An exploration of isiZulu L1 students' attitudes toward Northern Sotho at a University in the Gauteng Province.

AN EXPLORATION OF ISIZULU L1 STUDENTS' ATTITUDES TOWARD NORTHERN SOTHO AT A UNIVERSITY IN THE GAUTENG PROVINCE

by

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DECLARATION

I declare that: *An exploration of isiZulu L1 students' attitudes toward Northern Sotho at a university in the Gauteng province* is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

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Nokuthula Gertrude Mbatha

DEDICATION

I would like to dedicate this dissertation to the following people who were my pillars of strength during my study:

- **My late parents:** my mother Sara Nomathemba Shongwe and father Musawenkosi Mthengeni Mbatha.
- **My family:** thank you for the support; your prayers and encouragement throughout my study.
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- **My partner:** Mandla Thwala;
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ABSTRACT

Many isiZulu L1 students enrol at a university of technology (UoT) in Gauteng on the Language Practice programme, because it offers a range of five indigenous African languages as subjects: isiZulu, Northern Sotho, Setswana, Tshivenḓa, and Xitsonga. Students who are not L1 speakers of these languages are expected to choose and study one of them for communicative purposes. However, when isiZulu L1 students are offered Northern Sotho as a choice of study, the perception was that they seemed to show great reluctance to engage in learning it. The focus of this study was to explore the reasons for this perceived reluctance, and to determine if the isiZulu L1 students sampled had negative attitudes toward learning this language, the language itself, and/or its speakers. A mixed methods approach (questionnaire, n=71; semi-structured interviews, n=10) was adopted in the survey. The study found that: the isiZulu L1 student respondents sampled evinced strong cultural pride; and, the majority were positive about learning Northern Sotho, and its speakers. In sum, the majority of the isiZulu L1students sampled were willing to study other South African indigenous languages, and were in favour of multilingualism. The findings further revealed that they were not negative toward learning Northern Sotho, but experienced challenges with learning it as a new subject.

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CHAPTER ONE
INTRODUCTION AND BACKGROUND

1.1 Introduction

> *To be motivated means to be inspired to do something. A person who feels no enthusiasm or inspiration to act is thus characterized as unmotivated, whereas someone who is energized or activated toward an end is considered motivated* (Ryan & Deci, 2000: 55).

Choosing which language to speak or learn is closely linked with language speakers' attitudes, motivation and language identity formation. This field of research is a relevantly new area of focus in second language learning (Őzőnder, 2015: 722). The field of language attitudes toward learning languages, apart from the mother tongue, is a topic that has been given much attention recently especially in the light of new developments in the field of technology. Even unemployment has been linked with the lack of learning another language, amongst others English. It is also identified as an understudied area of research (Bouhmama & Bouhmama, 2015: 466).

Chapter 1, introduces the topic of research viz. isiZulu L1 students' attitudes and their demotivation toward learning Northern Sotho as third language (L3); I discuss the background and rationale to the research problem, indicate the aims and objectives, provide a summary, sample population and research approach; the significance and the key concepts used in the study.

1.2 Rationale and background

South Africa is a multilingual and multicultural country which consists of eleven official languages, and for that reason it is nicknamed the 'rainbow nation'. Although, there are eleven official languages there are those which are viewed as "prestigious or dominant" languages (Horsthemke *et al.,* 2013: 105). For instance, English is still used as a medium of communication in many contexts such as at schools, universities, public domains; clinics or hospitals, home affairs and malls (Khokhlova, 2015: 983). There are few public places where one can find that a notice or information about the services offered in that place is written in

one South African indigenous language. Khokhlova (ibid) declares that the penetration of the colonial languages such as amongst others English as the lingua franca for education, media, communication and administration has even caused structural changes in the African languages and debates on the language of education involved.

In this study I focused on the language attitudes of isiZulu L1 students toward learning Northern Sotho as L3. The idea was to find an explanation for their perceived 'silence' and unwillingness to learn and speak Northern Sotho as L3 at tertiary level. Ghavamnia and Ketabi (2015: 103) posit that silence and consequently refusal to speak a language is an understudied area of research in the field of language acquisition and is seen as a negative attribute in Western cultures. Studying isiZulu L1 students' refusal to learn Northern Sotho falls thus within the area of research which needs attention, and I therefore, availed myself to bring new insight to understand this phenomenon.

Eastern cultures such as the Japanese regard silence as face-saving whereas the English interprets silence and thus an unwillingness to use the language as disrespect and even laziness (Ghavamnia & Ketabbi, 2015: 103). I therefore, also decided to investigate why isiZulu L1students were so silent when it came to learning and speaking Northern Sotho and whether it was because of laziness, respect or disrespect amongst others? I also intended to explain their attitudes and lack of motivation to learn and speak Northern Sotho.

While studying at the university where the present study was conducted, I as the researcher observed that isiZulu L1 students were reluctant toward selecting Northern Sotho as their communicative language. While having social conversations with isiZulu L1 classmates, they would complain that the subject, Northern Sotho, was difficult. Some wanted to change it and choose other languages, for instance, Setswana. Other students did not have a choice to choose from the variety of languages, as they were told that Northern Sotho was the only language which had space as the student allocation was at its maximum. Taking Northern Sotho was therefore not their first choice but the only solution to fill their course, which could explain their unwillingness to take Northern Sotho to some extent. The idea was to learn more about their language attitudes to identify more reasons for their unwillingness to take the subject.

I also observed that it was commonly assumed by other students in the university that amaZulu were a stereotyped ethnic group among the South Africans, who had no interest or showed no need of learning other South African indigenous languages. In conjunction with their silence and unwillingness to speak Northern Sotho these isiZulu L1 students tended to distance themselves from other ethnic groups. They did not easily mix with other students from other ethnic groups. Therefore, these concerns and perceptions stimulated an interest in finding explanations and consequently embarking on this study in order to explore the reasons behind this reluctance and the cause of that behaviour.

In South Africa, isiZulu in the KwaZulu-Natal landscape is viewed as a 'prestigious' language. Some minority languages such as Bhaca, Mpondo and Cele are likely to be the so-called isiZulu in official instances such as in census. English is a popular language when considering the economic benefits, enjoying the superior status and a powerful position. It is used in most high domains of life, as a medium of instruction at secondary and tertiary institutions in most provinces in South Africa. English has been named 'freedom language', 'unity language' and 'creativity language' (Rudwick, 2004: 104).

According to Horsthemke *et al*. (2013: 105) isiZulu functions as a lingua franca for 70% of the country's population, whereas, English is used by 20% of the South African population. It was also speculated in the 2011 census statistics that 23,8% of the South African population are isiZulu speakers (Census: 2011). Most South Africans are multilingual; they are competent in their mother tongue, and other languages such as Afrikaans and English. The majority are further competent in English because it is used as a medium of instruction at schools, in universities, in businesses and in the churches (Horsthemke *et al*., 2013: 115).

Furthermore, isiZulu serves a lingua franca for a large section of the African. Even though it is viewed as a "language of prestige", that does not apply in all provinces in South Africa. As a South African citizen, one needs to be conscious about other indigenous languages and must have a positive attitude in learning and acquiring other South African indigenous languages other than one's mother tongue (Wood, 1995: 188).

Some of isiZulu L1 students understand other Nguni languages which are siSwati, isiNdebele and isiXhosa, but they do not speak or understand other South African indigenous languages

(SAILs) from other clans for example, the Sotho languages which are Setswana, Sesotho and Northern Sotho. They do not see the need or the importance of knowing other SAILs. South Africans choose to use English when communicating with one another. English is also used for learning and teaching purposes. The reason being that English is valued and respected as the mutual language of communication, learning and teaching in South Africa. A direct consequence of the focus on English as main language even though it is the actual L2, is that people tend to undermine the African languages and their values (Fardon & Furniss, 1994, in Rabapane 2010: 15).

If South Africans are uncertain about their languages it causes young people and students not to hold their mother tongue in high regard and they do not see the need of studying their home languages. They think that there is no use in learning SAILs. In some instances, during the apartheid time; SAILs were regarded as 'low languages'. People were not encouraged to speak their home languages. It seems as if there was no reason or benefit that one would achieve in learning the (original) home language. At schools they were just offered as subjects and they were learnt but there was no use for them (Moyo, 2002: 150).

Language is used for effective communication between people depending on the code and mode that they use to understand one another. Some people from diverse ethnic groups, especially in a working environment and those who are competent in English, communicate through English to avoid conflict, because they do not understand one another's language. According to Wardhaugh (1993: 103) language is a code of interaction used for communication between two parties. People need one another in order to develop and groom themselves together as one nation that shares resources and, thus, the nation should share one another's language.

Language attitudes change constantly depending on the economic situation of the country and the status held by a particular language. This means that people associate language with benefits and even if the language is not their L1 which they use for communication, teaching and learning, they will put in an effort to learn it to capitalise on its benefits. It is also important for different language speakers to accept and understand neighbouring languages as they share resources. They build one society and by so doing they are promoting multilingualism (Calvet, 2006: 58).

Most of the participants (students) in this study are originally from the KwaZulu Natal (KZN) province, where isiZulu is one of the main SAILs spoken. See table 3.2 below. They come from KZN in huge numbers to enrol for different courses at the university. But for the purpose of this study, the sample population of the study is isiZulu L1 students who enrol for a Language Practice programme offered at the university in the Gauteng province.

The students have to choose one of the languages such as Xitsonga, Setswana, Tshivenḓa, Northern Sotho, and Afrikaans, as a communicative language and a subject offered in the Language Practice programme. Students do not seem to understand why they should learn a language for communicative purposes. They can communicate in their home language(s) L1 and in English, so they fail to see the importance of learning other African indigenous language(s) other than English.

1.3 Research questions and hypotheses

IsiZulu L1 students are reluctant to learn other SAILs, in this case Northern Sotho. Few students who came from Mpumalanga or those who had been there understood siSwati and isiNdebele, and some isiXhosa especially those students who came from the Gauteng province; they regarded Northern Sotho as a strange and difficult language to learn. Higher education institutions in South Africa have initiated and developed programmes of teaching South African indigenous languages as first, second and third languages. In that way students were encouraged to learn and acquire South African languages other than their native languages (PanSALB, 1998: 6).

Northern Sotho is one of the languages that are offered to non-Northern Sotho speakers as L3, for communicative purposes at this university. The teaching of a language at a communicative level is done in order to promote multilingualism amongst students who select the Language Practice programme. However, some of isiZulu L1 students seemed to maintain a certain attitude of hostility toward Northern Sotho. I as the researcher wished to explore why isiZulu L1 students were reluctant toward learning Northern Sotho as a communicative language.

So, the study had the following research questions (RQs), regarding the attitudes of the isiZulu L1 students on the Language Practice programme at this UoT:

1.3.1 Main research question

- Which factors influence the attitudes of isiZulu L1 students toward learning Northern Sotho, the language itself as well as the Northern Sotho speakers at a university in the Gauteng province?

1.3.1.1 Research questions

RQ1: What are the attitudes of the isiZulu L1 students toward learning Northern Sotho as a subject?

RQ2: What are the attitudes of the isiZulu L1 students toward Northern Sotho as a language?

RQ3: What are the attitudes of the isiZulu L1 students toward Northern Sotho L1 speakers?

RQ4: What factors may have contributed to the attitudes of the isiZulu L1 students toward learning Northern Sotho as a subject?

These research questions were converted into the following hypotheses:

Hypothesis 1: IsiZulu L1 students have negative attitudes toward learning Northern Sotho.

Hypothesis 2: The Zulu (L1) students have a negative attitude toward Northern Sotho.

Hypothesis 3: The Zulu (L1) students have a negative attitude toward Northern Sotho speakers.

1.4 Research aims

The study aims were to find out if isiZulu L1 students have negative attitudes toward; learning Northern Sotho, the language itself, toward Northern Sotho speakers, and the factors which influence them into having those attitudes.

1.5 Significance of the study

The findings of the study might help to address the possible attitudes of isiZulu L1 students toward learning Northern Sotho, the language itself and possibly its speakers. The idea was to

suggest ways of improving communication and also to come up with ways to transfer the findings to other ethnic groups who have similar problems of negativity to relate to and communicate with other languages speakers. I also wanted to investigate if isiZulu L1 students were indeed negative as they appeared to be. The findings may help indigenous language speakers to change their attitudes toward other indigenous languages and promote harmony and nation building among South Africa's diverse population. The findings may further help in generating initial motivation in students to learn a second South African indigenous language and to deem it as an asset and empowerment instead viewing it as an obstacle.

1.6 Clarification of the key concepts

Culture is defined as a system of beliefs, values and behaviour that is seen to change in the course of time. It is also interpreted as a set of principles that control behaviour (Van der Walt, Evans & Kilfoil, 2010: 159).

Language is a tool which serves the speaker as means of expression, appeal to the audience and description of situations. It involves the actual activity of speaking, as language mechanism, as speech act and as a product of speech. Language is also a lexicological and a syntactic system (Rickford & Rickford, 2000: 122). Choi (2015: 241) defines language as a symbol of identity and language choice is vital and symbolic in identity construction.

Language identity involves many aspects such as history, culture, tradition, community and beliefs. Language is also a central feature of identity (Choi, 2015: 240).

Multilingualism is described as a situation when three or more languages are known and used to communicate effectively. Speakers may be multilingual to different degrees in the different languages (Bock & Mheta, 2014: 548). South Africa has officially accepted eleven different languages of which Zulu and Northern Sotho are both recognised languages (Bock and Mheta, 2014: 338). English is actually the second language which makes another language the third language. Northern Sotho is thus L3 of isiZulu speakers who participated in this study.

Attitudes: Baker (1988: 112) defines attitudes as difficult concepts, which may have positive or negative feelings attached to a language situation. According to Lambert (1967: 87), attitudes consist of three components; the cognitive, affection and conative components. The

cognitive component refers to an individual belief structure, the affective to emotional reactions and the conative component is the tendency to behave in a certain way towards the attitude.

Language attitudes (LA) are defined as the various beliefs about reactions toward the language (Bock & Mheta, 2014: 351). LAs have cognitive, affective and conative components, they involve beliefs, emotional reactions and behavioural tendencies related to the object of the attitude and consist of an underlying predisposition to act or evaluate behaviour in certain way. Thus attitude is linked to a person's values and beliefs and promotes or discourages the choices made on all realms of activity whether academic or informal (Gardner 1985: 132).

Perception: According to Cook (1979: 2) perception refers to the way in which people react and respond to others in thought, feeling and action. It allows researchers to use it interchangeably with the concept of attitude which also includes thought, the feeling component and the intended action. Whereas, Forgus and Melamed (1976: 3) define perception as the information a person acquires from the environment which is transformed into experiences of objects, events, sounds and tastes. Roth and Frisby (1986: 81) concur that perception refers to the information which is acquired from the environment through the sense organs and it is transformed into experiences of objects, events, sounds, taste and smell. In this study, perception is used to indicate responses of thought, belief or opinion. The term perception is frequently used because it is closely related to attitude in meaning.

Motivation is linked with language learning success. Two types are identified viz.: intrinsic (intrinsic is a desire and curiosity to learn as part of a competence building activity) and extrinsic motivation (caused by external factors such as money and promotions) (Ryan & Deci, 2000: 54). Bock and Mheta (2014: 270) identify instrumental motivation (when learning a language to find a job) and integrative motivation (when learning a language to become part of a different cultural group). Motivation is seen as a predictor of language learning success rather than a cause of language learning achievement (Bock & Mheta, 2014: 271).

Zulu speakers are the majority of the South African population. They were counted as 23, 8% of the SA population in the 2011 census (Horsthemke *et al*. 2013: 105)

Northern Sotho speakers are 7, 95% of the South African population as indicated by the 2011 census (Horsthemke *et al*., 2013: 105).

1.7 The methodology involved

I decided to follow a mixed methods research approach. Bless, Higson-Smith and Sithole (2013: 15) declare that the mixed-methods research follows a combination of quantitative and qualitative research methods. The quantitative research involves the use of a questionnaire using statistics and the qualitative part involves semi-structured interviews and the use of oral responses that are coded a priori (pre-set). Maree (2013: 109) mentions that codes can be grouped according to certain themes which are discussed in order to answer the research questions. I involved 71 isiZulu L1 students to fill a questionnaire as part of the quantitative of the methodology and ten participants did the semi-structured interviews as part of the qualitative method. In total, there were 81 sampled which makes 90% of participants for this study. The scope and limitations of the study follow next.

1.8 Scope and limitations of the study

The research focused on the exploration of isiZulu L1 students' attitudes toward Northern Sotho. It was carried out at a UoT in Gauteng province only, and other settings might render different results especially if the demographics are not the same as those of the target group. This study involved only isiZulu L1 students who enrolled for a Language Practice programme at the university where the study was conducted.

