THE IMPACT OF ENGLISH ON AFRICAN LANGUAGE SPEAKERS IN A POST-
APARTHEID MULTILINGUAL SOUTH AFRICA: A STUDY IN GAUTENG
SECONDARY SCHOOLS

by

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NOVEMBER 2016
DECLARATION

“I hereby declare that the dissertation submitted for the degree M Tech: Language Practice at Tshwane University of Technology is my own original work and has not previously been submitted to any other institution of higher education. I further declare that all sources cited or quoted are indicated and acknowledged by means of a comprehensive list of references”.

5 December 2016

Signature

Date

Jabulile Cynthia Maluleka

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DEDICATION

This dissertation is dedicated to my parents who instilled the love of studying in me.

My late father Peter Makhephuka Maluleka had already been through university when he married my mother before we were born. He was always reading, studying and researching about something or other throughout his life. He was a lifelong student. Once, when my family was accompanying him to one of his graduations, I asked him why he was still studying. He said he was studying for his children not to have any excuses not to study.

My mother Elizabeth Selloane Sekese Maluleka had not completed her matric when my dad married her, so she continued with school after they got married. She was able to complete her matric and then went on to further her studies in university. Being a wife, mother and student at the same time was not easy but she persevered, completed her studies and started working. Our family life improved tremendously as a result and even then, she did not stop studying further. These days, she is constantly saying how grateful she is that she took the chance to study further when my father was still alive because even though he has now passed away, (since November 1999) she can financially provide for herself. She believes that life without my father would have been difficult if she had not studied and carved a career for herself. She is of the view that girl children should study to be enabled to take care of themselves no matter what could happen to their spouses in future.

I also dedicate this dissertation to my only child, my son Nkululeko, my daughter in-law Chaya and my grandson Jordan. It is my wish for them to also study as far as they possibly can in their lifetime. Like my parents told us, education is a heritage that can’t be stolen. It is a key to success.

Finally this dissertation is dedicated to my uncle Mosiu Teboho Joel Sekese, my inspiration and an academic who has always supported me in all that I do.
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- The schools that gave me access to my respondents (educators, learners and parents).
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- My mother Elizabeth Selloane Maluleka for standing by me.
ABSTRACT

It has been observed that in almost twenty-two years into South Africa’s democracy there are Black children, the born-frees (who were born during and after the end of apartheid) who no longer speak their home languages at all. Those who try to speak it, speak a watered down version and cannot read or write it properly or at all. This raises concern about the future of the South African indigenous languages.

The objective of this study was to investigate and establish the attitude of the born-free children towards their home languages and to investigate the reasons why English seems to have become the language of choice for them. It was also to find out why English has become the dominant language in Gauteng secondary schools. The study further looked at the possible future of the South African indigenous languages.

The mixed method approach was utilised to gather data. A quantitative and qualitative formative evaluation was conducted among a sample of secondary school learners, parents and educators in Gauteng Province District D4. The data were gathered from three secondary schools in Gauteng province, one township school and two former Model C schools. Questionnaires were given to all respondents and a face to face interview was conducted to assess attitudes towards Black learner home language use as opposed to English use. Quantitative data were analysed using percentages and means, and qualitative analysis was used for the rest.

The findings reveal that respondents feel that their home languages are almost as important as English. However, they feel that it is more practical for English to be used in school as this will have an impact on the future career of the learners. According to respondents, English should be a school language and Black South African languages such as Sepedi, Setswana, Sesotho, isiNdebele, siSwati, Tshivenđa, isiXhosa, isiZulu, Xitsonga should be languages that are used by learners at home.
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CHAPTER 1: INTRODUCTION

1.1. BACKGROUND AND RATIONALE

South Africa is widely known as the rainbow nation as Archbishop Desmond Tutu first termed it - after South Africa’s first democratic elections of 1994. This is a befitting term for South Africa as it is multicultural and multilingual due to the many different cultures found in it. Moller, Dickow and Harris (1991: 1) say that since the first free elections South Africans are popularly known as the “rainbow people”. At a celebration commemorating the new nation, when the new government of national unity came into power, the rainbow was introduced by Nobel peace laureate Archbishop Desmond Tutu as a symbol of reconciliation and unity among all the diverse people in the nation.

Twenty-two years into South Africa’s democracy, the ‘rainbow nation’ is a nation with a cauldron mix of many diverse cultures and languages. With so many diverse cultural backgrounds, Black South African languages are used concurrently with other languages as could be expected from a nation with so many different people from different parts of the world. This may be observed in South Africa’s post-apartheid schools where the born-free learners come from different backgrounds with varying home languages. They tend to use a common language spoken or used at school to communicate with their peers.

According to Prah (2006: 20), South Africa should be economically, socially and culturally strong, but it is still burdened with language and cultural colonialism just like all the former colonial countries of the continent. This implies that South Africa’s current dominant languages and cultures have been adopted from its former colonialists. As a result South Africa’s Black South African languages and cultures may have lost their rightful place as South African dominant languages to be used in different domains, i.e. education, economy, media, justice, politics and etc.

An article about foreign nationals in Sowetan (2012), reports that post-apartheid South Africa boasts a culturally diverse population of individuals who were born within the country and from outside the country. According to Statistics SA (2014), 53 African nations are represented in South Africa; with 2.2 million foreign nationals already counted during the census count of 2010. The majority of the population (80.2 percent) are Black South Africans. In Statistics SA
(2016: 2), the mid-year population of these figures has grown considerably as reflected in the table below.

<table>
<thead>
<tr>
<th>Population group</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number</td>
<td>%</td>
<td>Number</td>
</tr>
<tr>
<td>African</td>
<td>21 653</td>
<td>80.6</td>
<td>22 574</td>
</tr>
<tr>
<td></td>
<td>500</td>
<td></td>
<td>500</td>
</tr>
<tr>
<td>Coloured</td>
<td>2 334 800</td>
<td>8.7</td>
<td>2 498 100</td>
</tr>
<tr>
<td>Indian/Asian</td>
<td>688 100</td>
<td>2.6</td>
<td>673 900</td>
</tr>
<tr>
<td>White</td>
<td>2 201 900</td>
<td>8.2</td>
<td>2 332 200</td>
</tr>
<tr>
<td>Total</td>
<td>26 878</td>
<td>100</td>
<td>28 078</td>
</tr>
<tr>
<td></td>
<td>300</td>
<td></td>
<td>700</td>
</tr>
</tbody>
</table>

*Table 1: Mid-year population estimates of South Africa by population and sex, 2016:

With 80.5 percent Black South African people in South Africa, Black South African languages should clearly be the dominant languages of South Africa, but are they? For some reason, there seems to be an affinity towards English than towards Black African home languages amongst the Black South African speakers.

This could be because unity is expected from a rainbow nation and in seeking that unity, Black South African people seem to abandon their cultures and languages in favour of a language that is common to all. In their quest to be linguistically relevant, their languages could easily get diluted or lost even if they are statistically a majority. South Africa’s multicultural population has to live together, understand each other and as a result they end up communicating in English which is usually a *lingua franca* but not their own.

Mutasa (2004: 6) says that the importance of language cannot be ignored as it is the principal factor enabling individuals to become fully functioning members of the group to which they are born. He further states that nations are able to develop because language provides an important link between the individual and his/her social environment.

Language is not only and important link to an individual’s environment; it is also an important part of the culture of an individual. According to the Cambridge Dictionary Online (2016), culture is the way of life, especially the general customs and beliefs, of
a particular group of people at a particular time. One of the basic ways to share this way of life by the particular group is through language. Sapir (1921: 1), says that:

Language has a setting. The people that speak it belong to a race (or a number of races), that is, to a group which is set off by physical characteristics from other groups. Again, language does not exist apart from culture, that is, from the socially inherited assemblage of practices and beliefs that determines the texture of our lives.

According to Yule (2010: 267), culture is a term that is used to refer to all the ideas and assumptions about the nature of things and people that we learn when we become members of social groups. This socially acquired language is the kind of knowledge that, like our first language, we initially acquire without conscious awareness. It is only after having developed language that we develop awareness of our knowledge, and hence our culture. This simply means that it is through language that the way of life or culture of a social group is learnt. Without language there can be no culture.

In South Africa, the political changes of the last twenty-two years have brought about a cultural change that affects how language is used. South Africa’s post-apartheid culture has changed from what it used to be during the years of colonialism and apartheid. Post-apartheid South Africa’s diverse rainbow nation finds itself having to find other ways and languages of communicating because of its cultural diversity brought about by the democracy. Unlike before, in post-apartheid South Africa people can live wherever they want with whoever they want. As new ways of living and identity are forged, new ways of communicating through a language that is understood by all are also forged. Singh (2009: 131), emphasises this view by saying that when a new language is adopted, new values and social habits emerge.

In simple terms, language shapes a person’s culture. It is through language that people’s different cultures are identified. It is only when they speak, that their cultural identity is identified. When people adopt a new language, they sub-consciously adopt new values and habits, and therefore a new culture, which is contained in their newly adopted language.

1.2. MOTIVATION

Between the years of 2001 and 2004, the researcher taught Setswana third additional language to Black South African learners at a high school in North West. These learners could not read or write in their Black South African home language which was Setswana, but could read and write English better. The school had decided to add Setswana Third Additional Language as
the third language they would study in addition to English Home language and Afrikaans First Additional language. This was done to improve their chances to perform better in their Matric results.

It was ironic that even though these learners were Batswana, they were not competent in Setswana and had to learn Setswana as a third additional language. They also did not know much about the norms, values and history of the Batswana people even though they identified themselves as Batswana. At that time, the examiner for the Setswana Third Additional Language Grade 12 paper was not a Motswana. There were always some few errors on the final examination question paper because as a non-Motswana, the examiner tended to miss some nuances of the language. This is the main reason that urged the researcher to undertake this research as the use of language by children born after apartheid needs to be looked at.

After the years of apartheid, there is a need to revive and maintain Black South African languages that were repressed. According to Fishman (2013: 1), languages sometimes replace each other, among some speakers, particularly in certain types or domains of language behaviour, under some conditions of intergroup contact. In South Africa the legacy of apartheid has shifted Black South African languages from their position as dominant languages and replaced them with English as the domineering language among the born-frees. There is therefore a need for language revitalisation and maintenance of these languages.

1.2.1. Language revitalisation

Scholars agree that one of the reasons for language revitalisation is to preserve cultural identity. In defining identity, Browne (2008: 38) says that, identity is about how individuals or groups see and define themselves, and how other individuals or groups see and define them. Identity is formed through the socialisation process and the influence of social institutions like the family, the education system and mass media. The born-free generation has its own identity that differs from the older generation. Their language choices are different from the older generation, so they need motivation to preserve their culture.

Sarivaara et al. (2013: 13) say that motivation is the most important condition for reviving an endangered language. Language speakers and their children should really have a strong will to maintain, revitalise and develop their language.
Basically, language revitalisation is the revival of the love and active use of a language. According to Sarivaara et al. (ibid), language revitalisation means that an extinct language is taken in active use. Language revitalisation can also save an endangered language from extinction. Brenzinger and Graaf (2006: B10.3) say that when speakers of a language no longer pass it onto the next generation, that language is in danger. If this is not reversed, languages may ultimately vanish. Children may no longer acquire languages even when they are still spoken by many thousands of elderly speakers. Brenzinger and Graaf (ibid) concurs and say that minorities and indigenous population have started revitalising their languages because the decrease in the number of language speakers of minorities and indigenous languages has been worrying. Successful revitalisation of a language needs a language policy supporting that language. Also, society should have a positive or neutral attitude toward the particular language.

The purpose of language revitalisation is to increase the number of the speakers of a language and to broaden the domains of using the language. These domains are, for example, home, school, circles of acquaintances, work, media, social media, and official language usage (Fishman, 1991; Helander, 2009; Todal, 2002).

Attempts to revive the love and use of Black South African languages in South Africa are not new. Alexander (2003: 18) says that in 1944, Jacob Nhlapo, a well-known educator and member of the African National Congress (who was decades ahead of his time) wanted to get all Black African children to at least know two “mother tongues”, Nguni and Sotho. He wanted to get all Black South Africans to love and freely use Black South African languages. In a 1944 publication written by Jacob Nhlapo, entitled “Bantu Babel: Will the Bantu Languages Live?” a suggestion to fuse the Nguni languages of South Africa into one written form and the Sotho-Tswana group into another conglomerate was proposed. At the time the proposal was put forward, many critics regarded it with disdain, misgivings and derision. He proposed the harmonisation of the mutually intelligible varieties of the Nguni cluster of Bantu languages (mainly isiZulu and isiXhosa) on the one hand, and of the mutually intelligible varieties in the Sotho cluster (mainly Sepedi, Setswana and Sesotho) with a view to creating two standard written languages out of the many different spoken varieties. His proposal was ignored and shot down by his peers inside and outside the African National Congress and was not implemented (Alexander 1989:33).
Years later, South Africa’s Black South African languages still need to be revived, especially among the born-free generation.

1.2.2. Language shift

Grenoble (2013: 792) asserts that, language revitalisation, by definition, takes place in communities that are undergoing a language shift. Kandler et al. (2010: 365) say that;

A ‘Language shift’ is the process whereby members of a community in which more than one language is spoken abandon their original vernacular language in favour of another.

In this study the language shift occurs among the Black African born-frees who are in favour of English rather than their own vernacular languages. To prevent the disappearance of these languages, they have to be revitalised and maintained.

According to the Psychology dictionary online (2016), language maintenance is the continued use of the ethnic language. In South Africa, that would mean continued use of the nine Black South African languages that have now been given official status.

The Constitution of the Republic of South Africa (1996), the National Language Framework (2003), the Use of Official Languages Act 12 of 2012, the Gauteng Language policy and the Language policy of the City of Tshwane will be used to assess the use of Black South African languages among the born-frees socially in Gauteng Province District 4. The aim of the assessment is to find ways of revitalising and maintaining the use of Black South African home languages.

1.3. STATEMENT OF THE PROBLEM

The future of South Africa’s Black African languages might be or is at stake as the born-free generation of young people, who did not vote in the first democratic elections, seem to feel that their own languages and cultures are inferior. They seem to prefer English over their home languages. Webb (2002: 12) asserts that English is a world language of the most successful people in the Western world and that is a reasonably self-evident reason for its preference among Black South Africans. One has access to almost all sources of knowledge through it. It is used for school text-books, literature, television, economy, films and work. It allows one to communicate with billions of people all over the world. It is also the language that was used
during the struggle against apartheid. These reasons have led to the over-estimation of English’s value as it is associated with ‘success’ and ‘civilization’.

This study investigates this over-estimation of the value of English and its preference over Black South African home languages by the born-frees. It also tries to figure out mechanisms that can be employed to promote the use of Black South African home language among South Africa’s born-free Black South African learners who prefer English. An evaluation study is conducted in three secondary schools in Gauteng Province where there are born-free learners from different South African cultural backgrounds. Parents/guardians, educators and learners of those secondary school are all part of the study.

As Webb (2004) alludes that, even though English is a language of business, economy and politics, it should not be used at the expense of Black South African Languages because if the local languages are not used, they will die, and Black South Africans will remain with no culture and identity. This study is an attempt to make sure that Black South African Languages are preserved and used.

1.4. THE RESEARCH QUESTIONS

The following research questions have been developed to help find solutions to the above problem.

The main research question

What is the impact of English on Black South African Languages that are used by the born-frees in South Africa. To answer this question, there are four sub-questions that will be answered which are the following:

1.4.1. Why is English the solely dominant language in South African secondary schools instead of multilingualism?
1.4.2. What may be the future of Black African home languages in South Africa?
1.4.3. What are the effects of neglecting the use of the Black South African home languages by the Black South African born-frees?
1.4.4. What factors lead to the born-frees’ preference of English instead of their Black South African home languages?
1.5. AIMS AND OBJECTIVES

The main aim of this study is to investigate why Black South African born-frees prefer to use English instead of using their home languages. The following are the objectives of this study:

- To determine why English is or has become the major language of the born-frees, the children born after 1994’s democratic elections and those who were too young to vote then.
- To explore the future of home languages amongst the Black South African born-free children who no longer speak them.
- To scrutinize the effects of choosing English instead of choosing one’s Black South African home language on culture.
- To determine the general effects of choosing English instead of a Black South African home language on school performance.
- To find out the attitudes that the born-frees have towards Black South African languages.

1.6. SIGNIFICANCE OF THE STUDY

It is expected that as a result of this study, Black South African home languages will find their way back into the lives of the Black South African born-frees. Owing to the insights that will be realised in the study, schools through the Department of Basic Education, will be in a better position to implement multilingualism in South African schools as tabled in the South African constitution. Furthermore, the parents/guardians of born-free children will realise the value of home language teaching and its use for their children.

1.7. DEFINITION OF CONCEPTS

**Attitude:** The Cambridge Dictionary Online (2016) defines attitude as the way you feel about something or someone, or a particular feeling or opinion.

**Bilingual:** The use of two languages (Wei, 2007: 3).
**Black South African Languages (BSAL):** The nine South African official languages of the Republic of South Africa; Sepedi, Sesotho, Setswana, siSwati, Tshivenda, Xitsonga, isiNdebele, isiXhosa and isiZulu in addition to English and Afrikaans according to *The South African Constitution* (2006: 4).

**Born-frees:** The children and youth who were born just before, during and after South Africa’s first democratic elections of 1994.

**Culture:** According to the Cambridge Dictionary Online (2016), culture is the way of life, especially the general customs and beliefs of a particular group of people at a particular time.

**First Additional language:** According to the *Status of the language of learning*... (2010: 3), first additional language refers to a compulsory language that learners have to study in addition to the first one being home language.

**Home language:** The language that is spoken at home or the language offered as the main language in South African schools according to the *Status of the language of learning*... (2010: 3). Some studies refer to home language as a mother tongue or indigenous language. In this study home language is used instead because the study is conducted at schools where it is referred to as such and also because not everyone speaks their mother tongue. Some people speak their father tongue.

**Identity:** According to the Cambridge Dictionary online (2016), identity is defined as, who a person is, the qualities of a person or group that make them different from others.

**Language maintenance:** This is concerned with the relationship between change and stability in habitual language use, on the one hand, and ongoing psychological, social or cultural processes, on the other hand, when populations differing in language are in contact with each other (Fishman, 2013: 1).

**Language planning:** Language planning is official, government-level activity concerning the selection and promotion of a unified administrative language or languages. It represents a coherent effort by individuals, groups, or organisations to influence language use or development (Robinson, 1988).
**Language policy:** These are decisions (rules, regulations, and guidelines) about the status, use, domains, and territories of language(s) and the rights of speakers of the languages in question (Schiffman, 2005).

**Language shift:** Refers to “the gradual displacement of one language by another in the lives of the community members” manifested as loss in a number of speakers, level of proficiency, or range of functional use of the language (Hornberger, 2010).

**Lingocide:** In this study, this refers to the eventual disappearance of the Black African home languages through increased adoption of English as a language – for the purpose of gainful incorporation into the mainstream economy (Singh, 2009: 127).

**Multilingualism:** The ability of an individual speaker or a community of speakers to communicate effectively in three or more languages (Wei, 2007: 4)

**Official language:** The language or one of the languages that is accepted by a country's government, is taught in schools, used in the courts of law, etc. (Cambridge Dictionary, 2016)

**Rainbow nation:** South Africa’s culturally diverse country of one nation with many people.

**Third Additional Language:** When a language is offered as the fourth language after the home language, first additional language and second additional language in South African schools.

**Unilingualism:** The use of one language (Wei, 2007: 2).

### 1.8. CHAPTER OUTLINES

**Chapter 1** provides the background and reasons for this study. It looks at post-apartheid South Africa’s born-free generation and their choice of languages for communication, school and socialising. The use of South African Black home languages is looked at against the backdrop of the rainbow nation.

**Chapter 2** reviews literature that is relevant to the study and provides the theoretical background on which this study is based. The legislature governing the use of languages in
South Africa and work by scholars who have researched on the topic of how Black South African home languages are used is also reviewed and compared. Their findings are looked at in the light of the current topic.

**Chapter 3** is about the methodology and tools used to conduct this research. The chapter discusses the research methodology employed, which is the mixed method so as to maximise the findings and come up with as conclusive as possible results. Quantitative and qualitative methods are used in the form of questionnaires and face to face interviews to gather all relevant data. The chapter also profiles the participants and their settings.

**Chapter 4** presents the findings from the data collected and analyses it. The findings from data collected using the quantitative method (questionnaires) are given and then analysed. Then findings from face to face interviews, which is the qualitative research, are given and analysed. Lastly, findings from both methods are compared and discussed.

**Chapter 5** closes this research with conclusions that have been drawn from all the chapters in this study. It includes the analysis of data and gives recommendations on how to make the language policy of South Africa regarding Black languages practicable and workable in present day South Africa.

**1.9. CONCLUSION**

Language cannot be taken lightly because it is an integral part of one’s culture and identity. South Africa’s well-meaning rainbow nation and cultural diversity may pose a threat of extinction to those languages that are no longer used or those that are regarded as inferior.

This chapter is an introduction into how the home languages of the Black South African born-frees could be threatened by their choice to use English instead of their own languages.

The study’s objectives, motivation, significance and definitions of major concepts were presented. The outline of the chapters was also briefly given.

The chapter ensuing is the literature review. It will look at some history of language in the political and cultural arena of South Africa. World trends regarding language policies and theoretical perspectives regarding the place of Black South African languages to those who have them as their home languages will be briefly looked at.
CHAPTER 2: LITERATURE REVIEW

2.1. INTRODUCTION

The preceding chapter introduced the background and rationale, motivation, statement of the problem, research questions, aims and objectives, significance of the study, definition of concepts and chapter outlines.

This chapter gives the theoretical framework of the study and discusses the literature reviewed concerning how the survival of Black South African languages could be at stake if nothing is done concerning their current diminishing use. Negative attitudes towards these languages seem to be perpetuated by the view that English is a much better language than any Black South African language. These Black South African languages’ statuses seem to have been reduced to languages that are used mostly at home by the older generation as the born-free generation prefers English and regards those born-frees who cannot speak or use English as less intelligent.

What are these Black South African languages? According to the constitution, they are, isiZulu, isiXhosa, Sepedi, Setswana, Sesotho, Xitsonga, siSwati, Tshivenda and isiNdebele. In addition to those, Prah (2006: 16) mentions other non-official Black South African languages that are recognised and used in limited areas in South Africa. They are Fanagalo, Lobedu, Northern Ndebele, Phuthi, South African Sign Language, Khoi-Khoi and San.

There have been previous attempts to preserve Black South African languages since the birth of South Africa’s democracy. So far, progress has been slow possibly because of negative attitudes and perceptions towards them. English seems to be one of the main threats against the existence of these aforementioned languages. Ways must be found to motivate the born-frees to use their Black South African languages so that they will remain alive.

2.2. THEORETICAL FRAMEWORK

This study is cemented on three theories of motivation which are; integrative motivation in which those who learn a language learn it so that they can belong to a particular culture, instrumental motivation where learning a language is a means to an end and self-determination theory which deals with intrinsic and extrinsic motivation.
2.2.1. Theories of motivation

Child (1986: 32), defines motivation as internal processes which spur on individuals to satisfy some need. This means that there is a push or an incentive that causes people to want to satisfy certain needs. In this study this need is related to the born-frees need to use their Black South African home languages. If that need is not naturally in them, it could be created. According to Gardner and Lambert (1972), there are two types of motivation, integrative and instrumental (as cited in Mahadi and Jafari 2012: 232). They further say that, there is the self-determination theory which divides different types of motivation according to their contexts into two broad categories, which are intrinsic motivation and extrinsic motivation.

2.2.1.1 Integrative motivation

Ryan and Deci (2000: 15) say that integrative motivation is when learning a language is motivated by the intention to participate and identify with the culture of the people who speak that language. In relation to the study at hand, a culture of people could be their family, friends, school or general social environment in which they find themselves. This would determine the language they choose to learn and use so as to be acceptable in their chosen culture. The born-frees must want to be part of their cultural group if they are to be integratively motivated.

2.2.1.2 Instrumental motivation

Gardner and Lambert (1972) explain instrumental motivation as a desire to learn a language because learning it would fulfil goals such as getting a job or passing examinations (as cited in Rifai (2010: 2517). This means that a language will be learned as a means to an end and just because it is attractive. Factors that could affect the born-frees’ option of a language could then have something to do with their schoolwork and their future job prospects. If Black African home languages become languages in which born-frees can learn at school or if careers in Black South African languages pay well, the willingness to learn and maintain the languages will increase.

2.2.2. Self-determination theory

According to Ryan and Deci (2000:55) Self-Determination Theory (SDT) categorises and differentiates types of motivation according to different rationales, causes, or targets which
strengthen a deed or an achievement. It divides the different types of motivation into intrinsic motivation and extrinsic motivation.

