

ATTITUDES OF MATRICULANTS IN THE PORT SHEPSTONE REGION  
TOWARDS ISIZULU AS A SCHOOL SUBJECT

By

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## Declaration

I, the undersigned, declare that the contents in this thesis  
constitute my own original work, which has not  
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**Abstract**

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In this study I looked at the attitudes of matriculants towards isiZulu as school subject. The study was conducted in six schools in the Scottburgh and Sayidi area. isiZulu is one of the eleven official languages and was compared to other languages offered in schools. The Language policy needs to be improved in order to cater for the development of indigenous languages.

The Questionnaire survey used as the research instrument in this study, and discussions with educators in this study, which enabled the researcher to gain a deeper understanding of attitudes of pupils towards isiZulu as a school subject. Furthermore, the findings of the study indicated that libraries are often not well equipped with reading material in isiZulu, that at Times educators which are not properly qualified for the purpose teach isiZulu, and that the subject content often do not reflect the relevancy of everyday life. It was recommended that these aspects be addressed and more importantly, that the Language policy needs to be improved in order to cater for the development of indigenous languages.

## WRITING CONVERSIONS

I wish to draw the attention of the reader to the following conventions that I am following in the study:

1. I am using the abbreviated Harvard style of referring, for example Lanham and Prinsloo (1978:217), which means Lanham and Prinsloo 1978 page 217.
2. Tables are given as Figures 1-10 and they follow a chronological order.
3. Questionnaires in isiZulu and English are attached under Addendum A.

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## *Chapter 1*

### ORIENTATION

#### **INTRODUCTION**

This chapter serves as a roadmap for readers, as it presents an outline of the study and indicates the general overview of each chapter.

#### **OVERVIEW OF CHAPTERS**

Chapter two will identify the problems that prompted this research. It will indicate the aims of conducting this study and the critical questions that will be addressed by this study. It will also indicate the research methodology and the value of research of this study.

Chapter 3 will give the definition of terms that are going to be used in the literature survey.

Chapter four will show the literature surveys that are related to the topic of research. This chapter will also attempt to address the aims and problems of this research.

Chapter five will present the methods of collecting data in the form of tables from the questionnaire, and an interpretation of the data.

Chapter six will provide a summary, conclusions drawn and a number of recommendations emanating from the study.

## *Chapter 2*

### STATEMENT OF PROBLEM AND RESEARCH PROCEDURE

#### INTRODUCTION

The proposed thesis will report on the results of an attitude survey of matric learners in the semi-rural area of the ex-Port Shepstone region (Scottburgh and Sayidi Districts) regarding the prospect of using isiZulu as a means of communication. The study is closely coordinated another study with undertaken in the urban area of the Umlazi district. These studies are being twinned in order to obtain a basis for comparing the studies of rural and semi-rural students towards isiZulu with those living in an urban area.

While the literature surveys of the two studies will be conducted independently, the same fieldwork procedures will be followed and the same questionnaire will be used in order to ensure that the survey result can be directly compared.

#### CRITICAL QUESTIONS

The following critical questions will be answered by means of empirical research:

1. How well do isiZulu matriculants report their ability to speak, read and write isiZulu in relation to the other 10 official languages of

South Africa?

2. What is the home language of the respondents?
3. What language does each respondent use by preference for every-day communication with her/his friends?
4. What language does each respondent use most when communicating with her/ his teachers?
5. What language does each respondent use most when communicating with older people in her/ his community?
6. In what language are the listeners taught science subjects like biology and mathematics?
7. At what stage do the respondents think that isiZulu should be introduced as a school subject?
8. Should isiZulu be a compulsory or an optional subject in upper high school?
9. In what contexts do the learners use isiZulu outside of school?
10. What are the respondents' patterns of reading, listening to the radio and watching television in isiZulu?
11. Do the respondents do any forms of creative writing in isiZulu?
12. Does isiZulu have the expressive capacity for communication about specific technical and scientific matters?
13. In what contexts do the respondents expect to use isiZulu after leaving schools, and to what extent?

## **AIMS**

The following six aims were developed for this research:

1. To answer the critical questions listed above.
2. To document the respondents' attitudes towards using isiZulu in relation to using the other 10 official languages of South Africa.
3. To document the respondents' ability to communicate in isiZulu in comparison with their ability to communicate in the other 10 official languages of South Africa.
4. To document the respondents' attitudes towards isiZulu as a language of everyday, technical and scientific communication.
5. To document the social and cultural contexts in which respondents use isiZulu.
6. To document the respondents' perceptions of the future utility of isiZulu in their post-matric life.

## **RESEARCH METHODOLOGY**

The research for this thesis will be based on literature surveys and attitude surveys regarding the extent to which isiZulu matriculants use isiZulu in various social settings outside of the classroom, and their attitudes towards isiZulu about the matters that set out in the previous section.

The empirical research will be conducted by means of a questionnaire that has already been approved by the KwaZulu-Natal Department of

Education at the stage when they granted permission to use grade 12 learners from the Scottburgh and Sayidi Districts on an anonymous, voluntary basis for the research. Between 400 and 500 matriculants will be surveyed to obtain a representative sample as set out by Leedy (1997). The responses on completed questionnaires will be encoded in SPSS version 11 for quantification, validity testing and analysis.

### **VALUE OF RESEARCH**

The results of the study, when coordinated with that of the other student's, will present a clear picture of the attitudes that isiZulu matriculants have towards the language, their perceptions of the utility of isiZulu as a language of everyday, technical and scientific communication, and their views on the future prospects of isiZulu.

### **CONCLUSION**

This chapter stated the problems which need to be addressed with in this study. The aims, which must be achieved at the end of this study were indicated. I will collect data in six schools using a questionnaire. The following chapter will present the literature review on the attitudes of learners towards isiZulu.

## *Chapter 3*

### KEY CONCEPTS

#### ATTITUDES

According to Homel, Paly and Aaronson (1987: 201) an attitude is an organised and consistent manner of thinking, feeling, and reacting to people groups, social issues or to any event in the environment.

Hoy and Gredd (1994: 206) define attitude as an individual's learned feelings associated with specific activities, people, environments, objects or ideas. Attitudes may be expressed consciously or unconsciously.

Fishbein (1967: 8) defines an attitude as a mental state of readiness, organised through experience, exerting a directive or dynamic influence upon the individual's response to all objects and situations with which it is related.

The above definitions indicate that the significant components of attitudes are thoughts and beliefs, feelings or emotions, and tendencies to react. Attitudes can be positive or negative. Positive attitudes mean learners' unfavourable predisposition in thinking, feeling and behaving towards learning in general. The concept "attitude" is important in this research, which focuses on the attitudes of matriculants who do isiZulu as school subject towards

isiZulu as a school subject.

### DIAGLOSSIA

Taking Holmes 1992 as point of departure Nzuza 2002 describes two views of diaglossia,<sup>1</sup> a narrower view and a broader view. Nzuza states that according to the *narrower view* diaglossia is the use of different language varieties in different contexts. One variety is the High variety of a language that is used in public and prestigious domains. The other variety is the Low variety that is used in less prestigious domains. Applying this view of diaglossia to isiZulu, one can distinguish a formal variety of the language that would be encountered in scientific and legal discourse, and an informal variety that would be encountered in every-day conversations, or in the special adolescent admixtures of isiZulu, English and Afrikaans, known as *Isitsotsi*, encountered in the eThekweni (Durban) environs.

According to Nzuza 2002 the *broader view* of diaglossia refers to a situation where two distinct languages operate in the same region, e.g. where bilingual communities are regarded as diaglossic. The two languages are perceived as having different functions in the community as a whole—hence each language is used for those functions, which calls for its use. Diaglossia is evident in South Africa because African people especially use English alongside their indigenous languages. The empirical part of this research will establish

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which of the functional domains are for the diaglossic use of isiZulu alongside English, Afrikaans and the other official languages of South Africa, based on the answers provided by respondents on this matter.

### LEARNER

A learner is any person receiving education or obliged to receive education in terms of the South African Schools Act, 1996. The term is important in this study, which surveys the attitudes of grade 11 and 12 learners of the ex-Port Shepstone region.

### COMMUNICATION

According to Ludlow and Panton (1992:3) communication is a personal process, which involves the transfer of information and some behaviourable input. It is something people do. It cannot exist without people taking some form of action. It can be complex or very simple, very formal or informal.

Bell and Marais (1998: 6) say communication is a two-way process by which certain information is conveyed or transmitted from a communication source to a receiver. Communication can be classified into four categories, i.e.:

1. Interpersonal Communication takes place between two persons or among individuals in a group.
2. Intrapersonal communication takes place within a person or inner

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<sup>1</sup> The spellings "diaglossia" as well as "diglossia" are used in scholarly literature.

thought processes that take place in people's minds.

3. Mass Communication is the process of communicating to a large target population using mass media such as radio, press, television, films and global computer networks.

The above-mentioned forms of communication are important in this study because learners do not have general, abstract attitudes towards particular languages, but instead specific attitudes that relate to the personal and public utilitarian communication functions of such languages.

### **EDUCATOR**

The term "educator" is also a key concept in this chapter because a number of questions in the survey relate to the relationship between isiZulu learners and language educators. An educator is any person who teaches or educates or trains other persons at an education institution, assists at an education institution, or assists in rendering education services or education ancillary or support services provided by or in an education department, but does not include any officer or employee as defined in section 1 of the Public Service Act, 1996. The attitude of a language educator towards the languages that they teach could influence the attitudes of some learners towards those languages.

### **LANGUAGE**

The Oxford English Dictionary 4th Edition defines the term "language" as the whole body of words and methods of combination of words, used by a

nation, people, or race. It is the expression of ideas by means of speech sounds combined into words. Words are combined into sentences, this combination answering to that of ideas into thoughts.

The primary form of any language is its spoken form, for there are spoken languages that do not have written forms, and also, children automatically acquire the spoken forms of their languages if they are among other speakers of their mother tongues, while all children have to be specially taught to read or write their languages.

As a general principle languages consist of concepts that are symbolically represented by speech sounds. Words are associated with particular lexical categories (e.g. verbs, nouns and adjectives), based on their meanings. For instance, the isiZulu words *iloli* (lorry), *imoto* (motorcar), *isithuthu* (motorbike), *isitimela* (locomotive), *ngandaganda* (tractor) are all nouns that belong to the lexical domain of forms of transport. Words from particular lexical domains are used according to language-specific syntactic rules. The simple isiZulu present tense sentence *Umfana udla ukudla* can be parsed into the following morpho-syntactic components:

[<sup>S</sup> [<sup>Subj NP</sup> Indoda] [<sup>Pred P</sup> [<sup>Virans</sup> Conc i] [<sup>Vstem</sup> dla] [<sup>Obj NP</sup> ukudla] ] ]  
 The man is eating the food

[<sup>S</sup> [<sub>Subj NP</sub> Indoda] [<sub>Pred P</sub> [<sub>Vintrans</sub> [<sub>Conc</sub> iya] [<sub>Vstem</sub> lala] ] ] ]  
 The man is sleeping

In chapter 4 I will provide additional information about the syntactic functions of noun class prefixes and their concord complements in verb phrases.

### MULTILINGUALISM

According to Heugh et al. (1995) defines multilingualism is defined as an ability to speak more than two languages. The South African government recommended that the South Africans should be multilingual. There is an intimate relationship between multilingualism and intercultural communication, because second language speakers invariably communicate with persons belonging to cultures other than their own, often using varying forms of nonverbal communication (like gestures and body stance), and making different cultural assumptions about the matters that they communicate about.

### URBANISATION

It is the movement of people from the countryside to the towns. People move with an intention of living, working and residing in urban areas and as a result become independent of farmland and farming.

People adapt to a new and different way of life. Urbanization causes people to become dependent and to neglect the working of their own land and their own agricultural methods. Urbanites learn to work regularly and

punctually. It changes the entire way of life. It is the process whereby a population comes to live in urban places either temporarily or permanently. Africans move to towns because of a search for a better existence, but also as a result of government legislation. The Glen Grey act of 1854, according to Malan et al. (1987: 283), drove many landless Africans to White owned farms. The Land act of 1913 also contributed to the urbanization of Africans.

