The influence of tsotsitaal on Setswana: An investigative study at Itsoseng in the Northwest Province.

THE INFLUENCE OF *TSOTSITAAL* ON SETSWANA: AN INVESTIGATIVE STUDY AT ITSOSENG IN THE NORTH WEST PROVINCE

by

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DEDICATION

The study is dedicated to the Almighty God who gave me strength to carry on until to the end:

- The people who never gave up on me and supported me;
- My family and specifically Paris Tshotetsi. I thank God that I have you in my life and all the spiritual verses you always recited to me they really lifted me up;
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DECLARATION

I, hereby, declare that the dissertation: *The influence of Tsotsitaal on Setswana: An investigative study at Itsoseng in the North West Province* is my original work and has not been submitted to any other institution of higher education.

I further declare that all sources cited or quoted in this dissertation are indicated and acknowledged by means of a list of references.

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K. J. tshotetsi (207257949) Date

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ABSTRACT

The researcher investigated the influence of *Tsotsitaal* on Setswana, a language that is predominately spoken in the township of Itsoseng in the North West Province. *Tsotsitaal* is a dynamic variety, with new words and phrases being used and introduced regularly. *Tsotsitaal* is a creole a language that has developed through the mixing of languages and with regard to it, the potential for diglossia becomes evident (a situation in which two languages or forms of a language are used in different conditions of the community). The Batswana (First Language (L1) speakers of Setswana) at Itsoseng speak *Tsotsitaal* to communicate with each other in the community. The investigation took place focusing on 20 participants who lived in Itsoseng. An in-depth analysis of Tsotsitaal regarding a sociolinguistic approach was used as theoretical lens to underpin the study. The qualitative research method was employed to establish why *Tsotsitaal* is becoming more popular in *Itsoseng* than Setswana. Interviews were conducted with 20 participants. A stratified sampling method was used to ensure that at least one observation was picked for each stratum, section or segment. A tape recorder was also used as a tool to gather data. In order to achieve consistency a tape recorder is important, because the researcher can always go back and refer to the data collected, for clarity. The researcher found that the community in Itsoseng appreciate their Setswana roots yet they do sometimes speak *Tsotsitaal* to communicate across linguistic borders. The government should support languages so that they can preserve their culture and original roots.

CHAPTER 1

1. Introduction

Undisputed evidence has come to the fore to highlight the tendency of South African speakers to attempt to bridge the communication gap and form a supranation. Many people from different ethnicities live side by side in various areas in South Africa and they need to find a common language to be able to understand each other (Ditsele & Mann, 2014:159). *Tsotsitaal* has come to stay and the popularity of *Tsotsitaal* has grown extensively. It is recognisable by its distinct lexicon and grammatical structures created by the speakers. A number of varieties even exist in in Soweto (Gunnink, 2014:161). The focus, however, in this dissertation is on *Tsotsitaal* in Itsoseng in the North West province and the response of the Batswana who wish to preserve Setswana as the main language spoken in that area.

This section highlights the background and rationale of the study, the research problems, aims, ethical considerations, anticipated problems the significance and the limitations of the study. The chapter also highlights what the study is about and what it entails. It provides the history of the place where the study was conducted explains how *Tsotsitaal* came about and extrapolates how it influences Batswana when they speak.

1.1 Background and rationale

Itsoseng is a township in Ditsobotla District Municipality in the North West province. The township was established in 1963 on the farm De Hoop as a black township, and became part of Bophuthatswana in 1977. At that time, it was renamed Itsoseng. Itsoseng is a multilingual and multicultural community where Setswana is dominant to other languages and one can find L1 speakers of isiXhosa, Sepedi, isiNdebele, IsiZulu and Sesotho. According to the South African Census 2011, Itsoseng has a population of 19,959. The breakdown according to L1 speaker population is as follows: Setswana (87.2%); Sesotho (2.6%); isiXhosa (2.2%) and others (8%) (Horsthemke, Siyakwzi, Walton & Wolhuter, 2013:105). The contact between Setswana speakers and those of other languages could have an influence on Setswana; words from other languages could be realised in Setswana; these languages could influence each other and when this happens, language shift may occur where two or more languages or varieties interact

(Muysken, 1987). When people in a community speak more than one language, this can make the minority language suffer, and people would speak a language that everybody understands.

The possibility of contact between Setswana and other languages spoken at Itsoseng might be the reason why people at Itsoseng speak *Tsotsitaal.* Another possibility of how *Tsotsitaal* came about is by people originating from different places speaking different languages and who came to work at a mine at Itsoseng. People leave their homes to seek employment in the industrial centres in different locations. This is where they come into contact not only with Setswana but also with those of African languages with the result that when they go back home they carry with them the adopted language they have acquired, for example when speakers come to stay in Pretoria they adopt certain vocabulary and when returning home they will not use the term "ponto" like they used to but will say "boys" referring to a certain concept and suddenly the friends will think the term is cool and use it. As of a direct consequence of the regular use of the term in question, it will gain a certain amount of popularity and is then adopted by a larger speech population.

The Batswana at Itsoseng have caused *Tsotsitaal* to become a communicative language. *Tsotsitaal* is a dynamic variety, accommodating new words and phrases which are regularly supplemented as they are introduced in the course of time. The Batswana at Itsoseng do not all realise that their current language is at risk and even subject to possible decline. They do not realise that their culture and identity may also fade away. When children are born they learn the language from their parents before acquiring the one that is spoken in the community and when the parents speak the one that is spoken by the community, and not their mother tongue, it will become increasingly difficult to learn the mother tongue. These speakers will lack the motivation to learn it. When the younger generation no longer speaks the language of their parents but opt for the dominant language this will result in language shift (Fishmen, 1972). According to South Africa Census of 2011, just over 8% of South Africans call Setswana their home language. In the North West province the people who regarded Setswana as their L1 were 63,4% in 2011 (Horsthemke, *et al*., 2013:105).

The majority of the people of Itsoseng speak Setswana as their L1, but when they get into contact with other languages they borrow words and coin them. Coining words is a result of adopting the words that have arisen during communication between two different languages. These are words

mutually understood and used. Examples of words the researcher heard when people were communicating at Itsoseng embrace "staan op **o vaye**", meaning "stand **up and go**," "Re ya go tlhapa ka eng **levathi** le seyo", which means "how are we going to bath if there is no water" and **levathi** refers to water. Itsoseng township is surrounded by many villages with different people speaking different languages. There is a huge taxi rank at Itsoseng that is surrounded by shops which indicates that there is a lot of movement during the hustle and bustle of activities. These are places where the researcher observed how people communicated in Setswana and speaking Setswana with elements of *Tsotsitaal.* It is at these places that one hears many coined words in their conversations.

Tsotsitaal is based on the grammar of other languages in which specific terms are created by speakers of the community (Slabbert & Myers, 1994:31) e.g. the Tswanas, Sothos, isiXhosas, isiZulus, Afrikaans and English. The researcher noticed that not all of the Batswana at Itsoseng were aware that by not speaking Setswana on a daily basis they were causing *Tsotsitaal* to be a language of communication. There is thus a possibility of decline in their language and their identity may fade away. Their identity makes them who they are, where they come from and where they are going, and when the language is not spoken the culture also gradually disintegrates. Wa Thiong'o, (1986:15) says:

> Language as culture is the collective memory bank of people's experience in history. Culture is almost indistinguishable from the language that makes it possible to its genesis, growth and banking articulation and indeed its transmission from one generation to the next. Language is communication; language carries culture and culture carries, particularly through orature and literature, the entire body of values by which we come to perceive ourselves and our place in the world.

These are the factors that have motivated the researcher to engage herself in this study to make them aware of the dangers of not speaking Setswana in their communication anymore and to find out reasons why Batswana at Itsoseng township speak Setswana and mix it with *Tsotsitaal*.

1.2 The research problem and research questions

The issues of African languages have been written about on various occasions and language death in particular has surfaced as a prominent concern, as most of the African languages are in

danger of becoming non-existent. The problem of the mother tongue language not spoken fluently by its speakers is that it reduces the capability and the knowledge of the speakers to use their mother tongue fluently. The Batswana are not speaking Setswana on a daily basis, and it can lead to language shift. The speakers will end up having insufficient capability to speak the language, and that can result in the decline of the language itself.

The following research questions, will guide the study towards addressing the research problem:

Main question:

- To what an extent does *Tsotsitaal* influence Setswana at Itsoseng*?*

Secondary questions:

- What are the factors that influence the use of *Tsotsitaal* at Itsoseng?
- How does the use of *Tsotsitaal* impact the teaching and learning of the Setswana at school in Itsoseng?

1.3 The aims of the study

The study aims to:

- determine the impact that *Tsotsitaal* has on Setswana at Itsoseng;
- establish the factors which influence the use of *Tsotsitaal* at Itsoseng; and
- examine the impact that *Tsotsitaal* has on teaching and learning of the Setswana.

1.4 Research design and methodology

The researcher follows a qualitative research methodology making use of interviews and observations (Bless, Higson-Smith & Sithole, 2013:17), to extract information in order to arrive at assumptions concerning the research questions mentioned above. Twenty participants were interviewed in semi-structured interviews and the data accumulated were then arranged according to relevant themes. The themes were then discussed. The methodology is discussed in detail in Chapter 3.

1.5 Ethical considerations

Regardless of the approach chosen, researchers are faced with ethical issues during data gathering, analysis and dissemination. These ethical issues involve, inter alia, informed consent procedures, confidentiality towards participants request that go beyond social norms (Creswell, 2007:141). Similarly, Trichom (2006) attests to the view that ethical issues involve voluntary participation, informed consent and that the researchers should avoid a situation where participants are at risk of harm as a result of their participation.

The participants' data will be treated with confidentiality. The participants were assured of the confidentiality and anonymity of the information provided beforehand. The introductory part was explained to them which contained information regarding voluntary participation and procedure.

They were also informed that there would be no financial rewards for their participation. The participants were given a consent form to sign, regarding these ethical considerations. They were also informed that their responses would be used solely for the outcomes of this study. The researcher obtained approval from the Research Ethics Committee of Tshwane University of Technology.

1.6 Anticipated problems

The problems that could arise during the interview were that participants might be in a hurry to answer questions, for instance they might be going home to cook for their families. The researcher found that some were fetching their children from school or were too tired due to work. Some were afraid to reveal their feelings to the researcher and they did not know if other participants would be reluctant to answer questions because of time constraints.

1.7 Significance of the study

Tsotsitaal is a phenomenon that is occurring all over South African townships, and the endangerment of languages has been written about by various researchers (Mulaudzi & Poulos, 2012:1 and Morris, 2010:85). Yet, the researcher observed that *Tsotsitaal* was still flourishing. The researcher maintains that the Batswana should generally be proud of their language as it is

linked with their ethnic heritage. This study serves as a means of alerting the Batswana at Itsoseng township to value Setswana as an important communicative tool, because if they do not use their language, it might decline and become extinct. They should develop a positive attitude towards their language, because it is embedded in culture. When language is promoted even culture is involved. This study will serve as an alert that no language is superior to the other. Yet the tolerance for informal languages such as *Tsotsitaal* was considered.

1.8 The scope and limitations of the study

The study focuses on the influence of *Tsotsitaal* on Setswana at Itsoseng township community.

1.9 Clarification of the key concepts

The terms to understand *Tsotsitaal* in sociolinguistic context are referred to next.

1.9.1 Code-switching and code-mixing

Code-switching and code-mixing are two separate phenomena, as code-switching specifically refers to the alternation of elements longer than one word from two languages or dialects, while the latter is referring to the alternation of shorter elements – often just single words (Bock & Mheta, 2014:372).

Code-switching in South African townships where most speakers are multilingual, is the alternate use of two different languages within the same utterance during the same conversation (Hoffmann 1991:110). Code-switching is the use of two or more linguistic varieties in the same interaction; the varieties may be anything from genetically unrelated languages to two styles of the same language (Bock & Mheta, 2014:243).

Another important distinction which has to be made is between code-switching and code-mixing. Hamers and Blanc (2000:260) define code-mixing as a type of insertion code-switching, where a constituent from language A is embedded into an utterance in language B and where B is clearly the dominant language. Such code-mixing may involve a single word or a stereotypical expression. Alternation like this involves properties of both languages, which means that code-switching requires bilingualism and some knowledge of the grammar of both languages.

1.9.2 Borrowing

Borrowing can be either (i) direct, that is borrowing of foreign terms or (ii) indirect, that is borrowing in which the recipient language moulds new lexemes on existing terms in other languages (Okonkwo, 1977 and Bock & Mheta, 2014:174). In other words, 'direct borrowing' consists of using foreign words in a language without adapting them; whereas 'indirect borrowing' involves what many linguists refer to as 'innovations.'

Trudgill (1992) defines standardisation as consisting of the process of language determination, codification and stabilization; whereas non-standard has its own vocabulary and internally consistent grammar and syntax, and it may be spoken using a variety of accents. When we are unable to communicate effectively we usually borrow words from other languages. We usually accept the official languages as the standard languages – the languages that the law has approved as official languages, and non-standard the ones that are not recognized in an official sense e.g. *Fanagalo*. Standardisation in short is thus the processes that languages go through such as the selection, codification and elaboration until it reaches acceptance (Bock & Mheta, 2014:335).

1.9.3 Language influence

Bloom (1979:6) says *influence* is when ones personality is being shared, because during the process of teaching people, one shares something that is part of one.

1.9.4 Language shift

Language shift takes place when the younger members of a minority speech community no longer speak the language of their parents, but speak a dominant language instead. The language of parents is therefore not passed on to the next generation. Language maintenance occurs when a language continues to be used across all generations, despite the presence of other languages also being used by a community (Fishman, 1972; Bock & Mheta, 2014:381).

1.9.5 *A koine*

A ***koine*** is a language variety that has arisen from contact between two or more mutually intelligible varieties of a similar language (Schuring, 1985). A *koine* is a new variety of language brought about as well as a result of contact between speakers of mutually intelligible varieties

(Kerswill, 2006:14). According to Trudgill (1986:107), *koinesation* is a process that ultimately produces a *koine. It* starts out with the prior mixing features from the different varieties, giving rise to a high degree of variability. Waedhaugh (2006:41) further defines a *koine* as a form of speech shared by people of different vernaculars, though for some of them the *koine* itself may be the native vernacular. It is a common language, but not necessarily a standard language.

Xala (1978:06) explains that the growth of language is *coinag**e*** which is concerned with innovation of new words in a language. It forms part of language development and it is a result of the introduction of any new objects and concepts. Coinage is the first step to introduce new words in a language.

1.9.6 Argot

Argot is usually used in reference to a language used by criminal groups (such as a prison argot) in order to achieve secrecy (Swann, Deumert, Lillis & Mesthrie, 2004:76). Clemmer (1940) argued that all the different factors that influence the development of a unique vocabulary in prison, humor, imagination, and cynicism are the most salient. Indeed the linguistic recreation and humor that characterize the inmate argot is perceived as a way of coping with the harsh conditions of the prison environment (overcrowding) excessive noise, lack of basic comforts and achieving in-group exclusivity (secrecy) and social cohesiveness (Partridge, 1970).

1.9.7 Pidgin

Salem (2013:105**)** says a *pidgin* can be viewed as a language that results from contact between people who are not able to speak a common language but need to talk with understanding to each other. They are reduced in structure and specialised in functions typically trade, and initially served as non-native lingua francas to users who preserved their vernaculars for their day-to-day interactions (Mufwene, 2008:544).

Mufwene explains further by saying pidgins are languages lexically derived from other languages, but which are structurally simplified, especially in their morphology. They come into being where people need to communicate but do not have a language in common. Pidgins have no first language speakers. They are the subject of language learning and have structural norms; they are used by two or more groups and are usually unintelligible for speakers of the language

from which the lexicon derives. Mann (1988) explains that a pidgin will almost certainly develop when languages are in sustained contact, especially in a multilingual scenario of languages sufficiently differentiated in structure and constitutive elements and where there is a need and/or desire for lingual inter comprehension. When people communicate without speaking a common language the result will be the use of a contact language for them to understand one another.

1.9.8 Creole

Creole "languages result from adaptation of a language, especially some Indo-European language, to the phonetic and grammatical genius of a race that is linguistically inferior". The resulting language is composite, truly mixed in its vocabulary, but its grammar is essentially Indo-European and extremely simplified (Vinson, 1889:345).

A *creole* is a pidgin that has become a native language for a new generation and for native speakers. A *pidgin* develops as a means of contact between two or more groups that do not have a common language, but the difference is a pidgin has no native speakers and uses the group for identification, whereas a creole is believed to arise when a pidgin, developed by adults for use as a second language, becomes the native and primary language of their children and they have native speakers and uses identification for specific purpose.

1.9.9 *Tsotsitaal*

Tsotsitaal is a creolised slang language spoken by the tsotsis in the townships. *Tsotsitaal* has its foundations in the Ninevite slang of the 1800s (Van Onselen, 2001:384). Later the word 'tsotsi' was seen to have its origin in the early 1940s. It was coined from the American word suit which became zoot suit and was part of black cultural production and eventually migrated from the jazz musical productions to become part of township culture. Others maintain that the words tsotsi also comes from the Sepedi word 'ho tsotsa' which means to 'sharpen.' It is a word associated with masculine violence, personal autonomy and unfettered mobility (Morris, 2010:88-89). Mesthrie (2014:173) claims that *Tsotsitaal* is also known as Flaaitaal, Iscamtho, Ringas, Wheatie, Lingo or Kasi. It is an urban language associated with the anti-conformist male youth.

1.9.10 Linguistic variety

Linguistic variety pertains to different varieties of a language. There are various varieties of e.g. English spoken by the working class differs from English spoken by academics (Van der Walt, Evans & Kilfoil, 2010:22). A consideration of the character of grammar that is acquired, the degenerate quality and narrowly limited extent of the available data, the striking uniformity of the resulting grammars, and their independence of intelligence, motivation and emotional state, over wide ranges of variation, leave little hope that much can be learned by an organism initially uninformed as to its general character (Chomksy, 1965:58).

1.9.11 Dialect

Dialects are seen as inferior deviations from the standard language used (Van der Walt *et al*., 2010: 22). Dialects are seen as speech varieties of the language which have their own distinctive grammatical patterns, vocabulary and pronunciation (Bock & Mheta, 2014:304).

1.9.12 Linguistic stylisation

Linguistic stylisation refers to the individual's personal identity as part of an active and symbolic process. In sociolinguistics it refers to the individual's speech variation. It points to how individuals strive to be unique and how the formality of situations is reflected in their speech paterns (Bock & Mheta, 2014:306).

1.9.13 Language attitudes

In determining the popularity of *Tsotsitaal* language attitudes would also form part and parcel of the investigation as attitudes are embedded in responses to language. Bock & Mheta (2014:351) define language attitudes as personal beliefs about languages.

