUESTION SIXTEEN

M A L E				F E M A L E			T O T A L	
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	0	0	0	0	0	0	0	0
2	3	15	7.5	5	25	12.5	8	20
3	7	35	17.5	8	40	20	15	37.5
4	10	50	25	7	35	17.5	17	42.5
5	0	0	0	0	0	0	0	
TOTAL	20			20				

QUESTION SEVENTEEN

QUESTION SEVENTEEN								
M A L E				F E M A L E			T O T A L	
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	3	13.04	5.26	3	8.82	5.26	6	10.53
2	2	8.70	3.51	7	20.59	12.28	9	15.79
3	1	4.35	1.75	0	0	0	1	1.75
4	1	4.35	1.75	3	8.82	5.26	4	7.02
5	0	0	0	3	8.82	5.26	3	5.26
6	2	8.70	3.51	4	11.77	7.02	6	10.53
7	14	60.87	24.56	14	41.18	24.56	28	49.12
TOTAL	23			34			57	

Question: One

17.5% (7) of the total population in the sample chose option 1.1, while 22,5% (9) selected 1.3. The majority of the students, that is 60% (24) selected 1.2 as their response indicating that they feel insecure when communicating with or associating with first language speakers.

Question: Two

77.5% (31) opted for 2.1 which illustrates that the majority of them feel confident when talking or associating with students that come from the same language background as themselves.

Only 5% (2) chose 2.2 and 17.5% (7) chose 2.3.

Question: Three

50% (20), that is 27.5% male and 22.5% female selected 3.3

describing their relationship or interaction with the other population groups at the technikon as 'poor'. 7.5% (3) described their relationship as 'non-existent'.

37.5% (15) selected 3.2 indicating that they enjoyed 'good' relations with the other population groups, while 5% (2) described it as 'excellent'- option 3.1.

Question: Four

An overwhelming majority, that is 82.5% (33) answered in the affirmative illustrating that the tertiary environment is different from the school environment in terms of language usage. Only 17.5% (7) answered 'no' to this question.

Question: Five

5% (2) indicated that they would prefer to be taught in their mother-tongue, while the majority, that is 95% (38) wanted English as their medium of instruction. None of the students chose 5.3 - any other language.

Question: Six

95% (38) regarded gender of the teacher as unimportant, while 2.5% (1) would prefer to be taught by a male, and 2.5% (1) would prefer to be taught by a female.

Question: Seven

Students could choose more than one option for this question. The responses were as follows: 25.49% (26) answer questions in class; 23.53% (24) engage in discussion; 14.71% (15) express their viewpoints and 11.76% (12) ask questions in class.

The following indicated that they experienced problems in class: 12.75% (13) just listen, 9.8% (10) do not ask questions and 1.96% (2) do not answer questions.

Question: Eight

The majority of the students, that is 80% (32) responded that their understanding of lectures was 'good', while 7.5% (3) indicated that their understanding was excellent. Only 12.5% (5) selected 8.3, describing their understanding of lectures as 'poor'. None of the participants chose 8.4.

Question: Nine

35% (14) chose 9.1 meaning that they were able to concentrate in class for the whole 40 minute period and 15% (6) responded that they concentrated very well without being distracted.

37.5% (15) indicated that they were only able to concentrate for the first half of the period, while 12.5% (5) responded that they 'switch off or don't listen after a while'.

Question: Ten

In response to how well students understood information contained in the textbooks used, 62.5% (25) answered 'good' and 5% (2) answered 'excellent'.

27.5% (11) responded that their understanding was 'poor'- this number was made up of 20% (8) males and 7.5% (3) females. It may be concluded therefore, that the males have a poorer understanding of the textbooks used, when compared to the females.

5% (2), that is 2.5% (1) male and 2.5% (1) female indicated that they were not able to understand the textbooks.

Question: Eleven

45% (18) preferred to work with students who have a better understanding of the work irrespective of race or language. 30% (12), that is 7.5% (3) males and 22.5% (9) females indicated that the language group did not matter. 15% (6), that is 12.5% (5) male and 2.5% (1) female preferred to work with students from the same language background and 10% (4) preferred to work with students of the same race group as themselves.

Question: Twelve

Students were allowed to select more than one response to this question. In terms of contact with English outside the tertiary environment, participants answered as follows: 24.82% (34) read newspapers; 24.09% (33) watched

television; 21.90% (30) listened to the radio; 14.60% (20) read books and 13.87% (19) engaged in conversation. Only 0.75% (1) selected 12.6.

Question: Thirteen

67.5% (27) of their parents could read and write English - of this number, 22.5% (9) were males and 45% (18) were females.

7.5% (3) could only read English. 25% (10), that is 22.5% (9) males and 2.5% (1) females indicated that their parents could not read or write English.

Question: Fourteen

90% (36) responded that their brothers and sisters could read and write English. 2.5% (1) indicated that their siblings could only write English. 5% (2) could only read English, while 2.5% (1) of their siblings could not read or write English.

Question: Fifteen

In response to what standard the student was in when English was first used as a medium of instruction, the responses were as follows: 35% (14), that is 10% (4) males and 25% (10) females chose standard 1 to standard 4; 35% (14) chose standard 5 to standard 7; 20% (8), that is 15% (6) males and 5% (2) females were in standard 8 to standard 10; and 10% (4) chose class 1 and 2.

Question: Sixteen

Students were asked at what age they started speaking English. They responded as follows: 20% (8) from 6 years to 10 years; 37.5% (15) from 11 years to 15 years; and 42.5% (17) from 16 years to 20 years. None of the students started speaking English from 1 years to 5 years or when they were over 20 years.

Question: Seventeen

In answer to this question as to who was responsible for introducing them to English, students nominated the following people: 49.12% (28) their teacher; 15.79% (9) their mother; 10.53% (6) their father; 10.53% (6) their friends; 7.02% (4) their sisters; 5.26% (3) other relatives and 1.75% (1) their brothers.

Tables 3b to 3e reflect the responses of each group categorized according to: gender, course grouping and year or level of study. The responses of each of the eight groups are displayed in four tables as the male and female response to each question appear on the same table.

The information in each table is presented as follows: There are three broad categories, that is, 'male', 'female' and 'total' for each group. The 'male' and 'female' categories are further divided into three

columns each:

Column 1 - The response chosen

Column 2 - The actual number of respondents within the gender groupings that selected a particular option

Column 3 - The number of respondents within a gender group that selected a particular option expressed as a percentage.

Column 4 - The number of respondents per gender group that selected a particular option expressed as a percentage of the total sample.

The 'total' category is divided into two columns:

Column 1 - The total number of respondents (male + female) that selected a particular option.

Column 2 - The total number of respondents (male + female) that selected a particular option expressed as a percentage.

TABLE 3B

COMMERCE FIRST YEAR

QUESTION ONE

M A L E			F E M A L E			T O T A L		
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	2	40	20	0	0	0	2	20
2	3	60	30	4	80	40	7	70
3	0	0	0	1	20	10	1	10
TOTAL	5			5			10	

QUESTION TWO

M A L E			F E M A L E			T O T A L		
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	3	60	30	5	100	50	8	80
2	0	0	0	0	0	0	0	0
3	2	40	20	0	0	0	2	20
TOTAL	5			5			10	

QUESTION THREE

M A L E			F E M A L E			T O T A L		
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	1	20	10	0	0	0	1	10
2	2	40	20	2	40	20	4	40
3	2	40	20	1	20	10	3	30
4	0	0	0	2	40	20	2	20
TOTAL	5			5			10	

QUESTION FOUR

M A L E				F E M A L E			T O T A L	
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
Yes	5	100	50	4	80	40	9	90
No	0	0	0	1	20	10	1	10
TOTAL	5			5			10	

QUESTION FIVE

M A L E				F E M A L E			T O T A L	
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	0	0	0	0	0	0	0	0
2	5	100	50	5	100	50	10	100
3	0	0	0	0	0	0	0	0
TOTAL	5			5			10	

QUESTION SIX

M A L E				F E M A L E			T O T A L	
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	0	0	0	0	0	0	0	0
2	0	0	0	0	0	0	0	0
3	5	100	50	5	100	50	10	100
TOTAL	5			5			10	

QUESTION SEVEN

M A L E				F E M A L E			T O T A L	
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	2	14.29	8.70	1	11.11	4.34	3	13.04
2	4	28.57	17.39	1	11.11	4.34	5	21.73
3	2	14.29	8.70	0	0	0	2	8.70
4	3	21.43	13.04	2	22.22	8.70	5	21.73
5	2	14.29	8.70	2	22.22	8.70	4	17.39
6	1	7.14	4.34	3	33.33	13.04	4	17.39
7	0	0	0	0	0	0	0	0
TOTAL	14			9			23	

QUESTION EIGHT

M A L E				F E M A L E			T O T A L	
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	0	0	0	0	0	0	0	0
2	5	100	50	4	80	40	9	90
3	0	0	0	1	20	10	1	10
4	0	0	0	0	0	0	0	
TOTAL	5			5			10	

QUESTION NINE

M A L E			F E M A L E			T O T A L		
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	4	80	40	2	40	20	6	60
2	0	0	0	1	20	10	1	10
3	0	0	0	0	0	0	0	0
4	1	20	10	2	40	20	3	30
TOTAL	5			5			10	

QUESTION TEN

M A L E			F E M A L E			T O T A L		
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	0	0	0	0	0	0	0	0
2	5	100	50	4	80	40	9	90
3	0	0	0	0	0	0	0	0
4	0	0	0	1	20	10	1	10
TOTAL	5			5			10	

QUESTION ELEVEN

M A L E			F E M A L E			T O T A L		
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	0	0	0	1	20	10	1	10
2	0	0	0	2	40	20	2	20
3	0	0	0	0	0	0	0	0
4	5	100	50	2	40	20	7	70
TOTAL	5			5			10	

QUESTION TWELVE

M A L E				F E M A L E			T O T A L	
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	3	16.67	8.82	2	12.5	5.88	5	14.70
2	5	27.78	14.71	4	25	11.76	9	26.47
3	4	22.22	11.76	3	18.75	8.82	7	20.58
4	4	22.22	11.76	5	31.25	14.71	9	26.47
5	2	11.11	5.88	2	12.5	5.88	4	11.76
6	0	0	0	0	0	0	0	0
TOTAL	18			16			34	

QUESTION THIRTEEN

M A L E				F E M A L E			T O T A L	
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	1	20	10	0	0	0	1	10
2	0	0	0	0	0	0	0	0
3	2	40	20	4	80	40	6	60
4	2	40	20	1	20	10	3	30
TOTAL	5			5			10	

QUESTION FOURTEEN

M A L E				F E M A L E			T O T A L	
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	0	0	0	0	0	0	0	0
2	1	20	10	0	0	0	1	10
3	4	80	40	5	100	50	9	90
4	0	0	0	0	0	0	0	0
TOTAL	5			5			10	

QUESTION FIFTEEN

M A L E			F E M A L E			T O T A L		
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	1	20	10	0	0	0	1	10
2	1	20	10	1	20	10	2	20
3	1	20	10	4	80	40	5	50
4	2	40	20	0	0	0	2	20
TOTAL	5			5			10	

QUESTION SIXTEEN

M A L E			F E M A L E			T O T A L		
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	0	0	0	0	0	0	0	0
2	0	0	0	0	0	0	0	0
3	1	20	10	2	40	20	3	30
4	4	80	40	3	60	30	7	70
5	0	0	0	0	0	0	0	0
TOTAL	5			5			10	

QUESTION SEVENTEEN

M A L E			F E M A L E			T O T A L		
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	1	20	10	0	0	0	1	10
2	1	20	10	0	0	0	1	10
3	0	0	0	0	0	0	0	0
4	0	0	0	1	20	10	1	10
5	0	0	0	0	0	0	0	0
6	0	0	0	0	0	0	0	0
7	3	60	30	4	80	40	7	70
TOTAL	5			5			10	

TABLE 3C

COMMERCE SECOND YEAR

QUESTION ONE

M A L E			F E M A L E			T O T A L		
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	1	20	10	1	20	10	2	20
2	4	80	40	4	80	40	8	80
3	0	0	0	0	0	0	0	0
TOTAL	5			5			10	

QUESTION TWO

M A L E			F E M A L E			T O T A L		
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	4	80	40	3	60	30	7	70
2	1	20	10	0	0	0	1	10
3	0	0	0	2	40	20	2	20
TOTAL	5			5			10	

QUESTION THREE

M A L E			F E M A L E			T O T A L		
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	0	0	0	0	0	0	0	0
2	1	20	10	2	40	20	3	30
3	4	80	40	3	60	30	7	70
4	0	0	0	0	0	0	0	0
TOTAL	5			5			10	

QUESTION FOUR

M A L E			F E M A L E			T O T A L		
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
Yes	4	80	40	5	100	50	9	90
No	1	20	10	0	0	0	1	10
TOTAL	5			5			10	

QUESTION FIVE

M A L E			F E M A L E			T O T A L		
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	2	40	20	0	0	0	2	20
2	3	60	30	5	100	50	8	80
3	0	0	0	0	0	0	0	0
TOTAL	5			5			10	

QUESTION SIX

M A L E			F E M A L E			T O T A L		
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	0	0	0	0	0	0	0	0
2	0	0	0	0	0	0	0	0
3	5	100	50	5	100	50	10	100
TOTAL	5			5			10	

QUESTION SEVEN

M A L E			F E M A L E			T O T A L		
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	2	16.67	8	0	0	0	2	8
2	3	25	12	4	30.77	16	7	28
3	1	8.33	4	0	0	0	1	4
4	1	8.33	4	3	23.08	12	4	16
5	4	33.33	16	3	23.08	12	7	28
6	1	8.33	4	3	23.08	12	4	16
7	0	0	0	0	0	0	0	0
TOTAL	12			13			25	

QUESTION EIGHT

M A L E			F E M A L E			T O T A L		
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	1	20	10	0	0	0	1	10
2	3	60	30	4	80	40	7	70
3	1	20	10	1	20	10	2	20
4	0	0	0	0	0	0	0	0
TOTAL	5			5			10	

QUESTION NINE

M A L E			F E M A L E			T O T A L		
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	2	40	20	1	20	10	3	30
2	2	40	20	3	60	30	5	50
3	1	20	10	1	20	10	2	20
4		0	0	0	0	0	0	0
TOTAL	5			5			10	

QUESTION TEN

M A L E			F E M A L E			T O T A L		
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	0	0	0	0	0	0	0	0
2	3	60	30	2	40	20	5	50
3	2	40	20	3	60	30	5	50
4	0	0	0	0	0	0	0	0
TOTAL	5			5			10	

QUESTION ELEVEN

M A L E				F E M A L E			T O T A L	
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	3	60	30	0	0	0	3	30
2	1	20	10	3	60	30	4	40
3	0	0	0	1	20	10	1	10
4	1	20	10	1	20	10	2	20
TOTAL	5			5			10	

QUESTION TWELVE

M A L E				F E M A L E			T O T A L	
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	1	7.14	4	1	9.09	4	2	8
2	4	28.57	16	3	27.27	12	7	28
3	4	28.57	16	4	36.36	16	8	32
4	4	28.57	16	2	18.18	8	6	24
5	1	7.14	4	1	9.09	4	2	8
6	0	0	0	0	0	0	0	0
TOTAL	14			11			25	

QUESTION THIRTEEN

M A L E				F E M A L E			T O T A L	
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	0	0	0	1	20	10	1	10
2	0	0	0	0	0	0	0	0
3	2	40	20	4	80	40	6	60
4	3	60	30	0	0	0	3	30
TOTAL	5			5			10	

QUESTION FOURTEEN

M A L E			F E M A L E			T O T A L		
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	1	20	10	0	0	0	1	10
2	0	0	0	0	0	0	0	0
3	4	80	40	5	100	50	9	90
4	0	0	0	0	0	0	0	0
TOTAL	5			5			10	

QUESTION FIFTEEN

M A L E			F E M A L E			T O T A L		
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	0	0	0	0	0	0	0	0
2	2	40	20	2	40	20	4	40
3	1	20	10	1	20	10	2	20
	2	40	20	2	40	20	4	40
TOTAL	5			5			10	

QUESTION SIXTEEN

M A L E			F E M A L E			T O T A L		
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	0	0	0	0	0	0	0	0
2	1	20	10	0	0	0	1	10
3	1	20	10	1	20	10	2	20
4	3	60	30	4	80	40	7	70
5	0	0	0	0	0	0	0	0
TOTAL	5			5			10	

QUESTION SEVENTEEN

M A L E			F E M A L E			T O T A L		
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	0	0	0	0	0	0	0	0
2	0	0	0	1	14.29	8.33	1	8.33
3	0	0	0	0	0	0	0	0
4	1	20	8.33	1	14.29	8.33	2	16.66
5	0	0	0	0	0	0	0	0
6	1	20	8.33	1	14.29	8.33	2	16.66
7	3	60	25	4	57.14	33.33	7	58.33
TOTAL	5			7			12	

