

Schools as Fertile Ground for the Promotion of Multilingualism in South Africa

by

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Dedication

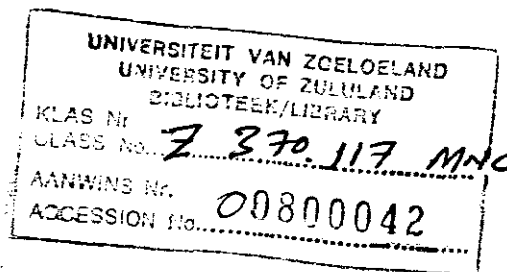
This thesis is dedicated to my mother, Nicholine Mncwango.

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Abstract

This thesis reviewed the South African Constitution, the Language-in Education Policy (2004) and the National Language Policy Framework (2002), with the intention to compare certain promulgations on the issue of language use in South Africa. The constitution is unequivocal about the promotion of multilingualism and use of indigenous languages. The study focused on the role which schools can play to achieve this objective. Schools are viewed as the most fertile ground toward the promotion of multilingualism, as stipulated by the South African Constitution (1996), particularly urban schools which are multiracial, with learners from different linguistic background. Data were solicited from schools in urban areas (English medium and Afrikaans medium), and those in rural areas (English and isiZulu medium). Comparisons were made between the two. The status of indigenous languages prior to and post 1994, is discussed.

The study observed that while the South African government is committed to promote multilingualism, the documents (the constitution and the Language-in-Education Policy, 2004) are very good, but implementation of the stipulations of such documents is lacking. It was established that a considerable number of former Model C schools still offer the languages which were offered prior to the first democratic era, in 1994. Therefore, unless the government sanctions the language policies, schools cannot change what they have decided between the school principal and the School Governing Body (SGB), and which they have already implemented.

The study concluded that besides the freer and wide speakership of indigenous languages their dignity and restoration also ought to be restored. This could be achieved easier if these languages were documented, and adequate material available in them in order to enable future generations to access information in their mother tongue if they choose to.

Furthermore, if multilingualism is to bear fruit, indigenous African languages ought to be tied to employment, e.g. journalism, medical practice and nursing, revenue collectors,

traffic officers, etc. In the case of medical doctors, for instance, they should know at least one indigenous language that is widely spoken in the area where they practice, regardless of their racial background. The idea here is that unless learners see the functional value in learning indigenous African languages, they might not be as strongly motivated to learn these languages as when they learn English.

Definition of terms

This section gives a definition of terms that have been used in the study. Only those terms that may not be common in everyday speech have been defined.

Bilingual – the term refers to a person who can speak two languages (Crystal, 1986).

Multilingual(ism) – the term is used in Sociolinguistics to refer, in the first instance, to a speech community which makes use of two or more languages, and then to the individual speakers who have multilingual ability.

Ambilingualism – ambilingualism was first used by Halliday et al (1970) to describe a person who is capable of functioning equally well in either of his/her languages in all domains without any trace of interference from one language in the use of the other (Baetens, 1986).

Equilingualism – the term refers to the case where the speaker's knowledge of two languages is roughly equivalent. This is sometimes referred to as balanced bilingualism.

Compound bilinguals – compound bilinguals are people who were brought up in bilingual homes and acquired two languages simultaneously or very early.

Co-ordinate bilinguals – co-ordinate bilinguals are those who learned their second languages at a later stage.

Semilingualism – the term refers to bilinguals who have a passive or receptive knowledge of a second language, but no active mastery of it (Hockett, 1958).

Semibilingualism – this occurs when a speaker fails to reach normal monolingual proficiency in any language. It is a linguistic handicap which prevents the individual from

acquiring the linguistic skills appropriate to his/her linguistic potential in any of the languages (Hamers & Blanc, 1989:53).

Additive bilingualism – this occurs where the acquisition of a second language can be regarded as complementary and enriching.

Subtractive bilingualism – this occurs where ethnolinguistic minorities are dominated by a more prestigious language.

Language planning – Haugen (1959), cited in Hornberger (1994:26) defines language planning as follows:

By language planning I understand the activity of preparing a normative orthography, grammar, and dictionary for the guidance of writers and speakers in a non-homogenous speech community. In this practical application of linguistic knowledge we are proceeding beyond descriptive linguistics into an area where judgement must be exercised in the form of choices among available linguistic forms.

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Chapter 1

Introduction

1.0 Introduction

South Africa is a multilingual country with entrenched policies on multilingualism. Unlike during the apartheid era, where people were perceived to have been grouped into homogenous 'homelands' in accordance with their home languages and supposedly their cultures, the current linguistic map tells us that the linguistic distribution is quite diverse among the eleven official languages across the nine provinces.

Since 1994, South Africa has 11 (eleven) official languages. These are isiZulu, isiNdebele, isiXhosa, Sepedi, seSotho, Setswana, siSwati, Tshivenda, Xitsonga, English and Afrikaans. In terms of their speakership these are: isiZulu (21,9%), isiXhosa (17,2%), Afrikaans (15%), Sepedi (9,6%), English (9%), seTswana (8,6%), seSotho (6,7%), Tsonga (4,3%), siSwati (2,6%), Venda (2,2%) and Ndebele (1,5%) (De Klerk 1996). This was done by the first democratic government in order to address the past inequalities and unequal status of languages in the country as a whole and in education as well. This was as a result of the then apartheid government that only recognised English and Afrikaans as the only official languages, despite the speakers of indigenous African languages who were in majority.

In recognising the historically diminished use and status of the indigenous languages, the state must take practical positive measures to elevate the status and advance the use of these languages. The national government and provincial governments may use any particular official languages for the purposes of government taking into account usage, practicality, expense, regional circumstances and the balance of the needs and preferences of the population as a whole or in the province concerned; but the national government and each provincial government must use at least two official languages (Makoni, 2005).

This thesis attempted to establish whether the government policy on languages is effective, and that schools are able to implement it. It also looked at whether schools can play a role in promoting the use of indigenous languages.

The Language-in-Education Policy promotes the use of learner's first language and English as a medium of instruction in most schools. This is in view of the fact that indigenous African languages have not been given equal status as English and Afrikaans prior to 1994, when only English and Afrikaans were the official languages as well as media of instruction in some schools. With the current policies, learners are expected to learn through their first languages at least up to grade 3, thereafter be taught through English.

The National Language Policy Framework (2002) states categorically the following:

1. A striking characteristic of multilingualism in South Africa is the fact that several indigenous languages are spoken across provincial borders, shared by speech communities from different communities;
2. There is currently a strong awareness of the need to intensify efforts to develop the previously marginalised indigenous languages and to promote multilingualism if South Africans are to be liberated from undue reliance on the utilisation of non-indigenous languages as the dominant, official languages of the state;
3. To date management of linguistic diversity in post-apartheid South Africa has been made problematic by the lack of a clearly defined language policy, leading to the use of English and Afrikaans as the most dominant languages in the socio-economic and political domains of our society; and
4. The National Policy Framework (2002) not only initiates a fresh approach to multilingualism in South Africa, but strongly encourages the utilisation of the indigenous languages as official languages in order to foster and promote national unity. It takes into account the broad acceptance of linguistic diversity, social justice, the principle of equal access to public services and programmes, and respect for language rights.

Good as the National Language Policy Framework (2002) may sound to be, it will not bear any fruit if the indigenous languages are

not taught in schools. It is true that some indigenous languages are spoken across provincial borders, but this could be caused by a number of reasons, among which is migration of people in search for employment, marriages across provinces, etc. It does not imply that their languages are taught across provinces, nor does it mean that these languages have been accorded equal status to that of the former official languages, namely English and Afrikaans. This is not sufficient, since the spread of languages in this way manifests itself only in spoken form among adults who are competent in them, without any formal learning and teaching taking place aimed at equipping young learners with writing skills in the languages.

Effective multilingualism entails, *inter alia*, that speakers of the language are able to read and write in the language. Indigenous languages are spoken widely in South Africa today, and have always been in the past, but they had not been accorded the same status as English and Afrikaans. The latter were also widely spoken in South Africa, and they were developed such that a lot of literature is available in these languages even today. The two languages had been and are still the languages of documentation in courts of law, hospitals, clinics, etc. Although some institutions like a few banks have embodied these languages others are still oblivious of the use of these languages by most of their customers/clients.