### CONCLUSION

This chapter defined the key concepts relating to the study. Subsequent chapters will discuss in greater detail how some of these concepts relate to the research. In the chapter that follows I will discuss the relationship between isiZulu and the other 10 official languages of post-Apartheid South Africa.

ISIZULU AND THE OTHER OFFICIAL LANGUAGES IN POST-APARTHEID SOUTH AFRICA

**INTRODUCTION**

The previous chapter outlined the key concepts of the research. This chapter will focus at the relationship between isiZulu and the other official languages in post-Apartheid South Africa as backdrop for interpreting the empirical results of the survey.

**LANGUAGE AND CULTURE**

Language is used, as a means of communication. Language is a human activity that is used to express feelings and thoughts. It is a vehicle of culture. A nation becomes a nation because of its language. Language is the index of people's thoughts about life and its future. It is the index of culture and the vehicle of thoughts. According to Luthuli (1985: 14) language transports beliefs, convictions and attitudes to younger generations. Language assists people to express their feelings, joys and sorrows and to think originally. According to Thomas (1990: 24) culture consists of shared products of human being. There is a group's material culture and non-material culture. Non-material culture includes language-ideas, beliefs, rules, skills, family patterns, work practices and political and economic systems. Luthuli (1985: 14) says language is used to introduce children into society. Language is the index of a people's thoughts about life and its future. This shows that culture cannot be transported from generation to generation without a language. Man makes contact with the world that surrounds him through language. The relationship between language

and culture indicates that culture is carried and supported by the living language that bounds members of a nation. The usage of language shows the kind and level of man's culture.

According to Banks (1981: 160) language and culture are two sides of the same coin. If culture is head, language is tail. Banks agrees with Luthuli (1985:14) by saying that culture originates from language and language creates the bond between individuals and between individuals and groups. Language has three significant functions, that are: inter-group communication; transmission of the group's ethnicity and culture, and systemic recording of the group's ethnicity, culture and history. The above important functions of language give a group identity. A group's language gives a medium for transmitting group values, beliefs and attitudes. Language acts as a time binding agent, tying the past with the present.

An isiZulu learner who is developing communication skills need to know that South Africa has different ways of expressing politeness, respect and anger. There is an impolite or rude language. According to the Zulu culture, it is not polite for a child to address an adult by his or her name. An African child addresses a man as "Baba" (Father) and woman "Mama" (Mother).

Pottow (1990: 62) says there are words that demonstrate how language is deeply embedded in culture, e.g. the word "uBaba" (Father) in isiZulu that does not refer only to one's biological father like in western culture. There are other

words that are culture bound such as “amadlozi” (Ancestral spirits), isangoma (Diviner), umcelo (Engagement Party), etc.

Educators’ attitudes play an important role in achieving cultural understanding and mastery of the language. Culture is a matter of ideas, thoughts and feelings that are passed from generation to generation by means of communication.

### **LANGUAGE POLICIES IN THE APARTHEID ERA**

Nzuza (2002:19) says the South African language policy problem for the African schools started in the 19<sup>th</sup> century when the only official languages were English and Dutch. The African languages were neglected and not used as media of instruction. After the First World War, Afrikaans in White schools replaced Dutch. During the 19<sup>th</sup> century there was no official language policy for Africans in South Africa. Education for Africans was left in the hands of missionary societies who were not concerned with language medium arrangements.

According to Kruger (1996:137) English became the most important official language and Afrikaans became the second official language. Only in 1985, was instruction in Zulu prescribed for all pupils in Natal. It is clear that the vernacular did not play a significant role as language medium and school subject in the education of African nations before 1910.

Christie (1985:68) says that before 1953 the church played an important

role in African education. Missionaries established schools for Africans, mainly they missionaries wanted to spread the Christian faith and way of life. No schoolbooks were available in the African languages and the provincial departments and the various churches decided the teaching.

According to Lanham and Prinsloo (1978:179) Bantu Education was placed under a state department. The most widely spoken languages, i.e. isiZulu and isiXhosa, were not official languages but were taught as school subjects.

Nasson and Samuel (1990:1) say the education policy of the state on African schooling from 1953 to 1976 was based on the Eiselen Commission's findings. The South African government used language policy and language planning devices to implement apartheid systems. The development of Indigenous African languages was not a priority and all official documents were available in English and Afrikaans only

In primary schools, subjects had to be taught in African languages, except English and Afrikaans language subjects. The Department Language Board began to prepare terminology in the various African languages for subjects like Nature Study, Hygiene and Arithmetic. The switching of medium of instruction to mother tongue education began in 1957. In 1959, standard six education was presented in the mother tongue.

Sono (1999:63) says African Teachers Association of South Africa did not accept the use of mother tongue as a medium of instruction beyond

standard 2 (Std 2), because the African languages are not suitable for scientific terms and many books are written in English.

Examples:	<u>English</u>		<u>isiZulu</u>
	Inches	>	amayintshi
	Ounces	>	amayawunsi
	Air/wind	>	umoya

The use of the above isiZulu terms removes the real meaning of scientific terms. In April 1973, the KwaZulu Government introduced English as a medium of instruction from standard 3 in all African schools. All the so-called Bantustans at the time followed the action of the KwaZulu Department of Education. The department of Bantu Education was still operating in non-Bantustan areas.

Kamwangamalu (1997) believes that the National Party government passed the Bantu Education Act of 1953 with the following intentions:

1. To extend mother-tongue education in African schools
2. To impose the use of English and Afrikaans as medium of instructions in African schools
3. To promote Afrikaans and decrease the influence of English in African schools.

Africans were not satisfied by the government policies and consequently rose up against the use of Afrikaans as a medium of instruction in South African schools. Africans preferred English as a medium of instruction. The June 16, 1976, incident showed the dissatisfaction of the Africans with the government policies and the language policy. In 1975, the learners in African secondary schools were forced to teach half of their subjects in Afrikaans and the other half in English. This incident caused a lot of political unrest and led to the formation of political parties like the United Democratic Front (UDF)

The unrest continued until the 1994 elections. In 1996, a new language policy was introduced and all the 11 languages of South Africa were declared official. The South African Constitution, Act 108 of 1996, provides for 11 languages, namely Afrikaans, English, isiNdebele, isiXhosa, isiZulu, Sepedi, Sesotho, Setswana, isiSwati, Tshivendas and Xitsonga to be treated as official languages.

isiZulu is one of the most widely spoken South African languages. According to the census 96 figures, isiZulu is the mother tongue of 22.9% of the population, followed by isiXhosa-17.9%, Afrikaans-14.4%, Sepedi 9.2% and English with 8.6%. isiZulu belongs to the Bantu language family. Each language family is divided into zones and each zone is divided into groups. isiZulu belongs to the South-eastern zone, which has four groups, namely Nguni, Xetsonga, Sesotho and Tshivenda.

The isiZulu language is developing because it has undergone some of the aspects or stages of a standard language such as:

1. Codification. The dictionary department at the University of Zululand has compiled isiZulu Dictionary addressing the problem of the words, which did not exist, in isiZulu language.
2. Function. isiZulu is one of the 11 official languages. isiZulu is used in parliament and in courts of law. It is, however still lacking in terminology.
3. Acceptance. All the peoples of South Africa accept isiZulu as a standard language. The Whites, Indians and Coloureds are offering isiZulu as a first, second or third language in their schools.

In many educational institutions the heads of department of African languages were White people and isiZulu and other African languages were taught in foreign languages. The language policies favoured those who were not mother-tongue speakers. At present, changes are being made to improve the teaching of the African languages. There are tertiary institutions which have stopped the teaching of African languages in foreign languages.

IsiZulu is now used by the mass media and young children are exposed to isiZulu language before they learn and use it at school. isiZulu television programmes, the Ukhozi FM Radio station, newspapers, advertisements and isiZulu books are attracting many young people of all races to communicate in

isiZulu. There are many nations outside South Africa who use isiZulu for communication purposes, e.g. Zimbabweans, Swazis, people of Mozambique, Zambians, etc.

According to Heugh, Siegruhn and Pluddemann (1995:100) colonial rulers used language as a tool of dividing the people of South Africa. English and Afrikaans became official languages and the indigenous languages were neglected until 1994. The 2002 /2003 done by South African Institute of Race Relations survey revealed that 23.5% (10195 000)of the population, used isiZulu and 8.5% (3692 000) used English in their homes in 1999. These figures show that the number of isiZulu speaking people is increasing. In 2002, Professor Kader Asmal, the Minister of Education, announced that African languages would be rejuvenated and the proficiency, of African languages would be improved so they can be used as a means of communication in the sciences and at academic level (South African Institute of Race Relations, 2003:30).

## **ISIZULU AND THE OTHER OFFICIAL LANGUAGES OF SOUTH AFRICA**

### **AFRICA**

#### **The role of Afrikaans in the 1976 Soweto civil unrest**

The Dutch Settlers came to settle at the Cape of Good Hope in South Africa over 300 years ago.

English and Dutch became official languages. Later Dutch was replaced by Afrikaans. During the First World War, Afrikaans began to take the place of Dutch in White schools and colleges. The recognition of Afrikaans as an official language in the place of Dutch was finally confirmed by parliament in May 1925 (Hartshorne, 1992: 194).

The indigenous languages of African people were neglected and not regarded as official. The English language became popular and became a first language, while Afrikaans became a second official language. IsiZulu was only introduced into Natal African schools in 1885.

In 1975 the Minister of Education issued instructions that arithmetic and Social Studies in all Bantu secondary schools must be taught in Afrikaans but not in English. According to Lodge (1983: 328) this instruction was like a red flag to a bull. This was a declaration of war. Afrikaans was seen as the language of oppressors and became the language of industry and commerce and therefore a language that created job opportunities.

Parents and pupils argued that Afrikaans was a language of policeman, pass offices and prisons. From 1975 to the early part of 1976, teachers, principals, school boards and the Soweto Urban Bantu Council urged the department not to continue with this instruction of forcing the use of Afrikaans. In 1976 the Meadowlands Tswana School Board instructed their schools to use English instead of Afrikaans and the Department dismissed two

members of this board. The then Deputy Minister of Bantu Education, Dr Andries Treunicht, said "In the white area of South Africa where the government provides the buildings and subsidies and pays the teachers, it is surely our right to decide what the language dispensation should be" (Hartshone, 1992:203).

On 13 June 1976, members of the South African Students Movement (SASM) met at Naledi High school and a Soweto Students' Representative Council (SSRC) was formed. Each Soweto secondary school had a SSRC, This body was led by Tebello Motopayane and it is this body, which planned the demonstration on 16 June 1976.

On that day 15000 pupils protested against the Afrikaans issue. The protest started at Orlando West Junior Secondary School. Police opened fire on the demonstrators, killing 176 pupils and wounding 2389. Leaders of the Black Consciousness Movement were quickly arrested and tried. Motopayane fled the country and was replaced by Tsietsie Mashinini. After the riots it became clear that the protest arose because the government did not consult with the people before and that the Black people were voicing against the white oppression.

#### **URBANISATION OF AFRICANS IN SOUTH AFRICA**

Christianization, industrialization and urbanization had bad and good effects on the education of African people. The contact of Africans with the whites changed the traditional ways of life of African tribes. The Whites

brought in foreign materials and the African educational aims changed. The discovery of minerals like gold and diamonds influenced many people to leave their farms and to move to the towns and cities to find work in the factories and mines. Wilson and Ramphela (1989: 207) say the government of South Africa did not favour the movement of Africans to urban areas. As from 1921, Africans were allowed into towns as temporary workers only and were compelled to leave as soon as their job was done. In 1937 the Native Laws Amendment Act was passed to control the movement of Africans to towns and cities but these laws failed to stop the urbanisation process. Grobler et al. (1987: 228) say that in 1950 there were more Africans than whites in urban areas.

According to Cernane (1984: 86) urban living led to social peculiarities, cultural clashes and environmental pressures which made Africans to require a number of adjustments and readjustments. People of different cultural backgrounds were drawn together and a mixing of languages increased. Nxele et al. (1999), say that the Afrikaners led the urbanisation process among Whites. The white farmers moved to towns and cities because of droughts, floods and ignorance of modern farming methods.

