

**AFRICAN LEARNERS' PERCEPTION OF VERNACULAR
LANGUAGE IN DESEGREGATED SCHOOLS**

BY

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DEDICATION

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DECLARATION

I declare that this dissertation: African Learners' perceptions of vernacular language in desegregated schools represents my own work. All the sources that I have used or quoted have been acknowledged by means of complete reference.

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SIGNATURE

APRIL 2003

DATE

SUMMARY

This study contributes to the debate which is still going on about African languages and the need for its recognition in desegregated schools. This study reveals the historical background of the indigenous African languages in South African Education and the international trends on languages in the few countries which have been selected on the literature review of the study.

It is clear that vernacular language problem is not in South African desegregated schools only but even other countries internationally. They have the problem of their languages being dominated by other languages for example English. In Great Britain, English has been spread throughout the various islands to the extent that only a very small 'Celtic Fringe' remains to remind people of linguistic diversity that once existed. Today, an attempt is being made to stop decline of the Celtic languages.

In France, they are also facing the problem of vernacular languages which are declining but in recent years the state has found it necessary to meliorate its French-only policy and recognize at last the existence of other languages.

The study further reveals the importance of language to everybody especially African people who need recognition of their languages in the desegregated schools. The study also highlights the problems that are encountered by African learners who are in desegregated schools.

The importance of language has been pointed out in order to highlight the role vernacular language plays to pass information from generation to generation. This is done through mother tongue communication which starts from childhood. It is important then, that our learners should know their vernacular languages so that we

can not lose our identity and the value of our language by forgetting our roots which we gain from our vernacular languages.

Problems which have been highlighted have proved that the learners will not cope well in these schools if their African languages are not considered, since the learner learns well through understanding the subject matter in his language first, before understanding it through the second language. The stress the African learners in desegregated schools usually experience is mostly the result of the language.

Research data have proved that whereas African learners and their parents have appreciated the admission of African learners by the former Model C schools, they still value their own language, which is the mother tongue. They want their mother tongue to be taught by being considered as a language of learning. The analysis has indicated that the African learners would be happy for their mother tongue to be recognised.

Since the Ex-Model C schools have mixed racial groups the recommendations given provide suggestion of African languages being taught to all racial groups. Different methods to help the educators in multiracial classrooms have been given including guidelines and principles for multilingualism and approaches to multilingualism.

Therefore the results of this investigation might be the positive ones as the recommendations given have a variety of methods which might assist the educators and learners.

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CHAPTER 1

1. MOTIVATION FOR THE STUDY TO BE UNDERTAKEN

Most of the African learners have left historical African schools of their environment and moved to the desegregated schools because for most parents the education of their children, especially of learning English is a priority. In these schools their mother tongue is not considered. Simoers (1982:157-158) states that the language that the learner encounters when they enter the desegregated school differs in many ways from their home language. It necessarily defines a different set of rules and expectations, and is a language that represents the more formal relationship in which the learner will be involved. African learners have a double task before them as they enter this more formal setting. They must learn the implicit rules that regulate their behaviour as members of the school community, but they must also learn to respond within the school situation by using the language in which they are not dominant. Learners are confronted with the task of deciphering a second language which is used by the teacher, and, therefore may encounter difficulties in understanding his expectations. Conflicts between the two language systems and different sets of cultural expectations may arise along an informal-formal continuum, requiring that the learners modify their role behaviour between family and school settings. Furthermore, learner are expected to use the formal and dominant language at the school to meet their social and academic requirements in schools.

Naidoo (1996:70) points that in desegregated schools, Afrikaans and English are regarded as official languages and thus the official languages for instruction. Furthermore, they are required subjects on the Higher Grade (the highest academic track) either as a first or second language. In other words, a learner must be successful in either English first language (Higher Grade) or Afrikaans First language (Higher Grade) to be promoted to the next grade level. Naidoo (1996:70) further maintains that the place of IsiZulu in the desegregated schools is a matter of some concern. No instruction through the medium of IsiZulu exists and IsiZulu can

generally only be taken as a second or third language. Moreover, IsiZulu is not a curriculum requirement. In most cases the IsiZulu-speaking learners do not receive IsiZulu lessons.

Freer (1992:80) states that when these learners first enter desegregated schools, they perceive themselves as academically and socially handicapped by not being able to speak "proper English". As they proceed through school and their language skills improve, the confident use of English comes to be seen as challenge to those who are taught to stereotype African as uneducated or unsophisticated.

Wardhaugh (1987:17) states that when speakers of different languages come into contact with one another, for example English and IsiZulu or any African language, there is always the likelihood that one language will spread at the expense of others as English at the expense of IsiZulu in desegregated schools in KwaZulu-Natal. Indeed, it is possible to argue that this is more than a likelihood, that it is a certainty. Multilingual situations may be inherently unstable. If this is so, as it is; and if language contact is the inevitable consequence of a world filled with different languages, then there will be an ebb and flow in the fortunes of individual languages. When language contact is minimal because a language boundary is supported by some other strong boundary, like English in the desegregated schools, which is supported by the fact that it is the language of instruction and communication to be used in the school as well as one official language in these schools, there may be little pressure from one language on the other or others which is IsiZulu in this case. However, when such boundaries are weak, the languages will not only be in contact they will also be in competition. As one language, which is English or Afrikaans here in South Africa, gains functions, all other languages, which are African languages, lose.

English has spread as rapidly as it has in the world because in the final analysis, individuals in a wide variety of places and circumstances find some advantage in learning some English, have the opportunity to do so. If learning the promoted language, like English which is taken as one of the international official languages,

really provides access to opportunities that would otherwise be denied, then such learning is reinforced. The example is the learning of English in desegregated schools of South Africa. If on the other hand, such learning leads nowhere; the results of education are likely to be meagre i.e. the teaching of an African language in desegregated schools as a third language.

The African learners who are sent to desegregated schools are sent to these schools with an aim of obtaining better education, as so believed, and better chances of employment in the field of work, but the learners have just perceived it the other way. Freer (1990:80) states that although "being African" and hence part of an excluded group is the most prominent social category in which these learners locate themselves. They do not in all instances manifest the fully elaborated elements of an excluded group. The transitional and ambiguous nature of their situation (as part of an African 'elite' with special status in their local neighbourhoods, and as a group in the process of becoming part of white elite) is akin / related to what Van Gennep (1990) called a status passage between two modes of existence.

The African learners when in these schools start to classify themselves as better than the learners from historically African schools, as they have improved the English speaking skills. The use of English becomes very important as they start to use it even when with or among their parents, their peers and even other older people. Freer (1980:81) maintains that in the encapsulated world of the school African learners perceive themselves as being 'Free' from an exclusionary system. The theme of being 'Free' recurred in a number of contexts. They are 'Free' from a disabling inferior system of education, 'Free' to mix with all races. These African learners forget their own vernacular language and ^{are} excited to be able to speak English.

Dyers (1998:73) says that while learners may have specific often deep-seated perceptions towards their language or how well they learn the language or openly expressed preferences for language they wish to use in different situation, their actual

language use and proficiency in a given language may very well contradict the attitudes or perceptions in this particular study. As the African learners are in desegregated schools some still value their vernacular language but the problem is they might be considered as not yet suitable for being in these schools.

Kaschula and Anthonissen (1995:36-37) believe that we use language in order to say something about ourselves and to locate ourselves within our society or community. Language may be used as a symbol or an indication of group-membership. What is valued in one group may not be held in such esteem by the other. The African learners hereafter just tend to be happy about exposing themselves to their communities and being able to be what they do not resemble. Instead of locating themselves to their societies or communities even if they are in desegregated schools, they just turn themselves away from their societies.

Wardhaugh (1987:19) states that while some languages prosper, others experience decline and fall. A declining language loses its territorial base and is spoken by fewer and fewer monolinguals. Those who speak it become bilingual, finding that they must acquire the language that is beginning to dominate. That bilingual population also becomes increasingly an aging population. The dominant language intrudes into more and more domains of life and assumes more and more functions. English in desegregated schools has gained prosperity and all other languages especially African languages have declined and fallen. African learners in desegregated schools have just decided to choose the dominating language, which is English, to use everywhere.

Kaschulla and Anthonissen (1995:37) state an example of a Zulu mother tongue learner who grew up in a small conservative village. This learner was then transferred to a desegregated school. He acquired the characteristics of that social group and began to lose the characteristics of his 'home group'. Before long the Zulu mother tongue learner began to realise that he has little in common with his old friends who never went to the desegregated schools, and that he had moved into a different social group. That was also reflected in his language use which was

regarded as more "snobbish" or "prestigious" due to education and a change in his ascent, as his environment was an English one. The old school friends commented as follows, "I had nothing to say to him anymore, he spoke differently." The Zulu mother tongue learner stopped using phrases like "Ninjani, nisaphila". He considered himself superior to the other group and linguistic prejudice resulted. At the same time the learner's self respect enhanced through the sense of linguistic unity. The tendency is that African learners who are in desegregated schools totally divert from their mother tongue (vernacular language) to the language of that other group. Their own language is taken as a humiliating language to them if they are in these schools. Naidoo (1996:67) states that in the majority of schools, administrative, teachers and learners continually focused on the language issue. In most cases it was seen as a major problem facing the African learners entering the desegregated schools. Language difference has come to be associated with 'language deficiency'. However, this seriously underestimates the complexity of the task facing learners and teachers where English is not the child's first language or mother tongue.

Language in South Africa in particular, is used as a mechanism of closure. English is perceived as the language of education and of the upwardly mobile. The public use of fluent English ensures the African learners in desegregated schools immediate visibility as high status group, and English is often used to signal social distance between themselves and peers in state schools (Freer, 1992:87). Freer (1992:86) further states that most of African learners are quite clear about their 'elite status'. This is expressed in statements by various pupils such as 'they are just not our equals', not my type of people? (Are inferior to us), or in paternalistic statements such as 'you have to bring yourself down to speak their language?'

Thus this study is an examination of the learners' perceptions of their vernacular language as they are in desegregated schools in Scottburgh District in KwaZulu-Natal where their home language is not considered and they are encouraged to use only English. This research is an attempt to find out the problems of language the African learners encounter in these schools whether they are similar to what Freer (1990:80) observed or they have changed.

2. STATEMENT OF THE PROBLEM

In essence the problem that will be investigated in this study revolves around the perceptions of the African learners of vernacular language in desegregated schools.

This study in broad sense will investigate the following:-

- 2.1 How do African learners feel about their mother tongue when they first enter the desegregated schools?
- 2.2 To what extent do the desegregated schools influence the learners perceptions of their vernacular language?
- 2.3 Are the African learners still proud of their mother tongue as they are in desegregated schools?
- 2.4 Is it helpful for African learners to be in these schools concerning language?
- 2.5 Do African learners perceive their mother-tongue as facilitating learning?

3. AIMS OF THE INVESTIGATION

The aims of this study are:-

- 3.1 To determine the nature of perceptions African learners have of their vernacular language.
- 3.2 To investigate language problems African learners encounter during their arrival in desegregated schools.
- 3.3 To find out if African learners are still proud of their own language as they are in desegregated schools.
- 3.4 To determine whether it is helpful for learners to be in these schools concerning language?
- 3.5 To find out whether African learner perceive their language as facilitator of learning.

4. OPERATIONAL DEFINITIONS

4.1 PERCEPTION

According to Van den Aardweg and Van den Aardweg (1988:167) the noun 'perception' is derived from the verb "perceive" meaning having awareness through senses". Therefore in this study perception can be described as the act of receiving information through the senses. It is an activity which involves the organising and interpreting of information received through senses.

4.2 LANGUAGE

Language is defined by Hanks (1979:826) as a system for expression of thought, feelings etc., by the use of spoken sounds or conventional symbols, which is a distinguishing characteristic of man as compared with other animals. This implies *inter alia* in this study, that among human beings language is the primary means of communication, each language comprising a standard set of symbols, signs/signals for the exchange of messages by means of which the members of a cultural group communicate.

4.3 DESEGREGATED SCHOOLS

Desegregated schools are racially intergrated schools which have moved away from the racially homogeneous system. In the South African context, these are the White state schools which accommodated learners of all races. Some like Mr Piet Clase refer to these schools as multiracial schools. This is still a debatable issue because educationists such as Thembela in Shezi (1994:5) dispute the ideas that these are multiracial schools because different cultural backgrounds are not considered in these schools.

In this study the term desegregated schools will be used referring to previously White schools and Indian schools which accommodate African learners.

5. METHOD OF INVESTIGATION

5.1 THE RESEARCH PARADIGM

The research will be conducted as follows:-

- A literature study of relevant literature available
- An empirical survey comprising of a questionnaire to be completed by African learners in desegregated schools.

5.2 THE GEOGRAPHICAL SCOPE OF STUDY

This study will be limited geographically to the Scottburgh District. The main criterion for selecting the schools was their accessibility in terms of distance from the researcher's operational base, which is Umkomaas. Umkomaas is located in this district. The population is learners of desegregated secondary schools in this district.

5.3 THE METHOD OF DATA COLLECTION

The data was collected by questionnaires in the high schools. The responses of the respondents were selected by using the random sampling which is the interval sampling. A randomly selected sample comprised of 45 respondents from each secondary school of the three desegregated schools in the Scottburgh District, at Amandawe and Umzinto Circuit.

6. PLAN OF STUDY

This study is organised as follows:-

i) CHAPTER ONE

- This study consists of:-
- Motivation of study.

- Statement of the problem
- Aims of the investigation and a plan for the organisation of the whole scientific report.

ii) CHAPTER TWO

Chapter two provides a theoretical background to the study. This background discuss and considers the following:-

- (i) Review of previous work done in this field.
- (ii) Historical background of Indigenous African languages in South Africa Education.
- (iii) International trends on language.
- (iv) Importance of language
- (v) Studies on language problems encountered by bilingual learners who are in desegregated schools.

iii) CHAPTER THREE

This chapter describes the steps in conducting the research.

- (i) Planning of the research
- (ii) Preparation and design of the research
- (iii) The research instruments.
- (iv) Pilot study.
- (v) Administration of questionnaire and interview

iv) CHAPTER FOUR

This chapter presents the analysis and interpretation of data.

v) CHAPTER FIVE

Conclusions and certain recommendations are presented in chapter six.

7. CONCLUSION

CHAPTER 2

2.1 REVIEW OF PREVIOUS WORK DONE IN THE FIELD

There is a lot of talk about the benefits of attending the desegregated schools by African learners, but some people feel that there are disadvantages as well. People believe that students at these schools are beginning to behave differently. They even complain about the way the children talk and the fact that children hardly speak their vernacular language (Frederikse 1992:64).

Some people have sent their children to the desegregated schools because they believe that African languages should be neglected because they have no place in the industrial world. They even state that African languages are not important because they are neither official international nor commercial languages. Therefore, they need to be ignored. Frederikse (1992:70). Further highlights this issue when she states that in Zimbabwe some Shona speaking people argued that they did not feel it necessary for their children to learn Shona because they would not benefit from it. These parents had children who were attending desegregated schools.

It must however, be pointed out in the Teacher (2201:9) that the recent research in language use and interaction by Pansalb contradicts the myth that African parents favour their children being schooled in English, apparently because it is both internationally spoken and the language of business. Only 12% of people interviewed preferred English as the medium of instruction, whereas 42% thought learners should have the opportunity to learn both their mother tongues and English equally well. Another significant finding is that only 22% of non-English speaking respondents fully comprehend speeches and statements made in English, with 49% struggling to understand. IsiZulu, on the other hand, is understood by 70% of South Africans.

King and Van den Berg (1990:19) state that language has been used as a means of establishing and maintaining policies separate development. Mda and Mothata (2000:156) emphasize this when they say language has been used as a basis for classifying and dividing people, and as the cornerstone of the segregationist policies in education. They further maintain that in the school system this involved the strengthening and perpetuation of ethnic divisions. As Neville Alexander put it “the indigenous African languages were to be systematically developed in order to imprison their speaker in their ethnic cultures and thus, coincidentally, to curb the rapid growth of African and more generally, black nationalism.”

Christie (1986:65) states that the missionaries designed the curriculum for Blacks which focuses on Industrial education or manual labour which trained Blacks to have the right attitude to manual work. The Blacks were taught work, discipline and emphasis was on the value of hard work. This curriculum prepared the Blacks for lower level jobs in economy. Mr Verwoerd, Minister of Native Affairs at the time when Bantu Education was introduced intended to prevent black agitation by Bantu Education. He said, “when I have control over native education, I will reform it so that natives will be taught from childhood that equality with Europeans is not for them.”

Data presented above attests the fact that when the African learners were granted permission in white desegregated schools, they had to adhere to the white languages because their respective languages are not taken into the curriculum of the school. They attend desegregated schools in order to get education which would prepare them for the future employment opportunities. They hope to obtain school credentials that would translate them into the same kinds of jobs and economic and societal benefits as Whites

2.2 HISTORICAL BACKGROUND OF INDIGENOUS AFRICAN LANGUAGES IN SOUTH AFRICAN EDUCATION

Language in South Africa has been used to keep people apart. To support this Mda and Mothata (200:158) state that to reinforce the divisions among Africans, the apartheid regime classified and segregated schools according to different language groups and imposed 'mother tongue' (the home language of learners) as the compulsory medium of instruction throughout primary schooling. This instilled in children the belief that they belonged to separate African 'nations' and bantustans. The divide and rule strategy also isolated Africans from Coloureds and Indians who spoke either English or Afrikaans. African parents and learners, however imposed this language policy and preferred to use English as a language of a learning out of their antipathy towards the bantustans and the predominatly Afrikaans – speaking *government and public sector*. English was also preferred as an international language, which provides a cultural bridge to the rest of the world.

Mda and Mothata (2000:156) further states that languages in South Africa have not enjoyed equal status. During the colonial period (broadly, 1652-1948) Afrikaans and English were defined as "languages" while indigenous African languages were reviewed as 'tongues' or 'vernaculars'. African languages were marginalised as languages of learning and were not usually used as such beyond the primary school. During this period education was controlled and influenced alternately by the settlers and the missionaries. To their credit, the missionaries recorded some African languages in written form, for example, John Rennie had prepared a Xhosa reader for Mgwali school by 1823. The intention, however, was not to promote the African languages to the level of English and Dutch, but to enable the African people to read the Bible. African languages, thus, were neglected as subjects and as languages of learning.

Mda and Mothata (2000:158) further state that the National Party – a party of mainly Afrikaners which held power from 1948-1994 came up with the ‘Bantustan system,’ making the Black majority non-citizens of South Africa. The government classified all Africans as members of certain ethnic groups or tribes on the grounds that each had a different language and culture, and granted each major tribe or ‘nation’ its own territory. In addition, urban areas or townships-designated specifically for the African population were divided into different language ethnic sections. The South African government managed to win over some collaborators like former minister K.D. Matanzima of the Transkei, who said the following: “I am a disciple of nationalism. I believe in Xhosa nationalism because I was born to it. My heritage commands me in the name of nationhood to sacrifice the best of my abilities to the achievement of my own nation in its own country, according to the terms of its culture’, Mda and Mothata (2001:158).

Mda & Mothata (2000:157) state that Blacks in South Africa, particularly Africans and their languages, have been politically and linguistically oppressed, despite the fact that they have been in the majority (the current ratio between Africans/African language speakers and whites is approximately 29:5). This contradiction has also been evident in the status of languages. Although Africans are in the majority, their languages have had ‘minority’ status. They further state that the inequality among the languages is demonstrated by the fact that Africans are usually expected to communicate with white, Indian or Coloured people in English or Afrikaans. The African knows they have to switch to other languages.

Mellisa & Owen van den Berg (1990:19) concur with Mda when they state that the mother tongue policy has been seen by most African people as an integral part of the general oppression of Bantu Education. As a paper given at the ANC’s 1990 language consultation puts it:-

...mother tongue policy was perceived by the oppressed people of South Africa as yet another ploy on the part of the government to limit opportunities for Blacks in the age of rapidly increasing technology. The ultimate objective

of mother-tongue instruction was not the enhancement of cultural heritage as the government stated it to be, but rather, to further divide and rule people.

Kaschula & Anthonissen (1995:36-37) to prove the above data the speech of a particular society are represented in the values and social interaction of the group. These values may differ within language groups and across cultures. In South Africa for example, English mother-tongue speakers may refer to their father and mothers by their first names. However, in the more conservative rural areas this may be regarded as disrespectful and unacceptable. Among Black African people there would be no instances where children would refer to their parents by their first names. The danger is now that one group may observe the language practices of the other and think of them as rude.

According to Hudson (1980:201) a person's speech may result in a type of linguistic value judgement. If a person uses a specific form of speech then they must be a good or a bad speaker and belong to a particular social class. In essence, this leads us to form an over generalisation in defining certain entities, such as cultural groups, language groups and so on, of individuals whom we meet for the first time. If someone makes use of a particular speech pattern we may assume that he belongs to a certain group.

Mda and Mothata (2000:159) state that segregation in education also affected higher education. Under the Extension of University Education Act, passed in 1959, Africans, coloureds and Indians were prohibited from attending any university other than those designated for their respective groups. For African students, the universities were further classified ethnically, or in the teaching of African languages. The University College of Fort Hare, which had been the centre of higher education for all Africans in Southern Africa since 1920's, was turned into a university for isiXhosa speakers. Other ethnic universities were also established in rural areas, such as the University of Zululand for Nguni language groups (except isiXhosa) and the University of the North for the seSotho language groups, including Sitsonga and

Tshivenda speakers. English however, remained the language of learning at the African universities.

Although these were universities for Africans it must be noted that African languages were not used as languages for learning and on top of that African languages were learned in English.

It must be pointed out as Le Roux (1993:148) states that from the late 1974 the implementation of language policy in black schools, particularly in Transvaal, became more inflexible. Consequently it was laid down that Mathematics and Social Studies were to be studied in Afrikaans with no initiative left to individual schools. The most immediate result of this doctrinaire policy was the Soweto riots of 1976 and the embroiling of educational issue in the broad liberation movement with disastrous effects for the education of more than a generation of black learners.