1.10 The scope and limitations of the study

Since the researcher is focusing on the Itsoseng area in the North West province it can be seen as a limitation to the study as only the Batswana people's perceptions and views on *Tsotsitaal* were investigated and participants were all Setswana speakers.

1.10 The exposition of the study

Chapter 1: The Introduction forms the foundation of the study, and focuses on the rationale, the study problem and the purpose of the study. It explains the role played by *Tsotsitaal* which prompted it to be used as a communicative language in that township. Therefore, it is imperative that *Tsotsitaal* be investigated to find out why Batswana at *Itsoseng* speak this language more than Setswana. Above all, it is also important that this chapter highlights the problem of the study, the aims and objectives. This chapter also indicates the methods that are employed in the study to collect data so that the relevant questions asked can be answered. Furthermore, problems anticipated in the study are outlined.

Chapter 2: The Literature review covers sociolinguistic theory as a theoretical lens and recognises literature of other scholars related to the topic under discussion. The views of other are being looked at and key concepts and terms are elaborated on especially with regard to *Tsotsitaal*.

Chapter 3: The Methodology discusses and explains the research design of the study, sampling procedures, data analysis and ethical considerations with the aim of finding reasons why *Tsotsitaal* is being so popular than Setswana. This chapter explains that the study used the qualitative research method in which observation and interviews are involved as data gathering tools for the study.

Chapter 4: The chapter focuses on analysis of data collected from the selected participants at *Itsoseng* who were interviewed to air their views pertaining to the use of *Tsotsitaal* as a communicative language. Furthermore, this chapter outlined that the researcher has observed the participants while communicating in their respective areas.

Chapter 5: This chapter presents a summary of the findings, conclusions and recommendations obtained from the data collected through the qualitative research methodology.

CHAPTER 2

LITERATURE REVIEW

2.1 Introduction

In an effort to advance a collective understanding of *Tsotsitaal* and its influence on Setswana, the researcher endeavoured to review literature elucidating this topic. Sociolinguistic theory forms the lens used to underpin the phenomenon of *Tsotsitaal*. The chapter will describe the historical links, the origin of *Tsotsitaal* and the detail of the phenomenon. Different views of scholars on *Tsotsitaal* and the relevance for the Setswana people are provided.

2.2 Sociolinguistic theory

Sociolinguistics is the branch of the sociology of language which covers linguistic variety. Linguistic variables that are studied by sociolinguists are class, ethnicity, gender, sexuality and geographical region. Sociolinguistics is a sub-discipline that deals with the systematic description of how individuals or groups of speakers use their language and avail themselves to understand their social functions which the variations serve in society. Different speakers may use different rules and norms of language use and the focus is on language practice. Variation in language use in a speech community carries particular meaning (Bock & Mheta, 2014:299).

2.2.1 Language and social class

Horsthemke *et al*. (2013:210-212) maintain that social class forms part of social stratification in society. There are basically two types, viz: social caste and social class. The term caste is associated with heredity and it is described as incumbent on the members. These members are born as part of this rigid caste and cannot escape it. Class refers to an open system where people are assessed in terms of ability, talent and past performance.

Class has three important aspects which influence its speakers. They are:

- fluidity of social class which entails that boundaries are blurred;
- achievement which is done through effort and not simply given at birth; and
- economic differences which determine this class distinction (Horsthemke *et al*., 2013:210-212).

Class is also interpreted in terms of the two basic groups in society viz. the working group who works for wages and the capitalists who own and control production (Bock & Mheta, 2014:298). Social class has clear links with status and power. People belonging to a higher class will have more opportunities to tap into the wealth of educational resources and opportunities than someone who is less privileged. These privileged people will mix with peers of the same economic status in their new educational environment. The new values that these individuals are exposed to inculcate similar ways of making use of the language. The privileged people will then have a better chance of having access to the standard language (A form of the language that carries official prestige). The social world in which the individuals reside is like a linguistic market and your currency is the language varieties you speak and write e.g. at university level a certain level of competence is necessary for the individual to participate in this market effectively (Bock & Mheta, 2014:298).

2.2.2 Ethnicity and geographical region

Race, ethnicity and class are closely intertwined. One's ethnicity or class will affect the level of language in that a certain class has the financial ability to tap into the educational resources of expanding knowledge of the dominant language. Racially and ethnic marked variants of English are found among the disadvantaged social classes (Bock & Mheta, 2014:301).

Lemmer, Meier and Van Wyk (2012:22) observe that people of ethnic groups differ from each other in point of view and different geographic origins can also influence their world view. A contemporary view of ethnic identity holds that the concept of ethnicity is a performing social construct which may change over time as the beliefs of groups change.

The concept of race is linked with stratification of the superior and inferior races. It is also a social construct. Racial information is often used for equity purposes and ethnicity is used to link the specific speakers to certain behaviour such as preferring certain types of food, practising certain types of art and using certain language styles (Bock & Mheta, 2013:422).

Certain linguistic populations are found in specific geographical regions in South Africa. South Africa has eleven official languages. They are:

Nationality	Percentage
isiZulu	23.8%
isiXhosa	17.6%
Afrikaans	13.3%
Sepedi	9.4%
English	8.2%
Setswana	8.25%
Sesotho	7.9%
Xitsonga	4.4%
siSwati	2.75%
Tshivenda	2.3%
isiNdebele	1.6%

(Horsthemke *et al*., 2013:105 based on 2011 census).

The different ethnic groups reside in different geographical areas in South Africa. Despite the multilingual variety English serves as the lingua franca and is used across the country for the purpose of communication in commercial public life and as a means to communicate among all the different ethnicities (Horsthemke *et al*., 2013:115; Bock & Mheta, 2014:339).

The focus in this study is on the 8, 25 % Setswana speakers. The Setswana group is also known as the Sotho group and is the second largest of the Bantu groups. Sesotho or Setswana is especially promoted through music. It is also one of the languages in which the national anthem of South Africa was composed. Setswana is also the language spoken in Botswana (Bock & Mheta, 2014:340).

This word is coined from the prefix se- and the last part of the word is derived from the word Pretoria. It is imperative to note that 38% of the residents of City of Tshwane Metropolitan Municipality (CTMM) speak this non-standard variety of language. They found in their study that Sepitori and *Tsotsitaal* are used in television programmes and *Tsotsitaal* was used also with English subtitles to elucidate the language used in movies. They recommend that the non-

standard varieties of language should be accommodated in language teaching as part of language instruction at school level (Ditsele & Mann, 104:163).

The focus area of this study is Itsotseng in the North West province where many Setswana people reside. Itsoseng is a township in the Ngaka Modiri Molema District Municipality situated in the North West province of South Africa. The town was established on the farm De Hoop in 1963 as a black township, and formed part of Bophuthatswana in 1977. At that time, the town was renamed and became Itsoseng *(*North West History. Retrieved, 18 February 2013*).*

2.2.3 Gender and sexuality

According to Lemmer et al. (2012:22) gender is a micro culture describing masculinity and femininity. Sexuality refers to the biological and anatomical differences between males and females. Sociolinguists believe that gender is influenced by culture. Who we are, is influenced by cultural and social expectations. Gender is seen as socially learnt expectations and behaviour. Gender differentiation is seen to stabilise society. The woman's roles as emotional supporter, nurturer and caregiver are more pronounced in industrialised societies. The man takes on a more instrumental role with regard to financial support even though it can sometimes differ in families depending on the unique situation with regard to the different jobs done (Horsthemke *et al*., 2013:211).

Bock and Mheta (2014:300) observe the tendency of male speakers to opt for more crude variants of a language such as swear words and stigmatised variants of a language. Males are also more prone to use lower variants of language. People in higher and more acceptable jobs are seen to use a more sophisticated variant of the language which is deemed as prestigious by the speakers of that social group. Style is deemed to be an expression of the speaker's identity.

2.2.4 Linguistic style

One of the key concepts of the field of sociolinguistics is linguistic style. Style is associated with a particular way of behaving linked with a specific group. A contemporary interpretation of style embraces a view that views style as an active process involving crafting of linguistic (dialects and accents) and non linguistic (clothing, hairstyles and even gestures) terms. Styles may be social as they can indicate that you belong to a certain group (ethnic or racial, gender or class).

There is a particular semiotic mode that is connected with gangsters. They make use of tattoos, certain speech patterns and vocabulary and bodily adornments to create a unique identity. Style has to be recognised and practised by a group and signifies the unique characteristics they control. Stylisation is the deliberate choice of a style for humorous or comic purposes to create a certain effect (Bock & Mheta, 2014:414).

2.2.5 English as the language of learning and teaching (LoLT) in South Africa

Jacobs, Vakalisa and Gawe (2015:105) highlight the importance of mother tongue instruction in schools. The Langugae-in-Education Policy (LiEP) emphasises the importance of mother tongue instruction especially when it comes to literacy development. A second language is added alongside the main language and competence in the first language is transferred to the second language. Bilingualism forms an integral part of the South African schooling system. The target language in many schools from Grade 3 onwards is English. This explains the popularity of mixing English with minority languages in informal speech when communicating with other ethnic groups.

Bock and Mheta (2013:350) reflect on the element of empowerment when it comes to learning English. The use of English has become a desirable educational target and it carries prestige as it is the language spoken in the corporate world.

2.3 The historical links of *Tsotsitaal*

People appear to associate *Tsotsitaal* with criminal activities. Prisons and mine compounds are both examples of the "complete and austere institutions" which Foucault (1979:272) maintains are methods of social control which produce social subjects through "mechanisms of donation". Prisons in Foucault are not "correctional"- in that they do not produce subjects which conform to the societal norms. Rather, prisons are actually reiterative- they produce 'criminality'.

2.3.1 The criminal gangs

The criminal activities of gangs necessitate secrecy in communication. Van Onselen (2001:384) states that in the sub-culture of Nongoloza the 'troops' used their own distinctive slang: a 'bird' was an ignorant person, a 'buck' was a victim, the gang was 'stone' and a person 'who came with the horses' was not to be trusted since he was either a spy or a policeman. It was possible

that *Tsotsitaal* has its foundations in this Ninevite slang, which was likely to have influenced related and subsequent gang varieties, although it is impossible to say to what extent it influenced criminal activities.

It was around the height of Ninevites' activity that the *Amalaita* gang first emerged on the 1880s Witwatersrand, influenced directly by the structures of the Ninevite organisation (Van Onselen, 2001:268). They were to continue gang operations on the Witwatersrand long after the Ninevites had been confined to prison.

During depression years of 1906 to 1908, there was a rapid increase in *Amalaita gangs* in Natal. Van Onselen (2001-272) describes how houseboys again formed a core part of the membership. When the *Amalaita* gangs were first observed on the Witwatersrand in 1912, they did not return to the Ninevite gangs; instead, *Amalaita* gangs were composed of firstly Sotho's and later Pedi's. This resulted in gang leaders increasingly speaking Sesotho (Van Onselen, 2001:271; Morris, 2010:89). Sesotho may therefore, have an impact on early gang slang varieties.

Ntshangase (1995:292) states that the *Amalaita* spoke '*Shalabombo* and *'shalabombo*, according to Glaser (2000:50), stems from two Zulu words, Shala meaning 'shunning' and Mbo-mbo meaning 'covering over' or 'turning upside down', which could relate to the secrecy function of criminal gangs' slang. Morris (2010:88) state that the word Tsotsi emanates from the South Sotho words 'ho tsotsa' which means the sharpening of knives, which links with the concept of violence and gangsterism.

Sorning (1981:71) describes slang as a "stigmatized language variety or deviant when compared with the codified standard language". Yet, there are those scholars who dismiss slang as 'informal, illegitimate, non-standard, disrepute' (Thorne, 1997: iii). These negative attitudes towards slang fail to consider its relevance in language studies. Attached to these attitudes are social and psychological complexities captured in slang vocabulary, which makes them difficult to define with precision. What all these definitions fail to address is the user's intention of employing slang, as De Clerk (2006) in Mesthrie (1995:265) argues by indicating that "the importance of user's intention is frequently neglected in slang definitions". However, Van Onselen suggests that the Afrikaans which had the greater impact on early forms of *Tsotsitaal* was a later development on the Witwatersrand (around the 1920s to 40s).

2.3.2 The rise of youth gangs

The history of *Tsotsitaal* is intricately linked to the rise of youth gangs. In the 1930s, in the freehold township of the Western areas, youth gangs emerged as a result of the black economic prospects that young men in the townships faced. These gang members, who soon came to be known as *tsotsis, i.e.* 'criminals' used a specific style which was inspired by (American) movies, magazines, comics and fashion (Glaser, 2000). The *Tsotsi* style was expressed in clothing, such as narrow-bottomed trousers, nicknames for individuals and gangs, often with reference to violence, and of course *Tsotsitaal*, perhaps the most distinctive feature of the *Tsotsi* subculture (Glaser, 2000:70).

The phenomenon of *Tsotsitaal* first emerged in the Western native township, more commonly called Sophiatown. Before the forced removals of its black inhabitants to Soweto, Sophiatown was a vibrant location where coloured and black people lived together, thus facilitating the contact between the Bantu languages spoken by blacks and Afrikaans, which was the language spoken by Cape Coloureds (Molamu, 2003). This *Tsotsitaal*, then, consisted of a mixture of an Afrikaans grammatical base, supplemented by a lexicon in which borrowings from Bantu languages frequently occurred. With the forced removal of black inhabitants of Sophiatown to Soweto, *Tsotsitaal* made its way to Soweto after the Soweto uprising in 1976, during which students protested against the use of Afrikaans as a medium of instruction in schools, the reputation of Afrikaans deteriorated. The Afrikaans-based *Tsotsitaal* lost its popularity. Consequently, African languages began to be used as the grammatical base for *Tsotsitaal.*

A great variety of names are used that are referring to Tsotsi language for example Makhudu (2002:339) mentions no less than sixteen different names which he calls *Flaaitaal*. The most commonly used names for youth language is *Tsotsitaal, Iscamtho* and *Iringas* (Mesthrie, 2014:173). The origin of the word *Iscamtho* is possibly a Zulu verb *ukuqamunda, i.e.* 'to talk volubly, expressively' (Ntshangase, 2002). The word *Ringas* is linked to the Tsotsi verb 'ringa', meaning 'to speak' which was probably derived from English 'to ring'.

Slabbert and Myers-Scotton (1996) propose the term *Tsotsitaal* for youth language with an Afrikaans grammatical matrix, and *Iscamtho* for youth language that uses a Bantu language as grammatical matrix, usually either Zulu or Sotho. Mesthrie (2008) uses *Tsotsitaal* for the original

Afrikaans-based variety that originated in the Western areas in the 1930s. Some authors such as Kiessling and Mous (2004) and Ntshangase (2002) distinguish between older, Afrikaans-based *Tsotsitaal* and the newer, more popular *Iscamtho*. While others such as (Slabbert 1994, Makhudu 2002) and Satyo (2001) reject the term *Tsotsitaal* completely, as the word 'tsotsi', means 'criminal', which gives the language a negative reputation. Glaser (2000:50) claims the term refers to a style of narrow-bottomed trousers, and came from American gang slang 'Zoot suits'. This seems to be the most persuasive origin due to the heavy influence of American gangster movies in Sophiatown at the time of the Tsotsi gangs.

2. 4 *Tsotsitaal,* clarification of the term and connections with other languages and language groups

2.4.1 Clarification of the term *Tsotsitaal*

The Tsotsi language, more commonly known as *Tsotsitaal*, is a language that is made up of mixed languages that is spoken throughout South Africa. *Tsotsitaal* was first observed in Sophiatown in the 1940s (Glaser, 2000:50). The second root, *taal* means 'language' in Afrikaans, and the full word *Tsotsitaal* simply means '*Tsotsi language*.' There are many definitions for *Tsotsitaal.* Some definitions are purely linguistic in nature and others define the functions that *Tsotsitaal* holds.

According to Makhudu in Mesthrie (2002:398), *Tsotsitaal, also* known as Flaaitaal, originated because of language contact within multilingual settings in 19thcentury South Africa. The rise of urban and township communities sped up the development of the variety. *Tsotsitaal* is generally associated with particular townships such as Soweto, Atteridgeville, Sebokeng and the East Rand, and Hurst (2014) agrees by saying *Tsotsitaal* is also known by a number of alternate names, depending on geographic region, speaker preferences, and local practice. *Tsotsitaal* originated with a variety known as Flaaitaal which became popular in the Free Hold township of Sophiatown, West of Johannesburg in the 1940s and 1950s. It is lexified by Afrikaans– Setswana terms were added to it and later IsiZulu and the other Black South African languages like Xitsonga, IsiXhosa and Tshivenda, meaning the terms of Afrikaans were now mixed with other languages

Calteaux (1994:221) refers to the fact that regional varieties of *Tsotsitaal* can be distinguished and the base language of this variety can differ from one area to the other. Mfusi (1992:40) predicts that less contact between later generations and the Afrikaans speaking community would lead to the development of African language based varieties of *Tsotsitaal* used in Soweto. Calteaux (1994:229) reiterates this point and says that "*Tsotsitaal* with Afrikaans base is dying out". *Tsotsitaal* should be understood as distinct since it is clearly a dialect or slang of Zulu (Mfusi, 1990). *Tsotsitaal* spread as a variety spoken by gangs as it had the power of insuring secrecy in the speech among its speakers (Slabbert& Myers-Scotton, 1996:31).

In Molamu's view (1995:6) *Tsotsitaal* is derived principally from a brand of Afrikaans that was spoken mainly by black domestic workers. In response to oppression enforced on the Black communities by the Afrikaners, *Tsotsitaal* was largely a secret language that was used as a means of rejection of Afrikaans, but also used as a means to ensure Afrikaans speakers, particularly the police and other law enforces did not understand the activities the youths were organising. Schuring (1983:118) disagrees and says the main function of *Tsotsitaal* as a group language (a slang language for a certain group), is to exclude outsiders and to enhance and limit communication among group members. This exclusive function is used to bring about, and to maintain, some sort of smaller community within a larger community, a tsotsi subculture.

Motshegoa (2005:20) further explains that culture of *Tsotsitaal* was characterised by wearing clothes of particular labels, often flamboyantly expensive. In macho culture, knowing *Tsotsitaal* separated boys from men and this showed a streetwise character. This is exemplified by the alternate name for *Tsotsitaal*, namely *Flaaitaal* which would denote someone who is slick and city wise (Makhudu, 2002:402). Additionally, a breed of music was born that came to be known as kwaito, or bubble gum music (Motshegoa, 2005:3). An integral part of the beliefs of *Tsotsitaal* speakers was characterized by an interest in crime and violence, *Tsotsitaal* was largely used as a means of communication among those interested in crime-related activities.

The development of *Tsotsitaal* is largely unclear, but there is a possibility that it developed during a time when various criminal gangs were active on the Witwatersrand in the early to mid-1900s (Slabbert & Myers-Scotton, 1996:321). It is believed that *Tsotsitaal* came into fruition around the 1950s and 1960s (Motshegoa, 2005:1). The language developed for several intertwined reasons:" It was born as a language of creativity and passion as well as an expression

of sadness, anger and resentment felt by these people, dislocated from their sense of identity; it acted as a bridge among young segregated communities that spoke several distinct languages".