The mixing of languages led to the formation of Fanakalo, which became a targeted language. Fanakalo is a pidgin language that originated in South Africa and used in places of work. Cole (1953: 01) defines Fanakalo as a lingua franca of Southern Africa. A lingua franca is a language used by a vast

majority of people speaking different languages. Its grammar is not correct. Fanakalo is a hybrid non-standardized language because it is an amalgamation of languages. According to Cole (1953: 01) Fanakalo is roughly 70% isiZulu, 24% English and 6% Afrikaans. It is particularly used in the mines, training places and other various places of work.

There is a form of Fanakalo which was used by Madams with their Domestic workers. It was called Kitchen Kaffer Fanakalo. This was top down communication where the workers had to take orders from their Madams, e.g.

Fanakalo: Hamba wena sebenza lapha garden.

IsiZulu: Hamba uyosebenza engadini.

English: Go and work in the garden.

Fanakalo: Hamba mbijana phambili

IsiZulu: Hambela phambili kancane.

Afrikaans: Gaan bietjie verder.

Fanakalo is sometimes called Fanagalo, Silungubhoyi, Isilololo, Isikula, Pidgin Bantu, etc. Fanakalo tries to start with the word where, which is a normal way of framing a question in English.

Examples:

IsiZulu: Uvelaphi wena?

Fanakalo: Iphi wean phuma?

English: Where do you come from?

The IsiZulu speaking people (AmaZulu) did not like to use Fanakalo but they were forced to do so by circumstances. The educated isiZulu speaking people responded in pure IsiZulu language when talking to people who used Fanakalo. The amaZulu believed that Fanakalo was polluting isiZulu, and feared Fanakalo like cancer. It is also believed that most of the employers (Whites and Indians) were not prepared to learn isiZulu because of the negative attitude or because they thought it was too difficult. There is a belief that the foreigners wanted Africans to forget about their isiZulu language because of the saying: if a man wants to destroy a nation, let people forget about their language and let them adopt a foreign language. Language is a vehicle of culture and it is a part of man's identity. It makes people to think in original and individual ways. During the period of Bantu education language policies favoured those who were not speakers of indigenous languages especially in tertiary institutions. Whites became Heads of Department and isiZulu and taught in English, but these attitudes are now changing.

## **THE USAGE OF ISIZULU LANGUAGE IN THE COMMUNICATION**

### **PROCESS**

Communication is a personal and two way process. Nzuzwa (2000:02) says

this process has eight elements, which are: source, message, channel receiver, feedback barrier, counter set and system. Bell and Marais (1998:06) classify communications into four categories, i.e. interpersonal, intrapersonal extra personal, intrapersonal and mass communication.

Old and young people when communicating with one another use IsiZulu, like any living language, as an interpersonal form of communication. Participants exchange information and share responsibility, as one speaks and the receiver listens and respond. People use language for communication purposes because language distinguishes men from animals. Learners use isiZulu to express their feelings, joys and anger during their free time and during isiZulu periods in class.

The isiZulu language is also used during intrapersonal communication by any person who thinks about what they are saying in isiZulu or who thinks aloud when trying to solve problems, plan future scenarios or worries about things.

The relationships between human beings and animals, man and plants and between human beings and inanimate objects show love and deeper understanding. There are people who spend most of their time with computers at their homes or in libraries seeking information concerning certain subjects.

Financial institutions with Automatic Teller Machine (ATM) are still

having a difficult task in making these machines to also use isiZulu instead of only English and Afrikaans. IsiZulu speaking people who are illiterate are facing many problems when they want to withdraw money. This type of communication is called extrapersonal communication (Bell & Marais, 1998:11)

Mass communication is a very significant communication method and is commonly used in rural areas to pass on information. It plays an important part in the lives of educated and illiterate people and in the communication between poor and wealthy people. The research indicated that learners use mass media such as radio, press, television, films and global computer networks.

The majority indicated they listen to Ukhozi radio programmes, and half of them watch television programmes. There are very few isiZulu films because of financial constraints. It was also discovered that many learners read isiZulu newspapers for pleasure, although not many. Listening to isiZulu radio and watching television assist learners to become good listeners and speakers. Learners in Educational institutions spend most of their time using English because all subjects are taught in English, except isiZulu and Afrikaans.

## **RESEARCH ABOUT ZULU ADOLESCENTS' ATTITUDES TOWARDS**

### **ISIZULU AS A SCHOOL SUBJECT**

According to Rice (1981:13) adolescence is the time when young people

are seeking to develop self-identity and to clarify their personal relationships and responsibilities. According to Homel et al. (1987:11) an attitude is an organized and consistent manner of thinking, feeling and reacting to people, groups, social issues or more generally to any event in the environment. This definition shows that learners' predisposition in thinking, feeling or behaving towards learning of isiZulu can be positive or negative.

IsiZulu is one of the African languages that are offered in many South African schools as a school subject. According to Lanham and Prinsloo (1978:216) in primary schools the emphasis is laid on reading writing and oral composition. The attitudes of learners towards the learning languages changes to English and Afrikaans are taken as bread and butter languages for African people. African learners lack motivation in studying their mother tongue and their leads to poor achievement.

Learners' attitudes towards isiZulu change as they grow older and English gains favour. The answer depends on many factors, including the quality of methods and materials for teaching isiZulu. Sometimes, learners adopt the attitudes of an educator as role model, and then behave and act in a way their educator wants. In Scottburgh and Sayidi schools learners are encouraged to use English in classrooms instead of isiZulu. This shows that educators and learners are encouraged to use English in classrooms instead of isiZulu. In this instance the educator and learners have adopted an attitude that English is more important than isiZulu. It is assumed that isiZulu is their

mother tongue and they must concentrate on studying English and Afrikaans. Many educators concentrate on purchasing English and Afrikaans Library books because these languages are taken as important for economic life and creation of job opportunities.

Lanham and Prinsloo (1978:217) say there is a shortage of books for children suitable for different levels in reading ability. Learners do not read for pleasure, but read books prescribed for that class. Ryan and Giles (1982:28) say there are educators who label learners' speech or pronunciation as being wrong, bad, careless and even gibberish. These educators' remarks may unfairly hinder learner's progress and create a negative attitude towards isiZulu. It is also important for the content of lessons to be relevant to people's lives. Lessons that do not deal with concerns and worries that people have in their daily lives lead to negative attitudes

The Eurocentric system of education is full of distortions, racial bias and prejudice and psychologically caused irreparable damage to both African and white children. There are spelling mistakes caused by the influence of foreign languages, e.g. uNkulunkulu. This is a misinterpretation of uMvelinqangi. The word Nkulunkulu shows the gap between Africans and God. The indigenous languages did not become official languages and this demeaned the status of African languages.

There are learners who are influenced by parents' attitudes towards

isiZulu. Parents, who were oppressed and discriminated against in work places because they were unable to communicate in the employers' language, want their children to learn and use English. They send their children to white and Indian schools they believe that if children learn and speak better English, this will open job opportunities. Learners do not get good symbols in African languages at the end of the year examinations, because the language they speak outside the classroom is not the same as the language learn in the schools. Learners are complaining about things they do not know the isiZulu terms for certain subjects or events but they just translate or borrow from English and Afrikaans words into isiZulu as shown below:

Borrowed words	Afrikaans	English
ibhoyi	-	boy
ibhuku	boek	book

The test and examination questions demands from learners in the Port Shepstone district to know the grammar rules and the terms for things in isiZulu used in the Zululand areas. Learners learn isiZulu for formal use but not for communication.

Educators have indicated that the attitudes of learners reflect the attitude of the educator. Learners look at other language as career oriented and often look down upon isiZulu and forget about careers such as translation,

communication science, radio announcers, etc They do not buy and read prescribed learners literature books because they think isiZulu is not informed enough, or that it a difficult subject because of grammar, phonetics, phonology and morphology and literature.

Language policies issued by the education department are changing the negative attitudes of learners, parents and educators towards isiZulu as a school subject. Learners and parents are becoming proud of their African language and culture. They are aware of job opportunities are being created by African languages.

### CONCLUSION

In this chapter, the literature survey, and the attitudes of matric learners towards isiZulu Languages were discussed. The most important aim was to indicate the significance of the attitudes of learners. The literature studied showed that the indigenous languages are developing slowly. In this regard Asmal (Daily News November 8 2002: 4) said it would take some time to develop indigenous languages at institutions at like universities and technikons.

RESEARCH METHODOLOGY AND INTERPRETATION OF RESULTS

**INTRODUCTION**

The previous chapter presented a socio-historical background of the relationship between isiZulu and the other South African indigenous languages, to serve as backdrop for the interpretation of the results that will be reported in this chapter. First I will explain how I designed and distributed my questionnaire. I will also explain the procedure I used to process data from questionnaire in the database program SPSS 11. Thereafter I will report and interpret the results of the survey.

**THE QUESTIONNAIRE**

An anonymous questionnaire designed in both English and isiZulu for grade 12 learners was used as the research instrument. Before the questionnaire was handed out to the respondents they were informed that it was an anonymous survey and all the responses of the respondents to the questionnaire will remain confidential at all times. The respondents were also informed that their participation would be of importance to the study, as the results of the survey will help the researcher get the results to answer his

research question.

The following is the breakdown of the questions that are in the questionnaire:

In question 1—4 the respondents are asked about their class, age, gender, and race.

In questions 5—15 the respondents are asked about their ability to speak South Africa's 11 official languages.

In questions 16—26 the respondents are asked about their ability to read South Africa's 11 official languages.

In questions 27—37 the respondents are asked about their knowledge to write South Africa's 11 official languages.

Question 38 asks whether or not isiZulu is the respondent's mother tongue.

Question 39 asks the respondent whether she/he is doing isiZulu at the lower or higher grade in matric.

Questions 40—46 ask the respondent to say what language she/he uses when speaking to friends, at school during break times, among friends during weekends.

Question 47 asks the respondent if she/he thinks isiZulu should be compulsory at schools and if yes, from what grade.

Question 48 asks the respondent to choose an emotional symbol that best expresses their attitude towards isiZulu.

Questions 49—52 ask the respondent to say if she/he has difficulties with reading, writing, follow a conversation or participate in a conversation in isiZulu.

Question 53 and 54 ask if there are ideas which can be better expressed in isiZulu than in English, or conversely more easily in English than in isiZulu.

Question 55 asks if concepts can be expressed better in English than in isiZulu.

Question 56 asks if isiZulu should be compulsory as a school subject.

Questions 57—68 ask how often the respondent uses isiZulu in the following situations: listen to isiZulu radio, watch TV in isiZulu, read newspaper in isiZulu, read isiZulu school books, read isiZulu story books, speak isiZulu to colleagues outside class, write to friends in isiZulu, write to newspapers in isiZulu, fill in crossword puzzles in isiZulu, write poems in isiZulu, write stories in isiZulu.

Questions 69—74 ask the respondent how often s/he thinks s/he would

use isiZulu in 5 years after the survey in the following social contexts: with family at home, with relatives, entertaining friends, visiting with friends, with colleagues, and in ceremonies like graduations.

Questions 75—86 ask the respondent if s/he thinks there are isiZulu words that can be used to teach the following subjects at schools and universities: art, astronomy, biology, science, economics, education, engineering, history, literature, maths, politics, religious studies.

Questions 88 and 89 ask the respondent to say what languages she/he would choose if schools offered only two rather than three languages.

Questions 90—100 ask the respondent to say if she/he thinks there are chances to use isiZulu in the following professional contexts: university management, education, business world, politics, culture, entertainment, civil services, media, police and sports.

### **FIELDWORK**

The data for this survey was gathered in 6 African schools in the Port Shepstone district of the Pietermaritzburg region of the KwaZulu-Natal Department of Education and Culture. Permission to conduct the survey was obtained from the regional office at Port Shepstone. The letter to the official is attached as addendum D. In the before mentioned six schools I conducted the survey sessions were conducted with the assistance of assisted by local teachers.

Of the 400 questionnaires that were handed out 353 were returned completed.

### **DATA PROCESSING FROM QUESTIONNAIRE TO DATA TABLE**

In the questionnaires the respondent was required to indicate by means of a tick or a cross what hers/his choice is. Those who made more than one choice were treated as spoiled responses. The responses were then entered in to the statistical database programme SPSS 11.