Although the government has expressed emphatically the call for the promotion of and use of indigenous languages nationally, there is no evidence that the policy on multilingualism is in force. In fact, there seems to be no change at all aimed at increasing the

developing indigenous languages or to accord them a status equivalent to that given to English and Afrikaans. The two have been languages of national use and as such they have been developed to suit this purpose.

Before the first democratic rule in South Africa, these languages were the only official languages, despite the fact that the majority of South Africans were not competent in them, which made education through this medium an uphill struggle. Despite this fact, second language speakers and speakers had to compete with first language speakers of the language at interviews, etc. Worse still, these second language speakers came from disadvantaged backgrounds, where teachers had themselves received poor education, and were in many ways, quite frankly, ill-trained or unqualified to teach English or Afrikaans, or even to teach through these media. Buthelezi (1995), argues that under apartheid rule these schools had been run almost exclusively by Black non-native speakers of English who had often been unqualified or under-qualified for the task. In a research conducted by Wildsmith (1992), cited in Buthelezi (1995), it was found that most non-standard features exhibited by the pupils were actually teacher-induced. All this resulted from the segregated and unequal education, which actually limited the 'naturalistic environment' (Krashen, 1987) conducive to second-language learning by reducing the potential social interaction between second and first language speakers.

Banda (2000) reports that the Afrikaner nationalist government went on a deliberate campaign uprooting White English mother-tongue teachers from Bantu Education, thereby denying Black children

authentic models of English and well-trained, experienced teachers.

Most schools in South Africa had offered three languages prior to 1994. In the case of KwaZulu-Natal English, Afrikaans and isiZulu were offered. English and Afrikaans were each a medium of instruction, depending on the choice of each school, others choosing a dual-medium (English and Afrikaans) model, and an indigenous language that was widely spoken in the province. In the case of Kwa-Zulu Natal, English and Afrikaans were the media of instruction, with isiZulu as a compulsory language in all Black schools. Learners who failed this language could not proceed to the next grade.

In most schools in KwaZulu-Natal isiZulu had been offered as a first language, and was compulsory. What still happens is that some schools have done away with a third language, Afrikaans, in respect of most rural schools, where English, Afrikaans and isiZulu used to be taught prior to 1994. Some urban schools have also curtailed the third language, normally an African language due to 'lack' of qualified staff to teach the language, or because there are very few or no learners at all who are interested in the language. This study sought to compare the schools' language offerings prior to and post 1994. In so doing, some rural schools and urban schools were compared.

1.1 Aim of the study

The aim of the study was to find out whether schools in KwaZulu-Natal were doing enough to promote multilingualism in South Africa as per the Language in Education Policy (2004). It was hoped that the study would be able to establish whether schools still offered languages as they did during the pre-democratic era, or there was a change in line with the new policy. Also, it sought to find out whether schools were promoting the use of indigenous languages, with the realisation that these languages are now equal to any other language.

1.2 Motivation for the study

Prior to South Africa's first democratic rule in 1994, many schools in KwaZulu-Natal offered English and Afrikaans as second languages, and isiZulu as a first language, especially rural schools. It was, of course, different in former Model C schools, where English and Afrikaans were offered as first languages, and no indigenous African languages were offered, even as second or third languages.

Although two or three languages were taught in most government schools, Afrikaans and isiZulu were placed in a different literary paradigm from English (Prinsloo, cited in Murray 2004). This suggests that although two or three languages were offered, English was superior. Janks (2000: 6) argues that although there are eleven official languages, there is an 'access paradox'. Her (Janks: 2000) question is: 'how can the education system give all children access to the language of power, English, without also contributing to the

dominance of English and the subsequent marginalisation of African languages?’

Even with the current status that was accorded the now official indigenous African languages there are still imbalances. The newly recognised official languages are not as fully developed as English and Afrikaans, given that they have not been languages of national use, but were ‘boxed’ in bantustans for use by natives within the boundaries of the homeland, largely. These languages were not made available as school subjects outside the homelands where they were spoken by native speakers. Hendricks (2003) argues that the nine newly official African languages have not had the long-standing status of English and Afrikaans, and have thus not been used as extensively in education, in written form, or in media.

Although some of the official indigenous languages are spoken across provinces, and understood by many in the country, but their use nationally still has not been promoted. This objective could be realised by adapting school policies to include at least one indigenous language from other provinces. This way, each indigenous language would spread easily across provinces as a language not only spoken and understood by many throughout the country, but also as a language of documentation.

While the promotion of multilingualism is encouraged, it has been realised that some schools have scaled down Afrikaans (especially rural schools), or isiZulu (some urban schools). Others have continued to offer English and Afrikaans and have not introduced any indigenous African language. This is despite the fact that most

urban schools in KwaZulu-Natal are attended by large numbers of African learners, whose first language is isiZulu. Without learning their first languages, these learners' cognitive abilities may not reach their full potential, at least in their first languages.

In this study, failure to introduce a third language, is not viewed as an effort to promote multilingualism, but as a retrogressive and regressive measure which will cripple the very multilingualism which ought to be encouraged and nurtured in South Africa's fledgling democracy, where linguistic tolerance should be emphasised. In the past, the Afrikaner nationalists perceived education as a weapon through which to advance Afrikaans and reduce the influence of English in South Africa (Banda: 2000). During this period, Black education suffered the most under the changes that followed. Particularly with the Bantu Education Act of 1953, Afrikaner nationalists swiftly implemented mother-tongue education and systematically reduced the role of English while increasing that of Afrikaans. The switch in the medium of instruction was delayed until the secondary education (Lanham, 1996; Branford, 1996). At that point Blacks were to learn through both English and Afrikaans as media of instruction. The policy was enforced despite clear unwillingness on the part of Black people. Moreover, the Afrikaner nationalists went on a deliberate campaign uprooting white English mother-tongue teachers from Bantu education, thereby denying Black children authentic models of English and well trained, experienced teachers. Lanham (1996:27) writes:

Social segregation, the removal of white teachers from classrooms including mission schools, and the denial of entry to so-called White English universities, confined the

Black child's encounter with English to the classroom with teachers, themselves products of deprived learning experiences with little gained in knowledge of teaching methods or competence in English from training colleges, which had suffered the same way as the schools.

In this study, schools are viewed as fertile ground for the promotion of multilingualism. Surprisingly, some schools still offer the same languages as they did prior to the democratic era, or they have even reduced the number from three to two. The reduction has been done by dropping either English or Afrikaans. As Nicol (Sunday Times, 29 February 2004:17) puts it:

'An English only, or even an English-mainly policy condemns most people – and thus the country as a whole – to a permanent state of mediocrity since people are unable to be spontaneous, creative and self-confident if they cannot use their first language. Indigenous languages are spoken as first languages by quite a number of learners in some schools, and therefore, if they wither, conceptual thought runs a risk of dying out.'

1.3 Hypotheses

- (a) Schools do not treat all the official languages as equal, but still believe in the hegemony of English and
- (b) The scaling down of Afrikaans by rural schools or failure to introduce an additional language is aimed at directing learners' focus to English in order to improve competence in this language.

1.4 Research design

In this study a considerable number of books, journals and articles were used as primary sources in this study. Secondary sources were also used. Interviews were held with language teachers in Empangeni Region. Questionnaires were also sent out to principals of schools as they could answer on school language issues on behalf of their school management teams (SMTs), and school governing bodies (SGBs).

1.5 Significance of the study

In the interest of the promotion of multilingualism in South Africa, a study of this magnitude could establish the cause of the contrast between what the Language in Education Policy says, and what actually transpires in schools. It is hoped that once the cause has been established, awareness of some of the hiccups will be created, which could lead to the fast tracking of implementation of policies on multilingualism.

1.6 Limitations of the study

Samples were drawn from the data collected from principals/deputy principals of schools, as well as from heads of language departments in Empangeni and Ethekeini regions, north of KwaZulu-Natal. Other stake holders, like parents and learners were not included, as these are sometimes less informed on policy

matters, especially in rural areas where parents and learners alike rely on what the school can provide.

In the province of KwaZulu-Natal, as well as in the country in general, multilingualism is the norm, as policies on multilingualism are entrenched in the country's constitution (1996). What seems to be lacking is the implementation of the policies. This leads to inconsistencies and lack of uniformity in schools, as each school offers languages according to what the school management wants which, in some instances is in conflict with the policy on multilingualism, especially because indigenous languages are downplayed in most cases.

1.7 Projection for the next chapters

The next chapter is literature review. Several texts were consulted in this study in order to get different theoretical tenets, views and opinions which relate to the topic. Chapter three is on research methodology, followed by data presentation in chapter four. Chapter five gives findings, and it is followed by the last chapter, which is conclusive and makes recommendations and suggestions with regard to the future of South Africa achieving its multilingual nature.