1.9 Organisation of the study

Chapter 1 introduces the study; it presents the background and rationale of the study, research questions and hypothesis, research aims, significance, clarification of used key concepts, methodology, scope and limitations of the study.

Chapter 2 discusses the relevant literature review, the analysis and definition of concepts related to the phenomenon under study, concerning the research topic. The literature review provides the study with a theoretical foundation and background, which helps to create a better understanding of the topic under study. It affords the researcher an opportunity to identify gaps that this research would probably try to close by delving deeper into aspects relevant to the topic of research. Relevant theories that could guide the study are also referred to.

Chapter 3 discusses the research methodology; methods, instruments, and procedures adopted

to obtain and analyse the data for the study. The rationale for the selection is given. I presented data through graphs and tables.

Chapter 4 discusses data analysis and findings of the study. The aim of the chapter is to discuss the data collected, and explains how the data was interpreted to answer the research questions presented earlier. It also deals with a detailed analysis of the responses of participants.

Chapter 5 discusses the conclusions and recommendations of the study. It draws conclusions, thereafter makes recommendations as to how to encourage the learning of other African indigenous languages to promote nation building and multilingualism. Conclusion

This chapter covers the background and rationale, research aims and provides answers to the research questions. The scope, limitations and organisation of the study are also discussed and I recommend possible areas for future research. The next chapter deals with the literature review and the theoretical framework of the study.

CHAPTER TWO
LITERATURE REVIEW

2.1 Introduction

Chapter 1 introduced; the background and rationale, research aims, research questions and hypotheses, research significance, clarification of the key concepts, scope and limitations of the study. Chapter two deals with the literature review related to language motivation and language attitudes. It also covers the theoretical framework of the study.

People have different attitudes toward languages; such attitudes have an impact in influencing or motivating them to behave in a certain manner toward the language itself and people who speak that particular language (Herbert, 1992: 240). In this survey, isiZulu L1 students' attitudes toward learning other South African indigenous languages, in this instance, Northern Sotho. This study was meant to explore the type of attitudes isiZulu L1 students had toward learning Northern Sotho, toward the language and toward its speakers. One of the variables was that the sample population was also divided into different levels of study in the institution. I was also particularly interested whether the students of various levels had the same attitudes and displayed the same lack of motivation to learn Northern Sotho. Possible causes of negative language attitudes and demotivation were also researched.

The research done on language attitudes and motivation is an attempt to find out how people feel about their L1 and other languages, and also to see whether over a period of time, language attitudes and preferences remain fixed or become more flexible. This is as a result of the influence of a variety of factors such as identifying with one's group or becoming exposed to a wide range of opinions on languages matters (Herbert, 1992: 241).

Hence the aim of this study is to find out if isiZulu L1 students had positive or negative attitudes toward Northern Sotho, and also to determine the factors which is influencing their attitudes. The theoretical framework underpinning the study is discussed next.

2.2 Theoretical framework

This study has adopted the following theories: (1) self-determination theory (SDT) which is connected with the behaviour of the participants and learning of another language which also

embraces intrinsic and extrinsic motivations; intrinsic motivation refers to initiating an activity for its own sake, because it is interesting and satisfying in itself (Walsh, 2011: 2); extrinsic motivation is defined as the individual's tendency to perform activities linked with known external rewards (Zhao, 2015: 2334); (2) instrumental and integrative motivation theory is also involved because of its relatedness to SDT (Gardner & Masgoret, 2003: 158); (3) the attribution theory is considered as the aspect of language attitudes and motivation of language learners. It attempts to explain the influence of the environment on the level of motivation of the individual (Bock & Mheta, 2014: 231); and (4) constructivist theory which is a self-motivated interaction which a teacher employs to enable students to construct their own meaning. All these theories complement one another in trying to explore isiZulu L1 students' attitudes toward Northern Sotho as the main topic of this study.

Motivation is regarded as a stimulant or innate force which involves an attempt on the part of the individuals to satisfy their unique needs in order to reach equilibrium. Human behaviour is seen to be motivated both intrinsically and extrinsically (Awan, *et al*. 2011: 20). I chose to involve SDT to investigate the motivation of isiZulu L1 students to learn Northern Sotho at tertiary level since motivation is strongly linked with human behaviour and language learning. This theory has recently sparked off much response by modern linguistic theorists and is implemented by critics to fathom the operation of language attitudes which embrace the aspect of motivation (Muñoz & Ramirez, 2015: 198). SDT holds that people are motivated to develop and change, because of innate psychological needs (Muñoz & Ramirez, 2015: 198; Walsh, 2011: 2).

2.2.1 Self-Determination Theory (SDT)

Researchers such Ryan and Deci (2000: 55) developed this theory on motivation which suggests that people develop when they are driven by a need to gain fulfilment to grow. This theory supports three key psychological needs that are recognised to be both universal and innate viz.: the needs for competence, connectedness (relatedness) and autonomy. Intrinsic motivation is regarded as key to language learners' tendency to do things for their own growth; it plays a crucial role in self-determination. Gaining mastery over difficulties is seen to be essential for achieving a cohesive sense of oneself, as part of the need to become independent and informed (Ryan & Deci, 2000: 69).

This study is closely connected with SDT. SDT focuses on motivation which forms the main principle upon which students build their preference and attitudes toward learning languages and has been widely applied in the field of education. SDT holds that if a student's psychological needs for the three aspects of competence, relatedness and autonomy are satisfied and supported they are even more willing to internalise their motivation to learn the content. SDT distinguishes between intrinsic and extrinsic motivation (Muñoz & Ramirez, 2015: 199).

2.2.1.1 Intrinsic motivation

Intrinsic motivation is regarded as the most essential form of motivation of SDT as it is considered to be a self-determined type of motivation. SDT focuses on the degree to which an individual's behaviour and attitude are self-motivated and self-determined. Intrinsic motivation refers to initiating an activity for its own sake because it is interesting and satisfying in itself, as opposed to doing an activity to obtain an external goal (extrinsic motivation). Different types of motivations have been investigated based on the extent to which they have been internalised. Internalisation refers to the active effort to change an extrinsic motive into personally recognised values and thus adopt behavioural rules that were originally external (Walsh, 2011: 2).

According to Ryan and Deci (2000: 70) there are three psychological needs that motivate the individual to give rise to the desired attitude and well-being of an individual. These needs are said to be universal, inherent and psychological and embrace the need for "competence, autonomy, and psychological relatedness" (Ryan & Deci, 2000: 57).

Ryan and Deci (ibid) maintain that rewards, communication and feedback contribute toward feelings of competence, and can enhance intrinsic motivation because they entail and allow satisfaction of the basic psychological need of the individual to be competent. Accordingly, ideal challenges faced and accepted bring freedom from humiliating evaluations that are found to promote intrinsic motivation. These aspects all influence the language learners' attitude. Feelings of competence will not strengthen intrinsic motivation unless they are accompanied by a sense of autonomy.

Consequently, speakers must not only feel competent, they must also feel that their behaviour is self-determined in that way intrinsic motivation is enhanced. In order for students thus to feel motivated or positive about learning something new, they must experience a high level of

satisfaction of the needs of autonomy and competence. It can therefore be gathered that students' inner resources that support their ongoing perception of competence and autonomy are therefore crucial for them to be willing or motivated to learn a new concept. If the inner resources are not taken care of their perception of competence and autonomy will thus be negatively impacted leading to rejection of certain concepts and a negative attitude.

Zhao (2015: 2333) elaborates on intrinsic motivation by referring to pertinent factors that affect intrinsic motivation. Those factors are: the **challenges** which motivate the individuals to follow a goal that is possible and attainable but not necessary certain. These goals relate to their self-esteem; **curiosity** which enables the individuals to learn more when their curiosity is stimulated by something in the physical environment; **control** makes individuals want to exercise control over their environment and this need to control serves as incentive to establish a form of control; **co-operation and competition** where the intrinsic motivation is increased if the individual is gaining satisfaction from helping others; and, **recognition** where individuals enjoy when they are given credit for their accomplishments.

2.2.1.2 Extrinsic motivation

Ryan and Deci (2000: 89) link the concepts of competence, relatedness and autonomy with extrinsic motivation. The emphasis of SDT is on what motivates a person at a given time. Extrinsic motivation is regarded as motivational orientation that is not driven by activities linked with competence building per se. The extrinsic motivators increase intrinsic motivation (the need for competence), this is as part of an effort to control behaviour. Proponents of SDT maintain that it is possible to lead an extrinsically motivated person to become intrinsically motivated. It is also necessary to become intrinsically motivated in order to achieve volition and to enjoy activities that are less enjoyable (Muñoz & Ramirez, 2015: 200).

Extrinsic motivation is defined as the individual's tendency to perform activities linked with known external rewards which may embrace tangible, financial reward, psychological reward such as praise (Zhao, 2015: 2334). In order for the individual to move from being externally motivated to become intrinsically motivated it is imperative to elaborate on the three psychological needs that are inherently present in all humans. They comprise autonomy, competence and relatedness (Muñoz & Ramirez, 2015: 200). These aspects will be briefly elucidated next and discussed in an integrated manner.

Autonomous form part of extrinsic motivation can be regarded as integrated regulation. Integration happens when identified regulations have been fully adopted by the individual. This can happen through self-examination and balancing new regulations and congruence with the other values and needs. The more readily the individuals internalise the reasons for their actions the more their extrinsically motivated actions turn out to become self-determined and the more positive their attitudes will be. The process of internal entrenchment is developmentally crucial as social values and regulations are gradually being internalised over the life period. Since, the intrinsic motivation is still linked with extrinsic motivation because the aims that individuals are trying to achieve are of certain extrinsic reasons, rather than the inherent enjoyment or interest in the task (Ryan & Deci, 2000: 54).

This concept of autonomy is particularly important when studying a third language as if an external context allows integration of an aspect the individual must feel competent, related and autonomous. Whereas competence is connected with a feeling of achievement and attainment of goals, relatedness is linked with relationships between the tutor and the students as a feeling of mutual respect and genuine appreciation. If the need of relatedness is taken into account it is asserted that intrinsic motivation is more likely to take place (Muñoz & Ramirez, 2015: 200). Research done on motivation by other critics is covered next.

2.2.3 More critics on motivation: Integrative, instrumental and goal-setting motivation

Gardner (2001: 53) declares that integrative motivation is a desire to interact with and to become part of the target language group and involves the positive personal nature toward the L2 community. It denotes a respect for and openness to other cultural groups and ways of life and customs. Sometimes it might be risky because one may withdraw from one's original ethnic group. Dörnyei (2003: 8) argues that in the absence of a significant L2 group in the learners' environment the identification can be generalised to the cultural and knowledgeable values associated with the language, as well as to the L2 itself. The integrative motivation occurs if a person is enthusiastic and willing to join the target language speech community. It is a desire to develop speaking competence in a new language which one is learning. Thus, integrative motivation causes a language learning process to be successful.

Gardner and Masgoret (2003: 158) posit that there are five motivation variables that one can use in learning and achieving linguistic proficiency in a L2 or L3 namely: integrativeness,

attitudes toward learning situation, motivation, integrative orientation, and instrumental orientation. Among all five variables, they found that integrative and instrumental motivations are absolutely connected with the achievement of L2 or L3 learning and acquiring.

Bock and Mheta (2014: 271) also recognise both instrumental and integrative motivation and claim that instrumental motivation refers to the need to do a task in order to find a job or generate financial income. According to Bock and Mheta (ibid), integrative motivation refers to the type of motivation that aids the individuals to associate with different language communities and to join in cultural activities. It is the integrative motivation that seems to be lacking with the target population under study.

According to Flynn and Harris (2015: 6) and Yang (2016: 588), integrative motivation is an interest in joining and becoming part of a target speech community willingly. They found that most of the learners showed an interest in speaking competently using a language that they were learning, because leaners desired to engage with the language for personal and cultural reasons.

Goal-oriented motivation is connected with the own goal-setting when one learns another language. Some people learn other language(s) because the language speakers want to acquire speaking competency in order to be able to have a conversation with people of the target language. Some might want to have basics and grammar for educational purposes. When language speakers learn a new language they need a peer (friend or colleague) and family support. The goal-oriented motivation plays an important role in socialising and has a great impact on one's motivation to learn that new language in order to be able to connect with other speakers (Flynn & Harris 2015: 9). Both integrative and goal-oriented motivations are connected with the intrinsic motivation which is also regarded as an important form of SDT. Thus, the intrinsic motivation involves the initiating an activity for its own sake because it is interesting and satisfying in itself (Walsh, 2011: 2).

Instrumental motivation is a desire to learn L2, people want to know and understand the pragmatic aspects of the target language. As a result, people adopt instrumental motivation so that they gain something from it, and they want to use language profitably (Flynn & Harris 2015: 7). This instrumental motivation, which is utilitarian and functional, is linked with Ryan

and Deci's extrinsic motivation as discussed above. The individual keeps in mind the external goal of finding a job, assisting someone with bilingual schooling or helping a person to fulfil professional demands. Extrinsic motivation can help with opening doors to a better job opportunity and increases the chance of improving the individual's economic and career status (Ryan & Deci, 2000: 58).

Dörnyei (1994: 274) proposes a model of motivation which focuses on different levels. He identifies three levels of motivation viz.: the language level, the learning situation level and the learner level. On the language level he links instrumental and integrative motivation, on the learner level he links the need for achievement and self-confidence and also mentions anxiety and the need for self-efficacy as influential factors as far as motivation is concerned. The situational level embraces aspects such as interest, relevance, expectancy, satisfaction, modelling and goal-orientation. It is thus important to incorporate the social context as well when implementing the SDT as autonomy, competence and relatedness occur within a social context.

2.2.4 Second language theory

Krashen's (1981: 22) second language acquisition theory embracing his affective filter and input hypothesis has also enjoyed much attention with regard to guidance on motivation and how to deal with language learners in a learning environment. His theory consists of five hypotheses viz.: acquisition, learning, natural order, monitor and affective filter. It is his affective filter that is linked with the aspect of motivation. Implementing his affective filter it has become clear that the higher the level of positive motivation and self-confidence the lower the level of anxiety and hostility will be. Krashen's input hypothesis holds that the level of knowledge the learner is exposed to must always be one step ahead of the learner in order for the learner to feel motivated to acquire the new knowledge. Colombo and Furbush, (2009: 39) emphasise the use of context-embedded instruction which is facilitated by the use of visuals or prompts.

2.2.5 Attribution theory

Bock and Mheta (2014: 231) regards the attribution theory also of relevance when considering the aspect of language attitudes and motivation of language learners. Attribution theorists attempt to explain the influence of the environment on the level of motivation of the individual (Zhao, 2015: 2334). Researchers of the attribution theory hold that students may assign their

success to hard work, an easy task, high ability or good luck. And their failure is linked to laziness, a difficult task, poor ability and bad luck. Students therefore maintain that they have control over their success or failure (Bock & Mheta, 2014: 231). Since SDT has a strong component of relatedness and the value of relationships in motivation constructivist theory is discussed next as it links the theories on language attitudes and motivation.

2.2.6 Constructivist motivation

Motivation occurs within a context. When learning is involved the classroom situation and relationship between the teacher and the learners are of necessity also part of the research (Ryan & Deci, 2000: 54). Relatedness is linked with interaction. Motivation as proposed by constructivists is an energetic and self-motivated interaction in a classroom in which a teacher enables students to construct their own meaning and the integrity of their own thinking. Students are allowed to share the knowledge that they acquire on their own, and the teacher can also facilitate students on the subject matter (Penny, 1992: 1). According to Vygotsky (1978: 177) constructivist motivation is the development of outcomes from socialisation within the shared interaction between the individual and others who are actively participating in one's development. Thus, learning is the mutual knowledge held and represented by social interaction.

Constructivism seeks to bring about the change of learner behaviour after the experience of learning. It is not easy to increase facts which can predict the outcomes of the medium of instruction. It is not easy to fill students with information and facts; they must apply their knowledge in real-life situations which cannot be predicted. Constructivism requires learners to be active and familiar with the learning material. In this regard, it is effective to involve the learners by exposing them to a problem to solve (Brooks & Brooks, 1999: 2).

In the constructivist approach, students work in diverse small groups in order to achieve language competence (Tam, 2000: 51). According Copley (1992: 52) constructivist motivation needs the teacher to facilitate students and help them to be active participants in their learning. The teacher must also determine if students are making meaningful relations between prior knowledge and new knowledge.