### **SETTING UP THE ENCODING PARAMETERS IN SPSS**

In setting up the SPSS programme on the right side on each column header was used by, selecting "define variables", which then opened up a coding dialogue box. This dialogue box enabled the researcher to define each variable in the questionnaire.

Using value label 1, the question statement "I am ----- years old" was entered. Thereafter entering the appropriate data code in the value slot, and the age range that it represents in the value label slot set up the coding parameters. In the example the numerical was entered, followed by 16-18 in the value label slot. The "add" button was used to establish the coding parameter. This had to be done for each and every age variable. and for each question in the questionnaire.

## ENTERING DATA

Each question in the questionnaire is assigned a particular column in the database. The appropriate code variant for the individual respondent is entered in the column that the deals with that question.

## VERIFYING THE ACCURACY OF THE CODING

To verify the coding it was necessary to double-check all the responses that had been encoded on the questionnaires, ensuring that respondents' answers to the database had been accurately transferred.

## THE PERSPECTIVES OF AFRICAN MATRICULANTS REGARDING ISIZULU AS LANGUAGE OF EVERYDAY AND FORMAL COMMUNICATION

### Demographic characteristics of respondents

In this section a demographic profile of the respondents is constructed to serve as a background for interpreting the findings of the survey regarding the attitudes of learners who have isiZulu as a matric subject.

*Table 1 grade*

	Count	Col %
Indicate in what grade you are	353	100.0%

From Table 1 it is clear that all the respondents were matriculants (Grade 12 learners) as required for this survey.

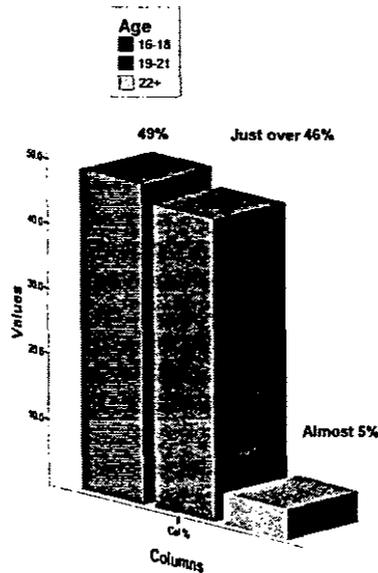
**Table 2**

**Age**

		Count	Col %
Indicate	16-18	173	49.0%
your age	19-21	163	46.2%
	22+	17	4.8%

Table 2 and Figure 1 indicate that in the age group 16-18, females predominate and between ages 19-21 males are predominating. The age group 22 and above has almost the same number of respondents. This indicates that there is a gender balance in the sample of respondents. The gender balance will show the differences of opinions between males and females.

**Figure 1**



**Table 3**

*Gender according to age group*

			Indicate your age		
			16-18	19-21	22+
Indicate your gender	female	Count	100	63	9
		Subtable %	58.1%	36.6%	5.2%
	male	Count	73	99	8
		Subtable %	40.6%	55.0%	4.4%
	spoilt response	Count		1	
		Subtable %		100.0%	

According to Table 3 females who are between 16 and 18 form 58.1% and males between 16 and 18 constitute 40.6%, which means that females are dominating. In the age group 19 and 21 females constitute 36.6% and males constitute 55%, which indicates that in this group males are more than females. In the age group 22 years and above there is no big difference between the males and females (females 5.2% and males 4.4%).

Table 4

*Ethnic composition of respondents*

Indicate your race	Asian	Table %	.3%
	Black	Table %	99.4%
	Coloured	Table %	.3%

Table 4 shows the ethnic group, which participated in this survey. Black respondents form a very high percentage of the participants with and a very small percentage of other races. The term “Black” is used to refer to the African people and does not include Indians, Coloureds and Asiatics. The

views of other ethnic groups were not considered because they form a very small percentage of respondents. The Table gives a clear indication of the attitudes of Black matriculants towards isiZulu as a school subject.

### ***Respondents' command of other South African languages***

The statistics that presented in this section are extracted from a series of Tables in Addendum A.

#### **Ability to speak Afrikaans**

The Table in Addendum A indicates that 58 (33.7%) females and 67 (37,2%) stated that they cannot speak Afrikaans at all. About 61% females and 59,4% males have an average ability to speak Afrikaans. 4.1% females and 3.3% of males reported that they could speak Afrikaans very well. The figures show that the majority of learners need to be motivated when it comes to the learning and teaching of Afrikaans. The low percentage of respondents who reported a fluent command of Afrikaans probably relate more to the fact that the KwaZulu-Natal South Coast historically has had very few Afrikaans speaking inhabitants, although historical attitudes against Afrikaans since the 1976 Soweto uprising (see Chapter 4) may also play a role.

#### **Ability to speak English**

The majority of respondents reported to have an average ability to speak English, which are 62.8% females and 60% males. The respondents who can

speaking English well is 33.7% females and 60% males. A small percentage (1,7 %) females and 0.6% males reported not able to speak English at all.

#### **Ability to speak isiXhosa**

The Table shows that 72% females and 56.% males cannot speak isiXhosa at all. 23.3% females and 36.7% males reported to have an average ability to speak isiXhosa. A very small percentage that forms about 29% females and 6.7% males can speak isiXhosa very well. The number of no responses is 1.7% females

#### **Ability to speak isiZulu**

The Table shows that 98.3% females and 99.4% males can speak isiZulu very well and only a small percentage, 1,7% females and 0.6% males, cannot speak isiZulu at all. The small percentage that cannot speak isiZulu will not affect the results of attitudes of learners towards isiZulu as a school subject.

#### **Ability to speak isiSwati**

The vast majority of respondents reported that they could not speak isiSwati at all About 2.9 % females and 2.8 males reported to have an average ability to speak isiSwati. It is surprising to find many respondents claiming to prefer isiXhosa over isiSwati. The reason may be that Scottburgh and Sayidi areas are not far from Western Cape and it also shows that there is a not a big difference between isiSwati and isiZulu.

It is clear that the majority of respondents have a good ability of speaking isiZulu, which is being used by most people in KwaZulu-Natal, followed by English then Afrikaans with, isiXhosa having the least number of speakers.

#### **Ability to read Afrikaans**

The Table indicates that 61,6% females and 61.1% males reported to have an average ability to read Afrikaans. About 11% females and 13,3% males cannot read Afrikaans at all, while Females who can read Afrikaans form 26,7% and males 24.2%.

#### **Ability to read English**

A very small percentage of 1.2% females and 2.2% to males reported that they could not speak English at all. Only 23.8% females and 25% males have an average ability to read English. About 70% females and 72% males have a good ability of reading English.

#### **Ability to read isiXhosa**

The Table indicates that 64,5% females and 55% males cannot read isiXhosa at all. Approximately 27.9% females and 32.12% males have an average ability of reading isiXhosa. A very small percentage of about 7% females and 11.75% males can read isiXhosa well.

### **Ability to read isiZulu**

A very small percentage of about 1.7% females and 0.6 males cannot read isiZulu at all about, while 4.1% females and 1.7% males have an average ability to read isiZulu. The respondents who reported to be able to read isiZulu constitute 94.2 females and 97.2% males. The results are not surprising because many learners in African schools use isiZulu as a first language higher grade.

### **Ability to read isiSwazi**

The Table indicates that the vast majority of learners, 95,5% females and 95% males cannot read isiSwati at all. This may be due to fact to the fact that the Scottburgh and Sayidi areas are far away from Swaziland.

### **Ability to write Afrikaans**

Only 8.7 % females and 10% males cannot write Afrikaans. About 72.1 % females and 67.2% males have an average ability of writing Afrikaans, while only 17.4% females and 22.2% males can write Afrikaans well.

### **Ability to write English**

Only 1.7% females and 0.6 % males reported not being able to write English at all, while about 38.4% females and 34.4% males have an average ability of writing English. Only 58.7% females and 6.3.9% males can write English well. These results are not surprising because all subjects are done in English, except isiZulu and Afrikaans.

### **Ability to write isiXhosa**

About 68% females and 58.9% males cannot write isiXhosa. Only 25.6% females and 31.7% males have an average ability to write isiXhosa. Only 4.1% females and 8.3% males can write isiXhosa well.

### **Ability to write isiZulu**

Only 3% females cannot write isiZulu at all. The respondents, who have an average ability to write isiZulu, form 2.3% females and 3.3% males. The vast majority, 95.3% females and 96.1% males, have a good ability of writing isiZulu.

### **Ability to write siSwati**

The vast majority of 94.5% females and 96.1% males cannot write isiSwati at all. A very small number of respondents have an ability of writing isiSwati (29% females and 1.7% males) this indicates that learners may not be aware that there is a small difference between the isiSwati and isiZulu languages.

About 95% of the learners reported that they speak isiZulu with their parents at home, because isiZulu is their mother tongue. A large number of learners, 69.7%, reported that they speak isiZulu to their friends and about 28.9% of respondents use English with their friends.

About 77.6% of respondents indicated that they use English to speak to

their teachers. Only 21.8%, use English and 0.6% use Afrikaans with their teachers.

During weekends 68.8% of learners speak isiZulu to their friends and 28.6 use English. Only 1% uses Afrikaans. About 70.5% of learners speak isiZulu to their fellow learners and 27.5% use English. Only 1% which uses Afrikaans. Many learners, 90.4%, reported that they speak isiZulu to older people in their community while only 9.1%, use English.

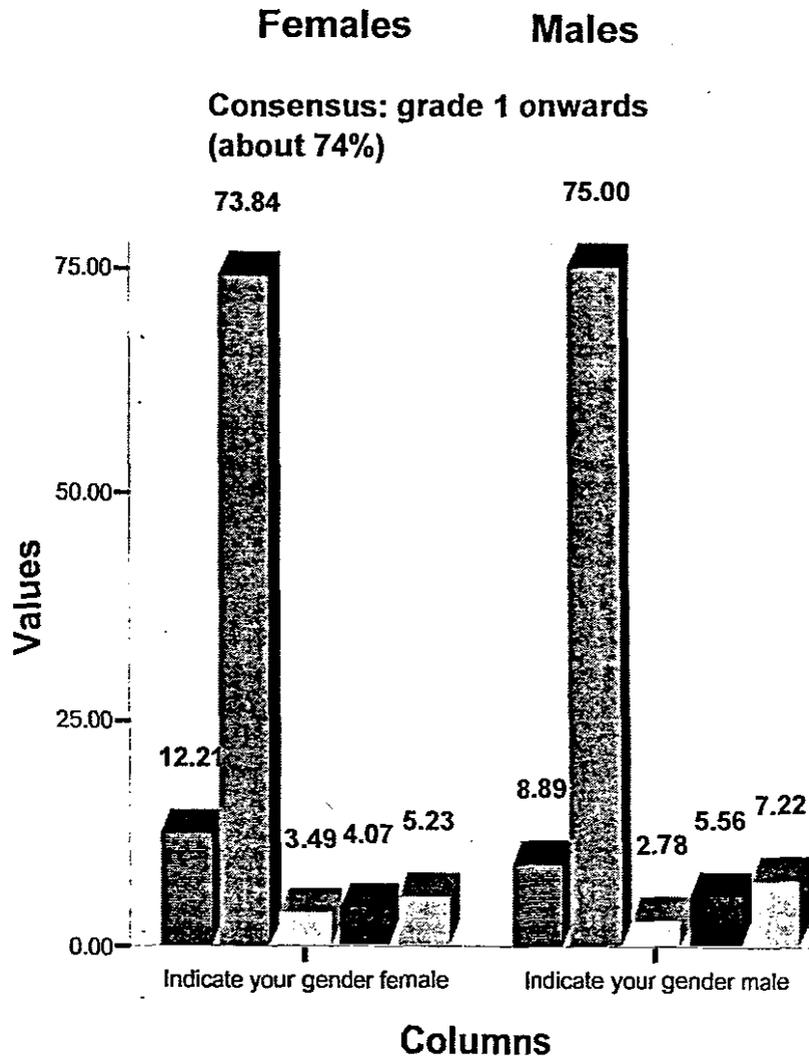
Many respondents, 89.8% reported that teachers speak English when Teaching science subjects while only 9.1% explain in isiZulu. Only 0.8% speaks Afrikaans when explaining science subjects to learners.

