

TUTDoR

Language and identity loss: A survey of Tshivenda L1 speakers in Pretoria.

Item Type	Thesis
Authors	Muavha, Muthuhadini Lufuno
Publisher	Tshwane University of Technology
Rights	CC0 1.0 Universal
Download date	2025-03-27 01:32:09
Item License	http://creativecommons.org/publicdomain/zero/1.0/
Link to Item	https://hdl.handle.net/20.500.14519/1310

**LANGUAGE AND IDENTITY LOSS:
A SURVEY OF TSHIVENDA L1 SPEAKERS IN PRETORIA**

by

MUTHUHADINI LUFUNO MUAVHA

Student no: 216097661

Submitted in partial fulfilment of the requirements for the degree

Master of Language Practice

in the

Department of Applied Languages

FACULTY OF HUMANITIES

TSHWANE UNIVERSITY OF TECHNOLOGY

Supervisor: Dr I.P. Mandende

Co-supervisor: Dr M.M. Makgato

March 2022

Declaration

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



.....

MUTHUHADINI LUFUNO MUAVHA

Dedication

This work is dedicated to the almighty God who gave me strength, courage and allowed me to live and see my dream become a reality.

This dissertation is dedicated to the most influential woman in my life: my mother Nndanganeni Merium Modau, who ensured that I continued my studies, while working as a domestic worker; my father Ntshavheni Muavha, who raised me to be a young hardworking man; my daughter Vhutaḽi Delight Muavha and the queen of my heart, Londiwe Promise Khumalo.

I also dedicate this dissertation to the following people:

My stepmother, Aries Muavha; my older sister: Rabelani Recheal Modau; my older brother: Masala Godfree Modau; my younger brother, Mbavhalelo Muavha, my young sisters, Phindulo Muavha, Unarine Muavha and my friend, Phethani Progress Mudau. Thank you all for your patience and support during my master's degree studies- you are highly important to me.

Acknowledgements

In no particular order, I would like to express my heartfelt gratitude and appreciation to my supervisor, Dr I.P. Mandende, for his patience, invaluable critical, constructive feedback, and encouragement in assisting me until the end of this study. I am grateful for his consistent encouragement and for pushing me to recognise the abilities and strengths that I never realised I possessed. May the Almighty God bless him and enable him to continue assisting other students. My heartfelt gratitude also goes to Dr M.M. Makgato, my co-supervisor, for her insightful comments, knowledge, and academic assistance. May the Almighty God bless her and inspire her to continue assisting other students.

Special thanks go to the Tshivenḁa L1 speakers in Pretoria who completed the questionnaires and participated in the interview sessions. This study would not have been possible without their willingness to participate!

Ndi a livhuwa.

Nndaa!!!

Abstract

This study aims to explore the possibility of language and identity loss of Tshivenda L1 speakers in Pretoria (PTA). This study is, therefore, important for Tshivenda L1 speakers, who live in Pretoria, to be made aware of their practices, that is, of the possibility of moving away from speaking their own language in public places and speaking other languages - which may have a negative impact on the survival of their own language and keeping their identities alive. People are who they are, because of their language and culture. Above all, language survival and identity preservation mean that the next generation will know the language of their ancestors, as well as the language that constitutes their identity. To explore the objectives of this study, a mixed-methods approach was adopted to understand this phenomenon and its impact on language and identity loss better. The study used fifty-six respondents, who were Tshivenda L1 speakers in Pretoria. Face-to-face semi-structured interviews and questionnaires were used to collect data. In addition, data were collected, using concurrent mixed-methods data analysis techniques. The theoretical frameworks used to underpin this study are the ethnolinguistic vitality, social identity and self-determination theories. The study was carried out to persuade Tshivenda L1 speakers, who move from one place to another, where they are surrounded by different speakers, to speak their own language. The findings of this study revealed that there is no language and identity loss by Tshivenda L1 speakers in Pretoria. However, the findings of this study further revealed that Tshivenda L1 speakers are not aware of the effect on their language and identity when shifting from speaking their L1.

Keywords: language, identity, Tshivenda, vitality, culture, communication, language shift

Table of Contents

CHAPTER 1: OVERVIEW	1
1.1. INTRODUCTION.....	1
1.2. BACKGROUND AND RATIONALE	1
1.3. PROBLEM STATEMENT	4
1.4. RESEARCH QUESTIONS.....	4
1.5. AIM OF THE STUDY	5
1.6. OBJECTIVES OF THE STUDY	5
1.7. SIGNIFICANCE OF THE STUDY	5
1.8. SCOPE AND LIMITATIONS OF THE STUDY.....	6
1.9. DIVISION OF STUDY INTO CHAPTERS.....	6
1.10. CONCLUSION	7
CHAPTER 2: LITERATURE REVIEW	8
2.1. INTRODUCTION.....	8
2.2. DEFINITION OF TERMS.....	8
2.2.1. Language	8
2.2.2. Language loss.....	9
2.2.3. Identity	9
2.2.4. Culture.....	9
2.2.5. Ethnicity	9
2.2.6. Language shift.....	10
2.2.7. Language attitudes	10
2.2.8. Awareness	10
2.2.9. Multilingualism.....	10
2.2.10. Bilingualism	11
2.3. THEORETICAL FRAMEWORK	11
2.3.1. Ethnolinguistic Vitality Theory (EVT)	12

2.3.2. Social identity theory (SIT).....	14
2.3.3. Self-determination theory (SDT)	15
2.4. PERSPECTIVES ON LANGUAGE AND IDENTITY LOSS	16
2.4.1. International perspectives on language and identity loss.....	17
2.4.2. South African perspectives on language and identity loss.....	19
2.5. PERSPECTIVES ON LANGUAGE SHIFT	21
2.5.1. International perspectives on language shift.....	21
2.5.2. South African perspectives on language shift.....	23
2.6. PERSPECTIVES ON LANGUAGE ATTITUDES.....	25
2.6.1. International perspectives on language attitudes.....	26
2.6.2. South African perspectives on language attitudes	27
2.7. CONCLUSION	29
CHAPTER 3: RESEARCH METHODOLOGY	30
3.1. INTRODUCTION.....	30
3.2. RESEARCH DESIGN	31
3.2.1. Case study design.....	31
3.3. RESEARCH APPROACHES	32
3.4. SAMPLE (N=56)	34
3.4.1. Sampling procedures.....	34
3.4.1.1. Purposive sampling procedure	35
3.4.1.2. Snowball sampling procedure	35
3.4.1.3. Convenience sampling procedure	36
3.5. DATA COLLECTION METHODS	36
3.5.1. Face-to-face semi-structured interviews	37
3.5.2. Survey	38
3.6. INSTRUMENTS.....	39
3.7. DATA ANALYSIS METHODS.....	40

3.8. RESPONDENTS' PROFILE	41
3.8.1. Questionnaire respondents' profile	42
3.8.2 Interviews	43
3.9. ETHICAL ISSUES	45
3.9.1. Research permission.....	45
3.9.2. Voluntary participation and informed consent.....	45
3.9.3. Respect for confidentiality and anonymity	46
3.10. FIELD PROBLEMS ENCOUNTERED.....	46
3.11. CONCLUSION	47
CHAPTER 4: PRESENTATION AND DISCUSSION OF THE FINDINGS	48
4.1. INTRODUCTION.....	48
4.2. PRESENTATION OF DATA.....	48
4.2.1.Questionnaire data (Sample N= 56).....	48
4.2.1.1. Educational qualification	48
4.2.1.2. Place of residence and years of residence in Pretoria	50
4.2.1.3. Employment status	51
4.2.1.4. Language repertoire	52
Language domain usage.....	52
4.2.1.5. Language(s) used at home.....	53
4.2.1.6. Language(s) used at work	54
4.2.1.7. Language(s) of use with colleague(s)	55
4.2.1.8. Language(s) use in community meetings.....	56
4.2.1.9. Language(s) use for greeting(s)	57
4.2.1.10. Language(s) use with relatives.....	58
4.2.1.11. Language(s) use with friend(s).....	59
4.2.1.12. Language(s) use when at shopping centers/malls	60
4.2.1.13. Language(s) use when there is a social gathering.....	61

4.2.1.14. Language(s) use for religious purpose	62
4.2.1.15. Scalar unit, scores and attitudinal positional tendencies	63
4.2.1.16. Respondents' the attitudes of Tshivenda L1 speakers in Pretoria, toward their native language and their identity (N=56)	63
4.3. Summary	66
4.4. Interview Data (sample N= 10).....	67
4.4.1. Summary	74
4.5. DISCUSSIONS AND ANALYSIS OF FINDINGS	75
4.5.1 DISCUSSION OF VARIABLES	75
4.5.2. DISCUSSION OF DOMAINS OF USAGES	77
4.5.3. DISCUSSION OF THEMES	81
4.6. CONCLUSION	87
CHAPTER 5: CONCLUSIONS AND RECOMMENDATION	88
5.1. INTRODUCTION.....	88
5.2.SUMMARY OF CHAPTERS.....	88
5.3.CONCLUSIONS	89
5.3.1. Research questions answered	89
5.3.2. The aim of the study.....	91
5.4. RECOMMENDATIONS	91
REFERENCES.....	93

LIST OF TABLES AND FIGURES

TABLES

Table 3.1. Questionnaire: Respondents' profile (N=56).....	52
Table 3.2. Participant's profile (N=10).....	53
Table 4.1: Educational qualifications	58
Table 4.2: Place of residence and years of residence in Pretoria	59

Table 4.3: Employment status.....	60
Table 4.4: Language(s) used at home	62
Table 4.5: Language(s) used at work	63
Table 4.6: Language(s) used with colleague(s)	64
Table 4.7: Language(s) used at community meetings	65
Table 4.8: Language(s) used for greeting(s).....	66
Table 4.9: Language(s) used with relatives	67
Table 4.10: Language(s) used with friends.....	68
Table 4.11: Language(s) used in shopping centres/malls.....	69
Table 4.12: Language(s) used at social gatherings	70
Table 4.13: Language(s) used for religious purposes	71
Table 4.14: Scalar unit, scores and attitudinal positional tendencies	72
Table 4.15: Respondents' the attitudes of Tshivenda L1 speakers in Pretoria, towards their native language and their identity (N=56)	73

FIGURES

Figure 4.1: Language repertoire.....	61
--------------------------------------	----

LIST OF ABBREVIATIONS AND ACRONYMS

BSAL	Black South African language
DVDs	Digital video disc
EV	Ethno-linguistic vitality
L1	First language
L2	Second language
LOLT	Language of learning and teaching
MOI	Medium of instruction
SDT	Self-determination theory
SIT	Social identity theory

CHAPTER 1

OVERVIEW

1.1. INTRODUCTION

South Africa is a multilingual country with diverse citizens from different cultural and linguistic backgrounds. This study explores the possibility of language and identity loss of Tshivenda L1 speakers in Pretoria (PTA). Since South Africa is a multilingual and multicultural country, it is, therefore, important for Tshivenda L1 speakers who live in Pretoria to be made aware of their practice of not speaking Tshivenda in public places to speak other languages, which may have a negative impact on their language survival and on keeping their identities alive. In attempting to explore this possibility of language and identity loss of Tshivenda L1 speakers in Pretoria, the study adopted a mixed-methods approach. In addition, face-to-face semi-structured interviews and questionnaires were used to collect the data.

This chapter gives the context and background of the study by introducing the study's focus areas in the form of its rationale. The problem statement, research questions, and aims and objectives form part of this chapters. Furthermore, this chapter also outlines chapter divisions of the entire study with explanations of what each chapter entails. This chapter also discusses the significance of the study. Finally, the chapter concludes by highlighting the scope and limitations of the study.

1.2. BACKGROUND AND RATIONALE

As mentioned in the introduction, this study was set to explore the possibility of language and identity loss to Tshivenda L1 in Pretoria. This city was chosen because there were a number of Tshivenda L1 speakers who had moved to this area to pursue education and employment opportunities, even before the 1994 democratic dispensation, among other things. The Vhavenda had been moving to PTA to settle in townships such as Soshanguve, Mamelodi, Hammanskraal, Winterveldt and Atteridgeville. To date, the number of Vhavenda who moved to Pretoria has

increased in the last two decades or so. Some of them have been moving to suburbs around Pretoria since 1994. Therefore, I developed an interest in this phenomenon because I once lived with my relative in Soshanguve and observed that when they communicated with each other, they used English and Setswana mostly, and very little Tshivenda. The examples below were observed amongst my two cousins who speak Tshivenda “*inwi ni tsala yanga*” (you are my friend), and the other one was, “*I told you that ndi do vhuya nga matsheloni*” (I told you that I will come back in the morning). The two examples above showed that some Tshivenda L1 speakers either code-switch or shift from their language to other languages when communicating. Therefore, as a linguist and with the love I have for my mother tongue, Tshivenda, and knowing that Tshivenda is one of South Africa’s official languages, I felt that there is a need to conduct this study to explore this phenomenon to investigate the depth of this practice among Tshivenda L1 speakers who lived in Pretoria.

The fundamental of this study is that the findings can provide guidelines for Tshivenda L1 speakers in Pretoria to take pride in communicating in Tshivenda in everyday life regardless of where they are or who surrounds them. For this reason, it is vital to a study like this to explore and prevent the possibility of language and identity loss to Vhavenda. Hence, it is believed that the findings may make Tshivenda L1 speakers in Pretoria aware of the danger and how shifting away from speaking their native languages in public places could have a negative impact on preserving and maintaining Tshivenda and their own identities.

Norton (1997) presents a comprehensive review of the importance of a language in a communication context. He explains that every time language learners speak, they are not only exchanging information with their interlocutors, but they are also constantly organising and reorganising a sense of whom they are and how they relate to the social world. In addition, Kamwangamalu (2007: 263) posits that, “the link between language and identity is so strong that a single feature of language use suffices to identify someone’s membership in a given group.”

Tandefelt (1992)’s study on some linguistic consequences of the shift from Swedish to Finnish in Finland, has identified three stages of individual language loss: starting from being monolingual to becoming bilingual, and ending up with a new type of monolingualism. As defined by Richards

and Schmidt (2002), monolingual refers to a person who has active knowledge of only one language, perhaps through a passive knowledge of others. In turn, Ellis (2006) defines monolingualism as a lack of skills or a limitation of human potential. On the other hand, bilingual refers to the individual's "capacity to speak a second language based on the patterns and structures of that language than the patterns of the first one" (Harmers & Blanc, 2004).

As noted by Janse (2003), the loss of a language means a loss of culture and imposes a homogenised language and culture. He comments that the link to the speakers' history and culture is guarded through their language as ideas and views are expressed differently via a language; thus, the loss of language is a loss of culture. Accordingly, language, culture and identity are intertwined. Therefore, without culture, humans would not be human at all. This means that, humans would have no language in which to express themselves, no sense of self-consciousness, and the ability to think or reason would be severely limited (Giddens, 2005; Itulua-Abumere, 2013).

Anthonissen and George (2003) investigated the language used within three Coloured families in the greater Cape Town area. Through their study, it is clear that language shift from Afrikaans to English has occurred in the three families interviewed because their findings illustrated that the first generation of all these families see Afrikaans as their first language, whereas their grandchildren (the third generation) regard English as their first language. Another study by Fortuin (2009) on language shift from Afrikaans to English in Coloured families in Port Elizabeth affirmed that the first (oldest) generation report to be either Afrikaans or English, but the second generation is reported to be in conflict with both the speakers of Afrikaans and the speakers of English. In addition, there is clear evidence of a language shift from Afrikaans to English in the third generation.

The issue related to language and identity loss in South Africa as well as the international arena has not been researched up to the researched. The research so far has revealed that language shift has occurred from Afrikaans, as well as indigenous languages, to English. Other research has revealed a positive attitude towards an African language. All these issues have been researched and surveyed with respect to the situation in South Africa and internationally, but not enough research has been done on language and identity loss. The research on language and identity loss

is scant, and further explorations and investigations are needed as it may make Tshivenda L1 speakers in Pretoria aware of the danger and how shifting away from speaking their native languages in public places could have a negative impact on preserving and maintaining Tshivenda.

1.3. PROBLEM STATEMENT

Language plays an important role in identifying people; hence, people should be proud of using their native languages wherever they go. A language is the birthplace of people's identity and reasoning. Tshivenda L1 speakers in Pretoria seem to feel comfortable about using other languages than their native language when they are in public places, and this could be the beginning of language and identity loss which may lead to their language death later. Therefore, the next generation will not know the language of their ancestors' language if this phenomenon continues unabated. The importance of preserving a language and identity cannot be ignored, as its ignorance may lead to the death of the language, especially in a city, such as Pretoria. It is essential that Tshivenda is preserved and maintained as a vital part of Vhavenda culture, identity, and pride of its speakers. The Tshivenda L1 speakers in Pretoria may not be aware that speaking or shifting to other languages could be the beginning of the death of their L1. Therefore, to address these challenges, the following research questions were formulated for this study.

1.4. RESEARCH QUESTIONS

To answer the problem statement, the following questions were used to guide the investigation:

The main research question was:

RQ 1: What are the factors influencing the language and identity loss of Tshivenda L1 speakers in Pretoria?

The following sub-questions would be used to interrogate this research problem further as well:

RQ 2: To what extent are Tshivenda L1 speakers in Pretoria aware of the impact caused on their language and identity when shifting from speaking their L1?

RQ1 3: What is the attitude of Tshivenda L1 speakers in Pretoria towards their native language?

1.5. AIM OF THE STUDY

The study explores the possibility of language and identity loss of Tshivenda L1 speakers in Pretoria.

1.6. OBJECTIVES OF THE STUDY

The three objectives of the study were to:

- Explore factors influencing the language and identity loss of Tshivenda L1 speakers in Pretoria.
- Explore to what extent Tshivenda L1 speakers in Pretoria were aware of the impact caused on their language and identity when shifting from speaking their L1.
- Determine the attitude that Tshivenda L1 speakers in Pretoria had towards their native language.

1.7. SIGNIFICANCE OF THE STUDY

This study was carried out to address the issues concerning language and identity loss of Tshivenda L1 speakers staying in Pretoria. Firstly, the uniqueness of this study lies in the fact that the findings can benefit all Tshivenda L1 speakers who move from one place to another so that they do not shift from speaking their own language. Secondly, it is assumed other languages that show the same traits as Tshivenda L1 may also benefit from this study. Thirdly, the resulting outcomes can also be used as reminders to take pride in communicating in Tshivenda in everyday life regardless of where the Vhenda are or who surrounds them. For that reason, it is vital for a study like this to explore and prevent the possibility of language and identity loss with regard to Tshivenda. Hence, it is assumed that the findings may make Tshivenda L1 speakers staying in Pretoria aware of the danger of not communicating in Tshivenda and how shifting away from speaking their native languages in public places could have a negative impact on preserving and maintaining Tshivenda in particular.

1.8. SCOPE AND LIMITATIONS OF THE STUDY

This study is about language and identity loss and was conducted in Pretoria. Because there are other Tshivenda L1 speakers who were born in Pretoria, this study was limited to Tshivenda L1 speakers who had moved to Pretoria. However, the findings of this study will not be generalised to other languages spoken in Pretoria. This means that language and identity loss of Tshivenda L1 speakers in Pretoria may not mean the loss of other languages spoken in Pretoria. However, other languages which share the same traits can benefit from this study. Face-to-face semi-structured interviews also posed limitations in this study. Bailey (1994) asserts that, inconvenience may be caused by stress, fatigue or illness during the interview session, and that can influence the responses of the respondents.

1.9. DIVISION OF STUDY INTO CHAPTERS

The study is divided into five chapters as follows:

Chapter 1: Background and rationale

Chapter 1 contains a general overview of the study, which includes the introduction, background, and rationale of the study. This chapter also contains the research problem statement, research questions, aims and objectives of the study, the significance of the study, and the scope and limitations of the study.

Chapter 2: Literature review

Chapter 2 starts by defining the main concepts used throughout the research, outlines the theoretical framework underpinning this study and provides a literature review of the information on language and identity loss.

Chapter 3: Research methodology

Chapter 3 contains the research methodology, which firstly defines the methodology and summarises the research design and approach; the sample population, sampling techniques, data

collection methods, data collection instruments, data analysis methods, participants' profile, ethical issues, and anticipated outcomes field problems.

Chapter 4: Data presentation and analysis

Chapter 4 presents the data as well as the analysis of data collected from participants and the discussion of the findings of the study.

Chapter 5: Conclusions and recommendations

Chapter 5 summarises the results of the study, presents the conclusions drawn from the study and provides recommendations.

1.10. CONCLUSION

This chapter started with an introduction to this study, then the background and rationale of the study were discussed. The research problem, the research questions and the aims and objectives of the study, which were to address issues concerning language and identity loss to Tshivenda L1 speakers in Pretoria, were also explicated. In addition, the significance, scope and limitations were also discussed in this chapter. The study is divided into five chapters containing the background and rationale, the literature review, the research methodology, the data presentation and analysis and the conclusions and recommendations. In the next chapter, which is Chapter 2, the terms used throughout the study are defined, after which the chapter continues with the theoretical background underpinning the study. Lastly, the literature review on the topic of the study was also presented. This was done through an analysis of the views and contributions made by various scholars who had explored similar topics related to this study.

CHAPTER 2

LITERATURE REVIEW

2.1. INTRODUCTION

The previous chapter presented the introduction of the study. In addition, aspects such as the background and rationale, the problem statement, the research questions, aims and objectives of the study were discussed. Therefore, this chapter provides definitions of the concepts used in this study and also presents the theoretical framework underpinning this study. Finally, I present reviews of studies related to language loss, identity loss, language shift, and language attitudes carried out internationally and in South Africa. Accordingly, international and local perspectives are reported to illuminate this study. Similarly, the gaps the previous studies did not cover are highlighted, such as language loss, shift and maintenance are phenomena that occur from time to time, and they affect all languages, in one way or another. This research is further carried out to gain an understanding of different aspects pertaining to language and identity loss.

2.2. DEFINITION OF TERMS

This section provides definitions of the concepts used in this study.

2.2.1. Language

Language is defined as “a means of constructing an understanding of knowledge and is described as a mode of thinking playing a role in inner speech” (Seligman, 2012: 21). Rovira (2008) maintains that a “language is intrinsic to the expression of culture. Language is a fundamental aspect of cultural identity.” Human beings convey their innermost selves from generation to generation through language. Accordingly, human beings transmit and express their culture and their values through language.

2.2.2. Language loss

Kouritzin (1999: 11) defines language loss “as a lack of first language development, delayed first language development, or the progressive loss of previously acquired language ability.” This is the reason why Dastgoshadeh and Jalilzadeh (2019: 661) believe that “when a language is lost, a world perspective is lost too. As a language is the carrier of different aspects of a culture, cultural diversity, which is a cause of mobility among societies, is endangered, one of the main sources of language loss is the dominance of a global language.”

2.2.3. Identity

According to Norton (1997: 410), identity “is how people understand their relationship with the world, how that relationship is constructed across time and space, and how people understand their possibilities for the future, identity relates to desire, the desire for recognition, the desire for affiliation, and the desire for security and safety.” In a similar vein, Browne (2008: 38) explains, “identity is about how individuals or groups see and define themselves, and how other individuals or groups see and define them.”

2.2.4. Culture

Online Cambridge Dictionary (2016) defines culture as a way of life, especially the general customs and beliefs of a particular group of people at a particular time. Giddens (2005) provides a comprehensive definition of culture, which is the way of life of members of a society, or of groups within a society, which includes how they dress, their marriage customs, language and family life, their patterns of work, religious ceremonies, and leisure pursuits.

2.2.5. Ethnicity

‘Ethnicity’ is a contested analytical concept used to distinguish human groups in the wider social sciences and everyday life (Phelps & Nadim, 2014). Mann (2000: 459) asserts that, “ethnicity is rightly understood as an aspect of a collectives’ self-recognition as well as an aspect of its recognition in the eyes of outsiders.”

2.2.6. Language shift

As noted by Batibo (2005: 87), language shift occurs when “speakers abandon their language, willingly or under pressure, in favour of another language, which then takes over as their means of communication and socialisation.” In turn, Stoessel (2002) notes that:

Language shift is defined as a situation in which one language in contact with a more dominant language, within a nation, over a period of time, is partially or completely replaced by the dominant language, namely some or all of the former domains in which the language was used are replaced by the dominant language.

2.2.7. Language attitudes

Ianos, Huguet, Janes and Lapresta (2015: 1) explain that the term “language attitudes” is “an umbrella term, which refers to various attitudinal objects, including languages, dialects, speech styles, speakers, communities, language learning, language use, etc.” According to McGroarty (1996), language attitudes are behavioural tendencies, emotional reactions, beliefs, and attitudes that are connected to personal values and views, and they promote or discourage the choices people make in various activities, whether formal or informal.

2.2.8. Awareness

As noted by Gafoor (2012), being aware means to know, to realise or be interested in knowing about something or knowing that something is important. Therefore, awareness is the state or ability to perceive, feel, or be conscious of events, objects, or sensory patterns (Gafoor, 2012).

2.2.9. Multilingualism

The term “multilingual” is derived from two Latin words, namely, ‘multi’ that means many and ‘lingual’ that means language (Okal, 2014). In a broader sense, multilingual refers to the ability of the speaker to express himself/herself in several languages with equal and native-like proficiency (Okal, 2014). In turn, the European Commission (2007: 6) defines multilingualism as “the ability of societies, institutions, groups and individuals to engage, on a regular basis, with more than two languages in their day-to-day lives.”

2.2.10. Bilingualism

According to Myers-Scotton (2009: 44), bilingualism is “the ability to use two languages sufficiently to carry on a limited casual conversation.” Furthermore, as noted by Li (2008: 4), bilingualism is “communicating in more than one language, be it active through speaking and writing or passive through listening and reading.”

2.3. THEORETICAL FRAMEWORK

A theoretical framework is the ‘blueprint’ or guide for research. Furthermore, it is “a framework based on an existing theory in a field of inquiry that is related or reflecting the hypothesis of the study, it is a blueprint that is often ‘borrowed’ by the researcher to build his/her own house or research inquiry” (Grant & Osanloo, 2014)). They went further and noted that a theoretical framework serves as the foundation upon which research is constructed. (Sinclair (2007: 39) posits that a “theoretical framework can be thought of as a map or travel plan, which is important to consider at the start of the research\ . The consideration should be based on the relevant theory underpinning the knowledge base of the phenomenon to be researched.”

According to Maxwell (2005: 123), the study’s theoretical framework should “indicate two functions. The first one is to show how the research fits into what is already known (its relationship with the existing theory and research), and the second one is to show how your research contributes to the topic of the field (its intellectual goals).”

This study focuses on issues related to language and identity loss. Therefore, it is necessary for a study to have a theoretical framework as it can help connect the research to the existing body of knowledge (University of Southern California, 2017). In other words, a theoretical framework plays an instrumental part as the foundation of the study. Regarding this study, the ethnolinguistic vitality, social identity and self-determination theories are adopted as they focus on elements that are related to language and identity, such as the motivation, identity, and vitality of a language in a given environment and era.

2.3.1. Ethnolinguistic vitality theory (EVT)

As mentioned earlier, this section examines the theories related to language and identity loss. The ethnolinguistic vitality theory (EVT) was first introduced by Giles, Bourhis and Taylor, (1977). The ethnolinguistic vitality of a group is related to the group's own awareness of their existence as an entity compared to other groups in the community. In other words, EVT can be defined as what the group thinks about itself in relation to other groups (Myers-Scotton, 2006). As noted by Giles *et al.* (1977), for members of a 'low vitality group, it is likely that a member accommodates the other's speech style; this process is known as convergence. In a similar vein, Rudwick (2004) thinks that the long-term, high/low ethnolinguistic vitality may be an indicator of language maintenance, language shift or even language death from a micro-. sociolinguistic perspective. Roque (2002: 18), gives reasons why languages may disappear.

The following are the reasons that lead people to abandoning their home languages:

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

The ethnolinguistic vitality theory (EVT) embraces the following concepts: namely, demography, institutional support and status (Giles *et al.*, 1977).

Demography simply refers to the number of people who speak the same language. The demographic vitality factors are those related to the sheer numbers of group members and their distribution throughout urban, community or national territory. In order to increase the vitality of ethnolinguistic groups more as distinctive groups than those whose demographic factors are unfavourable and not conducive to group survival (Giles *et al.*, 1977), they may use favourable demographic factors.

Institutional support/control factors refer to the extent to which an ethnolinguistic group enjoys formal or informal support in, and control over, the various institutions of a community, region or nation. Giles *et al.* (1977) propose that all forms of formal and informal support in, and control over various government institutions such as religious, educational, political, media, business, and cultural contexts, contribute to groups' institutional support and overall vitality.