When this unpopular decision was reversed by the authorities under mounting pressure from the black community, and schools were given the choice of medium of instruction from standard 5 onwards, the overwhelming response from black community was for the use of English as the medium of instruction in black schools. Eventually the right of schools to instruct in English from standard 3 upwards was recognized, with the result that the present black schooling system is an English medium system from standard 3 upwards – in theory if not always in practice.

Data presented above led to the reason of Mda & Mothata (200:160) to state that in 14 July 1997 the Minister of Education formally announced the language in education policy. This was the culmination of the work of the Language Policy in Education Committee, consisting of representatives from the Co-ordinating Committee for School Curricula, teacher organizations, provincial language groups and the National Department of Education. The key principles of the language in education policy (LiEP) worth noting are:

- Promotion of multilingualism, development of official languages, and respect of all languages in the country including sign language, in recognition of the culturally diverse nature of the country as an asset;
- Improving access of learners to education and success within education by doing away with the racially and linguistically discriminating language in education policy of the past;
- Conception of the new LiEP as the new government's strategy for facilitating communication across the colour, language and regional barriers, towards building a non-racial nation;
- Multilingualism to be a defining characteristic of being South African;
- Maintaining home languages while providing access to, and effective acquisition of, additional languages, and
- Granting the right to choose the language of learning within the frameworks of the obligation on the education system to promote multilingualism.

The LiEP carries a number of significant rights and obligations as far as learners, schools and education departments are concerned, vis-à-vis upholding and -implementing these policies. The most important include the following:

- The right of the learners to choose the language of teaching upon application for admission to school;
- The right of the learner to request the provincial education department to make provision for instruction in the chosen language where no school in the school district offers the chosen language as the language of learning and teaching;
- The duty of the provincial education department to provide education in a particular language of learning and teaching if there are at least 40 learners in grades 1 to 6 or 35 in grades 7 to 12, requesting the language;
- The duty of the provincial education department to explore ways and means of providing alternative language maintenance programmes in schools and or

school districts where additional languages of teaching in the home language(s) of learners cannot be provided or offered;

- The duty of the school governing body to stipulate how the school will promote multilingualism through using more than one language of learning and teaching; through offering additional languages as fully-fledged subjects, and or through applying special immersion or language maintenance programmes;
- The right and duty of the governing body of a school to determine the language policy of the school in accordance with regulations in the South African Act, 1996.

African languages are perceived to be under-developed and unable to cope with scientific, technical and technological subjects. African languages were only taught as subjects and were not used as languages of learning across the curriculum especially beyond the foundation phase – and were not developed to have more functions and roles.

2.2.1 LANGUAGE IN EDUCATION POLICY

Language in education policy in South Africa has been significantly influenced by the principles and values propagated and upheld in the Constitution of the first democratic government elected in 1994. The Constitution has redefined the status of African languages and has had a direct impact language in education policy and legislation. For instance, Chapter 2, Section 31 of the South African Constitution states that persons belonging to a cultural, religious or

linguistic community may not be denied the right, with other members of that community-to enjoy their culture, practice their religion and use their language.

Le Roux (1993:147) concurs with Mda as she states that language policy in South Africa's education has formed an integral part of the former apartheid ideology. Language, together with race and cultural background, provided the grounds for educating children, both black and white separately. The policy of bilingualism enshrined in the 1910 Union Constitution entrenched the language rights to the former colonial powers, namely the English and the Dutch, in South Africa. From 1930-1975, language policy in black schooling, which had predominantly favoured English, sought to diminish the influence of English and promote the learning of Afrikaans, the language of the dominant political group, the Nationalists. In 1953, control of black education was taken from the provincial authorities and the missionary organizations, and centralized under the Department of Bantu Affairs.

During this period mother-tongue instruction in Black schools was extended to Standard 6, and English and Afrikaans were made compulsory school subjects from the first year of schooling. In secondary school, English and Afrikaans-medium of instruction was required on a fifty-fifty basis. This implied that pupils in secondary schools were forced to switch from the vernacular to English or Afrikaans in order to master increasingly difficult subject content.

Having noted the historical background and the language policy in education of south Africa, it was found interesting to further investigate about the language issue in other countries internationally.

i) United States

Literacy in English in the schools of the United States is the principal instrument used by the government in the secondary socialization process. When an instruction in any other language occurs, that language is treated almost inevitably as an object of learning rather than a medium of socialization, Simões (1982:25). For the serious purposes of life is therefore confined almost exclusively to English. More especially, the identification of literacy with English is assured by the publication of textbooks only in English, and the representation of “appropriate” values by the content of textbooks is controlled by the government by the process of textbook selection. The extent to which these values differ from those of other languages is indicated by the difficulty of finding “suitable” materials in Spanish, for example, even though every school in 20 other countries has and uses such materials.

Simões (1982:25) further states that in recent years, the possibility of going, as “beyond the melting pot”, has been taken even more seriously. They cite a proposal, made in 1840, that children of immigrants be taught in their language by members of their faith. He quoted John Dewey in (Eisele 1975) indicates at least limited approval of cultural pluralism-for example, his statement that children of immigrant families “are too rapidly, denationalised. They lose the positive and conservative value of their own native traditions, their own native music, art and literature”. Dewey in Simões does not suggest maintaining the language of immigrants by public education, much less providing, through literacy in that language, the possibility of deep and regular contact with the sources traditions, music, art and literature that it represents.

So long as literacy is provided and developed by the public schools only in English, it seems clear that any variety of “cultural pluralism” that might be developed would be very limited, and that the underlying goal even of bilingual education is, under those conditions assimilation. At present minority groups are asserting themselves with regard to the promotion of their language in education.

What was happening in the United States is similar to what was happening in South Africa during the Colonial period (1652-1948) and the period during the National Party (1948-1994). During the colonial period education was controlled by settlers and missionaries who only considered Afrikaans and English as languages. During the National Party, Africans were classified as members of certain ethnic groups or tribes and each had a different language.

To support the above Simões (1982:26) states that the concept of the United States as melting pot of languages, in which all become 'American' and speak only English, is, as Glazer and Moynihan have pointed out, "as old as the Republic". They described how the terminology originated with a play, first performed in 1908, entitled *The Melting Pot*, which represented an idealistic view of an amalgamation of races, resulting in the creation of a "superman" as it happened in South Africa during the National Party at its times of 'Apartheid'. This, of course is the prominent reason of finding

Chaudron, (1988:121-125) pointing out that in the United States the teacher is encouraged not to submerge the learner in the target language; development of native language skills is believed to be important for adequate cognitive, social and educational growth for the minority child. He further maintains that in an early study distinguishing teacher functions by language, they observed teachers in a bilingual pre-school (three-to four-year-olds) over a two year period. While they do not report the relative amounts of L1 Spanish and L2 English use they note the following results for functional distribution:

During lessons taught in Spanish, there was a great percentage of questions asked..., a greater percentage of students responses..., a greater percentage of rejecting of a students answer..., and a greater percentage of incidences list. subjects had a greater percentage of direction-giving behaviour..., a greater percentage of incidences in which a student response was followed by a

teacher praise..., and a greater percentage of the use of two or more consecutive reinforcing behaviours.

It is for this reason that highlights Chaudron (1988:125) that English was dominant, used more often to direct pupils, to correct and discipline them, and to provide feedback (warning, accepting, amplifying) and Spanish was used to a relatively greater percentage extent to direct the children (almost 30% of the time) that it was used for other options.

Simōers (1982:74) concurs with Chaudron when she states that students were not permitted to speak their native language in school. The United States Commission of Civil Rights (1972) has documented beyond reasonable doubts that such practice existed. The teachers had low expectations for the success of the students, particularly those from certain ethnic groups. There was little effort to provide reading or subject-matter instruction in the students' native language. The lack of instruction in and through the native language may have heightened minority student feelings of linguistic insecurity already present in a minority society where English is the dominant and more prestigious language.

ii) **In Britain**

In England, and a few places in Wales and Scotland, there is a wide variety of non-indigenous linguistic minorities, for example, Italian, Spanish Portuguese, Polish, Chinese, etc. Many of these minorities have a large number of speakers, a large percentage of whom are concentrated in the urban inner-city areas of high ethnic minority concentration. Among many of these minorities there is a large and increasing network of provision for teaching the children their first language. This provision is frequently referred to as "supplementary schooling" or "community mother-tongue provision Stubbs & Hillier (1993:114).

Montgomery (1993:79) states that to many Welsh people an important even crucial aspect of their 'Weshness' would be lost if their language failed to survive as a living

means of everyday communication. The more recently settle ethnic group, of course, have often brought their own distinctive mother tongue with them. Many children of the Asian communities in Britain, for instance, are likely to grow up speaking two languages – using Punjabi, Hindi, or Gujarati at home and English at school or work. The situation is complex, however, since some children of Asian communities find themselves identifying strongly enough with speech patterns and norms of the locality to resist continued use of the mother tongue. For others, the fluent command of both languages engenders a sense of dual ethnic identity and cultural ambiguity. Ultimately, the survival of minority language is closely bound up with the preservation or affirmation of a distinct ethnic identity and culture. By and large the sharpest and most discrete forms of linguistic difference in Britain today fall into place around the boundaries that distinguish one ethnic group from another.

It must be stated out that all teachers (not only teachers of English or foreign languages) should know a great deal about language, since all teachers in contemporary Britain, America and elsewhere constantly come up against problems in at least some of the following areas: child language acquisition, including pathological language development, literacy, including teaching reading, writing and spelling, non standard dialects in the classroom, immigrant languages and therefore teaching and testing English as a foreign or second language. They ought, ideally, to be informed about the current debates over language deprivation, language across curriculum, community language in schools and so on Stubbs (1983:131).

Stubbs and Hillier (1983:13) go on to explain that the fact that many children of non-English mother-tongue in Britain schools stop speaking (and at times refuse to acknowledge the existence of) their mother-tongue is not solely and simply an indication of dramatic language shift. It also indicates their appreciation of the relative value accorded to the two languages in the school and wider society as a whole. In some cases minority children refuse to speak the mother-tongue at home except when essential, for example with a non-English speaking parent. This situation and actual dominance of English and loss of mother-tongue can cause the

loss of total communication between parents and children in minority families even before the child starts the school, Stubbs (1983:131).

Stubbs and Hullier (1993:13) go on to explain that teachers working in the UK face problems with regard to working with English as the most widespread language in the education system. Many of the general points are valid for other countries and languages, but this cannot be assumed. Attitudes towards different languages and different varieties of language vary considerably between different language communities, and usually cannot be predicted by an outsider as in South Africa. This is itself a general sociolinguistic principle: the linguist must pay attention to the beliefs and attitudes of the local language community.

Teachers in Britain need to have knowledge about the following aspects of language if they are to be able to make informed and rational decisions about wide variety of language problems that arise in schools and classrooms.

(i) Language diversity within Britain

This includes knowledge about different accents and dialects of English, and knowledge about languages other than English which are spoken in Britain, including indigenous languages such as Welsh, and languages such as Punjabi or Italian, now widely spoken here due to recent immigration. A parallel can be drawn from South Africa it has been stated in the constitution that all eleven (11) African Languages should be recognised or considered.

(ii) Language diversity within English

This overlaps with 1, since the variation includes regional and social accents and dialects. However, it also includes what is often called stylistic variation; that is, different styles or varieties which are appropriate to different purposes, topics, social contexts, and so on.

(iii) Practical language planning

Areas 1 and 2 involve theoretical and descriptive knowledge about the dimensions of diversity: what kind of diversity can be expected in principle and what actually occurs in practice. This knowledge should provide the basis for the many value judgements and policies decisions which have to be taken constantly by teachers. These include such questions as : Do non-standard dialects of English or ethnic-minority languages have a place in schools? If so, what? Should schools have integrated policies of language across the curriculum?

(iv) A model of language itself

It must also be said that much teacher-training flirts with external aspects of the sociology and psychology of language, but avoids the issue of the central organisation of language itself. Any language or dialect is enormously complex, involving sounds, words, sentences and texts. Any serious study of language must involve a study of this phonological, lexical, syntactic and textual organisation. Although all languages are complex, some of the organizational principles are nevertheless very general, simple and intuitively obvious once they are pointed out, and can therefore be explained fairly rapidly.

Stubbs and Hillier (1983:115) state that it covers a wide spectrum of provision in terms of, for example, form content and standard. While there are general differences between certain minorities or groups of minorities, there is also a great diversity within any one population. These are also a relatively small number of cases of provision organized within the regular school curriculum, usually due to the personal initiative of a staff member from a minority who started by teaching his or her mother-tongue in the lunch hour or after school.

iii) In Sweden

In Sweden, Stubbs (1983:125) states that results of research among children indicate, for example, that children who had the opportunity to develop their mother-tongue were also the best learners of Swedish. These results suggest that, at least in this situation, children will not learn the second language properly unless they first develop their mother-tongue. It also suggests that, since minority children need more mother-tongue instruction than do majority children to compensate for the lack of linguistic support in the environment, intensive mother-tongue teaching should begin prior to school age.

(iv) In France

Wardhaugh, (1987:140) states that French has been spread far beyond the territory of France. It has been spread through conquest or dominance, through colonization, and through cultural influences.

As the French spread their influence in the world in one way or another they deliberately spread their language too, but not to everyone. Much of the spread was selective, a selectivity that arose from the attitudes that many speakers of French have adopted toward their language. The French easily write self-serving proclamations about the French language as like the one that follows:

[La] double expansion ... serait legitimee par les caracteres privileges de cette langue. Rappelons-les: la clarte; la beaute; la perfection; d ou sur des plans differents; la stabilite (une langue parfaite ne saurait evoluer sans dechoir); l utilite (comme langue internationale, par rapport a d autres langues moins bien depees); la simplicite (une langue claire, plus qu une autre, facilite (apprentissage)).

The double expansion ... would be legitimized by the privileged characteristics of this language. Recall them: clarity, beauty, perfection,

whence at different levels, stability (a perfect language may revolve without harm), utility (as an international language, in comparison with other less well endowed languages), simplicity (a transparent language, more than another, facilitates learning).

There is no doubt that the French are imbued almost from birth with ideas about the superiority of French as a language. As Harzic (1976:1157) says the French have an innate conviction in the superiority of their language. One consequence of this attitude is that the language has to be guarded while it is being spread so as to prevent any harm being done to it. In the French view it is better therefore to see that it is acquired perfectly by a few who will learn to prize what they have acquired than imperfectly by the many who might abuse it.

The French do point to the fact that the French that is spoken in the world is much more homogeneous than the English that is spoken. There is also much less tolerance of local varieties, and the metropolitan variety is almost everywhere promoted as the only 'correct' variety. The French of France are therefore seen as setting the standards for the languages. In this way the language is kept uniform wherever it is spoken, but some critics also view the result as another aspect of French neocolonialism, this invested that they still 'own' the language.

It is sometimes rather surprising to see how highly valued the Standard French of France is today in those countries which have large francophone populations. The Belgians still seem to look to Paris for their standard. Luxenbaurg also shares this orientation. The Swiss are a little more independent and there are Swiss characteristics of speaking French which are at least as highly valued in Switzerland as the corresponding characteristics of Parisian French. The French of Canada are much more ambivalent. Many are proud to speak Canadian French, even those varieties which are full of anglicisms. Education at the higher levels, however, encourages the use of the metropolitan variety. The official view, as one would expect, is that the kind of French that should be spoken in Quebec is indeed this last

variety. That this variety is not spoken by the majority becomes quite obvious to many Quebecois who venture to vacation in France and find the variety of French they speak treated, in large towns and cities in particular, as just another unfortunate patois.

One important consequence of this attitude is that the French have often been somewhat reluctant to spread their language along with their power. They have reserved French for dominated élites. They have shown considerable intolerance of local varieties of the language and frowned on any derivative pidgins or creoles. They are likely to be scornful of the kind of new French that is found in West Africa, as this is described by the Zaire writer Mudimbe (1984):

Approximate pronunciation, repressed syntax, inflated or tortured vocabulary, intonation, rhythm and accent caught up in the flow of the African language, everywhere phonetic, morphological, syntactic and lexical Africanisms.

This also happens in those African learners who are in desegregated school here in South Africa, as you will find the learner mixing languages when speaking to someone who does not know English. These learners turn to have insufficient home language vocabulary due to the fact that they are not taught the language at school. One learner when sent to borrow something will say “Kuthiwa angizo “bhorowisha” ukuthi: “instead of saying “Kuthiwa angizoboleka ukuthi.” I have come to borrow this.

In their Jacobinian fervour, they are likely to heap the same scorn on such French as they have been warned to do on the minority languages that have managed to survive in France itself. The French strive to maintain the purity of their language. To this end they have opposed borrowing from other languages, e.g. of German chemical terminology in the early twentieth century, and of anglicisms today. They are very prescriptive of correct linguistic behavior: Ne dites pas ..., mais dites ... (Don't say ... but say ...). They have also established a variety of organizations to police the

language in addition to the Academic Francaise. As like in KwaZulu Natal there is a provincial language group which has been established which deals with the usage of IsiZulu in the correct way and the pronunciation of words. This organization tries to replace those words which have been borrowed from other languages by the Zulu words. They create Zulu words to replace English words like the word 'AIDS' has been termed 'INGCULAZI' in IsiZulu.

Sub-Saharan Africa contains 24 Francophone states, that is two dozen states in which the French language has an important official role as a result of French colonization. These states have emerged from a period of French rule in which indigenous languages were treated as primitive dialects or patois and Standard French was used in government, business and education. The vernacular languages were not allowed in education, learners had to learn French if they wanted any education at all and, in that learning, they had to acquire the same attitudes to French language and culture as learners in France itself if they were to be regarded as successful.

This is similar to what is happening in desegregated schools, where the African learners are expected to learn English or Afrikaans in these schools not their mother tongues and they had to acquire the attitudes of these schools. Those in White school imitate the Whites by pronouncing words like Whites and looking at the person straight to the eyes when talking with. Looking at the person to the eyes is not for African to Africans that shows ruddiness, whereas it proves truthfulness and confidence to Whites.

Wardhaugh goes on to explain that in France many members of the local élites accepted such a philosophy. They learned to prize their knowledge of French; it marked them off from their less fortunate compatriots. They also were able to use French against the French, for it was the French language which serves as a lingua Franca among those who eventually came to oppose the French presence in their land. French was the language of revolt. But once independence had been gained this same knowledge of French meant that for a while very little changed in the new states so

far as the use of the various languages was concerned. French continued in its privileged position and little has changed in this respect in the last quarter of a century in most of the former French possessions in Africa.

In South Africa after 1994 the new constitution established the equal treatment and use of eleven official tongues, desegregated schools admitted the African learners in big numbers, but nothing in respect of the teaching of African languages has been done. They are still doing as like before. Only a few Indian school have started to teach isiZulu to African learners only, who were willing to learn it.

French is still the sole official language in most of these forms French possessions. It is likely to be the only language that members of all *élites* know everywhere in a plurilingual country. It remains the language of all official publications, of most government communications among the various departments, of banking, and of education as like English in South Africa. However, in some countries one or more local languages may have extensive use e.g. Bombara in Mali, Woolf in Senegal and Sango in the Central African Republic. In South Africa too, one local language may have extensive use e.g. IsiZulu in KwaZulu Natal; Xhosa in Transkei and Ciskei; IsiSuthu in Gauteng etc. it is only rarely that a local language has a full and equal status with French: e.g. Arabic in Mauritania, Malagasy in Madagascar and Kinyarwanda in Ruanda. In South Africa that happens in Gauteng where Afrikaans has an equal status with isiSuthu.

(v) In Switzerland

Wardhaugh (1987:211) states that Switzerland is often cited as a model for those states that contain more than one language. In fact, Switzerland is a state in which there is more than one minority language and in which those who speak the majority language, German, do not speak to exert their linguistic superiority over those who do not speak that language, preferring instead to share power and influence within them. The linguistic harmony that exists in Switzerland stems from a combination of

keeping the languages apart and a system of government that is highly decentralized. Each of the Swiss cantons has full cultural and political autonomy as well as absolute control of the language that is to be used within its borders. South Africa seems to be similar to Switzerland as there are many languages which are used by people. Since there are many languages, English is the language that is dominating all other languages as it is the only language used to communicate with one another if not understanding the language used by each other. People in South Africa have been grouped according to their languages during the colonial and apartheid eras, Wardehaugh (1987:211).

The federal system in Switzerland hold the three official languages as equal to one another and none is a 'minority' language. The national language, Romansch, also has the same status of equality whenever it is used. With the exceptions of matters under the jurisdiction of the federal government, cantons have complete sovereignty within their borders, including over language matters. The territorial linguistic integrity of each canton is assumed as a basic principle. A canton has no obligation to provide services in any language but its official language; more over, residents of the canton are obliged to use that language in dealing with cantonal matters and their children must be educated in it. Only in officially designated bilingual cantons and municipalities are exceptions made to this principle.

In the seat of the federal government, Bern, the language of work is almost exclusively German, sometimes French, and only very rarely Italian. Most documents originate in German and German is regarded as the language in which work gets done most promptly and efficiently. As it also happens in South Africa where only English is regarded as the language to be known by every South African citizen. French-speaking civil servants, in Switzerland, see few career prospects in the federal civil service and it was not until 1981, in an exception of the territorial principle of language distribution, that French-speaking civil servants in Bern were allowed to send their learners to schools in the city which were specially opened for them and in which French would be the language of instruction. In spite of such

difficulties French remains a language of prestige in Switzerland: the German Swiss have shown one reluctance to learn French or to use it in cross-language contacts.

In South Africa, there were schools, desegregated schools which were non African schools during the apartheid era. Those schools were using English as a medium of instruction and Afrikaans too was a recognized official language, no African languages were taught in these schools. After the democratic election those schools were open for African learners, even though there are African learners, English is still the medium of instruction and the African languages are not taught and not even used.