**Table 5**

***From what grade should isiZulu be a compulsory subject in schools in KwaZulu-Natal?***

			Indicate your gender	
			female	male
From what grade should IsiZulu be a compulsory subject at schools in KZN?	Not at all	Col %	12.2%	8.9%
	Gr 1 onwards	Col %	73.8%	75.0%
	Gr 4 onwards	Col %	3.5%	2.8%
	Gr 7 onwards	Col %	4.1%	5.6%
	Gr 10 onwards	Col %	5.2%	7.2%

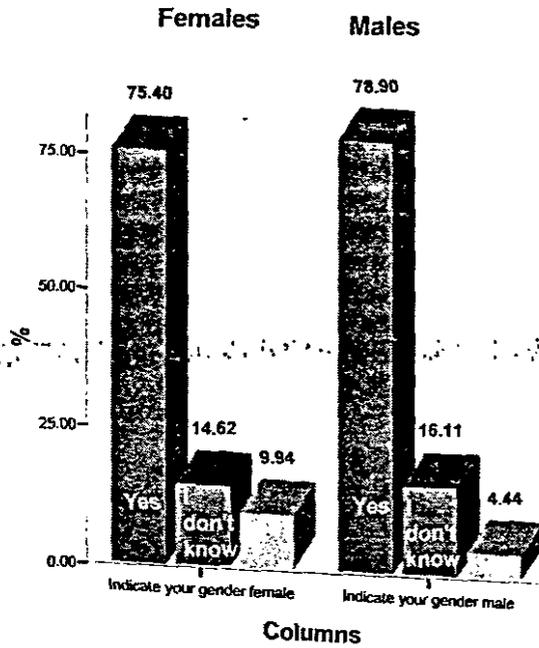
73.8% females and 75.0% males reported that isiZulu should be a compulsory subject from Grade 1 onwards. Only 12.2 females and 8.9% preferred isiZulu not to be a compulsory subject at all. Small percentages of respondents have different views. Figure 2 clearly indicates that the majority of learners want



isiZulu to be a compulsory subject from grade 1 onwards.

Figure 3

*Are there ideas that one can express more easily in isiZulu than in*



The bar graph figure 3 shows that a large number of the respondents, about 75.40% females and 78.90% males, reported that there are ideas that can be expressed more easily in isiZulu than in English. This shows that the language practitioners together with all the stakeholders need to work hard to develop isiZulu so that it can reach the level of English and Afrikaans.

*Are there ideas that one can express more easily in English than in isiZulu?*

About 51.4% females and 54.44% males reported that there are ideas that can be expressed more easily in English than in isiZulu. About 22.81% females and 22.78% reported that they do not know and 25.73% females and 22.78% males did not comment. It is clear that many respondents believe that they can express themselves more easily in English than in isiZulu because all

the subjects are offered in English except isiZulu and Afrikaans. However, personal experience of the researcher has shown that there is sometimes that they sometimes request educators to explain certain terms or processes in isiZulu. They like English but the problem is that they do not use English regularly at home. They regard English as a means of opening job opportunities for them.

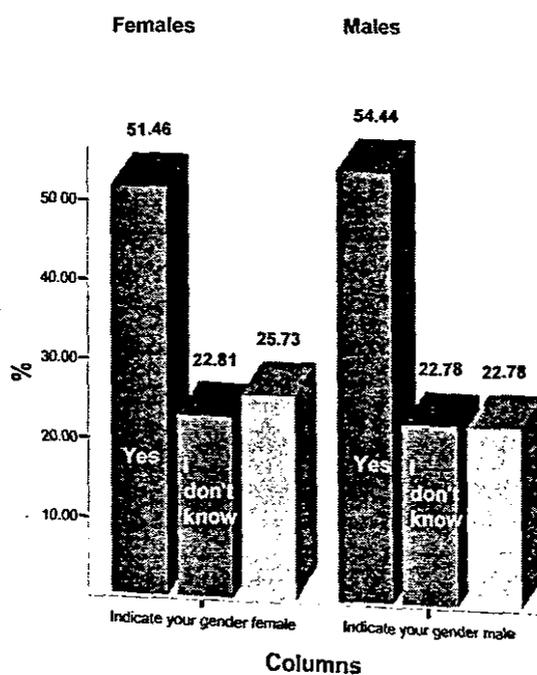


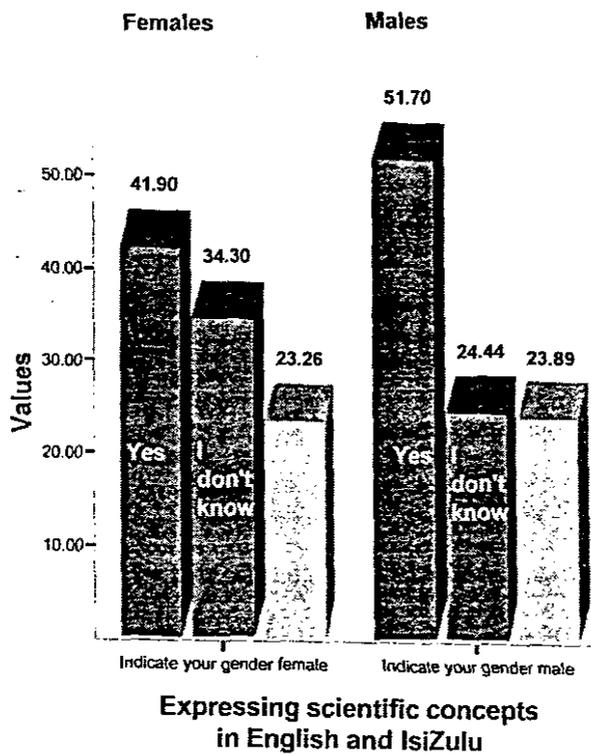
Figure 4 (shown above)

***Is it easier to express scientific concepts in English than in isiZulu?***

Many respondents reported that it is easier to express scientific concepts in English than isiZulu, because science subjects are taught in English and most of the science handbooks are written in English and Afrikaans. A small number of Science handbooks are written in isiZulu. The government thus big

responsibility to translate English and Afrikaans science handbooks into African languages. Figure % shows clearly that half of the females and half of the males are in favour of the idea that science subjects must be taught in English. About 34.30% females and 24.4% males indicated that they don't know and 23.26% and females and 23.89% males reported that science subjects must be taught in isiZulu. More learners preferred science subjects to be taught in English than in isiZulu.

Figure 5



## CONCLUSION

This chapter explained the research procedure and presented an interpretation of the data analysis. The results showed that isiZulu is spoken, read and written by many learners. IsiZulu is followed by English and then Afrikaans. It was surprising to find that learners are not doing well in isiXhosa and isiSwati, because there is not a big difference between these languages and isiZulu. It is clear that the respondents are not aware of the similarities. Learners did not respond positively to Afrikaans because of political reasons.

## *Chapter 6*

### CONCLUSIONS AND RECOMMENDATIONS

#### INTRODUCTION

In this chapter a summary of the study on the attitudes of matriculants towards isiZulu will be represented. This will be followed by conclusions drawn from the interpretation of the data, which was presented and based on the findings of the study certain recommendations will be made.

#### SUMMARY

The study of the attitudes of matriculants was conducted in six schools in the Scottburgh and Sayidi districts of KwaZulu- Natal. The aims and the objectives of the study were outlined in chapter 1.

In Chapter 2 the statement of the problem and the research procedure used in the study, were introduced. The concepts were defined with the intention of clarifying relevant terms that were used in chapter 4

Chapter 3 presented the literature survey and the concepts related to the study of the language attitudes of learners.

Chapter 4 indicated the relationship between language and culture. The language policies in South Africa, the significance of the student uprising of 1976 and the importance of the attitudes of indigenous matriculants towards isiZulu as a School subject, were discussed.

Chapter five focused on the analysis of the survey, as well as the interpretation of the data that was collected.

Arising from the results of the survey, certain conclusions were arrived at. Based on these conclusions and the findings of the survey, certain recommendations will be offered.

## Conclusions

The findings indicated that most of the African schools offer isiZulu as a first language, and as a second or third language in White and Indian schools. In accordance with current language policies learners in secondary schools use English and Afrikaans as first language, with the result that these learners have a better command of English and to a lesser extent, Afrikaans, than of their mother tongue, which is isiZulu.

It was found that school libraries were purchasing mainly English and Afrikaans books, with the result that the readers of isiZulu are disadvantaged.

The survey also indicated that isiZulu is at times taught by educators who are not properly qualified, which encourages a negative attitude towards isiZulu as against English, and to a lesser extent, Afrikaans.

The study showed that parents often send their children to white or Indian schools, as education in these schools is regarded as of better quality than in African schools. It was also found that parents and learners in general regard English and again, to a lesser extent, Afrikaans, as avenues to better job opportunities.

The results indicated that tests and examinations do not always reflect the life-world of African learner, but instead focus is on Eurocentric viewpoints.

## RECOMMENDATIONS

Based on the findings of the research, the following recommendations are

made:

1. That, in view of the significant number of African learners who attend white and Indian schools in KwaZulu-Natal, especially in the areas surveyed, isiZulu must be offered as first language on higher grade in these schools to accommodate mother tongue speakers.
2. That school libraries must purchase books and reading material in isiZulu, that learners should be encouraged to read for pleasure and be assisted with improving their reading skills in isiZulu.
3. Those properly qualified teachers must be employed to teach isiZulu to mother tongue speakers.
4. Those parents must be encouraged to assist with the improving of the quality of education in African schools.

That tests and examinations set for isiZulu mother tongue speakers must be congruent with the learners' everyday situations and the environment.

That learners must be Informed of the changes taking place in language policies which are filtering through into the job market, and which will benefit African speakers of indigenous languages which will benefit African speakers of indigenous languages.

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**ADDENDA**

## **Addendum A: Tables**

			Indicate your gender		
			female	male	spoilt response
How well do you speak Afrikaans?	not at all	Count	58	67	1 100.0%
		Col %	33.7%	37.2%	
	average	Count	105	107	
		Col %	61.0%	59.4%	
	well	Count	7	6	
		Col %	4.1%	3.3%	
no response	Count	2			
	Col %	1.2%			
How well do you speak English?	not at all	Count	3	1	1 100.0%
		Col %	1.7%	.6%	
	average	Count	108	108	
		Col %	62.8%	60.0%	
	well	Count	58	71	
		Col %	33.7%	39.4%	
	spoilt response	Count	1		
		Col %	.6%		
no response	Count	2			
	Col %	1.2%			
How well do you speak IsiXhosa?	not at all	Count	124	102	1 100.0%
		Col %	72.1%	56.7%	
	average	Count	40	66	
		Col %	23.3%	36.7%	
	well	Count	5	12	
		Col %	2.9%	6.7%	
no response	Count	3			
	Col %	1.7%			
How well do you speak IsiZulu?	average	Count	3	1	1 100.0%
		Col %	1.7%	.6%	
	well	Count	169	179	
		Col %	98.3%	99.4%	
How well do you speak SiSwati?	not at all	Count	165	172	1 100.0%
		Col %	95.9%	95.6%	
	average	Count	5	5	
		Col %	2.9%	2.8%	
	well	Count		3	
		Col %		1.7%	
no response	Count	2			
	Col %	1.2%			

			Indicate your gender		
			female	male	spoilt response
How well do you read Afrikaans?	not at all	Count	19	24	
		Col %	11.0%	13.3%	
	average	Count	106	111	
		Col %	61.6%	61.7%	
	well	Count	46	44	1
		Col %	26.7%	24.4%	100.0%
	spoilt response	Count		1	
		Col %		.6%	
How well do you read English?	not at all	Count	2	4	
		Col %	1.2%	2.2%	
	average	Count	41	45	
		Col %	23.8%	25.0%	
	well	Count	129	130	1
		Col %	75.0%	72.2%	100.0%
	spoilt response	Count		1	
		Col %		.6%	
How well do you read IsiXhosa?	not at all	Count	111	99	1
		Col %	64.5%	55.0%	100.0%
	average	Count	48	58	
		Col %	27.9%	32.2%	
	well	Count	12	21	
		Col %	7.0%	11.7%	
	spoilt response	Count		1	
		Col %		.6%	
How well do you read IsiZulu?	not at all	Count	3	1	
		Col %	1.7%	.6%	
	average	Count	7	3	
		Col %	4.1%	1.7%	
	well	Count	162	175	1
		Col %	94.2%	97.2%	100.0%
	spoilt response	Count		1	
		Col %		.6%	
How well do you read SiSwati?	not at all	Count	166	171	1
		Col %	96.5%	95.0%	100.0%
	average	Count	4	7	
		Col %	2.3%	3.9%	
	well	Count		1	
		Col %		.6%	
	spoilt response	Count		1	
		Col %		.6%	
	no response	Count	2		
		Col %	1.2%		