TABLE 3D

PUBLIC RELATIONS FIRST YEAR

QUESTION ONE

M A L E			F E M A L E			T O T A L		
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	0	0	0	1	20	10	1	10
2	4	80	40	1	20	10	5	50
3	1	20	10	3	60	30	4	40
TOTAL	5			5			10	

QUESTION TWO

M A L E				F E M A L E			T O T A L	
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	5	100	50	4	80	40	9	90
2	0	0	0	0	0	0	0	0
3	0	0	0	1	20	10	1	10
TOTAL	5			5			10	

QUESTION THREE

M A L E				F E M A L E			T O T A L	
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	0	0	0	0	0	0	0	0
2	2	40	20	0	0	0	2	20
3	3	60	30	5	100	50	8	80
4	0	0	0	0	0	0	0	0
TOTAL	5			5			10	

QUESTION FOUR

M A L E				F E M A L E			T O T A L	
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
Yes	4	80	40	4	80	40	8	80
No	1	20	10	1	20	10	2	20
TOTAL	5			5			10	

QUESTION FIVE

M A L E			F E M A L E			T O T A L		
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	0	0	0	0	0	0	0	0
2	5	100	50	5	100	50	10	100
3	0	0	0	0	0	0	0	0
TOTAL	5			5			10	

QUESTION SIX

M A L E			F E M A L E			T O T A L		
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	1	20	10	0	0	0	1	10
2	0	0	0	0	0	0	0	0
3	4	80	40	5	100	50	9	90
TOTAL	5			5			10	

QUESTION SEVEN

M A L E			F E M A L E			T O T A L		
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	4	23.53	14.29	0	0	0	4	14.29
2	4	23.53	14.29	3	27.27	10.71	7	25
3	4	23.53	14.29	3	27.27	10.71	7	25
4	2	11.77	7.14	4	36.36	14.29	6	21.43
5	1	5.88	3.57	0	0	0	1	3.57
6	1	5.88	3.57	1	9.10	3.57	2	7.14
7	1	5.88	3.57	0	0	0	1	3.57
TOTAL	17			11			28	

QUESTION EIGHT

M A L E				F E M A L E			T O T A L	
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	0	0	0	0	0	0	0	0
2	3	60	30	5	100	50	8	80
3	2	40	20	0	0	0	2	20
4	0	0	0	0	0	0	0	0
TOTAL	5			5			10	

QUESTION NINE

M A L E				F E M A L E			T O T A L	
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	0	0	0	3	60	30	3	30
2	3	60	30	2	40	20	5	50
3	2	40	20	0	0	0	2	20
4	0	0	0	0	0	0	0	0
TOTAL	5			5			10	

QUESTION TEN

M A L E				F E M A L E			T O T A L	
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	0	0	0	0	0	0	0	0
2	1	20	10	5	100	50	6	60
3	4	80	40	0	0	0	4	40
4	0	0	0	0	0	0	0	0
TOTAL	5			5			10	

QUESTION ELEVEN

M A L E				F E M A L E			T O T A L	
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	1	20	10	0	0	0	1	10
2	2	40	20	1	20	10	3	30
3	1	20	10	1	20	10	2	20
4	1	20	10	3	60	30	4	40
TOTAL	5			5			10	

QUESTION TWELVE

M A L E				F E M A L E			T O T A L	
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	2	11.77	5.41	2	10	5.41	4	10.82
2	5	29.41	13.51	5	25	13.51	10	27.02
3	4	23.53	10.81	4	20	10.81	8	21.62
4	2	11.76	5.41	4	20	10.81	6	16.22
5	4	23.53	10.81	4	20	10.81	8	21.62
6	0	0	0	1	5	2.70	1	2.70
TOTAL	17			20			37	

QUESTION THIRTEEN

M A L E				F E M A L E			T O T A L	
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	0	0	0	0	0	0	0	0
2	0	0	0	0	0	0	0	0
3	2	40	20	5	100	50	7	70
4	3	60	30	0	0	0	3	30
TOTAL	5			5			10	

QUESTION FOURTEEN

M A L E				F E M A L E			T O T A L	
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	0	0	0	0	0	0	0	0
2	0	0	0	0	0	0	0	0
3	5	100	50	5	100	50	10	100
4	0	0	0	0	0	0	0	0
TOTAL	5			5			10	

QUESTION FIFTEEN

M A L E				F E M A L E			T O T A L	
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	2	40	20	0	0	0	2	20
2	0	0	0	4	80	40	4	40
3	1	20	10	1	20	10	2	20
4	2	40	20	0	0	0	2	20
TOTAL	5			5			10	

QUESTION SIXTEEN

M A L E				F E M A L E			T O T A L	
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	0	0	0	0	0	0	0	0
2	1	20	10	1	20	10	2	20
3	2	40	20	4	80	40	6	60
4	2	40	20	0	0	0	2	20
5	0	0	0	0	0	0	0	0
TOTAL	5			5			10	

QUESTION SEVENTEEN

M A L E				F E M A L E			T O T A L	
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	1	20	6.67	1	10	6.67	2	13.33
2	0	0	0	3	30	20	3	20
3	0	0	0	0	0	0	0	0
4	0	0	0	0	0	0	0	0
5	0	0	0	2	20	13.33	2	13.33
6	0	0	0	1	10	6.67	1	6.67
7	4	80	26.67	3	30	20	7	46.67
TOTAL	5			10			15	

TABLE 3E

PUBLIC RELATIONS SECOND YEAR

QUESTION ONE

M A L E			F E M A L E			T O T A L		
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	0	0	0	2	40	20	2	20
2	2	40	20	2	40	20	4	40
3	3	60	30	1	20	10	4	40
TOTAL	5			5			10	

QUESTION TWO

M A L E			F E M A L E			T O T A L		
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	3	60	30	4	80	40	7	70
2	1	20	10	0	0	0	1	10
3	1	20	10	1	20	10	2	20
TOTAL	5			5			10	

QUESTION THREE

M A L E			F E M A L E			T O T A L		
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	0	0	0	1	20	10	1	10
2	2	40	20	4	80	40	6	60
3	2	40	20	0	0	0	2	20
4	1	20	10	0	0	0	1	10
TOTAL	5			5			10	

QUESTION FOUR

M A L E			F E M A L E			T O T A L		
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
Yes	5	100	50	2	40	20	7	70
No	0	0	0	3	60	30	3	30
TOTAL	5			5			10	

QUESTION FIVE

M A L E			F E M A L E			T O T A L		
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	0	0	0	0	0	0	0	0
2	5	100	50	5	100	50	10	100
3	0	0	0	0	0	0	0	0
TOTAL	5			5			10	

QUESTION SIX

M A L E			F E M A L E			T O T A L		
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	0	0	0	0	0	0	0	0
2	1	20	10	0	0	0	1	10
3	4	80	40	5	100	50	9	90
TOTAL	5			5			10	

QUESTION SEVEN

M A L E				F E M A L E			T O T A L	
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	2	14.29	7.69	1	8.33	3.85	3	11.54
2	3	21.43	11.54	4	33.33	15.38	7	26.92
3	3	21.43	11.54	2	16.67	7.69	5	19.23
4	4	28.57	15.38	5	41.67	19.23	9	34.62
5	1	7.14	3.85	0	0	0	1	3.85
6	0	0	0	0	0	0	0	0
7	1	7.14	3.85	0	0	0	1	3.85
TOTAL	14			12			26	

QUESTION EIGHT

M A L E				F E M A L E			T O T A L	
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	0	0	0	2	40	20	2	20
2	5	100	50	3	60	30	8	80
3	0	0	0	0	0	0	0	0
4	0	0	0	0	0	0	0	0
TOTAL	5			5			10	

QUESTION NINE

M A L E				F E M A L E			T O T A L	
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	0	0	0	2	40	20	2	30
2	2	40	20	2	40	20	4	40
3	0	0	0	1	20	10	1	10
4	3	60	30	0	0	0	3	30
TOTAL	5			5			10	

QUESTION TEN

M A L E				F E M A L E			T O T A L	
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	1	20	10	1	20	10	2	20
2	1	20	10	4	80	40	5	50
3	2	40	20	0	0	0	2	20
4	1	20	10	0	0	0	1	10
TOTAL	5			5			10	

QUESTION ELEVEN

M A L E				F E M A L E			T O T A L	
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	1	20	10	0	0	0	1	10
2	0	0	0	3	60	30	3	30
3	1	20	10	0	0	0	1	10
4	3	60	30	2	40	20	5	50
TOTAL	5			5			10	

QUESTION TWELVE

M A L E				F E M A L E			T O T A L	
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	4	19.05	9.75	4	20	9.75	8	19.51
2	5	23.81	12.20	3	15	7.31	8	19.51
3	5	23.81	12.20	5	25	12.20	10	24.40
4	4	19.05	9.75	5	25	12.20	9	21.95
5	3	14.29	7.32	3	15	7.31	6	14.63
6	0	0	0	0	0	0	0	0
TOTAL	21			20			41	

QUESTION THIRTEEN

M A L E				F E M A L E			T O T A L	
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	1	20	10	0	0	0	1	10
2	0	0	0	0	0	0	0	0
3	3	60	30	5	100	50	8	80
4	1	20	10	0	0	0	1	10
TOTAL	5			5			10	

QUESTION FOURTEEN

M A L E				F E M A L E			T O T A L	
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	1	20	10	0	0	0	1	10
2	0	0	0	0	0	0	0	0
3	3	60	30	5	100	50	8	80
4	1	20	10	0	0	0	1	10
TOTAL	5			5			10	

QUESTION FIFTEEN

M A L E				F E M A L E			T O T A L	
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	0	0	0	1	20	10	1	10
2	1	20	10	3	60	30	4	40
3	4	80	40	1	20	10	5	50
4	0	0	0	0	0	0	0	0
TOTAL	5			5			10	

QUESTION SIXTEEN

M A L E				F E M A L E			T O T A L	
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	0	0	0	0	0	0	0	0
2	1	20	10	4	80	40	5	50
3	3	60	30	1	20	10	4	40
4	1	20	10	0	0	0	1	10
5	0	0	0	0	0	0	0	0
TOTAL	5			5			10	

QUESTION SEVENTEEN

M A L E			F E M A L E			T O T A L		
RESPONSE CHOSEN	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	% GENDER	% TOTAL POPULATION	ACTUAL NUMBER	%
1	1	12.5	5	2	16.67	10	3	15
2	1	12.5	5	3	25	15	4	20
3	1	12.5	5	0	0	0	1	5
4	0	0	0	1	8.33	5	1	5
5	0	0	0	1	8.33	5	1	5
6	1	12.5	5	2	16.67	10	3	15
7	4	50	20	3	25	15	7	35
TOTAL	8			12			20	

5.3.1.1 Discrepancies Noted

Commerce first and second year students

Question: Three

The majority of the second year students, that is 70% (7) stated that their relationship or interaction with the other population groups at the technikon was 'poor', while 30% (3) of the first years selected this option. A further 20% (2) of the first year respondents indicated that these relationships were 'non-existent', while 40% (4) chose 'good'.

Question: Five

In response to what language medium they would prefer to be taught in, the second years responded as follows: 80%

(8) chose English and 20% (2) chose their mother-tongue.
100% (10) first years chose English.

Question: Seven

28% (7) second year students as compared to 17.4% (4) first years stated that they 'just listened in class.

Question: Nine

In response to question 9, 60% (6) of first year students indicated that they were able to concentrate in class for the whole 40 minute period, while only 30% (3) of the second years were able to do so. 30% (3) first year participants responded that they could concentrate very well without being distracted, while none of the second years could do this.

50% (5) second year students indicated that they could only concentrate for the first half of the period, only 10% (1) first year respondents selected this option. 20% (2) of the second years indicated that they switch off or don't listen after a while, none of the first years chose this response.

It is apparent therefore that the second year students have problems concentrating in class. 90% of the first years do not seem to experience problems in this regard.

Question: Ten

90% (9) first year students answered that their understanding of information in the textbooks used was

'good', while only 50% (5) second years selected this option.

50% (5) of the second year students indicated that their understanding was 'poor', none of the first years opted for this answer. However, 10% (1) first year student responded that s/he was not able to understand the textbooks.

Question: Eleven

The majority of the first year students, that is 70% (7) as compared to 20% (2) of the second years would prefer to work with students who have a better understanding of the work irrespective of race or language, while the majority of the second year students, that is, 40% (4) selected option 2 indicating that the language group does not matter.

Question: Twelve

Watching television was selected by both years as being the most popular contact with English outside the tertiary environment - this option was selected by 32% (8) second years and 20.6% (7) first year students.

Question: Fifteen

In response to the question as to what standard students were in when English was first used as a medium of instruction, the majority of the first years, that is 50% (5) chose standard 5 to standard 7, while only 20% (2) of

the second years chose this option. A point to note here, is that 40% (4) of the second year respondents selected number 4, indicating standard 8 to standard 10.

Question: Seventeen

The majority of the students in both years, that is 70% (7) first years and 58.3% (7) second years nominated their teacher as being responsible for introducing them to English.

Public Relations first and second Year

Question: 3

In describing their relationship with the other population groups at the technikon, the majority of the first years, that is 80% (8) chose 'poor' while the majority of the second years, that is, 60% (6) chose 'good'.

The other 20% (2) first years chose 'good', while the rest of the second years answered as follows: 20% (2) - 'poor'; 10% (1) - 'excellent' and 10% (1) - 'non-existent'.

Question: Seven

34.6% (9) of the second year students as compared to 21.4% (6) first years stated that they engage in discussion in class.

Question: Nine

30% (3) second years selected 9.4, indicating that they were able to concentrate very well in class without being distracted, none of the first years chose this option.

Question: Fifteen

The majority of the second years, that is, 50% (5) indicated that they were in standard 5 to standard 7 when English was first used as a medium of instruction, while only 20% (2) first years selected this option.

20% of the first year respondents chose standard 8 to standard 10.

Question: Sixteen

The majority of the first years, that is 60% (6) selected 11 to 15 years as the age at which they started speaking English. The majority of the second years, that is 50% (5) chose 6 to 10 years, only 20% (2) first years chose this option.

Question: Seventeen

The majority of students in both years, that is 46.7% (7) first years and 35% (7) second years nominated their teacher as being responsible for introducing them to English.

5.3.2 Analysis of Focus Group Discussions

Each focus group consisted of five students. The groups were homogenous in terms of gender, course group and year of study. The results are therefore reflected and analyzed separately. Although invaluable to this study, it was not practical to present all the responses as uttered by the students, summaries of the findings have therefore been provided. Responses have been grouped according to their commonality. Where practicable, the verbatim responses of the students have been included to illustrate their actual reactions and feelings.

Question: 1 - How has your ability in the English language influenced/affected your success at the technikon?

Please discuss this question under the following headings:

1.1 Academic success, that is, in respect of your success in the classroom - discussion, marks, etc.

1.2 Social success, that is, relationships with your peers - especially speakers of different languages; lecturer and classmates.

5.3.2.1 Responses of First and Second Year Students

Table 4a

Question: One

1.1.

Commerce: 1 - Male

NO OF STUDENTS	STUDENTS' RESPONSE
2	"English has not affected me very much. I learnt English while at school."
3	At school we communicated in the mother-tongue, at tertiary level, we have to communicate in English. "Lecturers in the classroom speak very fast therefore we can't absorb anything. This is not my language".

Commerce: 1 - Female

NO OF STUDENTS	STUDENTS' RESPONSE
1	"I believe in improving my English so I use a dictionary effectively."
4	"Yes, I do have some problems with English because some lecturers uses difficult words like bombastics when they are asking questions in the exams or the test..." Cannot contribute in discussions because when grouped with first language speakers they dominate discussions and ignore what I am saying. "... even if I give a good point, they will take what I am saying but put it in different words." Feel more comfortable with African peers "though we are of different languages".

Public Relations: 1 - Male

NO OF STUDENTS	STUDENTS' RESPONSE
1	"... but as I continue doing it here at the technikon, I feel there are little improvements."
4	<p>"I fail to express myself because of the lack of English."</p> <p>Also some lecturers are always concentrating on problems with L2 students "and emphasize on us being L2 students" - makes us "lose confidence in ourselves".</p> <p>"In discussions, I sometimes fail to express what I want to say out in English. Maybe I can understand it in my language, but I fail to say it out."</p> <p>"Even if I need one word, I write long, long sentences to explain myself, that is making what is known as ... I don't know the word in English".</p>

Public Relations: 1 - Female

NO OF STUDENTS	STUDENTS' RESPONSE
1	Haven't had much problems at the technikon. Problem in discussions is: "who I'm discussing with, rather than how I'm discussing".
4	<p>Cannot express myself clearly. Other students look down on you. Don't know what words to use.</p> <p>"They don't understand us because we only become shy in a discussion when we think we are going to say something incorrect and they are going to laugh at you."</p> <p>"We find it difficult to say what we feel because everybody will think we are stupid... I think they consider our level of intelligence as very low because we didn't get the same education as they got."</p> <p>They interpret what we say in a different way because "they think we don't know what we mean".</p>

Commerce:2 - Male

NO OF STUDENTS	STUDENTS' RESPONSE
2	I have improved. "Sometimes I used to experience problems but now I'm improving". "My marks are not bad, means I am trying my best."
3	Have "a big problem". I can't express myself as if it was my mother-tongue, "one thing comes to mind, even if I know the answer, how am I going to express myself?" Afraid to raise our hands and ask questions or to make comments - "because if I happen to misuse a word or don't use a wordorder, they will laugh at me and the lecturer cannot understand my questions very well." Lecturers speak too fast. They "use abbreviations we do not understand". Don't understand lecturers' jokes. I can't score high marks because "the first thing is that I do not understand the textbooks ... I don't understand the lecturer because they are speaking fastly and softly".