In 1947 crisis over the refusal of the cantonal government to approve a speaker of French to a government portfolio led to constitutional changes within the canton by 1950. This seems to be like what happened in South Africa after the riots in Soweto in 1976. The Soweto riots of 1976 were due to the implementation of language policy in black schools, particularly in Transvaal. It was laid down that Mathematics and Social studies were to be studied in Afrikaans. When this unpopular decision was reversed by authorities under mounting pressure from the blacks; the schools were given the choice of medium of instruction, they chose English.

Currently, Switzerland has three official languages:- German, French and Italian – and since 1938 a fourth language – Romansch – has been recognized as a national language. Any of the official languages can be used in parliament, and all federal laws are published in the official languages – and no language has legal precedent over any other when there is any conflict over interpretation, only certain laws have been translated into Romansh, e.g. the Civil Code, the Penal Code and the Bankruptcy Law.

In South African there are eleven official languages which has been established after 1994. Only one language, which is English, is used as the language of communication internationally and which is mostly used even in the parliament

among these eleven official languages. Most of the laws are written in English. The constitution of South Africa which was introduced after burying apartheid is written in different languages which are found in South Africa as it has to suit every citizen.

2.4 IMPORTANCE OF LANGUAGE IN EDUCATION

Language is of very importance to every society. Mesthrie (1995:306) attest to this fact when he states that language is used by people, who grew up with it “at their mother’s knee”, who use it to express their deepest feelings to pray, swear, make-love and to communicate with others. Language is the repository and means of articulation of values, beliefs, prejudices, traditions and past achievements. It is the distinguishing characteristic of the human being, it is at the heart of culture of people, it is what makes people see themselves as different, and it is linked to colour prejudice of or class privilege, for example, language becomes a highly emotional and political issue, capable of being mobilised as a powerful social instrument.

In the development of the learner as a social being, language has the central role. Language is the main channel through which the patterns of living are transmitted to him, through which he learns to act as a member of a ‘society’ in and through the various social groups, the family, the neighbourhood, beliefs and its values.

Kaschula and Anthonissen (1995:21) state that aspects of our social behaviour which we regard as important or relevant are reflected in language. They further say that a person’s mother tongue provides him or her with a series of categories which form a framework of his or her perception of things. The beliefs and values as well as the needs of a particular person (society) are reflected in the language. The vocabulary of a language provides us with evidence of what is regarded as culturally important in a particular society.

This indicates that our vernacular languages or mother tongues are important so that we can be able to understand each other, educators being able to communicate with their learners and transfer information since not all of our people in the society can speak and understand other languages except their mother tongue.

Social behaviour does not happen by instruction, at least not in the pre-school years, nobody teaches her/him the principles in which social groups are organized, or their systems of beliefs, nor would she/he understand it if they tried. It happens indirectly, through the accumulated experience of numerous small events, insignificant in themselves, in which her/his behaviour is guided and controlled, and in the course of which she/he contracts and develops personal relationships of all kinds. All this takes place through the medium of the child's own language which is her/his vernacular language. And it is not from the language of the classroom, still less than of courts of law, of moral tracts or of textbooks of sociology, that the learner learns about the culture she/he was born into. The striking fact is that it is the most ordinary everyday uses of language, with parents, brothers and sisters, neighbourhood learners in the home, in the street and the park, in the shops and the trains and the buses, that serve to transmit to the learner, the essential qualities of language and the nature of social being. Language has to fulfil certain functions in all human cultures, (regardless of differences in the physical and material environment).

2.4.1 FUNCTIONS OF LANGUAGE

- Language has to interpret the whole of our experience, reducing the indefinitely varied phenomena of the world around us, and also of the world inside us, the processes of our consciousness, to a manageable number of classes of phenomena, types of processes, events and actions, classes of objects, people and institutions, and the like.

- Language has to express certain elementary logical relations, like 'and' and 'or' and 'if' as well as those created by language itself such as 'namely', 'says' and 'means'.
- Language has to express our participation, as speakers, in the speech situation, the roles we take on ourselves and impose on others, our wishes, feelings, attitudes and judgements.
- Language has to do all these things simultaneously, in a way in which relates what is being said to the context in which it is being said both to what has been said before and to the 'context of situation'; in other words, it has to be capable of being organised as relevant discourse, not just as words and sentences in a grammar-book or dictionary.
- Kaschula & Anthonissen (1995:21) also say language provides a screen or filter to reality; it determines how speakers perceive and organise the world around them, both the material world and the social world.
- Language is the vehicle of culture, the essential medium by which culture is conveyed afresh to each new generation.
- Language is the agent which is necessary to transfer culture from one generation to the other.
- Language offers its elements and its structures as moulds in which mental representations of the culture acquire shape and are labeled.

For the above functions it is essential for the learner to know his/her vernacular language as it is the basis foundation of his/her education.

Indeed, most of what we call the human characteristics of our species are expressed and developed through our ability to co-operate by means of our systems of making meaningful noises and meaningful scratches on paper through language. Even people who belong to cultures in which writing has not been invented are able to exchange information and to hand down from generation to generation considerable stores of traditional knowledge, through using language. Wardhuagh (1987:10) states that historic factors are unimportant. Languages can have historical and cultural prestige.

They can even be endowed, sometimes retrospectively, with such characteristics during the process of an attempt at 'revival'. The classical varieties of Latin and Greek still have prestige in the world. Arabic is a language of prestige in many parts of the world because of its strong religious affiliation and its undoubted past glories. English and French are both languages of prestige almost everywhere, but the French often worry that English appears to have eclipsed their language and constantly seek ways to preserve what influence it still has in the world. It is for this reason that the absence of African language in disseminated schools raises a concern for the research. Minorities who see their languages treated tend to claim what they regard as historic rights to their tongues and often point to past glories as justification. English at it is none, is recognised as an international official language of communication and other languages are not recognised more especially African languages.

Wardnehaugh (1987:9) states that language is an instrument of politics, and the state wields its influence through the choices that it makes in the language, or languages, of administration, law, the military, education, and so on. In the Roman Empire a knowledge of Latin could lead to social political preferment, to material rewards, and even to full citizenship with all the attendant rights and privileges as it also is (with knowledge of English) in South Africa. In the Greek Empire the great inducement to learn Greek was the opportunity such learning brought to enjoy the advantages of life in the flourishing business, social, and cultural Greek colonies of the Mediterranean as it is with the learning of English in South Africa.

It is an important social fact that people judge a speaker's intelligence, character and personal worth on the basis of his or her language. We have to be aware of the power of such social stereotype. It has been confirmed in many other studies, and is probably obvious from everyday experience, that a speaker's language is often a major influence on our impression of his or her personality, Stubbs (1979:21).

2.5 LANGUAGE AND IDENTITY

A common language is a powerful symbol of group identity. It is an important part of culture and identity. It grows with the society, reflects the attitudes and can even be used to entrench them. Dyers et al (1997:60) states that a person's identity cannot be separated from the language they have learnt. We are what we speak. It is therefore essential that all learners' languages are brought in the classroom in a real and vibrant way.

Data presented above attests to the fact that we use language in order to say something about ourselves and to locate ourselves within our society or community. The speaker wishes to portray a certain image, while the hearer draws conclusions about the speaker's social characteristics from what is being said. We base our views on what type of a person the speaker is, an observable factors such as speech, hair style, clothing and so on. Kaschula and Anthonissen, (1995:36).

Stubbs and Hillary (1993:132) contradicts to the above data as they state that if a person's ethnicity is conceptualized as something dynamic and constantly changing, consisting of various component parts or identities which may have different significance in different settings, it need not be seen as fixed or relevant in all situations. Similarly a person's language is constantly changing, codes are switched from situation to situation, and the significance, for speaker and listener, may vary over time and place. Beyond its basic communications function, language is thus not inevitably associated or linked with culture nor relevant in every situation. Certain minorities may perceive their language to be a crucial characteristic of their identity; and essential to the knowledge and belief of their religion. In some families, where the mother-tongue is the only means of communication, its loss has a different meaning, far beyond simple communication problems. It may become the most salient dimension of social identity.

Wardblough (1987:5) points out that of course, the opposite can happen: the new language and the new identity may be actively promoted or pursued. On occasion people may go so far as to fear that taking words into their language from another language will weaken their identity and pose a threat to their continued existence. They may strive therefore to maintain the "purity" of their language and keep it 'uncontaminated'. In contrast, still others may willingly learn a pidginized variety of a language or a lingua franca for the usefulness it will have in their lives and feel no identity crisis at all.

The options available for individuals are many: English is resisted in Quebec because it is perceived to threaten French identity there, immigrants to the USA often willingly surrender the languages they bring with them in their quest for a new identity, the use of pidginized English in Nigeria and of Swahili in East Africa creates few problems of identity; and in Ireland there is only the most tenuous connection between the Irish language and identity, the Irish variety of an adopted language, English, having come to serve the Irish people quite well.

Today, states and groups within them deliberately promote languages and/or raise barriers to the diffusion of languages: they encourage the use of one language at the expense of another or others. As like in South Africa, Afrikaners are still fighting for their language to be recognised in the same way as English because they do not want to lose their identity as they believe.

Ultimately, a language may be lost but such loss does not mean unevitably that the group that used it has lost its identity. Although such loss of identity often does follow. There is little doubt that the Irish have lost their language but no one would maintain that Irish people have lost their sense of Irishness. The Welsh too are losing their language but they are still quite clearly not English. Wardhaugh (1987:20) it is therefore inevitable that identity is lost when language is lost, but many people believe that some part of their identity does disappear in such circumstances. That is why it is sometimes possible to organize them to resist a language that for one reason

or another is assuming a dominant position over the language they speak so that they might preserve this aspect of their language citation.

Kaschula and Anthonissen (1995:15) states that the beliefs and values as well as the needs of a particular society are therefore reflected in the language. The vocabulary of a language provides us with evidence of what is regarded as culturally important in a particular society. They maintain that a person's view of the world could be determined by the structure of his or her language. This is summed up as follows:-

As for a relation between language and culture, most of language is contained within culture, so it would not be far from the truth to say that a society's language is an aspect of its culture.

In a similar way aspects of our social behaviour which we regard as important or relevant are in language. In communities where dance and music are an important part of cultural life we find a variety of different words which refer to the concepts of dance and music. In Xhosa there are various traditional dances such as "indlamu" and "umxhentso" and in Zulu we have "ingoma" and "isicathulo".

Wolfgang (1990:5-6) attests to the above data when saying that learning the first language is but part of the young learner's overall development into a fully-pledged member of society. Language enables the learner to express feelings, ideas, wishes in a socially accepted manner. The learner learns that it is not advisable to speak one's mind at all times, in any way, or to anyone, she/he comes to realize that words can serve to friends as much as foes and that it is not always possible to tell the truth. Language is the medium through which the learner acquires the cultural moral, religious and other values of society. In the drive to acquire language a learner is guided by the principle:-

'Become-with small differences-like others 'or else', Acquire a social identity and within its framework, develop your personal identity'.

To emphasise the above Sounders, (1982:37) says if we accept that a person's self-concept develops from his perceptions of how he/she is viewed by others, (Christian 1976) as a result of this maintains that a critical step in this modification of the self-concept of a learner from a minority ethnic home takes place when she/he starts school and her/his name is altered. For a young learner, her/his name and its pronunciation is an important component of her/his identity. If the name, or even its sound is changed, then it disturbs the learner's sense of continuity, as well as giving her/him a clue to the strength of the regard with which he/she is held by the other person. Christian tells of a friend from Mexico whose learner attended a school in Colorado, his name was 'Jesus Almost', but his teacher, when calling the register put the surname first and called him 'Almost Jesus'. The child learns that he is what he is called. One's imagination is strained in considering the possible effect of being called 'Almost Jesus'.

This is of course indicates that speaking a particular language is also often closely related to expressing a certain nationality or identity. With change of language may come a shift in nationality and identity. In fact, there is a widespread belief that a shift in language often brings a shift in identity and there may be resistance to adopting a new language because the new identity is unwelcome.

Kaschula and Anthonissen, (1995:21) has the following to say concerning the language we speak that the language we speak affects our relationship with the external world in many ways. This is expressed as follows:

'Language provides a screen or filter to reality; it determines how speakers perceive and organise the world around them, both the natural world and the social world'.

Wardhaugh (1987:8) points out that in the United Kingdom and France, English and French as these are the languages of these areas were used to promote a national identity for those who found themselves within the areas ruled from London and Paris respectively. However, within both the United Kingdom and France we can see

continued resistance to languages' being used to promote a feeling of national identity which is to supplant some other identity.

It must be pointed out that every nation has got its origin and language of its own. The nation that undermines its language is a lost nation Nkhulumeni, (2000:8). Language also differentiates groups of people of different cultures. Le Roux, (1999:81) in her research of Xhosa student's attitudes towards Black South African languages, attested to this fact when she states that there is a strong language loyalty which defines and identifies these students. They are proud of their language, Xhosa, which is the language they use in the majority situations except in higher education. Many students have challenged the notion that their language could ever be supplanted completely by another language. Classroom discussions on the potential dangers to Black South African languages provoked one student to write:

'Xhosa tells stories through various ways, and feelings and ideas are conveyed in a very intelligent way. The praise singing, poetry, tales and social activities are integral parts of our culture, but these are diminishing. We need to spend more time studying our culture and comparing it with other cultures. It is in this regard that education institutions should start taking this seriously, but as the owners of Xhosa we have a principal role to play'.

In some extreme social situations African learners have actually been forbidden to speak their own language altogether, they were even punished for using their vernacular language in schools. In desegregated schools, African learners encounter many problems from their peer groups, authorities, and their parents also experience problems as well as the learner himself encounters some problems.

2.7 LANGUAGE PROBLEMS ENCOUNTERED BY AFRICAN LEARNERS WHO ARE IN DESEGREGATED SCHOOLS

The language deficit of African learners in desegregated schools is a hidden one. It is not noticeable on the playground or in everyday situations where conversation requires only informal, colloquial language, which these learners have often already acquired. However, the school uses formal language, and consequently these children lack more sophisticated command of language required for success in the school system, Le Roux, (1993:152).

In the voice, Sowetan (2001:October 25) (educationist in the KwaZulu-Natal was quoted by the Sowetan reporter saying his research, on Ex-model C schools still racist-research, proves that despite the constitutional recognition of "11 official languages, English and Afrikaans remained the unchallenged medium of instruction and policy-making of these schools. The former model C schools force the English culture on pupils, particularly with regard to pronunciation and attitudes, and this has to be stopped.

Simōers, (1982:27) states that for the child who, before entering school, has become familiar with materials written in the language of his parents, even though she/he may not have learnt to read, the school experience may easily be felt as an extension of home experience, and the transition from primary to secondary forms of socialization may be experienced with a minimum of trauma. For children who speak a different language, or even a different dialect, from that used in the school, this transition is much more difficult. The child is expected, and his parents as well, to drop his social identity, his way of life and its symbolic representation, at the school gate.

Simōers, (1982:115) states that there is a strong agreement between the early and new research that children whose school language differs from their home language do not, by the end of primary school (or secondary) equal native speakers of

the new language. The good news that they are better than learners in formal language classes seems to have obscured the now very general finding that they do not equal native speakers.

The Teacher, (2001:9) contends that language can be decisive. Children often feel suspicious of each other or excluded when a language they do not understand is used and they are treated differently because of their language.

African learners in desegregated schools encounter different problems from different groups due to their language and ethnic group.

a) Resentment by authority

According to Naidoo (1996:67) many educators expressed concern about the linguistic (English) ability of African learners entering the school. A constant refrain from many educators was that African learners could not cope because of 'language problem'. This came up with regard to questions on admission and selection tests, problems in general, communication and on the need for institutional change. In response to a question on what problems educators faced in communication with African learners, most educators said African learners could not speak or understand English properly. Le Roux (1993:152) has the following to say that African learners learning a new language often experience difficulty with academic concepts and terminology because these terms and ideas are more abstract and less easily understood and experienced than ideas and terms used in social interaction.

Pointing to a problem Naidoo (1996:57) says that an interesting common feature was that in most cases, the problem was located in African learners. Very few educators saw any need for a change in themselves or the institution to accommodate the linguistic level of these learners. An English educators had this comment to make:-

‘Even in standard 8 level many African learners are unable to speak and understand English. They cannot cope with the work done due to their poor command of English. African learners are reluctant to speak English which adds to the problem’.

Le Roux, (1993:152) concurs with Naidoo when she states that educators in desegregated schools report that although African learners are able to demonstrate higher order thinking, such as defining, generalizing, hypothesizing as abstraction in their home language, they lack cognitive academic language proficiency required to carry out higher cognitive option through the medium of another language, in this case English. This is illustrated by research in which, when presented with a mathematical problem in English which they found too difficult, African learners translated it into their mother-tongue in order to work out the answer.

Naidoo, (1996:68) goes on emphasizing as he says according to some educators and African learners, African learners were excluded from the most discussions because it was assumed that they were unable to cope with level of English required for the involvement in the discussions. Most often in primary schools and in some cases in high schools, when attempts were made to engage African learners in communication or group discussions, there was a tendency for educators to use telegraphic language. If the strategy failed, educators would lose patience and ignore the African learner. An African learner at one high school made the following comment:

‘They (the Indian educators) have this way of talking to us- in a real simple way-cutting of sentences and speaking very slowly. And yet if we take our time in speaking then they get angry’.

In many classes educators do not speak the language of a majority or significant minority of their learners. In a situation in which the educator understands perhaps half a dozen words or phrases on African language, and the African learner knows only enough English or Afrikaans to follow the basic instructions and to answer in

monosyllables, interaction between teacher and African learner is necessarily stunted. They go on to explain say that at primary schools and high schools discipline and control problems arise from the communication breakdown between the educators and African learners. Educators feel they loose control over what happens in the classroom when the African learners use their language “as a weapon against them” Taylor & Vinjevold, (1999:221-222).

In a dual medium school the African-language speakers, African learners, have been placed in the English medium classes in the school while the Afrikaans medium classes consists of entirely of mother-tongue Afrikaans-speakers with Afrikaans speaking educators. Progress through ‘the learning programmes in various subjects has been affected by the language difficulties experienced in English medium classes and these classes have begun to fall behind the Afrikaans medium classes.

Frederikse, (1992:64) states that Rolyn, a teacher in state schools says she can tell you which school an African learner attends just from hearing how he or she speaks and she has a name for those from desegregated schools as she call them the ‘Nose Brigade’, because they speak through the nose and those in state schools speak through the mouth. Rolyn further points out what she resent about some of these African learners is that you can find somebody talking to an old-man, for instance, the bus driver or cook and talking to that person in English. Some of those Nose Brigade actually pretend they don’t speak their own home language and really want to make themselves superior. Sometimes you will find a situation where they are from a home where the mother and father struggle to speak English. The learners speak to their parents in English, and the parents answer in an African language e.g. IsiZulu. It is a habit the learners acquired. It is encouraged in the desegregated schools the . go to.

Le Roux, (1993:153) concurs with Frederikse as she says that where there is a bias against mother-tongue, educators and parents actively discourage children from using their vernacular language because they believe that learners’ English language skills suffer when they speak the mother-tongue. More over an injudicious and premature

introduction of English by the school, at the expense of mother-tongue, can result in the learner not being allowed sufficient time to reach proficiency in the home language. Failure to reach adequate levels of language skills in the mother-tongue can mean that children suffer the negative effects of semi-lingualism.

b) Peer group pressure

It is a sad fact, but English and Afrikaans speaking children seldom interact socially with African learners and when they do, they do not make the effort to speak the African language, but rather expect the African learner to speak perfect English, Dawling, (2000:5).

Freer, (1992:88) points to a problem that in the peers at desegregated schools, African learners have lost their legitimacy. Learners reported that their presence in desegregated schools had frequently elicited threats and various forms of intimidation from peers who attend state schools. African learners in desegregated schools are perceived as being 'sellouts' or 'traitors' leading astinsibly normal lives while the rest of black education remains in a state of turmoil. One learner from a desegregated school commented by saying:

"They think we are riding in their sweat".

Frederikse, (1992:67) concurs with the above information as he gives example of Farayi, who has been schooling in desegregated schools ever since he started primary school. Says Farayi can't relate to his peers who communicate to his school from the state schools, especially when it comes to socializing. Farayi says there's a big difference between the guys from desegregated schools and the guys from state schools because the minute they start to look for the girls, they look for girls who speaks their vernacular language which is IsiZulu. If the girl is like us who have been in desegregated schools since we started primary, who speaks English, they won't be able to handle it. They would say, 'why the hell does she think to speak English?'

In addition to the above Freer (1992:89) mentions that many African learners reported that they were perceived as having become 'white'. One learner claims, 'They call me white man in a black skin'. However, 'being white' is not simply a racial slur but implies access to credentials and power, particularly access to the kind of empowering structures a private school education ensures, while the wider black majority remains disempowered in terms of educational opportunity and political access.

c) Problems experienced by the learner himself

African learners attending desegregated schools are losing their home language, because they hardly speak it at home anymore. The attitudes of some of African learners and their parents are losing respect for the African languages, Frederikse, (1992:69).

Simōers, (1982:30) asserts that in the absence of literacy in the home language, the African learner may become progressively less convinced of its validity as a language and at the same time, because of increasing literacy in the school language and contracts with those who speak it, allow it more and more to take over the functions of the home language. The final result may be complete assimilation through identification with those who speak only the official language.

African learners are often subjected to stress because of the continuous pressure resulting from dichotomy of living between two cultures represented by the home and the school, and may even be forced to choose between them. Where English is seen as the language of the school and of social mobility, a gulf is formed between the non-English home and the school, and this may lead to a dissociation of learning from home. As a result of schooling in desegregated schools, learners find that they adopt new behaviour pattern that are not understood by older family members.

Extending to the above data Le Roux, (1993:158) says most of the African learners in desegregated schools are said to be experiencing frustration from the experience of knowing the answer but not having adequate vocabulary to express it, the bewilderment of being thrust into alien environment, and the lack of preparation to deal with an all-English school experience. In all ways stress negatively affects the learners' academic progress and particularly their acquisition of English.