			Indicate your gender		
			female	male	spoilt response
How well do you write Afrikaans?	not at all	Count	15	18	
		Col %	8.7%	10.0%	
	average	Count	124	121	
		Col %	72.1%	67.2%	
	well	Count	30	40	1
		Col %	17.4%	22.2%	100.0%
	spoilt response	Count	1	1	
		Col %	.6%	.6%	
How well do you write English?	not at all	Count	3	1	
		Col %	1.7%	.6%	
	average	Count	66	62	
		Col %	38.4%	34.4%	
	well	Count	101	115	1
		Col %	58.7%	63.9%	100.0%
	spoilt response	Count	1	1	
		Col %	.6%	.6%	
How well do you write Xhosa?	not at all	Count	117	106	1
		Col %	68.0%	58.9%	100.0%
	average	Count	44	57	
		Col %	25.6%	31.7%	
	well	Count	7	15	
		Col %	4.1%	8.3%	
	spoilt response	Count	1	1	
		Col %	.6%	.6%	
How well do you write Zulu?	not at all	Count	3		
		Col %	1.7%		
	average	Count	4	6	
		Col %	2.3%	3.3%	
	well	Count	164	173	1
		Col %	95.3%	96.1%	100.0%
	spoilt response	Count	1	1	
		Col %	.6%	.6%	
How well do you write Ndebele?	not at all	Count	163	173	1
		Col %	94.8%	96.1%	100.0%
	average	Count	5	3	
		Col %	2.9%	1.7%	
	well	Count		2	
		Col %		1.1%	
	spoilt response	Count	1	1	
		Col %	.6%	.6%	
no response	Count	3	1		
	Col %	1.7%	.6%		

Which language do you speak most to your parents?	Afrikaans	Count	6
		Col %	1.7%
	English	Count	9
		Col %	2.5%
	IsiZulu	Count	337
	Col %	95.5%	
	Another: _____	Count	1
		Col %	.3%
Which language do you speak most to your friends	Afrikaans	Count	1
		Col %	.3%
	English	Count	102
		Col %	28.9%
	IsiZulu	Count	246
	Col %	69.7%	
	Another: _____	Count	4
		Col %	1.1%
Which language do you speak most to teachers excluding your IsiZulu teacher?	Afrikaans	Count	2
		Col %	.6%
	English	Count	274
		Col %	77.6%
	IsiZulu	Count	77
	Col %	21.8%	
Which language do you speak most to your friends when going out during weekends?	Afrikaans	Count	1
		Col %	.3%
	English	Count	101
		Col %	28.6%
	IsiZulu	Count	243
	Col %	68.8%	
	Another: _____	Count	8
		Col %	2.3%
Which language do you speak most to your fellow learners?	Afrikaans	Count	1
		Col %	.3%
	English	Count	97
		Col %	27.5%
	IsiZulu	Count	249
	Col %	70.5%	
	Another: _____	Count	6
		Col %	1.7%
Which language do you speak most to older people in your community?	English	Count	32
		Col %	9.1%
	IsiZulu	Count	319
		Col %	90.4%
	Another: _____	Count	2
		Col %	.6%
Which language does your teacher use most when explaining science (e.g. biology & maths)?	Afrikaans	Count	3
		Col %	.8%
	English	Count	317
		Col %	89.8%
	IsiZulu	Count	32
		Col %	9.1%
	No response	Count	1
		Col %	.3%

			Indicate your gender		
			female	male	spoilt response
From what grade should IsiZulu be a compulsory subject at schools in KZN?	Not at all	Count	21	16	
		Col %	12.2%	8.9%	
	Gr 1 onwards	Count	127	135	
		Col %	73.8%	75.0%	
	Gr 4 onwards	Count	6	5	
		Col %	3.5%	2.8%	
	Gr 7 onwards	Count	7	10	
		Col %	4.1%	5.6%	
	Gr 10 onwards	Count	9	13	
		Col %	5.2%	7.2%	
	Spoilt response	Count		1	1
		Col %		.6%	100.0%
No response	Count	2			
	Col %	1.2%			

**Addendum B: Questionnaire in isiZulu**

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## Imibuzo Eyikhulu Eqondiswe Kubafundi Bebanga Le-12

### Abenza isiZulu ulimi lwebele noma lvesibili

Umcwaningi: Mnz. Mandla Khwela  
Umnyango Wezokuxhumana  
Inyovesithi YakwaZulu (Ophikweni-Umlazi)

- (i) Sidinga usizo lwakho mayelana nokuthola ukuthi abazali nezingane bazibona bexhumene kangakanani.
- (ii) Lucwaningo lolu olungaphoqelelwe, olungenakudalulwa futhi oluyimfihlo. Ungangazimbandakanyi uma ufisa, kanjani uma ufisa ukuphendula igama lakho, aluzukuhlanganiswa nezimpendulo zakho.
- (iii) Ukuphendula lemibuzo akuphoqelelwe uma ungathandi ukuphendula buyisela iphepha njengoba linjalo ekugcineni.
- (iv) Ungayiphendula imibuzo ngesiZulu noma ngesiNgisi.
- (v) Ake usitshale ukuthi wena ubona kanjani ngokwenzeka kwezinto. yimibono yakho esemqoka kithina, hhayi eyabanye abantu.
- (vi) Funda umbuzo ngamunye ngokucophelela okukhulu bese uthatha imizuzwana usacabanga ngempendulo yombuzo ngamunye. Sicela usebenzise ipeni uphendule ngokushaya uphawu u- X noma uqhwishe kanje ✓ ngalo esikhaleni esifanele, noma ubhale ulwazi olufanele lapho kudingeka khona ungaxikizi.
- (vii) Sicela ungaguquli nayinye yezimpendulo zakho.

1. Ngenza ibanga:
2. Ngine iminyaka e-:
3. Ngingo:
4. Uhlanga:

Ulwazi onalo ekukhulumeni kwalezi zilimi ezilandelayo?

5. Afrikaans	Angikwazi Nhlobo	Kahle	Kahle kakhulu
6. English	Angikwazi Nhlobo	Kahle	Kahle kakhulu
7. isiNdebele	Angikwazi Nhlobo	Kahle	Kahle kakhulu
8. isiXhosa	Angikwazi Nhlobo	Kahle	Kahle kakhulu
9. isiZulu	Angikwazi Nhlobo	Kahle	Kahle kakhulu
10. Sepedi	Angikwazi Nhlobo	Kahle	Kahle kakhulu
11. Sesotho	Angikwazi Nhlobo	Kahle	Kahle kakhulu
12. Setswana	Angikwazi Nhlobo	Kahle	Kahle kakhulu
13. SiSwati	Angikwazi Nhlobo	Kahle	Kahle kakhulu
14. Tshivenda	Angikwazi Nhlobo	Kahle	Kahle kakhulu
15. Xitsonga	Angikwazi Nhlobo	Kahle	Kahle kakhulu

Ulwazi onalo ekufundeni lezi zilimi ezilandelayo?

16. Afrikaans	Angikwazi Nhlobo	Kahle	Kahle kakhulu
17. English	Angikwazi Nhlobo	Kahle	Kahle kakhulu
18. isiNdebele	Angikwazi Nhlobo	Kahle	Kahle kakhulu
19. isiXhosa	Angikwazi Nhlobo	Kahle	Kahle kakhulu
20. isiZulu	Angikwazi Nhlobo	Kahle	Kahle kakhulu
21. Sepedi	Angikwazi Nhlobo	Kahle	Kahle kakhulu
22. Sesotho	Angikwazi Nhlobo	Kahle	Kahle kakhulu
23. Setswana	Angikwazi Nhlobo	Kahle	Kahle kakhulu
24. SiSwati	Angikwazi Nhlobo	Kahle	Kahle kakhulu
25. Tshivenda	Angikwazi Nhlobo	Kahle	Kahle kakhulu
26. Xitsonga	Angikwazi Nhlobo	Kahle	Kahle kakhulu

Ulwazi onalo ekukhhaleni lezi zilimi ezelandelayo?

27. Afrikaans	Angikwazi Nhlobo	Kahle	Kahle kakhulu
28. English	Angikwazi Nhlobo	Kahle	Kahle kakhulu
29. isiNdebele	Angikwazi Nhlobo	Kahle	Kahle kakhulu
30. isiXhosa	Angikwazi Nhlobo	Kahle	Kahle kakhulu
31. isiZulu	Angikwazi Nhlobo	Kahle	Kahle kakhulu
32. Sepedi	Angikwazi Nhlobo	Kahle	Kahle kakhulu
33. Sesotho	Angikwazi Nhlobo	Kahle	Kahle kakhulu
34. Setswana	Angikwazi Nhlobo	Kahle	Kahle kakhulu
35. SiSwati	Angikwazi Nhlobo	Kahle	Kahle kakhulu
36. Tshivenda	Angikwazi Nhlobo	Kahle	Kahle kakhulu
37. Ntsonga	Angikwazi Nhlobo	Kahle	Kahle kakhulu

38. isiZulu ulimi lwakho lvebele	Yebo	Cha
39. Isizulu usenza kuliphi izinga ku Matriki	Ulimi lokuqala	Ulimi lwesibili

40. Uliphi ulimi ojwayele ukulusebenzisa uma unabazali?

Afrikaans	English	isiZulu	Olunye
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41. Uluphi ulimi ojwayele ukulusebenzisa uma unabangani?

Afrikaans	English	isiZulu	Olunye
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42. Uluphi ulimi ojwayele ukulusebenzisa uma unothisha esikoleni (Ngaphandle kothisha wesiZulu)?

Afrikaans	English	isiZulu	Okunye
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43. Uuluphi ulimi ojwayele ukulusebenzisa uma unozwakwenu ngesikhathi sekhefu esikoleni

Afrikaans	English	isiZulu	Olunye
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44. Uluphi ulimi ojwayele ukulusebenzisa uma unabangani ngezimpelasonto?

Afrikaans	English	isiZulu	Olunye
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45. Uluphi ulimi ojwayele ukulusebenzisa uma ukhuluma nabantu abadala?

Afrikaans	English	isiZulu	Olunye
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46. Uthisha wesayensi ujwayele ukusebenzisa luphi ulimi uma echaza ?

Afrikaans	English	isiZulu	Olunye
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47. Ukufundisa ulimi lwesiZulu okuphoqelekile kufanele kuqale kuliphi ibanga KwaZulu-Natal? (Khetha okukodwa)

Akumele kuphoqelelwe	
Kusukela ebangeni lokuqala kuya phezulu	
Kusuka ebangeni lesine kuya phezulu	
Kusukela ebangeni lesikhem-bisa kuya phezulu	
Kusukela ebangeni leshumi kuya phezulu	

48. Uluphi uphawu olukhombisa umqondo simo wakho maqondana nesiZulu?	☺☺	☺	☹	☹	☹☹
49. Unobunzima obungakanani ekufundeni isiZulu	Kulula kakhulu	Kulula	Akunjima	Kunjima	Kunjima kakhulu
50. Unobunzima obungakanani ekubhaleni isiZulu?	Kulula kakhulu	Kulula	Akunjima	Kunjima	Kunjima kakhulu
51. Unobunzima obungakanani ekulandeleni ingxoxo ngesiZulu?	Kulula kakhulu	Kulula	Akunjima	Kunjima	Kunjima kakhulu
52. Unobunzima obungakanani ekubambeni iqhaza engxoxweni ngesiZulu?	Kulula kakhulu	Kulula	Akunjima	Kunjima	Kunjima kakhulu

53. Ikhona yini imiqondo engabekeka kalula ngolimi lwesiZulu kunolwesiNgisi?	Yebo	Angazi	Chabo
54. Ikhona yini imiqondo engabekeka kalula ngolimi lwesiNgisi kunolwesiZulu?	Yebo	Angazi	Chabo
55. Kulula yini ukubeka amaconcept ezesayensi ngesiNgisi kunangesiZulu?	Yebo	Angazi	Chabo
56. Kumele yini ukuba isiZulu kube isifundo esiphokelelwe kuMatikuletseni?	Yebo	Angazi	Chabo

Usisebenzisa kangakanani isiZulu kulemikhakha?