Slabbert and Myers-Scotton (1996) see *Tsotsitaal* and *Iscamtho* as code-switching varieties; from the *Tsotsitaal* and *Iscamtho* material collected, they show that the way in which the typical *Tsotsitaal* and *Iscamtho* words, inserted in the sentence, corresponds with the predictions of the Matrix Language frame Model. The Matrix Language Model is a model to analyse code-switching; in oversimplified terms, the model states that in any sentence, all grammatical morphemes have come from one language; no content morphemes from different languages may be used (Slabbert & Myers-Scotton, 1996).

In terms of its function in society, *Tsotsitaal* has been described as an anti-language (Makhudu 2002, Kiessling & Mous 2004). The concept of anti-language was coined by Halliday (1978). The notion of anti-language stands in relation to that of anti-society. Anti-society is created as a conscious alternative to the main society; an anti-language is by relexification (a mechanism of language change when one language replaces much or all of its lexicon including basic vocabulary of an existing language). This takes place especially by creating new words only in certain semantic domains, while keeping other words as well as the grammar of the language to which the anti-language forms an alternate (Halliday, 1978).

It is possible to see *Tsotsitaal* as a language, as it is not mutually intelligible with any of the languages it most closely resembles and as is the grammar deviates from other languages it is derived from. As *Tsotsitaal* has a different lexicon and a different grammar from that of the languages from which it is derived, *Tsotsitaal* has become a language in its own right. An important nuance that needs to be made, however, is that *Tsotsitaal* is a continuum: speakers choose to which degree they want to speak it (Kiessling and Mous, 2004). Mesthrie (2014:173) regards *Tsotsitaal* as a sociolect (a common linguistic variety spoken by a specific class or social group).

From a sociolinguistic perspective, the work of Hurst (2009) can play a role in understanding the functions that *Tsotsitaal* holds for its speakers. Hurst (ibid) coins the term to describe *Tsotsitaal,* a linguistic form that is linked to extra-linguistic style markers such as clothing, body language and cultural preferences. She argues that the creation of the *Tsotsitaal* lexicon contributes to the

construction of identity, which consists of a range of aspects, such as age, gender, race, and being urban and streetwise. As such the *Tsotsitaal* style represents a continuum, and speakers can choose which aspects of their identity they want to emphasise through their language, and to which degree (Hurst, 2009:245).

2.4.2 Tsotsitaal and its connection with other languages and language groups

It is worth considering where the Afrikaans component may have come from, when the majority of speakers of *Tsotsitaal* were African language speakers (Molamu, 1995). One explanation for the Afrikaans content is that it was a pidginised version of Afrikaans which originated in domestic employment: Molamu (1995) cites Mattera's (1987:14) claims that *Tsotsitaal*' derived' principally from a brand of Afrikaans which was spoken mainly by domestic workers. This may have connections to the criminal *Amalaita* gangs and their recruitment of houseboys; black domestic servants who spoke a variety of versions of Afrikaans (Morris, 2010:89). However, according to Van Onselen (2001), the Afrikaans spoken by these houseboys was called 'Kitchen Kaffir' or 'Kombuistaal'. Kitchen Kaffir is also known as *Fanagalo*, which contains a small proportion of Afrikaans, and has no links to *Tsotsitaal* (Mesthrie, 1989). An alternative theory is that the Afrikaans came from coloured residents of "crucial style-generating townships such as Sophiatown and Marabastad (in Pretoria)" (Glaser, 2000:70).

Molamu (1995) argues that the Afrikaans base of *Tsotsitaal* in Sophiatown held symbolic power for its speakers due to the dominant position of white Afrikaners, although it seems more likely that in a subculture, the convergence towards the 'prestige' language of dominant societal strata (in this case, Afrikaners) would be reversed, resulting in a divergence (Giles, Bourhis & Taylor, 1977). This preference for Afrikaans may have more to do with the creation of urban identities and the rejection of 'old-fashioned' rural identities. Molamu (1995) demonstrates how a rural/urban divide was reflected in *Tsotsitaal* terms such as 'moegoe' for rural and 'clever' for urbanite males who spoke (Afrikaans-based) *Tsotsitaal*. This tendency in the urban environment to denigrate rural accents was to be perpetuated in the townships which were populated by forced removals of Sophiatown in the 1950s.

Glaser (2000:38) posits that apartheid regulations such as the pass laws had a direct influence on the growth of gang membership, driving youths underground and forcing them to seek illegal

forms of employment. He identifies five themes within urban context that relate to the socio-economic context within which gangs operated: urban family instability and the breakdown of general hierarchy; inadequate schooling, youth unemployment; poverty; pass laws and urban illegality, overcrowding, and the shortage of social facilities (Glaser, 2000:22).

The gangs, he argues, came as a replacement for rural socialisation practices including sexual socialisation; they were an expression of masculinity in the urban environment (Glaser, 2000:4).

Glaser (2000:108) describes the relationship between two styles or varieties in an urban setting of Soweto. The Zulu variety was aligned with rurality, and its speakers were derogatively termed *kalkoene* meaning 'turkeys' in Afrikaans, while Ndofaya were from Sophiatown and there were also subtle differences in the clothing styles of the two groups. The Sowetan *kalkoene* ultimately adopted the term themselves, thereby signalling a rejection of Afrikaans-based *Tsotsitaal*. However, during the removals, the Ndofaya were often re-settled in *kalkoene* neighbourhoods where there may have been some cross-pollination between the varieties, especially at a lexical level. It seems that the Zulu-based variety may have later evolved into *Iscamtho*. The distinction in varieties therefore, may have more to do with urban dynamics and identities than linguistic concerns.

Calteaux's (1996) highlights that it is clear from her data that *Tsotsitaal* was heavily influenced by prison language and contains lexical items which originated from prison gangs: "Criminal varieties are often brought into the townships by prisoners who have been released from jail and who bring with them the type of language which they learnt whilst incarcerated". She describes hand signals and steps which the prison language incorporates being used in the townships, and goes on to suggest that if one prison language is taken to the townships, it develops further, becoming specific to discrete street gangs (Calteaux, 1994:154).

Calteaux (1996:58) further argues that the general variety of *Tsotsitaal* functions as a medium of communication or a 'lingua franca' within the township and states it is understood by most township residents, including the older generation, and non-criminals. Calteaux (1996:58) concludes that *Tsotsitaal* can be seen to work on a continuum, with very secret, slang terms at one end (sometimes originating in jails, sometimes as secret words in specific gangs) and with common, everyday terms at the other end (Calteaux, 1996:58).

Calteaux (1996) refers to the 'unifying' and 'separatist' functions of *Tsotsitaal* and *Iscamtho*, where 'separatist' marks speakers as urban, non-rural, hip and sophisticated, while 'unifying' provides a sense of in-group identity. She correlates these functions with concepts by Giles *et al*. (1973) on 'convergence' and 'divergence' in accommodation theory. A major way of achieving convergence or divergence is through secret terms which mark differences between 'in-group' along a scale of social interactions from normal social contact to criminal activities. These language variants and accommodation of vocabulary form part of the sociolinguistic stylization. The use of *Tsotsitaal* variants was an adoption of a specific style. Hurst (2014,:iii) maintains that a study of *Tsotsitaal* pertains directly to the field of sociolinguistics and language variety.

Slabbert and Myers-Scotton (1997:321) for example, argue that both *Tsotsitaal* and *Iscamtho* developed not so much to facilitate communication between groups, as to exclude non-group members. However, speech is not just concerned with 'marking difference', nor necessarily concerned with convergence. Coupland (2007) argues that the speech accommodation design models do not recognise self-identity formation, or the process which is described as the construction of identity through language. He posits that discourse analysis may help in sociolinguistic interpretations of language variation.

Msimang (1987) conducted a study on the origin and semantic significance of *Tsotsitaal*, the lingua franca of certain groups of people in the townships. He indicates that *Tsotsitaal* was created mainly by the first generation in the cities. *Tsotsitaal* was created by language change and it is a variation spoken mainly by young boys in high schools. The language was used as a secret language.

Ngwenya (1992) studies the static and dynamic elements of *Tsotsitaal* and focuses on the notion that it is used to satisfy the speaker and listener's desire to communicate effectively, for identification purposes and for language accommodation. Calteaux's research (1996) highlights two or more common claims about the *Tsotsitaal* lexicon; firstly, that words are developed for the purposes of secrecy, in order to obscure criminal activities. Secondly, those words may enter *Tsotsitaal* from other secret varieties, such as those spoken in prisons.

Calteaux's work in the township Tembisa, between Johannesburg and Pretoria, is based on a variety of *Tsotsitaal* with a Zulu base and a variety of *Iscamtho* with an Afrikaans base

(Calteaux, 1994:213). The picture is further complicated by varieties such as isiTsotsi in Umlazi, a township just outside central Durban in KwaZulu-Natal Province (Rudwick 2005), which has a Zulu base.

Mulaudzi and Poulos (2001) investigated *Tsotsitaal* in a Venda community. They discovered that the *Tsotsitaal* language variety represented a contact medium, which developed when Blacks of various ethnic groups such as AmaZulu, AmaXhosa, VaTsonga, Vhavenda and Batswana came into contact and spoke the language they all understood. The speakers of these languages then were living in one community where they had to find a way to accommodate each other through communicating. Therefore, a *Tsotsitaal* is a language that was spoken in prison by prisoners for secrecy and to exclude people who did not understand the language. Whenever there is miscommunication between people, they always try to speak the language they both understand which may result in using *Tsotsitaal.*

2.5 CONCLUSION

This chapter consists of an overview of the main domains of the study. The researcher discussed the linguistic, social and geographical history of the variety or varieties known collectively today as *Tsotsitaal*. It was discussed where the language originated from and how the language was described and used. The findings of various scholars were discussed regarding *Tsotsitaal*. The following chapter is about the reseach methods employed in this study.

CHAPTER 3

RESEARCH METHODOLOGY

3.1 Introduction

This chapter describes the research methods used during this study. In order to determine factors that are influencing Batswana at *Itsoseng* to speak Setswana mixed with *Tsotsitaal*, the researcher performed an empirical research study that used human-centered responses to gather data that could be analysed qualitatively. The overall research design and tools are elaborated on in this chapter. The focus is on the methods and instruments employed in this study and to collect and interpret data. Furthermore, an outline of ethical considerations encompassing the study, and field problems encountered by the researcher, are also discussed.

3.2 Research design

Cresswell (2009:03) defines the "research designs as plans and procedures of the research that span the decisions from broad assumption to detailed methods of data collection and analysis". In view of this, a research design may also be regarded as the 'road map' of the entire study. This is because it is carefully drawn to suit the purpose of every individual study, taking into account aspects such as the sample population and size best suited for the purpose of the study, and instruments best suited to elicit information. In addition, research design helps to determine the feasibility of the proposed topic, the methods and techniques employed for collecting data. Blanche, Durrheim and Painter (2006:34) define research as a strategic framework for action that serves as a bridge between research questions and the execution or implementation of the research. A more specific definition of a research design, taken from Bless, Higson-Smith & Sithole (2013:130) is that it relates directly to the research questions. The research design ensures that (1) the study fulfills a particular purpose, and (2) the research can be completed with available resources (Blanche *et al.*, 2006:34).

3.3 Research approach

The researcher used a qualitative method. Below are different definitions of qualitative research by various scholars. According to Maree (2013:79), qualitative research involves a holistic inquiry carried out in a natural setting. The qualitative method is more concerned with understanding social phenomena from the viewpoint of the respondents. The researcher is regarded as a research instrument in the data gathering process. The researcher becomes an essential part of the real-world situation.

Cresswell (2007:128) argues that qualitative research is a generic term for investigative methodologies described as ethnographic, naturalists, anthropological, field or participant observer research and that it emphasises looking at variables in natural settings in which they are found.

The process of research involves emerging questions and procedures; data typically collected in the participant's setting (Creswell 2009). Creswell further elaborates that this approach is also accounted for by the fact that qualitative research has the capability of extracting more in-depth information (O' Leary, 2010:113). The qualitative approach is used in the research as it strongly recognises the value of depth over quantity and works at delving into social complexities in order to truly explore and understand the interactions process, experiences and belief systems that are part of the individuals and their everyday life. This is confirmed by Brynard and Henekon (2006:37) when asserting that the qualitative methodology refers to research that produces descriptive data, generally the respondents' own written or spoken words pertaining to experiences.

Qualitative research adopts a person-centered and holistic perspective. It develops an understanding of people's opinions about their lives and the lives of others. It also helps the researcher to generate an in-depth account that will present a lively picture of the stance of the research participants (Holloway, 2005:5). Mokgokong (2004:5) says that qualitative research is often used when a researcher's aim is to understand human behaviour.

Furthermore, McMillian and Schumacher (2001:398) explain this further when they say that qualitative researchers investigate in-depth small, distinct groups, as the researcher is concerned with understanding the social phenomenon from the research participants' perspective.

Qualitative researchers are interested in understanding the meaning people have constructed that is how people make sense of their world and the experiences they have in the world (Merriam, 2009:13).

Qualitative research involves an interpretative, naturalistic approach to the world. This means that qualitative researchers study things in their natural settings, attempting to make sense of or interpret, phenomena in terms of the meanings people bring to them (Denzin & Lincoln 2005:3).

Schurink (2009:10) captures this more precisely when he says about qualitative research, that:

- "Reality must be interpreted through the meaning that research participants give their life word world, and the meaning that the subject gives to his or her inner-most feelings and experiences is represented by an objective researcher; and
- Humans differ from things and human behaviour can only be understood from an insider point of view by gaining insight into the meaning that the subject gives to his or her life".

The qualitative approach involves data collection, based on the fact that the approach strongly recognises the value of depth over quantity and works at delving into social complexities in order to truly explore and understand the interactions, processes, experiences and belief systems that are part of the individual and their everyday life (O'Leary, 2010:114). McMillian and Schumacher (2001:16) concur with O'Leary (2010:114) by indicating that the qualitative research approach helps the researcher to understand human behaviour and experiences particularly in a more complex systems of integrated life experiences.

In other words, one can say qualitative research provides complex textual descriptions of how people experience a given research topic. It provides information about the 'human' side of a topic that is, the often contradictory behaviours, beliefs, opinions, emotions and relationships of individuals. The qualitative approach is flexible; it asks open questions where participants are free to respond in their own words, and these responses tend to be more complex than simply 'yes' or 'no'.

Qualitative research provides the researcher with an opportunity to meet the people, and hear about their lived experiences, in this case about a non-standard variety *Tsotsitaal*. By following this approach the researcher can obtain an in- depth responses regarding a particular aspect.

3.4 Case study

The researcher decided to use a case study in Itsoseng. She aimed at defining a systematic inquiry of a certain event or a set of events to describe the specific phenomenon of interest. The case study is an investigation of a real-life situation that studies a contemporary phenomenon and multiple sources of evidence are used. The aim was to strive at a holistic perspective of how participants related and interacted with each other in a specific situation and this is a salient feature of many case studies. A key aspect to case study research is that the researcher can make use of multiple sources and techniques. The case study researchers aim at acquiring the dynamics of a situation (Maree, 2013:76-77).

3.5 Data collection methods

According to Botma and Greef, *et al*. (2010) research methodology refers to data gathering, sampling, and the role of the researcher and research methods for data gathering and data analysis. This researcher therefore purports to use two strategies to obtain data from the research participants, namely: interviews and observations. During interviews a tape recorder was used. Oppenheim (2001:6) methodology reveals that interviews and observations are regarded as instruments and measurements that are suitable, valid and reliable in building a study. Without research methodology, it is almost impossible to do any research because the methodology of a research, project gives the researchers the ability to plan their research correctly.

In order to collect data the researcher had a face-to-face interview with the participants. The participants had 30 minutes each for a recorded interview with the researcher. In order to gather data, the researcher listened attentively, questioned participants closely, observed and recorded all the details obtained and noted some of the detail of the responses for accuracy.

Secondly the researcher used observations as another method of data collection. As Naidoo (2005:19) asserts, observation is a data gathering technique that occurs through direct contact with an object, usually another human being. Here the emphasis is on understanding how people

in a situation make sense out of what happens to them, he further explains the topics are broader and vary from one respondent to the next, depending on the way in which the interview develops, and the level of understanding of each respondent. Generally, interviews were conducted at a time and place agreed upon by both interviewee and interviewer to avoid undue pressure on them, and also in a language of their choice where they could choose between English and Setswana. Considering their educational background and proper understanding the researcher had the questions in English and translated them in to Setswana, making sure that all individuals who wanted to participate were accommodated.

3.5.1 Interview

Cresswell *et al.* (2010) define an interview as a two-way conversation in which the interviewer asks the participant questions to collect data and learn about the ideas, beliefs, views and behaviours of the participant in order to see the world through the eyes of the respondents. An interview refers to a dialogue situation, which is a give-and-take situation between researcher and participant. A semi-structured interview, however, is an open-ended conversation that is designed to obtain rich and detailed data from a participant using follow-up questions (Bryman, 2001:521). A semi-structured interview is a conversation in which a researcher attempts to understand the complex behaviour of people without imposing any prior categorisation which might limit the field of inquiry (Punch: 1998). The researcher used the face-to-face interviews.

The purpose of the researcher as interviewer was to obtain information from informants as respected individuals in such a manner that they would be free to share ideas, concerns, and challenges verbally with the interviewer and share their world-view.

The interviews were made appropriate to ascertain in-depth thoughts and perceptions of the influence of *Tsotsitaal* on Setswana and the use of *Tsotsitaal* in the Itsotseng area in the North West province. The semi-structured interviews also allowed the researcher to probe more deeply and explore responses that had significance to the research topic. Denscombe (2010:157) declares that the semi-structured interview still has a clear list of issues to be addressed and questions to be answered. This however, confirms that during semi-structured interviews the researcher is prepared to be flexible in terms of the order in which the topics are considered, and perhaps more importantly to allow the interviewees to share their ideas and speak more freely on

the issues or questions by the researcher. The questions were open-ended and answers were lengthy containing ‘why’ and ‘how’ questions, beliefs and views. Semi-structured, open-ended interviews were chosen, because this enabled the researcher to pick upon non-verbal clues such as those that could be relevant to the scope of the study. The scope of the responses was given due to the fact that they were wider, since respondents did not write down their responses. Open-ended questions do not require one-word answers but provide interviewees with ample opportunity to express their feelings (Du Plooy, 2002:138).

The face-to-face interview, according to Colombotos (1969:782), allows for more personal interviews which are more likely to elicit “socially acceptable responses because of the social component of involvement” between interviewer and participant. A face-to-face encounter between the researcher and the participants facilitates cooperation which provides the researcher with relevant responses (Du Plooy, 2002:138).