Intrinsic motivation comes from within an individual. It is the eagerness and interest to do and take part in certain activities because an individual feels that they are attractive and pleasant. Extrinsic motivation is when one feels externally propelled into action. An individual could be learning or using a language because there is an award or penalty that comes with it.

Ryan and Deci (2000: 55) point out that intrinsic motivation results in higher-quality learning because it is not forced. Extrinsically motivated can be performed too but with resentment. The best option would be to find a way that would urge the born-frees to be intrinsically motivated as far as learning and using their own Black South African Home languages is concerned.

2.3. ATTITUDES TOWARDS BLACK SOUTH AFRICAN LANGUAGES IN SCHOOLS

2.3.1. Languages in school

It is important for the study to look at the place of Black African home languages at secondary school because that is where the born-frees of this study are based.

In 1993, one of the newly recognised rights when a new interim constitution was released in South Africa was to use and be educated in the official national language of one’s choice because all official languages are now equal. In addition to English and Afrikaans, these official languages now include nine Black African languages (Webb, 1999: 4).

One of the most difficult tasks that confront progressive educators in South Africa today is the rehabilitation of home language education as a valid and most likely educational strategy to redress the educational imbalances that Black South Africans have inherited from the apartheid era. Paradoxically, the only children who enjoy all the advantages of home language education from the cradle to the university and beyond are in fact home language speakers of English and of Afrikaans (Alexander, 2003: 15).

By using their own languages as languages of learning, English and Afrikaans speakers have an unfair advantage over those who speak English and Afrikaans as a second or third language. They can grasp the concepts easily and faster than those learners who still have to translate the
language in their minds first. This is often reflected in learner’s matric results in which Black Language learners often perform much poorer than the speakers of English and Afrikaans. In other words, it is much easier and advantageous to learn in one’s own home language.

According to Heugh (2000: 24), an even more absurd paradox is the fact that because of the six to eight years of mother tongue education at primary level, the results of matric during the first phase of “Bantu” educations (1953 -1976) were incomparably better than any matric results before or after. Despite the poor curriculum, eight years of mother tongue instruction helped the learners to learn a second and third language well enough to be able to learn in it in their ninth year. During this time, matriculation results improved despite the poor curriculum.

After the student uprisings of 1976, the apartheid government was forced to allow the reduction of home language education to only the first three or four years of primary schooling. Afrikaans-medium instruction disappeared from all Black schools. They only offer it as a subject at matric level since it is one of the official languages of apartheid South Africa.

Heugh (2000: 24), demonstrates that in the ensuing 20 years, the matriculation pass rate for Black candidates continued to decline despite all attempts to alter it.

Among other things, the matric failure rate is the result of the subtractive language medium policy; it is one of the most devastating legacies of the apartheid era, one from which it will take decades to recover (Alexander, 2003: 15).

History shows that learners are advantaged later in their education when they first learn in their home languages. Singh (2009: 127) says that:

> While all of the indigenous languages and dialects are still spoken in South Africa, the demands of the global economy are gradually increasing the necessity of communication in English. In the urban areas and particularly among educated Africans, English is being increasingly spoken.

These findings prove that South African Black languages are losing their place amongst the people who speak them because written languages that are vehicles of literature are considered prestigious. Languages that are associated with oral culture the way Black South African languages are, are not held in the same esteem standard as English (Edwards, 1986: 7).
In other words, if there could be more functional written material penned in Black South African Languages, these languages would thrive. Unfortunately the language of writing school books for Black South African learners in South Africa is still English.

In her introduction of her paper in Language Policy and communication in post-apartheid South Africa, Singh (2009: 127) says that as African learners increasingly enrol in urban areas, the strength of African languages will gradually erode and give rice to ‘lingocide’, that is eventual disappearance of the African languages through increased adoption of English as a language – for the purpose of gainful incorporation into the mainstream economy.

Roque (2002: 18), gives reasons why languages may disappear. The following are the reasons that lead people to abandon their Home language:

- The break-up or transplanting of a community when individuals find themselves in a different cultural and linguistic environment.
- When individuals come into contact with a more aggressive or economically strong culture.
- When adults encourage their children to learn the language of the dominant culture, especially as a means to get a job.
- When authorities systematically discourage the use of local languages in schools, local government and media.

Black South African Languages are becoming endangered in the rise of English amongst the South Africans who do not speak it. Prah (2006: 27), describes an endangered language as a language that is headed for perdition. It is a language spoken by very few, a steadily diminishing minority of people who are relatively disempowered or no monolingual speakers and a language with poor societal premium and which in the wider order of things is held in low esteem. Such conditions cause its speakers to avoid using it as they are ashamed and sometimes sanctioned for using it, or passing it on to their children.

Prah (2006: 27), lists the South Africa languages, which have become extinct over the past 40-50 years as examples of languages that were endangered and eventually disappeared. These languages are Korana, Nghuki, Seroa, //Xam, //Xegwi, Xiri. They are all Khoe Khoe and San languages which are no longer in existence.
With English as the dominating South African language, Black South African languages may naturally follow the same route if they are not used. That this is a possibility is a sobering thought. According to Henrard (2010: 11), all language groups in South Africa qualify as minorities except English which is becoming the lingua franca in public life and does not need special protection. Singh (2009: 127), says that people of Indian origin have all but lost their languages and dialects through absorption into the mainstream economy, but Black South Africans still have theirs to identify with. However, Black African masses will gradually lose theirs too as they continue to communicate in the country’s hegemonic mode, namely English. This will eventually lead to a situation of “lingocide”, which is the loss of mother tongue through the adoption of the language of domination.

Singh (ibid) goes on to say when at least thirty percent of the children no longer learn a community language, that language is considered to be “endangered”. According to UNESCO about half of the approximately six thousand languages spoken in the world are under threat, seriously endangered or dying. Further estimates are that over fifty per cent of the world’s languages are endangered, ninety per cent are not even represented on the internet and eighty per cent of African languages have no orthography. They depend on foreign, mainly European languages to develop their orthographies. *The Atlas of the World’s Languages in Danger of Disappearing*, shows how languages have died out and disappeared at a dramatically and steadily increasing pace in many parts of the world over the past three centuries. The nine official Black South African Languages are no exception and are already showing signs of being endangered.

### 2.3.2. Language attitudes: Post-apartheid language attitudes of the born-frees

The end of apartheid should mean Black South African languages are used equally with Afrikaans and English because there are numerous choices in the South African pool of eleven official and other unofficial languages. However, twenty-two years after apartheid, these languages still have not taken centre stage. In a country with more Black African people than other races, Black African languages should be the dominant languages but they are not. Long after the Anglo-Boer war, South Africa still clings to the language legacy of the British colonisers. If these languages are ignored, they could easily fall into what Crystal (2000: 1) calls language death.
Crystal (2000: 1) says that a language dies when nobody speaks it anymore. Even if it is recorded, if it has no fluent speakers, it ceases to be a ‘living language’. The presumption is that if a language has few speakers, it is bound to be in trouble. Crystal (ibid) classifies languages that are threatened to death into three levels; safe, endangered and extinct. Krauss (1992: 4) says that languages that are no longer learned by children as a mother tongue are moribund, meaning that they are now beyond endangerment. They cannot reproduce themselves anymore.

Language attitudes can be defined as strong positive or negative emotions experienced by people when they are faced with a choice between languages in a variety of situations or are learning a language (Smit, 1996: 147). Eagly and Chaiken (1993: 1) define attitude as ‘a psychological tendency that is expressed by evaluating a particular entity with some degree of favour or disfavour’. Ianos et al. (2015: 1) say that the term language attitudes is an umbrella term, which refers to various attitudinal objects, including languages, dialects, speech styles, speakers, communities, language learning, language use, etc. In a nutshell, language attitudes can be positive or negative. These attitudes can be a determining factor in how the born-free use their languages. Language attitudes of the born-frees towards their Black South African home-languages are assessed by first looking at the language political past of South Africa in this study.

The historical politics of language in South Africa contribute towards the view and attitude of the born-frees towards the languages they choose and/or those they do not choose to use. During apartheid, Black South African languages were used as initial languages for literacy with a view to making the transition to English, sometimes Afrikaans, literacy as soon and as smoothly as possible. This was practiced in the former apartheid homelands of Lebowa, QwaQwa, Bophuthatswana, KwaZulu, KaNgwane, Transkei, Ciskei, Gazankulu, Venđa and KwaNdebele which were divided according to ethnic tribal groups who spoke different languages. These homelands were also derogatorily called Bantustans.

In these tribal homelands education in grades one, two, three and four was initiated using the Black South African Language of that particular homeland and then switched to English and sometimes Afrikaans soon after as learners progressed to higher grades. The cultural background and traditions of that particular language in that homeland were taught. According to Probyn (2006: 392), prior to 1996 schools could choose between English and Afrikaans as they were the official languages and media of instruction after an initial period of instruction
through the learners’ home language. This meant that Black South African learners were disadvantaged as English and Afrikaans speakers (mainly white and ‘coloured’ learners) learnt through the media of their own home languages, while Black South African Language speakers learnt through the medium of an additional language, usually English, from the beginning of Grade 5, which was called standard 3 then. Concerning this practice, Singh (2009: 129) rightfully says that the real agenda of successive governments since the early twentieth century was to subtly undermine and repress African languages while creating the impression that they supported their survival. This was achieved through the Bantu Education Act No 47 of 1953 which later led to the successful formation of apartheid in 1948.

Heugh (2012: 32), says that there is no scientific proof that when English is exposed earlier in learning coupled with a proportional decrease in the use of Home language, it will help the student to perform well across the curriculum and in English. In a multilingual society where a language such as English is highly prized, bilingual education is best where enough linguistic foundation will be given to the Home language as this will be an advantage to the learners later on. The second language will then be systematically added. If the home language is not learnt first, the second language will not be adequately learnt and both languages will be compromised. He says that it is important to take the attitudes of the civil society into account, especially those of parents where education is concerned. There are those who argue that parents believe that the sooner their children are exposed to English as the language of learning the sooner they will gain proficiency in it.

Prah (2006: 9), says that cultural visibility was only tolerated in the Bantustans/Homelands. Black South African language speaking and using thus became territorial. The concept of quasi-independence was developed. By the late 1970s and the beginning of the 1980s, the Homelands and the picture of the languages spoken in them was as follows:

- Transkei (isiXhosa) – declared independent on 26 October 1976
- Ciskei (also isiXhosa) – declared independent on 4 December 1981
- Bophuthatswana (Setswana) – declared independent on 6 December 1977
- Venya (Tshivenda) – declared independent 13 September 1979
- KwaZulu (isiZulu)
- KwaNdebele (isiNdebele)
- KaNgwane (siSwati)
- Gazankulu (Xitsonga)
- QwaQwa (Sesotho)
- Lebowa (Northern Sotho/Sepeedi)
Each homeland or Bantustan was treated as a separate “nation” so that practically, the principle of an African majority was obviated. Although Black South African language speakers form three-quarters of the South African population, their languages and cultures were practically treated as those of insignificant minorities through these separate existence practice. This later on made the speakers of those languages to treat them as insignificant too (Prah, 2006: 9).

In schools differences in culture and language were upheld according to the home language of the different homelands. The Batswana of Bophuthatswana studied Setswana as a subject and all else in English and Afrikaans, as the Zulus of KwaZulu and only studied isiZulu as a subject and everything else in English, they were proud to be who they were and to belong to their particular cultural group.

This created a divide and rule situation just the way the apartheid government had planned. Black South African language speakers spoke their own languages because there were clear divisions amongst different language speakers in different homelands. Ironically, Prah (2006: 10) asserts that African languages were only officially tolerated in the, more or less, thirteen percent of the country where after being denied their citizenship within the Republic, Black South Africans were supposedly allowed to exercise their political rights. Even there, English, and frequently Afrikaans, functioned as official languages alongside the local African language. They were “resident aliens” who were, in addition to their own languages, required to learn and be educated through the media of both English and Afrikaans. Nine languages located in the Bantustans were thus created by the apartheid state.

The superior status of English amongst the Black ethnic groups was emphasised by the apartheid system because no matter how much they learnt their own languages, they could not continue using them as languages of learning beyond primary school education. They could only learn them as a subject and not use them as a medium to study the other learning areas like Mathematics or History. Therefore, English remains dominant to this day.

As already shown, the current attitudes of the born-frees towards Black South African languages can be traced back to their repression during apartheid. In post-apartheid South Africa, language choice and use among Black South African born-frees is closely linked to the history of the official languages that were in use during apartheid. The languages used by the parents of the born-frees during apartheid and the attitude the parents had towards the official
languages that were used during apartheid lead to how and why the born-frees choose their languages currently.

Each year, the Gauteng department of education runs annual school surveys that include questions about learners’ home languages and how many learners want to be taught in different languages. Many learners opt for English. For most, the language of their parents is something that is quite funny. These surveys are some of the government’s way of trying to make sure that every language is given equal respect and a place in South Africa’s language landscape. In her paper, Changing Class, Mda (2004: 178), states that, the constitution gives everyone the right to receive education in the official language or languages of their choice in public educational institutions where possible and reasonably practicable. For effective access and implementation of this right, the state must consider the following:

- Equity.
- Practicability.
- The need to redress the results of past racially discriminatory laws and practices.

Mda continues to explain that Section 31 of the Constitution ensures that those who belong to a cultural, religious or linguistic community may not be denied the right to enjoy their culture, practise their religion and use their language. They have a right to form, join or maintain cultural, religious and linguistic associations and other organs of civil society.

According to Mda (2004: 184), there are various good and reasonable reasons why people opt for English but the survival of home languages is threatened by using English. With English as a language of choice, home languages and the cultures associated with them may become extinct in the long run. The reasons for opting for English as a preferred lingua franca and language of learning are numerous. They range from using it because it unifies the nation to it offering greater socio-economic and educational opportunities. Tragically, the language departments of universities and universities of technology who have voluntary adopted flexible language policies have not made any requests for additional resources to support their language strategies. The decline in enrolments in language programmes in recent years has forced them to close several language departments.

In the light of these developments, even though the Department of Basic Education is doing its best to ensure that learners’ own home languages are used in schools, in practice it is proving
to be a difficult goal to achieve. The future of Black South African languages looks bleak because very few learners seem to be interested in using their own languages. The Language in Education Policy (1997: 3), stipulates that when the number of learners interested in using their own language is lower than 35-40, it is not practicable to offer education in that language. The head of the provincial department of education must then find ways to address and meet the needs of those few learners in those schools where appropriate additional languages cannot be offered.

Considering that some of the Black South African born-frees now study at previously white only schools in big numbers, it is clear that the interest in learning in their own languages is diminishing. As a result of the negative attitudes of Black African learners and their parents towards their Black African Languages, English continues to be the main language of learning for many Black South African learners.

Probyn (2006: 391), concedes that despite the provisions of the government to offer education in any of the eleven official languages, English has expanded its position as the language of access and power since the democratic elections of 1994, with the relative influence of Afrikaans shrinking, and African languages effectively confined to functions of ‘home and hearth’. In a country with more Black African people than other races, Black African languages should be the dominant languages but they are not. In spite of the numerous choices in the South African pool of eleven official and other unofficial languages, twenty-two years after apartheid, Black South African languages still have not taken centre stage. Long after the Anglo-Boer war, South Africa still clings to the language legacy of the British colonisers. If these languages are ignored, they could easily fall into what Crystal (2000:1) calls language death which is also known as lingocide. Crystal (ibid) continues to say that a language dies when nobody speaks it anymore. Even if it is recorded, if it has no fluent speakers, it ceases to be a ‘living language’. The presumption is that if a language has few speakers, it is bound to be in trouble. Crystal (ibid) classifies languages that are threatened to death into three levels; safe, endangered and extinct. Krauss (1992: 4) says that languages that are no longer learned by children as a mother tongue are moribund, meaning that they are now beyond endangerment. They cannot reproduce themselves anymore.

Alexander (2003: 10), contends that until the mid-1960s when Steve Biko’s Black Consciousness Movement rose, which facilitated the emergence of a new identity of the “black” people which included all who were not white, South African Black Languages
remained marginalised. Observations reveal that in post-apartheid South Africa, there are Black children who no longer speak their Home languages at all. They choose to use English instead. Where they try to speak their mother tongues, they speak a watered down version which they cannot even read or write. The future of Black languages looks bleak because the people of the future, the Black African born-frees choose not to use them.

The irony is that even though these children choose English for communication and learning, they are not competent in English because they are not English speakers. According to Kamwangamalu (2000) quoted by Singh (2009: 127):

> In South Africa…the 1991 census statistics show that 49 percent of the Black youth between fifteen and twenty-four years of age cannot speak, read or write English.

Alexander (2003: 9) says that, in the pre-apartheid period, there was no serious effort to cultivate or to develop literacy on a large scale in any of the Black South African languages. Language education practice among Black African people was essentially subtractive. Home language was abandoned or suppressed. To this day, nothing has changed even though constitutionally Black South African languages are no longer repressed. They are still not cultivated or developed as English and Afrikaans are.

### 2.4. HISTORICAL EFFECTS OF LANGUAGE POLITICS IN SOUTH AFRICA

Alexander (2003: 8), explains that to understand the politics of language and the formation of language policies in South Africa, it is necessary to go back in time to the years immediately following the defeat of the Boer Generals in the Anglo-Boer war (1899-1902). In 1910, the British High Commissioner, Lord Milner, was appointed to administer the defeated Boer Republic. He introduced a punitive Anglicisation policy to the white Afrikaans-speaking community of the Union of South Africa.

Alexander (2003: 7), also states that in most colonial situations, the language of the conqueror becomes the official language. Anglicisation meant that the dominant and official language would have been English. However, in South Africa the reaction of the Afrikaans community was negative towards Milner's language policy and this in turn had a negative impact on the Black African language speaking population. The policy gave rise to what eventually became known as Milnerism (from Lord Milner’s name) among white Afrikaans-speakers. This in turn gave birth to Afrikaner nationalism, which eventually gave birth to the political policy of
apartheid. Language became the issue that crystallised the ethnic consciousness of the “the Afrikaner community”.

The defeat of the Afrikaans-speaking community at the hands of the British colonialists was a big humiliation. As a result, pride and hurt caused them to adopt Afrikaans as their own as it carried a South African cultural identity. Before then, from 1775 to 1840, Afrikaans had been a colloquial language spoken by all population groups in South Africa. At first Afrikaans had been the lingua franca of the poor servants and slaves. It was a genuine South African lingua franca and though it was for the low classes of people, the Afrikaners usurped it as their own to assert themselves as Afrikaans helped them to keep some semblance of their South African cultural identity.

Unfortunately, in the assertion of Afrikaans and Afrikaner nationalism, Black African languages were excluded and pushed aside to make way for Afrikaans to become the dominant South African language. In 1875, when the British refused to accept Afrikaans as an official language, Afrikaner nationalism rose and eventually the Anglo-Boer war ensued. The Afrikaans called this war the *taal-stryd*. This was a war of language. In 1925, Afrikaans finally became formalised when it became recognised as the official language. As language is the tool for survival in the world of education and work, Black Africans had to speak Afrikaans to survive, but now it was no longer seen as everyone’s language. It had become the white apartheid government’s language. Alexander (2003: 8) says that most Black people came to hate Afrikaans as the language of the oppressor. Verwoerdism came to have the same enemy status for them just as much as Milnerism had had the same status for the Afrikaners at the beginning of the 20th century. It had become the defining characteristic of an arrogant and cruel state. Giliomee (2003: 14) states that, when the Bantu Education Ministry insisted that Afrikaans and English should be used as joint media of instruction in senior primary and secondary schools for black children all hell broke loose as the youth took to the streets to fight against it being pushed down their throats.

The government’s passion for Afrikaans became a destructive force during the mid-seventies as it culminated in the Soweto uprisings of 1976 where black youth revolted against its use as a language of learning. They took to the streets of Soweto and other parts of the country to fight for their right to be taught in the language of their choice, instead of in Afrikaans. Hundreds of students died and thousands were injured at the hands of the police of the day when they protested against the use of Afrikaans as the medium of instruction. According to
the *Mail and Guardian* (2013), the official June 1976 death toll was 176. At least 23 deaths occurred on the first day and thousands were injured. However, unofficial sources put the death toll to as many as 200 students killed. This was a watershed moment in the history of South Africa, and it happened because language is so important that it does not only define individuals but societies and a whole nation.

According to Webb (2002: 5), June 16 was celebrated as a holiday for the first time in 1995, to recall the events of June 16, 1976. June 16 is now one of the most important dates in the sociolinguistic history of South Africa. It emphasises dramatically how central language is in the national life of the country. The fact that there are so many students who lost their lives for the right to use a learning language of their choice in 1976, shows just how serious matters of language are in South Africa. Singh (2009: 127), emphasises that:

> Language and communication in South Africa has always been and still is an emotive, contentious and divisive force… The 1976 Soweto student uprising began around the issue of Afrikaans being imposed by the apartheid state as a medium of communication in schools – erupting to serve as a catalyst for political mobilisation and radical political change.

According to Alexander (2003: 13), the political leadership of the white minority, which ruled the country for 90 years (between 1905 and 1994) implemented a policy of colonial bilingualism in which all white citizens, regardless of language or cultural background had to be bilingual in English and Afrikaans. The white leadership tolerated the mission elite that could speak English and Afrikaans. African languages were neglected and these languages were completely marginalised in South African political, economic and even cultural life. Alexander (1997: 2) argues that:

> “At the critical time when Bantu education was being imposed on the Black people, the leadership of the liberation movement across the board made a de facto decision to oppose Afrikaans in favour of English. The option of promoting the African languages while also ensuring as wide and as deep knowledge of the English language was never considered seriously for reasons connected with the class aspirations of that leadership. In effect, therefore, the hegemony of English, its unassailable position – as Chinua Achebe calls it – became entrenched among the black people. Because it was the only other language that could compete with Afrikaans as a means to power (jobs and status) and as the only means to international communication and world culture at the disposal of South Africa’s elites, it became, as in other African countries, the ‘language of liberation’.”

In referring to June 16, Nkuna (2010: 11) says that the fight was not a matter of choosing English over Afrikaans. It was against double-colonisation and a further constraining of
Africa’s development and cultural freedom. This double-colonisation had been by both the British and the Afrikaner. White languages had taken centre stage and Black African languages were disregarded.

The language timeline in the table below details how the politics of language since the colonial era have affected South Africa. It shows how Black South African languages were pushed aside by the apartheid government in favour of Afrikaans which became the dominating language of that era.

<table>
<thead>
<tr>
<th>Year</th>
<th>Event</th>
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<tr>
<td>1750</td>
<td>Cape Dutch is spoken in general. Cape Malays use Cape Dutch as their mother tongue, but use Arabic for Islamic religious practice. Over the next 50 years, the Afrikaans language develops out of Dutch, Malay, Khoi, French, German and Portuguese.</td>
</tr>
<tr>
<td>1775</td>
<td>Afrikaans colloquial language spoken by all population groups</td>
</tr>
<tr>
<td>1806</td>
<td>The Cape becomes a British colony and the anthem “God Save the Queen” is sung in English.</td>
</tr>
<tr>
<td>1840</td>
<td>Different varieties of Afrikaans were spoken in the Cape and by the Boers in the Orange Free State. Cape Malays use Afrikaans, no longer Arabic, in Islamic religious practices.</td>
</tr>
<tr>
<td>1843</td>
<td>Natal is proclaimed a British Colony</td>
</tr>
<tr>
<td>1856</td>
<td>Cape Malays write and publish Muslim religious texts in Afrikaans using Arabic script</td>
</tr>
<tr>
<td>1873</td>
<td>Enoch Sontonga and Cornelis Langenhoven are born. Dutch is the official language in the Cape parliament.</td>
</tr>
<tr>
<td>1875</td>
<td>The British refuse to recognise Afrikaans as an official language, fuelling the rise of Afrikaner nationalism. This leads to the Anglo-Boer War (1899-1902) where the white Afrikaners struggle for independence from British rule.</td>
</tr>
<tr>
<td>1897</td>
<td>Enoch Sontonga composes Nkosi Sikelel’ iAfrika</td>
</tr>
<tr>
<td>1905</td>
<td>Enoch Sontonga dies</td>
</tr>
<tr>
<td>1910</td>
<td>The Constitution of the Union of South Africa recognises English and Dutch, not Afrikaans, as official languages</td>
</tr>
<tr>
<td>1918</td>
<td>C.J. Langenhoven writes Die Stem</td>
</tr>
<tr>
<td>1925</td>
<td>Afrikaans is recognised as an official language instead of Dutch. In the same year, Nkosi Sikelel’ iAfrika becomes the official anthem to be sung at the end of the ANC’s meetings</td>
</tr>
<tr>
<td>1932</td>
<td>C.J. Langenhoven dies</td>
</tr>
<tr>
<td>1944</td>
<td>The Smuts government tries to enforce dual English and Afrikaans instruction in white schools. White Afrikaans educators threaten to strike.</td>
</tr>
<tr>
<td>1948</td>
<td>The National Party comes to power and tries to increase the influence of Afrikaans. They try to extend mother tongue education to Standard 6 in black schools and replace English with Afrikaans in higher primary and secondary schools</td>
</tr>
<tr>
<td>1976</td>
<td>Student uprisings against Bantu Education and the imposed use of Afrikaans in school</td>
</tr>
<tr>
<td>1994</td>
<td>South Africa recognises 11 official languages. We sing our National Anthem in five different languages</td>
</tr>
<tr>
<td>1996</td>
<td>Enoch Sontonga’s grave declared a national monument and a memorial erected in his honour.</td>
</tr>
<tr>
<td>2003</td>
<td>C.J. Langenhoven is honoured with a memorial.</td>
</tr>
</tbody>
</table>

Table 2: South Africa’s language timeline (Banhegyi et al. 2008: 24)
Mutasa (2004: 6) argues that although the recognition of the African languages may be a declared goal of the South African language policy, from observation, most linguistic communication of national significance is still in English and to a lesser extent, Afrikaans. He further says that authorities seem reluctant to ensure that African languages, assume their rightful role as official communication in public affairs, administrative and educational domains. He says that no one seems to take African languages seriously. African languages are only used to communicate between members of families and in informal conversations with friends and colleagues. He gives an example of job advertisements for teaching an African language that emphasise the knowledge of English as essential. He says even the interview for such a position would be conducted in English. Clearly if one cannot communicate one’s ideas effectively in English, one does not get the job.