Commerce: 2 - Female

NO OF STUDENTS	STUDENTS' RESPONSE
5	"It is not my first language." "I become scared of answering questions in the classroom or entering group discussions. English is not our language of communication as we are Blacks." I am not able to share my views with my peers - it's easier with my own race group. "I didn't hear clearly what the lecturer said."

Public Relations: 2 -Male

NO OF STUDENTS	STUDENTS' RESPONSE
5	<p>"English has affected me a lot." Was not confident in expressing myself.</p> <p>"...I always feel that if I say something, maybe people will look at me and say: 'this guy is breaking the English. What's wrong with him'? ... the other races so to speak, they'll think I'm maybe this kind of thick-headed, I always feel stupid like whenever I want to express something in class."</p> <p>"... sometimes you feel scared to comment on something you think you should be commenting about because you might break English and that will be the chatter of the day."</p>

Public Relations: 2 - Female

NO OF STUDENTS	STUDENTS' RESPONSE
3	English has influenced my success. "By always speaking English, we are becoming more fluent."
2	<p>During discussions, others are looking out for mistakes and you lose confidence although you have confidence in yourself."</p> <p>"... you sometimes want to say something in the right way and you find it difficult to get that exact meaning of the word."</p> <p>You have to think before you speak, "not like when you are speaking in your first language".</p>

Table 4a above illustrates that 25% (5) of the first year students and 25% (5) of the second year students do not have much problems with English. Improvement through diligence and hard work was noted.

It is clear that the majority of students, that is 75% (15) of the first year and 75% (15) of the second year students do experience problems with regards to English in the classroom.

Some of the problems cited were: lecturers speak too fast; students do not understand the jokes and abbreviations of the lecturer; students are afraid that the others will laugh at them; they feel that first language speakers regard them as inferior; they are also looked down upon because of their race; they cannot express themselves adequately in English; first language speakers dominate the discussions; students are afraid to ask questions; the lecturer speaks too softly; and some students do not regard English as their language.

No significant difference was noted between the responses of:

- the Public Relations students and the responses of the Commerce students.

- the male students and the responses of female students.

Table 4b

Question: One

1.2

Commerce: 1 - Male

NO OF STUDENTS	STUDENTS' RESPONSE
2	<p>English has influenced my success ... Have to speak English therefore my English is improving." "Interesting to see that people of different cultures like to know how other people live, about other people's cultures."</p>
3	<p>Good, but not at the stage I was thinking it will be because of the fact that we are coming from different cultures, different ethnic lines..." "... have some problems just hearing them." "Some speak very fast. I am not a first language speaker." "If they just laugh,... think they are laughing at me, the way I am expressing myself in English."</p>

Commerce: 1 - Female

NO OF STUDENTS	STUDENTS' RESPONSE
5	<p>Am not able to make friends with the other language groups. With other race groups we "are forced to speak English and in this way I cannot express myself well". "I used to think the Whites and Indians are talking a different English ..." "They are fast, as a result, they swallow their words, then, I have to think what he/she was trying to say and they use difficult words where I have to work with the help of a dictionary". The Indian students do not mix with us even in class, "they segregate themselves and in this way it is difficult to understand them" Can relate to Xhosa, Tswana, Sotho speakers, "but with other races it is difficult because they do not know anything about our languages..."</p>

Public Relations: 1 - Male

NO OF STUD ENTS	STUDENTS' RESPONSE
5	<p>"I like speaking English socially especially with my peers because I can speak English even if I am wrong as long as they get the message... I can use broken language, slang or any language, they don't care."</p> <p>"Some of the lecturers are rolling too fast for me. Sometimes they use heavy words or jargon of which it is my first time to come across with - by the time I checked a word in the dictionary, maybe the lecture is going on, so I missed a lot already."</p> <p>With the other language groups, "I don't think they feel secure in talking about anything with us - they just sit by themselves and we sit by ourselves ...everywhere in this tech you find that Blacks are standing on their own and Indians are on their own ..."</p> <p>"The problem with communication between Blacks and the Indians is because we have different interests..."</p> <p>"I only use English in the class and not everywhere."</p>

Public Relations: 1 - Female

NO OF STUDENTS	STUDENTS' RESPONSE
5	<p>"I feel more comfortable when I am with people from the same background as me, like the African people."</p> <p>"I do not have friends who have English as their mother-tongue. The only friends that I have, who speak a different language from me, is African people speaking Sotho, Xhosa and so on."</p> <p>With the others that speak English as a first language "we don't agree on the same things so that does not develop relationships. Most of them, the Coloureds, Indians normally look down upon us so we just isolate ourselves from them".</p> <p>"I also don't want to be referred to as Black, this really makes me sick."</p> <p>"Yes... or when they say: 'these other students...' they should just call us students because we are not different. I think we are treated in a very different way from the other students of the different races..."</p> <p>"...It's not the English language that's a problem or that we are stupid, we just feel insecure that we will fail our course."</p>

Commerce: 2 - Male

NO OF STUDENTS	STUDENTS' RESPONSE
1	"I now have White and Indian friends - we can understand each other better."
4	Have problems making friends with English speaking people. "I can't be a friend with anybody who can't speak the African language and it is very boring to speak English continuously." When making friends, "you have to joke, make conversations and it was hard for me to do that in English..." Cannot express ourselves clearly, that makes it difficult for us to communicate with each other. "... they very much believe in their culture and they undermine us in many aspects." "... there's nothing I can discuss with them." "... and another thing, when they come to technikon, they have left another person just like me in their garden and now at the technikon they just associate me with that person they left at home. They undermine me and they don't understand the African accent and I'm very proud of that."

Commerce: 2 - Female

NO OF STUDENTS	STUDENTS' RESPONSE
5	"It is difficult to make friends with the other racial groups because of our language." "... we come from different groups and we speak different languages." "Sometimes I don't understand a word the lecturer has said." The lecturer speaks too fast, "whereas I cannot afford to roll like them".

Public Relations:2 - Male

NO OF STUDENTS	STUDENTS' RESPONSE
2	"English has not affected me that much... I know they know I am an African and English was never my first language so I just chat with them freely..."
3	Do not have a problem "except when I am communicating with the other races, example Indians - only talk to them when it is very necessary". "... I can for example speak my English to anyone who is an African, African in the context of Black where they will understand my level of English ..." "... like you won't find me chatting to them [other races] in a friendly manner if it is not under classroom pressure."

Public Relations:2 - Female

NO OF STUDENTS	STUDENTS' RESPONSE
2	In the past we used to be afraid to communicate with students of other racial groups but "now that we are fluent in English we are no longer afraid to talk with other racial groups".
3	"At a Black school you don't socialize with the teacher." The teacher is there to teach you, he or she is not your friend. "When lecturers want African students to pronounce things in their own way, it is very humiliating." "... you just don't want to befriend one of these Indian women" "Ja, you just notice the differences... it's cultural differences... they listen to different music... go to mosque... have different interests... wear different clothes... we therefore have very little to talk about."

In response to the effect of English on social interaction at the Technikon, Table 4b indicates that only 10% (2) of the first year and 15% (3) of the second year students regard English as having a positive effect

on their social interaction as one student remarked "I know they know I am an African and that English was never my first language".

90% (18) of the first year and 75% (15) of the second year students regard English as a social barrier. When communicating with first language speakers of English, students' complained that: they speak too fast or they swallow their words and the message is therefore not understood. Also, the lecturers speak too fast and the students cannot follow the lesson. Communication between L2 speakers is easier because they understand the level of each others' language. Cultural differences are apparent and it makes communication difficult.

No significant difference was noted between the responses of:

- the Public Relations students and the responses of the Commerce students.
- the male students and the responses of female students.

Question: Two - Compare the use of English as a medium of instruction by your teachers at school with that of the lecturers at technikon.

Table 5: Question 2 - First Year Students

Commerce: Male

NO OF STUDENTS	STUDENTS' RESPONSE
5	<p>Teachers explained words and anything we did not understand in our mother- tongue. "Even though the books are in English, the teacher explained most of the things in Zulu, but when writing a test, we had to write in English. Sometimes it was helpful but other times, we understood it in Zulu but could not express it in English... We enjoyed and understood the work but it was disadvantageous."</p> <p>"At technikon, the person who teaches you, he's from another background. He/she does not understand your language, so I think we should also look at the background because children from the rural background, it's difficult for them to understand English ... people from other race groups must get familiar with other people's languages so that it will be easier to communicate."</p> <p>"... so lecturers should learn Zulu, Xhosa and other African languages but should not teach us in Zulu."</p>

Commerce: Female

NO OF STUDENTS	STUDENTS' RESPONSE
5	<p>Here English is the only medium of communication and instruction, "it is the only communicating language, no alternative and you are forced to be friendly with your dictionary".</p> <p>At school "English was taught as a second language but my language was used to explain most of the things, example, if we were doing literature, the teacher would explain in the context of my language".</p> <p>"...I have problems with their [lecturer's] pronunciation..."</p> <p>"... again, it is more sensible to use English as a medium of instruction because it is more suitable for both students and lecturers ... I really recommend it very much."</p>

Public Relations: Male

NO OF STUDENTS	STUDENTS' RESPONSE
5	<p>"With English we were spoonfed at high school level, because even in Biology, the lesson was interpreted in our language."</p> <p>"All in all we were given a chance to express ourselves in the way we wanted to express ourselves."</p> <p>"I feel I am now compelled to do English. I am not doing it in the way I like because in the situation here in the technikon... I am taking it but without a proper way of accepting it."</p> <p>"It is correct to use English as a medium of instruction but if we have problems, they should understand us. If we can't come up with a good word, you must be allowed to express yourself."</p> <p>"The grammar must not be the issue as long as the message is clear. "Lecturers must acknowledge that as Black students, we have problems with English because it is our second language."</p>

Public Relations: Female

NO OF STUDENTS	STUDENTS' RESPONSE
2	<p>Do not have a problem because we came from Indian schools where English was the medium of instruction "so there is no difference here".</p>
3	<p>The teacher used to explain things to us in Zulu, "... what she did was not right."</p> <p>"I think that explaining in Zulu was perfectly correct, because imagine hearing a new word and not knowing the meaning of it?"</p> <p>Lecturer should not pick on us in front of the class if we have written something incorrectly, he has no right to say "I am not here to teach you English"</p> <p>"... she should refer you to someone who can help you and not humiliate you in front of the class."</p>

90% (18) of the students affirmed that their teachers at school explained the subject matter in their mother-tongue to ensure that students understood the work

clearly. Problems arise at the tertiary level because the lecturer teaches and explains everything in English. Respondents maintained that English is the appropriate medium of instruction. Suggestions were made that lecturers should learn the African languages. Students have problems in expressing themselves clearly in English. Lecturers should place emphasis on communication rather than on grammatical correctness.

Only 10% (2 students) responded that they did not experience problems with the medium of instruction as they had attended Indian schools where English is used as the medium of instruction.

No significant differences were noted between the responses of the Public Relations and the responses of the Commerce students.

Question: Two - What kinds of cultural activities do you engage in with:

2.2 Your family

2.3 Your community

Table 6

Question: Two

Second Year

2.1. and 2.2.

Commerce: Male

NO OF STUDENTS	STUDENTS' RESPONSE
5	<p>We go to the church together on Sundays and we pray together in the evenings. "We believe in ancestors ... she protects you wherever you go so you have to do a lot of umsebenzi, by that I mean you should stab some cows, three or two, maybe to give to her as a food ..."</p> <p>"... we do slaughter animals to thank our ancestors for what they have done for us," and we invite all your relatives and neighbours to celebrate with us. We respect our elders. You do not look an elder person in his/her eyes - to show respect.</p>

Commerce: Female

NO OF STUDENTS	STUDENTS' RESPONSE
5	<p>We go to church together and we pray together at home. "I believe that living in the township has to some extent limited activities that communities do together, that is sharing the week long ceremony that can go on before the wedding ceremony."</p> <p>Go to weddings and other family gatherings.</p>

Public Relations: Male

NO OF STUDENTS	STUDENTS' RESPONSE
5	<p>"It is not easy to separate the family's activities from the cultural activities of the community" - because we always celebrate with the community.</p> <p>"It is culture not to go on talking about what you do as a family because excluding the community means excluding you."</p> <p>We pray for our ancestors and we slaughter cows - we celebrate with the community. The Zulus are traditionalists but "because we are living in urban areas, our culture is being westernized so the cultures in the rural areas are starting to diminish".</p>

Public Relations: Female

NO OF STUDENTS	STUDENTS' RESPONSE
5	<p>We go to family gatherings. We slaughter sheep and cows for family gatherings. We go to weddings.</p> <p>"... if at home there are serious problems at home like of witchcraft, or you don't have good luck in your business or your studies, we believe that for everything to be smooth in the family, we have to talk to our ancestors by slaughtering a sheep and making a home-brew and inviting all the members of our family even those who are far away. We gather and talk with our ancestors like that and we believe in that way."</p> <p>The Xhosa's go to the mountains for circumcision and when they come back, there's celebration.</p> <p>When a Zulu turns 21, the father slaughters a cow to celebrate.</p> <p>"When someone dies, you have to cut your hair as a sign of mourning - if you don't, they think you are bringing bad luck and you don't have respect for your culture."</p>

All students (20) spoke freely about their beliefs, placing emphasis on ancestral worship and the

slaughtering of animals to commemorate various occasions. Family and community participation in celebrations was highlighted. The details of tradition and customs are evidence that the students are very keenly aware of their cultures.

No significant differences were noted between the responses of the Commerce students and the responses of the Public Relations students.

Question: Three - What kinds of cultural activities do you engage in with:

3.1 Your family

3.2 Your community

Table 7

Question: Three

First Year

3.1. and 3.2.

Commerce: Male

NO OF STUDENTS	STUDENTS' RESPONSE
1	"I must be excused [for this question] because I grew up far away from my family."
2	Go to church with my family on Sundays. Family gatherings - during the feast of our forefathers, we are together. Have traditional family songs that we sing together, "we have our special song which we used to sing when one of my sisters is leaving us to be married ... that we call it 'eboho'..."
3	Go to parties. "... we don't have to be invited in order to attend a party in our culture because if there is a party, you go if you have the time to do that." "Westernization has taken its course on our culture."

Commerce: Female

NO OF STUDENTS	STUDENTS' RESPONSE
5	We go to church together.
4	We believe in ancestral worship and we slaughter cows and goats to mark different occasions, like "a new born child in the family", "at a wedding", "before the burial [at a funeral]"
1	"We do not believe in ancestral notion and we do not consult traditional leaders ... am not a Zulu".

Public Relations: Male

NO OF STUDENTS	STUDENTS' RESPONSE
4	We believe in ancestral worship and we slaughter for our ancestors, "sometimes to ask for the fortunes of love..."
1	"... are engaged in bush school... circumcision school, it's a religion."

Public Relations: Female

NO OF STUDENTS	STUDENTS' RESPONSE
5	We have family get-togethers.
1	A girl is allowed to bring her boyfriend home at her 21st birthday party.
2	We play loud music and we sing loudly, "that's our culture - we sing and dance. "Some people think we are just making noise - but it brings our family together. This is how we express our love towards each other, our happiness ..."

5% (1) of the students mentioned that they (the Xhosas) do not believe in ancestral worship.

One student did not respond and asked to be excused for this question.

75% (15) of the students spoke about family gatherings, ancestral worship and the slaughtering of animals.

15% (3 students) talked about parties and that Westernization was taking its toll on African culture.

Question: Three - Discuss the differences that you have observed between your culture and the culture of the other racial groups at the technikon.

Table 8

Question: Three

Second Year

Commerce: Male

NO OF STUDENTS	STUDENTS' RESPONSE
5	<p>There are great differences - "Africans always respect older people, but these other cultures at the technikon, they don't respect. If the teacher is asking a question, they don't raise their hand and answer the question. They used to make a noise whenever a teacher is teaching us."</p> <p>If you meet someone after a long time, "you just shake hands, you don't hug him or kiss him like the other racial groups do."</p>

Commerce: Female

NO OF STUDENTS	STUDENTS' RESPONSE
2	<p>Have observed many different cultural activities, "like the Christmas of Indians, for example, Eid."</p>
2	<p>"Students of other cultures are more of individuals, they are independent; whereas Black students have to think first of their group or community before they think of themselves."</p>
2	<p>Indians do things without respecting other people's feelings. "Indians like wearing dresses with trousers, and they like jolling and kissing in public which is a bad thing in our culture."</p>

Public Relations: Male

NO OF STUDENTS	STUDENTS' RESPONSE
2	Indians are secretive about their culture "as if they are not proud it..."
2	"... they [Indians] do not respect lecturers. They just talk anyhow whereas in our culture, we were taught that an older person must be respected like we respect our ancestors..."
1	"It seems as if Indians don't have enough time to hug each other, like boy and girl. They tend to practice their love and hugging at the technikon; whereas we Africans have been taught that such love affairs are a secret part or secret life."

