A SOCIOLINGUISTIC INVESTIGATION OF THE STATUS OF ISIZULU AT FORMER HOUSE OF DELEGATES HIGH SCHOOLS IN THE GREATER DURBAN AREA

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DEDICATED

TO

MY LATE FATHER, SUBRAYAN PILLAY

DECLARATION

I, Rama Pillay hereby declare that, except the referenced citations, this is my original work.

Signature

R Pillay

November 2003

I declare that this dissertation is ready for examination.

Signature _____

Supervisor

November 2003

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ABSTRACT

This study examines the status of isiZulu from the perspective of English L1, isiZulu L1 learners and educators at former House of Delegates high schools in the greater Durban area. South Africa's Language in Education Policy appears to be very progressive because it identifies 11 official languages of the Constitution. Although isiZulu has been accorded official status in the Constitution it continues to remain peripheral to English and Afrikaans at many schools.

In order to research the topic of this study a combination of quantitative and qualitative research designs were used. A questionnaire, which is a quantitative data collection technique, was used to conduct a language survey. A semi-structured interview, which is a qualitative data collection technique, was used to complement data collected from the closed-ended questions. Grade 10,11 and 12 learners returned 371 copies of the questionnaires. Educators returned 51 copies of questionnaires.

An important finding of this study was that the majority of isiZulu L1 learners use isiZulu as their home language while English L1 learners use English as their home language. On the issue of which two languages learners and educators prefer as subjects of study, a majority of isiZulu L1learners and educators opted for English and isiZulu, while majority of English L1 learners opted for English and Afrikaans. Although a majority of isiZulu L1 learners stated that they use isiZulu extensively when communicating with their parents, older people, siblings and their peers outside the classroom, a significant percentage of these learners stated that they are not allowed to use isiZulu in the classroom. The majority of isiZulu L1 and English L1 learners however, stated that they wanted their educators to use English in the classroom because English is regarded as an international language with enormous economic advantages. Although isiZulu L1 learners have considerable regard for English in their education there is also strong support for their home language because the majority of these learners are in favour of bilingual education, which they regard as being important to their academic progress. Another important finding was that the majority of English L1, isiZulu

L1 learners and educators have a positive attitude towards isiZulu which they would like to learn if it is offered, albeit optionally.

On the basis of the findings the following recommendations are made

- The role of governing bodies needs to be revisited
- Review of language policy
- Government support
- Pre- service and in-service educator training
- The provision of books and education material in indigenous African languages.

It is fervently hoped that the above recommendations will contribute towards the elevation of the status of isiZulu at former House of Delegates high schools in the greater Durban area.

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CHAPTER ONE

1.0 INTRODUCTION

1.1. General Introduction

Language is the means by which one can gain access to knowledge and information. Therefore, language is vital for cognitive development and can either promote or stifle academic success.

This study examines the status of isiZulu at former House of Delegates high schools in the greater Durban area. These schools have undergone transformation only in terms of learner demographics since 1990. There has been an influx of isiZulu L1 learners at these schools from surrounding townships.

Chetty, a Durban educationist (Post, 1998: 08) criticised the country's language curriculum. According to him,

> The ideology of apartheid education remains unchanged in open schools. There has been no retraining of educators with regard to the multi-cultural and multilingual nature of these schools. Those affected by this educational bungling are African children who are supposedly achieving higher educational standards but in reality, English L1 learners and their educators marginalise them. He also states that language bridging programmes that these schools have are a "quick fix" solution and does not enhance language proficiency in schools.

As an educator at one of the former House of Delegate high schools, I share the sentiments expressed by Chetty. Through my interaction with educators from other House of Delegate high schools, I found that learners have no choice when it comes to the issue of language at their schools. They are forced to learn English as a first language and Afrikaans as a second language. There are only a few schools that offer isiZulu as a language of study. At some schools, isiZulu is offered as an examination subject while at other schools, it is offered merely for the purposes of communication.

This anomaly goes against the spirit of the new Constitution which grants equal status to eleven languages which include Afrikaans, English, isiNdebele, isiZulu, Sepedi, Sesotho, Siswati, Setswana, Tshivenda and Xitsonga. In fact, 23,8% of South Africa's population speak isiZulu as a first language (Census 2001:16). This makes isiZulu the most widely spoken language in the country and in KwaZulu-Natal (80,9%) (ibid). In spite of this, many learners are not given a chance to pursue isiZulu as a subject of study. There is, therefore, a need to study the mismatch between language policy on the one hand and language practice on the other hand. Many former House of Delegates high schools in the greater Durban area are flouting the principle of language equity enshrined in our Constitution.

The problem is exacerbated by the silence of the Department of Education officials, subject advisors, language academics and parents. In particular, the nonchalance of parents on the language issue is a matter of grave concern; since they are responsible for determining language policy at schools in terms of the Language in Education Policy. Having discussed the purpose and need for the study, I now discuss the relevance of sociolinguistics to this study.

1.1.1. Sociolinguistics

The relevance of sociolinguistics[1] in this study can be attributed to the fact that the topic of this study has to do with a sociolinguistic investigation of the status of isiZulu at former House of Delegates high schools in the greater Durban area. According to (Fasod 1984:10), the study of sociolinguistics can be divided into two categories: namely micro and macro sociolinguistics. Micro sociolinguistic factors are associated with in depth-study of speech strategies. Macro sociolinguistic factors, on the other hand, encompass a broad variety of themes, which include multilingualism, language attitudes, diglossia, and language planning amongst others.

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[1] Bright (1966:11) states that sociolinguistic studies deal with the relationships between language and society. Bright (1976:21) also states that ' linguistic diversity is precisely the subject matter of sociolinguistics'.

This study is essentially concerned with macro level sociolinguistic research and should thus be viewed within the context of this approach. In the following paragraphs, I discuss the main themes of macro sociolinguistics.

1.1.2. Multilingualism

Many countries of the world are characterised by multilingualism[2]. Different situations in daily interactions with others, result in people acquiring a number of languages. South Africa is also a multilingual society. This is evident from the fact that four language groups can be distinguished within its borders, namely-the European languages, the African languages, the Khoisan languages and the Indian languages. Some of these language groups include more than one language family, and apart from all the home languages, a few mixed languages can also be identified. Evidence of the linguistic diversity in South Africa is found in the Census data of 2001.

According to the Census data of 2001, English is the home language of 8,2% of the total South African population, Afrikaans comprises 13,3% and the African languages combined, is 77,9% of the population. The other 0,6% of the population speak European languages such as Portuguese, German, Greek, Italian, Dutch, French, Asian languages (Gujarati, Hindi, Tamil, Urdu, Telegu, Chinese) and any other home language. With respect to African languages, 23,8% speak isiZulu as home language, isiXhosa 17,6%, Sepedi 9,4%, Setswana 8,2% Sesotho 7,9%, Xitsonga 4,4%, SiSwati 2.7%, Tshivenda 2,3%, isiNdebele 1,6%. The Constitution also provides for the monitoring of the continued existence and development of different languages on a reasonable and equitable basis. It would appear that the government is considerate of the linguistic interests of all the people. This is because the government depicts total commitment to granting every citizen an equal

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[2]   Wardhaugh (1992:98) states that multilingualism occurs when people speak several languages: perhaps one or more at home, another in the village, still another for purposes of trade, and yet another for contact with the outside world or wider social or political organisation. These various languages are usually acquired naturally and unselfconsciously and the shifts from one to another are made without hesitation.

opportunity to take his or her rightful place in society. However, if our multilingual policy is not implemented effectively at grass roots level, we would ask ourselves the following questions: How can democracy be guaranteed when the laws of the country are not understood in the language of the people? How can one participate, compete or learn effectively and creatively in a language in which one is not fully competent? Above all, how can a country develop its human resource base to its full potential without the language of the people? (Chimhundu, 1998:7).

It is known that certain areas feature a conglomeration of various languages that provides fertile breeding grounds for language contact phenomena. The Witwatersrand (especially areas such as Johannesburg, Randburg, Alberton, Kempton Park and Benoni) is a good example of such an area. In fact, (van Wyk 1978:29) notes that, *"In the traditional areas contact normally takes place between the language spoken there and the official languages as well as with the language of adjoining areas."*

The contact pattern in these areas is relatively simple and distinct. In urban areas, this "traditional" pattern is upset and the contact situation becomes progressively more fluid and complex as population density and industrialisation increase. The most complex situation, according to (van Wyk 1978: 29), occurs in Johannesburg, which is the largest city in South Africa and is also the most industrialised. A unique pattern emerges here, where representatives of all the language communities in the country are found. This is, perhaps, the only place in South Africa where all the indigenous languages are spoken and where these come into contact with a number of foreign and Indian languages.

1.1.3. Language Attitudes

Language attitudes[3] are important in sociolinguistic studies. With respect to the language itself, the concern is mainly the opinion of people as to whether

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[3] According to Fasold, (1984:148) language attitudes concern "attitudes towards language itself" and "attitudes towards speakers of a particular language or dialect".

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a given language, is "rich", "poor", "beautiful", "ugly", "sweet sounding", "harsh" and the "like". Fasold (1984:148) further states, *"Attitudes toward languages are often the reflection of attitudes towards members of various ethnic groups"*.

Second language[4] learning is also affected by language attitudes. Edwards (1985:146) states, "positive attitudes are likely to facilitate second language acquisition". According to (Holmes 1992:345), *"people are more highly motivated, and consequently often more successful, in acquiring a second language when they feel positive towards those who use it"*.

According to (Judd, 1978:79):

> Effective teaching of a language, despite a language policy will be determined by how the educators value the language they are teaching. Educators who feel that they are implementing a useless policy will risk alienating their learners and the government education policy-makers.

This was clearly illustrated in the Soweto uprising of 1976 when learners protested in large numbers to the imposition of Afrikaans as a medium of instruction at their schools. Learners should have a positive attitude towards their language in order to feel that learning and using their language is significant in terms of developing themselves and their country.

1.1.4. Diglossia

Language contact situations may also lead to situations of diglossia[5]. This term, diglossia, was introduced by Ferguson (1959) (cf Hudson, 1980:53,54) to describe situations where there are two distinct varieties of the same language, and one is used only for formal and public occasions, while the other is used by everybody under normal, everyday circumstances. The

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[4] A second language is a language acquired by a person in addition to his or her mother tongue. (Lambert 1975)

[5] Diaglossia refers to the competency of a speaker in different varieties of the same language. (Ferguson, 1959)

first of these two varieties is usually a more prestigious and relatively more archaic form of a language that is used for "high" functions (school, church, government) and is referred to as the high (H) variety. The second is a less prestigious, colloquial form referred to as the low (L) variety and is used for "low" functions (home, friends). This (H) variety is regarded as superior, prestigious and desirable, so that an outsider may be taught only the (H) variety, even though it may be quite inappropriate for many functions. Children usually learn the (L) variety at home and the (H) variety is only acquired once schooling commences.

At high schools in the greater Durban area, isiZulu L1 learners learn English, which is perceived as a high variety. This is because English is a global language with enormous economic advantages. At majority of these schools, isiZulu is not offered but isiZulu L1 learners communicate with each other in isiZulu. However, speaking standard isiZulu depends very much on who the addressee is and on the situation. Youngsters try to speak standard or traditional isiZulu with elderly and respected people. However, a township youth speaks isiLovasi (tsotsitaal)[6] with his peers in an informal situation (Zungu, 1998: 39). Sometimes isiZulu speakers find it more functional to speak a variety, which will impress their audiences.

According to Zungu (1998: 43), African parents who send their children to traditional Indian schools report that their children cannot speak English. The English L1 learners and educators find communication with them very difficult and they resort to the use of Fanakalo[7]. At high schools in the greater Durban area, isiZulu L1 learners are exposed to English, standard isiZulu and non-standard varieties of isiZulu (tsotsitaal and Fanakalo) amongst others. Therefore, in this situation, Ferguson's requirement of diglossia of the two varieties of the same language would not be met.

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[6] Tsotsitaal is a language of young urban dwellers many of whom engage in illegal activities.

[7] Fanakalo consists of English and isiZulu words which are used as resources of communication between non-mother and mother tongue isiZulu speakers.

However, Fishman, (1967: 20) modified Ferguson's original proposal in two crucial ways. In one, he allows for the presence of separate codes, although the separation is said to be, *"most often along the lines of 'high' and 'low' languages"*. Secondly, he endorses Gumperz's view that diglossia, *"Exists not only in multilingual societies which officially recognise several languages, and not only in societies that utilise vernacular and classical varieties, but also in societies which employ separate dialects"*. (Fasold, 1984: 40).

The crucial test is that linguistic differences must be functionally distinguished. Hence, function is the most crucial criterion. The point I want to make in the diglossic situation involving English and isiZulu is that both these languages have standard and non-standard varieties. A diglossic situation can occur in a single language, as well as in two or more languages.

1.1.5. Language Planning

A research topic that entails a study of language policy ought to include changes that have been made to elevate historically disadvantaged languages. Such changes are usually referred to as language planning[8].

The effort to solve language related problems may focus on status planning[9] or corpus planning[10]. In the post-apartheid era, status planning is concerned with the elevation of indigenous African languages, because these languages were marginalised in the past by successive apartheid governments. These governments used the languages as a means to subjugate the masses. In the post-apartheid era, corpus planning is concerned with the standardisation of indigenous African languages to provide these languages with the means for serving its function in changing society. Having discussed the importance of

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[8] Language planning has been described as a government authorised, long-term, sustained and conscious effort to alter a languages function in a society for the purpose of solving communication problems. (Weinstein, 1980:56)

[9] Status planning regulates the power relationship between language and their respective speakers in the linguistic market. (Bourdieu 1991)

[10] Corpus planning entails elevating the status of historically disadvantaged languages so as to compete in a linguistic market place. (Bourdieu 1991)

language planning in South Africa, I now turn to the aims and objectives of the study.

1.2. Aims and Objectives

The study is guided by the following aims:

1.2.1. To assess the status of isiZulu at former House of Delegates high schools in the greater Durban area.

1.2.2. To investigate isiZulu L1, English L1 learners' and educators views' on isiZulu as a subject to be taught.

1.2.3. To assess the problems faced by isiZulu L1, English L1 learners and educators at these schools.

1.2.4. To find out how other countries promote multilingualism.

1.2.5. To investigate the contribution made by the government in promoting African languages.

1.2.6. To identify some measures that can be adopted to promote isiZulu as a subject of study and language of communication at these schools.

Having listed the aims and objectives, I now expand on the hypotheses that guide the development of the study.

1.3. Hypotheses

A number of hypotheses are postulated below:

1.3.1. IsiZulu L1 learners would like to learn isiZulu and English as languages of study while English L1 learners would like to learn Afrikaans and English.

1.3.2 IsiZulu L1 learners express themselves better in isiZulu than in English.

1.3.3. A majority of isiZulu L1 learners are in favour of bilingual education.

1.3.4. A majority of isiZulu L1 learners want to learn isiZulu.

1.3.5. A majority of English L1 learners want to learn isiZulu.

1.3.6. A majority of educators want to learn isiZulu.

1.3.7. A majority of isiZulu L1 learners, English L1 learners and educators

want isiZulu to be taught to all learners.

1.3.8. isiZulu L1, English L1 learners and educators have a positive attitude towards isiZulu.

1.4. Significance of the study

The primary reason for the present study is to research and document the learning and teaching of isiZulu at former House of Delegates high schools in the greater Durban area, as this has never been undertaken before. This study also compares the status of isiZulu at former House of Delegates schools (the so-called Indian schools) with former House of Assembly schools (the so- called White schools) and former House of Representative schools (the so- called Coloured schools).

This study highlights the fact that changes being implemented at national level will be of dubious value in addressing problems of linguistic equity, if schools do not engage in certain changes at a regional or at school level. Despite its focus on individual schools in the greater Durban area, this study will shed some light on the language issue in KwaZulu-Natal.

1.5. Scope of the study

The study examines the linguistic scenario with particular reference to isiZulu at former House of Delegates high schools in the greater Durban area. Due to time constraints, it was not possible to conduct a study at many schools. However, it is important to note that I conducted a similar study involving a few schools in Phoenix, a residential area north of Durban. The schools in the greater Durban area serve learners who come from diverse ethnic and socio-economic backgrounds. The study was restricted to former House of Delegate high schools because these schools were the first to open their doors to African learners. In this sense, these schools are transformed. The study attempts to identify how these schools accommodate learners who speak languages other than English and Afrikaans. The study examines the status of isiZulu from the perspective of senior secondary learners and their

educators. It highlights the problems experienced by English L1 and isiZulu L1 learners and their educators and whether there are attempts being made by governing bodies to transform the educator demographics of these schools.

1.6. Sources used in this study

1.6.1. Primary sources

Primary sources are records of events as they are first described, without any interpretation or commentary. They are sets of data, such as Census statistics, which have been tabulated but not interpreted (Hairston *et al,* 1996: 547). Among those that will be used are the following:

Daily News Correspondent. 1998 Bilingual schools do better. *The Daily News,* 21 May 1998,8.

Daily News Correspondent. 2001. Major School Plan. *The Daily News,* 8 May 2001,12.

Hilary, F. 2002. English is not enough. *Mail and Guardian,* May 3-9 2002,6.

Made, N. 1999. Letter to the editor. IsiZulu issue is complex. *The Daily News,* 10 August 1999,16.

Mangena, M. 2001. Cherish our cultural heritage. *The Educator's Voice,* May 2001,5(4): 9.

Statistics South Africa. 2001 Census in Brief. Report No. 03-02-03 (2001).

1.6.2. Secondary sources

Secondary sources offer an analysis or a restatement of primary sources. They often attempt to describe or explain primary sources (Hairston *et al*, 1996: 547). The following secondary sources will be used occasionally.

Chimhundu, H.1998. Keynote address at the meeting of the intergovernmental conference of African language policies. Unpublished paper.

Koloti, S. M. 2000. Language of instruction in the post-apartheid era. Paper delivered at the University of Zululand.

Ngugi wa Thiong'o., 1994. *Decolonising the mind.* London and Portsmouth: James Currey Ltd. and Heinemann.

Having stated the sources that will be used in this study, I now discuss the organisation of the study.

1.7. Organisation of the study

Chapter One: Introduction

This chapter examines the need for the study. A number of key themes associated with sociolinguistics are discussed in detail. This chapter sets the aims and objectives of the study and the hypotheses that will be tested against the data. This is followed by the significance of the study, scope of the study and sources used in this study.

Chapter Two: Literature Review

This chapter examines the Language in Education Policy of South Africa in the apartheid and post-apartheid eras. It also outlines the origin of languages spoken in South Africa. International and South African literature on the

Language in Education Policy (LiEP) are discussed in this chapter. Language planning models are also outlined. The plight of isiZulu in KwaZulu-Natal is also discussed.

Chapter Three: Methodology

This chapter explores research methods and procedures for collecting and analysing data. A combination of quantitative and qualitative research methods were used in this study. Questionnaires, which are typical of quantitative research, were used to collect data for this study. The semi-structured interview method, which is an example of qualitative research, was also used to collect data from educators and learners. The semi-structured interview took the form of open-ended questions. Lastly, problems encountered in the study will be discussed.

Chapter Four: Data analysis and discussion

This chapter concentrates on an intensive analysis and discussion of the data collected. Tables and graphs will be used to supplement the analysis of the data.

Chapter Five: Conclusion and Recommendation

This chapter concludes the study and will include recommendations that will be based on the analysis of data.

1.8. Recapitulation

In this chapter, the need for the study was highlighted. This was followed by a discussion on sociolinguistics and related themes, the aims and objectives of the study, hypotheses, significance of the study, scope of the study, sources used in the study, organisation of the study and finally a brief summary of the chapter. The next chapter of this study outlines the theoretical framework for the study. This includes the language policy in the apartheid and post-apartheid era, the languages of South Africa, International and South African literature on Language in Education Policy, language planning models and the plight of isiZulu in KwaZulu-Natal.

CHAPTER TWO

2.0 LITERATURE REVIEW AND THEORETICAL ORIENTATION

2.1. Introduction

This chapter is organised around the following:

- The Language Policy in the apartheid era and post-apartheid era.
- The languages of South Africa.
- International and South African literature on Language in Education Policy (LiEP).
- Language planning models by van den Berghe (1968), Alexander (1989), Cooper (1989), Bourdieu (1991) and Kamwangamalu (1997).
- Plight of isiZulu in KwaZulu-Natal.

The educational language policy of any society permeates its social, economic and political spheres. This is illustrated by Hartshorne (1995:306) who cites (Faure 1972:170): *" The education policy of any country reflects its political options, its traditions and values and its conceptions of the future and exists in the context of a particular social, economic and political order".*

The present status of the language use at primary, secondary and tertiary educational institutions is a product of the previous apartheid governments. In order to gain a better understanding of South Africa's National Language Policy, it is necessary to take a diachronic view of both the apartheid and post-apartheid eras.

2.1.1. Apartheid era

In 1652, when the Dutch arrived in the Cape, they encountered two groups of indigenous people, namely the Khoikhoi and the San. These people were

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familiar to the Europeans because the Portuguese, French, Dutch and British made brief visits to the Cape during the 1400's (Maartens 1998:26). Initially, a **policy of free association** was followed with the Khoikhoi intermingling freely with the Dutch. In order to conduct trade, interpreters were drawn from the indigenous people who had some knowledge of either English or Dutch, which they acquired from the missionaries. During 1658, there was a desperate need for labourers in the Cape and they were lured from present-day Angola, Madagascar, Bengal and Guinea. Political exiles and convicts also came from south-east Asia. The lingua franca[11] of these people was Portuguese and Malay-Portuguese. In order to prevent these languages from flourishing, the slaves were forced to learn Dutch. This constituted the first language policy[12] in South Africa (ibid). Dutch was also the medium of instruction in the earliest mission schools for slave children. During this period in the Cape, most people spoke, as a lingua franca, an early form of Afrikaans. In the next century, Dutch and Afrikaans-Holland co-existed as high and low varieties. In 1795, Afrikaans-Holland had established itself to such an extent that most of the slaves and Khoikhoi were part of an Afrikaans-Holland language community.

The British first came to the Cape in 1795. In 1806 the British began a campaign to propagate English to the colonised people. These people were led to believe that it was better to sacrifice their language for the colonial language. Afrikaans was known as "kitchen Dutch" or "The Taal". The language was forbidden, both inside and outside the classroom.

Lord Charles Somerset, Governor at the Cape, was responsible for what Reagan (1986) called 'the earliest example of meaningful language planning in South Africa' when he tried to replace High Dutch with English as the dominant official language of the colony.

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[11] Lingua franca is a language, which is used habitually by people, whose mother tongues are different, in order to facilitate communication between them. (UNESCO, 1953).

[12] Language policy is a set of principles conceptualised within an overarching framework of values, usually embodied in the constitution (Lambert, 1975).

Du Toit and Giliomee (1983) point out that the linguistic wrongs of this period continued to elevate Afrikaans Nationalism[13] and inevitably promoted Afrikaans as the language within this movement, especially in the latter part of the century. This resulted in Dutch, being recognised as the mother tongue[14] of the Afrikaner. The British colonial policy allowed indigenous languages[15] to be used for basic schooling purposes, especially for a few African children who went to mission schools. These schools promoted English-medium instruction in an Anglo-centric curriculum for a small mission elite. Alexander (1989:20) states that the result was:

> For the colonised people themselves… that English language and English cultural traits acquired an economic and social value that was treasured above all else while their own languages and many of their cultural traits were devalued and often despised. A typical colonised mind… became one of the most potent weapons of colonial policy…

Between 1820 and 1850, two major trek movements known as the Mfecane and Great trek, changed the political landscape in what is known as KwaZulu -Natal today. By the end of the 18th century after discontent and movement of people, Dingiswayo became the chief of the Mthethwa who had a very strong army.

King Shaka, a member of the Dingiswayo army, started to terrorise people and this resulted in the Mfecane, which forced people to move to other parts of the country. By 1819, King Shaka became a very powerful leader in south-east Africa. It was during King Shaka's reign that isiZulu became the dominant language in this area. The second trek between 1834 and 1840 was on a

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[13] Afrikaner Nationalism refers to the propagation of the Afrikaner identity through the indoctrination of their language, religion, culture, music etc.

[14] Mother tongue is a language, which a person acquires, in early years and normally becomes his natural instrument of thoughts and communication (Lambert, 1975).

[15] Indigenous language is the language of the people who are considered to be the original inhabitants of an area. (UNESCO, 1953)

smaller scale and involved about 15000 Afrikaners who left the Cape Colony because the British dominated them. The Cape government also failed to protect their cattle that were stolen by the Xhosa people. This group of Afrikaners, led by Piet Retief, moved to Natal to negotiate with both King Dingane and the British for land they could settle on. After King Dingane had defeated Piet Retief, the British came to the rescue of the Afrikaners.

The Afrikaners moved into this area and declared it the Republic of Natalia in 1840, but this Republic was never recognised by the British, and in May 1842, the British took control over the whole area. Sugar cane farming was the main primary economic activity and indentured labourers were brought in to work on these sugar cane plantations. In 1860, a small group of Indians arrived in this province, adding their languages (Hindi, Tamil, Telegu, Gujarati, Urdu) and their culture to South Africa.

Two Boer Republics were formed in the interior of South Africa in 1870, with Dutch as the language of the state and schools. There was dissent between those who favoured Dutch and Afrikaans. A desperate attempt by the British to secure mineral rights gave rise to strong anti-British sentiments. This again elevated Afrikaner Nationalism.

When the British won the First Anglo-Boer War in 1899,the language used in government and in education in the two former Boer Republics was English. During this period, the Dutch language rights in the Cape colony were suspended. Lord Chamberlain stated that *'any aspirations for a separate Dutch identity are absurd and ridiculous'* and according to Lord Milner:

> It is perfectly well known to be a fundamental principle of the educational policy of the government that... the medium of instruction is, as a general rule, to be English. The principle of the equality of the two languages has been consistently rejected by us from the first.

The Afrikaner rejected the colonial imperialistic tendencies of the Lord Milner regime and this subsequently led to Afrikaner language movements at the beginning of the 19th century.

In 1906, the Transvaal and the Free State were given self-rule. The Dutch were accorded limited rights in the Cape Colony. A Union convention was held in 1908. The language issue was the centre of these negotiations and the primary aim was to find common ground between the English and Dutch/Afrikaans linguistic groups. The indigenous African languages were again marginalised. When South Africa become a Union in 1910, article 137 of the constitution, gave Dutch the same status as English as official language of the Union. The fact that Dutch, and not Afrikaans, was an "official language" resulted in hue and cry amongst Afrikaners. The Afrikaner regime passed an Education Act which required that all children learn Afrikaans, as well as English. The British rejected this move because they did not want their children to learn a corrupt form of Dutch. In the Transvaal, all Afrikaans children were required to learn English but English children could learn Dutch if their parents had no objection. In 1925, Act 137 of the constitution was amended to state that Dutch also included Afrikaans.

In the Cape, Natal and the former Boer Republics, the use of English as the medium of instruction from a very early age in an African child's education, continued unabated. Indigenous African languages were not used for the purposes of instruction in many institutions in the country. However, in Natal, isiZulu was made a compulsory subject for all 'native' children whether their mother tongue was isiZulu or not.

Afrikaans, as a subject, was firmly established in the Transvaal and the Free State. Afrikaans was optional in the Cape and in Natal. By 1932, Afrikaans and English relations reached an all time-low. The English took exception because the requirement of bilingualism in the civil service gave the Afrikaner an unfair advantage, as they were generally more bilingual than the English. Generals Hertzog and Smuts formed a coalition in 1933 and this reduced, to a certain extent, the Afrikaner Nationalism of Dr .D. F. Malan and his people.

This did little in preventing Afrikaans as a symbol of exclusivity and separateness in the Transvaal and the Free State. General Herzog was of the view that English and Afrikaans should develop separately, each with its own language, way of life and traditions. During Smuts' reign, English was the language of choice as well as power and the Afrikaner fought to retain Afrikaans as a medium of instruction at schools. By 1938, the great majority of African schools in the country offered mother tongue education up to fifth year of schooling, followed by English, which was the medium of instruction. (Maartens, 1998:30).

In 1948, Dr. Malan led the National party to power. A policy of Christian National Education was introduced where Afrikaans assumed its 'rightful position' in white education, with English as a compulsory subject up to Senior Certificate level. The medium of instruction was English or Afrikaans, depending on the home language of the child. When South Africa became a Republic in 1961, English and Afrikaans became the "official languages" of the country. This meant that the apartheid government followed a policy of state bilingualism that catered for English and Afrikaans speakers. The government ignored the needs of African and other language speakers.

For two centuries, South Africa was considered a bilingual country first, with English and Afrikaans, and later, with Afrikaans and English, as the two official languages of the country. English and Afrikaans bilingualism dominated the period 1795 to 1948 during which the British ruled South Africa whereas Afrikaans and English bilingualism dominated the period 1948 to 1994 when the Afrikaner was in power (Kamwangamalu, 1998:iii). The apartheid era was characterised by efforts to use two languages on an equal basis in most of the country's institutions especially the media, government, administration, education and economy. During the apartheid era, television media for instance, had the prime time news bulletin divided evenly between two languages, with 50% of the news in Afrikaans and another 50% in English. Therefore, to understand the news on South African television in the past, one had to be proficient in both English and Afrikaans.

Education policies formed the basis of the discriminatory nature of South African society in the apartheid era. Educational policies helped to maintain White supremacy and racial segregation. With the implementation of the policy of apartheid, it was inevitable that separation in education would be the vital pillar of apartheid.

J. N. Le Roux, an apartheid era stalwart, summed up the National Party's attitude towards Africans when he stated, *"We should not give the Natives any academic education. If we do, who is going to do the manual labour in the community?"*

The education of Africans ensured that they remained inferior to Whites. At the same time, education played a central role in maintaining the uneven economic order as mining and farming required an unskilled and uneducated African labour force. Therefore, it was clear that educating Africans was not a priority of the National Party government. The education of Africans had to fit into the government's grand scheme of establishing political and economic control over the masses.

In 1953, the government introduced a draconian legislation known as the Bantu Education Act. This Act aimed to firstly, provide Africans with minimum educational skills to enable them at best to engage in semi-skilled labour positions and secondly, to train a small African elite to ensure that Africans would be able to administer their " homelands". The Act made provisions for the following:

- Bantu education was to be controlled by the central government;
- The Minister of Native Affairs would ensure financing and controlling of the system;
- Syllabi were to be adapted to the African way of life;
- African languages were to be introduced into all African schools;
- Missionary bodies would no longer administer African schools, as this would now be done by the Native Affairs Department.

The Bantu Education Act was enacted against the background of the apartheid's philosophy of Christian National Education, which sought to make the African masses subservient to their white masters. Verwoerd eloquently articulates this in the following quote:

> There is no place for the Bantu in the European community above the level of certain forms of labour...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. (New Generation History Std 10 1999:180).

Verwoerd immediately removed control of African education from the provinces to the National department. By reducing government aid to missionary schools, he forced them into the state system. The government set education budgets, designed syllabi, administered examinations and trained teachers in government-controlled colleges. In employing African teachers, earnings were limited; for example in 1953 a college diplomat earned an average of two pounds a week, while a university graduate earned four pounds. This led to a huge decrease in the number of trainee teachers (ibid).

When one examines the education policies of the National Party, it is apparent that the policies furthered the aims of apartheid, as education was not equal. The per capita expenditure per child for each of the four population groups clearly indicates the discriminatory nature of education. This was clearly reflected in the following Table.

Table 1: Per Capita Expenditure on Education

YEAR	AFRICANS	COLOUREDS	INDIANS	WHITES
1975/76	42	140	190	591
1977/78	54	185	276	657
1980/81	139	253	513	913
1982/83	146	498	711	1211

(Source: New Generation Standard 10: 183)

The education policies were clearly designed to subjugate Africans to ensure a supply of cheap labour. Education was thus, a vital pillar of the policy of apartheid.

Apartheid educational policies had serious implications for languages of learning and teaching in African schools. African children had to receive education through three languages namely Afrikaans, English and their mother tongues while for their white counterparts, education was dispensed exclusively in Afrikaans or English, depending on whether one was Afrikaans or English speaking. African learners' patience with Bantu education reached a nadir when the Minister of Education instructed that Afrikaans be the medium of instruction at schools in Soweto. The resistance to Afrikaans as a medium of instruction by African learners culminated in the bloody Soweto Uprising of June 16, which marked the demise of Afrikaans as a language of learning and teaching in Soweto.

The apartheid government tried promoting mother tongue education, which ironically has strong pedagogical foundations. This is illustrated by a quote from Unesco (United Nations Economic and Social Commission):

> On educational grounds, it is recommended that the use of the mother tongue be extended to as late a stage in education as possible. In particular, learners should begin their schooling through their mother tongues because they understand it best. (Unesco 1953:691).

The use of mother tongue in African education during the apartheid era was seen as denying African children access to English. It was also true that the apartheid government's policy to 'divide and rule' used the emphasis on mother tongue education:

> Even where it was possible in linguistic and political terms to allow the variables of a particular language cluster or sub-group, such as the Nguni group to converge into the more embracing standard written form, they were systematically kept separate .... (Alexander, 1997:82).

The apartheid government's attempts to promote different languages for the different groups failed because of the reasons discussed above. During the apartheid era, African languages were peripheral whereas English and Afrikaans enjoyed unprecedented recognition as national languages. It is

ironical that to this day, under an African led government, that Afrikaans still ranks higher than African languages in most primary, secondary and tertiary institutions.