Status refers to how people perceive the language within a region, community, or country, whether it is seen as a language spoken by people of high or low status and educated or not educated. Status factors, less easily quantifiable than demographic and institutional support factors, are those that relate to an ethnolinguistic group's social prestige, its economic and socio-historical status as well as the status of its language and culture locally and internationally. As argued by Giles *et al.* (1977: 308):

...ethnolinguistic groups, which receive high institutional support/control and high demographic strength, are likely to enjoy considerable social status relative to less dominant and minority groups in society. In other words, the more status a linguistic group is recognised to have, the more vitality it can be said to possess as a collective entity.

Fishman (1972) concurs that the more speakers a language has, and the higher the status, the greater the vitality of the group's language, as well as its chance of survival. Fishman (1991) further suggests that the best way of maintaining the language of the community is through the transmission of the language by parents to their children.

Therefore, this theory was used in this study as it helped to determine how Tshivenda L1 speakers in Pretoria viewed their language and identity when they were among speakers of other languages. In addition, this theory is seen as a theory that would help determine factors that would influence language and identity loss of Tshivenda L1 speakers in Pretoria. The aim of this study was to explore the possibility of language and identity loss of Tshivenda L1 speakers in Pretoria. Therefore, adopting EVT to this study was more relevant as it helped when exploring to what extent Tshivenda L1 speakers in Pretoria were aware of the impact caused on their language and identity when shifting from speaking their L1. Lastly, Le Ha (2007) claims that "in African countries, the English language is used for more prestigious functions and the local language for

less prestigious ones;” therefore, EVT helped me to determine the attitude that Tshivenda L1 speakers in Pretoria have towards their native language.

2.3.2. Social identity theory (SIT)

Tajfel and Turner developed the social identity theory (SIT) in the 1970s (Tajfel & Turner, 1979; Turner, 1975). SIT is based on two of Tajfel’s innovative ideas. His first idea is that social categorisation leads to the cognitive accentuation of “similarities between people who belong to the same group” and differences between people who belong to different groups. His second idea is that these accentuation effects help to explain the shift from self-perception as a unique individual or personal identity to self-perception as a stereotypical in-group member who is interchangeable with other in-group members or social identity.

Although Tajfel and Turner first idea explained why people identified with their in-group, it did not explain why people tended to favour their in-group over out-groups- the so-called in-group bias effect (Tajfel, Billig, Bundy, & Flament, 1971).” This is where Tajfel’s second great idea came into play. He assumed that people obtain information about the value of their in-group” by making inter-group comparisons with salient out-groups on relevant comparison dimensions. These comparisons are focused on establishing a positive in-group status or positive in-group distinctiveness. He goes further and adds that people not only share a social identity with other in-group members, but also favour in-group members because they want to make their in-group more positive than comparable out-groups do.

As noted by Abrams and Hogg (1988: 3), SIT deals with “the group in the individual. They assume that one part of self-concept is defined by belonging to a social group.” Tajfel and Turner (1979) conceptualised different belief structures and associated strategies to reach a positive social identity; if inferiority of their group cannot be denied, members may leave a group and join a higher status group. This study focuses on language and identity loss for Tshivenda L1 speakers in Pretoria, and SIT explains how the individual perceived membership in a social group affects social perceptions and attitudes (Abrams & Hogg, 1988). With the use of SIT in this study, I aimed to explore to what extent Tshivenda L1 speakers in Pretoria were aware of the impact on their language and identity when shifting from speaking their L1. Therefore, Tajfel and Turner explain

how social categorisation leads to the cognitive accentuation of “similarities between people who belong to the same group” and differences between people who belong to different groups.

2.3.3. Self-determination theory (SDT)

According to Ryan and Deci (2000), to be self-determined entails endorsing one’s actions at the highest level of reflection; when self-determined, people experience a sense of freedom to do what is interesting, personally important, and vitalising. Therefore, according to Ryan, Kuhl and Deci (1997):

[The] Self-Determination Theory (SDT) is an approach to human motivation and personality that uses traditional empirical methods, while employing an organismic metatheory that highlights the importance of humans’ evolved inner resources for personality development and behavioural self-regulation.

In addition, Ryan and Deci (2000) state:

Thus, its arena is the investigation of people’s inherent growth tendencies and innate psychological needs that are the basis for their self-motivation and personality integration, as well as for the conditions that foster those positive processes, and it suggests that the psychological processes that occur within the social context influence reasons or motivations to act or behave.

As noted by Ryan and Deci (1985), there are two main types of motivation in SDT. Firstly, ‘extrinsic motivation’ comes from outside and “is a drive to behave in certain ways based on external sources, and it results in external rewards such as grading systems, employee evaluations, awards and the respect and admiration of the other.” In addition, Vallerand (1997) notes that intrinsic motivation, refers to doing an activity for the inherent satisfaction of the activity itself. Secondly, intrinsic motivation comes from within (Ryan & Deci, 1985).

Ryan and Connell (1989) define extrinsic motivation as the performance of an activity to attain some separable outcome SDT proposes that extrinsic motivation can vary greatly in its relative autonomy. Vallerand (1997) maintains that extrinsic motivation entails personal endorsement and a feeling of choice, whereas the latter involves compliance with an external factor. According to Ryan and Frederick (1997), SDT aims to specify factors that nurture the innate human potentials entailed in growth, integration, and well-being, and to explore the processes and conditions that foster the healthy development and effective functioning of individuals, groups, and

communities.” Nevertheless, a positive approach fled across the life span for an individual to experience an ongoing sense of integrity and well-being (Ryan & Frederick, 1997; Waterman, 1993). SDT is a valuable theory for this study because it outlines factors that motivate people to behave the way they do, which can be caused by external or internal drives.

2.4. PERSPECTIVES ON LANGUAGE AND IDENTITY LOSS

This subsection reviews perspectives regarding language and identity loss. It was then more important to start by looking at what a literature review is and what it intends to do. Merriam and Simpson, (2000: 10) explain that a literature review is done “to develop a conceptual framework or to explore a topical area for study.” They also talked about accessing the literature to develop the framework, which will connect the other parts of a paper. Regarding literature review, Creswell (2003: 33) notes that “if a separate review of the literature is used, consider whether the review will consist of integrative summaries, theoretical reviews, or methodological reviews.”

Studies on language and identity have attracted the attention of various scholars over the past years. However, previous studies have concentrated on the youth primarily rather than on adults or both. Hence, both young and adult Vhavenda were selected for this study. This subsection reviews studies on language loss by international and South African researchers. “Language is inextricably linked with identity, and in order to save identity, we need to attempt to save language” (Dastgoshadeh & Jalilzadeh, 2019). In turn, Tabouret-Keller, 1997: 315) contend that, “The language spoken by somebody and his or her identity as a speaker of this language are inseparable. Language acts are acts of identity” This means that we cannot talk about language without talking about identity because they are all intertwined. According to (Joseph, 2004 & Tabouret-Keller, 1997: 316):

Language and identity are actually inseparable, so a change in identity is inherent in any change to bilingualism supports this. In addition, we are identified and identify ourselves, within the large space of the society of our time, within the different groups – institutional, professional, and social – we belong to, within the surroundings or our home, our office, our car, our out-of-door outfits, our indoor outfits.

In turn, Bekker (2002: 19) argues that “the languages or language varieties used by an individual are often an indication of the social groups to which that individual belongs, or for that matter, the social groups the individual wishes to belong to.”

Dastgoshadeh and Jalilzadeh (2019: 661) contend that “languages become endangered when they are not passed on to children or when a metropolitan language dominates over others” Brenzinger and De Graaf (2006: B10.3) aver that: “when speakers of a language no longer pass it to the next generation, that language is in danger. If this is not reversed, languages may ultimately vanish. Children may no longer acquire languages even when they are still spoken by many thousands of elderly speakers.” Crapo (2013) states that it then becomes difficult for others who are in that nation to maintain their heritage and cultures, as their identities get lost, resulting in socio-economic and political consequences. Crapo further posits that, among the people who now speak the language regarded as inferior, there is a loss of work, no social standing, and their culture will start to die.

2.4.1. International perspectives on language and identity loss

As noted by Norton (2000), there is currently a belief that language, identity and culture are related inextricably, and that language loss has a significant influence on children or adults’ changing identities. A number of scholars looked at the language-use patterns of minority language children in relation to their cultural identity.

Schechter and Bayley (1997) undertook a qualitative study of four families of Mexican descent - two from California and two from Texas, from a much larger study of 40 families. They attempted to understand the families’ views of their culture and heritage language, Spanish, and its role in their cultural identity, as well as the role of their children’s schooling in language maintenance or loss. Schechter and Bayley found that all four families equated LI attrition with the loss of cultural identity. They attributed part of the blame to the school system, and at least one of the families received specific instructions from the school to try not to speak Spanish to their children. This study seeks to explore the attitude of Tshivenda L1 speakers in Pretoria have towards their own language. Part of why I reviewed a study by Schechter and Bayley is that four families that participated, experienced LI attrition and the subsequent loss of their cultural identity. As part of

this study, if a language shows signs of endangerment, it is important to understand the factors that motivate such a shift. This is what this study intends to investigate.

Jones (1996) examined the role of the speaker in the language of obsolescence. Her findings showed that many of her participants did not consider Breton to be of any practical use, and therefore, they saw no need for their children to learn it, preferring instead that they learn French or even English. This study by Jones is interesting because it shows that participants did not feel that their mother tongue (Breton) needed to be practised by their children.

Ali (2015) conducted a similar study in the urban domains of Karachi, and the linguistic journey of four indigenous language speakers was explored. The findings showed that, “in a few of the cases that the participants have no language proficiency in any of the four skills of a language. Hence, their mother tongue is at the language loss stage.”

Kouritzin (1997) conducted an oral history study with 21 people between the ages of nine and 59 who had learned English in primary school and had lost their first languages in the process. The findings affirmed that the majority of the participants reported many negative familial, psychological and social effects. Her participants stated that the most important familial consequence was the loss of the extended family. They were not able to communicate with uncles, aunts, cousins, grandparents, or other relatives who did not speak English. At least one of the participants could not even communicate with his parents.

On the other hand, Zelealem (1998) conducted a study on some structural signs of obsolescence in K'emant. The findings showed that the two Central Cushitic languages, Qwarenya and K'emant, have given way to Amharic. The dominance of Amharic was linked to the dominance of the Amhara rulers and strengthened by the Ethiopian Christian Church. Because of political changes in the last decade, Amharic is now hampered in its further spread by its ethnic association.

Muaka (2009) compared the Kenyan youth in two rural towns, Kakamega and Kangundo, and two urban towns, Nairobi and Mombasa. He investigated the dynamics of language use in terms of shift, acquisition and maintenance. He focused on two languages: Luhya and Kikamba. Muaka's

findings revealed that in some families in the cities, there is a lack of transmission of the home language and receptive knowledge of their parents' language.

Another study was conducted by Malik (2010) in India, which investigated “the contact situation of Urdu and Punjabi with a particular focus on the phenomenon of the borrowing of kinship terms.” The study showed that Urdu terms are preferred over Punjabi kinship terms even when they speak their MT, namely Punjabi. The Urdu language is perceived to be more prestigious since it is the official and national language of Pakistan.

Another study was conducted by Oshodi (2010), who examined the structural changes that have occurred in the vocabulary of Arigidi, a local language spoken in the Àkòkò region of the Oñdò state in the Southwestern part of Nigeria. The study concluded that the high level of borrowing is unhealthy for Arigidi, as it is being assimilated into Yorùbá. Thus, the language is losing many of its original words, making it prone to endangerment.

A study conducted by Vambe (2006) focused on the identity and power of African languages in the 21st century, which affirms that African writers continue to write in borrowed languages, such as English, French, and Germanic languages. He also avers that languages have the power to represent who people are; therefore, without any doubt, if African writers continue to write in borrowed languages, many African languages will be lost, and the coming generation will not know the language of their ancestors.

2.4.2. South African perspectives on language and identity loss

Anthonie (2009) investigated a study about language use across a range of domains, namely at home, school, and the workplace environment in the Afrikaans community on the Beaufort West Hooyvlakte. Although most of the respondents identified Afrikaans as their home language (93%), the respondents still scored an overall 49% as a measure of proficiency in both English and Afrikaans. In addition, there is less preference for utilising English at home; about ten per cent of the respondents use the language in church, where religious observance is a central social marker of the community. The results of the study indicated that the Hooyvlakte community remains predominantly Afrikaans. There is, however, an increase in their knowledge and use of English,

and despite possible limits in actual English proficiency, the residents in the Hooyvlakte mostly view themselves as balanced Afrikaans-English bilinguals.

Dlamini (2001) conducted a study about the attainability of multilingualism at a university. Dlamini observed that most Black South African “students are not proficient in English, when they get to university, and they have to work harder than White students, because they have to grapple with the language of instruction, as well as with the concepts that are taught.” Dlamini (2001) claimed that most Black African parents prefer English as a mother tongue for their children from primary school, especially for instrumental reasons.

Rabapane (2010) conducted a study about “an analysis of a language policy plan with special reference to the Mopani district of the Limpopo province.” The findings showed that South Africans preferred to use English for communication, and as a language of learning and teaching; this is because of the mindset that people have about English. Rabapane’s (2010) study noted that the status that English has in South Africa has caused people to undermine the value of African languages, and if the community undermines the value that African languages have, then learners in schools will not see the necessity of studying their mother tongue. They believed that there was no use in learning African languages.

Pule (2014) conducted a study about careers in languages and employability in contemporary South Africa, that comprised a survey in Pretoria. The findings of this study showed that the society in the Soshanguve township still saw the need for African languages to be taught in school. In addition, the findings of this study revealed that respondents encouraged their children to learn an additional language, beside their home language, so they could be multilingual. The findings of this study also revealed that most of the respondents were not impressed by a school that did not cater for Black South African languages because their actions were holding the aspirations of the country back in promoting and developing languages that had previously been side-lined.

Mphaphuli (2019) investigated the attitudes towards and awareness of Tshivenda Grade 10 to 12 high school L1 learners in Thembisa with regard to pursuing Tshivenda as a career. The findings revealed that students had a positive attitude towards learning Tshivenda as a subject. The respondents stated that they enjoyed learning Tshivenda and were comfortable using it in public.

The findings also discovered that they were not only learning it because it was a compulsory subject, but also because it was their L1, and they wanted to expand and transmit knowledge in their L1.

2.5. PERSPECTIVES ON LANGUAGE SHIFT

This study aimed at exploring the possibility of the language and identity loss of Tshivenda L1 speakers in Pretoria. It was, therefore, also important to explore perspectives on language shift, as this study intended to explore to what extent Tshivenda L1 speakers in Pretoria were aware of the impact caused on their language and identity when shifting from speaking their L1. Language and identity loss are interlinked with language shift. This subsection aims to review the perspectives of scholars on language shift carried out internationally and in South Africa.

2.5.1. International perspectives on language shift

Cheng (2003) conducted a study on language shift and language maintenance in mixed marriages, which is a case study of a Malaysian Chinese family. The findings showed that various generations acquired Malay and English, and the shift tended to occur from the second and third generations. In addition, the fourth-generation code-switch in Thai and Malay, consequently, a total shift occurred among the fifth generation.

In the same vein, David (2009) conducted a study, but the focus was on different minority groups explaining the reason for the shift among minority groups in Kuching, Malaysia. The findings showed that the pressure of Malay as a *lingua franca* on the linguistic environment and English that has economic value, made the younger generation more comfortable with English and Malay rather than with the heritage language (Malay) in home domains.

Daller (2005) conducted a study about language shift and group identity, involving Mennonite immigrants from the former Soviet Union in Germany. The study wanted to find out whether there has been a language shift among the Mennonite immigrants from their home language, Plaudiitsch (Plautdietsch), to German. The findings regarding the maintenance of Plautdiitsch among the Mennonite immigrants in Germany showed that since immigrating to Germany, a complete language shift towards standard German has taken place. The older generation still uses

Plautdiitsch, and many younger members have at least a passive knowledge of Plautdiitsch. Some younger families still use Plautdiitsch at home, but these are exceptions. The findings showed that it is extremely doubtful whether Plautdiitsch will survive in the new environment. It certainly does not play a role in supporting their group identity. Moreover, the findings also showed that language shift has not only happened in the new environment, but that the language is also losing ground in the Soviet Union. For example, the older generation, Plautdiitsch, has become L2 for the younger generation.

Wright (2008) studied the case of language use in Hong Kong by analysing pre-and post-1997 situations that shaped language-by-language policy. The findings showed that the shift towards English was due to the prestige and the dominance of global English. The above studies showed that other languages are marginalised and suffer the risk of language shift and death. Hence, it is important to understand the factors that motivate the shift, which is what this study is intended to do.

Letsholo (2009)'s study investigated whether there is:

...a likelihood of a language shift (or loss) from Ikalanga (a minority language spoken in Botswana) to either Setswana or English. The focus of the investigation is between the ages of 17-25-years old. The findings showed that informants use Setswana frequently, even in domains where they could use their mother tongue, e.g. when speaking to peers with the same mother tongue.

The findings provided evidence that they teach their children Ikalanga, Setswana, and English, showing no clear preference for Ikalanga. In addition, some also expressed negative feelings about using their mother tongue around non-native speakers of the language. Therefore, this study intended to explore the impact of this tendency of moving away from speaking a native language by Vhavenda L1 speakers so that they realise the importance of maintaining their language and identity.

Bodomo, Anderson, and Dzahene-Quarshie (2009) focused on "Accra, the capital city of Ghana, which was concerned with the language habits of different generations and the importance of regional language." The findings showed that children born in the urban centre acquired ex-

colonial (Britain) language as their first language and a regional language. Both languages were becoming more important among the youth while they gained less proficiency in their mother tongue. As a result, a multilanguage shift seemed to occur “in these areas, shift from mother tongue to regional language and ultimately to the language of the masses.” For this study, I find Bodomo *et al.* 's, (2009) findings useful because they showed that a shift seemed to occur from the mother tongue to the regional language and ultimately to the language of the masses.

As the discussion continues, Kedrebeogo (1998) conducted a study among the Koromba African community:

...where he analysed the first-generation parents and their children, but with slight modification, cultural practices were given prior resources. The results indicated that the reason was purely internal; the role of family policy in language shift, where the language was not being transmitted to the younger generation. Hence, Moore is replacing Koronfe. Young people seem to have a rather low self-image of their ethnic group and language, and this probably explains their eagerness not only to learn Moore but also to adopt some cultural features of the Moore.

If another language is preferred over another, it is important to understand the factors that motivate the shift.

Nyota (2015) conducted a study about language shift among the Tonga of Mkoka: Assessing ethnolinguistic vitality in Gokwe South1. The findings of the study showed that:

Tonga vitality is based on social status, demographic and informal support variables, while its economic, socio-historical and formal support vitality is very low. In terms of language preferences, the Tonga mainly use their L1 in the family/home domain with interlocutors who are family, friends and neighbours for everyday language use and in social activities in their environments, while for the secondary language use domains, they shift to Shona, the economically more powerful language in the area. Shona, however, was found to be creeping into some Tonga homes, but reasons for this encroachment could not be concluded in this paper.

2.5.2. South African perspectives on language shift

Regarding language shift in South Africa, Kamwangamalu (2003) posits that it appears that

English is increasingly becoming the medium of communication in families. Kamwangamalu further states that the phenomenon associated with the manner in which South Africans are moving away from their mother tongue, is becoming increasingly noticeable; accordingly, more and more South Africans are becoming English speakers. He further notes that the transition happened mostly after the election of 1994, where the citizens of South Africa became more aware of diversity and the importance of being able to communicate across the different culture groups.

Another study on language shift, conducted in South Africa by Anthonissen and George (2003), investigated the language used by three Coloured families in the greater Cape Town area. Through their study, it was clear that the language shift from Afrikaans to English has occurred in the three families interviewed because their findings illustrated that the first generation of all these families saw Afrikaans as their first language, whereas their grandchildren (the third generation), regarded English as their first language.

A study conducted by Fortuin (2009) on language shift from Afrikaans to English in Coloured families in Port Elizabeth affirmed that the first (oldest) generation reported to be either Afrikaans or English, but the second generation were reported to be in conflict with the speakers of Afrikaans and the speakers of English. In addition, in the third generation, there is clear evidence of a language shift from Afrikaans to English.

Regarding language shift in South Africa, a study conducted by De Klerk and Bosch (1998) investigated Afrikaans to English concerning a case study of language shift. The findings of the study showed that language shift is also occurring among the white minority. Their one-year longitudinal study that explored the experiences of an Afrikaans-speaking white ten-year-old boy that was moved from an Afrikaans medium school to an English medium school showed how the boy shifted from dominance in Afrikaans to dominance in English. De Klerk and Bosch (1998: 40) comment that when the home language is seen as inferior to the economically dominant language, a shift from the home language to the dominant language can occur.

Another study conducted by Farmer (2008), looked at the language choices of English L1 learners in a Western Cape High School. The findings of the study showed that the use of English as the

language of learning and teaching (LOLT) indicates that English has become more common as the language of preference in the community and during church services. Three patterns of language shift were observed. Firstly, in cases of Afrikaans-dominant grandparents, the parents and (grand) children code-switch between Afrikaans and English and the grandchildren identify themselves as English L1. The second pattern emerged with regard to Afrikaans-dominant bilingual grandparents, where parents and (grand) children also code-switched between Afrikaans and English during social interaction; the parents and (grand) children were English-dominant bilinguals. The third pattern was Afrikaans-dominant bilingual grandparents, the adults were English-dominant in the home setting, and the grandchildren were English L1 (almost monolingual) (Farmer, 2008).

Thutloa (2010) investigated language shift in two semi-urban Western Cape communities in South Africa. The data collected showed that language shift had not taken place from Afrikaans to English in the two semi-urban Western Cape communities. Even though age, socio-economic status and language attitudes provided the tools to check for language shift from Afrikaans to English, the data proved that Afrikaans remains a significant marker of identity for individuals in both communities. It is the language of communication in a variety of contexts, yet this strong Afrikaans identity has not suppressed rising bilingualism in Afrikaans and English, or even respect for multilingualism in the two semi-urban towns.

2.6. PERSPECTIVES ON LANGUAGE ATTITUDES

This study aimed to explore the possibility of the language and identity loss of Tshivenda L1 speakers in Pretoria. In recent years, research has shown an increased interest in language attitudes in general. Therefore, it is important to explore the perspectives on language attitude as this study intends to determine the attitude that Tshivenda L1 in Pretoria has towards their native language. The purpose of this subsection is to review perspectives studies carried out on language attitudes carried out internationally and in South Africa.

2.6.1. International perspectives on language attitudes

The dynamics of social interactions between language-defined groups were explored in a series of studies following the speaker evaluation paradigm. In this regard, a study conducted in Valencia, by Blas Arroyo (1995) used four different speakers comprising two speakers of Spanish varieties, northern and southern, and two for Catalan varieties, the one spoken in Valencia and the one specific to the Barcelona area. The speaker from northern Spanish received the highest rating status. Two varieties of Catalan were contrasted, which resulted in Valencia being associated more strongly with social status, indicating a possible reflection of the complicated political relations between the two regions. This study was undertaken to see which language received a higher status rating than the other, which is more relevant for this study because one of the objectives of the study was to determine the attitudes that Tshivenda L1 speakers in Pretoria have towards their native language.

In a study conducted by Lasagabaster (2003) in the Basque Country, 1097 undergraduates revealed their attitudes towards English, Spanish, and Euskera. The participants with Spanish as an L1 had the most favourable attitude towards English, being followed by the bilingual group and, lastly, by those with Euskera as L1, Euskera speakers evaluated English less favourably than Euskera, but more positively than Spanish.

In another study conducted by Martinez and Blas Arroyo (2012) in Els Ports (Castellon) and Matarranya (Teruel), attitudes towards speakers of Catalan and Spanish were compared. The findings showed that the participants held negative attitudes towards their native language, which makes this study more interesting as I intended to determine the attitudes that Tshivenda L1 speakers in Pretoria had towards their native language.

A study conducted by Zhang and Slaughter-Defoe (2009) in the USA investigated language attitudes and heritage language maintenance among Chinese immigrant families. The findings of the study showed that the Chinese parents valued their home language “as a resource and take positive actions to maintain the HL in the next generation. The children fail to see the relevance of HL learning in their life and often resist parents’ efforts in HL maintenance.”

Kuncha and Bathula (2004) investigated the language attitudes of mothers and their children in the Telugu community in an English-speaking country in New Zealand. The findings of the study showed that there were clear indications of language shift among Telugu immigrants to New Zealand. It is also clear that pride and necessity are the two causes of language shift in Telugu. Both mothers and their children have negative attitudes towards Telugu than English, which has affected Telugu maintenance adversely.

Dako and Quarcoo (2017) investigated Ghanaian attitudes towards English concerning the indigenous languages in Ghana. Their findings revealed that Ghanaians have a positive attitude towards English. The Ghanaians believe that English is the sole language that can enhance their chances of moving up the educational ladder, and they can have secure and get well-paid jobs. Their findings also indicated that the Ghanaians want to keep their indigenous language, but that they subconsciously refused to transmit these languages to their children by speaking English to them at home. Parents appear to have the misconception that the children will pick the local language up easily as long as they live in Ghana. They do not appear to consider that if a child uses English at home, at school, at church, and among friends, he or she will not get an opportunity to learn the indigenous language; accordingly, they will not know it at all. Therefore, reviewing these studies about language attitudes are relevant for this study as they showed that the Ghanaians had a more positive attitude towards English than towards the indigenous language.

Fink (2005) conducted a study about attitudes towards languages in Nairobi. The study dealt with the interaction between English, Swahili, Sheng and the mother tongues. It was found that males from lower socio-economic backgrounds in poor residential areas of Eastland have shown a high preference for Sheng. In contrast, females and high-class people showed a preference for English. Lastly, the findings showed that the youth preferred English while the adults preferred their mother tongue. If preference is given to another language, it is more complicated to find the contributing factors.

2.6.2. South African perspectives on language attitudes

As far as language attitudes are concerned, in South Africa, Ditselê (2014) has explored the attitudes held by Setswana L1-speaking university students towards their L1. Respondents in this

study agreed that Setswana was their heritage language, and revealed pride in the language; there was concern about the future generation upholding these, as most parents residing in urban areas communicated with their children in English only. The respondents in this study held the view that young people from families where the parents spoke Setswana as an L1 did not speak Setswana enough; instead, they rather spoke English. This was said to be prevalent in the suburbs, and they attributed the practice to the multi-racial and private schools that young people from the suburbs attended (Ditselê, 2014).

With regard to the language attitudes held by black South Africans, De Klerk (1999) observes that:

- Black South Africans have positive attitudes towards English because they associate it with elitism, education, and power.
- Black South Africans believe that BSALs are inferior to English which is an international language.
- Black South Africans hold positive attitudes toward BSALs only as far as group membership is concerned; and
- Black South Africans regard BSALs as worthless and limiting when it comes to participation and mobility in the wider society.

Moodley (2013) posits that English emerges as a dominant language, not because it has such a large number of speakers across the globe, but also because people mostly have favourable attitudes towards it. Moodley (2013) further suggests that, ironically, even those who denounce its status do so in English, as English is the dominant language in the field of literature, education, politics, and economy, for example.

In turn, Dalvit (2004) analysed students' attitudes towards English and isiXhosa and their opinions and beliefs about introducing dual-mediumship and its possible consequences. The respondents in this study were isiXhosa L1 speaking students at the University of Fort Hare. The survey showed that it made little sense to present isiXhosa L1-speaking students with a tough choice between the existing English-medium and a dual-medium (English and isiXhosa) policy. Regarding the

possible implementation of dual-mediumship, the respondents seem to regard the use of isiXhosa “as a medium of instruction more appropriate in the first years of study.”

In addition, Schlettwein (2015) conducted in which multilingual students’ attitudes were examined at the University of Stellenbosch, and the University of the Western Cape. The study’s findings showed a positive attitude towards English in the formal domains, as participants indicated that academic and economic success were linked to English. Moreover, participants in the study did not use English in a formal domain only, but also in informal domains, such as when shopping, making new friends, and watching DVDs. While the isiXhosa participants found their language important for communicating among family members and friends, English seemed to have manifested itself strongly in the religious, employment, and education domains.

Another study conducted by Dube (1992) investigated language attitudes in Soweto. She conducted undertook a language attitude survey among Africans living in the Soweto township with the hope of aiding language planning. After analysing 105 interviews, the study found that all 11 official languages were spoken in the area, as well as several street languages, Tsotsitaal, Sowetan mix, Flytaal and Iscamtho. The languages, which most respondents preferred to use, were English, isiZulu, Sesotho and the street languages.