According to Jenkins (2001: 10) students' motivation reflects the results and provides evidence of the manner in which students manage their studies. Jenkins also posits that students need to

be motivated in order to succeed in given academic tasks and the success rate becomes high if students are in a happy environment. Whereas Cullity (2005: 55) considers that students' aims can affect their learning, success and failure. Educators must encourage students to adopt aims that will instil their eagerness and help them to develop an interest in the subject. This can help students to make learning easy and enjoyable, and may also overcome complications. Furthermore, Cullity suggests that educators should give students relevant tasks that will encourage students to respond with enthusiasm. Responding with enthusiasm and displaying a certain level of motivation, can also be linked with language attitudes and language attitudes in turn go hand in hand with student motivation. Language attitudes are briefly linked with motivation i8n the next section.

2.3 Language attitudes, culture and the implications for choices

Baker (1988: 112) defines attitudes as difficult concepts, which may have positive or negative feelings attached to a language situation. Baker (ibid) says that people are not born with attitudes, nor inherit them, attitudes are learned and they have a tendency to persist. Zhao (2015: 2333) is of the opinion that more attention should be paid to the study of emotional factors to help students overcome their negative psychological factors in order to promote positive attitudes to become motivated to learn a language. Affective factors such as anxiety and depression are seen to impact students in their endeavour to become motivated to acquire the foreign language.

Language attitude is defined as perceptions and affection. Language attitudes are behavioural tendencies, emotional reactions and beliefs. Attitudes are connected to personal values and views, and they promote or discourage the choices people make in various activities whether formal or informal (McGroarty, 1996: 5).

According to Smit (1996: 147), language attitude (LA) is defined as strong positive or displaying negative emotions that are practised or experienced by people, when they are challenged with a choice between languages in different situations or are learning a certain language. Whereas Webb (1996: 186) points out that it is important that language policy makers and planners consider people's language attitudes and preferences so that their policy can reflect the needs of people, and not the interests of a particular group. Language attitudes has cognitive, affective and conative components. They involve beliefs, emotional reactions

and behavioural tendencies related to the object of the attitude and consist of an underlying of tendency to act or evaluate behaviour in a certain way. Thus attitudes are linked to a person's values and beliefs and promotes or discourages the choices made on all realms of activity whether academic or informal (Gardner, 1985: 132).

According to Baker (1988: 112), language attitudes are important and have an impact on language growth or decay, restoration or destruction. The importance of a language in society and within an individual depends on adopted or learnt attitudes. An attitude is an individual's collective behaviour. It is something an individual has which defines or promotes certain behaviour. It varies through the individual's experience toward the language situation. People are not born with attitudes and they do not inherit them, but they learn and develop them through life experiences. People have a tendency to view their own languages as superior to other languages (Baker, 1992: 115).

It is not easy to change people's attitudes, perceptions and assumptions held toward a language. They are serious and have been acquired according to the manner in which people experienced language acquisition while growing up in a particular community or as part of acquiring the language itself. Attitudes are a close part of how people view the world. Therefore, arguments are put forward for a new perspective in a way that people will not feel threatened or intimidated that their attitudes and assumptions are under attack, and that they need to defend them, but are rather encouraged to consider them in understanding what the language study has to offer, and what the benefits of the language are (Doughty & Thomton, 1973: 19).

Some people have negative attitudes toward South African indigenous languages, especially those who choose to use English as a language of communication because of its high status. People from different ethnic groups use English with the interest to avoid ethnic conflict and misunderstanding which can be caused by the choice of one South African indigenous language (Webb, 1992: 9). In order to learn from other studies conducted on language attitudes and motivation when it comes to language learning a few studies are referred to in the next section.

Ladegaard (2000: 221) conducted a survey in Denmark, to investigate the linguistic behaviour in language attitude that shows the gender differences in the school context. Ladegaard posits that females can adapt easier and better to a new environment and learn other languages faster

when compared to males. This indicates that female students have a positive linguistic attitude to a new language than male students.

Yashima, Zenuk-Nishide, and Shimizu (2004: 126) conducted a language attitude study in America within two different Japanese teenage groups of students who were English learners; to explore the regularity and experiences of willingness to communicate (WTC) in a second language, and to investigate if WTC could predict L2 (English) communicative behaviour in intercultural contact situations and learning situations in which learners are free to choose to communicate or not.

The two investigations indicated that WTC predicts consistency and total willingness to communicate. In the first investigation it was indicated that students who communicate willingly in various interpersonal situations through L2 have a tendency to initiate communication in the classroom. Whereas in the second investigation, at the beginning students were in a situation of withdrawal but after they were motivated to engage in communication with other residents in the vacation they communicated willingly. The frequencies of communication in two groups relate with the agreement in interpersonal relationships during the vacation.

Therefore, it was posited that the Japanese students were able to learn and communicate in English willingly and become part of the target language community, which means that they had a positive attitude toward learning English. "A goal of second language (L2) and foreign language (FL) learning is to facilitate better communication and understanding between individuals who come from different cultural backgrounds and speak different languages" (Yashima, *et al.* 2004: 141).

The above-mentioned study concurs with the series of studies which were conducted with Japanese high school students who stayed, studied and experienced a different culture in the United States. They initiated communication with American classmates or mass families within the community they lived in. Students were open even sharing their feelings and thoughts with the members of the community. That experience was significant to them for their social repertoires that helped them to achieve satisfaction in their vacation experience. Even though it was difficult for many students to communicate in English, they felt motivated to initiate

social interactions and create friendships with English speakers at school (Yashima, 2002b; Yashima & Tanaka, 1996; Yashima & Viswat, 1993).

A longitudinal study was conducted on immigrant students in Spain, to explore if language attitudes toward Catalan, Spanish and English could be improved. The aim of the study was to investigate if immigrant population in Catalonia has challenges in learning Catalan, communicating with society and education system. The findings exposed that the language attitudes of immigrants toward Catalan improved and remained stable toward Spanish and English. Some of the students had Spanish as L1; some had associates with the language, before coming to Catalonia. Thus, possibly students were surprised, unhappy and uncomfortable at first. They did not expect to have another official language except Spanish (Ianos, *et al*, 2015: 11).

However, as time passed they began to understand and appreciate the language and familiarised themselves with the linguistics of Catalonia. They commenced to appreciate Catalonia's language. Therefore, the knowledge of Catalonia increased work opportunities and people became involved in various domains such as; education, culture, and politics. As a result, Catalonia improved relations with the local population and gained positive attitudes (Ianos, *et al.* (ibid).

Most people learn a L2 and use it if there are benefits such as work opportunities. If there is nothing to gain from that particular language people seem to withdraw or neglect that language. A study was conducted to examine the learners' perceptions of language learning, where learners were asked to describe their perception of learning a foreign language. The results showed that learners' attitudes were related to the political and social experiences they had in their country (Swales, 1994: 110 & Ianos *et al*., ibid).

After having provided a number of studies conducted to investigate student attitudes toward learning a foreign language, it seemed viable to have a look at the cultural aspects that could affect the learner attitudes and learner motivation. The Zulu and Northern Sotho cultures and their attitudes toward other language speakers are therefore briefly discussed next to see if cultural behaviour could also have influenced the participants in their possible, unmotivated attitudes.

2.4 The Zulu culture and attitudes

The Zulu people are largely situated in KwaZulu-Natal province. The isiZulu language enjoys the highest level of vitality in terms of linguistic vitality as they are the majority of 23, 8% of the total of the South African population (Horsthemke, *et al*., 2013: 105). Love and respect *ukuhlonipha* are maintained as the cornerstones in building a more peaceful world and they are two concepts that are closely related to language attitudes, and are essential ingredients or pillars of beneficial human relationships. Respect is seen to capture isiZulu language speakers' identity, awareness of culture, expectations and the manner of conducting themselves within the cultural setting. People do not wish to be associated with a lesser person and therefore cultivating respect gives rise to human dignity. The knowledge of culture and cultural attributes are therefore also highly valued as it roots individuals within their social community and their language attitudes toward other ethnic groups. (Mbele, *et al.* 2015: 87).

It stands to reason that having taken the perception of respect into account as proposed by the Zulu culture that any signs of disrespect and forced language orientation disregarding the concept of autonomy as proposed by SDT would cause friction and dissatisfaction. In order to cast light on their attitudes toward the Northern Sotho language, it seemed viable to do research on the Northern Sotho culture and their linguistic orientation.

2.5 The Northern Sotho culture and attitudes

The Northern Sotho people are largely situated to the north of South Africa and live in the Limpopo province. The Northern Sotho population constitutes 7,9% of the total South African population according to the census of 2011 (Horsthemke *et al.*, 2013: 105). In terms of language vitality isiZulu language is in the majority. In order to understand more about isiZulu speakers' attitudes the Northern Sotho culture is probed.

In order to understand the individuals' choices and unmotivated behaviour to avoid choosing Northern Sotho as a subject at tertiary level and to learn Northern Sotho as a second or third language, it is also necessary to include research on the language trends and the historical aspects pertaining to the learning of languages as proposed by SDT, since historical occurrences in the social context affect the relatedness, the feeling of autonomy and the perceptions of competence of the language learners. It that sense one need to look into what

the language policy says about the learning of the other indigenous languages. The language policy is discussed in the next section.

2.6 Language policy

According to Mann and Wong (1999: 17) language policy is a governmental statement made generally at the national level which is assigned to look at the positions and functions of selected languages. Spolsky (2004: 1) declares that language policy is a choice of beliefs, language practices, and decisions taken by the authorities and those who manage community. Furthermore, Spolsky (2004: 9) asserts that a language policy should consist of three components namely: language management which is responsible for planning and approve by language planners for preservation and modification of beliefs, practices and languages; language beliefs embrace the rank of a language and the views of the community; and language practice involves sociolinguistics locations and demography which usually contradict the beliefs and policies.

Shohamy (2000: 45) sees language policy as the principal tool which can be used to organise, manage, and manipulate the usage of language within a society, and language decisions such as the usage, learning and teaching of languages are made through language policy. Cooper (1989: 33) suggests that the language policy should include; **status planning** which includes aspects such as how official languages are used for communication purposes across high, middle and low classes in society, by media and as a medium of instruction at schools and in institutions of higher education; **corpus planning** which concerns with the coinage of new terminology and spelling; and, **acquisition planning** which regulates the quantity of speakers per language, and new words per language.

On the other hand, language policy is concerned with the importance of the ethical, political and legal importance authorities in the world. If the official languages are not properly used within the variety of official domains, that language policy needs to be revised. Language policy should be treated and remain an active tool which will guide on how all official languages should be used in a given country. It offers guidance to people on how to pronounce, read, speak and write their languages. Therefore, language policy plays a vital role in a community, and it resolves linguistic problems (Weinstein, 1990: 123). Among other countries, the language policy of South Africa is progressive globally. South Africa operated accordingly

with the 1986 Organisation of African Unity (OAU) Language Plan of Action for Africa in the recognition of eleven languages (Kashoki, 1993: 150).

Language policy is the key for a society to preserve language variances, and all South African indigenous languages are observed as diverse in their own right. Each language has its distinguishing features and symbols representing each ethnic group which need to be regarded as such. These languages revived and survived because they were recognised and promoted by the policy. This is because the policy is monitoring the existence and cultivation of the diversity of languages on a practical and reasonable basis. In that view, people cannot ignore that the various languages are very much important, and they are a most valuable asset in which one use to identify one's ethnicity and humanity (Mutasa, 1999: 85).

Furthermore, Mutasa (ibid) says that language provides a vital link between the social environment and oneself, and it creates nation development. It enables individuals to fully function in their ethnic groups. In addition to this, language links social equity. This policy demonstrates that the government has the linguistic interests of all people at heart. It shows that it is committed in granting all citizens an equal opportunity to participate rightfully so in public. Thus, this act is a way of spreading the democratic language policy. It responds to the needs and interests of all sections of the population.

In South Africa, indigenous languages are acknowledged as official on the national level. English still maintains a higher status than indigenous languages, and is used mostly for communication purposes. The people do not see much value in African languages. Government and authorities are reluctant in ensuring that African indigenous languages undertake their rightful role and are used officially for communication in public affairs and businesses. South African indigenous languages are not taken seriously. The government give the impression that they cannot be used in public affairs, but only in daily communication among members of families. For instance, if one has been called for an interview for a post to teach an African language, the interview is conducted in English. Even if the interviewer and the interviewee understand and can communicate in an African language, or if one cannot communicate effectively in English, the perception is that the person will not be employed or get the job (Mutasa, 1999: 86).

Language policy is aimed at establishing the language awareness of people toward the implementation of the policy in the existence of African indigenous languages and English communication. People were aware of the policy which promotes the equity of African indigenous languages. But firstly, they prefer English as a lingua franca (Khokhlova, 2015: 983) because eleven languages are too many. Secondly, the inspiration and campaigns of diversity waste time and money. Thirdly, it would be better if South Africans can accept English as the only language that can be used to communicate across various cultures within the country. For example, printing of public documents in eleven official languages is a waste of time and money. Even though South Africa is a multilingual country, English should be used in public places and in businesses. Lastly, African indigenous languages are not fully developed in technical terms (Mutasa, 1999: 89). The above-mentioned official languages have a long excruciating history of battles affecting the feelings of autonomy and relatedness of the language speakers. Therefore, linguistic human rights are implemented to ensure that every individual is free to use any official language.

2.7 The Linguistic human rights

The Constitution of South Africa clarifies that, the principal aims of the Commission for Promotion and Protection of the Rights of the cultural, religious and linguistic communities are:

- To stimulate cultural, religious and linguistic community rights, and,
- To cultivate and facilitate peace, friendship, humanity, harmony, tolerance and national unity among religious, cultural and linguistic communities.

This is based on the equality, non-discrimination and free association; and to suggest the establishment and recognition, according to the national legislation, of a culture or other councils for a community or many communities in South Africa (Prah, 2006: 4).

The Bill of Rights that was set in South Africa in 1996 and indicates that: "Everyone has the right to use the language and to participate in the cultural life of their choice." Furthermore, it implied that: "People belonging to a cultural, religious or linguistic community may not be denied the right, with other members of that community (a) to enjoy their culture, practice their religion and use their language; and (b) to form, join and maintain cultural, religious and linguistic associations and other organs of civil society."

In 1996, it was decided that nine African indigenous languages were official and of equal opportunity to be on par with Afrikaans and English at the national level. Section 6 of the Founding Provisions reads as follows: "The official languages of the Republic are Afrikaans, English, isiNdebele, isiXhosa and isiZulu, Sepedi, Sesotho, Setswana, siSwati Tshivenḓa, Xitsonga. Being aware of the historic reduction of the usage and status of the indigenous languages of our people, the government must apply positive procedures to raise the status and improve the use of these languages" (Prah, 2006: 11).

Furthermore, the government was instructed to take the required steps to raise equality toward the previously depressed languages. The Pan South African Language Board (PANSALB) was established by national law to promote and create development and use of all official languages including the Khoe Khoe and San languages, and South African Sign language. PanSALB is also responsible to promote and ensure that all languages are treated and used equally. Therefore, in terms of Act 59 of 1995, PanSALB was established in order to create good environments for the improvement and for the upgrading of the equity of all the official South African languages (Prah, 2006: 12).

The constitution has recorded the attraction of the linguistic equality in the country which declares that all official languages must be fairly treated by the national and provincial governments. The eleven language policy tried to fulfil the variety of opposing interests, and to avoid possible tense and disruptive issues. It introduced complete equality into the post-Apartheid era the language and grouping of the past, and in principle raised all eleven languages to a level of equitability in South Africa (Prah, 2006: 13).

2.8 Language attitudes in South Africa

During the apartheid era, South Africa's linguistic situation was characterised with bilingualism, and the dominance of Afrikaans and English. Other languages such as African indigenous languages which were called Bantu languages by then were left out. Since 1994, South Africa celebrated and gained democracy. There were many changes in different spheres of life which occurred; one of them was linguistic change. African indigenous languages were recognised and considered to be official within the country. South Africa emerged as a nation and changed to adopt a multicultural and multilingual approach and it also developed its language policy (Horsthemke *et al*., 2013: 35). The South African constitution thus preserved

eleven official languages. According to the constitution all languages should have an equal official status at national and provincial levels, in order to improve and promote their development (Horsthemke *et al*., 2013: 105). To ensure equality it is imperative that the country should have a specific language policy. Aspects pertaining to a language policy are covered next.

Most students at schools and universities display a positive attitude toward learning English and prefer to communicate through English if they are of different ethnic groups. De Klerk (1996: 116) conducted a study at Rhodes University in the Eastern Cape, where it was posited that students with an African language as their L1 preferred to communicate in English rather than using their first languages to communicate amongst them if they were of different ethnic groups. De Klerk declared that some of the students regarded English as their first language because of the high status that English holds. In this regard, the Language of Learning and Teaching (LoLT) students were given options to choose from; English only, English and Afrikaans, and English and isiXhosa. In that regard, the L1 isiXhosa (74%) students chose English only and the other L1 African language students (96%) also chose English only, instead of choosing their L1. Thus, this indicates that students have a more positive attitude toward English than their L1 as they chose English as their L1 (De Klerk, 1999: 118).