Public Relations: Female

NO OF STUDENTS	STUDENTS' RESPONSE
1	"The Indians don't believe in one God. Hindus and Muslims each have their own God - this makes us very different."
2	"Our technikon is dominated by the Indian group" - The admin. board, students, lecturers, the owner of the cafeteria - everything is of Indian culture, "so they were dominating us in this technikon ... Sometimes this may cause a barrier in communication. They communicate only inside the class and communication ends there... we Africans want to build a friendly atmosphere."
2	" ... with us, you just don't backchat." They have no respect for their elders, "they say things that I would never dream of saying to someone who is older than me." "They cry and disrupt class and you end up discussing why somebody broke up with their boyfriend." "With the other cultures, Indians and Whites, when a guy makes a girl pregnant, you have to marry them. With us, it is not like that, you don't have to - you just pay for damages."

65% (13 students) noticed big differences between the African and Indian culture in terms of respect - students

maintain that the African student was taught to respect the lecturer and that intimacy and displays of affection in public was disrespectful and should be confined to privacy. Indian students tend to disrupt classes by talking while the lesson is in progress and they "hug and kiss" in public, they also show no respect for their elders.

10% (2) mentioned that the other cultures believe in individualism while Africans always think of the group or community before thinking of themselves.

Religion and the belief in many Gods by Indians was cited as a difference by 5% (1 student).

10% (2) regarded Indian students as being secretive because they did not talk about their cultures.

Question: Four - Discuss the differences that you have observed between your culture and the culture of the other racial groups at the technikon.

Table 9

Question: Four

First Year

Commerce: Male

NO OF STUDENTS	STUDENTS' RESPONSE
2	"We differ in religion ... because we don't believe in the same way ... The traditions of other racial groups are based mainly on religion, with us it is based on things that happened in the past during the times of our forefathers - our worldviews differ very much ..."
1	"... in the past few weeks, I was surprised to hear that people have stayed for a month not eating. When I asked, I was told it is their culture..." "... we don't let other people learn from our cultures "... the technikon has to play a role in unifying the students."
1	"The issue of falling in love. In my culture, if you are in love with someone, it is a shame to be seen by your parents or by everyone around you, kissing each other or brushing each other in a loving manner ... - but in other cultures, this does not matter."
1	"I was taught that if I speak to a person who is older than me, I must not look him or see him straight in his or her eyes, but here, just to show that you are paying attention, you have to see straight to a person you are talking to."

Commerce: Female

NO OF STUDENTS	STUDENTS' RESPONSE
5	<p>"The other racial groups like enjoying themselves whilst we are concentrating on our books. Where you find them, you find them making a whole lot of noise, disturbing others."</p> <p>"They are too free when talking to an opposite sex and we Africans are conscious when talking to an opposite sex because we believe it is respect. They enjoy the company of the opposite sex ..."</p> <p>"The other racial groups have a good background from their schools. They perceive things easily because even if the lecturer is talking very fast they will always answer and understand ... they don't study under pressure as we Africans do ..."</p>

Public Relations: Male

NO OF STUDENTS	STUDENTS' RESPONSE
5	<p>"Love affair in our culture is very sacred so this people kissing each other in public of which we are not used to ... or arguing with someone older than you ... they talk as though the lecturer is the same age as them - we feel uncomfortable with that"</p> <p>"They write in the toilets ..."</p> <p>"In African culture you wait for the date of lobola first then you can see the in-laws, not before. Even taking a girl out to the beach, etc. costs a lot of money - as if you show your wealth, that is why they end up committing suicide ..."</p>

Public Relations: Female

NO OF STUDENTS	STUDENTS' RESPONSE
3	<p>"People believe in different things ... can't say if they are wrong or right."</p>
2	<p>"In my culture ... you just don't hold hands and kiss" in front of elders - "but we have to accept other people's cultures."</p>

65% (13) noticed differences with regards to lack of respect and the public display of affection among Indian students. African students place emphasis on respect for their elders.

20% (4) stated that they could not judge the culture of others as they did not know much about them.

10% (2 students) commented that the African culture is based on events in the past, whilst other cultures are based on religion.

Question: Four - To what extent has your culture affected or influenced your success at the technikon in the following areas:

4.1 academic

4.2 social

Table 10

Question: Four

Second Year

4.1. and 4.2.

Commerce: Male

4.1.

NO OF STUDENTS	STUDENTS' RESPONSE
1	"My culture did not affect me - here at the technikon, we do not follow any culture. We are here to study so we spend most of my time studying, not talking to other people."
4	Has had a negative response. "In our culture, if the teacher asks a question, you have to stand up before you answer him to show respect but now here in technikon we just sit down and answer." They talk and make jokes while the teacher is teaching - "that makes me so angry that I can't concentrate on what is being taught."

4.2.

NO OF STUDENTS	STUDENTS' RESPONSE
2	No effect - we learn from each other, "through friendship".
2	We have different interests - have a problem making friends. "I do talk to them when it is important, in the classroom."

Commerce: Female

4.1.

NO OF STUDENTS	STUDENTS' RESPONSE
3	"We respect our lecturers. In my culture, you wait for the lecturers to ask questions before answering it and you don't look at the lecturer in his/her eyes."
2	"Our differences make us uncomfortable at this institution."

4.2.

NO OF STUDENTS	STUDENTS' RESPONSE
3	We "feel isolated". At the technikon, Black culture "must be taken into account as well".

Public Relations: Male

4.1.

NO OF STUDENTS	STUDENTS' RESPONSE
3	Has not affected me negatively. "I practise what I have been taught at home" - to respect elders and to be obedient.
2	"My culture is challenged here because when you show respect to someone, that person will think that this guy is shy, whereas in my culture, this shyness is part of respect, so I think I've got a problem there ..."

4.2.

NO OF STUDENTS	STUDENTS' RESPONSE
4	No problems socially - "I get on with them because here at the technikon we live a Westernized-American-English life just because we want to be the same ..." "I also respect my colleagues and that has helped me a lot."

Public Relations: Female

4.1.

NO OF STUDENTS	STUDENTS' RESPONSE
3	"... Black people make more of an effort than other cultures especially if you are in a mixed school, you already know you are at a disadvantage and you therefore try so much harder ..." "Here we work hard to speak and understand what is being said in English."
1	"Culture has nothing to do with my success at the technikon."
1	"Academically, my culture has not had any effect on me."

4.2.

NO OF STUDENTS	STUDENTS' RESPONSE
3	"My culture has helped me to interact with other social groups."
1	"... though it is difficult to communicate with some cultural groups, I'm adjusting myself to communicate more effectively with them."

4.1

15% (3) felt that their culture had no effect on their academic success at the technikon.

55% (11 students) commented that their culture had affected them negatively because others do not understand their cultures. The actions and reactions of the African student are therefore misinterpreted.

15% (3) pointed out that Black people work harder than others to achieve their goals. Also they work hard at speaking and understanding English.

A further 15% (3) mentioned that they simply practised what they were taught at home.

4.2

30% (6) have problems making friends and feel isolated because of cultural and language differences.

25% (5) stated that there are no problems because everyone at the Technikon adopts a kind of Westernized culture so that they can "be the same".

15% (3) felt that their culture has helped them to interact with others while 10% (2) felt that their culture had no effect on their social success at the technikon.

20% (4) did not respond to this question.

Question: 5 - To what extent has your culture affected or influenced your success at the technikon in the following areas:

5.1 academic

5.2 social

Table 11

Question: Five

First Year

5.1. and 5.2.

Commerce: Male

5.1.

NO OF STUDENTS	STUDENTS' RESPONSE
4	Not affected me much because "my culture teaches me to respect others". Also, we work very hard. "I don't allow anything to stand before my work."
1	"I was affected because I used to spend time looking at the ladies and the way in which they are dressing up ... especially where I'm coming from, the way they are dressing up used to irritate me. I used to look at them all the time."

5.2.

NO OF STUD ENTS	STUDENTS' RESPONSE
2	Not affected. "I'm able to meet with people of different cultures and languages."
3	<p>"My culture has affected me in this technikon because as far as I know, there is no need for a lady to be friendly towards a male but here at the technikon, the ladies are too friendly. If speaking to the males, they are just looking straight into their eyes - when this happened to me, I used to think that the lady likes me ..."</p> <p>"In the township schools we were wearing uniforms ... But here, ladies wear ... short dresses ... sometimes one is affected by that because in our culture one used to believe that the girls have to show respect in their way of dressing. Girls are having more trousers than boys. Things are changing and as Blacks we are adopting other peoples' cultures."</p>

Commerce: Female

5.1.

NO OF STUDENTS	STUDENTS' RESPONSE
1	Our culture has affected us "because most of them are too shy to express themselves especially when I am not in the same class as my friends."
3	"Academically, it is a problem ..." When we speak to our parents "we are not allowed to look him/her to his face, by that we are showing a respect by looking down. Here at technikon, the lecturer thinks you are not paying attention when you are looking down." Culture "has taught me to be respectful to anyone in authority and to be obedient and to respect anyone who is older than I am ..."
1	"In this technikon, they concentrate more on Indian culture than any other culture. Though it will not be easy to satisfy all of us - but they tend to have a lot of holidays like Eid that we don't even understand, but if I want to celebrate maybe Chaka's Day, lectures will continue as normal and I will be taken as absent."

5.2.

NO OF STUDENTS	STUDENTS' RESPONSE
2	"My culture has taught me to be a reliable, trustworthy, obedient and respectful person. I should love everybody the way my God loves them." "I believe we are all different and everyone will act differently."
1	"Other peoples cultures do affect me because I get curious when I see something I do not understand."
2	"We wear clothes according to our culture - in our culture, girls are not allowed to wear trousers." "If I want to wear my traditional attire, I can't wear it here during Chaka's Day because I will feel embarrassed ... due to the fact that some people are not following my tradition and my culture."

Public Relations: Male

5.1.

NO OF STUDENTS	STUDENTS' RESPONSE
3	"Academically my culture has helped me a lot. I do not have to skip class to see my girlfriend at the time when the lecture is still continuing. Culture has helped also in the respect I give to the lecturers. " "The lecturer should be respected ... as you respect a chief ..."
1	"I would have withdrawn at the beginning of the year but because of my culture, because I know how to persevere I am still at the technikon ... an African man is strong..."
1	"Sometimes our culture becomes an obstacle to some extent because we find we become very quiet in class and do not engage in discussions ... because of our culture, we are not very open people ... and we think this is going to affect our marks."

5.2.

Students got too emotional and involved with 5.1 and probably forgot to answer 5.2. Students were talking about their lecturer (Mr ...) who does not treat them fairly - he refers to African students as second language speakers and this irritates them, because they feel that he wants to make them feel inferior.

"His behaviour has nothing to with culture, he's just racist ..."

"If you're always told you are inferior, you'll always think as an inferior - it has already affected us academically and now, it's going to become physical and mental..."

"He always wants us to answer according to his opinion... you can't raise your own opinion ... because if I come up

with a viewpoint, it is going to be crushed as if it's a stupid viewpoint so I decide to relax and see what the people say."

Public Relations: Female

5.1.

NO OF STUDENTS	STUDENTS' RESPONSE
5	"We find it difficult to say what we want to and to express ourselves because the other students look down on us ..." "They think we are stupid."

No further response

5.1

25% (5) pointed out that the African believes in hard work and perseverance.

40% (9) experienced problems and stated that their culture was sometimes an obstacle for the following reasons: they were very quiet in class, only responded to a teachers' question when the teacher asked them to respond, did not look into the lecturers' eyes out of respect but this was often interpreted as the student was not paying attention.

10% (2) were not affected while 5% (1) was distracted by the ladies' dressing. A further 15% (3) attributed their academic success to their culture because culture taught them to respect their elders.

5.2

20% (4) stated that we all believe differently and we therefore behave accordingly.

25% (5) cited dressing as being different. Westernization was blamed for the change in African culture.

50% (10) regarded racism on the part of lecturers and students as a major problem.

5% (1) was curious about other cultures.

Question: Five - What differences/ changes have you experienced from the first to second year at the technikon? Please discuss this question under the following headings:

5.1 Relationship with peers

5.2 Relationship with lecturers

5.3 Confidence in class

5.4 Interaction with other cultural groups

Table 12

Question Five

Second Year

5.1 - 5.4

Commerce: Male

5.1

NO OF STUD ENTS	STUDENTS' RESPONSE
5	<p>It was not easy in the first year. "... and the very big problem was the speaking of English... was not forced to speak English at school ... here at the technikon, everybody is forced to speak English because English is the only language for us to communicate."</p> <p>Relationship with others has improved, "but it is difficult to make friends with them, the other racial groups. Because of the different cultures, it is impossible."</p> <p>The Indian will not understand us if we speak in our "home language".</p>

5.2

NO OF STUDENTS	STUDENTS' RESPONSE
2	<p>Was difficult last year - "they all talked as if we did English as our first language and that was too difficult for us to understand... They have a different accent in English than we do." It is getting easier to understand them. "Their English is more advanced."</p>
1	<p>"Yes, there is some relationship with lecturers - those who can know my name..."</p>
2	<p>"Ai, it is very difficult. I only see the lecturer in the classroom, unless she said I must come and collect something from her/his office or when they communicate with me." "It is still difficult for me to ask them questions because when you go to them to ask questions, they want you to explain clearly what you really want to know, what you mean ... the lecturer makes me afraid to speak clearly or express myself ..."</p>

5.3

NO OF STUDENTS	STUDENTS' RESPONSE
2	<p>"Have no confidence in class whatsoever. I just listen to the lecturer, do the homework. I never state any opinions and I never ask any questions because people will just laugh at me, therefore I behave like a very serious student." "Once when I raised my opinion for the first time in class, the lecturer said I must stand up and explain to the class what do I really mean - I was very ashamed and embarrassed." "When a lecturer makes examples, he should be so careful that he does not insult us - he talked about Mercedes Benz..."</p>
2	<p>"This year I'm more confident." "... but now I have improved. I'm proud of myself, I'm no longer afraid." "I don't care if they laugh at me because they all know me and they cannot change me. By next year it will be better than it is now."</p>

5.4

NO OF STUDENTS	STUDENTS' RESPONSE
4	<p>"There is no interaction at all ... we have got no similarities in our culture so there is no interaction."</p> <p>"... I don't even take their culture into consideration..." "They have their own voodoos and I have my own voodoos."</p> <p>"... I am less interested because my only problem is communicating in English."</p> <p>"No, it is still very difficult. I do not have friends in class."</p>
1	<p>"It happens here and there, but not all the time, when I have something to ask of them or they have something to ask of me and it just stops at that."</p>

Commerce: Female

5.1

NO OF STUDENTS	STUDENTS' RESPONSE
4	<p>"This year I have more friends..."</p> <p>"I am able to communicate with other peers because I share many languages."</p>

5.2

NO OF STUDENTS	STUDENTS' RESPONSE
3	<p>"I have experienced that the more you are active in class, answering questions and asking questions the lecturers get to know you ... Some lecturers do not give notes, they just read the textbook ... They just want to finish the syllabus and students fail."</p> <p>Lecturers just come to class and lecture - they do not spend time assisting us. "If we go to his office during free time, to make him help you with your problem of studying, he will just say 'we are not here to spoonfeed you, you must learn to be responsible."</p>
2	<p>"Last year we were not able to communicate with the lecturers. If we were late by 10 minutes, we'll find the door closed but we'll wait for him about 15 minutes."</p> <p>"... this year we spend more time explaining our problem to the lecturers."</p>

5.3

NO OF STUDENTS	STUDENTS' RESPONSE
4	<p>"Confidence in class is not bad and it is not good. But I am able to speak in class discussion without fearing that I will make a mistake or my English will be poor."</p> <p>"... as a student, I must be confident of myself in class before I can be confident outside."</p>

5.4

NO OF STUDENTS	STUDENTS' RESPONSE
1	"We must do our culture and they must do their culture together in the same place and same time - this will improve our interaction."
1	"I observe many languages from other cultural groups like Xhosa, Tswana, etc."
1	"It is so hard to understand some cultural groups but there's nothing I can do about it, I have to live with it."
1	"I observe the many cultural groups like the Indians. They celebrate Christmas before 25 December."