2.7. CONCLUSION

This chapter started by defining the key terms used throughout the study and the theoretical framework underpinning the study. This chapter also contains a literature review, which is relevant to this study with regard to international and South African perspectives. The literature review was divided into three subsections, namely, language and identity loss, language shift and language attitudes. Therefore, the next chapter will deal with the research methodology where the research design, research approach, sample, sampling procedures, data collection methods, instrumentation, data analysis methods, ethical issues, and anticipated field problems for this study are discussed.

CHAPTER 3

RESEARCH METHODOLOGY

3.1. INTRODUCTION

In Chapter 2, the main terms used throughout this study were defined, and the theoretical framework underpinning this study was presented. Finally, a comprehensive review of the literature relevant to this study was presented.

In turn, this chapter focuses on the research approach and methods adopted in this study that was carried out to explore the possibility of language and identity loss of Tshivenḁa L1 speakers in Pretoria. To accomplish the aim of this study, it was, therefore, important to adopt the research approach and methods that could help answer the research questions effectively. Firstly, I cite various scholars to motivate the research decisions made regarding the specific designs and methods employed in the study. A detailed discussion of the research methods is presented, and then the rationale for adopting the present research strategy for the project is discussed.

According to Saunders, Lewis, and Thornhill (2007: 3), a research methodology is “the supposition that the process of conducting research and other processes, such as data collection and analysis, involved in the research should be accommodated in the research.” They add, “A research methodology serves two basic functions, namely, to dictate and control the acquisition of data and to corral the data after their acquisition and extract meaning from them.” In turn, Crotty (1998: 3) defines a methodology as “a strategy, of action, process or design that informs one’s choice of research methods.”

Therefore, this chapter contains the research design, research approach, sample, sampling procedures, the reasons underpinning the choice of the study population and the related sampling strategies, data collection methods, instrumentation, data analysis methods, respondents’ profile, ethical issues, and problems encountered during the research study.

3.2. RESEARCH DESIGN

The research design is “a planned and modelled viewpoint that talks to data gathering, intended to assess the relationship between the data and the research questions” (Motake, 2019: 76). In the same vein, Blanche, Durrheim and Painter (2006: 34) define a research design as “a planned model for measures that function to bring the research questions and the process to answer to them to work as one in a research project.” In Creswell’s (2009: 3) view, research designs “are plans and the procedures for research that span the decisions from broad assumptions to detailed methods of data collection and analysis. The overall decision involves which design should be used to study a topic.” In addition, Nieuwenhuis (2012: 70) defines a research design as “a plan or strategy, which moves from understanding philosophical assumptions to specifying the selection of respondents, data gathering techniques to be used and the data analysis to be done.”

According to White (2005), a research design should mainly concentrate on two aspects, namely the “research approach, and whether the research is qualitative, quantitative or both, and the research methods, that is, whether the research will find answers to the research questions.” Accordingly, in this study, a case study research design was adopted to help gain a clearer understanding of acquiring knowledge regarding language and identity loss of Tshivenda L1 speakers in Pretoria, as well as offering a multi-perspective analysis regarding the study.

3.2.1. Case study design

Ashley (2012: 102) explains that “an empirical study allows the use of a case study design.” According to Yin (1984: 23), a case study research method is “an empirical inquiry that investigates a contemporary phenomenon within its real-life context; when the boundaries between a phenomenon and a context are not evident; and in which multiple sources of evidence are used.” What this definition captures, as noted by Geertz (1973), is that case studies are intended to provide a level of detail and understanding, unlike more superficial and generalising methods, similar to the ethnographer notion of thick description that allows for the thorough analysis of the complex and the particular nature of distinct phenomena. In addition, as a form of research, a case study is defined by the “interest in an individual case, not by the methods of inquiry used, and that the object of study is a specific, unique, bounded system” Stake (2008: 443).

Gummesson (2005) “Case studies are especially helpful for discovery, description, mapping, and relationship building, but they may also be used for theory testing and refining the study.” As the discussion continues, Hillebrand, Kok and Biemans (2001) point out that case study research can help to discover causal relationships understand how and why everything has happened in a certain way. In addition, Yin (1994) states that case study research creates thick, interesting, and easily readable descriptions and rich understandings of phenomena in their natural settings. As noted by Nieuwenhuis (2012: 75), a case study “should be employed to help the researcher to gain greater insight and understanding of the dynamics of a specific situation.” The adoption of the case study helped to explain language and identity loss for Tshivenda L1 in Pretoria in detail.

3.3. RESEARCH APPROACHES

Creswell (2014: 3) defines research approaches as “plans and procedures for research that span the steps from broad assumptions to detailed methods of data collection, analysis, and interpretation.” According to Creswell (2014), “the qualitative and quantitative approaches together produce the mixed-methods approach.” As indicated before, this study employed a mixed-methods research approach. A mixed-methods research approach is defined as a procedure for collecting, analysing, and mixing both quantitative and qualitative data in the research process within a single study to understand a research problem more completely (Creswell, 2008). On the other hand, Johnson, Onwuegbuzie and Turner (2007: 112-120) describe mixed-methods research as:

...a type of research in which a researcher or a team of researchers combines elements of qualitative and quantitative approaches. For example, the use of qualitative and quantitative viewpoints, data collection, analysis, inference techniques, for breadth and depth of understanding and corroboration.

According to Terrell (2012: 254), mixed-methods studies “have developed from the model consternation between quantitative and qualitative inquiry approaches to become a widely used mode of research.” “The emergence of mixed-methods research was brought about by the developed and perceived acceptability of both quantitative and qualitative inquiry in the social and human sciences” (Creswell 2009: 203). The reason for using a mixed-methods approach is that

“neither quantitative nor qualitative methods are sufficient to use independently to capture the data that are needed by the researcher” (Maree, 2013: 262).

In this study, the aim was to explore the possibility of language and identity loss of Tshivenda L1 speakers in Pretoria. Therefore, this approach was adopted to obtain different but complementary data on the same topic (Morse, 1991; Patton, 1990). De Vos (2002) believes that a researcher gains the advantages of both methods by mixing qualitative and quantitative approaches, whereas Creswell (2003) points out that this model is well known to the majority of researchers and that it may lead to confirmed and validated findings.

Importantly, when the researcher combines quantitative and qualitative methods to observe something from several angles or acquires multiple measures of the same phenomenon by applying different research measures, the process is called triangulation (Neuman, 2000). As noted by Patton (1999), “triangulation refers to the use of multiple methods or data sources in qualitative research to develop a comprehensive understanding of phenomena.” On the other hand, Denzin (1978) defines triangulation as the combination of methodologies in the study of the same phenomenon.

When I decided to adopt a mixed-methods research approach, I took note of the advantages and disadvantages of using it in the same study. As noted by Richardt and Cook (1979), the advantages of using both qualitative and quantitative research methods are to balance each other out and provide more in-depth information, rather than using one research method for information and since every researcher has his or her favourite method, using both methods help the researcher to triangulate the fundamental truth. According to Blake (1989), employing mixed-methods research, expand the scope of research to offset the weaknesses of either approach alone. In contrast to that, Richardt and Cook (1979) outline the disadvantages of using both qualitative and quantitative research methods. Firstly, they say that the cost is too high. Secondly, working with both qualitative and quantitative research methods needs a considerable amount of time. Lastly, they believe that using a mixed-methods research approach in the same study needs training to work with both methods, which most of the researchers have not undergone.

3.4. SAMPLE (N=56)

According to Walliman (2011: 177), a sample is “the small part of a whole population selected to show what the whole is like.” Wilkinson and Birmingham (2003: 19) make another distinction when they explain a sample as “a representative of the population in which you are interested.” I agree with both definitions because a group of people were selected to participate in a study from the population to collect data.

Patton (2002) adds that a sample is selected purposefully from those individuals who have the most experience with the studied phenomenon. Nieuwenhuis (2012) states that one of the key factors for a successful interview is selecting people who are the best qualified and most suitable to provide relevant responses to assist the researcher in answering his or her research questions. Therefore, this study was conducted in Pretoria using only fifty-six Tshivenda L1 speakers. Fifty-six respondents received questionnaires, and ten of these fifty-six were sampled for an interview. This study only used Tshivenda L1 speakers who moved to Pretoria. Both male and female Tshivenda L1 speakers were sampled. In addition, the study sampled people from different generations, from 25 to over 75 years old. The reason why this researcher decided on a starting age of 25 years to determine the attitudes of the different generations towards the use of Tshivenda in public places in Pretoria. In addition, people starting from this age are mature enough to be aware of their language usage in different domains.

3.4.1. Sampling procedures

Sampling has to do with the selection of a small group from a population for data collection, in order to generalise the population and because studying the whole population can be time consuming and expensive. According to Brynard and Hanekom (2006: 54), sampling is a "method used by the researchers to select a small group with the outlook of determining the characteristics of the large group." In a similar vein, Ragin (1994: 99) defines sampling as “a process used to select a portion of the population for the study, and it is done in a way that aids the development of concepts and deepening the understanding of research subjects.” Similarly, Saunders *et al.* (2007: 206) define sampling as a “similarly vital whether you are preparing to use observation, questionnaires, interviews or some other data collection technique.”

As noted by Alreck and Settle (1985: 63), “there is no need to survey the entire population since a small fraction of the entire population ordinarily provides sufficient representation of the group and enough accuracy to base decisions on the result with confidence.” According to Alvi (2016: 12), “it is not required to investigate the complete population, but the researcher must ensure the accuracy and representative of the sample.” It was for this reason that purposive sampling, snowball sampling and convenience sampling procedures were adopted to ensure the representivity of the sample selected in this study.

3.4.1.1. Purposive sampling procedure

According to Bernard (2002), purposive sampling is the deliberate choice of an informant due to the qualities the informant possesses. Kumar (2014) submits that when adopting this procedure, researchers use their ability to profile people whom they think possess the required information and are willing to share it and the researcher decides what needs to be known. Furthermore, purposive sampling involves “the researcher choice of the sample regarding the characteristics of a representative sample” (Bless & Higson-Smith, 2000: 92). Therefore, before any participants took part in the study, the researcher made sure that they were Tshivenda L1 speakers in Pretoria. This procedure was chosen because the researcher decides which members of the population should participate and also decides what needs to be known. Therefore, with the use of this procedure, the researcher was able to use Tshivenda L1 speakers who had moved to Pretoria for collecting the qualitative data. Burns (2000: 463) posits that, “purposive sampling serves the real purpose and objectives of the researcher of discovering, gaining insight, and understanding into a particular phenomenon.” This researcher concurs with Burns (2000), namely, that the sample chosen helped the researcher discover, gain insight, and understand the possibility of language and identity loss of Tshivenda L1 speakers in Pretoria.

3.4.1.2. Snowball sampling procedure

The snowball sampling procedure, also known as chain referral sampling, is a procedure whereby participants with whom you have made contact, have already been made aware of and are “used to penetrate their social networks to refer the researcher to other participants” who could potentially take part in or contribute to the study. In a similar vein, Kumar (2014) states that snowball sampling is the process of selecting a sample using a network. This procedure was chosen

to discover what Nieuwenhuis (2012) calls the “hidden population, which is a group of people not easily accessible to the researcher through sampling.” A snowball-sampling procedure was adopted for this study in accordance with which participants told the researcher about other Tshivenda L1 speakers in Pretoria. Snowball sampling was used to collect qualitative data.

3.4.1.3. Convenience sampling procedure

Malhotra (2010: 377) defines convenience sampling as “the collection of sample elements in a convenient manner.” Ilker, Sulaiman, and Musa (2016) confirm that convenience sampling is a procedure that selects members of the target population who “meet certain practical criteria, such as easy accessibility, geographical proximity, availability at a given time, or the willingness to participate are included for the study.” In addition, Struwig and Stead (2001: 112) define convenience sampling as “a means that respondents are selected based on their availability.” With convenience sampling, “only specific respondents at a set time and place have the opportunity to form part of the study, examples include church groups, the use of students, mall-intercept interviews, and so on” (Berndt & Petzer, 2011: 174).

As noted by Malhotra and Birks (2006), convenience sampling is the least expensive, least time-consuming, and most convenient sampling method, however, its selection is biased, and the sample is not representative. Therefore, “those who were available, and willing to participate, were the ones considered in this study” (Leedy, 1997: 204). For this study, convenience sampling was used for the collection of the quantitative data.

3.5. DATA COLLECTION METHODS

This sub-section covers the procedures used to collect data. It explains the different instruments and tools that were used to collect the data. Data collection entails the “process of systematically gathering of information relevant to the research purpose, objectives and to address the research problem” (Burns & Grove, 2009: 695). As noted by Cohen (2007: 181), “there are many data collection methods that a researcher may use when using a mixed-methods approach. These include interviews, observation, field notes, audio recording, documents and video recordings.”

Concerning this study, data were collected using face-to-face semi-structured interviews and surveys. The interviews enabled the researcher to read the non-verbal communication and reactions of the participants; this method proved to be helpful in the analysis of the qualitative data. In addition, the survey enabled the researcher to reach fifty-six Tshivenda L1 speakers in Pretoria within a short period.

3.5.1. Face-to-face semi-structured interviews

Cohen and Manion (1989: 291) define a research interview as “a two-person conversation initiated by the interviewer for the specific purpose of obtaining research-relevant information and focused on content specified by research objectives of systematic description, prediction, or explanation.”

Forcece and Richer (1973: 163) define an interview as:

a situation where selected respondents answer questions posed to them. These questions, here is a give-and-take situation between researcher and respondents, and much detail can be obtained through an interview. In each question, the respondents are allowed to talk until they finish a particular topic.

In turn, Gill, Stewart, Treasure and Chadwick (2008: 292) explain, “Interviews are used to explore the views, experiences, beliefs and/or motivations of individuals on specific matters, and they provide a ‘deeper understanding of social phenomena.’”

As noted by Christensen and Johnson (2004: 178), an interview is “a data collection method in which an interviewer asks interviewees questions, and the interviewer can either be the researcher him/herself or someone who is assigned to conduct the interview.” This method was adopted as it helped to reach the participants who shared their experiences and views regarding the use of Tshivenda in their daily communication. Denscombe (2010: 157) points out that “the use of semi-structured interviews requires the researcher to prepare a schedule of that which he needs to address through the questions included in the schedule.”

According to Nieuwenhuis (2012), a qualitative interview aims to help the researcher see the world through the participant’s lenses. Nieuwenhuis adds that this will further aid the researcher to obtain rich descriptive data that will facilitate an understanding of the participant’s construction of

knowledge and social reality. In this study, face-to-face semi-structured interviews were used. As noted by Nieuwenhuis (2012), face-to-face semi-structured interviews are commonly used in research to verify the data obtained from other sources. The benefit of conducting face-to-face interviews is that it enables the researcher to gain participants' cooperation by establishing a relationship with them, which facilitates the production of high response rates (Leedy & Ormrod, 2001). As noted by Driscoll (2011: 163), "Individuals can say much more in a face-to-face interview than in an email, so you will get more information from a face-to-face interview."

Rubin and Rubin (1995: 4) contend:

The merit of the qualitative interview lies in the fact that through qualitative interviews, researchers evaluate all kinds of projects and programs, whether for social reform or managerial improvement. Interviewers talk to people who are trying to solve social problems and examine their successes and failures.

According to Kumar (2014), the advantage of using an interview to collect qualitative data is that the researcher can explain the question face-to-face, and it is highly impossible that a question will be misinterpreted or misunderstood, since the researcher will be able to either repeat the question or put it in a way that the respondent will understand fully.

3.5.2. Survey

Pinsonneault and Kraemer (1993: 77) define a survey as a "means for gathering information about the characteristics, actions, or opinions of a large group of people." On the other hand, McMillan and Schumacher (2001: 602) define survey research as the "assessment of the current status, opinion, beliefs, and attitudes by questionnaires or interviews from a known population." The survey was adopted to help the researcher to determine the attitude that Tshivenda L1 speakers in Pretoria have towards their native language. Fraenkel and Wallen (1990), who posit that those surveys help to obtain responses regarding their opinions from a large group of people about an issue of interest, further supported this. Therefore, to determine these attitudes, beliefs, and opinions, fifty-six questionnaires were distributed to the participants; this was done to help reach participants across long distances, and participants could complete it at their convenience.

A self-developed survey comprised four (4) sections: Section A: Biographical information, section B: Likert scale, section C: Language repertoire, and section D: Domains of usage. The main aim of the survey was to give a better language profile of the respondents and look at the possibility of language and identity loss of Tshivenda L1 speakers in Pretoria.

First, Section (A) sought the following information about the respondent: gender, age range, educational qualification (No matric/ Matric/ diploma/ Degree/BTech/ Honours/Master's and doctorate.). Secondly, the Likert scale was used in Section (B), there were ten belief statements, and the respondents were asked to select one response from the following options: totally disagree, disagree, not sure, agree and total agree. Van Rensburg, Alpaslan, Du Plooy, Gerderlblom, Van Eeden, and Wigston (2009: 192) state that the Likert scale is one of the most frequently used scales in social science research, probably because the categories used as options have been tried and tested over the years. Thirdly, the language repertoire was used in Section (C) to indicate the respondent's proficiency in communicating in isiZulu, English, Sepedi, Xitsonga, or other languages. The respondents were asked to select one response from the following options: poor, fair, and good. Finally, the domains of usage were used in Section (D) to indicate which language respondents used when communicating with people around them. These aspects were necessary to explore in order to find answers to the research questions of this study, in determining the factors that could contribute towards Tshivenda L1 speakers in Pretoria shifting from speaking Tshivenda in public places.

3.6. INSTRUMENTS

According to Seaman, (1991: 42), data collection instrumentation refers to “the devices that are used to collect data such as questionnaires, tests, structured interview schedules, and checklist.” In turn, Salkind (2010: 12) explains that a research instrument is “a tool or means by which a researcher attempts to measure variables or items of interest in the data collection process.”

An audio recorder was used to record the interviews, and notes were taken during the interview process. In addition, the interview schedule was used to guide and direct the interviews to collect specific data relating to language and identity loss of Tshivenda L1 speakers in Pretoria. This

instrument was used to help the researcher to replay the interviews and transcribe later when analysing the data. On the other hand, questionnaires were used to collect quantitative data. Polit and Hungler (1997: 466) explain that a questionnaire is “a method of gathering information from respondents about attitudes, knowledge, beliefs, and feelings.” Kendall (2008) notes that questionnaires can provide evidence of patterns among large populations. Therefore, a questionnaire was designed to gather information about the attitudes that the Tshivenda L1 speakers in Pretoria had towards their L1.

According to Brynard and Henekom (2006: 46), “the advantage of a questionnaire is that respondents have time to think about the answers to the questions in the questionnaires.” “A questionnaire is designed to collect data concerning a problem, in accordance with the research objectives of the study” (Chisnall, 1992: 109). Questionnaires were handed to participants who agreed to take part in the study, and an appropriate date was arranged on which to collect the questionnaires. In addition, the questionnaires were made available in Tshivenda to serve those who did not understand English.

3.7. DATA ANALYSIS METHODS

The main aim of conducting research is to obtain findings. However, to do that, the data collected must be interpreted to convert them into research findings. According to White (2005: 104), data analysis is “mainly interpretive, and it involves categorizing of the findings in a particular study”. Therefore, this section describes how data were collected from the survey, and the interviews were analysed. Kent (2015: 67) states that “analysing data deals with using entire data-sets and considering varying ways of tackling its evaluation by considering a well-considered view of what the entire data reveals, converging that which was an idea with analysed evidence”. Kent (2015: 71) adds that, data analysis is “the methodological process where data is taken in its purest form and systematically worked to produce relevant information that can answer the research questions and address the set study aims and objectives.”

As mentioned earlier, this study adopted the mixed-methods approach; data were analysed using both qualitative and quantitative data analysis methods. In addition, both quantitative and

qualitative data were interpreted together (triangulation). Once all the data had been collected, captured, processed, and results condensed (Creswell, 2003), the data were then analysed, using concurrent mixed-methods. Concurrent mixed-methods refer to the process “when qualitative and quantitative data are collected at the same time or in parallel” (Creswell, Plano Clark, Gutmann & Hanson, 2003: 118).

As noted by Creswell and Plano Clark (2011), the concurrent mixed'-methods enable researchers to compare or complement open-ended qualitative data with close-ended qualitative data to determine if the two data-sets provide similar, different, or contradictory information about a research problem. They provided three options for integrating data with the concurrent mixed-methods. Firstly, both data analysed separately. Secondly, the results are compared in discussions, and one type of data is transformed into the other. Lastly, a table is created in which both forms of data are represented.

According to Zhang and Watanabe-Galloway (2014: 655), data convergence is “the most common mixing procedure used in the concurrent mixed methods.” They point out, “[A] researcher often collects and analyses quantitative and qualitative data on the phenomenon separately and then converges the different result during interpretation. However, the researchers may compare, validate, confirm or corroborate quantitative and qualitative findings.” Onwuegbuzie and Teddlie (2003) concur that, with the concurrent mixed-methods, the collection and analysis of both qualitative and quantitative data-sets are carried out separately, and the findings are not consolidated until the interpretation stage. This method was adopted as “it allowed the researcher to validate one form of data with the other form, to transform the data for comparison, or to address different types of questions as noted by” (Creswell & Plano Clark, 2007: 118).

3.8. RESPONDENTS' PROFILE

In a simple context, respondents' profile refers to the total number of respondents who took part in the study, both in questionnaires and interview sessions.

3.8.1. Questionnaire respondents' profile

Fifty-six questionnaires were handed out to Tshivenda L1 speakers in Pretoria. The overall response rate constituted 93 % of respondents. The table below indicates a higher response rate for males than for females. There were 37 males, constituting 66.07 % of the sample, while there were 19 females comprising 33.93% of the respondents.

Both the male and female's ages ranged from 25 to 75 years and above. The first profile to be captured was the respondents' age range. Thirty-three (58.93%) were between 25 and 34 years of age. Twelve (21.43%) were between 35 and 44 years, while 5 (8.92%) were between 45 and 54 years. Four (7.14%) were between 55 and 64, only 1 (1.78%) was between 65 and 74 years of age. Lastly, one (1.78%) was between 75 and above. The total number of responses was fifty-six respondents. The age range with the most respondents was between 25 and 34 years and this group represented 58.93% of the entire sample.

Table: 3.1, shows the lowest percentages of respondents, namely, 1.78% for those aged between 65 and 74 years, while a further 1.78% were older than 75. The reason for the higher percentage of respondents from the ages of 25 and 34 is that most of them were students, and they were available during the distribution of the questionnaires and interview sessions. They agreed to participate in this study because they understood the importance of this research and the importance of the study, which is that the findings can benefit all Tshivenda L1 speakers who move from one place to another so that they do not shift from speaking their language. In a different vein, the reason for the equally lowest percentage of respondents from the ages of 65 and 74 and over 75 years is that they refused to take part in this study even though the importance of the study was explained to them. One can deduce that it \was due to their low level of understanding this research and its importance.

Table 3.1. Questionnaire: Respondents' profile (N=56)

Variables	Categories	Frequencies	Percentages %
Sex	Males	37	66.07
	Females	19	33.93
	Total	56	100%
Age range	25-34	33	58.93
	35-44	12	21.43
	45-54	5	8.92
	55-64	4	7.14
	65-74	1	1.78
	>75	1	1.78
	TOTAL	56	100%

3.8.2 Interviews

The table below shows the ten (10) interviewees, five of which were students, two of which were unemployed, including one who works as a water and energy treatment controller, one as a teacher, and the last as a lecturer.

Table 3.2. Participants' profiles (N=10)

The following coding system was used to label the participants who participated in the interview:

Occupation	Gender	Age range	Language chosen to be interviewed in	Interview codes
Student	Male	25-34	Tshivenda	SM1
Student	Male	25-34	Tshivenda	SM2
Student	Male	25-34	Tshivenda	SM3
Student	Male	25-34	Tshivenda	SM4
Student	Female	25-34	Tshivenda	SF1
Unemployed	female	>75	Tshivenda	UF1
Unemployed	Male	35-44	Tshivenda	UM1
Water and energy treatment controller	Male	25-34	Tshivenda	WM
Teacher	FEMALE	35-44	Tshivenda	TF
Lecturer	FEMALE	25-34	English	LF

As indicated in the above table, ten (10) participants answered ten face-to-face interview questions. The study targeted Tshivenda L1 speakers in Pretoria selected to be interviewed. Before, asking the interview questions, the participants were asked in which language they would like to be interviewed. Eight (8) of the participants preferred to be interviewed in Tshivenda, while one (1) preferred to be interviewed in English, and the others preferred to be interviewed in both English and Tshivenda. The participants who participated in face-to-face interviews were also among those who completed the questionnaires.

3.9. ETHICAL ISSUES

Conducting research is “a prerequisite to anticipate and observe ethical issues” (Creswell, 2014 : 95). Bless and Higson-Smith (2000: 10) maintain that “there are challenges and some difficulties that the researcher can improve. To overcome these challenges, the researcher will need to maintain ethical issues to be able to obtain more consistent data.” Van Rensburg, Alpaslan, and Du Plooy (2009: 112) point out that “researchers need to ensure that the participants in their study comprehend what the study involves (i.e., the procedures to be followed, as well as demands or risks).”

Having said that, it is important to define what ethics is and what should be done to maintain it. Ethics refers to “an ethos or way of life, social norms for conduct that distinguishes between acceptable and unacceptable behaviour” (Shah, 2011: 205; Akaranga & Ongong, 2013: 8). On the other hand, Blumberg, Cooper and Schindler (2005) define ethics as “a branch of philosophy that deals with the conduct of people and guides the norms or standards of behaviour of people and relationships with each other. “Orb, Eisenhauer and Wynaden (2000: 93), present a comprehensive definition of ethical issues, which are “any kind of research and pertain to doing well in research and avoiding inflicting harm on participants”. Similarly, Kar (2011: 24) explains that ethics may mean “the rules of morality for distinguishing between right and wrong.” Therefore, the following sections describe how the ethical issues were addressed in conducting the research:

3.9.1. Research permission

In concurring with the rules and regulations of the university regarding conducting research involving human subjects, the researcher obtained permission from the Research Ethics Committee of the university to conduct this research project.

3.9.2. Voluntary participation and informed consent

The identified respondents and participants were asked to fill in the Informed Consent Form. An Informed Consent Form sets the ethical codes and regulations out for research entailing human subjects whose goal “is to provide sufficient information to a potential participant, in a language which is easily understood by him/her so that he/she can make the voluntary decision not to

participate in the research study” (Nijhawan, Janodia, Muddukrishna, Bhat, Bairy. Udupa, & Musmade, 2013). By signing the Informed Consent Form, the respondents and participants agreed that their participation in the study was voluntary and that they would not be paid for their participation. As Leedy and Ormrod (2005: 101) advise that the nature of the research project to be conducted should be explained clearly to the participants who were allowed to choose whether they wanted to continue their participation in the study or not.

3.9.3. Respect for confidentiality and anonymity

The rules and regulations of the university about respecting the privacy of the participants’ confidentiality and anonymity were maintained. According to Coffelt (2017), confidentiality and anonymity are ethical practices designed to protect the privacy of human subjects while collecting, analysing, and reporting data. As noted by Coffelt (2017), confidentiality refers to separating or modifying any personal, identifying information provided by participants from the data. On the other hand, anonymity refers to keeping the “secret by not identifying the ethnic or cultural background of respondents, refrain from referring to them by their names, or divulging any other sensitive information about a participant” (Mugenda, 2011). Saunders *et al.* (2007) explain that to have participants fully understand the kind of consent they give, the researcher is required to assure anonymity and confidentiality. All the participants were ensured that the names of the subjects did not appear in documents related to the research. Furthermore, all the information gathered from participants was used for this study only. Accordingly, the identity of the participants remained known only to the researcher and the participants.

3.10. FIELD PROBLEMS ENCOUNTERED

Numerous problems were encountered while gathering data for the study. Firstly, there were financial problems associated with travelling to different areas of Pretoria to interview the participants. This researcher had to use her own money to travel because of not being funded for this purpose. Secondly, many people withdrew from participating in the study because of a lack of time, as they were busy with personal matters and family emergencies. In addition, some indicated that they were afraid of contracting COVID-19. The importance of the study was

explained, namely that the findings would benefit all Tshivenda L1 speakers who move from one place to another so that they do not shift from speaking their language.

Thirdly, some participants were unable to provide the researcher with accurate directions, and it was because other participants referred the researcher to them. The participants, whom the researcher was meeting for the first time, indicated that they were sceptical about participating and were concerned about what the researcher would do with the shared data. The researcher had to explain to them that the aim of conducting this study was to raise an awareness of the dangers and the impact of not communicating in one's mother tongue. Moreover, the study of language and identity is important for language development, determining the likelihood that a language will continue to be used in the near future and that efforts to develop the language are likely to be sustainable.