African learners in desegregated schools lack cognitive academic language proficiency and this puts the learner at high academic risk. When African learners are not gaining academic and cognitive skills in their mother tongue, and are not able to use academic English, they are at risk of delayed academic achievement and ultimately, school failure.

It is believed that African learners who do not speak the school language at home, in comparison with those who do, will remain permanently retarded in education. The home language is used at school only to reduce the degree of retardation and perhaps also to encourage those who speak the minority language to feel better about their deficiencies. The person who does not read or write his home language, on the other hand, but is forced to read and write another, may become confused even about the sounds in his first language as he learns new sounds and learns their representation in the second. He/She is put into a world in which he/she feels unsure of himself/herself and of the attitudes and judgements of others in reference to him. Literacy in the language of hi/her parents makes their world at least comparable to that of the school, Simōers (1982:25).

Learners, who are expected by educators and other official representatives of the state within or outside the school to consider their language only as an oral means of communication, not to be read or written as is the language of the school and that of the government, may also be expected to consider their language and that of their parents inferior. When they learn to read and write only the language of the school—even though they may be instructed orally in their home language for as long as it felt

necessary-and do not even learn that science, literature, mathematics, geography and all the transcendent subjects of school attention exist in their home language, that language must almost inevitably be considered a second-rate means of communication. It is not far from that conclusion-to the conclusion that those who speak the home language are second-rate people.

Stubbs & Hillier (1983:94) state that learners from homes where both parents are out at work all day and have very little time to help and encourage their children, or from homes where neither parents can read or write English very well, from homes where there are no books, or from one-parent families or families where nobody has time or read to them; or from very overcrowded homes where the only escape is into the streets, are all liable to have more than average difficulty in learning to read and write well, whereas children from more favoured homes may well learn to read and write before they get to school. Learners from disadvantaged homes, where in addition another language is spoken than the one used in school, are liable to be doubly disadvantaged, and many African learners fall into this category.

Simōers, (1982:32) states that an African learner who speaks a minority language at home, then, may find it more difficult than others do to play the expected role at work, especially as he changes from manual labor to technical, white collar and professional position. These positions require not only that he/she use English, but that the self be represented through language in given specific ways appropriate to each situation and function.

Le Roux, (1993:159) quotes (Scarella 1990:57) who says when African learners find that the traditions and lifestyle of English-speakers is congruent with their own lifestyle, language learning is accelerated. Conversely, where the lifestyle and experience of English-speakers is incongruent with their own, they acquire the second languages slowly and may even stop learning before proficiency is acquired. In spite of the valuable input made by schooling, an African learner might fail to process this input if she/he is emotionally insecure and lacks positive attitude. Thus African

learners may be 'closed' to language instruction in spite of massive input by the schooling system. According to this viewpoint English input can only result in language development when motivation is high, self-confidence is strong, and anxiety low. To confirm that African learners who are in the process of learning how to function successfully in a new language it is predictably that they experience social trauma and emotional problems.

Some African learners in desegregated schools do speak their vernacular languages. Those African learners who do not understand and do not speak vernacular languages feel a bit left out when the others speak. They get so cross in such a way that they sometimes give up going to the parties where they will mix with other African learners. One African learner who does not understand IsiZulu made the following comment:

“When someone makes a joke in IsiZulu, I have to grab the nearest person and ask what they are laughing about”.

Another learner who is capable of speaking her mother-tongue but in desegregated schools made the following comment:

“If you do not speak IsiZulu they (other learners) think you are trying to be proud – you are being arrogant, you are being rude. So I have to speak IsiZulu to them, to show that I am not being like that”.

The Teacher, (2000:8) has the following comments made by African learners who are in desegregated schools.

“My teacher says when I am at school I must speak in English. This is difficult for me because I don't know English well. Sometimes I get stuck and then I ask my friend to help me. When the other learners hear me speak my home language they tease me and say I am too stupid to speak English”.

“Sometimes at school learners call each other names. I think they don’t really mean it, they are just playing. But, even playing can hurt. Other children at school call me a coconut because I speak English well and I am a prefect at my school. This means that I am white on the inside but black on the outside. I find it hurtful but I just accept that some things can’t be changed”.

“The other day, there were a group of girls speaking their African language. I don’t know what they were saying because I don’t know African languages. But, I know they were talking about me, I could tell from the way they kept *looking at me and laughing*”.

Those learners who are not fluent in the language of learning and teaching often feel inferior and may be embarrassed to speak in their first language when they don’t understand, or are not allowed to because the teacher insist that they speak English or Afrikaans. This is proven by the comment made by the first African learner.

d) Problems encountered by the learners’ parents

Le Roux, (1993:155) states that the African learners acquisition of English is not supported and reinforce after school hours. Parents may feel ill-equipped to assist homework or may fail to understand the special educational needs that stem from the child’s limited language proficiency. In addition, essential written communications in English with and from the school, dealing with arrangements concerning homework and tests or home-school conferences may lose their effectiveness when parents themselves have difficulty with English. To extend this point further Le Roux (1993:157-158) points out that apart from the obvious constraints of a non-English home, children from disadvantaged socio-economic background also face general linguistic deprivation. There is frequently a lack of books, magazines and newspapers, educational radio and television in the home, and also of the practice of communicative styles that are consonant with those in the school.

Parents who speak minority languages at times demand the suppression for their own language by their children in exchange. They conceive it, for maximum education and socio-economic mobility. Some parents who are bilingual speak a minority language to each other, but only English to their children. Other parents insist on the exclusive use of minority language at home, and teach their children to read and write it, Simōers, (1982:32).

Mda & Mathata, (1999:164) state that many African parents fear that their children could lack socio-economic access and mobility if they are taught in their home languages. Many whites (and sometimes Indian and coloured) parents fear the loss of privilege (usually articulated as a fear of lowering of academic standards); Afrikaans parents fear the extinction of their language and culture; and African parents fear polarisation and non-access to the perceived economic benefits attached to English and Afrikaans.

Madela's view, in the Sowetan of October 25, 2001, is that though the intake of African learners at former model C schools has risen to fifty percent (50%), black parents are still being barred from fully participating in the decision-making structures to govern most of these schools. He further states that we learn that regular elections are held in these schools but black parents have difficulty in participating in the school governing bodies because the language of communication is English.

(e) Psychological effects of monolingual literacy for an African Learner

Many teachers are concerned about the African learners and feel that they are marginalised and out of place. Some teachers go further and say that their African learners suffer from a lack of self-esteem. Although this attitude is well intentioned, it is not always helpful. Perhaps the learner is naturally quiet. In a sense, individuality is denied to African learners when teachers interpret their behaviour in terms of their group membership, Dyers et al (1988:51-58).

Dyers et al further states that another potential problem with this attitude is that it can lead to educators seeing black, particularly African, learners as victims. A child might be feeling marginalised in the classroom, but that does not necessarily extend to the rest of their lives.

While the idea that racism affects black people negatively in all aspects of life is not disputed, black academics and activists have argued against the idea that African learners feel inferior to white learners, suffer from a lack of self confidence and have a negative individual and group identity. They feel that too often blacks are seen as passive victims and whites as the oppressors and perpetrators. This perception of African learners as victims can perpetuate discrimination.

“Without telling the stories of the courageous and determined resistance of the oppressed we end up constructing them as essentially weak. We also construct them for their salvation. Further, by not drawing on this resistance tradition we fail to provide any significant ideas about forms of social behaviour to counter injustice.”

The implication for classroom practice is that teachers should be wary of seeing African learners' reluctance to participate as the learners' problem. It is more important to look at how the classroom environment does not suit the learners' needs and interests. If African learners are quiet it may be because they are naturally introverted. However it may also be – and commonly is – because what is happening is not understandable, relevant or interesting to them. We would argue that it is the problem of the school and classroom organisation, and not necessarily the individual child.

Simōers (1982:28) states that through both imaginative and factual literature, the learner learns to view himself in relation to real and fictional events and persons, and to interpret his own character as well as the social reality in which he lives in relation to them. What he reads may imply that they are significant. When what

he/she reads is in a language not associated with significant others, the later implication may be derived, no matter what the content, from the initial reading experience. More important still, but also more difficult to define are the values implied by what is represented. Even when names associated with a minority language are found in the textbooks, the context and interpretation may be so distorted by what are, in terms of that language, alien values and judgements, that the minority language learner would not identify with the persons represented, or would do so negatively.

Stubbs & Hillier (1983:59) quoted that Edwards (1976) who in fact demonstrated that some learners of African origin do have comprehension difficulties. By administering a standard test of reading and comprehension to groups of African learners and English learners, she has shown that, matching groups for reading ability, African learners score on average significantly lower on the comprehension tasks. Edwards was able to show, by means of a test of creole interference, that there was a significant relationship between the influence of creole in individual learners and low comprehension scores. Edwards points out that African subjects divide into those whose comprehension scores remain low, although they have acquired the mechanical skills of reading, and those who conform to the English pattern which 'would be consistent with a picture where some but not all Africans become completely bidialectal'.

Even this evidence, however, does not really argue for the teaching of standard English in schools. The African learners who have this type of difficulty have problems not simply with standard English but with English as a whole. And, except perhaps in the case of any new arrivals who might be favourably disposed to such an exercise, there would clearly be resistance to attempt to withdraw some African learners from classes for special attention. Much more helpful would be a recognition, especially by educators, that some African learners in desegregated schools may be faced with what is perhaps best described as a foreign language problem. (It is

probably also true to say that the main problem is the belief, widely held by Black and White people alike, that Africans or Blacks dialects are ‘bad’ or ‘broken’).

Data presented above attests to the fact that to some extent, the way this affects individual African learners depends on the opportunities society offers them. They may decide that there is a group of economically successful people they would like to identify with, but that to do so involves passing examinations and this means learning the language teachers and examiners expect you to use. If the economically successful group shows that they won’t let you join, won’t give you a job however much you learn to be like them, because your skin is black and you have ‘tough’ hair, then you are liable to be contrary, that is, to behave as much unlike them as possible by creating an alternative pattern. Many people doing this turn back to their vernacular language and try to recreate it in an idealized form, even if for a time they have tried to turn their backs on it in order to do well at school. Africans who feel they have been snubbed become more aggressively Africans. By this time they may be affected by the ability to identify themselves as Africans and the ability to change their behaviour, the group they want to identify with may be a rather vague concept to them, an ‘ancestral homeland’ group about whose language they can’t be sure (it may include all sorts of elements from different islands, for example), and they may be less able to adapt linguistically than when they were young children, Stubbs and Hillier (1993:107).

Stubbs & Hillier (1993:108) further states that if learners are native speakers of a non-standard dialect, their perception of the standard language will be governed by the systems of their own dialect. This is the amount of access they have to them, and their ability to analyse the systems of their languages or dialects. To start with, we “hear” everything in terms of the language we already know. As soon as we understand – either consciously or unconsciously – that we are dealing with another system we create a new, separate model in our heads for that system; but until that happens, our native language is liable to interfere with the second language. Because non-standard dialects of English are very similar in most ways to the standard

language it may be quite difficult for older children and young adults to keep the two systems separate. They may need help in doing so, not just by being told they are 'wrong', but by an explicit discussion of the differences between the two systems. And this means that teachers must study those differences. This applies to all non-standard dialects but particularly to African languages which are comparatively little known in this country.

Educators, like everybody else, undoubtedly tend unconsciously to stereotype or African children on the basis of their language. It has shown that teachers in desegregated schools, whites or Indians, tend to rate the academic chances of African learners who speak African languages higher than learners of other races.

2.8 CONCLUSION

African learners and their parents should be encouraged to develop and maintain the use of mother tongue irrespective of the medium of instruction in school. Le Roux (1993:154) stresses the need for creation of a classroom eliminate in which the home language of culturally diverse pupils are valued and appreciated.

Desegregated schools are creating problems to the society and they exclude African languages in the curriculum. This made them to be categorised as assimilation institutions because African learners have to adhere to the languages of the Whites or Indians only. In some desegregated schools African learners use to stay in separate racial groups at breaks and speak their vernacular language (Zulu). This proves that some African learners still value their language and that there is no good social relationship among different racial groups.

CHAPTER 3

PLANNING OF THE RESEARCH

3.1 INTRODUCTION

In the preceding chapter the importance of language and problems encountered by African learners who are in desegregated schools were delineated by means of available relevant literature. This literature revealed that African learners, who are in desegregated schools, do gain knowledge in these schools but they also experience problems in still valuing and knowing their own language, in being accepted and treated in the same way as the other learners of other races and in being accepted by other peers. In this chapter the research methodology used in the investigation of perceptions experienced by African learners in desegregated schools will be described.

3.2 PREPARATION AND DESIGN OF THE RESEARCH

3.2.1 PERMISSION

With the aim of administering the questionnaire of African learners in desegregated schools, it was required to first request permission from the principals of high schools of desegregated schools. A letter to ask a necessary permission was drafted and sent to the Department of Education. A copy for preliminary questionnaire for the SEM's approval was enclosed with the letter.

3.2.2 SELECTION OF RESPONDENTS

Three high schools which are the only desegregated high school at the Scottburgh District were selected. The researcher has chosen the high schools because of the belief that African learners in high schools will clearly understand the topic and be

able to respond well. From each high school the respondents were randomly selected from the lists of the African learners in each school. The respondents will be requested to complete the questionnaire. In each school forty five (45) respondents were selected and this provided the researcher with a sample of one hundred and eighty (180) respondents which can be considered as an adequate sample reliable for the data analysis.

3.3 THE RESEARCH INSTRUMENTS

According to Dane (1990:129), *goals of research influence its methods*. Therefore it is important that the researcher should select research instruments that should be supportive of the research objectives from those available with constructing his own instrument. The available research tools are, *inter alia*, observation techniques, interviews, questionnaires sociometry, opinionnaires and social distance scale. The researcher realised that questionnaires as tools are appropriate both to the nature and purpose of the study.

3.3.1 THE QUESTIONNAIRE AS RESEARCH INSTRUMENT

The questionnaire is a set of questions dealing with some topic or related groups of topics, given to a selected group of individuals for the purpose of gathering data on a problem under consideration (Van Rensburg, Landman & Bodenstein (1988:504). According to Van den Aardweg and Van den Aardweg (1988:190) the questionnaire is a prepared question form submitted to certain persons with a view to obtaining information. Within the operational phase of the research process, the questionnaire is all important because the questionnaire as an instrument for data collection is well known. It is used when authentic information is desired.

Chetty (1997:102) states that a well-designed questionnaire is the culmination of a long process of planning the research objective, formulating the problem of planning the research objective, formulating the problem and generating the

hypothesis. A questionnaire is not simply thrown together. A poorly designed questionnaire can invalidate any research results, notwithstanding the merits of the sample, the field workers and the statistical techniques. In the same vein Schumacher & Meillan (1993:42) maintains that a well designed technique can boost the reliability and validity of the data acceptable tolerances.

It, therefore, stands to reason that questionnaire design does not take place in a vacuum. According to Dane (1990:315-319) the length of individual questions, the number of response options, as well as the format and wording of questions are determined by the following:-

- The choice of the subject to be researched
- The aim of the research
- The size of the research sample
- The method of data collection
- The analysis of data.

According to Chetty (1997:103) against this background the researcher can now look at the principles that determine whether a questionnaire is well-designed. It is thus necessary to draw a distinction between questionnaire content, question format, question order, type of questions, formulation of questions and validity and reliability of questions.

The researcher in this study will consider all the above information about the questionnaire as the research instrument. The questions in the questionnaire will be formulated in a way that the aims of the research are fulfilled and the type of questions will be the easy to understand questions to give the respondent the chance to respond freely to the questionnaire. The sample that is chosen is believed to be the adequate one for this study.

3.3.2 THE CONSTRUCTION OF A QUESTIONNAIRE

According to Van den Aardweg and Van den Aardweg (1988:198) questionnaire design is an activity that should not take place in isolation. The researcher should consult and seek advice from specialists and colleagues at all times during the construction of the questionnaires. Chetty (1997:103) states that questions to be taken up in the questionnaire should be tested on people to eliminate possible errors. A question may appear correct to the researcher when written down but can be interpreted differently when passed to another person. There should be no hesitation in changing questions several times before the final formulation keeping the original purpose in mind. The most important point to be taken into account in questionnaire design is that it takes time and effort and that the questionnaire will be re-drafted a number of times before being finished. A researcher must therefore, ensure that adequate time is budgeted for in the construction of the questionnaire Kidder & Judd (1986:243-245) As a researcher, all of the above was taken into consideration during the designing of the questionnaire for this investigation.

In the construction of the questionnaire for this investigation an important aim is to present the questions as simple and straight forward as possible. Reasons for this are that not all members of the target population under investigation might be adequately prepared or able to interpret questions correctly or familiar with completion of questionnaires. The researcher also aims to avoid ambiguity, vagueness, bias, prejudice and technical language in the questions.

The aim of the questionnaire in this research is to obtain information regarding perceptions experienced:

- Perceptions
- Value
- Language problems
- Behaviour

Section two of the questionnaire will be based on the relevant literature study and respondents will be requested to indicate their responses in three ways, namely, Yes; No or Not Sure. The questionnaire was chosen as a research instrument because it offers the respondents the opportunity to give honest answers to statements which otherwise would have appeared personal and sensitive.

3.3.3 CHARACTERISTICS OF A GOOD QUESTIONNAIRE

According to Mahlangu (1987:84-85) and Van den Aardweg and Van den Aardweg (1988:190) the following can be considered as characteristics of a good questionnaire.

- A questionnaire has to deal with a significant topic, one which the respondent will recognise as important enough to warrant spending his or her time on. The significance should be clearly and carefully stated on the questionnaire and on the accompanying letter.
- It seeks only that information which cannot be obtained from other resources.
- It must be as short as possible, but long enough to get the essential data. Long questionnaires frequently find their way into the waste paper basket.
- Questionnaires should be attractive in appearance, neatly arranged and clearly duplicated or printed.
- Directions for a good questionnaire are clearly and complete and important terms are clearly defined.
- Each question deals with a single concept and should be worded as simply and straight forward as possible.

- Different categories should provide an opportunity for easy, accurate and unambiguous responses.
- Objectively formulated questions with no leading suggestions should render the desired responses. Leading questions are just as inappropriate in a questionnaire as they are in a court of law.
- Questions should be presented in a proper psychological order, proceeding from general to more specific and sensitive responses. An orderly grouping helps respondents to organise their own thinking so that their answers are logical and objective. It is preferable to present questions that create a favourable attitude before proceeding to those that are more intimate or delicate in nature. Annoying and / or embarrassing questions should be avoided if possible.
- Questions that are in the questionnaire are those that fulfill the characteristics of good questionnaire. Those questions focus on the African learners perceptions where the learners were expected to answer by choosing yes, no or not sure about how they feel as they are in these schools, do they still value their own language, the language problems they have as they are in these schools, and their behaviours.
- Data obtained from questionnaires are easy to tabulate and interpret. It is advisable to preconstruct a tabulation sheet, anticipating the likely tabulation and ways of interpretation of the data, before the final form of the questionnaire is decided upon. This working backward from a visualisation of the field analysis of data is an important technique for avoiding ambiguity in questionnaire form. If computer tabulation is planned it is important to designate code numbers for all possible responses to permit easy transference to a computer programmes format.

3.3.4 ADVANTAGES AND DISADVANTAGES OF THE QUESTIONNAIRE

Kidder & Judd (1986:221) states that data can be gathered by means of a structured questionnaire in inter alia the following ways, a written questionnaire that is mailed delivered or handed out personally; personal interviews; and telephone interviews. Each mode has specific advantages and disadvantages which the researcher needs to evaluate for their suitability to the research question and the relative costs. The researcher in this study has used the written questionnaire as research instrument taking into consideration the following advantages.

3.3.4.1 Advantages of the written questionnaire

Mahlangu (1987:96) states that the questionnaire is one of the most common methods of gathering data. It is also time saving and conducive to reliable results.

- Written questionnaire preclude possible interviewer bias. The way the interviewer asks questions and even the interview's general appearance or interaction may influence respondent's answer. Such bias can be completely eliminated with a written questionnaire.
- A questionnaire permits anonymity. If it is arranged such that responses are given anonymously, the researchers chance of receiving responses which genuinely represent a person's beliefs, feelings, opinions or perceptions would increase.
- They permit a respondent a sufficient amount of time to consider answers before responding.
- Questionnaires can be given to many people simultaneously, that is to say that a large sample of a target population can be reached.

They provide greater uniformity across measurement situations than do interviews. Each person responds to exactly the same questions because standard instructions are given to the respondents.

- Generally the data provided by questionnaires can be more easily analysed and interpreted than the data obtained from verbal responses.
- Using a questionnaire solves the problem of non-contact when the respondent is not at home “when the researcher calls”. When the target population to be covered is widely and thinly spread, the mail questionnaire is the only possible method of approach.
- Through the use of the questionnaire approach the problems related to interviews may be avoided. Interview “errors” may seriously undermine the reliability and validity of survey results.
- A respondent may answer questions of a personal or embarrassing nature more willingly and frankly on a questionnaire than in a face to face situation with an interviewer who may be a complete stranger. In some cases it may happen that respondents report less than expected and make more critical comments in a mail questionnaire.
- Questions requiring considered answers rather than immediate answer could enable respondents to consult documents in the case of the mail questionnaire approach.
- Respondents can complete questionnaires in their own time and in a more relaxed atmosphere.
- Questionnaire design is relatively easy if the set guidelines are followed.

- The administering of questionnaires, the coding, analysis and interpretation of data can be done without any special training.
- Data obtained from questionnaires can be compared and inferences can be made.
- Questionnaires can elicit information which cannot be obtained from other resources. This renders empirical research possible in different educational disciplines.
- Affordability is the primary advantage of a written questionnaire because it is the least expensive means of data gathering.

In this study the questionnaire permitted the researcher a wide coverage of a large sample at minimum cost in both capital and effort as the schools chosen are in the district where the researcher lives.