57. Ngilalela umsakazo wesiZulu	Njalo	Ngankathi	Nhlobo
58. Ngibukele izinhlelo zesiZulu kumabonakude	Njalo	Ngankathi	Nhlobo
59. Ngifunda iphephandaba/noma iphephebhuku lesiZulu	Njalo	Ngankathi	Nhlobo
60. Ngifunda izincwadi zesikole zesiZulu	Njalo	Ngankathi	Nhlobo
61. Ngifunda izincwadi zezindaba zesiZulu umangiphumula	Njalo	Ngankathi	Nhlobo
62. Ngikhuluma isiZulu nozakwethu uma singaphandle kwamakilasi	Njalo	Ngankathi	Nhlobo
63. Ngisebenzisa isiZulu ngezinkathi zenkulumo mpikiswano noma zengxoxo esikoleni	Njalo	Ngankathi	Nhlobo
64. Ngibhalelela abanganibami izincwadi ngesiZulu	Njalo	Ngankathi	Nhlobo
65. Ngibhalelela ephephandabeni izincwadi ngesiZulu	Njalo	Ngankathi	Nhlobo
66. Ngigcwalisa icrossword puzzle ngesiZulu	Njalo	Ngankathi	Nhlobo
67. Ngibhala amapoem ngesiZulu	Njalo	Ngankathi	Nhlobo
68. Ngibhala imidlalo neziqephu ngesiZulu	Njalo	Ngankathi	Nhlobo

Ucabanga ukuthi uyobe usisebenzisa isiZulu eminyakeri emihlanu ezayo kulemikhakha?

69. Uma unabomndeni ekhaya	Njalo	Ngankathi	Nhlobo
70. Uma unezihlobo	Njalo	Ngankathi	Nhlobo
71. Uma uthokozisa abangani ekhaya	Njalo	Ngankathi	Nhlobo
72. Uma uvakasha nabangani	Njalo	Ngankathi	Nhlobo
73. Uma unozakwenu emsebenzini	Njalo	Ngankathi	Nhlobo
74. Uma usemcombini wezifundiswa njengowokwethweswa kweziqhu noma umshado	Njalo	Ngankathi	Nhlobo

Ngokubona kwakho isiZulu sinawo yini amagama afanele ukuthi singa sershenziswa njengolimi lokufunda/fundisa ezikoleni zemfundo ephakeme nasemaNyuvesi kulezizifundo ezilandelayo?

75. Ezobuciko	Yebo	Angazi	Chabo
76. Ezezinkanyezi	Yebo	Angazi	Chabo
77. Ezempilo nemvelo	Yebo	Angazi	Chabo
78. Ezesayensi	Yebo	Angazi	Chabo
79. Ezamakompvutha	Yebo	Angazi	Chabo
80. Ezengcebo nokuphathwa kwayo	Yebo	Angazi	Chabo
81. Ezemfundo	Yebo	Angazi	Chabo
82. Ezobunjiniyela	Yebo	Angazi	Chabo
83. Ezomlando	Yebo	Angazi	Chabo
84. Ezokubhalwa kwezincwadi	Yebo	Angazi	Chabo
85. Izibalo	Yebo	Angazi	Chabo
86. Ezembangazwe	Yebo	Angazi	Chabo
87. Ezenkolo	Yebo	Angazi	Chabo

88. Uma isikole sakho siquma ukufundisa izilimi ezintathu iziphi ongakhetha kube yizo (khethe zibe ntathu)	Afrikaans	English	isiZulu	Olunye ulimi
89. Uma isikole sakho siquma ukufundisa izilimi ezimbili iziphi ongakhetha kube yizo (khethe zibembili)	Afrikaans	English	isiZulu	Olunye ulimi

Imiphi kulemisebenzi obona kunamathuba amaningi okusetshenziswa kwesiZulu ngezinkhathi eziningi?

90. Ukuphathwa kwamaNyuvesi (Abaphathi, Abaphathizimali noma Abaphathi jikelelebezikhungo zemfundo ephakeme)	Yebo	Angazi	Chabo
91. Ezemfundo (Othisha noma Abacwaningi)	Yebo	Angazi	Chabo
92. Ezamabhizinisi (Abaphathi bezinkampani, izimenenja, abagcinimabhuku, omabhalane abadayisi)	Yebo	Angazi	Chabo
93. Emnyangweni kahulumeni (Noma imuphi umsebenzi kahulumeni omkhulu / wesfundazwe)	Yebo	Angazi	Chabo
94. Ezombusazwe (Amakhansela kaMasipala, Aphalamende ezifunda, Amaphalaende amazwe)	Yebo	Angazi	Chabo
95. Ezamasiko (noma ubani okhathalele ukuthuthukiswa kwamasiko)	Yebo	Angazi	Chabo
96. Ezokuzithokozisa (Abalingisi, oprojusa, abaculi).	Yebo	Angazi	Chabo
97. Ezomthetho (Amajaji, izimatshi, abashushisi)	Yebo	Angazi	Chabo
98. Ezokusakaza (Abahleli bezindaba, abasakazi bezindaba emsakazweni nakomabonakude, abafundi bezindaba emsakazweni nakomabonakude)	Yebo	Angazi	Chabo
99. Ezokuphepha komphakathi (amaphovisa, amasotsha, abacishimililo)	Yebo	Angazi	Chabo
100. Abadlali bezemidlalo (Abasubathi, abashayisibhakela, abadlali bombhoxo, abadlali bebhola lezinyawo, abadlali bethenisi)	Yebo	Angazi	Chabo

*Siyabonga kakhulu ngesikhathi osisebenzisile kanye nemibono yakho ebalulekile!*

## **Addendum C: Questionnaire in English**

**Anonymous Questionnaire**  
**For Matric Pupils**  
**Who do isiZulu as first or second language**  
**Researcher: Mr. Mandla Khwela**  
**Department of Communication Science**  
**University of Zululand (Durban-Umlazi Campus)**

- (i) We need your help to help us understand what the attitudes of Matric isiZulu learners are towards isiZulu as language of communication.
- (ii) This is a voluntary, anonymous and confidential survey.
- (iii) You do not have to take part. If you decide not to take part, you can just hand in the blank questionnaire at the end of the session.
- (iv) If you take part, your responses will not be linked to you as a person, or to your school.
- (v) The questionnaire is also available in isiZulu.
- (vi) Please indicate how you feel about things. Your opinions are important to us, not those of your teachers, your parents, or even your friends.
- (vii) Please read each question carefully and take a moment to think about your answer. It will not count if you mark more than one option, or if you in any way change an answer that you have already given.
- (viii) Please use a pen to mark your responses by placing a clear X in the appropriate spaces, or by writing down the appropriate information, where required.

101. Indicate what grade you are in: I am in grade

102. Indicate your age: I am  years old

103. Indicate your gender:  Female  Male

104. Please indicate your race: I am  Asian  Black  Coloured  White  Other

How well do you speak the following languages?

105. Afrikaans	Not at all	Average	Well
106. English	Not at all	Average	Well
107. isiNdebele	Not at all	Average	Well
108. isiXhosa	Not at all	Average	Well
109. isiZulu	Not at all	Average	Well
110. Sepedi	Not at all	Average	Well
111. Sesotho	Not at all	Average	Well
112. Setswana	Not at all	Average	Well
113. SiSwati	Not at all	Average	Well
114. Tshivenda	Not at all	Average	Well
115. Xitsonga	Not at all	Average	Well

How well do you read the following languages?

116. Afrikaans	Not at all	Average	Well
117. English	Not at all	Average	Well
118. isiNdebele	Not at all	Average	Well
119. isiXhosa	Not at all	Average	Well
120. isiZulu	Not at all	Average	Well
121. Sepedi	Not at all	Average	Well
122. Sesotho	Not at all	Average	Well
123. Setswana	Not at all	Average	Well
124. SiSwati	Not at all	Average	Well
125. Tshivenda	Not at all	Average	Well
126. Xitsonga	Not at all	Average	Well

How well do you write the following languages?

127. Afrikaans	Not at all	Average	Well
128. English	Not at all	Average	Well
129. isiNdebele	Not at all	Average	Well
130. isiXhosa	Not at all	Average	Well
131. isiZulu	Not at all	Average	Well
132. Sepedi	Not at all	Average	Well
133. Sesotho	Not at all	Average	Well
134. Setswana	Not at all	Average	Well
135. SiSwati	Not at all	Average	Well
136. Tshwenda	Not at all	Average	Well
137. Xitsonga	Not at all	Average	Well

138. Is isiZulu your home language?	Yes	No
139. At what level are you doing isiZulu in Matric?	First language	Second language

140. Which language do you use most when speaking to your parents?

Afrikaans	English	isiZulu	Other
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141. Which language do you use most when speaking to your friends?

Afrikaans	English	isiZulu	Other
-----------	---------	---------	-------

142. Which language do you use most when speaking to your teachers at school?

Afrikaans	English	isiZulu	Other
-----------	---------	---------	-------

143. Which language do you use most when talking to fellow learners at school, during break time for instance?

Afrikaans	English	isiZulu	Other
-----------	---------	---------	-------

144. Which language do you use most when you go out with your friends during weekends?

Afrikaans	English	isiZulu	Other
-----------	---------	---------	-------

145. Which language does you use most when talking to older people in your community?

Afrikaans	English	isiZulu	Other
-----------	---------	---------	-------

146. Which language does your teacher use most when explaining subjects like biology, mathematics etc?

Afrikaans	English	isiZulu	Other
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147. In your opinion from what grade should isiZulu be a compulsory subject at schools in KwaZulu-Natal?

(Mark only one option)

Not at all as a compulsory school subject	
From grade 1 onwards as a compulsory school subject	
From grade 4 onwards as a compulsory school subject	
From grade 7 onwards as a compulsory school subject	
From grade 10 onwards as a compulsory school subject	

148. Which symbol best expresses your attitude towards isiZulu?	☺☺	☺	☹	☹	☹☹
149. How difficult is isiZulu to read?	Very easy	Easy	Not too difficult	Difficult	Very difficult

150. How difficult is isiZulu to <u>write</u> ?	Very easy	Easy	Not too difficult	Difficult	Very difficult
151. How difficult is it to <u>follow</u> a conversation in isiZulu?	Very easy	Easy	Not too difficult	Difficult	Very difficult
152. How difficult is it to <u>take part</u> in a conversation in isiZulu?	Very easy	Easy	Not too difficult	Difficult	Very difficult

153. Are there ideas that one can express more easily in isiZulu than in English?	Yes	Not really	No
154. Are there ideas that one can express more easily in English than in isiZulu?	Yes	I don't know	No
155. Is it easier to express scientific concepts in English than in isiZulu?	Yes	I don't know	No
156. Should isiZulu be a compulsory examination subject for all Matriculants?	Yes	I don't know	No
157. Will you need to use isiZulu at work after you have completed school?	Yes	I don't know	No

To what extent do you regularly use isiZulu?

158. I listen to isiZulu on the radio	Often	Sometimes	Never
159. I watch isiZulu TV programs	Often	Sometimes	Never
160. I read isiZulu prescribed books	Often	Sometimes	Never
161. I read isiZulu story books for relaxation	Often	Sometimes	Never
162. I speak isiZulu to my fellow-pupils outside of class	Often	Sometimes	Never
163. I use isiZulu during debates or speeches at school	Often	Sometimes	Never
164. I write isiZulu letters to friends	Often	Sometimes	Never
165. I write isiZulu letters to newspapers	Often	Sometimes	Never
166. I fill in isiZulu crossword puzzles	Often	Sometimes	Never
167. I write poems in isiZulu	Often	Sometimes	Never
168. I write sketches or stories in isiZulu	Often	Sometimes	Never
169. I listen to isiZulu programmes on UKHOZI FM	Often	Sometimes	Never
170. I watch isiZulu programmes on the TV	Often	Sometimes	Never

171. If your school decided to offer three languages, which three would you prefer? (Mark the three that you prefer)	Afrikaans	English	isiZulu	Another language
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172. If your school decided to offer only two languages, which two would you prefer? (Mark the two that you prefer)	Afrikaans	English	isiZulu	Another language
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In which of the following career areas do you think there are the best opportunities for using isiZulu on a regular basis?