Public Relations: Male

5.1

NO OF STUDENTS	STUDENTS' RESPONSE
1	"My motto is that I get along with the person that get along with me - if he don't, I don't as well ... I don't appeal for friendship."
3	"To those peers of the other racial groups, the relationship is deteriorating, maybe because we now realize that we differ somehow, because now there is a division especially in class, for example, we hear people talking about 'them' - who's them?" "It has not changed. People who I was with last year, I still go along with."
1	"This comes back to race. I am not a racist, but I have more contact with my fellow African peers than Indian peers - we have good contact and can chat and help each other whereas with the Indian he will just swank around and not get to the point most of the time."

5.2

NO OF STUDENTS	STUDENTS' RESPONSE
5	Relationship with lecturers is improving this year - "they know my name and don't keep asking me everyday, 'what's your name?'" "... am getting to know the lecturers too ..." "... relationship is normal ..."

5.3

NO OF STUDENTS	STUDENTS' RESPONSE
4	Have gained confidence this year, "maybe it's because of last years' final result - I passed last year..."
1	"I have to gain confidence."

5.4

NO OF STUDENTS	STUDENTS' RESPONSES
5	"I am a friend with anyone who is a friend to me. I only have a problem with other racial groups, not cultural groups." "If you are not nice to me, I'm not going to be nice with you. I don't go around making friends with anyone who doesn't want to be friends with me." "I do interact with them, but seldom, only when I have to." "... I stick to people who will accept me as I am." "It hasn't changed - the same."

Public Relations: Female

5.1

NO OF STUDENTS	STUDENTS' RESPONSE
1	"... English has helped us Africans a lot ... now we can communicate effectively with the Indian group ..."
4	"I have grown closer to my Black peers but distance with the other groups. Indians stick together and we stick together." "Ja, I've grown closer to African people ... " "When you speak to the African students, you can talk about your problems and they will understand, most of us are from far away, and here we come together not just because of race. We all live away from home, boarding, have financial problems etc, so they understand. This is not racial, but the Indian students live at home with their parents and they don't have financial problems - they do not understand our problems."

5.2

NO OF STUDENTS	STUDENTS' RESPONSE
1	<p>"At first I was afraid to communicate with the lecturers in class ... I was afraid to talk in class ... But now, I have that confidence of talking to them."</p>
4	<p>"Our lecturers tend to undermine African students. When discussing something in class and an African student tries to say something, they will ignore her and concentrate on those Indian students and make them feel like they are better - makes us feel bad, like we are not part of the classroom." "... and some other Indian students will say 'I don't understand you' and they [the lecturer] will make you repeat what you said - they just make you feel inferior." With African students, the teacher is "not your friend or brother or sister, he is just your teacher, the relationship ends there..." With Indian students, they tell the lecturer about their plans for the weekend, etc. "... and another thing is that most of our lecturers are Indians, so there is a lot in common between our classmates and the lecturers, so what else can we communicate about, except our books and our academic life?"</p>

5.3

NO OF STUDENTS	STUDENTS' RESPONSE
2	<p>"Unlike before when we were so insecure in class even to participate in debates and discussions, but now that we are a bit fluent in English we can take part in debates and discussions. Though we are still not fluent and secure but we can try, not like before."</p>
3	<p>" How can you have self-confidence if everytime you try to express yourself in class, there's someone else trying to pick up on you you try to say something and they just ignore you." "... when they attack your colleague, you just want to burst..." "How can you feel confident when the lecturers themselves don't trust you ? They make you feel so small. They just ignore you when you are about to say something contributory to their discussion ... you feel so small, you just keep quiet." "Indian students get good marks because lecturers presume they speak English at home, they are better ... At the end of the day, after the work you have put into your work, when you get those low marks, you feel so depressed, and you lose the confidence, you don't have the enthusiasm to work hard anymore." "I think teachers just label you ... because you are Black and you have been disadvantaged - they assume you are a D-average, no matter how hard you work. Blacks improve, okay, look at our President... No matter how disadvantaged you were, you made it, so now you are on the same level as everybody else..."</p>

5.4

NO OF STUDENTS	STUDENTS' RESPONSE
2	Last year, "I was very insecure, but now I have that little confidence" and I am able to communicate with the other cultural groups.
3	<p>We don't interact with them - "at the end of the day, it boils down to us being different people, and you stick to your own kind".</p> <p>"The African students would talk about cultural activities but I don't know if they [Indian students] feel shy or they are too civilized."</p> <p>"But you cannot interact with them, there is nothing to gain ... They don't tell us about their cultural activities, maybe they feel ashamed or they feel they are too white, I don't know."</p>

5.1

25% (5) have more friends this year. 1 student attributed this to being able to communicate in English, while 4 said that they now speak many languages.

70% (14) found it difficult to make friends with the other groups, as one student remarked: "Indians stick together and we stick together".

5.2

55% (11) felt there were improvements in their relationship with lecturers, that they were able to communicate with them.

45% (9) experienced problems because: lecturers undermine African students and embarrass them by asking them to repeat themselves or to explain themselves clearly to the class. Also, the African student does not regard the lecturer as a friend but regards him with respect.

5.3

40% (8) have gained more confidence in the second year of study. 4 students attributed this to the fact that they passed their examinations last year, while 2 felt that their ability in English had helped them. The other 2 students said that they did not care if others laughed at them, they would not change.

50% (10) still do not feel confident in class for the following reasons: they are afraid to make a mistake; the lecturer embarrasses students by asking them to stand up and explain what they have said to the class; lecturers favour the Indian students and ignore the African students' comments; lecturers award more marks to Indian students because they feel that as first language speakers, they are more intelligent and deserve better marks.

5.4

10% (2) mentioned that interaction with other cultural groups was improving and 5% (1) stated that interaction was very infrequent and only occurred when it was absolutely necessary to talk to each other.

85% (17) said that there was no interaction at all. 5 students stated further that there was only a problem with "other racial groups, not cultural groups". African students understand each other better in terms of problems they experience and their level of language competence.

CHAPTER SIX

CONCLUSIONS AND RECOMMENDATIONS

6.1 Discussion of Results

The results analyzed in Chapter Five will be discussed in this chapter. The discussion will be based on the aims and hypotheses of this study.

6.1.1 Focus Group Discussions

As mentioned in Chapter Four, the focus groups were divided according to the following criteria: course grouping (Commerce or Public Relations); year or level of study and gender. The analysis of the group discussions in Chapter Five revealed that there were no significant differences between the responses of:

- Commerce and Public Relations students

- Male and Female students

It is therefore evident from these findings that the two research hypotheses were disproved as all the students that participated in this project experienced problems or

successes albeit differently, regardless of gender or the entrance criteria demanded for each of the courses. One may therefore assume that language and culture and not gender or course groupings, are significant factors in the academic and social lives of the second language student.

6.1.1.1 The effect of English on Academic and Social Interaction

The majority of the students (75% of the population) stated that they experienced many problems with English. Students' were afraid to participate in classroom discussions or state their viewpoint on issues because they feared that they would make a mistake and that the others would laugh at them. Ethnographer Susan Philips who conducted her research in the Warm Springs Indian reservation in Central Oregon, found that second language speakers, in her case, the Indian children show "less willingness to perform or participate verbally when they must speak alone in front of other students" (Cazden et al. 1980: 64).

Students explained that they understood the work or could answer the questions in their mother-tongue but had difficulty in expressing themselves clearly in English. As one student remarked: "You have to think before you speak. If you want to say something, you just don't, as

if you are speaking in your own language". "In all of us language soon acquires an astonishingly automatic character; one soon reaches the point where one can talk ... without thinking of what one is going to say next" (Jousse 1990: 59). This is so with the first language or mother-tongue speakers but with the non mother-tongue speakers each utterance has to be thought out first, taking into account the translation of terms into English and the structuring of the sentences to avoid embarrassment. The following is a selection of student responses:

"I sometimes fail to express what I want to say out in English. Maybe I can understand it in my language, but I fail to say it out ..."

"... it is my second language ... I'm not able to share my views with my peers."

"... I'm a little bit scared because it is not my mother's language."

"... I'm afraid to ask questions ... because if I happen to misuse a word or don't use a wordorder, they will laugh at me and the lecturer cannot understand my question very well."

"I don't understand the textbooks and I don't understand the lecturer ..."

"... feel scared to comment on something you think you should be commenting about because you might break English and that will be the chatter of the day."

"... the other races so to speak, they'll think I'm maybe this type of thick-headed. I always feel stupid like whenever I want to express something in class."

"... others are looking out for mistakes and you lose confidence."

"... in group discussion ... with students who did English as a first language ... even if I give a good point, they will take what I am saying but put it in different words."

"This is not my language."

"It is very boring to speak English continuously."

A point to be noted is that throughout the discussions, students referred to English as "their language", "the

language of communication" or "not my language". The first language was referred to as "my language" or "my mothers' language/tongue". African students and African culture was referred to as "us", "we" or "our". The pronouns "they", "them" or "their" denoted the other race groups, especially the Indians. It is therefore apparent that English is used mainly as the means to an end and has not been adopted as part of their communicational structure.

"Social prejudices directed towards language varieties are longstanding ... views of language often correspond to views of the social status of language users; in this sense, the language, dialect or accent employed provides a simple label which evokes a social stereotype which goes far beyond language itself" (Edwards 1989: 79). Cultural and language differences have led to the distinction between Africans and the other races.

Being in daily contact with non mother-tongue students, the author has noted both from observation and the complaints of other lecturers at the Technikon that the African student speaks very softly in class, yet the same student is very vociferous outside the classroom. Informal discussions with the students brought the following to light:

- The student is "unsure of his language" and

how his utterance "may sound". He is afraid to "misuse words" or to use the "wrong wordorder". He therefore speaks softly so as not to draw attention to himself and his "use of English".

- Outside the class, the student communicates "freely" and "confidently" in his mother-tongue with his peers. He is not afraid "to make mistakes" or that others will laugh at him because he can express himself clearly in his "own language". He therefore speaks loudly and "confidently".

Being very wary and sensitive of others' reactions when he speaks in English, the non mother-tongue student resents negative attention being drawn to what he has just said. The following responses illustrate the students' discomfort:

"... when you go to them [the lecturers] to ask questions, they want you to explain clearly what you really want to know, what you mean ... the lecturer makes me afraid to speak clearly or express myself."

"When I raised my opinion for the first time in class, the lecturer said I must stand up

and explain to the class what do I really mean, I tell you, I was very ashamed and embarrassed."

"... and some other Indian student will say: 'I don't understand you' and the lecturer will make you repeat what you said - they just want to make you feel inferior."

Monane (1980: 290 - 291) echoes the feelings of the non mother-tongue student when he cites the example of a Japanese tourist ordering breakfast in a hotel in Hawaii. He is ordering for everyone in the group and has "the difficult job of handling the situation in English ... Everything goes well ...

Suddenly, the waitress misses what he has just said. And she asks quite innocently, 'Excuse me, what was it you said?'

... The waitress literally did not hear him. But the tourist interprets this honest request to repeat what he has just said as a message that his English was somehow not good enough to be understood by the waitress ... The Japanese tourist's ego dwindles to zero ... He has lost face ..."

Students also complained that the lecturers speak too fast and they cannot follow the lesson. Again, as first language speakers, lecturers tend to proceed with the lesson assuming that all the students are following the lesson.

"Students from a variety of cultures and subcultures are expected to understand and learn many new and complex ideas and to interpret them as the teacher does, even if they are only minimally fluent in English or are being exposed to middle class language and values different from their own" (Langer 1987:13). The language of the lecturer also proved to be a problem as mentioned by some students:

"They have a different accent in English than we do."

"We don't understand his jokes."

"He uses abbreviations we do not understand."

"Some lecturers uses difficult words like bombastics when they are asking questions in the exams or test which leads me to fail most of the tests."

"I used to think the Whites and Indians are talking a different English ..."

"... sometimes they use heavy words or jargon of which it's my first time to come across with ..."

"I had a very, very big problem in English ... the person who taught us English ... used idiomatic expressions which I didn't understand."

The above is supported by Wayson (1975: 90) who stated that the Black student "may be labelled a slow learner and assumed unintelligent when, in fact, he simply cannot understand the teachers' terminology".

Non mother-tongue students feel more comfortable conversing with their African peers as they "understand each others problems" whereas the Indian students come from different cultural backgrounds and cannot relate to the African students' problems. The language barrier is lifted because as fellow Africans they do not condemn or criticize each others' ability in English. One student said: " I can speak English even if I am wrong, as long as they get the message and don't correct me grammatically. I can use broken language, slang or any language, they don't care."

In classroom discussions or groupwork, non mother-tongue students prefer to work with other African students as they "understand each others' language". Communication flows freely because they are able to express themselves clearly without having "to look at the dictionary for a proper word".

During the focus group discussions, students often switched to the mother-tongue to state exactly what they meant and then attempted to explain in English. Krashen (1980: 174) also found that L2 speakers "fall back on the first language when they have not acquired enough of the second language to initiate the utterance they want". Also, a direct literal translation of concepts may not always reflect the exact meaning in its cultural context.

In an oral society, "community matters so much, there is less emphasis on individual values" (Maxwell 1983). According to James (1981: 25), "'I' in the preliterate community ranks in the minor position; 'we' is the functional mechanism of group dynamics. Rather than being an aggregate of individuals, the preliterate society in essence is more familial, and consequently, what affects one member affects all members".

The above is reflected in the responses of students:

"You can't separate family and community activities because they go the same."

"Students of other cultures are more of individuals and they have been brought up to be more independent whereas Black students have to think first of their group community before they think of themselves."

"If the learner does not value the fact that he is to learn a new language, or similarly if the teacher is not aware of the value of such learning to the individual, then the success of such learning must be placed in jeopardy" (Jardine 1976: 208).

Although the author did not set out to investigate the issue of racism, the responses in the group discussion led the author to believe that racism was a significant issue on the campus. Racism, it would seem, is being practised at the Technikon, albeit subtly, and the students appear to be suffering under its harmful effects. The following responses bear testimony:

"Indian students get good marks because the lecturers presume because they speak English at home, they are better and African students get lower marks ..."

"I think teachers just label you and they think that because you are Black, you've been disadvantaged ... they just assume you're a D-average. Working at your best, you get a 'D'

No matter how hard you work, you'll always get a 'D'..."

"How can you feel confident when the lecturers themselves don't trust you? They make you feel so small. They just ignore you when you are about to say something contributory to their discussion ..."

"If you are shy and too emotional, you'll never build up confidence because you just feel too frustrated sometimes because you try to say something and they just ignore you."

"... when they attack your colleague you just want to burst."

"I don't understand why the lecturer in class has to look at us: 'Do you understand?'... she will just go on and face you like that but she doesn't do that to the other students... as if you are deaf and dumb."

"No, no, his behaviour has nothing to do with culture, he's just being racist. There's no such culture that favours racism."

"Why should they put such emphasis on us being second language students? "

"If you are always told you are inferior, you'll always think as an inferior. It has already affected us academically and now it's going to become physical and mental."

"... some White lecturers always emphasize on us being L2 students and that causes us to lose confidence."

As the above did not fall within the ambit of this study, the author did not investigate the matter further but deemed it necessary to make the students' responses and feelings known so that lecturers can take stock of themselves and embark on immediate positive steps to rectify this situation. As Halliday (1968: 87) noted, "a speaker who is made ashamed of his own language habits suffers a basic injury as a human being; to make anyone ... feel so ashamed is as indefensible as to make him feel ashamed of the colour of his skin".

The issue of grading as mentioned in the second response above, is part of the students' academic success and therefore warrants discussion. Ogbu (1987: 158 - 159) studied literacy in an elementary school among Blacks and Mexican American children and found that "all but one of

the 17 had continued to receive the letter grade of C every year ... ". He then concluded that there were several possible adverse consequences of this grading system. One is that the grading system did not help them learn to associate doing well at school with making a greater effort in schoolwork. Another is that it did not foster "pride in their academic achievement".

Although this study was done with elementary school pupils, such grading will also have negative effects on older or tertiary students because the grading system is used to reward students for effort and performance. In the absence of such reward, students will begin to doubt their abilities and capabilities.

"... they think that because you are black, you've been disadvantaged ...", many other students made reference to the fact that they "came from D.E.T. schools" - As Freer (1992: 80 - 81) explains "'being black' is also associated with the difficult transition between the system of Bantu Education, perceived as being disabling and inferior ...". Students themselves mentioned that they felt "inferior" and "not able to express" themselves clearly as did the first language speakers.

The Technikon is "dominated by the Indian group", as such, "everything is of Indian culture". African students feel "isolated" and suggestions were made that the Technikon should play a "unifying role" between the

different cultural groups. Only if students are aware of and understand each others' beliefs and practices, will they be able to interact and communicate in a meaningful way. This polarisation occurs inside and to a greater extent outside the classroom. English being the language of communication was also cited as a major obstacle. Some of the responses were:

"... you can't interact with them because there is nothing to gain..."

"If you are not nice to me, I'm not going to be nice with you - I don't go around making friends with people that don't want to be friends with me."

"I'm a friend with anyone who's a friend to me. I only have a problem with other racial groups, not cultural groups."

"I prefer not to go out with people who can judge me by the type of language I speak so I usually go out with my peers who will understand me when I am talking ..."