Prah (2006: 24) says that African languages do not feature in education. Knowledge production and reproduction is carried out exclusively in either English or Afrikaans. He says that the process of transformation in South Africa at the cultural and linguistic levels point to a steady emergence of the Black African elites who have adopted the cultures of the white minorities, especially the English. Mavesera (2011:1), shares the same sentiments by saying that currently because of globalization African languages are highly challenged as the majority of them are struggling to gain space in education. If Black African languages can gain space in education, the born-frees will not have any choice but to use them. The first step in maintaining and preserving these languages would be to have them used at school.

2.5. SOUTH AFRICA’S LANGUAGE LEGISLATION

2.5.1. Language policy and language planning

The only way for post-apartheid South Africa to address the language imbalances that are a result of the past apartheid government, new plans were put in place on how citizens will use languages. These language intentions and plans are in the form of a national language policy with plans on how to implement the new language changes. Kennedy (2005: 2) says that:

Language policy (LP) is the deliberate attempt to change an individual’s or community’s use of a language or languages or a variety or varieties…
Schiffman (2005) says that:

Language policy has to do with decisions (rules, regulations and guidelines) about the status, use, domains, and territories of language(s) and the rights of speakers of the language in question.

The *Canadian Encyclopaedia*, says that Language policy is concerned with the official efforts to affect the relative status and use of one or more languages.

Kennedy (1982: 652) defines language planning as the planning of deliberate changes in the form or use of a language or language variety. Baldauf Jr (2007: 1) goes on to say that:

Language policy (statements of intent) and planning (implementation) (LPP) is defined as planning – often large scale and national, usually undertaken by governments – meant to influence, if not change, ways of speaking or literacy practices within a society.

South Africa’s language planning is contained in the following statements of intent:

- The constitution of South Africa
- Use of the Language Act, 2012
- The National Language Policy Framework
- The Language Policy in education

### 2.5.2. The South African constitution

As previously mentioned, the Constitution of South Africa (1996: 1245), lists the official languages of the Republic of South Africa as Sepedi, Sesotho, Setswana, siSwati, Tshivenda, Xitsonga, Afrikaans, English, isiNdebele, isiXhosa and isiZulu. The historically diminished use and status of the indigenous languages, that are, Black South African languages, is acknowledged by the constitution. As a result practical and positive measures are attempted by the state to elevate the status and advance the use of these languages. The constitution says that both the national and provincial governments must regulate and monitor their use of official languages by legislative and other measures.

In addition to that, all official languages must enjoy parity of esteem and must be treated equitably. The Pan South African Language Board that was established by national legislation has a duty to promote, and create conditions for the development and use of all official languages. The board should also promote and ensure respect for all languages used by the
communities in South Africa. The Bill of rights in the South African Constitution (1996: 1257) says that:

Everyone has the right to use the language and to participate in the cultural life of their choice. **Cultural, religious and linguistic communities** - (l) Persons belonging to a cultural, religious or linguistic community may not be denied the right, with other members of that community-

(a) to enjoy their culture, practise their religion and use their language; and

(b) to form, join and maintain cultural, religious and linguistic associations and other organs of civil society.

The right to use one’s language, have it respected and esteemed equally with every other language is a constitutional right which is for every South African citizen.

**2.6. OVERVIEW OF LANGUAGE POLICIES**

**2.6.1. The National Language Policy Framework**

The National Language Policy Framework (2002: 5) says that there are approximately 25 languages spoken in South Africa. Of these, 11 have been granted the official status. It also says that:

- South Africa is therefore a multilingual country. A striking characteristic of multilingualism in South Africa is the fact that several indigenous languages are spoken across provincial borders; shared by speech communities from different provinces.
- There is currently a strong awareness of the need to intensify efforts to develop the previously marginalised indigenous languages and to promote multilingualism if South Africans are to be liberated from undue reliance on the utilisation of non-indigenous languages as the dominant, official languages of the state.
- To date management of linguistic diversity in post-apartheid South Africa has been made problematic by the lack of a clearly defined language policy, leading to the use of English and Afrikaans as the most dominant languages in the socio-economic and political domains of our society.
- After eight years of democracy, South Africa has now arrived at a crucial point in its history. South Africans have to respond to their linguistic and cultural diversity and to the challenges of constitutional multilingualism, hence the introduction of this National Language Policy Framework.

The National Language Policy Framework is the product of the state and shows that attempts are done to make sure that as South Africa is a multilingual country, multilingualism is practised in South Africa. This policy framework is a skeleton for all the other language policies.
developed in South Africa. Consequently all the policies promote multilingualism and acknowledge that South African Black languages should also be in use in all spheres of government. If government uses these languages, they will also be used by society in their own personal spheres. All the languages that are in the constitution should be in use and no language should be dominant at the expense of the indigenous languages of the people of South Africa.

2.6.2. The Language Act

Act number 12 which is, the use of official languages act in the *Language Act* (2012: 3), has the following mandate:

To provide for the regulation and monitoring of the use of official languages by national government for government purposes; to require the adoption of a language policy by a national department, national public entity and national public enterprise; to provide for the establishment and functions of a National Language Unit; to provide for the establishment and functions of language units by a national department, national public entity and national public enterprise; to provide for monitoring of and reporting on use of official languages by national government; to facilitate intergovernmental coordination of language units; and to provide for matters connected therewith.

The language act is an act that keeps an eye on how official languages are used by national government. The establishment of a language policy, language units and accountability for how official languages are used are to be monitored. The preamble of the language act is based on the constitution and stipulates that:

- WHEREAS the use of the Republic's official languages must be promoted and pursued in accordance with the Constitution of the Republic of South Africa, 1996;
- AND WHEREAS section 6 of the Constitution of the Republic of South Africa, 1996, provides for 11 official languages of South Africa; recognises the diminished use and status of indigenous languages and requires the State to take practical and positive measures to elevate the status and advance the use of indigenous languages;
- AND WHEREAS the Constitution of the Republic of South Africa, 1996, requires all official languages to enjoy parity of esteem and be treated equitably;
- AND WHEREAS section 6(4) of the Constitution of the Republic of South Africa, 1996, provides that national government must regulate and monitor its use of official languages by legislative and other measures,

According to the language act of South Africa, all the official languages are equal and should be esteemed as such. Their use should be promoted and their status elevated. As a result the language policy found in the *Language Act* (2012: 5) emphasises that every government entity, enterprise and department must adopt a language policy regarding the use of official languages.
for government purposes. At least three official languages must be identified and used by that particular entity, enterprise or department. It must stipulate how official languages will be used, amongst other things; in effectively communicating with the public, official notices, government publications and inter- and intra-government communications, it must state how it will communicate effectively with members of the public whose language choice is not one of the three official languages they will choose. This policy must be accessible to the public on request.

2.6.3. The Gauteng Language Policy

According to South Africa’s National Language Policy Framework, all provinces should formulate their own language policies. The Gauteng Language Policy is drawn from the constitution of South Africa, its national language policy framework and its language act. The introduction of the Gauteng Language Policy (2005: 3), for Gauteng says that as a result of colonial and apartheid policies, all except two of South Africa’s languages were undermined and suppressed to the highest degree. As official languages, English and Afrikaans were promoted and developed to the detriment of the indigenous languages of South Africa. The policy’s introduction goes on to say that:

The Constitution of the Republic of South Africa, 1996, provides for the equitable use of all the official languages of the country, and for the promotion and development of the historically marginalised indigenous languages. Apart from the 11 official languages, the Constitution also recognises other languages such as Nama, Khoi, San and Sign Languages, which must also be promoted and developed.

Gauteng is a cosmopolitan and multilingual province, where not only the 11 South African official languages (Sepedi, Sesotho, and Setswana, siSwati, Tshivenda, Xitsonga, Afrikaans, English, isiNdebele, isiXhosa and isiZulu) are spoken. The many diplomats, immigrants, refugees and businessmen from all over the world that live in Gauteng have made the province home to a number of foreign languages.

The Gauteng Language Policy is a document that provides guidelines into the implementation of multilingualism in Gauteng. It is a product of several stakeholders such as the Department of Arts and Culture’s language Service, Gauteng Provincial Government departments, especially the Gauteng Department of Education, the Pan South African Language Board, the Gauteng Provincial Language Committee, several municipalities, the Gauteng Legislature and a number of language practitioners. The process of consultation was conducted by the Department of Sport, Recreation, Arts and Culture who were assisted by various language experts.
The main purpose of these guidelines is to effectively implement multilingualism in Gauteng and move away from bilingualism and/or unilingualism.

2.6.4. Language Policy in Education

After apartheid, a new Language Policy in Education was drafted to address the language imbalances that had occurred during apartheid. In the new democratic dispensation, all languages are equal and no language is supposed to dominate as all the citizens of South Africa are regarded as equal. However, Webb (2002: 1) says that:

In South Africa, as in other countries despite significant language policy development and a strong statutory commitment to the promotion of African languages, these languages are, arguably, worse off than before 1994.

The first page of the Language in Education Policy (1997: 1) states:

In terms of the new Constitution of the Republic of South Africa, the government, and thus the Department of Education, recognizes that our cultural diversity is a valuable asset and hence is tasked, amongst other things, to promote multilingualism, the development of the official languages, and respect for all languages in the country, including South African Sign Language and the languages referred to in the South African Constitution.

The new Language in Education Policy is conceived of as an integral and necessary aspect of the new government's strategy of building a non-racial nation in South Africa. It is meant 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.

According to the Language in Education Policy, South Africa’s eleven official languages should ideally be used equally and given equal recognition and respect in education, but this is not the case as resources are still not in place for that. School books are still mostly written in English and the medium of instruction in most schools is still also English. In addition to that, the schools with better resources are still mainly in previously white areas and their mediums of instructions have not changed. Even though these school demographics have changed to include Black African learners from previously disadvantaged backgrounds, their learning languages have not changed and do not reflect these changes. Black African learners enrolling in these schools only learn in the languages these schools have always used even during apartheid.
Throughout the years following apartheid, attempts have been made to try and promote multilingualism as contained in the National Language Policy of South Africa. One such attempt was the formation of LANGTAG (Language Plan Task Group). This group was formed because there was a concern that in post-apartheid South Africa only one language seemed to be in use (unilingualism). This meant that African languages were yet to be developed and if nothing was done to address this concern, they could be lost.

According to Prah (2006: 14), in December 1995, Minister Ngubane, the then Minister for Arts, Culture, Science and Technology announced the establishment of LANGTAG. LANGTAG was appointed to advise the Minister who was responsible for language matters on how to urgently devise a coherent National Language Plan for South Africa. LANGTAG would just be an advisory group to his ministry. The Pan South African Language Board (PanSALB) would continue to be independent in its work of observing the Constitutional provisions and principles relating to language use.

PanSALB is an independent statutory body, which has a mandate to advise central and provincial government on all matters pertaining to language policy and language use. There is also the National Language Service (NLS), which is the state’s language arm located in the Department of Arts, Culture, Science and Technology. The NLS is much more focused on practical issues of translation, interpreting, terminology development and language technology. PanSALB has provincial language bodies in each of the nine provinces and each of the 11 official languages, has a lexicographic unit, usually located in one or more universities. There are also 14 National Language Bodies, which have the task of seeing to the corpus development of the respective languages. On paper, therefore, the language infrastructure appears to be in place. However, what is on paper is still not practicable (Alexander 2003: 19).

One of the points that Minister Ngubane emphasised was that the African languages, which were marginalised by the hegemonic policies of the past should be maintained and developed. Unfortunately, this has yet to happen even though LANGTAG finalised the National Language Policy Framework in 2002, a process that started in 1995 and took seven years of consultation to complete, proving just how far-reaching the challenge to maintain and develop Black African languages is. In the foreword of the (2002: 3), Minister Ngubane emphasises just how much language is part of a person’s cultural and national identity. He writes that:
A person’s language is in many ways a "second skin": a natural possession of every normal human being, with which we use to express our hopes and ideals, articulate our thoughts and values, explore our experience and customs, and construct our society and the laws that govern it. It is through language that we function as human beings in an ever-changing world. The right to use the official languages of our choice has therefore been recognised in our Bill of Rights, and our Constitution acknowledges that the languages of our people are a resource that should be harnessed.

In her introduction of her Language and learning Science in South Africa, Probyn (2006: 1), says that even though South Africa is a multilingual country with 11 official languages, English dominates as the language of access and power. However, the Language-in Education Policy (1997) recommends the use of learners’ home languages as languages of learning and teaching. So far there has been little implementation of these recommendations by schools. This is despite the fact that African educators still resort to learners’ home languages where learners do not understand as the majority of learners do not have the necessary English language proficiency to successfully engage with the curriculum and that educators.

Fifteen years have gone since the announcement of the National Language Policy Framework, but progress is still slow when it comes to harnessing African languages as a resource is concerned. Realising Minister Ngubane’s objectives of equalising all the eleven official languages is still just a work in progress. Even though the language policy is there, implementing it has yet to happen. Prah (2006: 15) is of the same notion as she says that:

African languages were officially promoted to the status of national languages, but a decade and more after the end of the apartheid regime, the equality of the nine African languages with English and Afrikaans remains more on paper than in reality.

Heugh (2012: 6) contends that even though the Constitution gives official status to 11 languages, there is an underlying assumption that there is only one valuable language in the country. The logic of the Language in Education Policy, however, is based on the fact that South Africa is multilingual and that the language used most proficiently at home is the most appropriate language of learning even if all pupils will need a very strong proficiency in at least one other language, and that for most pupils English will be a language of high priority. Unlike the other languages, English is not questioned or threatened. The concept of bilingual and multilingual education in South Africa means the adding of a second and even a third language to each pupil’s linguistic repertoire in ways which would best guarantee both academic and linguistic success.
Prah (2006: 18) when writing about the Language Policy for Transformation in South Africa, asserts that multilingualism and not bilingualism or unilingualism is a point that should be forcefully made, if all voices in South African languages are to be heard. He goes on to say that at present, the overwhelming majorities of South African society are culturally deprived and linguistically silenced or culturally dominated by the minorities. In his words he says, we may say, “apartheid may be dead, but long live apartheid.”

2.6.5 The language policy of the City of Tshwane

The language policy of the City of Tshwane was amended and approved on 17 September 2012. It draws its life from the Gauteng Language Policy. It acknowledges that in the past only two languages were recognised and that the new dispensation has given recognition to the other 9 official languages that were previously suppressed. Its main focus is the same as the one found in the language policy of Gauteng, which is to promote multilingualism. The following reason for its inception is given in the introduction of the Language Policy of the City of Tshwane (2012: 1) and states that:

...the City of Tshwane decided to provide language facilitation services and to craft its own policy on how to accommodate and promote multilingualism.

The study is conducted in the City of Tshwane where the language policy of the city is cemented in the Constitution, the National language Framework and the provincial Gauteng Language Policy as far as multilingualism is concerned.

2.7. LANGUAGE POLICIES IN OTHER COUNTRIES

In this section, language policies from a few other countries are reviewed against South Africa’s language policies.

Across the continent of Africa, African language policies, which have emerged in the post-colonial era, resemble each other. The status of the indigenous African languages has been raised only on paper, but nothing has been achieved by that. Observers of the issue of language policy in Africa agree that there is a big gap between the intentions of the policy and its implementation. One of the reasons may be because the elite choose to use colonial languages that were inherited from the colonial era as languages of power. In South Africa, English is the language that was inherited. Deposited to South Africa by the British colonialists during the 19th century, it has become everyone’s language in the country. From life in parliament, school,
business, work-place, to the man in the street who needs to communicate with others who do not know his mother tongue, it is the language of choice. It poses a huge challenge towards entrenching proper multilingualism in South Africa (Prah, 2006: 16).

South Africa’s language policy gives eleven official languages equal importance, although in practice it is English that dominates due to the many different cultures. Unlike with the French policy, the threat of English has not been considered when drawing up South Africa’s language policy. Bamgbose (2009: 9) states:

> Language policies generally result from deliberate choices that automatically affect the status of all languages in a multilingual situation. For example, a decision to use a given language as a language of instruction in schools automatically raises the status of that language, while reducing the status of other languages to perhaps non-use in education or use only as a subject.

Since 1993, when South Africa’s interim constitution was released, a wide range of rights to all South Africans was guaranteed, and this included the rights to use and to be educated in the official language of one’s choice. All official languages are now equal, and they not only include Afrikaans and English, but also the nine Black South African languages (De Kadt, 2006: 40).

Spolsky (2004: 76) says that in the latter part of the twentieth century, the threat of English became the driving force behind the French language policy. He asks if English became a threat not just to French but many other national languages, as a result of successful language management by its supporters. Today it is agreed that English is in a stronger position in the world. He explains that even thirty years ago, the movement of English towards global dominance was scarcely perceived. However, it has become a threat to many other languages of the world; and has become a factor that needs to be considered in the language policies of any nation.

Heugh (2012: 6) furthermore says that the policy, in fact, offers English a much better opportunity for expansion as a medium of communication than before. He says that the policy allows those who are not first speakers of the language to learn it well enough to be used in higher learning and for employment opportunities in the mainstream economy. The policy does not minimize or dilute learners’ opportunity to gain meaningful access to English.
Mutasa (2015: 1) says that Zimbabwe is a multilingual country like most African countries and after colonialism English became the dominant language. A language policy was introduced after the attainment of independence, but the significant status of African languages could not be resurrected. Through the amended Education Act (2006), eventually Shona and Ndebele got precedence when it comes to language and teaching but there are negative perceptions and attitudes towards the study of African languages. Benson in Mutasa (2015: 79), lists the myths that make people to choose English over their own languages and they are,

- the one nation-one language myth, which believes that the use of a colonial language in education unifies a nation;
- the local languages cannot express modern concepts myth;
- the either-or myth, which claims that bilingualism causes confusion;
- the L2 as global language myth, which is a deliberate political promotion of foreign languages;
- And the parents are for L2-only schooling myth.

Gora and Mutasa (2015: 79) also say Zimbabweans give reasons for their choice to use English rather than their own Black African languages and these reasons make it difficult to practice multilingualism as required by the Education act. The reasons people give for their choices are the following:

- The industry does not seek specialists of African languages on the job market.
- Passing an African language is not a prerequisite for most post-secondary school studies. English, on the other hand, is a required subject in post-secondary school life.
- African languages are only recognised for courses in the language or for jobs which require use of the language, such as broadcasting, in addition to the English language requirement.
- The brighter students tend to go for other languages such as French, other than English, because they think that African languages will not help them at any stage in life.

Akyeampong (2004: 62) says that in 2004 the government of Ghana changed the language policy in education that they had which stipulated that until from when children began school to Grade three, learners would be taught in their home language as this would make them better achievers later in life. The government decided to do away with home language learning and decided that learners have to learn in English throughout school. This led to a renewed debate concerning the language policy of Ghana after colonialism. Ghana gained its independence in 1957 and until 2004; a viable post-colonial language policy was not in place. No pragmatic measures were pursued to deepen interest in the study of Ghanaian languages. Nothing had
changed in the new dispensation because right from colonial times there was very little commitment or sufficient belief that indigenous Ghanaian languages would add value to national development beyond primary level.

Nigeria gained its independence from the United Kingdom in 1960. According to Orekan (2010: 17), by the year 2010, a number of African languages had a stronger socio-political standing than they had done in the previous twenty years. Orekan (ibid) says that due to great awareness through research and enlightenment going on in Africa, UNESCO funding, the interest of world linguists and social scientists, African languages (Yoruba, Hausa and Igbo) gained ground against exogenous languages that are the European official languages, English and French.

Another reason given for the strength of the African languages is that colonisation did not lead to the marginalisation of the native population and people speaking endangered languages in Africa are not worse off economically than people speaking ‘healthier’ languages. Even though in the majority of African states, the colonial language (English, French, Spanish or Portuguese) is the official language, it has little impact on day-to-day communicative situations. In most African states, the home language is the medium of informal education at home and socialisation among families.

Orekan continues to say that almost 45% of Nigerians are illiterate, due in part to the poor state of the educational system and the ineffectiveness of the national language policy. In Nigeria the two documents that include policy statements on languages that currently exist are:

(1) The National Constitution (Federal Republic of Nigeria, 1999) and


The multilingual goals stipulated in the documents are the following:

- Multilingualism is the national goal
- English is recognised as the official language in administrative matters and all tiers of formal education
- Three major indigenous languages (Hausa, Igbo and Yoruba) are considered as potential national languages which are to be developed and used throughout the formal education system.
• All Nigerian languages are recognised as meaningful media of instruction, including in lifelong and other non-formal education.

Although the language policy is well meaning, there have been problems with implementation. The policy stipulates that all the educational planning and program should be implemented when economically feasible, and as a result in most parts of the country full implementation is yet to be achieved. Implementation of the various aspects of the policy is to be accomplished through the development of indigenous languages, by creating orthographies and dictionaries, and writing of primers and other textbooks. As there are over 20 standardised and codified languages in Nigeria, it is not possible to accommodate all of these according to policy. Lack of funding, insufficient resources, such as more qualified educators and insufficient time in electronic or printed media has made it difficult to fulfil the policy’s aims and implementation. English on the other hand, as an official language, is being accorded an ‘aura’ of superiority over the indigenous languages in most domains of Nigerian society. This is contradictory to the main goals of the policy.

Bauldauf Jr and Kaplan (2006: 9) look at Malawi, Botswana, Mozambique and then South Africa’s language policy. According to their study, English is the official language of Malawi and Chichewa which is spoken by about half of the population is a national language. Malawi has twelve other indigenous languages spoken. Although there is some language in Malawi, it is not based on research but on politics.

In Botswana, English and Setswana (which is spoken by about eighty percent of the population) are official languages. The Constitution only mentions language issues in two sections that specifically state that the ability to speak and read English is required to serve in the House of Chiefs and in the National Assembly. There are eight major tribes that speak varieties of Setswana, eleven other tribes that speak varieties close to Setswana and eight tribes that speak other languages unrelated to Setswana. While government has made progressive policy decisions due to pressure from civil society, there has not been any intrinsic motivation to implement them.

In Mozambique, there are twenty African languages, but Portuguese is the official language as mandated in the Constitution. The language policy in the revised 1990 Constitution requires the state to value the national languages and promote the use of vernacular languages. However, there is a gap between the official policy and reality. Although the policy has good intentions, implementing them has not been possible.
Bauldauf Jr and Kaplan (2006: 11) say that, of South Africa’s twenty-five estimated languages, eleven of them of which nine are African languages have been given official status by the Constitution. A liberal language policy has been formulated but to date has been impracticable. The policy promotes multilingualism but in practice English monolingualism is in place in virtually all of the higher domains.

The studies reviewed about language policies in other countries as compared to South Africa reveal four main aspects in common with South Africa.

- Colonialism has had a negative effect on indigenous African languages.
- Multilingualism is always a goal of the language policies that are formulated by government.
- Monolingualism in the form of an inherited colonial language (like English etc.) persists.

The good intentions in the language policies are not implemented because of various reasons like funding, resources and even intrinsic motivation.

2.8. BLACK SOUTH AFRICAN LANGUAGES AND CULTURAL IDENTITY

In the book Democratically Speaking, Mkanganwi (1992:7), argues that language is not only a symbol of group identity, but also a weapon used to protect this identity. This means that without language, group identity (culture) may not survive. If group identity (culture) is important, it will be important to make sure that the language that symbolises and protects it, is preserved.

Language is the carrier of its own culture. Nkuna (2010: 5) quoting Wa Thiong’o (Wa Thiong’o: 1981) says that language has a dual character: it is both a means of communication and a carrier of culture. Nkuna further states that as a means of communication it involves the language of real life, speech and written signs. As a carrier of culture, it involves culture as a product of history transmitted through the spoken and written word through a specific language.