Furthermore, De Klerk (2002: 3) also conducted a study on language issues in the Eastern Cape schools. De Klerk postulated that students showed more interest in learning and communicating in English other than their L1 or mother tongue languages. Even parents preferred to send their children to schools where English was a medium not only of instruction but also of communication. De Klerk had an interview with parents where one of them said "what good is it going to do to our children?" referring to an indigenous language. This means that even parents do not see the importance of South African indigenous languages to be used at schools or for their children to know them and communicate through them on daily basis.

Coetzee (1998: 156) in his study on language attitudes at the University of Western Cape (UWC) posited that English maintains a high standard of preference when considering South African indigenous languages. Dyers, (2004: 173) also confirms that students have positive attitudes toward English more than toward South African indigenous languages, because they believe that it will open doors for them and offer better career opportunities.

Similarly, Barkhuizen (2001: 199) also conducted a study, on isiXhosa L1 learners in Western and Eastern Cape secondary schools, on language attitudes toward English. Barkhuizen also found that learners had positive attitudes toward English, as they believed that through English they would find employment easier, and they could also further their studies. Such reasons influenced them to have positive attitudes toward English.

Their findings indicate that isiXhosa can be ranked higher only in the aspect of peer group, family and community life. Thus, many learners had 'low instrumental' value, because they thought that there was no point in learning isiXhosa, because they already knew it. However, most learners saw the importance of studying isiXhosa at their school for 'integrative reasons' as they wanted to become part of the community. Relatedness was important.

Ngidi (2007: 80) conducted a study on language attitudes on English as a language of learning and teaching; and as an additional language in some selected schools to the north of KwaZulu Natal at Mthunzini circuit. The findings showed that learners have positive attitude toward the usage of English as a language of learning and teaching and as an additional language in schools. Ngidi speculated that the reason behind that is that learners will need English to communicate in the workplace in future. The findings also showed that educators had a negative attitude toward English as a LoLT and as an additional language in schools. The reason was that some educators and students were struggling to express themselves proficiently in English.

Furthermore, the findings revealed that parents have a positive attitude toward the usage of English as a language of learning and teaching and as an additional language in schools. Ngidi (*ibid*) found that parents were aware that their children would need English in order for them to be employed and to survive in the work environment; they even encouraged their children to learn English.

Additionally, Dyers (2004: 59) performed a similar study as the one mentioned above, in Wesbank near Cape Town. His findings reveal that most learners in a secondary school were from Black townships around Wesbank, but they were learning English as a first language. The reason was that parents saw and believed that English was the key to success of their children's future. In both studies conducted by Dyers (2004: 59) and Ngidi (2007: 80) on language

attitudes of L1 students toward English, they both found that students have positive attitudes toward learning English because of its employment advantage.

In South Africa, the language rights activists have pointed out that the L1 (native) speakers of South African indigenous languages are more interested in learning and using English more than their languages, especially in domains of power such as education, economy and politics (Alexander, 2003; Heugh, 2002; Young, 2005; Nicol, 2004; De Kadt, 2006).

Even after the attainment of democracy in South Africa, the preference of English was increasingly growing when compared to the South Africa indigenous languages; it is still seen and considered as the only language used in public administration in South Africa, and functions as a *lingua franca* between Africans who speak different African languages which are not intelligible, i.e. Tshivenḓa and isiZulu. English is used in many contexts such as schools, universities, prisons, where South African indigenous language speakers are more than the speakers of English L1, where there should be practices of multilingualism in such contexts but most Black South Africans speak English more than their indigenous languages (De Klerk, 1996; De Klerk & Barkhuizen, 1998a & 1998b; De Klerk & Barkhuizen, 2001; Khokhlova, 2015: 983).

The trend of such actions is being confirmed in several language attitude studies that many South African see English as a language of "prestige and power," to use to ensure good work opportunities and to lead them to green pastures. Some of South Africans are not proud of their indigenous languages. They promote English and fail their South African indigenous languages and hindering multilingualism (De Klerk, 1996; & Coetzee-Van Rooy, 2010).

South African indigenous languages are endangered and face the risk of elimination in the near future, because of political, economic and social power and pressure. Since 1994, the government and authorities have been struggling to change the situation for the better. The study that was conducted by De Klerk was about the quantitative and qualitative survey in and around Grahamstown in the Eastern Cape Province. It focused on the stable filter of Xhosa speakers into English-medium schools in the area. It was also used to scrutinise the reasons which influenced sending Xhosa children to multi-racial schools. The findings have shown a steady shift to English which occurred among the privileged and rich members of the local

Xhosa community. Furthermore, the findings indicated traces of conflict in the minds of both the parents and children experiencing this shift as to the future role of the Xhosa language and culture in their lives (De Klerk, 2000: 198).

The late former president Mandela, (1995: 3) and former Minister of education Bhengu (1995: 8) concurs that South Africa is a multilingual country and for that reason South Africans should embrace their different ethnicities. They should be enthusiastic about their nationalism, and promote multilingualism. There are many occasions and campaigns held in South Africa which encourage and promote multilingualism such as the following: in September 1995, two occasions were held at the University of South Africa (UNISA). They both pleaded with the universities to implement the language policy in their learning environments, promoting SAILs and multilingualism, to help in motivating and encouraging students to learn those languages.

Furthermore, it was recommended that the universities should commit themselves to promoting the functional multilingualism for students (Unisa, 1998: 1). By functional multilingualism they mean "in the South African context, that various languages function in differing contexts, whilst others function in other contexts. Functional multilingualism implies that each language does not need to function in every context. Therefore, functional multilingualism refers to a situation where all languages achieve different functions in society. It also indicates the recognition of the eleven official languages and endorses a stance that these various indigenous languages should be used in public functions and performances. Language speakers should not be ashamed or feel embarrassed to express themselves in their own first language in public places or meetings (LANGTAG, 1996: 111).

The university where this study was conducted, involved a Language Practice Program amongst the other subjects offered viz.: five African indigenous languages out of eight to its students namely; Northern Sotho, Setswana, Tshivenḓa, Xitsonga and isiZulu; Afrikaans, English and French to reinforce and to promote the multilingualism practice amongst the students in this university. My intention was to fill this gap (reluctance of learning other SAILs) and to explore the attitudes of isiZulu L1 toward other indigenous languages, and to find out more about third language learning particularly Northern Sotho. Learning another language promotes nation building, transformation, cohesion and development of these languages. Madiba (2004: 29), Bhengu (1995: 8) and (Mandela 1995: 3) concur that SAILs should be taught in schools and universities in order to promote multilingualism, to help in motivating

and encouraging students to learn those languages. The following advantages are the aspects which would be achieved in promoting multilingualism in South Africa.

2.8.1 Nation building

South Africans should learn and speak each other's languages in order to build our nation. People enrich each other's lives and break the language barriers between speakers of different languages. Students in different universities should learn each other's language, and feel proud of that, and know that they have an impact and play a role in their nation to become a multilingual society. "The building blocks of the nation are; the unique idiomatic expressions that reveals the inner meanings of experiences and the foundations on which our common dreams of nationhood should be built" (Mbeki 1999, in Madiba, ibid).

2.8.2 Transformation

Transformation is the outcome of living with the shared values and goals which are evident in a united and democratic country like South Africa. It is meant to harmonise the situation that was caused by the apartheid era, and to establish the common grounds where all languages would be treated equally, also to allow South African indigenous languages to be taught at schools and in higher education institutions such as universities and technikons. Therefore, transformation is required in South Africa, because it fights and eliminates the inequalities of language usage in our societies, work environment, schools and in higher education institutions. It promotes the development and use of South African indigenous languages (Madiba, 2004: 30).

2.8.3 Democratisation

Higher education institutions must aim at promoting multilingualism, and create an environment where all languages work together, with shared values to promote democracy in South Africa because they consist of population with a variety of languages. Therefore, in order to achieve democracy of all languages in higher education institutions, teachers or lecturers must work together with students to ensure that all languages are used equally (Madiba, 2004: 31).

2.8.4 Protection and promotion of linguistic human rights

Everyone in lower or higher education has a right to receive education in an official language

of their choice. To ensure the implementation of this right, the state must consider the alternative ways of learning in higher educational institutions which will make students feel welcomed and comfortable in the learning environment. The state must take into consideration the following: equity, practice, and the need to restore the results of past racially and discriminatory laws and practices as stated in (Section 29 (2) of the Constitution). However, the constitution considers the shared values and goals of the nation as a whole (Madiba, 2004: 32).

2.8.5 Development of African languages

The Council for Higher Education and Ministry has agreed on promoting South African indigenous languages, to establish development and to ensure implementation of multilingualism in South Africa as it is supposed to be (Madiba, 2004: 33). The other way in which indigenous languages can be developed and promoted is co-dependence of the political climate in a country. Afrikaans is a good example to illustrate this dependency: in the late 1980s Afrikaans was supposed to be culturally more general. That attempt failed because the socio-political climate did not support that initiative. There are attempts to unify the language community which may finally be successful, based on the current political environment which is anti-racist and that respects the difference of ethnic groups (Webb, 2010: 162).

After 21 years of democratisation, the political changes have shown an increasing influence on the situation of indigenous languages (Bantu languages). All the essential organisations and structures have been created to promote the indigenous languages, but practically, the authorities have not contributed toward their promotion. The government does not offer the necessary financial and emotional or moral support for language development and promotion. It ignores that; whereas this is in the nation's interest (Webb, 2010: 164).

In most studies that were reviewed, the researchers focused more on learning of a L2 which in most instances is English. This study focused on the unmotivated students learning a L3, as SAIL, i.e. Northern Sotho, for communication purposes. Since the study is an exploration of isiZulu L1 students' attitudes toward Northern Sotho, more information could be gathered on indigenous languages and reactions toward acquiring indigenous languages. The aim of the study was to find out more about isiZulu L1 students and to determine if they have a negative or positive attitude toward learning Northern Sotho, the language itself, or the speakers. The reason for this approach was because of the observation I made that isiZulu L1 students seemed

to be reluctant to choose Northern Sotho as their communicative language as it is a requirement subject in the Language Practice qualification, at the UoT in Gauteng where the study was conducted.

2.9 Conclusion

The reviewed literature showed that there is a significant need in South Africa to learn and understand more about motivation of speakers of African indigenous languages, in order to sustain these languages, promote multilingualism and embrace our identity and humanity through our languages. The additional aim was to embrace the principle of being a 'rainbow nation.' After reviewing the literature related to language attitudes, I then conclude in most instances Black South Africans prefer to use English even if they are not in learning or classroom contexts. They seem extrinsically and instrumentally motivated to rather choose English due to the financial possibilities it holds for their future jobs. They do not use their South African indigenous languages in order to communicate amongst themselves.

In many instances as discussed in the literature review, students prefer to communicate through English if they were not of the same ethnic group. Instead of learning or trying to speak and communicate through the use of the indigenous languages, they choose to communicate in English. This act showed that they promote English and neglect their own SAILs. They are not aware that by doing so they were the ones who have an impact that could lead to the death of the SAILs. The next chapter covers the methodology which follows a mixed method in order to obtain the needed data for data analysis to arrive at the findings.

CHAPTER THREE
RESEARCH METHODOLOGY

3.1 Introduction

In the previous chapter, the relevant literature, theoretical framework and motivations were reviewed and discussed. This chapter outlines the research approaches and methods used in this study. It further discusses the sample population, sampling techniques, and data collection procedures and instruments used to collect and analyse data in the study. Last, this chapter discusses the ethical considerations of the research and the anticipated field problems encountered when conducting the study.

3.2 Research methods

There are various methods in the field of research that are used when one is conducting a study such as a case study, descriptive research and surveys (Borg & Gall 1983: 404). This study has adopted both quantitative and qualitative methods to collect data regarding isiZulu L1 students about their attitudes toward learning Northern Sotho for communicative purposes at the university in Gauteng. Bless, Smith and Sithole (2013: 16) mention that the combination of the quantitative and qualitative methods is called a mixed methods research approach.

According to Cresswell (2014: 6), the qualitative approach is defined as research in which the gathered data are not conveyed in numbers; they include information, such as words, pictures, drawings and paintings. Qualitative research refers to research procedures which produce descriptive data: peoples' own written or spoken views and observed behaviour, and the data entail the collection of the arguments or actions of research participants, gained through interviews and observations (Bogdan & Taylor, 1975: 4; Bless, Smith & Sithole, 2013: 16). Mokgokong (2004: 5) sees qualitative research as the research that is generally used when a researcher aims to understand human behaviour.

White (2005: 81) further says that the qualitative research is concerned with understanding the social phenomena from the viewpoint of the participants. This may perhaps happen if the researcher participates in the daily life activities of those under study, which may enable the researcher to develop an explanation from the data. In support of this view, Cresswell (2003: 181) says that a qualitative research approach occurs in a normal environment, and may happen

in a place, such as at the home, or the office of the participant.

Hence, the quantitative research approach needs the data collected to be quantified in numbers (Struwig & Stead, 2001: 7). Creswell (2012: 60), Struwig and Stead (2001: 245) and Dane (1990: 120) concur that a survey method should use a quantitative approach to collect descriptive and statistical data from the sample population through the use of questionnaires.

Leedy (1993: 243), McMillan and Schumacher (2001: 40), and Holliday (2002: 2) also agree that quantitative research is when the numerical data are gathered and put into categories, or in rank order, or measured in units, aiming to provide statistical descriptions, relations, and explanations. They furthermore suggest that this type of data can be used to construct graphs, pie charts and tables. This is the approach that has been used in this research; the quantitative the data is presented in the form of tables, in order to simplify them.

Since this study involves the exploration of the attitudes of isiZulu L1 students toward Northern Sotho, it has adopted both qualitative and quantitative approaches. A quantitative approach was used to gather the statistical information about the views of the participants, through filling of the questionnaires, and a qualitative approach was used to conduct follow-up individual face-to-face interviews. Face-to-face semi-structured interviews (Bless, Smith & Sithole, 2013: 17) were used to collect the responses of ten isiZulu L1 participants and these were described according to themes. Maree (2013: 102), mentions the usefulness of strings of data which are discussed according to themes making use of descriptive narration. Using both qualitative and quantitative research approaches helps to balance the statistical and explanatory data. The study is strong on a quantitative approach and qualitative approach was used to support. It also provides the in-depth information. Lastly, it helps the researcher to triangulate on the underlying truth (Reichardt & Cook, 1979: 90).

3.3 Data collection methods

I as a researcher used different tools to collect data for this study. Therefore, I used the questionnaire as means of gathering data to ensure reliability, and interviews to verify the findings. The use of an explanatory design in explaining the quantitative data by means of qualitative verification and explanation is supported by Maree (2013: 266). Nunan (1992: 8), Cohen and Manion (1994: 208), Seliger and Shohamy (1990: 105) state that in a survey research, data is collected through questionnaires and/or interviews, as in the case of this study,

the combination of the two were used. The advantage of combining the two is that it enables the study to maximize and balance the limitations of each. The use of more than one method of data collection is also referred to as triangulation (Maree, 2013: 272). Seliger and Shohamy (1990: 105) further say that using two or more instruments in the collection of data in the study is the best aspect when studying human behaviour; this verifies and secures reliability of the results.

3.3.1 The questionnaire

The survey research uses a questionnaire to collect data because it is reliable, confidential and saves time. A questionnaire is an instrument that collects secured data, answers to asked questions; because it is a form which is filled by each respondent in a sample population. The questionnaire used in this study comprised of closed-ended questions. A survey research uses questionnaires as instruments to collect scientific data. It is less time-consuming and is able to reach many respondents (Forcese & Richer, 1973: 85; & Mahlangu, 1987: 96). In this study one set of questionnaires was constructed and distributed among the sampled isiZulu L1 students. The researcher appointed three research assistants, one assistant per students' level. These assistants distributed questionnaires among the sample population, collected and returned them within a period of five days.

I used the questionnaire because it is a less expensive and an affordable tool of gathering data. It also ensures the anonymity of the participants; in that way I received honest responses. Participants freely shared their beliefs, feelings opinions and perceptions. Furthermore, questionnaires give participants enough time to think carefully before they respond to questions, and they were distributed and reached many participants in the same period of time; they also saved time (Ngidi, 2007: 57).

Data provided by the questionnaires were analysed and interpreted and then data were obtained from the verbal responses (interviews) to verify and explain the quantitative data. The use of the questionnaire in this study helped to avoid errors. In the questionnaire guidelines and instructions were provided to be followed by participants so that it became easier for them to give relevant responses (Cohen & Manion, 1989: 111).