"I didn't have much problem when it comes to culture except on the racial barrier because I can for example, speak my English to anyone

who is an African ... they understand the level of my English ..."

"I only associate with my classmates that speak the same language as me ... We have nothing in common with my other classmates who have English as their mother-tongue."

"It's not that we don't want to communicate with them or be friends with them, but most of them, you know, Coloureds, Indians normally they look down upon us and so we try by all means to isolate ourselves from them."

"I have a little problem with the other races, example, Indians - I only talk to them about something ... that I have to talk to them about ..."

"Everywhere in this technikon, you find that blacks are standing on their own and Indians are on their own so there is no full communication between the different races."

"... I don't think they [other language groups] feel secure in talking about anything to us - so they just sit by themselves and we sit by ourselves and I only use English in class and not everywhere."

class and not everywhere."

"... you just notice the differences ... have very little to talk about."

"... at the end of the day, it boils down to us being different people and you stick to your own kind ... other things make you so upset that you don't even make an effort to go beyond being classmates."

Racism rears its head again. Students of different races isolate themselves from each other because they do not share the same language of communication. This language barrier coupled with a sense of inferiority or superiority serves to further polarise them. "The meanings and values that members of each group attach to the others' behaviour are those of their own culture" (Kochman 1981: 110). Behaviour is learned and is often dictated by culture. By understanding the others' culture, their behaviour can also be explained. There will be no need for assumptions and labelling, students will be able to talk about their similarities and differences thereby bridging the gap that presently exists. Again, although the issue has not been fully explored, the author urges that the matter receive urgent attention.

90% (18) first year students indicated that they were better able to understand work at school because in contrast to the lecturer, the teacher explained everything in their mother-tongue. Students were therefore able to grasp concepts and ideas fully. Only 10% (2 students) reported that they did not experience a change in this regard at technikon because they had attended Indian schools where English was the medium of instruction.

Students also resented being forced to speak English. They felt that if they were given a choice, instead of forcing English as the language of communication with peers and lecturers; the language of the textbooks and the medium of instruction - they would be able to cope better. Respondents maintained that although there were numerous problems associated with English for the African student, they wanted to maintain the status quo regarding the medium of instruction. Suggestions were made that lecturers should learn African languages so that communication, interaction and understanding could be facilitated. Students did not state though whether they would prefer to be taught by African lecturers.

Appeals were made that "grammar must not be the issue as long as the message is clear". The author is of the same opinion. Non mother-tongue students cannot be expected to perform on the same level as the L1 student. As long as

the student is able to make his thoughts and ideas understood, he has succeeded in communicating his message. The author contends that communication is far more important than grammatical correctness because one may construct a grammatically perfect sentence but its meaning may be obscure or misinterpreted and communication will be unsuccessful. As Burnaby (1984: 99) reported, "recently another approach to second language teaching has been developed which shifts the focus from an emphasis on the production of grammatically correct language to a more general focus on the ability of the students to get their message across in a socially as well as grammatically appropriate way".

Only 40%, that is, 8 out of the 20 second year students said that they felt more confident in the classroom. They attributed this to their examination results in the previous year. The fact that they had passed the first year of study helped to give them confidence in their abilities. However, 50% (10 students) still did not feel confident in class as the problems experienced in the first year were still prevalent in the second year of study. 2 students responded that they were not prepared to change for other people and that they did not care if others laughed at them.

The majority, that is 70% (14) of the second year students reported that they still could not socialize

with the other race groups, while 25% (5) stated that their relationships had improved. Only 1 out of the 5 attributed this improvement to being able to communicate in English. The other 4 students said that they had learnt many languages. Although students were not explicit in what they meant by "many languages" the author inferred that they were referring to African languages because subsequent responses from these participants indicated that they had experienced problems with the other race groups.

It may therefore be concluded that the non mother-tongue student does not overcome the obstacles to academic and social success after one year at the tertiary institution. As Mercer and Maybin (1981: 94) pointed out, "many children's lack of confidence in their own language skills, and limited competence in standard English (even after 15 000 hours exposure to school), is the result of cultural barriers ..."

6.1.1.2 The effect of Culture on Academic and Social Interaction

Erickson and Schultz (1982) in Tannen (1984: 192) found that "when a white speaker talked to a black listener, s/he got the feeling that the listener wasn't paying attention because the expected sign of attention - steady gaze - wasn't there. And when the white speaker sent a

small signal asking for confirmation of comprehension, the black listener often missed it because s/he was looking away."

As some explained, culture can be an obstacle to academic success because in African culture when speaking to one's parents, one is not allowed to look him/her in the face. "Looking down" means that one is showing respect. These students experience problems at the Technikon because lecturers think that they are not paying attention when they are in fact being respectful.

Respect for one's elders was emphasized throughout the discussions. African students accord lecturers the same degree of respect as they would their parents. The lecturers, they say are not their "friend, brother or sister" and they therefore cannot understand the "open" relationship that most Indian students have with the lecturers. One student made the following comment: "... and they'll say things that I would never dream of saying to someone older than me ..."

Differences with other cultures focused mainly on the African students' respect for elders. The public display of affection for the opposite sex and the observation that the other race groups, "especially the Indians are too free with the opposite sex" is definitely a sign of disrespect for elders according to their responses:

" They practise public love while we practise private love."

"... it is a shame to be seen by your parents or by everyone around you kissing each other ... but in other cultures this does not matter."

"They always kiss in front of other people, that is very wrong. In African culture, you cannot do that ..."

"In my culture there isn't this thing that we walk around with boyfriends in front of elderly people ... Indians do that. They use their freedom."

The African student has to make adjustments in terms of his cultural outlook. Some of the problems mentioned included the difference in dress codes and interaction with the opposite sex. Cultural beliefs sometimes led to distraction, annoyance or misinterpretation of situations for the following reasons:

- The African way of dressing is changing in the light of western influence. Ladies are now wearing short dresses and they "wear trousers" which is

contradictory to African attire.

- When ladies "look straight into" men's eyes while talking to them, an African man may interpret this as the lady being interested in him. An African lady shows respect when she looks away from his eyes.

When discussing cultural activities that they engage in with their families and their community, students were keen to talk about specific practices and the others found this "very interesting" as they were learning more about each other. They were excited to talk about similarities and asked questions when there were differences. This question made it apparent that the African student is very aware of his culture. Many students referred to their language and their culture as something to "be proud of".

Indian students tend to identify closely with their lecturers and talk to them about personal issues because "most of our lecturers are Indians so there is a lot in common between our classmates and the lecturers, so what else can we communicate about, except our books and our academic life?"

When a question is asked, the African student does not answer voluntarily because culture has taught him to wait for the lecturer to ask him to answer before he attempts

to respond. In some cases the student is unable to respond because he/she "did not hear what the lecturer said" either because the lecturer was "speaking too softly" or "rolling too fast".

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Foster (1990: 101) found that teachers were more likely to be successful if "their teaching was conducted in an atmosphere where the students' backgrounds and cultures were respected and regarded as valid". After all, we interpret the world around us through our cultures. By drawing on the experiences and backgrounds of the non mother-tongue student, he will feel like he is an integral part of the learning process instead of being the outsider who is enrolled at the tertiary institution only to secure himself vocational success. The students' learning will be enriched as his understanding will be enhanced thereby ensuring academic success. Being a vital part of the learning process, having his culture recognised and taken into account, will help to build his self-esteem and therefore his relationships in and outside the classroom. As Foster (1990: 101) added, by taking the students' background and culture into account, the teacher aims "to build bridges with foundations in their students' world in order to encourage their self-esteem and motivation, and enhance their chances of educational success".

6.1.2 The Questionnaire

An analysis of the results obtained in the questionnaire revealed differences of 30% or more between male and female students in questions: 10, 11, 13 and 15.

Responses obtained from questions one to nine, however, were consistent with the responses obtained in the focus group discussions. As these aspects have been elaborated on in 6.1.1 above, the author did not want to duplicate discussion on the same. This by no means indicates that the questions were irrelevant, on the contrary, the information was vital in assessing the candid response of the student. The focus group, although marvellous in persuading the participants to speak freely, could also have the negative effect of encouraging others to conform with the feelings of the group. Fortunately, the responses on audio-tape could be verified and substantiated by the information gathered from the questionnaires.

20% of the males as compared to 7.5% of the females selected option 3 in 10 indicating that their understanding of the information contained in the textbooks used, was 'poor', the following reasons were advanced:

- some textbooks are complicated and some use long

sentences 'that can confuse someone'

- 'at school we were given notes ... the textbook tells everything, even things that are unnecessary'
- it is time consuming to constantly consult the dictionary ... have to understand the 'context' of the word
- do not understand the language
- 'I can only understand something after it has been discussed ...'
- cannot identify with situations and issues being discussed

The author is uncertain as to whether the female students have a better understanding of the textbooks used when compared to the male sample, or whether they just did not want to advance reasons or write more by substantiating their choice (see Appendix A). However, Rockhill (1994: 245 - 246) stated that with schooling comes "the possibility of becoming a 'lady' - somebody" which contrasts with the Black female's domestic life of domination by her husband, family and "the delegation of women to the 'private' sphere". This would perhaps account for the females' perseverance and determination

to succeed at educating herself. This would of course entail reading for notes, assignments, tests and examinations.

It is also apparent from the responses quoted above that language poses a problem for L2 speakers in terms of understanding the written word.

The answers obtained in question eleven were not consistent with question one on the questionnaire and the responses in the group discussion because only 10% of the total population indicated that the 'language group does not matter', while in the discussions it was apparent that L2 students felt "uncomfortable", were "unable to express [themselves] clearly" and were made to feel "inferior" by the L1 students (see 6.1.1.1).

It is the opinion of the author that this difference arose because students felt free to talk about their problems during the group discussions as "the group potentially provides a safe atmosphere" (Lederman 1990: 119). Students probably felt alone and afraid to express their opinions when answering the questionnaire for fear of victimisation.

Responses to question nine on the questionnaire where 90% of the first year students indicated that they do not experience problems with concentration in class as

opposed to the 70% of the second years that do, is in contrast with responses obtained in the focus group discussion. Some of the problems cited were: lecturers' speak 'too fast' and 'too softly'; lecturers use difficult words; students cannot understand his language or 'what he is trying to say'; or 'the lecture is boring'. Reference to 6.1 above will verify that first year students experienced similar problems in the classroom. Again, it is the assumption of the researcher that students did not want to bare themselves to victimization by revealing the true situation in the isolation of the questionnaire.

Questions thirteen and fifteen provided the researcher with demographic data, so, although differences between male and female respondents were noted, they were regarded as inconclusive.

42.5% respondents indicated that they started speaking English between the ages of 16 and 20, this was followed by 37.5% that identified the ages 11 to 15 years. It is therefore evident that these students began speaking English very late in their lives, hence the problems that they presently encounter. The responses to this question comply with question 15 which indicates that 35% were exposed to English as a medium of instruction between standards 1 to 4, with a further 35% identifying standards 5 to 7.

It is important to note that 49.1% (28) of the total sample nominated their teacher as the person who was responsible for introducing them to English, this was followed by 15.79% (9) who nominated their mother. Only 10.5% (6) nominated their father. Another 10.5% (6) nominated their friends.

It may therefore be concluded that most non mother-tongue speakers learnt English at school, that the family was minimally responsible for teaching them English. One may ask whether the their parents' level of literacy in English or their attitude towards the language contributed to these statistics.

The 'mother' received the second highest rating, followed by the 'friends' and the 'father'. 'Sisters' and 'brothers' received low ratings, namely 7.02% (4) and 1.75% (1) respectively. This is consistent with the findings of Labov (1987: 129) who stated that in the transmission of language forms within the family, "the primary source is the female caregiver, with some auxiliary input from adult males, brothers and sisters. The next site for language transmission is the peer group".

Labov (1987: 129) pointed out "the influence of the mass media, which is widely believed to be a major transmitter of linguistic influence in modern society". This is

evident in the responses to question twelve where the majority of the students stated that their contact with English outside the tertiary environment, in order of rating, was as follows: newspapers - 24.8% (34); television - 24.1% (33); radio - 21.9% (30); books - 14.6% (20); conversation - 13.9% (19) and films - 0.75% (1). Mass media therefore has a vital role to play in education.

6.2 Conclusions

"The future is embedded in the present as the present bears imprints of the past. Therefore, any project that is designed to contemplate a reconstruction of the future of education in a transformed South Africa must first be grounded on a firm understanding of the genesis, evolution and the nature of the current educational arrangement and the crisis it has produced" (Nkomo 1990: 291). In doing so, one has to take into account the multiplicity of cultures and languages that enrich South Africa.

Moulder (1989: 13) explains that culture is the "product of a complex process of socialization". It is precisely for this reason then, that one cannot expect the second language learner to immediately understand, be comfortable with and interact successfully with the other cultures. Moulder (1989: 14) states further that "nobody

finds it easy to change the culture that they inherit because it has taught them how to behave, as well as what to believe, to feel and to value; and most people, once they have learned these things, want to keep them that way". Educational institutions cannot be expected to preserve each individuals' culture but they should strive to promote cultural understanding, interaction and tolerance.

Though culture can be conceived of as a uniting force binding social groups or classes together, it is also a divisive element, which reflects the complexity of societies (Freer 1992: 183). The main aim of this study was to investigate the influence a students' cultural background and his ability in English on his academic and social interaction in the tertiary environment.

The researcher took into account the different roles of males and females in the African culture, the admission criteria for the Faculties of Arts and Commerce at the Technikon and the year or level of study of participants. Groups were therefore kept homogenous to facilitate discussions and so that meaningful comparisons could be made.

Careful analyses of the quantitative data (the questionnaire) and qualitative data (the focus group discussion) revealed that there were no significant

differences in the responses and experiences between the following:

- male and female participants
- Commerce and Public Relations students
- first and second year students

thus hypotheses 5, 6 and 7 were disproved. The author believes that this illustrates clearly that non mother-tongue students irrespective of gender, course grouping or level of study experience problems with academic and social interaction at tertiary level.

Hypothesis 1 asserted that the L2 students' cultural background influenced classroom interaction. This hypothesis was formulated in the light of the multicultural nature of tertiary institutions. Findings indicate that interaction in the classroom between the L2 student and his peers, and between the L2 student and the lecturer is in fact impeded by the different cultural backgrounds. Behaviour and value systems are often misinterpreted because of the lack of knowledge about each others' cultures. Also, lecturers did not know about African cultural beliefs and therefore did not understand the students themselves. Students were not familiar with the teachings of the lecturers' and peers' cultures.

Hypothesis 2 cited English as a significant determinant for classroom interaction and the findings bear testimony that language is a very important factor in the classroom. The lecturers' language, that is, the words, descriptions, idioms, jokes, abbreviations and expressions; the pace and volume at which he speaks; his attitude to the second language learner and his approach to the subject created barriers in the learning process.

Non mother-tongue students, having been exposed to English late in their academic lives, could not cope with English being the only medium of instruction while their mother-tongue was completely ignored by the lecturer. Students were adamant that English be retained as the medium of instruction but suggested that lecturers learn to speak the African languages so that students would be allowed to express themselves in ways that would facilitate communication. The emphasis should be on successful communication and not on grammatical competence as advocated by some lecturers.

Interaction with peers suffered because first language speakers dominated discussions or made the non mother-tongue speakers feel "inferior" or "stupid" when they attempted to express an opinion or viewpoint. Students lacked confidence in "being able to express" themselves clearly and were afraid that the others would laugh at them. Being asked to repeat themselves so that they could

be clearly understood was regarded as a major insult by many of the participants. The majority of them therefore, did not participate in discussions or volunteer answers in class.

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Hypothesis 3 anticipated that social interaction was influenced by the L2 students' cultural background. Not only was this hypothesis proved, but the researcher also found that there was definite polarisation between the different cultures at the institution. Cultural cliquism was rife as cultural groups associated and interacted socially only with those that shared their culture. Students interacted with their "own kind" because communication was successful and they understood each other - they could express themselves clearly and talk about their problems knowing that they shared a common background.

Many differences between cultures were noted and it was evident that the various groups on the campus operate in isolation without an understanding of each others' backgrounds and behaviour. African students identified with their African peers and constantly referred to the other cultural groups as "them".

Hypothesis 4 focused on English as a significant determinant for social interaction among non mother-tongue students, and was closely associated with

hypothesis 3. The findings indicated that social interaction according to students entailed among other things, "telling jokes" and "talking about general topics" and this was not easy to do with L1 speakers if one could not express oneself clearly in English. When talking to their African peers, students could speak in their mother-tongue and "say exactly" what they meant without fear of being ridiculed or having their grammar corrected.

The issue of racism on the part of lecturers and students albeit subtly, emerged as a definite problem at the institution. There was no indication however of racial violence or extreme intolerance.

The assertion that most of our second language students come from "residually oral" backgrounds was substantiated by the demographic data gathered as well as by the responses of participants as illustrated in 6.1.