2.1.2. Post-apartheid era

With the arrival of democracy in South Africa, the African languages have been given full recognition by the Constitution and their development has been given concrete reality with the formation of the Pan South African Language Board (PanSALB). In this democratic Constitution, there are a number of clauses that reflect multilingualism in our country. (South African Constitution 1996). The Constitution provides, in terms of clause 6, for eleven official languages:

(1) The official languages of the Republic were mentioned earlier under the general introduction.

(2) Recognising the historically diminished use and status of the indigenous languages of our people, the state must take practical and positive measures to elevate the status and advance the use of these languages.

(3)   (a) The national government and provincial governments may use any particular official language for the purpose of government, taking into account usage, practicality, population as a whole or in the province concerned, but the national government and each provincial government must use at least two official languages.
(b) Municipalities must take into account the language usage and preferences of their residents.

(4) The national governments and provincial governments, by legislation and other measures must regulate and monitor their use of official languages without detracting from the provisions of Sub-Section (2), all official languages must enjoy parity of esteem and must be treated equitably.

(5)   (a) Pan South African Language Board established by National Legislation must promote and create conditions for the development and use of:

> (i) All official languages
>
> (ii) The Khoi, Nama and San languages; and
>
> (iii) Sign language; and

(b) promote and ensure respect for

> (i) All languages commonly used by communities in South Africa, including German, Greek, Gujarati, Hindi, Portuguese, Tamil, Telegu, Urdu and
>
> (ii) Arabic, Hebrew, Sanskrit and other languages used for religious purposes in South Africa.

But, according to Perry (Mail and Guardian 2003), PanSALB proved to be a toothless watchdog which language activists complain, "cannot bite, but can only bark". This indicates that the board does not have the ability to enforce language rights. Perry cites two examples of ongoing violations of language rights. Many Tsongas complain that there is not enough television programmes in their language. Another example is that of isiXhosa-speaking parents in Free State who complain that their children are forced to learn Sesotho. It would appear that board members are reluctant to take on the government because they are their employers. There were watertight cases against government institutions in the past, but the board was reluctant to take any action.

In South Africa's Bill of Rights, Clause 29, the government spells out its position on languages in education:

> Everyone has the right to receive education in the official language or language of their choice in public educational institutions where that education is reasonably practicable. In order to ensure the effective access to and implementation of this right the state must consider all reasonable educational alternatives including single medium institutions, taking into account:

(a)   equity

(b)   practicability

(c)   the need to redress the result of past discriminatory laws and practices.

Further to the above, The Education White Paper 2 (1996:4) states:

> We will not promote, under any circumstances, the use of only one of the official languages of learning (medium of instruction) in all public schools. Language policy in education cannot thrive in an atmosphere of coercion. No language community should have reason to fear that the education system will be used to suppress its mother tongue. (Department of Education 1996).

Also, according to Skutnabb-Kangas 1988 in (Beukes 1991:97), formulation of children's linguistic human rights show a profound awareness of the intrinsic value of language in the life of the individual:

- Every child should have the right to identify positively with his or her original home language(s) and have his or her identification accepted and respected by others.
- Every child should have the right to learn the mother tongue(s) fully.
- Every child should have the right to choose when he or she wants to use the home language(s) in all official situations.

The South African Constitution, Language in Education Policy document and Bill of Human Rights, acknowledge immensely the above linguistic human rights of children. The government proclaimed to promote the languages of the masses in all spheres of civil society but this has not happened. This is because the following language related principle in the constitution does not state clearly which language(s) can be used at national and regional government:

> The national government and provincial governments may use any particular official languages for the purposes of government, taking into account usage, practicality, expense, regional circumstances and the balance of the needs and preferences of the population as a whole or in the province

concerned; but the national government and each provincial government must use at least two official languages (South African Constitution, 1996).

It would appear that the status quo with regard to the languages has remained because ten years into our democracy, English and Afrikaans are still being used as languages of administration. This scenario has irked language practitioners of African languages because they feel that these languages are marginalised to an even greater extent today, than in the past. In a press interview (Jones, 2001:1), indigenous African language educators accused the South African government of not making African language textbooks available. Gough (1994:10-11) is of the opinion that the development of learning material in indigenous African languages is not an insurmountable problem. If the apartheid government could develop Afrikaans from an oral language to a fully-fledged literary and scientific language, I do not understand the lack of commitment of the government to develop indigenous African languages. This has exacerbated the implementation of the multilingual policy by the population of South Africa. It would appear that promoting eleven languages is an attempt to please as many people as possible and in my opinion, unless the state takes an interventionary role, the development of African languages as languages of learning and teaching, is unlikely to be realised in education and other domains of use.

On 12 February 2003, Cabinet approved the National Language Policy Framework (NLPF). Dr. Ben Ngubane launched this policy framework on 18 March 2003. This policy aims to effect the provision of section 6 of the Constitution, which entails the promotion of multilingualism and the fostering of respect for all languages of South Africa. Since language policy in South Africa takes place within the overall paradigm of social transformation, the development of the historically marginalised enjoys high priority (Daily News, 12 June 2003).

It is hoped that this policy is not like all the other policies, which are very good on paper but have not been implemented vigorously on the ground. The

government must have the political will to implement these policies, otherwise we can forget about linguistic democracy in our country.

2.2. Languages of South Africa

The two major language families that make up the languages of South Africa are the Kintu Languages (Nguni, Sotho, Venda, Tsonga) and the Indo-European languages (English, Afrikaans, Hindu, Gujarati, Urdu) as well as other immigrant languages of Europe, (Canonici, 1997:1) Other non-Kintu families are also represented and include the Khoisan language, of which only the Nama is spoken in South Africa and the language is nearly extinct. The majority of Khoisan, especially Nama speakers are concentrated in Namibia and Botswana, but a few can be found in Western Cape and Northern Cape, where they are identified as "Coloured" (Lanham, 1978:15).

The Bantu languages belong to the Niger Kordofanian language family and specifically to the sub-family of Niger Congo, of which they constitute the largest sub group. The term Bantu, which means people, was first coined in 1856 by W.H. Bleek to refer to a vast "family of language" i.e., Bantu languages that share certain common features (Guthrie, 1948:9,Silverstein, 1968; 112). Although the term Bantu is used widely in African language studies, it has been controversial, especially in apartheid South Africa where the system used it as a racial epithet and official population designator (Herbert, 1993:ix). Instead of Bantu, this language family is termed Kintu or Sintu.

According to Canonici, (1997:1), Africa is the home of the Kintu languages which are spoken in a compact mass spreading south of the equator, with the exception of small pockets of Khoisan speaking population. Click sounds associated with the Nguni and Southern Sotho and few other languages are a result of the contact with the Khoisan.

According to historical linguistics, the Kintu languages developed from one or more dialects spoken in Cameroon over 5000 years ago. The sub-Saharan

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population moved south in search of food and pastures for their livestock. The thick equatorial rainforest prevented the entire population moving as a group. As a result, the entire group spilt into two groups; one group descended towards the south along the western coast of Africa (Western Kintu speakers), while the other group moved in an easterly direction towards the Great Lakes region.

The earliest Kintu speakers probably reached South Africa towards the 3rd or 4th century A.D. They intermingled with the Khoi and the San groups who were with the original inhabitants of the land. Later, stronger migrations came in the 9th century, gradually spreading as far south as the Kei River in the east and the Free State in the west. The long and close association of south-eastern speakers with Khoisan speakers produced the assimilation of the click sound characteristic of the Khoisan languages, and not of Kintu. IsiXhosa has the largest number of click words followed by siSwati, which has one click sound and seSotho with only one click sound and a limited number of click words. The Nguni varieties are recognised as isiZulu, isiXhosa, siSwati and isiNdebele: the seSotho varieties are recognised as Southern seSotho, Northern seSotho and Setswana; whilst Tshivenda and Xitsonga are classed separately (McLean, 1999:10). The eleven languages are listed in Table 2.

Table 2: Languages spoken in South Africa.

Languages	Number in millions	Percentage
Nguni Varieties		
IsiZulu	8.8	21.6
IsiXhosa	6.8	17.3
SiSwati	1.0	2.57
IsiNdebele	0.6	1.55
SeSotho Varieties		
Southern seSotho	2.7	6.73
Northern seSotho	3.8	9.64
SeTswana	3.4	8.59
Tshivenda	0.9	2.22
Xitsonga	1.8	4.35
English	3.6	9.01
Afrikaans	6.0	15.3

Sources: Central Statistical Services (1997: 1.14 Ridges, 1996: 6)

From the above Table, we observe that the eleven official languages account for the home languages of more than 98,86% of the population. The remaining 1.14% is made of languages from different parts of the world. These include European languages such as Portuguese, German, Greek, Italian, Dutch, French and Asian languages (Gujarati, Hindi, Tamil, Urdu, Telegu, Chinese) and any other home language. Several of the 11 official languages are used in communities outside South Africa's borders. Lesotho has Southern Sesotho as its main language. SiSwati is the main language of Swaziland; Setswana is the main language of Botswana and there is a large isiNdebele-speaking population in Zimbabwe (Department of Arts, Culture, Science and Technology, 1998; Ridge, 1996:16-17).

According to the 2001 Census figures, the majority of indigenous African language speakers reside in the rural areas. They represent over two thirds of South Africa's population. 70% of South Africa's rural population is illiterate. They do not seem to know what their politicians and administrators are doing to preserve their language and culture. Once a language and culture is lost, it will be difficult to reverse the trend. This is illustrated in the attempts to revive the Khoi and San languages, which were fraught with difficulties. In addition, Donnely (Independent on Saturday, 25:9:1999), who has been researching the dialect, sePhutting, reports that there are only about 20 000 people who speak it. He predicts that it will be dead in 20 years. Do our indigenous African languages await a similar fate?

Language policy is an issue that has been given much attention throughout the world and is the concern of governments, Unesco, educators, linguists, and sociologists amongst others. Every country ought to have a language policy. This policy varies with regard on how the government of the country articulates the policy (Conrad and Fishman, 1977: 6-13).

2.3. International Literature on Language in Education Policy

The sensitive nature of the language issue at high schools necessitated a thorough review of the literature on language in education in developing and

developed countries. The leaders in Africa gain their influence and power, not only through their education, but also, because of their command of several languages. The language of wider communication is acquired only through educational institutions and this is only accessible to the elite. In both Anglophone and Francophone countries, governments have largely adopted the policy of teaching English and French in primary and in secondary schools. English and French are examples of exoglossic languages[16]. According to Heugh (1995) western aid packages to developing countries influence language policies. Analysis of aid packages to the third world countries show conclusively that the World Bank agenda sets specific criteria which recipient countries must meet (King: 1993) in terms of educational policies, for example, aid will be dispensed if the recipients' formulae match those of the World Bank.

The World Bank pays lip service to multilingualism because they continue to bankroll those counties that promote European languages in education. This situation can pose a serious threat to our indigenous languages and cultural heritage, which can derail attempts to eliminate poverty and promote sustainable development. These major funders support English Second Language programmes based on subtractive bilingualism[17]. Therefore, developing countries that are multilingual are threatened by the ideology and the economic power that monolingual countries such as America and Britain wield. This has appalled Ngugi wa Thiong'o who argues that English has flourished *"on the graveyard of other people's languages"*, in countries that have been colonised by English-speaking countries.

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[16] According to Kloss, (1968:72) an ex-colonial language or language from abroad is an 'Exoglossic' language when it is used in an official capacity, but is not spoken as the native tongue of the people.

[17] Subtractive bilingualism is a process realised in an educational system where the primary language is introduced first and is then abruptly replaced by the secondary language. (Lambert 1975)

2.3.1. Language development in Tanzania

Tanzania is often cited as an example of a country that has implemented a language policy in favour of an indigenous African language. Tanzania is an exception to this rule in Sub-Saharan Africa, but even in this country, the implementation of language policy in the last two decades has been fraught with the difficulties. Only about ten percent of the population speak Swahili as their mother tongue. It is estimated that about 90 percent of the population is bilingual in Swahili and the vernacular languages (Abdualaziz, 1971). In contrast, only 15 percent have any knowledge of English (Abdualaziz-Mkilifi, 1972). The status of Swahili has risen steadily since independence. Swahili has changed from being a vernacular language[18] to being a national language and people presently speak it across the African continent. Its ability to be a vehicle of development is constantly enhanced. It is the language by which the masses in Tanzania communicate with each other.

O'Barr (1976) points out three distinct trends in the knowledge of Swahili in Tanzania. These include:

a) Men almost universally tend to have some knowledge of Swahili.
b) Younger people have a greater facility in using Swahili than older people. The more literate and educated a person is, the more likely he is to be a fluent speaker of Swahili.

Swahili tends to be spoken more in urban areas than in rural areas. However, most children born in urban areas speak Swahili as their first language, even if their parents are not native speakers of Swahili. The language is more widely spoken in the coast from where it originated, than in the interior of the country. The vernacular is usually the language of intimacy spoken informally at home among close friends as well as in formal situations. When people do not speak the same vernacular then Swahili assumes the function of the

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[18] Petyt (1980:25) defines vernacular language as the speech of a particular country or region, or more technically, a form of speech transmitted from parent to child as primary medium of communication.

vernacular. Swahili is also the language of National Public life, parliament, political rallies, post office, transport, banking, church, and schools. English is the language of higher education, the high court and the court of appeal, diplomacy, foreign trade and any other business dealings of foreigners or foreign countries. The pattern, however, is changing. The trend now is to speak Swahili in many domains, which were previously dominated by English. (Rubagumya, 1990:10).

Swahili is not confined within the borders of Tanzania. It is spoken widely in Kenya, Uganda, Zaire, Rwanda, and Burundi and to some extent, in Mozambique, Zambia, Somalia and the Sudan. Outside east Africa, it is already being taught at the universities of Guinea (Conakry), Rwanda, Burundi, Khartoum and Port Harcourt (Khamisi, 1980). Although Swahili cannot be regarded as a world language, it certainly can be regarded as an inter-African language.

For two decades, it has been the National policy in Tanzania to replace English by Swahili as a medium of learning at all educational levels. The argument for the change to English is to be found in the 1969/74 plan:

> We have a system where the medium of instruction in primary schools is Swahili, while in secondary schools it is English. This constitutes an education problem and potentially a dangerous situation. It will create a class of those educated in Swahili medium and another educated in English medium. It will render secondary education irrelevant to the problems of the masses... it will not be justified to continue to offer secondary education in English. (Mlama and Matteru, 1978:5).

Almost two decades later, the policy has still not been implemented. It has been stated categorically that English will continue to be the medium of instruction in secondary schools. The main reason given for maintaining English as a medium of instruction is that English is an international language, which can help Tanzania to keep in touch with the outside world.

The educational process in any society ought to be conducted through a language that both the learner and educator command well. This is a minimum requirement for any communication to take place in the teaching and learning situation. Experience has shown that Tanzanian children find it easier to learn Swahili than a European language such as like English. This is partly because they have a wider exposure to Swahili and, partly because, most children speak an African language as their mother tongue and therefore find it relatively easy to learn Swahili, which is also an African language. Moumouni (1967) asserts that an African language should be preferred to a European language as a substitute for the mother tongue of an African child.

The language of education should be that which is accessible to the masses. This accelerates the generation and dissemination of knowledge to as many people as possible within a given society. With regard to the choice of a medium of education, there are two basic considerations. The Tanzanians, do not educate their children through the English language, they use Swahili, which is an African language. It is a language that the majority of learners can manipulate at a relatively early age. Swahili is thus the language that is most accessible to the Tanzanian population at large and no other language can challenge it on these two counts.

The adoption of Swahili as the language of instruction will go a long way in enhancing its status. The present restriction on Swahili creates an impression that the language cannot be used in academic programmes. This draconian measure on speaking Swahili both in the classroom and the school hostels in general, perpetuates the impression amongst learners that it is shameful and criminal to speak Swahili and that the language is of little educational value.

The majority of educators at secondary and tertiary institutions are competent in Swahili and the language ought to be used as a language in teaching. It is a misconception that educators are more at ease in teaching in English than in Swahili. The few foreign English-speaking educators should strive to learn the lingua franca. This means that instead of requiring Tanzanian learners to

master English to accommodate foreign educators, the latter should learn Swahili to meet learners' needs. Many foreigners from non-Anglophone countries, who learn English in order to undertake posts in Tanzania should instead, learn Swahili.

If one examines the language policy of smaller countries such as Netherlands, Finland and Denmark, one will infer that the children are required to learn a foreign language. They do not, however, use a foreign language as a language of learning and teaching.

Recently, the newly formed African Union has endorsed Swahili as one of the languages of the Union because it is the most spoken language in Africa. The African Union Council of Ministers decision has vindicated the late President Nyerere's stance on the universal use of the language across east Africa during his reign. Today, Swahili is the only language that has been adopted as an official language for three sovereign countries: Kenya, Tanzania and Uganda. Today, Swahili is spoken by over 100 million people, mostly in Southern Africa, and is taught in about 50 institutions of higher learning in the United States, Europe and Africa (The Perspective Africa News, 2002: 3).

The stand taken by the African Union Ministers is a clear indication that Africa cannot rely solely on foreign languages as official languages in its daily activities because such languages have not worked well for Africans. It is hoped that more popular African languages such as Luo, Hausa and isiZulu amongst others, will be accorded their rightful place as official working languages of the African Union.

Tanzania can pride itself as being one of the few African countries that has rejected the language of its former colonial rulers and has implemented, since its independence, an African language as a language of learning and teaching. In relation to Swahili, versus the vernacular, the government has acted swiftly and early to effect a situation, which is recognised to be in the best interests of the majority. However, it is surprising that the same government seems to be indecisive in relation to Swahili versus English. The

policy has been adopted, at least on paper but the implementation is not forthcoming. One can only hope such an indiscretion will not have an adverse effect on the learners in the future.

2.3.2. Language development in India

The following Table depicts the main languages spoken by the people of India. This indicates that India is clearly a multilingual and multicultural country.

Table 3: Languages spoken in India

	Language	Percentage		Language	Percentage
1.	Hindi	39.85	10.	Malayalam	3.59
2.	Bengali	8.22	11.	Oriya	3.32
3.	Telugu	7.80	12.	Punjabi	2.76
4.	Marathi	7.38	13.	Assamese	1.55
5.	Tamil	6.26	14.	Sindhi	0.25
6.	Urdu	5.13	15.	Nepali	0.25
7.	Gujarati	4.81	16.	Konkani	0.21
8.	Kashmiri	4.6	17.	Manipuri	0.15
9.	Kannada	3.87	18.	Sanskrit	0.01

(Source: 1991 Census)

The people of India speak many languages and dialects, which are mostly varieties of about 18 principal languages. From the above Table, it can be seen that the majority in India speak Hindi. But the minority languages are also spoken by millions of speakers. These include Bhili and Santali, which have 4 million speakers and Gondi, which is spoken by 2 million people. It is important to note that the speakers of these languages may be larger than those who speak some European languages. India's schools teach 58 different languages. The nation has newspapers in 87 languages, radio programmes in 71 and films in 15. (Census 1991).

Hindi is the main official language of India. Sanskrit and 16 regional languages are also official languages. English has the status of an associate

language. Hindi is the native language of more than a third of India's people and many others speak Hindi as a second language. Only about 2% speak English, but it serves as a common language among most educated Indians and people use it for many official and administrative purposes.

The Indian government, at times, tried to promote Hindi as a national language. However, many Indians who do not speak Hindi do not want it to become the country's official language. They claim that the best jobs in the country are given to those who speak Hindi. In addition, many Indians take pride in their regional languages. They fear that their language and culture would be lost if they forsake their languages for Hindi. In response to these concerns, the Indian government now recognises 16 regional languages, in addition to Hindi.

According to the Department of Education, (Government of India, 2000), children in primary and secondary schools learn in their regional languages. At the end of ten years of school education, a student normally learns three languages, two of which are Hindi and English. The third language is either the official language of the state, the mother tongue of the student or a classical language such as Sanskrit. In most colleges and universities, teaching is in regional languages but English is also used.

A document called the National Curriculum Framework for school education was released in December 2000.This document sets the path for school education of learners in the next decade. The states and government of the Union Territories are responsible for the implementation of principles and guidelines espoused by the policy document. These guidelines contained in the policy document are not cast in stone because they are subject to certain changes. However, those educational institutions that are controlled by central government have to follow guidelines as laid down in the document. The document states that the THREE LANGUAGE formulae given below are relevant and efforts should be made to implement it vigorously.

- The first language to be studied must be the mother tongue or the regional language.
- The Second language
  - In Hindi-speaking states the second language will be some other modern Indian language or English, and
  - In non-Hindi speaking states the second language will be Hindi or English.
- The Third language
  - In Hindi-speaking states the second language will be English
  - Or a modern Indian language not studied as the second language.
  - In non-Hindi speaking states the third language will be English or a modern Indian language not studied as the second language.

The formal teaching of reading and writing subjects is not allowed. Opportunities to listen and speak are to be encouraged and essential skills such as identification, comparison matching, naming, drawing and counting are to be imparted without adopting any formal approach.

Elementary education
  Primary-1 to 5 standards
  - II-and I Language: the mother tongue/the regional language.
  - III-V-the mother tongue/the regional language.
  Upper primary –6 to 8 standards
  - VI-VIII.Three languages: the mother tongue/the regional Language, modern Indian language and English.
  Secondary Education
  - Secondary – 9 and 10 standards: Three languages
  - Three languages: the mother tongue/the regional language, modern Indian languages and English.

- Higher Secondary – 11 and 12 standards (Department of Education, Government of India, 2000).

At all stages of school education the language of instruction ought to be in the mother tongue. In cases where the mother tongue and the regional language are one and the same for learners, the mother tongue should be the medium at all levels or up to the end of the elementary stage. In the case of the learners whose mother tongue and the regional languages are different, the regional language may be adopted as the medium of instruction from the third standard.

According to Kosh (1999), languages in India are seen as resources that facilitate communication across regions and people. Therefore, any language policy that ignores the multilingual characteristic of India will not succeed. Indian researchers also recognise that a child constructs basic concepts through its mother tongue(s) and if these languages are not represented in the school curriculum, the child is likely to find its educational experience very frustrating. Therefore, those responsible for developing language policies have to strike a balance between the needs of the individuals, community and the country. Furthermore, it is important to keep in mind the age of the learner, the facilities available for language learning and the attitudes of the teachers as well as the community. Perhaps, flexibility would be the key feature of the language policy where a variety of local alternatives will be allowed. Moreover, recent research points towards a very high positive correlation between multilingualism and academic success.

Tanzania and India are cited as good examples of developing countries that have not shunned their indigenous languages as media of learning and teaching in their primary, secondary and tertiary educational institutions. These countries use their indigenous languages in tandem with the colonial languages in the learning and teaching process in their educational institutions. This has helped students to pursue careers in their countries that are also overwhelmed and submerged by globalisation. Perhaps, other developing countries can take a cue from the successful language planning

policies of these two countries and implement language policies that include indigenous languages, rather than pay lip service to these languages.

2.3.3. Language development in Singapore

Many countries, especially in south and south-east Asia, are faced with problems of language and cultural diversity. People who come from diverse language and cultural backgrounds into a new country are bound to face problems in the development of a new identity. The main problem faced by these people is the conflict between the loyalty to one's ethnic community and the loyalty to the bigger national community. These countries are faced with the problem of how to reconcile these two issues so that the process of nation-building can be accelerated. However, the problem is exacerbated when different groups of people who speak different languages show loyalty to their ethnic languages.

Singapore is an example of a multilingual country in south-east Asia, where there are about 77% Chinese, 15% Malays, 6% Indians and 2% of the smaller ethnic groups. The complex sociolinguistic situation in Singapore is reflected in the four official languages in the country of 2,4 million people. (Kuo, 1980) Malay, Chinese (Mandarin) and Tamil represent the three ethnic groups in Singapore. English represents Singapore's colonial background. From the four official languages, Malay is designated as the national language, reflecting the historical position of the state. Malay is used at official level, as well as in the National anthem and military commands. Malay, however, is not a compulsory subject at school for the non-Malays. English is a neutral official language and it has become the dominant working language in Singapore. English is used at all formal, official functions and is taught in schools at all levels.

Tamil was chosen to represent the Indian population of Singapore. The language has an invidious position because the Indian community in Singapore is not only small, but also diversified in language and religion.

The Chinese people in Singapore as the language to officially represent the ethnic Chinese has long accepted the national language of China, Mandarin. It is used as the medium of instruction in Chinese schools. It is also used among the Chinese elite as the language for official and formal functions. However, for informal occasions, Hokkien, the mother tongue of the major Chinese dialect group, has long been the lingua franca in social domains. (Kuo, 1980).

From the above discussion, it is apparent that several languages and cultures characterise Singapore. According to Stewart, language-planning policies of new states generally fall into types of strategies:

- The eventual elimination, by education or decree, of all but one language, which is to remain as the national language.
- The recognition and preservation of important languages within the national territory, supplemented by the adoption of one or more languages for official purposes and for communication across language boundaries within the nation (Stewart, 1968)

It is clear that the first approach attempts to eliminate linguistic diversity. However, the second approach is tolerant of cultural and linguistic diversity. The second approach is the policy that has been adopted by Singapore today.

In the case of the second approach, the policy rationalisations are more clearly articulated by Nagar:

> This policy... partakes of a general strategy, which seeks to establish a national loyalty and identity without destroying subnational ties, the strategy of "unity in diversity." Such a strategy endeavors to build a national loyalty over and above local loyalties, moderating and domesticating the latter but not eliminating them... it endeavors, in good measure, to build and sustain national loyalty on the part of citizens, indirectly, through providing gratification to the diverse groups. (1969:10).

Kelman (1971) analyses the problem from a socio-psychological point of view. He believes that so long as the existing socio-political structure is effective enough to satisfy the basic needs of the individual and his ethnic or language community, the resultant instrumental attachments may lead to sentimental attachments to the new state and then to the emergence of a new national identity.

According to Kelman, language policies ought to be entirely on functional considerations: That is, in selecting languages for various purposes... central authorities ought to be concerned primarily with two issues:

- How to establish and facilitate patterns of communication ...that would enable its socio-economic institutions to function most effectively and equitably in meeting the needs and interests of the population; and
- How to assume that different groups within the society ... have equal access to the system and opportunities to participate in it. (Kelman, 1971:40).

From the discussion, in the preceding paragraphs it can be seen that the main aim of the language policy of Singapore is nation-building. Therefore, the general language policy of Singapore can be described as multilingualism, which states that all four official languages should be treated equally. However, in reality the four languages are not treated equally because English has become a working language in that it is a unifying working language at national level. This policy satisfies the two "issues" mooted by Kelman.On the one hand, English is used because it has enormous economic advantages. On the other hand, English is a neutral language because it helps to reduce major inter-ethnic conflicts based on the language-issue in Singapore.

It is often pointed out that Singapore lives by trade and that the language of trade is English (Kuo, 1980). The use of English as an international language, not only opens doors to modern technology, but, also exposes its speakers to

the culture of the west, which is contrary to traditional cultural values. This danger is, as the Prime Minister Mr.Lee Kuan Yew pointed a couple of years ago, that too much emphasis on English may lead to the, *"Detrimental effects of deculturalization," of producing " anaemic, uprooted floating citizens without the social cohesiveness and the cultural impetus that give people the drive and the will to succeed as a group"* (Josey, 1971:346).

The language policy of Singapore endorses the use of English, which has instrumental advantages and also the use of ethnic languages, which has enabled the different ethnic groups to retain their traditional values and beliefs.

2.3.4. Language development in Nigeria

Nigeria is a multilingual state. This statement can be attested to the last edition of the index of Nigerian languages, which lists over 400 languages in the state (Croziest and Blench 1992). Hausa is spoken in the north, Ibo in the south-east and Yoruba in the south-west. These languages are dominant and powerful by virtue of numerical strength of their speakers. Hausa has the most speakers, followed by Yoruba and Ibo. English exists as the official language of Nigeria while Hausa, Yoruba and Ibo are recognised as the national languages of Nigeria. Although multilingualism exists in Nigeria, it would appear that the different languages have created problems for the different governments and they have not dealt with the problem effectively.

The language policy of Nigeria considers education, national unity and independence as being important to national development. The language policy makes statements about the role of different languages at various stages of education. At the pre-primary level, the policy states that the medium of instruction will be principally the mother tongue or the language of the immediate community. (National Policy on Education 1981). At the primary level, the medium of instruction will initially be the mother tongue or language of the immediate environment and at a later stage it will be English (ibid). At the junior secondary school level (11-13 years), the National Policy

on Education proposed that pupils should study two Nigerian languages; the language of their own area, in addition to any of the three main Nigerian languages: Hausa, Ibo and Yoruba-subject to the availability of teachers (ibid). Any Nigerian language, whether major or not, is recommended as one of the core subjects to be offered at the senior secondary school level. This policy extends to the tertiary level where different languages are studied, for example Edo at the University of Benin; Yoruba and Ibo at Ibadan; Edo, Ibo and Yoruba at Lagos; Hausa and Kanuri at Maiduguri. (ibid). The language policy is not confined to formal education but is all encompassing in that it seeks to enable all citizens to participate in the national process, thereby ensuring national integration.

In addition to education and culture, government considers it to be in the national unity that each child should be encouraged to learn one of the three languages other than his mother tongue. In this regard, the government considers the three major languages in Nigeria to be Hausa, Ibo and Yoruba (ibid). It is apparent that a major aim of the policy is to foster national unity by creating a situation where every Nigerian is competent in at least one of the three major languages.

After independence, one would have expected Nigeria to dispense with English-the language of its former colonial power, Great Britain. However, the role of English as an international language and language of big business, makes the language indispensable to Nigerians.

There is an attempt to promote the major Nigerian languages as languages co-official with English. This is evident in the 1979 constitution where it is recommended that the business of the National Assembly shall be conducted in English and in Hausa, Ibo and Yoruba where adequate arrangements have been made. (section 51, Constitution of Nigeria 1979). The same constitution recommends that, at the state level, the business of the House of Assembly shall be in English but the House may, in addition to English, conduct the business in one or more languages spoken in the state as the House may approve by resolution (Section 91). In Nigeria, the national languages are

Hausa, Ibo and Yoruba. English is only an official language, not a national language in Nigeria.

The Federal and State government of Nigeria are to blame for not investing in language development. The languages with the highest development status are Yoruba, Hausa and Ibo (Brann 1975, cited in Bamgbose 1997). These three languages are the developed languages of Nigeria. Although tangible language development is taking place in Nigeria, its effectiveness is marred by the fact that it is not centrally co-ordinated by anybody. Chumbow (1990) states that individual departments are pursuing their language development efforts without special assistance or co-ordination from the government. In October 1991, a workshop on the implementation of the language requirements of the National Policy on Education stated that language development activity should be increased so that children could receive education in their mother tongues. It also recommended that higher admission quotas and funding should be granted to Nigerian languages. To date, no action has been taken to implement this recommendation.

State and local governments are supposed to assist language development in Nigeria. In fact, there is a standing order for the local languages to be taught and to be used as a mode of instruction in education. There is very little development to support this directive. There is a dire lack of language materials and trained educators to implement local languages in education.

It would appear that although Nigeria is a multilingual country, it is finding it difficult to implement the policy at grass roots level. Linguists in Nigeria have found that language policy statements are not clear (Emenanjo, 1993); they leave loopholes, which allow for inaction (Chumbow 1990, Jibril 1990) and lack commitment to a timetable for implementation (Jibril 1990). The huge cost in implementing a multilingual policy is a major obstacle in developing an effective language policy.

According to National Policy on Education, children would understand what they are taught better if they are taught in a language they truly understand,

that is the mother tongue or language of the immediate community. This is well nigh impossible in Nigeria because it would entail the development of over four hundred languages. Therefore, the three major languages including English, are being actively developed. (Language in Education Policy 1979).

The Minister of Education, Professor Aliyu Babatunde Fafunwa, a proponent of mother tongue education, supervised the Ife-six year Primary School Project on the total use of mother tongue throughout primary schooling. He stated that the government would enforce the mother tongue programme of the National Policy on Education. There was a brouhaha by the middle classes who appear to be proponents of English as a medium of instruction in schools. Presently, this group appears to be in control. The government has not committed itself to mother tongue education.

2.3.5. Language development in Israel

Israel is a multilingual society as there are a number of languages spoken by its people. These include Hebrew, English, Arabic, French, Romanian, Polish, Persian, Amharic, Tigrinia, Spanish and German. One of the concomitants of this secular Zionist ideology has been a strong encouragement of Hebrew learning and usage by immigrants, and the active discouragement of public (or even private use) of the other languages known by the population. (Hallel and Spolsky, 1993; Shohamy, 1994; Spolsky, 1996).

Hebrew-Arabic bilingualism characterises official language policy. The majority speak Hebrew while Arabic remains the language of the minority. In spite of the widespread official support for Hebrew, English has flourished in most spheres of Israel. Government ministers publish old material intended for the public in Hebrew. The country's laws are published in Hebrew and with some delay, English and Arabic translations are published. Representation in courts of law is in Hebrew. Lawyers are entitled to appeal in Arabic and they are accorded interpreting services by the courts when necessary.

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In spite of the fact that there are a number of nationalities in Israel who speak different languages, most of them have a command of Hebrew. In fact, of the Jews born with other mother tongues, many now speak Hebrew better than their native languages. The national language of the Arabs in Israel is Arabic. The spoken language is the Palestinian variety of Arabic, which is their mother tongue.