The researcher utilised open-ended questions to allow participants to answer questions in their own words, because they are particularly useful if the researcher wants to encourage participants to express attitudes or opinions in their own words (Du Plooy, 2002:138) and to allow detailed responses (Bailey, 1987:120). Another motivator for the decision to employ open-ended questions is that the respondents involved did not have structured or specified answers, therefore they could elicit underlying ideas, feelings, sentiments and suggestions that the researcher may not even have considered (Du Plooy, 2002:143).

3.5.2 Observations

Naidoo (2005:19) argues that observation is a data gathering technique that occurs through direct contact with an object, usually another human being. Its purpose is to understand how people in a situation makes sense out of what happens to them and it allows a more comprehensive record than notes taken during interviews. It also means that the researcher can concentrate on how the interview is proceeding and where to go next. A tape recorder provides all the information recorded of an interview; if something is forgotten it is easy to go back and listen to what was discussed. It also enables the researcher to transcribe everything at a later stage and by doing so the researcher is be able to explore their views as accurately as possible.

According to Merriam (2007:17), observations are major means of collecting data in qualitative research because they offer a first-hand account of the situation under investigation. It is relevant to use an observational method of data gathering in order to obtain valid and reliable answers, since the observational method requires the researcher to be part of the people at the research site, observing their behaviour in the environment. This is emphasised by McMillan and Schumacher (2001:275) who indicate that the observational method relies on a researcher's ability to see and hear things and record on a subject's self-report responses to questions or statements.

According to McMillan and Schumacher (2001:459), when a researcher observes, there are some non-verbal cues such as facial expressions, gestures, tone of voice, body movement and unverbalised social interactions that suggest the subtle meaning of language that the researcher registers. Marshall and Rossman (1989:79) define observation as "the systematic description of events, behavior and artifacts in the social setting chosen for study."

According to Shensul, Shensul and Lecompte (1999) observations are a great help with the organisation and prioritisation of important data and how people interrelate. It also helps with the identification of cultural parameters and to show the cultural members the importance of manners, leadership, politics, social interaction and taboos. Observations also help the researcher to be known to cultural members, thereby easing facilitation of the researcher with a source of questions to be addressed to the participants.

Observation methods are useful to researchers to check for non-verbal expression of feelings to determine who interacts with whom, grasp how participants communicate with one another, and check how much time is spent on various activities. Observation is a fundamental way of finding out about the world around us. As human beings, we are very well-equipped to pick up detailed information about our environment through our senses. This means that 'observation' is more than just recording of data from the environment. When we observe, we are active, not passive collectors of data using a tape recorder. Our brains are engaged as well as our eyes and ears, organising data so we can make sense of them. Through observation the researcher finds out how participants use the language when communication with others (Maree, 2013:84-85). Given all the above-mentioned evidence of the value of observations, the researcher decided to make use of them to assist her when doing her semi-structured interviews. She was interested in observing

elements of *Tsotsitaal* and how speakers related to one another. Apart from the responses of the twenty participants to the questions, the researcher also guided the conversations to extract a few specific examples to elucidate how *Tsotsitaal* was used by the participants. She involved only three of the twenty participant speakers for the detailed *Tsotsitaal* examples that are provided after the discussion of the themes.

3.6 Sample population

Population is defined by Polit and Beck (2004:50) as the aggregate or totality of those conforming to a set of specification. The sample size total 20 people; and selected participants were males and females. The ages ranged from 18 and above. The primary reason for having chosen to conduct this study in the North West province at Itsoseng township is that Setswana is a language that is predominately spoken there.

3.6.1 Sampling

Cresswell and Plano Clark (2011:172) assert that sampling procedures are the processes that are involved in determining the sample and a location site for the research. Sampling, as defined by Morrison (1993) is the quality of a portion of research which stands or falls, not only by the appropriateness of methodology and instrumentation, but also by the suitability of the sampling strategy that has been adopted. Sampling can further be defined as the process of selecting units (e.g. people, organisations) from a population of interest so that by studying the sample we may fairly generalise our results back to the population from which they were chosen (William, 2006).

3.6.2 The probability sampling

Probability sampling represents a group of sampling techniques that help researchers to select units from a population that are interested in being studied. Maree (2013:172) suggests that probability sampling is based on the idea that people or events are chosen as the sample, because the researcher has some notion of the probability that these represent the cross-section of the people or events in the whole population under study. Twenty participants were sampled.

3.6.3 The stratified sampling

The stratified sampling ensures that at least one observation is picked for each of the strata, sections or segments. Stratified sampling is used to address the problem of non-homogenous populations and can present the target population much better than with random sampling (Maree, 2013:175).

3.6.4 The research paradigm

The interpretive research paradigm was used. The interpretivist research paradigm has its roots in hermeneutics. The focus is on the reconstruction of the respondent to understand the intention of the author. The interpreters must put themselves within the author's horizon to reconstruct meaning. The interpretivist perspective is based on the following viewpoints. They are:

- Human life can only be interpreted and understood from within: Interpretivism focuses on people's subjective experiences, how people construct their world and share meaning by interacting in their social environment;
- Social life should be seen as an essentially human product: reality is seen to be social constructed and people in their natural settings provide the researcher with the opportunity to understand perceptions; and
- The human mind is the purpose source of origin and meaning: by exploring the richness, depth and complexity of phenomena, the researcher can develop a sense of understanding the meanings imparted by people in their social contexts (Maree, 2013:58-59).

3.7 Data analysis

Data analysis is the process of making sense of the data, which involves interpreting, consolidating and reducing what people have said and what the researcher has seen and read in order to derive or make meaning out of the process. It is a complex process that involves moving back and forth between concrete bits of data and abstract concepts, between inductive and deductive reasoning, between description and interpretation (Mpya, 2007:15). Qualitative data analysis is an ongoing and interactive process, implying that data collection, processing, analysis and reporting are intertwined (Creswell *et al*., 2010). The researcher should understand and assess the information collected. It is within this context that during the data collection phase, the

researcher actually recorded all conversations with the participants. While observations were restricted to a note-taking exercise, interviews were simultaneously tape-recorded. To ensure accuracy, the researcher listened to the audiotapes repeatedly in order to increase her understanding of the participants' viewpoints.

The information on the tape recorder tapes was transcribed verbatim, meaning that they were rewritten word for word. The researcher transcribed in order to make sure that all direct words of the participants view were captured. According to Creswell et al. (2010) all data collected by electronic or digital means, such as tape or video recordings, must be transcribed, which is what the researcher did.

3.8 Interview participants' profiles (N=20)

The researcher used the following codes to describe the participants:

Table 3.1: Codes to describe participants

1. **Sf1 -** Student (Female)
2. **Sf2** - Student (Female)
3. **Sm1** - Student (Male
4. **Sm2 -** Student (Male)
5. **Sm3** - Student (Male)
6. **Sm5 -** Student (Male)
7. **DWf1** - Domestic worker (Female)
8. **Dwf2** - Domestic worker (Female)
9. **Cmm1** - Community member (Male)
10. **Cmm2** - Community member (Male)
11. **Cmm3** - Community member (Male)
12. **Cmm4** - Community member (Male)
13. **Cmm5 -** Community member(Male)
14. **Cmf1** - Community member (Female)
15. **Cmf2** - Community member(Female)
16. **Adf** - Administrator

17. **Drm-** Doctor
18. **Som-** Security officer
19. **Pmr-** Priest
20. **Grm-** Gardener

In Table 3.1 the specific codes are evident that were used for the participants and these codes ensured that their responses remained anonymous. The occupations of the participants are also indicated. A full description of the participants is provided next.

Table 3.2: A full description of participants

Occupation	**Sex**	**Age**	**Home language**	**Interview Codes**
Student	Female	23	Setswana	**Sf1**
Student	Female	25	Xhosa	**Sf2**
Student	Male	26	Setswana	**Sm1**
Student	Male	25	Setswana	**Sm2**
Student	Male	22	Setswana	**Sm3**
Student	Male	29	Setswana	**Sm5**
Domestic Worker	Female	52	Setswana	**DWf1**
Domestic Worker	Female	49	Xhosa	**Dwf2**
Unemployed	Male	41	Setswana	**Cmm1**
Unemployed	Male	42	Setswana	**CMM2**
Self employed	Male	59	Setswana	**Cmm3**
Self employed	Male	64	Setswana	**Cmm4**
Self employed	Male	51	Setswana	**Cmm5**
Self employed	Female	63	Setswana	**Cmf1**

Self employed	Female	50	Setswana	**Cmf2**
Administrator	Female	37	IsiZulu	**Adf**
Doctor	Male	55	Setswana	**Drm**
Security Officer	Male	48	Setswana	**Som**
Priest	Male	56	Setswana	**Pm**
Gardener	Male	61	Isizulu	**Grm**

The above-mentioned participants responded to the interview-questions and their responses were arranged according to relevant themes in line with the relevant research question. The variables are also linked with sociolinguistics as language varieties are reflected in Table 3.2.

3.9 Ensuring trustworthiness

In qualitative data analysis the researcher plays a crucial part as research instrument as she assumes the role of the trustworthy, thoughtful and curious instrument through which the world is interpreted and studied. The researcher therefore, availed herself to adhere to trustworthiness when she was engaged with her research method. Trustworthiness embraces the evaluation of the study in terms of four aspects. They are:

- Credibility: The researcher seeks to convince that the pertinent findings arrived at depict the truth;
- Dependability: this aspect implies that the researcher has followed a specific strategy and is linked with the sampling method used;
- Transferability: this step refers to the extent to which results apply to other similar situations;
- Confirmability: this step implies that other researchers will be able to find similar results by following the same research process in a similar context (Bless *et al*., 2013:236-237).

3.10 Ethical consideration

3.10.1 Informed consent

It is a requirement that when human beings become participants in research studies, they should be informed about their role in the research and that they should give their written consent for participation (Wiersma & Jurs, 2009:456). Again, it is imperative that the informed consent must speak to the purpose and procedure of research as well as provide an explanation or description of any risks or negative consequences that may result. Since the current study required the participation of human respondents, the participants, the researcher needed to address certain ethical issues with them. The researcher ensured that the participants were well-informed about the purpose of the research they were asked to participate in as well as the procedures that would be followed.

The researcher explained and made sure the participants understood the risks they had to contend with as a result of being part of the current research, by expressing certain views in a clear and understandable manner, and that their own voices were seen as a subversive activity. The researcher also ensured that the participants felt free to make independent decisions without fear of negative consequences; whether they wanted to participate or not and whether they wished to discontinue their participation at any stage of the process. This is what the researchers refer to as informed consent. It is defined by Lazar *et al*. (2010:581) as a process in which participants consent to participate in a research project informed of its procedures, risks and benefits. A letter of consent was sent to participants to complete in order to confirm and ensure mutual consent.

3.10.2 Voluntary participation

It is within this context that the researcher also ensured voluntary participation in the study, free of cohesion and enforcement. The researcher opened up and was honest with each participant. McMillan and Schumacher (2010) refer to the importance of this writing that researchers should generally be open and honest with participants about all aspects of the study. This usually involves a full disclosure of the purpose of the research. In the consent form, the researcher made sure that the participants were aware that their participation in the research was voluntary and that they could withdraw from participation at any time.

3.10.3 Confidentiality and anonymity

Confidentiality in human research is understood as knowledge by the researcher that even though she knows each individual participant, what they say and have said, she will not reveal or disclose their identity or what they have said in the interview until or beyond their death (Tolich 2008:101). While Tolich (2008) and Wiersma and Jurs (2009) agree that confidentiality involves non-disclosure of identity, Wiersma and Jurs (2009:438) go further to state that anonymity means that the names of the participants from whom the data is drawn remain unknown. Therefore, according to Wiersma and Jurs (2009:458) confidentiality refers to the secrecy or act of not disclosing the identity of participants in research, while anonymity means that the participants from whom the data are drawn remain unknown. In the context of this research study, it was consequently essential that the privacy of the participants was honoured and that necessary precautionary measures were taken not to disclose the identity of the participants, no names of the participants were recorded during data collection period.

The participants were assured of anonymity, that is, that their names would not be used in the transcriptions in order to protect a pledge of confidentiality. In this way, confidentiality was assured to the 20 participants. It was not only a question of confidentiality that was important: anonymity was also one of the most important elements of the research. That is, the participants were assured that their real names would not be used when analysing and reporting the data and that false names or pseudonyms would be used or numbers or letters assigned to participants where necessary.

3.11 Conclusion

Chapter 3 concentrated on the research approach and covered methods that were used during research. This research was approached by using interviews and observation. The method that was used was based on the qualitative approach. The researcher followed a certain procedure and strategy of collecting and analysing data. Data were collected by interviewing respondents and through observation. The description of the population, which was used throughout the research, was explained, and how data were analysed and eventually described. The following chapter presents the empirical findings that emerged from this research.

CHAPTER 4

FINDINGS, DATA PRESENTATION AND ANALYSIS

4.1 Introduction

Data interpretation is a crucial stage of any research study and must thus be done correctly, with caution and attention to detail. Zikmund (2003:491) states: "Interpretation is the process of making inferences and drawing conclusions concerning the meaning and implications of research investigation."

This chapter provides detailed results of the analysed data, thus overviewing findings of the study. The findings were obtained from community members of Itsoseng Township who participated in the research. The methods of data elicitation were semi-structured interview and observation. The 20 respondents were answering 10 questions of the interview; these were recorded. A tape recorder as instrument was used to record interviews.

4.2 Qualitative interview data

The researcher chose to conduct a semi-structured interview with 20 participants from Itsoseng community. The interview questions were 10 in number. The researcher only presents a synthesis of their responses making use of themes linked with appropriate quotes extracted from the interview. Maree (2013:108) proposes the use of themes or categories after data have been transcribed to combine the ideas according to related ideas. Descriptive phrases are used to group the relevant ideas and to identify themes to discuss. Quotes are then added to reinforce the themes and discussions. Making use of themes adds to the credibility of the study. The number of participants was provided in Table 3.2 in Chapter 3 where the detail of the participants were provided with regard to pseudonmym (interview code), age, gender and home language. The findings are discussed next according to the identified themes.

4.3 Interview responses summarised according to themes

4.3.1 Theme 1: The importance of knowing the first language

All of the respondents agreed that it was very important that all individuals should know their first language. They further explained that language is embedded in culture. It was their opinion

that in order to know a culture one must first know the language. The mother tongue was also associated with cultural roots and group identity. The speakers had a very strong sense of belonging and their regard for Setswana was clearly evident. The following quotes reveal the cultural pride: *"By knowing your language you know your customs and it shows that you are proud of yourself and your roots. Every language spoken in the world represents a special culture, melody, colour and asset" (SM2).*

"To everyone the mother language is certainly one of the most precious treasures in our lives. It is a duty and responsibility to preserve it and pass it down from generation to generation. A first language is an indicator of cultural identity" (DRM).

The speakers displayed a keen awareness of preserving their mother tongue as they realised the advantage of being able to build onto the entrenched grammatical structures that already existed as learnt by the use of the mother tongue from birth. They acknowledged that language in all its facets was passed on from generation to the next and that the language speakers had a huge responsibility in preserving their mother tongue as it forms part of their cultural roots. The participants were from various language groups as reflected in Table 3.2. It shows that the majority of participants were Setswana speakers, but other language groups were also involved to obtain a balanced perspective of the tendency to use *Tsotsitaal.*

4.3.2 Theme 2: The need for Setswana to be taught at schools and higher institutions

The majority of the participants confirmed and showed a positive attitude towards learning Setswana at higher institutions, despite the fact that they acknowledged the relevance of English as the language of learning and teaching. See the following remarks to support this statement:

"It is important for a language to be taught and teaching it at school increases the chances of expanding our vocabulary. We will be capable to speak our language fluently making use of even high register Setswana vocabulary" (Sm5).

"By teaching Setswana at school level our mindsets are broadened. There are many opportunities in the language class and at school during breaks learners can speak the language and learn more words" (Sm3).

Others felt making Setswana the language of teaching and learning would only delay the process of learning as English is the prominent language which has to be mastered in the end to be able to operate functionally in the corporate world.

The participants (SF1; SF2, SM2, and DWf1) suggested that it was good if the language was taught only at primary and high school levels but not at tertiary level. They maintained that everybody understood English but not necessarily other languages. They thought it would therefore pose a problem in the light of the variety of languages spoken in South Africa. They feared that communication would be hampered as not everyone understood the language and it would take time to figure out certain meanings. They also recognised that it was also about affording each group its opportunity to connect with other language speakers. The compulsory use of Setswana at tertiary level was seen to cause a delay in the process of learning as in order to interpret concepts in other subjects at an advanced level, the language must first be understood fully. English was understandable to most students in the geographical area of Itsoseng and therefore they could learn in English easily. See the following statements:

"By learning Setswana at higher institutions it will only delay the process of learning and certain students will struggle to understand what is being taught" (SF1).

"It is better to be taught something that you know you will use in coming future e.g. you go to the interviews when you get there you will be speaking English and it will be hard if you don't know English" (Sf2).

'The reality is when you go to the workplace people communicate in English" (Sm2). "Many people use English as a medium of communication" (DWF1).

4.3.3 Theme 3: The popularity of *Tsotsitaal* at Itsoseng

The majority replied saying it was because of the fact that even parents spoke *Tsotsitaal* and therefore their children also spoke it. The (ADF) said it was because of the place they were living in; people were multilingual, as the community was multilingual. There were speakers of other languages also in Itsoseng and not only Setswana-speaking people. It was informative to note that *Tsotsitaal* in Itsotseng was not limited to the age group of the rebellious adolescents but also adopted by adults and older inhabitants.

The following responses also explain why *Tsotsitaal* was becoming more popular than Setswana. Most people in the area when the study was conducted spoke the language that was generally understandable, because it was very easy to communicate in a language that enabled the speakers to communicate sufficiently and to be understood (DWF1).

SOM agreed to speaking *Tsotsitaal* as everybody understood it. *Tsotsitaal* in general also accommodates other languages, especially when communicating in a language that everybody understood, so that the communication would be effective. SOM continued to say: "*there is no need to try speaking in a language you do not understand, whereas most of the people in our community understand Tsotsitaal."*

CMM3 said: *"The people in our community speak Tsotsitaal because they want to accommodate other people who are from other cultures not to be left out."*

The participants also recognised the transfer of *Tsotsitaal* as used by people who formerly went to jail. These people were also a strong element in establishing *Tsotsitaal* as a language variety. They had a link with the rebellious adolescents and created a culture of their own with vocabulary specifically recognised by others who were also in jail. It was clear that *Tsotsitaal* had two opposing elements. It was spoken because of the need to be part of the prestige group who was educated via television and art and those who came from jail.

On attitudinal studies Ntshangase (1993) towards Iscamtho reveal that most people within Soweto, speakers and non-speakers regarded the language as low variety which was a nonstandard variety like *Tsotsitaal* that it is seen as a language of criminals or criminally orientated people.