3.11. CONCLUSION

This study was carried out with the aim of exploring the possibility of language and identity loss of Tshivenda L1 speakers in Pretoria. It was, therefore, important for Tshivenda L1 speakers have lived “in Pretoria to be made aware of their practice, i.e. moving away from speaking Tshivenda in public places to speak other languages, which may have a negative impact on their language survival and keeping their identities and their culture alive”. Therefore, this chapter on research methodology introduced, outlined, and discussed the study design and research approaches used to collect data to answer the research questions. Furthermore, the chapter paid attention to the sampling procedures, which are suitable for this study. The focus of the chapter further covered the data collection methods, the instruments and the data analysis methods used and the participants' profiles. Finally, the study presented a section on issues relating to ethical clearance as well as the field problems encountered while collecting the data. Therefore, the next chapter is about the presentation and discussion of the findings.

CHAPTER 4

PRESENTATION AND DISCUSSION OF THE FINDINGS

4.1. INTRODUCTION

The previous chapter contained research methodology, where the study design and research approaches were discussed. The chapter paid attention to the sampling procedures that were suitable for this study. The focus of the chapter further covered data collection methods, instruments, data analysis methods, and respondents' profiles. Finally, the study presented a section on issues relating to ethical clearance as well as field problems encountered while collecting data. Therefore, this chapter provides the results of the analysed and interpreted data. The findings were obtained from Tshivenda L1 speakers residing in Pretoria. The age range of all the respondents was from 25 to 75 years and above. The methods of data collection were a questionnaire administered to fifty-six respondents. In addition, face-to-face semi-structured interviews were conducted with ten participants. The overall response rate constituted 93 % of the respondents. The data were analysed using a mixed-methods approach. As noted by Creswell and Plano Clark (2011), mixed-methods enable researchers to compare or complement open-ended qualitative data with close-ended qualitative data to determine if the two datasets provide similar, different, or contradictory information about a research problem. This chapter starts by presenting quantitative data and is followed by qualitative data. Lastly, a discussion and analyses of the findings are also presented in this chapter.

4.2. PRESENTATION OF DATA

The qualitative and quantitative data will be presented in this subsection.

4.2.1. Questionnaire data (Sample N= 56)

Section A of the questionnaire sought the following information about the respondent: educational qualification (No matric/ Matric/ diploma/ Degree/BTech/ Honours\Master's and doctorate). Therefore, the following table will present the educational qualifications.

4.2.1.1. Educational qualification

The following table presents the educational qualifications of the respondents:

Table 4.1: Educational qualifications

	Categories	Frequencies	Percentages %
Educational qualification	No matric	6	10.71
	Matric	16	28.57
	Diploma	22	39.29
	Degree/B tech	10	17.86
	Honours/Master's	2	3.57
	PhD	0	0.00
	TOTAL	56	100%

Table 4.1 depicts the various educational qualifications of the respondents who took part in this study, and the respondents with the highest participation rate were those with a diploma, namely, twenty-two (22) in total, which constituted 39.29% of the sample and were those in possession of diploma qualifications\ or NQF level 6. The second-highest qualification comprised the matric or grade 12 certificates of sixteen (16) respondents making up 28.57% of the sample. Ten (10) respondents, comprising 17.86% of the sample, had a degree/ BTech qualification or NQF level 7. In addition, two (3.57%) of the respondents had postgraduate qualifications. The lowest percentage of respondents, as shown in the table above, constituted the respondents with a doctorate, namely, 0.00% of the respondents

4.2.1.2. Place of stay and years of staying in Pretoria

The following table presents place of residence and years staying in Pretoria of the respondents:

Table 4.2: Place of residence and years of residence in Pretoria

Variables	Categories	Frequencies	Percentages %
Place of residence	Suburb	5	8.93
	Township	49	87.5
	Pretoria CBD	2	3.57
	TOTAL	56	100%
Years of residence in Pretoria	0-10 years	35	62.5
	11-21 years	13	23.21
	22-32 years	3	5.35
	33-43 years	3	5.35
	>44 years	2	3.57
	TOTAL	56	100%

Table 4.2 depicts the places where the questionnaires were distributed and the respondent's years of residence in Pretoria. The township had 49 respondents constituting 87, 5% of the sample. The suburb came second with five (5) (8.93%) respondents. The lowest number of respondents were from the Pretoria CBD, with only two (2) (3.57%) respondents. The reason why the township had a higher number of respondents was that when questionnaires were being distributed, the respondents referred the researcher to other Tshivenda L1 speakers residing in the township. It was then assumed that the Pretoria CBD had the lower number of respondents, namely, 3.57%, because the respondents did not want to take part in the study. The questionnaires distributed in the Pretoria CBD were not returned.

Thirty-five (62.5%) respondents had lived in Pretoria for nought to ten years, which was the highest percentage. Respondents with the second highest percentage rate were those that had lived in Pretoria between 11 and 21 years, here thirteen (13) (23.21%) of the respondents fell into this

category. Following that category were the respondents who shared the same percentage rate, namely, 5.35% of the sample, constituting (22 to 32 and 33 to 43 years respectively, with three (3) making up 5.35% of the sample. The lowest percentage of respondents, as shown in the table above, was for the respondents who had stayed in Pretoria for more than 44 years, with two (2) respondents comprising 3.57 % of the sample.

4.2.1.3. Employment status

The following table presents the employment status of the respondents:

Table 4.3: Employment status

Employment status	Students	21	37.5
	Employed	28	50
	Unemployed	7	12.5
	TOTAL	56	100%

Table 4.3 shows the occupations of the respondents who took part in this study, and the respondents with the highest participation rate were students with twenty-one (21) making up 37.5% of the sample. Respondents with the second-highest participation rate were twenty-eight (28) who were working, constituting 50% of the sample. Lastly, the lowest number of respondents, namely, seven (7) comprising 12.5% as shown in the above table, were the respondents who were unemployed.

4.2.1.4. Language repertoire

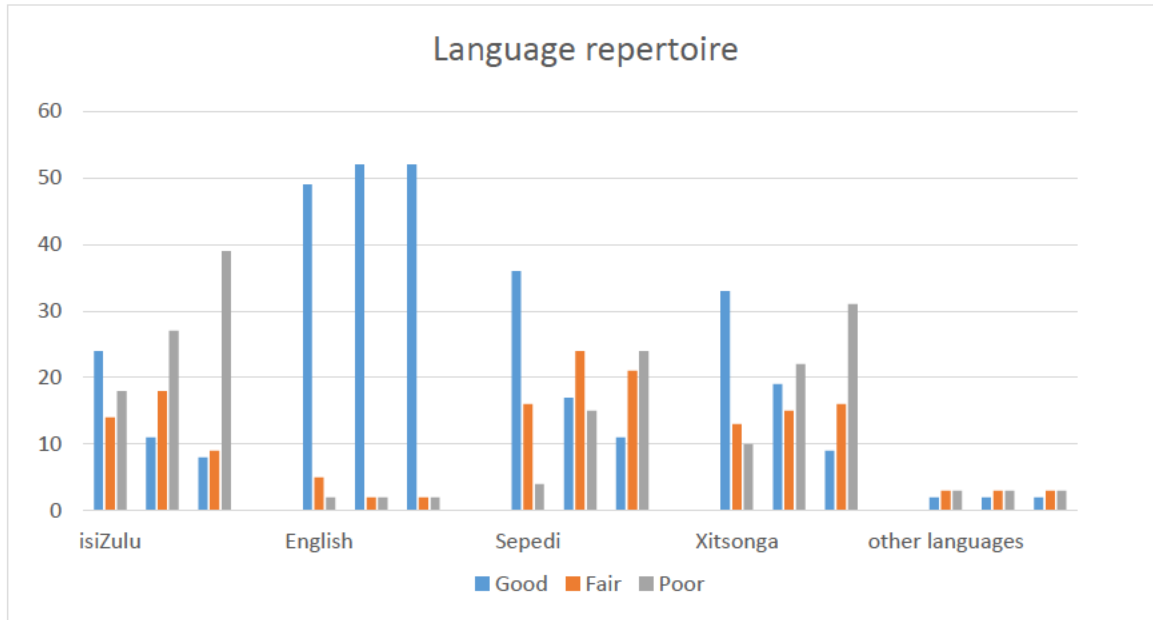


Figure 4.1: Language repertoire

Section A of the questionnaire also included the language repertoire, in which the respondents were asked to rate their proficiency in isiZulu, English, Sepedi, Xitsonga, and other languages using the following scale, ‘Good,’ ‘fair,’ ‘poor.’ The blue bar represents ‘good’ for proficiency in speaking, the orange bar represents ‘fair’ for proficiency in reading and the grey bar represents ‘poor’ for proficiency in writing.

Figure 4.1 depicts the languages that Tshivenda L1 speakers in Pretoria could speak, read and write. English was the language in which most Tshivenda L1 speakers in Pretoria were more proficient because their speaking level was extremely high, with fewer people reading and writing almost at the same level. English was followed by the Sepedi language, which had a higher speaking level than the other languages. Xitsonga is third in terms of speakers, followed by isiZulu. As shown in the above graph, other languages were the least used by Tshivenda L1 in Pretoria.

Language domain usage

In this section, the respondents were required to indicate the language(s) they used when communicating with people around them. The language(s) ‘used’ refers to the language(s) used in

a particular place. The information contained in the following tables represents the percentage of correct answers obtained for each question.

4.2.1.5. Language(s) used at home

The following table presents language(s) used at home by respondents:

Table 4.4: Language(s) used at home

Domain(s) of use	Language (s)	Frequencies	Percentages %
At home	Tshivenda	49	87.5%
	Tshivenda and English	2	3.57
	Tshivenda & Xitsonga	2	3.57
	English	1	1.79
	Tshivenda, Sepedi and Sesotho	1	1.79
	isiZulu	1	1.79
	TOTAL	56	100.01

Table 4.4 shows the language(s) spoken at home by Tshivenda L1 speakers in Pretoria. Most respondents indicated that they used their mother tongue (Tshivenda) at home. The highest percentage of respondents used Tshivenda at home, namely, 87.5%, while those who used Tshivenda and English at home constituted 3.57%. Another 3.57% of the respondents used Tshivenda and Xitsonga at home. English, isiZulu and Tshivenda, Sepedi and Sesotho scored the same percentage, namely, 1.79% of those who used Tshivenda at home. The reason why most of the respondents used Tshivenda at home could be that Tshivenda was their mother tongue.

4.2.1.6. Language(s) used at work

The following table presents language(s) used at work by respondents:

Table 4.5: Language(s) used at work

Domain(s) of use	Language (s)	Frequencies	Percentages %
At work	English	33	58.93
	Tshivenda	8	14.28
	N/A	9	16.07
	English & Tshivenda	2	3.57
	Sepedi	2	3.57
	Tshivenda, isiZulu & Xitsonga	1	1.79
	Sesotho	1	1.79
	TOTAL	56	100

Table 4.5 shows the language(s) spoken at work by Tshivenda L1 speakers in Pretoria. Most of the respondents indicated that they used English at work. The highest percentage of respondents used English at work, which constituted 58.93%, while those who used Tshivenda at home constituted 14.29%. N/A constitutes 16.07% of the respondents. Those who used Tshivenda, isiZulu and Xitsonga at work shared the same percentage as those who used English and Tshivenda at work, namely, with 3.57%. Another 1.75% was shared by the respondents who used Sesotho and Tshivenda, isiZulu and Xitsonga at work. The reason why most of the respondents used English at work may be that English is the medium of communication.

4.2.1.7. Language(s) used with colleague(s)

The following table presents language(s) used with colleague(s) by respondents:

Table 4.6: Language(s) used with colleague(s)

Domain(s) of use	Language (s)	Frequencies	Percentages %
With colleague(s)	English	25	44.64
	Tshivenda	10	17.86
	N/A	9	16.07
	English & Tshivenda	4	7.14
	Sepedi, English & Tshivenda	3	5.35
	Sepedi	2	3.57
	Sesotho	1	1.79
	Tshivenda, & isiZulu	1	1.79
	English, Sesotho & Sepedi	1	1.79
	TOTAL	56	100

Table 5.6 shows the languages spoken to colleagues by Tshivenda L1 speakers in Pretoria. Most of the respondents indicated that they used English when speaking to their colleagues. The highest percentage of respondents used English when speaking to colleagues, which constituted 44.64%, while those who used Tshivenda with their colleagues comprised 17.86%, while N/A comprised 16.07% of the respondents. Additionally, 7.14% of the respondents indicated that they used English and Tshivenda when speaking to colleagues. Sepedi, English, and Tshivenda constituted 5.35%, while Sepedi made up 3.57% of the respondents. The lowest percentage constituted 1.79 % of the respondents who were Tshivenda L1 speakers who communicated with colleagues in Sesotho, Tshivenda, and isiZulu, as well as English, Sesotho, and Sepedi.

4.2.1.8. Language(s) used at community meetings

Table 4.7 below presents language(s) used at community meetings by respondents:

Table 4.7: Language(s) used at community meetings

Domain(s) of Use	Language (s)	Frequencies	Percentages %
In community meetings	Tshivenda	23	41.07
	English	17	30.35
	Sepedi	10	17.86
	Setswana	3	5.35
	Sesotho	1	1.79
	IsiZulu	1	1.79
	English & Tshivenda	1	1.79
	TOTAL	56	100

Table 4.7 shows the language(s) spoken in community meetings by Tshivenda L1 speakers in Pretoria. Most of the respondents indicated that they used Tshivenda in community meetings. The highest percentage of respondents used Tshivenda at community meetings, which entailed 41.07%, while those who used English at community meetings comprised 30.35%. In turn, the percentage of respondents who spoke Sepedi at community meetings totalled 17.86%. Setswana covered 5.36% of respondents. Sesotho, isiZulu and those who used English and Tshivenda shared the lowest percentages of 1.79% of the respondents. The highest percentage of respondents who used Tshivenda at community meetings showed that other Tshivenda L1 speakers in Pretoria were still maintaining Tshivenda.

4.2.1.9. Language(s) used for greeting(s)

The following table presents language(s) used for greeting(s) by respondents:

Table 4.8: Language(s) used for greeting(s)

Domain(s) of Use	Language (s)	Frequencies	Percentages %
Greeting(s)	Tshivenda	31	55.35
	English	11	19.64
	Sepedi	7	12.5
	Setswana	3	5.35
	Sesotho	1	1.79
	isiZulu	1	1.79
	English & Sepedi	1	1.79
	Sesotho & Tshivenda	1	1.79
	TOTAL	56	100

Table 4.8 depicts the language(s) used for greeting(s) by Tshivenda L1 speakers in Pretoria. Most of the respondents indicated that they used Tshivenda for greetings. The highest percentage of respondents used Tshivenda for greetings, namely, 55.35%, while those who used English for greetings covered 19.64% of the respondents. Those who used Sepedi for greetings totalled 12.5% of the respondents. 5.36% of the respondents used Setswana for greetings. IsiZulu received the lowest percentage for greetings, representing 1.79% of the respondents. This is shared by those who used Sesotho and those who used more than one language, such as English and Sepedi, as well as Sesotho and Tshivenda that comprised 1.79% of the respondents.

4.2.1.10. Language(s) used with relatives

Table 4.9 below presents language(s) used at home by respondents:

Table 4.9: Language(s) used with relatives

Domain(s) of use	Language (s)	Frequencies	Percentages %
With relatives	Tshivenda	54	96.43
	Xitsonga	2	3.57
	Total	56	100

Table 4.9 shows the languages spoken with their relatives by Tshivenda L1 speakers in Pretoria. The respondents indicated that they only used two languages with relatives, which were Tshivenda and Xitsonga. Most of the respondents indicated that they used their mother tongue (Tshivenda) with relatives. The highest percentage of the respondents used Tshivenda with relatives, namely, 96.43%, while those who used Xitsonga with relatives only comprised 3.57% of the respondents. The highest percentage of respondents who used Tshivenda with relatives indicated that Tshivenda L1 speakers in Pretoria were still maintaining their mother tongue when communicating with their relatives.

4.2.1.11. Language(s) use with friend(s)

Table 4.10 below presents language(s) used with friends by respondents:

Table 4.10: Language(s) used with friends

Domain(s) of use	Language (s)	Frequencies	Percentages %
With Friend(s)	Tshivenda	38	67.85
	English	6	10.71
	Sepedi	2	3.57
	Tshivenda & English	2	3.57
	Sesotho	1	1.79
	Setswana	1	1.79
	Tshivenda, English & isiZulu	1	1.79
	Tshivenda & Xitsonga	1	1.79
	Tshivenda & Sepedi	1	1.79
	Tshivenda & Sesotho	1	1.79
	isiZulu & Sepedi	1	1.79
	English, isiZulu & Sepedi	1	1.79
	TOTAL	56	100.02

Table 4.10 shows the languages used with a friend(s) by Tshivenda L1 speakers in Pretoria. Most of the respondents indicated that they used Tshivenda with their friends. The highest percentage of the respondents who used Tshivenda with friends comprised 67.85% of the respondents, while those who used English with friends comprised 10.71%. The respondents who used Sepedi with friends made up, 3.57%. Those who used Tshivenda and English with friends entailed 3.57% of the respondents. In addition, 1.79% of the respondents indicated that they used Sesotho with friends, while those who used Setswana with friends constituted 1.79% of the respondents. Another 1.79% of respondents used Tshivenda, English, and isiZulu with their friends, while those who used Tshivenda and Xitsonga with their friends comprised 1.79% of the respondents. The

Tshivenda and Sepedi made up 1.79% of the respondents, which also shared the same percentage as those who use Tshivenda and Sesotho with their friends. IsiZulu and Sepedi also share the same percentage of 1.79% respondents. Lastly, those who use English, isiZulu, and Sepedi with their friends also comprised 1.79% of the respondents.

4.2.1.12. Language(s) used in shopping centres/malls

Table 4.11 below presents language(s) used in shopping centres/malls by respondents:

Table 4.11: Language(s) used in shopping centres/malls

Domain(s) of Use	Language (s)	Frequencies	Percentages %
Shopping centres/malls	Tshivenda	23	41.07
	English	19	33.93
	Sepedi	6	10.71
	Setswana	2	3.57
	Sesotho	1	1.79
	Tshivenda, Xitsonga & isiZulu	1	1.79
	Sepedi & English	1	1.79
	Tshivenda & Sepedi	1	1.79
	English & Tshivenda	1	1.79
	isiZulu & Tshivenda	1	1.79
	TOTAL	56	100

Table 4.11 depicts the language(s) used in shopping centres/malls by Tshivenda L1 speakers in Pretoria. Most of the respondents indicated that they used Tshivenda in shopping centres/malls. The highest percentage of respondents using Tshivenda in shopping centres/malls comprised, 41.07% of the respondents, while those who used English the second most constituted 33.93% of the respondents. The respondents who used Sepedi in shopping centres/malls, entailed 10.71%. Those who used Sesotho in shopping centres/malls comprised 1.79% of the respondents.

Tshivenda, Xitsonga, and isiZulu speakers totalled 1.79% of the respondents. Another, 1.79% of the respondents used Sepedi and English in shopping centres/malls, while those who used Tshivenda and Sepedi made up 1.79% of the respondents. English and Tshivenda also constituted 1.79% of the respondents. Lastly, those who used isiZulu and Tshivenda in shopping centres/malls also comprised 1.79% of the respondents.

4.2.1.13. Language(s) used at social gatherings

The following table presents language(s) used at social gatherings by respondents:

Table 4.12: Language(s) used at social gatherings

Domain(s) of use	Language (s)	Frequencies	Percentages %
Social gathering	Tshivenda	28	50
	English	12	21.42
	Sepedi	6	10.71
	English & Tshivenda	4	7.14
	Setswana	1	1.79
	Tshivenda & Xitsonga	1	1.79
	Tshivenda & Setswana	1	1.79
	Sepedi & Tshivenda	1	1.79
	Tshivenda, Sepedi, English	1	1.79
	isiZulu & Tshivenda	1	1.79
	TOTAL	56	100

Table 4.12 shows the language(s) used at social gatherings by Tshivenda L1 speakers in Pretoria. Most of the respondents indicated that they used Tshivenda at social gatherings. The highest percentage of respondents who used Tshivenda at social gatherings comprised 50% of the respondents, while those who used English at social gatherings constituted the second-highest responses, with 21.42% of the respondents. The respondents who used Sepedi at social gatherings

entailed 10.71%. Those who used English and Tshivenda at social gatherings and when shopping comprised 7.14% of the respondents. Setswana constituted 1.79% of the respondents. Another, 1.79% of the respondents used Tshivenda and Xitsonga during social gatherings and shopping, those who used Tshivenda and Setswana at social gatherings entailed 1.79% of the respondents. Sepedi and Tshivenda also shared the same percentage of 1.79% respondents. Those who use Tshivenda, Sepedi, and English while social gatherings cover 1.79% of the respondents. Lastly, those who used isiZulu and Tshivenda at social gatherings also comprised 1.79% of the respondents.

4.2.1.14. Language(s) used for religious purposes

Table 4.13 below presents language(s) used for religious purposes by respondents:

Table 4.13: Language(s) used for religious purposes

Domain(s) of use	Language (s)	Frequencies	Percentages %
For religious purposes	Tshivenda	36	64.29
	English	11	19.64
	Tshivenda & English	3	5.36
	Sepedi	2	3.57
	Tshivenda & Xitsonga	1	1.79
	English, Sepedi & Tshivenda	1	1.79
	isiZulu & Tshivenda	1	1.79
	English, Sesotho & Tshivenda	1	1.79
	TOTAL	56	100

Table 4.13 depicts the language(s) used for religious purposes by Tshivenda L1 speakers in Pretoria. Most of the respondents indicated that they used Tshivenda for religious purposes. The highest percentage of respondents used Tshivenda for religious purposes, namely, 64.29% of the respondents, while those who used English for religious purposes constituted the second-highest responses, with 19.64% of the respondents. The respondents who used Tshivenda and English for religious purposes entailed 5.36%. Those who use Sepedi for religious purposes covered 3.57% of

the respondents. Tshivenda and Xitsonga covered 1.79% of the respondents. Another, 1.79% of respondents' used English, Sepedi, and Tshivenda for religious purposes, those who used isiZulu and Tshivenda for religious purposes comprised 1.79% of the respondents. Lastly, those who used English, Sesotho & Tshivenda for religious purposes also constituted 1.79% of the respondents.

4.2.1.15. Scalar unit, scores and attitudinal positional tendencies

The following table presents scalar unit, scores and attitudinal positional tendencies:

Table 4.14: Scalar unit, scores and attitudinal positional tendencies

Scalar units	Score	Attitudinal positional tendencies
4.50 to 5.00	5	Strongly agree
3.50 to 4.49	4	Agree
2.50 to 3.49	3	Not sure
1.50 to 2.49	2	Disagree
1.00 to 1.49	1	Strongly disagree

Section B of the questionnaire looked at the attitudes of Tshivenda L1 speakers in Pretoria, towards their native language and their identity. There were ten (10) statements, and the mean was calculated and measured for each statement. The data were interpreted statement by statement. The respondents rated their answers according to the above scale:

4.2.1.16. Respondents' the attitudes of Tshivenda L1 speakers in Pretoria, towards their native language and their identity (N=56)

Table 4.15 presents respondents' attitudes of Tshivenda L1 speakers in Pretoria, towards their native language and their identity:

Table 4.15: Respondents' the attitudes of Tshivenda L1 speakers in Pretoria, toward their native language and their identity (N=56)

NO	STATEMENTS	MEAN
1.	Speaking Tshivenda is an essential component of being able to identify myself.	4.28
2.	I would like my children to be perfect in speaking English.	4.17
3.	Tshivenda should not be preserved at all.	2.10
4.	It is not important to teach my children to speak Tshivenda L1 as it does not give them an opportunity to get a decent job.	2.14
5.	<i>Code-switching when speaking to accommodate those who do not understand your language, shows a high level of education.</i>	3.35
6.	Tshivenda is just a language not a person's identity.	2.53
7.	Tshivenda L1 should not be taught at public and private schools.	1.58
8.	I only like to speak Tshivenda when I am surrounded by Tshivenda L1 speakers.	2.57
9.	I do not see the value of speaking Tshivenda with my family at home.	1.51
10.	I only like to identify myself as a Tshivenda speaker during Heritage Day.	2.53

Statement 1: Speaking Tshivenda is an essential component of being able to identify myself.

In this statement, I wanted to know if speaking Tshivenda is an essential component of being able to identify themselves for Tshivenda L1 speakers residing in Pretoria. A total mean score of 4.28 was recorded, for “agreed.” This means that the respondents agreed that speaking Tshivenda is an essential component of being able to identify themselves.

Statement 2: I would like my children to speak perfect English

The results of this statement showed that the respondents would like their children to speak perfect English. They indicated this by scoring a mean of 4.17 in this statement, which is an indication that they “agreed” with the statement.

Statement 3: Tshivenda should not be preserved at all

This statement sought to find out whether Tshivenda should not be preserved at all. A total mean score of 2.10 was recorded, which indicated “disagree” This means that the respondents disagreed with the statement that Tshivenda should not be preserved at all. Therefore, they wanted Tshivenda to be preserved.

Statement 4: It is not important to teach my children to speak Tshivenda L1, as it does not give them an opportunity to get a decent job.

In this statement, I wanted to know if it is not important for Tshivenda L1 in Pretoria to teach their children to speak Tshivenda, as it does not allow them to get a decent job. A total mean score of 2.14 was recorded, indicating that they disagreed. This means that the respondents disagreed that it was not important to teach their children to speak Tshivenda L1, as it did not give them an opportunity to get a good job.

Statement 5: Code-switching when speaking to accommodate those who do not understand your language, shows a high level of education.

This statement aimed to find out if code-switching showed a high level of education when speaking to accommodate those who do not understand your language. The statement scored a mean of 3.35 indicating “not sure.” This means the respondents were not sure if code-switching when speaking to accommodate those who did not understand your language, showed a high level of education.

Statement 6: Tshivenda is just a language not a person’s identity.

A total mean score of 2.53 was recorded for this statement, which indicates being “not sure.” This gives the impression that Tshivenda L1 speakers in Pretoria were unsure whether Tshivenda was just a language and not a people’s identity.

Statement 7: Tshivenda L1 should not be taught at public and private schools

The results of this statement show that Tshivenda L1 should be taught at public and private schools. The respondents indicated this by scoring a mean of 1.58. They disagreed with the statement, and they felt that it was important to teach Tshivenda L1 at public and private schools.\

Statement 8: I only like to speak Tshivenda when I am surrounded by Tshivenda L1 speakers.

This statement sought to find out if Tshivenda L1 speakers in Pretoria only liked to speak Tshivenda when they were surrounded by Tshivenda L1 speakers only. A mean score of 2.57 was recorded, which indicated that they were not sure. This means that Tshivenda L1 speakers in Pretoria were not sure whether they liked speaking Tshivenda even though they were not surrounded by Tshivenda L1 speakers.

Statement 9: I do not see the value of speaking Tshivenda with my family at home

In this statement, I wanted to see if Tshivenda L1 speakers in Pretoria see the value of speaking Tshivenda with their family at home. Their respondents indicated that they saw the value of speaking Tshivenda with their family at home. A mean score of 1.51 was recorded. This means that Tshivenda L1 speakers in Pretoria disagreed with the statement “*I do not see the value of speaking Tshivenda with my family at home.*”

Statement 10: I only like to identify myself as a Tshivenda speaker on Heritage Day.

This statement aimed to ascertain whether Tshivenda L1 speakers in Pretoria only liked to identify themselves as Tshivenda speakers on Heritage Day. A mean score of 2.53 was recorded. The mean indicates that the respondents were not sure whether they only liked to identify themselves as a Tshivenda speaker on Heritage Day.

4.3. Summary

Speaking Tshivenda is an essential component for Tshivenda L1 speakers in Pretoria with regard to being able to identify themselves. A high total mean score of 4.28 indicated this. Tshivenda L1 speakers in Pretoria indicated that they would like their children to speak perfect English. This was indicated in the responses to statement 2, which scored a mean of 4.17. In addition, the respondent's recognised the importance of teaching their children to speak Tshivenda L1, as it could give them an opportunity to get a decent job. A total mean score of 2.14 was recorded, which respondents disagreed was not important to teach their children to speak Tshivenda L1, as it did not give them an opportunity to get a decent job.

Statement 6 I wanted to find out if Tshivenda was not just a language for Tshivenda L1 speakers in Pretoria, but it was also their person's identity. The total mean score of 2.53 was recorded, indicating that Tshivenda L1 speakers were not sure whether Tshivenda was not just a language but also people's identity. However, Tshivenda L1 speakers in Pretoria indicated that Tshivenda should be preserved. This was indicated in statement 3 that scored a mean of 2.10 indicating that they disagreed v that Tshivenda should not be preserved at all.