Chapter 2.

Literature Review

2.0 Introduction

This chapter focuses on the review of literature that relates to multilingualism and the correct status of indigenous African languages in South African schools. It starts by stating what the South African constitution stipulates on the issue of languages and their status, as well as their expected functions in social life.

Some frameworks and models in language policy are discussed, as well as the historical context of language policy in South Africa. The current status of indigenous languages is reviewed, alongside that of other official languages, English and Afrikaans.

2.1 Language and the South African Constitution

South Africa is a multilingual country. Prior to 1994 English and Afrikaans were the only official languages. This was despite the fact that there have all along been many indigenous languages spoken and understood by the majority of South Africans. It is interesting to note that the majority of South Africans spoke indigenous African languages, isiZulu being the language that was spoken by many throughout the nine provinces. IsiZulu is widely spoken in KwaZulu Natal, in Gauteng, the smallest but richest province in South Africa and also in Mpumalanga, formerly known as Eastern Transvaal (cf.

Banda: 2000). Indigenous languages had been used as languages of communication and as school subjects within provincial borders of this country up to 1994, when this country had its first democratic election. It was after then that indigenous languages were accorded their deserving official status.

Out of many indigenous languages spoken by South Africans, nine of them were elevated to the same status as English and Afrikaans, to make a total of eleven official languages. Today the official languages of the Republic of South Africa are Sepedi, Sesotho, Setswana, siSwati, Tshivenda, Xitsonga, Afrikaans, English, isiNdebele, isiXhosa and isiZulu.

Alexander (1989) argues that English facilitates communication not only with neighbouring countries, but within the wider context of international discourse. Financial considerations make this language the most feasible medium of instruction after the initial years of primary education. These considerations include the cost of translating the existing texts into other languages, English and Afrikaans. These are languages in which texts are readily available.

In recognising the historically diminished use and status of the indigenous languages of South Africa, the state, through the constitution (1996), undertook to take practical and positive measures to elevate the status of and advance the use of these languages. The national government and provincial governments would use any particular official languages for the purposes of government, taking into account usage, practicality, expense, regional circumstances and the balance of the needs and

preferences of the population as a whole or in the province concerned. The national government and each provincial government would use at least two official languages. Municipalities must take into account the language usage and preferences of their residents.

Serote (1989), cited in Alexander (1989), had the following to write about the language question in South Africa:

The question of language is a very emotive issue which relates to the consciousness of the people. It is very important for people to be able to say what they want, not feel what they want is dictated to them or imposed on them. Yet, while it is important for us to promote the different languages, we should also understand that the question of language has been used to divide people. In South Africa, people who come from the Northern Transvaal, the Vendas, when they come to Johannesburg they hide the fact that they are Vendas, they don't speak in Venda. People who come from the same area, the Tsonga, they come into areas like Johannesburg, hide this fact.

It is clearly stated in the constitution (1996) that the national government and the provincial governments, by legislative and other measures, must regulate and monitor the use of official languages. All languages must enjoy parity of esteem and must be treated equitably.

In order to deal with the issue of languages, the Pan South African Language Board (PANSALB) was established. The sole aim of this body was to:

- (a) Promote, and create conditions for, the development and use of all official languages; the Khoi, Nama and San languages; and sign languages; and
- (b) Promote and ensure respect for all languages commonly used by communities in South Africa. These include German, Greek, Gujarati, Hindi, Portuguese, Tamil, Telegu and Urdu, as well as languages used for religious purposes in South Africa, like Arabic, Hebrew, Sanskrit, and others.

Heugh (2002) argues that the structural conditions under which its (PANSALB) legislation (and subsequent amendments to its legislation in 1999) placed it, as well as political pressures which threatened the independence of the board, have rendered the body instrumentally weak. For instance, it took the board two years to be given the go – ahead to establish its full time – staff and gain access to funds allocated to it from central government via the DACST (Department of Arts, Culture, Science and Technology). Whereas the board saw itself as having been established to advise and monitor government activities rather than take on tasks that should be performed by government departments, the DACST saw its role as overseeing and issuing directives towards the work of the board. The relationship between PANSALB and government soured when processes such as the tabling in parliament of the Pan South African Language Board Bill in 1998 unfolded. The PANSALB was displeased at the fact that it had not been given an opportunity to make known its reservations concerning the amendments. This undermined the autonomy of the board to such an extent that the first deputy chairperson of PANSALB, Neville Alexander, resigned

from the board in March 1998 as soon as it became clear that its autonomy was under threat.

Another important approach to language education policy draws its inspiration from ecological approaches to linguistic diversity (Nettle and Romaine, 2000). This approach construes languages not as isolates, but as existing in a larger psychological and sociolinguistic environment. UNESCO describes this approach as *analogical to biodiversity maintaining that just as there are hotspots of biodiversity there are hotspots of linguistic diversity*. Thus, language diversity is the study of the interactions between a language and a larger environment (Haugen, 1972). Language ecology is defined as encompassing processes of language evolution, language environment and language endangerment (Hornberger, 2003).

2.2 The National Language Policy Framework (2002)

The National Language Policy Framework (2002) was established as a response to the linguistic and cultural diversity and to the challenges of constitutional multilingualism. This establishment was necessitated by the acknowledgement of the fact that: to date management of linguistic diversity in post apartheid South Africa has been made problematic by the lack of a clearly defined language policy, leading to the use of English and Afrikaans as the most dominant languages in the socio-economic and political domains of our country.

The National Language Policy Framework (2002) strongly encourages the utilisation of indigenous languages as official languages in order to foster and promote national unity. It takes into account the broad acceptance of linguistic diversity, social justice, the principle of equal access to public services and programmes, and respect for language rights.

As Bull (1964:528) phrased it, the UNESCO drafters proposed that: Authorities should do everything in their power to create the conditions which will make for an ever-increasing extension of schooling in the mother tongue, and that efforts should be made to persuade an unwilling public to accept education through the mother tongue.

The promotion of multilingualism in South Africa requires efforts that do not discount the knowledge that exists in societies where indigenous official languages are prominent (National Language policy Framework, 2002).

2.3 African languages as conveyors of knowledge in educational institutions

Educational institutions in South Africa use mostly English as their medium of instruction, with some that use Afrikaans. As it could be noted from the data collected from different schools, see chapter 3, no schools in South Africa offer isiZulu or any other African language as their first language as well as their medium of instruction. Although this is done for socio-economic reasons, and to increase chances of employability, it denies indigenous

languages a fair chance to be utilised as a tool of wider communication in academic circles. If these languages cannot be fully utilised in South Africa, where will they be utilised? Roy-Campbell (2001) writes:

Despite the overwhelming evidence that the use of foreign languages negatively impacts the acquisition of school knowledge by the vast majority of African students, throughout most African countries the foreign languages continue to be afforded dominance in the educational sphere. The colonial imposition of these languages as the languages of knowledge that should be valued and as the languages of cultural capital has contributed to the naturalization of English, French, or Portuguese as an indispensable part of what it means to be educated in many African countries. Those who are considered the knowers speak the language of power – English, French, or Portuguese – while the knowledge of those who do not speak the language of power is devalued.

2.4 Language and the production of knowledge in African countries

Language relates to the way we perceive reality and speakers of different languages see the world differently, Mwaura (1980). This view closely associates language with thought and culture. The whole perspective has been used to lend support to arguments in favour of mother tongue instruction.

Ngugi wa Thiong'o (1986), in describing colonial education, maintains that children were made to see the world and their place

in it as defined by the culture of the language of imposition. He has linked the domination of African people's languages to the domination of their mental universe. To reaffirm the dignity of African languages and attempt to counteract the influences of European languages on African minds, Ngugi broke from the tradition of writing literary works in the English language and began writing in his native Gikuyu language. This symbolic affirmation has been widely acclaimed, as his books now must be translated from Gikuyu into English, to make them available to a wider audience.

Other scholars hold a different view to that of Ngugi and Mwaura. Mazrui and Mazrui (1998), caution against viewing language as determining the manner in which we perceive reality. Mazrui and Mazrui (1998) contend that this perspective can generate a cause-effect relationship between European languages and mental colonisation and conversely between African languages and mental decolonisation.