4.3.4 Theme 4: Reasons that compel the Batswana to speak Setswana mixed with *Tsotsitaal*

All respondents indicated that the reason for them to speak Setswana in combination with *Tsotsitaal* was that of language diversity and the community they lived in was multilingual. Even if Setswana were dominant the other languages they used also played a role. *"Many languages within the community are the reason we mix, because we have many people from different cultures. It is because we grew up used to mixing languages and we see nothing wrong with that –it is what it is" (CMM4).*

The overall perception was that *Tsotsitaal* was part of their way of communicating and since children were exposed to the use if *Tsotsitaal* they used it mixed with Setswana and other languages spoken in that area. It became clear that as long as the message was put across, *Tsotsitaal* would serve the purpose of communicating and connecting.

4.3.5 Theme 5: Factors contributing to the Batswana at Itsoseng to speak Setswana with Tsotsitaal

The majority ascribed the use of *Tsotsitaal* to the influence of programmes that were broadcast on TV and the radio and the influence of the arts such as the music people listen to e.g. *Kwaito.* The youth wants to imitate people from television on how they use the language and this spreads very quickly.

The influence of the media was clearly detected in the following comment by the one participant:

"I think the media is playing a huge role in our lives especially now whenever you text your friends you always try to use the language other people understand so that you can go with the times. On the chatting sites you can't find someone speaking their own language without mixing it, it will sound monotonous and it will show that you are not used to these things. So this is where you will use the preferred language others are using e.g. let's say you are chatting with a male friend they will say instead of 'dumela', the way he is supposed to greet you in Setswana but he would say 'fede' or 'heita' just to sound cool" (SM3).

It is also clear from the responses that *Tsotsitaal* had become a modern way of being part of certain in-group communication. It had become a form of superior communication as it was also linked with being informed about the arts and the modern way of interacting. *Tsotsitaal* had become an elevated language variety and it turned out be a form of prestige not only among the adolescents but the researcher found that people from all walks of life spoke it.

4.3.6 Theme 6: The preservation of Setswana in the Itsoseng township

The majority of participants said they should start interacting using Setswana daily in their everyday conversations, without mixing it, as that would improve their capability to speak their mother tongue. They were of the opinion that it was recommendable to treasure one's roots and

mother tongue but that English should also not be neglected as it has become the language to use at work and in business environments. SFl was of the opinion that parents should encourage children to go to schools where they offer lessons in Setswana (SF1).

Another aspect that surfaced in the conversations was cultural activities that would provide the opportunities to use the Setswana language at all levels. They felt that it would create the feeling of togetherness and instill pride in the Setswana roots, without encouraging xenophobia. Tolerance and mutual respect for other cultures would also be part of cultural celebrations. SMI said: *"Our community should start interacting in cultural activities to achieve a feeling of togetherness."*

4.3.7 Theme 7: Views on the Batswana culture

The majority of the participants were not aware that by not interacting in their language it could possibly lead to language death. They said they could not speak only one language because some people did not understand. They reasoned that in order to be able to communicate effectively across all cultural borders, other languages should also be accommodated, but without abolishing their own mother tongue undisputedly.

Two participants acknowledged being aware of the cultural threat of their language being threatened by *Tsotsitaal* but claimed that it was virtually impossible not to mix languages. They expressed the wish for governmental support to support all cultures and to embrace an attitude of tolerance without granting superiority to a single language. Minority languages should each be afforded their own voice and be given financial assistance to do so. The whole idea was not to elevate Setswana but to allow it to be treasured within its cultural frame of reference. If the educational opportunities and support were there for the Setswana language to flourish, literature would appear and the language could grow and develop its own popularity among the Setswana people. *Tsotsitaal* was in a way a threat to Setswana as more and more people tended to speak the slang language thinking it was very cool. Even when doing research on the Setswana culture the researcher could find little written on it.

ADF said: *"People only remember the importance of language on Heritage day and after that they will celebrate their culture the following year on Heritage day again*."

DRM said:"*When people communicate, as long as they understand each other they don't care about the rest. People are not aware that if they do not speak the language even the culture also fades away, and this is where the government should intervene."* The Batswana were not aware of their language that it could possibly come to a demise and as we know that the language that is not spoken even the culture might fade away. The Batswana should be proactive in using Setswana and protect it. In order for the situation of mixing their language with *Tsotsitaal* to be reversed, they should learn to use their own language fluently. The Zulu and Xhosa participants also supported the preservation of their unique Zulu and Xhosa cultures but respected the Batswana for their choice of preserving Setswana.

4.3.8 Theme 8: *Tsotsitaal* at school

The question if any attempts were made to promote language purity at school, the answer was in the affirmative as apparently *Tsotsitaal* was not allowed in the classrooms in school. It was however used during breaks and after school.

SM3 exclaimed: "*I only speak Tsotsitaal when I am with my friends e.g. only at break or after school, because my teacher won't allow me to speak isiTsotsi in class*."

SM5 said:"*At school they don't allow us to speak Tsotsitaal but I speak it when I am home."*

The majority suggested since there were no attempts to alert the speakers of avoiding mixing languages, nobody really paid so much attention when *Tsotsitaal* was used after school. They suggested that a professional language practitioner could explain to the community the importance of language and what role it played in their lives. When they had celebrations in the community to encourage people to take part in cultural activities, Setswana could be promoted. Language practitioners had a huge responsibility to teach learners at schools the importance of their heritage.

Two respondents suggested: "*It is wise to leave a second language to the outside world and speak to children only in their mother tongue at home. It is also recommended to devote time each day to reading and writing in the mother tongue with children until they are able to read and write independently, to listen to songs in the mother tongue, and send children to centers that offer courses and other types of learning in Setswana"* (SF1 & SMl).

It was also raised that it would be feasible to communicate expectations about the home language to teachers. The participants asserted that as professionals, teachers could encourage and support children to develop their home language in many ways. *Tsotsitaal* as a language was not taught at school and the teachers wanted the learners to know languages in its pure form. Learners must be able to read, write and speak it fluently. By doing so they were promoting language purity at school, because when they would allow the learners to speak *Tsotsitaal* at school they regarded it as an act of promoting the language of criminals since *Tsotsitaal* was associated with origins on criminality.

4.3.9 Theme 9: The modern youth and Setswana

The majority agreed that it was important for the youth to speak Setswana as they were the ones that should embrace who they were, and they were the ones that should spread their language to the coming generations, because they should regard themselves as the future of the nation. See the following responses:

"By speaking Setswana the youth will be promoting the language" (CMM3).

"The youth should speak Setswana because they are the carriers of our culture" (SF1).

"We are the ones the youth that bring change in our community so if we don't speak our language who will" (SF2).

"How are we going to learn the language if we don't speak it" (SM2). SM2 implied that language played a prominent role in all speakers' lives. In order for them to know their culture they realised that they should know their language. They posited that the modern youth should know their language in order for them to follow their roots and know their identity. They valued their identity as the conception, qualities, and expressions that constituted a person's self or group identity such as national and cultural identity.

4.3.10 Theme 10: Views on governmental support to preserve and promote indigenous languages in South Africa

The majority said that the government was not doing enough to promote indigenous languages.

"I don't think they do enough, only people show interest on heritage day" (DWF1).

"Sometimes you go to a hospital and you find a doctor who speaks a different language, where at other times you have to speak English even if you do not know it very well. But finding someone who understands you, makes things far easier" (SOM).

One participant said the government was doing enough as it was the language speakers of cultural groups who had to use the resources and even the community should play its part (CMF2).

SM5 said*: "I think the government can implement new subjects in all schools the cultural studies from primary it can bring difference and the learners will learn the importance of language from early age (SM5)."*

DWF2 and CMM3 suggested that the government could do campaigns involving the community in order for people to be educated on languages. The participants felt that they should be more adamant about the government's involvement to do more, because they thought that if many campaigns could be done on the importance of knowing the mother tongue people would show an interest by being more involved.

4.11 Summary of interview responses

The Batswana at Itsoseng seemed to have a positive attitude towards Setswana, because their responses generally confirmed that the Batswana should be able to speak Setswana and that it should be taught at institutions of higher learning. On the teaching and learning of Setswana it was clear that they felt it would always help them to speak and write the language in the correct way, because when the researcher asked them whether they were speaking *Tsotsitaal* at school they said not in class but when they went out to socialise they spoke it with their friends, because the teachers would not allow them to use *Tsotsitaal* in class. They said speaking Setswana in school would help the youth in learning and practising Setswana and thus passing it on to future generations. They highlighted that their reasons for speaking *Tsotsitaal* were because it was spoken by many people in the community (even those that are from other ethnic groups), and that it was fairly simple to speak and understand.

They added that the media contributed by focusing on famous celebrities in their music and accommodated coined terms that could gain popularity fast. Most participants admitted that they were not aware that by not using Setswana daily it would lead to the demise of the language. They added that not much initiative was taken by themselves and the government to promote Setswana. While interviewing participants the researcher noticed how the language was used and when people used *Tsotsitaal,* they used the language carefully and coolly, asking what they meant would simply mean that you were a *moggo, bari*, or *gashu*, which are terms for "stupid" or a stupid person. It is *sematla* in Setswana. *Tsotsitaal* differs from region to region and it lacks orthographies (meaning the study of spelling and how letters combine to represent sounds and form word do not exist), and through observation nobody teaches *Tsotsitaal. Tsotsitaal* was also not limited to adolescents but sometimes used by parents as well.

4.12 The influence of *Tsotsitaal* recorded

During the interviews with the twenty participants, the researcher wished to specifically research the use of *Tsotsitaal* by the speakers themselves. As the researcher was interviewing the speakers, she used the English medium, therefore the speakers politely did not use *Tsotsitaal* and that also clarifies why *Tsotsitaal* was not recorded in the quotations used in conjunction with the themes. She was then curious as to what they would have said and led a discussion on introducing oneself, circumcision and general matters where the use of Tsotsitaal in daily communication could be identified. The topics that surfaced were all connected with daily activities and cultural aspects specifically featured. Language and culture were seen to be closely interwoven. Circumcision also came up as a relevant topic as it was recognised to be part of cultural customs and elicited strong responses, which then could provide the researcher with the relevant examples of how *Tsotsitaal* was used. She thought a few examples would help to clarify what *Tsotsitaal* exactly was as mere discussions on the topic of *Tsotsitaal* would not suffice to illuminate the topic of discussion.

Examples follow next.

4.12.1. Example 1 Introducing oneself

Speaker 1: ***Dintshang ka daa Karabo****?*

Speaker 2: ***O kopane le dae man****?*

Speaker 1: ***Dae man gakeitse gore o zolang****?*

Speaker 2: ***Waitse o Zola nyuku.***

Speaker 2: ***Ke tla e Zola, kaitse ke adimile ke le jaiveng***.

Speaker 2: ***Mogaye***.

Speaker 1: ***Ke tla e lokisa.***

4.12.2 Example 2 Discussing circumcision

Circumcision Campaign at *Itsoseng.*

Speaker 1**:** ***Dintshang*** *fela*

Speaker 2: ***Ga dintshe****?*

Speaker 3: ***Dintshang*** *fela* ***kada?***

Speaker 1: *Ke tswa* ***ko dae*** *man o la wa katara.*

Speaker 2: *A re* ***dintshan****g fela?*

Speaker1: ***Ae! dae*** *man* ***akere*** *sale* ***anthuta*** *katara, jaanong oe* ***chaya*** *ka* ***nyuku***.

Speaker 2: *Jaanong* ***wago spana yang****?*

Speaker 1**:** *O sa* ***wara*** *ke mo* ***chaetse*** *gore a ka nna* ***alata magata***.

Speaker2: ***Magata iyo*** *ke mathata.*

Speaker: 1: ***Dae authi*** *ga* ***bekele mense.***

Speaker3: *O ya go mmona leng,* ***jampas****?*

Speaker1: *Ya* ***jampas***.

Speaker2: ***Entlek*** *a re* ***kgaoge.***

Speaker1: *Ee, a re* ***kgaoge***.

Speaker 4: *Ke leng ke sa le bone.*

Speaker 4: *Wena ga o tswe kwa senthareng?*

Speaker 2: *Aowa, ga ke tswe* ***buchareng****, nna ga ke tswe* ***go slicer****.*

Speaker 4: *He he wena mara wa* ***phapa waitsi****.*

Speaker 4: *Le* **skaars mara.**

Speaker 4: *Ke tla le bona.*

*(*Translation) **Bekele** is to look after (go tlhokomela) , **kgaoga** to depart (go kgaogana), **spana** to work (go dira), **nyuku** means money (madi/, tšhelate), mense refers to people (batho), **dae authi** refers to that guy (mosimane yole), **chaetse** is to be told to (ke go boleletse), **magata** means policemen (mapodisi), **slicer** means to cut (go sega), **jampas** means later (morago ga nako) and buchareng refers to the place where they cut meat in this context that means to be circumcised (lefelo la go rekisa nama).

4.12.3 Example 3 *Tsotsitaal* in daily communication, with appropriate sentences in standard Setswana.

1. ***Tsotsitaal****: Refiloe o tsena* ***sgela*** *ko Unibo.*
   Standard Setswana**:** Refiloe *o tsena* ***sekolo*** *kwa Unibo.*
2. ***Tsotsitaal****: Nkabe o tlile Mahikeng last week ne go tletse* ***mazothi****.*
   Standard Setswana*: Nkabo o tlile Mahikeng beke e e fetileng go ne tletse basetsana ba bantle.*
3. ***Tsotsitaa****l: Re tla tsamaya fa ke fetsa go* ***zoza****.*
   Standard Setswana*: Re tla tsamaya fa ke fetsa go ja.*
4. ***Tsotsitaal****: Re tla kopana* ***jampas****, re kgone go bua ka kgang e le ya magodu.*
   Standard Setswana*: Re tla kopana morago ga nako re kgone go bua kgang e le ya magodu.*
5. ***Tsotsitaal****: Ga e le rona re* ***gidla*** *matsheng ga gona nako ya go robala.*
   Standard Setswana*: Fa e le rona re robala matsheng ga gona nako ya go robala.*
6. ***Tsotsitaal****: Ke kopa* ***ongaye*** *senotlolo ke tsamaye.*
   Standard Setswana*: Ke kopa o nneele senotlolo ke tsamaye.*
7. ***Tsotsitaal****: Ke utlwile gote o buile go tswa* ***Jozi*** *ka re ke go cheke ko* ***dladleng*** *ba re utswile.*
   Standard Setswana*: Ke utlwile go twe o buile go tswa Gauteng ka re ke go tlhole kwa gae, ba re o tswile.*
8. ***Tsotsitaal****: Thandiwe o rekile* ***gedlele*** *re tla tsamaya ka yone go ya lesong.*

***Standard Setswana**: Thandiwe o rekile sejanaga re tla tsamaya ka sone go ya lesong.*

9. ***Tsotsitaal**: Re tla feta re mo **cheka** ko **hosi** ga re tswa.*

   ***Standard Setswana**: Re tla feta re mo tlhola kwa bookelong fa re tswa tsswa..*

10. ***Tsotsitaal**: Molatlhegi ena o rata gore ga a tsena **mokasi** a be a reka **majwala zwaap** gore re **tlale** ka ena.*

    ***Standard Setswana**: Molatlhegi ena o rata gore fa a tsena mo lekeišenng a bo a reka bojalwa jotlhe gore re itse fa a tlile.*

(Translation) ***Sgela*** is a school (sekolo), *mazothi* refers to beautiful women (basadi ba bantle), ***zoza*** means to eat (go ja), ***jampas*** means later on (morago ga nako), ***gidla*** means to sleep (go robala), ***ngaye*** means to give (go fa), ***dladleng*** means at home (kwa gae), ***gedlele*** means a car (sejanaga), ***hosi*** means hospital (bookelo), and *zwaap* means all, in this case it means (jotlhe).

4.12.4 Example 4: Examples of Tsotsitaal vocabulary

Table 4.1 A table with *Tsotsitaal* meanings

Setswana	*Tsotsitaal*	*English*
Nama	Jeje	Meat
Tšhelete/madi	Nyoko	Money
Mosetsana	Chikita	Girl
Leka	Gereza	Try
Ngwana	Ncosi	Baby
Jotlhe	Zwaap	All
Tee	Lechesa	Tea
Bothata	Jive	Problem
Bosweu	Maveti	White
Mapodisi	Bogata	Policemen
Bontle	Dese	Beautiful
Mosetsana	Lezothi	Girl

4.13 Synthesis and discussion

The study revealed that government was not doing enough to promote languages. In order to preserve the language people should start interacting, using their language in daily communication, and suggested community based campaigns to educate them.

Tsotstaal as a language variety satisfies the desires of the speaker to communicate effectively with the listeners. According to Ngwenya (1995:22) says *Tsotsitaal* is not a language of a group or nation. What is commonly called *Tsotsitaal* is used by some groups who operate in our urban areas. It will become clear that it is tailored to suit a specific purpose i.e. as a means of communication for users with a selected vocabulary based on their activities.

Tsotsitaal has the function of accommodation as a speaker who speaks this language 'accommodates' the listener. *Tsotsitaal* is important to its speakers.

The influence of *Tsotsitaal* can be noticed largely in three types which can be distinguished as follows:

The Zulu lexical items which were used in Setswana as part of *Tsotsitaal* with some shift in meaning are for example:

- Ntwana (young boy) adopted from the isiZulu word **mtwana** meaning young boy;
- Tšhaela (tell) adopted from the isiZulu word shayela meaning to drive;
- Nyoko (money) is adopted from isiZulu word inuku in isiZulu;
- Gidla (sleep) according to Msimang (1978) this verb stem is coined from idiophone gidli! This means the falling of a rock or pile of objects. This indicates that Tsotsis do not have time to sleep, because they are always thinking about their Tsotsi activities.

The Afrikaans lexical items which were used in Setswana as part of *Tsotsitaal* have a shift in meaning and they are:

- **Vrou** (wife or steady girlfriend) is adopted from the Afrikaans word meaning wife;
- **Vaya** (go) is adopted from Afrikaans word waai meaning to blow; and
- **Gister** (the previous day) and **grootman** are adopted from Afrikaans.

The English lexical items which were used in Setswana as part of *Tsotsitaal* with some shift in meaning are:

- Ankele (brother of mother) is adopted from English meaning the brother of your mother (malome);
- Hola (hallo) has been derived from Spanish Hola! And
- Half tiger (five rand) has been adopted from English meaning half the size of a tiger and tiger means (ten rand).

Tsotsitaal spoken at Itsoseng is based on isiZulu, Afrikaans and English. The lexical items adopted from these languages are used as they are in Setswana sound patterns.

Analysis of *Tsotsitaal* words and their origin.

This words show the lexical creativity and innovation, it is evident from the discussion and examples provided above that some of the lexical items borrowed from language tend to shift in meaning to suit their users and the ones that are in brackets are standardized words in their language.