173. University Management (Rector, registrar of a university or technikon)	Yes	I don't know	No
174. Education (Lecturer, teacher)	Yes	I don't know	No
175. Business world (Company director, clerk, sales person)	Yes	I don't know	No
176. Civil service (any official working for the central or provincial government)	Yes	I don't know	No
177. Politics	Yes	I don't know	No
178. Cultural activist (anyone who promotes some aspect of a culture)	Yes	I don't know	No
179. Entertainer (Actor, singer).	Yes	I don't know	No
180. Legal (Judge, magistrate, advocate, prosecutor)	Yes	I don't know	No
181. Media (Editor, producer, journalist)	Yes	I don't know	No
182. Civil protection (Policeman, soldier, fireman)	Yes	I don't know	No
183. Sport star (Athlete, boxer, rugby player, soccer player, tennis player)	Yes	I don't know	No

Thank you very much for your time and your valuable opinions!

# One Hundred Questions For Matric Learners

*Who do IsiZulu as first or second language*

Researcher: Mr. Mandla Khwela

Department of Communication Science, University of Zululand (Durban Campus)

- (i) We need your help to figure out what the attitudes of Matric IsiZulu learners are towards IsiZulu as language of communicating about everyday matters, formal matters and scientific matters.
- (ii) This is a voluntary, anonymous and confidential survey.
- (iii) You do not have to take part. If you decide not to take part, you can just hand in the blank questionnaire at the end of the session.
- (iv) If you take part, your responses will not be linked to you as a person, or to your school.
- (v) Please indicate how you feel about things. Your opinions are important to us, not those of your teachers, your parents, or even your friends.
- (vi) Please read each question carefully and take a moment to think about your answer. It will not count if you mark more than one option, or if you in any way change an answer that you have already given.
- (vii) Please use a pen to mark your responses by placing a clear X in the appropriate spaces, or by writing down the appropriate information, where required.

1. Indicate what grade you are in:

I am in grade

2. Indicate your age:

I am  years old

3. Indicate your gender:

Female  Male

4. Please indicate your race:

I am  Asian  Black  Coloured  White  Other

How well do you speak the following languages?

5. Afrikaans	Not at all	Average	Well
6. English	Not at all	Average	Well
7. IsiNdebele	Not at all	Average	Well
8. IsiXhosa	Not at all	Average	Well
9. IsiZulu	Not at all	Average	Well
10. Sepedi	Not at all	Average	Well
11. Sesotho	Not at all	Average	Well
12. Setswana	Not at all	Average	Well
13. SiSwati	Not at all	Average	Well
14. Tshivenda	Not at all	Average	Well
15. Xitsonga	Not at all	Average	Well

How well do you read the following languages?

16. Afrikaans	Not at all	Average	Well
17. English	Not at all	Average	Well
18. IsiNdebele	Not at all	Average	Well
19. IsiXhosa	Not at all	Average	Well
20. IsiZulu	Not at all	Average	Well
21. Sepedi	Not at all	Average	Well
22. Sesotho	Not at all	Average	Well
23. Setswana	Not at all	Average	Well
24. SiSwati	Not at all	Average	Well
25. Tshivenda	Not at all	Average	Well
26. Xitsonga	Not at all	Average	Well

How well do you write the following languages?

27. Afrikaans	Not at all	Average	Well
28. English	Not at all	Average	Well
29. IsiNdebele	Not at all	Average	Well
30. IsiXhosa	Not at all	Average	Well
31. IsiZulu	Not at all	Average	Well
32. Sepedi	Not at all	Average	Well
33. Sesotho	Not at all	Average	Well
34. Setswana	Not at all	Average	Well
35. SiSwati	Not at all	Average	Well
36. Tshivenda	Not at all	Average	Well
37. Xitsonga	Not at all	Average	Well

38. Is IsiZulu your home language?	Yes	No
39. At what level are you doing IsiZulu in matric?	First language	Second language

40. Which language do you use most when speaking to your parents?

Afrikaans	English	IsiZulu	Another:
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41. Which language do you use most when speaking to your friends?

Afrikaans	English	IsiZulu	Another:
-----------	---------	---------	----------

42. Which language do you use most when speaking to your teachers at school (excluding your IsiZulu teacher)?

Afrikaans	English	IsiZulu	Another:
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43. Which language do you use most when talking to fellow learners at school, during break time for instance?

Afrikaans	English	IsiZulu	Another:
-----------	---------	---------	----------

44. Which language do you use most when you go out with your friends during weekends?

Afrikaans	English	IsiZulu	Another:
-----------	---------	---------	----------

45. Which language do you use most when talking to older people in your community?

Afrikaans	English	IsiZulu	Another:
-----------	---------	---------	----------

46. Which language does your teacher use most when explaining science subjects like biology & maths?

Afrikaans	English	IsiZulu	Another:
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47. In your opinion from what grade should IsiZulu be a compulsory subject at schools in KwaZulu-Natal?

(Mark only one option)

Not at all as a compulsory school subject	
From grade 1 onwards as a compulsory school subject	
From grade 4 onwards as a compulsory school subject	
From grade 7 onwards as a compulsory school subject	
From grade 10 onwards as a compulsory school subject	

Respondent number (For office use only)

48. Which symbol best expresses your attitude towards IsiZulu?	☺☺	☺	☹	☹☹	
49. How difficult is IsiZulu to read?	Very easy	Easy	Not too difficult	Difficult	Very difficult
50. How difficult is IsiZulu to write?	Very easy	Easy	Not too difficult	Difficult	Very difficult
51. How difficult is it to follow a conversation in IsiZulu?	Very easy	Easy	Not too difficult	Difficult	Very difficult
52. How difficult is it to take part in a conversation in IsiZulu?	Very easy	Easy	Not too difficult	Difficult	Very difficult

53. Are there ideas that one can express more easily in IsiZulu than in English?	Yes	I don't know	No
54. Are there ideas that one can express more easily in English than in IsiZulu?	Yes	I don't know	No
55. Is it easier to express scientific concepts in English than in IsiZulu?	Yes	I don't know	No
56. Should IsiZulu be a compulsory examination subject for all Matriculants?	Yes	I don't know	No

To what extent do you regularly use IsiZulu in the following ways?

57. I listen to IsiZulu on the radio	Often	Sometimes	Never
58. I watch IsiZulu TV programs	Often	Sometimes	Never
59. I read an IsiZulu newspaper and/or magazine	Often	Sometimes	Never
60. I read IsiZulu prescribed books	Often	Sometimes	Never
61. I read IsiZulu story books for relaxation	Often	Sometimes	Never
62. I speak IsiZulu to my fellow-pupils outside of class	Often	Sometimes	Never
63. I use IsiZulu during debates or speeches at school	Often	Sometimes	Never
64. I write IsiZulu letters to friends	Often	Sometimes	Never
65. I write IsiZulu letters to newspapers	Often	Sometimes	Never
66. I fill in IsiZulu crossword puzzles	Often	Sometimes	Never
67. I write poems in IsiZulu	Often	Sometimes	Never
68. I write sketches or stories in IsiZulu	Often	Sometimes	Never

Do you expect you will be using IsiZulu in five years time to communicate under the following circumstances?

69. With your immediate family at home	Often	Sometimes	Never
70. With your extended family	Often	Sometimes	Never
71. While entertaining your friends at home	Often	Sometimes	Never
72. When going out with your friends	Often	Sometimes	Never
73. With colleagues at work	Often	Sometimes	Never
74. On formal occasions such as a graduation ceremony, a wedding or in court	Often	Sometimes	Never

In your view does IsiZulu have the appropriate words and phrases to be used as medium of instruction at high school and university in the following subjects?

75. Art	Yes	I don't know	No
76. Astronomy	Yes	I don't know	No
77. Biology	Yes	I don't know	No
78. Chemistry & Physics	Yes	I don't know	No
79. Computer Science	Yes	I don't know	No
80. Economic & Management Sciences	Yes	I don't know	No
81. Education	Yes	I don't know	No
82. Engineering	Yes	I don't know	No
83. History	Yes	I don't know	No
84. Literature Studies	Yes	I don't know	No
85. Mathematics	Yes	I don't know	No
86. Political Science	Yes	I don't know	No
87. Religion Studies	Yes	I don't know	No

Respondent number (For office use only)

88. If your school decided to offer three languages, which three would you prefer? (Mark the <i>three</i> that you prefer)	Afrikaans	English	IsiZulu	Another language
89. If your school decided to offer only two languages, which two would you prefer? (Mark the <i>two</i> that you prefer)	Afrikaans	English	IsiZulu	Another language

In which of the following career areas do you think there are the best opportunities for using IsiZulu on a regular basis?

90. University Management (Rector, Registrar or Dean of a university or technikon)	Yes	I don't know	No
91. Education (Lecturer, researcher or teacher)	Yes	I don't know	No
92. Business world (Company director, manager, bookkeeper, clerk or salesperson)	Yes	I don't know	No
93. Civil service (Any official working for the central or provincial government)	Yes	I don't know	No
94. Politics (Metropolitan Council, Provincial Parliament, National Parliament)	Yes	I don't know	No
95. Cultural activist (anyone who promotes some aspect of a culture)	Yes	I don't know	No
96. Entertainer (Actor, producer, singer)	Yes	I don't know	No
97. Legal (Judge, magistrate, advocate, prosecutor)	Yes	I don't know	No
98. Media (Editor, journalist, radio or TV producer, radio or TV newsreader)	Yes	I don't know	No
99. Civil protection (Policeman, soldier, fireman)	Yes	I don't know	No
100. Sport star (Athlete, boxer, rugby player, soccer player, tennis player)	Yes	I don't know	No

Thank you very much for your time and your valuable opinions!

**Addendum D: Letter of permission to do research in schools in  
the Port Shepstone District**

## Addendum C: Letters of permission to research in schools in the Port

### Shepstone Districts

University Of Zululand Department Of Communication Science (Durban Campus)  
Unit For Postgraduate Studies in Cognition, Language Learning & Communication.

Tel 082 9133 150  
Fax 031 907 3011

Box 538  
Scottburgh  
4180

5 July 2002

The Director (Support Services)  
KwaZulu-Natal Department of Education  
Private Bag 860  
Port Shepstone  
4240

Sir/Madam

PERMISSION SOUGHT TO CONDUCT A SURVEY AMONG SECONDARY SCHOOL LEARNERS  
IN THE UTILITY OF ISIZULU AS A MEDIUM OF FORMAL REGIONS REGARDING THE  
UTILITY OF ISIZULU AND TECHNICAL COMMUNICATION.

One of my master's students Mr M.J Khwela needs to do experimental research during  
September 2002 among grade 12 learners regarding the utility of isiZulu as medium of formal and technical  
communication. Several students are conducting this research in different regions of KwaZulu-Natal as a  
coordinated project after a personal appeal to me to facilitate such research, from the Honourable Minister of  
national Education, Prof. Kader Asmal, early in 2001.

The survey will be conducted with about 400 learners during one class period. Mr Khwela's research forms  
part of a more comprehensive programme that focuses on the  
Development of indigenous official languages as higher function languages.

I am attaching a copy of her questionnaire for your information.

I am hereby applying for permission in principle for Mr Khwela to do the above mentioned research at about  
four schools in the region under your jurisdiction.

- Participation will be of a constructive nature
- The survey will be of a constructive nature
- After obtaining permission in principle from you, the permission of principals of the target schools will be sought, emphasizing the anonymous constructive and voluntary nature of participation.
- The questionnaires will be disseminated and retrieved by Mr Khwela himself.
- The KZN Department of Education will be acknowledged in theses, of which copies will be provided upon completion.

Kind regards,

---

Prof. R M Klopper  
HOD: Communication Science (Durban)