It is through language that older generations pass their culture on to younger generations. By using or choosing a language, one is choosing an identity because it is through language that one is identified as belonging to a particular culture and community. It may be a temporary
identity or a permanent one. The major language one uses shapes one’s identity as well, and one’s identity stems from one’s culture.

“Languages, with their complex implications for identity, communication, social integration, education and development, are of strategic importance for people on the planet. Yet due to the processes of globalisation, they are increasingly under threat, to the point of extinction. When languages fade, so does the world’s rich tapestry of cultural diversity” (Nkuna, 2010: 6).

Yule (2010: 14) describes the process whereby language is passed on from one generation to the next as cultural transmission. He says that humans are born with some kind of predisposition to acquire language in a general sense and that we acquire our first language as children in a culture.

Humans have a need to belong. Belonging to a cultural group is a sense that is forged through language. Without language, even if it is sign language, there can be no cultural transmission. At the very worst, individuals will adopt the culture of any language group whose language they use.

South Africa’s democracy is twenty-two years old. The black languages of the children who can no longer speak their mother tongues, and have chosen English as their main language are threatened. South Africa may end up with an umbrella language that will not carry any specific culture. The sense of belonging to a language group within the South African multicultural nation may be lost.

According to the Constitution of South Africa’s Bill of Rights Section 31, persons belonging to a cultural, religious or linguistic community may not be denied the right to enjoy their culture and maintain cultural, religious and linguistic associations and with other organs of civil society.

According to Prah (2006: 11), these rights had practically been in force from the late 1920s, but only applied to the white minority (both Afrikaans and English speaking). Until 1994 these rights did not include the Black African majority. In the new constitution, which came into force in 1996, these rights are for all South Africans with their diverse multicultural backgrounds and not just for a few.
All of South Africa’s national symbols reflect the nation’s multicultural identity by emphasising the diversity of the rainbow nation.

The message of diversity and equality is written on the Coat of arms of South Africa in the Khoisan language of the /Xam people and states:

“unity in diversity” or “diverse people unite” Banhegyi et al. (2008:7).

Even though the Khoisan language of the Xam is not one of the nine official languages that also reflect the multicultural identity of South Africa, it is recognised as one of South Africa’s languages in the Coat of arms.

The national anthem has multilingual verses with five different languages that are spoken in South Africa. Banhegyi et al. (2008: 22), say that whereas South Africa’s Coat of Arms says ‘diverse people unite’, the National Anthem is sung in five different languages, which are, isiXhosa, isiZulu, Sesotho, Afrikaans and English and is made up of two songs.

The ability to speak, use one’s language and practise one’s culture would complete the freedom that every South African is supposed to enjoy. The suppression of culture, languages and histories that even twenty-two years since South Africa became a democracy, are the long standing, stubborn and negative effects of apartheid.

South Africa like all European countries has minorities from the four corners of the world. The existence of these minorities in Europe does not obliterate the cultural and national character of these countries. These European countries still celebrate their European culture (Prah, 2006: 23), unlike South Africa which seems to have lost its cultural and national character to the minorities in the country.

Clearly the far-reaching effects of apartheid in South Africa have made the majority of the population, which are Black, to feel inferior as far as their languages and cultures are concerned. It is only on one day of the year, which is the 24th of September, a date the present democratic government has set aside as Heritage day, that the Black African population of South Africa celebrates their different cultures annually. This they do because the government expects them to commemorate the day. On Heritage day, they dress in their different cultural clothes and hold cultural or heritage celebrations at stadiums around the country, their workplaces and schools. They deliver speeches about culture, eat cultural food, play cultural music
and dance cultural dances. This is usually a one day event even though the month of September has been dubbed Heritage month by South Africans. After Heritage day, Black Africans go back to their Eurocentric living. That one day to commemorate their culture and heritage does not make a cultural or language difference at all to them. It is just a reminder of their roots or who and what their ancestors used to be. It is not something that spurs them to hold on to their culture.

Judging by the statistics given by Prah (2006: 16), Black African languages should by right be the dominant languages in South Africa. Prah says that it is estimated that seventy-six percent of the population of South Africa speak at least one language from the Nguni and Sotho groups as a home language. Sixty-three percent of these South Africans also speak one or two other languages from the two groups (Nguni and Sotho) as a second or third language. Afrikaans language speakers are about twelve percent, and English mother tongue speakers about eight percent of the population. The other smaller languages are spoken by about four percent of the population. He goes on to list other languages spoken in South Africa that he refers to as non-official.

South Africa also recognises other non-official languages, these being Fanagalo, Lobedu, Northern Ndebele, Phuthi, South African Sign Language, Khoi-Khoi and San. These non-official languages may be used in certain official circumstances, in limited areas where it has been determined that these languages are prevalent (Prah, 2006: 16)

It is very ironic that even though English is only spoken by less than ten percent of the population, it has become dominant to such an extent that it is also to a greater and (in few cases) lesser extent, used as a language of communication by about ninety percent of the population who do not have it as a home language. It has become the language of parliament, education, career, business and even socialising.

Alexander (2003: 10), says that until the mid-1960s when Steve Biko’s Black Consciousness Movement rose, which facilitated the emergence of a new identity of the “black” people which included all who were not white, South African Black languages remained marginalised.

It has been observed that in post-apartheid South Africa, there are Black children who no longer speak their home languages at all. They choose to use English instead. Where they try to speak their mother tongues, they speak a watered down version which they cannot even read or write. The future of Black languages looks bleak because the people of the future, the Black African born-frees choose not to use them.
The irony of ironies is that even though these children choose English for communication and learning, their English is also not good because they are not English speakers. According to Kamwangamalu (2000) quoted by Singh (2009: 127),

In South Africa…the 1991 census statistics show that 49 percent of the Black youth between fifteen and twenty-four years of age cannot speak, read or write English.

Nkuna (2010: 10), says there is a resurrection of the ‘black English-man’, an identity previously discarded in the 1930s. Today this term has been replaced by the word Coconut. This is a metaphor with three meanings:

- Coconuts speak English most of the time, with an accent that is “white”;
- Coconuts seem to be comfortable in white people’s company and have many white friends; and
- Coconuts, in their ‘coco-nuttiness’, will often express views that seem opposed to African values. The coconut metaphor confirms the resurrection of the ‘black English-man’, a big obstacle to the development and promotion of the 11 official languages.

Alexander (2003: 9), says that Milner’s policy reinforced what is known in South Africa as the “mission elite”. These were the few black educators, preachers, interpreters; clerks and other professionals that the colonial system had given rise to. These “mission elite” viewed their proficiency of English as their passport to social and economic mobility.

He mentions the official newsletter of the APO, where an editorial written there says the ‘coloureds’ must endeavour to perfect themselves in English – “the language which inspires the noblest thoughts of freedom and liberty, the language that has the finest literature on earth and is the most universally useful of all languages.” The editorial urges everyone to stop using Cape Dutch.

Let everyone...drop the habit as far as possible, of expressing themselves in the barbarous Cape Dutch that is too often heard (cited by Alexander in Adhikari 1996: 8).

Alexander (2003: 9), points out that this shows the attitude of mind which is prevalent throughout Africa. Africans have a sense resignation and powerlessness when it comes to the local and indigenous languages of Africa. He says that most of them only use their African languages in family, religious and community contexts. This could be the case with the born-frees as clearly they opt for English instead of their own languages. It could very well mean that they use it only in the contexts that Alexander has mentioned. Findings will later help to shed light into whether this is the case.
An example of how bleak the future of Black African languages is in a news report in the Western Cape Weekend Argus, of the 7th May 2005. The report says that the Western Cape government may compel schools to offer all three of the province’s official languages, English, Afrikaans and Xhosa, to promote multilingualism and give pupils more language options. However for the 503 schools offering Afrikaans as a second or third language in the Cape, there are only 81 that offer Xhosa. The understanding is that if there are 40 learners in a grade needing Xhosa, the Department of Education will make provision for it. However, it is noted that;

…although a great number of African language-speaking children have moved into former coloured and white schools, the demographics of educators and governing bodies do not reflect this reality.

Premier Ebrahim Rasool notes that, “this has implications for multiculturism, and Xhosa learners coming to such schools are forced to leave their Xhosa at the gates” (Prah, 2006: 27).

Many of the African language-speaking pupils have no representation on the governing bodies, particularly with respect to languages that should be offered at these schools as they live far away from where these schools are.

Alexander (2003: 10) explains that all the Black political organisations that fought for the eradication of racial oppression and racial inequality did not fight for their ethnicity, cultures and languages. Ethnic, cultural and linguistic questions had a very low priority on their respective agendas. As a result before the 1990s, any attempts at cultural mobilisation involving literacy projects among Black working class people had only indifferent success. Alexander (2003: 11) says that:

One of the saddest results of this neglect of cultural politics on the part of the political leadership of the oppressed people of South Africa throughout the 20th century is that the present generation of politically literate adults among English and Afrikaans speakers have little or no proficiency in any African language, with the consequent communication gap that renders the “nation building” project of former President Mandela and the African National Congress extremely difficult and well-nigh impossible within the next generation.

What Alexander says emphasises just how the born-free generation may eventually completely lose their own Black South African languages because even their parents/guardians have lost their proficiency in these languages because their languages were oppressed during apartheid.
The National Language Project which is a South African organisation that came into being in 1986; shares its views on the role of English in South Africa with Carol Eastman (University of Washington) who in her address at the Symposium on Sociolinguistics in Africa, said that English has become the language most people like best after the social changes of recent years. She says that even if people speak other home languages at home, for the most part they want to go to school in English (Mkanganwi, 1992: 7).

According to Malan (1996: 326) the older South African is older than 44 years and has a long history of separateness. Malan says that over the years, people tended to compartmentalise themselves in their cultural and especially their religious domains. They were absolutely convinced that the values of the traditions that had been instilled into them were unquestionably the best. They were hardly interested in the values shaping the lives of other groups of people. He says that we need a united, single system of education which will open doors to all South African students and educators. He also says that we also need an atmosphere in which everyone can feel at home, as family and a significant member of the extended family of South Africa.

It is therefore clear that since the beginning of post-apartheid education where previously advantaged schools and universities were opened to all races in South Africa, the atmosphere in which everyone can feel at home is being strived for. However, it is at the expense of the languages and cultures that have always been deemed as inferior during apartheid. In striving to be a part of the extended family of South Africa, English is used as a language of communication across the board. It is unfortunate that those children who use it at school and sometimes at home feel that they are better educated than those children whose medium of instruction is not English at school.

In Exploring our Voices (2002: 13), an interview of a mother, Mrs. Dlamini who chose to send her two daughters to a former ‘Whites only’ school, proves just how strongly a black parent feels that sending her children to such a school will bring them social advantages. On being questioned if she would prefer her daughters to be taught by a primary language teacher or by an English additional language teacher, Mrs. Dlamini stated that she preferred an English primary language white teacher. She said that Zulu was theoretically her elder daughter’s primary language, but practically it was English because it is the language that was now second nature to her. The other daughter spoke only English as she had never been to Zulu schools. She didn’t regard her daughters as bilingual; because there were many Zulu words they could
not understand and they could not even read in Zulu. She said she chose English as the future language for her children because it is an international language and even the Zulu that they speak is not proper Zulu. She said that with English, her children would be in a better position of getting better jobs. She however stressed that English would never take over from Zulu in her children’s lives. Maurais and Morris (2003: 14) quote;

South Africa’s peaceful and negotiated transition from apartheid, its industrial strength, its higher level of economic development compared to other African countries, its military capability, its natural resources, and its sophisticated black and white political leadership all mark South Africa as clearly the leader of English Africa, and possibly the leader of all sub-Saharan Africa (Huntington 1996, p.136).

As mentioned before, the superior status of English among non-English speakers in South Africa is the result of many years of apartheid. After the 1976 student uprisings, the then government was forced to make amendments to the legislation. That is when English took centre stage as the most preferred language amongst the Black African ethnic groups in South Africa. Writing on the role of English in South Africa, Mkanganwi (1992: 8), says that:

The legislative landmark can be said to be the 1979 Bantu Education Amendment Act which introduced English as a medium of instruction in all black schools, the implementation of which has been almost exclusively in the hands of Afrikaans-speaking educational planners and officials in Pretoria. Indications are that in post-apartheid South Africa, Afrikaans will lose its most favoured status because, as we have seen, this process has already started in that the policies of apartheid itself have undermined the status of the language of the oppressor.

Post-apartheid South Africa’s changing demographics continue to ensure that English’s superiority prevails. English came to South Africa during South Africa’s colonisation to Britain during the late 1700s to 1800s. Now it has become the easiest language to communicate with because in a rainbow nation, most South Africans do not speak each other’s languages. Sapir (1921: 31), says that;

…languages may spread far beyond their original home, invading the territory of new races and of new culture spheres. A language may even die out in its primary area and live on among peoples violently hostile to the persons of its original speakers.” He also says that, “We may even show how a single language inter-crosses with race and culture lines. The English language is not spoken by a unified race. In the United States there are several millions of Negroes who know no other language. It is their mother tongue, the formal vesture of their inmost thoughts and sentiments. It is as much their property, as inalienably “theirs,” as the King of England’s.
Singh (2009: 128) says that different scholars like Kamwangamalu (2000), Alexander (1997) and the United Nations Educational, Scientific and Cultural Organisation (UNESCO) have written on the same theme with some saying that Black African languages are endangered and some saying they are not as threatened as they seem to be:

Whatever position one takes on this issue, research into language-in-education policies in Africa over the past four decades has shown comprehensively that despite all efforts to make the European languages available to the African masses, the efforts have been resounding failures…Research reports from around the continent bear testimony to these failures. In the Democratic Republic of Congo (formerly Zaire), for instance, it is reported that only one person out of every twenty-five Congolese can speak French correctly….In South Africa, for instance, the 1991 census statistics show that 49 percent of the Black youth between fifteen and twenty four years of age cannot speak, read or write English (Kamwangamalu, 2000: 5).

2.9. SIMILARITIES IN REVIEWED LITERATURE

Generally the scholars reviewed in the study found out common aspects regarding Black African languages. They all acknowledge that colonialism has had an effect on indigenous languages. They also reveal that a lot has been done in an attempt to preserve Black African languages. Although not all scholars will be quoted, the following are their findings.

- There has been a language shift towards colonial languages among Black African language speakers.
- Black African languages are still repressed and esteemed as inferior a long time after colonialism.
- Language policies in Africa have been drawn up with multilingualism in mind but implementation has been impossible due to funding and resources.
- Scholars agree that colonial languages like English that were inherited from the colonial past are still the dominant languages in most African states because they are languages of education and work.

Mutasa (1999: 90) gives six myths for the preference for English:

- It is an international language.
- It communicates concepts better.
- Globalisation requires the knowledge of this language.
- Textbooks are written in this language.
- It is the language used at workplaces.
- It enables communication between people of different cultures.

Mirroring Mutasa (1990: 90)’s myths for using English, Heugh (2012: 34), says that in South Africa what is not necessarily found out or identified is sometimes invented as with the following misconceptions or contemporary myths about language that are pointed out:

**Myth 1:** There is little or no indigenous South African research on language in education to show what is wrong or what could work well. This myth is used to discredit international research as being not appropriate to our circumstances and it ignores very fine and important work done here.

**Myth 2:** Parents want English – and in a democracy it is our duty to give people what they want, without question or the need for (responsible) intervention.

**Myth 3:** In South Africa English is the only language which has the capacity to deliver quality education to the majority; African languages do not and cannot.

**Myth 4:** African language speaking children are multilingual and therefore do not need home language education. South African children are unique; they are unlike children in other parts of the world. Our children’s multilingualism means that according to the myth, that they do not have a home language, and therefore have no need of home language education.

**Myth 5:** Bilingual or multilingual education is too expensive and we have only one option which is English.

Black African languages are becoming languages for the home and therefore there is not enough motivation to maintain, develop and use them as Gora and Mutasa (2015: 86) found out:

> African languages could be officially declared languages of the work place since in practice they are already languages of the work place. This raises their status in terms of usefulness and prestige.

Attitudes towards Black African home languages prove to be positive in research rather than in practice. A study conducted by Ngidi (2007:10), on the attitudes that parents, learners and
other education stakeholders hold on home languages and English when used as languages of learning and teaching echoes the findings by Mutasa and Heugh (ibid), Ngidi found that:

- Learners have a positive attitude towards the use of English as a language of learning and teaching and as an additional language in schools.
- Educators have a negative attitude towards English as a language of learning and teaching and as an additional language in schools.
- Parents have a positive attitude towards the use of English as a language of learning and teaching and as an additional language in schools.

Ngidi (ibid)’s study recommended that the school policy should stipulate that:

- English should be strictly used as a language of learning and teaching as it would help learners with employment in future.
- Educators who qualify to teach English must have received appropriate training and qualification in English grammar, literature and general linguistics.
- Learners’ home languages be developed for learner’s identity and communication.

According to Ngidi, the study established that there was very low level of proficiency in English among the majority. At the end 62% of the learners expressed the view that all language, three of them were important but English was listed as a world language of business that is necessary for employment. As an official language it is a bridge between different language groups. Afrikaans as a regional language and isiXhosa was regarded as a home language, a link to the ancestors, a national language, and a home language that is important to speak with the family and the older generation and the one that is spoken by the then South African president. A sizable number (31 %) of learners in the English class felt that English was far more important for their education than the other two languages. They dismissed Afrikaans and Xhosa. They felt that English was not only important for the job market, but for communicating with foreigners as well. Several learners felt that Afrikaans was a rural language. English garnered more interest to learners.

From the survey, it was deduced that some parents wanted their children to be taught in the medium of their home language because they had some fears of acculturation - changing their culture as a result of accepting another culture through another language. Ngidi (2007: 10) says that their idea is in line with Lucket (1995) who said that as individuals acquire a second
language, they begin to identify with the other language community and start experiencing feelings of alienation.

Clearly to dispel all these myths, research is the answer. Through research, solutions can be forged as they will be based on facts and not just myths about language. If Black children do not use their Black African languages, the future of their culture becomes questionable.

2.10. CONCLUSION

In this chapter the development and reasons for the Language in Education Policy in South Africa as compared to others from other parts of the world, PanSALB and LANGTAG were reviewed.

The history of language in the political scope of South Africa was also looked at because language played a big role in the establishment and retaining of apartheid.

Possible reasons for the diminishing use of Black South African Languages and their possible future were also tabulated.

The language choices and usage of language by the born-frees were discussed in conjunction with what the Department of Basic education and their parents require.

The chapter also looked at English as the dominant language of the elite and how it affects Black South African Languages that are esteemed lower.

Myths that hamper progress and research in language as practised in South Africa were also listed. In concluding this chapter, Kotsokoane (1987)’s preface sums up the apparent plight of language and culture amongst the black communities of South Africa where she states;

*Solofela leraga ngwana wa mmala o sebilo. Dilo di ile le beng go setse tsa seša sa ga Rasasabopalesetiki. Ngwana wa mpa ya seloko ga a na kitsokakaretso ya dilo tsa lekgorokgoro.*

*Nwaya leraganyana le setseng teng ga solofela leraga mme o etse kokwanyana o iphatele o be o fatele ba bangwe. O tla se filihela se ntlhotlheleditseng go solofela leraga.*

Loosely translated, she is saying,
“Black child hold on to the little of your culture that is left. It is gone with its founders. All that is left is new and all plastic. There’s no general knowledge of old customs anymore. So, hold on to the little of it that is left. Hold on to it for you and for others.”

If the South African Black child does not hold on to his or her language, it will die.
CHAPTER 3: RESEARCH METHODOLOGY AND DESIGN

3.1. INTRODUCTION

In the previous chapter, relevant studies by language and sociolinguistic scholars were reviewed. The importance of language planning, language revitalisation and maintenance were discussed. The history of language that has brought about the current attitudes towards Black South African languages was detailed. South African laws that are in place regarding languages were reviewed and explained using the Constitution of South Africa, language policies of the republic of South Africa and the province of Gauteng. These policies were compared with language policies from other countries. Findings by different scholars were summarised.

This chapter contains the research design which explains the approach that was followed in gathering data for the study and how data were analysed. The research methodology of this study will be explained. The study employed the mixed method to maximise the quality of the responses and to reduce errors during analysis of data. The chapter will also look at the sample and why this sample was selected. The steps followed for sampling, the population and the establishing of trustworthiness will be explained as consent forms were used and permission to conduct the study was requested from the Department of basic education, schools, governing bodies and participants (parents, educators and learners). Data collection that was collected is documented and its analysis is discussed so as to address the research questions of this study.

3.2. RESEARCH APPROACH

As explained by Creswell (2014:3), a research approach is a plan and procedure for a research that spans the steps from broad assumptions to detailed methods and decisions that need to be taken in the order that makes sense to the researcher as well as their order of presentation.

De Vos et al. (2013: 392) prefer to define research design as a step in the research process in which all the decisions in planning a study are made about type of design, sampling, sources, procedures for collecting data, measurement issues and data analysis plans. It is used for the groups of small worked formulas from which researchers in a mixed-method design can select or develop one or more that is suitable to their specific research goals and objectives.

Leedy and Ormond (2013:7), define research methodology as the general approach a researcher takes in carrying out the research project. It can be understood as a way a researcher plans to
conduct his or her research in order to find the answers to his or her research questions. It refers to the way in which the entire research process is undertaken. It is about the planning of the research, how it is conducted and how it is recorded, analysed and reported in writing. Sampling, data collection; analysis and the interpretation of results are all part of research design. For the topic under study, the research method employed was the mixed methods approach.

According to Creswell (2014: 3), the qualitative and quantitative approaches together produce the mixed method approach. Creswell further says that qualitative research is an approach for exploring and understanding the meaning individuals or groups ascribe to a human problem. In this approach, there are questions and procedures, data is collected in the participant’s setting, analysed inductively from particulars to general themes and the researcher’s interpretations of its meaning. There should be strong evidence presented for the researcher’s analysis. The quantitative research tests objective theories by examining the relationship between variables which can be measured on instruments so that numbered data can be analysed. The mixed methods research approach incorporates the two approaches. It is assumed that by using both methods, a more complete understanding of the research problem will be provided.

As the research method of this study was the mixed method approach, open-ended and closed questions in the questionnaires which were administered to educators, learners and parents; and face-to-face interviews of the educators and parents were utilised. This study’s aim was to investigate the reasons why English instead of Black South African Languages is or has become the major language of the born-frees. It was also to look at the possible future of the Black South African Languages among these born-free children in selected secondary schools in Gauteng province.

Qualitative research was used to ascertain the in-depth attitudes of educators, learners and parents. It was appropriate because it was used to establish their attitude, insight and knowledge with regards to the dominance of English in relation to Black South African Languages.

According to Wyse (2011) qualitative research is primarily exploratory research that is used to gain an understanding of underlying reasons, opinions, and motivations. It provides insights into the problem or helps to develop ideas or hypotheses for potential quantitative research. Qualitative research is also used to uncover trends in thought and opinions, and dive deeper
into the problem. Qualitative data collection methods vary. In this study individual face to face interviews were employed. The sample size was small, and respondents were selected to full-fill a given quota.

Wyse (2011) states that quantitative research is used to quantify the problem. It generates numerical data or data that can be transformed into useable statistics. It is used to quantify attitudes, opinions, behaviours, and other defined variables and generalise results from a larger sample population. It uses measurable data to formulate facts and uncover patterns in research. Quantitative data collection methods are much more structured than qualitative data collection methods. For the purpose of this study paper surveys and face-to-face interviews were used.

3.3. DATA COLLECTION TOOLS

Data collection methods were the methods used to gather all data pertaining to the study and in analysing that data.

3.3.1. Questionnaires

Questionnaires are part of surveys. Surveys help to find opinions from a large group of people about an issue of interest (Fraenkel & Wallen, 1990). The information or data for surveys is gathered by asking people questions, either through face-to-face interviews or through questionnaires. The purpose of utilising surveys is to describe some characteristics (such as opinions, attitudes, beliefs or knowledge) of a population at a particular point in time. The information is generally collected from a carefully selected sample instead of the whole population, with the goal of generalising findings to the bigger population (Fraenkel & Wallen, 1993). Kendall (2008) says that questionnaires can provide evidence of patterns amongst large populations and qualitative interview data often gather more in-depth insights on participant attitudes, thoughts, and actions (Harris and Brown, 2010: 1).

The questionnaires in this study were utilised to gage the attitudes of a selected sample of Black South African people towards their own home languages in South Africa. These attitudes would determine their language choices as attitudes can be positive or negative. The present status of a language could have an effect in its future. The data gathered from the survey would be helpful in finding solutions to any perceived challenges with language attitudes.
3.3.2. Interviews

3.3.2.1 Face-to-face interview

In this study face to face interviews were used because the researcher wanted to find answers to the research questions in relation to parents, learners and educators’ attitudes towards their African languages in a post-apartheid, multilingual South Africa.