Recently, there have been some changes concerning the languages in Israeli education. These have now been crystallized in the first formal statement of a Policy for Language Education in Israel-a document issued in the Ministry of Education Director-General's Circular dated June 1,1995, (Ministry of Education, 1995) and, in a revised form, re-issued on 15 April 1996 (Ministry of Education, 1996). This policy covers the mother tongue teaching, second and foreign language education.

The mother tongue education policy establishes literacy goals in Hebrew and Arabic as the mother tongues of these two respective population groups. It also makes provision for the languages of immigrants, especially Russian and Amharic. Immigrant learners and learners who have been away from the country for a long period of time are at liberty to take the school-leaving examination in any language they desire.

The second Language Education Policy makes provision for teaching of Hebrew to immigrants and for developing literacy in that language. The Arabs learn Hebrew optionally in the first grade and as a compulsory subject from the second grade until the end of secondary education. Hebrew speakers are required to choose Arabic from the seventh to tenth grade (the fourth year has been added in the new policy) and the language is optional in the fifth, sixth, eleventh and twelfth grades.

In the foreign Language Education Policy, English is optional in the third and fourth grades and is compulsory throughout the rest of the schooling system. Students have an option of choosing French as a language of study. French is recognised as important because of cultural, political, economic ties

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and as the language of a large body of immigrants. The language is taught optionally (or as a required subject in place of Arabic) from the fifth to twelfth grade. Russian is offered as an optional language and as an alternative to Arabic or French throughout the education system.

All schools in the Arab sector use Arabic as their language of instruction, and teach Hebrew as a second language and English as a foreign language. In Jewish state schools, Hebrew is the language of instruction. English and Arabic are second languages. Only about 50% of learners learn Arabic for the required three years. The other languages for which there are significant numbers of students are French, Russian and Yiddish.

At the elementary and secondary school level, English is the language studied by all students. There is some teaching of Arabic, French and other languages at elementary schools. At high schools, all students continue with English, and large proportions add Arabic (about 50%), French (about 10%), Russian (2-3%) and Yiddish (2-3%). In the school-leaving examinations, all students take English and about 10% take one or more other languages.

A major strengthening of language education programmes is underway. There is a gradual move from monolingualism to multilingualism.

2.3.6. Language development in Finland

Finland is the fifth biggest European Union member state. Finland has two official languages: Finnish and Swedish. The majority of the population, around 94%, speaks Finnish. The minority, about 6% of the total population speaks Swedish. The third national language, Sami, an indigenous language, is secured in the constitution, as are other languages of minorities such as Romans, Jews, Tatars and the Old Russians. (Statistics Finland, 2000).

The main objective of the Finnish Education Policy is to provide all citizens with equal opportunities to receive education; irrespective of age, economic situation, sex or mother tongue. Education is considered to be a fundamental

right of all citizens. Public authorities are obligated to take into account the educational needs of the Finnish and Swedish-speaking population according to the same criteria. Both language groups have the right to education in their own mother tongues. Regulations on the language of instruction are stipulated in the legislation concerning the different levels of education. (Language in Education Policy of Finland, 1996).

The Sami language can be the language of instruction in basic education, as well as general upper secondary and vocational education. It can also be taught as a mother tongue or foreign language. In the four municipalities of the Sami native area, students mastering the Sami language must be primarily provided with basic education in that language, should the parents so desire.

An examination of language policies in developed and developing countries have shown that developed countries use their mother tongue as a medium of instruction in their primary, secondary and tertiary institutions. These countries are technologically and scientifically advanced. Developing countries that continue to use colonial languages for the purposes of learning and teaching have not reached the technological and scientific advancement of developed countries. It is surprising that these countries are still pursuing neo-colonial language policies.

Having discussed the language policies of some developing and developed countries, I now discuss the Language in Education Policy of South Africa.

2.3.7. South African Literature on the Language in Education Policy

In July 1997, the National Department of Education unveiled its Language in Education Policy (hereafter referred to as LiEP). The LiEP was intended to facilitate communication across the barriers of colour, language and region while at the same time, creating an environment in which respect for languages, other than one's own, would be encouraged. The LiEP identifies

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the eleven official languages[19] of the constitution. The nine previously marginalised African languages now have the same status as Afrikaans and English.

The LiEP is divided into 2 sections:

    (a)   Language as a subject.

    (b)   Language of learning and teaching.

The nine African languages are regarded as endoglossic languages[20]. The new language policy stipulates that all eleven languages should be equally promoted. It also states that people have the right to receive education in any of the official languages. The policy further states that there ought to be mother tongue and bilingual education in terms of an approach called additive bilingualism[21]. The justification for this approach is fundamental to learning theory.

The latter section consists of one sentence only which reads as follows:
The language of learning and teaching in a public school must be an official language (ibid). What follows are the details of the language as subject section of the LiEP document. It is included in its entirety as there are certain shortcomings, which I discuss hereafter.

All learners shall be offered at least one approved language(s) as a subject in Grade 1 and Grade 3 onwards. All learners shall be offered their language of learning and teaching and at least one additional approved language as

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[19]   Official language is a language used in government legislative: executive and judiciary (Lambert 1975).

[20]   The term endoglossic, as used by Kloss, means that the official language(s) is the native language of a large number of the population (Kloss, 1968:72).

[21]   Additive Bilingualism is realised in an educational situation in which speakers of a language are introduced to a secondary language, in addition to the continued educational use of the primary language as language of learning. The second language is never intended to replace the primary language. Rather, it is seen as complementary to the primary language (Heugh *et al*, 1995: vi).

subjects. All language subjects shall receive equitable time and resource allocation. The following promotion requirements apply to language subjects:

From Grade 1 to Grade 4 promotion is based on performance in one language and Mathematics. From Grade 5 onwards, one language must be passed. From Grade 10 to Grade 12, two languages must be passed; one on the first language level and the other, at the second language level. At least one of these languages must be an official language. Subject to national norms and standards, as determined by the Minister of Education, the provincial educational department shall determine the level of achievement required for promotion. (ibid).

From the above, we notice that the LiEP attempts to address the linguistic inequalities of the past but there are constraints. It would appear that learners are under no obligation to choose a historically ignored language because the choices of languages are voluntary. Under the present policy, the choice of language medium rests on the parent or guardian in the primary and secondary schools. There is no compulsion to choose any specific language as the language of learning and teaching, as long as the language of learning and teaching is one of the official languages of South Africa or Sign language.

In the current system of education, school governing bodies have to determine the language policy of their schools. It is worth noting however, that the status quo with regard to languages has remained. This is because, in most schools, English is offered as a first language and Afrikaans as a second language.

Research findings by James (2000:8-9; *et al.,*) indicate that it is important that children should learn to think and function in their home language up to cognitive academic language proficiency level; and then the child may transfer to the new language, the system of meaning he or she already possesses in his or her own home language. Learners will be able to acquire competency in a second language if they have strategies for negotiating meaning in print in

their home language. Learning and changing over to a second language is a traumatic experience; it takes a learner up to seven years to acquire adequate skills in a second language (De Witt *et al.*, 1998:11; Nkosi, 1997:2) This may significantly delay, sometimes permanently, a learner's academic development (De Witt *et al.*, 1998: 119; 122). The above reasons demonstrate clearly that the child's home language is vital for learning.

According to Professor Kader Asmal, the National Education Minister, (Daily News, 8 May 2001: 1), the LiEP is theoretically sound but it has not really worked well on the ground. According to the Minister, mother tongue teaching and learning had worked well for English and Afrikaans speakers but not for African speakers. The Minister further stated that in some schools governing bodies, together with their management and staff coerced parents of learners with home languages other than those offered by the schools, to select the language on offer-English, thus, compromising the learners' cognitive development. It would appear that some school governing bodies refuse to comply with all the provisions of the LiEP because of racism and they use explanations as varied as school culture, corporate vision, capacity and resource availability as justification for their actions.

Researchers worldwide believe that learners, who use their mother tongue as languages of instruction, generally perform better than their counterparts using foreign language media. In immigrant countries such as the United States of America, Canada, Australia and New Zealand, the importance of mother tongue or first language instruction in the early education of children from the minority groups has been supported by several studies. Canadian researchers (Cummins and Swain, 1986:31) have argued that intellectual performance suffers where a second language in education leads to the erosion of the first language. Learners are more likely to acquire higher levels of second-language proficiency, they maintain, where there is a well-developed first-language proficiency. Likewise, German research by Rebhein (1984:11) reiterate similar findings. It is therefore not surprising, that nations, fully aware and convinced of this fact, use their mother tongue languages for at least, the basic primary and secondary levels of their

children's formal education (e.g. Norsk in Norway, English in England and United States of America, Finish in Finland, French in France). It is also not surprising that these countries are scientifically, technologically and economically successful and progressive nations of the world. (Koloti, 2000: 14).

There is evidence that more people are using their first language when asked questions in English. We hear the president of Pakistan speaking to his people in his first language. We listen to part of Yassar Arafat's message broadcast in Arabic. We watch Tony Blair and Jacques Chirac addressing the media together in Paris, and distinguish some of the French the president is speaking. It is quite apparent that the world we inhabit is multilingual and that people communicate with each other in languages other than English (Perry, Mail and Guardian, 3 – 9 May 2002: 6).

It is important that learners be discouraged from becoming monolingual English speakers and should instead be encouraged to speak other languages. English is too important to be sidelined; it should be used in tandem with the indigenous languages. Alexander and Smolicz (1993: 4) warn that, *"closing one's eye to a mother tongue is not like scaffolding, which later has to be removed"*. Although the trend is towards multilingualism, it remains to be seen whether this linguistic scenario will find expression in political and social spheres.

European languages, inherited from the colonial times, are seen to exercise great control on African thinking and perceptions. Describing the colonial situation, for example, Ngugi wa Thiong'o, (1986:9) states:

> The language of the books he read was foreign. Thought in him took the visible form of a foreign language...(The) colonial child was made to see the world and where he stands in it as seen and defined by or reflected in the culture of the language of imposition. This leads Ngugi to conclude that 'the domination of a people's language by languages of the colonising was crucial to the domination of the mental universe of the colonised'.

Thus, the mental liberation of Africans has been seen as reducing the superiority of European languages on the continent and uplifting African languages. Ngugi, by writing in his native tongue, Gikuyu, reaffirmed the dignity of African languages.

The colonised becomes so overwhelmed with the European language that he becomes alienated from his Africanness. They try their best to perfect their European language and values, lest it betrays their origin. This is illustrated in a story of a Caribbean African who returns to his father's farm after visiting France:

> After several months of living in France, a country boy returns to his family. Noticing a farm implement, he asks his father, an old 'don't–pull–that–kind–of–thing–on–me peasant, 'Tell me, what does one calls that apparatus?' His father responds by dropping the tool on the boy's feet, and the amnesia vanishes. Remarkable therapy. (Fanon, 1993; 23-24).

Desperate attempts to become European, Africans never quite attain a European identity. European society never accepts them as one of them; they remain outsiders. Stripped of their Africanness and isolated from European identity, they assume a colonial culture, which contaminates their thinking. This inferiority complex on the part of the African stifles his culture. It is only those who are colonised by the Europeans who suffer from an inferiority complex. Britons who learn French, for example, may acquire some degree of French culture and an appreciation of the French perception of looking at the world. But in the process, Britons are not alienated from their existential being nor are they mentally colonised by their encounter with the new language (ibid). The reason being that, between the French and the British, there are no colonial or neocolonial relations of domination that could ' inferiorise' the British. The British do not consider themselves inferior to the French people. The British have not been civilised by the White man. The colonised African, in contrast, comes to regard Europeanism as something quite superior and as the ultimate key of his escape from his ignorance. (ibid). According to Fanon, in their rejection of European languages and culture, they engage in an enthusiastic search for a return to the people, to native languages and culture

that they constantly romanticise, all in an attempt to validate their authenticity. Their knowledge becomes so tainted with European values that their attempts to reach the masses are an exercise in futility. He sets a high value on the customs, traditions and the appearances of his people, but his attempts to redeem himself is all in vain. According to Fanon (1984:177-178), *"The sari becomes sacred; the shoes that come from Paris or Italy are left off in favor pompooties, while suddenly the language of the ruling power is felt to burn the lips"*.

Mosibudi Mangena, Deputy Minister of National Education (Educator's Voice, April 2001:9) is of the view that Africans must speak and learn their languages. He castigates the African educated elite and states that they are unable to impart their knowledge to the masses of their people because their education was acquired in a foreign language. These people are unable to explain to the masses, in their own language, what they have learnt in their academic careers. According to the Minister, the African educated elite are unable to converse in their own African language and, there is, therefore, something "phony and unreal" about them.

In the foregoing paragraphs, I discussed the merits of mother tongue education. Although the LiEP embraces mother tongue education, it is not being implemented at schools. The LiEP appears to be excellent on paper and has been well received throughout the world. I strongly believe that the language policy is a mere statement of intent. It is quite disconcerting to note that ten years later, the government lacks the political will to effectively implement the LiEP on the ground. The language policy in our schools and other institutions still reflects our racist past. There has been no paradigm shift with regard to the language of learning and teaching in other languages in these institutions. Those affected by this bungling are the learners who are the future human resources of this country.

A criticism of the LiEP is that it errs on the side of allowing too much choice. The choice factor is exacerbated by the fact that people want to learn English because it is seen as an international language, which offers access to job

opportunities. However, if learners were acquiring English effectively, the problem would not be as great. Proficiency in English remains an unattainable goal for most learners (Desai, 1998: 46). According to Desai, this applies not only to English as a subject, but also to it as a language through which learners can access knowledge.

The many academic development programmes offered to learners at tertiary level are, at least, in part, evidence that there are many African students, even among the most successful of African learners, whose English is limited for academic purposes. The masses are not proficient in English to succeed at tertiary institutions or at the work place. This is because English is not their mother tongue. In the light of learners' insistence on English as a language of learning and teaching, we ought to take notice of (Lemmer *et al.,* 1995:91) observations that educators in traditional African schools often lack the English proficiency that is necessary for effective teaching. Educators do not have the knowledge and skills to support English language learning and to teach literacy skills across the entire curriculum. Furthermore, from my experience in teaching at a rural school I have noticed that a large number of isiZulu L1 educators educate in an English dialect. Educational psychologists would agree that this might have negative consequences for the learners because learners often imitate the way educators speak.

Mervyn Ogle, Director of the English Language Educational Trust (ELET) states that when we insist on English, we are perpetuating a myth that English is superior:

> Not only are we overseeing the death of African languages, but we are also acting as executioner and grave digger. We are truly killing and burying our African languages and the tragedy is that there are very few mourners, (Daily News, 24 September 1999).

Globally, languages are disappearing as never before. The United Nations, Unesco and many countries have a lot of rhetoric about the importance of maintaining all the world's languages.

Stephen Wurm succinctly sums up many of the arguments for the need for linguistic diversity:

> Each language reflects a unique world view and a culture complex mirroring the manner in which a speech community has resolved its problems in dealing with the world and has formulated its thinking, its system of philosophy and understanding of the world around it. In this each language is the means of expression of the intangible cultural heritage of people, and it remains a reflection of this culture for sometime even after the culture, which underlies it decays and crumbles, often under the impact of an intrusive, powerful, usually metropolitan, different culture. However, with the death and disappearance of such a language, an irreplaceable unit in our knowledge and understanding of human thought and worldview is lost forever. (Wurm, ed.2001: 13).

However, despite the value of every single language, linguistic genocide[22], coined by Skutnab-Kangas (2002), is occurring unabatedly. It would appear that the agents responsible for this situation are the media and educational systems. The media and educational systems are closely intertwined with the global economic and political systems. These systems ensure that languages are learned subtractively, at the cost of the mother tongues by replacing them. This linguistic scenario poses a serious threat towards the linguistic diversity of the world.

The learning of new languages should not happen subtractively but additively in addition to their own languages. Formal education, which teaches children something of a dominant language at the cost of their first language, can cause mental harm. In the following paragraphs, I will discuss some examples of linguistic genocide in education.

Williams conducted two large-scale empirical studies, testing, interviewing and observing almost 1500 students in Zambia and Malawi from grades 1 to7

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[22] Linguistic genocide occurs when a group of people is prohibited from using their language in their daily activities or in schools, or the printing and circulation of publications in the language of the group (Skutnabb-Kangas, Tove, 2002: 7).

(1998). In Zambia, children were taught through the medium of English, from grade 1 and they also had to study a local language as a subject.

In Malawi, they were taught through local languages, which were in most cases, their mother tongues, during the first 4 years while studying English as a subject. From grade 5 onwards, children in Malawi also study through the medium of English. Even when the Zambian children had all their schooling in English, their test results in the English language were no better than those of the Malawi children who had only studied English as a subject. In fact, the children in Malawi were doing slightly better than the children in Zambia.

In both countries, there were huge differences in the results in English between children from the urban and rural regions. This means that an African country cannot rely solely on the English language to promote linguistic democracy.

Many of the Zambian learners could not be tested in the local language because they could not read it. On the other hand, when the Malawi children were tested in the local language, there were almost no differences between learners from urban and rural areas. Large numbers of Zambian learners had extremely low or zero reading competence in two languages (ibid.). The Malawian success in teaching reading in the local language, on the one hand is achieved despite the almost complete absence of books as well as classes with an average of approximately hundred learners, many of whom are taught in the open (ibid.).

Many countries in Africa plead poverty when it comes to teaching local languages. These countries pander to the World Bank and other capitalistic organisations that dictate how these countries should develop language policies. Echoing Indian evidence (Pattanayak 1988,1991), Williams concludes that the moral of the Malawian achievement would appear to be that, if resources are scarce, there is a greater likelihood of success in attempting to teach learners a local language, rather than an unknown one (ibid.). Since between 74 to 84% of the learners in grades 3-6 are judged as

not being adequately able to comprehend a text in English that is supposedly at their level; (ibid.) it is likely that they cannot understand their content subject course books (ibid.) and therefore, it is difficult to see how the majority of learners in Zambia and Malawi could learn other subjects successfully through reading in English (ibid.). Teaching through an African language can contribute greatly to linguistic democracy and equality; whereas using a foreign language as a medium of education can harm children and society. Williams contends that for the majority of children in both countries, the test results and classroom observations, suggest there is a clear risk that the policy of using English as a vehicular language may contribute to stunting, rather than promoting academic and cognitive growth. (ibid.).

Desai's 2001 study on grade 4 and 7 Xhosa-speaking learners in South Africa shows similar results. They were given a set of pictures, which they had to put in the right order and describe in both Xhosa and English. In Desai's words, *"it showed the rich vocabulary children have when they express themselves in isiXhosa and the poor vocabulary they have when they express themselves in English"*. (ibid.). Desai argues that African learners are not likely to receive quality education if they are not able to access knowledge equitably. She also states that a more pedagogically sound approach would be to write their examinations in their mother tongues (ibid.).

The World Bank and other capitalist organisations endorse local languages at least on paper but their funding is mainly for European languages (Mazrui1997; Punchi 2001). It is paramount that the human rights system protects people in the globalisation process, rather than give market forces carte blanche to have a free range with regard to language rights. Human rights, especially economic and social rights, are, according to human rights lawyer Tomasevki (1996: 104), to act as correctives to the free market. Tomasevki (ibid) argues that the purpose of international human rights law is to overrule the law of supply and demand and remove price tags from people and from necessities for their survival. These necessities for survival should be in accordance with the spirit of human rights, to grant people full linguistic human rights. Furthermore, human rights in education should grant an access

to mother tongue education for all who wish it, within a free, all-encompassing educational system. Their modus operandi should be to protect linguistic diversity.

2.4. Language planning models

Like most African countries, South Africa does not have a history of successful language planning for African languages. Kamwangamalu (2000:59) argues vehemently that the:

> Status planning for African languages seems to be at odds with the language practices in the country's institution. He further contends that the lack of a bold political initiative to promote these languages together with vested interests and conflicting ideologies ensures that the African languages are associated only with their traditional role as vehicles for cultural heritage.

Several language-planning models have been mooted, which attempt to promote and uplift African languages. For instance, van den Berghe, (1968: 223) suggested that:

> English should be recognised as the national language to be taught in all schools, and used in the central legislature and in official documents. At the same time the other four main languages (that is isiZulu, Afrikaans, isiXhosa and SeSotho) should also have official recognition as regional languages. Thus, in the Western Cape, Afrikaans would be the second language; in the Eastern Cape, isiXhosa; in the Free State and Gauteng, SeSotho; and in KwaZulu-Natal, isiZulu. In any given area, two languages (one of them English) would be used in schools and in government offices.

Alexander's model (1989) is also similar to that of van den Berghe's. Alexander also advocates English as the official language but, unlike van den Berghe, Alexander argues that all other languages must be given official status on a regional basis. Such language-planning models place our society at the cutting edge of transformation.

There are various problems that underlie such language-planning models as

outlined above. The main problem is that they do not indicate how multilingualism can be implemented at grass roots level. Kamwangamalu (1997:58) suggests that one way of altering African languages from their passive role as official languages, is to engage in "reverse covert planning". By this, he means that African languages need to be seen as marketable. This entails the recognition of these languages as tools by means of which its users can meet their material needs (Kamwangamalu 2000: 58). These ideas are consonant with Cooper (1989) and Bourdieu (1991) who believe that language management is really a marketing problem. According to these scholars, speakers of other languages need to be convinced of the instrumentive as well as the integrative value of African languages. African speakers should also be educated about the instrumentive and integrative value of their languages. This can be achieved if they are educated about their language rights, which are enshrined in the constitution.

Lo Bianco, (1996:7) cites Ruiz who maintains that in language-planning there are three orientations regarding people's attitudes towards languages: A language may be perceived as a problem, a right and a resource. According to Ruiz, the idea of language as a problem is a Eurocentric practice. Societies who identify languages as problems are those whose languages are either assimilated to the other languages, or segregated.

In South Africa, African languages were marginalised and were seen as a problem by the apartheid government. This phenomenon still continues even though African languages have acquired official status. Although African language speakers have their languages enshrined as official languages in the Constitution, they are still not aware of their basic human right to use their languages. With regard to languages, the Constitution guarantees, amongst other things, the following rights for the citizens of this country:

- The right to be addressed and heard in your own language or at least the language of your choice.

- The right to have your language and your linguistic identity respected.
- The right to be educated and trained in the language of your choice.
- The right to access to information.
- The right to participate in all aspects and at all levels of public life. (The Constitution Chapter 2: Language and Culture 47, and Education 48).

According to Dr Ben Ngubane, the Minister of Arts, Culture, Science and Technology:

> There has been a political miracle in this country, we now have to accomplish a social and economic miracle. This can be attained if we regard our languages as a resource to be harnessed and developed in much the same way as our natural resources. (Lo Bianco 1996:3).

Language, as a resource, presents the view of language as a social resource. Policy statements formulated in this orientation should still serve as a guide by which language is preserved, managed and developed (Lo Bianco 1996:20). Acceptance of language usage as resources in the schooling system necessitates a particular approach to the accommodation of different language systems in the environment. This has come to mean the application of additive bilingual language programmes. Heugh (1995:42) cites Cummins (1999:47) who states that there is evidence to show that children who are bilingual and multilingual have cognitive advantages over monolingual children. To date, there have been no empirical studies, which reveal any cognitive disadvantage of additive bilingualism in education programmes. There is, however, conclusive evidence, that subtractive bilingualism in programmes may impair cognitive development (Daily News, 21 May 1998: 8). This is perhaps one of the strongest arguments for using language as a resource and advocating additive bilingualism in educational programmes.

2.5. The Plight of isiZulu in KwaZulu-Natal

Languages spoken in this province, especially isiZulu needs to be discussed because the language is the main focus of this study.

Table 4: Languages spoken in KwaZulu-Natal

LANGUAGES SPOKEN	% SPEAKERS
Afrikaans	1,5
English	13,6
IsiNdebele	0,2
IsiXhosa	2,3
IsiZulu	80,9
Sepedi	0,1
Sesotho	0,7
Setswana	0,1
SiSwati	0,1
Tshivenda	0.0
Xitsonga	0.0
Other	0.5

(Source Census 2001:17)

It is quite apparent from the above table that isiZulu is the main language spoken in KwaZulu-Natal. The term "KwaZulu" means the home of the Zulus. The Zulu language was held in high esteem and it played a pivotal role in keeping the Zulu people together, during and after King Shaka's reign. King Shaka was very particular about the purity of the Zulu language, so much so, that he did not want his dialect to be tainted by the non-standard dialects of isiZulu. He was so staunch about this, that he did not entertain anyone who spoke dialects other than his own on the royal premises.

Although isiZulu is an official language, it is still marginalised. The frequency of the use of the language is diminishing daily. This trend is aggravated by urbanisation and globalisation. The Pan South African Language Board (PanSALB 2000) published the results of research on the most preferred language in the country. The results show that, out of nine provinces, seven are comfortable in communicating in isiZulu because it is mutually intelligible in almost all languages. Thus, isiZulu can be a lingua franca in South Africa. IsiZulu is also spoken in other parts of Africa such as Malawi, Zambia, Swaziland, Tanzania, Zimbabwe, Botswana and Mozambique. IsiZulu has

many aspects that are in common with Swahili, the lingua franca of most countries, in south central Africa. (Ngubane, 2002).

The current reality regarding the language issue at schools in this study is that the language policy favours only those whose only home language is English. A large percentage of isiZulu L1 learners do not have a sufficient command of English to cope with the academic standards in their schools. Furthermore, the situation is compounded by the fact that in most schools isiZulu L1 learners are forced to study English as a first language, Afrikaans as a second language and isiZulu as a third language. To ignore the home language of the majority by dissuading them from using their language in the classroom represents a violation of their rights as enshrined in our constitution. This linguistic scenario goes against many studies that reinforce the importance of the learners' home language in education. Numerous studies carried out by Baker (2000), Cummins (2000), and Skutnab Kangas (2000) have proven that there is strong correlation between the learners' home language and learners' academic development. The implication of these research studies is that development of literacy in two or more languages entails immense academic benefits for individual learners, in addition to preparing them for the rigours of a multilingual society.

2.6. Recapitulation

Having explained and discussed the history of language policy in South Africa, the languages spoken in the country; International and South African literature on Language in Education Policy, language planning models in South Africa, as well as the plight of isiZulu in KwaZulu-Natal, a description of the research design follows in the next chapter.

CHAPTER THREE

3.0 RESEARCH DESIGN

3.1. Introduction

The purpose of this chapter is to explain and discuss the methods used to investigate the research topic. The reasons for using a multimethod approach, including quantitative[23] and qualititative[24] research methods, will be outlined. The procedure used for data collection will be discussed followed by a discussion on the procedure used for the analysis of data. Lastly a summary of the chapter will be given.

3.2. Choice of Paradigm

The ways of seeing the world are often known as paradigms[25]. A paradigm is important in scientific inquiry because it forms a frame of reference for a particular investigation. The term paradigm can mean different things to different people. To clarify any misconceptions, Morgan (1979) suggests that the term can be used at three different levels:

- At the philosophical level, where it is used to reflect basic beliefs about the world.
- At the social level, where it is used to provide guidelines about how the researcher should conduct his or her endeavours.

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[23] Menlenberge Buskens (1993) provides the following description of quantitative research: in a quantitative approach, the researcher tries to measure the degree in which certain aspects one assumes the phenomena consists of, are present in reality.

[24] The phrase 'qualitative methodology' refers, in the broadest sense, to research that produces descriptive data peoples own written or spoken words and observable behaviour (Taylor *et al.*, 1984:5).

[25] Mark, quoting Guba and Lincoln (1994), defines a paradigm as representing a worldview that defines, for its holder, the nature of the world, the individuals place in it, and the range of possible relationships to that world (Mark: 1996:206).

- At the technical level, where it is used to specify the methods and techniques, which ideally should be adopted when conducting research.

According to Taylor *et al.,* (1984:2), two major theoretical perspectives have dominated the social science scene namely-positivism[26] and the phenomelogical[27] perspective. In positivistic approach, logical reason is applied to the research so that precision and objectivity are critical in investigating research problems. Positivism is founded on the belief that the study of human behavior should be conducted in the same way as studies conducted in the natural sciences. It is based on the assumption that social reality is independent of us, and exists, regardless of whether we are aware of it or not. According to positivists, social and natural worlds are both regarded as being bound by certain fixed laws in sequence of cause and effect.

Proponents of the phenomenological approach argue that the physical sciences deal with objects, which are outside us, while the social sciences deal with action and behavior generated from within the human mind. They argue that the 'inter-relationship' of the investigator and what was being investigated was impossible to separate, and what existed in the social and human world was what we (investigators and lawyers) thought existed (Smith 1983: 7). A phenomenon is a fact or occurrence that appears or is perceived, especially one of which the cause is in question (1990: 893). Considerable regard is paid to the subjective state of an individual.

This paradigm stresses the subjective aspects of human activity by focusing on the meaning, rather than the measurement of social phenomena. The research methods used under this approach are,

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[26] Positivism seeks the facts or causes of social phenomena, with little regard to the subjective state of the individual. (Research and Enquiry Methods study-pack, Mancosa, 1999:52).

[27] The phenomenological paradigm is concerned with the study of human behaviour from the participant's own frame of reference. (Research and Enquiry Methods study-pack, Mancosa, 1999:52).

An array of interpretative techniques which seek to describe, translate and otherwise come to terms with the meaning, not the frequency of certain, more or less naturally occurring phenomena in the social world (Van Maanen, 1983: 9).

The preceding paragraphs discussed the two main paradigms used in this research. The features of the two paradigms are succinctly listed in the Table below.

Table 5: Features of the two main paradigms

Positivistic paradigm	Phenomenological paradigm
Tends to produce quantitative data	Tends to produce qualitative data
Uses large samples	Uses small samples
Concerned with hypothesis testing	Concerned with generating theories
Data is highly specific and precise	Data is rich and subjective
The location is artificial	The location is natural
Reliability is high	Reliability is low
Validity is low	Validity is high
Generalises from sample to population	Generalises from one setting to another

Source: (Research and enquiry methods study pack-Mancosa, 1999:54)

It is important to note that some researchers use alternate terms to refer to positivistic and the phenomenological paradigms. The alternate terms are summarised in the Table below:

Table 6: Alternative terms for the main research paradigms

Positivistic Paradigm	Phenomenological Paradigm
Quantitative	Qualitative
Objectivist	Subjectivist
Scientific	Humanistic
Experimentalist	Interpretivist

Source: (Research and Enquiry Methods study pack Mancosa, 1999:49)

In addition to the choice of paradigm, it is important that the correct research style is chosen. Miller *et al.*, (1992:3,4) distinguishes five styles of inquiry, namely: experimental, survey, documentary-historical, field and philosophical.

Experimental research tests cause-and-effect relationships in which the researcher randomly assigns subjects to groups. The researcher manipulates one or more independent variables and determines whether these manipulations cause an outcome (Mcmillan and Schumacher 1989). The

survey style provides a numeric description of some fraction of the population-the sample-through the data collection process of asking questions of people (Fowler, 1988). The document-historical design depends on artifacts, which can be archives, literature, art, data tapes from someone else's research, etc. Field research, on the other hand, has no pre-packaged research designs. Specific data collection methods, sampling procedures, and analysis styles are used to create unique, question-specific designs that evolve throughout the research process (Calteux 1998,60). Miller *et al.,* (1992:5) describes the philosophical enquirer as one who *"uses analytic skills as a thinker, to examine an idea or concept through the filter of logic, in order to move toward clarity and the illumination of background conditions".*

According to Miller *et al.,* (1992:12), the choice of a research style for a particular project depends on the overall aim of the research, the specific analysis objective and its associated research question, the preferred paradigm, the degree of research control desired, the level of investigator intervention, the available resources, the time frame, and aesthetics. The overall aim of this study is to investigate the sociolinguistic status of isiZulu at former House of Delegates high schools in the greater Durban area. In order to gain an in-depth understanding of the learners' and educators' views on the study of isiZulu, a combination of quantitative and qualitative research styles were used. Proponents of the quantitative approach argue that as long as researchers adhere to scientific procedures, they can avoid bias and their research will be 'free'. Furthermore, quantitative research methods can be used to survey large samples of respondents and make generalisations. However, there are constraints, especially with regard to the limited choice respondents have. A further constraint is that respondents tend to respond subjectively rather objectively. Qualitative research methods deal with small groups of people but allow for much greater in-depth investigation than quantitative research methods. This will make it difficult to generalise on the basis of small groups of people. Therefore, if quantitative and qualitative research are used hand in hand, it should lead to reliable findings.

Scientific inquiry has, at least five aims: identification, description, explanation-generation, explanation-testing and control. Quantitative methods are used most commonly for explanation testing and control; whereas qualitative research methods are used for explanation generation, identification and description (Miller *et al.*, 1992: 6).

Miller *et al.*, (1992: 6) distinguishes three types of description: quantitative, qualitative and normative. Quantitative description, based on descriptive statistics, refers to the distribution, frequency prevalence, incidence and size of one or more phenomena. Qualitative description, using qualitative methods, explores the meanings, variations and perceptual experiences of phenomena. Normative description seeks to establish the norms and value of phenomena. The choice of quantitative or qualitative methods depends on whether the norms of interest are numerical or textual. In this study, the norms of interest were numerical and textual; hence a combination of quantitative and qualitative approaches were used.