However, the questionnaire also has its disadvantages. Participants can answer the

questionnaire only if the questions are easy. Questions can be answered only when they are direct and understood with the given instructions and definitions, if not so participants will not answer those questions. It is unlikely in interviews where participants have an opportunity to ask for clarity if they do not understand the questions. In that way they may give the incorrect answers if they misinterpret questions or are confused (Ngidi, 2007: 58).

When the questionnaire is used, participants view and examine all questions at once before they could answer them, in that way questions are treated 'independently'. Participants may give biased answers because they may ask friends or family to examine their answers to the questionnaire (Van den Aardweg & Van den Aardweg, 1988: 190), Kidder and Judd (1986: 223) and Mahlangu (1987: 84). In this study, I as the researcher noted these disadvantages and tried to avoid them by giving straightforward instructions, not using the ambiguous statements which might cause confusion to participants in the questionnaire. Closed-ended questions were used for easy analysis and interpretation of the data.

Questions were logically formulated, orderly presented, and arranged from simple to complex questions that would help participants to organise their responses. It is desirable to formulate questions that would offer positive attitudes and then to continue by those which are complex in nature. The data obtained from questionnaires was easy to tabulate and interpret. These were the characteristics which a researcher took into consideration (Mahlangu, 1987: 84, Van den Aardweg & Van den Aardweg, 1988: 190).

This study has used the questionnaire that comprised of direct questions which were divided into different sections; namely, Section A (Personal Information of the participants) in order to understand the participants' backgrounds and Section B had open and closed questions. These types of questions were used to help the researcher to see how participants perceived this research topic and investigate their levels of awareness on language attitudes when one is learning L3, and to explore their unique views (Denscombe, 2007: 153).

In Section C, I covered Likert Scale statement evaluations. The participants were given a set of options to choose from. They had to evaluate statements, using or putting a tick in box on choices of their responses where they had to decide among: totally agree=5; agree=4, not

sure=3; disagree=2; to totally disagree=1. The Likert Scale statements reflect the best measurement of attitudes and awareness among people (Mouton & Marais, 1992: 4).

3.3.2 Interviews

An interview is a social interaction or conversation that creates intellectual tasks for participants. Interviews are used to support primary data collected from questionnaires. The role of the interview is to show how people progress in their tasks of interpreting a question, receiving information, generating ideas in order to provide responses. Some of these tasks are fixed depending on an interaction between an interviewer and the respondents. Their interactions are meant to be true, relevant, clear and informative (Sudman, Bradburn & Schwartz, 1996: 90).

In this study I adopted a semi-structured interview as a research instrument. According to Du Plooy (2002: 138), the semi-structured interview is prepared in advance and comprises open-ended questions in order to encourage participants to express their views and attitudes freely. Dunn (2005: 79) concurs by saying that the semi-structured interview is an interaction between two people; one person is asked questions and responds to them, an interviewee, the other person is the one who is asking questions, and acts as an interviewer. Semi-structured interviews were conducted; they contained open-ended questions where participants had the freedom to respond. The aim for using this approach was to get clear, reliable and comparable data. I prepared questions in advance before meeting the interviewees.

I further used a tape recorder as an instrument and note taking as a technique to collect data. According to Bell (1993: 103), it is very much important to take notes, even if a tape recorder is used. Note-taking plays a main role, in case something happened to the recorder, maybe if the battery dies, or the record got lost. Every interview session was prepared to make the interviewees feel comfortable and at ease. All interviewees were guaranteed the anonymity and the assurance for the confidentiality of the information they provided. The tape recorder was later transcribed, so as to establish a record of the collected data. The data were also collected by recording the information with pen and paper. Individual interviews were conducted informally at a range of participants ‘convenient places and times, in a duration of 15 to 30 minutes.

3.4 Validity and reliability

Validity and reliability are the two most important characteristics which can be used as a measurement procedure in a research. Struwing and Stead (2001: 138) define validity as a level in which an instrument is measured with what it is intended to be measured. Blaxter, Hughes, and Tight (1996: 200) say that a researcher can also use validity to claim that the instrument used to measure gathered data indeed has been able to measure it. Reliability is referred to as the level where the results or findings are rated as accurate, dependable, or stable (Struwig & Stead, 2001: 138). This means reliability is the steadiness of results used many times. This occurs when the method gives the same results over and over again. Such a method is considered to be reliable. In order to measure validity and reliability of this research the researcher has used mixed methods approach, a questionnaire and a face-to-face, semi-structured interview. Results from these approaches were later compared.

3.5 Sampling procedures

Sampling is a process which is used to select the items or people to represent the whole group. A selection of the sample is very important, because one cannot collect views from every person regarding a research problem. In order to get information a researcher may take a small number of participants who will be investigated and who are representative of the population under investigation. The purpose of sampling is to reduce the time and money that would be spent if the entire population were to be studied, yet the data from the sample should be accurate, because they are a representation of the entire population (Bogue, 1998: 78).

Trochim (2006: 37) concurs with Bogue (ibid) and says that, "sampling is the process of selecting units (e.g. people, organisations) from a population of the interest so that by studying the sample we may fairly generalize our results back to the population from which they were chosen."

I used the non-probability sampling procedure in the study, because there was no assurance that each participant in the population would be selected. The non-probability sampling is the process of selecting participants from whole population with no assurance that each participant in the population will be selected, but only participants who will be available and willing to participate will be considered (Struwing & Stead, 2001: 112). The study employed convenience sampling procedure because the participants volunteered and were willing to take part in the

study. Dörnyei (2007: 117) says convenience sampling is used where the participants are easily and conveniently available.

3.6 Sample population

Borg and Gall (1983:238) define population as a larger group in which we select people or units we wish to learn about. According to Struwig and Stead (2001: 52) population refers to groups, organisations, or human products on which one can generalise the findings of the study. Therefore, I can say a sample population is the small group of people or units which is selected and that will represent the whole population involved in the study matter. The selection of the sample is important, as it is difficult for a researcher to collect views from every single person, regarding a research problem (Dane, 1990: 289).

The overall sample of the study comprised of ninety (90) participants, who were isiZulu L1 speakers, registered for Language Practice Programme, from level I to level III, at a University of Technology in Gauteng. Eighty (80) questionnaires were distributed, seventy one (71) questionnaires were successfully returned. The overall response rate of eighty one (81) was good, since seventy one (71) questionnaires were returned, plus ten (10) additional participants who were interviewed, which makes 90%. The study sampled both females and males with an age range between 18-35 years. See tables 3.1 and 3.2.

Table 3.1: Level of study

Groups	**Questionnaires Handed Out**	**Questionnaires Returned**	**Response rate**
Level 1	30	25	83%
Level 2	30	29	96%
Level 3	20	17	85%
Interviewed	10		100%
TOTAL	90	81	90%

3.7 Data coding and interpretation

There are two types of statistics for analysing quantitative data; namely, descriptive and inferential statistics. Jaggi (2003: 1) says that "descriptive statistics give numerical and graphic procedures to summarize a collection of data in a clear and understandable way whereas inferential statistics provides procedures to draw inferences about a population from a sample." The analysis and interpretation of data are a process of data conversion into coherent and meaningful statements. The researcher used the descriptive statistics to analyse the data collected in this study. Descriptive statistics were chosen and were suitable to analyse the quantitative data because a simple summary of the sample was offered. The qualitative data were recorded through a coding system and analysed through the following process: data were collected, interpreted sorted into categories. Transcriptions of interview data were made; I interpreted the recorded data. The data are discussed toward the end of this chapter. First it is essential to share more information on the respondents and their profiles.

3.8 Respondents' profiles

The study sampled only students at a University of Technology in Gauteng. The students, who registered for Language Practice programme, from level one to level three, who are Zulu L1 were included. Research Assistant 1 was given thirty (30) questionnaires to distribute among level one students, twenty five (25) questionnaires were completed and returned. Research Assistant 2 also was given and distributed thirty (30) questionnaires to level two students, and twenty nine (29) questionnaires were completed and returned. Research Assistant 3 was given and distributed twenty (20) questionnaires to level three students; seventeen (17) questionnaires were successfully completed and returned. The study targeted one ethnic group of students, isiZulu L1, and who in turn were divided into three groups according to their level of study, both female and male. The sampled participants are drawn from different provinces. See table 3.2 below:

Table 3.2: Survey: Respondents' Profile N=71

Variables	Categories	Frequencies	Percentages
Sex	Females	51	72%
	Males	20	28%
Age range (in years)	18-24	62	87%
	25-30	7	10%
	31-35	2	3%
Level	1	25	35%
	2	29	41%
	3	17	24%
Province	KwaZulu Natal	64	90%
	Gauteng	4	6%
	Mpumalanga	3	4%

Table 3.2 above contains Section A, which covers personal details about participants of the questionnaire. The highest number of participants were females which is 72% compared with males which made 28%. The lowest participants' group were those between the ages of 31-35 who were 3%, followed by those between 25-30 who were 10%, and the highest participants' group were those of ages between 18-24 who formed 87% of the total group. The level two students were enthusiastic in taking part in this study; they were 35% of the target group, but the level two students were the highest, and they were 41%, and the lowest was level three who contributed 24%. Most of the students are from KZN province, and they formed 90% of the population under study. 6% came from Gauteng province and those that represented the lowest

percentage were 4% and they came from the Mpumalanga province. The following Table 3.3 displays the language repertoire of the participants.

Table 3.3: Language repertoire

Languages	Understand	Speak	Read	Write	Percentages
IsiZulu	65	65	65	65	92%
English	62	61	62	62	87%
Northern Sotho	40	13	32	30	56%
SiSwati	18	15	15	12	25%
IsiXhosa	16	12	10	6	23%
Setswana	16	13	12	11	22%
Afrikaans	4	1	9	5	13%
Xitsonga	7	4	1	2	10%
South Sotho	6	3	3	2	8%
IsiNdebele	5	3	2	1	7%
Tshivenḓa	1	0	0	0	1%

Table 3.3 above displays the questionnaire responses from section B: In this section I wanted to find out more about the students' language competency, i.e. understand, speak, read and write, based on South Africa's eleven official languages. IsiZulu had the highest score followed by English with the score of 87%, and 56% of the respondents stated that they could read, write and understand Northern Sotho. They indicated that almost nobody could understand, read or write isiNdebele 7% and Tshivenḓa 1%, which indicates that students would have to put in an effort to take these subjects if offered at the university. It thus comes as a surprise that they did

not show a positive attitude toward taking Northern Sotho as they were already familiar with the language to some extent.

The following table presents the languages used within the different domains by the students.

Table 3.4: Domain and language usage

Domains of use	**Languages used**	**Frequencies**	**Percentages**
1. Home	IsiZulu	71	100%
2. University: In class (with lecturers)	English	48	68%
	English and IsiZulu	18	25%
	English & Setswana	2	3%
	English and N. Sotho	2	3%
	IsiZulu	1	1%
	Total	**71**	**100%**
3. With classmates/peers	IsiZulu	27	38%
	English & IsiZulu	25	35%
	English	14	20%
	Northern Sotho	3	5%
	Setswana	2	3%
	Total	**71**	**100%**

4. With your friends/peers	IsiZulu	46	64%
	English	12	17%
	Northern Sotho & IsiZulu	5	7%
	Northern Sotho	4	6%
	Setswana	4	6%
	Total	**71**	**100%**
5. In the cafeterias and kiosks at the university	IsiZulu	27	39%
	English	25	35%
	English & IsiZulu	11	15%
	Northern Sotho	5	7%
	Setswana	3	4%
	Total	**71**	**100%**
Domains of use	**Languages used**	**Frequencies**	**Percentages**
6. In church at the university	IsiZulu	29	41%
	English	17	24%
	English & IsiZulu	10	14%
	Northern Sotho	9	12%
	Setswana	4	6%

	Xitsonga	2	3%
	Total	**71**	**100%**
7. At the university meetings	English	58	82%
	English & IsiZulu	10	14%
	IsiZulu	2	3%
	Northern Sotho	1	1%
	Total	**71**	**100%**
8. In the buses (university transport) across university campuses	IsiZulu	34	48%
	English	12	18%
	English & Zulu	11	15%
	Northern Sotho	8	11%
	Setswana	6	8%
	Total	**71**	**100%**
9. At the clinic in the university	English	38	54%
	IsiZulu	11	15%
	English & IsiZulu	10	14%
	Northern Sotho	5	7%
	English & N. Sotho	4	6%
	Setswana	3	4%

	Total	**71**	**100%**

Table 3.4 above shows the awareness of language usage in different domains by students namely; at home, at university; with lecturers, with classmates, with friends, at university meetings, at kiosks and cafeterias, in buses across campuses, and at the university clinic. Students communicated in isiZulu only when they were at their homes (100%). All participants indicated that they used isiZulu to communicate when at home. English was seen to be very popular in most domains in the above table, for instance the usage of English at the university meetings was 82%, with lecturers was 68%, at the clinic 54%, at the kiosks and cafeterias was 35%, although that was a normal thing to happen since the university consists of multilingual students. In the meetings whether formal or informal they cannot choose or use one of the African languages because that would cause conflict and language barriers to those who are not the native speakers of the chosen language.

On the other hand, isiZulu showed the highest percentage, since the sample population of the study were isiZulu L1 students, in other domains students communicated through isiZulu such as; with friends 64%, in transport across campuses 48%, in churches 41% and with classmates 38%, and the lowest percentage of the use of isiZulu by the target group was 1% where it was used in the meetings. The usage of Northern Sotho is 12% in church at the university, 11% of participants use it in transport across campuses, 7% when at the clinic and in cafeterias, and 6% when communicating with friends, and the lowest percentage of 1% was scored when it is used if communicating with lecturers and when engaged in university meetings. Setswana was used by 8% when travelling on the bus, 6% used in churches and with friends and 3% used it when at the clinic, with lecturers and with classmates. When comparing the preference for isiZulu to Northern Sotho it is clear that the students preferred their mother tongue isiZulu. English was in the second position and then Northern Sotho which was preferred to all the other languages.

Table 3.5: Spoken Languages

Responses	Frequencies	Percentage
Yes	13	18%
No	58	82%
Total	**71**	**100%**

Table 3.5 above shows that most students had never been in the area or place where isiZulu was not spoken before coming to the university, which is evident when studying the vote of 82% of 'no' responses.

Table 3.6: Exposure to Northern Sotho

Responses	Frequencies	Percentage
Yes	12	17%
No	59	83%
Total	**71**	**100%**

Table 3.6 above indicates that 83% of students were not exposed to Northern Sotho before coming to the university, since most students were coming from KZN, where isiZulu is the dominant language, excluding English and Indian languages.

Table 3.7: Northern Sotho Friends

Level	Responses	Frequencies	Percentage
1 (25)	Yes	16	64%
	No	9	36%

2 (29)	Yes	18	62%
	No	11	38%
3 (17)	Yes	8	47%
	No	9	53%
	Total	**71**	**100%**

Table 3.7 above shows that the highest percentage of 64%, level one students agreed that they have friends who are Northern Sotho speakers, and 36% of those who replied negative, followed by level 2 with a 62% of those who have friendships with Northern Sotho speakers, and 38% did not have friends who are Northern Sotho speakers. The lowest was 47% of level 3 students who have friends with Northern Sotho speakers, and 53% who did not make friendship with Northern Sotho speakers. The decrease in the number of votes as indicated above of those who had Northern Sotho friends could clearly be seen. As they progressed from first to second and third year there was a notable decrease in the number of votes for Northern Sotho friends. This can maybe explained in terms of the fact that they were more firmly grounded in their decisions at an older age and strongly rooted in their mother tongue which was isiZulu.

Table 3.8: Northern Sotho Programmes on Radio

Responses	**Frequencies**	**Percentage**
Daily	0	0%
Never	26	37%
Often	7	10%
Rarely	38	53%
Total	**71**	**100%**

Table 3.8 above indicates the highest percentage of 53% indicates that students rarely, 37% have never, and the lowest was 10% who often listened to Northern Sotho programmes on the radio.

Table 3.9: Northern Sotho Programmes on Television

Responses	**Frequencies**	**Percentage**
Daily	1	1%
Never	26	38%
Often	11	15%
Rarely	33	46%
Total	**71**	**100%**

Table 3.9 above illustrates the highest percentage of 46% that students rarely watched Northern Sotho programmes on television, followed by 38% of those who have never, then 15% often, and the lowest is 1% of those who watched programmes daily. This low percentage could point to a low level of interest in using Northern Sotho and a strong preference for isiZulu.