Interviews are best used when detailed information is required from a few specific people. They are particularly useful when interviewing experts about their opinions. In sum, interviews are used to gain details from a few people, and surveys to learn general patterns from many people. Face-to-face interviews have the strength that you can ask follow-up questions and use non-verbal communication to your advantage. Individuals are able to say much more in a face-to-face interview than in an email, so you will get more information from a face-to-face interview (Driscoll, 2011: 163).

Only the parents (who are primary educators of children’s home languages) and the educators (who are language educators) were interviewed face to face to get more detailed information about how the born-free children feel about using Black African languages as opposed to English. Their expertise gave insight into the responses given by all participants in the questionnaires. Learners selected were not interviewed because the data were collected during their third term examinations and to save time the schools selected did not allow for any face to face interviews. The learners did however fill in the questionnaires.

Driscoll (2011: 165) says that both face-to-face interviews and questionnaires are used to maximise the benefits of each strategy and minimize their weaknesses. It is for the same reasons that both face to face interviews and questionnaires were employed in this study.

The sample in the study consisted of parents/guardians, educators and learners. The questionnaire was an inexpensive, quicker and easier tool to use to gather data for the study. It included questions about knowledge, beliefs, attitudes and behaviours pertaining to languages. Participants’ privacy was protected as they did not have to write down their names.
3.3.3. Research population

Burns and Grove (2003: 366), defined a research population as “the entire set of individuals or elements who meet the sampling criteria”. The researcher observes and then generalises the findings (Vockell & Asher, 1995: 170).

This study investigated three schools in Gauteng province, District 4. Gauteng is famously known as the economic hub of South Africa. This is where people from all over South Africa and beyond go to look for fortune. According to Statistics SA’s 2016 mid-year estimates, Gauteng is the most populated province of South Africa with 13 498 200 inhabitants and 1 216 258 migrants (Statistics SA, 2016: 14).

Gauteng province includes Johannesburg which is known as the city of gold (because of its gold mines which have always drawn workers and business people from all over South Africa and beyond) and Pretoria, the capital city which is now known as the City of Tshwane, is the economic and cultural hub of the country. In 2016, Stats SA (ibid) presented Gauteng as the smallest but most populated province in South Africa which did not ascribe to one particular dominating language. It had representatives of different language groups which made it suitable for the study.

Unlike other provinces, its huge population makes it more multicultural and multilingual than the other eight provinces. As a result of the legacy of apartheid which forced people to live in different homelands, grouped according to their language groups, other provinces have a dominating language that is spoken. For an example, most of the population of the North West province speak Setswana, including those individuals who do not have it as their mother tongue. In Kwazulu-Natal, most speakers are Zulu. In the Free State, the language that is spoken mostly is South Sotho. This trend is also the same in the other provinces that have not been mentioned. Gauteng is the exception though because it draws people from all walks of life, cultures, places and backgrounds since during the times of apartheid.

One school that was part of this study was a multi-racial secondary school that was previously an Indian only school during the apartheid era. It consisted of learners of Indian descent, Coloured, Black and some White. The educators also fell into the same racial backgrounds. The second secondary school was a township school with only black children and educators. The third secondary school was a former model C school with educators and children from
different backgrounds. The demographics in the school included White, Black, Coloured and Indian children and educators.

As this study used purposive sampling for participants, the process selected individuals who could offer an authentic account of the phenomenon under study, and who shared sufficient common experiences with others as to represent a group (Yin: 2003). This sampling technique was apt to use because the study sought information from individuals (educators, learners and parents) who could share sufficient common information and experiences. The sample contained 112 participants. These were thirty two parents, thirty educators and fifty learners in three selected high schools in Gauteng Province. Learners’ parents, educators and learners were purposively selected from each of the three participating schools. The actual sample size of this study is shown Table 3 below.

Sample: (n=112)

<table>
<thead>
<tr>
<th>Category</th>
<th>Number of participants</th>
</tr>
</thead>
<tbody>
<tr>
<td>Educators</td>
<td>30</td>
</tr>
<tr>
<td>Learners</td>
<td>50</td>
</tr>
<tr>
<td>Parents</td>
<td>32</td>
</tr>
<tr>
<td><strong>Total number of participants</strong></td>
<td><strong>112</strong></td>
</tr>
</tbody>
</table>

*Table 3: Sample size of the study*

3.3.4. Sampling procedure

Sampling involves selecting a group of people, events, behaviour, or other elements with which to conduct a study (Burns and Grove, 1997:12).

3.3.4.1. Self-selective sampling

According to Bayat (2007: 60) self-selective sampling is when participants identify their wish to participate in the research. The purpose of the study was presented to the schools that were purposefully selected and the participants were randomly selected according to their willingness to take part in the study. The selected sample was apt because a higher feedback was expected to be obtained.
3.3.4.2. Purposeful sampling

The researcher used purposive sampling in this study. Purposive sampling’s sample is composed of elements that contain the most characteristic, representative or typical attributes of the population that serve the purpose of the study best (de Vos, Strydom, Fouche & Delport, 2013: 392).

In this study purposeful sampling was used in the selection of schools and the random-sampling technique was used to select the participants in the schools. The schools were selected because they are all in Tshwane district 4. They were also selected because they all have learners who are Black African. The township school offered three languages, Sepedi, Zulu and English. The other two schools offered only two languages, which are Afrikaans and English.

The scope or range of the data as well as the likelihood that multiple realities will be uncovered (Lincoln & Guba, 1985: 202), results from using purposive or theoretical sampling. Fetterman (1989: 131), calls this “judgmental sampling”. Here researchers use their judgement to select the most appropriate sample based on the research questions. Therefore, “purposive and judgmental” sampling “commonly used in qualitative studies” (Tesch, 1990: 31), was employed in this study.

The 30 educators, 50 learners and 32 parents voluntarily accepted to take part in this study. Their personal information revealed that most of the participants were Sotho speakers. The parents and educators were mostly middle aged. The learners were mostly between 15 and 17 years of age which was suitable for the study as they are born-frees.

The following table details the samples that were employed in the undertaking of the research. It is a summary of the participants’ personal information.
### 3.4. PARTICIPANTS’ PERSONAL INFORMATION

<table>
<thead>
<tr>
<th>VARIABLES</th>
<th>Respondents</th>
<th>Male</th>
<th>Female</th>
<th>Learners</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Parents/guardians</strong></td>
<td>Frequency</td>
<td>%</td>
<td>Frequency</td>
<td>%</td>
</tr>
<tr>
<td><strong>Respondents</strong></td>
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<td>30</td>
<td>100</td>
</tr>
<tr>
<td><strong>Male</strong></td>
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<td>34</td>
<td>9</td>
<td>30</td>
</tr>
<tr>
<td><strong>Female</strong></td>
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<td>66</td>
<td>21</td>
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<table>
<thead>
<tr>
<th><strong>AGE</strong></th>
<th><strong>13 to 15 yrs.</strong></th>
<th><strong>15 to 21 yrs.</strong></th>
<th><strong>21 to 25 yrs.</strong></th>
<th><strong>25 to 30 yrs.</strong></th>
<th><strong>30 to 35 yrs.</strong></th>
<th><strong>35 to 40 yrs.</strong></th>
<th><strong>40 to 45 yrs.</strong></th>
<th><strong>45 to 50 yrs.</strong></th>
<th><strong>50 to 55 yrs.</strong></th>
<th><strong>55 to 60 yrs.</strong></th>
<th><strong>60 to 65 yrs.</strong></th>
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<tbody>
<tr>
<td><strong>13 to 15 yrs.</strong></td>
<td>7</td>
<td>14</td>
<td></td>
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<td></td>
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</tr>
<tr>
<td><strong>15 to 21 yrs.</strong></td>
<td>43</td>
<td>86</td>
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</tr>
<tr>
<td><strong>25 to 30 yrs.</strong></td>
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<td>8</td>
<td>27</td>
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</tr>
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<td>7</td>
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</tr>
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<td>12</td>
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</tr>
<tr>
<td><strong>40 to 45 yrs.</strong></td>
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<td>2</td>
<td>7</td>
<td>2</td>
<td>4</td>
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</tr>
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<td><strong>45 to 50 yrs.</strong></td>
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<tr>
<td><strong>60 to 65 yrs.</strong></td>
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<th><strong>South Sotho</strong></th>
<th><strong>Zulu</strong></th>
<th><strong>Swati</strong></th>
<th><strong>Ndebele</strong></th>
<th><strong>Tsonga</strong></th>
<th><strong>Xhosa</strong></th>
<th><strong>Afrikaner</strong></th>
<th><strong>Indian</strong></th>
<th><strong>Other</strong></th>
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<tr>
<td></td>
<td>Frequency</td>
<td>%</td>
<td>Frequency</td>
<td>%</td>
<td>Frequency</td>
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<td>Frequency</td>
<td>%</td>
<td>Frequency</td>
<td>%</td>
<td>Frequency</td>
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<td>2</td>
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<table>
<thead>
<tr>
<th><strong>HOME LANGUAGE</strong></th>
<th><strong>Nguni</strong></th>
<th><strong>Sotho</strong></th>
<th><strong>Xitsonga</strong></th>
<th><strong>Other</strong></th>
<th><strong>Tshivenda</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nguni</strong></td>
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<td>32</td>
<td></td>
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<td></td>
</tr>
<tr>
<td><strong>Sotho</strong></td>
<td>15</td>
<td>42</td>
<td>22</td>
<td>44</td>
<td></td>
</tr>
<tr>
<td><strong>Xitsonga</strong></td>
<td>3</td>
<td>10</td>
<td>2</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td><strong>Other</strong></td>
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<td>15</td>
<td>30</td>
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</tr>
<tr>
<td><strong>Tshivenda</strong></td>
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<td></td>
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<table>
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<tr>
<th><strong>COUNTRY OF BIRTH</strong></th>
<th><strong>Zimbabwe</strong></th>
<th><strong>South Africa</strong></th>
</tr>
</thead>
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<tr>
<td><strong>Zimbabwe</strong></td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td><strong>South Africa</strong></td>
<td>30</td>
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<table>
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<tr>
<th><strong>RACE</strong></th>
<th><strong>Coloured</strong></th>
<th><strong>Asian</strong></th>
<th><strong>Black</strong></th>
<th><strong>Other</strong></th>
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</thead>
<tbody>
<tr>
<td><strong>Coloured</strong></td>
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<td>6</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td><strong>Asian</strong></td>
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<td>9</td>
<td>9</td>
<td>18</td>
</tr>
<tr>
<td><strong>Black</strong></td>
<td>26</td>
<td>81</td>
<td>40</td>
<td>80</td>
</tr>
<tr>
<td><strong>Other</strong></td>
<td>1</td>
<td>3</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

*Table 4: Participants' personal information*
Most respondents of all three groups were female. The reasons for this were the following:

- Female parents/guardians showed more interest in the study and were more accessible.
- In the schools surveyed, most language educators were female.
- Female learners were more eager to take part in the study than the male learners.

Apart from those who ticked the box ‘other’, the largest ethnic group in all the groups surveyed was Pedi because of their geographical area which is in Tshwane. However, all the other ethnic groups were just as relevant to the study because the survey was about their experiences with language teaching. Their responses helped to shed light on how their schools taught and used languages in schools. They were also able to give input on how they experienced learners’ use and learning of languages in their schools. They gave a picture of the role of Black South African Languages and the role of English as a medium of instruction and a learning area in their schools. This was also seen in the home languages of the parents/guardians and learners. The educators’ home languages were not included because the study was about learners’ languages that their parents/guardians had taught them from home.

3.4.1. The parents/guardians

Only one parent’s original country of birth was from outside South Africa, Zimbabwe. One other parent did not indicate his/her country of birth. Thirty of the parents and guardians’ country of birth was South Africa. Thirty-eight percent of the participating parents/guardians’ children, entered school in the year 2002, the earliest year being 1999. As their children were born after 1994, they were relevant to the study because they were born-frees. The parents/guardians of the learners were not all necessarily Black South Africans because some of the parents/guardians had adopted their children.

3.4.2. The educators

Although seventy percent of the participating educators were Black African, there were other racial groups who taught English to Black South African learners. They were be able to give some valuable input from the perspective of educators who were not Black South African. Their input helped to create a better picture of the use or non-use of Black South African Languages versus English at their respective schools.
Fifty-nine percent of the educators taught English as a learning area at their schools. This was because every learner took English as one of their learning areas. It was not optional for them to take it or not. Even those small language classes that took other Black South African Languages as learning areas had to take English in addition. English was taught to all the learners in all the schools surveyed. This emphasized the dominant status of English. Tshivenda, Tsonga and Xhosa were not taught in the schools selected even though a minority of learners were speakers of the language.

3.4.3. The learners

Fifty learners from three different secondary schools in Tshwane, District 4 in Gauteng Province were part of this study. Eighty percent of the participants were between the ages of sixteen and eighteen. As the study was about the born-free children, these ages made them suitable for this study. Their responses revealed the attitude of the born-free generation towards language, more specifically, the use of Home language in Tshwane, District 4 Gauteng province.

3.4.4. Types of schools

As shown in the figure below, sixty percent of the learners were from former Model C schools and forty percent from a township school. This meant that sixty percent of learner participants did not take their home language as a learning area at school. Their responses gave insight into their attitude towards their home languages.
Figure 2: Types of schools

The parents/guardians’ educational level was looked at as parents/guardians are the ones with the final say about which schools are suitable for their children. Their own educational level could be one of the factors that drive their decisions about their children’s schooling. Most of the learners’ mothers had finished matric but it was most of the fathers who had gone on to tertiary studying. The fathers (thirty four percent) of the learners had studied much further than the mothers (twenty two percent). About forty percent of mothers and fathers had finished matric but of that percentage only twenty six percent of the fathers to thirty seven percent of the mothers had finished.

Forty percent of the fathers had matric, twenty two percent had been to tertiary institutions and twenty-six percent had not studied beyond matric. Most mothers only had matric at forty one percent, thirty six percent below matric and twenty two percent from tertiary. Of the sampled learners ’parents/guardians, it was only a few parents who had studied at a tertiary institution. The level of their education could be a deciding factor on which languages they would use with their children and which ones they would deem of utmost importance. This is the foundation on how future generations would use their languages and which languages would flourish and which ones would not.
Figure 3: The highest academic qualification of parents/guardians

The parents of the learners participating in the study came from different working backgrounds. Most of the fathers were from professional backgrounds. Forty-eight percent of the mothers were stay at home mothers. Fifty-two percent of the mothers who worked were from different professional and non-professional working backgrounds. Like with educational levels, working backgrounds (professional or non-professional), could have an effect in how parents/guardians viewed or/and used languages as far as their children were concerned.

Figure 4: The ethnicity of the learners

Just like the parents and educators, the dominating ethnic group of the learners was Pedi. No learner indicated Tshivenda as their ethnicity even though some parents and educators
indicated it. This could be a deciding factor when choosing languages to learn at school or ones they would use with their friends. If they were Tshivenda but did not point it out, they could be disregarding their own home language in favour of other languages.

![Bar Chart: Home Languages of Learners]

**Figure 5: The home languages of learners**

At forty two percent Sotho was the dominating home language of the learners, followed by Nguni at twenty three percent. This was also the language that learners mostly spoke at home with their families. Learners did not indicate if they used Tshivenda at home with their parents. As Sotho is the dominant language of Tshwane, there could be a possibility that some Tshivenda parents could have used it at home with their children.

![Bar Chart: Languages Learners Use with Their Families]

**Figure 6: Languages learners use with their families**
Forty three percent of the learners spoke English with their friends and thirty six percent spoke Sotho with their friends. This showed that most preferred to use English when they were with friends. Forty four percent of learners had Sotho as their school’s home language, followed closely by English at forty two percent.

Findings indicated varying additional languages taken by the learners at school. Forty four of the leaners spoke Sotho as an additional language, thirty percent Afrikaans, ten percent Nguni, two percent Xitsonga and four percent indicated other languages. These are languages in addition to English in spite of the fact that these learners were not English speakers.

A hundred percent of learners took English as a learning area. English was by far the dominating language that was taught in schools with sixty two percent learning it as a home language even though it was not their home language at home. Afrikaans and Black South African languages were only taken in addition to it.

Sixty-three percent of school books were written in English and twenty-four percent in Afrikaans. Only twelve percent were written in Black South African Languages.

3.5. VALIDITY

According to Kimberlin and Winterstein (2008: 23) the process of developing and validating an instrument is in large part focused on reducing error in the measurement process. The mixed method was used in order to reduce error when analysing responses from the participants. Questionnaires and face to face interviews were used to make sure that any response that had been left out or that was vague when using one tool would be made precise by using the other tool. This would ensure that the results were valid. Winterstein et al (2008: 23) say that:

Validity is the extent to which the interpretations of the results of a test are warranted, which depends on the particular use the test is intended to serve.

The questionnaires and interviews’ intention was to assess the attitude of the born-frees towards their own home languages.
3.6. RELIABILITY

Reliability in this study was ensured by surveying a number of samples from three different schools using the same instrument. This helped to make sure that the responses were consistent.

Reliability estimates evaluate the stability of measures, internal consistency of measurement instruments and reliability of instrument scores (Kimberlin et al., 2008: 23).

3.7. ETHICAL CONSIDERATIONS

The Department of Basic Education district office, the School Governing Bodies and the principals at each of the three schools were used as gatekeepers (Saunders et al., 2003). Gatekeeping is done to secure permission and access to the research sites and to make sure that the provisions in the department research policy are adhered to (see DoE, 2007: research in school policy). The gatekeepers were there to help remove any obstacles that could hamper the investigation. They were also present to secure the rights of all involved.

The Gauteng Department of Basic Education’s permission to conduct a survey in the three identified Gauteng secondary schools of District 4 was sought. Consequently permission was given with conditions not to hamper work progress in the schools selected by adhering to only specific times allowed for the research. The principals of the selected schools were also approached. They gave permission after consulting with their respective School Governing Bodies.

Selected participants voluntarily participated in the study only after the purpose of the survey was explained to them and after they had officially consented by filling in their details in the consent forms that were given out to them. The content of the consent form was verbally explained to them and they were informed that even if they decided to voluntarily take part in the study, they would not be jeopardised in any way if they at any point decided to withdraw as they were not obligated to take part. They were further informed that there was no payment for participation and that participation was voluntary. Prior to conducting the survey with the learners, care was taken to meet with the parents to explain what the study was about and to ask for their permission. Some parents could not be met face to face. In such cases, learners were given the consent forms for their parents to sign at home after explaining to them that they could not take part unless their parents had signed the consent forms. Not a single
participant from the parents/guardians, educators and learners participated before all these considerations had taken place and they had freely signed the consent form at their own accord.

3.8. ANTICIPATED FIELD PROBLEMS

The survey had minor hiccups where some of the participants did not turn up for the face to face interviews and some did not respond to some of the questions in the questionnaires. Apart from that, the field-work for the research, that is, consulting with the participants was completed at the expected length of time. The principals of the schools where the survey was conducted had indicated that as learners and educators were busy with their examinations at the time, collecting data from their schools could prove to be slow or nearly impossible. Nevertheless, the collecting of data turned out to be easy as the topic of the research seemed to be of interest to the participants.

3.9. CONCLUSION

This chapter has presented the research methods and tools as employed by the study. In order to garner maximum feedback from the respondents, both the qualitative and quantitative methods were used in the form of face to face interviews and questionnaires.

The chapter gave and briefly discussed the personal backgrounds of the participants, the parents/guardians, educators and learners of this study. Furthermore, the validity, reliability and ethical considerations were explained briefly.

In the next chapter, the findings from the data will be presented and analysed.
CHAPTER 4: PRESENTATION OF FINDINGS AND ANALYSIS

4.1. INTRODUCTION

The previous chapter discussed the research method, the sample and validity and reliability of the study.

This chapter presents and analyses the findings of the data collected and recorded by the researcher. Figures and tables will be used to present and analyse all the themes and findings as given by the participants during the survey.

The study looks at four research questions and has four study objectives. At the end of this chapter, the four research questions and study objectives should have been addressed. They will shed light on the types of attitude that participants have towards languages, most specifically, home language use as compared to using English. The reasons for the dominance of English instead of multilingualism, the future and effects of neglecting Black South African languages as well as the factors that make Black South African born-frees to prefer English instead their own languages will help in forging a way forward for the resuscitation of the use of these languages.

The previous chapter explained how data was collected using the mixed method approach. This chapter’s aim is to discuss and analyse the data that was collected.

4.2. FINDINGS AND ANALYSIS

4.2.1. The questionnaires

The questionnaires were given to all the participants - the parents/guardians, the educators and the learners.

Of the 32 parents/guardians among the respondents, only one has a child that was born outside of South Africa. The parent was from Zimbabwe but had found permanent residence in South Africa. Her child had first entered school in South Africa in the year 2008. Their home language was Shona and the child was enrolled at a previously Model C school where Shona was not taught as no school offered Shona in Gauteng. The parent was relevant to the study because she had become a citizen of South Africa and was a Black non-English speaker.
The research questions sought to find out answers to the following questions:

**Why does the English language dominate in South African schools instead of multilingualism?**

The parents/guardians, educators and learners responded that English is for school. The fact that books were still mostly written in English would make it difficult for the born-free generation to learn in their home languages as conceptualisation was not done in the home language of the children. English was the language of learning, especially in secondary schools where learners were preparing for their life after matric and would have to be conversant in English to survive in tertiary studying and in their future work careers. Further responses to this question however revealed that learners also used English for communication.

![Figure 7: Languages learners use with friends](image)

According to the parents/guardians, sixty three percent of their children used English to communicate with their friends. This meant that these children preferred to use English over their home languages even though findings showed that only twenty-five percent spoke it at home with their parents. This proved that the hypothesis that the born-frees chose English instead of their home languages was correct.
Figure 8: The role of English in learners' lives

Fifty-seven percent of the respondents said that their children used English for general communication. This meant that English was not only used for education as could be expected. It was used concurrently with the children’s home language depending on the context, that is, whether the child was with his parents/guardians or with his friends.

Figure 9: The value of languages in learners' lives

Sixty-nine percent of the parents/guardians, (22 out of 30) felt that it was very important for their children to speak English. It was almost the same number of parents when it came to home languages as (24 out of 30), parents/guardians felt that it was very important for their children to learn their home languages too.
Figure 10: Learners' attitude towards English

Sixty percent of learners were positive towards English when only thirty seven percent were positive towards their home language. This was an observation by educators at school and could prove to be different at home. Thirty two percent of learners did not know if being taught by a teacher who was not a home language speaker was better or not. They did not necessarily mind if the teacher was English speaking or not. The home language of a teacher did not have any effect in how they learned English.

Parents/guardians esteemed English and home language as equally important. This response was not surprising considering that some of these parents had enrolled their children at previously Model C schools where home languages were not taught but spoke their home languages with their children when they were at home. This response could also mean that there is no big threat against Black South African Languages and maybe they will not become extinct just yet. The above were the findings from parents/guardians. The next findings were from the language educators who responded to the questionnaires.

All the schools sampled offered English, but only forty-three percent offered it as a home language. Afrikaans was taken as the first additional language at the previously Model C schools whereas Nguni and Sotho were taken as home language by fewer learners in the surveyed township school. Learners were able to choose to take either Nguni or Sotho at this school, depending on which one of them they spoke at home and/or because they were well conversant in their particular language choice.
Forty-three percent of the learners the educators taught spoke English. This included those who did not speak it at home because they spoke it when they were at school to communicate with learners from different ethnic and racial groups when they did not understand each other’s home languages. They used it also because English was the medium of instruction at their schools.

Despite the fact that English was the dominant language, it was the next difficult language (after Afrikaans) in all the schools where the study was conducted. The fact that learners spoke their home languages when they were at home with their parents, as parents indicated, could explain why learners found English difficult because it was not the first language they had to learn at home.

**What is the future of Black South African home languages in South Africa?**

Parents/guardians and learners felt that there was a future for Black South African home languages as they were spoken at home. Parents/guardians further felt that their own home languages were important and they did not want their children to lose their cultural identity. They would like their children to pass their languages on to later generations. Educators on the other hand, felt that learners’ Black South African home languages had no future unless their re-introduction was first initiated in primary schools with the aim of gradually ushering the
same languages throughout the learners’ school careers, as the learners gradually proceeded to higher grades. Re-introducing Black South African home languages to all primary schools in spite of the types of schools (Township or previously Model C) they are, would be the first step towards revitalising them.

**Figure 12: Learners who have learned their parents/guardians' home languages**

Even though most learners used English at school and home, seventy-five percent of the parents/guardians’ children had learned their parents’ home language, meaning that even if these children did choose to use English when they were outside the home, it was not because they were not competent in their Home languages. Perhaps then the only problem could be their esteem of it, which was whether they would assign the same value or not to their Home languages as they did to English which was not their Home language.