The distinction between quantitative and qualitative research methods has divided researchers over such questions as: What counts as evidence? What are the principles, which allow us to connect evidence to our claims? (Hillocks, 1992). All these deal with the real world and how we perceive and analyse it. We know that within each paradigm, in particular, the qualitative, there is much diversity of views (Denzin and Lincoln, 1994). The quantitative research design is independent of reality because researchers attempt to eliminate biases, values, preconceptions and emotional involvements. Those working in the qualitative tradition maintain that such objectivity is unachievable. They believe that it is not possible to separate the researcher from what is being researched (Hillocks, 1992). According to Hillocks, identifying the commonalities between them is a more generative process than accentuating where and how they diverge .The two research traditions are not mutually exclusive, rather they are closely connected and may serve to complement each other.

There are now many examples in the language education literature advocating the advantages of multiple perspectives on literacy research, which draw on both quantitative and qualitative methodologies (Beach, Greens, Kamil and Shanahan, 1992). The use of both quantitative and qualitative approaches in the one study allows the researcher to achieve different insights into the same problem. The appropriate methodology in this study will be eclectic. Perception that the integration of data derived from a number of different sources and reflecting a range of data collection procedures was likely to produce a more complete view of the reality.

Creswell (1994) includes the views of a number of other authors to show the different assumptions of quantitative and qualitative research approaches. They are listed in the Table below.

Table 7: Assumptions of the Quantitative and Qualitative research approaches.

QUANTITATIVE	QUALITATIVE
Reality is objective and singular, apart from the researcher.	Reality is subjective and multiple as seen by participants.
Researcher is independent from that being researched.	Researcher interacts with that being researched.
Value-free and unbiased.	Value- laden and biased.
Formal.	Informal.
Based on set definitions.	Evolving definitions.
Impersonal voice.	Personal voice.
Use of accepted quantitative words.	Use of accepted qualitative words.
Deductive process.	Inductive process.
Cause and effect.	Mutual simultaneous shaping of factors.
Static design-categories isolated before study.	Emerging design-categories identified during research process.
Context-free.	Context-bound.
Generalisations leading to prediction, explanation and understanding.	Patterns and theories developed for understanding.
Accurate and reliable through validity and reliability.	Accurate and reliable through verification.

Source: Adapted from Creswell (1994:5)

According to (Greene, Caracelli, and Graham 1989), as cited in Creswell (1994: 75), there are five purposes for combining methods in a single study:

- It allows for conversion of results.

- Complimentary, in that overlapping and different facets of a phenomenon may emerge (e.g. peeling the layers of an onion).

- Developmentally, wherein the first method is used sequentially to help inform the second method.

- Initiation, wherein contradictions and fresh perspectives emerge.

- Expansion, wherein the mixed methods add scope and breadth to a study.

It is advantageous to combine methods to understand a concept being tested or explored. This is referred to as triangulation[28].

3.3. Quantitative and Qualitative Research Approaches

3.3.1. The Quantitative Design

Kahn and Cannell (Churchill, 1978:6) maintain that closed questions which are typical of quantitative approach, are most appropriate when the following situation pertains: the level of information is constant across respondents and that level is known; opinions regarding the subject under investigation are relatively structured and there are a limited and known number of frames of reference relevant to the interview situation. A discussion of the quantitative data collection techniques follows.

3.3.1.1. Quantitative data collection techniques

The following are some of the data collection techniques used by quantitative researchers. A survey design provides a quantitative or numeric description of some fraction of the population-the sample-through the data collection process of asking questions of people (Fowler, 1998). An experiment tests-cause-and-effect-relationships in which the researcher randomly assigns

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[28] Seliger and Shohamy (1989: 105) aptly describe triangulation as the ability to confirm findings either by re-inspection or by demonstrating the same findings through different sources.

subjects to groups. In this study the survey design was used to collect data. The merits of a survey design are discussed below.

A survey researcher asks people to complete a questionnaire (mailed or handed to people). In a survey research, the researcher can also ask many people numerous questions, in a short period of time. He or she typically summarises answers to questions in percentages, tables or graphs. Surveys give the researcher a picture of what many people think or report doing. A survey researcher often uses a sample or a smaller group of selected people, but generalises results to a larger group from which the smaller group was selected.

A language survey was conducted for this study because it is possible to generalise findings from a sample of responses to a population. The survey is the preferred type of data collection because of the economy of the design, the rapid turnaround on data collection and the ability to identify traits of a population from a small group of individuals. The survey was longitudinal, in that the information was to be collected over a period of time.

3.3.1.2. Questionnaire

The questionnaire was the most practical method of conducting the language survey in this study. This is because the questionnaire can be administered to a large number of people and can enable one to collect a huge amount of data. In this study, I was able to collect data from a wide distribution of isiZulu L1, English L1 learners and educators regarding the status of isiZulu at former House of Delegates high schools in the greater Durban area. This would not have been possible with other methods, such as the matched-guise technique, which is time consuming. In the following paragraphs, I discuss the advantage and disadvantages of the questionnaire, as a research instrument.

One advantage offered by the questionnaire in this study was that respondents were required to place an X in the appropriate box in most of the questions. This helped to ensure that the completion of the questionnaire would not be long and tedious. Furthermore, questionnaires also provide researchers with valuable cross-sectional data, which can enhance the effectiveness of the semi-structured interview.

However, questionnaires also have disadvantages because some researchers argue that data collected from the questionnaire is subjective in nature, as this undermines the validity and reliability. These researchers argue that questionnaires show what people say, not what people are or what they do. To overcome this weakness, many researchers employ matched-guise technique especially when trying to ascertain attitudes. Due to time constraints, I was not able to use the matched-guise technique but opted for the semi-structured interview, as they are easy to administer. The semi-structured interview as a data-collecting tool will be discussed under the qualitative research design.

3.3.1.3. Design of Questionnaire

A language survey to gauge the status of isiZulu was administered in the form of a structured questionnaire. In this section, I discuss how I designed the questionnaire to elicit the responses of learners and educators towards the status of isiZulu at their schools. A brief explanation of the purpose of the questionnaire was provided to allay respondents' fears associated with the filling in of questionnaires. Learners and educators had to complete a separate questionnaire.

3.3.1.4. Questionnaire to learners

This questionnaire comprised 42 questions. (Refer to Appendix A). 38 questions were closed-ended which required learners to place an X in the appropriate box. This was done to ensure that learners were not burdened with completing a long questionnaire. There were only four "open-ended"

questions, which required learners to support their choice. The first four questions were meant to gather biographical information. This is a trend in most questionnaires as people generally enjoy introducing themselves.

Questions Z.5 to Z.9 asked respondents about their home language, their oral, reading and writing competency in the eleven official languages, as well as some Indian languages. Indian languages were included in the questionnaire because the Indian population of KwaZulu-Natal is outside India, the largest. Some members of these communities still converse in these languages. Question Z.10 deals with the issue of Fanakalo, which is used by English L1 learners to communicate with isiZulu L1 learners. It was included to determine the extent to which Fanakalo is used by English L1 learners and educators.

Questions Z.12 to Z.20 asked learners about the language they learn at school-which languages they would choose from Afrikaans, English, isiZulu and another language. These three languages were chosen because they are the official languages of KwaZulu-Natal. Learners were also required to state the language they use when speaking to members of their family, older members of their communities, friends in the classroom and friends outside the classroom as well as the language educators use to communicate with learners. The inclusion of these languages was to determine whether learners' attitudes are positive towards the elevation of isiZulu or whether learners want the status quo with regard to languages to remain. This will help to shed some light on whether multilingualism is gaining momentum in schools, or is being stalled by a policy, which is not effective on the ground.

Questions Z.21 to Z.22 asked learners to state whether they can express themselves better in English or isiZulu and whether the use of more than one language for teaching purposes, is feasible. Questions Z.23 to Z.28 asked learners to state whether isiZulu is offered at their schools and how the language is offered. These questions were included because presently many schools do not offer isiZulu as a subject of learning, and it is important to get learners' views on isiZulu. Questions Z.29 to Z.32 deal with the issue of

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isiZulu at primary schools: How is the language offered? Did learners enjoy the learning of isiZulu? Was the educator of isiZulu an English L1 or isiZulu L1 speaker? The issue of who teaches isiZulu at schools is a serious one because many schools have educators who have a low proficiency in isiZulu and some of them resort to Fanakalo, which can cause immense harm to learners who are learning isiZulu for the first time.

Questions Z.33 and Z.34 asked learners to state their difficulty in speaking, reading and writing isiZulu. Questions Z.36 to Z.41 asked learners about their exposure to isiZulu over the radio, television, in books, newspapers, letters to friends and the use of isiZulu in debates at schools. These questions were included to determine whether the use of isiZulu in learners' daily lives is increasing or diminishing. Finally, learners were asked to state which occupational fields provide the best opportunities for learning isiZulu. This question was included to determine whether learners are aware of the instrumentive value of learning isiZulu.

3.3.1.5. Questionnaire to educators

Educators were required to complete a shorter questionnaire. (Refer to Appendix B) The questionnaire comprised twenty-six questions. The first three questions were meant to gather biographical information. Questions Z.4 to Z.7 required educators to state their home language and their oral, reading and writing proficiency in the eleven official languages, as well as some Indian languages. Question Z.8 asked educators how often they use Fanakalo. Educators are presently using Fanakalo to communicate with their learners. Question Z.9 asked educators whether they would like to learn isiZulu if they are not proficient in the language. One would have expected educators to attend basic isiZulu courses that will equip them to communicate with their learners. Presently, communication between educators and learners is a major barrier at many schools and this is having an adverse effect on the learning process. Questions Z.9 to Z.13 asked educators about the status of isiZulu at their schools; whether it is offered as a subject of study, the year it was offered and whether the language is offered as an examination or non-

examination subject. If isiZulu is not offered, educators were required to cite reasons. Questions Z.14 and Z.15 asked educators whether isiZulu should be offered and how should it be effected. Question Z.16 asked educators to state whether they have a positive or negative attitude towards isiZulu at their schools.

Questions Z.17 and Z.18 asked educators to state their choices if three languages or two languages were offered. Questions Z.19 and Z.20 asked educators to state languages that are used for promotion from one grade to the other, and whether they are happy implementing departmental policy that requires learners to pass two languages. Questions Z.21 and Z.22 asked educators to state the languages that they use to communicate with the learners and to state whether they agree with the use of more than one language for teaching purposes. They were required to give reasons if they agreed or disagreed with these questions. Questions Z.23 to Z.25 asked educators to state their difficulty in speaking, reading and writing isiZulu. Finally, educators were also asked to state which occupational fields provide the best opportunities for learning isiZulu.

Having discussed the quantitative research design, I now discuss the qualitative research design.

3.3.2. The Qualitative Design

Denzin and Lincoln regard qualitative research as:

> Multi-method in focus, involving an interpretive naturalistic approach to its subject matters. This means that qualitative research studies things in their natural settings attempting to make sense of or interpret phenomena in terms of the meanings people bring to them. (Denzin and Lincoln, 1994:2).

There are a number of reasons for the using qualitative research approach. A number of writers including Yin, (1984); Schurink and Schurink, (1998); Ely, (1991) suggest qualitative methodology is particularly suited to research in the social sciences such as social policy, social work and education where a

'holistic' or intensive description of a contemporary phenomenon is desired. Some researchers consider the qualitative research appropriate because research questions lead them to towards and inductive' or 'data-driven' approach. These researchers wish to: hold realities to be multiple and shifting, that take for granted a simultaneous mutual shaping of knower and known, and that see all inquiry, including the empirical, as being inevitably value-bound (Ely *et al.*, 1991:2).

3.3.2.1. Qualitative data collection techniques

Deciding on a data collecting technique, includes considering whether to observe or to interview, and if interviewing, whether to speak to individuals, groups or both; and whether to record what is observed (Kuzel, 1992:37). The interview is an important qualitative data collection technique. Formal interviews were required to gather information in this study. According to Taylor, *"Qualitative interviewing is flexible and dynamic ...and ... has been referred to as nondirective unstructured, non-standardised, and open-ended interviewing"*. (Taylor *et al.*, 1984:77).

The open-ended nature of the approach allows the subjects to answer from their own frame of reference, rather than from one structured by pre-arranged questions (Bogdan *et al.*, 1982:2). Having discussed the interview as a data collection technique, a discussion of the various types of interviews follows. Unstructured interviewing is equivalent to guided everyday conversation and is often part of participant observation. Semi-structured interviews are guided, concentrated, focused, and open-ended communication events that are co-created by the investigation and the interviewee(s) and occur outside the stream of everyday life. The questions, probes and prompts are written in the form of a flexible interview guide.

Structured interviews, on the other hand, consist of a questionnaire with a rigidly structured interview schedule, which directs the interview. Structured interviews are best when sufficiently trustworthy information already exists on which to develop the interview schedule. The type of semi-structured interview

chosen, depends on what information is sought. In this study, where the goal is to investigate, semi-structured interviews with individual learners and educators were chosen as the appropriate method of data collection. A semi-structured interview was chosen because the questions were open-ended. Learners from Grades 10, 11 and 12 were required to complete the open-ended questions of the questionnaire (Refer to Appendix A page 4). It is assumed that these learners in the senior secondary phase are able to express themselves much better than learners in the junior secondary phase. Educators were also required to complete a longer semi-structured interview (Refer to Appendix B pages 3 and 4).

3.3.3. Procedure for data collection

3.3.3.1. Pilot Study

Once the questionnaire had been drafted I conducted a pilot study[29]. The pilot sample included four educator colleagues from other schools and five of their senior learners. All their responses were excluded from the sample to be used in the study. After the pilot study had been completed, certain questions, which were found to be ambiguous and unclear, were subsequently modified for clarity. Once the questionnaire had been approved, the population and sampling frame had to be established.

3.3.3.2. The Population

In this study the population[30] could be defined as grade 10, 11 and 12 learners and educators at eight high schools in the greater Durban area.

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[29] Pilot test evaluates the effectiveness of the questionnaire in obtaining the required data and to detect any problematic items (Baker, 1998)

[30] Population refers to the establishment of boundary conditions that specify who shall be included or excluded from the population. (Tuckman, 1978:227).

The population was restricted to this area due to time constraints. Furthermore, review of literature reveals that research on the status of isiZulu has not been conducted at former House of Delegates high schools in the greater Durban area.

3.3.3.3. The Sample

One way to ensure that the sample[31] will be representative of the larger population is to draw a random sample (Tuckman, 1978:226). The data gathered from a sample is much easier to analyse than that from a population, which can be slow and tedious. Furthermore, analysing large quantities of material can be wasteful when a small quantity will suffice. Quantitative methods typically depend on large samples selected randomly (Kuzel, 1992:33). Therefore, quantitative sampling concerns itself with representativeness (Kuzel, 1992:33). In keeping with this, a random sample of eight high schools in the greater Durban area was chosen.

After the population and the sample had been chosen, I had to seek permission from the Department of Education and Culture to conduct research at the schools in the sample. A letter was written to the Regional Senior Manager requesting permission to conduct research (Refer to Appendix C). Permission was granted subject to certain conditions (Refer to Appendix D).

With respect to the distribution of questionnaires, I telephoned principals of high schools asking them permission to conduct research at their schools. Most of the principals were receptive to the language survey at their school. However, some principals were reluctant to commit themselves to a language survey at their schools because of time constraints. In order to ensure a high response rate, the following measures were adopted, some of which have been discussed earlier:

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[31] A sample is a representative group from a larger population.

- Respondents were assured of anonymity.
- The questionnaires were clear and unambiguous.
- Respondents were given ample time to complete the questionnaire.

The principals asked me to work closely with the Language Literacy and Communication Heads of Department and other educators in this department. The purpose of the study and the procedure were explained to the Heads of Department and Educators (refer to Appendix E). They were requested to facilitate the distribution of the questionnaires to both English L1 and isiZulu L1 learners. The following schools were involved in the random sample:

1. Lenarea Secondary (Phoenix)
2. Burnwood Secondary (Durban)
3. Durban Girls Secondary (Durban Central)
4. Ganges Secondary (Merebank)
5. Southlands Secondary (Chatsworth)
6. Lakehaven Secondary (Durban)
7. Sea Cow Lake Secondary (Durban)
8. P. R. Pather Secondary (Merebank)

Each school was given 75 copies of a questionnaire. Twenty-five copies of the questionnaire were distributed randomly per grade amongst isiZulu L1and English L1 learners. The questionnaire was written in both English and isiZulu so that isiZulu L1 learners who did not understand English well, could answer the isiZulu version of the questionnaire. These learners were required to complete the questionnaire by merely placing a cross in the appropriate box in 38 questions of the questionnaire. Four of the questions required learners to state reasons for their answers. 7 out the 8 schools in the sample returned the copies questionnaires. Ganges Secondary did not return any copies of the questionnaire. 90 copies of a shorter questionnaire were also distributed to educators at these schools. 13 copies of the questionnaire were to be distributed randomly among members of staff. The

questionnaire was written only in English because the majority of educators at these schools are English L1 speakers.

Having discussed the quantitative and qualitative research designs, I now discuss the procedure for analysis of data.

3.4. Procedure for analysis of data

Data derived from the questionnaire, sent to educators and learners, will provide the basis for the research findings. The research findings will be validated by the data collected from the semi-structured interviews. Both quantitative and qualitative data analysis techniques will be used. Initially, quantitative data analysis will be done, followed by qualitative analysis.

3.4.1. Quantitative data analysis

Data gathered from closed-ended questions will form the basis of quantitative data analysis. Due to the sample size, descriptive statistics will be used to analyse the data. The major concern of descriptive statistics is to present data in such a way that it will be understandable. Frequency distribution in the form of tables, bar graphs and pie graphs will be used to present the data as a percentage response.

3.4.2. Qualitative data analysis

According to Miller *et al.,* (1992: 17) there are four analytic patterns associated with qualitative data. These include quasi-statistical which is associated with analysis techniques sharing these features. There are those analytic techniques that are subjective, intuitive, in particular existential and generative. Immersion or crystallization analysis is the label given to those approaches demonstrating these characteristics in the extreme. Editing (cut and paste) and template (code book based) styles are most commonly used.

The editing style was used in this study. This is because the interpreter searches for meaningful sentences or words that can relate to the aim of the study. These units are sorted and organised into codes. The coding strategy will entail the development of a set of categories based on the responses elicited from the respondents. Responses from the open-ended questions will be examined and listed, after which different ideas will be developed and appropriate categories will be created. An average of five to six categories will be developed for the open-ended questions. However, some argue that an analysis of qualitative data that does not capture the responses in its entirety loses much of what the data offers. Therefore, to circumvent this shortcoming, some learners' responses will be recorded verbatim. (Bogdan, *et al.*, 1982: 93) concurs with this view when he states that transcripts are the main "data" of many interview findings. Furthermore, (Godsell, 1983:11) states transcripts are also a source of quotes which may be used to illustrate and enrich a written report.

Having discussed the qualitative and quantitative data analysis techniques, I now turn to the problems encountered in the study.

3.5. Problems encountered in the study

The first problem was that not all copies of the questionnaire were returned promptly. Many educators did not bother to complete the questionnaires; this indicates that they do not consider issues pertaining to research to be important. This was most disconcerting, taking into account the amount of time and effort involved in formulating and preparing the questionnaire. Schools were given two months to complete the forms. Since respondents were given a choice as to whether or not to co-operate in the filling of the questionnaires, many questionnaires were returned unanswered or incomplete. Lastly, some principals who indicated that their schools would participate in the survey became very evasive when they were asked to return the questionnaires.

3.6. Recapitulation

In this chapter I discussed the choice of paradigm, the choice of research methodology, the rationale for a quantitative and qualitative design, procedure for the analysis of data as well as the problems encountered in the study. The next chapter focuses on the data analysis and discussion.

CHAPTER FOUR

4.0 DATA ANALYSIS AND DISCUSSION

4.1. Introduction

This chapter focuses on the analysis and discussion of the empirical data. The results of the quantitative analysis of the research are presented first, followed by the results of the qualitative analysis. The statistical analysis used for the purpose of this research is based on the Statistical Package For Social Sciences (S.P.S.S.). The S.P.S.S. programme (11) is an advanced statistical data analysis programme that provides many descriptive and comparative statistics. Graphical illustrations took the form of tables, pie graphs and bar graphs. It is important to note that; graphical presentation is a great help in enabling one to comprehend the essential features of frequency distributions.

The internal consistency among the items in the questionnaire was assessed by the use of Cronbach's Coefficient alpha. The resultant Cronbach's Coefficient Alpha that was produced in this study was 0,785 (learner questionnaire), and 0.789 (educator questionnaire). If the value of the coefficient alpha is above 0.7 or the closer the value of the coefficient alpha is to 1, the greater the reliability of the questionnaire. Therefore, with regard to the learner and educator questionnaires the coefficient alpha was above 0.7, indicating that the questionnaire was fairly reliable; as well as having a high degree of consistency amongst the items in the questionnaire.

4.2. Quantitative Results

The results are based on the responses to closed-ended questions administered to learners and educators. 525 copies of the questionnaires were distributed to learners in Grades 10, 11 and 12 and 91 educators during the period March to May 2003. (Refer to Appendix A, pages 1 to 4 and Appendix B, pages 1 to 3). 370 copies of learners' questionnaires were returned. Of those learners who returned their questionnaires, 212 were completed by African learners, 143 by Indian learners, 14 by Coloured learners and 1 was completed by a White learner. This indicates that the

learner demographics of schools involved in this study have been transformed. A possible reason for this is that these schools were the first to admit isiZulu L1 learners from the surrounding townships and peri-urban areas. Of the fifty-one copies of educators' questionnaires that were returned, Africans completed four while Indians completed forty-seven. This indicates that the educator population of these schools is still homogeneous.

Senior secondary learners were required to complete the questionnaire because they can choose the subjects they would like to study in Grade 10. They must choose two languages and four other subjects. It is important to note that English and Afrikaans are compulsory for promotion in most schools. In Grade 12, learners must pass these two languages on the higher grade to obtain a matric exemption. This will hold them in good stead should they wish to pursue post-matric study. Responses elicited from English L1 and isiZulu L1 learners, will shed some light on the languages they study and how these languages affect their academic progress. Educators were also required to participate in this study because they are implementing language policy in the classroom and therefore, have a better understanding of intricacies associated with the language that is used for teaching at their schools.

The responses of isiZulu L1, English L1, learners and educators to the questions will be analysed. The responses of coloured learners and the one white learner will not be used for analysis because they are too few to warrant any significance.

4.2.1. Home languages of learners and educators

I shall now discuss the findings as reflected in Bar Graphs 1,2 and 3, which relate to question Z.6. in the learner questionnaire and question Z.4 in the educator questionnaire.

Bar Graph 1: Home languages of isiZulu L1 learners
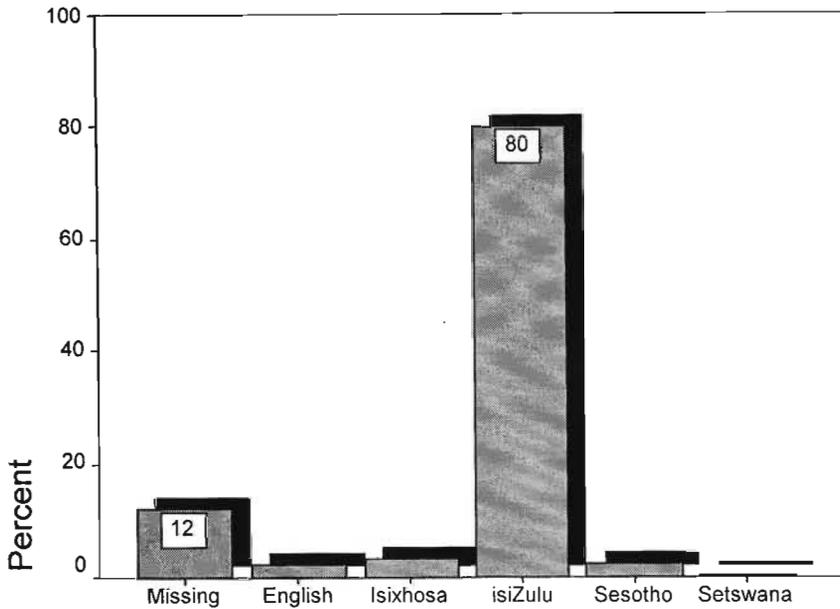
The above Bar Graph indicates isiZulu L1 learners speak a number of different home languages. It is quite apparent that the majority of isiZulu L1 learners (80%) use isiZulu as their home language. A small percentage of these learners indicated that they use English, isiXhosa, Sesotho and Setswana as home languages. It is important to note that more learners use isiXhosa as a home language than English. Although isiZulu is the home language of the majority, schools are not using the home language of these learners as a resource to facilitate the learning process in the classroom. This means that the learning process for the majority of learners could be very frustrating because they are taught in a language that is foreign to them. The mastery of a second language is easier if learners are sufficiently developed in their home language.

Bar Graph 2: Home languages of English L1 learners
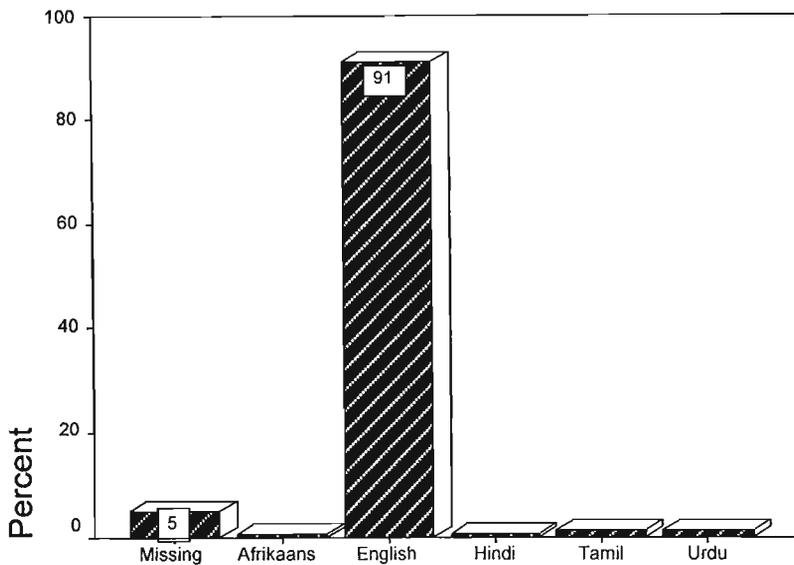
Evident in the above Bar Graph is that a majority of English L1 learners (91%) indicated English as their home language. Also significant, is that very few English L1 learners use Indian languages as home languages. It could be that they are taught in the medium of English and they have become monolingual English speakers.

Bar Graph 3: Home languages of educators
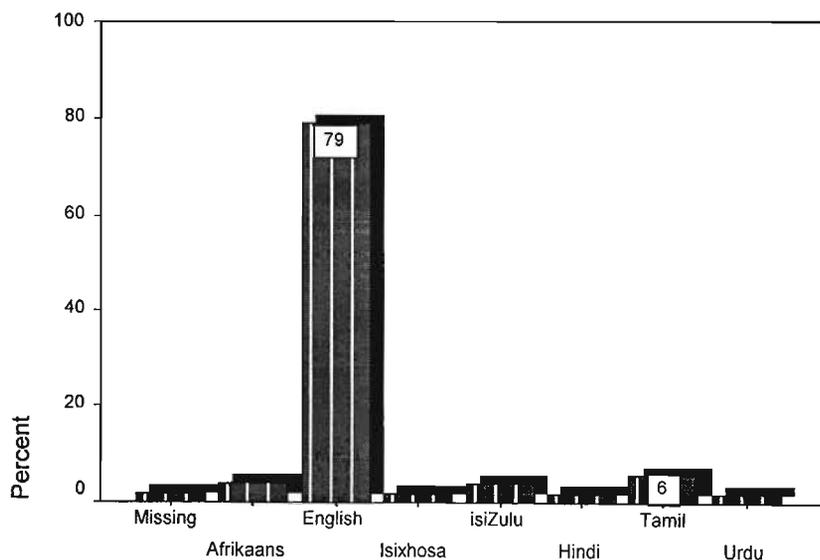
From the above Bar Graph, we notice that majority of educators, also indicated English as their home language. However, a very low percentage of these educators use Hindi (2%) and Tamil (6%) as home languages. It is also

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interesting to note that the three African educators indicated isiXhosa and isiZulu as their home languages. This indicates that they are still adhering to their home languages and are therefore proud of their language and culture.

Many English L1 learners and educators have forsaken Indian languages for English as a lingua franca. It was surprising to note the hue and cry in the media recently regarding the status of Indian languages. Prominent cultural and religious leaders accused Professor Kader Asmal, the National Minister of Education, for culling Indian languages at the expense of European languages such as German, Spanish, and French amongst others. The Minister responded by stating that it is not economically viable to offer languages when few learners are interested in studying these languages in Grades 10,11 and 12. Perhaps, if the Minister had liaised with the relevant stakeholders regarding the status of Indian languages, there would not have been such a furore in the media. Recently, the Council of Education Ministers, comprising the Minister of Education and all Provincial Ministers of Education, met in Bloemfontein on August 4 where it was agreed that in the interim, Hindu, Tamil, Urdu and Telegu will continue to be offered in grades 10,11and 12. (Educator's Voice 2003:17). Since the Indian languages have a low status in the community I doubt whether these languages can be elevated. If this is not possible do the indigenous languages such as isiZulu await a similar fate?

4.2.2. Language proficiency of learners and educators

I shall now discuss the findings in Tables 8,9 and 10. These Tables relate to learners' and educators' proficiency in Afrikaans, English and isiZulu. IsiZulu L1 learners' responses will be discussed first, followed by English L1 learners' responses and lastly, educators' responses.

Table 8: Language proficiency of isiZulu L1 learners'

	Afrikaans		English		IsiZulu	
	Frequency	Valid %	Frequency	Valid %	Frequency	Valid %
SPEAKING						
Very well	4	2.1	131	64.9	177	85.1
Average	92	47.9	69	34.1	24	11.5
Not at all	96	50.0	2	1.0	7	3.4
Total	**192**	**100.0**	**202**	**100.0**	**208**	**100.0**
Missing	20		10		4	
Total	**212**		**212**		**212**	
READING						
Very well	29	15.0	166	81.8	126	63.0
Average	139	72.0	34	16.7	61	30.5
Not at all	25	13.0	3	1.5	13	6.5
Total	**193**	**100.0**	**203**	**100.0**	**200**	**100.0**
Missing	19		9		12	
Total	**212**		**212**		**212**	
WRITING						
Very well	23	11.7	167	82.7	133	65.2
Average	137	69.9	34	16.8	55	27.0
Not at all	36	18.4	1	0.5	16	7.8
Total	**196**	**100.0**	**202**	**100.0**	**204**	**100.0**
Missing	16		10		8	
Total	**212**		**212**		**212**	

From the above Table, a number of interesting trends can be seen. Firstly, with regard to Afrikaans, it is surprising to note that a significant percentage of isiZulu LI learners indicated that they had an average proficiency in reading (72,0%) and writing (69,9%) Afrikaans. A possible reason for this could be that these learners study Afrikaans as a second language instead of isiZulu. They are, therefore, required to have some proficiency in Afrikaans, which is compulsory for promotion at their schools.

Secondly, with regard to English, it is surprising to note the high percentages recorded for speaking (64,9%), reading (81.8%) and writing (82,7%) the language by isiZulu L1 learners. From my experience of teaching at rural and urban high schools, this is not the true reflection of the majority of these learners' proficiency in the various skills of the language indicated in the Table. I have noticed that for the majority of isiZulu L1 learners the English language is a major barrier in the learning process. The high failure and drop-out rate among isiZulu L1 learners at high schools every year, is testimony to this.

Lastly, for isiZulu, the isiZulu L1 learners reported a high level of proficiency in speaking isiZulu (85,1%) It is surprising that a significant percentage of these learners have an average proficiency in reading (63,0%) and writing (65,2%) isiZulu. It could be that these learners are exposed to tsotsitaal, which is used extensively in the townships. According to Zungu, (1998:39), township youth speak isilovasi with friends in informal situations. The use of tsotsitaal by these learners has adversely affected their ability to read and write isiZulu.

Table 9: Language proficiency of English L1 learners

	Afrikaans		English		IsiZulu	
	Frequency	Valid %	Frequency	Valid %	Frequency	Valid %
SPEAKING						
Very well	10	7.4	135	97.8	5	4.0
Average	99	72.7	1	0.8	28	22.2
Not at all	27	19.9	2	1.4	93	73.8
Total	**136**	**100.0**	**138**	**100.0**	**126**	**100.0**
Missing	7		5		17	
Total	**143**		**143**		**143**	
READING						
Very well	32	24.1	135	95.1	3	2.3
Average	91	68.4	6	4.2	29	22.7
Not at all	10	7.5	1	0.7	96	75.0
Total	**133**	**100.0**	**142**	**100.0**	**128**	**100.0**
Missing	10		1		15	
Total	**143**		**143**		**143**	
WRITING						
Very well	29	21.8	133	94.3	4	3.2
Average	92	69.2	7	5.0	21	16.8
Not at all	12	9.0	1	0.7	100	80.0
Total	**133**	**100.0**	**141**	**100.0**	**125**	**100.0**
Missing	10		2		18	
Total	**143**		**143**		**143**	

Evident in the above Table is that English L1 learners have an average proficiency in speaking (72,7%), reading (68,4%) and writing (69,2%) Afrikaans. These responses are not surprising because English L1 learners had maximum formal exposure to Afrikaans, which they studied as second language. The majority of English LI learners speak (97,8%), read (95,1%) and write (94.3%) English very well. Since these learners study English as first language and it is also their home language, their responses are predictable.