The respondents answered freely as the questionnaire designed for them permits anonymity, there is no place where the respondent gave his/her particulars.

Respondents received similar instructions hence questionnaires eliminate bias on the part of the researcher.

The researcher distributed questionnaires by herself which helped her to see to it that all the questionnaires have returned.

3.3.4.2 Disadvantages of the questionnaire

The written questionnaire also has significant disadvantages. According to Van den Aardweg and Van den Aardweg (1988:190), Kidder & Judd (1986:223-224) and Mahlangu (1987:84-85) the disadvantages of the questionnaire are inter alia the following:

- Questionnaires do not provide the flexibility of interviews. In an interview an idea or comment can be explored. This makes it possible to gauge how people are interpreting the question. If questions asked are interpreted differently by respondents the validity of the information obtained is jeopardised.
- People are generally better able to express their views verbally than in writing.
- Questions can be answered only when they are sufficiently easy and straightforward to be understood with the given instructions and definitions.
- The mail questionnaire does not make provision for obtaining the views of more than one person at a time. It requires uninfluenced views of one person only.
- Answers to mail questionnaire must be seen as final. Re-checking of responses cannot be done. There is no chance of investigating beyond the given answer for a clarification of ambiguous answers. If respondents are unwilling to answer certain questions nothing can be done to it because the mail questionnaire is essentially inflexible.
- In a mail questionnaire the respondent examines all the questions at the same time before answering them and the answers to the different questions can therefore not be treated as “independent”.
- Researchers are unable to control the context of question answering and especially, the presence of other people. Respondents may ask friends or family members to examine the questionnaire or comment on their answers, causing bias if the respondent’s own private opinions are desired.
- Written questionnaires do not allow the researcher to correct misunderstanding or answer questions that the respondent may have.

Respondents might answer questions incorrectly or not at all due to confusion or misinterpretation.

3.4 CONFOUNDING VARIABLE IN ADMINISTERING A QUESTIONNAIRE AND INCOMPLETE RESPONSES

Each question was read slowly and explained by the researcher before learners can respond. The personal or face to face interaction in the administration of questionnaire reduced possibility of misinterpretation of questions because the researcher explained each item thoroughly and encourage respondents to ask questions where necessary. The questionnaire was designed with great care so as to minimize the incidence of misinterpretation of questions. The researcher helped the respondents to answer truthfully and honestly by assuring them that their responses were to be held in strict confidence. To appeal to the interest of the respondents, considerable attention was paid to the design of questionnaire instrument. The questionnaire was short and had unambiguous questions.

3.3 PILOT STUDY

Sibaya in Shezi (1994:91) states that experienced researchers like Sibaya (1992) recommend that before a researcher can administer the research instrument in the field, it is essential that the preliminary trial of the research measures be undertaken in order to evaluate the validity and relevance of the questions. This is done by similar questions and similar subjects as in the final survey. Kidder and Judd (1986:211-212) state that the purpose of a pilot study is to determine how the design of the subsequent study can be improved and to identify flaws in the measuring instrument. A pilot study gives the researcher an idea of what the method will actually look like in operation and what effects, intended or not, it is likely to have. In other words, by generating many of the practical problems that will ultimately arise, a pilot study enables the researcher to avert these problems by changing procedures, instructions and questions. The number of participants in the pilot study or group is normally smaller than the scheduled to take part in the final survey.

Participants in the pilot study and the sample for the final study must be selected from the same target population.

For the purpose of this study the researcher conducted a pilot study on the learners from the desegregated schools who stay on the same area with the researcher.

The pilot work gave the researcher an opportunity to practice administering questionnaire. The pilot study brought to light the vulnerability in the procedure of administration of the research instrument.

As the questionnaire was for the African learners in desegregated schools, it was noted that in the biographical information section the grade in which the respondent is doing presently and the grade in which he started in these schools is required.

It was also noted that respondents had a problem in answering item 2.2.9 under the section of values. This needed to be rephrased. This item was :- “Are you certain about your future in African communities?” It was rephrased and asked as:- “Are you sure about associating yourself with African communities in future?” Under the section of language problem an additional question to find out if the respondent can read and write his/her own language was also noted to be required and it was included.

The pilot work in this study assisted the researcher as the researcher tried out a number of alternative measures and questions that were missing and misinterpreted were reformulated. Through the use of pilot study as “pre-test” the researcher was satisfied that the question asked complied adequately with the requirements of the study.

3.6 ADMINISTRATION OF QUESTIONNAIRE AND INTERVIEW

3.6.1 THE QUESTIONNAIRE

The questionnaire was administered face to face with the respondents. The researcher decided to administer the questionnaire with a group of respondents in the schools she visited. This method was economical in terms of money and time as each school was visited once.

At the time which was agreed upon by the principal of each school, the researcher arrived promptly at school. The researcher asked for the African learners selected to assemble in a room where the researcher introduced herself and told the learners the purpose of her visit. Learners were requested to pay attention as the researcher read and explained each instruction on the covering letter that accompanied the research instrument. The researcher stressed that learners should feel free to ask for elucidation where they do not understand. This administration helped the researcher to ensure a hundred percent of questionnaire return.

3.7 CONCLUSION

All the questionnaires were checked to ascertain if all items were attended to by the respondents. The data will be categorised, interpreted, analysed and discussed in chapter four.

CHAPTER 4

ANALYSIS AND INTERPRETATION OF DATA

4.1 INTRODUCTION

It was stated earlier in this study that the aims of this study are to determine the nature of perceptions African learners have of their vernacular language in the desegregated schools.

The primary purpose of this chapter is to discuss the data collected by means of questionnaires and comments from the targeted group who served as the representative sample of the population under the study. The data is interpreted and some comments are provided of the findings they reflect.

4.2 PROCEDURE EMPLOYED IN THE ANALYSIS OF DATA

To achieve the aims of the study the questionnaire was used as research instruments to elicit information pertaining to the study. The questionnaire consisted of closed questions and some comments. They were administered to the learners from Grade 8 to Grade 12 with specific reference only to African learners in the desegregated schools.

The respondents were randomly selected from the African learners in four desegregated high schools in the Scottburgh District. Forty Five (45) African learners were selected in each high school. This made up one hundred and eighty (180) respondents. Then forty five (45) questionnaires in each high school were distributed and collected. The total of one hundred and eighty (180) questionnaires was collected of which one hundred and twenty five (125) of these questionnaires were selected as valid for the study.

The validity of the questionnaire was determined on the basis of respondents having filled in the questionnaire correctly. Questionnaires were invalid if learners had darkened more than one of the three blocks on the questionnaire in response to each survey item or has scratched out one answer and filled in the other.

The survey questionnaire consisted of two sections with the second section having subsections.

Section I: Biographical Information – this section asked for the respondents sex, age, grade in presently, grade started in these schools, home language and area where home is situated.

Section II: This section had four sub-sections:

1. Perceptions – this sub-section attempted to uncover the feelings the learner has in this school the first day and as the time goes on up until now.
2. Values – this sub-section attempts to uncover the learners perceptions regarding their own language and values.
3. Language Problem – this sub-section reveals the problems experienced by the respondents in connection with language.
4. Behavior – this section uncover the way African learners behave as being affected by being in these schools.

The findings are presented on tables, discussed and analysed by means of frequency distribution.

Section I has one table.

Table I shows frequency distribution according to biographical information of respondents.

has
Section II have five tables.

Table 2 shows responses of learners to statements dealing with the learners' perceptions as they are in desegregated schools.

Table 3: Learners responses to statements dealing directly with their perceptions regarding their own language and values degregated schools.

Table 4: Learners responses to statements dealing directly with their perceptions regarding their own language and values according to the learners area where home is situated.

Table 5: Learners responses to statements dealing with language problem according to the grade they started in desegregated schools.

Table 6: Learners responses to statements dealing with behavior.

Comments made by individual will form part of the data analysis. These will be included under discussion.

4.3 PRESENTATION AND ANALYSIS OF DATA

4.3.1 BIOGRAPHICAL INFORMATION

Frequency distribution according to biographical data of respondents.

This table is drawn according to sex of respondents.

Table 1. Frequency distribution according to biographical data

	FEMALES		MALES		TOTAL	
	FREQUENCY	%	FREQUENCY	%	FREQUENCY	%
1. SEX	68	54.4	57	45.6	125	100%
2. AGE GROUP: 11-13	24	35.3	25	43.9	49	39.2
14-17	44	64.7	32	56.1	76	60.8
3. GRADE: 8-10	37	54.4	40	70.2	77	61.6
11-12	31	45.6	17	29.8	48	38.4
4. GRADE STARTED:						
1-3	18	26.5	25	43.9	43	34.4
4-7	20	29.4	15	26.3	35	28
8-10	30	44.1	17	29.8	47	37.6
5. HOME LANGUAGE						
ZULU	68	54.4	57	45.6	125	100
ENGLISH	-					
6. AREA OF HOME						
RURAL	40	58.8	30	52.6	70	56
URBAN	28	41.2	27	47.4	55	44

Table I indicates that out of the 125 respondents questionnaires which were selected as valued for the research 54.4% were females and 45.6% were males.

According to age group most of the respondents 60.8% were 14-17 + years of age of which 64.7% were female respondents and 56.1% were male respondents. Those who were 11-13 years of age were 39.2% of the 125 respondents, of which 35.3% were female respondents and 43.9% were male respondents. There were few young female respondents when compared to male respondents.

According to Grade in that time most of the respondents 61.6% were in Grade 8-10 of which 54.4% were females and 70.2% were males. There were more male respondents from Grades 8-10 than female respondents. In Grade 11-12 there were 38.4% respondents of which 45.6% were female respondents and 29.8% were male respondents. There were more female respondents in these Grades than males.

Most of the respondents started in desegregated schools between Grades 8-10 as there were 37.6% respondents from these Grades, of which 44.1% were females and 29.8% were males. There are more females started in desegregated schools from these Grades. Those who started in Grades 4-7 are 28% of which 29.4% were females and 26.3% were males. There are more females. Those who started in Grades 1-3 were 34.4% of which 26.5% are female respondents and 43.9% were male respondents.

As the respondents were African learners in desegregated schools out of the four racial groups, 100% of the selected respondents' questionnaires which were valid for the study whose mother tongue is IsiZulu.

Table I also indicates that most of the respondents 56% were from rural areas and out of these 58.8% were females and 52.6% were male respondents. From the urban areas there were 44% respondents and from these most of them 47.4% were male respondents and 41.2% were female respondents.

4.3.1.1 Discussion on findings of table 1

Since Table I indicates that most of the respondents, 56% of the targeted population are from rural areas, this emphasizes the point *vide supra* 1.1 that most of the African learners have left the African schools of their environment and moved to the desegregated schools which are situated in urban areas. It is indicated in 1.1 that the language that the learner encounters when he enters the desegregated school differs in many ways from his home language. The language also necessarily defines a different set of rules and expectations, and it is a language that represents the more formal relationship in which the learner will be involved. Simões, (1982:157-158) states that the learner is confronted with the task of deciphering a second language which is used by the teacher, and, therefore may encounter difficulties in understanding her expectations. Conflicts between the two languages systems and different sets of cultural expectations may arise along informal-formal continuum, requiring that the learner modifies his/her role behaviour between family and school settings.

Table 1 also indicates that most of the learners have started in these schools from Grades 8-10 which might be those who were sent to these schools with that broad aim of preparing these learners for better recognition in the labour market, *vide supra* 1.1 where it is stated that these learners were sent to these schools with an aim of obtaining better education as so believed and better chances of employment in the field of work. Those who started from Grades 1-3 might have been sent to these schools for better education together with those who started from Grades 4-7.

It must be noted that all respondents were African learners who are Zulu speaking.

SECTION 2

4.3.2 PERCEPTIONS

4.3.2.1 The following table indicate learners' responses regarding their experiences in the desegregated schools.

The table will be drawn according to the statements and their required responses.

Table 2. Frequency distribution according to statements on perceptions.

Statement				
1. Feeling on the first day.	Happy -		Scared 119(95.2%)	Excited 6(4.8%)
2. Treatment by other learners	Accepted 54(43.2%)		Afraid of me 26(20.8%)	Did not care 45(36%)
3. Duration of your feeling	1 day 15(12%)	1 week 57(45.6%)	1 month 29(23.2%)	1 year 24(19.2%)
4. Your reaction in class first day	Always quiet 74(59.2%)		Free 18(14.4%)	Shy 33(26.4%)
5. Your feeling now	Happy 95(76%)		Excited 30(24%)	Scared -
6. Reaction in class now	Always quiet -		Free 125(100%)	Shy -
7. Duration in these schools	1 year 24(19.2%)	2 years 30(24%)	3 years 6(4.8%)	5 years + 65(52%)
8. Do you hide your feelings	Yes 28(22.4%)		No 56(44.8%)	Not Sure 41(32.8%)

Table 2 indicates that out of the 125 respondents 95.2% felt scared on the first day in the desegregated schools and 4.8% was shy. Among these respondents none of them stated to be happy on the first day, most of them were scared.

Regarding treatment by other learners 43.2% of the respondents were accepted, 20.8% of the respondents indicated that other learners were afraid of them and 36% stated that other learners did not care about them.

The feeling of being scared last to most of the respondents, 45.6%, for one week, 23.2% one month, 19.2% one year and 12% one day. Most of the respondents were scared for one month of being in these schools and very few who had the feeling of being scared for a short time, as 12% indicated one day, of the total of 125 respondents.

The reaction indicated by 59.2% of the respondents, is always quiet and 26.4% is shy. Only 14.4% of the respondents were free in class in the first day.

Regarding their feeling now almost 76% of the respondents are happy and 24% is excited.

The way the African learners, as they are respondents in this analysis, are reacting in these schools as they have been here for sometime has changed as 100% of the respondents are free.

Most of the respondents 52% have been in these schools for more than 5 years, 24% have been in these schools for two years, 19.2% have been in these schools for one year and 4.8% have been in these schools for three years.

Since these learners have been in these schools for sometime 44.8% of these respondents do not hide their own feelings, 22.4% still hide their own feelings and 32.8% is not sure.

4.3.2.2 Discussion on findings of table 2

It must be noted that the responses of the respondents of Table 2 are the reflections of the African learners on their perceptions i.e. how they felt from day one as they were in these schools and as the time goes on.

Most of the respondents have indicated that they were shy which might be an indication of being unable to socialise with other racial groups. African learners usually continued to speak their own language with each other. This is also revealed vide supra 2.5 (d) by Dyers et al as they state that many teacher are concerned about the African learners and feel that they are marginalised and out of place. They further say that their African learners suffer from a lack of self-esteem.

Table 2 shows that most of the respondents were accepted which might be those who are used in mixing with other racial groups. Those respondents who indicated that other learners were afraid of them and those who indicated that they did not care about them might be those learners from rural areas who are not used in mixing with other racial groups.

An indication of being scared by most of the respondents for one week indicates that the young ones easily associates themselves with others. It might also be those African learners who are from urban areas because of being mixing with other races. Being scared for one month and more the learners from rural areas because of lot of unfamiliar things to them. The way to talk is different where you are expected to look straight to the eyes of a person you are talking to even if its an older person to you.

Most of the respondents indicated that they were always quiet which might be an indication of not feeling free and not accepted. This might also be caused by being afraid of found talking or sometimes failing to express yourself.

As the time these African learners are in these schools they become happy and excited. Everything is familiar to them as they continue attending to these schools. *Their reactions change as the time goes on.*

Table 2 shows that not all the respondents have started in these schools from Grade 1, others have started from Grade 4-7 and others from Grades 8-10. The duration these learners have been in these schools differs and so their reaction too is not the same. For being in these schools for a long time, the African learners, who are the respondents here, become familiar to these schools in such a way that they no longer hide their feelings.

In their comments, in connection with their perceptions the respondents have indicated that most of the things which they use to come across within these schools differs from what they were to see in African schools. Some quoted the assemblies that in these schools they only have an assemble once on Mondays whereas on African schools we have an assemble daily.

Others indicated in their comments that during their arrival in Grade 1 they were confused by being taught by male teachers whereas in African schools the Grade 2 are taught by females that is why they used to be quiet.

Since these learners have been in these schools for sometimes 44.8% of these respondents do not hide their own feelings. 22.4% still hide their own feelings and 32.8% is not sure.

4.3.3 VALUES

4.3.3.1 Learners responses to statements dealing with their perceptions regarding their own language and values.

Table 3. Frequency distribution according to their perceptions regarding their own language and values

Statements	Yes		No		Not Sure	
1. Understood the language used during arrival	44	35.2%	69	55.2%	12	9.6%
2. Other races understood your language	12	9.6%	77	61.6%	36	28.8%
3. Communicated easily with other races	51	40.8%	65	52%	9	7.2%
4. Made friends easily	11	8.8%	111	88.8%	3	2.4%
5. Use of mother tongue allowed	47	37.6%	69	55.2%	9	7.2%
6. Confident in English usage	98	78.4%	20	16%	7	5.6%
7. Happy about using mother tongue among strangers	78	62.4%	33	26.4%	14	11.2%
8. Threatened by pupils remarks made in English to tease you.	32	25.6%	84	67.2%	9	7.2%
9. Sure about future association with African communities	75	60%	20	16%	30	24%
10. Tell other about importance of your mother tongue	24	19.2%	86	68.8%	15	12%
11. Like to be taught your mother tongue in these schools	81	64.8%	23	18.4%	21	16.8%
12. Proud of your mother tongue	84	67.2%	30	24%	11	8.8%
13. Like using your mother tongue	111	88.8%	11	8.8%	3	2.4%

Table 3 indicates that during arrival in the desegregated schools 50.2% African learners who are respondents in this study did not understand the language used at school and 35.2% understood the language but 9.6% were not sure.

Out of 125 respondents 61.6% of the respondents stated that their language was not understood, 9.6% said it was understood and 28.8% were not sure.

Communication in the desegregated schools was proved by the respondents not to be easy as 52% of the respondents indicated and 7.2% is not sure. Not sure was assumed as no by the researcher as that according to the researcher is a proof of confusion. Out of the total of 125 respondents 40.8% indicated that communication was easy.

88.8% of the respondents indicated that it is not easy to make friendship while 8.8% says it is easy and 2.4% is not sure.

Most of the respondents 55.2% stated that the use of mother tongue is not allowed in desegregated schools and 37.6% stated it is allowed and 7.2% is not sure.

From the total of 125 respondents 78.4% of the respondents are confident in using English and 16% is not confident and 5.6% is not sure.

Whereas African learners, who are the respondents in this study are in desegregated schools most of them 62.4% indicated they still like using their mother tongue to strangers and 26.4% indicated that they are not happy about that, and 11.2% is not sure.

Out of the total number of selected respondents 67.2% of the respondents are not threatened by pupils remarks made in English, of teasing them, 25.6% is still threatened and 7.2% is not sure.

Concerning Table 3, 16% is not sure about future association with African communities in future, 24% are just confused as they indicated to be not sure whether they are sure or not sure and 75(60%) is sure about future association with African communities.

Among the selected respondents 68.8% would not be able to tell others about the importance of their vernacular language which is an African language, Zulu, for that matter. Only 19.2% can be able to do it and 12% is not sure.

Whereas in these desegregated schools most of the respondents 64.8% have indicated that they like to be taught in their mother tongue and 18.4% indicated not to like it and 16.8% is not sure.

Most of the respondents which is 67.2% are still proud of their mother tongue, 24% is not proud and 8.8% is not sure whether being proud or not.

Almost more than two thirds of the targeted population 88.8% like using their mother tongue, 8.8% does not like that and 2.4% is not sure.

4.3.3.2 Discussion on findings

Table 3 shows how African learners who are the respondents in this survey have responded to the 13 statements regarding their own language and value. Some statements can be pointed out in this table 3. Statements number 5 which states the use of mother tongue being allowed, most of the respondents 55.2% have indicated that they are not allowed to use their mother tongue. It is interesting to note this as it raise course for concern about which has been stated by Christie (1986:65) that when the African learners were granted permission in white desegregated schools, they had to adhere to the white language .their respective languages are not taken into the curriculum of the school.

Most of the respondents 78.4% had indicated to be confident in English usage. Those respondents might be those who have started in these schools in the foundation phase which is Grades 1-3 and those who are living in urban areas. Where they were asked to comment about not being confident when using English one respondent stated "To speak in English a lot of translation from IsiZulu to English has to be done before you speak out.

African learners in these schools are expected to use English in class and on official conversations but 88.8% of them like using their mother tongue among strangers. This indicates that they still like and value their language. Some of the respondents have indicated not being threatened by English remarks made by other pupils to tease them. This might happen because those learners are from urban areas, they are used to the English language, or they have been in these schools for a long time so they understand the language well now.

To reveal that there is still spirit of confidence towards their own language, the African learners, most of the respondents have indicated that they are sure about future association with African communities. This might be caused by still having respect of their vernacular language and they still know it well, they have not forgotten their roots. They still have firm link with their families and African environment as all the respondents commute with their societies.

Those respondents who have indicated that they might not tell the importance of their own language might be indicating that they undermine their mother tongue. They might not see the need of knowing your own language if you are African. When commenting to this statement one learners stated "There is no need of knowing the importance of our mother-tongue because it is not internationally used which mean it is valueless". Vide supra 2.1 Friederekse stated that in Zimbabwe some Shona speaking people argued that they did not feel it necessary for their children to learn Shona because they would not benefit from it.

The majority of the respondents, 64.8%, favour the statement of being taught their mother tongue whereas they are in these schools. That is an indication of having something lacking in their education. They need their mother tongue, it has value to them. Then commenting on this statement the learners stated that they regard their language as being equal to other languages, they see no need of it not being taught in these schools as they are there. This is also highlighted by the fact that most of the respondents are still proud of their mother tongue. Vide supra what Dyer (1997:60) in 2.5 says as he states that a person's identity cannot be separated from the language they have learnt. We are what we speak. It is therefore essential that all learners' languages are brought into the classroom in a real vibrant way.