Zola- adopted from isiZulu (ukusebenza)

Spana- adopted from isiZulu (ukusebenza)

Bekele – adopted from isiZulu (ukunakekela)

Jaiveng – adopted from isiZulu (usenkingeni)

Sgela- adopted from isiZulu (isikolo)

Gidla- adopted from isiZulu (ukulala)

Gaya- adopted from isiZulu (ukupha)

Gedlele – adopted from isiZulu (imoto)

Dladla – adopted from isiZulu (ekhaya)

Hosi- adopted from English (hospital)

Dae man - adopted from Afrikaans (die man)

Gereza – adopted from isiZulu (phanda)

Ncosi - adopted from isiZulu (umtwana)

Vaya – adopted from isiZulu (ukuhamba)

Zoza- adopted from isiZulu (ukudla)

Mazothi - adopted from Setswana (basadi)?

Chikita - adopted from Setswana (mosetsana) ?

Chaetse – adopted from Setswana (go bolelela)?

Dintshang – adopted from Setswana (go diragalang)

4.14 More findings concerning *Tsotsitaal*

Next crucial findings especially pertaining to *Tsotsitaal* are supplied:

- The *Tsotsitaal* vocabulary observed in the study seemed to indicate changes, because it was often used by the participants in informal situations. Each generation of *Tsotsitaal* speakers created words and vocabulary that were relevant to them. The *Tsotsitaal* was observed to be more of a spoken variety;
- *Tsotsitaal* as a variety was created for very practical and immediate purposes of communication between people who had no common language and was learned by one person from another within the communities concerned as the accepted way of communicating with members of other communities;
- The *Tsotsitaal* speakers used lexical items that were usually derived from English and Afrikaans vocabularies in a metaphorical style to refer to different but related concepts e.g. *Waai* in Afrikaans refers to ‘borrowing’ (blown by wind) is used metaphorically to mean ‘moving’, leaving’ or ‘going’;

- *Tsotsitaal* had an influence on Setswana. The Batswana said it was simple and easy to understand. The Batswana treated *Tsotsitaal* as a language of accommodation and it served as a 'bridge' to overcome the communication gap;
- It became evident that *Tsotsitaal* does not belong to any language; it is a coinage of words people came up with every day, e.g. *Machankora* meaning money in Setswana means *madi/tšhelete* and money can have many meanings in coinage but meaning one thing, e.g. *Magegeba, Muller*, *Tshipi*, *Nyoko*, or *Smega.* These terms show how new terms are coined every day; Thus *Tsotsitaal* is dynamic not static.
- The Batswana participants no longer spoke Setswana fluently as they mixed it with *Tsotsitaal;*
- The Batswana did not use the same *Tsotsitaal*, because people who were young always came up with new ideas; the way they coined words differed from people from earlier generations; the older generation used the word that was used long time ago words such as nyuku but the youth used machankora too much because it is catchy and trendy.
- *Tsotsitaal* differed from region to region and the way they referred to things was totally different from other places. If you go to Pretoria they call girls who are beautiful mapyatla and if you are from Itsoseng in the North West they call beautiful girls Mazothi. In Pretoria they call half of bread with fillings inside 'Sphatlho' but in Itsoseng they call it 'Kota'.
- *Tsotsitaal* appeared to be an anti-language (a language that is consciously created as a language variety);
- A need for language campaigns was identified as it would educate the speech community on language maintenance and how to promote and to preserve a language;
- The government was not doing enough to promote languages, through awareness campaigns; and
- Learners did not use *Tsotsitaal* in class and they were not allowed to do so, because it would bring a lot of problems to the teaching and learning of Setswana e.g. Setswana question papers have the instruction "O KWALE KA SETSWANA SE SE PHEPA", "Use appropriate Setswana language". This shows that *Tsotsitaal* was not accepted.

The findings of the study support the views of scholars. *Tsotsitaal* is seen as a language variety that developed as a medium of contact with other languages. Its purpose is for identification and serves to bridge the communication gap (see chapter 2 on *Tsotsitaal*).

Taking into consideration the sociolinguistic variables it is also imperative to mention that *Tsotsitaal* in terms of the groups categorised in this dissertation, responded differently with regard to the use of Tsotsitaal. The students who participated admitted to use *Tsotsitaal* often. Younger people then were linked with *Tsotsitaal* more readily. The older people were more conservative in using *Tsotsitaal* even though they also occasionally used a word here and there. For example: you will hear an older person especially in the households saying ntirele lechesa which means, make me a cup of tea. They think such words are better than the ones the youth are using in the streets which are associated with crime and gansterism.

4.15 Conclusion

It is evident from the findings that *Tsotsitaal* seemed to influence Setswana, when studying the recorded examples to illustrate the statement and interviews. It showed that *Tsotsitaal* is not borrowing or code-switching par excellence, but it is a variety of its own. The majority of Batswana were not aware about the possible decline of the Setswana language if it would not be spoken appropriately on daily basis.

This study serves to be an eye opener to the Batswana to teach them about the factors that endanger language maintenance and the interferences of *Tsotsitaal*. The Department of Education and PanSALB would know what the community needed such as awareness campaigns to encourage the use of African languages, preferably in the correct standard form. These results can possibly help the Batswana to become aware of valuing Setswana, to promote and preserve it.

CHAPTER 5

CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

In Chapter 4 the data were presented in respect to various aspects that are related to the research questions of the study. The data were analysed in this chapter to make findings and recommendations that are necessary to conclude the study. The research questions were taken into consideration throughout the study. They are answered next.

5.2 Research questions answered

Main question:

- To what an extent does *Tsotsitaal* influence Setswana at Itsoseng*?*

Data gathered during the interviews and studying certain responses and examples proved that Setswana was influenced a great deal by *Tsotsitaal.* People from all walks of life used *Tsotsitaal* in Itsoseng especially when they needed to communicate with speakers from other languages. Youngsters used it to be part of a prestige in-group and to prove that they were educated in the arts and film industry as *Tsotsitaal* was also rife among actors on television progammes.

The participants expressed their concern that Setswana might be threatened as a language if government and educational stakeholders do not become aware of the dangers of Tsotsitaal and make an effort to protect it. It also became clear that *Tsotsitaal* was not only restricted to gangsters but was used by other citizens.

Secondary questions:

- What are the factors that influence the use of *Tsotsitaal* at Itsoseng?

The need to communicate across cultural borders caused Setswana speakers to use *Tsotsitaal*. The need to be part of the popular groups and to have prestige also influenced the Setswana speakers to use *Tsotsitaal* as a language variety. The media were identified as a crucial influence in allowing *Tsotsitaal* to exist. The language attitudes of the Tswana speakers especially when the youth was communicating showed the influence of *Tsotsitaal*. It was especially popular

among the younger speakers but older speakers also used it. Diversity was also a cause of choosing *Tsotsitaal* to communicate as it is a simple language which aided reciprocal understanding. The government was also regarded to be uninvolved.

- How does the use of *Tsotsitaal* impact the teaching and learning of the Setswana at school in Itsoseng?

The learners, however, used *Tsotsitaal* during breaks and after school and socialised with their friends.The learners said teachers don't use and don't even allow them to use *Tsotsitaal* in class and during lesson times for them to preserve Setswana.

5.3 Summary of the findings

The summary of the findings in Chapter 4 suggest answers to the question of the research study, to address the main purpose of the research which was, the influence that *Tsotsitaal* had on Setswana, and therefore to establish the factors that influence the use of Setswana. In an attempt to address the problem and supporting aims of the study, the researcher approached the participants with the interview questions where the participants shared their knowledge in the semi-structured interviews. Another tool that was used to observe how the language was used at Itsoseng was the tape recorder. A tape recorder was used to record interviews and later encoded into transcripts in order for the researcher to be accurate with the data gathered. The study found that *Tsotsitaal* influenced Setswana to a certain extent. The Batswana did not speak Setswana fluently as they mixed it with *Tsotsitaal*. It further revealed the factors that influenced the use of *Tsotsitaal* and lastly examined the influence that *Tsotsitaal* had on the teaching and learning of Setswana.

5.4 Recommendations

The following recommendations can be made, based on findings and conclusions:

- The government and its language planning organisations and organizations such as Umalusi, PanSalb and SACE should be more involved in awareness campaigns that can promote languages not only in cities but also in rural areas, since rural areas can also be influenced;

- There must be regular community-based language campaigns on the importance of African languages, in which community members and local councilors participate;
- The media especially Radio and TV must increase programmes on mother tongue importance, so that people can be encouraged to use their languages in public, not only at home, and be taught the importance of language maintenance;
- The engines that we use to access information should also accommodate Setswana, i.e. internet engines such as Google and even locally based engines and websites that contain information about the indigenous language;
- In preserving our languages our government should fashion out strategies and employ qualified linguists and language professionals with knowledge to promote the use and importance of language; and that
- Tsotsitaal should be seen as a language of bridging the communicative gap but not as a standard language to be used in the classroom.

5.5 Suggestions for further research

The study areas were not fully dealt with as the study was restricted to one minority group and one area viz.: Itsoseng. More ideas could include to:

- investigate the impact of *Tsotsitaal* on other indigenous languages; and
- investigate how *Tsotsitaal* affects the written language at schools.

5.6 Conclusion

The study concludes with the aim of creating or increasing awareness of promoting languages in our community.

Tsotsitaal is becoming more popular by the day, because coinage of words happens all the time; the study found that participants admitted that it was the language that many understood and it was simple and that it contributed to the language growth. The Itsoseng community was not exposed to regular language-based campaigns, where people were taught the importance of language. Such campaigns would inform and create awareness in people about their language status. The Batswana stated that the language should be taught at schools for the transfer of skills, values and traits to the coming generation. And lastly the government and its language

bodies, such as PanSALB, should increase awareness in all communities to promote indigenous languages

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Addendum A: Cover letter

Dear Respondent

I am a postgraduate student doing my Master's degree in Language Practice at Tshwane University of Technology. The title of my study is**: The influence of *Tsotsitaal* on Setswana: An investigative study at Itsoseng in the North West Province.** Interview items that you are kindly requested to respond to follow next. Your anonymity is assured, and all information you provide will be treated with confidentiality. Your participation will be of great assistance to the success of my study. Should you have further questions(s), please do not hesitate to contact me kjtshotetsi@gmail.com.

Yours faithfully

K.Tshotetsi

060 413 0251

Addendum B: Interview questions

These interview questions will be used to collect data necessary for this study and in the process tape recorder will be used. Feel free and answer all questions listed concerning the influence of *Tsotsitaal* on Setswana at Itsoseng. (The number of participants to be interviewed will be 20). The Setswana version on the transcript was not corrected the researcher wrote exactly what they said to give you the insights of how they used the language during the interview.

1. Do you think it is important for an individual to know his/her mother tongue? (Explain your answer).
2. Do you see any need for Setswana to be taught at schools and higher institutions? (Discuss briefly).
3. Why is *Tsotsitaal* becoming more popular than Setswana at Itsoseng?
4. What do you think are the reasons that compel Batswana at Itsoseng township to speak Setswana mixed with *Tsotsitaal*? (Explain your answer).
5. Which factors are contributing to Batswana in the Itsoseng township to speak Setswana mixed with *Tsotsitaal*? (Explain your answer).
6. In your opinion what do you think can be done to promote and preserve Setswana at Itsoseng?
7. Are the Batswana aware of possible decline if Setswana is not used in their communication? (Discuss this issue).
8. In your opinion are there any attempts to prevent language loss of Setswana at Itsoseng? (Explain your answer).
9. Do you think it is important for the modern youth to communicate in Setswana? (Substantiate your answer).
10. Is the government doing enough to preserve and promote indigenous languages in this country? (Support your answer).

Addendum C: Interview transcripts

Interviewee (Sf1)

1. *Yes it is important for individuals to know their language; our language is the indicator of who we are and where we are going. Go botlhokwa gore o xave gore o mang o tswa kae le gore o ya kae, puo ya rona ke yona e bontshang seo.*

2. *Yes it is important for the language to be taught starting from early childhood development in order to be passed on to the next generation, but doing that at high institutions I say no it will be hard using indigenous language to be a medium instruction and it will delay the process of learning. Go botlhokwa gore puo ya rona e rutiwe go tswa bonnyeng gore e kgone e fetele le mo baneng ba rona ba isago. Go ithuta ka loleme la rona la Setswana ko dithutong tse di kwa godimo go tlile go refa mathata, go tlile go dira le gore re tsee nako ntse re ithuta.*

3. *It is popular, because even our parents speak it so is something that we grew up speaking it. Ke puo e tlwaelesegilemg le batsadi ba rona ba e bua le mo godimo ga yona re gola ntse re e bua.*

4. *The thing is we live in a multicultural and multilingual society; we usually speak Tsotsitaal and Setswana for our communication to be effective*. Kgankgolo ke gore re dula mo sechabeng sa dipuo tse di farologaneng jaanong re dirisa Setswana le *Tsotsitaal* gore puo ya rona enne bonolo.

5. *The influence comes from the TV programmes even the music we listen to. Re tseya le mokgwa wa go bua jalo gotswa go di thelebishene.*

6. *Parents should encourage their children to go to schools where they offer the indigenous languages. Batsadi ba tshwanetse go rotloetsa bana ba bona go ya ko digela tse eleng gore di ruta ban aka maleme a se Aforika.*

7. *No they are not aware of the way they speak Tsotsitaal; it's like the word decline does not exist in their world. Ga ba itse gore ka tsela e ba buang Setsotsi ka teng go kanna le phokotsego ya tiriso loleme la bona.*

8. *Yes if firstly people can be aware of the dangers of not speaking one's language and the importance of it and the role the language plays in our lives. If we can start listening to songs in our mother tongue and support the musicians; they do not only sing for fun but even for us to enjoy music in our language. Ee ga batho ne baka bona dikotsi tsa go sa bue language ya gago le tlhokego ya mosola wa yona mo liweng ya rona. Ga reka simolola go utlwella music wa setso la di language tsa rona, ra tshegetsa le dimusicians tse di opelang ka loleme la rona.*

9. *Yes it is important for modern youth to speak their mother tongue, because they are the carriers of our culture. Ee gobotlhokwa gore ba bue ka loleme la bona ka gonne ke bona ba tshegetsang setso sa rona.*

10. *No it is not doing enough, maybe in some places but here in our township it's like nobody cares what happens with our language people are only fighting for councilor positions and nothing more. Nnyaa mmuso ga o dire ka golekana gongwe ko diplekeng tse dingwe mara mo rona re dulang ekare ga gona motho o kgathalang, se re se itseng ke fa di khanslara tsa rona di lwela maemo fela.*

Interviewee (Sf2)

1. *Yes it is important our language is embedded to our culture. Ee go botlhokwa puo ya rona e tsamaisana le setso sa rona.*

2. *Yes because it is up to us to protect our language and for that we are the ones to make that happen, but higher institutions must teach us in English and prepare us for the corporate world because when you go to interviews you will speak in English. Ee ka gonne go tswa mo go rona gore rona re sireletse dipuo tsa rona, le dikolo tsa thuto e kogodimo di tshwanetse dire thuse ka gore rute ka English ka gonne re kgone go itukisetsa coporate world because le ga reya di interview re fitlha re botsiwa dipotso ka English eseng Setswana.*

3. *It is because we live in a multicultural society it's really hard for one to speak the language fluently without mixing it, because in Itsoseng the population of people who live here are Tswana but we still have other languages and we accommodate each other by speaking*

Tsotsitaal because we all know Tsotsitaal. Lebaka ke gore re nna mo sechabeng se eleng gore go thata go bua puo e 1 ntle le go mixa because moItsoseng ga gonne Batswana fela gona le batho ba merafe e mengwe e e leng gore re tshwanetse fa re bua re kgone re utlwane kagonne rotlhe re itse Tsotsitaal..

4. *Multingualism is the cause of us speaking Setswana and Tsotsitaal. Di puo tse dintse tse di farooganeng ke tsona lebaka la gore re bue Setswana le Setsotsi.*

5. *People like to imitate the things that people do; when we watch TV we do so. I think we are adapting to new things to sound cool and people enjoy that. Batho ba rata go etsisa batho b aba tlhagang mo tv ga ba fesa ebe ba dira dilo tse ba di boning moo, ka gonne ba bona ele dilo tse di kgatlhisang le tse ba diratang.*

6. *The thing is the Batswana should take even cultural activities seriously not to mix the cultural things with the modern things e.g. Batho batswanetse go latela ka tsela e re dirang dilo ka setso. Nowadays people drink ciders at cultural rituals and they no longer drink Metompotsi which is the cultural beer. Batswana ba tshwanetse go tsaya karolo modilong tsa bona tsa setso ba tlogele lego mixa dilo tsa segologolo letsa segompieno.*

7. *No they don't as long as everybody understands one another.Nnyaa ga ba kgathale as long as bona ba verstana gore ba bua ka eng.*

8. *No there are no attempts, if we can speak our languages we should start by greeting in our languages; at least we should try some initiative. Nyaa ga gona matsapa are a tsayang, ga reka bua puo ya rona re tshwanetse go simolola ka di tumediso ka maleme a rona.*

9. *Yes it is important for modern youth to speak their language. We are the ones that bring change to our community; we don't have to wait for someone to come and do that, as it should start with us. Ee gobohlokwa gore bas aba rona ba itse go bua rona. Ke rona re ka tlisang phetogo mo khomunithi ya rona gar a tshwanela go emala ope atlise di phetogo di phetogo di simolola ka rona.*

10. *No they are not doing enough, looking at the issue in our hospitals you will find that the doctor is white and the person who is ill is grown up does not even know the language well, so miscommunication will happen. The next thing the doctor will assume and give the patient*

the wrong medication. Nnyaa ga ba dire ka go lekana, jaaka kwa bookelong otla fitlhela nagaka ya gago ele mosweu asa utlwe puo ya gao sentle le wena osa kgone go bua Englsh sentle go fitlhelela le sa utlwane le ka puo.

Interviewee (Sm1)

1. *Yes it is important it is our identity. Ee go bolhokwa puo ya rona ke yona ere ikitseng ka yona.*

2. *Yes it is important for Batswana to know their language; it is their right to be taught in their language because other languages are being taught at schools so even their language is important. Ee go botlhokwa gore Batswana ba itse loleme la bona, ke tokelo ya bona gore ba rutiwe ka puo ya bona le ko sgela.*

3. I think people who come from jail are the ones that made this language to be popular and they think it's cool for them and to scare the people that they are dangerous, people should know they come from jail. Ke nagana gore batho ba tswang tronkong ke bona ba dirileng gore puo e ebe popular.