**Figure 13: The role of home languages in learners lives**

Fifty-eight percent of the respondents’ children used their home languages to communicate. The English language and home language were used for the same reasons according to the
findings. The difference between the fifty-seven percent for English and fifty-eight percent for Home languages was minute. This meant that English had morphed into a type of Home language for these children as it was used for the same reasons and played the same role in the life of the children of the respondents.

Figure 14: Languages first learned by learners

Most of the parents/guardians’ language was Sotho which was also the common language that their children first learned. Fifty-two percent of their children learned Sotho before they could learn any other language. English was learnt first by only ten percent of this sample’s children. Nguni was at three percent and Afrikaans at one percent. According to these findings all the other languages were learned later. The most dominant language in Tshwane was Sotho which explained why most of the children learned it first.

Figure 15: Languages used often by learners

The languages that the parents and guardians used most often with their children were largely from the Sotho group at fifty-two percent and English at twenty-five percent. This indicated that most parents and guardians felt comfortable communicating with their children using their
Although sixty-eight percent felt that English was very important, only twenty-five percent used it to communicate with their children. English was therefore important only outside the home. It could also indicate that even though the parents felt that English was important, they were not fluent enough in it to use it as a home language. It would be unnatural for them to use English with their children. They however, wanted their children to know it for themselves.

**Figure 16: Learners' attitudes towards their own home languages**

Educators indicated that only thirty-six percent of learners were positive towards the home languages offered in their schools in comparison to English where sixty percent of learners were positive. This was different from what the parents reflected. According to parents, learners were extremely positive towards their home languages. In fact according to parents, learners’ esteem of both was the same. Different contexts in which learners found themselves could account for their different attitudes to both English and home languages.

**What are the effects of neglecting the use of the Black South African home languages by the born-frees?**

The parents/guardians of the born-frees were of the view that cultural identity is tied up to their children’s home languages. If their children could neglect their home languages, they could lose their cultural identity. In education, home languages could help improve learner performance. Currently, home languages were partly irrelevant in education because there were no proper resources to accommodate their use. A majority of school books were written in
English. Neglecting Black South African home languages in education would mean that the born-frees could unnecessarily underperform at school.

It was revealed that learners’ skills were not the same in reading, writing, speaking and even understanding their home languages and English. These varying skills could have an effect on how learners chose the languages they learned at school and used in general.

![Figure 17: Learners' home language skills](image)

Only forty-nine percent of learners could write their home languages. Reading, speaking and listening to their own home languages was difficult, especially with speaking and listening to it. This implied that they were not competent in their home languages. This could be as a result of them not being much exposed to their home languages because they spent more time at school where they used English more.

Only fifty-six percent were competent in speaking English, and even though most could speak it, only sixteen percent could write it. English and Afrikaans were the most difficult languages for learners. According to educators, twenty percent of learners found English academically difficult, when about fifty-three found Afrikaans difficult. Learners did not academically find all the other languages, Nguni and Sotho, as difficult as these two. These findings were according to the educators. The next findings were from the learners themselves.
Figure 18: Nguni learners' skills

Figure 19: Sotho learners' language skills
Nguni learners, Figure 18, could write, listen, read and write better than they could speak Nguni unlike Sotho learners, Figure 19, who listened and spoke better than they could read and write. In English, both groups of learners could listen and speak better than they could read and write.

The Vhávenđa and Vhatsonga groups of learners were not shown as they did not use their languages at the schools that were surveyed. These groups were in the minority and so blended into using English, Nguni and Sotho when at school.

**What are the factors that make the born-frees prefer English instead of their Black South African home languages?**

<table>
<thead>
<tr>
<th>Reasons for English as Home language</th>
<th>FREQUENCIES</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Everyone speaks it.</td>
<td>21</td>
<td>16</td>
</tr>
<tr>
<td>You can speak to people who cannot speak your home language.</td>
<td>26</td>
<td>20</td>
</tr>
<tr>
<td>It is your language of learning.</td>
<td>31</td>
<td>24</td>
</tr>
<tr>
<td>You like it.</td>
<td>26</td>
<td>20</td>
</tr>
<tr>
<td>You don’t know any other language.</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>It is an international language.</td>
<td>23</td>
<td>18</td>
</tr>
<tr>
<td>TOTAL</td>
<td>128</td>
<td>100</td>
</tr>
</tbody>
</table>

*Table 5: English spoken by non-English speaking learners*

Table 5 reveals that learners used English as a home language for learning at school. Other than that, they used it for communicating with people from different language groups and because they also liked it. They deemed it as an international language and it was therefore appealing to them.

According to all participants, English was used outside the home of the born-frees as it was a global language of school and work, but at home they still used their own Black South African home languages. They recorded no preference of English over Black South African languages. The born-frees therefore used these languages according to the social contexts they found
themselves in at any given time. Parents/guardians, unlike the educators, did not consider the fact that their children spent more of their time at school than at home which is why they easily opted for English use.

According to Onwuegbuzie and Combs (2010) mixed analysis involves the use of both quantitative and qualitative analytical techniques within the same framework. In this study it involved both qualitative and data which occurred at the same time throughout the study.

For the purpose of presenting findings in this chapter, Sepedi, Sesotho and Setswana languages were grouped as Sotho and isiZulu, isiXhosa, isiNdebele and siSwati were grouped as Nguni. For the follow up face to face interviews, the code for individual parents/guardians that were surveyed is Code: PR = PARENT. Participants and respondents were used interchangeably throughout the chapter.

The kinds of attitudes that learners had towards their home languages and English were explored. These attitudes could be negative or positive towards a given language. The attitudes they harboured towards English or home languages motivated them towards using one or the other of the languages. The motivation to use whichever language they chose could be intrinsic or extrinsic. These attitudes stemmed from whether learners regarded a language as useful or not to varying degrees. It also stemmed from what they thought about the status of the language. The place of any particular language in the lives of the learners was assigned an inferior or superior position according to how they felt about it, which was their attitude towards it. Learners were asked to rate themselves on a scale of 1 to 5 concerning statements that were posed at them. The scores weighed thus:

Mostly agree = 5, agree = 4, not sure = 3, disagree = 2 and mostly agree = 1.
<table>
<thead>
<tr>
<th>Statements</th>
<th>Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>1  My home language is important to me as part of my culture.</td>
<td>4.5</td>
</tr>
<tr>
<td>2  My home language does not have a future in education.</td>
<td>2.2</td>
</tr>
<tr>
<td>3  My home language is not good for my education, when used as a medium of instruction.</td>
<td>2.7</td>
</tr>
<tr>
<td>4  I only use English to communicate with people who have a different home language from me.</td>
<td>3.4</td>
</tr>
<tr>
<td>5  I encounter serious difficulties when I use English at school.</td>
<td>1.9</td>
</tr>
<tr>
<td>6  If I had a choice, I would choose my home language as my medium of instruction.</td>
<td>3.2</td>
</tr>
<tr>
<td>7  It is good that schools can choose their own media of instruction.</td>
<td>3.5</td>
</tr>
<tr>
<td>8  I have more positive attitudes towards English because I can use it to communicate with anyone in South Africa.</td>
<td>4.5</td>
</tr>
<tr>
<td>9  When English is used as a medium of instruction, other languages are not promoted.</td>
<td>2.9</td>
</tr>
<tr>
<td>10 It is important that children in South Africa know their home language, in order to preserve their cultural identities</td>
<td>4.5</td>
</tr>
</tbody>
</table>

Table 6: Learners’ attitudes towards using home and English languages

Statement 1: My home language is important to me as part of my culture.

The statement’s aim was to check learner’s attitude towards their home language. The mean score of 4.5 was registered on this statement meaning that they agree with the statement and lean towards strongly agree.

Statement 2: My home language does not have a future in education.

This statement registered the mean score of 2.2 which means that they disagree with the statement that their home language does not have a future in education.

Statement 3: My home language is not good for my education, when used as a medium of instruction.

A mean score of 2.7 means that learners disagree that their home language is not good when used as a medium of instruction. It also leans towards not sure.

Statement 4: I only use English to communicate with people who have a different home language from me.
3.4 as a mean score for this statement show that leaners are not sure that they use English only to communicate with people who have a different home language than them.

**Statement 5: I encounter serious difficulties when I use English at school.**

Statement 5’s mean score of 1.9 indicates that learners disagree that they have serious difficulties when they use English at school.

**Statement 6: If I had a choice, I would choose my home language as my medium of instruction.**

The mean score of 3.2 implies that learners are not sure that they would choose their home language as their medium of instruction at school.

**Statement 7: It is good that schools can choose their own media of instruction.**

The aim of this statement was to find out if it was good for schools to choose their own media of instructions. The mean score of 3.5 means that they are not sure but they lean towards agreeing.

**Statement 8: I have more positive attitudes towards English because I can use it to communicate with anyone in South Africa.**

Learners agree with this statement as shown in the mean score of 4.5 and they lean towards agreeing with it.

**Statement 9: When English is used as a medium of instruction, other languages are not promoted.**

In this statement the mean score of 2.9 indicates that learners are not sure that other languages are not promoted when English is used of instruction.

**Statement 10: It is important that children in South Africa know their home language, in order to preserve their cultural identities.**

A mean score of 4.5 indicates that leaners agree and lean towards strongly agree that their cultural identities could be preserved by children in South Africa knowing their home language.
The responses of the learners to the statements in the Likert scale show that their attitudes towards their own home languages as compared towards English are positive.

To validate the revelations that came forth from all the questionnaires, face to face interviews were further conducted with the parents/guardians and the educators of the learners. Learners were not interviewed. The responses from the parents/guardians and educators were about them and would serve to give more insight into what the questionnaires covered as well as all the other aspects that could have been missed by the responses in the questionnaires.

4.2.2. The face to face interviews

Only the parents/guardians and the educators were interviewed face to face. The learners were not interviewed owing to time constraints stipulated by the Gauteng Department of Education when sourcing permission to conduct interviews in their schools. The responses from the face to face interviews with parents/guardians of the learners regarding the use of Black home languages in the lives of their children correlate with the responses from the questionnaire that they filled making their responses reliable.

The interview questions of the parents/guardians and educators are attached as part of the addendum. Parents give their view of their children’s use of their home language and English at home, socially and at school. Educators give their view of the child’s use, skill and attitude towards their home language and English only at school. These views reveal the attitude they have towards languages that are used by their children. The questions and responses are given below. They also share their personal feelings about the use of both English and home languages.

If you had an opportunity to choose your child’s medium of instruction at school, which language would you choose, and why?

Of the thirty-two parents/guardians who responded to the first question, nineteen (fifty-nine percent), opted for English. The main reasons they gave were the following:

PR 1: “It is a medium of instruction at school.”

PR 2: “Most of the learning areas are offered in English.”
PR 3: “For concept acquisition as there is no proper vocabulary for learning areas like Science and Mathematics in Black Home languages, so English is best.”

PR 4: “It is easy to learn and understand school-work using English.”

PR 5: “It is an international language.”

PR 6: “It is the best language to communicate with those people who do not know or understand one’s language.”

PR 7: “It is common to everyone in South Africa and globally.”

PR 8: “It is globally beneficial for a child’s university and work career after Matric.”

Thirteen respondents (41%), opted for the use of home language for their children because it is their language and culture. Some of the thirteen respondents had the following reasons for their choice. They said:

PR 1: “IsiZulu is my language.”

PR 2: “Xhosa, because it is her Home language first and then secondly it teaches her about her culture”

PR 3: “Ndebele, because it is our cultural language and my children should not forget it.”

PR 4: “Sepedi, because it will allow my child to develop his language and to be able to understand instructions clearer than any in any other language that is foreign to him. Home language will richly benefit him.”

PR 4: “Conceptualization is done in the Home language and thus it is of utmost importance in education. Learners will understand or comprehend what they are taught quickly.”

PR 5 “It is relevant to education as children are taught from known to unknown”.
What do you think of your home language as a medium of instruction for your child at school?

Nineteen (59%) respondents feel that it could be a good thing to have their home language as a medium of instruction at their children’s school. The main reasons that filtered through were the following:

- Their children would not lose their own culture.
- It is good for their children to know their own language.
- It would be easier for children to understand their school work if it could be offered in a language they already know and pass rates in school would improve.
- It would make their children know that their own language is just as important as any other language.

Thirteen (41%) of the respondents felt that using their home language could jeopardise their children’s school performance and future because school books are not written in Black home languages and there are some scientific terms that cannot be translated into Black home languages. They also said that today’s children cannot communicate in their own languages. This would contribute to a high failure rate in school, which leads to the next question.

According to you how does the home language of learners contribute to their failure or pass rate at school?

Just like in the preceding question, thirteen (41%) respondents feel that there would be a higher pass rate at school if their children used their own home languages. They all agree that understanding what they are taught would be easier and that even respondents would find it easier to help them with school work. In addition to that, they feel that there would be better interaction between educators and learners.

The other eighteen (56%) of respondents feel that the home language of learners contributes to a high failure rate in school. Children have to translate concept from English to their home language and back to English to understand key concepts and that slows them down and fails them. They feel that learning new things in a different language is a difficult thing as their children were socialised in their home language. When learners speak one language at home and a different language at school they will fail.
A lone voice of one respondent (3%) said that a child’s home language does not contribute to the pass or failure rate of what a child learns in school. No reason was given for this view.

**Do you think that your home language is relevant for your child at school? Explain.**

Seventeen (53%) of respondents think that a child’s home language is relevant for their child at school. Some of their reasons were:

PR1: “A child has to know where he/she comes from.”

PR2: “The constitution recognises it as one of the eleven official languages in South Africa.”

PR 3: “Some things are better understood in the language of the child.”

PR 4: “The child’s home language will not be forgotten and he/she will be able to teach his/her language to the next generation which is important in preserving his/her culture.”

Fifteen (47%) respondents feel that the home language of a child is irrelevant in school. They say that children will be disadvantaged because English (rather than their children’s Black African home languages) is a universal language and a language of learning in most South African schools. These are some views from some of the parents:

PR 1: “I think Black African home languages can have a future in education if the Department of Education can take them seriously and start to develop them for the future generations, but if they will be ignored like they are ignored now, they have no future because most of today’s parents will continue taking their children to English medium schools.”

PR 2: “South Africa has started on a wrong footing by making English the medium of instruction which has then suppressed all the other ten official languages that are recognised in the country.”

PR 3: “I do not think so because the generation of today does not speak it perfectly and does not even like it because they normally say that they will not apply for jobs using Black African home languages.”
Is there any way that you think your home language will benefit your child in the future? (Give reasons for your response.)

Twenty-seven (84%) respondents think that their Black African home languages will benefit their children in the future. Their reasons harp on the same reasons given by those who prefer home language use for their children in the previous questions. They mention culture preservation and the knowledge of their children’s roots. They also say that Black home languages go hand in hand with respect, beliefs and knowing one’s culture, so their children will be respectable people. Furthermore, children can follow career paths in languages if they have learnt them. Above all, their children would be multilingual and be able to communicate with all the diverse people in the country. Five respondents (16%) are of the view that their children will not benefit.

To complement the survey, face to face interviews were conducted with educators as well. The educators indicated that for cultural reasons, home languages are important in education. They however also indicated that English is necessary for learners to orientate themselves in their environment because we live in a Western world.

Do you think home language speaking is relevant in education? Give reasons.

Seventeen (57%) of the thirty educators interviewed feel that home language speaking is relevant in education because learners conceptualise in their home languages and this makes instruction giving easy for educators and understanding easy for learners. It gives learners a better chance of passing. They say that learners go blank when they are given instruction in a foreign language as learners learn from known to unknown.

Thirteen (43%) educators feel that home language speaking is irrelevant as all educational material is packaged in English. They mention learning areas like Science and Economics that do not have terminology in Black African Languages. They also emphasise that most communication all over South Africa and the world is done in English. This could hamper a child’s progress as learning is not done only within the classroom these days, but learners have to use media like the internet and social networks to find information for their learning areas.
Would home language work as a language of learning for the different learning areas learners take at school? Explain.

According to eighteen (60%) educators, Black African home languages can work as languages of learning if they are accommodated at school and if textbooks are written in them. So long as school books are solely in English except where languages are taken as a learning area, home languages cannot work in the different learning areas that learners take at school.

Forty percent of the educators that are sixteen educators think that Black South African languages can work in the lower levels of school but would disadvantage secondary school learners as they would have to switch to English in tertiary education. They further say there is lack of terminology for the different learning areas that would support the use of home languages in secondary schools.

According to you how does the home language of learners contribute to their failure or pass rate at school?

Seventeen educators (57%) feel that there would be a higher pass rate in school if learners studied in their own languages. They give an example with Afrikaans where Afrikaans children who study everything in Afrikaans perform better in Matric. They quote the high school Afrikaanse Hoër Meisieskool in Pretoria and Afrikaanse Hoerskool Germiston as schools with an impressive pass rate in matric every year whereas schools in townships perform poorly.

The forty-three percent, thirteen educators feel that learners would fail as they are already failing their home language in Grade 12, which fails them. According to departmental policy in education, if learners fail the home language, they fail even if they have passed all their other learning areas. As learners are already failing their home languages as a learning area it would be pointless to teach everything using home languages.

Do you think home language speaking has a future in education and in general? Explain further.

Only three (10%) educators feel that there is any future for home language speaking in education. If the Department of education can re-introduce them from primary school through to Matric and if means can be made to translate and write school books in Black South African languages, there will be a future for them.
Twenty-seven (90%) educators reckon that now that South Africa has started on a wrong footing by suppressing Black South African languages in favour of English in education, there is no way they can ever be redeemed. They also say that today’s generation does not speak home languages perfectly as their parents are taking them to previously only white schools where their home languages are not spoken. So they would struggle. It’s too late the horse has run away with the cart.

Is there any way that you think the home language of your learners will be of benefit to their future? (Give reasons for your response.)

A staggering twenty-eight (93%) educators feel that the home language of the learners would help them to understand their school work better. Some believe that learners thin in their home languages before they can articulate their ideas in other languages. Learners’ research and knowledge would improve. Learners could also follow careers in languages after finishing school. Apart from that their culture is important and should be preserved.

One of the two other educators did not respond to this last question and the other one feels that it is pointless as learners discontinue studying any home language after they finish school.

The responses gathered from all participants have been useful in achieving the aims and objectives of the study which are the following:

- To investigate the reasons why English is or has become the major language of the born-frees, the children born after 1994’s democratic elections and those who were too young to vote then.
- To look at the future of the home languages amongst the Black South African born-free children who no longer speak them.
- To investigate why Black South African born-frees prefer to use English instead of using their home languages.
- To scrutinize the effects of choosing English instead of choosing one’s Black South African home language on culture.
- To scrutinize the general effects of choosing English instead of a Black South African home language on school performance. To investigate the attitudes that the born-frees have towards Black South African languages.
• To bring to light the effects of the attitudes that the born-frees have towards Black South African languages.

All the aims and objectives have been addressed by the responses of all participants to the research questions. English is the main language of the born-frees because twenty-two years after the end of apartheid, the born-frees use it at school for studying purposes and socially communicating with peers. The born-frees spend more of their time out of their homes studying at school, which results in them using more of English than their own Black South African languages.

The born-frees prefer English more because in Table 6, they indicate that they use it at school for learning, it is an international language and they like it.

The effects of choosing English instead of a Black South African language are that Black South African languages become endangered and their survival is threatened. On the born-frees the effect is that their cultural identity may be lost. In education, the understanding of scientific terms and concepts may result in underperformance in school.

The attitudes that the born-frees have towards their own Black South African language is negative as they prefer to use it at home and to a small extent with some of their peers. It has become an inferior language that cannot help them to achieve their ideal career goals or social cohesion with some of their peers from different background to theirs.

The effects of the negative attitudes of the born-free generation towards Black South African languages tamper with the future survival of these languages. Only thirty-seven percent of the born-frees use these languages not just at home but with their peers too. Figures 17, 18 and 19 show that learners are not proficient in their own home languages of Sotho and Nguni. There is a language shift because these languages are displaced by English. According to Hornberger (2010), a language shift is manifested as a loss in a number of speakers, level of proficiency, or range of functional use of the language. This paints a bleak future for Black South African languages. Mechanisms should be put in place to change this outlook.

4.3. DISCUSSION

Even though Black South African languages are not dying yet, the fact that the born-frees tend to use them more at home with their parents than anywhere else, makes them eligible for
revitalisation. Crystal (ibid) classifies languages that are threatened to death into three levels; safe, endangered and extinct. Krauss (1992: 4) says that languages that are no longer learned by children as a mother tongue are moribund, meaning that they are now beyond endangerment. They cannot reproduce themselves anymore. Sarivaara et al (2013: 13), indicates that revitalisation is not only about reviving extinct languages but also about saving an endangered language from extinction. As English is the language of choice for the born-frees, their own Black South African languages have become additional languages to them. There is also no way of knowing that they will continue to use their own languages with their children in future, which makes these languages somewhat moribund because the born-frees seem compelled to use their own languages when they are with their parents/guardians but when they are not home, they use them less. Even though the findings show that parents/guardians say that their children are very positive towards their own home languages, educators indicate that only thirty-six percent of learners are positive towards their home languages as opposed to English where sixty percent of learners are positive. This makes Black South African languages endangered as they are being displaced by English.

Hornberger (2010), indicates that language displacement can be gradual, resulting in a loss of a number of speakers and a loss of proficiency in the language and its functional use in a community. Educators indicate that only forty nine percent of learners are proficient in their own home languages and the learners in the previous Model C schools do not even learn their Black South African languages at school in spite of the instructive from the Language in Education Policy (1997: 1), that there should be multilingualism, and more specifically as stipulated in the Gauteng Language policy (2005: 3) and the City of Tshwane language policy (2012). What is offered at the moment is bilingualism as English and Afrikaans are offered in those schools. This places the future of Black South African languages in a precarious position. If no action is taken to remedy this language shift, Black South African languages will slowly die. This action can only be taken by the government through its language bodies as parents and learners will not act on their own. They need a catalyst to motivate them to take steps that will make them preserve Black South African home languages.

Ideally South African schools should all offer multilingualism, but practically, in the present political dispensation, the educational language landscape allows both parents and their children to choose which languages their children will learn from pre-school and throughout high school. In the past Probyn (2006: 392), asserts that before 1996 schools could choose
between English and Afrikaans as they were the official languages after learners had initially learned through their home languages in grades one, two, three and four. Even though the past government of South Africa did not necessarily have the best intentions for learners in their hearts, there was at least some formal learning of Black South African languages at the initial stages of schooling. This went a long way in helping learners to not only speak their own home languages but to also know how to read and write these languages, which is something that also helps a language to survive because as Edwards (1986: 7) says, languages that are associated with oral culture the way Black South African languages are, are not held in the same esteem standard as English. When Black South African languages turn into oral languages of communication and for domestic use their chance for survival will be threatened as they will not be esteemed as prestigious as English as Edwards (1986: 7) explains.

The government of South Africa, through its National Language Policy Framework wants multilingualism to be practised in all facets of society. This in turn makes it Gauteng’s language policy mandate and then the City of Tshwane’s mandate, which then must be embraced by its district schools’ language policies. The aim to practise multilingualism is not unique to South Africa as all the other countries that were colonised in Africa have faced the same challenge. They also put in place language policies with the aim of making multilingualism practicable and just like in South Africa, their policies look good on paper but putting them into practice has not been easy.

A quick overview of what other post-colonial countries in Africa have done regarding practising multilingualism so far mostly reveals the similar hiccups that South Africa faces. One main similarity is that the language of the coloniser has become the dominant language long after the end of colonialism. In South Africa, English is the dominant language of the born-frees, twenty-two years after apartheid. Just like South Africa, Zimbabwe, Ghana, Malawi, Botswana, Mozambique and Nigeria are multilingual countries who have failed to practise multilingualism in spite of the good multilingual intentions in their language policies. Mutasa (2015: 1) says that even though Zimbabwe is a multilingual country English has become the dominant language. Their post-colonial language policy has failed to resuscitate the significant status of African languages. The Amended Education Act (2006) also failed to remove the negative perceptions and attitudes toward the study of African languages.
In Ghana, Akyeampong (2004: 62), clearly shows that the fault lies with the government which in 2004, changed the language policy in education and decided to do away with home language learning and decided that learners have to learn in English throughout school. English has then by default become the dominant language.

Bauldauf Jr and Kaplan (2006: 9) point out that although Malawi is multilingual, English is the official language of Malawi and Chichewa which is spoken by about half of the population is a national language. Multilingualism in Malawi has also failed in practise and English dominates.

Botswana is a multilingual country also but, English and Setswana are official languages. The Constitution specifically states that the ability to speak and read English is required to serve in the House of Chiefs and in the National Assembly which makes English a prestigious, dominant language. Attempts to practise multilingualism have not been successful even though multilingualism is stipulated in the Constitution.

In Mozambique, there are twenty African languages, but Portuguese is the official language as mandated in the Constitution. The language policy in the revised 1990 Constitution has failed to promote the value and the use of vernacular languages in practice. Multilingualism has failed.