Fanon (1967) describes ways in which language and its uses serve to reinforce the subjugated position of Black colonial subject. Within this vein, those Africans who continually invoke the inadequacy of their languages for use in certain domains are impugning Africans' importance as human beings with a culture worthy of respect. Fanon (1967) argues that in the colonial experience, European languages and cultures were presented as superior to everything African. It is within this context that formal education has come to be associated with the European languages. Afolayan (1978) maintains that because the use of a foreign language as the medium of education is the norm in most postcolonial African

countries, scholars, and policy makers tend to equate education for the African with the knowledge of the European language.

2.5 Language Planning

Language planning is a profoundly political activity (MCKay 1993; Pennycook 1994; Phillipson 1992). Language planning involves public decisions about language, its use, status and development – decisions that have overwhelming significance socially, economically, educationally and politically for both society and the individual. Language planning efforts are, inevitably ideological in nature, and this fact must be taken into account in trying to understand them (Tollefson 1991).

One of the crucial questions about language, to which linguists and policymakers are increasingly confident in answering in the affirmative, is whether language can be planned. In fact, the significant question is not whether language can be planned, but rather how and by whom (Reagan: 1984). Cooper (1989:182) writes:

That language planning should serve so many covert goals is not surprising. Language is the fundamental institution of society, not only because it is the first human institution experienced by the individual, but also because all other institutions are built upon its regulatory patterns....to plan language is to plan society.

Eastman (1983), defines language planning as a 'developing field that sees language as a social resource...language planning is done through the cooperative efforts of political, educational,

economic and linguistic authorities'. Reagan (1986 b), expands this definition further to include the following features:

- (a) Language planning is a conscious and deliberate activity;
- (b) Language planning is future oriented; and
- (c) Language planning involves choices, and the decision making process involved in making these choices.

Language planning should serve as a tool for empowering groups and individuals, for creating and strengthening national bonds and ties, and for maximising educational and economic development. However, language planning can also be used to maintain and perpetuate oppression, social-class discrimination, and social and educational inequity, of which the history of language policy in South Africa is a powerful example. Therefore, both the goals and the resultant policies of language planning should be critically evaluated (Reagan: 1986a).

Kerr (1976) has suggested four 'tests' that a good public policy must pass. These tests, and the fundamental questions that they seek to raise, are:

- (a) The desirability test. Is the goal of the policy one that the community as a whole believes to be desirable?
- (b) The justness test. Is the policy just and fair? That is, does it treat all people in an equitable and appropriate manner?

- (c) The effectiveness test. Is the policy effective? Does it achieve its objectives?
- (d) The tolerability test. Is the policy resource-sensitive? Is it viable in the context in which it is to be effected?

These 'tests' are quite useful in evaluating language policies, especially if the objectives thereof are good and are aimed at serving the interests of all citizens of the country.

2.6 The historical context of language policy in South Africa

'Language struggle' has been a central point of disagreement and debate throughout the history of South Africa, especially in the educational sphere (Malherbe 1977; Potgieter and Swanepoel 1968). Under the apartheid regime, the language-medium question was most controversial in Black education, where the policy of initial mother-tongue instruction was widely denounced as an attempt to retribalise Black South Africans (Bunting 1986; Dunja-Blajberg 1980; Hirson 1981; Troup 1976).

The mother tongue policy was a reflection of the historical 'language struggle' that took place in the White community of South Africa in the nineteenth and early twentieth centuries, since that struggle influenced both White perceptions and government policy with regard to language policies in education. This 'language struggle' had focused in part on the rights of Afrikaners to educate their children in their mother tongue, in the face of ongoing efforts at anglicisation (Kroes 1978; Steyn 1980). Language remained a

highly controversial issue in Black education, however (Hartshorne 1987; Marivate 1993).

As Bullivant (1981: 291) observes, programmes designed and intended to encourage ethnic identification, including various kinds of multicultural education programmes in western societies are 'ideal methods of controlling knowledge/power, while appearing through symbolic political language to be acting solely from the best of motives in the interests of the ethnic groups themselves.'

Reagan (1987b) maintains that it was the Afrikaner government that supported mother-tongue schooling for Blacks, while Blacks themselves, for the most part opposed such schooling. The apartheid regime consistently favoured mother-tongue schooling for Blacks and, in fact, for almost all children in the country. This was, arguably, for quite different reasons from those used to defend mother-tongue instruction for White children. It is clear that mother-tongue programmes for Blacks were consistent with the ideology of apartheid.

From 1953, it could have been part of the apartheid ideology where Blacks were essentially viewed as subservient (drawers of water and hewers of wood). The apartheid ideology thus functioned as one of the pillars of apartheid in perpetuating both racial and ethnolinguistic divisions in South African society. The apartheid regime used such programmes to reinforce ethnic and tribal identity among Black schoolchildren, seeking to divide and conquer by encouraging ethnolinguistic divisions within the Black community (Hartshorne 1992; Heugh 1985). As Barnard writes:

Moedertaalonderwys...is not the Afrikaans term for mother-tongue instruction. It was a political concept which has its roots in the dogma of Christian National education. According to this dogma, each 'race' or 'volk' has its own identity which sets it apart from all others...surely one has to wonder and become suspicious when there is this insistence on the part of the authorities to force upon all children, against the wishes of their parents, a particular language...What is being attempted is certainly not mother-tongue education in the interests of the children but the enforcement of 'moedertaalonderwys' as an instrument of social control and subjugation, as a means to an end. (Quoted in Heugh 1987b; 143-144).

2.7 Language in education before 1994

During the colonial and apartheid periods, language was a defining characteristic of ethnicity and – partly through the process of standardisation of African languages. Language was then used to set the boundaries of ethnic identities (Herbert: 1992). A racially and ethnically segregated education system was central to the maintenance of these boundaries. Separate White and Coloured education departments were further divided along linguistic lines, each with its own Afrikaans - and English medium schools and some that were dual or parallel medium.

Schools in the Department of Indian Education had English as their medium of instruction. Black schools fell under several different departments: those in areas administered by the apartheid government were the responsibility of the Department of Education and Training (DET); the rest fell under the various 'homeland' education departments, though the DET maintained a degree of

control through its administration of the matriculation examination. From 1979 onwards, the language situation in all Black schools was fairly uniform: children were educated in an African language – in theory ‘their mother tongue’- for the first four years of schooling; thereafter English was the medium of instruction (Hartshorne: 1992, chap.7). Some of the boundaries of the apartheid were beginning to crumble by the time of the first democratic election, but – broadly speaking – the situation in schools remained much as it had before (Freer: 1992).

2.8 The current language situation in South African schools

The old order lasted only until the first democratic elections in South Africa in 1994, after which all government schools became the responsibility of provincial departments. The separate legislative acts that had governed schooling were replaced, in 1996, by the South African Schools Act, which provided a ‘uniform system for the organisation, governance and funding of schools’ (South Africa 1996:5).

In 1997, the then Minister of Education announced a ‘new language policy in general and further education.’ The minister gave his support to multilingualism, which he defined as ‘the learning of more than one language rather than two languages’ and also, to the maintenance ‘of home language(s)’ (Bengu 1997:1). The choice of the language of learning and teaching, which learners had to make when applying to a particular school, then rested with learners. In terms of South African Schools Act

(1996), if the school used that language and there was a place available, it had to admit the child.

School governing bodies were recognised as 'the key partner' in pursuit of the goal of multilingualism, as they were required under the Act to 'announce the school's language policy, and to state how it would promote multilingualism through a variety of measures (Bengu 1997: 2).

It is worth noting that currently, in some schools learners still have a choice of languages. For example, there are schools that offer English medium, Afrikaans additional language and isiZulu as yet another additional language. While learners have a choice between Afrikaans and isiZulu, English is compulsory. This is not the case with all schools in South Africa, but where this is the case, learners either have to put up with English medium or find another school with Afrikaans medium. There are, however, schools that are dual medium (refer to chapter 4), where learners may prefer to be taught in the medium of their choice. The learners that benefit most in these schools are those who are first language speakers of English or of Afrikaans. In fact, dual medium was not necessarily meant for giving learners choices, but rather, to preserve Afrikaans for those learners who wanted, or whose parents wanted their children to be taught through their first language.

Looking at it from this perspective, one soon realises that not much was done to lift the status of indigenous languages to become media of instruction – which could help speakers of these

languages who battle with English and/or Afrikaans to also flourish in their studies.