6.3 Comparability across the procedures used

Two procedures were employed to gather information about student perceptions and problems encountered, namely, the questionnaire and the focus group discussion. The author did not want to 'trap' the students in their very handicap, that is, writing in the second language.

The interview provided valuable demographic data about each participant. However, student responses sometimes varied between the questionnaire and the focus group discussion when asked about their problems and perceptions. Three possible reasons for this difference may be advanced:

- Firstly, respondents may have been afraid of victimisation or they did not want to appear as the only one's with a problem. The focus group on the other hand, made them feel safe and secure in the homogeneity of the group and the thought that they shared common problems and experiences.

- Secondly, the fact that people were sharing common experiences could have pressurized some students into admitting to problems just so that they could be part of the group. The response on the questionnaire then would be a true reflection of their feelings.

- Thirdly, students may not have interpreted the question correctly or they may not have been able to express themselves clearly by writing in English.

The researcher cannot vouch for the truth of the information. The candour of the responses and an analysis of the discussions though, led the author to believe that

students did not feel intimidated or forced to answer in any particular way. In fact, some students did not volunteer responses to certain questions, perhaps because they had no answer or because their opinion differed from those expressed by the majority in the group.

Despite the above, the author of this study regards the focus group technique as an invaluable method of eliciting candid responses from the participants, as one student remarked after the discussion "... at least now, people will know exactly what our problems are. Mostly they guess that we are just lazy and that we need to be spoonfed ...". The author is also convinced that a one-on-one interview would not have yielded the wealth of information unearthed by the group discussion as members continually spurred each other on by comments or thoughts that they uttered.

Participants also learned more about each others' cultures and sought comfort in the fact that others experienced similar problems. The discussion could also be used to therapeutic effect where students' give free expression to their problems, secure in the anonymity and safety of the group.

6.4 Recommendations

Distinctions between racial, ethnic or social groups will, inevitably endure. People of different backgrounds have always felt themselves to be different from each other, and there are many positive benefits from these feelings of personal, ethnic and social identity. What is important, however, is to explore strategies for restructuring group relations in ways which will make the differences less invidious and less likely to be a source of conflict, tension and frustration between groups (Verma 1975: 232).

The institution of learning needs to address the issue of culture so that everyone will learn about each others' backgrounds, behaviour and beliefs. Lecturers and students need to become more culturally aware and sensitive to the needs, values and beliefs of others - again, this can only happen if they understand each others' cultural backgrounds.

Only after there is understanding among all, can one hope for students to work together and to get the maximum benefit of the education they deserve. One cannot consider academic or classroom interaction as the total academic life of the student. Man is essentially a social

being, and as such, one has to take socialization into account when examining the educational experience of a student. Social interaction too will benefit from awareness and knowledge about the different cultures.

Lecturers need to understand African culture in order to understand and interact with the non mother-tongue language learner. The problems of comprehension and coping with the lecturers' language as outlined earlier must be urgently addressed. Bot (1990: 116) stresses the "teachers' attitudes to and understanding of the different cultures of pupils, and the teachers' reaction to cultural differences ..." as being crucial in the learning process.

Textbooks must be culturally suitable, that is, examples and concepts contained therein should be relevant to the students' background and experiences thereby facilitating comprehension and learning. If the student can relate information contained in the textbooks to his life experiences, he will be able to understand the subject better. A typical classroom in South Africa today encompasses students of different cultural backgrounds - textbooks must therefore recognise this cultural diversity and multicultural textbooks must be used. This recommendation finds support in Jansen (1990: 328) when he suggests that "African educational authorities should

revise and reform the content of education in the area of curricula, textbooks and methods, so as to take account of the African environment, child development, cultural heritage and the demands of technological progress and economic development".

Shan and Bailey (1994) wrote a book where mathematics is taught from a multicultural perspective. Shan (1994: v) explains that this approach was chosen because " many of my students could never find the slightest relationship between their lives and classroom mathematics". should be used to make the subject matter more accessible and understandable to the student.

Large classes at tertiary institutions serve to discourage students, in particular the non mother-tongue student to actively participate in the learning process. The large numbers per subject hinder individual attention and the lecturer is therefore unable to readily identify or assist those that are not keeping pace with the lesson. The author does agree that large classes are economically viable and efficient for any institution, but this does not help the second language student in any way. Smaller groups or small group modularisation can serve to alleviate this problem. Smaller groups may lead to the following: more contact with the lecturer; individualized attention and perhaps, less anxiety on the part of the student as he gets to know the other members

in the group.

The following must be explained at the beginning of the year/each course:

- course requirements, for example, the calculation of course marks; the number and frequency of tests, assignments and projects for the academic year and other evaluation criteria that may be used. A study guide detailing all this information will prove very useful as the written word will reinforce and serve as a point of reference for the student throughout the year.

- expectations of the lecturer, the course, the department and the faculty must be outlined (in the study guide) so that students are fully aware of what is expected of them.

- syllabi content as well as prescribed textbooks and other reading material must be specified so as to facilitate reading and research at the students' pace.

- mark allocation must be discussed and adhered to, so that the student does not write a paragraph when just two sentences/facts are required. If the lecturer explains for example, that two marks will be allocated for each fact presented, the student

can use this as a guide to structure his responses. This will save him time and give him a proper guideline with which to work. The lecturer, in turn, will not have to sift through a whole paragraph to find two facts.

Tests and examinations must take the non mother-tongue student into account. Questions must be free of ambiguity or verbosity. Complex words or sentence structures should always be avoided (even with L1 speakers)!

The lecturer should not sacrifice thorough explanation at the expense of completing the syllabus. This does not imply that he should spend six weeks teaching each concept, but the lecturer should structure his lessons to accommodate and help the L2 student. The objectives of each lesson should be very clear.

Non mother-tongue students often encounter problems with note-taking as many of them cannot follow the lesson while trying to write notes. The other problem is that, students sometimes cannot discern what information is relevant and what is not - by trying to write down everything that is being said while translating into their mother-tongue for understanding, the student may become very confused and disillusioned. Lecturers must therefore guide students in their note-taking, pointing

out what is irrelevant and highlighting what is important. Allowing students time to copy down notes (from the board or transparency) either before or after the discussion will allow them freedom to concentrate on and understand the notes and the lesson.

Students in this study complained that lecturers speak too fast. The L2 student has to sometimes translate or figure out the meaning of words or concepts being used and while they are doing this, the lecturer has moved on to another concept, thereby leaving the student behind. The lecturer should therefore speak slowly and loudly so that he may be understood by all.

Marks should be allocated on merit and not on the history of the student, that is, each effort must be judged separately. A better effort from a student who failed the previous assignment, must be acknowledged so that the student will note his progress and perhaps work harder. Constructive comments (on the script) by the lecturer will assist the student in understanding his pitfalls while being encouraged by the merits of his work.

Analyses of test and examination question papers helps the student to correct his work and to understand where he erred and how a particular question should be answered.

The lecturer should use language that will be easily understood by all - this does not mean that he should abandon proper language usage or that he should patronize the student. The L2 student encounters many problems at the tertiary institution, and trying to cope with and decipher the lecturers' language does not assist him at all.

Communication in English rather than grammatical competence should be encouraged. Students should not be judged on their grammatical correctness, but rather on their ability to communicate successfully because one may construct perfect English sentences, but if others do not understand the message, one has failed to communicate. This is the very situation that is often perpetuated in class, where the lecturer speaks 'above the students' heads' causing a barrier in the communication process and no learning takes place.

Second language tutors should be assigned to each department and students should be encouraged to consult their tutors with learning problems, by making second language tuition a compulsory subject on the timetable.

National education minister, Professor S. Bengu, in a statement in the Senate in June 1995 said: '... particularly African pupils who were joining former White, Coloured or Indian schools were being prejudiced

by language policies which expected them to learn to the same standards as other pupils in a language foreign to them' (Ngakane 1995: 3). This was followed by the new language policy which according to Mr Ihron Rensberg, deputy director-general (Ngakane 1995: 3), attempts to bring education policy in line with the constitutional requirement which brings equity to all languages. He said that "we are not downgrading English or Afrikaans but we are bringing the other nine languages to the same level."

Education reporter, Lindiwe Ngakane also reported the following:

Mr van Rensburg said the department would soon be hosting a meeting with the Committee of University Principals to review the matriculation requirements set by universities (Daily News 1995: 3).

The outcome of this meeting could have far reaching implications for tertiary institutions in respect of language policies. Tertiary institutions may have to go the route of school communities and governing bodies where they can select their medium of instruction. Mother-tongue instruction could become a reality and this would perhaps eradicate most of the problems currently experienced by non mother-tongue speakers of English.

One often hears the complaint that: "... 'these' students do not belong at/ are not ready for the tertiary institution" What they do not take into account though, is that the non mother-tongue students' performance does not match his ability as he is being taught in a non mother-tongue or second language. Labelling the student and judging him on his competence by comparing him with L1 students is unfair to the student. Instruction in the mother-tongue may have yielded completely different results!

6.4.1 Suggestions for further research

The following (although not exhaustive) are suggestions of further research possibilities borne out of the limitations of the present study and of matters that need to be addressed:

The research sample could be varied to include:

- different departments at the institution
- later years or levels of study, including post-graduate students
- the perceptions of the different race groups
- the perceptions of lecturers
- the parents of the students in the study

The focus group technique could be varied as follows:

- the implementation of the focus group interview rather than the focus group discussion as was adapted for the present study to allow the researcher to play a major role in facilitating the discussion.
- the use of a video-camera to capture the verbal as well as the non-verbal responses of the participants. The non-verbal or "geste" (Jousse 1990) provides valuable insight into the thought patterns and habits of people.

The following issues need to be addressed:

- racism and racial tension at the institutions
- the promotion of cultural awareness programmes
- support or orientation programmes for non mother-tongue students
- the self-esteem of the non mother-tongue student.

Cultural constraints, background and language play a vital role in interaction and success at the tertiary institution. It is my fervent hope that the findings of this research will spur the institutions of higher learning to encourage and promote cultural awareness, unity and harmony among all, and that further relevant and related research will ensue.

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APPENDIX A

QUESTIONNAIRE USED

Dear Student

I am presently engaged in a research project to study the role of culture and the problems encountered by second language speakers of English at the technikon and the effect that these variables have on the academic success of the student.

One aspect of this project is to collect data from questionnaires which have been completed by English second language speakers.

I believe that this project has tremendous implications for future instruction through the medium of English at the technikon for second language students of English. I would, therefore, appreciate your participation and candidness in completing the attached questionnaire.

Please be assured that your responses to the questions will be treated in strict confidence.

Thank you for your co-operation.

Ms P Maharaj

Please indicate your choice by placing a tick in the appropriate bracket.

1. When communicating with/associating with first language speakers, do you feel

- 1.1 confident []
- 1.2 insecure []
- 1.3 no difference []

Why is this so?

2. When talking/associating with students that speak/come from the same language background as you, do you feel

- 2.1 confident []
- 2.2 insecure []
- 2.3 no difference []

Please explain your answer:

3. How would you describe your relationship /interaction with the other population groups at the technikon?

- 3.1 excellent []
- 3.2 good []
- 3.3 poor []
- 3.4 non-existent []

Please give reasons for your answer.

4. In terms of language usage, is the tertiary environment different from the school environment?

YES []
NO []

Please explain your answer:

5. What language medium would you prefer to be taught in?

5.1 Mother tongue []
5.2 English []
5.3 Other (state) _____

Please give reasons for your answer:

6. Do you prefer to be taught by

6.1 male []
6.2 female []
6.3 gender does not matter []

Please give reasons for your answer:

7. In class do you (you may tick more than one response)

- | | | | |
|------|-------------------------|---|---|
| 7.1 | ask questions | [|] |
| 7.2 | answer questions | [|] |
| 7.3 | express your viewpoints | [|] |
| 7.4 | engage in discussion | [|] |
| 7.5 | just listen | [|] |
| 7.6 | not ask questions | [|] |
| 7.7. | not answer questions | [|] |

If you have chosen 7.6 or 7.7 as your answer, please give reasons why this is so:

8. How well do you understand your lectures

- | | | | |
|-----|-------------------|---|---|
| 8.1 | excellent | [|] |
| 8.2 | good | [|] |
| 8.3 | poor | [|] |
| 8.4 | do not understand | [|] |

If your response to the above question is 8.3 or 8.4, please indicate WHY by placing a tick next to the REASONS you identify:

REASON

- | | | | |
|-------|--|---|---|
| 8.1.1 | do not understand the English of the lecturer | [|] |
| 8.1.2 | cannot identify with the subject matter/content | [|] |
| 8.1.3 | do not understand the words, idioms, proverbs, descriptions and comparisons used | [|] |
| 8.1.4 | cannot relate to the manner of communication of the lecturer | [|] |
| 8.1.5 | other (please specify): | [|] |

9. Are you able to concentrate in class

- 9.1 for the whole 40 minute period []
- 9.2 for the first half of the period []
- 9.3 switch off/ don't listen after a while []
- 9.4 very well without being distracted []

If you have chosen 9.2 or 9.3 as your answer, please give reasons why this is so:

10. How well do you understand information contained in the textbooks used

- 10.1 excellent []
- 10.2 good []
- 10.3 poor []
- 10.4 I am not able to understand the textbooks []

If your response to the above is 10.3 or 10.4, please indicate YOUR REASON by placing a tick in the appropriate bracket.

REASON

- 10.1.1 do not understand the language []
- 10.1.2 not relevant to my experiences []
- 10.1.3 cannot identify with situations and issues being discussed []
- 10.1.4 Other (Please specify):

11. In group work/group discussion in class whom do you prefer to work with

- 11.1 students from the same language background as you []
- 11.2 language group does not matter []
- 11.3 students of the same race group []
- 11.4 students who have a better understanding of the work irrespective of race or language []

Please explain your answer:

12. What kind of contact do you have with English outside the tertiary environment? (You may tick more than one response)

- 12.1 conversation []
- 12.2 reading newspapers []
- 12.3 watching TV []
- 12.4 listening to the radio []
- 12.5 reading books []
- 12.6 other (please specify):

13. Can your parents

- 13.1 read English []
- 13.2 write English []
- 13.3 read and write English []
- 13.4 not read or write English []

14. Can your brothers/sisters

- 14.1 read English []
- 14.2 write English []
- 14.3 read and write English []
- 14.4 not read or write English []

15. What standard were you in when English was first used as a medium of instruction?

- 15.1 Class 1 & 2 []
- 15.2 Standard 1 to standard 4 []
- 15.3 Standard 5 to standard 7 []
- 15.4 Standard 8 to standard 10 []

16. At what age did you start speaking English

- 16.1 1 years to 5 years []
- 16.2 6 years to 10 years []
- 16.3 11 years to 15 years []
- 16.4 16 years to 20 years []
- 16.5 over 20 years []

17. Who was responsible for introducing you to English

- 17.1 father []
- 17.2 mother []
- 17.3 brothers []
- 17.4 sisters []
- 17.5 other relatives []
- 17.6 friends []
- 17.7 teacher []

THANK YOU FOR YOUR CO-OPERATION.

APPENDIX B

FOCUS GROUP SCHEDULE - FIRST YEAR

CULTURE : is a way of seeing things /your vision of the world

is the ideals, values, rituals, customs, beliefs, religious principles and traditions of a group.

contains deposits of knowledge and experiences which a group has found useful and necessary for the survival of the group (Ad Boeren 1994:78)

QUESTIONS FOR DISCUSSION

1. How has your ability in the English language influenced/affected your success at the technikon?

Please discuss this question under the following headings:
 - 1.1. Academic success ie. in respect of your success in the classroom - discussions, marks, etc.
 - 1.2. Social success ie. relationships with your peers - especially speakers of different languages; lecturer and classmates.

2. Compare the use of English as a medium of instruction by your teachers at school with that of the lecturers at technikon.

3. What kinds of cultural activities do you engage in with:
 - 3.1. Your family?
 - 3.2. Your community?

4. Discuss the differences that you have observed between your culture and the culture of the other racial groups at the technikon.

5. To what extent has your culture affected or influenced your success at the technikon in the following areas:

5.1. academic

5.2. social

Thank you for sharing your valuable time and your experiences with me.

Ms P. Maharaj

APPENDIX C

FOCUS GROUP SCHEDULE - SECOND YEAR

CULTURE : is a way of seeing things /your vision of the world

is the ideals, values, rituals, customs, beliefs, religious principles and traditions of a group.

contains deposits of knowledge and experiences which a group has found useful and necessary for the survival of the group (Ad Boeren 1994:78)

QUESTIONS FOR DISCUSSION

1. How has your ability in the English language influenced/affected your success at the technikon?

Please discuss this question under the following headings:

- 1.1. Academic success ie. in respect of your success in the classroom - discussions, marks, etc.
 - 1.2. Social success ie. relationships with your peers - especially speakers of different languages; lecturer and classmates.
2. What kinds of cultural activities do you engage in with:
 - 2.1. Your family
 - 2.2. Your community
 3. Discuss the differences that you have observed between your culture and the culture of the other racial groups at the technikon.
 4. To what extent has your culture affected or influenced your success at the technikon in the following areas:
 - 4.1. academic
 - 4.2. social

5. What differences/changes have you experienced from the first to second year at the Technikon. Please discuss this question under the following headings:

5.1. Relationship with peers

5.2. Relationship with lecturers

5.3. Confidence in class

5.4. Interaction with other cultural groups

Thank you for sharing your valuable time and experiences with me.