English L1 learners have low percentages recorded for isiZulu in the three skills, namely: reading, writing and speaking. This response is expected because according to government policy during the apartheid era, instruction at former House of Delegates schools was through the medium of English. These learners were therefore, denied the opportunity to learn isiZulu. Another reason could be that these learners had little formal exposure to isiZulu in primary school and this has affected their ability to speak, read and write isiZulu.

The Table below relates to educators' proficiency in Afrikaans, English and isiZulu.

Table 10: Language proficiency of educators

	Afrikaans		English		IsiZulu	
	Frequency	Valid %	Frequency	Valid %	Frequency	Valid %
SPEAKING						
Very well	13	25.5	50	98.0	2	4.7
Average	32	62.7	1	2.0	17	39.5
Not at all	6	11.8	0	0.0	24	55.8
Total	**51**	**100.0**	**51**	**100.0**	**43**	**100.0**
Missing	1		1		9	
Total	**52**		**52**		**52**	
READING						
Very well	24	47.1	51	98.1	2	4.9
Average	24	47.1	1	1.9	4	9.7
Not at all	3	5.8	0	0.0	35	85.4
Total	**1**	**100.0**	**52**	**100.0**	**41**	**100.0**
Missing	0		0		11	
Total	**52**		**52**		**52**	
WRITING						
Very well	19	38.0	51	98.1	2	4.9
Average	27	54.0	1	1.9	5	12.2
Not at all	4	8.0	0	0.0	34	82.9
Total	**50**	**100.0**	**52**	**100.0**	**41**	**100.0**
Missing	2		0		11	
Total	**52**		**52**		**52**	

From the above Table, we notice that the majority of educators have an average proficiency in speaking (62,7%), reading (47,1%) and writing (54,0%) Afrikaans. A possible reason for this could be that, during the apartheid era, educators had two languages-English and Afrikaans-endorsed in their teaching diplomas. An overwhelming majority of educators speak, read and write English very well. This is not surprising because English is their first

language and also their home language. However, a significant percentage of educators indicated that they have an average proficiency in speaking isiZulu. My observation is that they speak Fanakalo and are under the impression that they have some proficiency in speaking isiZulu. It is not surprising that a high percentage of educators cannot read and write isiZulu because they have little formal exposure to isiZulu. From the above analysis, we notice that the majority of educators are monolingual English speakers; they do not have the necessary skills to handle multilingual classes.

Having discussed the language proficiency of isiZulu L1, English L1 learners' and educators' proficiency in Afrikaans, English and isiZulu, I now discuss the use of Fanakalo by learners and educators.

4.2.3. The use of Fanakalo by learners and educators

The Bar Graphs below present the results of learners and educators use of Fanakalo.

Bar Graph 4: Use of Fanakalo by isiZulu L1 learners
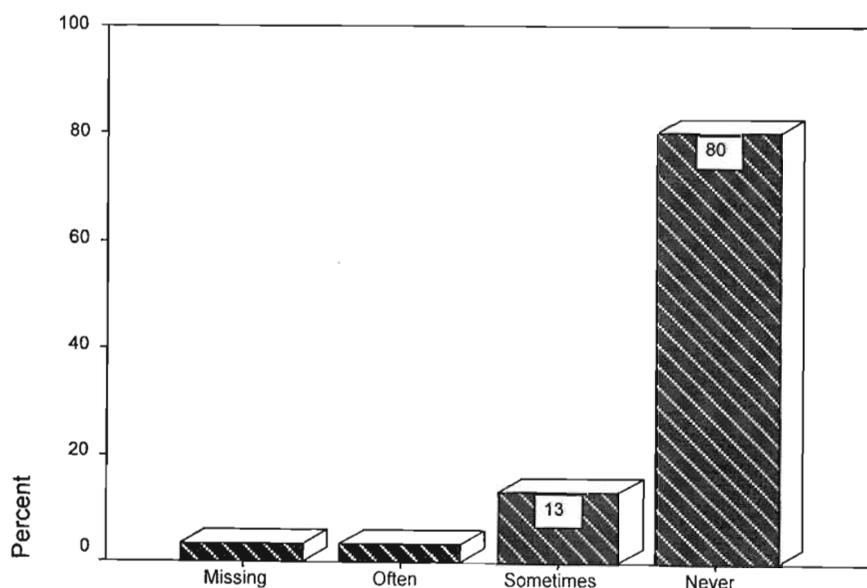
A striking feature of the above Bar Graph is that a high percentage (80%) of isiZulu L1 learners never use Fanakalo. They probably find the use of Fanakalo demeaning and insulting. However, a significant percentage (13%)

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of isiZulu L1 learners stated that they use Fanakalo occasionally. It could be that these learners resort to Fanakalo as a resource to communicate with English L1 learners and educators.

Pie Graph 1: Use of Fanakalo by English L1 learners
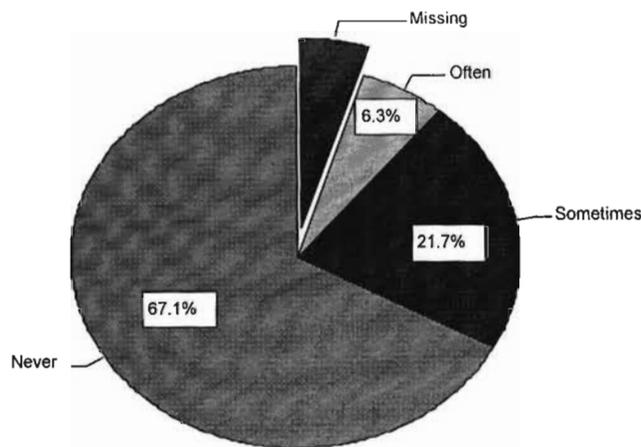
From the above Pie Graph it can be observed that a majority of English L1 learners (67,1%) never use Fanakalo as communicative strategy in their daily lives. A significant percentage (21,7%) of these learners use Fanakalo sometimes to communicate with isiZulu L1 speakers. Also, we notice that 6,3% of these learners often resort to Fanakalo. It could be that these learners are not articulate in the standard variety of isiZulu; hence, they resort to Fanakalo.

Pie Graph 2:Use of Fanakalo by Educators
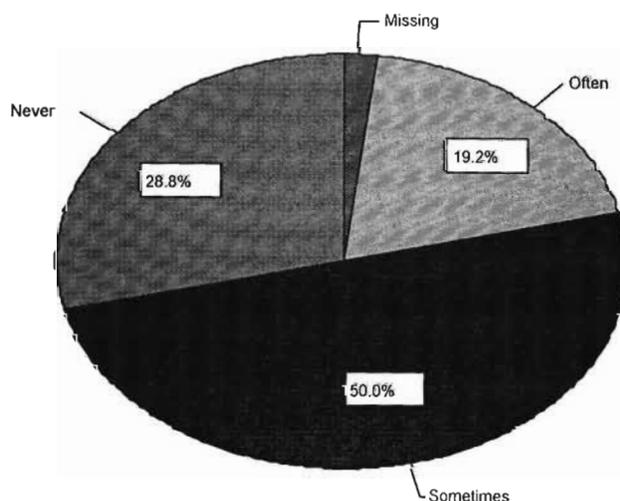
A striking feature of the above Pie Graph is that a significant percentage of educators (28,8%) stated that they never use Fanakalo. However a large percentage of educators (50%) use Fanakalo sometimes. Also, we observe that 19,2% of educators often use Fanakalo. It could be that they are not articulate in isiZulu; hence they resort to Fanakalo as a resource to communicate with isiZulu speakers.

It is important that English L1 educators and learners make concerted efforts to learn the standard variety of isiZulu so that they are able to communicate effectively with isiZulu L1 learners who are the majority in many of the schools in this study.

4.2.4. Learners' and educators' preference with regard to three languages as subjects of study at school.

The various languages that are offered at schools have been alluded to in the introduction of this chapter. In this section, I will examine the languages that learners would prefer to study if schools offered three languages.

Table 11: Learners' preferences with regard to three languages as subjects of study

	IsiZulu L1 Learners		English L1 Learners	
	Frequency	Valid %	Frequency	Valid %
Afrikaans, English and isiZulu	71	65.7	38	50.0
Afrikaans, English and another language	13	12.0	30	39.5
English, isiZulu and another language	24	22.3	8	10.5
Total	**108**	**100.0**	**76**	**100.0**
Missing	104		67	
Total	**212**		**143**	

An examination of the above Table indicates that if isiZulu L1 and English L1 learners were given a choice of three languages, 65,7% of isiZulu learners indicated that they would opt for Afrikaans, English and isiZulu while 50% of English L1 learners stated that they would opt for Afrikaans, English and isiZulu. That such a scenario emerges is not surprising because these three languages are the official languages of KwaZulu-Natal. However, it is surprising that a significant percentage (39,5%) of English L1 learners stated they would opt for Afrikaans, English and another language. These learners

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indifference to isiZulu could be that they are reluctant to embrace the transformation process that is taking place in their schools and in the country.

Table 12: Educators' preference with regard to three languages as subjects of study

	Frequency	Valid %
English	1	2.0
IsiZulu	2	4.1
Afrikaans and English	1	2.0
English and isiZulu	1	2.0
Afrikaans, English and isiZulu	25	51.0
English, isiZulu and another language	16	32.8
Afrikaans, English and another language	3	6.1
Total	**49**	**100.0**
Missing	3	
Total	**52**	

The above Table indicates that a significant percentage (51%) of educators stated that they would opt for Afrikaans, English and isiZulu as languages that ought to be studied at their respective schools. This response by these educators could be attributed to the growing importance they attach to isiZulu because there are presently a number of career opportunities for those who have some knowledge of isiZulu. Also, a significant percentage (32,8%) of educators stated that they would opt for English, isiZulu and another language. They are probably aware that Afrikaans has lost some of its status since the demise of apartheid. These educators probably do not like learners to study a language that is spoken by less than 2% of the population in this province.

4.2.5. Learners' and educators' preference with regard to two languages as subjects of study at school.

This section examines the languages that learners and educators would prefer to study if their schools offered two languages. The first Table presents the results of isiZulu L1 and English L1 learners' responses to question Z.13.in the learner questionnaire. The second Table presents the results of educator responses to question Z.18. in the educator questionnaire.

Table 13: Learners' preference with regard to two languages as subjects of study

	IsiZulu L1 Learners		English L1 learners	
	Frequency	Valid %	Frequency	Valid %
Afrikaans and English	34	20.1	60	54.5
Afrikaans and isiZulu	6	3.6	3	2.7
English and isiZulu	114	67.4	18	16.4
English and another language	11	6.5	25	22.8
IsiZulu and another language	4	2.4	4	3.6
Total	**169**	**100.0**	**110**	**100.0**
Missing	43		33	
Total	**212**		**143**	

An examination of the above Table illustrates that the majority of isiZulu L1 learners (67,4%) stated that they would prefer English and isiZulu as languages of study. They probably choose isiZulu over Afrikaans because isiZulu is their home language and they are more comfortable with isiZulu. English is also an obvious choice among the majority of isiZulu LI learners because the language is seen as an international language, with enormous economic advantages. Research by Heugh (Mail and Guardian, February 2-8 2001:29) also indicates that majority of parents want their children to be proficient in English. However, her findings also indicate that up to 88% of South African parents want the home language to be used in tandem with English throughout the education of their children. Heugh has also calculated that about 4% of people who have an African language as their home language, want their children to be taught through the medium of English from day one. On the other hand, the majority of English L1 learners (54,5%) would like the status quo regarding Afrikaans and English to remain. Many so-called open schools are still pursuing with English as a first language and Afrikaans as a second language. Many of these learners are comfortable with this linguistic scenario because they had in the past, maximum formal exposure to these two languages. They do not want to be burdened with the learning of a new language.

It is also important to note that more than 150 research studies conducted during the past 35 years strongly support what Goethe, the German philosopher, once said, *"the person who knows only one language does not truly know that language"* (Cummins 1999). The research suggests that

bilingual children may also develop more flexibility in their thinking as a result of processing information through two different languages. Therefore, bilingual education ought to be implemented for the majority who request it. Experienced and seasoned educators will agree that schools should harness the knowledge and language that learners bring into the classroom to develop the learner intellectually and academically. If the authorities do not use the learners' home language as a resource in the learning process, then they are guilty of violating a basic tenet of education.

Table 14: Educators' preference with regard to two languages as subjects of study

	Frequency	Valid %
English	1	2.0
IsiZulu	2	3.9
Afrikaans and English	9	17.6
English and isiZulu	31	60.8
isiZulu and another language	1	2.0
English and another language	7	13.7
Total	**51**	**100.0**
Missing	1	
Total	**52**	

Evident in the above Table, is that the majority of educators (60,8%) would prefer isiZulu and English as languages of study at their schools. They are probably aware that isiZulu is the language that is spoken by the majority in this province and English is the lingua franca of the corporate world. 17, 6% of educators would like the status quo to be maintained in their schools. 13.7% of educators prefer English and another language. It is quite clear from the above Table that educators feel that English is a must for all learners.

The above findings indicate that the majority of learners and educators have clear preferences and it is vital that their views and that of parents are taken into account when developing the language policy of the school.

4.2.6. Languages used by learners when communicating with different members of society.

The Tables below relate to the languages that learners use when speaking to their parents, siblings and older people in their communities, as well as their peers inside and outside the classroom.

Table 15: Languages used by isiZulu L1 learners when communicating with different members of society

	Parents		Siblings		Older people		Friends in classroom		Friends outside classroom	
	Freq.	Valid %	Freq.	Valid %	Freq.	Valid %	Freq.	Valid %	Freq.	Valid %
Afrikaans	-	-	-	-	1	0.5	-	-	-	-
English	8	4.1	54	28.2	25	12.3	98	53.8	65	34.2
IsiZulu	174	88.3	124	64.9	175	86.2	84	46.2	123	64.7
Other lang.	15	7.6	13	6.9	2	1.0	-	-	2	1.1
Total	197	100.0	191	100.0	203	100.0	182	100.0	190	100.0
Missing	5		3		2		2		1	
System	10		18		7		28		21	
Total	15		21		9		30		22	
Total	212		212		212		212		212	

From the table, we observe the majority of isiZulu L1 learners tend to use isiZulu when communicating with parents (88,3%), siblings (64,9%), older members in their societies (86,2%) and peers outside the classroom (64,7%). These learners are probably proud of their language because they are still using isiZulu to communicate with different members of society. However, a significant percentage (53,8%) of these learners use English to communicate with peers in the classroom. It could mean that isiZulu L1 learners are prevented from using isiZulu in the classroom under the guise that they are in an English medium school. This indicates that these schools support the hegemony of English.

At these schools isiZulu L1 learners are in the majority but where isiZulu L1 educators are usually not, *"learners are expected to simply fall into line"* (Garson, 1999;Stonier, 1998;Carrim, 1998). Furthermore, multicultural approaches can *"do damage if issues of racial diversity are tackled in a superficial way... this can in fact increase racial stereotyping and prejudice"*

(Garson, 1999). These learners are dissuaded from using isiZulu in the classroom because their educators tell them they need English for economic advancement. It is also important to note that the majority of isiZulu L1 learners have not forsaken their mother tongue to become monolingual English speakers. Fortunately, this study indicates that isiZulu is unlikely to disappear among these learners in the near future because the majority of these learners have a high regard for their home language.

Table 16: Languages used by English L1 learners when communicating with different members of society

	Parents		Siblings		Older people		Friends in classroom		Friends outside classroom	
	Freq.	Valid %	Freq.	Valid %	Freq.	Valid %	Freq.	Valid %	Freq.	Valid %
Afrikaans	1	0.7	2	1.4	1	0.7	1	0.7	1	0.7
English	136	99.3	136	97.9	135	97.1	134	95.8	132	94.3
IsiZulu	-	-	-	-	-	-	3	2.1	1	0.7
Other lang.	-	0	1	0.7	3	2.2	2	1.4	6	4.3
Total	**137**	**100.0**	**139**	**100.0**	**139**	**100.0**	**140**	**100.0**	**140**	**100.0**
Missing	2		2		-		1		3	
System	4		2		4		2		-	
Total	6		4		-		3		-	
Total	**143**		**143**		**143**		**143**		**143**	

From the above Table, it is abundantly clear that English L1 learners use English extensively when communicating with their parents (99,3%), siblings (97,9%), older people in their communities (97,1%), peers in the classroom (95,8%) and peers outside the classroom (94,3%). This confirms the long-held view that the majority of English L1 learners have become monolingual English speakers. Phillipson, (1990:1) states that monolingual English speakers are depriving themselves of a great deal of linguistic and cultural sensitivity if they are confined to the worldview of a single language, however widespread and varied this language may be. I concur with this view because, from my experience, I have noticed that English L1 learners, who are not familiar with isiZulu culture, sometimes misunderstand their peers, which leads to tension among these learners.

4.2.7. Language used by educators in the classroom

The Pie Graphs below relate to the language that educators use to communicate with learners in the classroom.

Pie Graph 3: Language used by educators to communicate with isiZulu L1 learners
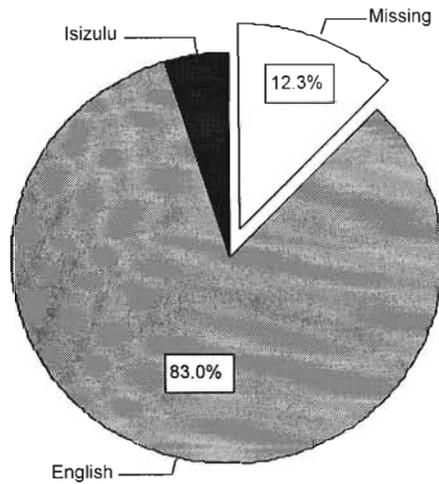
From the foregoing statistical analysis, it can be seen that educators use English extensively in the classroom. This is because majority of educators are English monolingual speakers and they are also implementing a language policy that favours the exclusive use of English as media of learning and teaching. A low percentage of isiZulu L1 learners stated that their educators use isiZulu in the classroom. It could be that isiZulu is used by the few isiZulu L1 educators who are employed at these schools.

Pie Graph 4: Language used by educators to communicate with English L1 learners
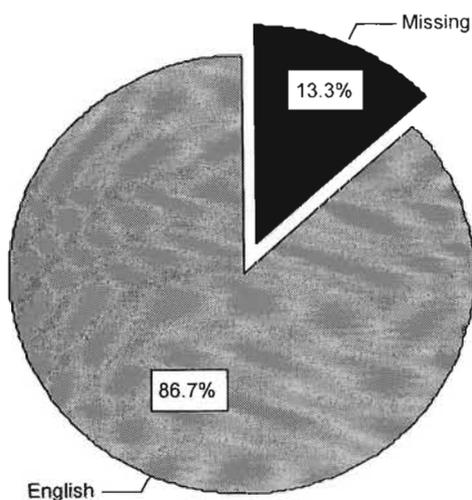
From the above statistical analysis, it can be seen that an overwhelming majority of English LI learners also stated that their educators use English extensively in the classroom.

Having discussed the language used by educators to communicate with their learners, I now turn to the languages learners would like educators to use in the classroom.

4.2.8. Languages learners would like educators to use in the classroom

The Pie Graphs below present the results of learners' responses to question Z.20.in the learner questionnaire: In which language do you like your educator to speak to you?

Pie Graph 5: Languages isiZulu L1 learners would like educators to use in the classroom.
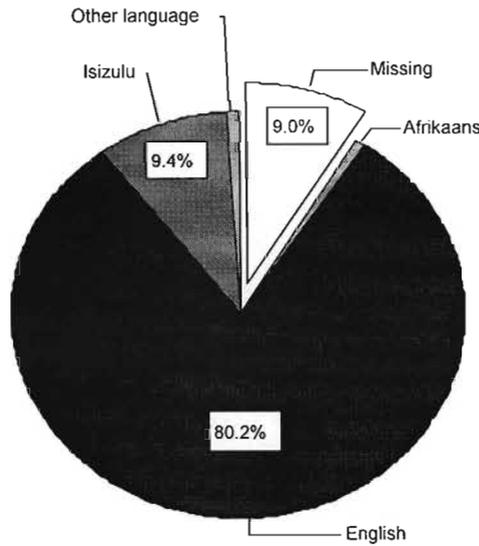
Majority of isiZulu L 1 learners (80,2%) prefer their educators to communicate with them in English. A possible explanation for this trend is that learners are influenced by the instrumental motives where knowledge of English is seen as a passport to success in our society. It would appear from the above, that isiZulu alone without English, is not enough because a small percentage of isiZulu learners prefer their educators to speak to them in isiZulu.

Pie Graph 6: Language English L1 learners would like educators to use in the classroom

100
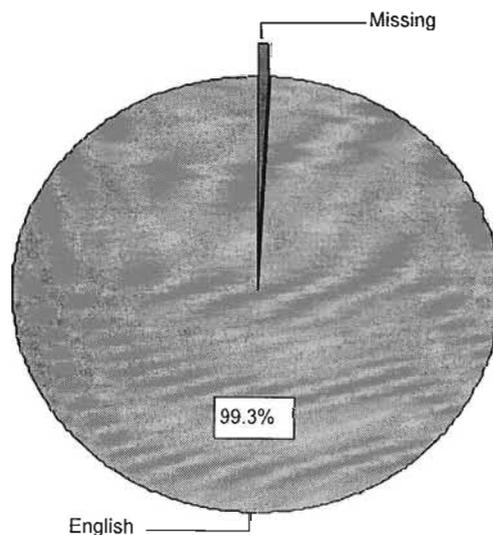
From the above pie graph, it can be seen that the overwhelming majority of English L1 learners (99,3%) stated that they would like their educators to use English in the classroom. This is because they have been taught in the medium of English and they understand their lessons better in this language.

4.2.9. Are there certain ideas that one expresses more easily in isiZulu than in English?

The Table below presents the results of learners' responses to the above question, which is question Z.21 in the learner questionnaire.

Table 17: Learners' responses on whether there are certain ideas that one expresses more easily in isiZulu than in English.

	isiZulu L1 learners		English L1 learners	
	Frequency	**Valid %**	**Frequency**	**Valid %**
Yes	124	63.9	16	12.2
No	70	36.1	115	87.8
Total	**194**	**100.0**	**131**	**100.0**
Missing	18		12	
Total	**212**		**143**	

The Table reveals a marked difference in percentage for isiZulu L1 learners as compared to English L1 learners with regard to the statement. The majority of isiZulu L1 learners (63,9%) acquiesce with the statement because their home language is isiZulu and they probably understand ideas best when explained in their home language. This indicates that majority of isiZulu L1 learners want their home language to be utilised more effectively in their educational development.

Bloch and Edwards, (1998: 13) are of the view that *"the tendency to ignore or trivialise the learners home language at school may have very damaging effects hardly conducive to the feelings and comfort which go hand in hand with successful learning".* The possibility exists that if English is the African learners most important language of learning and teaching, the learner can become anglicised at the expense of his or her cultural heritage (Matsela, 1995:13, Webb, 1992:114, Mawasha, 1987:114).

On the other hand, the majority (87,8%) of English L1 learners do not agree with the statement. English L1 learners do not understand isiZulu and they prefer to be taught in English, which is their home language. These learners are at an advantage because lessons are conducted in the medium of English. The majority of isiZulu L1 learners are disadvantaged because they are prevented from using their home language in the classroom. The problem is exacerbated by the fact that the majority of educators are monolingual English L1 speakers. Professor Kader Asmal, the Minister of National Education, has intimated that the government would enforce its LiEP to accelerate integration and it would be examining the composition of teaching bodies. He further argues that some of the schools that he has visited are authoritarian and embrace values that are at odds with a democratic South Africa. The Minister also states that:

> We cannot and should never subject children to any discrimination on the basis of their social class, and even their social origin. This is more important in a country, which is still largely characterised by vast inequalities. (Mail and Guardian: 1-7 June 2000:12).

It is hoped that this is not a mere statement. The National Ministry of Education needs to act immediately to implement its LiEP effectively at schools to reflect the transformation-taking place in the country because schools are a microcosm of society.

4.2.10. Learners' and educators' responses on bilingual education

The Bar Graphs that follow relate to question Z.22. in the learner questionnaire, which reads: Do you agree that using more than one language for teaching purposes is good or feasible?

Bar Graph 5: IsiZulu L1 learners' responses on bilingual education
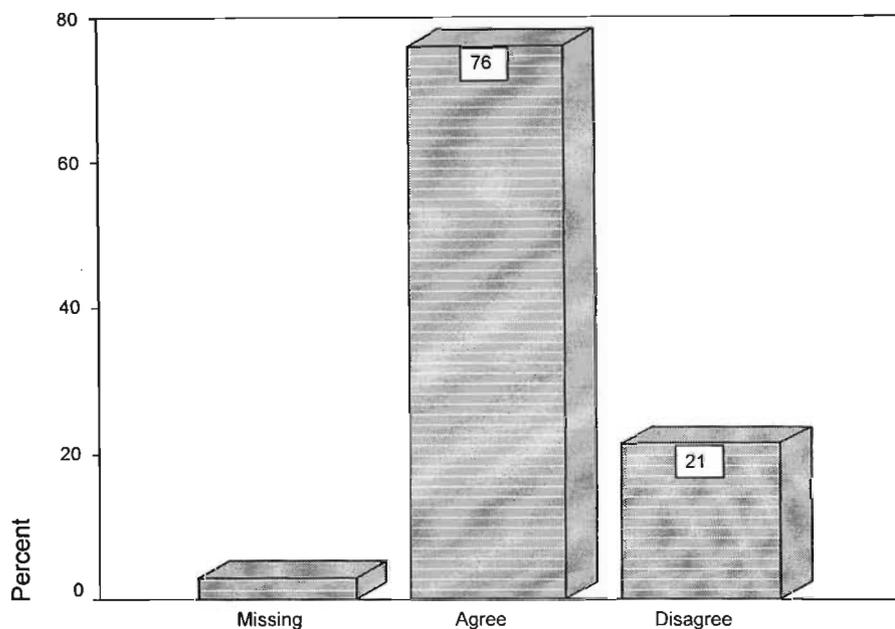
From the above analysis, it can be seen that a majority of isiZulu L1 learners (76%) are in agreement with the above question. IsiZulu L1 learners responded positively because they probably feel that they understand much better if they are taught in two languages, namely English and isiZulu.

Bar Graph 6: English L1 learners' responses on bilingual education
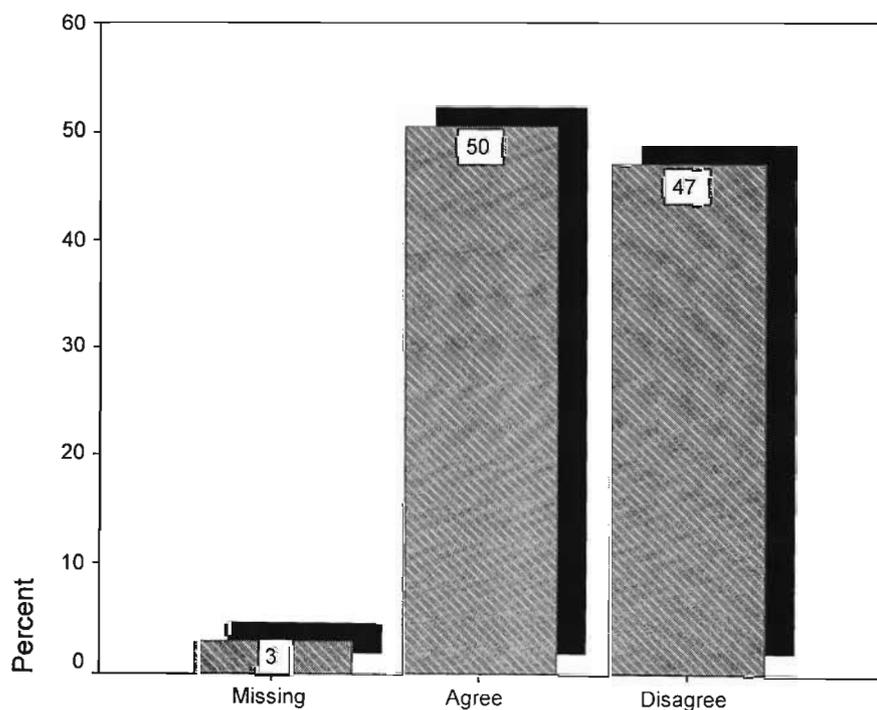
The above statistical analysis illustrates that 50% of English L1 learners agree with the idea of two languages being used for teaching purposes. These learners are aware of the immense communication problems isiZulu L1 learners experience at school and this has prompted them to respond favourably to the use of more than one language for teaching purposes. This linguistic scenario would ensure that isiZulu L1 learners are comfortable in the classroom. This would also enable them to participate actively in classroom discussions. However, a significant percentage of English L1 learners (47%) disagree with the use of more than one language for teaching purposes, because they probably feel it can be confusing and time-consuming.

Bar Graph 7: Educators' responses on bilingual education
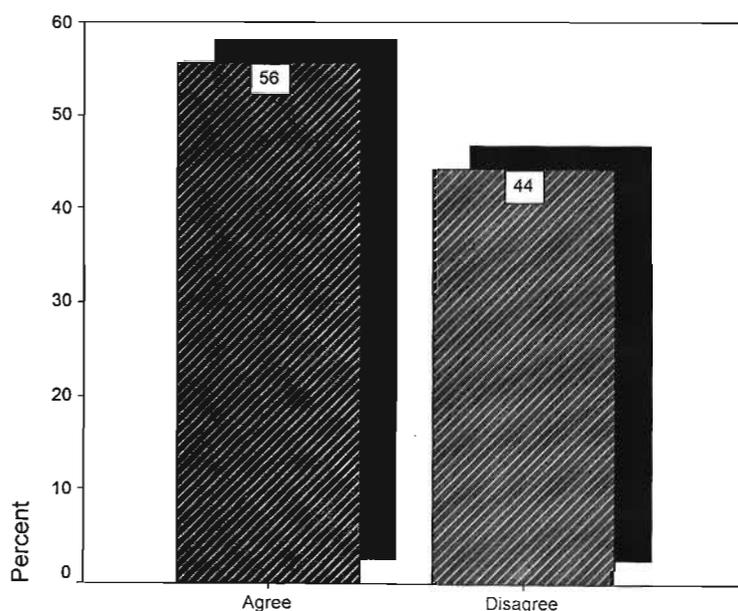
Educators also agree with the use of more than one language for teaching purposes because they are acutely aware of the problems isiZulu L1 learners experience with comprehension of their work in the classroom. However, 44% of educators do not subscribe to the idea of two languages being used for teaching purposes.

That a significant percentage of learners and educators show strong support for bilingual education, indicates that the education authorities are on the wrong track with regard to its current language policy.

The following are some of the views of isiZulu L1, English L1 learners and educators who support the use of more than one language for teaching purposes. Their views are in response to open-ended questions, which required them to cite reasons for their answers. **Note that the views given below are reported as expressed by learners.**

4.2.10.1. Views of learners and educators who support bilingual education.

The following are some of the views articulated by isiZulu L1, English L1 learners and educators who subscribe to bilingual education, which is question Z.22.1. in the learner and educator questionnaire.

4.2.10.1.1. IsiZulu L1 learners' views

The following are some of the views of isiZulu L1 learners who support bilingual education:

"Because if you are a African person you may not understand English so he or she needs to explain in isiZulu."
"So the teacher can explain in a simple way."
"So that everybody can understand in their own language."

The above views by isiZulu L1 learners indicate clearly that the use of two languages will enable them to understand their class work better. Therefore, the exclusive use of English in the classroom is detrimental to the progress of isiZulu L1 learners.

4.2.10.1.2. English L1 learners' views

The following are some of the views of English L1 learners who support bilingual education:

"It will be easy to understand."
"Literacy levels will be high."
"Good to speak to people of another race."

It is interesting to note that the first two statements by English L1 learners also indicate that the use of two languages will help them to understand their class work. The last statement indicates that knowledge of two languages will facilitate communication among the English L1 learners and isiZulu L1 learners. This is positive and it may help to reduce some of the tension that exists between isiZulu L1 and English L1 learners.

4.2.10.1.3. Educators' views

The following are some of the views of educators who support bilingual education:

"African children do not understand English-isiZulu gives you an opportunity to communicate."
"Second language learners will feel more comfortable, hence greater learning and better communication."
"Due to the large number of African students, I think they would understand better if they are spoken to in their home language."

Some educators agree on the use of two languages for learning and teaching because they are aware that for the majority of isiZulu L1 learners English is a barrier in the learning process. They also agree that the use of isiZulu in the classroom will make isiZulu L1 learners comfortable and help them understand their lessons better.

4.2.10.2. Views of learners and educators who do not support bilingual education

Not all learners and educators support bilingual education. There are learners and educators who do not agree with bilingual education. The following are some of the views of English L1, isiZulu L1 learners and educators who do not subscribe to the use of more than one language for teaching purposes which is question Z.22.2.in the learner and educator questionnaire.

4.2.10.2.1. IsiZulu L1 learners' views

The following are some of the views of isiZulu L1 learners who do not support bilingual education:

" If you are used to being taught in English it would be difficult to adjust into another language "
"Because sometimes it is confusing the student"

The first statement indicates that the learner would prefer to be taught in English because he or she may have formal exposure to the language and is comfortable with the use of the language for teaching purposes. The second statement indicates that the use of two languages may confuse the learner and thereby retard academic progress.