As the respondents have indicated being willing to be taught in their mother tongue and being proud of their mother tongue 88.8% have also indicated to like using their mother tongue. This is stressed by Koschula & Anthonissen (1995:137) when they say we use language in order to say something about ourselves and to locate ourselves within our society and community. Language may be used as a symbol or an indication of group-membership.

The statistics according to the learners responses to statements dealing with their perceptions regarding their own language and value of it in these schools, have shown that most of the African learners still have that spirit of confidence for their language although they are in desegregated schools. The fact that they like their mother tongue to be taught reveals that they need recognition of their mother tongue.

These respondents are in desegregated schools, they are African learners but most of them have indicated not being threatened by English remarks made to them. This is an indication of being happy about being in these schools. This might also happen because those learners are from urban areas they are used to the English language, or they have been in these schools for a long time now familiar with the language.

4.3.3.3 Learners responses to statements dealing directly with perceptions regarding their own language and value according to the learners area where home is situated.

Table 4 shows African learners respondents responses to the 6 statements dealing directly with morale in language as they were analysed according to the area where their homes are situated. The purpose for this table is to be able to uncover the contributions of the area of the learners towards language.

Table 4. Frequency distribution according to the learners perceptions regarding their own language and values with regard to the area where home is situated.

Statement	Rural Areas						Urban Areas					
	YES		NO		NOT SURE		YES		NO		NOT SURE	
1. Use your language among strangers.	38	54.3%	22	31.4%	10	14.3%	40	72.7%	11	20%	4	7.3%
2. Sure about association with African communities.	52	74.2%	9	12.9%	9	12.9%	23	41.8%	11	20%	21	38.2%
3. Tell others about importance of your mother tongue.	23	32.9%	40	57.1%	7	10%	1	1.8%	46	83.6%	8	14.6%
4. Like to be taught your mother tongue in these schools.	39	55.7%	20	28.6%	11	15.7%	42	76.4%	3	5.4%	10	18.2%
5. Proud of your mother tongue.	44	62.3%	20	28.6%	6	8.6%	40	72.7%	10	14%	5	9.1%
6. Like using your mother tongue.	64	91.4%	6	8.6%			47	85.5%	5	10%	3	2.6%

Table 4 indicates that most of the respondents 72.7% of respondents living in urban areas like using their mother tongue among strangers and 54.3% of the respondents from rural areas also like using their mother tongue. Some of the respondents 31.4% from rural areas do not like using their mother tongue among strangers together with 20% of respondents from urban areas. The rest which is 14.3% from rural areas and 7.3% from urban areas are not sure.

Broad agreement is also noted on the statement about association with African communities in future as 74.3% from respondents living in rural areas and 41.8% from those living in urban areas has been shown. The least number of respondents 12.9% from rural areas are not sure and does not know about their attitude towards this statement. From the respondents in urban areas 20% does not know and 38.2% is not sure about their association with African communities.

Most of the respondents from urban areas 83.6% are negative about telling about the importance of their mother tongue and 57.1% is noted from respondents in rural areas. Only 32.9% from rural areas is positive and 1.8% from urban areas, 10% from rural areas and 14.6% from urban areas is not sure.

Most of the learners 55.7% from rural areas and 76.4% from urban areas are in favor of being taught their mother tongue in the desegregated schools. The respondents who do not like to be taught their mother tongue are very few as 28.6% from rural areas and only 5.4% from urban areas is not sure.

Broad responses should be noted on the statement where the respondents have showed positive attitude of their language. Most respondents from both rural and urban areas, 62.3% from rural areas and 72.1% from urban areas have indicated being proud of their language. There is 28.6% from rural areas and 14.3% from urban areas who have indicated not to be proud. Among the respondents from rural areas 8.6% and 9.1% from urban areas, they are not sure whether being proud of their mother tongue or not.

It is worth noting that most of the African learners in desegregated schools 91.4% from rural areas and 85.5% from urban areas still use their mother tongue when outside the school. Few of the respondents 8.6% from rural areas and 10.9% from urban areas do not use their mother tongue after school. Only 2.6% from urban areas is not sure about this statement.

4.3.3.4 Discussion on findings

Table 4 indicates that there are African learners who do not like to use their mother tongue among strangers. From those learners who are in rural areas it indicates that they have adopted the style and deeply obeyed the rules of the desegregated schools responding to the phrase which says practice makes perfect. The use of their vernacular language has been ignored due to the influence by the school and English use has become very important. The learners fulfill the idea of English having gained prosperity with other languages, more especially their mother tongue, being declining and falling.

These African learners who are from urban areas who like using their mother tongue indicate that they still value their mother tongue whereas they are living with other races. One learner's comment was "I use to speak my mother tongue in order to show other people that I am not proud of being in these schools and I am not rude to them as they use to say we are rude".

Respondents from rural areas who stated that they are not sure to the statement about association with African communities in future commented and, said that it is due to the way they are treated by their communities, especially learners in state schools. These learners instead of locating themselves to their societies or communities even if they are in the desegregated schools have just turned themselves away from their societies. This has been stated by Freer (1992:88) that African learners in these schools are perceived as being 'sell outs' or 'traitors'.

Response by the respondents to the statement of telling about the importance of their mother tongue reveals that these learners no longer know their language well. They have totally diverted to the other language.

In their comments about being taught their mother tongue, they favoured the statement as they said they would be happy if it can be included in the curriculum as a subject and be given an option to choose rather than that of their mother tongue being phased out as it is happening. *Vide supra* 4.3.3.1.

Most of the learners from urban areas in their comments stated that they are willing to learn their mother tongue as they encounter problems when expected to read and write it. These learners believe that if their mother tongue continues to be not recognised in these schools they will end up having lost their identity.

As most of the respondents indicated to be proud of their mother tongue, that enlightened the fact of being concerned about their identity. In their comments those learners said they like their mother tongue as it identifies them well. As they are Africans they have to know their language and they do not want their language to be humiliated by being scratched out in these schools while they are there. Wardhuagh (1987:5) states that speaking a particular language is often closely related to expressing a certain nationality or identity. With change of language may come a shift in nationality and identity. Kaschula & Anthonissen (1995:15) states that the beliefs and values as well as the needs of a particular society are reflected in the language.

The information above confirms the fact that some African learners in desegregated schools still value their mother tongue.

4.3.4 LANGUAGE PROBLEM

4.3.4.1 Learners response to statements dealing with language problem according to the Grade they started in the desegregated schools.

In Table 5 the researcher has felt that in order to uncover the language problems of the African learners in desegregated schools clearly, the responses of respondents should be analysed according to the Grades in which the respondents started attending to these schools.

Table 5. Frequency distribution according to language problem
 Number of respondents per Grade started in : 1-3 = 43
 4-7 = 35
 8-10 = 47
 11-12 = 0

Statement	Yes						No						Not Sure					
	1-3		4-7		8-10		1-3		4-7		8-10		1-3		4-7		8-10	
1. Easily pronounce English words	24	55.8%	18	51.4%	21	44.7%	9	20.9%	8	22.9%	14	29.8%	10	23.3%	9	25.7%	12	25.5%
2. Problems in understanding content.			15	42.9%	6	12.8%	43	100%	15	42.9%	33	70.2%			5	14.3%	8	17%
3. Need more time to understand statement in English.			19	54.5%	15	31.9%	41	95.3%	16	45.7%	30	63.8%	2	4.7%				
4. Know how to read and write your own language.			24	68.6%	26	55.3%	43	100%	8	22.9%	12	25.5%			3	8.6%	9	19.1%
5. Are you satisfied.	20	46.5%	3	8.6%	5	10.6%	12	27.9%	5	14.3%	4	8.5%	11	25.6%			3	6.4%
6. Able to assist Black learners in understanding their language.	5	11.6%	15	42.9%	29	61.7%	28	65.1%	9	25.7%	11	23.4%	10	23.3%	11	31.4%	7	14.9%
7. Understand language used by all pupils.	36	65.5%	21	60%	30	63.8%	7	16.3%	4	11.4%	10	21.3%			10	25.6%	7	14.9%
8. Speak your mother tongue freely among	12	21.8%	15	85.7%	23	48.9%	25	58.1%	9	25.7%	18	38.3%	6	14%	11	31.4%	6	12.8%

other races.																		
9. Able to make a speech in your mother tongue.	6	14%	9	25.7%	28	59.6%	30	69.7%	22	62.9%	14	29.8%	7	16.3%	4	11.4%	5	10.6%
10. Can assist in translating English in Zulu.	9	20.9%	6	17.1%	31	66%	29	67.4%	24	68.4%	9	19.1%	5	11.6%	5	14.3%	7	14.9%
11. Enjoy company with other African learners not in these schools.	11	25.6%	27	77.1%	26	55.3%	29	67.4%	6	17.1%	19	40.4%	3	7%	2	5.7%	2	4.3%
12. Accept by learners and teachers as an expect if it happens.	36	76.7%	20	57.1%	24	51%			10	28.6%	14	29.8%	12	27.9%	5	14.3%	9	19.1%
13. Make company with other races during weekends.	24	55.8%	23	65.7%	9	19.1%	12	37.9%	8	22.6%	4	8.5%	7	16.3%	4	11.4%	2	4.3%

Number of respondents per Grade started in: 1-3	=	43
	4-7	= 35
	8-10	= 47
	11-12	= 0

Table 5 indicates that most of the learners, 55.8% from these who started from Grades 1-3 easily pronounce English words, from those started from Grades 4-7, 51.4% indicated and 44.7% started from Grades 8-10. Most of the respondents who could not pronounce the English words easily can be noted from those who started in these schools from Grades 8-10 as there are 29.8%, 22.9% from those who started from Grades 4-7 and 20.9% of those who started from Grades 1-3. The rest are the respondents who are not sure.

Table 5 also indicates that 100% of the learners who started in these schools from Grades 1-3 do not have a problem in understanding the content, 70.2% of those who started from Grades 4-7. Few of the respondents, 42.9% of those who started from Grades 4-7 and 12.8% of those who started from Grades 8-10 indicated to have problems in understanding the content. For those who are not sure about this statement 14.3% are those who started from Grades 4-7 and 17% are those who started from Grades 8-10.

For those respondents who started in these schools from Grades 1-3, 95.3% do not need more time to understand statements in English, 63.8% of those started from Grades 8-10 and 45.7% for those who started from Grades 4-7.

According to the analysis most of the respondents who need more time to understand the statements in English are those who started from Grades 4-7 as analysis shows 54.3%, 31.9% for those who started in Grade 8-10 and 4.7% for those who started from Grades 1-3 are not sure.

High percentage can be noted on respondents who started from Grades 4-7, 68.6% for those respondents who know how to read and write their mother tongue, 55.3% are those who started from Grades 8-10. According to the analysis 100% of the respondents who started in Grade 1-3 do not know how to read and write their mother tongue, 25.5% of those who started from Grades 8-10 and 22.9% are those who started from Grades 4-7.

Among respondents who started in desegregated schools from Grades 1-3, 27.9% indicated that they are not satisfied of not knowing how to read and write their mother tongue, 14.3% for those who started from Grades 4-7 and 8.5% for those who started from Grades 8-10.

The most satisfied group about statement No.4 are those who started from Grades 1-3 as 46.5% indicated, 8.6% of those started from Grades 4-7 and 10.6% for those started from Grade 8-10. For those who started Grades 1-3, 31.4% is not sure about statement No.4 and 6.4% of those started from Grades 8-10 too.

It must be noted that most of the learners in the desegregated schools who can be able to assist black learners in understanding their home language are those who started in these schools from Grades 8-10 as the analysis showed 61.7% of them, the next group is 42.9% for those who started from Grades 4-7. The most group which indicated not to be able about this statement is the group of those who started from Grades 1-3 as 65.1% has indicated. Among those who started from Grades 4-7, 31.4% is not sure, 23.3% from those started from Grades 1-3 and 14.9% from those started from Grades 8-10.

As these African learners are in these schools, they do understand other languages used by all pupils as 65.5% is for those who started from Grades 1-3, 63.8% is for those started from Grades 8-10 and 60% is for those who started from Grades 4-7. Few learners do not understand other languages used in these schools as it is shown

by 21.3% of those started from Grades 8-10, 16.3% for those started from Grades 1-3 and 11.4% for those started from Grades 4-7.

Table 5 indicates that a high percentage of learners, which is 85.7% of those who started in these schools from Grades 4-7, can speak their mother tongue freely, 48.9% of those started from Grades 8-10 and a few 21.8% for those who started from Grades 1-3.

High percentage of failing to speak the mother tongue freely can be noted to those started from Grades 1-3 as 58.1% of them is indicated, 38.3% for those started from Grades 8-10 and 25.7% for those started from Grades 4-7.

It must be noted that learners who can be able to make a speech in their mother tongue are those learners who started in these schools from Grades 8-10 as 59.6% is shown 25.7% for those started from Grades 4-7 and the least from those started from Grades 1-3 which is 14% of them.

High percentage of being unable to make a speech in your mother tongue can be noted from those who started from Grades 1-3 as 69.7% is indicated, 62.9% from those who started from Grades 4-7 and 29.8% from those started from Grades 8-10. The most group of being not sure is for those started from Grades 1-3 as 16.3% as indicated.

In connection with assisting in translating English in Zulu most of the respondents who are positive about this statement are those started in these schools from Grades 8-10. They are 66% of the targeted population, and 20.9% from those started from Grades 1-3 and 17.1% from those started from Grades 4-7.

The analysis states that for those who cannot be able to assist in translation 68.6% is for those started from Grades 4-7, 67.4% for those started from Grades 1-3 and 19.1%

from those started from Grades 8-10. Those who are not sure are 11.6% of Grades from 1-3, 14.3% of Grades from 4-7 and 14.9% of Grades from 8-10.

The analysis shows that the high percentage of those who enjoy company with other African learners not in these schools can be recognised from learners who started in these schools from Grades 4-7, 77.1% of the targeted population has indicated, 55.3% from those who started from Grades 8-10 and 25.6% from those who started from Grades 1-3.

Those learners who started in these schools from Grades 1-3 are the most who cannot enjoy company with other learners not in these schools. The statistics shows 67.4% from these learners, 40.4% for those started from Grades 8-10 and 17.1% for those started from Grades 4-7. The few are these who are not sure as 7% for those started from Grades 1-3, 5.7% for those started from Grades 4-7 and 4.3% for those started from Grades 8-10.

The high percentage of learners who are accepted by learners and teachers as expects if it happens are those who started from Grades 1-3 as 76.7% of them has indicated, 57.1% of those started from Grades 4-7 and 51% of those started from Grades 8-10. Among those started from Grades 1-3, 27.9% is not sure about this issue, 14.3% of those started from Grades 4-7 and 19.1% from those started from Grades 8-10. There are also those who feel they are not accepted. There are 28.6% of those who started from Grades 4-7 and 29.8% of those stated from Grades 8-10.

Learners who started in these schools from Grades 1-3 who indicated that they make company with other races are 55.8%, 65.7% of those who started from Grades 4-7 and 19.1% of those started from Grades 8-10.

Those who have disagreed to this statement are 37.9% of those started from Grades 1-3, 22.6% of those started from Grades 4-7 and 8.5% of those started from Grades 8-

10. High percentage unsure is of those started from Grades 1-3 as 16.3% is indicated, 11.4% of those started from Grades 4-7 and 4.3% of those started from Grades 8-10.

4.3.4.2 Discussion on findings

The analysis in the responses of the African learners on the statements dealing with the language problem indicates that African learners encounter problems in connection with their vernacular language in these schools and the foreign language. Table 5 reveals that learners who started in these schools early or during the foundation phase and at a senior phase do not have problems in pronunciation of English words and understanding the statements in English. The advantage of knowing English is their early engagement to these schools for those who started in the foundation phase, and to those who started in the senior phase it is that they have already learned it on the previous classes. Those started from Grades 4-7 encounter problems as it is indicated on statements No. 1 to No. 3.

The learners who entered these schools from Grades 1-3 have a problem with their mother tongue as the analysis has shown that they do not know how to read and write their own mother tongue, there is a low percentage of those who can assist Black learners in understanding their home language, who can speak their mother tongue freely, who can make a speech in their mother tongue and who can assist in translating English in Zulu. This reveals that these learners have a problem in knowing their mother tongue. Vide supra 2.8(c).

In their comments in connection with the thirteen statements about their vernacular language, those learners who did not know how to read and write their mother tongue stated that they would be happy to be able to read and write their own language but it is not of much importance since their mother tongue is not recognized in the labour market and internationally. These learners also stated that their parents do not encourage them to use their mother tongue. Vide supra 2.1.

Analysis that other learners indicated that they are not satisfied to read and write their mother tongue. This is an indication that learners in desegregated schools still value their language.

Learners who started in desegregated schools from the intermediate phase which is Grades 4-7, most of them indicated not to have problems with their mother tongue but a few have problems with English. The problem with English might be caused by poor background from previous classes, lack of usual usage of English or the environment where the learners come from.

4.3.5 BEHAVIOR

4.3.5.1 Learners responses to statements dealing with behavior.

In Table 6 the researcher has decided to study the questionnaires according to the area where the learner's home is situated as she believes and felt that the area of home situatedness has an effect on the learner's behaviour concerning the use of language. This is because the researcher mostly believes that behaviour is dependent on factor like people's motivation to learn another language in order to acquire a wider range of symbolic and material resources.

Table 6 : Frequency distribution to statements dealing with behaviour towards languages according to area where home is situated

Statement	Rural Areas (70)						Urban Areas (55)					
	Yes		No		Not sure		Yes		No		Not sure	
1. Usual speak English after school.	15	21.4%	49	70%	6	8.6%	23	41.8%	26	47.3%	6	10.9%
2. Enjoy speaking English among other Blacks.	34	48.5%	23	32.9%	13	18.6%	30	54.5%	19	34.4%	6	10.9%
3. Same behavior at home and at school.	18.	25.1%	39	55.7%	13	18.6%	31	56.4%	15	27.3%	9	16.4%
4. Speak English in buses and trains.	12	17.1%	39	55.7%	19	27.1%	27	49.1%	13	23.6%	15	27.3%
5. Speaking English while among Black older people.	38	54.3%	23	32.9%	9	12.8%	39	70.9%	9	16.4%	7	12.7%
6. Spirit of respect between learners of other races and you.	30	42.9%	25	35.7%	15	21.4%	42	76.4%	12	21.8%	1	1.8%

Concerning Table 6, it will be noted that African learners living in rural areas do not usually speak English after school as 70% of the respondents have stated and 47.3% from urban areas. For those who speak English after school it is 21.4% of the respondents from rural areas and 41.8% from urban areas. Few respondents from both areas are not sure as 8.6% from rural areas and 10.9% from urban areas has indicated.

High percentage of all respondents who enjoy speaking English while among other Blacks is of those from urban areas. The analysis shows 48.5% of the learners from urban areas is indicated, from rural areas 48.5% can be noted. Some of the respondents have negative attitude towards this statement as 32.9% from rural areas and 34.4% of urban areas have indicated.

The behaviour of these learners differs at home and at school. From the learners who are from rural areas 55.7% and 27.3% for learners who are from urban areas is indicated. Most of the learners from rural areas behave differently at home and at school. Learners who stated that they behave in the same way at home and at school are mostly those from urban areas as 61.4% is indicated. From rural areas only 25.1%.

Among the respondents, the respondents who like to speak English in buses and trains are those from urban areas as 49.1% has indicated, from rural areas 17.1% has been shown. In rural areas the high percentage which is 55.7% is for those who do not speak English in buses and trains and in the urban areas 23.6% is indicated.

Learners from desegregated schools like recognition as 54.3% of the learners from rural areas and 70.9% from urban areas are learners ^{who} speak English while among older Black people. Among the learners from rural areas 32.9% and from urban areas 16.4% indicated not to like speaking English among older Black people. Other learners, 12.8% from rural areas and 12.7% from urban areas are not sure.

Regarding the statement of spirit of respect between learners of other races and the respondent the analysis indicated high percentage of positiveness from those learners from urban areas as 76.4% indicated among them. From those learners who are from rural areas 42.9% indicated positiveness. Among the learners from rural areas 35.7% indicated negativity together with 21.8% from urban areas.

4.3.5.2 Discussion on findings

Concerning the analysis in Table 6, it indicates that sometimes some learners might not be influenced mostly by the area they are living in. It must be broadly agreed that according to this analysis learners behavior depends to each learners way of perceiving things. The area where the learner lives does not mostly change the learner as we have noticed in the analysis in Table 6 that learners from rural areas enjoy speaking English in buses and trains and speaking English while among older African people.

When the learners were commenting in connection with this statement, one learner said that those who are speaking English while they live in rural areas are doing that as the way of practicing so as to be fluent in English, others stated that those who do that are those who react that way in order to be recognized as being highly educated and learning in different schools.

Those learners from urban areas who enjoy speaking English stated that they do that because they are used in using English as their neighbours are the other races and their parents encourage them to speak English most of the time. These learners, whereas they are in urban areas and in desegregated schools some of them do not use English mostly which might be caused by the influence from their parents. Some of them stated in comments that though they live in urban areas they have not forgotten that they are Africans and so they should use their language when among other Africans.

4.4 CONCLUSION

Although these learners are in desegregated schools, having started in these schools on different Grades and living in different areas, these learners have shown that they have problems in knowing their mother tongue and so they indicated to have trends of willing to know it as an indication of valuing their mother tongue.

It has been evident from the data analysed in this chapter that it is imperative for the educational planners to take into account the languages of all groups accommodated in desegregated schools when designing the curriculum of these schools.

In the next chapter, chapter five, the study will be summarized and certain recommendation will be made in the light of the findings of the research.

CHAPTER 5

SUMMARY AND RECOMMENDATIONS

5.1 INTRODUCTION

In the previous chapter the researcher has stipulated the objectives of the study and studied all relevant literature. The data has been collected and analysed. In this chapter the researcher will give general findings on the investigation and some recommendations on the findings reached of interpreting and generalizing data gathered from the representative sample.