It seems obvious that a situation in which a minority of South Africans – English and Afrikaans speakers, both Black and White – are educated in their home languages, whereas African language speakers make an early transition to learning in another language disadvantages the latter (majority) group. Research conducted in the late 1980s as part of the Threshold Project lent support to the view that neither African children nor their teachers could cope with a transition to English as the language of learning and teaching in the fifth year of schooling (Macdonald: 1990).

More recently, many African children are said to struggle – both linguistically and in terms of their cultural identity – in previously White, Coloured and Indian English – medium schools (Young et al.: 1995). Lockett (1992) argues that these are both forms of subtractive multilingualism which occur when 'a second language is learned at the expense of the first language, which it gradually replaces.'

In spite of the government's policy on additive bilingualism, schools have generally continued teaching as before. This means that primary and secondary schools are teaching through Afrikaans or English. It can be argued (and in fact confirmed by the findings of this study, see chapter 5) that some schools that were Afrikaans medium of instruction (MOI) only have opened an additional EMOI stream. Also, some Afrikaans only and English only 'White' schools are now offering African languages such as isiXhosa or isiZulu as optional subjects. The token use of isiXhosa or isiZulu does not mean

full integration of languages and language groups. In practice, working-class children from Black and Coloured families cannot afford the high fees of these former 'Whites only' schools.

Almost without exception, school application forms and other documents in South Africa have a 'Home Language' section. Ironically, despite the overwhelming evidence on multilingualism and government's additive bilingualism policy, it is still assumed and expected that South Africans are typically monolingual using a 'Home Language' in their neighbourhoods. The argument is sometimes used by a school to deny a child entry on account of his/her 'Home Language' if it is deemed to differ from the medium of instruction of the school. In such a situation a child is 'encouraged' to enroll in another school. (Banda, 2000).

Banda (2000) adds:

Although laws have been promulgated to transform and integrate higher education, there is still no university offering instruction through the medium of an African language. Moreover, there has been minimal curriculum transformation apart from the fact that English is increasingly becoming the *de facto* MOI in institutions of higher learning. Those institutions that used to offer instruction in Afrikaans only are being forced to open English streams as well. The reason is that to get government subsidy, they need Black students to swell their numbers as well as to show that transformation is taking place. But Black students prefer EMOI and have had their secondary school education in English (or a mixture of English and an African language). Thus the majority of South African schools and tertiary institutions have a monolingual orientation despite the government's policy of additive bilingualism. The situation is unlikely to change in the near future (Banda, 2000: 60).

African teachers are more aware than parents of the difficulties children experience learning in a second language (Bot: 1993). The motivation to learn and use English is instrumental; neither children nor parents wish to identify with English cultural values and they seem to favour an African variety of English, especially with regard to accent (Pather 1994; Mhlana 1995).

2.9 Perspectives on bilingualism and multilingualism in the South African context

Bilingualism is a very interesting topic, not only among linguists, but to psychologists, politicians, language planners, etc. Different definitions are given to the word, and still there is no 'agreed upon' definition which covers all aspects of the term. Barnes (1999) provides the following examples of bilingualism:

1. A young salesman, from a (linguistically) mixed-marriage background, whose father has always spoken only English to him, and whose mother has always spoken only Afrikaans to him; he went to an English-medium primary school and an Afrikaans-medium high school;
2. A widow, living in an extended family situation, who was brought up as a Gujarati-speaker, but now she speaks Gujarati and English to her daughter and only English to her son-in-law and grandchildren;
3. A retired businessman who emigrated from Lithuania when he was 18 but has not spoken his mother tongue (Lithuanian) since his arrival in South Africa over 50 years ago;

4. A businesswoman who came from an Afrikaans-speaking home and has lived in Johannesburg all her life and whose first husband was Afrikaans-speaking, but her second husband and younger children only speak English to her;
5. A Zulu-speaking miner, living in Soweto, who has married a Sotho wife who cannot speak Zulu;
6. An Afrikaans-speaking professor of Economics at Unisa who spends most of his work time reading and writing in English but who seldom speaks the language outside of his work;
7. A three-year old child from mixed Tsonga/Venda parentage who regularly uses a mixture of both languages;
8. A young man with Xhosa-speaking parents who grew up in exile in the USA and has recently returned to South Africa;
9. A nurse whose parents were Afrikaans-speaking but who was sent to an English medium school and has married an English-speaking husband; and
10. A Zulu-speaking student who learnt English at school but has only come into contact with mother-tongue speakers of English since his arrival on the campus of Natal University a year ago.

Each one of the above could be regarded as an example of bilingualism. Out of all the examples, which one can be regarded as the most

bilingual? Is bilingualism a matter of degree and, if so, are some people more bilingual than others? What factors should be considered in deciding which individuals should be considered as bilinguals? Is it possible to construct a clear idea of prototypical bilingualism? Some bilinguals grow up as bilinguals in the home, some acquire second languages later in life, and even discard the language of their childhood. Some have a good knowledge of a second language as a written language. In fact, it may even be better than their first language, and yet they speak the language with difficulty. Others are illiterate in their second language. There are numerous variations on the theme (Barnes, 1999).

Definitions of bilingualism range from Bloomfield's (1933) 'native-like control of two languages' to Haugen's (1953) claim that 'bilingualism is understood to begin at the point where the speaker of one language can produce complete meaningful utterances in the other language.' From the two definitions it can be noted that the degree of bilingualism that a speaker possesses is emphasised, but bilingualism is much more than just proficiency in two (or more) languages. It is a dynamic and multifaceted phenomenon which needs to be examined from a number of perspectives. The concept of bilingualism is closely linked to the concepts of multilingualism and plurilingualism and these terms are sometimes used synonymously.

According to Barnes (1999), traditionally, sociolinguists distinguish between two types of bilingualism, namely *individual* and *societal bilingualism*. Individual bilingualism focuses on the cognitive aspects of bilingualism and is concerned with the study of the bilinguality of the individual. Societal bilingualism, on the other hand, is concerned with the interrelationship between language and social, political, educational,

cultural and economic factors in a speech community. Societal bilingualism falls within the domains of sociolinguistics and the sociology of language, whereas individual bilingualism is more in the domains of psycholinguistics and psychology.

2.9.1 Degree of bilingualism/multilingualism

The degree of bilingualism/multilingualism or level of proficiency in two or more languages has often been used as the basis for definitions of bilingualism/multilingualism. This form of bilingualism/multilingualism is known as *ambilingualism*. The term was first used by Halliday et al. (1970) to describe a person who is capable of functioning equally well in either of his/her languages in all domains without any trace of interference from one language in the use of the other (Beardsmore, 1986). Thiery (1976) regards this type of person as the only 'true' bilingual. However, Halliday et al. (1970) point out that it is unlikely that bilinguals who are equally fluent in both languages will be equally fluent in all possible domains or topics, so that this type of bilingualism is likely to be extremely rare.

A more realistic term is *equilingualism*, which refers to the case where the speaker's knowledge of two languages is roughly equivalent. The speaker has achieved roughly the same level of proficiency in both languages as his/her monoglot counterparts, but he/she is not necessarily equally proficient in all domains. This type of bilingualism is alternatively called *balanced bilingualism* (Lambert et al. 1958).

Ervin and Osgood (1954) proposed two types of bilinguals: *compound* and *co-ordinate bilinguals*, based on environmental or acquisition context. Bilinguals who were brought up in bilingual homes and acquired two languages simultaneous or very early were regarded as compound bilinguals, whereas co-ordinate bilinguals were those who learned their second languages at a later stage. It was hypothesised that in compound bilingualism there is complete interdependence between the two languages, there being one underlying system of which the two languages are different manifestations, whereas in co-ordinate bilingualism there are two separate underlying systems and complete functional independence of the two languages.

At the other pole of the proficiency continuum there is *semibilingualism*. This term refers to bilinguals who have a passive or receptive knowledge of a second language, but no active mastery of it (Hockett, 1958). In other words, they can understand a second language but have difficulty expressing themselves in it. This term should not be confused with the term *semilingualism*.

Semilingualism occurs when a speaker fails to reach normal monolingual proficiency in any language. It is a linguistic handicap which prevents the individual from acquiring the linguistic skills appropriate to his linguistic potential in any of these languages (Hamers & Blanc 1989:53). Others who have debated the notion include Martin-Jones & Romaine (1985); Toukomaa & Skutnabb-Kangas (1977) and Hansegard (1968).

Bilingualism can have negative or positive effects on the bilingual. To reflect this dichotomy, Lambert (1974) introduced the terms *additive* and *subtractive bilingualism*. Where the acquisition of a second language can be regarded as complementary and enriching, the situation can be described as additive. In situations, however, where ethnolinguistic minorities are dominated by a more prestigious language, subtractive bilingualism is likely to arise.