Table 3.10: Interest to Learn SAILs

Responses	**Frequencies**	**Percentage**
Yes	61	86%
No	10	14%
Total	**71**	**100%**

The highest percentage of students of 86% indicates that they had an interest in learning other South African indigenous languages.

Table 3.11: Importance of Learning SAILs

Responses	Frequencies	Percentage
Yes	70	99%
No	1	1%
Total	**71**	**100%**

The above table shows that students were aware that knowing more languages was helpful, because 99% have responded affirmatively, only 1% responded negative.

Table 3.12: Reasons of Learning SAILs

Responses	Reasons	Frequencies	Percentages
Reasons for "yes"	To avoid language barrier.	2	3%
	To be able to communicate with people from other ethnic groups.	32	45%
	To promote multilingualism.	10	14%
	To make friends and be able to communicate with other people.	8	11%
	To be able to communicate with other people and build the spirit of Ubuntu.	5	7%
	To know other people's values and culture.		

		5	7%
	To be able to read books of other languages.	3	4%
	For work opportunities.	5	7%
Reasons for "no"	None	1	1%
Total		**71**	**100%**

Table 3.12 shows that students are aware that it is important and helpful to know other people's language. The highest percent of 45% said knowing and understanding other languages enabled them to communicate effectively with people from other ethnic groups. This is followed by 14% who wanted to promote multilingualism. The 11% wanted to make friends and wished to be welcomed by other ethnic groups. The lowest percentage is 2% of those who said they wanted to avoid language barriers, and 1% did not respond to the reason of responding negatively.

The following table was used for coding system to label the interview respondents:

Table 3.13: Interview: Respondents' Profile (N=10)

Interview codes	Home language	Level	Sex	Age
S1F1L1	IsiZulu	1	Female	21
S2F2L1	IsiZulu	1	Female	21
S3M1L1	IsiZulu	1	Male	24
S4M2L1	IsiZulu	1	Male	19

S5F1L3	IsiZulu	3	Female	26
S6F2L3	IsiZulu	3	Female	26
S7M1L3	IsiZulu	3	Male	30
S8F1L2	IsiZulu	2	Female	21
S9F2L2	IsiZulu	2	Female	23
S10M1L2	IsiZulu	2	Male	24

3.9 Ethical issues

I received an ethical clearance letter to conduct research at the UoT students. I then requested three research assistants, one per level from level one up to level three to assist me. The research assistants signed the field assistant agreement forms, for confidentiality purposes. Saunders, *et al.* (2000: 130) maintain that research ethics refer to the relevance of a person's activities and conduct in relation with the rights of those who are respondents or become the subject of the study. The research instrument was approved by the university's ethics research committee prior to the collection of data.

The researcher explained the consent form and leaflet information to research assistants, and she further clearly explained their roles before they could assist in the study. The participants signed the consent forms when they were completing the questionnaires. De Vos, *et al.* (2002:65) indicate that every person who takes part in a study should sign an informed consent form, which gives details about the researcher and the study. Questionnaires were handed out by research assistants, and a date was set for the collection. The researcher set the time of the interviews with ten participants who volunteered to participate in the research, who were selected through the convenience sampling technique. The researcher explained to them that they should participate at their own free will as they would not be rewarded for participating, and they were allowed to withdraw from participating if they wanted to anytime, during the duration of the interview.

The survey was conducted in such a way as not to interfere with the students' studies. Students were requested to complete the questionnaires after classes and handed them back within a period of five days through appointed research assistants. I was not involved in the distribution and collection of questionnaires, to avoid intimidating participants, as I was their lecturer.

3.10 Field problems

As the research involved working with students, problems arose during the study because of the different world views and backgrounds of the human beings. Some respondents were bored to answer the interview questions; they said that the questions were difficult. They preferred to write the answers down, first. Some questionnaires were not completely filled in, and were not useful for the study. Some respondents were not interested because there was no payment that they would get and they would not be compensated in any way. Some respondents showed interest in filling in the questionnaire but they did not return the questionnaires.

3.11 Conclusion

The methods and procedures pertaining to sampling, research instruments, data collection and data analysis have been discussed. Both qualitative and quantitative research methods were used in this study in order to balance the statistical and explanatory data, and the in-depth information was also provided. Lastly, this helped the researcher to triangulate on the underlying truth. The sample population of the study comprised of seventy-one (71) participants, who were isiZulu L1 speakers. The study sampled both females and males with an age range between 18-35 years, from level 1 to level 3. Most of them are coming from KZN, some from Gauteng and fewer from the Mpumalanga provinces. Chapter 4 covers the analysis and interpretation of the data. The findings of the study are also discussed.

CHAPTER FOUR
DATA ANALYSIS AND RESEARCH FINDINGS

4.1 Introduction

In Chapter 3, the detail concerning the research methodology used in this research was provided. This chapter provides information on the findings of the interpreted and analysed data. The findings of the study are also discussed in this chapter, which were obtained from the sampled participants. The methods used to collect data were both qualitative and quantitative, 80 questionnaires were distributed, but only 71 questionnaires were completed and returned; and semi-structured interviews were conducted on 10 other participants. A quantitative method was mostly used in the study, because it saved time and was easy to analyse data since it dealt with numbers that made it viable to calculate.

4.2 Data analysis

Descriptive statistics is a procedure that uses numbers and tables to summarise and interpret the collected data in a clear and understandable manner (Jaggi, 2003: 1). The study has adopted and used this procedure to analyse the quantitative data through the use of tables and numbers.

4.2.1 Questionnaire data

Section C of the questionnaire looked at the attitudes of the respondents toward Northern Sotho as a communicative language. The Likert type statements were used to draw conclusions from the respondents. There were eleven statements, and a mean was calculated for each statement. The data was interpreted statement-by-statement. The respondents rated their answers using the following scale: 5= totally agree; 4= agree; 3= not sure; 2= disagree; 1= totally disagree.

Table 4.1: Likert scale (Attitudes toward Northern Sotho)

No.	Statements	Mean
1.	It is important to teach South African Indigenous languages in our schools and universities.	4.5
2.	I am interested in learning Northern Sotho.	4.2
3.	I am learning Northern Sotho as a communicative language at tertiary level.	4.3
4.	I will encourage other students to learn Northern Sotho at a tertiary level.	4.1
5.	I listen and watch Northern Sotho programmes on television and radio.	3.7
6.	I encourage my peers to learn other South African Indigenous languages.	4.4
7.	I support multilingual nation.	4.6
8.	South African official languages are treated equally.	2.5
9.	Government is doing enough to encourage people to learn South African indigenous languages.	2.9
10.	The media have an impact in encouraging South Africans to learn South African languages.	3.8
11.	It is important to learn other South African indigenous language(s).	4.7

Statement 1: It is important to teach South African indigenous languages in our schools and at our universities.

A mean score of 4.5 was found here in this statement which is close to 'totally agree', indicating that teaching South African indigenous languages in our schools and universities was very much important to the participants.

Statement 2: I am interested in learning Northern Sotho.

A mean score of 4.2 was recorded signifying that the respondents agreed that they were interested in learning Northern Sotho.

Statement 3: I am learning Northern Sotho as a communicative language at tertiary level.

A mean score of 4.3 was achieved which indicates that respondents agreed that they learnt Northern Sotho as a communicative language at the tertiary level.

Statement 4: I will encourage other students to learn Northern Sotho at a tertiary level.

A mean score of 4.1 was counted which is 'agree,' signifying that respondents agreed that they would encourage other students to learn Northern Sotho at a tertiary level.

Statement 5: I listen and watch Northern Sotho programmes on television and radio.
A mean score of 3.7 was found which is showing that isiZulu L1 students were not sure that they watched and listened to Northern Sotho programmes on the radio and television.

Statement 6: I encourage my peers to learn other South African indigenous languages.

This statement scored a mean of 4.4 which is an indication that the respondents 'agreed' that they would encourage their peers (i.e. friends and classmates) to learn other South African indigenous languages.

Statement 7: I support a multilingual nation.
A mean score of 4.6 between 'agree' and 'totally agree' was recorded, which is leaning more toward totally agree, indicating that the respondents supported a multilingual nation.

Statement 8: South African languages are treated equally.
This statement scored the lowest mean of 2.5 which means the respondents disagree that the South African languages were treated equally in South Africa. In the Constitution of the Republic of South Africa it is indicated that all languages should be treated equally and equitably. "Recognising the historically diminished use and status of the indigenous languages of people, the state must take practical and positive measures to elevate the status and advance the use of theses languages" (The Constitution, 1996: chapter 1, section6 (2). But, this mean shows that the respondents still did not see their native languages as treated equally and equitably.

Statement 9: Government is doing enough to encourage people to learn South African indigenous languages.
With this statement, the purpose was to discover if the respondents had seen the government doing enough to encourage people to learn South African Indigenous languages. A mean score of 2.9 'disagree' was noted leaning more toward not sure. According to these participants, government is not doing enough to encourage people to learn South African indigenous languages.

Statement 10: The media have an impact in encouraging South Africans to learn South African languages.

A mean score of 3.8 was recorded which is between ‘not sure’ but leaning toward agreeing signifying that the respondents agree that the media had an impact in encouraging South Africans to learn South African Indigenous languages.

Statement 11: It is important to learn other SAILs.

With a mean score of 4.7 scored in this statement which is agree leaning more toward totally agree, it indicates that the respondents were agreeing that it is crucially important to learn other South African languages as a citizen of this country (SA).

4.2.2 Summary

The above responses indicate that the respondents were aware of the importance of learning other South African indigenous languages seeing that the highest mean score is 4.7 regarding this statement. They also supported multilingualism in the nation they lived in. Moreover, they saw the importance of the teaching of South African languages in schools and universities, and similarly they would encourage their peers to learn other South African languages. Besides that they were interested in learning Northern Sotho, with the mean score of 4.2 which means they agreed with the statement. The lowest mean scores which is 2.9, refers to the role the government is playing in the development and the promotion of the South African indigenous languages. Participants were of the view that the government was not doing enough to promote multilingualism by encouraging people to learn more of the South African indigenous languages. And they further noticed that African languages were not treated equally in South Africa as it was stipulated in the Constitution.

4.2.3 Interview data

The researcher chose to conduct a semi-structured type of interview with ten Language Practice students from the university where the study was conducted. Four students were from level one; two males and two females; three were from level two; one male and two females, and three from level three; two females and one male. The interview questions were ten in number. Themes were identified and I present a synthesis of their responses according to the themes identified next.

Theme 1: The dominant language used at university

Five participants said English was mostly used at the university because it was the dominant language of communication. Their responses were very similar and they were all in agreement that English enabled them to communicate across the ethnic borders making communication and understanding possible (S1F1L1, S3M1L1, S5F1L3, S6F2L3 & S7M1L3).

> *We communicate in English in order to accommodate one another using a language that everyone can understand, since we are from diverse ethnic groups*.

Three participants said Northern Sotho and Setswana were the most dominant or spoken languages because the university is located in a community where these two languages are prevalent (S2F2L1, S4M1L1 & S10M1L2).

> *It's Northern Sotho and Setswana because these languages are related and spoken by many people staying in the area where the university is located* (S4M1L1).

The last two participants said that they used their first languages (L1) to communicate and to avoid misunderstanding and overcome the language barrier. They resorted to using isiZulu when among their friends as it was the language that enables them to communicate effectively. When they had to communicate with speakers of other ethnic groups they opted for the use of English as most of the speakers could understand English whereas not all could understand isiZulu, especially if they were not from KZN (S8F1L2 & S9F2L2).

S9F2L2 said:

> *It is rather a challenge when studying in an area where the dominant linguistic group is different from your mother tongue as there are always more difficult things that can lead to misunderstanding and misinterpretation and it can really cause the language speakers not to be able to communicate well. Using a language is also linked with emotions as there are certain loyalties experienced toward the mother tongue and consequently the culture involved.*

Theme 2: Other languages spoken in the Zulu community apart from isiZulu

Four respondents said that siSwati was spoken apart from isiZulu in the community where they came from Mpumalanga province (S1F1L1, S6F1L3, S7M1L3 & S10M1L2). Three participants said it was English, which means they were bilingual in their community (S3M1L1, S4M1L1 & S5F1L3). The other two participants said that isiXhosa and Sesotho are other languages spoken in their community other than isiZulu (S4M2L1 & S8F1L2). Only one participant said isiZulu was the only language spoken in the community (S9F2L2).

S9F2L2 said:

> *I am of the opinion that isiZulu is the major language as I have seldom encountered anybody who could not speak isiZulu. The Zulu culture is very prominent in South Africa and can be observed not only in KZN but across South Africa. Whenever in doubt of you will be understood you can just speak isiZulu and they will understand you or follow what you mean to say. We prefer isiZulu and are willing to use another language but we do not really find the need for learning Northern Sotho as everyone can follow what is said of you speak isiZulu. We can however also speak Northern Sotho even though not as fluently as isiZulu.*

Theme 3: The willingness and motivation for learning other indigenous languages

All ten participants agreed that, they were interested in learning other languages, because they were aware that they were living in a multicultural and multilingual country so they wanted to become part of their country by being multilingual. It would be helpful to understand other languages in case one was going to another province where the home language would be different and they could not be able to communicate with the people in that community. Basic knowledge for simple communication; including asking directions, greeting, welcoming others and asking basic questions is a need. Speakers wanted to follow what the people were saying in the language they could not speak and they wished to be polite toward the other speakers, consequently it was necessary to know basic vocabulary and how to pay respect. They felt that they would feel competent and would be able to connect to obtain basic information.

S1F1L3 said:

> *Yes, in order to become part of the particular community other than the one where my home language is spoken, and to become multilingual it is necessary to have a basic vocabulary so that I can ask questions and understand the responses. It can be*

rather frustrating and isolating if you cannot be understood properly and it causes one to feel a bit lost. I am very willing to learn the most essential words.

Theme 4: The importance of learning an indigenous language

All ten participants said it was crucially important to learn other African indigenous languages because they needed to be part of the broader South African rainbow culture and felt proud to be South Africans. They said that, it was important to know and understand languages of their home country before going abroad and learn languages of other countries. Furthermore, they understood that as a South African one must be able to communicate with people of other ethnic groups. Knowing more African indigenous languages can create more job opportunities. It might happen that isiZulu L1 speaker would fall in love with a person belonging to another culture. If that person wished to propose to a non-isiZulu L1 speaker, it would be vital to be able to communicate and to know more about that culture to avoid any unnecessary insults and disrespect.

It also was apparent that all isiZulu speakers found it very important to know English as they realised the value of the language when it comes to teaching and learning and job opportunities. English was also important as it could enable the speaker to go and work abroad. Additionally, it would be helpful to understand and to be familiar with other languages in case one would be going to another province where one's home language was not known and one could be able to communicate with the people in that community.

It is very important to learn other African languages because you may never know, you may get married to a Tsonga or a Venda guy; it would be helpful to know other peoples' languages in order to avoid misunderstanding and to overcome the language barrier. I am sure that if I would fall in love with somebody of another culture I would have to know the language of that person as I would be the one to help my family back home who can only speak isiZulu to understand the new culture (S5F1L3).

Theme 5: Attitudes toward learning Northern Sotho as a language

Three participants had a positive attitude toward Northern Sotho, because they were aware that at the university they studied Northern Sotho and it was a prominent language in the community close to the university (S1F1L2, S5F1L3, & S10M1L2). Four respondents enjoyed speaking

Northern Sotho even if they had to go back to KZN they would introduce it to their families, friends and relatives, and they were happy and proud that they had learnt a new language that was not known in their communities before. Understanding Northern Sotho was regarded as advantageous, because it is co-related with Setswana and Sesotho; they felt that if one knew or spoke Northern Sotho it would be possible to know these two languages even though some words differ in spelling or in meaning. Some said that understanding and speaking Northern Sotho was a great experience for them (S1F1L1, S3M1L1, S5F1L3 & S6F2L3).

Other two respondents made friends with Northern Sotho speakers and their friends helped them with their work and helped them practising to speak the language outside the classroom (S6F2L3 & S3M1L1). Another participant is willing to teach in the area where the university is located, so that is why she needs to learn Northern Sotho (S8F5L2).

> *I have a positive attitude toward learning Northern Sotho because I even go an extra mile trying different ways of learning it by practising it, speaking it with Northern Sotho speakers even if they laugh at me I do not feel ashamed because I am learning. I also try to read the Northern Sotho books from the library to improve my spelling and I believe speaking Northern Sotho will help me to eventually pronounce it correctly* (S4M1L1).

One participant was very open about his negative attitude toward Northern Sotho because he did not see any need for learning it, except for communicative purposes only.