Tshivenda L1 speakers in Pretoria are not sure if mixing languages when speaking to accommodate those who did not understand your language, shows a high level of education. In statement 8, they indicated they liked to speak Tshivenda even when they were not surrounded by Tshivenda L1 speakers. Tshivenda L1 speakers in Pretoria responded that they were not sure that they liked to identify themselves as Tshivenda L1 speakers on Heritage Day only. Statements rated the lowest were statement 9 with a 1.51 mean score and statement 7 with a mean score of 1.58, respectively, indicating that Tshivenda L1 speakers in Pretoria saw the value of Tshivenda and they felt that Tshivenda L1 should be taught at public and private schools.

4.4. Interview data (sample N= 10)

Face-to-face semi-structured interviews were conducted with (4) male students, (1) female student, (1) unemployed female, (1) unemployed male, (1) water and energy treatment controller male, (1) teacher female, and (1) female lecturer. There were ten interview questions. Copies of the transcriptions of the interviews are attached as Annexure B.

The following codes were used to describe the respondents.

SM1-Student (Male) 1

SM2-Student (Male) 2

SM3-Student (Male) 3

SM4-Student (Male) 4

SF1-Student (Female) 1

UF1-Unemployed (Female) 1

UM1-Unemployed (Male) 1

WM- Water and energy treatment controller (Male)

TF- Teacher (Female)

LF- Lecturer (Female)

The following are interview questions and responses from respondents:

Question 1: *Do you think that Tshivenda and its culture should be preserved? If “yes” or “no,” elaborate.*

Tshivenda and its culture, according to all participants, should be preserved (SM1, SM2, SM3, SM4, SF1, UF1, UM1, WM, TF, and LF).

UM1 was of the view that, “It is important to preserve Tshivenda and its culture because when we come to the city, it can vanish away because we are mixed with people who speak different languages, so when we go home, we face issues while interacting with elders.”

“Culture is crucial in defining who I am,” WM stated, “and, as Vhavena, we should continue to practice our culture.” UF1, on the other hand, believes that “Tshivenda and its culture should be preserved for more generations to come, and some will ask why we do things the way we do them, for example, (*hetshi tshithu a tshi itivi hu pfi tshi a tula, u do toda u divha uri u tula ndi mini*). The direct translation reads, (“do not do this, as it is a taboo, he/she will want to know why it is a taboo. Therefore, it is important to preserve Tshivenda and its culture”).

Question 2: *In your view, how important is a person’s identity? Elaborate.*

Most of the participants were able to elaborate on the importance of a person’s identity (SM1, SM3, SF1, UM1, WM, TF, and LF).

WM shared, “The importance of person’s identity is that everyone can show who they are and which culture they come from”. In the same vein, SF1 stated, “The importance of identity is that it defines who you are and where you come from”. UM1 stated, “My identity is important, as an African, I can be proud of my language and Tshivenda culture”. SM3 was of the opinion that “The importance of my identity is that when I go to other countries, I can exhibit who I am, where I come from, what language I speak, and which culture represent who I am.”

Question 3: *What do you, as a parent, regard as important to you when deciding on a school for your children to attend? Explain.*

Most of the participants indicated that they considered schools where they taught Tshivenda when deciding for their children. (SM1, SM2, SM4, SF1, UF1, UM1, WM, TF and LF).

SF1 declared, “I look for a school where my child can have a bright future, and in terms of languages, I chose a school where they teach Tshivenda so that my children can learn their mother tongue.” SM1 explained, “I look at the passing rate of the school and the languages that they teach. Because I speak Tshivenda, I take my children to the school that teaches Tshivenda so that they, too, can speak Tshivenda.” UM1 said, “My children go to the school where they teach Tshivenda, which helps them know where they come from and take pride in the fact that they are Vhenda.” TF pointed out that “I look at knowledge more especial the Tshivenda one. The knowledge should not only stop with us, but it should be shared with others as well.”

In contrast, LF said, “It is important to take my children to a school where they will learn English well or where they will be taught how to speak English fluently. As I believe that English is one of the media of exchange in the whole world. So as much as you know how much to speak English it means that it becomes simple to communicate with people all over the world.”

Question 4: *What is the value of speaking Tshivenda to your children? Explain.*

All participants agreed that they saw the value of speaking Tshivenda with their children (SM1, SM2, SM3, SM4, SF1, UF1, UM1, WM, TF, and LF).

SM1 pointed out that “The value of speaking Tshivenda with his children is to motivate them to know Tshivenda, increases their Tshivenda knowledge and also they are Vhenda so they should know how to speak Tshivenda.” SM4 commented, “I see the value of speaking Tshivenda with my children because Tshivenda on its own it has respect more especially on its communication”. UM1 said, “At home, we speak Tshivenda in our communication; there are no other languages we speak. We have neighbours who speak different languages. So, while my children are playing with them, I call them in Tshivenda”. In contrast, WM said, “I see the value of speaking Tshivenda with my

children, but as for me, I believe my children should also learn to speak other languages. Hence, I cannot say they should speak Tshivenda always.”

Question 5: *Do you think it is good to speak other languages? Explain.*

All participants agreed that it is good to speak other languages (SM1, SM2, SM3, SM4, SF1, UF1, UM1, WM, TF, and LF).

SM3 shared, “It is good to speak other languages because you find yourself working in companies with a variety of people who speak different languages or going to other countries that speak languages other than Tshivenda.” In a similar vein, SM4 stated, “It is good to speak other languages because it is not only Tshivenda that we use where we are, such as at work, school, or wherever we can be. So knowing other languages is important because we can point each other in the right direction.” This was backed up by UM1, who stated, “It is good to speak other languages because you will sometimes find yourself in other places, so it becomes simple to communicate with them if you know their languages.”

SF1, “If you know other languages, it makes communication simple, also when you are communicating with people who speak other languages, you can understand each other.” In addition, LF was of the opinion that, “It is good to speak other languages because if you know how to communicate with other languages, it means you cannot find any difficulties when it comes to communication and you can be able to speak with whoever speaking that language.”

WM commented, “It is good to know other languages because, here in South Africa, we do not only have Tshivenda as a language; therefore, it is important to know other languages so that we can communicate with other people.” TF declared, “It is good to speak other languages because people who speak more than one language have memory problem skills, critical thinking skills and the ability to multitask and better skills; thus, knowing more than one language is an advantage”.

Question 6: *What is your view on the use of Tshivenda in public places? Explain.*

Most of the participants were able to give their views on the use of Tshivenda in public places (SM1, SM2, SM3, SM4, SF1, UM1, WM, TF, and LF).

SM1 expressed the view that “I am Muvenda, and I speak Tshivenda. In addition, Tshivenda is the language I understand better, and it allows me to express myself more effectively. Also, if I use Tshivenda, I can meet other people who speak Tshivenda, and people can recognise me as a Muvenda when I am around.” SM2 said, “When I go out in public, I do not speak other languages with people I do not know. I start by speaking my mother tongue, so that I hear which language he/she speaks, so if that person does not understand Tshivenda, I am forced to speak his/her language.” SM3 said, “My view on using Tshivenda in public places is to show others that I speak Tshivenda, even if there are those who do not understand Tshivenda.”

SM4 was of the view that “The [purpose of the] use of Tshivenda in public places is that it should be considered. Some people are arrogant; they do not want to speak other people’s languages, for example, if I am greeting you in Tshivenda and you tell me that you do not understand Tshivenda while you are responding to me with your mother tongue, while you said you do not understand Tshivenda. So, I interpret it as disrespect in my language.”

UM1 remarked, “As for me, it is because I want my language to be heard. I should not be ashamed of who I am or the language I speak. For example, other people greet me in their language, so even when I am in public places, I start with my mother tongue so that I can hear which language you will respond to me with because you may be speaking another language and that person speaks Tshivenda. Therefore, you must use your mother tongue wherever you go.” According to TF, “The use of Tshivenda in public places is to embrace [your language] and to be proud.” LF declared, “As much as you speak Tshivenda, you can speak it anywhere.”

Question 7: *When you are in a public place, such as shopping centres or socialising, which language do you like speaking? Explain.*

Most of the participants responded that they used Tshivenda in a public place, while others stated it depended on the people around them (SM1, SM2, SM3, SM4, SF1, UF1, UM1, WM, TF, and LF).

SM1 observed, “It depends on who I am speaking to. If I am speaking to someone who understands Tshivenda, I use Tshivenda. If I am speaking to someone who does not speak Tshivenda, I am

forced to use another language.” SM2 responded, “When I am with my friend, I use Tshivenda, but when I meet someone, I do not know I start by using Tshivenda, so if they respond to me in another language, I am forced to speak their language, but I prefer to speak my mother tongue.”

SM3 shared, “When I am at shopping centres, I use Tshivenda and English. The reason why I also use English is that everyone understands English even though it is not their first language.” In turn, SM4 noted, “When I am at the shopping centres, I prefer to speak the middle language (English) so that we can hear each other because there are those who do not know Tshivenda at all. But when I am with my friend, I prefer to speak Tshivenda regardless of whether you speak Sepedi or isiZulu, so that they can learn my language as well as I can learn theirs.”

SF1 pointed out, “I use Tshivenda because most of my friends are Tshivenda speakers even if there is someone who does not know Tshivenda this helps them to know Tshivenda. However, sometimes when I am with someone who does not understand Tshivenda, I use English because it saves me from having to explain myself.” While UM1 commented that “when I am at shopping centres I start by using my mother tongue. So, if I hear that you cannot hear me, as we all know that the Vhavenda are gifted in terms of speaking other languages, therefore, I might do them a favour and speak their language so that we can hear each other.”

WM replied, “Mostly, I can say I use Tshivenda so that those who do not know it can learn as well. But sometimes, when I am with my friend who does not understand Tshivenda, I use English because it is the only language that can accommodate people of different languages.”

TF declared, “For me, it depends on the place, yes, I want it to be known that I speak Tshivenda, but at some point, it does not help, especially when I need help, because you cannot insist on speaking Tshivenda when you are the one who needs help. However, when I am with my friend, I speak Tshivenda, but if they do not know Tshivenda, we can use English instead. I cannot speak Sepedi because I am not a Sepedi speaker, nor can I speak isiZulu because I am not an isiZulu speaker. All of us are forced to compromise.” LF said, “When I am at a shopping centre, it depends on the kind of people with whom I am, if am with Vhavenda, I speak Tshivenda, but if I am with

people who do not understand Tshivenda we may use English or any local language that the second person speaks.”

Question 8: *Do you think speaking Tshivenda identifies you as a Tshivenda L1 speaker?*

Explain.

All the participants thought speaking Tshivenda identified them as Tshivenda L1 speakers (SM1, SM2, SM3, SM4, SF1, UF1, UM1, WM, TF, and LF).

WM intimated that, “Speaking Tshivenda identifies me as a Tshivenda L1 speaker because the identity of everyone is extremely important, so we must reveal who we are and that we are Vhavenda.” In turn, SM3 concurred with this point by noting, “I think speaking Tshivenda identifies me as a Tshivenda speaker because I do not have to hide that I am a Tshivenda speaker.” Similarly, SF1 stated that “Speaking Tshivenda identifies me as a Tshivenda L1 speaker, and when you are somewhere, people may not know who you are, but immediately when you start speaking Tshivenda, they start to realise that you are a Tshivenda L1 speaker and where you come from.” Furthermore, UM1 added, “Speaking Tshivenda identifies me as a Tshivenda L1 speaker, as I have previously mentioned that I am Muvenda and I am not shy about that, and it makes other people recognise me when I am walking.”

Question 9: *How can Tshivenda L1 be passed from one generation to the next generation?*

Explain.

All the participants indicated how Tshivenda L1 could be passed from one generation to the next generation (SM1, SM2, SM3, SM4, SF1, UF1, UM1, WM, TF, and LF).

SM1 noted, “Tshivenda L1 can be passed from one generation to the next generation by teaching Tshivenda in classes, using Tshivenda in the media, and compiling Tshivenda dictionaries.” SM4 comments that “Tshivenda L1 can be passed from one generation to the next generation, by reading Tshivenda literary books.” In turn, UM1 stated, “Tshivenda L1 can be passed from one generation to the next generation if parents always speak Tshivenda with their children.”

Question 10: *What would you like to share with me, which is not covered in this interview?*

Only four participants shared what they thought was not covered in the interview (SM4, UM1, WM, and TF).

SM4 declared, “We should pay more attention to Tshivenda culture and its sport.” This was supported by WM, who added, “I just want to emphasise the issue of continuing to inculcate our culture, [therefore, we must take pride in speaking Tshivenda and let us not be shy to speak it.” UM1 suggested, “I think other things that can be added are poems and riddles, from which I think Vhavenda are moving away from them. At some point, you find a child coming back home from school and ask the meaning of ‘thai tsho koro?’” In addition, you discover that you have forgotten about it. Therefore, we need to preserve such things. There are so many things in Tshivenda that we are losing. I know this from my children when they returned home after school.”

4.4.1. Summary

Tshivenda and its culture play an extremely role in the lives of Tshivenda L1 speakers in Pretoria. This was shown in question one (1), which sought to determine whether Tshivenda and its culture should be preserved. All ten participants that were interviewed declared that Tshivenda and its culture should be preserved. In answer to question two, most of the participants were able to elaborate on the importance of their person’s identity. In question three, I wanted to know from Tshivenda L1 speakers in Pretoria what they regarded as important as parents when deciding on a school for their children to attend. Most of the participants indicated that they looked at the pass rate and school where they taught Tshivenda L1, while only two indicated that they took their children to a school where they would learn English better.

In question four (4), I wanted to identify participants’ views on the value of speaking Tshivenda L1 with their children. All the participants agreed that they saw the value of speaking Tshivenda L1 to their children. Question five (5) sought to find out whether it was good to speak other languages and all the participants agreed that it was good to speak other languages.

In question six (6), I wanted to determine the participants’ views on the use of Tshivenda in public places. According to TF, “The purpose of using Tshivenda in public places is to embrace and to

be proud.” In turn, SM1 shared, “I am Muvenda, and I speak Tshivenda. In addition, Tshivenda is the language I understand the best, and it allows me to express myself more effectively. In addition, if I use Tshivenda, I can meet other people who speak Tshivenda, and people can recognise me as a Muvenda when I am around.”

In question seven (7), I wanted to know from the participants which languages they speak when they are in a public place, such as shopping centres or when socialising. Most of the participants responded that they used Tshivenda in public places, while others replied that it depended on the people who surrounded them. In question eight (8) of the interview, I wanted to know if speaking Tshivenda identified Tshivenda L1 speakers in Pretoria. All the participants were of the opinion that speaking Tshivenda identified them as Tshivenda L1 speakers. Lastly, I wanted to know how Tshivenda L1 can be passed from one generation to the next generation. Most participants indicated that Tshivenda L1 could be passed from one generation to the next generation by teaching Tshivenda in classes, using Tshivenda in the media and compiling Tshivenda dictionaries.

4.5. DISCUSSIONS AND ANALYSIS OF FINDINGS

In this section, I discussed the respondents' gender, age group, occupation, place of residence, years of residence in Pretoria and language repertoire.

4.5.1 DISCUSSION OF VARIABLES

The following six variables were discussed in this section: (1) Gender; (2) Age group; (3) Occupation; (4) Place of residence; (5) Years of residence in Pretoria; (6) Language repertoire.

Variable 1: Gender

This study sample included both male and female Tshivenda L1 speakers in Pretoria. This was done in order to determine which sex was more likely to be impacted by language and identity loss. The analysis of this variable suggested that both males and females were not likely to be impacted by language and identity loss. This was confirmed by their use of Tshivenda in public places, such as shopping centres/malls. These findings confirmed the positive attitudes that both

male and female Tshivenda L1 speakers in Pretoria had towards the use of Tshivenda in public places.

Variable 2: Age group

The study included Tshivenda L1 speakers in Pretoria ranging in age from 25 to over 75 years in Pretoria. I began with the age of 25 to determine the attitudes of different generations towards the use of Tshivenda in public places in Pretoria. Furthermore, people of this age are mature enough to be aware of their language usage in various domains. The findings of this study, confirmed that Tshivenda L1 speakers in Pretoria had used Tshivenda. This was confirmed by the use of Tshivenda in public places, such as shopping malls and shopping centres. These findings confirmed the positive attitudes of the different generations towards the use of Tshivenda in public places in Pretoria.

Variable 3: Occupation

This study sample consisted of Tshivenda L1 speakers staying in Pretoria who were students, workers and unemployed. This was done to determine which people who had different jobs or works were more likely to be impacted by language and identity loss. The analysis of this variable suggested that those who were working were more likely to be impacted by language and identity loss. This was confirmed by the dominant usage of English at work and among colleagues. The findings also showed that students and those who were unemployed were not likely to be impacted by language and identity loss. This was confirmed by their dominant use of Tshivenda with friends.

Variable 4: Place of residence

The findings of this study confirmed that Tshivenda L1 speakers in townships, suburbs and Pretoria CBD are unlikely to lose their language and identity. This was confirmed by the dominant usage of Tshivenda in different domains such as at work and community meetings, greeting(s), with a friend/friends at shopping centres/malls, social gatherings, and for religious purposes. However, the dominance of speaking English with colleagues and at work, can have an impact on Tshivenda L1 speakers in Pretoria.

Variables 5: Years of residing in Pretoria

This study's respondents were divided into their length of residence in Pretoria. These were those who had lived in Pretoria for 0 to 10 years, 11 to 21 years, 22 to 32 years, 33 to 43 years, and more than 44 years. This study confirmed that Tshivenda was used by Tshivenda L1 speakers in Pretoria from different years of residence. Furthermore, this was corroborated by their dominance of Tshivenda usage in various domains such as at work and community meetings, greeting(s), with a friend(s), shopping centres/malls, social gatherings, and for religious purposes.

Variable 6: Language repertoire

The language repertoire was covered in Section C of the questionnaire. This was done to determine in which language Tshivenda L1 speakers in Pretoria were fluent. The analysis of this variable revealed that English was the language in which most Tshivenda L1 speakers in Pretoria were more proficient because their speaking level was extremely high, with fewer respondents reading and writing at almost the same level. English is followed by the Sepedi language, which has a higher level of proficiency than the others. Xitsonga is third in a long line of speakers, followed by isiZulu.

The analysis of this variable concurs with that of Dako and Quarcoo (2017), who looked at Ghanaian attitudes towards English concerning the indigenous languages in Ghana. Their findings illustrated that Ghanaians had a positive attitude toward English. The Ghanaians believe that English is the sole language that can enhance their chances of moving up the educational ladder, and they can have secure and get well-paid jobs. This may be the reason why Tshivenda L1 speakers in Pretoria are more proficient in speaking English, with fewer people that can read and write it.

4.5.2. DISCUSSION OF DOMAINS OF USAGE

Domains of usage were included in Section D of the questionnaire. The respondents were asked to identify the language(s) they used when communicating with people around them. The language(s) used referred to the language(s) used in a specific place. These aspects had to be investigated to answer the study's research questions, which involved determining the factors

contributing to Tshivenda L1 speakers in Pretoria shifting away from speaking Tshivenda in public places. This section covered the ten usage domains listed below: (1) Language(s) used at home; (2) Language(s) used at work; (3) Language(s) used with colleague(s); (4) Language(s) used in community meetings; (5) Language(s) used for greeting(s); (6) Language(s) used with relatives; (7) Language(s) used with friend(s); (8) Language(s) used at shopping centers/malls; (9) Language(s) used when there is a social gathering(s); (10) Language(s) use for religious purpose(s).

Domains of usages 1: Language(s) used at home

The findings showed that most respondents used Tshivenda at home, followed by those who used Tshivenda and English at home. Furthermore, the respondents who used Tshivenda and Xitsonga at home used it the third most. Lastly, the respondents who used English, isiZulu and Tshivenda, Sepedi and Sesotho also constituted 1.79% of the responses.

Domains of usages 2: Language(s) used at work

The findings revealed that the majority of the respondents used English at work. Those who used Tshivenda at work were in the second place. Those who used Tshivenda, isiZulu, and Xitsonga at work, scored the same percentage, namely, 3.57%, as those who used English and Tshivenda at work. Finally, the lowest percentage of respondents used Sesotho and Tshivenda, isiZulu, and Xitsonga at work. The fact that English was the medium of communication and *lingua franca* in these environments may explain why the majority of respondents used it at work.

Domains of usages 3: Language(s) used with a colleague(s)

The findings of this study showed the majority of respondents used English when speaking with colleagues. Those who used Tshivenda with colleagues were in the second place. In addition, the respondents stated that they communicated with colleagues in both English and Tshivenda. Tshivenda L1 speakers in Pretoria used Sepedi, English, and Tshivenda to communicate with colleagues. The lowest percentage of Tshivenda L1 speakers in Pretoria used Sesotho, Tshivenda and isiZulu, English, Sesotho and Sepedi when speaking to colleagues.

Domains of usages 4: Language(s) used at community meetings

The findings showed that most respondents used Tshivenda at community meetings, while those who used English at community meetings came second. The respondents who spoke Sepedi at community meetings was in the third place. Setswana was also the language used by Tshivenda L1 speakers in Pretoria at community meetings. While, Sesotho, isiZulu and those who used English and Tshivenda received the lowest percentages of the respondents.

Domains of usages 5: Language(s) used for greeting(s)

The findings showed the highest percentage of respondents used Tshivenda for greeting. While those who used English for greetings was in the second place. Those who used Sepedi for greetings were in the third place. Setswana was placed in the fourth place by the respondents with regard to greetings. IsiZulu covers the lowest percentage for the greetings of the respondents, which is shared by those who used Sesotho and those who used more than one language, were English and Sepedi, as well as Sesotho and Tshivenda.

Domains of usages 6: Language(s) used with relatives

According to the findings, the respondents communicated with relatives in two languages: Tshivenda and Xitsonga. The majority of the respondents used Tshivenda with relatives, followed by those who used Xitsonga with relatives. The highest percentage of respondents who used Tshivenda with relatives indicated that Tshivenda L1 speakers in Pretoria were still communicating with their relatives in their mother tongue.

Domains of usages 7: Language(s) used with a friend/ friends

According to the findings, the majority of the respondents used Tshivenda with friends. Then there were those who spoke English with their friends. The respondents who used Sepedi with their friends came in the third place. Those who used Tshivenda and English with friends came in the fourth place. In turn, the respondents who used Sesotho and Setswana with friends accounted for 1.79% of the total. Another 1.79% of the respondents used Tshivenda, English, and isiZulu with friends, while 1.79% of the respondents used Tshivenda and Xitsonga with friends. Furthermore, Tshivenda and Sepedi were used by 1.79% of the respondents, which is the same percentage as those who used Tshivenda and Sesotho with their friends. IsiZulu and Sepedi also received the

same percentage of 1.79% respondents. Lastly, those who used English, isiZulu, and Sepedi with friends also comprised 1.79% of the respondents.

Domains of usages 8: Language(s) used when in shopping centres/malls

The findings showed that the highest percentage of respondents used Tshivenda in shopping centres /malls. While those who used English constituted the second-highest response rate. The respondents who used Sepedi in shopping centres/malls was the third highest. Those who used Sesotho at shopping centres/malls entailed 1.79% of the respondents. Tshivenda, Xitsonga and isiZulu comstituted 1.79% of the respondents. Another 1.79% of the respondents used Sepedi and English in shopping centres/malls; those who used Tshivenda and Sepedi comprised 1.79% of the respondents. English and Tshivenda also received the same percentage of 1.79% of the respondents. Lastly, those who used isiZulu and Tshivenda in shopping centres/malls also made up 1.79% of the respondents.

Domains of usages 9: Language(s) used at social gatherings

The findings showed the highest percentage of respondents used Tshivenda at social gatherings, followed by those who used English at social gatherings. In turn, the respondents who used Sepedi at social gatherings had the third highest percentage. Those who used English and Tshivenda at social gatherings and shopping received the fourth highest percentage. Setswana comprised 1.79% of the respondents. Another, 1.79% of the respondents used Tshivenda and Xitsonga at social gatherings, and those who used Tshivenda and Setswana at social gatherings entailed 1.79% of the respondents. Sepedi and Tshivenda also received the same percentage of 1.79% of the respondents. Those who used Tshivenda, Sepedi, and English at social gatherings constituted 1.79% of the respondents. Lastly, those who used isiZulu and Tshivenda at social gatherings also comprised 1.79% of the respondents.

Domains of usages 10: Language(s) used for religious purpose

According to the findings, the majority of the respondents used Tshivenda for religious purposes. Those who used English for religious purposes received the second-highest number of responses. The respondents who used Tshivenda and English for religious reasons were in the third place. Those who used Sepedi for religious purposes rated fourth among those sampled. Tshivenda and

Xitsonga accounted for 1.79% of all the respondents. Another 1.79% of the respondents used English, Sepedi, and Tshivenda for religious purposes, while 1.79% used isiZulu and Tshivenda for religious purposes. Lastly, those who used English, Sesotho and Tshivenda for religious purposes also made up 1.79% of the respondents.

The current study's findings are also consistent with the findings of Dube (1992), who investigated language attitudes in Soweto. The study by Dube discovered that all 11 official languages were spoken in the area, as well as a number of street languages, including the Tsotsitaal, the Sowetan mix, Flytaal, and Iscamtho. The most commonly used languages were English, isiZulu, Sesotho, and street languages. The current study discovered that Tshivenda is widely used in a variety of domains. The current study's findings also revealed that Tshivenda L1 speakers in Pretoria used other languages in a variety of domains.

4.5.3. DISCUSSION OF THEMES

I have identified five major themes in this study: Theme 1: Tshivenda L1 speakers' attitudes towards their native language, Theme 2: language and identity, and Theme 3: Tshivenda usage in different domains. Theme 4: impact of multilingualism on language and identity loss: Theme 5: awareness of the impact on language and identity when shifting from speaking Tshivenda.

Theme 1: Tshivenda L1 speaker's attitudes towards their native language

One of the objectives of this study was to determine the attitudes that Tshivenda L1 speakers in Pretoria had towards their native language.

With regard to Tshivenda L1 speakers' language attitudes, the study found that they had positive attitudes toward their native language. Both the qualitative and quantitative data supported this. In statement 3 of the Likert Scale, I wanted to know if Tshivenda should not be preserved at all. Tshivenda L1 speakers in Pretoria disagreed that Tshivenda should not be preserved at all, scoring a mean score of 2.10. In statement 9, I wanted to know if Tshivenda L1 speakers in Pretoria did not see the value of speaking Tshivenda with their families at home. A mean score of 1.51 was recorded, indicating that the respondents saw the value of speaking Tshivenda to their families at home

Regarding the qualitative data, in question 1 (one) of the interviews, all of the participants responded that Tshivenda and its culture should be preserved. In question 8, the participants were asked whether their speaking of Tshivenda identified them as Tshivenda L1 speakers and all the participants replied that speaking Tshivenda did identify them as Tshivenda L1 speakers. These findings revealed the positive attitude Tshivenda L1 speakers in Pretoria had towards their native language.

The above findings concur with those of Ditselê (2014), who investigated the attitudes of Setswana L1-speaking university students towards their L1. The respondents in Detselê's study agreed with the fact that Setswana was their heritage, and demonstrated pride in the language. There was concern about the future generation upholding these values, as most parents residing in urban areas communicated with their children in English only. This is also a concern of the current study because one of the participants indicated that they would like their children to be fluent in English. This was further confirmed in statement 2 with a mean score of 4.17, and they agreed that they would like their children to speak perfect English. The findings also concurred with the findings based on interview question 3, where the participants declared that they sent their children to schools that taught Tshivenda so that they could learn their mother tongue.

The findings of the current study were also in agreement with those of Letsholo (2009), who investigated whether there was a likelihood of a language shift (or loss) from Ikalanga (a minority language spoken in Botswana) to either Setswana or English. The findings showed that informants used Setswana frequently, even in domains where they could use their mother tongue, for example, when speaking to peers with the same mother tongue. The findings provide evidence that they taught their children Ikalanga, Setswana, and English showing no clear conviction regarding Ikalanga. In addition, some also expressed negative feelings towards using their mother tongue around non-native speakers of the language. The findings of the current study showed that Tshivenda L1 speakers used Tshivenda frequently, most of the domains, for example, with relatives, at home, with friend(s), for religious purpose, greeting(s), social gathering, at community meetings and at shopping centres/malls. However, in domains such as at work and with colleague(s) most of the Tshivenda L1 speakers in Pretoria used English.

Theme 2: Language and identity

The findings of the current study showed that the respondents felt that their language and identity were related positively. They believed that the language they spoke was a part of who they were. This was supported by statement 1 with a mean score of 4.28, which meant that the respondents agreed that speaking Tshivenda was an essential component of being able to identify themselves. In a similar vein, the findings from interview questions 2 and 8 indicated that the participants thought that speaking Tshivenda identified them as Tshivenda L1 speakers. Dastgoshadeh and Jalilzadeh (2019) maintained that the language spoken by somebody and his or her identity as a speaker of this language were inseparable.