The context in which language will be used also needs to be taken into consideration when issues of language acquisition, learning and bilingualism are discussed. From an academic perspective, Cummins (1990) stresses that most attention should be given to academically related aspects of language proficiency. This view is in line with those of Skutnabb-Kangas and Toukomaa (1976), who introduced a distinction between two forms of language proficiency: surface proficiency and conceptual-linguistic proficiency. According to these views, immigrant children can often communicate effectively in everyday situations (surface fluency), but lack the conceptual-linguistic knowledge necessary for the development of academic language skills, particularly those related to literacy.

Bernstein (1976:30) theorised that different speech systems or codes create for their speakers, different orders or relevance and relation. According to this theory, as the child learns his speech, learns specific codes which regulate his verbal acts, he learns the requirements of his social structure. The experience of the child is transformed by the learning generated by his own, apparently voluntary acts of speech. The social structure becomes the child's

psychological reality through the shaping of his acts of speech (Bernstein, 1976).

Barnes (1999:241) writes:

The classic case of language shift in South Africa is the demise of the Khoisan languages. There was a progressive shift where bilingual Khoi speakers moved to a state of monolingualism in Afrikaans or Xhosa; In the current South African context, could we speak of subtractive bilingualism in the case of the Afrikaans or Xhosa-speaking child who is sent to an English-medium school? This is of course a highly debatable and complex issue. If the child's mother tongue is taken as a second language at the school there is some possibility of additive bilingualism, but in a monolingual school where the mother tongue is not even offered as a subject, the danger of subtractive bilingualism is ever present and at best the school produces bilinguals who are monoliterate.

2.10 Multilingualism in other African countries

Spencer (1985:387) reminds us of the multilingual condition of Africa as well as some of the inherent complexities when he observes that:

Africa, particularly sub-Saharan Africa, is probably the most linguistically complex area of the world, if population is measured against languages. It is possible that Africa contains well over a thousand languages. They cannot yet be counted with any certainty or precision, for about many of them too little is known. Language names alone are no guide: the seventh volume the (sic) *Current Trends in Linguistics in Sub-Saharan Africa* (1971) contains a checklist of over 5000 language names from sub-Saharan Africa. No suggestion is made that all

these names refer to separate languages – some are dialect names, some toponyms, some synonyms, some tribal and ethnic names.

(a) Malawi

When Malawi became independent in 1964, the country had inherited three official languages from its colonial era. These were English, Chinyanja and Chitumbuka. English became the language in higher education, documentation in government, commerce and industry and for international communication such as in diplomacy and in the procurement of loans. Chinyanja and Chitumbuka were essentially languages of instruction in early education and also for mass communication at national level, on the radio and in the print media. The Chewa dialect of Chinyanja was promoted and became a symbolic national language. It was decreed as the sole national language for mass communication on the radio and in print media (Moyo, 2002). Whereas multilingualism is the norm in Malawi, as anywhere else in Africa, practically this is not the case.

(b) Democratic Republic of Congo

In the Democratic Republic of Congo (DRC) there are four indigenous languages, each with official recognition in a specific region. These are: Lilanga, Swahili, Luba and Kongo, but French remains the sole national official language and is the sole medium of higher education and government business (Myers-Scotton, 1995:28).

(c) Zimbabwe

Shona arose when a standard version was produced in the 1930s, for use by missionaries and government administrators among peoples speaking six relatively closely related linguistic varieties in Zimbabwe (then Southern Rhodesia), as well as in contiguous areas of Mozambique (then Portuguese East Africa) in the east, Zambia in the west, and Botswana in the South – west (Myers - Scotton, 2003).

(d) Namibia

The 1991 Population and Housing Census recorded about fifty languages and dialects in Namibia, of which thirty one were African. From these languages nine were chosen for educational purposes: oshiNdonga, oshoKwanyama, Khoekhoegowab, ruKwangali, otjiHerero, siLozi, ruManyo, thiMbukushu and seTswana. In Namibia the traditional patterns of settlement still determine the dominant language in a given area, for example in northern Namibia the dominant languages are the Ovambo languages and dialects.

(e) Lesotho

Lesotho became a British protectorate in 1868 at the request of its chief (inkosi), who feared that the South African Boer population might take it over. It was annexed to the Cape colony in 1871, became a separate British colony in 884. It

became independent on 4 October 1966. Out of an estimated population of 2.09m people, the overwhelming majority are speakers of seSotho. SeSotho is an official language alongside English (Kamwangamalu and Moyo, 2003).

(f) Swaziland

Swaziland became a British territory following the Anglo-Boer war in 1903, and obtained independence from Britain on 6 September 1968. The overwhelming majority of the population speak siSwati, which is an official language alongside English (Kamwangamalu and Moyo, 2003).

2.11 Language use and attitudes

Research has shown that for political, socio-economic and educational considerations, those whose first language is an African language are likely to be bilingual. This is despite the attempts by the apartheid regime to divide people into unique linguistic communities, each with its own 'mother-tongue' education. Those South Africans who speak an African language tend to be multilingual, while English and Afrikaans first language speakers tend to be either monolingual or at most bilingual. In a nutshell, Blacks' preference for English Medium of Instruction (EMOI) could be due to their quest to attain personal achievement in formal and professional spheres so as to have attributes of status and power denied them during apartheid (Banda, 2000).

2.12 Mother tongue as medium of instruction in South Africa

The mother tongue of a child is closely associated with the child's growth and development (Awoniyi (1982). As the child matures, his or her language develops, and, through language, personality and experience are expressed. The mother tongue is a part of culture: it conveys and/or transmits culture, and it in turn is subject to culturally conditioned attitudes and beliefs.

Awoniyi (1982:1) states:

As man is the cause, transmitter, and recipient of culture, so her mother tongue reflects her culture, personality, and cultural group to which she belongs.

Larson (1981:15-23) has provided a comprehensive ranked list of reasons which are commonly advanced for the use of first languages in education:

1. Psychological. The mother tongue facilitates adjustment between home and school. It assists the formation of the child's concepts and categories of thought; people are emotionally attached to the mother tongue; use of the prestige language promotes feelings of inferiority, as well as alienation from the child's family;
2. Educational (this overlaps the psychological factors). The mother tongue promotes freedom of expression; new concepts are difficult to grasp in an unfamiliar language;

3. Linguistic. Learning to read is easier if done in the mother tongue, because of difficulties and interferences caused by different phonemic and orthographic systems, and because most of the phonological system of a language is considered to be the basis for reading skill;
4. Socio – economic. The prestige language usually offers the promise of advancement and status, but the mother tongue should be used as a bridge to promote better adjustment, and less alienation;
5. Political. The mother tongues seldom have political importance, but it is claimed that the interests of the state are best served by using the mother tongue as the medium of initial instruction because this enables the educational system to be maximally effective; the use of both languages, in sequence, will smooth the path of integration into wider society; and
6. Financial. There may be bad returns on investment on non-mother-tongue medium education, so money spent on developing one local first language may prove to be more productive.

2.13 Summary

The chapter has attempted to look at, and review the literature which relates to the study of bilingualism and multilingualism. The constitution and its pronouncement on issues of language have been examined, and the role of the Pan South African Language

Board (PANSALB) explored to determine what responsibilities the board has, and what its limitations are in terms of the implementation of multilingualism and the promotion of indigenous languages in South Africa. The prospects of mother tongue as a medium of instruction in South Africa have been explored. The next chapter (research methodology) explains the research methodology that the study followed.

Chapter 3

Research Methodology

3.0 Introduction

This chapter explains the overall research methodology used in the study. It starts by explaining the different research techniques that were employed, and then justifies the choice thereof. These were questionnaires and interviews.

Qualitative as well as quantitative research methodologies are also discussed to some extent. Principles guiding the design of questionnaires are discussed, as well as the advantages and disadvantages of using questionnaires.

3.1 Sample of the study

Twenty schools were chosen as a sample for this study. These were ten schools from Empangeni Region, and ten schools from Ethekewini Region. The point was to include former Model C schools, where the media of instruction had been English or Afrikaans, and previously disadvantaged rural schools, where isiZulu had been the medium of instruction.

It is true, of course, that in some instances, English was taught as a first language, and Afrikaans was the medium of instruction, and vice versa. In some rural schools, however, isiZulu was the medium of instruction at least up to grade 3, after which English replaced it, but

this language was taught as a second language. IsiZulu was taught as a first language and was compulsory for all learners. Learners who failed this subject could not be promoted to the next grade.