3. I think multingualism is the answer to that. Dipuo tse di farologaneng ke tsona di answer.

4. *Nowadays people are moving with the times, now social networks are popular where people speak slang, and they always shorten words when they speak. The thing is with words especially on the social networks people prefer to use the language everybody will understand. Malatsi a segompieno batho ba tsamaya ledi nako mafaratlhatlha ke ona adirang gore ba bue ka tsela e ba batlang ka yona.*

5. *Our community should start being involved in cultural activities. Khomunithi ya rona e tshwanetse go simolola go tsaya karolo mo dilong tsa rona tsa setso.*

6. *Some are aware but I don't think all of them know the possibility of the possible demise of their language, because you should see how people love mixing their language. Bangwe bona ba itse, mme bangwe bona ga ba itse gore puo ya rona ena le kgonagalo ya gore e nyelele kagonne batho ba rata ga ba ntse ba mixa puo ya bona.*

7. *Yes I think we should start promoting our language by taking it seriously and speaking it publicly so that children can learn from us if we don't speak our language proudly even our children will not speak it, so we should lead by example. Ee ke nagana gore gore re tshwanetse go godisa puo ya rona ka go etseya boserious ka goe bua mo phatlhalatseng le gore le ban aba rona ba ithute go tswa mogo rona gore baipele ka yona.*

8. *Yes it is important by doing that it will increase their vocabulary with terms they did not know in their language and by doing this it will even improve their capability to speaking the language. Ka go dira jalo etla dira gore re nne le kitso entsi ebile retla nna le kgonego ya go e bua sentle.*

9. *Yes our children got the opportunity to be taught in their language at school. Ee, bana ba rona ba kgone go bona menyetla ya go rutiwa ka loleme la bona.*

Interviewee (Sm2)

1. *Yes it is important for one to know their language, by speaking your language even if someone does not know you they will recognise which society you belong to, and every language spoken in the world represents a special culture melody, colour and asset. Ee gobotlhokwa gore mongwe le mongwe aitse puo ya gagwe le gore re kgone goitse gore ke wa morafe ofe.*

2. *Our language is important but we will face the reality in the work places nowadays everything that you do is English. Puo ya rona e botlhokwa mme re tla nna le mathata ka gore sengwe le sengwe ke sejatlhapi malatsing a.*

3. *The thing is we are multicultural so everyone is embracing who they are by speaking their languages. Kgang ke gore re farologane ga setso jaanong mongwe le mongwe oikgantsha ka go bua language ya gagwe*

4. *When people of different cultures meet they will always speak a common language to communicate. Ga batho ba morafe o mongwe ba kopana ba leka go bua puo e bone ba e kgonang botlhe.*

5. *Many languages contribute because it's not only Setswana which is spoken here. Dipuo tse dintsi di na le seabe mme ga ese Setswana fela.*

6. *I think community based campaigns on the importance of our language and our culture are the best solution, people should engage in this campaigns. Ke nagana dikhampeini le tsona dibotlhokwa gore re itse botlhokwa jwa puo le gore re i kgolaganye mogo tsona.*

7. *No I don't think they know because I see people speaking English more than any other language. Ga ke tshepe gore baitse ka gonne ke bona batho ba bua sejatlhapi go feta maleme a mangwe.*

8. *I don' think people are even trying as long they understand each other they don't care about the rest. Ga ke tshepe fa batho ba kgona as long as bona ba tlhalogana tse dingwe ga ba ditsene.*

9. *Yes it is important for modern youth to speak their language, how will they know their language without speaking it. Ee go botlhokwa fa basa bue loleme la bona ke ka tsela eba ka ithutang loleme la bona.*

10. *Yes it is. We are trying but people should be more involved. Ee re a leka mare batho ba tshwanetse gore ba dire ka thata.*

Interviewee (Sm3)

1. *Yes it is important so that they should know who they are. Ee go botlhokwa gore batho ba itse gore ke bo mang.*

2. *Yes by teaching Setswana it will broaden our mindsets and they will be opened to opportunities that lie within languages. Ee ka go ruta Setswana gotla godisa le menagano ya bona le menyetla eleng gore eteng mo dipuong.*

3. *I am not sure; I just think people are just used to mixing languages. Ga ke sure just fela batho ba tlwaetse go mixa.*

4. *Many people in our community speaking many different languages. Batho ba bantsi mo khomunithing ya rona ba bua dipuo tse dintsi ebile tse di farologaneng.*

5. *The people we always associate you with certain people. They play a big role in our lives if you become friends with gangsters you will speak the language they speak because you will*

want to belong. The programmes we watch every day also plays a big role in our lives. Batho ba kgona go akaretsa le batho ba bangwe, ga ele gore o tsala ya batho baba buang setsotsi le wena phela otlile go bua jaaka bona, le diprograma tse redi shebelelang mo tv di tshameka karolo e kgolo mo maphelong a rona.

6. *We should start encouraging one another to speak daily communicating in our languages. Re tshwanetse go simolola go rotloetsana go bua puo ya rona ka metlha.*

7. *No they are not aware, because they will speak other languages whereas Setswana is there. Nnyaa ga bana tshedimosetso, ka go nne ba bua dipuo tse dingwe Setswana sentse sele teng.*

8. *Yes in our community if the is an event I see that they still remember where they come from; our kids will be dancing cultural dances and music. About school we don't speak Tsotsitaal at school, I only speak it with my friends during break time or after school. Ga gona le meletlo ke teng otla bona gore batho ba gopola setso sa bona otla bona le bana ba oplela di pina tsa setso ntse ba bina. Ka sgela gona re leka fela go bua e phepa kwa phaposing immediately retswa re ipuela jaaka re batla.*

9. *Yes it is important for modern youth to speak their language they will not know their culture if they don't speak their language. Ee go bohlokwa retla itse jang puo ya rona re sa e bue.*

10. *Yes it is. We are trying even on heritage day. The people in our community will be taken by buses just to go and know the importance of their culture and enjoy the diversity of this country. Le ka letsatsi la heritage day ke gona re boneng batho ba tsaya matsapa ka go nne otla fitlhela gona le di bese tsa maeto a keteko ka lona letsatsi le.*

Interviewee (Sm5)

1. *Yes it is the language that you should know in order to know who you are. Ee ke yona puo e o tshwanetseng goitse gore oitse le gore o mang.*

2. *Yes first of all our community offer Setswana; it will be important for our learners to go and be taught Setswana in higher institutions. by doing that it will increase they capability to speak the language fluently and they will be taught how important our language is. Khomunithi ya rona e bua Setswana jaanong go tlabe gole botlhokwa gore dikolo tsa thuto e kgolo le tsona di rute loleme le larona, ka go dira seo etlabe edira le gore re kgone go bua puo ya rona le gore reithute botlhokwa ba puo.*

3. *People don't want to speak their languages fluently, because we live with people of other cultures so sometimes it is impossible to speak your language while the other person can't understand the language you speaking. Batho ga ba battle go bua puo ya bona phepa, ka go nne ga re Tshwane ka di puo so sometimes ga o bua batho basa go utlwe ke bona bothata.*

4. *Because of multingualism, we live in a rainbow society. Lebaka ke gore remerafe e farologaneng le gore re phela mo sechabeng sa maleme a le mantisi.*

5. *I think even media play a big role in our lives, e.g. the story which used to play and it was popular YizoYizo brought that speaking Tsotsitaal was a cool thing to do because I can bet many people liked how they spoke because they spoke so many different languages but they had a mutual language they shared which is Tsotsitaal and I think Tsotsitaal is the language that keeps people together. Ke bona fa media le ona o tshameka karolo egolo mo liweng wanthola. Go tshwana le story sene se kena bare ke Yizo Yizo batho ne ba bua Tsotsitaal and otla utlwa batho ba setse ba bua magama aba utlwileng mogo sona jaanong ba a dirisa*

6. *All of us in our community we should take part by encouraging one another so that our language cannot fade away. There is nothing important than knowing your identity if you don't know your language even the coming generation is lost. Rona rotlhe*

mokhomunithing re tshwanetse go rotloetsana ka go dira jalo puo ya rona eka se nyelele. Ga gona selo se se botlhokwa jaaka goitse gore omang le gore otswa kae.

7. *No they do not; it's very rare to hear many in our community meetings maybe one can raise a point about language or culture. Nyaa ga se ga ntsi o ka utlwa motho mo khomunithing a bua ka dikopano ka puo.*

8. *No attempts at all I think they prefer to be modern and no longer care about culture. At school teachers don't allow us to use Tsotsitaal the language in class. Ga gona matsapa a phela a tseiwa batho they prefer the modern ways than dilo tsa kgale*

9. *Yes it is important for them speaking Setswana and this will promote our language and that will be a sign to show that they value their language. Ee go botlhokwa go bua Setswana ke sona se se tla godisang loleme la rona le gore le rona re le tlhokomele.*

10. *I think if the government can maybe implement a new subject in all schools cultural studies from primary and can do a lot of difference and can even improve how people perceive it. Ke nagana gore mmuso o tshwanetse gore onne le subject ko skolong ka dithuto tsa setso go tswa mo primary go fitlha ba ruta le batho botlhokwa jwa teng.*

Interviewee (Dwf1)

1. Yes it is important for us to know our languages, our languages represent who we are. Go botlhokwa gore reitse dipuo tsa rona le gore re bo mang.

2. Yes it is important for us to have the capacity to speak our language purely but it will disadvantage our children failing to express themselves in English because so many things use English as a language of communication. Go botlhokwa gore re dirise puo ya rona sentle mme jaanong bothata ke gore bana ba rona batlile go nna le bothata ka gonne sengwe le sengwe ke English.

3. I think it is the issue of a multicultural community where people are using different languages to communicate. Ke nagana gore ke yona kgang e ya community e multicultural gore why batho ba dirisa di puo tse di farologaneng.

4. The reasons will be many people here at our community speak more than one language and Tsotsitaal is simple and understandable. Mabaka ke gore batho mo khomunithing e ya rona ba bua di puo tse dintsi and Tsotsitaal e simple and ya tlhaloganyesega.

5. The media also contribute because everyone wants to be going with the times, diversity also plays a role in our community. Media le ona wa contributa ka go nne batho botlhe ba batla go tsamaya le dinako and merafe e farologaneng le yona ena le seabe.

6. More campaigns on the importance of our mother tongue and be involved in taking part in our cultural activities. Dikhampheini le tsona di botlhokwa, di botlhokwa ka go rutiwa ga loleme la rona le go tsaya karolo mo dilong tsa rona tsa setso.

7. Yes they are aware but I don't think they know the dangers in it because usually traditional rituals you will hear people saying Setso sa rona sa nyelela, meaning our culture is fading away because the modern way is taking over. Ee batho baitse mme ga keitse gore baitse ka dikotsi mme ka gale otla utlwa batho ba ntse bare ko meletlong setso sa rona se a nyelela.

8. I don't see any attempts at all our community is sinking our language is in danger for the coming generation. Ga ke bone maiteko mokhomunithing ya rona ke bona fela re nwelela ka gore puo ya rona e mo kotsing.

9. Yes I do because if they don't speak our language who will be speaking it, this is our future leaders. Ee ka go nne if we don't speak our language ke mang atla e buang ka go nne ke rona baetapele ba kamoso.

10. I don't think they do enough people only show interest only on heritage day. Ke nagana gore e dira ka gotlhe batho ke bona ba bontshang kgatlhego ka heritage day fela.

Interviewee (Dwf2)

1. *Yes it is very important for us to know our language because when you know your language you know your culture. Ee go botlhokwa gore reitse puo ya rona ka gonne ga oitse puo ya gago le setso sago otla seitse.*

2. *Yes because we value our language we even want it to be taught in our schools and that will show how we take our language seriously, and children must learn Setswana from an early age. Re tsaya puo ya rona tsia re batla le gore erutiwe kwa dikolong le gore bana baithute Setswana go tswa bonnyeng.*

3. *Tsotsitaal is a language that we find even older people always mix their language with Tsotsitaal and is like that, I would say we are used to speaking like these you don't even see anything wrong. Tsotsitaal ke puo e re fitlhelang e buiwa ke batho ba ba golo, mme le rona re setse re e tlwaetse ebile ga re sa bona le phoso mo go yona.*

4. *People who love gangsterism are the ones that enjoy speaking this language and they promote it because children think the language is very cool. Batho ba ithatela botsotsi le mogo dimo ga moo bana ke bona ba dirang gore etlwaelwe jaana ka gonne ba bona e sena matsapa.*

5. *Many languages I think are contributing to this language mixing of Setswana and Tsotsitaal. Dipuo tse dintsi ke nagana ke tsona tse di tseyang karolo mo go mixing Setswana le Tsotsitaal.*

6. *More awareness on celebrating in our community, get young people to be more involved in participating in cultural activities and our government should assist us with resources. Go tshwanetse gonne le dikhampheini tsa keteko more rotloetsang basha go tsaya karolo mo meletlong ya ditiro tsa setso le mmuso okgone gore thusa ka di diriswa.*

7. *No they are aware and you must hear how much they love mixing languages they think they are clever by doing so. Nyaa ga bana maitemogelo o ka utlwa ka tsela e baratang go mixa di language ka teng ebile ba nagana gore gao bua jalo kega o le botlhale.*

8. *No, even people we elect to be our leaders love the modern ways they will hire artist that the youth love to come and entertain at our community events. Maybe hire some artists who sing kwaito, not cultural groups who sing in Tswana. Nnyaa le baetapele ba re ba tlhopileng ba rata segompino thata ba kgona go bitsa di artist gore ditle go bina gantsi ba batla ba ba kgonang go opela kwaito eseng dipina tsa setso.*

9. *Yes it is important language speakers should be proud of their languages and to speak it fluently. Ee go botlhokwa gore ba bui ba puo banne motlotlo ka dipuo tsa bona le gore ba kgone go di bua sentle.*

10. *The government should be proactive and be involved; they should even do campaigns on the townships not only on cities because some of the things we usually see them on television. Mmuso wa rona le ona o tshwanetse gore o nne le kamanno, ba tshwanetse gore ba tlise meletlo e ya setso le mo di township eseng di toropo tse dikgolo fela because gantsi o fitlhele re di bona modi tv fela.*

Interviewee (Cmm1)

1. *Yes it is important for one to know his/her language it represents who they are. Ee go botlhokwa gore mang le mang aitse puo ya gagwe ka gonne ke yona ere bontshang gore o mang.*

2. *Yes it is important for our youth to carry our language as a legacy it shows pride in our culture our youth are the ones who love speaking many languages and they are not proud of their own language. Go botlhokwa tota gore basa ba rona enne bone ba tsayang maikarabelo mo puong ya rona ka go nne ke bona ba ratang go bua di puo tse dintsi le gore gaba ikgantse ka puo ya bona.*

3. *Lots of languages in our community. Dipuo tse dintsi mokhomunithing ya rona*

4. *People who come from prisons are the ones that make this language very popular. Batho ba ba tlhang tronkong ke bona ba ratang gore puo e enne phatlhalatsa.*

5. *I think TV plays a big role, we usually believe that people who sound different from others always sound cool not who speak their languages fluently. Ke nagana gore tv e tshameka role e kgolo re phela re nagana gore batho ba ba buang ka tsela enngwe eseng rona re utlwa ba bua monate.*

6. *They are not; they no longer take part especially in cultural activities that is one sign that they will show you that they are interested in their roots. Ga batsee karolo gantsi thata mo meletlong ya setso ke yona tsela ere boneng gore ga bana kgatlhego.*

7. *I don't see any attempts here in Itsoseng. Ga ke bone maiteko ape mo Itsoseng.*

8. *It is very important for the modern youth that they are the carriers of our language so they can pass our language to the coming generation. Go botlhokwa gore basa enne bona barwaadi ba puo ya rona le gore e fetele mo sechabeng se se tlang.*

9. *The government is not doing enough; they should raise more awareness about languages, where people can go and be taught about how important language is. Mmuso ga o dire ka natla, ba tshwanetse go dira dikhampeini tse di tla buang ka kgodiso ya dipuo le gore batho ba rutiwe botlhokwa jwa dipuo.*

10. *No. Nyaa*

Interviewee (Cmm2)

1. *Yes our language plays an important role and it defines who you are, where you going. Puo ya rona e botlhokwa e tsaya karolo e botlhokwa ya gore oitse gore o mang le gore oya kae.*

2. *Yes so that our children can be proud of their language and can be even speaking our language in public and be free of who they are. Ee bana ba tshwanetse go nna motlotlo ka puo ya bona le gore ba kgone go e bua phatlalatsa.*

3. *People love mixing their languages; I think that is why Tsotsitaal is popular more than Setswana. It makes communication easier since well Setswana is not the only language spoken here. Batho ba rata go mixa dipuo, Ke nagana ke lona lebaka Tsotsitaal itsege jaana go feta setsswana. E dira gore tsela ere buisang ka yona enne bonolo ka gore mo ga go dule Batswana fela.*

4. *Because it accommodates all the languages. Ka gonne eletlelela di puo tsotlhe.*

5. *TV and Kwaito they usually sing songs in Tsotsitaal and kwaito is very popular and people love music. TV le kwaito ke tsona gantsi otla utlwang dipina tsa kwaito gore ditlwelegile thata jang le gore batho ba rata mmino.*

6. *People whom we say are our role models should raise an awareness, because I think if people see people they look up to speaking their languages so fluent it can even motivate our youth to be proud of who they are. Batho ba gantsi re reng kedi role models ke bona batshwanetseng go tseya karolo modi khampeining tse ka tsela eo batla rotloetsa le batho gore ba ipela ko ba tswang teng.*

7. *They are not aware of the possible decline, and they no longer embrace who they are culturally. Ga ba bone bokgoni ba phokotsego, ga basana le kgatlhego mo doing tsa bona tsa setso.*

8. *Yes parents try to encourage their children to take part in cultural activities in the community but it's not enough. My advice is teachers who are teaching our children should teach them how to value their language at school. Ee batsadi ba tshwanetse go*

leka go rotloetsa bana gore bat see karolo mo meletlong ya setso le bona barutabana ba tshwanetse go leka go ba rut aka botlhokwa jwa puo ya rona.