5.2 GENERAL FINDINGS OF THE INVESTIGATION

It appears that African learners have been neglected in the curriculum programs of the desegregated schools. It appear many African learners are ashamed to be heard speaking their mother tongue and in some cases they are even forbidden to speak African languages at school. Some African learners hold the belief that African languages, more especially mother tongue, are not important and so they should be ignored. They have gone to desegregated schools where the African languages are not considered. The reason is that some of them do not want to learn their vernacular language at school. They usually say they want to learn other languages, for example, English, except Zulu because they already know Zulu as it is their mother tongue.

This leads to the situation where some African learners learn to read and write English and Afrikaans, but not their home language. This is a matter that requires urgent attention in order to lay the basis for true transformation of the desegregated schools.

One may argue that the perception of African learners about Zulu consequently mean that they undermine their own language. This reveals their misconnection about language and education which they were there for. These African learners were sent to these schools for better education in order to be recognized in the labour market. The learners have persevered their admission to these schools otherwise.

Some African learners as they are in desegregated schools have totally ignored their mother tongue and they do not even use it when speaking with other people. These learners have adopted the style of the schools they are attending in behavior. They behave the same way as school and at home, even those learners who are from rural areas.

Some of the African learners who are in the desegregated schools have proved to still value their mother tongue whereas they are in these schools. They have stated that they would be happy to be taught their language in these schools. Even those African learners who are from urban areas, they still value and need their mother tongue to be included in the curriculum of these schools.

According to the constitution Chapter 2, Section 29(2): Everyone has the right to receive education in the official language or languages of their choice in public educational institutions where the education is reasonably practicable. In order to ensure the effective access to, and implementation of, this right, the state must consider all reasonable educational alternatives, including single medium institutions, taking into account:-

- (a) equity,
- (b) practicability, and
- (c) the need to redress the results of post racially discriminatory laws and practices.

In order to fulfil the constitution and assist the African learners in desegregated schools some recommendations have been given by the researcher.

5.3 RECOMMENDATIONS

5.3.1 INTRODUCTION

Presently in South Africa there is no doubt that there is a need to learn an African language. But the reality is that African languages need to be upgraded and given equal status with Afrikaans, which is a second or additional language. The Teacher (March:2001) state that the vernacular language of every learner should be considered. Learners should not be forced to use languages which are not their mother tongue. We must do what we can to fight against racism every single day. We cannot allow ourselves to become complacent. We can begin by setting a good example for others, always paying attention to the words we use. Words can be dangerous, they can be used to hurt and humiliate people, to create hatred and mistrust. We have to go of preconceived ideas, to get rid of certain sayings and proverbs that are generalizations and may be racist. The fights against racism begins with language.

Souder (1982:65) elaborates by saying no learner should be expected to cast off the language of the home as he crosses the school threshold, nor to live and act as though school and home represent two totally separate and different cultures which have to be kept firmly apart.

An understanding of the needs of African learners in desegregated schools implies that these learners can be successful to be taught their mother tongue whereas they are in these schools, if administrators, teachers and parents are aware of the factors that effect their language. The researcher has felt essential to indicate plainly what she believes needs to be done, even if some of the recommendations cannot be implemented at once. In the light of this challenge there are components of a school policy which the researcher suggests can help the African language development African learners.

The needs of African learners should be optimally addressed by a school language policy that supports language learning in a rich variety contexts and not only in the formal language class or in special classrooms. A language policy should therefore include a wide spectrum of the people involved in running the school. This is what the researcher recommends as what she believes can assist the African learners of their vernacular language.

5.3.2 THE ROLE OF MANAGEMENT COUNCILS AND GOVERNING BODIES

Management councils and governing bodies as they form part of the School Management team have a role to play in connection with the changes in schools and some issues of the school.

Management councils and governing bodies of the desegregated schools should be informed of the needs of a linguistically diverse population. Addressing the needs of African learners is likely to have financial implications in terms of employment of extra teaching staff, purchase of additional suitable books and learning materials, in-service training for educators and implementation of extra language classes or bridging classes. It is essential that governing bodies administering school funds and participating in educator appointment should be familiar with the educational needs of a linguistically diverse school population, Le Roux (1993:160).

It is pointed out by Frederikse (1992:124) that there should be school workshops designed for people involved in education. Those people can all use the activities outlined, adapting the content and emphasis to suite their particular group. The participation of all members of the community programs such as the workshops can help to promote better understanding and reduce conflict. When everyone is involved in defining the direction of a school there is greater commitment. This usually ensures responsibility for action.

Workshop sessions encourage groups of people to look at their own feelings and prejudices, and to articulate their ideas and preferences. Skillfully handled, workshops can address critical issues without making participants feel threatened. They encourage the use of debate and discussion in problem-solving. They look at controversial issues from different perspectives, and can give people the confidence to speak out. Groups of people interact, and the result is better communication, and a better understanding of the topic. It is important for workshop participants to be able to follow up the ideas and suggestions raised by the group. This follow up should be built into the planning of the workshop, and reinforced by research, further workshops and planning sessions.

5.3.3 THE ROLE OF THE PARENT COMMUNITY

Le Roux (1993:160) suggests that parent involvement in the educational process is essential if the needs of African learners are to be met. Parents of the dominant group in the school should be made aware of the special needs of African learners. Such parents can act as teachers' aids in language classes or volunteers in language enrichment.

Furthermore special guidance should also be given to parents who themselves have a limited proficiency in African language, so that they can better support children's language learning at home. Children whose parents read and talked to them before they entered school will perform better than children whose parents did not. For this reason, the school should encourage and guide all parents – irrespective of the social, economic or cultural circumstances to expose their children to experiences with books and interact with them.

Simoërs (1982:65) suggests, as he quotes Daphney Browns' useful procedures for ordinary educator, that every child in the class should be encouraged to speak in his mother tongue for some part of the school day. Parents should be invited to school to contribute to group work and school assemblies in their own languages. So where there are mixed races that means parents of all races should be invited. Arrangements

should be made with a nearby senior school for older pupils from minority group to visit the primary school on a regular basis to tell stories in their mother tongue. Assistants with a facility in an African language should be appointed where possible. African learners who attend Saturday or evening schools in their own language may be encouraged to bring their work to the day school where it can be talked about and encouraged.

Parents can discuss a variety of topics and events, such as shopping trips, excursions, visits to church, sports events or clubs, while travelling to school or to work with their children using their mother tongue. In this way a linguistically enriched environment is created which in turn has a positive effect on language development in general.

5.3.4 PROFESSIONAL COLLABORATION

Close collaboration between language teachers, subject teachers and remedial or guidance teachers in planning educational activities for African learners are mentioned as effective strategies to meet African learners needs. Most educational goals cannot be achieved by individuals in isolation but require the collaborative efforts of teachers and parents. By working together, subject and language teachers can develop instructional strategies to meet the needs of specifically African learners in the school.

An educator must be able to relate meaningfully to a wide range of people, to recognise and confront personal prejudices and finally to recognize his own needs both as a teacher and an individual to take effective steps to fulfil them.

An educator should be able to understand learners as individuals and hold to ability to help in establishing a school community in which through curriculum activities and social relationships, the development of these African learners will be fostered. All students need to be given an opportunity regardless of race to consider carefully the inherent attitudes and assumptions contained in the subject matter taught and its manner of presentation.

5.3.5 SCHOOL CLIMATE

Attitudes towards multilingualism affect the school climate. Attitudes may range from a deficit approach, in which African learners are viewed as deprived and disadvantaged, to an ability-centered approach, in which language diversity is seen as a strength and potentially enriching characteristic rather than a weakness. Focussing on the latter approach implies creation of a general school climate in which language diversity is respected and valued, and where African learners feel at home because they are not considered inferior because of a dissimilar linguistic background. This approach fosters respect and tolerance for other languages spoken by pupils, and the status of indigenous languages is affirmed. Moreover, the skills and abilities of African learners and their parents are acknowledged and utilized. Negative perception about the ability of African learners are encountered, home-school links are strengthened, and the use of mother-tongue is seen as valuable resource (Le Roux 1993:160).

5.3.6 CLASSROOM CLIMATE

It is essential that all learners' languages are brought into the classroom in a real and vibrant way. The reason for creating a classroom where all languages are recognized and used is the importance of what the theorists call additive bilingualism. This can be described as the acquisition of a second language without any loss or weakening of the first language. Current research shows that the effective learning of a second language is dependent on fluency in the first. In other words, you will develop your second language better if you are also developing your first, Dyers, (1997:60).

It is for the above data that Le Roux (1993:154) recommends that African learners and their parents should be encouraged to develop and maintain the use of mother tongue irrespective of the medium of instruction in school. Furthermore she stresses the need for the creation of classroom climate in which the home language of culturally diverse learners are valued and appreciated.

Sounders (1982:41) states that Christian proposes that, ideally, African learners should be taught to read and write in the home language in the pre-school years and to continue to learn the mother-tongue and through it alongside the school language when they go to school. The home language can become the tool for the acquisition of literacy in the school language, the learner in this instance, 'learns to think about reading' in his more familiar language. And learning to read and write in the language of the home can confer prestige on that language.

Sounder (1982:41) also quotes (Komisky 1976) who argues that for the learners to be able to read a language they must be able to think in that language. So she recommends that the child's experience should become the basis for learning to read since this is the surest way of enabling the child to generalize his understanding of the way in which meaning can be carried either by spoken or written symbols. One method that is based on this premises is the language experience approach. Through this method the child dictates to the teacher, who writes the child's words and the teacher and child read back the text. In this way, all the words and structures the child will be encourage to read will be encouraged to read will be part of his spoken language.

Le Roux (1993:162) suggests that the deficit approach should be an essential feature of the classroom that supports language learning. All teachers should integrate learners' diverse cultural experiences and background into meaningful language learning within the classroom and provide opportunities for authentic communication within the classroom. Thus African learners should be 'immersed in a rich bath of their African language' with the global school environment. Each classroom teacher should endeavor to create a positive non threatening environment in which children will want to participate in speaking, reading and writing activities. Teachers should get to know the interests and cultural backgrounds of children in order to select material to present to individual children. They must assess how well children can read and write, plan relevant activities, and continuously evaluate progress. Children should be surrounded by meaningful, good models of reading and writing.

Mda & Mothata (2001:16) state the following of the classroom strategies identified mainly by the Project for the Study of Alternative Education in South Africa:-

- Conducting, at the beginning of the year, a survey of languages spoken by learners in the classroom, of languages used in their families and communities. This would help the teacher in planning lessons and identifying skills the teacher^{educator} may draw on.
- Making the classroom and school environment friendly and welcoming by putting up signs and posters in the languages spoken by learners. The objects may be labelled in different languages e.g. English and Zulu, the poster and pictures should represent people from different backgrounds and walks of life to avoid stereotypical images;
- Letting learners to speak their languages among themselves when playing in group-discussions or when asking questions. If the teacher does not speak the language of the learner, another learner may interpret for the teacher;
- Providing books, newspapers and magazines in languages of the learners. Books may be made by writing up stories and drawing pictures with assistance of learners and parents;
- Giving learners opportunities to read and write in their home languages even if the teacher does not understand the language. The teacher may still ask questions in English. The principles used here are that reading in one language supports reading in another, and that "it is more valuable that children learn to express themselves in writing than that they are able to always write correctly;"
- Using a bilingual approach as much as possible, if there are teachers who speak the learners' language;

- Where some learners speak languages not spoken by the class teacher (a common language resources such as parents, volunteers from the community including unemployed or retired ^{educator} ~~teachers~~, other learners in the same class or other classes, and staff members who speak the language(s) of the learners;
- Involving parents in education tasks, letting parents direct the school's educational and language policy, to allow for parents to bring their history, culture and values;
- Grouping learners who speak the same language to work together, or organizing groups in such a way that there are at least two learners who speak the same language in each group;
- Collecting and creating parallel texts, books, alphabets, numbers, scripts, posters and story tapes in various languages, tape recorders, black tapes, two way dictionaries, pictures from magazines showing diversity and variety of people, newsprint, collections of songs and rhymes, and collections of stories in different languages, written by the class and by senior students;
- Studying and talking about the names of different learners in the classroom, noting cultural differences in names and characteristics of names from various languages. Learner may tell or write a story about how they got their names. Some names, like biblical names, are found in almost every language. Learners may be asked to give different language versions of English names; and
- When assessing the class; varying techniques and items to include written and oral tests, short and long answer questions, observation strategies, and being sensitive to the language and bias in examinations.

The following suggestions were taken from "The Teacher: Resourceful Pull out: March 2001: 'Lets Celebrate language.' These suggestions will be useful the teacher

in a multicultural classroom where all languages have to be considered, more especially, African language, Zulu. They are based to the teachers.

- Show every learner in the class that his or her language is important and valued. For example, learn to greet each other, sing songs in various languages. Invite the African learners to teach the class something in their first language;
- Recognize that language is a powerful tool for building the self confidence of learners and their belief in themselves. Use it with care as their constructive tool;
- Make time to learn each others language. Stress the value of multilingualism;
- Draw in the languages of your learners. Use different languages on worksheets, put up the weekly calendar in a different language each week, make the announcements at school multilingual and use the children to do the translating;
- Use language inclusively – avoid using ‘us’ and ‘them’ terms. Explore different ways of communicating, for example sign language;
- Do not allow the idea that ‘standard English’ is the language of economic success to undermine the status of other languages – identify the value of languages as being greater than purely economic;
- Establish a safe place for language learning – there is a strong relationship between language learning and an environment which is stress free and supportive;
- Use language sensitively – language can be used to reflect or reinforce prejudice and discrimination. Do not accept generalization about racial or ethnic group, disabled people or others who may be different in some way;
- Take teasing and name-calling seriously, especially when the names or words used are based on stereotype, generalizations or prejudice;

- Agree with the class on some basic rules of communication. These could include: call people by their names, listen before you talk back and always willing to explain what you mean again.

The researcher hopes that if the recommendations suggested be implemented in these schools, African languages would also not be undermined by even the owners as it happens. It is also believed that what the constitution of South Africa says would be successful, as all the languages in South Africa are recognised.

5.3.7 MULTILINGUAL STUDIES (BILINGUALISM ZULU AND ENGLISH)

Cole (1989:191) states that Robinson begins to pick up his theme which hopes to go further than skills-based learning of language when he insists that rather than treating second language learning as a transient 'self-eliminating' marginal activity, it should become a permanent feature of a bilingual education programme in a stable, multilingual and multicultural society.

So what is multilingual studies? In the way that envisage it, there are already numerous models to look at and evaluate in higher education such as Classics and European and Oriental Studies. The aim is to construct an integrated subject which 'though it concentrates on language issues' can through them, draw on philosophical, sociological, political and historical texts of, and maybe in, those languages. If, at the stage, it is suggested that the languages we should concentrate on are the mother-tongue languages of African (black) learners and various forms of English and Creole, it is not meant to bar European languages.

It is simply to recognize and respond to the neglected or special needs of these learners. Once these needs are satisfied, or maybe even at the same time, it would be educationally valuable to include other European languages. But what should be recognized about multilingual studies is that it is a new subject for a new generation.

It is neither merely the learning of standard or second-language English, nor it is simply the maintenance of the parent's language – whether written or spoken. It denotes a complex new dynamic that forges languages and cultures, politics and philosophies for a new generation of keen, young, British, working class, black people, who will make liars of those who accuse them of being caught between two cultures, implying confusion and lack of fulfillment in their lives. What these young people are in fact doing is existentially forging a new culture for their own benefit, which will integrate their parents and enrich the African community as a whole by also addressing the neglect of regional and working class English.

The aim and content of the curriculum could be to outline the linguistic rules and conventions of specific languages as well as the intellectual and concrete worlds that surround them, as are described in their poems, literature, social and political organizations, economic and cultural preferences, and religious and philosophical discourses. An important aspect of that curriculum must follow up the historical and political relationship between the said languages and cultures and their resolution in contemporary society. The intention of this subject would not so much be to teach students English or Zulu, but to help them inhabit the two worlds in which these languages are spoken, it would also be an important aim of such a subject to bring about genuine integration of black learners into British society, not only by teaching them to be English, but also by recognizing the fact that British culture is now a lot more multifaceted. As such, it is not just right that Zulu learners should appreciate that language and what goes with it, but white learners too. Clearly, some multicultural work already addresses these issues, especially in primary schools, but it still lacks a discipline base that this subject could provide. What multicultural studies has not provided, however, is the raising of awareness of not only spoken and written English from abroad, but many working-class regional varieties from Britain. Clearly that task belongs to English departments at all levels, but their inclusion here will doubtless stimulate a creative comparative context for all learners.

So the development of multilingual studies will require that there should be courses and degrees in multilingual studies. These courses or degrees should be backed up by

high-level academic research in higher education institutes. Schools will need to identify posts in multilingual studies from their modern-language allocation in those areas with a large number of children speaking community languages; or they could perhaps reorganize existing teaching. Following which; local education authorities (LEAS) and the Department of Education and Science (DES) will have to support the schools in their in-service needs. All these developments will have resource implications. Clearly any intention to move in that direction must compute for this resource. At this point, however, the most important requirement is that we reflect and debate these matters to the full.

But what would be the consequence of introducing multilingual studies for standard English, teaching English as a second language (TESL), bilingual support, and community language teaching? In general terms, the introduction of this subject will not only help extend or include for the first time different dialects of English originating from the regions and Zulu from KwaZulu, but also bring forth literacy contributions from Africa and elsewhere – as part of our Standard English curriculum where it is not already happening.

Specially, as far as TESL is concerned, multilingual studies will continue to undermine its philosophical base as bilingual support has done. But now, monolingual teachers with considerable experience of TESL will not only be able to participate in the new subject with its wider base than support teaching and Standard English, but also draw on it to help them continue working alongside bilingual teachers. Monolingual learners will similarly benefit, as there is no reason why some of them should not opt for such a subject in secondary school, if they had some background in primary school.

As far as bilingual support teaching is concerned, the development of multilingual studies will clearly be of great benefit to it. The assumption here is that bilingual support work will still be necessary for those learners who need to learn English and maintain their mother tongue, and will therefore have to continue as such. What would be different for the bilingual support teachers is that they will now not only

have to support and benefit from a discipline base, but also can teach in it and participate in its development. As such, they will be in a better position to develop a career in the discipline area and within the school. They will have greater resources to call upon and more substantive in-service training to participate in. From their new base, they can still participate, collaborate with, and influence other colleagues, but now with great authority and responsibility. When all has been said and done, they will also have the authority to introduce new materials in the curriculum, without always being sanctioned by subject teachers.

But what about *community language teaching*? Will it still be required? The answer is clearly affirmative. Presumably some of the community language teachers will participate in the delivery of multilingual studies, but there will still be people wanting to learn modern languages as they are traditionally taught. There is no reason to assume that the development of multilingual studies will diminish for Afrikaans any more than development studies downgraded sociology or politics. On the contrary, the thriving of one is bound to bolster the other.

So the consequence of developing this new discipline is more likely to fulfill several existing needs, rather than undermine current work. It is bound to strengthen both second-language and mother-tongue learning, broaden Standard English, integrate new cultures and ideas, and open up traditional perspectives and areas and involve monolingual teachers and learners in a new and exciting discipline. Subsequently, a successful evolution of such a discipline is likely to have an important impact on literacy education and traditional British chauvinism.

If young people get interested in learning about languages and what binds them culturally, there is a good chance a lot fewer will leave school with literacy problems and negative attitudes towards 'foreign' languages. It is even likely that some of them will get interested following up specific languages at a higher level too. That will not only ensure the survival of community languages and dialects, but also would increase their demand in tertiary and higher education. Concurrently, a thriving interest in community languages and dialects will stimulate a creative symmetrical

relationship between the young people and the school. In due course, if this relationship is healthy, it is bound also to benefit the parents, some of whom are in need of literacy education in their mother tongue and many in English literacy and fluency.

I am convinced that multilingual studies will also play an important role in slowly discrediting *the traditional British chauvinism and class hierarchy deeply buried in the homilies of Standard English*. A lot of this challenge is already apparent in the classroom. But by making it part of an organized discipline, it will encourage classroom educators to seek a more detailed scientific base for this challenge to require researchers in historical linguistics to provide its evidence in a convenient way. In this sense the challenge will be to colonial attitudes which fuel racism in Britain, and to class manipulation whose reduction is bound to minimize working-class racism and engender greater solidarity between black and white working people. By the same token, perhaps through the involvement of black women especially, multilingual studies is bound to provide the context through which some very interesting findings on the use of language that oppresses women can be compared with the way it exploits blacks. As such, multilingual studies will not only benefit from work done by feminists, but will make a contribution in disseminating both these ideas and their struggle.

Thus, the introduction of such a subject will have relevance for black and white learners at secondary and especially primary level where it can do the most good. It would also, as did sociology, slowly work its way into all other subject areas to the benefit of other languages and the curriculum as a whole.

Two considerations are bound to be looming in people's mind by now: the lack of new resources and the Education Reform Act. First, Cole's feeling is that important educational discussions should not be terminated because we have a reactionary government which wishes to turn learning into the study of formal mathematics, English and following orders. Indeed, particularly since that is the climate, we must keep raising new issues and remind one another of the traditionally important ones.

Second, it is our experience as educationalists that, despite a constant shortage of funding and excess of limited imagination of the establishment, we still find ways of developing new ideas and improving our children's learning. I would therefore suggest that we also pursue the above notions if they have any merit in them. But surely there are more positive reasons for such discussions and experiments than the defense of education against recent Tory attacks. It was suggested in the introduction that bilingualism indicates the possibility of new avenues which will take us beyond the limits of traditional liberal education towards a more progressive provision. I shall turn to this aspect after dealing with some possible objections.

Some people may object to the introduction of multilingual studies on at least four grounds:

- (a) That it would oppose the excellent work of monolingual and bilingual teachers of language awareness;
- (b) That the creation of another discipline is not necessarily the best way of introducing important new ideas;
- (c) That subject orientation is against child-centredness; and
- (d) That it would undermine the learning of Standard English by black and working class learners.