The objective of the study was to establish whether schools can play a role in promoting multilingualism and also to encourage the use of indigenous languages as per the National Language Policy Framework (2002), which is aimed at the promotion of multilingualism in South Africa.

3.2 Questionnaires

Questionnaires were designed and disseminated to principals of schools, as well as to members of School Governing Bodies (SGBs). The aim was to solicit answers from the people who are accountable to parents and the community, and who, in their capacities, could respond to questions from an informed position. This is because these people have the mandate from all the stakeholders to act on their behalf and to promote their interests.

3.2.1 Principles in designing questionnaires

There are quite a number of points that one should bear in mind when designing questionnaires. The following considerations were taken into account in designing the questionnaires:

(a) Validity

An attempt was made to structure the questionnaires such that the questions were valid, and would, therefore, solicit as precise and satisfactory answers as was possible. It was also believed that the questions were able to measure exactly what they were supposed to. According to Cooper (1989:15) many questionnaires lack validity and reliability.

(b) Reliability

A reliable question is the one to which respondents give a similar response on different occasions. As a result the questions asked were free from ambiguity and vague wording to ensure better readership, which enabled respondents to read the questions consistently on different occasions.

(c) Relevance

All the questions were pertinent and relevant to the study. There were no questions whose responses provided irrelevant and confusing answers.

(d) Response rate

Questions that were intrusive, insensitive, irrelevant as well as repetitive are difficult to answer, and were therefore avoided, as these can cause frustration and a high non-response rate.

3.2.2 Advantages of using questionnaires

- (a) Respondents have enough time to read and understand questions, and they get enough time to respond to them at their own spare time. There is no hurry to respond to questions and no fear of having to face the researcher and think of responses in a short space of time;
- (b) Respondents have ample time to think about the questions, and also about the responses thereto. They may even write their responses on a piece of paper, proof read and even look up the meanings of difficult words in the questions, as well as check for the spelling of words in their own inputs. By the time the questionnaire reaches the researcher, good communication has been facilitated; and
- (c) Questionnaires are not as time-consuming as are other research techniques. Once they have been prepared, they can be disseminated immediately. The respondents do the necessary.

Mahlangu (1987) argues that the questionnaire, as one of the methods of data collection is one of the most commonly

used. Cohen (1989:111) lists the following points as advantages of using questionnaires:

- (d) Written questionnaires preclude possible interviewer bias. The way the interviewer asks questions and even the interviewer's general appearance or interaction may influence the respondent's answers. Such bias can be completely eliminated with a written questionnaire;
- (e) A questionnaire permits anonymity. It is arranged such that responses are given anonymously, the researcher's chances of receiving responses which genuinely represent a person's beliefs, feelings, opinions or perceptions would increase;
- (f) Affordability is the primary advantage of a written questionnaire because it is the least expensive means of data gathering;
- (g) Questionnaires permit a respondent a sufficient amount of time to consider answers before responding;
- (h) Questionnaires can be given to many people simultaneously, which means a large sample of the population can be reached;
- (i) They provide greater uniformity across measurement situations than interviews. Each person responds to exactly the same questions because standard instructions are given to the respondents;

- (j) Generally, data provided by the questionnaires can be more easily analysed and interpreted than data obtained from verbal responses;
- (k) Using a questionnaire solves the problem of non-contact when the respondent is not at home when the researcher phones him/her. When the target population to be covered is widely and thinly spread, the mail questionnaire is the only possible solution;
- (l) Questionnaires requiring considered answers rather than immediate answers could enable respondents to consult documents in the case of the mail questionnaire approach;
- (m) Questionnaires can elicit information which cannot be obtained from other sources. This renders empirical research possible in different educational disciplines; and
- (n) The administering of questionnaires, the coding, analysis and interpretation of data can be done without any special training.

3.2.3 Disadvantages of using questionnaires

- (a) Questionnaires could be costly, as these require stationery and perhaps, postage. The cost could even be higher for researchers from disadvantaged background, who have no access to computer, since they rely on typists whose services may be higher than could be afforded by the researcher;

- (b) A lot more questionnaires have to be produced and disseminated, as some people may not be interested in participating in the study, and hence not return the questionnaires;
- (c) The other shortcoming that questionnaires have is that in the event of the respondent being unable to comprehend some questions, the researcher is not there to clarify or make a follow-up where the respondent was confused;
- (d) Completed questionnaires only provide information relating to the interviewees' interpretation of the questions asked. Hence, all information acquired by this means is necessarily conditioned both by the design of the questions and by the respondents' interpretation of them.

Mahlangu (1987:84-85), and Kidder and Judd (1986:223) are of the opinion that questionnaires have the following disadvantages:

- (e) Researchers are unable to control the context of question answering, and specifically, in the presence of other people. Respondents may ask friends or family members to examine the questionnaire or comment on their answers, causing bias if the respondent's own private opinions are desired;
- (f) Written questionnaires do not allow the researcher to correct misunderstandings or answer questions that the respondent

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

- (g) Answers to mail questions must be seen as final. Re-checking of responses cannot be done. There is no chance of investigating beyond the given answer for a clarification of ambiguous answers. If respondents are unwilling to answer certain questions, nothing can be done to them because the mail questionnaire is essentially inflexible; and
- (h) Questions can or will be answered only when they are sufficiently easy and straightforward to be understood with the given instructions and definitions.

A questionnaire was used to collect data from principals of schools, as well as from some members of the School Governing Bodies (SGBs). The aim was to measure whether anything was done by schools to promote the use of indigenous languages, and that their policies were egalitarian and took into consideration the linguistic needs of the immediate surroundings as well as the entrants which the school serves.

Another objective of the questionnaires was to measure to what extent the schools had adapted to embrace changes that abound, as a result of mixed cultures and language diversity as reflected in the immediate surroundings of the school. It is a matter of fact that no school serves a community whose inhabitants are monolingual, or at least who have a common first language. In South Africa, as largely elsewhere in Africa and the world,

multilingualism is the norm. It is for this reason, therefore, that the schools should be emboldened to introduce as part of their curricular indigenous languages, especially where these are official languages.

3.3 Interviews

Different types of interviews were conducted as different situations deemed them fit. Heads of language departments were interviewed to find their stance on the question of whether or not their schools were doing enough to cater for the language needs of their immediate communities, as well as to promote the use of indigenous languages. Rapport was first established with the interviewees. All the interviewees were assured of anonymity and confidentiality of the information.

Although situations differed, as did the contexts, by and large, an attempt was made to ask similar questions whose response would shed light to the study. The following types of interview were conducted.

(a) Informal conversational interview

In an informal conversational interview, questions emerge from the immediate context and are asked in the natural course of settings. This means there is no predetermination of questions, topics and wording. The advantage of this research technique is that it increases the salience and relevance of questions. However, different responses may be

- (b) It is easy to obtain large amounts of data quickly. Within a short period of time the researcher may collect enough data, and even be prompted by some responses to even make follow-up questions. In this way, more simplified data could be solicited. There is great utility for uncovering the subjective side, the native's perspective of organisational processes (Greenfield, 2002).

3.3.2 Weaknesses of interviewing

- (a) Interviewing depends on the cooperation of a small group of informants. If the group is not willing to participate, the researcher is likely to be frustrated. Also, the group may not like the topic under discussion and therefore give more objective answers which may not necessarily be what the research sought to solicit;
- (b) Data are subject to misinterpretation due to cultural differences. Where possible, the researcher should familiarise himself/herself with the culture of his/her subjects. This makes it easy for the researcher to interpret the data without any prejudice;
- (d) Interviewing could cause danger or discomfort for the researcher, especially where the research topic is emotion-evoking. An example of this may be when a researcher interviews victims of apartheid, who might think the researcher is doing this in order to claim some compensation

on their behalf, or that the researcher knows the perpetrators;
and

- (e) Interviewing depends entirely on the honesty of those providing the data. Where the interviewees do not know the answers to some questions and do not admit so, they may provide wrong answers which are misleading and which result in wrong conclusions being reached.

3.4 Quantitative and Qualitative research methodologies

In this study, both the quantitative and the qualitative research methodologies were used. The two research methodologies are discussed below.