9. *Yes it is important for modern youth to speak their language because it's their identity; even children will be able to tell who they are. The government should bring the services to the people even in rural areas. Ee gobotlhokwa gore basa ba rona ba itse go bua puo ya bona le gore bana ba bona ba kgone gore baikitsi gore ke bo mang.*
10. *No. Nnyaa*

Interviewee (Cmm3)

1. *Yes it is important for everyone to know their roots. Go botlhokwa gore batho baitse gore batswa kae.*

2. *Yes it will be important for our children to be taught Setswana; it will help them to speak the language fluently. Go tlabe gole botlhokwa gore ban aba rona ba rutiwe Setswana, se tla kgona gore se bathuse ba kgone go se bua sentle.*

3. *People here in our community mix, because they want to accommodate other people from other cultures not to be left out. Batho community ya rona ba batla fela go amogela batho ba merafe e mengwe gore ba seke ba ba kwalela kwa ntle,*

4. *To accommodate others who speaks different language to communicate effectively. Go amogela batho ba buang puo tse di sa tshwaneng.*

5. *The TV programmes and music are playing a big role in their lives; shows they watch play a big role in their lives. Di programe tsa mmino le tsona di tshameka karolo e kgolo mo maphelong a rona.*

6. *The community to be proactive in participations if we have some cultural event in the community. Khomunithi e tshwanetse go tsaya karolo ga gona le moletlo wa setso.*

7. *No they are not aware the way people mix their language and adapting other languages you can just see that they are not aware. Nyaa ga ba bone molato ga ba mixa puo ya bona ka go nne ba setse ba bua puo tse dingwe o kgona go bona fela gore gaba lemoge.*

8. *No attempts people only make efforts if they are in a situation where they know they have to speak their mother tongue. Ga gona maiteko batho ba dira maiteko ga ba bona gore ba tshwanetse go bua puo ya bona fela ele nngwe.*

9. *Yes it is important for modern youth to communicate in Setswana, it's their language by doing this they will be promoting it. Ee go botlhokwa gore bas aba buisane ka puo ya bona ka go dira jalo ba tlabe ba e godisa.*

10. *No is not doing enough my advice if they can hire more people who can educate people on such topics not neglecting the people. Nyaa ga e dire ka natal ga bane batla batho b aba rutegileng gore ba kgone go ruta batho ka botlhokwa joo.*

Interviewee (Prm)

1. *Yes in order for us to understand who we are we should know our language. Ee gore re tlhologanye gore re bo mang re tshwanetse goitse puo ya rona.*

2. *Yes the youth will know the importance of speaking and preserving our languages and they will know the role of the language in their lives. Basa batla itse botlhokwa jwa go bua puo ya bone le gore e tshameka karolo efe mo maphelong a bona.*

3. *I think we parents it should start with us we often speak Tsotsitaal with our children and it should stop. Ke nagana gore e tshwanetse e simolole ka rona ba re fitlheleng re bua le bana ba rona ka Tsotsitaal e tshwanetse gore e fele.*

4. *I think television because they are always listening to this songs that are vulgar and programmes they watch on television they usually adopt these languages and out them into practice that is why they can't speak fluently. Ke nagana gore ke Tv ka gonne re phela re utlwella dipina tse di nang ledi thogako ga re fetsa re bua le batho ka mfoko are a tsayang gona foo.*

5. *New things are learned by so many things but in this case I would say adopting other languages and speaking them instead of yours. Dilo tse dintsha ke tsona tse re dii thutang re ratang go di dirisa mme re lebale tsa rona.*

6. *More teaching in languages and should even know the dangers it cost if our language is not spoken. Even at church we should teach them especially the Sunday school children we should teach them that language is important. Dithuto tse dintsi ka maleme a rona retla itse le dikotsi tsa dipuo. Le ko dikerekeng re tshwanetse re rute bana ka Sunday school botlhokwa jwa di puo.*

7. *No I don't think they know, I think this multilingualism is the problem so everyone always want to sound so modern this days people don't care about speaking languages fluently I think it sounds boring for them. Nyaa ga ke nagana gore baitse, ke nagana tlhakano ya di puo ke yona bothata, batho bottle ba batla gore fa ba bua ba bue ka tsela e kgatlhisang.*

8. *No I don't think there are attempts in our community and we got halls where we have enough space where we can go celebrate who we are by reviving our spirits by engaging ourselves in cultural activities. Nnyaa ga ke nagana gore gona le maitemogelo re na le dihall mo eleng gore gona le space mo eleng gore reka ya ra giijesa monate ka goi kgolaganya mo ditirong tsa setso.*

9. *Yes it is important if they don't speak our language our language will die eventually. Ee go botlhokwa ga resa bue puo ya rona puo ya rona etlile go nyelela.*

10. *Yes the government is doing enough for us. We are the ones that do not want to use the resources. By preserving our language we can play our part as a community where each one of us can give him/her a task to teach each other how important our language is in our lives. Ee mmuso wa rona o dira go lekane. Ke rona re sa batleng go dirisa di tiriso. Ka go sireletsa dipuo tsa rona re tshameka karolo e kgolo mo go rutaneng ka maleme a rona.*

Interviewee (Cmm4)

1. *Yes it is important to know your language. Ee go botlhokwa go itse puo ya gago.*

2. *Yes we even depend on the schools to teach our language so that we can preserve it. Re leka le goitshegetsa ka dikolo gore dire rute ka botlhokwa jwa puo le go e sireletsa.*

3. *We have a mine nearby so people from other places come here to look for jobs and you will find for others they don't even know Setswana so they will speak the language that everybody understands. Rena le mine gaufi batho batswa koo ba tlile go batla mebereko jaanong ka gore batho ba gaba itse Setswana ba leka ka bojotlhe gore ba bue puo e kgonang go e bua.*

4. *So many things people are moving from one place to the other they go out there in become in contact with other languages and everyone wants to adopt the language that is popular at that place and growing up doing that you become used to it, and we see nothing wrong. Batho ba nna ko mafelong a farologaneng ba nna le kamano le dipuo tse dingwe, ga ba fitlha gape mo ba setse ba dirisa maleme a mafelo ao ebile ga ba bone phoso epe.*

5. *Different people from different cultures. Batho batswa ko mafelong a farologaneng le di puo tse di farologaneng*

6. *If people can start to be involved in community meetings where this issues can be addressed. Ga batho baka leka go tsaya karolo modi kopanong dilo tse tshwanang letse di ka sekasekiwa.*

7. *No they not aware that speaking your language daily can really help us to preserve it. Nyaa ga ba lemoge gore ga bas a bue puo ya rona ka letsatsi ke yona ekare thusang go e somarela.*

8. *In our community there are no attempts. Ga gona maiteko.*

9. *Yes it is important for modern youth to communicate in Setswana the language will die if it is not spoken. Ee gobotlhokwa gore ba sa ba buisane ka Setswana puo e etla swa ga esa buiwe.*

10. *Not all, I don't even know the role of the government in promoting our languages. Nnyaa ga ke bone karolo e tseiwang ke mmuso mogo godiseng di puo tsa rona.*

Interviewee (Cmf1)

1. *Yes it is important Ee go botlhokwa.*
2. *In primary school is fine but in universities it will take a lot of time, some other terms you won't know how to explain them. Ko dikolong tse dinnye go siame mare ko dithutong tse dikgolo mareo a mangwe atlile go bafa mathata.*
3. *There are different languages in one community, people use Tsotsitaal to bridge the gap of misunderstanding. Gona le dipuo tse di farologaneng mo khomunithing, batho ba dirisa Tsotsitaal go tswalela gosa tlhaloganyesege.*
4. *We were never taught that from early childhood to value our languages. Ga ise re rutiwe go somarela puo go tswa bonnyeng.*
5. *People who speak so many languages living in one community, listening to different and watching different things also leave some impact in our lives. Batho ba ba buang dipuo tse dintsi mme ba dula lefelong le lengwe, re utlwelela dilo tse di sa tshwaneng re lebelela dilo tse di sa tshwaneng ke tsona tse di dirang gore re feleletse re na le kamano ya dilo tse dintse.*
6. *Yes but they still continue to speak Tsotsitaal. Ee mme ba tswelela ka go bua Tsotsitaal.*
7. *No attempts at all. Ga gona maiteko.*
8. *For modern youth yes it is important the language can't be known if it is not spoken. Ga puo esa buiwe ga gona gore eka itsewe.*
9. *Not sure Ga kena bonnete.*
10. *No Nyaa*

Interviewee (Cmf2)

1. *Yes it is important; your language is your identity. Ee go botlhokwa gore oitse gore omang.*

2. *Yes I think it is important for Setswana to be taught; we really need schools to help us to guide and give our children the knowledge and teach them the importance of knowing themselves. Ee ke nagana gore go botlhokwa gore Setswana serutiwe, re tlhoka dikolo gore dire thuse le gore dife bana tshedimosetso le kitso ka botlhokwa joo.*

3. *People always look for easier words in their communication so it won't be difficult to use the language. Batho ba phela bai patlela mafoko a bonolo a ba kgonang go a dirisa.*

4. *Nowadays for people to accommodate each other's language they use the language they both understand. Matsatsi ase gompieno batho ba amogela maleme a farologaneng gore ba tlhalogane.*

5. *Contact of languages and the ability to speak many languages. Kamano ya dipuo ke yona e dirang gore batho ba kgone go bua di puo dile dintsi.*

6. *If people can take a stand and fight for preservation of their language, where they can raise awareness of language promotion. Ga batho baka emelela ba tsaya karolo mogo sireletseng puo le go godiseng ga puo tsotlhe di ka siama.*

7. *Yes but it looks like it will be difficult for them to stop because they are used it. Ke go tlile go nna bokete mo go bone ka go nne ba setse ba tlwaetse.*

8. *No attempts. Ga gona maiteko.*

9. *Yes it's important the youth are the ones that quickly adopt new things if they can communicate with their language it will be the strength they have to carry to preserve their language. Ee go botlhokwa kagonne basa ke bona ba kgonang goithuta dilo ka bonako, mme fa ba kgona baka tiisa go sireletsa puo ya rona.*

10. *No. Nyaa*

Interviewee (Adf)

1. *Yes it is important when one knows the language even his/her culture she knows. Ee go botlhokwa gore oitse puo ya gago le setso sag ago.*

2. *Yes since well all the schools in Itsoseng offer Setswana it will be a good thing to do that at higher institutions; they can even find opportunities that they can use while learning the mother tongue. Ee ka gonne dikolo tsotlhe mo Itsoseng di dira Setswana go matshwanedi fa dithuto kgolo le tsona di ruta Setswana gona le menyetla e mentsi e oka e fitlhelang mo go ithuteng ka dipuo.*

3. *Tsotsitaal is becoming popular because of the contact languages we have here in Itsoseng. Tsotsitaal e ya tlwaelesega ka gonne kamano ya dipuo e re nang le yona kwa Itsoseng.*

4. *Not all of the people who live here are Batswana we got other cultures here that speak different languages. Ga se batho ba botlhe b aba nnang mo Itsoseng ke Batswana fela rena le dipuo tse dingwe.*

5. *People here are used to mixing their languages and it accommodates who don't know Setswana. Batho b aba dulang mo ba setse ba tlwaetse go mixa le go amogela batho b aba sa bueng Setswana.*

6. *The media play a big role in our lives we tend to adopt things that we see and hear we always try new things in our lives. Media le ona o playa a big role jaanong rona re tseya dilo tse re di bonang re di dirise mo maphelong a rona.*

7. *I don't think they are even people but myself I am but don't know how to let people know that if we don't speak our language our culture might die. Ka di nako tse dingwe waitse gore go bua puo ya gago go botlhokwa mare jaanong o bolelela mang tsona tseo.*

8. *Some try to do things culturally these days but as you can see people are influenced by the modern ways. Batho ba bangwe ba leka go dira dilo ka tsela ya setso mme matsapa ke gore ba gogelwa ke do dira ka ditsela tsa segompieno.*

9. *Very important if a person communicates with his/her language that means they want to preserve their language. Go botlhokwa gore motho a bue puo ya gagwe aitse gore o batla goisireletsa.*

10. *They try just people usually do things their way and you can't fight it. Batho ba leka go dira dilo ka tsela ya bona jaanong ga gona gore o ka lwa le seo.*

Interviewee (Som)

1. *Yes it is important; language plays a big role in our lives. Ee go botlhokwa puo e tshameka karolo e kgolo mo maphelong a rona.*

2. *Yes for Setswana to be taught at school it's not only about you knowing and excelling at your language; it's about what you can even do beyond that because we have many opportunities that you can explore in studying. Ee Setswana se tshwanetse go rutiwa ko sekolong ga ese ka gore wena o phase sentle, seo se bontsha gore oka dira that ka gonne gona le menyetla ya gore o ka tswelapele.*

3. *Because we have many languages in our community. Ka gonne rena le dipuo dile dintsi.*

4. *Speaking so many languages you if speak Setswana and you find all of your friends are Zulu you will always try to speak in a way that they understand you. G o bua dipuo dile dintsi o ka fitlhela ditsala tsa gago di bua SeZulu otlile go leka ka natal le gore wena o se bue.*

5. *Living in a rainbow nation and being influenced by media where we watch programmes that influence how we talk. Re phela mo sechabeng sa morafe o farologaneng rena le influence ya media le yona e tshameka karolo e kgolo.*

6. *Some words in our language have long meanings and we just want to communicate using the easy way. Mafoko a magwe ga a teng mo puong ya gago o tshwanetse gonna o a dima ko di puog tse dingwe.*

7. *We have to let know the decision bodies that make language decisions what can be done in our communities to help to promote our languages and we can only engage with them if they can become aware of language and it will be the first time in our community doing that. We usually have crime and health awareness only. Re na le gonna le dikhampeini tsa borukutlhi le boitekanelo mare tsa di puo jaanong ga reka leka go kgolagana le maloko a dipuo re ka leka go ba bontsha tlhokego ya bona.*

8. *No they not people neglect languages and you will find learners who are doing Setswana have lower percentages at school and you will wonder it is because of mixing. Nnyaa batho*

ga bana sepe le dipuo otla fitlhela le moithuti wa Setswana a sa kgone go falola sentle mo puong ya gagwe lebaka ele gore asetse a tlwaetse go mixa.

9. *Yes it is important for modern youth to communicate in Setswana, they be will be promoting their language by doing that and showing that they value it. Ee go botlhokwa gore Setswana se buiwe mo tirisong ya letsatsi le letsatsi ka go dira jalo e bontsha kgonagalo le tshireletso ya puo.*

10. *Yes you can see even you go to hospital their pamphlets are written in our languages where you can just take and read in your language and understand what they wrote. Ee o kgona le go bona le ko bookelong go na le dipampiri tse di kwetsweng ka puo ya gago o kgona go e bala e bile o tlhaloganye.*

Interviewee (Drm)

1. *Yes it is important every spoken language represents culture melody and it is an asset to everyone to know his/her language. Ee go botlhokwa go bua puo ya gago e bontsha setso ebile ke tshwanelo gore mongwe le mongwe aitse puo ya gagwe.*

2. *Yes and you can know about the careers that languages have, because even now people still find it difficult that even universities offer language courses because they don't even know the importance of that. Ee o ka kgona le go itse menyetla e dipuo di nang le yona, ka gonne le jaanong batho ba santse ba bona matsapa a gore diyunibesithi le tsona di na le dikhoso ka dipuo.*

3. *Because of the different languages we speak in our community. Ka dipuo tse di farologaneng tse re di buang mo khomunithing.*

4. *Because we are not encouraged especially when it comes to language that is why people don't feel speaking the language fluently is important. Ga rena thotloetso gantsi ga retla mo di puong le gore goring re tshwanetse re bue dipuo tsa rona sentle.*

5. *What people see on television and hear on the radios; people try to practise them in their lives. Tse batho ba kgonang go di bona mo di tv le tse ba di utlwang mo di radiong ba leka godi dira mo maphelong a bona.*

6. *Teaching our languages and culture to our children at early development can really help, even at the hospitals we are still struggling with communication with the patients, our government should try as hard to help with people who can assist us in speaking the languages and it is time consuming. Go ruta setso le puo mo baneng ba rona go ka thusa go tswa bonnyaneng le ko maookelong, mmuso o tshwanetse go leka go re thusa.*

7. *Yes but they don't know what to do, this is where our government must intervene come up with ways to promote our languages. Our government and its bodies must intervene. Ee ga ba itse gore ba dire jang ke mo mmuso o tshwanetse o tsenye letsogo le mekgatlo ya dipuo gore dipuo di gole.*

8. *Yes we can only know our languages if only we communicate daily using our mother tongues. Ee re ka kgona goitse dipuo tsa rona gongwe fela fa re ka dirisa dipuo tsa rona.*

9. *Yes they do but it's not enough I don't know but I still feel that there is more that can be done. Ee ga e dire ka bo jotlhe, mm eke na le maikutlo a gore e ka dira ka thata.*

Interviewee (Cmm5)

Yes it is important for each and every one of us to know his/her language. Ee go botlhokwa gore mang le mang aitse puo ya gagwe.

1. *Yes because when the language is being taught it shows that we still want to learn more. Ee ka go nne fa puo e rutiwa e bontsha gore re santse re batla goithuta.*

2. *Tsotsitaal is becoming popular because living in a multicultural community it will be hard not to mix. Tsotsitaal e tlwaelesegile because re nna mogo merafeng e farologaneng jaanong gotla nna thata gaokare gao mixe.*

3. *It is because we live with people of different cultures. Ke gore re dula le batho ba merafe e farooganeng.*

4. *I will say its schools and people who are always looking for work, you will find that people don't hear you when you talk and that you will try by all means to speak the language that people understand. Ke tlare ke dikolo le batho ba eleng gore ba phela ba batla tiro, otla fitlhela ba bangwe le sa utlwane ka puo ka tsela eo otlabe o leka gore bago utlwe.*

5. *There should be language teaching classes organized by our government in our communities where they can teach people how to value and preserve their language even at schools. Go tshwanetse go nne le dithuto tse di rulagantsweng ke mmuso ke tsona se di tlileng go re thusa gore re rutege ka botlhokwa joo.*

6. *Yes but I don't think they know what to do. Ee mme gake tshepe gore baitse gore badireng.*

7. *By the way things are looking up I don't s*ee anything. Ka tsela e dilo dileng ake xave gore go tla chunagala jwang.

8. *Yes communication will help you to improve and learn more things about your language. Ee go buisana gotla thusa gore reithute ka loleme la rona.*

9. *No they don't people don't even know which bodies is promoting their language, language should be taken serious and they should start campaigns on language issues so that people can know. Nnyaa batho ebile ga ba itse gore ke mekgatlho efe e thusang kago godisa di puo. Puo ebotlhokwa e batla le gore e tseewe tsia.*

Interviewee (Grm)

1. *Yes it is important our language is our identity. Ee go botlhokwa go itse gore omang otswa kae oya kae.*

2. *Yes it will help those who don't even know the importance of our languages that it is not only communicating but there is a lot you can do with our languages. Go tla thusa le bao basa itseng botlhokwa jwa puo le gore reka itse gole gontsi.*

3. *Tsotsitaal is popular because of miscommunication, when people communicate and don't understand each other they will try speaking in a language the both understand. Tsotsitaal e tlwaelesegile ka gonne go se tlhaloganyesege fa batho basa tlhaloganyane ba leka ka bo jotlhe ba bone gore batlhaloganye.*

4. *The reason will be they know with Tsotsitaal you won't say you don't understand because Tsotsitaal does not belong to anybody's language; people coin words every day to make the communication effective and you cannot say the word you used is right or wrong. Se se golo ke gore baitse gore o ka sere ga o tlhaloganye kagonne Tsotsitaal e bonolo o ka se nne ore ga o tlhaloganye.*

5. *Many languages in the area. Dipuo tse dintsi mo lefelong la rona.*

6. *We need to be educated on issues that involve languages, I think we are lacking there. Re tlhoka go rutega mo dilong tsa go tshwana le tse.*

7. *Yes they are but it seems that they don't know what to do. Ee mme ekare ga ba itse tse ba di dirang.*

8. *No attempts in my community. Ga gona maiteko.*

9. *Yes they are the language carriers of tomorrow. Ee ke bone baeteledi ba rona ba puo ba isago.*

10. *No Nyaa*