> *I have a negative attitude toward learning Northern Sotho because I do not see any need to learn it except to be able to know it to pass it as a subject as I have to take it to obtain my qualification. I do not benefit from it and I have no interest in making an effort to learn it. It does not help me with relationships really as I keep to my Zulu friends and communicate with them. Further I rather focus to upgrade my English as I put all my effort into doing my assignments that have to be done in English properly and I know that it will anyway help me to communicate with other cultures as everyone understands English* (S9M2L2).

Theme 6: Motivation and attitudes toward connecting with the Northern Sotho speakers

Five respondents have a positive attitude toward the speakers of Northern Sotho, because Northern Sotho speakers are generous and kind to them; they helped them with academic work in correcting and editing their written work when they were given assignments and homework. They also helped them when they (Zulus) do preparation for presentations in Northern Sotho. They liked Northern Sotho speakers because they are humble and treat other people with respect (S2F2L1, S4M1L1, S6F2L3, S8F2L2 & S10M1L2). Some respondents developed friendships with the Northern Sotho speakers; they also talked about their cultures. They exchanged ideas and knowledge with Northern Sotho speakers who were learning isiZulu as their L3 at the university. They helped one another.

> *I have a positive attitude toward Northern Sotho speakers because they are generous sometimes; they correct my spelling errors in my assignments and show support whenever I need their help. We exchange ideas and knowledge with those who are learning isiZulu as a communicative language at the university* (S1F1L1).

Two respondents differed however completely with the statement of them being helpful. They said that the Zulus had a negative attitude toward the Northern Sotho speakers, because most of the speakers refused to help them (Zulus) when they were in need of assistance in order for them to understand the language better. The Northern Sotho speakers made them feel incompetent and ruined the opportunity of becoming related. They also had a negative attitude toward the speakers because they laughed at them when they tried to speak Northern Sotho. This behaviour caused them to feel unmotivated in trying to get to know the Northern Sotho speakers (S7M1L3 & S9F2L2).

> *Northern Sotho speakers refuse to help us with our school work if we ask for their help; they are selfish. They even laugh at us if we are speaking their language* (S7M1L3).

Three respondents had a positive attitude toward the Northern Sotho speakers; they wanted to learn, know, understand Northern Sotho and that motivated them to befriend them. They showed a keen attitude toward relatedness and felt that learning Northern Sotho from the Northern Sotho speakers helped them to be more competent. They experienced a high level of motivation and a lower level of fear. They were confident that in the course of time they would be able to understand the Northern Sotho speech community and they would become fluent

speakers of Northern Sotho (S1F1L1, S3M1L1 & S5F1L3). Therefore, eight respondents out of ten had positive attitude toward the Northern Sotho speakers, because they helped one another with work; they developed friendships with the Northern Sotho speakers, and this means that they created a good relationship with the Northern Sotho speakers. Therefore, this indicates that isiZulu L1 students in the university had a positive attitude toward Northern Sotho, learning the language and its speakers.

> *I am confident that the Northern Sotho people are friendly and accommodating. They also wish to learn about the Zulu culture to be able to understand us better. They are definitely positive about communicating with us and we have many things in common such as battling to pass the exams at university. We can really help each other so much* (S5F1L3).

4.3 Summary of interviews

Eight respondents have a positive attitude toward Northern Sotho. They wanted to learn, know, understand and improve so that they would gradually be able to speak it fluently and that they would be able to promote multilingualism in the communities they came from. The interview data revealed that contrary to belief these isiZulu L1 speakers were indeed not negative toward learning Northern Sotho as was initially observed, but that their apparent negative emotions displayed had more to do with work-related aspects and their struggle to learn the Northern Sotho language. These findings show that they were happy to be exposed to and learn a new language and even experienced a sense of pride and competence. They also have positive attitudes toward the Northern Sotho speakers because they helped one another with their academic work. They developed friendships with the Northern Sotho speakers, and this means that they created good relationships and a sense of harmony among themselves. Therefore, this indicates that isiZulu L1 students in the university had a positive attitude toward Northern Sotho and its speakers.

4.4 Summary of the main findings

Important findings emerged from the discussion of the themes and the data obtained.

- The importance of teaching and learning SAILs;
- The necessity of encouraging and supporting multilingualism in South Africa; and
- The government and media's support to encourage people to learn SAILs.

Finding 1: The importance of teaching and learning SAILs

The study found that the respondents indicated that it was very much important to teach South African indigenous languages in the South African schools and at university level. The preceding findings concur with the findings from interview questions where respondents were asked if they were interested in other African indigenous languages.

The majority of respondents were interested in learning other languages, because they wanted to become part of a multicultural and multilingual country by being multilingual. As a South African, it is a good thing to know and understand other languages other than the home language, so that one will be able to communicate with people of other ethnic groups. The participants revealed that being multilingual can also create more job opportunities which are language related. This is related to the extrinsic motivation where people perform activities because they are linked with external rewards such as tangible materials, financial reward, etc. The possibility of cross-culture marriage purposes also highlight the prospects of knowing an indigenous language; isiZulu L1 speaker might be proposing marriage to a non-Zulu L1 speaker, so if it would happen one needed to know the language of that person and their culture. Furthermore, they indicated that it would be helpful to understand and be familiar with other languages in case of relocating to another province where one's home language is not known and the need arises to communicate with the people in that community.

Hence, these findings also confirm what was said and posited by Flynn and Harris (2015: 7), that people are interested in learning other indigenous language(s) because they are enthusiastic and willing to join the target language speech community. Thus, integrative motivation and need for relatedness connect and make a language learning process to be successful. It proved that SDT theory is meaningful in that the need for relatedness can also motivate speakers to learn an indigenous language and that it can make the speakers feel competent. The aspect of autonomy also featured as part of SDT as the subject at university level should be voluntary and not the last option left. When students are motivated in this way, it becomes easier for them to construct meaning from the contents they study, this is where constructivism theory comes in handy.

Also these findings illustrate that respondents were fascinated in learning Northern Sotho with the mean score of 4.2 that was recorded from the questionnaire. This also concurs with the interview responses where the large majority of the respondents said that they had a positive

attitude toward Northern Sotho. They were interested in learning Northern Sotho because it was one of the dominant languages within the university community.

Thus, it is important to learn it so that they can be able to communicate with their classmates who are Northern Sotho speakers. Other respondents were willing to speak Northern Sotho and felt motivated to understand and be competent in it, so that they could teach in the schools around the university if they were to get jobs as teachers in the area. This is connected with the instrumental motivation theory where students are motivated to learn Northern Sotho because they will gain or benefit from it. The majority of the sample population had positive attitudes toward learning Northern Sotho. In the education policy the government uses language as an instrument for building a rainbow nation; however, it creates a problem if certain schools do not teach African languages (De Wet, Niemann, & Matsela, 2001: 45).

These findings differ with what was posited by Coetzee (1998: 156), Barkhuizen (2001: 99) and Dyers (2004: 173), where their findings showed that respondents were not interested in learning other SAILs or they did not see the need of learning them because SAILs did not give them work opportunities. Hence, in this study respondents believed and knew that one could get a job if taught SAILs in a relevant area or community. Respondents are language profession students, purposefully sampled, not just any university students, maybe this is why their attitudes toward SAILs differed from the findings by other scholars reviewed in this study. Thus, the findings of the study show that the respondents have positive attitudes toward learning Northern Sotho.

Finding 2: **The encouragement and support of multilingualism in South Africa**

The findings show that respondents are motivated to learn Northern Sotho as a communicative language at tertiary level. The mean score of 4.3 was achieved which indicates that respondents agreed with that statement. Moreover, the findings indicate that respondents would encourage other students to learn Northern Sotho at a tertiary level with the mean score of 4. The majority of respondents showed enthusiasm for multilingualism in South Africa. This fact emanated from the mean score of 4.6.

The outcomes of the study with a mean score of 4.4, designate that respondents would encourage other students and their peers (i.e. friends and classmates) to learn other South African indigenous languages. A mean score of 4.6 confirms that they support a multilingual

nation. Multilingual practice applies in the new South Africa after the abolishment of apartheid.

Finding 3: **The government and media are not doing enough to encourage people to learn South African indigenous languages**

The findings show that, respondents were aware that SAILs were not treated equally with the mean score of 2.5. Even though in the Constitution of the Republic of South Africa it has been postulated that all languages should be treated equally, but that has not been implemented as yet. Correspondingly, with the outcomes the 2.9 mean score indicated that the government was not doing enough to encourage people to learn South African indigenous languages.

Furthermore, the researcher posited that the respondents with the mean score of 3.8 leans to agree that the media has an impact in encouraging South Africans to learn South African indigenous languages. The findings also indicate with the mean score of 4.7 that the respondents agreed that it is crucially important to learn other SAILs as a citizen of this country (SA).

4.5 Summary

From the interview questions the findings show five respondents who said English was mostly used at the university because it was a language of communication (lingua franca). These findings concur with those of De Klerk (1996: 116) where it was declared that most students at schools and universities display a positive attitude toward learning English and prefer to communicate through English if they are of different ethnic groups. Three participants said Northern Sotho and Setswana were the most dominant or spoken languages because the university is located in community area where these two language were dominant. The last two participants said that they used their L1 to communicate, to avoid misunderstanding and to overcome language barriers within the university environment.

In the question where respondents were asked to indicate other languages that were spoken in their communities which they came from; four respondents said that siSwati was the spoken language other than isiZulu in the community where they came from (Mpumalanga province). Three more participants said that English was spoken, which means that they were bilingual in their community. The other two participants said that isiXhosa and Sesotho were other

languages spoken in their community other than isiZulu. Only one participant said that isiZulu is the only language spoken in the community where he comes from.

Furthermore, all ten respondents who participated in the interviews said it was crucially important to learn other SAILs because they needed to be part and feel proud of South Africans 'rainbow nation'. This concurs with the integrative and intrinsic motivations which involve a desire to learn L2. People want to know and understand the pragmatic aspects of the target language. As a result, people adopt integrative and intrinsic motivation so that they gain something from it, and they want to use language profitably (Flynn & Harris 2015: 7).

The findings also show that the majority (90%) of respondents, who were originally coming from KZN, had a positive attitude toward Northern Sotho; compared with those who were coming from Gauteng (6%), and Mpumalanga (4%), see table 3.2. They wanted to learn, know, understand and speak it fluently. They felt good and enjoyed speaking Northern Sotho and even if they would go back to KZN they would introduce it to their families, friends and relatives, and they were happy and proud that they had learnt a new language that was not known in their communities before. Understanding Northern Sotho was advantageous because it was co-related with Setswana and Sesotho, if one knew or spoke Northern Sotho it could also help to know these two languages because they are intelligible. Knowing and speaking Northern Sotho proved to be a great experience for them.

Only two respondents had a negative attitude toward Northern Sotho because it was totally different from isiZulu, its words are difficult to pronounce, and that creates a problem. The Northern Sotho native speakers laughed at them when they were speaking it. They also felt that they were not given enough time to learn the new language.

Eight respondents had a positive attitude toward the Northern Sotho speakers, because the Northern Sotho speakers helped them. Some respondents developed friendships with the Northern Sotho speakers; they also talked about their cultures. They exchanged ideas and knowledge with Northern Sotho speakers who were learning isiZulu as their L3 at the university. Two respondents had a negative attitude toward Northern Sotho speakers. They indicated that the Northern Sotho speakers refused to help them when they were in need of assistance in order for them to understand the language better. They also had a negative attitude

toward the speakers because they laughed at them when they tried to speak Northern Sotho. The findings show that the majority of respondents had positive attitudes toward Northern Sotho speakers. The unmotivated behaviour to learn Northern Sotho seemed to be more having to do with the difficulties within the subject area itself. The new terms and vocabulary were a challenge.

Additionally, data was further analysed according to the variables; per sex, age range, and level of study, of the sampled population. The highest mean score is 42.9 for level 1, followed by level 3 with score of 42.7, level 2 who scored 40.9. Then, looking at the age range; the respondents from ages 18-24 got 41.7, ages of 25-30 got 41.8 and last age group 31-35 got 41.9 score. The females scored 43.0 and males recorded 41.2. Therefore, these findings show that the level one respondents were more interested in learning other African languages and supporting multilingualism in the country (SA). The findings also demonstrate that the respondents of the ages between of 31-35 were the ones who achieved the highest score for willingness to learn about indigenous cultures. Finally, the results also illustrate that females adapt easily and quickly to a new environment and learning. This confirms what was posited by Ladegaard (2000: 221) that females can adapt easier and better to a new environment and learn faster than males. This indicates that female students have a more positive linguistic attitude to a new language than male students.

4.6 Conclusion

This chapter covered the detailed results of the interpreted and analysed data. The findings of the study were also discussed in this chapter, which were obtained from the respondents of the study. In Chapter 5, conclusions of the study are provided, and recommendations made.

CHAPTER FIVE
CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

The previous chapter discussed the detailed findings of the interpreted and analysed data, which were obtained from the sampled participants. This chapter provides the conclusions and suggests the recommendations based on this study. The study intended to explore the attitudes of isiZulu L1 students toward Northern Sotho at a UoT in Gauteng province. SDT was used as a theoretical lens and tenets of Ryan and Deci (2000: 59) seemed very useful when studying the data (See Chapter 2). The main aspects of autonomy, relatedness and competence as well as the integrated and instrumental motivation were all incorporated. This chapter deals with the conclusion, recommendations and areas of future research.

My observation, while I was a former student at the university where the study was conducted, was that isiZulu L1 students seemed to be reluctant in choosing Northern Sotho as a communicative language, as it was offered in their programme at the university. This unmotivated attitude prompted me to get to the hang of why these students were so reluctant.

5.2 Postulated questions and hypotheses answered

- Which factors influenced the motivation and attitudes of isiZulu L1 speakers towards learning and speaking Northern Sotho as well as the Northern Sotho speakers at a university in the Gauteng province?

The factors that were found to cause the perceived negative attitudes were related to subject content and the time factor when learning the foreign or new language. Their affective filters caused them to experience anxiety in the case of a negative reaction towards learning Northern Sotho. The SDT theory proved to be very useful as the need to be competent, related and to exercise autonomous choices surfaced clearly in the responses of the participants. These factors all played a role in motivating isiZulu L1 speakers to learn Northern Sotho. They felt a strong need to connect with other indigenous speech communities and to become empowered to know more languages as part of becoming multilingual.

5.2.1 Research questions

RQ 1: What are the attitudes of isiZulu L1 speakers towards **learning** Northern Sotho language?

The participants proved to be positive and motivated, as learning Northern Sotho increased their level of competence and enabled them to up their relatedness. They could socialise with peers from other speech communities and become friends.

RQ 2: What are the attitudes of isiZulu L1 speakers towards Northern Sotho **language?**

The idea of becoming competent in Northern Sotho in order to communicate across speech communities seemed to be an asset rather than an obstacle. Fear of the unknown concepts seemed to be an obstacle for two of the participants.

RQ 3: What are the attitudes of isiZulu L1 students' reaction towards the Northern Sotho **speakers** at tertiary level?

It was clear that the need to be related and to connect prompted the isiZulu L1 students to learn Northern Sotho as a language. The possibility of getting married across cultural borders also made them realize that to learn an indigenous language like Northern Sotho could be an asset. They even built friendships with Northern Sotho speakers.

RQ 4: Which **factors** may have contributed to the attitudes of the isiZulu L1 students toward learning Northern Sotho as a subject?

The overall solution is to involve the media and government to support the promotion of indigenous languages. The reviewing of lecturers' teaching strategies can also help to address the perceived anxiety in some of the cases.

The following postulated hypotheses were answered:

The hypothesis 1 claimed that isiZulu L1 students had negative attitudes toward learning Northern Sotho. The respondents demonstrated that they had positive attitudes toward learning Northern Sotho as the communicative language, and other African indigenous languages, so that they could be able to communicate with the members of other ethnic groups. They also indicated that they encouraged their peers to learn other African indigenous languages, so that they could promote and support multilingualism in South Africa.

The hypothesis 2 suggested that isiZulu L1 students had a negative attitude toward Northern Sotho. The findings designated that the respondents had positive attitudes toward the Northern Sotho language; because they learnt it at the tertiary level, they tried to speak and communicate through it with their peers. It proved that the problem was more about autonomy as the students did not wish to be forced to take the subject but wished for many options. The degree of difficulty posed a challenge as time was also a factor to bear mind.

The hypothesis 3 proposed that isiZulu L1 students had a negative attitude toward Northern Sotho speakers. The majority of respondents indicated that they had positive attitudes toward the Northern Sotho speakers. IsiZulu L1 students developed friendships with the Northern Sotho speakers. They also enjoyed exchanging their views about their cultures. They also considered cross-culture marriage possibilities, and relocating to another province where their home language (isiZulu) is not mostly spoken.