4.2.10.2.2. English L1 learners' views

The following are some of the views of English L1 learners who do not support bilingual education:

"English which is the current medium of instruction is a language used and understood by most"
"Because most people understand English and only English should be taught"

The above views by these learners indicate the importance they attach to English and they assume that the majority understands English. This is a myth because the minority in this country speaks English. (8.2%, Census, 2001:16).

4.2.10.2.3. Educators' views

The following are some of the views of educators who do not support bilingual education:

"Confusing for the pupil"

"If the teacher cannot effectively use the language you end up confusing the child"

"We need to prepare the majority who already know isiZulu for careers (lingua franca) in English"

Some educators are also of the view that the use of two languages may confuse learners. Also, educators who are not competent in isiZulu would not be able to use the language as a medium of teaching. The last statement advocates an assimilationist[32] paradigm because they assume that because isiZulu is the home language of the majority, the language ought to be discarded in the learning process. This indicates that some educators want the majority of learners to renounce their allegiance to their mother tongue. These educators are, therefore, not sensitive to the problems that isiZulu L1 learners experience at schools.

4.2.11. Status of isiZulu

In this section, I examine the status of isiZulu at the schools involved in this study. The analysis of data will indicate whether isiZulu has been accorded its rightful place in these schools or whether English and Afrikaans are still marginalising it. However, it is important to note that many former House of Assembly and House of Representatives high schools have transformed their curriculum by introducing isiZulu as an examination subject in all grades.

4.2.11.1. Is isiZulu offered at your school?

I shall now discuss the findings as reflected in Table 18 and Bar Graph 8.

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[32] The status quo remains. Afrikaans and English remain as official language(s) and consequently as the language(s) of high status. English is seen as the language that occupies the most privileged status. (Heugh 1995:33)

Table 18: Learners' responses to isiZulu being offered as a subject of study

	IsiZulu L1 learners		English L1 learners	
	Frequency	Valid %	Frequency	Valid %
Yes	146	70.9	116	81.7
No	60	29.1	26	18.3
Total	**206**	**100.0**	**142**	**100.0**
Missing	6		1	
Total	**212**		**143**	

The majority of isiZulu L1 and English L1 learners stated that isiZulu is offered at their respective schools. It is important to note that of the 7 schools involved in this study, one school does not offer isiZulu as a subject of study; three schools allow learners to study isiZulu as a second language from grade 10 and in the remaining three schools, isiZulu is offered as a third language. This is done to accommodate the majority of isiZulu L1 learners who perform poorly in Afrikaans and consequently fail their year-end examinations.

Bar Graph 8: Educators' responses to isiZulu being offered as a subject of study.
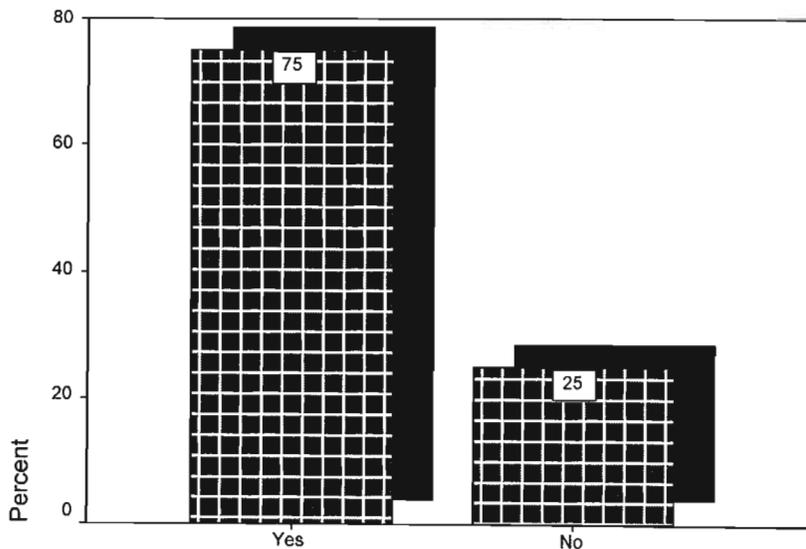
From the above Bar Graph we also observe that the majority of educators stated that their schools offer isiZulu as a subject of study. A significant percentage (25%) of educators stated that isiZulu is not offered as a subject of study.

IsiZulu L1 learners have a better chance of passing their examinations if they study an additional language. This means that if these learners fail Afrikaans,

they can still pass their examinations should they pass English and isiZulu because one of the pass requirements for any grade 10, 11 and 12 examination is that learners must pass two languages. Many isiZulu L1 learners find the study of isiZulu as a third language extremely easy and they produce excellent results in this subject. The learners excel in this subject, which helps to boost the overall pass rate of grade 12 learners at these schools. This ultimately earns the school accolades. This means that these schools are mainly concerned with maintaining high academic standards. They do not pay much attention to the promotion of multicultural awareness. Although some schools offer isiZulu as a subject, it would appear that there is not much being done to develop literacy in their mother tongue. English L1 learners, in most cases, are taught isiZulu merely for the purposes of communication. Some isiZulu L1 speakers have not accepted this linguistic situation. The following quote by Made, an employee of the Department of Water Affairs, eloquently illustrates the problem of learning isiZulu as a third language," *I would have loved a chance to have isiZulu as my first language, but unfortunately this was not possible because there were no teachers available. I had to do my mother tongue as a third language."* (Daily News, 1999).

This indicates that isiZulu has not been accorded its rightful place in majority of schools in this study. A possible reason for this could be that the current language policy does not prescribe which two languages learners must study as a first and second language. Therefore, it is not enough to have legislation in place that accords recognition and equal status to all the official languages. Language policy is more than a language clause in the Constitution. According to Dijite, it is:

> The realisation and the consciousness about the language as a cultural heritage and as a primary factor of socio-economic development, the calculated choice of the language(s) of education and administration and the actual implementation of the policy. (Dijite, 1990:96).

Therefore, unless the loophole inherent in the current LiEP is closed, efforts to promote isiZulu will not come to fruition.

4.2.11.2. How is isiZulu offered?

The Tables that follow present the findings of learners' and educators' responses to question Z.24 in the learner questionnaire and question Z.12 in the educator questionnaire.

Table 19: Learners' responses on how isiZulu is offered

	IsiZulu L1 learners		English L1 learners	
	Frequency	Valid %	Frequency	Valid %
Examination	133	88.7	115	98.3
Non-examination	17	11.3	2	1.7
Total	**150**	**100.0**	**117**	**100.0**
Missing	62		26	
Total	**212**		**143**	

Evident in the above Table, is that the majority of learners indicated that isiZulu is offered as an examination subject. A small percentage of learners stated that isiZulu is offered as a non-examination subject.

Table 20: Educators' responses on how isiZulu is offered

	Frequency	Valid %
Examination	37	94.4
Non-examination	2	5.6
Total	**39**	**100.0**
Missing	13	
Total	**52**	

Evident in the above Table, is that the majority of educators also indicated that isiZulu is offered as an examination subject. Only (5,6%) of educators stated that isiZulu is offered as a non-examination subject. But, it is important to note that in most schools, isiZulu is offered as an examination subject only to grade 12 learners while the learners in the other grades, are not given a chance to study isiZulu, even as a non-examination subject. This is an injustice to those who want to learn isiZulu.

4.2.11.3. Reasons for isiZulu not being offered at school

Having discussed how isiZulu is offered at school, I now turn to the reasons for isiZulu not being offered at schools, which is question Z.25 in the learner questionnaire.

4.2.11.3.1. IsiZulu L1 learners' views

The following are some of the isiZulu L1 learners' views on why isiZulu is not offered which is question Z.25. in the learner questionnaire:

"The problem is they offer isiZulu in matric only and that's bad because we suffer with Afrikaans because many of us fail Afrikaans and you find yourself repeating the same grade or standard".
"It is only offered to matriculants not to the low grades"

The above statements by isiZulu L1 learners indicate that they would like to learn isiZulu but they are not given a chance to do so in their schools. This indicates that isiZulu has a low status in some schools because it has not been introduced in the curriculum. This is a travesty because isiZulu is the home language of the majority of learners in these schools and unless steps are taken to remedy this situation, isiZulu L1 learners will feel marginalised and alienated.

4.2.11.3.2. English L1 learners' views

The following are English L1 learners' views on why isiZulu is not offered at their schools:

" It is an Indian school and the medium of instruction is English"
"Because there is no educator of isiZulu to teach the language in our schools"

The first statement indicates the high esteem English has at these schools. The second statement indicates that there is dearth of educators of isiZulu at

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these schools. Some schools are reluctant to offer isiZulu as a subject of study because they are afraid that educators of isiZulu may displace educators of Afrikaans. The management of these schools has to tread very carefully because the number of learners at a school determines the number of educators that a school is entitled to. Some schools are not too keen to offer new subjects, unless the Department of Education and culture is prepared to employ extra educators for transformation purposes.

4.2.11.4. Learners' and educators' responses on whether they would like to learn isiZulu

The Tables that follow present the findings of learners' and educators' responses to the question: Would you like to learn isiZulu?

Table 21: Learners' responses on whether they would like to learn isiZulu

	IsiZulu L1 learners		English L1 learners	
	Frequency	Valid %	Frequency	Valid %
Yes	138	84.7	47	42.0
No	25	15.3	65	58.0
Total	**163**	**100.0**	**112**	**100.0**
Missing	49		31	
Total	**212**		**143**	

The majority of isiZulu L1 learners (84,7%) show a strong preference to learn isiZulu. That a majority of isiZulu L1 learners want to learn isiZulu is not surprising because it is their mother tongue and they still identify themselves with the language. Thus, it may be concluded that many present day isiZulu L1 learners have a positive attitude towards maintaining their language. According to Holmes (1992:77),"*Language can be maintained, and even revived, when a group values their distinct identity highly and regards language as an important symbol of that identity.*"

However, 58% of English L1 learners show no desire to learn isiZulu. These learners probably did not study isiZulu in primary school and because of this, they have a negative attitude towards isiZulu. Ten years into democracy, one would have expected these learners to show some kind of enthusiasm in

learning isiZulu in this province. However, a significant percentage of these learners (42%) want to learn isiZulu. These learners are probably aware of the importance of learning isiZulu in a multilingual society.

Table 22: Educators' responses on whether they would like to learn isiZulu

	Frequency	Valid %
Yes	46	92.0
No	4	8.0
Total	**50**	**100.0**
Missing	2	
Total	**52**	

From the above Table, we also observe that the overwhelming majority of educators (92%) also want to learn isiZulu. They are enthusiastic about learning isiZulu because they are aware that proficiency in the language will help them to handle multilingual classes.

4.2.11.5. Should isiZulu be taught to all learners?

The Tables below present the findings of learners' and educators' responses to question Z.27 in the learner questionnaire and Z.14 in the educator questionnaire.

Table 23: Learners' responses on whether isiZulu should be taught to all learners

	isiZulu L1 learners		English L1 learners	
	Frequency	Valid %	Frequency	Valid %
Yes	178	86.0	83	58.9
No	29	14.0	58	41.1
Total	**207**	**100.0**	**141**	**100.0**
Missing	5		2	
Total	**212**		**142**	

A majority of isiZulu L1 learners (86,0%) and English L1 learners (58,9%) are of the view that all learners ought to learn isiZulu. A possible reason for this trend is that they are aware that isiZulu is the dominant language in the country and it is paramount that all learners have some formal exposure to the language in their schools. This will hold them in good stead in pursuing certain careers. It is surprising to note that a significant percentage (41,1%) of English L1 learners are against the idea of isiZulu being offered to all learners.

These English monolingual speakers are not aware of the advantages of multilingualism in our society.

Table 24: Educators' responses on whether isiZulu should be taught to all learners

	Frequency	Valid %
Yes	47	90.4
No	5	9.6
Total	52	100.0

A majority of educators (90,4%) are also of the opinion that isiZulu ought to be taught to all learners. These educators are acutely aware of the changes that are taking place in the country and this has prompted them to respond positively to isiZulu being taught to all learners.

4.2.11.6. How should isiZulu be offered?

The Table and Bar Graphs below relate to question Z.28 in the learner questionnaire and question Z.15 in the educator questionnaire.

Table 25: isiZulu L1 learners' responses on how isiZulu ought to be offered

	Frequency	Valid %
Optional	103	56.9
Compulsory	78	43.1
Total	181	100.0
Missing	31	
Total	212	

A majority of isiZulu L1 learners are of the view that isiZulu should be an optional subject of study at their school. A possible explanation for this response is that these learners feel that isiZulu ought to be learnt by those who want to learn it. A significant percentage (43,1%) of these learners want the study of isiZulu to be a compulsory subject. A possible reason for this trend could be that these learners are proficient in isiZulu and they have a better chance of passing if it is offered as a subject of study.

Bar Graph 9: English L1 learners' responses on how isiZulu ought to be offered
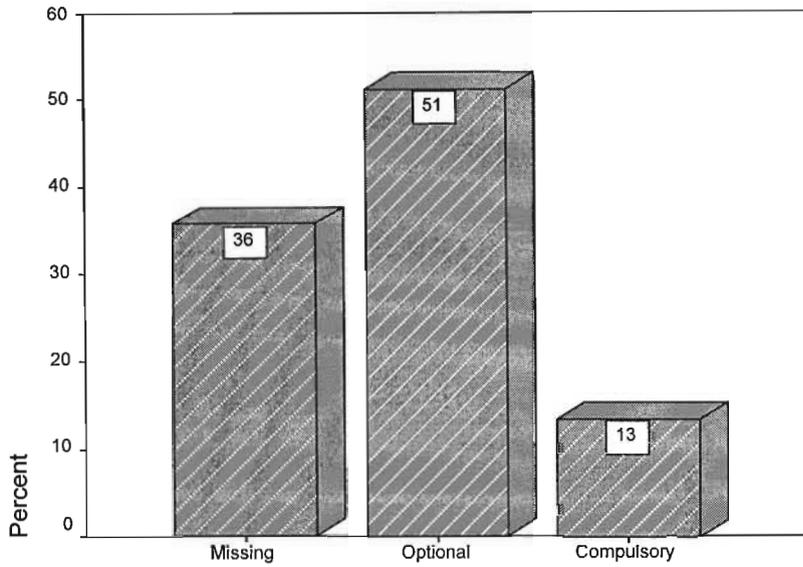
Evident in the above Bar Graph is that a significant percentage (51%) of English L1 learners stated that isiZulu ought to be an optional subject of study. These learners do not want to be compelled to study isiZulu probably because they are not proficient in the language. If the language is a compulsory subject, they may have a negative attitude towards the language, which might affect their performance in the subject.

Bar Graph 10: Educators' responses on how isiZulu ought to be offered
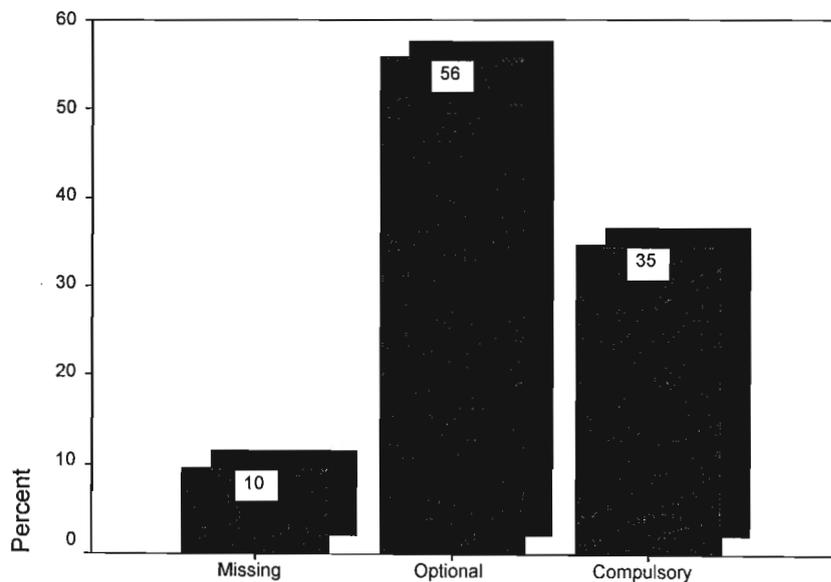
A majority of educators are also of the view that isiZulu should not be a compulsory subject of study. These educators are aware of imposing subjects on learners and its negative consequences. Educators play a significant role in motivating learners and encouraging positive attitudes towards languages and effectively carrying out the language policy. If educators have a positive attitude, it will help to motivate learners to learn a language, albeit if it is optional.

4.2.12. Learners' and educators' responses on the difficulty in speaking, reading and writing isiZulu.

4.2.12.1. Learners' and educators' responses on the difficulty in speaking in isiZulu

Bar graphs 11,12 and 13 present the results of learners' and educators' responses on their difficulty in speaking isiZulu. These Bar Graphs relate to question Z.33 in the learner questionnaire and Z.23 in the educator questionnaire.

Bar Graph 11: isiZulu L1 learners' responses on the difficulty in speaking isiZulu
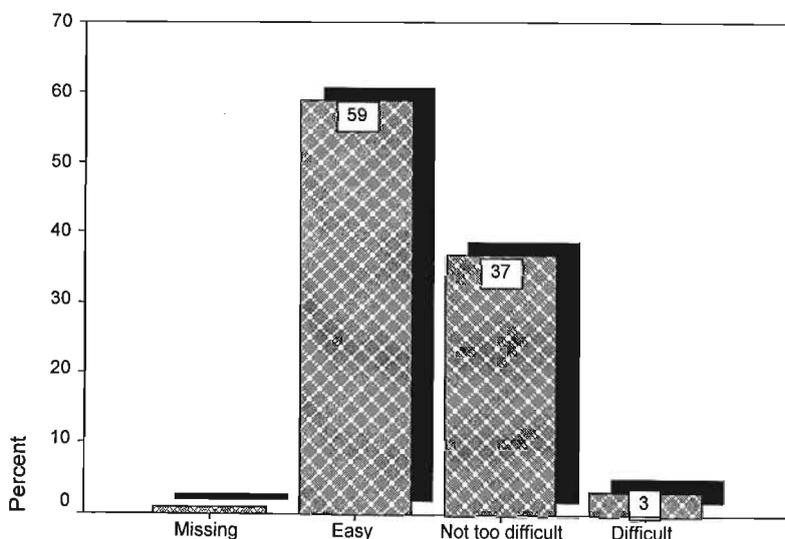
Evident in the above Bar Graph is that the majority of isiZulu L1 learners find it easy to speak isiZulu. This is not surprising, because the majority of these

learners indicated isiZulu as their home language. However, it is surprising to note that 37% of isiZulu L1 learners stated that isiZulu is not too difficult to speak. According to Professor Kwesi Prah of the University of Western Cape, learners find it difficult to speak African languages because they are sent to English-medium schools and that, in some families, both parents communicate in their indigenous languages, but the parents insist that the children be spoken to in English.Prah criticises such South African parents who allow their languages to wither and die. He encourages Africans to follow the example of Asia where indigenous languages are used in education. (Sowetan 1998)

Bar Graph 12: English L1 learners' responses on the difficulty in speaking isiZulu
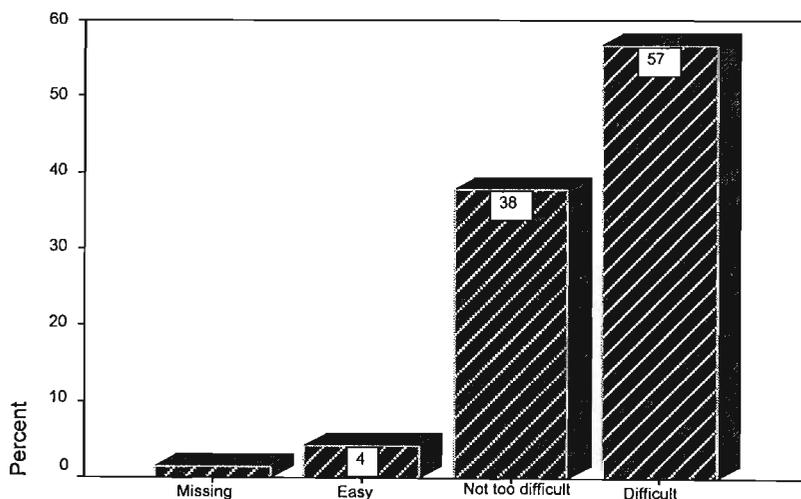
Bar graph 12 illustrates that a majority of English L1 learners (57%) stated that isiZulu is difficult to speak. It is interesting to note that 39% of English L1 learners stated that isiZulu is not too difficult to speak. It could be that these learners have made some attempts to learn isiZulu and they find the language not too difficult to speak, or it could be that they speak Fanakalo, which they consider to be a standard form of isiZulu.

Bar Graph 13: Educators' responses on the difficulty in speaking isiZulu
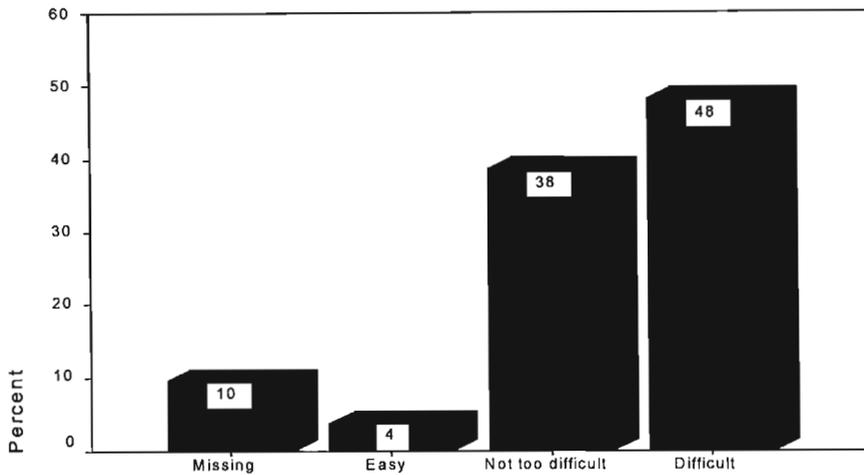
From the above Bar Graph, we observe that 48% of educators stated that they find it difficult to speak isiZulu. On the other hand, we notice that 38% of educators do not find it difficult to speak isiZulu. These educators, like their English L1 counterparts, may be speaking Fanakalo, which they do not find difficult to articulate.

4.2.12.2. Learners' and educators' responses on the difficulty in reading isiZulu.

Bar Graphs 14,15 and 16 present the findings of learners' and educators' responses to question Z.34.in the learner questionnaire and question Z.24.in the educator questionnaire.

Bar Graph 14: isiZulu L1 learners' responses on the difficulty in reading isiZulu

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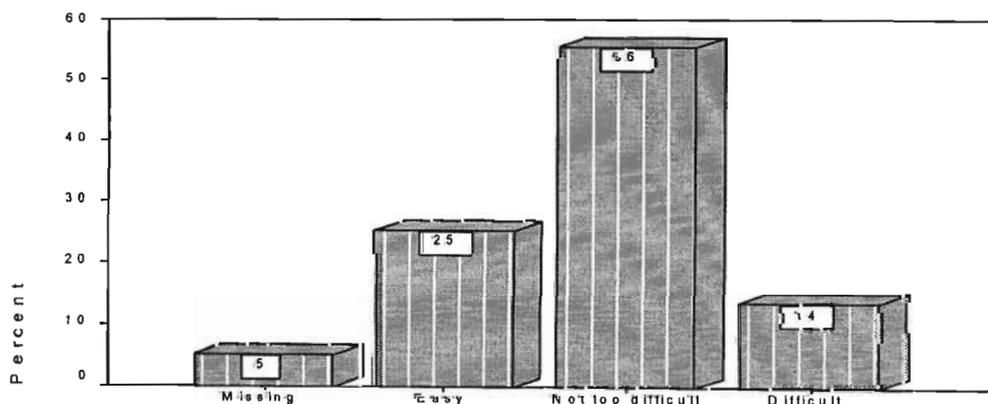
Evident in the above Bar Graph is that majority of isiZulu L1 learners (56%) stated that they do not find it difficult to read isiZulu. It is important to note that 14% of isiZulu L1 learners find it difficult to read isiZulu. This is a cause for concern because it would appear that these learners probably attended former House of Delegates and former House of Assembly schools where they were taught through the medium of English. This could be the reason why they find it difficult to read isiZulu.

Bar Graph 15: English L1 learners' responses on the difficulty in reading isiZulu
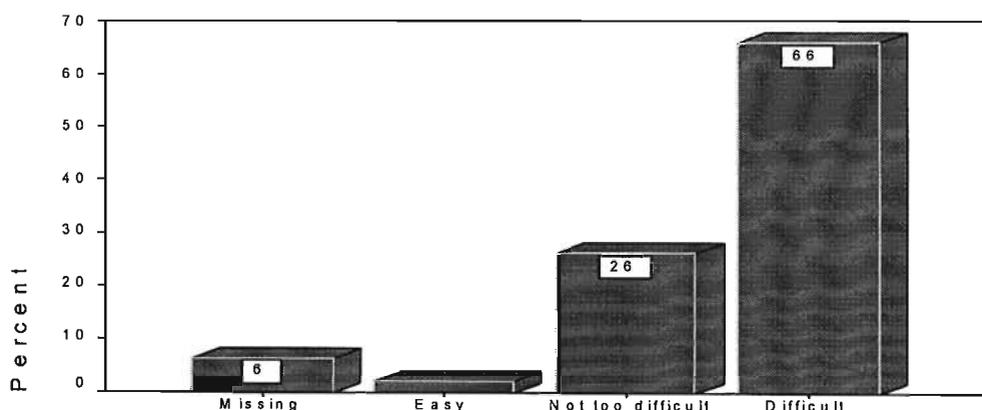
From the above Bar Graph, we observe that an overwhelming majority of English L1 learners (66%) stated that they find it difficult to read isiZulu. A possible reason for this could be that they did not have enough formal exposure to isiZulu in primary schools; or it could be that they learn isiZulu merely for communication where not much emphasis is placed on the technical aspects of the language. This could be the reason why they have not mastered their reading skills in isiZulu.

Bar Graph16: Educators' responses on the difficulty in reading isiZulu
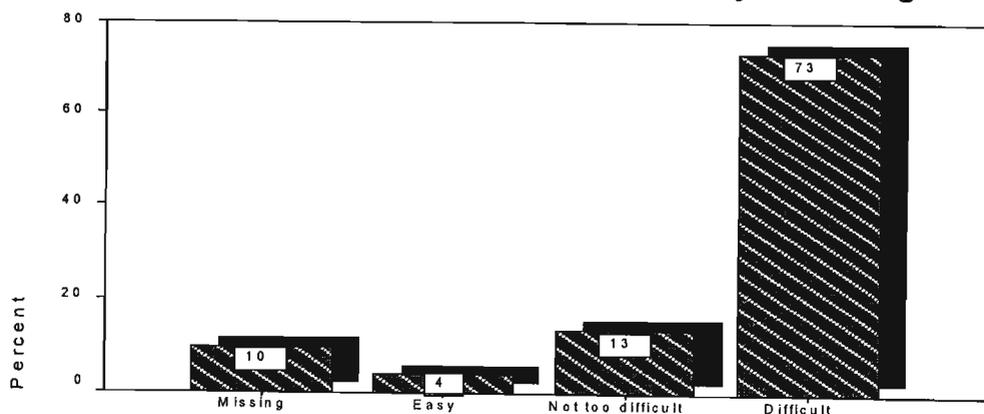
A striking feature of the above finding is that the majority of educators (73%) find it difficult to read isiZulu. It could be that they were not exposed to the formal aspect of isiZulu in the past. This has affected their ability to read the standard variety of isiZulu.

4.2.12.3. Learners' and educators' responses on the difficulty in writing isiZulu

Bar Graphs 17,18, and 19 present the findings to question Z.35 in the learner questionnaire and question Z.25.in the educator questionnaire.

Bar Graph 17: isiZulu L1 learners' responses on the difficulty in writing isiZulu
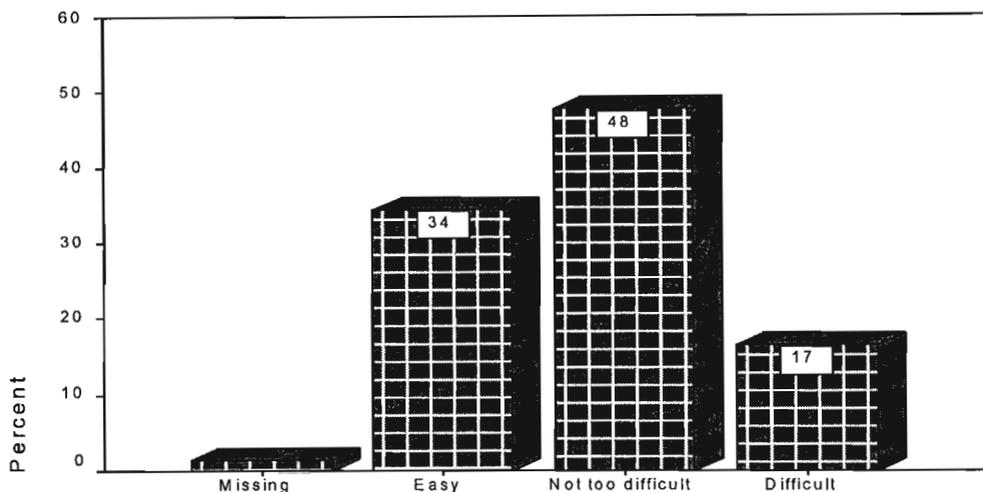
The above bar graph indicates that a large percentage of isiZulu L1 learners (48%) do not find it difficult to write isiZulu. However, a significant percentage of isiZulu L1 learners (17%) have a major problem writing isiZulu. A case in point here is that township learners, who wrote the isiZulu first language paper in 1999, complained that the paper was too difficult and that they found some words difficult to understand. Their limited vocabulary could be attributed to the extensive use of slang, which is fashionable amongst the youth in the townships.

Bar Graph 18: English L1 learners' responses on the difficulty in writing isiZulu
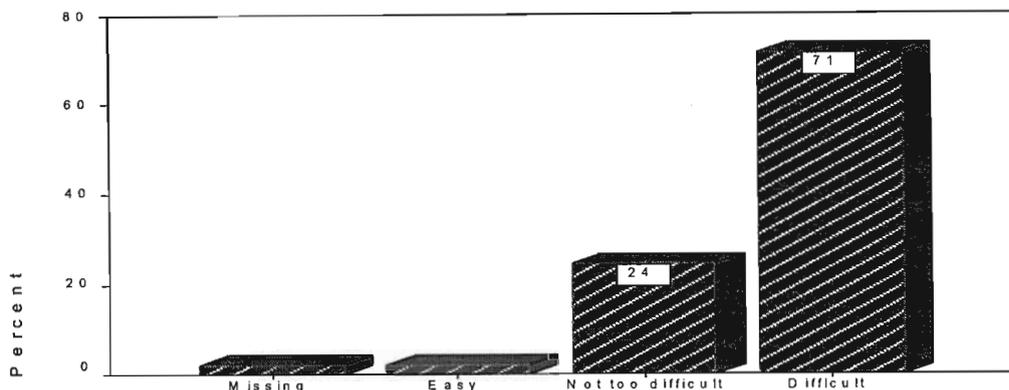
Again, we observe that the majority of English L1 learners (71%) have a limited proficiency in writing isiZulu. 24% of these learners do not find it too difficult to write isiZulu. We have already stated that the majority of these learners were not exposed to isiZulu in the past and this could be the reason why they find it difficult to write isiZulu.

From the above discussion on learners' difficulties in speaking, reading and writing isiZulu, we have noticed that a significant percentage of isiZulu L1 and English L1learners find it difficult to speak, read and write isiZulu correctly. That such a situation emerges is not surprising because African parents send their children to English medium schools because it may further their career prospects. Fishman (1989:206), cautions that:" *What begins as the language of social and economic mobility ends, within three generations or so, as the language of the crib as well, even in democratic and pluralism-permitting contexts*".

Indigenous African languages are likely to disappear if African parents continue to have a high regard for English, at the expense of indigenous African languages.

Bar Graph 19: Educators' responses on the difficulty in writing isiZulu
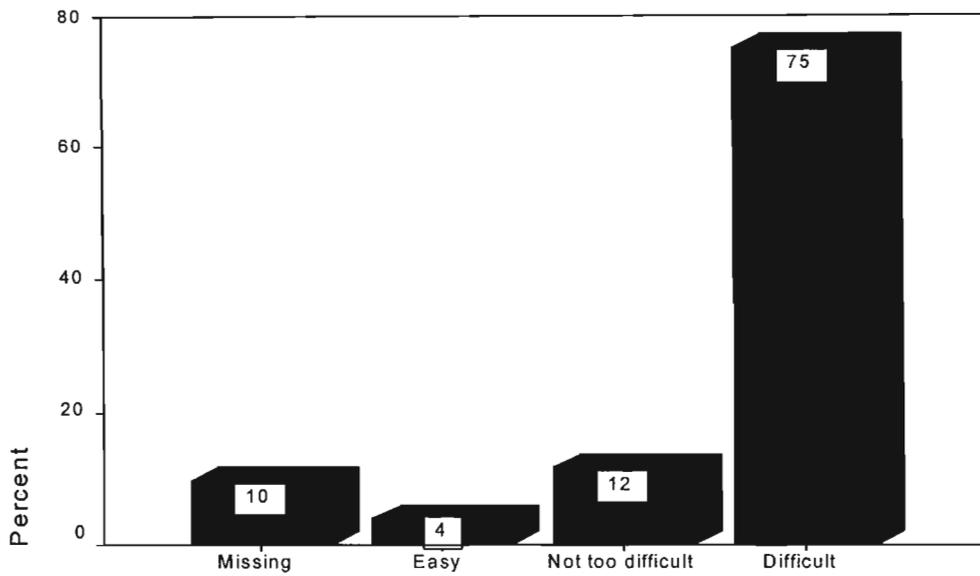
Majority of educators (75%) also stated that they find it difficult to write isiZulu. The reasons for this linguistic scenario have been discussed in the foregoing paragraphs. It is also important that educators be retrained so that they can develop innovative ways of teaching the language, which will enable learners to develop a positive attitude towards the language.