This study was carried out to explore the possibilities of language and identity loss amongst Tshivenda L1 speakers in Pretoria, which could be influenced by internal or external factors. Therefore, Kedrebeogo (1998) conducted a study in the Koromba Africa community, where he analysed the first-generation parents and their children, but with a slight modification, cultural practices were given prior resources. The results indicated that the young people seemed to have a rather low self-image of their ethnic group and language. The current study's findings showed that Tshivenda L1 speakers in Pretoria were not sure that speaking Tshivenda identified them as Tshivenda L1. This was confirmed in statement 9, which sought to determine whether Tshivenda L1 speakers in Pretoria did not see the value of speaking Tshivenda with their families at home. A mean score of 1.51 was recorded for this statement, which indicated that Tshivenda L1 speakers in Pretoria were not sure about the value of speaking Tshivenda with their families at home. In contrast with question 9, the participants indicated that Tshivenda L1 could be passed from one generation to the next generation by teaching it in schools, using it in the media, and, and compiling Tshivenda dictionaries.

A study conducted by Vambe (2006) focused on the identity and power of African languages in the 21st century, which affirms that African writers continue to write in borrowed languages such as English, French, and Germanic languages. He also asserts that languages have the power to represent people as they are; therefore, without a doubt, if African writers continue to write in borrowed languages, many African languages will be lost, and the coming generation will not know the language of their ancestors. Accordingly, the current study was conducted to explore the

possibility of language and identity loss of Tshivenda L1 speakers in Pretoria. The findings showed that the participants valued and believed that their native language should be used everywhere, even though some believed that speaking Tshivenda in public places depends on the people around them.

The self-motivation theory was adopted in this study to help the researcher outline the factors that motivate people to behave the way they do, which can be caused by external or internal driving factors. The findings confirmed that Tshivenda L1 speakers in Pretoria thought that speaking Tshivenda identified them as Tshivenda L1 speakers. This was confirmed by statement 1 scoring mean score of 4.28, which mean that Tshivenda L1 speakers in Pretoria agreed that speaking Tshivenda is an essential component of being able to identify themselves. This could be the internal drives that permit people to feel that they have control over their choices and their lives. This is what Vallerand (1997) calls intrinsic motivation, which refers to doing an activity for the inherent satisfaction of the activity itself.

Theme 3: Tshivenda usage in different domains

One of the objectives of this study was to explore the factors influencing the language and identity loss of Tshivenda L1 speakers in Pretoria and this was covered in this theme.

The findings of the study showed that Tshivenda L1 speakers in Pretoria used Tshivenda in the different domains. This was supported by statement eight (8) with a mean score of 2.57 and statement nine (9) with a mean score of 1.51. These findings concurred with the findings derived from the responses to interview questions six (6) and seven (7), where most of the participants indicated that they were confident about using their native language in public places, while others stated that it depended on the people surrounding them. I think that Tshivenda L1 speakers in Pretoria seemed to feel more comfortable about using their native language than other languages in public places. This indicates that Tshivenda L1 speakers in Pretoria understood the importance of maintaining their language and identity.

Data suggested that the respondents valued and believed that their native language should be used everywhere, even though some believed that speaking Tshivenda in a public place depended on

the people around them. The findings agree with that of Dube (1992), who looked at language attitudes in Soweto with regard to the place of the indigenous languages. After analysing 105 interviews, the study found that all 11 official languages were spoken in the area, as well as a number of street languages (Tsotsitaal, the Sowetan mix, Flytaal, Iscamtho). The languages, which most respondents preferred using, were English, isiZulu, Sesotho and the street languages.

Theme 4: Impact of multilingualism on language and identity loss

The findings of this study showed that participants felt that speaking English enabled them to accommodate other people who did not understand Tshivenda. This was confirmed by question 5, which sought to find out whether it is good to speak other languages, and all the participants responded that it was good to speak other languages. They stated that they used English, as one does not have to explain oneself because everyone understood it. If this phenomenon of speaking English to accommodate those who did not understand Tshivenda continued, it could have a negative impact on language and identity for Tshivenda L1 speakers in Pretoria.

In question 6 of the interviews, I wanted to elicit the participants' views on the use of Tshivenda in public places. The findings of this question showed that most participants were comfortable with using Tshivenda in public places. However, some indicated that when they were in public places, they started by speaking Tshivenda so that they could hear which language the person spoke, and whether that person did not know Tshivenda, they were forced to speak their languages. The findings of the current study agreed with that of Ali (2015), who conducted a study in the urban domains of Karachi in which the linguistic journey of four indigenous language speakers was explored. The findings showed that, in a few cases, the participants had no language proficiency in any of the four skills of a language. Hence, their mother tongue is at the language loss stage.

Theme 5: Awareness of the effect on language and identity when shifting from speaking Tshivenda

One of the objectives of this study was to explore to what extent Tshivenda L1 speakers in Pretoria were aware of the impact caused on their language and identity when shifting from speaking their L1.

The findings of the current study showed that Tshivenda L1 speakers in Pretoria were not aware of the negative impact of shifting from speaking Tshivenda could have in their language and identity. Statement 2 confirmed this. The results of this statement showed that the respondents would like their children to speak fluent English. They indicated this by scoring a mean of 4.17 in this statement, indicating that they 'agreed' with the statement. The findings of the current study concur with those of Rabapane (2010), who conducted a study about an analysis of a language policy plan with special reference to the Mopani district of the Limpopo Province. The findings showed that South Africans prefer using English for communication, and as a language of learning and teaching; this is because of the mind-set that people have about English. Rabapane (2010) study noted that the status that English has in South Africa has caused people to undermine the value of African languages, and if the community undermines the value that African languages have, then learners in schools will not see the necessity of studying their mother tongues.

In this study, I adopted the EVT theory to help determine how Tshivenda L1 speakers in Pretoria viewed their language and identity when they were among speakers of other languages. The findings, therefore, confirmed that Tshivenda L1 speakers in Pretoria were confident about using Tshivenda among speakers of other languages. This was confirmed in question 6, where most of the participants suggested that the use of Tshivenda should be considered by people of other languages.

The EVT theory embraces the following concepts: namely, 'demography,' 'institutional support' and 'status' (Giles *et al.*, 1977). With regard to, status, people perceive the language within a region, community or country, whether it is seen as a language spoken by people with a high or low status and educated or not educated. The findings of this study indicated that Tshivenda L1 speakers in Pretoria wanted their children to be fluent in English. This was confirmed by statement 2, that scored a mean of 4.17, which was an indication that they agreed that they would like their children to be speak perfect English. If this phenomenon continues with regard to Tshivenda L1 speakers in Pretoria, it can be the first stage of language and identity loss for Tshivenda L1 speakers in Pretoria.

In addition to the EVT, the study also adopted the social identity theory (SIT). The findings showed that Tshivenda L1 speakers in Pretoria were not aware of the impact on their social identity when shifting from speaking their L1. This was confirmed in question 5, where all the participants agreed that learning other languages was beneficial. However, if not managed well, this practice may lead to the loss of their social identity in public places. With regard to SIT, Tajfel and Turner (1979) have conceptualised different belief structures and associated strategies to reach a positive social identity; if the inferiority of their group cannot be denied, members may leave a group and join a higher status group. I am of the opinion that all the respondents agreed that it was beneficial to speak other languages is because they wanted to belong to a group of other people. However, if this trend continues, it may have a negative impact on their language and identity.

4.6. CONCLUSION

In this chapter, I discussed the findings of the data collected through questionnaires and interviews. Both questionnaire and interview findings showed that there was no loss of Tshivenda and identity for Tshivenda L1 speakers in Pretoria. However, the findings also confirmed that other Tshivenda L1 speakers in Pretoria spoke English or other local languages to accommodate other language speakers. The findings of the study revealed that respondents felt that their language and identity were related in a positive way. The findings further revealed that the respondents valued and believed that their mother tongue should be used everywhere. Furthermore, this study showed that participants felt that speaking English enabled them to accommodate other people who did not understand Tshivenda. Lastly, the findings of the current study showed that Tshivenda L1 speakers in Pretoria were not aware of the negative impact of shifting from speaking Tshivenda on their language and identity. In addition, the results showed that the respondents would like their children to speak perfect English. Lastly, the findings were further categorised into six variables, ten domains of usage and five different themes were discussed. The following chapter provides the conclusion of the study and recommendations.

CHAPTER 5

CONCLUSIONS AND RECOMMENDATIONS

5.1. INTRODUCTION

In the previous chapter, I discussed the findings of the data collected through questionnaires and semi-structured interviews. The findings were further categorised into six variables, ten domains of usage and five different themes were discussed. Therefore, this chapter reports the conclusions based on the findings of previous studies and the current study. Furthermore, recommendations are made with regard to Tshivenda L1 speakers in Pretoria. These conclusions and recommendations also provide suggestions for other languages spoken in Pretoria.

5.2. SUMMARY OF CHAPTERS

Chapter 1: Covered the context and background of the study by introducing the study's focus areas in the form of its rationale. The problem statement, research questions, as well as its aim and objectives also formed part of this chapter. The chapter also outlined chapter divisions of the entire study with explanations of what each chapter entails. The chapter also discussed the significance of the study. Finally, the chapter concluded by highlighting the scope and limitations of the study.

Chapter 2: Started with definitions of the concepts pertinent to this study and also presented the theoretical framework underpinning this study. Finally, the chapter presented reviews of studies related to language loss, identity loss, language shift and language attitude carried out internationally and in South Africa.

Chapter 3: Covered the research methodology and also discussed the study design and research approaches used to collect data to answer the research questions. Furthermore, the chapter paid attention to the sampling procedures, which were suitable for this study. The focus of this chapter further discussed data collection methods, instruments, data analysis methods and participants'

profiles. Finally, the study presented a section on the issues related to ethical clearance as well as field problems encountered while collecting the data.

Chapter 4: Provided the results of the analysed and interpreted data. The findings were obtained from Tshivenda L1 speakers in Pretoria. The methods of data collection were a questionnaire administered to fifty-six respondents. In addition, face-to-face semi-structured interviews were conducted with ten participants. Lastly, this chapter contains a discussion of six different variables, ten domains of usage and five different themes.

5.3. CONCLUSIONS

5.3.1. Research questions answered

Research question 1: What are the factors influencing language and identity loss of Tshivenda L1 speakers in Pretoria?

The findings of this study revealed that there was no language and identity loss amongst Tshivenda L1 speakers in Pretoria. In addition, the findings revealed that most respondents wanted their children to speak fluent English, which could be a factor that may influence the language and identity loss of Tshivenda L1 speakers in Pretoria. According to the findings of this study, accommodating other language speakers who did not understand Tshivenda could have an impact on language and identity loss among Tshivenda L1 speakers in Pretoria.

These findings concurred with those of Letsholo's (2009) study, which investigated whether there was a likelihood of a language shift (or loss) from Ikalanga (a minority language spoken in Botswana) to either Setswana or English. The findings showed that informants used Setswana frequently, even in domains where they could use their mother tongue. At the same time, others expressed negative feelings about using their mother tongue with non-native speakers of the language.

Research question 2: To what extent are Tshivenda L1 speakers in Pretoria aware of the impact on their language and identity when shifting from speaking their L1?

The findings of this study revealed that Tshivenda L1 speakers were not aware of the impact on their language and identity when shifting from speaking their L1. Most of the participants indicated that when they met someone who did not understand Tshivenda, they could switch to their language or English to accommodate them. One of the reasons may be that the Vhavenda are a minority group in Pretoria; thus, they may communicate with them in the language that everyone understands. This finding concurs with that of Kamwangamalu (2003), who posits that it seems English is increasingly becoming the medium of communication in families. He further says that the phenomenon that South Africans are moving away from their mother tongue, which is not English, is becoming increasingly noticeable; as such, South Africans are using English increasingly.

Research question 3: What is the attitude of Tshivenda L1 speakers in Pretoria towards their native language?

The findings of this study revealed that Tshivenda L1 speakers had a positive attitude towards their native language. They indicated that speaking Tshivenda is an essential component of being able to identify themselves. The findings also revealed that Tshivenda L1 speakers wanted Tshivenda to be preserved for the next generation. One of the reasons was that speaking Tshivenda at home motivates young children to learn Tshivenda as well, it increased their Tshivenda knowledge, and as Vhavenda, they needed to know how to speak Tshivenda. These findings of the current study are in contrast with those of Dako and Quarcoo (2017), who investigated Ghanaian attitudes towards English in relation to the indigenous languages in Ghana. One of the findings illustrated that Ghanaians wanted to keep their indigenous language, but that they subconsciously refused to transmit these languages to their children by speaking English to them at home. Parents appeared to have the misconception that the children would pick up the local language easily so long as they lived in Ghana.

5.3.2. The aim of the study

As indicated in previous chapters, the primary aim of this present research study was to explore the possibility of language and identity loss to Tshivenda L1 speakers in Pretoria. This aim was achieved as the results of this study showed that the overwhelming majority of Tshivenda L1 speakers in Pretoria had positive attitudes towards their native language. A mean score of 2.10 was recorded in statement 3, which indicates that they disagreed. This statement sought to determine that Tshivenda should not be preserved; all the respondents disagreed with the statement of Tshivenda should not be preserved at all. Therefore, they wanted Tshivenda to be preserved. This was further supported by question 1 of the semi-structured interviews when all the participants agreed that Tshivenda and its culture should be preserved. However, some respondents indicated that they wanted their children to speak perfect English. This was supported by statement 2 with a scoring mean of 4.17, which indicated that they agreed. The results of this statement showed that the respondents would like their children to be fluent in English. In addition, some indicated that they sometimes switched to other languages when they were not surrounded by Tshivenda L1 speakers, while others indicated that when they were at work, they used English with their colleagues. These showed that there was a possibility of language and identity loss for Tshivenda L1 speakers in Pretoria soon, if this continued to happen. This suggested that Tshivenda L1 speakers should be made aware of such practices, since they valued their native language.

5.4. RECOMMENDATIONS

As noted by Tabouret-Keller (1997: 315) “language acts are acts of identity.” Hence, we cannot talk about language without talking about identity, because they are interrelated. The loss of one means the loss of the other. According to Joseph (2004) language and identity are actually inseparable. Therefore, it is important to make every effort and save both language and identity. Therefore, more studies related to language and identity loss need to be conducted to nullify the chances of losing languages.

Based on the findings of this study, the following recommendations are made to help Tshivenda L1 speakers in Pretoria:

- Tshivenda L1 speakers who move from one place to another should not compromise by shifting and speaking \other people's language to accommodate them, as it can be the precursor of language loss.
- All Tshivenda L1 speakers should take pride in Tshivenda and communicate in it in everyday life, regardless of where the Vhavana are or who surrounds them.
- Schools should encourage language festivals such as Heritage day, International mother tongue day, for example, to show the importance of indigenous languages, particularly, Tshivenda.
- Building Tshivenda museums and libraries can also help maintain Tshivenda for future generations.

REFERENCES

- ABRAMS, D. & HOGG, M.A. 1988. Comments on the motivational status of self-esteem in social identity and inter-group discrimination. *European Journal of Social Psychology*, 18, 317-334.
- AKARANGA, S.I. & ONGONG, A.J. 2013. Work ethics for university lecturers: An example of Nairobi and Kenyatta. *International Journal of Arts and Commerce*, 2(8): 8-22.
- ALI, S.S. 2015. Minority language speakers' journey from the mother tongue to the other tongue: A case study. *Kashmir Journal of Language Research*, 18(3): 65-81.
- ALRECK, P.L. & SETTLE, R.B. 1985. *The survey research handbook*. Homewood: R.D, Irwin.
- ALVI, M.H. 2016. *A Manual for selecting sampling techniques in research*. MPRA, University of Karachi. [Online]. Available from: https://mpra.ub.uni-muenchen.de/70218/1/MPRA_paper_70218.pdf [Accessed: 10/02/21].
- ANTHONIE, A.N. 2009. Profiling bilingualism in a historically Afrikaans community on the Beaufort West Hooyvlakte. Master's Thesis, Cape Town, Stellenbosch University.
- ANTHONISSEN, C. & GEORGE, E. 2003. *Family language: Bilingualism and language shift*. Johannesburg: Rand Afrikaans University.
- ASHLEY, L.D. 2012. *Case study research: Research methods and methodologies in education*. California: SAGE.
- BAILEY, K.D. 1994. *Methods of social research*. New York: Free Press.
- BATIBO, H.M. 2005. *Language decline and death in Africa: Causes, consequences and challenges*. Clevedon, UK: Multilingual Matters.
- BEKKER, I. 2002. The attitudes of L1-African language students towards the LOLT issue at UNISA. Master's Dissertation, Pretoria, University of South Africa.
- BERNARD, H.R. 2002. *Research methods in Anthropology: Qualitative and quantitative methods*. 3rd edn. Lanham, California: Alta Mira Press.
- BERNDT, A. & PETZER, D. 2011. *Marketing research*. Cape Town: Heinemann.

- BLAS ARROYO, J.L. 1995. *De Nuevo el español y el Catalan juntos y en contraste*. Estudio de actitudes lingüísticas. *Sintagma*, 7, 29-41.
- BLAKE, R. 1989. Integrating qualitative and quantitative methods in family research. *Families' Systems and Health*, 7, 411-427.
- BLANCHE, M.T., DURRHEIM, K. & PAINTER, D. 2006. *Research practice*. Cape Town: University of Cape Town Press.
- BLESS, C. & HIGSON- SMITH, T. 2000. *Fundamental of social research methods*. Cape Town: Juta & Co.
- BRENZINGER, M. & DE GRAAF, J. 2006. *Documenting endangered language and language maintenance*. Encyclopedia of life support system, UNESCO. (Online encyclopedia: <http://www.colss.net/>).
- BLUMBERG, B., COOPER, D.R. & SCHINDLER, P.S. 2005. *Business research methods*. Berkshire: Mc Graw Hill.
- BROWNE, C.H. 2008. *Culture and Identity* [Online]. Available from: <http://www.polity.co.uk/browne/downloads/sample-chapter2.pdf> [Accessed: 06/02 /21].
- BRYNARD, P.A. & HANEKOM, S.X. 2006. *Introduction to research in management-related fields*. 2nd edn. Pretoria: Van Schaik Hatfield.
- BODOMO, A. ANDERSON, J., & QUARSHIE-JOSEPHINE, D. 2009. A kente of many colours: multilingualism as a complex ecology of language shift in Ghana. *Sociolinguistic Studies*, 3(3): 357-379.
- BURNS, R. 2000. *Introduction to research methods*. London: SAGE.
- BURNS, N. & GROVE, S.K. 2019. *The practice of using nursing research: Appraisal, synthesis, and generation of evidence*. St. Louis: Saunders Elsevier.
- CAMBRIDGE *English Dictionary* [Online]. 2016. University Press. Available from: www.dictionary.cambridge.org.dictionnaire.english [Accessed: 17/01/21].
- CHENG, K.K.Y. 2003. Language shift and language maintenance in mixed marriages: A case study of Malaysia Chinese family. *International Journal Social Language*, 161, 81-90.

- CHISNALL, M.P. 1992. *Marketing research*. 4th edn. London: McGraw-Hill.
- CHRISTENSEN, L. & JOHNSON, B. 2004. *Educational research: Quantitative, qualitative and mixed approaches*. Boston: Pearson.
- COFFELT, T.A. 2017. *Confidentiality and anonymity of participants*. Thousand Oaks, CA: SAGE.
- COHEN, L. 1989. *Research methods in education*. London: Routledge.
- COHEN, L. & MANION, L. 1989. *Research methods in education*. London: Croom Helm.
- CRAPO, R.H. 2013. Cultural Anthropology. Retrieved from: <https://content.ashford.edu/books/AUANT101.13.2> [Accessed: 10/03/21].
- CRESWELL, J.W. 2003. *Research design: Qualitative, quantitative, and mixed-methods approach*. 2nd edn. Thousand Oaks, CA: SAGE.
- CRESWELL, J.W. 2008. *Educational research: planning, conducting, and evaluating quantitative and qualitative approaches to research*. 2nd edn. Upper Saddle River, NJ: Merrill/Pearson Education.
- CRESWELL, J.W. 2009. *Research design: qualitative, quantitative, and mixed-methods approach*. Los Angeles: SAGE.
- CRESWELL, J.W. 2014. *Research design*. 4th edn. London: SAGE.
- CRESWELL, J.W. & PLANO CLARK, V.L. 2007. *Designing and conducting mixed-methods research*. Los Angeles: SAGE.
- CRESWELL, J.W. & PLANO CLARK, V.L. 2011. *Designing and conducting mixed-methods research*. 2nd edn. Thousand Oaks: SAGE.
- CRESWELL, J.W., PLANO CLARK, V.L., GUTMANN, M.L. & HANSON, W.E. 2003. *Mixed-methods research designs*. Thousand Oaks: SAGE.
- CROTTY, M. 1998. *The foundations of social research: Meaning and perspective in the research process*. Thousand Oaks: SAGE.

- DAKO, K. & QUARCOO, M.K. 2017. Attitudes towards English in Ghana. *Legon Journal of the Humanities*, 28(1): 20-30.
- DALLER, H. 2005. Language shift and group identity: Mennonite immigrants from the former Soviet Union in Germany. *Proceedings of the 4th International Symposium on Bilingualism*, Somerville, 583-539.
- DALVIT, L. 2004. Attitudes of isiXhosa-speaking students at the University of Fort Hare towards the use of isiXhosa as a language of learning and teaching (LOLT). Master's Dissertation, Grahamstown, Rhodes University.
- DASTGOSHADEH, A. & JALILZADEH, K. 2019. Language loss, Identity, and English as an International Language. *European Journal of Social Sciences*, 21(4): 659-665.
- DAVID, M.K. 2009. *The importance of historical perspective in language shift studies: Focus on minority groups in Kuching*. London: Foundation of endangered languages.
- DE KLERK, V. 1999. Black South African English: Where to from here? *World Englishes*, 18(3): 311-324.
- DE KLERK, V. & BOSCH, B. 1998. Afrikaans to English: A case study of language shift. *South African Journal of Linguistics* 16(2): 43-50.
- DENSCOMBE, M. 2010. *The good research guide: For small-scale social research projects*. 4th edn. New York: Open University Press.
- DENZIN, N.K. 1978. *The research acts*. New York: McGraw-Hill.
- DE VOS, A.S. 2002. *Combined quantitative and qualitative approach. Research at grassroots: for the social sciences and human services professions*. 2nd edn. Pretoria: Van Schaik.
- DITSELÊ, T. 2014. Perceptions of Black South African languages: a survey of the attitudes of Setswana-speaking university students toward their First Language. Doctor Technologiae, Thesis, Pretoria: Tshwane University of Technology.
- DLAMINI, R.C.M. 2001. The attainability of multilingualism at university: *Aambeeld/ Anvil*, 29(1): 33-36.

- DRISCOLL, D.L. 2011. *Introduction to primary research: Observation, surveys and interviews*. California: Parlor Press.
- DUBE, M.M.R. 1992. Language attitudes in Soweto: the place of the indigenous languages. Master's Dissertation, Pretoria, Vista University.
- ELLIS, E.M. 2006. Monolingualism: The unmarked case. *Estudios de Sociolingüística* 7(2): 173-196
- EUROPEAN COMMISSION. 2007. *Final report: High-level group on multilingualism*. Luxembourg: European Communities. Retrieved from http://ec.europa.eu/education/policies/lang/doc/multireport_en.pdf.
- FARMER, J.L. 2008. Language choices of English L1 learners in a Western Cape high school. Master's Thesis, Cape Town, Stellenbosch University.
- FINK, K.T. 2005. Attitudes towards Languages in Nairobi. Master's Dissertation, Nairobi, University of Pittsburgh.
- FISHMAN, J.A. 1972. *The sociology of language*. The Hague: Mouton.
- FISHMAN, J.A. 1991. *Reversing language shift. Theoretical and empirical foundations of assistance to threatened languages*. Clevedon, UK: Multilingual Matters.
- FORCECE, D.P. & RICHER, S. 1973. *Social research methods*. Upper Saddle River, New Jersey: Prentice Hall Inc.
- FORTUIN, E. 2009. Language shift from Afrikaans to English in colored families in Port Elizabeth: Three case studies. Master's Dissertation, Port Elizabeth, Stellenbosch University.
- FRAENKEL, J.R. & WALLEN, N.E. 1990. *How to design and evaluate research*. New York: McGraw-Hill
- GAFOOR, K.A. 2012. *Considerations in the measurement of awareness*. India: Emerging trends in education.
- GEERTZ, C. 1973. *The interpretation of cultures: Selected essay*. New York: Basis Books.
- GIDDENS, A. 2005. *Sociology*. 4th edn. Cambridge: Polity Press.

- GILES, H., BOURHIS, R.Y. & TAYLOR, D.M. 1977. Towards a theory of language in ethnic group relations. In *Language, ethnicity and intergroup relations*. London: Academic Press.
- GILL, P., STEWART, K., TREASURE, E. & CHADWICK, B. 2008. Methods of data collection in qualitative research: Interviews and focus groups. *British Dental Journal*, 6(4): 5-295.
- GRANT, C. & OSANLOO, A. 2014. Understanding, selecting, and integrating a theoretical framework in dissertation research: Creating the blueprint for House. *Administrative Issues Journal: Connecting Education, Practice and Research*, pp.12-22. DOI: 10.5929/2014.4.2.9.
- GUMMESSON, E. 2005. Qualitative research in marketing: Road map for a wilderness of complexity and unpredictability. *European Journal of Marketing*, 39(4): 309-327.
- HARMERS, J.F. & BLANC, M.H.A. 2004. *Bilingualism and bilingualism*. 2nd edn. Cambridge: Cambridge University Press.
- HILLEBRAND, B., KOK, R.A.W. & BIEMANS, W.G. 2001. Theory-testing using case studies: A comment on Johnston, Leach, and Liu. *Industrial Marketing Management*, 30(8): 651-657.
- IANOS, M., HUGUET, A., JANES, J. & LAPRESTA, C. 2015. Can language attitudes be improved? A longitudinal study of immigrant students in Catalonia Spain. *International Journal of Bilingual Education and Bilingual* [Online], vol. 0 (ISS0). Available from: <http://dx.doi.org/10.1080/13670050.2015.1051508> [Accessed: 11/02/21].
- ILKER, E. SULAIMAN, A. & MUSA, R.S.A 2016. Comparison of Convenience Sampling and Purposive Sampling. *American Journal of Theoretical and Applied Statistics*, 5(1): 1-4.
- ITULUA-ABUMERE, F. 2013. *The Christian and culture*. Dallas: Unpublish.info.
- JANSE, M. 2003. *Language death and language maintenance: Theoretical, practical and descriptive approaches*. Amsterdam: John Benjamins.
- JOHNSON, R.B., ONWUEGBUZIE, A.J. & TURNER, L.A. 2007. Toward a definition of mixed-methods research. *Journal of Mixed-Methods Research*, 1(2): 112-133.
- JONES, M. C. 1996. The role of the speaker in the language of obsolescence: The case of Breton in Plougastel-Daoulas, Brittany. *French Language Studies*, 6, 54-73.

- JOSEPH, J. E. 2004. *Language and identity: National, ethnic, religious*. New York: Palgrave MacMillan.
- KAMWANGAMALU, N. 2003. Social change and language shift: South Africa. *Annual review of applied linguistics*, 23, 225-242.
- KAMWANGAMALU, N.M. 2007. One language, multi-layered identities: English in a society in transition, South Africa. *World Englishes*, 26(3): 263-275.
- KAR, N. 2011. Ethics in research. Research articles. *The Odisha Journal of Psychiatry*, 17: 3–28.
- KEDREBEOGO, G. 1998. Language maintenance and language shift in Burkino Faso: The case of the Koromba. *Studies in Linguistic Sciences*. 28(2): 169-196.
- KENDALL, L. 2008. *Handbook of research on new literacies*. New York: Lawrence Erlbaum Associates.
- KENT, R. 2015. *Analysing quantitative data: variables based and case-based approaches to non-experimental datasets*. London: SAGE.
- KOURITZIN, G.S. 1997. Castaway cultures and taboo tongues: Face[t]s of first language loss. Doctoral, Thesis, Vancouver, University of British Columbia.
- KOURITZIN, S. 1999. *Face[t]s of first language loss*. Mahwah, NJ: Lawrence Erlbaum Associates.
- KUMAR, 2014. *Research methodology, A step-by-step guide for beginners*. 4th edn. London: SAGE.
- KUNCHA, M. & BATHULA, H. 2004. *The role of attitudes in language shift and language maintenance in a new immigrant community: A case study*. New Zealand: Working paper.
- LASAGABASTER, D. 2003. Attitudes towards English in the Basque autonomous community. *World English*, 22(4): 585-97.
- LEEDY, P.D. 1997. *Practical research: Planning and design*. 6th edn. Upper Saddle River, New Jersey: Prentice-Hall.