In Nigeria, Orekan (2010: 17) says that multilingualism is the national goal and due to ongoing research by social scientists, African languages (Yoruba, Hausa and Igbo) have gained ground against European official languages, English and French. In most African states, the home language is the medium of informal education at home and socialisation among families. Almost 45% of Nigerians are illiterate though, due in part to the poor state of the educational system and the ineffectiveness of the national language policy. Even with some ground gained against European languages, the language policy is still impracticable as there are many other home languages apart from Yoruba, Hausa and Igbo. So multilingualism is still not practised.

Bauldauf Jr and Kaplan (2006: 11) say that, of South Africa’s twenty-five estimated languages, a liberal language policy has been formulated but to date has been impracticable. The policy promotes multilingualism but in practice English monolingualism is in place in virtually all of the higher domains. Similar challenges between South Africa and other African countries are the following:
Colonialism has had a negative effect on Black African home languages.

English or another post-colonial language has displaced Black home languages to become the dominant language.

Multilingualism is always a goal of the language policies that are formulated by government.

Monolingualism in the form of an inherited colonial language (like English etc.) persists.

Currently, post-colonial countries are still attempting to find ways to promote and preserve their Black African languages.

In schools, English or another colonial language dominate.

The good intentions in the language policies are not implemented because of various reasons like funding, resources and even intrinsic motivation.

4.4. THE THEMES THAT EMERGED FROM THE FINDINGS

Theme 1: English versus Black South African home languages among the born-frees

Parents/guardians, educators and learners feel that Black South African home languages are important for the born-frees. At the same time, they all find that English is important too because of its prestige in the world of school and work. Even though most of the parents/guardians do not speak English with their children, their children speak it with their peers and at school. According to parents, home languages preserve a child’s culture. If children do not use their home languages, they will not know who they are and will lose their cultural roots. Black South African languages are becoming oral languages only to be used at home so that the born-frees may not forget who they are. Sapir, (1921: 1) asserts that language and culture co-exist. So in order to preserve the culture of the born-frees, they must know their home languages and knowing their own languages means using them.

Theme 2: The relevance of Black South African home languages in school

Just below sixty percent of parents/guardians are in favour of the use of home languages for their children at school. They feel that children would not have the problem of having to translate first before understanding concepts if they used their own home languages. Educators feel that home language use would only work in the lower grades because conceptualisation of
technical and scientific terms is not done in the home languages of the learners. Alexander, (2003: 15) feels that the matric failure rate is the result of the subtractive language medium policy. The subtractive language policy is one in which learners learn in their own home languages in primary school and then switch to learning in English when they go to the higher grades. Alexander refers to it as one of the most devastating legacies of the apartheid era, one from which it will take decades to recover. According to Heugh (2000: 24), the six to eight years of mother tongue education at primary level, resulted in better results at matric during the years of 1953 and 1976. Learners achieved results that were incomparably better than any matric results before or after. This means that the parents/guardians and educators are correct in assuming that learning would be easier for learners if they used their own home languages.

**Theme 3: The future of Black South African home language use at home**

Parents/guardians feel that home language use does have a future among the born-frees. Findings reveal that it is important for parents that their children should know their own home languages so that they will not only lose their cultural identity but can also pass it on to the future generations. Even though a learner’s home language may not be the language of the learner’s school, it is a social language which is spoken by learners at home with their parents. Parents indicate that they would like their children to preserve and use their home languages. Speaking about cultural preservation, Mkanganwi (1992: 7), says that language is not only a symbol of group identity, but also a weapon used to protect this cultural identity. Parents would like their children to know their own languages and not lose them in favour of English. They generally agree that English will benefit them at school and for their career future but emphasise that preservation of culture is also just as important. Nkuna, (2010: 60) agrees by saying that when languages fade, it does so with the world’s rich tapestry of cultural diversity.

**Theme 4: Attitudes towards Black South African home languages**

There are negative perceptions towards Black South African languages among the born-frees. Even though they do not explicitly say it, their negative perceptions are evident. These are seen in how, why and where they use their Black South African languages. If as Probyn (2006: 391) says, these Black South African languages are effectively confined to functions of ‘home and hearth’, they have become inferior and less important than English.
According to learners’ responses, the born-frees’ use Black South African home languages in their homes. At school they prefer to use English and with their friends they use both English and home language. Their attitude is that their home languages are just as important as English. The difference is in the roles these languages play in their lives. English to them is a language of communication, education and work. They and some parents/guardians call it a global language. These sentiments are echoed by Mrs. Dlamini in *Exploring our Voices* (2002:13), who chose to send her two daughters to a former ‘Whites only’ school. She says that with English, her children would be in a better position of getting better jobs.

**Theme 5: Attitudes towards English**

The findings in this study show that the born-frees are positive towards English. English is their school language but they also use it to communicate with other people from cultural backgrounds that are different from theirs. Sixty percent of the educators as opposed to thirty percent perceive learners to be positive towards English. This differs from the responses by the parents/guardians who feel that English and home language use are not in competition but have their place at home and at schools.

Ngidi (2007: 10) found out that learners and their parents have a positive attitude towards the use of English as a language of learning and teaching and as an additional language in schools. On the basis of these findings, Ngidi’s study recommended that the school policy should stipulate that:

English should be strictly used as a language of learning and teaching as it would help learners with employment in future. Learners' home languages be developed for learner’s identity and communication.

**Theme 6: The link between language and learner performance**

Giving an example of Afrikaans schools that offer lessons in Afrikaans and always perform well in matric or grade 12, educators feel that if Black learners could also learn in their own home languages, they would perform much better. The fact that learners are learning in a language that is not theirs affects their academic performance negatively. Findings indicate that reading and writing English is very difficult for learners and learners need help with it. Educators point out that forty-eight percent of the learners cannot write it and thirty one percent cannot even read it. Seven percent only need help with listening to it and fourteen percent need
assistance with speaking it. Educators feel that learners do not have the necessary skills with English when it comes to their school work.

Theme 7: Black South African languages’ status in education

The home language is the language that is to be used at home even if the child does not use at school or with friends. Black South African languages will only have a future in South African schools only if the Department of Basic Education ensures that they are used in schools as the constitution stipulates.

The general consensus is that school results would improve and that children would not lose their cultural roots if Black South African languages were used. This is because it is easier to grasp concepts using one’s own language because Black African children’s first orientation of the world is through their own Black African home languages. Findings from Parents/guardians and learners have indicated that these children speak their home languages when they are at home and only speak English when they are at school or when they are with friends. At the end of the day this could have a positive effect on Matric results.

However, findings have also indicated that learners think that they excel more in English than in their home languages. Educators think that learners struggle with English and need help. Still, earlier research, such as Heugh (2012: 6) and Mkanganwi (1992:7) have proven that if learners initially use their home languages as their languages of learning, they perform better in school than those who learn in a secondary language.

As already mentioned though, most respondents have a positive attitude towards Black South African languages. The hiccups they have mentioned are caused by the current status quo in schools. If the Department of Basic Education could put structures in place to make sure that these languages are used, most parents/guardians, educators and learners would find that useful.

What are the problems at the moment? According to the Language in Education Policy, if there are less than thirty-five to forty learners who would like to use a language in school, that language cannot be offered as it will impact on the school’s resources. The school governing bodies and Department of Basic Education cannot possibly employ an educator to teach a few learners. The best solution would then be for school governing bodies (especially in former Model C schools) to choose one Black South African language and enforce that it be taught to
everyone in the schools. Fortunately this is something that is already in place in some of the schools starting from this year 2016.

In Black South African township schools like the one in the study, apart from English, two Black South African languages are offered. After 1994, Afrikaans was phased out in favour of Black South African languages. So the school offers three languages, English, Sepedi and isiZulu which is a positive thing. All the learners take English as a first additional language, and learners who belong to the Sotho ethnic group take Sepedi as their home language and isiZulu is taken by learners from the Nguni ethnic group as their home language. This means that in township schools Black South African languages are mainly used and upheld.

The use of Black South African languages for school books is something that would need a lot of funding as one educator indicated. Scientific terms for educational concepts would have to be created for Black South African languages. This would be a momentous task that could take years. As it is just making sure that there is multilingualism in schools has been a more than twenty years old battle since the beginning of democracy, considering that the inception of the language policy and the Language in Education Policy was just at the end of apartheid. At this stage the changing of the language in school books is not a big concern. The big concern is making sure that Black South African languages have their place in the school syllabus.

What arises from findings is that Black South African languages seem to be turning into oral languages of communication and for domestic use while English is for school and work. As mentioned earlier in the study, oral languages can easily disappear. It is written and studied languages that stand a chance of surviving. To keep Black South African languages alive, they should be part and parcel of the school curriculum.

**Theme 8: Black South African home languages are not experiencing a lingocide yet**

What is clearly evident from the findings is that Black South African languages are not experiencing a lingocide yet as the born-frees compartmentalise their languages, using home languages for family, English for school and both English and their home languages for friends. As positive as that may seem, the fact that their home languages are not the dominant languages they use means that there is a need to safeguard them against eventual lingocide.
4.5. CONCLUSION

Chapter four presented the findings of the study. What comes forth from the findings is that parents/guardians, educators and the born-frees agree that Black South African home languages are important for the survival of cultural identity. They also agree that English is important too. The roles they assign to English and to Black South African languages have revealed that they esteem Black South African languages as inferior to English. English is a prestigious, formal language used for the most important facets in the life of the born-frees. It is the language that they use in school and hope to use for their future careers. It is also the one language they turn to when they communicate with people who are not part of their families. Black South African home languages on the other hand are casual, oral languages to be used at home with their parents. The educational level of about half of the parents of the born-frees surveyed is below matric, which means that they would not be conversant in English and their children would have to communicate in their own home languages when with them, even if it is not out of choice. The responses to the questionnaire and interview questions were analysed as a whole. Similarities between South Africa’s language policies and those of other African countries were looked at. Eight themes emerging from the study were identified. The main revelation from these themes is that, all the participants of the study have a positive attitude towards English and all of them feel that their own home languages are to be used at home. They all say that English and their own home languages are equally important, but when they tabulate the uses of both, it becomes clear that English has more use for them than their own home languages.

There are four revelations from all the findings.

- English has become a major language of the born-frees because it is used at schools where learners spent most of their time and for communicating with those who do not speak the same language.
- The bleak future of the use of Black South African home languages in schools may change only if these home languages are re-introduced in primary school education.
- The effect of learners neglecting their home languages at school may be on their performance at school because although according to findings their home languages are the first languages they learn, they switch to English when they get to school. They then have to translate in their minds before they grasp any concept they are learning about.
• Home languages may not seem like the language of choice for the born-free generation but they are still in use at home with their parents. They are important to all for the preservation of their cultural identity.

The hypothesis was that the Black African born-frees seem to opt for English instead of their own home languages. Findings reveal that to be true only for school, and different for home. At home the born-frees use their own home languages and thirty seven percent have indicated that they use their home languages with their friends as well. Thirty percent is quite a low number of the born-frees who use their own home languages outside of home. This dramatically puts Black South African languages at a precarious position which endangers them.

In the next chapter, the research questions of this study will be revisited, a conclusion and recommendations of what can be done to promote and safeguard the use of Black South African languages amongst the born-frees will be drawn.
CHAPTER 5: CONCLUSION AND RECOMMENDATIONS

5.1. INTRODUCTION

In the previous chapter, the findings of this study were presented and discussed based on the research questions the study sought to address. This chapter concludes the study and makes recommendations for the survival of Black South African home languages among the born-frees.

5.2. SUMMARY OF THE STUDY

The first chapter gives the background to the study and discusses the multilingualism of the rainbow nation whose born-frees are now (twenty-two years into democracy), turning away from their own Black South African home languages. Possible reasons for this phenomenon are discussed. The research questions, aims and objectives of the study are stated.

The second chapter reviews literature regarding the shunning away from Black African languages. The political history of languages in South Africa is discussed together with its effects on the born-frees. The literature shows that language policies are always drawn up by world governments but they prove to be not practicable. In most post-colonial countries, the language of the coloniser still dominates and the original languages of the inhabitants of those countries are demoted to be oral languages to be used at home.

The third chapter focuses on the research methodology, the mixed approach that has been employed in the study. Sampling is discussed and the personal information of the three different samples, parents/guardians, educators and learners (the born-frees) is tabulated.

Chapter four presents the findings of the study and an analysis of these findings is given. Eight themes emerging from the study are identified. These themes assist in answering the questions of the study.

Chapter five is a summary of the whole study. It suggests tentative steps to be taken to address the issue of the born-frees’ use or non-use of their own Black South African languages.

5.3. CONCLUSIONS

According to Prah (2006: 20), South Africa is still burdened with language and cultural colonialism just like all the former colonial countries of the continent. South Africa’s current
dominant languages and cultures have been adopted from its former colonialists. Therefore, South Africa’s Black South African languages and cultures have been displaced by English which is used in different domains, i.e. education, economy, media, justice, politics etc.

It has been established that Black South African learners in the study regard their own home languages as inferior because they use it when they are with their parents. English dominates in use because it is the language of the school and some of the communication outside the home. If home languages can be re-introduced to schools, learner performance in secondary school may improve. This will revitalise the languages and keep them alive.

However, in twenty-two years of South Africa’s democracy, South Africa still clings to the language legacy of the British colonisers and apartheid. If Black South African languages are ignored, they could easily fall into what Crystal (2000: 1) calls a language death which is also known as lingocide.

Crystal (2000: 1) says that a language dies when nobody speaks it anymore. Even if it is recorded, if it has no fluent speakers, it ceases to be a ‘living language’. The presumption is that if a language has few speakers, it is bound to be in trouble. Crystal (ibid) classifies languages that are threatened to death into three levels; safe, endangered and extinct.

The fear that Black South African home languages may become extinct is being addressed by the government at present. Although South Africa’s language policy on multilingualism in The National Education Policy Act (Act 27 of 1996) has followed the trend of not being practicable as in other African countries, like Zimbabwe, Ghana, Malawi and Botswana, the government has not given up on their attempts finding ways to make it practicable. There are currently new promising steps that the South African government has undertaken to try and take the policy from paper to practice. According to a departmental official from the Department of Basic Education and one school principal spoken to, the Grade 1 to 3 children of 2017 in 12 selected schools will be the first class to study three languages as the Department of Basic Education makes Black South African home languages compulsory in some schools across the country.

The Gauteng Department of Education says that the policy, called the Incremental Introduction of the African Languages (IIAL), which will be trialed at 12 schools in Gauteng, where 16 educators have been allocated, is in its final drafting stages. The IIAL stipulates that from grade
1 to grade 3, pupils will now have five compulsory subjects which will be carried through to Grade 12:

1. Home language
2. First additional language
3. Second additional language
4. Mathematics
5. Life skills

In grades 1 to 9, learners must pass the third required official language at first additional language level at achievement level 3 (40-49%). From grades 10 to 12, the third required official language must be passed at level 2 (30-39%) provided that the official language at home language level has been passed at level 3 (40-49%).

The proposal is that an additional 2 hours of instruction time per week be added to pupils in grade 1 and 2 to make room for the new languages and an additional 3 hours for grade 3. Schools that used to offer only English and Afrikaans will also have to offer one Black South African home language spoken in the area of the school. These children will then carry on with the same three languages throughout their school career until they finish matric. This is one way of revitalising Black South African languages among the born-frees and then maintaining them throughout their school career and possibly life. This will also improve the inferior status that these languages may have been placed in currently.

5.4. RECOMMENDATIONS

Having realised that even though the constitution and language policies of South Africa stipulate multilingualism, it has not been practicable, it can be practicable by starting with small steps such the re-introduction of these languages at primary school level as the department of education has already started doing. Other steps that can be taken are the following:

- The inclusion of Black South African home languages in former Model C schools for Black home language speaking learners (from Grade 1 to 12), will usher a positive change of perception and attitude towards it. This is imperative as most of the Black South African learners are a majority in these schools.
Spot checks by the Gauteng Department of Education at schools will encourage multilingualism and Black South African language teaching and learning according to the Language in Education Policy.

Incentives in the form of financially subsidising (bursaries) Black South African home language learning in schools could help.

School competitions at school, district and provincial level wherein learners could win bursaries or other prizes for writing essays, letter or any other creative writing piece in Black South African home languages would boost extrinsic motivation.

Awards for home language speakers and writers who perform well during the year could be awarded by the Gauteng Department of Education through schools.

Home language workshops by PanSALB and/or LANGTAG could be conducted. Their stalls at secondary school career expos to showcase the different careers in South African home languages would prove to schools, learners and parents that Black South African home languages are not just for oral conversations but could pave a career path for some of the learners.

School governing body participation in all language activities like speech contests, spelling bee competitions and debates would encourage learners to see their home languages in a positive light and encourage them towards learning and using them and thus making them proud of who they are.

The study has found out that the government of South Africa is doing its bit to promote Black South African languages by making sure that what is in the constitution and language a policy is practical. The recommendations given above are aimed at lending speed and positivity to the attempts already initiated by the government. It is important to not only preserve South Africa’s Black South African home languages but to maintain them too. If children learn these languages from school, these languages will be revitalised, preserved and maintained.


HEUGH, K. 2012. *The case against Bilingual and Multilingual Education in South Africa*, vol. 6: PRAESA.


ADDENDUM

| LANGUAGE SURVEY (LEARNERS) |

**Instruction**: Please, read each item carefully, and respond as honestly and fully as possible to all the questions. (There are no right or wrong answers). *Please, place a cross in the most relevant block.*

**SECTION A**

Personal Information & Background:

<table>
<thead>
<tr>
<th>(i) Gender</th>
<th>a. Male</th>
<th>b. Female</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>(ii) Age range</th>
<th>a. 13-15yrs.</th>
<th>b. 16-18yrs.</th>
<th>c. 19-21 yrs</th>
</tr>
</thead>
</table>

|--------------------|---------|-----------|---------|---------|---------|-------------|---------|---------|---------|-----------|----------|---------|

<table>
<thead>
<tr>
<th>(v) Your school</th>
<th>a. Township</th>
<th>b. Former Model C</th>
<th>c. Private</th>
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</thead>
</table>

<table>
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<th></th>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>b. Father’s highest qualification</td>
<td>a. Below Matric</td>
<td>b. Matric</td>
<td>c. Tertiary</td>
</tr>
<tr>
<td></td>
<td>d. Mother’s highest qualification</td>
<td>a. Below Matric</td>
<td>b. Matric</td>
<td>c. Tertiary</td>
</tr>
</tbody>
</table>

**SECTION B**

**Instruction**: Use the language key below to tick the language group to which you belong in the questions that follow.

**LANGUAGE KEY:**

<table>
<thead>
<tr>
<th>GROUP</th>
<th>LANGUAGES</th>
</tr>
</thead>
</table>
| a. NGUNI | • isiNdebele  
|         | • siSwati  
|         | • isiXhosa  
|         | • isiZulu  |
| b. SOTHO | • Setswana  
|        | • Sesotho  
|        | • Sepedi  |
| c. ENGLISH | • English  |
| d. AFRIKAANS | • Afrikaans  |
| e. TSHIVENDA | • Tshivenđa  |
| f. XITSONGA | • Xitsonga  |
| g. OTHER | • Other  |
A. LEARNER'S COMMUNICATING LANGUAGE(S)

1. What is/are your home language(s)?
   1.1. Nguni
   1.2. Sotho
   1.3. English
   1.4. Afrikaans
   1.5. Xitsonga
   1.6. Tshivenđa
   1.7. Other

2. Can you speak any other language(s)?
   2.1. Nguni
   2.2. Sotho
   2.3. English
   2.4. Afrikaans
   2.5. Xitsonga
   2.6. Tshivenđa
   2.7. Other

3. Which language(s) do you speak, when communicating with your family?
   3.1. Nguni
   3.2. Sotho
   3.3. English
   3.4. Afrikaans
   3.5. Xitsonga
   3.6. Tshivenđa
   3.7. Other

4. Which language(s) do you speak, when communicating with your friends?
   4.1. Nguni
   4.2. Sotho
   4.3. English
   4.4. Afrikaans
   4.5. Xitsonga
   4.6. Tshivenđa
   4.7. Other
B. LEARNER’S LANGUAGE(S) AT SCHOOL

5. Which language(s) do you speak most often at school?

5.1. Nguni
5.2. Sotho
5.3. English
5.4. Afrikaans
5.5. Xitsonga
5.6. Tshivenda
5.7. Other

6. Which language(s) do you prefer for learning at school?

6.1. Nguni
6.2. Sotho
6.3. English
6.4. Afrikaans
6.5. Xitsonga
6.6. Tshivenda
6.7. Other

7. In which language(s) are your books written at school?

7.1. Nguni
7.2. Sotho
7.3. English
7.4. Afrikaans
7.5. Xitsonga
7.6. Tshivenda
7.7. Other

SECTION C

C. LEARNER’S LANGUAGE SKILLS

8. Language proficiency:

Please, specify the language(s) you are able to use for communication, and assess, under the relevant language skills, your level of mastery in each of them, using:

- E for Excellent
- G for Good
- A for Average
- P for Poor

Please, list your home language(s) first.
Language(s) | Speaking | Listening | Reading | Writing
---|---|---|---|---
9.1. | | | | 
9.2. | | | | 
9.3. | | | | 
9.4 | | | | 
9.5 | | | | 

### D. LEARNER’S ATTITUDES TOWARD LANGUAGE(S)

10. If English is not your home language, but you speak it as a home language, it is because… (Tick the blocks of your choice. It can be more than one answer).

- [ ] 10.1. Everyone speaks it.
- [ ] 10.2. You can speak to people who cannot speak your home language.
- [ ] 10.3. It is your language of learning.
- [ ] 10.4. You like it.
- [ ] 10.5. You don’t know any other language.
- [ ] 10.6. It is an international language.

11. Attitudes toward the home language as a main language of communication:

<table>
<thead>
<tr>
<th>Statements</th>
<th>Strongly agree</th>
<th>Agree</th>
<th>Not sure</th>
<th>Disagree</th>
<th>Strongly disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>11.1.</td>
<td>My home language is important to me as part of my culture.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>11.2.</td>
<td>My home language does not have a future in education.</td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>11.3.</td>
<td>My home language is not good for my education, when used as a medium of instruction.</td>
<td></td>
<td></td>
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<tr>
<td>11.4.</td>
<td>I only use English to communicate with people who have a different home language from me.</td>
<td></td>
<td></td>
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<td></td>
</tr>
<tr>
<td>11.5.</td>
<td>I encounter serious difficulties when I use English at school.</td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>11.6.</td>
<td>If I had a choice, I would choose my home language as my medium of instruction</td>
<td></td>
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<tr>
<td>11.7.</td>
<td>It is good that schools can choose their own media of instruction.</td>
<td></td>
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</tr>
<tr>
<td>11.8.</td>
<td>I have more positive attitudes toward English because I can use it to communicate with anyone in South Africa.</td>
<td></td>
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<tr>
<td>11.9.</td>
<td>When English is used as a medium of instruction, other languages are not promoted.</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>11.10.</td>
<td>It is important that children in South Africa know their home language, in order to preserve their cultural identities.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
**Language Survey (Educators)**

**Instruction:** Please, read each item carefully, and respond as honestly and fully as possible to all the questions. (There are no right or wrong answers). Please, place a cross in the most relevant block.

**Section A**

**Personal Information and Background**

<table>
<thead>
<tr>
<th>(i) Gender</th>
<th>a. Male</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>b. Female</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>(ii) Age range</th>
<th>a. 21-25 yrs</th>
<th>b. 26-30 yrs</th>
<th>c. 31-35 yrs</th>
<th>d. 36-40 yrs</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>e. 41-45 yrs</td>
<td>f. 46-50 yrs</td>
<td>g. 51-60 yrs</td>
<td>h. 61-65 yrs</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>(iii) Race</th>
<th>a. Asian</th>
<th>b. Black</th>
<th>c. Coloured</th>
<th>d. White</th>
<th>e. Other</th>
</tr>
</thead>
</table>

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<tr>
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</thead>
<tbody>
<tr>
<td></td>
<td>g. Tsonga</td>
<td>h. Venda</td>
<td>i. Xhosa</td>
<td>j. Ndebele</td>
<td>k. Indian</td>
<td>l. Other</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>(v) The language(s) you teach</th>
<th>a. English</th>
<th>b. Afrikaans</th>
<th>c. Setswana</th>
<th>d. Sepedi</th>
<th>e. Sesotho</th>
<th>f. Isizulu</th>
<th>g. isiXhosa</th>
<th>h. IsiNdebele</th>
<th>i. siSwati</th>
<th>j. Xitsonga</th>
<th>k. Tshivenđa</th>
</tr>
</thead>
</table>

**Section B**

**Instruction:** Use this language key below to tick the language group to which you belong in the questions that follow

**Language Key:**
A. LEARNERS’ LANGUAGES

1. Which languages are offered at your school?
   1.1. Nguni
   1.2. Sotho
   1.3. English
   1.4. Afrikaans
   1.5. Xitsonga
   1.6. Tshivenđa
   1.7. Other

2. Which language(s) are spoken by most learners at your school?
   2.1. Nguni
   2.2. Sotho
   2.3. English
   2.4. Afrikaans
   2.5. Xitsonga
   2.6. Tshivenđa
   2.7. Other

3. Which language(s) do learners find most difficult?
   3.1. Nguni
   3.2. Sotho
   3.3. English
   3.4. Afrikaans
   3.5. Xitsonga
   3.6. Tshivenđa
   3.7. Other

B. LEARNERS’ ATTITUDES TOWARD LANGUAGES

4. What attitudes do the learners have toward their home languages?
4.1. They are negative toward their home languages.
4.2. They are positive toward their home languages.
4.3. They love their home languages.
4.4. They are indifferent toward their home languages.