The overall solution is to involve the media and government to support the promotion of SAILs. The reviewing of lecturers' teaching strategies can also help to address the perceived anxiety in some of the cases.

5.3 The aims of the study

The study aims were to find out if isiZulu L1 students had negative attitudes toward; learning Northern Sotho, the language itself, toward Northern Sotho speakers, and the factors which influence them into having those attitudes. This aim was achieved as the results of this research show that isiZulu L1 students at UoT in Gauteng province do not show any negative attitudes toward learning the language, the people as well as the language itself.

5.4 Research methodology

The study has adopted mixed methods which comprise of both qualitative and quantitative research approaches were used in this study in order to balance the statistical and explanatory data, and the depth information was also provided; however the study was strong on quantitative method. A questionnaire and interview questions were used as research instruments to collect and analyse descriptive statistics and data.

5.5 Conclusions

The data obtained in this survey led to the following conclusions:

- A high rate of isiZulu L1 speakers, viz.: 90% of the respondents were interested, willing and had positive attitude toward learning Northern Sotho especially at a tertiary level.
- This is followed by 70% of respondents who had a positive attitude toward Northern Sotho.
- Moreover, 80% of isiZulu L1 students had positive attitude toward Northern Sotho speakers;
- Government and media were not doing enough to promote SAILs;
- Most respondents still saw the importance of teaching and learning SAILs in schools and universities;
- SAILs must be treated equally; and
- Respondents said that they were interested in learning SAILs and that they will encourage their peers to learn those languages.

Since the study was underpinned by various motivation theories viz.; integrative motivation, instrumental orientation and goal-orientation motivation, the findings concur with these motivation theories. SDT also proved to be very useful as the three main tenets of autonomy, relatedness and competence could be implemented. Integrative motivation involved the interest to join and become part of a target speech community willingly. Eight respondents out of ten, of the interview questions, indicated that they had a positive attitude toward the speakers of Northern Sotho, because they had developed study groups together and helped one another with their school work with Northern Sotho speakers; therefore, they wanted to become part of the Northern Sotho speakers' community. The findings from Table 3.6 indicate that 52% of

respondents had friends who were Northern Sotho speakers, which shows that they wanted to become part of target language speech community.

Instrumental motivation is a desire to learn the target language (TL) based on the pragmatic knowledge of L2 and the ability to apply it accordingly. This was clearly illustrated by the participants' choices. Most people develop an interest in learning L2 if they want to gain something from it. Seven respondents had a positive attitude toward Northern Sotho as they wanted to learn, know, understand and speak it fluently. They wanted to be able to communicate with Northern Sotho speakers fluently, and to gain pragmatic understanding of the target language. Furthermore, they felt positive toward Northern Sotho speakers, language and learning the language and enjoyed speaking Northern Sotho even when they would return to KZN they introduced it to their families, friends and relatives as part of their need for relatedness.

While, the goal-oriented motivation is connected with the own goal-setting, some people learn L2 because they want to acquire speaking competency in order to be able to have a conversation with people of the TL. This kind of motivation is linked with the individual's own goals and settings. This depends on what one wants to achieve when doing something (Flynn & Harris 2015: 6). In this case isiZulu L1 students wanted to learn and understand Northern Sotho, because they wanted to achieve various results or their own goals per individual. Some wanted to have basic knowledge of grammar for educational purposes.

Nine participants said that they had a positive attitude toward Northern Sotho; they were aware that in the university Northern Sotho was the dominant language so it was important to learn it so that they could be able to communicate with their classmates who were Northern Sotho speakers. Some made friends with Northern Sotho speakers and their friends helped them with their academic work and helped them practising to speak the language outside the classrooms.

The Constitution of the Republic of South Africa states that Afrikaans, English isiNdebele, isiXhosa, siSwati, isiZulu, Sepedi, Sesotho, Setswana, Tshivenḓa and Xitsonga, are the eleven official languages of South Africa. Therefore, every individual should strive to understand and speak at least three to four of these languages to promote a multilingual nation.

5.6 Recommendations

It is hoped that the following recommendations may help improve and solve the problems arising due to language attitudes and motivation.

- The government and media should raise an awareness of the benefits of being multilingual and promote campaigns for teaching and learning SAILs in our schools and universities. It must also ensure that all South African eleven official languages are treated equally;
- The universities also, should develop spelling B, group discussions and debates in SAILs, to improve, promote multilingualism and avoid the decay of these languages; and
- Students should motivate and encourage one another in learning SAILs to support and promote multilingualism in their universities and communities. They should also respect and value other people's cultures.

5.7 Areas for future research

A possible area for future research can highlight an investigation of the role of English as lingua franca as there might be new information since the elevation of the status of SAILs.

A study incorporating all eleven official languages can also cast light on all language group learner attitudes.

Cultural perceptions of the various ethnic groups in South Africa can also reveal interesting information.

A programme for learning indigenous languages facilitated by online lecturers might be useful.

5.8 Conclusion

In conclusion, this study focused on doing research on isiZulu L1 students' attitudes, and their level of motivation in learning Northern Sotho. The aim of this research was to find out more about the factors that influenced the attitudes of isiZulu L1 students. The idea was to bring a new perspective with regard to the learning of indigenous languages in South Africa. Negative attitudes toward other languages cannot just be seen as a given fact as perceptions might be deceiving systematic effort might bring about a change with regard to becoming multilingual

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ADDENDA

Addendum A: SURVEY QUESTIONNAIRE

Dear Respondent,

I am a postgraduate student doing my Master's degree in Language Practice at the University of Technology in Gauteng. I am conducting a survey on the above-mentioned topic. This is an attached questionnaire which I would be grateful if you could complete as fully and honestly as possible. It will only take about 30 minutes of your time (max). Your anonymity is ensured, and all the information you provide will be treated with confidentiality. Your participation will be of great assistance in the success of my study. Should you have any queries, please do not hesitate to contact me on **sethusile81@gmail.com** . Thank you for your time.

Instructions: Please, read each item below carefully, and respond as honestly as possible. Leave no item unanswered; there is no right or wrong answer. Further instructions may be given below when necessary. Please tick or make a cross to indicate the relevant responses to the questions below, elaborate only where requested.

SECTION A: PERSONAL INFORMATION

1. **Gender** **:** Female ☐ Male ☐
2. **Age range** **:** 18-24yrs ☐ 25-30yrs ☐ 31-35yrs ☐ 36-40yrs ☐
3. **Year of study :** 1st yr ☐ 2nd yr ☐ 3rd yr ☐
4. **Which province do you come from?**
   Gauteng ☐ KwaZulu Natal ☐ Mpumalanga ☐ Limpopo ☐
   Eastern Cape ☐ Free State ☐ North West ☐ Northern Cape ☐
   Western Cape ☐
5. **Have you been exposed to any other African language(s) before coming to the university other than your mother-tongue?** Yes ☐ No ☐

SECTION B: LANGUAGE REPERTOIRE AND DOMAINS

6. **Language proficiency:** List below the languages you can use for communication, in a descending order of mastery, and indicate with a tick your skills in them:

Language(s)	Understand	Speak	Read	Write
1.				
2.				
3.				
4.				
5.				
6.				

7. **Domain usages (what language(s) do you use for specific spheres of your life):**

Domain(s) of use	Language(s) used
1. At home	
2. At university	
2.1.With your lecturers	
2.2.With your classmates	
2.3.With your friends	
3. At the cafeterias and kiosks in the university	
4. At churches in the university	
5. At university meetings	
6. In university transport (buses) across university campuses	
7. At clinic in the university	

8. Have you ever been in an area where your community language is not spoken before coming to the university? Yes ☐ No ☐
9. Have you had any exposure to Northern Sotho before coming to the university?
   Yes ☐ No ☐
10. Do you have friends who are Northern Sotho (L1) speakers?
    Yes ☐ No ☐

11. Do you listen to Northern Sotho programs on radio?

Never ☐ Often ☐ Rarely ☐ Daily ☐

12. Do you watch Northern Sotho programs on TV?

Never ☐ Often ☐ Rarely ☐ Daily ☐

13. Since you came to the university, have you developed an interest to learn other black African languages? Yes ☐ No ☐

14. Do you think it is helpful to know more than one language? Yes ☐ No ☐

15. If yes, how does it help? Specify

……

……

SECTION C: LIKERT SCALE

For the following items, please respond by using the scale that is provided. Please make a tick (✓) in the column which best suits your response.

No.	Statement	Totally agree	Agree	Not sure	Disagree	Totally disagree
1.	It is important to teach African languages in our schools and universities.					
2.	I am interested in learning Northern Sotho language.					
3.	I am learning Northern Sotho as a communicative language at tertiary level.					
4.	I will encourage other students to learn Northern Sotho at tertiary level.					
5.	I listen and watch Northern Sotho programs on TV and radio.					

6.	I encourage my peers to learn other African languages.					
7.	I support a multilingual nation.					
8.	African languages are treated equally in South Africa.					
9.	Government is doing enough to encourage people to learn African languages.					
10	Media have an impact in encouraging Africans to learn African languages.					
11.	It is important to learn another black South African language(s).					

Addendum B: INTERVIEW QUESTIONS

1. Which language is used the most at the university you study in? Why?
2. Which languages are spoken in the community you come from other than IsiZulu?
3. Are you interested in learning other African indigenous languages? Why?
4. Why is it important to learn other African indigenous languages?
5. What attitude do you have toward learning Northern Sotho? Support your answer.
6. What is your attitude toward Northern Sotho language? Support your answer.
7. What is your attitude toward Northern Sotho speakers? Support your answer.

Addendum C: INTERVIEW TRANSCRIPTS

1. **Which language is used the most at the university you study at? Why?**

Theme 1: The dominant language used at university

We communicate in English in order to accommodate one another using a language that everyone can understand, since we are from diverse ethnic groups. (S1F1L1, S3M1L1, S5F1L3, S10M1L2 & S7M1L3)

It's Northern Sotho and Setswana because these languages are related and spoken by many people staying in the area where the university is located. (S2F2L1, S4M1L1 & S6F2L3).

English is mostly used in the university because it is a language of communication to avoid conflict among people of diverse ethnic groups. Also, Northern Sotho and Setswana are the most dominant or spoken languages because the university is located in community area where these two language are dominant (S8F5L2 & S9F2L2*).*

2. **Which languages are spoken in the community you come from other than isiZulu?**

Theme 2: Other spoken languages in the community other than isiZulu

It is a challenge when studying in an area where the dominant linguistic group is different from your mother tongue as there are always more difficult things that can lead to misunderstanding and misinterpretation and it can really cause the language speakers not to be able to communicate well. Using a language is also linked with emotions as there are certain loyalties experienced toward the mother tongue and consequently the culture involved (S9F2L2, S2F2L1, S4M1L1 & S6F2L3).

I am of the opinion that isiZulu is the major language as I have seldom encountered anybody who could not speak isiZulu. The Zulu culture is very prominent in South Africa and can be observed not only in KZN but across South Africa. Whenever in doubt of you will be understood you can just speak isiZulu and they will understand you or follow what you mean to say. We prefer isiZulu and are willing to use another language but we do not really find the need for learning Northern Sotho as everyone can follow what is said of you speak isiZulu. We can

however also speak Northern Sotho even though not as fluently as isiZulu (S8F1L2, S5F1L3 & S3M1L1)

> *SiSwati is the spoken language other than isiZulu in the community nearby Pongola and Mpumalanga. English is also spoken which makes most people from KZN to be bilingual in their community* (S1F1L, S7M1L3 & S10M1L2).

3. Are you interested in learning other African indigenous languages? Why?

Theme 3: The willingness and motivation for learning other indigenous languages.

Yes, in order to become part of the particular community other than the one where my home language is spoken, and to become multilingual it is necessary to have a basic vocabulary so that I can ask questions and understand the responses. It can be rather frustrating and isolating if you cannot be understood properly it causes one to feel a bit lost. I am very willing to learn the most essential words (S1F1L1, S5F1L3 & S9F2L2).

> *Students support multiculturalism and promote multilingual nation (S2F2L1).*

> *I wish to learn other languages as to enriching my knowledge and become multilingual (S3M1L1).*

> *It is beneficial to know many languages as you have many friends then (S8F5L2 & S6F2L3).*

> *As a member of a rainbow nation I should know other languages (S4M1L1).*

> *I wish to learn other languages as I want to communicate when visiting other communities (S7M1L3 & S10M1L2).*

4. Why is it important to learn other African indigenous languages?

Theme 4: The importance of learning an indigenous language.

It is very important learn other African languages because you may never know, you may get married to a Tsonga or a Venda guy; it would be helpful to know other peoples' languages in order to avoid misunderstanding and to overcome the language barrier. I am sure that if I wold fall in love with somebody of another culture

I would have to know the language of that person as I would be the one to help my family back home who can only speak isiZulu to understand the new culture (S1F1L1, S2F2L1, S5F1L3 & S8F5L2).

It is important to learn other languages, so that you will be able to communicate with people of other ethnic groups and know their values and cultures (S3M1L1& S7M1L3).

It is important as you can show respect to others by learning their language (S4M1L1 & S10M1L2).

To be able to communicate with people from other cultures it is important to know their language. In case a person falls in love with a person from another culture, it can really help if they can use the same language (S6F2L3 & S9F2L2).

5. What attitude do you have toward learning Northern Sotho? Support your answer.

Theme 5: Attitudes toward learning Northern Sotho as a language

I have a positive attitude toward learning Northern Sotho because I even go an extra mile trying different ways of learning it by practising it, speaking it with Northern Sotho speakers even if they laugh at me I do not feel ashamed because I am learning. I also try to read the Northern Sotho books from the library to improve my spelling and I believe speaking Northern Sotho will help me to eventually pronounce it correctly (S2F2L1, S4M1L1, S6F2L3 & S9F2L2).

I have a negative attitude toward learning Northern Sotho because I do not see any need to learn it except to be able to know it to pass it as a subject as I have to take it to obtain my qualification. I do not benefit from it and I have no interest in making an effort to learn it. It does not help me with relationships really as I keep to my Zulu friends and communicate with them. Further I rather focus to upgrade my English as I put all my effort into doing my assignments that have to be done in English properly and I know that it will anyway help me to communicate with other cultures as everyone understands English (S7M1L3).

I feel positive toward learning Northern Sotho because it is South African language, as Africans we have a lot in common. Some people think we are unfriendly and stereotype but in fact we are not enemies. It is just a challenge to learn Northern Sotho as the language itself is different from Zulu. It therefore takes time to understand and learn new Northern Sotho concepts (S3M1L1, S8F5L2 & S10M1L2).

Learning Northern Sotho is not all that easy but we are just quiet in class as we do not always understand and need to focus (S1F1L1 & S5F1L3).

6. What is your attitude toward Northern Sotho language? Support your answer.

Theme 6 Attitudes toward learning Northern Sotho as a subject

I have a positive attitude toward Northern Sotho because this language is advantageous if I know and understand it I also stand a chance to know Sesotho and Setswana at the same time because they are co-related; it's a three in one benefit (S1F1L1, S3M1L1, S6F2L3 & S10M1L2).

My attitude toward Northern Sotho is negative because when I try to speak it the native speakers laugh at me, and that discourages me to try harder so that I can speak it fluently one day (S7M1L3).

We are given limited time and it is not enough for us to learn and practice to speak it. We are not given enough oral activities or presentations that would help us to improve our pronunciation (S2F2L1, S8F5L2).

As much I would like to be able to speak Northern Sotho, it is difficult to do so as the Northern Sotho speakers laugh at us when we speak or interact with them. They are discouraging us by doing that (S4M1L1, S5F1L3 & S9M1L2).

7. What is your attitude toward Northern Sotho speakers? Support your answer.

Theme 7: Motivation and attitudes toward connecting with the Northern Sotho speakers

I have a positive attitude toward Northern Sotho speakers because they are generous sometimes; they correct my spelling errors in my assignments and show support whenever I need their help. We exchange ideas and knowledge with those who are

learning isiZulu as a communicative language at the university (S2F2L1, S6F2L3 & S9F2L2).

Northern Sotho speakers refuse to help us with our school work if we ask for their help; they are selfish. They even laugh at us if we are speaking their language (S5F1L3 & S7M1L3).

*I am confident that the Northern Sotho people are friendly and accommodating. They also wish to learn about the Zulu culture to be able to understand us better. They are definitely positive about communicating with us and we have many things in common such as battling to pass the exams at university. We can really help it other so much (*S1F1L1, S4M2L1 & S8F5L2).

I have no problem with people from other cultures. I do like the Northern Sotho people as some are helpful ad willing to allow us to practice after class (S10M1L2*).*

I have a positive attitude toward the speakers of Northern Sotho, we have developed friendships and we help one another with university work, especially with who are also learning isiZulu as their L3 (S3M1L1).