- LEEDY, P.D. & ORMROD, J.E. 2001. *Practical research: planning and design*. 7th edn. Hôboken, New Jersey: Merrill Prentice Hall.
- LEEDY, P.D. & ORMROD, J.E. 2005. *Practical research: Planning and design*. Upper Saddle River, New Jersey. Pearson Prentice Hall.
- LE HA, P. 2007. Toward a critical notion of appropriation of English as an international language. *Journal of English as an International Language*, 1, 48-58.
- LETSHOLO, R. 2009. Language maintenance or shift? Attitudes of Bakalanga youth towards their mother tongue. *International Journal of Bilingual Education and Bilingualism*, 12(5): 82-595.
- LI, W. 2008. *The Blackwell handbook of research methods on bilingualism and multilingualism*. Oxford: Blackwell.
- MALHOTRA, K.N. 2010. *Marketing research: an applied orientation*. 6th edn. Upper Saddle River, N.J: Pearson Education.
- MALHOTRA, N.K. & BIRKS, D.F. 2006. *Marketing research: An applied approach*. Harlow: FT/Prentice Hall.
- MALIK, T. 2010. Lexical borrowing: A study of Punjabi and Urdu Kinship terms. *Language in India*, 10(8).
- MANN, C.C. 2000. Reviewing ethnolinguistic vitality: The case of Anglo-Nigerian Pidgin. *Journal of Sociolinguistics*, 4(3): 458-474.
- MAREE, K. 2013. *First steps in research*. Hatfield: Van Schaik Publishers.
- MARTINEZ, J.G. & BLAS ARROYO, K.D. 2012. Patterns of change and continuity in the language attitudes of several generations in two bilingual Spanish communities: The rural regions of Els Ports and Matarranya. *International Journal of Bilingual Education and Bilingualism*, 15(2): 199-215.
- MAXWELL, J.A. 2005. Qualitative research design: An interactive approach. 2nd edn. *Applied social research methods series*, 41.
- MCGROARTY, M. 1996. *Language attitudes, motivation, and standards*. Cambridge: Cambridge University Press.

- MCMILLAN, J.H. & SCHUMACHER, S. 2001. *Research in education: A conceptual introduction*. 5th edn. New York: Addison-Wesley Longman.
- MERRIAM, S. B. & SIMPSON, E.L. 2000. *A guide to research for educators and trainers of adults*. 2nd edn. Malabar, FL: Krieger.
- MOODLEY, V. 2013. In-service teacher: asking questions for higher order thinking in visual literacy. *South African Journal of Education*, 33(2): 1-17.
- MORSE, J.M. 1991. Approaches to qualitative-quantitative Methodological Triangulation. *Nursing Research*, 40: 120-123.
- MOTAKE, L.V. 2019. Assessing attitudes of students and lecturers toward computer-aided translation tools at a South African university. Doctor Technologiae, Thesis, Pretoria, Tshwane University of Technology.
- MPHAPHULI, P.T. 2019. Exploring the attitude and awareness of Tshivenda L1 learners towards pursuing Tshivenda as a career language: A survey of grade 10-12 high school in Thembisa township. Magister Technologiae, dissertation, Pretoria, Tshwane University of Technology.
- MUAKA, L. 2009. The dynamics of language use among rural and urban Kenyan youths. Doctoral, Thesis, Urbana, University of Illinois.
- MUGENDA, A.G. 2011. *Social science research methods: Theory and practice*. Nairobi: Arts Press.
- MYERS-SCOTTON, C. 2006. *Multiple voices: An introduction to bilingualism*. Malden, MA: Blackwell Publishing.
- MYERS-SCOTTON, C. 2009. *Multiple Voices: An Introduction to Bilingualism*. Malden, MA: Blackwell Publishing.
- NEUMAN, W.L. 2000. *Social research methods: qualitative and quantitative approaches*. 4th edn. Boston: Allyn & Bacon.
- NIEUWENHUIS, J. 2012. *Qualitative research designs and data gathering techniques: First steps in research*. Pretoria: Van Schaik.

- NIJHAWAN, L.P., JANODIA, M.D., MUDDUKRISHNA, B.S., BHAT, M.K., BAIRY, K.L., UDUPA, N. & MUSMADE, P.B. 2013. Informed consent: Issues and challenges. *Journal of Advanced Pharmaceutical Technology & Research*, 4(3): 134-135.
- NORTON, B. 1997. Language, identity, and the ownership of English. *TESOL Quarterly*, 31(3): 409-427.
- NORTON, B. 2000. *Identity and language learning: Gender, ethnicity and educational change*. Harlow: Pearson Education.
- NYOTA, S. 2015. Language shift among the Tonga of Mkoka: Assessing ethnolinguistic vitality in Gokwe South. *South African Journal of African Languages*, 35(2): 215-224.
- OKAL, B.O. 2014. Benefits of multilingualism in education. *Universal Journal of Educational Research*, 2(3): 223-229.
- ONWUEGBUZIE, A.J. & TEDDLIE, C. 2003. A framework for analyzing data in mixed-methods research. In *Handbook of mixed-methods in social and behavioral research*. Thousand Oaks, CA: SAGE.
- ORB, A., EISENHAUER, L. & WYNADEN, D. 2000. Ethics in qualitative research. *Journal of Nursing Scholarship*, 1(33): 01-04.
- OSHODI, B. 2010. The sociolinguistics of borrowing: The impact of Yorùbá on Arigidi. Adékúnlé Ajáşin University, Àkùngbá-Àkókó, Nigeria. University Malaysia Sarawak, Kota Samarahan. *California Linguistic Notes*, (37):1.
- PATTON, M.Q. 1990. *Qualitative evaluation and research methods*. Newbury Park: SAGE.
- PATTON, M.Q. 1999. Enhancing the quality and credibility of qualitative analysis. *Health Sciences Research*, 34, 1189-1208.
- PATTON, M.Q. 2002. *Qualitative research and evaluation methods*. 3rd edn. Thousand Oaks: SAGE.
- PHELPS, J. & NADIM, M. 2014. *Ethnicity, overview*. New York: Springer.
- PINSONNEAULT, A. & KREAMER, K.L. 1993. Survey research methodology in management information systems: An assessment. *Journal of Management Information System*, 10, 75-105.

- POLIT, D.F. & HUNGLER, B.P. 1997. *Nursing research principles and methods*. Philadelphia: Lippincott.
- PULE, V.M.S. 2014. Careers in languages and employability in contemporary South Africa: A survey from Pretoria. Magister Technologiae, dissertation, Pretoria, Tshwane University of Technology.
- RAGIN, C.C. 1994. *Constructing social research*. Thousand Oaks: Pine Forge Press.
- RABAPANE, E. M. 2010. An analysis of a language policy plan with special reference to the Mopani District of the Limpopo Province. Master's Dissertation, Polokwane, University of Limpopo.
- RICHARDT, C.S. & COOK, T.D. 1979. *Qualitative and quantitative methods in evaluation research beyond qualitative versus quantitative methods*. Beverly Hills: SAGE.
- RICHARDS, J.C. & SCHMIDT. 2002. *Longman dictionary of language teaching and applied linguistics*. 3rd edn. Harlow: Longman.
- ROQUE, H. 2002. Culture watch: Will our children inherit all our languages? [Online]. *United Nations Chronicle*. Available from: <http://www.un.org/Pubs/chronicle/2002/issue2>. [Accessed: 05/03/21].
- ROVIRA, L.C. 2008. The relationship between language and identity. The use of the home language as human right of immigrant. *REMHU*, 16(31): 63-81.
- RUBIN, H. J. & RUBIN, I. S. 1995. *Qualitative interviewing: The art of hearing data*. London: SAGE.
- RUDWICK, S. 2004. Ethnolinguistic vitality of Kwazulu-Natal. *Centre for the Study of Southern African Literature and Languages*, 11(2): 101-117.
- RYAN, R. M. & CONNELL, J. P. 1989. Perceived locus of causality and internalization. *Journal of Personality and Social Psychology*, 57: 749-761.
- RYAN, R.M. & DECI, E.L. 2000. Self-determination theory and the facilitation of intrinsic motivation, social development and well-being. *American Psychologist*, 55(1): 68.

- RYAN, R.M. & DECI, E.L. 1985. *Intrinsic motivation and self-determination in human behaviour*. New York: Plenum Press.
- RYAN, R.M., & FREDERICK, C.M. 1997. On energy, personality, and health: Subjective vitality as a dynamic reflection of well-being. *Journal of Personality*, 65(X): 529-565.
- RYAN, R. M., KUHL, J. & DECI, E. L. 1997. Nature and autonomy: Organizational view of social and neurobiological aspects of self-regulation in behaviour and development. *Development and Psychopathology*, 9, 701-728.
- SALKIND, N. 2010. *Encyclopaedia of research design*. Thousand Oaks: CA: SAGE.
- SAUNDERS, M., LEWIS, P. & THORNHILL, A. 2007. *Research methods for business students*. 4th edn. London: Prentice Hall.
- SCHECTER, S. & BAYLEY, R. 1997. Language socialization practices and cultural identity: Case studies of Mexican-descent families in California and Texas. *TESOL Quarterly*, 31:513-541.
- SCHLETTWEIN, S. 2015. Multilingual students' attitudes towards their own and other languages at the University of Stellenbosch and the University of the Western Cape. Master's Dissertation, Cape Town, University of Stellenbosch.
- SEAMAN, C. 1991. *Research methods: Principles, practice and theory for nursing*. Oakland, CA: Apple and Language Publishing.
- SELIGMANN, J. 2012. *Academic literacy for education students*. Cape Town: Oxford University Press.
- SHAH, N. 2011. Ethical issues in biomedical Research publication. *Journal of Conservative Dentistry*, 14(3): 205-207.
- SINCLAIR, M. 2007. Editorial: A guide to understanding theoretical and conceptual frameworks. The Royal College of Midwives. *Evidence Based Midwifery*, 5(2): 39.
- STAKE, R.E. 2008. *Qualitative case studies in strategies of qualitative inquiry*. Los Angeles: SAGE.
- STOESSEL, S. 2002. Investigating the role of social networks in language maintenance and shift. *International Journal of Sociology of Language*, 153:93-131.

- STRUWIG, F.W. & STEAD, G.B. 2001. *Planning, designing and reporting research*. Cape Town: Pearson.
- TABOURET-KELLER, A. 1997. *Language and identity. The handbook of sociolinguistics*. Oxford: Blackwell Publishers.
- TAJFEL, H., BILLING, M.G., BUNDY, R.P. & FLAMENT, C. 1971. Social categorization and intergroup behaviour. *European Journal of Social Psychology*, 1: 149-178.
- TAJFEL, H. & TURNER, J. 1979. *An integrative theory of inter-group conflicts: The social psychology of inter-group relations*. Belmont, CA: Wadsworth.
- TANDEFELT, S. 1992. *Some linguistic consequences of the shift from Swedish to Finnish in Finland*. Amsterdam: John Benjamins.
- TERRELL, S.R. 2012. Mixed-methods research methodologies. *The Qualitative Report*, 17(1): 254-280.
- THUTLOA, A.M. 2010. Investigating language shift in two semi-urban Western Cape communities. Master's Dissertation, Cape Town, University of Stellenbosch.
- TURNER, J.C. 1975. Social comparison and social identity: Some prospects for intergroup behaviour. *European Journal of Social Psychology*, 5, 1-34.
- UNIVERSITY OF SOUTHERN CALIFORNIA, 2017. *USC Libraries*. [Online] Available at: <http://libguides.usc.edu/writingguide/theoreticalframework> [Accessed: 02/02/21].
- VALLERAND, R.J. 1997. Toward a hierarchical model of intrinsic and extrinsic motivation. *Advances in Experimental Social Psychology*, 29, 271-360.
- VAMBE, M.T. 2006. *African languages in the 21st century: Language, identity and power*. Pretoria: Simba Guru Publisher.
- VAN RENSBURG, G.H., ALPASLAN, A.H., DU PLOOY, G.M., GERDERLBLUM, D., VAN EEDEN, R. & WIGSTON, D.J. 2009. *Research in the social sciences. Study guide for RSC201H*. UNISA: Pretoria.
- WALLIMAN, N. 2011. *Research methods: The basics*. New York: Routledge.

- WATERMAN, A.S. 1993. Two conceptions of happiness: Contrasts of personal expressiveness and hedonic enjoyment. *Journal of Personality and Social Psychology*, 64: 678- 691.
- WHITE, C. J. 2005. *Research: A practical guide*. Pretoria: Ithuthuko Investment Publishing.
- WILKINSON, D. & BIRMINGHAM, P. 2003. *Using research instruments: A guide for researchers*. New York: Routledge.
- WRIGHT, C. 2008. Diglossia and Multilingualism: Issues in the language contact and language shift in the case of Hong Kong pre and post-1997. *ARECLS*, 5, 263-279. [Accessed: 20/01/21].
- YIN, R.K., 1984. *Case study research: Design and methods*. Beverly Hills: SAGE.
- YIN, R.K. 1994. *Case study research design and methods*. London: SAGE.
- ZELEALEM, L. 1998. Code-switching: Amharic-English. *Journal of African Cultural Studies*, 11(2): 197-216.
- ZHANG. B. & SLAUGHTER-DEFOE. D. 2009. Maintenance among Chinese immigrant families. *Curriculum*, 22(2): 77–93.
- ZHANG, W. & WATANABE-GALLOWAY, S. 2014. Using mixed-methods effectively in prevention science: Designs, procedures and example. *Society for Presentation Research*, 15: 654-662.



**Tshwane University
of Technology**

We empower people

TSHWANE UNIVERSITY OF TECHNOLOGY

RESEARCH ETHICS COMMITTEE

ETHICS DECLARATION FOR RESEARCHERS

I, Muthuhadini Lufuno Muavha

(The principal researcher of the proposed research project)

and

I, Dr I.P. Mandende

(The study leader/supervisor of the proposed research project)

have read the relevant Guidelines for Ethics as used by the

Tshwane University of Technology Research Ethics Committee, and have prepared this proposal with due cognisance of its content. Furthermore, I will adhere to the principles expressed in these guidelines when conducting my proposed research project.

List of Guidelines:-

Please **tick and sign** next to the relevant guideline.

MRC Guidelines on Ethics for Medical Research: Booklets include:

* These booklets are available at the Directorate: Research & Development in Building 20-132, Pretoria Campus or on the MRC website: www.mrc.ac.za

Guidelines on Ethics for Medical Research - General Principles.

Guidelines on Ethics for Medical Research - Reproductive Biology and Genetic Research.

Guidelines on Ethics for Medical Research - Use of Animals in Research.

Guidelines on Ethics for Medical Research - Use of Biohazards and Radiation.

Guidelines on Ethics for Medical Research - HIV Vaccine Trials.

Human Sciences Research Council: Research Code.

National Zoological Gardens of SA: National code for the handling and use of animals in research, education, diagnosis and testing of drugs and related substances in SA.

Department of Health: Guidelines for good practice in the conduct

of clinical trials in human participants in SA.



Muthuhadini Lufuno Muavha

Name & signature of principal research

Date: 27/09/2020

And

Dr I.P. Mandende



Name & signature of study leader/supervisor

Date 28/09/2020



**Tshwane University
of Technology**

We empower people

FACULTY OF HUMANITIES

DEPARTMENT OF Applied LANGUAGES

INFORMATION LEAFLET AND INFORMED CONSENT

PROJECT TITLE: *Language and identity loss: A survey of Tshivenda L1 speakers in Pretoria.*

Primary investigator: Mr M.L. Muavha

Study leader: Dr I.P. Mandende

Department of Applied Languages,

Tshwane University of Technology,

Soshanguve South

Co-study leaders: Dr M.M. Makgato,

Department of Applied Languages,

Tshwane University of Technology,

Soshanguve South

Dear Research participant

You are invited to participate in a research study that forms part of my formal Masters-studies. This information leaflet will help you to decide if you would like to participate. Before you agree

to take part, you should fully understand what is involved. You should not agree to take part unless you are completely satisfied with all the aspects of the study.

WHAT IS THE STUDY ALL ABOUT?

This study is about language and identity loss of Tshivenda L1 speakers in Pretoria. The objectives of the study are to explore factors influencing language and identity loss of Tshivenda L1 speakers Pretoria as well as to determine their attitude towards their native language.

WHAT WILL YOU BE REQUIRED TO DO IN THE STUDY?

If you decide to take part in the study, you will be required to do the following:

To sign this informed consent form

Participate in an approximately 30 minutes, one on one interview between interviewer and interviewee.

Fill up the survey questionnaire.

ARE THERE ANY CONDITIONS THAT MAY EXCLUDE YOU FROM THE STUDY?

Only Tshivenda L1 speakers who moved in Pretoria will be eligible to participate in this study.

CAN ANY OF THE STUDY PROCEDURES RESULT IN PERSONAL RISK, DISCOMFORT, OR INCONVENIENCE?

The study and procedure will not involve any foreseeable physical discomfort or inconvenience to you, your family, or the community during and after the questionnaire and interview process. Due to the nature of the questions, you will not experience any emotional discomfort.

WHAT ARE THE POTENTIAL BENEFITS THAT MAY COME FROM THE STUDY?

You will not benefit from your participation as an individual. This means that the results will persuade all Tshivenda L1 speakers who move from one place to another, to speak their native language. The resulting outcomes can be capitalized as guidelines for taking pride in Tshivenda and for communicating with it in everyday life regardless of where Vhavenda are or who surrounds them.

WILL YOU RECEIVE ANY FINANCIAL COMPENSATION OR INCENTIVE FOR PARTICIPATING IN THE STUDY?

Please note that you **will not** be paid to participate in the study.

WHAT ARE YOUR RIGHTS AS A PARTICIPANT IN THIS STUDY?

Your participation in this study is entirely voluntary. You have the right to withdraw at any stage, without any penalty, or future disadvantage, whatsoever. You do not even have to provide the reason/s for your decision. Note that you are not waiving any legal claims, or rights, because of your participation in this research study.

HOW WILL CONFIDENTIALITY AND ANONYMITY BE ENSURED IN THE STUDY?

All the data that you provide during the study will be handled confidentially. This means that access to your data will be strictly limited to the researcher, the supervisors of the study, data coders, and members of the research ethics committee and/or the designated examiner. In addition, any information that is obtained in connection with this study and that can be linked to you will remain confidential, and will be disclosed only with your permission, or as required by law. However, the result of this study might be published in a scientific journal/or presented at scientific meetings, but again without revealing the identity of any research participant.

IS THE RESEARCHER QUALIFIED TO CARRY OUT THE STUDY?

The researcher is registered for a Master's in Language Practice and is therefore adequately trained and qualified to conduct a research in the field of study covered by this research project. The researcher has equally been trained in research methods and techniques.

HAS THE STUDY RECEIVED ETHICAL APPROVAL?

Yes. The Faculty Committee for Postgraduate Studies of the Tshwane University of Technology approved the formal study proposal and ethical approval.

WHO CAN YOU CONTACT FOR ADDITIONAL INFORMATION REGARDING THE STUDY?

The primary investigator, Mr M.L Muavha, can be contacted on his cellular phone at 0792384076 or email at muavha13@gmail.com. The study leader, Dr I.P. Mandende, can be contacted during office hours at Tel (012) 382-9063 as well as by e-mail at MandendeIP@tut.ac.za. Should you have any questions regarding the ethical aspects of the study, you can contact the chairperson of the Faculty Committee for Research Ethics, Prof. A. Mji, during office hours at Tel (012) 382-9932, or E-mail MjiA@tut.ac.za. Alternatively, you can report any serious unethical behaviour at the University's Toll-Free Hotline 0800 21 23 41.

DECLARATION: CONFLICT OF INTEREST

There is no conflict of interest.

A FINAL WORD

Your co-operation and participation in the study will be greatly appreciated. Please sign the informed consent below if you agree to participate in the study. In such a case, you will receive a copy of the signed informed consent from the researcher.

Addendum A: Survey Questionnaire

PROJECT TITLE: *Language and identity loss: A survey of Tshivenda L1 speakers in Pretoria.*

Dear respondent

My name is Muthuhadini Lufuno Muavha. I am doing Master's in Language Practice in the Department of Applied Languages at Tshwane University of Technology. The main aim of my study is to explore the possibilities of language and identity loss of Tshivenda L1 speakers in Pretoria. I am conducting this study as part of the requirements to complete my degree. I will handle your personal information and the data confidentially. Please note, the data obtained will only be used for the purpose of this study. In other words, your data will be strictly limited to supervisors, my designated examiners, and me. If you have any enquiries regarding this study, please do not hesitate to contact me at muavha13@gmail.com or my cellular phone at 079 2384076.

Thank you for taking the time to participate in my study.

Instructions:

Please read all the questions carefully.

There are no right or wrong answers.

Use a cross [x] to indicate your option where needed.

Please notes that 56 respondents will receive questionnaires.

Section A: Biographical Information

Please use cross [x] to mark the appropriate box:

1. Gender: Male Female

2. Age range:

25-34 35-44 45-54 55-64 65-74 75 and above

3. Educational qualification: No Matric Matric Diploma

Degree/BTech Honours\Master's PhD

4. Where do you stay township/suburb?

5. How many years have you been in Pretoria?

6. Occupation.....

Section B: Likert Scale

Please make a cross [x] in the column that best suits your response

For each statement, the respondent must choose one of the following five options which express how much you agree or disagree with a particular statement.

Totally disagree; (2) Disagree; (3) Not sure; (4) Agree; (5) Total agree

NO	Statement	Totally disagree	Disagree	Not sure	Agree	Total agree
1	Speaking Tshivenda is an essential component of being able to identify myself.					
2	I would like my children to be perfect in speaking English.					
3	Tshivenda should not be preserved at all.					
4.	It is not important to teach my children to speak Tshivenda L1 as it does not give them an opportunity to get a decent job.					
5.	Code-switching when speaking to accommodate those who do not understand your language, shows a high level of education.					
6.	Tshivenda is just a language not a person's identity.					
7.	Tshivenda L1 should not be taught at public and private schools.					

8.	I only like to speak Tshivenda when I am surrounded by Tshivenda L1 speakers.					
9.	I do not see the value of speaking Tshivenda with my family at home.					
10.	I only like to identify myself as a Tshivenda speaker during Heritage Day.					

Section C: Language Repertoire

Please, use **POOR, FAIR and GOOD** to indicate your proficiency for communication:

	Language specified			
	IsiZulu	English	Sepedi	Other, specify: _____
Speak				
Read				
Write				

Section D: Domains of usage

Please indicate which language you use when communicating with people around you:

Domain(s) of use	Language(s) used
At home	
At work	
With colleague(s)	

In community meeting(s)	
Greeting(s):	
With relative(s)	
With friend(s)	
Shopping center/malls	
Social gathering(s)	
For religious purposes	

Addendum B: Interview questions and transcriptions

PROJECT TITLE: *Language and identity loss: A survey of Tshivenda L1 speakers in Pretoria.*

Dear respondent

My name is Muthuhadini Lufuno Muavha. I am doing Master’s in Language Practice in the Department of Applied Languages at Tshwane University of Technology. The main aim of my study is to explore the possibilities of language and identity loss of Tshivenda L1 speakers in Pretoria. I am conducting this study as part of the requirements to complete my degree. I will handle your personal information and the data confidentially. Please note, the data obtained will only be used for the purpose of this study. In other words, your data will be strictly limited to me, my supervisors, and designated examiners. If you have any enquiries regarding this study, please do not hesitate to contact me at muavha13@gmail.com or my cellular phone at 079 2384076.

Thank you for taking the time to participate in my study.

Instructions:

There are no right or wrong answers.

Only 10 participants will be interviewed

Interview questions

1. Do you think that Tshivenda and its culture should be preserved? If yes or no, elaborate.
2. In your view, how important is a person's identity? Elaborate.
3. What do you consider important to you as parent when deciding on a school for your children to attend to? Explain.
4. What is the value of speaking Tshivenda with your children? Explain
5. Do you think it is good to speak other languages? Explain.
6. What is your view on the use of Tshivenda in public places? Explain
7. When you are in a public place, i.e. shopping centers or socializing, which language do you like speaking? Explain.
8. Do you think speaking Tshivenda identify you as a Tshivenda L1 speaker? Explain.
9. How can Tshivenda L1 be passed from one generation to the next generation? Explain?
10. What would you like to share with me which is not covered in this interview?

Interview transcriptions

SM1-Student (Male) 1

1. Yes, I believe that Tshivenda and its culture should be preserved because my culture and the language I speak define who I am.
2. A person's identity is important because it allows you to identify yourself in the eyes of other cultures.
3. I look the passing rate of the school and the languages that they teach. Because I speak Tshivenda, I take my children to the school that teach Tshivenda so that they, too, can speak Tshivenda.
4. The value of speaking Tshivenda with his children is to motivate them to know Tshivenda, increases their Tshivenda knowledge and they are Vhavenda so they should know how to speak Tshivenda.
5. Yes, I believe it is beneficial to learn other languages. For example, in Pretoria, people speak a variety of languages, so knowing other languages makes it easier to ask for directions.

6. I am Muvenda and I speak Tshivenda. In addition, Tshivenda is the language I understand better and it allows me to express myself more effectively. In addition, if I use Tshivenda, I can meet other people who speak Tshivenda, and people can recognise me as a Muvenda when I am around.
7. It depends on who I am speaking with. If I am speaking with someone who understands Tshivenda, I use Tshivenda. If I am speaking with someone who does not speak Tshivenda I am forced to use another language.
8. Yes, I believe that speaking Tshivenda identifies me as a Tshivenda L1 speaker. The reason I say this is that if someone recognizes me as Muvenda and knows Tshivenda, they can easily communicate with me.
9. Teaching Tshivenda in classes, using Tshivenda in Medias, and compiling Tshivenda dictionaries, can pass Tshivenda L1 from one generation to the next generation.
10. I do not have anything to add because you have already covered everything there is to know about this subject.

SM2-Student (Male) 2

1. Tshivenda and its culture, in my opinion, should be preserved so that future generations can learn about their ancestors and how things were done in the past.
2. The identity of a person is important because other people can easily identify you in front of other people.
3. I consider the passing rate, and in terms of language, I send my child to a school that teaches Tshivenda.
4. I see the value in speaking Tshivenda with my children so that they know where they came from, which can aid in the preservation of Tshivenda.
5. It is beneficial to be able to communicate in other languages.
6. When I go out in public, I do not speak other languages with people I do not know. I start by speaking my mother tongue so that I hear which language he/she speaks, so if that person do not understand Tshivenda am forced to speak his/her language.
7. When am with my friend I use Tshivenda, but when I meet someone, I do not know I start by using Tshivenda, so if they respond me with another language I am forced to speak their language but I prefer to speak my mother tongue.

8. Because speaking Tshivenda identifies me as a Tshivenda L1 speaker, I prefer to begin with Tshivenda.
9. Tshivenda L1 can be passed down through the generations by speaking it on the radio, publishing it in Tshivenda newspapers, and teaching it in churches.
10. There is nothing else I would like to say.

SM3-Student (Male) 3

1. Tshivenda and its culture should be preserved so that future generations will know where they came from.
2. The importance of my identity is that when I go to other countries I can exhibit who I am, where I come from, what language I speak, and which culture represent who I am.
3. What is important to me as a parent when choosing a school for my children to attend is the passing rate, and do not have any language preferences.
4. The benefit of speaking Tshivenda with my children is that it teaches those words that they do not understand.
5. It is good to speak other languages because you find yourself working in companies with a variety of people who speak different languages or going to other countries that speak languages other than Tshivenda.
6. My view on using Tshivenda in public places is to show others that I speak Tshivenda, even if there are those who will not understand Tshivenda.
7. When I am at shopping centers, I use Tshivenda and English. The reason why I also use English is that everyone understands English even though it is not their first language.
8. I think speaking Tshivenda identifies me as a Tshivenda speaker because I do not have to hide that I am a Tshivenda speaker.
9. On Fridays and Saturdays, we can have cultural activities such as *Tshigombela* dance and cooking cultural foods to pass Tshivenda L1 from one generation to the next.
10. 10. There is nothing else I would like to say.