Ms. P. Maharaj

APPENDIX D

TRANSCRIPT OF A FOCUS GROUP RECORDING

The following is a verbatim transcript of the enclosed audio-cassette. Please note that 'S' as in S: 1, S: 2, ... refers to speaker number one, speaker number two, and so on - this was done to ensure anonymity.

Question: 1

1.1 and 1.2

S: 1 - Academically, English has affected me otherwise, because as a subject as I was doing it in my first year, I experienced those problems here and there since I was doing it at school as a second language and here at the technikon, I can say we did it as a first language since we had a lecturer who uses English as a first language and probably he was lecturing at us in a first language way. So I experience problems with that, and secondly, when classroom discussions, you sometimes don't feel confident enough that you going to speak the very good English and you sometimes feel scared to comment about something which you feel or you think you should be commenting about, because you might break English and that will be the chatter of the day.

And socially, it hasn't affected me that much because when, if I'm speaking to my peers or colleagues of different races; well, I know they know I'm an African, and English was never my first language, so, I just chat with them freely. I don't have a problem.

S: 2 - Academically, it had affected me a lot. The first problem was discussions in class. I was less confident and I was mostly doubting - is the answer which I'm giving right or wrong? So, I was judging myself, but later in the year I, had the courage because the lecturer used to encourage us that we must speak out every answer which we have, we must suggest anything. So, it's a matter of discussion and when you come to marks, ja, spelling mistakes, errors, even though I had a dictionary. Sometimes I used to write words without consulting a dictionary, so that I can do it for myself, then, so, the marks were sometimes very low. And in the classroom, as I've mentioned already, the problem was only discussion.

And when we come to social success, I prefer not to go out with people who can judge me by the type of

language that I speak, so I usually go out with the peers who I know will understand me when I'm talking and the lecturer, ah, there's no problem because they don't even judge, because they understand we are different.

- S: 3 - Well, to me, academically, as everyone has said, you know we are coming from a D.E.T. type of school where we were taught English as a 2nd language. It is difficult, or it was difficult for me to cope up with the standards of the lecturers who are 1st language speakers. And, we didn't like this class discussion - it depends on which group I am. If I'm in the group that have 1st language speakers, usually I have problems, like they will spell out this big words that distracted my communication with them. But I have end up coping or I got to cope with their standard. When it comes to marks, it depends on what kind of topic, well there are some topics that one is familiar with and that one can easily cope and get marks.

Socially, I didn't have much problems when it comes to cultural except on the racial barrier, because I can for example, speak my English to anybody who is of an African, African in the context of black, because they understand that we are all 2nd language speakers then they understand the level of my English as much as I understand their level of English. When it comes to other races, like Indians, then I have a problem, but I try to overcome it. Lecturers - same goes. As they are 1st language speakers, the problem goes with the language they speak, but communication is not that distorted to that extent.

- S: 4 - Academically, English has affected me lot as a language. Like in my 1st year, I was doing English A as a subject, so that was the worst part of, experience I've ever had, because if you can notice, we are taught everything in English, so I had a very, very, very big problem with English because the person who took us in English was a 1st language English speaker, so he knew every tricks, he can use sometimes idiomatic expressions, so I had a problem with that, only the basic part, I understood. And the whole of my diploma lies in English. So academically, it has affected me a lot and it is still affecting me now, as you can judge from my breaking of some words of English. It has really affected me and it is still affecting me, and it won't, because it is my 2nd language - I can't run away from that. But, in classroom discussions, I sometimes take part, but although it is my 2nd language, but I try to put together some words, something, some idioms, but it is really a problem.

Socially, I sometimes talk with my peers, friends, whoever - those who understand my background and that English is my 2nd language. They don't have a problem with that. But with lecturers, well they also understand and know our background and they know I did English as a 2nd language at school and that because of that culture that we were taught, like I'm coming from Department of Culture and Kwa-Zulu, so we had that problem in the past, even the person in the Transvaal, the person in Natal Kwa-Zulu, they cannot communicate well in English because we were just separate from the background of education, but with classmates, I can communicate well in English because they also understand my background.

S: 5 - Okay, academic success, my English, I think it's been affected especially in the classroom. As it has already been said, in the classroom discussions, like sometimes I don't feel confident to express my views whenever there's maybe something that's leads to controversy in the class and I always feel that if I say something, maybe people will look at me and say: 'This guy is breaking the English, what's wrong with him?' because I always feel that the other races, so to speak, they'll think maybe I'm this type of thick-headed, I always feel stupid, like whenever I want to express something in a class. And in as far as marks are concerned, it affects me very much because sometimes I do know the answers for the questions, maybe like in the test or the final exam, I do know the answers, but now I don't have the right way of expressing the answers. Like, maybe they ask me a question on a certain subject - basically, I know the answer, but I don't have the right expression to convey the answers. And in the discussions, I do participate sometimes, but, I'm always quiet, like and as a result, I think maybe my classmates look at me like this thick-headed person, so to speak. So that's how it affects me academically.

Socially, I don't have a problem with that. There is a little problem because with the other races, for example, I would say, Indians. I only talk to them maybe about something that is very important, something that I have to talk to them about. Like you won't find me chatting to them on a friendly manner. Maybe I do sometimes, but it's not a usual thing, that's my problem socially but not so much because it's sort of like it's not under that classroom pressure.

Question: 2

2.1 and 2.2

S: 1 - As Africans, you know that we have different cultures and in S.A., I think we have about 11 if not 12 different cultures. Well myself and my family, we are religious, we attend church and all that stuff. As a black family we do believe in African traditional functions, like praying for ancestors and all that stuff, believing in superstitions and all that stuff.

With the community, from where I'm coming from, it's like we are mixed. We have all this different racial groups and different ethical groups, so it is difficult to identify that our community is based on one culture, we are involved in many different cultures. Well, like my ethical group is more like dominated by other groups, racial groups and all that stuff. So it is difficult to point out that we are more involved in this cultural activities than that one, because they are all practised on the same level because the group itself, is dominated by other groups.

S: 2 - It's not easy to separate the family activities, cultural activities from the community because, for example, what my colleagues has just said, said something about family functions, because whenever there is that function or feast to remember our ancestors, we always invite the community to come and celebrate with us or, be with us during that feast. As far as religion is concerned, I was born in a Christian family I'm still a Christian.

S: 3 - Like what I said, you can't separate the activities, your family activities, cultural activities and your community activities because they go more or less the same. But there are specific things you do together as a family, culturally excluding the community. But at the end of the day, the community is there to celebrate with you, so they go hand-in-hand. It is a culture not to go on talking about what you do as a family because by excluding the community that means, you are excluding you. So I can't just talk some of the cultural things I do with my family, so it's very difficult.

S: 4 - Well, I will cover this question about family and community simultaneously. I'm from a very traditional family, we are not very much westernized. So as everybody in this forum have said, well my points are more or less the same like theirs, you can't separate your family activities

from community activities because at the end of the day, you need your neighbours to be with you in celebration of what you have been doing.

S: 5 - I would also like to agree or maybe partly with my colleagues, at the same time, I will disagree. For instance, in a family culture, maybe I would say, it's the way a family is run, maybe the laws of the family, what you must obey your mother, your father, your sisters and the way you communicate within the family. Secondly, on the community, since being a Zulu, most of the people know the Zulus as people who are traditionalists. So I think the community of the Zulus is the traditionalist one, not that the Zulus are unique to the other race groups, but I think it's a cultural based group in South Africa. And the culture at the moment is trying to be the changing one, to be westernized since we are living in the urban areas. So those cultures which are known in the rural areas are starting to diminish now.

Question: 3

S: 1 - As far as I'm concerned, I haven't observed so much from the racial groups so far, but I've observed something in as far as the Indian race is concerned. I dunno, if maybe I'm wrong, but I think most of them, they are so separated, like they are sort of 2 different groups of Indians because most of them don't want to admit that their way of living, most of them don't want to discuss with us their very traditional ways of living, like they don't want to admit that it's just something they don't know about, or they do know about and I think that it is very unwise. I'm not suggesting that they change, but it's quite unwise for the human being.

S: 2 - Well, my experiences from different race groups at the technikon, I think I've observed and experienced some clashes of cultures because other race groups were brought up in different cultures. When we meet here, we exercise different cultures, like the way of approaching each other, maybe other people just approach in any manner so that makes some clashes within the technikon because we are brought up in different ways, the way of respecting each other is very different from other race groups, so I would say that there is that clashing within the technikon of cultures.

S: 3 - I will also stress on the question of respect that's what I've observed between my culture and the culture of other racial groups, specifically Indians. Respect - they don't respect other people,

like lecturers. They just talk anyhow whereas we were brought up in the other culture, we were taught that a big person or person who is older or younger than you, we must respect our elders, like we respect our ancestors, so I don't know, respect, they don't respect. And also the traditional way of dressing, that's also interesting, we differ there. They eat too much than we do, no this people, they eat at 8 o'clock, I don't know whether it is their culture to eat too much or what, but 8 o'clock they are eating. Well we were brought up that early in the morning, you must eat before you come to tech, like in my case, early in the morning, I have my breakfast, then maybe at 12, I go to cafe if I have some bucks, so, with them after 5 minutes they ask for a break, after 5 minutes they eat, so I don't know, they were brought up differently.

S: 4 - Since there are 2 dominant different racial groups in this institution, ie. the Africans and the Indians, I will specifically speak about those 2. With the Indians, I don't know, but what I've observed, they keep their culture so secretive as if they are not proud of it whilst I've been with the Indians for the last maybe 5 or 6 years I know their culture, I know the activities they are involved in, but if you speak to some of the students in this institution, they are very shy to discuss those things with you, whereas we, the Africans, for instance, me as a Zulu, I'm not proud. If somebody is asking me about my cultural activities, I'm quite at liberty to tell him or her what we do. That's what I've observed.

S: 5 - Well, more or less what was said is what I stand with or what I agree with. One of the difference in our culture is that it seems as if Indians don't have enough time to hug each other. I mean, like boy and girl - they tend to practice more their hugging and love affairs at the technikon whereas we Africans have been taught that such love affairs are your secret part or secret life which means that you have to practice it while on our age, you have to practice it more on a secretive way. So Indians don't have limitations because they can just hug each other even in the cafeteria or wherever, at the entrance where we have small kids who are going to the next primary watching them and all that stuff, I mean that's another difference we have in our culture. And for the whites at the technikon, much of their culture is Indian, and there are very few, we can't see them.

Question: 4

4.1 and 4.2

S: 1 - In terms of my success at the technikon, I think my culture has done a lot for me, like for example, we have spoken about respect before. We Africans believe in respecting the elders, because we think that creates a luck for us. Academically and socially, I think it works hand-in-hand in terms of my success at the technikon. I do respect the lecturers as I respect my parents and I also treat my work so serious like I'm doing the work from home. I don't see the difference there, so I think that it has helped me a lot academically and socially. Because, socially, I also respect my colleagues, I know their rights and I don't treat them anyhow, so I think it has helped me a lot.

S: 2 - My culture has not been affected academically since I stick to my culture academically. But when it comes to socially, I think one has to admit that he has been persuaded in somehow maybe to leave his culture. Although you have that instance that tells you that you, you are losing your culture by doing this and that. But somebody has found himself persuaded to other cultures within the technikon.

S: 3 - My culture hasn't affected me or influenced me negatively or my success at this institution. As the other colleagues have said, culturally we are told to be very obedient and to respect people who are older than us and who are in senior positions than we are and to respect our friends and everybody on the street. Respect them as you respect yourself. So, I can say that it has helped me because I have practised what I have been taught at home. My culture is very positive to me.

S: 4 - Academically, the culture which have been brought in, is challenged here because when I show some sort of respect maybe to another individual, they will think that maybe this guy is shy whereas in my culture, this shyness is part of respect - so I think I've got a problem there. But as time goes on, I think they will adjust to what I am because I won't change. I can't change my culture for another culture. When we come to social life, I have a kind of life, whoever is next to me, whether he is a Zulu, whether he is a Sotho, or whatever, I don't experience any problems because here at technikon, we are sort of westernized. All of us, we try to live that American life, English life, whatever, just because we want to be the same, so there's no problem.

S: 5 - Well, my culture has had an influence on my academic success positively. By positively, I mean, passing at school due to respect of lecturers, family members and take good care of my peers and teach them good things, they say to me. So, socially, my culture has not affected me at all because here at tech I communicate with everyone. There are different racial groups. We are from different tribes and so on, so it hasn't affected me, I can communicate with other people smoothly without any problem.

Question: 5

5.1 to 5.4.

S: 1 - I find there is improvement from every angle, I mean people are getting to know each other as time goes and there is a good sort of improvement in the side of relationships.

They know what kind of reaction do I usually give when they ask me a question or whatever. If I'm afraid, they can see and they can challenge me ... Even myself, I'm getting to know the lecturers well - what kind of lecturer he is, what do he need, is he strict, is he sort of friendly or what?

I have built a lot of confidence since last year so I'm not afraid to talk now. I'm simple like that, so I've integrated well with my work.

I don't try to join people who I know that they won't try to join me. I mean I have to force things, so I prefer to stick to those people who I know will accept me as I am and who I know I will accept him as they are. So I didn't interact that much with the other cultural groups.

S: 2 - I dunno, but to those peers of the other racial groups that I have came to know at this institution, I can say the relationship is deteriorating. Whether it's because we are finding each self, we are getting to know one another better than we used to last year, it is deteriorating with those whom I have known better, but with those whom I have just a casual chat with them, there is no problem, it is improving.

When it comes to lecturers, I don't know what they will think about this, the relationship is normal. They are getting to know what kind of a person am I and I am getting to know what kind of persons they are/ what kind of people they are - I'm breaking English.

When it comes to confidence in class, I have gained confidence. Of course, I've had it even last year. I am myself, nothing but myself.

When it comes to interaction with other cultural groups, well I do interact with them, but seldom, not very often. I do it, I act with them when I have to. I don't just voluntarily act with the other cultural groups.

S: 3 - Relationship with peers - I don't know, maybe I will sound very harsh on this. My motto is that I get along with that person who get along with me, if he don't, I don't as well. So I don't have to compromise on this because I don't appeal for friendship. I think with my peers, I get along with the person who understand me very well and the person who I understand very well as well.

With lecturers - one here has a problem because you find lecturers always behind you, your footsteps, looking at your steps each and everyday and trying to find who you are. Although I try to be myself to the lecturers I don't know what are their intentions, but I have no problems with the lecturers.

I have to gain confidence and stick to it because if you can lose the confidence in class, I think you are regretting yourself.

I don't go around appealing for friendship. If somebody wants to be my friend with me, I also do that as well, if he's not, it's tough luck.

S: 4 - I think I'm also have a problem with that because the relationship is as one of my colleagues has said, is quite deteriorating, and this year, I dunno, maybe it's because now we realize that we differ somehow because now there is a sort of a division especially in our class, for example, we hear people talking about 'them' - you just become confused in class, who's this, who's 'them'? I don't want to sound biased here, but it is the term that is used.

I think that's improving. They can now call me by my name, not like last year, they used to ask me everyday 'what's your name?' Now I'm getting to know them very well and I know how to approach them if maybe I'm asking for help. I'm getting to understand them, I don't know if they understand me. I think that's improving.

My confidence in class has been boosted since the beginning of the second year, maybe that was caused by the final results of last year because I passed. So now I feel I'm a good guy so let me be confident in class. So I don't have a problem with that, I'm gaining confidence in class.

I just like to agree with my colleague who said, let me put it the other way, if you're not nice to me, there is no reason why I must be nice to you. So, if you are not nice to me, I'm not going to be nice to you, that's it. So, I don't go around and try and making friends with people that don't want to be friends with me.

S: 5 - This comes back to the fact of race - being not racist, I think I have more contact with my fellow African peers than Indians peers in our class or anywhere outside. We have good contact, like we can chat and help each other here and there, unlike when we go to an Indian, who will just swank around and not get to the point in most cases.

It tends to improve this year because maybe last year, maybe the lecturers didn't have more confidence in us and all that stuff, but this year, we tend to have more of chatting than last year with lecturers. I personally have quite a few lecturers friends this year than compared to last year.

This has to go with the fact that now I'm doing 2nd year and the fact that one has realized the fact that he's here to study and the fact that I passed. I mean, it gave me confidence that I'm no longer afraid to stand up and talk something in class, I have that confidence. No matter how bad my English might be, as long I have that point, I don't have any problem.

This has not been a problem to me as long as I'm not giving other people a problem. I'm a friend to anyone who's a friend to me, if I may put it straight. So, I don't have any problem with other cultural groups besides racial groups.