5. What attitudes do the learners show toward English?
   5.1. They are negative toward English.
   5.2. They are positive toward English.
   5.3. They love English.
   5.4. They are indifferent toward English.

6. How do the learners feel about English, when it is taught by a teacher who is not a home language speaker of English?
   6.1. They want an English home language speaker teacher.
   6.2. They do not see any difference.
   6.3. They understand a teacher who is not an English language speaker more.
   6.4. I do not know.

C. LEARNERS LANGUAGE SKILLS

7. In what language skill(s) in their home language(s) do the learners need help, when taught at school?
   7.1. Speaking
   7.2. Listening
   7.3. Reading
   7.4. Writing

8. How well do the learners speak English?
   8.1. Excellent
   8.2. Good
   8.3. Fair
   8.4. Poor

9. How well do the learners write English?
   9.1. Excellent
   9.2. Good
   9.3. Fair
   9.4. Poor

10. How well do the learners read English?
    10.1. Excellent
    10.2. Good
    10.3. Fair
    10.4. Poor
INTERVIEW QUESTIONS FOR EDUCATORS

1. Do you think home language-speaking is relevant in education? Give reasons.

2. Would the home language work as a language of learning for the different learning areas learners take at school? Explain.

3. According to you, how does the home language of learners contribute to their failure or pass rate at school?

4. Do you think home language-speaking has a future in education, and, in general? Explain further.

5. Is there any way that you think the home language(s) of your learners will be of benefit to their futures? (Give reasons for your response.)
LANGUAGE SURVEY (PARENTS/GUARDIANS OF THE LEARNERS)

Instruction: Please, read each item carefully, and respond as honestly and fully as possible to all the questions. (There are no right or wrong answers). Please, place a cross in the most relevant block.

SECTION A

(i) Gender

<table>
<thead>
<tr>
<th></th>
<th>a. Male</th>
<th>b. Female</th>
</tr>
</thead>
</table>

(ii) Age range

<table>
<thead>
<tr>
<th></th>
<th>a. 25-30 yrs</th>
<th>b. 30-35 yrs</th>
<th>c. 35-40 yrs</th>
<th>d. 40-45 yrs</th>
</tr>
</thead>
<tbody>
<tr>
<td>e. 45-50 yrs</td>
<td>f. 50-55 yrs</td>
<td>g. 55-60 yrs</td>
<td>h. 60-65 yrs</td>
<td></td>
</tr>
</tbody>
</table>

(iii) Race

<table>
<thead>
<tr>
<th></th>
<th>a. Asian</th>
<th>b. Black</th>
<th>c. Coloured</th>
<th>d. White</th>
<th>e. Other</th>
</tr>
</thead>
</table>

(iv) Ethnic origin

<table>
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<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>g. Tsonga</td>
<td>h. Venda</td>
<td>i. Xhosa</td>
<td>j. Ndebele</td>
<td>k. Indian</td>
<td>l. Other</td>
<td></td>
</tr>
</tbody>
</table>

(v) Your mother tongue

<table>
<thead>
<tr>
<th></th>
<th>a. English</th>
<th>b. Afrikaans</th>
<th>c. Setswana</th>
<th>d. Sepedi</th>
<th>e. Sesotho</th>
<th>f. Isizulu</th>
<th>g. isiXhosa</th>
<th>h. isiNdebele</th>
<th>i. isiSwati</th>
<th>j. Xitsonga</th>
<th>k. Tshivenda</th>
</tr>
</thead>
</table>

SECTION B

Instruction: Use this language key below to tick the language group to which you belong in the questions that follow

LANGUAGE KEY:

<table>
<thead>
<tr>
<th>GROUP</th>
<th>LANGUAGES</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. NGUNI</td>
<td>• isiZulu</td>
</tr>
<tr>
<td></td>
<td>• isiSwati</td>
</tr>
<tr>
<td></td>
<td>• isiNdebele</td>
</tr>
<tr>
<td></td>
<td>• isiXhosa</td>
</tr>
<tr>
<td>b. SOTHO</td>
<td>• Setswana</td>
</tr>
<tr>
<td></td>
<td>• Sesotho</td>
</tr>
<tr>
<td></td>
<td>• Sepedi</td>
</tr>
<tr>
<td>c. ENGLISH</td>
<td>• English</td>
</tr>
<tr>
<td>d. AFRIKAANS</td>
<td>• Afrikaans</td>
</tr>
</tbody>
</table>
A. YOUR CHILD’S LANGUAGE BACKGROUND

1. In which country was your child born?

___________________________________________________________

2. When did your child first enter school in South Africa?

___________________________________________________________

3. What was the first language learned by the child?

   3.1. Nguni
   3.2. Sotho
   3.3. English
   3.4. Afrikaans
   3.5. Xitsonga
   3.6. Tshivenda
   3.7. Other

B. YOUR CHILD’S LANGUAGE(S) OF COMMUNICATION

4. In which language(s) do you communicate with your child?

   4.1. Nguni
   4.2. Sotho
   4.3. English
   4.4. Afrikaans
   4.5. Xitsonga
   4.6. Tshivenda
   4.7. Other

5. Which language(s) does your child use most often at home?

   5.1. Nguni
   5.2. Sotho
   5.3. English
   5.4. Afrikaans
   5.5. Xitsonga
   5.6. Tshivenda
   5.7. Other
6. Which language(s) does your child use most often with friends?

6.1. Nguni
6.2. Sotho
6.3. English
6.4. Afrikaans
6.5. Xitsonga
6.6. Tshivenda
6.7. Other

C. THE ROLE OF LANGUAGE(S) IN YOUR CHILD’S LIFE

7. Has your child learned your mother tongue?

7.1. Yes
7.2. No
7.3. Partly

8. What role does English play in your child’s life?

8.1. Strictly for school
8.2. Communication in general
8.3. For school and home

9. What role does your mother tongue play in your child’s life?

9.1. Strictly for home.
9.2. Communication, in general.
9.3. For home and school.

D. THE VALUE OF LANGUAGE(S) IN YOUR CHILD’S LIFE

10. How important is it for you that your child speaks English?

10.1. Very important
10.2. Important
10.3. Not important
10.4. I don’t know

11. How important is it for you that your child speaks your mother tongue?

11.1. Very important
11.2. Important
11.3. Not important
11.4. I don’t know
INTERVIEW QUESTIONS FOR THE PARENTS/GUARDIANS

1. If you had an opportunity to choose your child’s medium of instruction at school, which language would you choose, and why?

2. What do you think of your home language as a medium of instruction for your child at school?

3. According to you, how does the home language of learners contribute to their failure or pass rate at school?

4. Do you think that your home language is relevant for your child at school? Explain.

5. Is there any way that you think your home language will benefit your child in the future? (Give reasons for your response.)

INTERVIEW RESPONSES OF THE PARENTS/GUARDIANS

1. If you had an opportunity to choose your child’s medium of instruction at school, which language would you choose and why?

<table>
<thead>
<tr>
<th>Response</th>
<th>Language</th>
</tr>
</thead>
<tbody>
<tr>
<td>English, because it is a medium of instruction at school.</td>
<td>English</td>
</tr>
<tr>
<td>English, because it is better for my child to understand.</td>
<td>English</td>
</tr>
<tr>
<td>English.</td>
<td>English</td>
</tr>
<tr>
<td>IsiZulu, it is my language.</td>
<td>IsiZulu</td>
</tr>
<tr>
<td>English, because it is easy to use and communicate with as it is a well-known language internationally.</td>
<td>English</td>
</tr>
<tr>
<td>Xhosa, firstly it is a home language and secondly it teaches her about her culture.</td>
<td>Xhosa</td>
</tr>
<tr>
<td>English and Sepedi, because Sepedi is a language that she understands and English seems important.</td>
<td>English</td>
</tr>
<tr>
<td>I would choose English because it is easy to learn and understand. It is easy to communicate with children using English.</td>
<td>English</td>
</tr>
<tr>
<td>English, this is the best language for communicating with people who cannot understand your own language.</td>
<td>English</td>
</tr>
<tr>
<td>I would choose English because it is the only language that we use to communicate with and it is easy to understand.</td>
<td>English</td>
</tr>
<tr>
<td>I would choose English as it is a language that is common to everyone.</td>
<td>English</td>
</tr>
<tr>
<td>English, because it is convenient and it is spoken all over the world.</td>
<td>English</td>
</tr>
<tr>
<td>Ndebele, because it is our cultural language and they should not forget it.</td>
<td>Ndebele</td>
</tr>
</tbody>
</table>
English, because in the school mostly at the township we have different languages and it is not easy to communicate as they come from different backgrounds so English makes it easier for them to understand each other.

I would choose English because English is the most spoken and understood language that is comfortable for everyone and it is beneficial.

I would choose Sepedi because I believe that my child would develop his language and will be able to understand instructions clearer than in a language that is foreign to him. Again I think home language will richly benefit him.

Home language is relevant in education because language is part of one’s culture. It gives a learner a good chance of passing since he or she understands instructions clearer.

Yes it is relevant, it makes understanding and instruction giving easier.

It is not relevant because some subjects like science and economics do not have terminology for some of the words in home language.

English because it is a global language.

Yes, conceptualization is done in the mother tongue thus home language is of utmost importance in education. Learners will understand or comprehend things that are taught quickly.

No, most of the learning areas are done in English and most communication all over the world is in English. Home language is not relevant in education in particular and in international travel in general.

It is relevant in education. The child is taught from known to unknown.

Yes, it makes learning easy and allows learners to express themselves without any language barrier.

Yes, because they would understand more.

English, as it the common language spoken in South Africa.

North Sotho because it is his home language and he should learn more about it so that the culture does not die.

English, home languages do not have proper vocabulary that can be used especially in learning areas like Life Science, so that even educators only feel comfortable using English.
English, because it is easy and easy to understand and common in all countries.

English because he will be able to apply it globally.

Yes, home language is relevant as it gives learners a sense of comfort in learning. Learning in home language would greatly improve performance and participation. If they are given room to express their thoughts in English, it will make learning easy for them.

Yes.

- Culture is the root of home language
- Concept acquisition
- Tool for cognitive development
- The reason of it being disregarded is political reasons.

2. What do you think of your home language as a medium of instruction for your child at school?

| It could be a good thing because they would not lose their culture. |
| I think it would be good for my child to learn about her home language. |
| I think it is a good idea because it is very important for the child to know his or her own home language. |
| Because from primary she attended only English schools. It will be new. |
| It would be good. |
| It is not relevant as it will be difficult for her to learn in Sepedi as we do not have some words in our language, so we use some of the words that come from English and Afrikaans. |
| Home language contributes a lot to the failure rate at school because nowadays most of the learners don’t know their home languages and it has to be one that they pass with good marks. |
| I think it is good, as long as they don’t deprive our children of their own language. |
| It will be good because it teaches you a background and you will learn more about it. |
| I think it is a good idea but it is a disadvantage because English is an international language and she might have difficulties in future to
communicate with other people who do not understand any other language other than English and their own home languages.

I think it is a bit unfair, she needs to get used to her home language.

I think my home language is a good medium of instruction for my child at school as English is our first language.

I think it would be inconveniencing the learning of my child because some things are better understood when explained in English.

It will build her knowledge.

I think it would be difficult most for the educators because in Grade 10 to 12 children choose subjects and that means a class will have children from different cultural backgrounds. To teach in a home language would be to discriminate against other children who would not understand the language and the teacher would also find it difficult to explain concepts in different languages.

I think it is both positive and negative. Positive because I believe in culture and religion. Children must not forget where their roots are. Negative because they won’t be able to fit in at many workplace fields.

I think why home language as a medium of instruction will make him aware that his language is important like any other language.

Home language can be used as a language of learning if it is developed to accommodate certain aspects. I think if home languages are still treated the way they are treated, they would never be languages of learning. A lot needs to be done so that vernacular languages can play an important role as languages of learning in South Africa.

It would work if you have textbooks covering different areas of learning.

I think it can only work at a lower level but from Grade 3 to 12 English must be the language of learning.

It is a good idea provided that questions in English can be tricky and unclear.

No, due to lack of terminology in home language it would be difficult to teach and learn learning areas such as Technology, Mathematics, and Science to name but a few.

No, national and international standards or criteria will not be met by learners who do so. Such learners will be forced to work or seek employment in the
province where the relevant/ specific language is used. They will feel robbed of an opportunity to be exposed to a different world.

<table>
<thead>
<tr>
<th>Yes, it is like Afrikaans speaking. People get 100% pass rate because they understand the question more because it is written in their own language. Black children have to understand the language first, then answer the question. That takes long and they cannot even finish writing within the given time.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes, it will work because it will help learners to focus only on content as the language will be a challenge.</td>
</tr>
<tr>
<td>Yes, they would understand more and it would improve results too. At the same time it would be difficult to find jobs, so no.</td>
</tr>
<tr>
<td>It is important for my child to learn and understand my home language, so that he can understand the basis of his culture.</td>
</tr>
<tr>
<td>Home languages contribute to the failure rate at school as many children fail to understand and acknowledge their home language because they may speak English more than their language. Home language is more difficult than English.</td>
</tr>
<tr>
<td>It will only limit the child in terms of not being able to communicate well with all the other learners or anybody who does not speak the same language.</td>
</tr>
<tr>
<td>I think it is a bad idea because children or youth of today cannot communicate in home languages.</td>
</tr>
<tr>
<td>I think it is a good thing but at the same time English is a common language worldwide. It might give him a problem when communicating with others who do not understand the language.</td>
</tr>
<tr>
<td>No, home language would be difficult to be used throughout all the learning areas. Scientific learning areas have some words that cannot be translated into home language. If this was forced, it would hinder the quality of learning. Leaching and content.</td>
</tr>
<tr>
<td>Yes maybe in the primary years (Grade 1, 2, 3 and 4) until one has achieved. The dominant language is English which makes it to be the language of teaching and learning because of socio-economic reasons, but even then to some learners it becomes the third or even fourth language.</td>
</tr>
</tbody>
</table>
3. According to you, how does the home language of learners contribute to their failure or pass rate at school?

| It can contribute to the failure rate because if they fail the home language, they totally fail. |
| I think it has a high pass rate. |
| To some children, it is bad because they are learning new things in a different language. |
| Learners have to translate first. This makes it difficult for them. |
| It contributes positively to the pass rate as it is more understandable and easy to pass. |
| Being taught in their home languages would contribute a lot to the passing rate for their understanding would be easier. |
| If they learn with their home languages, they will understand and it will be easy for them to perform well. |
| Home language contributes to a pass rate at schools because when children are taught in their languages or a language they hear and understand better, they will learn faster. They will also be able to interact better with educators. |
| Some learners usually speak their home language and when coming to school they are forced to learn English as a first language which results in failure. |
| My home languages plays a big part in your child’s education when it comes to pass or fail as 99% of every book, newspaper or pamphlet you read is in English. |
| Home language does not contribute to the pass or failure rate at schools. |
| They use different languages at home than at school she chooses another one, which is why many children fail at schools. |
| It shows that some are considerate about their home language, some think it’s boring, so they spend time listening to English because it makes them feel better. |
| It definitely contributes to their failure at school because learners seem to have a deeper understanding of their home language than any other language. |
Failure, because most parents communicate with their children at homes with vernacular languages. So children must adopt English so that they can be able to answer questions at school and in interviews.

Home language of learners can contribute to the pass rate in schools because learners would be able to understand the language clearer. I think even parents can even help children with some homework or tasks given in school since they could understand the language.

If a child does not know his or her home language clearly, he or she would not know other languages since home language is the basis or foundation of all the other languages. I think it can contribute to his or her failure because all languages would not be known effectively.

Home language contributes to a higher pass rate than failure.

It contributes to their failure rate because they don’t even speak their home language well and all have problems writing and reading it.

It has 40% contribution to failure because English in our township school is offered in vernacular which is in turn not meaningful to the learners and learners adapt to the idea that if you want to explain something, you must translate it into vernacular.

As departmental policy requires learners particularly in Grade 12 to pass home language, most are unable to get a Bachelor’s pass which is an entry pass into university.

I don’t think it helps learners to pass. In fact it contributes to the high rate of failure like in English. Many learners are influenced by their home language. They get disadvantaged by the so called home language influence, for an example, Mother she has gone to town, or My home it is big or My father he works in Durban or even They boys they are playing soccer.

If a learner understands the language of the question, it is easy to answer. If a learner does not understand the language even if he or she knows the answer he or she can fail.

They spend a lot of time speaking home language at home whereas they do their learning areas using a foreign language. Now those learners who have difficulty in English will not make it.
Yes, because most learners they do not understand English. I think it is better if they can have questions in home language.

The use of two languages can be a challenge because there is the spoken language and the medium of instruction, but if it’s one language for home and study, failure is not an issue.

I think that it helps them to pass since they understand it better.

It definitely contributes to the failure rate at school since learners understand their home language more than any other.

A lot of learner fail because of home language as they don’t understand it.

It contributes in a way that some do not take it seriously and that becomes a problem when it comes to passing it.

Home language has an influence on the language of learning in our schools. Some learning concepts are better understood when explained in the home language of the children. Some have no clue where to start until an educator explains in their home language. Learning in home language would enhance learning and make the experience easier. At the same time home language can be a hindrance as children would know that where they don’t understand, the educator can always resort to home language.

1976 is a clear example that to a certain extent, failure or pass rate at school is biased and political. Interpretation of concepts and statements is influenced by culture, hence misconceptions and the need to translate whatever is learnt in home language and first additional language before it is clearly understood.

4. Do you think that your home language is relevant for your child at school? Explain.

| Yes, because some of the things are better understood in our home language than in English. |
| Yes, because she has to know where she comes from because if you don’t know your own language, it is very difficult to know your culture well and that is not a good thing. |
| Yes, because a child needs to understand from where he or she comes from. |
| No, because in some countries, the universal language at school is English. |
Yes, clearer and simpler for learners to grasp content.

Yes, because it helps her to preserve her language and to relate with her and she can learn a lot about her roots from her language.

Yes, to make things easy for her.

Yes, because she will be able to teach the next generation her mother tongue which is important in our culture.

Yes

I think it is relevant because my child will be able to communicate with educators in her language better when learning than having difficulties to speak with the teacher in other languages.

Yes, my home language is relevant for my child at school as it is the main source of teaching.

Yes, because they have to know their home language to understand where they come from and with what they need to pass it.

Yes, because they should never allow their language to be forgotten like that and they learn more things about their language they didn't know.

No it is because they are only using the language for the language periods only. Most of all the subjects are being taught in English, so English is more relevant.

Not as a medium of instruction.

No, not really because they spend most of their time at school so they should speak English.

Home language is relevant to school since the South African constitution recognizes eleven official languages of the native South African languages. Again it is relevant because learners would understand without any obstacles.

I think home language can have a future in education if the department of education can take them seriously and start to develop them for the future generations, but if they will be treated like they are treating them now, home languages have no future, since most parents today are taking their children to English medium schools.
South Africa has started on a wrong footing by making English the medium of instruction which has then suppressed all the other ten official languages recognized in the country.

I do not think so because the generation of today does not speak it perfectly and does not even like it because they normally say that they will not apply for jobs using home language.

Home language can make things easy for learners but what about terms that do not exist in home language, what will happen to them?

No, there is a great influence on children to master English well thus downgrading home language. Generally parents prefer English and encourage their children to be fluent in it to the extent that they are proud when their children cannot speak their home language thus leading to deculturisation of our society.

No, learners can only be channeled according to the language spoken in a particular province. It will not be easy to function in other provinces.

Of course yes and politically so it will be inclusion to all African languages as they are recognized.

I don’t see the future for home language speaking in education because from home parents do not encourage their children to speak their home languages instead they encourage them to speak English.

It depends on which careers children want to follow, but English opens doors.

The medium of instruction is commonly English which renders my home language irrelevant.

Yes, it is in this generation that is the only way they can reconnect to their culture.

Not as a medium of instruction.

Yes, because she has to know it in order to be diverse in all languages and also know where she comes from.

Yes, because it helps them not to forget their origins.

No, I think the world is becoming much Westernised and English orientated. Our education system recognizes that. Home language has no future in education because of the cost of implementing this would be too high. Learners today have no interest in their home languages and they do not
even speak these languages as well as they should, so they would not feel comfortable all the time if they were taught in their home language.

The rapidly and constantly shifting demography of learners compromises home language, especially with the post-apartheid era where there are cross-cultural marriages. Most people shun using home language especially black languages as language of teaching and learning because the home language policy was introduced before 1990 as a strategy by the government to prevent African upward mobility.

5. Is there any way that you think your home language will benefit your child in the future? Give reasons for your response.

<table>
<thead>
<tr>
<th>Response</th>
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<tbody>
<tr>
<td>Yes, continuous legacy of our tradition.</td>
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<tr>
<td>Yes. A child can learn a lot about his or her culture and understand in which direction his or her life will lead by understanding firstly his or her home language.</td>
</tr>
<tr>
<td>No, unless she wants to further her studies/education by being a linguistic by profession.</td>
</tr>
<tr>
<td>Yes, the child will get more clarity because it is home language.</td>
</tr>
<tr>
<td>Yes, she can become a home language teacher since she loves Black African languages and she can be an interpreter. She is interested in learning other Black African languages and not only her language.</td>
</tr>
<tr>
<td>Yes, because it is an official language, even in parliament it is spoken.</td>
</tr>
<tr>
<td>Yes</td>
</tr>
<tr>
<td>Yes. It will benefit my child because she will not forget her culture and roots, and she will be able to teach her children and it will be passed to the next generation.</td>
</tr>
<tr>
<td>Yes, because she will be knowing everything about her own language and she is going to be able to pass the information to others, and if they do not take home language as important, it means in ten years 'time, there will be no one talking the language.</td>
</tr>
<tr>
<td>My home language will benefit my child in the future as it plays a big part in the world out there. Whether locally or internationally English is the most common means of communication.</td>
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</tbody>
</table>
Yes it will, my child will be multilingual and still be able to communicate to other people with her home language.

Yes, because she can teach the next generation their home languages.

Yes, because it would help him or her to understand and speak better and to also respect others because of their language as home language goes hand in hand with respect, beliefs and knowing your culture. Even when she speaks English, she will know where she comes from and it will be easy for her to communicate with people who speak the same language that would help her to have a sense of belonging and to in future understand her language first before other people’s languages. As a result she will not forget her roots or her language.

My home language can benefit the child in a sense that she will clearly understand her roots as that is very important.

Yes, because it will enable her to know where she comes from, her roots, religion and culture.

Yes, by speaking it, he will preserve my culture as a Pedi speaker. By preserving my culture and traditions, it means my language will never die.

Yes

Home language will improve knowledge and research broadly.

If maybe the government can start from pre-school level to let all the educators use home language maybe it can help and parents also must speak home language at home because parents who send their kids to Model C schools do not speak home language with other children. They use English most of the time.

For one to be a long term learner you need to be exposed to a lot of information, though there is mass information already, and all this information is in English and without home language as our medium of teaching we cannot go to the world.

Yes, English will not be imposed upon our children and the use of home language will thus be encouraged.

I don’t think so. Most learners actually discontinue learning home language after Matric except those who study it as a major in university. It can only help where there is a need for such as in news reading and teaching. Other than
that, I don’t think learners will source out knowledge learnt from home language in future.

Yes, children need to understand their culture and be taught in their own language to adapt and understand concepts easily.

I think it will be of benefit to their future as home language is a source of culture. From their home language they will learn how to conduct themselves in different situations. It is the history of who they are, where they are coming from. Without home language we are a lost nation.

I think if they were taught in their home language, it would be better as they would understand questions better.

Yes, my child will benefit from home language in future and will understand his roots, customs, cultural practices and identity.

No. It is not spoken internationally.

My home language can benefit the child in a sense that she will clearly understand her roots and that is very important.

No, because all around the world English is used in all places even in interviews.

It can benefit my child when it is taught at home and school.

Yes. Home language can become a benefit in one’s future. There are careers out there that require one to speak an African language and learners would be eligible for this had they taken home language learning seriously. Home language can also positively affect their lives in general as adults that will be able to impart their knowledge to their learners.

Yes, if we are really serious with the regeneration of moral values and the African Renaissance. Learners will get a proper sense of identity (belonging) unlike the confusion that has been created by promoting English as the home language thus, compromising African culture and value systems.