SM4-Student (Male) 4

1. Tshivenda and its culture should be preserved so that future generations can learn about them.
2. I believe that a person's identity is important because we should respect one another as individuals.
3. I investigate the school's history, pass rate, and discipline. I look at schools that teach Tshivenda in terms of language.
4. I see the value of speaking Tshivenda with my children because Tshivenda on its own it has respect more especially on its communication.
5. It is good to speak other languages because it is not only Tshivenda that we use where we are, such as at work, school, or wherever we can be. So knowing other languages is important because we can point each other in the right direction.
6. The use of Tshivenda in public places is that it should be considered. Some people are arrogant, they do not want to speak other people's languages, for an example, if I am greeting you in Tshivenda and you tell me that you do not understand Tshivenda while you are responding to me with your mother tongue, while you said you do not understand Tshivenda. Therefore, I interpret it as disrespect in my language.
7. When I am at the shopping centers, I prefer to speak the middle language (English) so that we can hear each other because there are those who do not know Tshivenda at all. But when am with my friend I prefer to speak Tshivenda regardless of whether you speak Sepedi or isiZulu, so that they can learn my language as well as I can learn theirs.
8. I believe that speaking Tshivenda identifies me as a Tshivenda L1 speaker because my identity is linked to the language I speak.
9. Tshivenda L1 can be passed from one generation to the next generation by reading Tshivenda literary books.
10. We should pay more attention to Tshivenda culture and its sport.

SF1-Student (Female) 1

1. Yes, Tshivenda and its culture should be preserved so that future generations can learn about their culture and language.
2. The importance of identity is that it defines who you are and where you come from.

3. I look for a school where my child can have a bright future and in terms of languages I chose a school where they teach Tshivenda so that my children can learn their mother tongue.
4. Yes, I see the value in speaking Tshivenda with my children because it helps them understand who they are as they grow up.
5. If you know other languages it makes communication simply, also when you are communicating with people who speak other languages you can understand each other.
6. In my opinion, using Tshivenda in public places helps you to be recognized by other Tshivenda L1 speakers.
7. I use Tshivenda because most of my friends are Tshivenda speakers even if there is someone who does not know Tshivenda this helps them to know Tshivenda. However, sometimes when I am with someone who does not understand Tshivenda I use English because it saves me from having to explain myself.
8. Speaking Tshivenda identify her as Tshivenda L1 speaker, and If you are somewhere people may not know who you are but immediately when you start speaking Tshivenda they start to know that you are a Tshivenda L1 speaker and where you come from.
9. Tshivenda L1 can be passed down from generation to generation by writing Tshivenda books and using it in social media.
10. There was no question asking why Tshivenda was dying. As a result, I would have appreciated being asked such a question.

UF1-Unemployed (Female) 1

1. Tshivenda and its culture should be preserved for the will be more generations to come and some will ask why we do things the way we do them, for example (*hetshi tshithu a tshi itivi hu pfi tshi a tula, u do toda u divha uri u tula ndi mini*). Direct translation, (“do not do this, as it is a taboo, he/she will want to know why it is a taboo. Therefore, it is important to preserve Tshivenda and its culture”).
2. Who I am is important because I can easily tell my children that certain things were not done when I was growing up.
3. I look for a school that will ensure that my child do not lose his Tshivenda culture, and I should be able to assist him with his homework.

4. Yes, I see the importance of speaking Tshivenda with my children because if I continue to speak to them in Sesotho, they may never learn how to speak in Tshivenda.
5. Yes, it is beneficial to speak other languages because the current situation requires us to do so.
6. In terms of using Tshivenda in public places, my goal is for other people to recognize me as a Tshivenda L1 speaker.
7. I use Tshivenda because I am well-known as a Tshivenda L1 speaker.
8. Yes, I believe that speaking Tshivenda distinguishes me as a Tshivenda L1 speaker because I use Tshivenda everywhere I go.
9. Tshivenda can only be passed down from generation to generation if Tshivenda L1 speakers speak it every day.
10. I would like to add that if we do not forget who we are, we will be able to help our children and grandchildren. If we forget about Tshivenda, it means that Tshivenda will never be developed.

UM1-Unemployed (Male) 1

1. It is important to preserve Tshivenda and its culture because when we come to the city it can vanish away because we are mix with people who speak different languages, so when we go home, we face issues while interacting with elders.
2. My identity is important, as an African, I can be proud of my language and Tshivenda culture.
3. My children go to the school where they teach Tshivenda, which helps them to know where they come from and to take pride in the fact that they are Vhenda.
4. At home we speak Tshivenda in our communication; there is no other languages, which we speak. We have neighbors who speak different language. So, while my children are playing with them; I call them with Tshivenda.
5. It is good to speak other languages because you will sometimes find yourself in other places, so it becomes simple to communicate with them if you know their languages.
6. As for me it is because I want my language to be heard. I should not be ashamed of who I am or the language I speak. For example, other people greet in their language so even me when I am in public places, I start with my mother tongue so that I can hear which language

you will respond me with because you may be speaking in another language and that person speaks Tshivenda. Therefore, you must use your mother tongue wherever you go.

7. When I am at shopping centers, I start by using my mother tongue. So, if I hear that you cannot hear me as we all know that Vhavenda are gifted in terms of speaking other languages, therefore, I might do them a favor and speak their language so that we can hear each other.
8. Speaking Tshivenda identifies me as a Tshivenda L1 speaker, as I have previously mentioned that I am Muvenda, I am not shy about that, and it makes me to be recognized by other people when I am walking.
9. Tshivenda L1 can be passed from one generation to the next generation if parents always speaking Tshivenda with their children.
10. I think other things that can be added are poems and riddles, which I think Vhavenda, are moving away from them. At some point, you find a child coming back home from school and ask the meaning of '*thai tshe koro*'? In addition, you discover that you forgot about it. Therefore, we need to preserve such things. There are so many things in Tshivenda that we are losing. I know this from my children when they return home from school.

WM- Water and energy treatment controller (Male)

1. Culture is crucial in defining who I am and as Vhavena, we should continue to practice our culture.
2. The importance of person's identity is that everyone can show who they are and which culture they come from.
3. I look for schools that will allow a child to practice his or her culture and teach them about it.
4. I see the value of speaking Tshivenda with my children, but as for me, I believe my children should also learn to speak other languages. Hence, I cannot say they should speak Tshivenda always".
5. It is good to know other languages because here in South Africa we do not only have Tshivenda as a language, therefore, it is important to know other languages so that we can communicate with other people.

6. Is for people to notice that there is a Tshivenda L1 speaker even here. Furthermore, as Vhavenda, we should not be ashamed of who we are. As a result, we must speak Tshivenda everywhere.
7. Mostly I can say I use Tshivenda so that those who do not know it can learn as well. But sometimes when I am with my friend who does not understand Tshivenda I use English because it is the only language that can accommodate people of different languages.
8. Speaking Tshivenda identifies me as Tshivenda L1 speaker because the identity of everyone is more important so we must reveal who we are and that we are Vhavenda.
9. We can pass Tshivenda by continuing to dance Tshivenda dances like *Malende*, *Tshifasi*, and other Tshivenda dances.
10. I just want to emphasize on the issue of continuing tightening our culture, take pride in speaking Tshivenda and let us not be shy to speak it.

TF- Teacher (Female)

1. Tshivenda and culture should be preserved so that they do not perish and can be passed down to future generations. Tshivenda also connects us to its history.
2. My identity is important because no one can replace me. As a result, my identity is one-of-a-kind.
3. I look at knowledge more especial the Tshivenda one. The knowledge should not only stop with us but it should be shared with others as well.
4. Yes, I believe it is important to speak Tshivenda to my children because every child should be familiar with his or her native language.
5. It is good to speak other languages because people who speak more than one language have memory problem skills, critical thinking skills and the ability to multitask and better skills; thus, knowing more than one language it is an advantage.
6. The use of Tshivenda in public places is to embrace and to be proud.
7. For me, it depends on the place, yes, I want to be known that I speak Tshivenda but at some point, it does not help, especially when I need help, because you cannot insist to speaking in Tshivenda when you are the one who needs help. However, when I am with my friend, I speak Tshivenda but if they do not know Tshivenda, we can use English

instead. I cannot speak Sepedi because I am not a Sepedi speaker, nor can I speak isiZulu because I am not. All of us we are forced to compromised.

8. Yes, speaking Tshivenda identifies me as a Tshivenda L1 speaker because when I am in the taxi, someone can tell that I am a Tshivenda L1 speaker because I am speaking it.
9. Cultural activities such as Tshivenda songs and dances should not be cancelled in schools.
10. I wish you had asked me about cultural activities like *Tshigombela* and *Malende*.

LF- Lecturer (Female)

1. Tshivenda should be preserved so that Tshivenda L1 speakers and their children understand their origins.
2. It is important to understand one's own identity in order to understand where one's ancestors came from and the history of one's culture.
3. It is important to take my children to a school where they will learn English better or where they will be taught how to speak in English fluently. Because I believe that English is one of the media of exchange in the whole world. So as much as you know how much to speak English it means that it becomes simple to communicate with people all over the world.
4. It is critical to teach your children how to speak Tshivenda and communicate in Tshivenda because we can understand each other better if we both speak Tshivenda.
5. It is good to speak other languages because if you know how to communicate with other languages it means you cannot find any difficulties when it comes to communication and you can able to speak with whoever speaking that language.
6. As much as you speak Tshivenda, you can speak it anywhere.
7. When am at the shopping centers it depends on the kind of people am with, if am with Vhenda I speak Tshivenda but if I am with people who do not understand Tshivenda we might use English or any local language that the second person speaks.
8. Yes, speaking Tshivenda identifies me as a Tshivenda L1 speaker because other people can identify you as a Tshivenda L1 speaker when you speak it.
9. Tshivenda L1 can be passed on by teaching it in schools and being surrounded by Tshivenda L1 speakers.
10. I will not be adding or subtracting anything.



**Tshwane University
of Technology**

We empower people

FACULTY OF HUMANITIES

DEPARTMENT OF Applied LANGUAGES

TRANSLATION-PHINDULELO (TSHIVENDA)

INFORMATION LEAFLET AND INFORMED CONSENT

Thoho ya thodisiso: *Thodisiso ya nga u ngalangala ha luambo na mvumbo: Ngudo ya Vhavenda vhane vha dzula Pretoria.*

Muṭodisisi: Mr M.L. Muavha

Murangaphanda wa thodisiso: Dr I.P. Mandende

Department of Applied Languages,

Tshwane University of Technology,

Soshanguve South

Mutikedzi wa thodisiso: Dr M.M. Makgato,

Department of Applied Languages,

Tshwane University of Technology,

Soshanguve South

Kha vha dzheneli vha thodiso

Ndi a vha ramba u vha tshipiḁa tsha thodiso ine ya vha tshipiḁa tsha ngudo yanga ya Masiḁasi. Linwalwa ili li do vha thusedza kha u dzhia tsheo ya uri vha vhe tshipiḁa tsha iyi thodiso kana hai. Nga murahu ha musu vha sa a thu u dzhia tsheo ya u vha tshipiḁa tsha iyi thodiso, vha tea u vha na ndivho na zwine thodiso, iyi ya katela. A vha tei u tenda u vha tshipiḁa tsha ngudo iyi nga murahu ha musu vha sa athu u fushea nga zwipiḁa zwe ngudo iyi ya katela.

ZWINE NGUDO IYI YA VHA NGA HA ZWO?

Ngudo iyi i nga ha ha u ngalangala ha luambo na mvumbo kha Vhavela vhane vha dzula Pretoria. Tshipikwa tshihulwane tsha thodiso iyi ndi u sedzulusa khonadzeo dzine dza nga vha dzi tshi khou ita uri Vhavela vha sudzuluwe kha u amba Tshivela vha ambe dziwe nyambo.

ZWINE VHA LAVHELELWA URI VHA ITE KHA IYI NGUDO?

Arali vha dzhia tsheo ya u vha tshipiḁa tsha ngudo iyi, vha do humbelwa u ita zwi tevelaho:

U saina fomo ya informed consent

U vha tshipiḁa tsha Inthaviyuu ine ya nga dzhia mithethe ya 30.

U ḁadza mbudzisambekanya

HU NA ZWINE ZWA NGA VHA THIVHELA KHA U DZHENELELA KHA IYI NGUDO NAA?

Ngudo iyi yo disendeka nga Vhavela vhane vha dzula Pretoria, avho ndi vhone vhane vha tea u vha tshipiḁa tsha iyi ngudo.

MAGA A NGUDO IYI A NA MBUELO YA MASIANDOITWA O BVAHO NGONANI NAA?

Ngudo iyi na maga ayo a zwi nga vha vhangeli thaidzo hu nga vha vhone vhane, muṭa wavho kana hune vha dzula hone, hu nga ḁivha musi vha tshi khou ḁadza mbudzisambekanya kana nga tshifhinga tsha inthaviyuu kana nga murahu ha musi vho fhedza u ḁadza mbudzisambekanya kana nga murahu ha inthaviyuu. Nga ḁila ine mbudziso dza vha ngayo a dzi nga vhaisi vhuḁipfi havho.

NDI IFHIO MBUELO INE YA ḁO VHA VHUELWA NGAYO KHA U DZHENELELA KHA NDUDO IYI?

Vha nga si vhuelve nga tshithu kha u vha tshipiḁa tsha iyi ngudo. Fhedziha, zwine ngudo iyi ya ḁo zwi wana zwi ḁo vhuedza Vhavelḁa vhoṭhe vhane vha dzulela u pfuluwa uri vha ambe nga luambo lwavho lwa ḁamuni na uri zwine ngudo iyi ya ḁo zwi wana zwi ḁo dovha hafhu zwa thusedza kha uri Vhavelḁa vha ḁirwe khana nga luambo lwavho lwa ḁamuni nga u thoma u amba ngalwo ḁuvha ḁiḁwe na ḁiḁwe hu si na ndavha uri vha ngafhi kana vha na vho nnyi.

HU NA MALAMBA ANE VHA ḁO A WANA KHA U DZHENELELA KHA IYI ṬHODISISO NAA?

Kha vha dziele nzhele uri u vha tshipiḁa tsha iyi ngudo vha nga si wane malamba.

NDI DZI FHIO PFANELO DZAVHO KHA U VHA MURADO WA IYI ṬHODISISO?

Vha dzhenela kha iyi ṭhodisiso nga lufuno lwavo, a vha kombetshedzwi. Vha na pfaḁelo dza u litsha u dzhenela kha iyi ṭhodisiso tshifhinga tshinwe na tshinwe musi vha tshi khou pfa uri a vha tsha ṭoda u vha tshipiḁa tsha ngudo iyi hu nga si vhe na masiandoitwa. A vha tei na u nea mbuno dza uri ndi ngani vha tshi khou dzhia tsho yo raloho.

U SA BVELEDZA MADZINA AVHO NA ZWINE VHA DO AMBA ZWI DO TSIRELEDZWA NGA NDILA DE?

Datha ine vha do i nea kha ngudo iyi i do fariwa nga vhuḍifhinduleli. Izwi zwi tou amba uri datha iyo i do shumisiwa nga musedzulusi wa ngudo, murangaphanda wa ḥoḍisiso, na vhatu vha khomithi ya vhuḍifari ha ḥoḍisiso na vhalangi vhane vha do vha vho nangiwa uri vha koreke iyi ngudo. Zwiḥwe na zwiḥwe zwine zwa kwama datha ine ya vha na vhuḥumani na vhone zwi nga si phaḍaladzwe na uri zwi do phaḍaladzwa nga murahu ha thendelo yavho. Fhedziha, mawanwa a ngudo iyi a nga anḍandzwa kha dzhenala kana dziḥwe ḥoḍisiso hu si na u bveledza madzina a muthu muḥwe na muḥwe we a vha tshipiḍa tsha iyi ngudo.

MUḥODISISI WA IYI NGUDO O TEWA NGA U ITA IYI ḤODISISO NAA?

Muḥodisisi wa ngudo iyi o ridzhisiḥara u ita Masiḥasi ya *Language Practice*, izwi zwi tou amba uri o lugela u ita ḥoḍisiso kha ḥoho ine a khou sedzulusa yone.

NGUDO IYI YO WANA THENDELO YA VHUḐIFARI NAA?

Ee. *Faculty Committee ya Postgraduate Studies ya Tshwane University of Technology* yo thendelana na prophozaḍa iyi ya dovha ya tendelana na vhuḍifari ha iyi prophozaḍa.

NDI NNYI ANE VHA NGA MU KWANA MALUGANA NA IYI NGUDO?

Musedzulusi ndi Mr M.L MUAVHA, a nga kwamiwa kha 0792384076 kana kha e-mail yawe muavha13@gmail.com. Murangaphanda wa ḥoḍisiso ndi vho Dr I.P. Mandende, vhane vha nga kwamiwa nga awara dza mushumo kha (012) 382-9063 kana kha e-mail yavho MandendeIP@tut.ac.za. Arali vha tshi pfa vha na mbudziso zwi tshi kwamana na vhuḍifari ha ngudo iyi vha nga kwama mudzulatshidulo wa Komiti ya Faculty Research Ethics, Prof. A. Mji, nga awara dza mushumo kha (012) 382-9932, kana kha e-mail yavho MjiA@tut.ac.za. Vhuḍifari vhuḥwe na vhuḥwe vhu songo ḍaho nga ndila vha nga kwana University's Toll Free Hotline 0800 21 23 41.

VHUTANZI: U FHAMBANA

A hu na u fhambana.

MAIPFI A U FHEDZISELA

U vha havho kha iyi ngudo zwi do vha zwithu zwa mathakheni. Nga u digogovhadza kha vha saine thendelano ye vha vhudzwa ga fhasi arali vha tshi khou tenda u vha tshipida tsha iyi ngudo. Musi zwo ralo, vha do wana khophi ya thendelano ye vha vhudzwa yo sainiwaho nga musedzulusi.

THENDELANO

Ndi a tenda uri ndo tevhedza zwothe zwine zwa tea u tevhedzwa malugana na iyi thodiso. Ndo dovha nda vhala nda pfesesa zwo nwalwaho afho ntha. Ndi a zwi divha uri zwine zwa do waniwa nga ngudo iyi zwi do bveledzwa tshipirini kha repoto ya thodiso. Ndi a pfesesa uri u dzhenelela kha iyi thodiso ndi nga u funa na uri vha nga dibvisa kha thodiso iyi tshifhinga tshinwe na tshinwe hu si vhe na zwo khakheaho. Ndi na tshikhala tsha u vhudzisa dzimbudzo dzanga dzine dza do ita uri ndi vhe tshipida tsha iyi ngudo.

Dzina la mudzheneli wa tzedzuluso: _____

Tsaino ya mudzheneli wa tzedzuluso: _____

Duvha: _____

Dzina la musedzulusi: _____

Tsaino ya musedzulusi: _____

Duvha: _____



THENDELANO YA U AMBA

(Arali mudzheneleli a sa koni u vhala na u nwala)

Ndi a tenda uri ndo vhala nda xaluswa zwothe zwine zwa tewa nga u xalutshedziwa. Zwine ngudo iyi ya vha nga hazwo zwo xaluswa, na khonadzeo i si yavhuḁi na zwine ngudo iyi ya ḁo vhuedza. Vhadzheneli vha iyi thoḁisiso vho sumbedza uri vha a ḁivha nga ha pfanelo dza u ḁibvisa kha ngudo iyi musi vha tshi khou pfa uri a vha tsha toḁa u isa phanḁa, na ngudo iyi hu si vhe na zwine zwa lwisa vhushaka havho na musedzulusi. Ndi a tenda uri vhathu vhane vha ḁo vha tshipiḁa tsha iyi tsedzuluso vho tenda nga mulomo kha u dzhenelela kha thoḁisiso iyi.

Dzina la mudzheneli wa thoḁisiso: _____

Dzina la muḁoḁisisi: _____

Tsaino ya muḁoḁisisi: _____

ḁuvha: _____

Adendamu ya C

TSENGULUSO

Thoho ya thodisiso: *Thodisiso ya nga u ngalangala ha luambo na mvumbo: Ngudo ya Vhavenḁa vhane vha dzula Pretoria.*

Kha vha dzheneli vha thodisiso

Dzina ḁanga ndi Muthuhadini Lufuno Muavha. Ndi khou ita ngudo yanga ya Masitasi ya *Language Practice* fhasi ha *Department of Applied Languages* kha yunivesithi ya *Tshwane University of Technology*. Tshiphikwa tshihulwane tsha iyi thodisiso ndi u ḁoda u vhona khonadzeo ya u ngalangala ha luambo na mvumbo kha Vhavenḁa vhane vha dzula Pretoria. Ndi khou ita iyi thodisiso u itela uri ndi kone u khunyeledza ngudo yanga. Ndi a vha fhulufhedzisa uri zwoḁhe zwo ḁi sendekanaho na vhone zwi ḁo dzula na nne. Kha vha zwiḁivhe uri zwoḁhe zwi ne nda ḁo zwi wana kha vhone zwi ḁo shumiswa kha iyi thodisiso fhedzi. Nga maḁwe maipfi zwoḁhe zwine vha ḁo amba zwi ḁo fhelela kha nne, murangaphanda wa thodisiso na muthu ane a ḁo koreka iyi thodisiso. Arali vha na dzimbudziso malugana na iyi thodisiso, vha songo pfa vha tshi shavha u nkwama kha e-mail yanga muavha13@gmail.com kana kha nomboro yanga ya luḁingothendeleki 0792384076.

Ndi a livhuwa vho vha tshipiḁa tsha iyi tzedzuluso.

Maga ane vha tea u a tevhedza:

Kha vha vhale dzimbudziso dzoḁhe nga vhuronwane.

A hu na phindulo yone kana ine i si vhe yone.

Kha vha sumbedzise phindulo yavho nga u tou swaya nga [x] musi zwo fanela

Khethekanyo ya A: Informasheni ya biografikhaĵa

Kha vha swaye nga [x] kha tshibogisi tsho teaho:

1. **Mbeu:** Munna Mufumakadzi

2. **Miñwaha:**
 25-34 35-44 45-54 55-64 65-74 75 and above

3. **Nđalukanyo dza tshikolo:** Thina mařiriki Mařiriki

Diphuloma Degree/BTech Honours\Master's PhD

- 4. Vha dzula townshipi/sababuni
- 5. Vha na miñwaha mingana vha tshi khou dzula Pretoria.....
- 6. Vha shuma ngafhi?

Khethekanyo ya B: Tshikeli tsha ĵaikete

Kha vha swaye nga [x] kha tshibogisi tshine tsho tewa nga phindulo yavho

U sa tendelana na luthihi; (2) U sa tendelana; (3) A thi na vhuřanzi; (4) Ndi a tendelana (5) Ndi a tendelana nga maandā

NO	Mafhungo	U sa tendelana na luthihi	U sa tendelana	A thi na vhuřanzi	Ndi a tendelana	Ndi a tendelana

							nga maanda
1	U amba Tshivenda ndi tshiñwe tsha zwithu zwine zwa kona u sumbedzisa mvumbo yanga.						
2	Ndi funa vhana vhanga vha tshi guda Tshiisimane u fhira Tshivenda.						
3	Tshivenda a tshi tei u vhulungwa na luthihi.						
4.	A si zwa ndeme u funza vhana vhanga u amba Tshivenda saizwi zwi sa vha ñei tshikhala tsha u wana mushumo wa mathakheni.						
5.	U vanga nyambo musi u tshi khou amba u itela vhane vha si pfesese zwi sumbedza u funzea.						
6.	Tshivenda tshi so khou vha luambo hu si mvumbo ya vhathu.						
7.	Tshivenda tshi songo funziwa zwikoloni.						

8.	Ndi amba Tshivenḁa musi hu na vhathu vhane vha amba Tshivenḁa fhedzi,					
9.	A thi vhoni ndeme ya u amba Tshivenḁa na muḁa wanga hayani.					
10.	Ndi funa u ḁi vhoneḁa mvumbo yanga nga ḁuvha ḁa Vhufa fhedzi.					

Khethekanyo ya C: Tshikalo tsha u shumisa luambo

Kha vha sumbedzise nga uri: U SA KONA, VHUKHWINE na U KONA u shumisa nyambo idzo dzo bulwaho afho fhasi.

	Nyambo dzo bulwaho				
	isiZulu	English	Sepedi	Xitsonga	Dziḁwe, kha vha dzi bule
U amba					
U vhala					
U ḁwala					

Khethekanyo ya D: Fhethu hune vha shumisa luambo/nyambo

Kha vha sumbedzise luambo/nyambo dzine vha dzi shumisa fhethu ho fhambanaho:

“Tshivenda, English, Sepedi kana dziinwe”.

Fhethu ha u shumisa	Luambo/nyambo dzine vha dzi shumiswa
Musi vhe hayani	
Musi vhe mushumoni/tshikoloni/magudedzini a n̄ha	
Musi vhe na mushumisani/vhashumisani	
Mutanganoni ya tshitshavha (hune vha dzula hone)	
Kha u lumelisa	
Musi vhe na shaka/mashaka	
Musi vhe na khonani/ khonani dzavho	
Mavhengeleni	
Minyanyani	
Kha zwa vhurereli	

Adendamu ya D

Mbudziso dza Inthaviyuu

Vha vhona u nga Tshivenḁa na mvelele zwi a tea u vhulungwa na? Arali zwo ralo, ndi ngani vha tshi ralo, arali zwi songo ralo, vha vhona u nga ndi ngani?

Nga muhumbulo wavho, mvumbo ya muthu i na ndeme vhungafhani? Kha vha ṭalutshedze.

Ndi tshini tshine tsha ita uri sa mubebi vha dzhie tsheo ya u isa ṅwana kana vhana vhavho tshikoloni/zwikoloni zwikene? Ndi ngani zwo ralo.

Vha a vhona ndeme kha u amba Tshivenḁa na vhana vhavho? Kha vha ṭalutshedze.

Vha vhona unga zwo fanela naa u kona u amba dziṅwe nyambo? Kha vha ṭalutshedze.

Muhumbulo wavho kha u shumiswa Tshivenḁa musi vhe fhethu ha nnyi na nnyi ndi ufho? Kha vha ṭalutshedze.

Musi vhe fhethu ha nnyi na nnyi, i.e. mavhengeleni kana musi vhe na khonani dzavho, vha shumisa luambo lufho kha nyambedzano dzavho? Kha vha ṭalutshedze.

Vha vhona unga u amba Tshivenḁa zwi a shela tshanḁa kha u bvisela khagala mvumbo yavho? Kha vha ṭalutshedze.

Tshivenḁa tshi nga vhulungwa hani u itela mirafho idaho?

Ndi zwifho zwine vha nga takalela u zwi engedza zwine vha vhona u nga a zwo ngo katelwa kha iyi nyambedzano yanga na vhone?

Addendum E: Research Ethics Committee Approval



Faculty Committee for Research Ethics - Humanities [FCRE-HUM]

The TUT Research Ethics Committee is a registered Institutional Review Board (IRB 00005968) with the US Office for Human Research Protections (IORG# 0004997) (Expires 14 Jan 2023). Also, it has Federal Wide Assurance for the Protection of Human Subjects for International Institutions (FWA 00011501). In South Africa it is registered with the National Health Research Ethics Council (REC-160509-21). The FCRE-HUM is a subcommittee of the Senate Committee for Research Ethics

29 APRIL 2021

Ref #: FCRE/APL/STD/2021/11

Name: Muavha, M.L.

Student #: 216097661

C/o Dr. I.P. Mandende
Department of Applied Languages
Faculty of Humanities

Dear Ms. /Mr. Muavha, M.L.

Decision: The application be recommended for approval

Title: **Language and identity loss: A survey of Tshivenda L1 speakers in Pretoria**

Investigator: Muavha, M.L.

Qualification: Master of Language Practice

Supervisor: Dr. I.P. Mandende

Co-supervisor: Dr. M.M. Makgato

Co-supervisor: None

Thank you for submitting your proposal for ethics clearance.

In reviewing the proposal, the following comments/notes, emanating from the meeting are tabled for your consideration/attention/notification:

- The study investigates language and identity loss among Tshivenda L1 speakers in Pretoria. It is not an ethically sensitive topic.
- The Ethics Checklist and Ethics Declaration have been submitted and are in order.
- The Information Leaflets and informed consent documentation have been submitted and are in order.
- The research proposal is in order.
- The questionnaire has been submitted and is in order.
- **Recommend:** Approval



We empower people

Tel. (012) 382 9932 Tel. (012) 382-9754, www.tut.ac.za • The Registrar, Private Bag X680, Pretoria 0001

The Faculty of Humanities Research Ethics Committee reviewed the documents at its meeting on 22 April 2021.
The study is **recommended for approval**

The Committee wishes you well with your research endeavours.

Signature

Chair / Deputy-Chair

Faculty Research Ethics Committee

[Ref#: FCRE/APL/STD/2021/11]

29 APRIL 2021

Dr. I.P. Mandende;

Dr. M.M. Makgato



We empower people



Tel. (012) 382 9932 Tel. (012) 382-9754, www.tut.ac.za • The Registrar, Private Bag X680, Pretoria 0001