The notion of multilingual studies is not opposed to language awareness; it is probably a more coherent and in-depth extension of some of its work. The experience in higher education especially, but also in some schools, has proved that the introduction of new disciplines such as sociology, development studies, language studies to the curriculum in the last twenty years has been the most effective way of introducing new ideas in a system of education which is organized upon and dominated by discipline areas. Cole supposes that he would probably agree in principle that subject areas should slowly be phased into an integrated curriculum in schools, especially one which is learner-centred. He would, however, question the effectiveness of encouraging that development by the use of vulnerable development areas of learning to lead the way. First of all, he would have thought, bilingual ESL,

Zulu, non-Standard English, and community languages, all need to be fully recognized, and then maybe take part in the general move away from the traditional subject base, if that were truly believed to be advantageous to secondary and especially tertiary levels. Further, it is not part of this argument that the inclusion of mother tongue or dialect should deliberately or accidentally reduce the possibilities of excellence in and critical awareness of Standard English. Indeed, as it has already argued, the contrary is the case: mother-tongue maintenance appears to improve the learning of Standard English.

5.3.8 GUIDELINES AND PRINCIPLES FOR MULTILINGUALISM

Mda & Mothata (2000:168) states the following guidelines and principles as they were recommended by Skutnabb Kangas and Gracia specifically for South African schools – as they presuppose a multilingual or at least bilingual administration and staff:-

- The immersion model for 'ethnolinguistic majority' learners, where the learners are first taught through the additional language and then their home language, so as to make them bilingual and 'biliterate.' The advantage of this model is that learners get access to the benefits offered by the other language without losing their home language, but the languages remain unequal in status. In reality, the vast majority of South African learners are immersed in additional language classes for most of their schooling, as an additional language usually becomes the language of learning beyond the foundation phase.
- The two way dual language model in which learners from both the majority and the minority language groups are taught in both languages, but as separated language groups. The goals are pluralism bilingualism, biliteracy and enrichment. However, it might be difficult to find English or Afrikaans speaking parents who would choose to have their children taught in their first language, which has power and status, and through an African language which has no status and clear function.

- The maintenance model is for minority language learners. Both the majority and the minority languages are used. The learners are first taught through their first or home language, while the majority language is taught as a subject. Ideally, the learners' home language remains the language of instruction throughout their schooling, but often the majority language later becomes a language of instruction.
- The plural multilingual model – All the different languages are official and regarded as equal. Learners from different linguistic backgrounds are taught in all the various languages, with the intention of making them multilingual.
- The South African dual language school (Heugh;1998) for learners from two or more different backgrounds, assumes that parents want their children to acquire high proficiency in English, the dominant language. At the foundation phases all learners are taught separately, through their first languages for 60 percent (60%) of the day “to develop their grounding and reading, writing and mathematics.” Learners are also integrated and taught the additional language (English) for 30 percent (30%) of the day and through a third language for 10 percent (10%) of the day. The activities and subjects that can be taught in integrated classes are art, craft, sports and music/singing. The amount of English used is increased as learners move higher up the grades.

5.3.9 APPROACHES TO MULTILINGUALISM (BILINGUALISM ZULU & ENGLISH)

There are a variety of approaches regarding multilingualism. Mike Cole in his book Education for Equality has supported multilingualism by using four types arguments as arguments regarding the approaches:-

- The social context arguments which emphasize the broad social and school context of black learners;
- Those which emphasize the importance and relevance of learning English while reinforcing mother tongue;
- The broad humanist arguments; and
- In small measure the philosophical arguments pertaining to concept information.

(i) The social context arguments

These identify the institutional and cultural racism that is daily endured by learners. Apparently, the studying of language and dialect and collaborative teaching with subject specialists, will help dismantle this racism. Teaching English as a second language (TESL) approaches are assimilationist, and allow withdrawal of children and are probably racist. Linguistic isolation exploits and disenfranchises black people. On the other hand, the antiracist whole school approach sees integration in pluralistic terms, starting from the point of view of African learners and communities, both of which give prominence and power to African teachers and learners. The autonomy of teaching English as a second language is illegitimate, if it distances itself from social context and the personal beliefs and feelings of the learners. Teachers, learners and black communities now require that English should be learnt as part of the development of capacities to participate fully in the society without losing essential communal and individual preferences.

(ii) Mother-tongue maintenance

The arguments that insist that mother-tongue maintenance is part of the learning of English are as diverse as they are persuasive. They present moral, political and purely utilitarian reasons for this coupling. But the fact that at present mother tongue is largely taught by voluntary groups, is indicative of the low priority the education service gives it. In fact mother tongues are a 'national resource rather than a problem.'

- (a) Their maintenance and the cultures that bind them will aid the learning of the second language. Languages complement and do not conflict and 'erode the position of another.' By supporting the existing language base of a learner, the teacher helps, rather than hinders them in learning a second or third language.
- (b) Bilingual approaches have cognitive and linguistic benefit for the learner. They increase their self-esteem and confidence, reinforce and counter social and psychological tensions and make the embarrassment of another language possible with greater confidence, expertise and enthusiasm.
- (c) As well as increasing the status of the learner and bilingual support teachers and their languages, mother-tongue reinforcement leads to collaborative work with subject teachers and helps to end black people's isolation and marginalization. The partnership brings both teachers' shared insights, perspectives and experiences on the problem of how best to cater for different stages of language development within the same classroom.
- (d) It is also argued that bilingualism increases school, community and parent relationship, thus facilitating learners' communication with their parents, a vital element in the educational development of the learners, ... and strengthen the links between the learners' schools and their families. It gives educationalist the opportunity to serve the whole family, thus turning English second language departments...head-teachers, local community workers into campaigners for improved procedures and provision.
- (e) Finally, we recognize that language (and literacy) is the key to educational and economic opportunity. Radicals, according to Kimberley, go further: they argue that language is a key to the control of the media, the government and other institutions.

(iii) Humanistic arguments

These both emphasize democracy and internationalism and in most part reflect classical liberal education aegis, but maybe have the potential to go beyond that.

The democratic argument concerning the bilingual issue breaks down into three sections:-

1. Going by their heroic efforts to set up community languages schools on hundreds of pounds per year grant-aid monies, it is clear that black parents are extremely keen to preserve and develop their children's mother-tongue, culture, social and religious practices that bind them, while also insisting that they learn English
2. Bilingualism can be said to have democratic implications in a pedagogic context. The point is all made by Hilary Hester who argues that by acting as researchers, teachers too learn from watching bilingual learners in a classroom. Their association with these learners becomes both an in-service and a curriculum development initiative. Past prescriptive techniques which dictate to teachers how language must be taught give way to something much more open-ended and exploratory, which mirrors the way in which many primary educators are used to working with learners. Learning becomes an investigation and the collection of evidence for the classroom and a basis for future planning.
3. Learners too join the educational partnership. Secondary schools particularly will benefit from this move away from didactic to a participative form of teaching. Such examples already exist in the teaching of English and in whole-school curriculum developments. They show that participation makes learners self-confident, interested and successful. Thus, we can render the learning of a second language a relatively routine and unthreatening activity and make its embracement voluntary and enthusiastic.

4. Educators become more accountable to the black communities, in as much as they acknowledge their needs and take advice on the best ways of meeting them.

If liberal and critical education is about breaking down barriers between 'races' and cultures and fostering internationalism and cultural diversity, then bilingualism has a role to play: it can help widen the curriculum and make it more rational. Hillary Hester suggest that one way learners appreciate each other's languages and cultures is by sharing them in classroom learning. In fact, Kimberley argues, teachers too benefit when languages and cultures break out of their 'nationalism' and are reinforced and reinterpreted in different context.

National languages and literatures written in them can be used to create a strait-jacket of nationalist thinking on open up inter-cultural understanding. Learners can be taught to use language within a narrow set of limits or be given access to modes of analysis and expression which give them power to act upon the world.

What now emerges is that mother-tongue maintenance is valuable not just to the black bilingual learner but also benefits the monolingual educator and learner while also becoming a form of critique of chauvinism and narrowness.

This learner becomes convinced there is only one true way to describe and conceptualize the world, making the familiar mistake of confusing the limits of language with the limits of the world itself. Unable to transcend his language and having no critical detachment from it, the monolingual learner is overwhelmed by it, tends to mystify it, fails to grasp its conventional and arbitrary nature. The learner is also denied the fun of learning a foreign language uninhibited word play, music and poetry and is therefore probably denied the possibility of learning it.

(iv) Concept formation

By the above view, words and languages are a lot more than ideal names which express the true forms of things in letters and syllables as Plato and Socrates spelling

it out to poor Hermogenes and Cratylas. Plato thought naming was the process of putting the true natural name of each thing into sounds and syllables and thus representing their ideality.

The assumptions behind bilingual arguments above also pose a more profound view of language than that adduced by empiricists. For though empiricists rightly dispense with Platonic essentialism, they bind language to individual's experiences, codified in their ideas as they express them. John Locke, in *An Essay Concerning Human Understanding* puts it this way:

Words ... stands for nothing but the ideas in the mind of him that uses them
... words are the marks of ... the ideas of the speaker.

For Locke, language has no essential connection to the object since words do not resemble what they signify, both merely express the individuals personal experiences in their idealization forthwith. He thus rescues language from the nightmare of Plato's metaphysics and delivers it to his own private one.

Notions of concept formation which arise from bilingual arguments must be dissociated from both these views. Here language is social, contextual and profoundly creative. Parekh insist that the parochial learner who is deprived of the experience of foreign languages will also lack cognitive and conceptual flexibility a diversified structure of intelligence, a strong imagination and the ability to invent as opposed to manipulate systems and codes. All these regrets alert to Wittgenstein's view of language set in forms of life and language games. According to the view, and those against Basil Bernstein, Parekh is clearly exaggerating the monolingual learner's linguistic deprivation and probably code restriction.

He implies too rigid a distinction between the acquisition of language as a conceptual framework and languages. In addition he implies that learning foreign languages, is the only way we can learn about other societies, which is of course also an exaggeration. Learners, monolingual or working class, clearly have conceptual

flexibilities and diversified structures of intelligence and imaginations, they are simply formed differently and supporting slightly dissimilar varieties and worldviews from bilingual ones. Nevertheless, the points that Parekh makes are important on at least four grounds.

First, the views he expresses appear to defy both the naïve realism of Plato and the solipsistic notion of language advocated by some empiricists. Second, they accept language represents a social process and arises out of our cultural creativities. Third, that social context does not simply compose the background setting, but also constitutes the linguistic content. Finally, these views restate the rationale of education: language acquisition results from a learning process and is not an outcome of some natural proclivities.

5.3.9.1 Language games

Wittgenstein's notion of language games helps to understand how meanings such as the above are constructed within social life and how to identify the educative process involved in concept formation. He makes an analogy between using language and playing games. In both cases activities are prescribed by rules and conventions which determine permissible moves and evaluations of competence. In the acquisition of language, a learner learns to use signs and words – language games. These language games train us to see and interpret the world as it is being shared by those whom we talk to and live with. When we encounter new human specialist activities like science or come up against a novel experience or word, say from another country, 'we acquire an ability to play these other language games' only through an appeal to and reliance upon the rules and conventions governing the language game in the form of life where we originally acquired language. This game in the form of life where we originally acquired language. This would support the view that a good knowledge of one's mother tongue creates a sound foundation for learning another language. These games constantly change; new ones are created and old ones are discarded.

What is relevant for our discussion about this is language games provide a multiplicity of meanings and permutations in the usage of particular words in any specific language. Existing meanings and permutations are available to individuals through the appropriation of understood rules and conventions. New meanings are created through the extension and the use of these rules in unfamiliar contexts, through an education process. The more correct games and contexts one gets involved in, the greater becomes one's comprehension of the shared and ultimately objective world.

The process becomes both strained and creative in 'poetics' when writers and readers take license. The situation is stressful when people fail to see the poet's extension, and creative when they appropriate and normalize it and thus enlarge or restructure existing permutations. Ultimately, the teaching of language that assumes social life, language games and creativities is likely to be the one to engage young people and thus bring the best results. So even as a form of pedagogy, it is probably the most desirable.

5.3.9.2 Implications of social context and language games to concept formation

The implications of the above discussion concern a number of issues: intercommunal/interlinguistic translation, personal development, educative process, social responsibility and so on.

Much has been made in the German cultural and philosophical debates on Geisteswissenschaften and British social anthropology about the difficulties of intercultural/interlinguistic communications. Both the practical examples of bilingual learning and the above discussion undermine these artificially imposed conceptual sanctions. People do communicate and they do so because they learn about each other. As Parekh eloquently argues, language is not just exchanging words, but it is about learning of other's social and moral preferences, thought structures and ways of life.

To learn another language is to step out of one's prescribed life world into another's, and, return to one's own a changed person, a much extended person, an enhanced and knowledgeable person. Now this person will have a greater range of ideas, with subtle or even exotic turns in them; now better equipped and raised to an orientation of life-creativity, rather than life-bound activity.

It is arguable that this context must lead to greater personal development. If we return to the construction of core and outer rings of meaning, a person superimposing various core and outer rings of meaning to form a complex structure is bound to habituate subtlety of thinking and width of vision. It is as if the multilingual person is at any one time standing at a vantage point that allows him or her to inhabit different worlds of meaning harmoniously merged into one complex. As it were, the more languages that one speaks, or is literate in, the more conceptual muscles one has to flex in the process of knowledge acquisition.

Of all the arguments presented in this debate over bilingualism, Cole probably rate this aspect most highly, both for its depth and because it underlines the educative process. What is important about it is not just its humanism and internationalism but that contrary to those who overemphasize the relativity of rule governance it sees human interaction as an educative process. Other languages are total systems, it is true, but our ability to learn then, by definition, implies the habitation of other languages and cultures; the stuff real civilization is made of. Synthesis and latter innovation occurs in both host and outside societies as a result of pursuing shared assessments and critical evaluations by cross-habitants. As Lévi-Strauss would have it, the existence of contrastive systems indicate communication and not enclosure. Thus if bilingualism does not necessarily increase international understanding and harmony, it must at least improve our ability to create universal categories and bring about social and technical developments which will question the existence and continuation of oppressive parochial societies and communities. In other words, it is a process which must by definition also increase our sense of social responsibility.

As indicated in the introduction, while it may be justified to claim all this for bilingualism or multilingualism, it is doubtful that by simply employing bilingual teachers to continue English as a second language support work all this will be delivered, particularly since bilingual support work continues to be skill-based as described by Derrick and thus quintessentially second order, without consent and dependent on subject areas. As I teaching English as a second language, bilingual teachers then become over-preoccupied with technique rather than with the content of literature, poetry, philosophy, social and political knowledge and preferences. Thus despite aims to the contrary, the teaching of English or mother tongue tell the learners little more about the peoples whose languages they are learning than does a good dictionary or textbook. Leaving aside the educational last opportunities here, any language taught in this way becomes extremely impoverished and boring. It is then not surprising that AMA representatives have overhead previously bitten parents boast of their ignorances of French.

5.4 CONCLUSION

This study has been an investigation of the perceptions of African learners of vernacular language in desegregated schools.

It was noted in the study that African learners in desegregated schools encounter problems in connection with language. In order to overcome those problems certain recommendations have been suggested as it is hoped that this investigation has brought to light those problems. The recommendations given, whereas they may not all be successful, is hoped that African languages will be given functioning in many spheres. The creation of language friendly environment through signs, pictures and photos, should not be limited to classroom walls or school notice boards. There should be signs in African languages in private companies and suburban complexes, including shopping malls, rather than limiting these languages to railway stations, police stations, hospitals and other public buildings, with the tendency to be associated with semi-literate people.

The desegregated schools have to make some adjustments in their broad curriculum so as to allow for the inclusion of African languages in order to explore all learners to other languages.

Stubbs & Hillier (1983:124) state that most educators are pre-occupied with the social, psychological and general educational performance of their learners. They are increasingly aware of the self-identity and security caused by the lack of recognition of the learners home language. But among educators, educationalists and linguistic generally this is little consensus or the linguistic position(s) of the potential bilinguals.

It is frequently argued and accepted that the sudden and total switch to the learning and use of second language will at least temporarily slow down the learning process, as the learner does not have means to communicate and this continue his or her educational development. It is so likely that this sudden switch to an environment that does not recognize or value the first language, its detachment from the home and community life and the negative conditions related to minority status in the wider society, are bound to cause psychological stress, influence identity formation and thus affect educational achievement. Many would suggest that these are arguments enough to support the teaching of the mother-tongue in one form or another at primary and secondary level.

Stubbs & Hillier (1983:124) further state that the linguistic and cognitive significance of acquiring a second language at the same time as, or before, consolidating the first language is still much debated and is bound to depend on a variety of factors that are different to dissent angles.

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LEARNERS QUESTIONNAIRE

**TOPIC : AFRICAN LEARNERS' PERCEPTIONS OF
VERNACULAR / LANGUAGE IN DESEGREGATED
SCHOOLS**

INSTRUCTIONS TO RESPONDENTS

1. Please read carefully the statement before giving your opinion.
2. Please make sure you do not omit a question or slip a page.
3. Please be honest when giving your opinion.
4. For each of the following statements indicate your choice by making an 'X' in the appropriate block.
5. Please return questionnaire.

Thank you for your co-operation.

SECTION I: BIOGRAPHICAL INFORMATION

1.1 SEX

Male Female

1.2 AGE GROUP

11-13 14-17

1.3 GRADE

8-10 11-12

1.4 In which grade did you start learning in these schools?

1-3 4-7 8-10 11-12

1.5 Home language

English Zulu Other

In the case of other please specify: _____

1.6 Area where home is situated

Rural Urban

SECTION 2

2.1 PERCEPTIONS

2.1.1 How did you feel on the first day when you arrived ^{at} to this type of school?

Happy Scared Excited

2.1.2 How did the other learners treat you during the first day?

Accepted me Afraid of me Did not care

2.1.3 For how long did the feeling you have stay with you?

One day One week One month One year

2.1.4 How was your reaction in class that day?

Always quiet Free Shy

2.1.5 How are you feeling now?

Happy Excited Scared

2.1.6 For how long have you been in this type of school?

One year Two years Three years Five years

2.1.7 How is your reaction in class now?

Always quiet Free Shy

2.1.8 Do you keep your own feelings hidden?

Yes No Not sure

Comments:

2.2 VALUES

2.2.1 Did you easily understand the language used when you arrive at this type of school?

Yes No Not sure

2.2.2 Did other learners (Whites or Indians) understand you when you speak your own language?

Yes No Not sure

2.2.3 Was it easy to communicate with learners of other races?

Yes No Not sure

2.2.4 Is it easy now to make friends with learners of other races?

Yes No Not sure

2.2.5 Are you allowed to use your own language at school?

Yes No Not sure

2.2.6 Are you always confident to express yourself in English?

Yes No Not sure

Comments:

2.2.7 Would you be happy if required to use your own language among strangers?

Yes No Not sure

2.2.8 Do you feel threatened by pupils remarks made in English to tease you?

Yes No Not sure

2.2.9 Are you sure about associating yourself with African communities in future?

Yes No Not sure

2.2.10 Would you be able to tell learners of other races about the importance of knowing your mother tongue?

Yes No Not sure

2.2.11 Would you like to be taught in your mother-tongue as it is done in English?

Yes No Not sure

2.2.12 Are you proud of using your mother tongue at school?

Yes No Not sure

2.2.13 Do you like using your mother tongue outside school?

Yes No Not sure

Comments:

2.3 LANGUAGE PROBLEM

2.3.1 Do you pronounce English words/names easily?

Yes No Not sure

2.3.2 Are you experiencing problems in understanding the content of lessons presented by teachers?

Yes No Not sure

2.3.3 Do you spend more time trying to understand the statement on the English lesson content?

Yes No Not sure

2.3.4 Do you know how to read and write your own mother tongue?

Yes No Not sure

2.3.5 If no, are you satisfied about not knowing to read and write own mother tongue?

Yes No Not sure

2.3.6 Would you be able to assist Black learners in understanding their home language?

Yes No Not sure

2.3.7 Do you understand well the language spoken by all pupils?

Yes No Not sure

2.3.8 Would you speak your mother tongue freely among the pupils of other races?

Yes No Not sure

2.3.9 Would you be able to make a speech in your mother tongue?

Yes No Not sure

2.3.10 Can you assist in translating English in Zulu?

Yes No Not sure

2.3.11 Do you enjoy company with other African learners not in these schools?

Yes No Not sure

2.3.12 Are you accepted by other learners and teachers as an expect if you happen to?

Yes No Not sure

2.3.13 Do you make company with pupils of other races during weekends?

Yes No Not sure

Comments:

2.4 BEHAVIOUR

2.4.1 After school do you usually speak English?

Yes No Not sure

2.4.2 When among other Africans do you enjoy speaking English?

Yes No Not sure

2.4.3 Is your behaviour the same at school and at home?

Yes No Not sure

2.4.4 Is it good for African learners to speak English in trains and buses?

Yes No Not sure

2.4.5 Is it good to speak English among older black people?

Yes No Not sure

2.4.6 Is there any spirit of respect between you and other learners of other races?

Yes No Not sure

Comments:

P.O. Box 988
UMKOMAAS
4170

22 August 2001

The District Manager
Scottburgh District
Department of Education and Culture
UMZINTO
4242

Sir/Madam

**SECONDARY SCHOOLS' AFRICAN LEARNERS AS RESPONDENTS TO
QUESTIONNAIRES CONCERNING RESEARCH OF AFRICAN
LEARNERS' PERCEPTIONS OF VERNACULAR LANGUAGE IN
DESEGREGATED SCHOOLS**

I am presently busy with a M.Ed dissertation on the above mentioned topic. As respondents African learners from the following secondary schools in the Scottburgh District are needed to fill in questionnaires:

- Umkomaas Secondary
- Scottburgh High
- Roseville Secondary
- Umzinto Secondary

Your permission to approach the principals of the above mentioned schools to give permission for their African learners to complete the questionnaires will be greatly appreciated. You are assured that learners will be requested to complete the questionnaire after school.

Yours sincerely

TM LUTHULI