4.2.13. Learners' exposure to isiZulu in the electronic, print media and in the classroom.

The Tables that follow reflect isiZulu and English L1 learners' exposure to isiZulu in the electronic, print media, books, newspapers, letters, debates and speeches.

Table 26. Learners' exposure to isiZulu in the electronic, print media and in the classroom

	IsiZulu L1 Learners		English L1 Learners	
	Frequency	Valid %	Frequency	Valid %
Listen to Ukhozi				
Often	64	30.8	0	0.0
Sometimes	133	63.9	21	14.9
Never	11	5.3	120	85.1
Total	**208**	**100.0**	**141**	**100.0**
Missing	4		2	
Total	**212**		**143**	
Watch isiZulu T.V. programmes				
Often	83	39.7	1	0.7
Sometimes	118	56.5	45	31.7
Never	8	3.8	96	67.6
Total	**209**	**100.0**	**142**	**100.0**
Missing	3		1	
Total	**212**		**143**	
Read isiZulu books				
Often	23	11.1	0	0.0
Sometimes	129	62.0	14	9.8
Never	56	26.9	129	90.2
Total	**208**	**100.0**	**143**	**100.0**
Missing	4		-	
Total	**212**		**143**	
Read isiZulu newspapers				
Often	30	14.4	0	0.0
Sometimes	135	64.5	8	5.6
Never	44	21.1	135	94.4
Total	**209**	**100.0**	**143**	**100.0**
Missing	3		0	
Total	**212**		**143**	
Write isiZulu letters				
Often	17	8.2	1	0.7
Sometimes	92	44.5	4	2.8
Never	98	47.3	138	96.5
Total	**207**	**100.0**	**143**	**100.0**
Missing	5		0	
Total	**212**		**143**	
Use isiZulu during debates/ speeches				
Often	1	0.5	0	0.0
Sometimes	53	25.7	9	6.3
Never	152	73.8	134	93.7
Total	**206**	**100.0**	**143**	**100.0**
Missing	6		0	
Total	**212**		**143**	

Evident in the above findings is that a significant percentage of isiZulu L1 learners indicated that they always listen to Ukhozi F.M. (30,8%) and watch isiZulu T.V. programmes (39,7%). Also glaring is the significant percentage of these learners who sometimes listen to Ukhozi (63,9%), watch isiZulu T.V.

programmes (56,5%), read isiZulu books (62%) and read isiZulu newspapers (64,5%). This indicates that there are many isiZulu learners who still identify with their language at home. Since these learners have so much exposure to isiZulu at home, it is incongruous that their home language is not used as a resource in the classroom.

However, a significant percentage of these learners stated that they never read isiZulu books (26,9%,) never read isiZulu newspapers (21,1%), never write isiZulu letters and never use isiZulu in debates and speeches (73,8%). A possible reason for this trend could be that isiZulu is not offered at some schools and this has contributed to the high percentage of learners who never use isiZulu in debates and speeches.

On the other hand, majority of English L1 learners never listen to Ukhozi (85,1%), never read isiZulu books (90,2%), never read isiZulu newspapers (94,4%), never write isiZulu letters (96,5%) and never use isiZulu in debates and speeches (93,7%). We have already mentioned that these learners are monolingual English speakers and they highly unlikely to use isiZulu extensively. However, it is surprising to note that a significant percentage of these learners indicated that they sometimes watch isiZulu television programmes (31,7%).

Although learners have some exposure to isiZulu books, the majority do not enjoy such a privilege. Therefore, one way of eradicating illiteracy among the masses is to inculcate the reading of indigenous languages books. Kamwangamalu (2001) also reiterates the importance of indigenous languages in educational institutions when he states that it is not only vital for an efficient promotion of these languages, but also for the rapid and massive development and spread of literacy among the populace to empower them to participate actively in the social, political and economic development of the state.

If learners are exposed to indigenous language books, it may enhance their reading and writing skills in isiZulu. Although the majority in this province

speak isiZulu, the provincial department of education has not been proactive in promoting the language at schools because it feels the onus rests on schools to promote the language.

4.2.14. Learners' and educators' responses to which occupational fields offer the best opportunity for learning isiZulu

The following Tables present the findings to question Z.42 in the learner questionnaire and Z.26.in the educator questionnaire.

Table 27: Learners' responses to which occupational fields offer the best opportunities for learning isiZulu

	IsiZulu L1 learners		English L1 learners	
	Frequency	Valid %	Frequency	Valid %
Education	74	39.6	52	39.1
Business world	10	5.3	12	9.0
Politics	9	4.8	5	3.8
Entertainment	19	10.2	14	10.5
Legal profession	3	1.6	2	1.5
Media	7	3.7	3	2.3
Medical	4	2.1	2	1.5
All	27	14.4	29	21.8
Education and Media	17	9.1	6	4.5
Education, Entertainment and Media	17	9.1	8	6.0
Total	**187**	**100.0**	**133**	**100.0**
Missing	25		10	
Total	**212**		**143**	

From the above Table, it is quite clear that the learning of isiZulu will hold one in good stead in pursuing careers in the educational field. A significant percentage of isiZulu L1 learners (14,4%), English L1 learners (21,8%) stated that the learning of isiZulu is a prerequisite for most careers. This indicates the growing importance attached to the learning of isiZulu by learners. This positive trend bodes well for the future of isiZulu as a subject of learning at schools.

Table 28: Educators' responses to which occupational fields offer the best opportunities for learning isiZulu

	Frequency	Valid %
Education	13	26.0
Business world	1	2.0
Media	2	4.0
All	10	20.0
Education and media	14	28.0
Education, Entertainment and Media	10	20.0
Total	**50**	**100.0**
Missing	2	
Total	**52**	

From the above Table we observe that a large percentage of educators stated that a knowledge of isiZulu is most likely to get them a job in education and media (28%), education only (26%), education, entertainment and media (20%). A significant percentage of educators stated that knowledge of isiZulu is important for all occupational fields (20%). This indicates that educators are aware of the instrumental value of learning isiZulu.

4.3. Qualitative Results: Learners

The results are based on the responses to the semi-structured interview (Refer to questions X1 – X7, Appendix A, page 4).

An analysis of the responses to question X1 in the learner questionnaire indicated that the majority of English L1 learners (52%) and isiZulu learners (85%) have a positive attitude towards isiZulu. This positive attitude amongst the majority of learners will help to elevate the status of isiZulu at their schools. Perhaps, if isiZulu is introduced at primary schools, it may well prepare other English and isiZulu L1 learners to study isiZulu at high schools. Presently, a significant percentage (48%) of English L1 learners and isiZulu L1 learners (15%) have a negative attitude towards isiZulu. It could be that these learners were not exposed to isiZulu before; therefore they have a negative attitude towards the study of isiZulu.

The following are some of the views articulated by isiZulu L1 and English L1 learners towards the study of isiZulu, which is, question X1 in the semi-

structured interview. **Note that the views that are given below, are reported as expressed by the learners themselves:**

4.3.1. Learners' positive views towards the study of isiZulu at school.

4.3.1.1. IsiZulu L1 learners' views

"I feel it is a good thing for us to be given a chance to learn our mother tongue."
"Yes, because it is very important to be multilingual, especially for socialising and education."
"Kubalulekile kakhulu ukufunda isiZulu ngoba kuyasiza ukwazi amagama amaningi."
"It is very important to learn isiZulu because it helps to improve our vocabulary."
"I believe that it is great that some children from different cultures are willing to learn another language."

4.3.1.2. English L1 learners' views

"Yes, we live in South Africa and an African language should be known."
"These days, knowing different languages is good so you can be more experienced when applying for a job."
"Yes, to remind the younger generation where they come from."

The above excerpts by isiZulu L1 and English L1 learners illustrate the instrumental and integrative value of learning isiZulu. Furthermore, some isiZulu L1 learners are passionate about their language and culture.

4.3.2. Learners' negative views towards the study of isiZulu at school.

IsiZulu L1 and English L1 learners also expressed negative views. The following are some of their views:

4.3.2.1. IsiZulu L1 learners' views

"Learning isiZulu will not give you a highly paid job because these days you need to speak English if you want a highly paid job."

"I don't think it's a good idea for most of the children who do not like it or do not understand it."

4.3.2.2. English L1 learners' views

"No, because in most cases isiZulu is not the language that everyone likes, people like to speak English."

"I don't think isiZulu should be taught at schools because it is really unnecessary. Most of us cannot speak our own mother tongue, so why should we learn someone else's mother tongue. Everyone should be taught to speak and understand English."

The above responses support the continuing dominance of English in status and usage. The arguments within the position state that it would be more practical and useful to have English as the only lingua franca of the country. The main reason for this stance rests on the international position English enjoys. According to Du Preez, (Daily News, August 2001: 10):

> English will always be the common language we use in the urban economy and to communicate with the outside world. People should be able to speak, read and write English. But if we achieve that at the expense of our own precious languages it is a price to high to pay. Then, three hundred years of colonialism will have been completely successful.

Therefore, it is vitally important that English be used hand in hand with indigenous languages at educational institutions.

4.3.3. Learners' perceptions of language related problems

In this section I discuss some of the problems encountered by isiZulu L1 and English L1 learners.

4.3.3.1. Problems experienced by isiZulu L1 learners

There were several opinions given by English L1 learners with regard to the problems experienced by isiZulu L1 learners, which is question X2 in the semi-structured interview.
 The following are some of their comments:

"That they should not be allowed to speak isiZulu in class."
"They have to learn English and Afrikaans and speak the languages all the time and it is hard to avoid their mother tongue."
"They do not understand what the educator is telling them."
"They don't know how to speak English so other learners tease them."
"The problem is that they can speak isiZulu very well but when it comes to the situation where they have write it, it is difficult."

Some of the English L1 learners indicated that isiZulu L1 learners could not speak and understand English. This indicates that they are acutely aware of the isiZulu L1 learners' plight and they therefore empathise with them. Then, there are English L1 learners who stated that isiZulu L1 learners are not allowed to use isiZulu in class. There are some isiZulu L1 learners who find it difficult to write isiZulu. It could be that these learners have become monolingual English speakers and this has adversely affected their proficiency in writing isiZulu.

4.3.3.2. Problems experienced by English L1 learners

There was also a diversity of views given by isiZulu L1 learners regarding the problems experienced by English L1 learners, which is question X.3 in the semi-structured interview. The following are some of their views:

"They don't understand what the isiZulu learners are speaking about therefore there is less communication.
"Bathi khubukuni ukusifunda kanye nokusibhala."
"They say it is difficult to read and write."

"They find it difficult to translate isiZulu words plus sentence making."

"It is isiZulu pronunciation which is hard and they can't pronounce words like "nxa".

From the above comments, it can be seen that isiZulu L1 learners are acutely aware of the communication problems experienced by English L1 learners. This is because English L1 learners are not articulate in isiZulu and they find it difficult to understand isiZulu L1 learners who communicate with each other in isiZulu. Another problem experienced by English L1 learners is that they cannot read, write and speak isiZulu very well. This problem is manifested in the findings that 57, % of English L1 learners found isiZulu difficult to speak, 66% found it difficult to read and 71% found it difficult to write. This means that isiZulu is not a subject you can start studying at high school. It is important that isiZulu is offered at primary schools so that learners would have some formal exposure and that they would not find the study of the language difficult at high school.

From the analysis of the problems encountered by isiZulu L1 and English L1 learners, it is quite apparent that these learners are aware of the communication problems that exist between them. This is positive and is hoped that English L1 learners would not resist the learning of isiZulu when they are given a chance.

4.3.4. Learners' views on why isiZulu is important

4.3.4.1. IsiZulu L1 learners' views

There were several reasons given by isiZulu L1 learners with regard to why isiZulu is an important subject of study, which is question X4.1 in the semi-structured interview. The following are a summary of the reasons:

23% stated that isiZulu was their mother tongue. 21% stated that it is a language that is spoken everywhere. 16% stated that it would enhance communication and understanding between them and English L1 learners.

14% stated that it would help them pass their examination. 6% stated that it was an important language in South Africa, 5% did not respond. 15% stated that isiZulu is not important.

From the above responses, it can be seen that the majority of isiZulu L1 learners consider the study of isiZulu to be important. A significant percentage (23%) of these learners stated that isiZulu is their home language and this demonstrates that these learners are still adhering to their home language. Also, some of these learners are aware that isiZulu is spoken everywhere because they are exposed to the language in various other domains. That 16% of isiZulu learners stated that it would help to improve communication and understanding between isiZulu L1 learners and English L1 learners, is important because this seems to be a major problem between these learners at the moment. Some of the isiZulu L1 learners also indicated that a study of isiZulu would enable them to pass their examinations, because in some schools these learners study English as a first language and Afrikaans as a second language. Therefore, these learners view the study of isiZulu in a positive light because it will help them to pass their final examinations.

4.3.4.2. English L1 learners' views

There were several reasons given by English L1 learners with regard to why isiZulu is an important subject of study, which is question X4.1 in the semi-structured interview. The following are some of their reasons:

24% stated that it would increase communication and understanding, 22% stated that it would increase employment opportunities, 12% stated that it is an official language and 7% did not respond. 35% stated that isiZulu is not important.

Like their isiZulu L1 counterparts, English L1 learners are also of the view that the study of isiZulu would enable them to communicate and understand each other better. This is encouraging and it will go a long way to improve race relations at schools. A significant percentage of English L1 learners indicated

that a study of isiZulu would have instrumentive advantages for them, illustrates the growing importance attached to the learning of isiZulu.

4.3.5. Learners' views on why isiZulu is not important

4.3.5.1. IsiZulu L1 learners' views

There were several reasons given by isiZulu L1 learners with regard to why isiZulu is not an important subject of study, which is question X4.2 in the semi-structured interview. The following are a summary of the reasons:

15% feel that isiZulu is not important. Of the 15%, 4% stated that isiZulu is not an international language, 3% stated that isiZulu is difficult, 4% stated that it is not used at work and 4% did not respond. Many of them are of the view that English is important and it would appear that these learners have forsaken their home language for English, which they hold in high esteem. Then, there are others who feel that isiZulu is difficult and they do not consider it an important language to study.

4.3.5.2. English L1 learners' views

There were several reasons given by English L1 learners with regard to why isiZulu is not an important subject of study, which is question X4.1 in the semi-structured interview. The following are some of their reasons:

Of the 35% who do not consider isiZulu important, 23% stated that it had no use, 5% stated that English is important, 4% stated it is difficult to understand and 3% did not respond.

A significant percentage of English L1 learners do not consider the study of isiZulu to be important. It is important to educate these learners about the advantages of bilingualism and multilingualism. We also notice that these learners also find isiZulu difficult and this why they have negative attitudes towards isiZulu.

4.3.6. Views of learners who are in favour of mother tongue education

The following are some of the comments by isiZulu L1 and English L1 learners who favour mother tongue education, which is question X5 in the semi-structured interview.

4.3.6.1. IsiZulu L1 learners' views

"Yes, so that people will know their mother tongue because people today have forgotten their mother tongue".
"Yes, helps the student to understand subject better"

The first statement indicates that mother tongue education will help them to keep in touch with their language and culture. The second statement indicates that mother tongue education is important for pedagogic reasons.

4.3.6.2. English L1 learners' views

"Yes, to remind the younger generation where they come from".
"Yes, so we can learn the language and become a full Zulu speaker".

The first statement indicates the importance of learning one's language and culture. This will go a long way in helping the youth to keep in touch with their language and cultural traditions. The second statement acknowledges the importance of learning isiZulu so that one can be articulate in the language.

4.3.7. Views of learners who are not in favour of mother tongue education

The following are some of the comments by isiZulu L1 and English L1 learners who are against mother tongue education, which is question X5 in the semi-structured interview.

4.3.7.1. isiZulu L1 learners' views

"*No, because you speak the language at home so what is the use of learning it in school.*"

"*No, because high school is where you need to practice your English everyday.*"

4.3.7.2. English L1 learners' views

"*No, we should speak English in a public school and if you want to be taught in your mother tongue then go to a private school*".

" *Not necessary because as you speak it as a your home language, you can learn it from the elders.*"

The above comments by both isiZulu L1 and English L1 learners indicate a strong desire to learn through the medium of English. This is because they regard English as a universal language, with enormous economic advantages.

4.3.8. Problems encountered in promoting isiZulu at schools

The following are some of the views by isiZulu L1 and English L1 learners on the problems encountered in promoting isiZulu at schools, which is question X6 in the semi-structured interview.

4.3.8.1. IsiZulu L1 learners' views

29% stated that there were no educators, 20% indicated that isiZulu was not offered to all learners, 14% stated that not everyone was interested, 13% stated that they did not study isiZulu before, 10% stated that isiZulu was difficult and 14% did not respond.

4.3.8.2. English L1 learners' views

26% stated that that learners were not interested, 18% indicated that isiZulu was difficult, 17% stated that Africans would have a better chance of passing their examinations, 14% stated that it should be offered to Africans only, 13% stated there were no educators and 12% did not respond to the question.

A significant percentage of isiZulu L1 and English L1 learners indicated that there are not enough educators at their schools. This indicates that there has not been a paradigm shift in the language policy at these schools because isiZulu is not given the recognition it deserves. It would appear that some schools are not offering isiZulu across the curriculum and some learners feel that they are being disadvantaged. That 14% of isiZulu L1 learners and 26% of English L1 learners indicated that learners are not interested, indicates a general apathy among these learners. It is surprising to note that 13% of isiZulu learners indicated that they did not study their mother tongue before. It could be that these learners have been attending former House of Delegates and House of Assembly schools where isiZulu is not offered. It is interesting to note that English L1 learners indicated that isiZulu ought to be learnt by African people and it would help them to pass their examinations. This indicates a lack of sensitivity on the part of English L1 learners because they are unaware of the changes taking place at their schools.

4.3.9. Learners' responses on whether the language policy should be reviewed

The following are responses by isiZulu L1 and English L1 learners on whether the language policy at high schools should be reviewed.

81% of isiZulu L1 and 46% English learners are of the view that the current language policy needed to be reviewed while 19% isiZulu L1 and 54% English L1 learners are against the idea.

The majority of isiZulu L1 learners feel that the change in the language policy will benefit them because additional languages such as isiZulu will give them a better chance of passing their examinations. On the other hand, majority of English L1 learners want the status quo to remain. They probably do not want to learn additional languages, which they did not learn before.

4.4. Qualitative Results: Educators

The results are based on the responses to the semi-structured interview (Refer to questions X.1 to X.11 Appendix B, pages 3 and 4).

4.4.1. Educators' views on whether their schools have a language policy

In response to the question: Does your school have a language policy?
65% stated yes, 31% stated no and 4% did not respond to the question.

Although majority of educators indicated that their schools had language polices, I have noticed that many schools have not determined their language policy as required by the Schools Act. It could be that schools are reluctant to develop a school language policy that introduces new languages in the curriculum, which could have consequences for educators at these schools.

In response to the question: Does the language policy take into account the learner demographics of your school? 33% stated yes, 42% stated no and 25% did not respond to the above question. That 42% stated no, indicates that the governing bodies have not been transformed, because they consist of English L1 parents, educators and learners who would like the status quo to remain. The governing bodies of these schools are less progressive and the decisions they take might not be well received by with the majority of parents who would like isiZulu to be included in the curriculum. Then, there are progressive governing bodies that introduce isiZulu to all learners because they are accommodating the interests of all learners. From past experience, I have noticed that, in some schools the management and their staff take

decisions to promote their own interests rather than that of the learners. This could be another reason why isiZulu is not offered at some schools.

4.4.2. Reasons for the change of the learner demographics at schools.

The following are educators' responses on the reasons for the change in the learner demographics at school, which is question X.4.1 in the semi-structured interview:

29% stated that it changed after apartheid, 21% stated were they attracted to better education, 8% stated that it was preferred by their parents, 6% indicated they were forced to attend the Indian schools because of unrest in the townships, 4% stated that a drop in the English L1 learner population allowed for the increased intake of isiZulu L1 learners and 32% did not bother to respond. A significant percentage of educators stated that the demise of apartheid brought about a change in learner demographics at their schools. I tend to agree with this view because the isiZulu L1 learner population has increased significantly and, in some schools, they are in the majority. 21% of educators stated that Africans were attracted to their schools because of better education. Perhaps, these schools have the resources and are able to produce an environment conducive to effective teaching and learning. Also, some parents have opted for their children to attend former House of Delegates schools because they perceive the standard of education to be higher at these so-called open schools. The unrest in townships also played a role in forcing isiZulu L1 learners to seek admission at former House of Delegates schools. A significant percentage (32%) of educators chose not respond to this question.

4.4.3. Educators' perceptions of language related problems

4.4.3.1. Problems experienced by isiZulu mother tongue learners
The following are some of the views articulated by educators regarding the problems experienced by mother tongue learners, which is question X5 in the semi-structured interview:

"They are not articulate in English. There is also a communication problem. They sometimes or most times do not understand what the teacher is saying"
" Language problems most of the time. Amongst friends and family they talk in isiZulu, so they are not used to thinking and communicating in English"
"Speaking, reading and writing proficiently in English"
"Language barrier seems to slow down learners progress"

The above views expressed by educators indicate quite clearly that they are acutely aware that the English language is a major barrier in the learning process for the majority of isiZulu L1 learners. It would appear that media of instruction at these schools favour English L1 learners while isiZulu L1 learners are expected to conform to the status quo. This linguistic scenario places isiZulu L1 learners at a great disadvantage, which affects their performance in the examinations. The high repeater and failure rate among isiZulu L1 learners every year is testimony to this. Perhaps, if the educators were equipped to handle bilingual and multilingual classes, the home language of the majority could be used as resource in the classroom. This could favour the implementation of the bilingual education in the classroom. This would go a long way in the reducing the high repeater and failure rate among isiZulu L1 learners and will ultimately save the government millions of rands each year.

4.4.3.2. Problems experienced by non-mother tongue isiZulu learners

The following are some of the views articulated by educators regarding the problems experienced by non-mother tongue isiZulu learners, which is question X.6 in the semi-structured interview:

"Difficult to understand English some lessons".
"Cannot communicate effectively with 2nd language learners hence they keep away".
"Cannot communicate with the majority"
"Cannot speak fluent English, some"
"Get bored when time is spent assisting mother tongue learners"

The first statement indicates that some learners are finding it difficult to understand certain lessons. It could be that these learners are exposed to English slang, which is rife at these schools and this has affected their ability to understand Standard English in the classroom. Another common problem is that the majority of monolingual English L1 learners are unable communicate with the majority of isiZulu L1 learners. This creates a problem in that these groups of learners rarely intermingle outside the classroom because they do not understand each other. These schools are a microcosm of the larger South African society. If these learners do not interact with each other, then the rainbow nation is doomed to failure. The last statement indicates one of the many problems monolingual educators are faced with in the classroom. It is quite clear that the language policy in these schools benefit a few learners, to the detriment of the majority.

4.4.4. Strategies schools have introduced to deal with language related problems.

The following are some of the responses of educators on strategies their schools have introduced to deal with language related problems, which is question X.7 in the semi-structured interview.

23% of educators did not respond to the question, 15% stated that their school had no strategy in place to deal with problems they face in their schools. 14% stated that their schools had introduced extra classes as a strategy to handle the problems at their schools, 14% stated that isiZulu as a third language was introduced, 13% stated that conversational isiZulu was introduced, 11% stated the library resource centre was opened regularly to allow learners borrow books. 10% stated their schools introduced a language intervention programme to deal with the language related problems.

It is surprising to note that some schools have no strategy to deal with the above-mentioned problems. Generally, extra classes are introduced to complete syllabi and these classes are conducted through the medium of

English and are of little benefit to those who do not comprehend English. That isiZulu is offered as third language and as conversational subject in some schools, indicates that the language is not taken seriously to develop the learner intellectually and academically. Access to the library, in the main, benefits those who want to improve their reading skills in the lingua franca of these schools. Many of these schools do not have isiZulu books, magazines, and newspapers to cater for those who want to read these resources. From my interaction with colleagues from other schools, I have noticed that the language intervention programme does very little to enhance the proficiency of majority of learners because these programmes are not thoroughly researched and they are implemented merely to placate certain interest groups.

4.4.5. Educators' views on multilingualism

There was a diversity of views given by educators on multilingualism, which is question X.9. in the semi-structured interview. The following are some of their views:

" Should be introduced to at all schools to benefit all pupils".
"To be encouraged for better co-existence in a diverse country like ours".
"Imperative for genuine integration, cultural empathy, true understanding of peoples mission/vision-language is the medium".
"People must learn to communicate with people from different backgrounds ".
"It creates more problems when people want to communicate in different languages".
"Very progressive but could be restrictive in other countries".
"English should always remain the language, other languages should be based on demographics".

It is encouraging to note that some educators are of the opinion that multilingualism will equip learners with the necessary skills so that they are able to function effectively in changing society. Therefore, it is vitally important that learners are educated about studying isiZulu in this province. This will

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help them to be linguistically diverse and ultimately help them in the future. On the other hand, some educators are of the view that multilingualism can pose more problems than solutions for some people. Speaking many languages can stifle communication but some feel that one language ought to be a unifying factor in our society. Some monolingual educators feel that there is no need to have a command of several languages as it could prove to be of dubious value in other monolingual countries. Then, there are others who place English on a high pedestal but are realistic when they state that the dominant language of the region should be given priority.

4.4.6. Educators' views on whether the language policy at schools ought to be reviewed.

Educators' views on whether the language policy at schools ought to be reviewed is question X.10 in the semi-structured interview.

The majority of educators feel that the language policy must be reviewed. It could be that these educators are aware of the immense problem experienced by isiZulu L1 learners who are forced to learn two compulsory languages which are foreign to them. It would appear that by affirming these languages in our schools, the authorities are pandering to those who wield economic power in this country.

4.4.7. Educators' views on issues not included in the questionnaire.

Educators' views on issues not included in the questionnaire, is question X.11.in the semi-structured interview.
The above statement yielded the following comments:

"Zulu people make up the majority of Africans in South Africa. Therefore, isiZulu is the most widely spoken language in our country and it is of utmost importance that all schools pupils should, at least be able to converse in isiZulu"
"Children should be given an option as to what language they wish to study."

"Researchers must be realistic about any local language and view it against the background of international progress. All said and done learners should be taught what is relevant to make a living in this world."

"Many African pupils seem to have a problem with the writing of isiZulu as a first language."

The first statement illustrates the importance of learning isiZulu, albeit for conversational purposes. The second statement indicates the problem that isiZulu L1 learners encounter in many schools that do not subscribe to LiEP The third statement is probably by an educator who is mesmerised by English, but is unaware that this language is only accessible to the elite in this country. The fourth statement articulates a view that is common in urban schools because these learners are exposed to the non-standard varieties of isiZulu in the townships.

4.5. Recapitulation

In this chapter the quantitative and qualitative results were analysed and discussed in detail. The findings indicate that there is a mismatch between the home language of the majority and the language that they learn at school. This is because decisions concerning languages are, in most cases, made in the interest of educators rather than that of learners. This indicates that many schools are flouting important principles inherent in the LiEP. Many isiZulu L1 learners and some English L1 learners show a desire to learn isiZulu but some schools, with a hidden agenda, prevent them from learning their home language. Although many isiZulu L1 learners have a major problem understanding English there are hardly any concrete intervention programmes to help these learners. Lastly, although many isiZulu L1 learners show support for bilingual education, it cannot be introduced because many of the English L1 educators are not proficient in isiZulu. Furthermore, there are hardly any isiZulu L1 educators at many of these schools. In the next chapter, I will conclude the study and outline some recommendations.

CHAPTER 5

5.0 CONCLUSION AND RECOMMENDATIONS

5.1. Introduction

This chapter concludes the sociolinguistic investigation of the status of isiZulu at former House of Delegates high schools in the greater Durban area. I will present a brief summary of the main findings. This will be followed by the hypotheses that have been accepted and refuted. Lastly, recommendations are made on the summary of the main findings.

The study found that isiZulu is the home language of the majority of isiZulu L1 learners (80%). English is the home language of the majority of English L1 learners (91%) and educators (79%). This finding indicates that isiZulu L1 learners are proud of their language while English L1 learners have become English monolingual speakers. On the issue of which two languages learners and educators prefer as subjects of study, a majority of isiZulu L1 learners (67,4%) and educators (60,8%) opted for English and isiZulu while a majority of English L1 learners (54,5%) opted for English and Afrikaans. IsiZulu L1 learners' responses are influenced by the fact that isiZulu is their home language and English is important for economic reasons. Educators also opted for English and isiZulu as languages of study because English is important for instrumental reasons, while isiZulu is the dominant language in KwaZulu-Natal. English L1 learners want the status quo to remain because they had maximum formal exposure to English and Afrikaans in their schools.

Another important finding was that isiZulu L1 learners use isiZulu extensively when communicating with parents (88,3%), older people (86,2%), siblings (64,9%) and friends outside the classroom (64,7%). However, a majority of isiZulu L1 learners are prevented from using isiZulu in the classroom because only (46,2%) of learners stated that they use isiZulu in the classroom. They are discouraged from using isiZulu in the classroom because they are told that they are in English medium schools and they ought to learn English,

which has obvious economic advantages. On the other hand, a majority of English L 1 learners use English extensively when communicating with their parents, older people, siblings, friends inside and outside the classroom. We have alluded to the fact that English L1 learners have become monolingual English speakers.

It is also important to note that a majority of isiZulu L1 learners (80,2%) and English L1 learners (99,3%) stated that they would prefer their educators to use English in the classroom. This indicates that these learners are being mesmerised by English, which is seen as a passport to success in our country. Although a majority of isiZulu L1 learners want their educators to use English in the classroom, a significant percentage of these learners (63,9%) stated that they are able to express ideas better in isiZulu than in English. Even though isiZulu L1 learners have a high regard for English in their education, there is a strong support for their home language. This is because they understand better when spoken to in their home language. This is also illustrated in the finding where a significant percentage of isiZulu L1 learners (76%) stated the use of two languages is beneficial to their academic progress. This implies an awareness of the importance of English and isiZulu in education.

Although majority of isiZulu L1 learners, English L1 learners and educators, stated that isiZulu is offered at their schools, this finding is misleading because of the seven schools involved in this study, isiZulu is offered as a third language to grade 12 learners at three schools. The other learners are not given an opportunity to study isiZulu as a subject of study. However, a significant percentage of isiZulu L1 learners (84,7%), educators (92%) and English L1 learners (42%) show a strong desire to learn isiZulu, albeit optionally.

The above findings indicate that although isiZulu is an official language and most widely spoken language in the country the language continues to be peripheral to English as well as Afrikaans. The government needs to go beyond rhetoric because linguistic democracy can be built only if there is

effective communication with the masses through the language they understand. This will ensure the use of an African language through the education system and also reflect the recognition of language as a fundamental human right.

5.2. Hypotheses

In this paragraph, I discuss the hypotheses that have been accepted and refuted. Hypothesis one is accepted because 67,4% of isiZulu L1 learners would like to learn isiZulu and English while majority of English L1 learners 54,5% would like to learn Afrikaans and English. Hypothesis two is accepted because 63,9% of these learners agree with the statement. Hypothesis three is accepted because the majority of these learners (76%) are in favour of bilingual education. Hypothesis four is accepted because 84,7% of isiZulu L1 learners agree with the statement. Hypothesis five is refuted because 58% of English L1 learners do not want to learn isiZulu. Hypothesis six is accepted because the majority of educators (92%) want to learn isiZulu. Hypothesis seven is accepted because 86% of isiZulu L1learners, 58,9% of English L1 learners and 90,4% of educators agree with the statement. Lastly, hypothesis eight is accepted because the majority of isiZulu L1 (85%) and English L1 learners (61%) stated that they have a positive attitude towards isiZulu.

5.3. Recommendations

The positive attitude expressed by isiZulu L1 learners, English L1 learners and educators with regard to isiZulu as a language of study, augurs well for the future of the language at high schools in the greater Durban area. The results of this study may be extrapolated to the province of KwaZulu-Natal. If learners are given a chance to pursue isiZulu as a subject of study, it will enhance the status of isiZulu at high schools in the province.

On the basis of the main research findings, the following recommendations are made:

5.3.1. The role of governing bodies needs to be revisited.

In post-apartheid South Africa, school governing bodies have been given enormous powers in developing a school-based language policy as well as in the appointment of educators to their schools. Since school governing bodies have so much of power invested in them, it is vitally important that governing bodies are constituted in such a way that they should show an understanding of the reality of the South African society as a heterogeneous entity. This will ensure that decisions taken by governing bodies reflect the views of all parents and not a few, which is currently the trend at many former House of Delegates high schools.

In determining a school-based language policy, I strongly believe that the national education department should work hand in hand with the provincial education department in organising workshops for governing bodies on the importance of a language policy and how it impinges on the rights of parents, learners and educators at schools. This will help governing bodies to make an informed decision with regard to the languages that can be offered at their schools. One way of ensuring that the process is open and transparent is that schools should conduct language surveys, like the one conducted in this study, to determine the language preferences of learners in regard to the language of learning and teaching. It is also important that the governing bodies ensure that the language policy is not a mere statement of intent but they ought to be active in propagating the policy so that it can meet the challenges of transformation in our country.

The provincial education department should also ensure that school governing bodies appoint educators who reflect the demographic profile of learners at their schools. This will help to solve one of the many problems that isiZulu L1 learners experience at these open schools. The appointment of African educators would go a long way in ensuring that isiZulu L1 learners

have role models whom they can identify with and emulate. This will also help isiZulu L1 learners to regain their self-esteem and confidence in these schools. Furthermore, it will ensure a rejuvenation of African knowledge and values, which is presently suppressed at these schools. The provincial department of education cannot dither this time and they need to set aside funds to employ African educators. This will facilitate the transformation of the curriculum, as well as the staff at these schools.

The above proposals would ensure that a general school climate is created where language diversity is respected and where isiZulu L1 learners feel at home and are not considered inferior because of a dissimilar linguistic background.

5.3.2. Review of Language Policy

The government must review its Language in Education Policy because this study has proven beyond doubt, that the voluntary approach has failed isiZulu L1 learners and English L1 learners who like to study isiZulu as a subject of study. If isiZulu L1 learners are given a chance to study isiZulu, their chances of passing their year-end examinations will be greatly enhanced. This will reduce the high failure and drop-out rate amongst isiZulu L1learners in this study. On the other hand, if English L1 learners are given a chance to study isiZulu it will help them to communicate with isiZulu L1 peers, generally, improving race relations. It is incumbent on the national department of education to be clear as to which official languages must be used in which province and for what purposes. Thus, in the province of KwaZulu-Natal, where isiZulu and English are the dominant languages, schools should make concerted efforts to ensure that these two languages are offered at their respective schools so that learners who want to study isiZulu are not disadvantaged. Furthermore, Professor Kader Asmal has stated that no learner should study at a school in KwaZulu-Natal that does not offer isiZulu (Daily News, 10 June 2003).

It is also important that the language and knowledge learners bring into the class is utilised as a resource because it is the fundamental basis of all learning. This privilege benefits only English L1 learners because they are taught in their home language throughout their years at school and beyond. Therefore, authorities should ensure that bilingual education is available for the majority who request it. This study has proven that the majority of isiZulu L1 learners are in favour of bilingual education. Learners can gain immensely in a changing society like ours if we implement the following:

> Children's natural and linguistic experience in the home is the foundation of their future learning and we must build on that foundation rather than undermine it, every child has the right to have their talents recognised and promoted within the school. (Cummins, 2000).

This is because basic concepts should first be established in the learners' home language and thereafter, a second language could be used to build on it. Majority of learners in this study are taught in a medium that is foreign to them which results in them not having a thorough grasp of the language of instruction; while English L1 learners are taught in their home language and they also have a good grasp of a second language. This trend has to be reversed if we are to develop our learners holistically and give them an Afrocentric education, which hopefully will arrest the moral degeneration in our society, which is a result of us affirming a western way of life.

On the other hand, if we persist with a neo colonial language policy where the majority of our learners receive tuition only in English, then we are eventually going to produce learners who are going to be linguistically challenged.

5.3.3. Government Support

The apartheid government provided enormous support in the development of Afrikaans as a national language by ensuring that knowledge of Afrikaans was a prerequisite for a career in government. The present government ought to do the right thing and ensure that knowledge of African languages weighs

heavily in the application for government jobs. This will ensure that African languages become marketable. This is a major problem with African languages at the moment. Kamwangamalu (2000:58) attests to this when he argues that the language consumer would not strive to acquire knowledge of African languages. Currently, these languages are *"not marketable and have no cachet in the broader political and economic context"*.

Kamwangamalu (1997:248) uses the example of this province where English and isiZulu are the two main languages. If isiZulu were a requirement for employment in the provincial government, then communities would accept isiZulu as a subject of study in their schools. Furthermore, if government departments implement the strategy espoused by Kamwangamalu, it would demonstrate instrumentive value to those who want to pursue careers in the government sector.

The corporate world also follows the example set by the government and if they see no rewards from government for historically disadvantaged languages, they are highly unlikely to establish rewards for these languages. The government must go beyond rhetoric with regard to its multilingual policy because it is not helpful if African members of parliament advocate English and also do not lead by example. The exclusive use of English by these high profile personalities has a negative impact on the masses who do not understand what they are saying. This inevitably perpetuates the low status of isiZulu because it is not seen as a prestigious language in public domains. Therefore, it is paramount that African members of parliament affirm African languages by using them in parliament, on television, in political rallies and at other public places. Only then, will perceptions and attitudes about indigenous languages change.

5.3.4. Pre-service and in-service educator training

There is dire need for pre-service and in-service training for educators so that they are able to function effectively in multicultural and multilingual schools. Majority of educators at the schools involved in this study teach learners

whose home language is either English or isiZulu. It therefore, becomes incumbent on monolingual English educators to learn isiZulu so that they have some kind of developing strategy to teach multilingual classes. It would also ensure that educators are sensitive to the language and culture that majority of learners bring into the class. Educators should ensure that their teaching approaches are culturally sensitive and where possible, they should use examples from the isiZulu language and culture to highlight key concepts in their subjects. A holistic education will exist when educators change their teaching styles in ways that promote the education of learners from different linguistic and cultural backgrounds. This will expose all learners to African knowledge systems and, at the same time, help to promote the principles and values of the African Renaissance.

Multicultural and multilingual classes do not simply mean placing learners from different cultural and languages into one classroom, but educators should draw on these home experiences and knowledge of these learners to develop them academically and cognitively. Educators should work with learners in ensuring that the classrooms are adorned with posters in isiZulu and English. These posters, developed by learners themselves, would help foster an environment where English L1 and isiZulu L1Learners have mutual respect for each other's language and culture. A *"unifying discourse has to be cultivated in the interest of establishing a collective will to address educational inequity"* (Fataar, 1999,3).

5.3.5. The provision of books and educational material in indigenous African languages

If we are to fight illiteracy among the masses, it is vital that books and other educational material be written in African indigenous languages. In this province, the availability of books in isiZulu would go a long way in ensuring that people regain their dignity in our society. Education Director General, Thami Mseleku, is of the opinion that book publishers must publish books in indigenous languages; otherwise we can forget about fighting illiteracy in the province and ultimately, in the country. He also states that it is necessary to

ensure the preservation of oral storytelling among the different cultures, and the promotion of indigenous languages. According to him: *"It is only when people read stories about themselves and their experiences that they will be interested in reading".* (Mercury, 11 July 2003).

The African Renaissance will not be realised if we do not examine the last vestige of colonialism, namely language. According to Ngugi wa Thiong'o, we must produce knowledge in African languages and then use translation as a means of conversation in African languages. He also states that we must also translate from European and Asian languages into our own, for our languages must not stay isolated from the mainstream of progressive human thought in the languages and cultures of the world. (Educator's Voice, October 2003). Nadine Gordimer expresses similar sentiments in her contribution to a symposium in Harare in 1992. She states:

> But we writers cannot speak of taking up the challenge of a new century for African literature unless writing in African languages becomes the major component of the continents literature. Without this, one cannot speak of an African literature. It must be the basis of the cultural cross currents that will both buffer and stimulate that literature (ibid: 24).

Schools should ensure that their libraries have isiZulu books, which are accessible to those who want to read them. The government should liaise with book publishers so that books can be printed in some indigenous languages. There is a ready market for these books in isiZulu because it has the most number of speakers in this province.

The importance of learning material in African indigenous languages is stressed by Heugh (1999:165):

> There can be no equality of education in South Africa … until there are materials (text books) in each of the learning areas from Grades 1-12 in all eleven official languages, and until matriculation examinations can be written through each of these languages.

This investment will cost the government a huge amount of money but it will go a long way in reducing the high failure and drop-out rate amongst isiZulu L1 high school learners. Some years ago, Professor Kader Asmal intimated that his department had made funds available for the final grade twelve papers to be translated into African indigenous Languages. To date, this has not materialised, and this is a travesty to millions of learners who write their most important examination in a language that is foreign to them. It would appear that the National Department of education does not have the linguistic interest of all learners at heart.

All that has been achieved in this country thus far was the result of struggle and sacrifice. It is incumbent on us, the beneficiaries of each and every benefit of those sacrifices, never to shirk our responsibility in ensuring linguistic democracy in our society. This is because the memory of a nation is embedded in its language. The more we neglect our languages, the more we hasten the death of the memory of who we are. The consequence of this is too ghastly to contemplate. It is therefore imperative that South African writers, language academics and readers work together to ensure that the promotion of African languages as defined by our constitution, is actually implemented to fast track the emancipation of African languages from their present status.

5.4. Recapitulation

Recommendations for elevating the status of isiZulu at high schools, in the greater Durban area were gleaned from isiZulu L1, English L1learners' and educators' responses to the questionnaire and interview schedule which formed the basis of this study. These recommendations cannot be regarded as final since isiZulu like any other language is a living language, which is constantly changing. The teaching and learning of isiZulu, therefore, needs to be reviewed regularly. It is hoped that this study will form the basis for further research with regard to the use of languages as subjects of teaching and learning at schools. Furthermore, there are some missing opinions in this study-notably that of parents and provincial educational authorities. Further research ought to take into account the views of all stakeholders.

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APPENDIX A

University of Durban-Westville

Respondent

a Masters student in isiZulu at The University of Durban Westville. The purpose of my study is to assess the status of isiZulu at high schools in the ...er Durban area. It will be highly appreciated if you could co-operate by completing this questionnaire. Your name or identification is not required. All ...nation you provide is HIGHLY CONFIDENTIAL and will be used for my Master Dissertation. Questions appear in English and then in isiZulu. You ...answer whichever version you want to. I humbly request you to take a few minutes of your time and placeanX next to the appropriate box, or by ...ig the appropriate information where required.

)CIOLINGUISTIC INVESTIGATION OF THE STATUS OF isiZulu AT HIGH SCHOOLS IN THE GREATER DURBAN AREA.

...tionnaire to high school learners in the greater Durban area.

...se mark with a x in the appropriate box, or by writing down the appropriate information where required

Grade

9	10	11	12

Z.2. Gender

Male	Female

Population group

RICAN	INDIAN	COLOURED	WHITE

Z.4. Place of Birth:

In which year did you come to this school?

... Home language:

RIKAANS	
IGLISH	
NDEBELE	
XHOSA	
Zulu	
PEDI	
SOTHO	
TSWANA	
SWATI	
HIVENDA	
TSONGA	
JJARATI	
INDI	
AMIL	
ELEGU	
RDU	
THER(SPECIFY)	

Z.7. How well do you speak the following languages?

	VERY WELL	AVERAGE	NOT AT ALL
AFRIKAANS			
ENGLISH			
IsiNDEBELE			
IsiXHOSA			
IsiZulu			
SEPEDI			
SESOTHO			
SETSTWANA			
SISWATI			
TSHIVENDA			
XITSONGA			
GUJARATI			
HINDI			
TAMIL			
TELEGU			
URDU			
OTHER(SPECIFY)			

...8. How well do you read the following languages?

	VERY WELL	AVERAGE	NOT AT ALL
FRIKAANS			
NGLISH			
iNDEBELE			
iXHOSA			
iZulu			
EPEDI			
ESOTHO			
ETSWANA			
ISWATI			
SHIVENDA			

Z.9. How well do you write the following languages?

	VERY WELL	AVERAGE	NOT AT ALL
AFRIKAANS			
ENGLISH			
IsiNDEBELE			
IsiXHOSA			
IsiZulu			
SEPEDI			
SESOTHO			
SETSWANA			
SISWATI			
TSHIVENDA			

1

XITSONGA			
GUJARATI			
HINDI			
TAMIL			
TELEGU			
URDU			
OTHER(SPECIFY)			

XITSONGA			
GUJARATI			
HINDI			
TAMIL			
TELEGU			
URDU			
OTHER(SPECIFY)			

Z.10. How often do you use fanakalo (Kitchen isiZulu)?

Often	Sometimes	Never

Z.11. What languages do you learn at school?

AFRIKAANS	ENGLISH	ISIZULU	ANOTHER LANGUAGE

Z.12. If your school decided to offer 3 languages which would you choose?

AFRIKAANS	ENGLISH	ISIZULU	ANOTHER LANGUAGE

Z.13. If your school decided to offer 2 languages which languages would you choose?

AFRIKAANS	ENGLISH	ISIZULU	ANOTHER LANGUAGE

Z.14. Which language do you use most when speaking to your parents?

AFRIKAANS	ENGLISH	ISIZULU	ANOTHER LANGUAGE

Z.15. Which language do you use most when speaking to your brother/ sister?

AFRIKAANS	ENGLISH	ISIZULU	ANOTHER LANGUAGE

Z.16. Which language do you use most when speaking to older people in your community?

AFRIKAANS	ENGLISH	ISIZULU	ANOTHER LANGUAGE

Z.17. Which language do you use most when speaking to your friends in class?

AFRIKAANS	ENGLISH	ISIZULU	ANOTHER LANGUAGE

Z.18. Which language do you use most when speaking to your friends outside the classroom?

AFRIKAANS	ENGLISH	ISIZULU	ANOTHER LANGUAGE

Z.19. In which language does your educator speak to you?

AFRIKAANS	ENGLISH	ISIZULU	ANOTHER LANGUAGE

Z.20. In which language do you like your educator to speak to you?

AFRIKAANS	ENGLISH	ISIZULU	ANOTHER LANGUAGE

Z.21. Are there certain ideas that one express more easily in isiZulu than in English?

YES		NO	

Jo you agree that using more than one language for teaching purposes is good/feasible?

E	DISAGREE

If you agree, state why? _____

. If you disagree state why? _____

Is isiZulu offered at your school?

,	NO	

f yes, how is the language offered?

\MINATION	NON- EXAMINATION

If no, please explain why you think the language is not offered? _____

_____

If isiZulu is not offered would you like to learn the language?

S	NO	

Do you think that isiZulu should be taught to all learners at your school?

	NO

Z.28. If yes, how should it be effected?

OPTIONAL	COMPULSORY

Did you study isiZulu at primary school?

	NO

Z.30. If yes, how was isiZulu offered?

EXAM	NON EXAM

. Did you enjoy learning isiZulu?

:S	NO	

. Was your isiZulu educator a mother tongue or non-mother speaker?

THER TONGUE	NON MOTHER TONGUE

. How difficult is isiZulu to speak?

sy		Not to Difficult		Difficult	

Z.34. How difficult is isiZulu to read?

Easy		Not to Difficult		Difficult	

. How difficult is isiZulu to write?

sy		Not to Difficult		Difficult	

. I listen to Ukhozi F.M.

:en		Sometimes		Never	

. I watch isiZulu T.V. programmes

:en		Sometimes		Never	

. I read isiZulu books

ten		Sometimes		Never	

. I read isiZulu newspapers

ten		Sometimes		Never	

. I write isiZulu letters to my friends

ten		Sometimes		Never	

. I use isiZulu during debates or speeches at my school

ten		Sometimes		Never	

3

Z.42. Which of the following occupational fields provides the best career opportunities for learning isiZulu:

Z.42.1	Education		
Z.42.2	Business world		
Z.42.3	Politics		
Z.42.4	Entertainment		
Z.42.5	Legal profession		
Z.42.6	Media		
Z.42.7	Medical		

SEMI- STRUCTURED INTERVIEW

X1 What is your attitude towards the study of isiZulu at your school?

_____

_____

X2 What problems do isiZulu mother tongue learners experience at schools?

_____

_____

X3 What problems do non-isiZulu mother tongue learners experience at schools?

_____

_____

X4 Do you regard isiZulu, as a subject of study to be important?
X4.1 If yes, what are the reasons?

_____

X4.2 If no, what are the reasons?

_____

X5 Do you think that mother tongue education is necessary in high schools? Explain your answer

_____

_____

X6 List some of the problems encountered in promoting isiZulu at your school?

_____

X7 Do you think that there is a need to review the language policy at high schools?

_____

_____

Uphenyo ngesimo sesiZulu nokusetshenziswa kwaso emabangeni aphakeme emfundo ezikoleni ezisethekwini namaphethelo
Inhlolovo kubafundi besikole sebanga eliphezulu engxenyeni enkulu yetheku.
Beka uphawu u —x ebhokisini elifanele noma ubhale phansi ulwazi olufanele lapho kudingeke khona.

Z.1. Ibanga

8	9	10	11	12

Z.2. Ubulili

Owesilisa	Owesifazane

Z.3.Ubuzwe

Onsundu	Umndiya	Ikhaladi	Umlungu

Z.4. Indawo ozalelwe kuyo:

_____

Z.5. Wafika ngamuphi unyaka kulesi sikole?

_____

Z.6. Ulimi lwasekhaya:

isiBhunu	
isiNgisi	
isiNdebele	
isiXhosa	
isiZulu	
isiPedi	
Sesotho	
Setswana	
isiSwati	
Thivenda	
Xitsonga	
Olunye(cacisa)	

Z.7. Uzikhuluma kahle kangakanani lezi zilimi ezilandelayo

kahle kakhulu	ngokulingene	Lutho nakancane

Z.8. Uzifunda kahle kangakanani lezilimi ezilandelayo

Z.9. Uzibhala kahle kangakanani lezilimi ezilandelayo

Z.10. Uvame ukusisebenzisa kangakanani isifanakalo (isiZulu sasekhishini)

Isikhathi esiningi	Ngezikhathi ezithile	Nakanye

Z.11. Iziphi izilimi ozifundayo esikoleni?

isiBhunu	isiNgisi	isiZulu	Olunye ulimi

5

Z.12. Uma isikole sakho sinquma ukufundisa izilimi ezintathu, yiziphi ongazikhetha

isiBhunu	isiNgisi	isiZulu	Okunye ulimi

Z.13. Uma isikole sakho sinquma ukufundisa izilimi ezimbili yiziphi ongazikhetha?

isiBhunu	isiNgisi	isiZulu	Okunye ulimi

Z.14. Yiluphi ulimi ovame ukulusebenzisa uma ukhuluma nabazali bakho?

isiBhunu	isiNgisi	isiZulu	Okunye ulimi

Z.15. Yiluphi ulimi olusebenzisa kakhulu uma ukhuluma nomfowenu/dadewenu?

isiBhunu	isiNgisi	isiZulu	Okunye ulimi

Z.16. Yiluphi ulimi ojvayele ukulusebenzisa uma ukhuluma nabantu abadala emphakathini?

isiBhunu	isiNgisi	isiZulu	Okunye ulimi

Z.17. Yiluphi ulimi ovame ukulusebenzisa uma ukhuluma nabangani bakho ekilasini?

isiBhunu	isiNgisi	isiZulu	Okunye ulimi

Z.18. Yiluphi ulimi ovame ukulusebenzisa uma ukhuluma nabangani bakho ngaphandle kwe-kilasi?

isiBhunu	isiNgisi	isiZulu	Okunye ulimi

Z.19. Uthisha wakho usebenzisa luphi ulimi uma ekhuluma nawe/nani?

isiBhunu	isiNgisi	isiZulu	Okunye ulimi

Z.20. Iziphi izilimi ongathanda uthisha wakho/ wenu akhulume nawe/nani ngaso/

isiBhunu	isiNgisi	isiZulu	Okunye ulimi

Z.21. Ikhona imiqondo ethize ebekeka kalula ngesiZulu kunesiNgisi

Yebo		Cha	

Z.22. Uyavuma ukuthi ukusebenzisa izilimi ezingaphezulu kokulodwa ngenhloso
yokufundisa kuhle?

Ngiyavuma		Ngiyaphika	

Z.22.1. Uma uvuma, nikeza isizathu

_____

Z.22.2. Uma uphika, nikeza isizathu

_____

Z.23. Ngabe isiZulu siyafundwa esikoleni sakho?

Yebo		Cha	

Z.24. Uma kungu yebo, yisho ukuthi sifundiswa kanjani?

Siyahlolwa		Asihlolwa	

Z.25. Uma kungu cha, chaza ukuthi ngokwakho ukucabanga yini singafundiswa

_____

Z.26. Uma isiZulu singafundiswa ungathanda ukusifunda?

Yebo		Cha	

Z.27. Ucabanga ukuthi isiZulu kufanele sifundwe yibo bonke abafundi esikoleni sakho?

Yebo		Cha	

Z.28. Uma kungu yebo kufanele kwenziwe kanjani?

Ngokuzikhethela		Ngempoqo	

Z.29. Wasifunda isiZulu esikoleni semfundo ephansi?

Yebo		Cha	

Z.30. Uma kungu yebo ,sasifundwa kanjani?

Sasihlolwa		Sasingahlolwa	

Z.31. Wakuthokozela ukufunda isiZulu?

Yebo		Cha	

Z.32. Ngabe uthisha wakho wasincela isiZulu noma wasifunda?

Wasincela		Wasifunda	

Z.33. Silukhuni kangakanani isiZulu ukusikhuluma

Kulula		akulukhuni kakhulu		kulukhuni	

Z.34. Silukhuni kangakanani isiZulu ukusifunda

Kulula		akulukhuni kakhulu		kulukhuni	

Z.35. Silukhuni kangakanani ukusibhala isiZulu?

Kulula		akulukhuni kakhulu		kulukhuni	

Z.36. Ngiyawulalela umsakazo ukhozi

ngijwayele		Kwesinye isikhathi		angikaze	

Z.37. Ngiyazibuka izinhlelo zesiZulu kumabonakude

ngijwayele		Kwesinye isikhathi		angikaze	

Z.38. Ngiyazifunda izincwadi zesizulu

ngijwayele		Kwesinye isikhathi		angikaze	

Z.39. Ngiyawufunda amaphephanda esizulu

ngijwayele		Kwesinye isikhathi		angikaze	

Z.40. Ngiyababhalela abangani bami izincwadi ngesizulu

ngijwayele		Kwesinye isikhathi		angikaze	

Z.41. Ngiyasisebenzisa isiZulu kwizinkulumo mpikiswano nasezinkulumeni esikoleni sami

ngijwayele		Kwesinye isikhathi		angikaze	

Z.42. Iyiphi kulezi zikundla zomsebenzi ezilandelayo enikeza amathuba amahle okufunda isiZulu:

Z.42.1 Ezemfundo	
Z.42.2.Ezama bhizinisi	
Z.42.3.Ezombusazwe	
Z.42.4.Ezokungcebeleka	
Z.42.5.Ezomthetho	
Z.42.6.Ezokwazisa/Ezokusakaza	
Z.42.7.Ezokwelapha	

INGXOXO EHLELEKILE

X.1. Uthini umbobo wakho ngokufundwa kwesiZulu esikoleni sakho?

_____

X.2. Iziphi izinkinga abafundi abancela isiZulu ebeleni abahlangabezana nazo esikoleni?

_____

X.3. Iziphi izinkinga abafundi abangasincelanga isiZulu ebeleni abahlangabezana nazo esikoleni?

_____

X.4. Ngabe ukuthatha njengokubalulekile ukwenziwa kwesiZulu njenge sifundo?

_____

X.4.1. Uma kungu-yebo, nikeza izizathu

_____

X.4.2. Uma kungu cha yisho izizathu

_____

X.5. Ngokwakho ukucabanga ngabe ukufundwa kolimi lwebele ezikoleni zamabanga
     aphezulu kudingekile? Cacisa impendulo yakho.

_____

X.6. Bala ezinye zezinkinga okuhlanganwa nazo ekuthuthukisweni kwesiZulu esikoleni sakho

_____

X.7. Ngokwakho ukucabanga ngabe sikhona isidingo sokuphinda kubhekwe umgomo wolimi ezikoleni zamabanga aphezulu?

_____

_____

University of
Durban-Westville

Dear Respondent

I am a Masters student in rsiZulu at The University of Durban Westville. The purpose of my study is to assess the status isiZulu at high schools in the greater Durban area. It will be highly appreciated if you could co-operate by completing this questionnaire. Your name or identification is not required. All information you provide is HIGHLY CONFIDENTIAL and will be used for my Master Dissertation. I humbly request you to take a few minutes of your time and place an X next to the appropriate box, or by writing the appropriate information where required.

A SOCIOLINGUISTIC INVESTIGATION OF THE STATUS OF isiZulu AT HIGH SCHOOLS IN THE GREATER DURBAN AREA.

QUESTIONNAIRE TO HIGH SCHOOL EDUCATORS IN THE GREATER DURBAN AREA.
PLEASE MARK WITH AN X IN THE APPROPRIATE BOX, OR BY WRITING DOWN THE APPROPRIATE INFORMATION WHERE REQUIRED.

Z.1. GENDER

MALE	FEMALE

Z.2. POPULATION GROUP

AFRICAN	INDIAN	COLOURED	WHITE	OTHER

Z.3. PLACE OF BIRTH

_____

Z.4. HOME LANGUAGE

AFRIKAANS	
ENGLISH	
isiXHOSA	
isiZulu	
SESOTHO	
GUJARATI	
HINDI	
TAMIL	
TELEGU	
URDU	
OTHER (SPECIFY)	

Z.5. HOW WELL DO YOU SPEAK THE FOLLOWING LANGUAGES?

	VERY WELL	AVERAGE	NOT AT ALL
AFRIKAANS			
ENGLISH			
isiXHOSA			
isiZulu			
SESOTHO			
GUJARATI			
HINDI			
TAMIL			
TELEGU			
URDU			
OTHER (SPECIFY)			

Z.6. HOW WELL DO YOU READ THE FOLLOWING LANGUAGES

VERY WELL	AVERAGE	NOT AT ALL

Z.7. HOW WELL DO YOU WRITE THE FOLLOWING LANGUAGES?

	VERY WELL	AVERAGE	NOT AT ALL
AFRIKAANS			
ENGLISH			
IsiXHOSA			
:siZulu			
SESOTHO			
GUJARATI			
HINDI			
TAMIL			
TELEGU			
URDU			
OTHER (SPECIFY)			

Z.8. How often do you use Fanakalo (Kitchen isiZulu)?

Often		Sometimes		Never	

Z.9. IF YOU ARE NOT PROFICIENT IN isiZulu WOULD YOU LIKE TO LEARN THE LANGUAGE

YES		NO	

Z.10. IS isiZulu OFFERED AS A SUBJECT OF STUDY AT YOUR SCHOOL?

YES		NO	

Z.11. IF YES, IN, WHICH YEAR WAS IT, INTRODUCED?

_____

Z.12. HOW IS THE LANGUAGE OFFERED?

EXAM		NON-EXAM	

Z.13. IF NO, PLEASE EXPLAIN WHY YOU THINK IT IS NOT OFFERED?

_____

Z.14. DO YOU THINK THAT isiZulu SHOULD BE TAUGHT TO ALL LEARNERS?

YES		NO	

Z.15. IF YES, HOW SHOULD IT BE EFFECTED?

OPTIONAL		COMPULSORY	

Z.16. HOW DO YOU VIEW THE INTRODUCTION OF isiZulu AT YOUR SCHOOL?

POSITIVE		NEGATIVE	

Z.17. IF YOUR SCHOOL DECIDED TO OFFER 3 LANGUAGES, WHICH LANGUAGES WOULD YOU, CHOOSE?

AFRIKAANS	ENGLISH	ISIZULU	ANOTHER LANGUAGE

Z.18. IF YOUR SCHOOL DECIDED TO OFFER 2 LANGUAGES, WHICH LANGUAGES WOULD YOU CHOOSE?

AFRIKAANS	ENGLISH	ISIZULU	ANOTHER LANGUAGE

Z.19. WHICH LANGUAGES ARE USED FOR PROMOTION AT YOUR SCHOOL?

AFRIKAANS	ENGLISH	ISIZULU	ANOTHER LANGUAGE

2

Z.20. WHICH LANGUAGES DO YOU THINK SHOULD BE CONSIDERED FOR PROMOTION?

AFRIKAANS	ENGLISH	ISIZULU	ANOTHER LANGUAGE

Z.21. IN WHICH LANGUAGE DO YOU COMMUNICATE WITH YOUR LEARNERS MOST OF THE TIME?

AFRIKAANS	ENGLISH	ISIZULU	ANOTHER LANGUAGE

Z.22. DO YOU AGREE THAT USING MORE THAN 1 LANGUAGE FOR TEACHING PURPOSES IS GOOD/FEASIBLE?

AGREE		DISAGREE	

Z.22.1. IF YOU AGREE, PLEASE STATE WHY?

_____

_____

Z.22.2. IF YOU DISAGREE, PLEASE STATE WHY?

_____

_____

Z.23. HOW DIFFICULT IS ISIZULU TO SPEAK?

Easy		Not to Difficult		Difficult

Z.24. HOW DIFFICULT IS ISIZULU TO READ?

Easy		Not to Difficult		Difficult

Z.25. HOW DIFFICULT IS ISIZULU TO WRITE?

Easy		Not to Difficult		Difficult

Z.26. WHICH OF THE FOLLOWING OCCUPATIONAL FIELDS PROVIDES THE BEST OPPORTUNITIES FOR LEARNING isiZulu?

OCCUPATIONAL FIELDS		
Z.26.1	Education	
Z.26.2	Business world	
Z.26.3	Politics	
Z.26.4	Entertainment	
Z.26.5	Legal profession	
Z.26.6	Media	
Z.26.7	Medical	
Z.26.8	Sports	

SEMI-STRUCTURED INTERVIEW

X1.   Does your school have a language policy?

_____

X2.   If yes, does the language policy take into account the learner demographics of your school?

_____

X3.   What is the ratio of English L1 learners and English L2 learners at your school?

_____

X4.	When did the learner demographics of your school change? _____

X4.1.	Please explain the reasons for the change.

_____
_____

X5.	What problems do mother tongue learners experience at school?

_____
_____

X6.	What problems do non-mother tongue learners experience at school?

_____
_____

X7.	What strategies has your school introduced to deal with some of these problems?

_____
_____

X8.	Are these strategies short term or long term solutions?

_____
_____

X9.	What are your views on multilingualism?

_____
_____

X10.	Do you think that there is a need to review the language policy at high schools?

_____
_____

X11.	Comment on any views that you would like to expand on or feel that have excluded from this questionnaire.

_____
_____

THE REGIONAL SENIOR MANAGER
MR S.P GOVENDER
TRURO HOUSE
17 VICTORIA EMBANKMENT
ESPLANADE

Dear Sir

PERMISSION TO CONDUCT RESEARCH: MASTER'S DEGREE IN isiZulu

The study examines the mismatch between language policy on the one hand and language practice on the other hand. The language policy is not being implemented effectively on the ground.

My topic is:

A Sociolinguistic investigation of the status of isiZulu at former House of Delegates High Schools in the greater Durban area.

I have registered the topic with the University of Durban Westville. My student number is 8319427. In order to research the above topic I need to conduct a language survey at high schools in the greater Durban area. I hereby apply for permission to conduct a language survey at these schools. In support of my application I undertake the following:

- That information will be obtained via the questionnaire, which will be completed, by educators and learners.
- That all information gathered will be strictly for the purpose of this study and will remain confidential.
- The survey will not interfere with instruction time at these schools.

I look forward to working with educators and learners at these schools. Their help will be acknowledged.

Yours faithfully

Rama Pillay

APPENDIX D

Address Ikheli, Adres	Truro House 17 Victoria Embankment Esplanade	Private Bag Isikhwama Seposi Privaatsak	Private Bag X54323 Durban 4000	Telephone. Ucingo Telefoon: Fax:	(031) 360-6265 (Exams Help Desk) (031) 332-1126
Enquiries Imibuzo Navrae	Mr S P Govender 360-6247	Reference Inkomba Verwysing	2/12/2/3	Date: Usuku Datum	14 February 2003

Mr R. Pillay
21 Marchwood Crescent
Woodview
Phoenix
4068

Dear Mr Pillay,

PERMISSION TO CONDUCT RESEARCH : MASTERS DRGREE IN IsiZulu -
University of Durban Westville - Reg. No. 8319427

1.   Your letter dated 18 December 2002, refers.

2.   You are hereby granted permission to conduct research in the North Durban Region along the lines of your proposal, subject   to the following conditions:

   a.   No school/person may be forced to participate in your study;
   b.   Access to the schools you wish to utilise is negotiated with the principals concerned by yourself;
   c.   The normal teaching and learning programme of the schools is not to be disrupted;
   d.   The confidentiality of the participants is respected; and
   e.   A copy of the findings should be lodged with the Regional Senior Manager on completion of the studies.

3.   This letter may be used to gain access to schools.

4.   May I take this opportunity to wish you every success in your research.

Yours faithfully,

Mr S.P. Govender
Regional Co-ordinator: Research
for Regional Senior Manager

The Principal, Head of Department, Educator

Dear Colleague,

It would be appreciated if you could help me administer these copies of a questionnaire at your school. It is for my Masters Research Project. Your help will be acknowledged. Learners and educators are to complete a questionnaire.

- 75 copies of the questionnaire must be distributed randomly to learners from Grade 10 to 12.Distribute 25 copies of the questionnaire to both Indian and African learners in grades 10,11 and 12.
- 13 copies of the questionnaire must be distributed to educators on your staff.
- Please inform respondents not to mark more than one option, or alter any responses as this may invalidate their responses.

Thank You

R. PILLAY

Masters student
Department of isiZulu
University of Durban Westville
Contact number: (5053862)