3.4.1 Quantitative research methodology

Quantitative research methodology is primarily concerned with demonstrating cause-effect relationships. Hypothesis testing is one of its fundamental elements. The basic concept that characterises quantitative research methodologies concern relevant modes of measurement and procedures used to analyse the relationships between such measurements (Jensen 2002: 210). Neuman (2000:122) maintains that quantitative researchers are more concerned about issues of design, measurement and sampling, because their deductive approach emphasises detailed planning prior to data collection and analysis. Quantitative research methodology, therefore follows the positivist educational theory which emphasises empirically investigated information that does

not invite the interpretation of ideas. Weiss (1994:179) differentiates between quantitative and qualitative studies as follows:

In quantitative studies, the demonstration of causation rests heavily on the description of a visualisable sequence of events, each event following into the next. Quantitative studies support an assertion of causation by showing a correlation between an earlier event and a subsequent event. An analysis of data collected-scale sample survey might, for example show that there is a correlation between the level of the wife's level of education and the presence of a companionable marriage. In qualitative studies, one would look for a process through which the wife's education or factors associated with her education express themselves in marital interaction.

3.4.2 Qualitative research methodology

The strengths of qualitative research derive primarily from its inductive approach, its focus on specific situations or people, and its emphasis on words rather than numbers. Maxwell (1996b) suggests five particular purposes for which qualitative studies are especially suited. These are:

- (a) Understanding the meaning, for participants in the study, of the events, situations, and actions they are involved with and of the accounts that they give of their lives and experiences;
- (b) Understanding the particular context within which the participants act, and the influence that this context has on their actions. Qualitative researchers typically study a relatively small number of individuals or situations and preserve the individuality of each of these in their analyses.

Quantitative researches collect data from large samples and aggregate the data across individuals or situations;

- (c) Identifying unanticipated phenomena and influences, and generating new grounded theories about the latter;
- (d) Understanding the process by which events and actions take place. Merriam (1988: xii) states that the interest in a qualitative study is in process rather than outcome; and
- (e) Developing causal explanations. Britan (1978) supports this view by adding that:

Experimental evaluations relate programme treatments to programme effects without directly examining causal processes, while contextual evaluations investigate causal relationships... directly examining the process through which results are achieved.

3.4.3 The process of data collection

Permission to collect data was sought from principals of schools and members of the School Governing Bodies (SGBs). This was necessary as the normal school routine would be disturbed while interviews were going on with respective participants.

Questionnaires to principals of schools and members of the SGB were hand delivered. They were collected after some agreed period. The intention was to save time and postage fees, to ensure

that all the questionnaires reached the intended participants, and also that they were returned as per the agreement.

3.5 Summary

The chapter has discussed different research methodologies that were used to conduct research. Merits and demerits of each methodology were discussed, as well as the reasons why certain tools were preferred. The next chapter looks at data presentation. All the data collected using different research techniques, as discussed above, are presented.

Chapter 4

Data Presentation

4.0 Introduction

In this chapter raw data is presented. As much as possible responses that were given are presented as they were at the time of data collection. The chapter comprises two sets of data, i. e. data gathered through interviews with heads of language departments. These were formal interviews with a set of standard questions for all interviewees. There were also informal interviews with members of school governing bodies, with the intention to get their views on the issue of indigenous languages. The other set of data was solicited from principals/deputy principals of schools through questionnaires. All the data is presented below as per the order outlined above. All questions are italicised, and responses are in normal print.

4.1 Interviews with heads of language departments

Tugela Secondary school

(A former 'Indian' school in Tugela, north of Stanger)

(a) *What is your department called?*

Department of languages.

(b) *What language/s do you use at home?*

English.

- (c) *Do you use the same language at work?*

Yes.

- (d) *Please explain why?*

English is the language that everyone understands at home, since Tamil is spoken by adults only. Our children do not understand this language. At work, there are people from diverse cultures who speak different languages. English is the language that everybody understands.

- (e) *Could indigenous languages be used as media of instruction in South African schools? Please elaborate.*

It would depend on the availability of staff who understand these languages, and who can teach content subjects through these languages.

- (f) *English and Afrikaans have always been the only media of instruction in schools until the first democratic rule in 1994. Would you say that only these languages should continue to play this role despite other nine official languages which are not currently used for this function in South Africa?*

It is unfair that only these languages should continue to play this role, as the other nine languages should also be given a fair chance.

- (g) *There are many Black South Africans who do not speak English. Would these not benefit if their first language, like isiZulu were used in all government documents, in banking, computers, etc?*

Yes, they would benefit.

- (h) *One would argue that one of the reasons English is used mostly in academic circles and at work places is for the benefit of all those who would otherwise not understand one another because of different first languages. Would it not help if indigenous languages were learnt by those who do not understand these languages, for the same purpose of understanding and being understood by speakers of these languages who do not necessarily understand English?*

We live in a country with diverse cultures. That needs to be taken into account by anyone who believes in unity in diversity. In order to understand one another better, it would assist us to learn languages that other groups speak.

- (i) *What role can schools play in promoting the use of indigenous languages as well as promoting multilingualism in South Africa?*

The best thing we can do as schools is to offer indigenous languages. Of course, there would only be one, isiZulu in our case, since we have a lot of isiZulu speaking learners in our school. In that way, our learners would be bilingual.

Darnall Secondary School

(A former 'Indian' school in Darnall, north of Stanger)

(a) What is your department called?

Department of languages

(b) What language/s do you use at home?

English and Tamil.

(c) Do you use the same language/s at work?

No. I use English.

(d) Please explain why.

At home my wife and I understand Tamil. We sometimes use this language with the intention to teach our children the basics in the language. I cannot use the same language at work because very few understand this language, even those whose parents speak this language cannot speak it at all.

- (e) *Could indigenous languages be used as media of instruction in South African schools? Please elaborate.*

Yes, if our government allows it to happen it would happen. It is true, however, that there would be other implications, financial and otherwise. Also, there is the issue of textbooks and qualified educators to teach through indigenous languages.

- (f) *English and Afrikaans have always been the only media of instruction in schools until the first democratic rule in South Africa in 1994. Would you say that only these languages should continue to play this role despite other nine official languages which are not currently used for this function in South Africa?*

The change in the mindset would need to first begin with parents. There are parents who do not want their children to be taught other languages except English. Proficiency in English to these parents is equated with education and subsequently with employability after matriculation.

- (g) *There are many Black South Africans who do not speak English. Would these not benefit if their language, like isiZulu, were used in all government documents, in banking, computers, etc?*

Yes. Some institutions have started already, like a few banking institutions. It is very good, since it gives everyone

a good chance to understand every transaction they perform on the ATM, for instance.

- (h) *One would argue that one of the reasons English is used mostly in academic circles and in the work place is for the benefit of all those who would otherwise not understand one another because of different first languages. Would it not help if indigenous languages were learned by those who do not understand these languages, for the same purpose of understanding and being understood by speakers of these languages who do not necessarily understand English?*

It is important for us as South Africans to understand languages that are spoken by people of our country. Although there are many languages, but at least one should understand one indigenous language spoken in one's province.

- (i) *What role can schools play in promoting the use of indigenous languages as well as promote multilingualism in South Africa?*

A school is a fertile ground where languages can be learned. If all schools could offer at least one indigenous language, then, in that way, we would ensure that everyone who has been to school speaks at least two languages.

Stanger South Secondary School

(A former 'Indian' school in Stanger, north of Durban)

(a) *What is your department called?*

Languages.

(b) *What language do you use at home?*

Isizulu.

(c) *Do you use the same language at work?*

No. I use English.

(d) *Please explain why.*

There are many educators in our school whose first language is not isiZulu. Therefore, we all use English so that we can understand one another. Also, English is our medium of instruction, anyway.

(e) *Could indigenous languages be used as media of instruction in South African schools?*

Yes, but I do not think we are ready to do that now. First, school policies would need to change, and also textbooks would need to be available in indigenous languages, with

qualified educators who can teach through indigenous languages.

- (f) *English and Afrikaans have always been the media of instruction in schools until the first democratic rule in South Africa in 1994. Would you say that only these languages should continue to play this role despite other nine official languages which are not currently used for this purpose in South Africa?*

They would need to continue until such time that indigenous languages are in a position to replace them. The job market would also need to be ready for the change, as interviews are currently conducted in English in most places.

- (g) *There are many Black South Africans who do not speak English. Would these not benefit if their first language, like isiZulu, were used in all government documents, in banking, computers, etc?*

Yes, otherwise illiterate people find it difficult to operate ATMs and to fill in forms because they do not understand questions, and how they should respond to them.

- (h) *One would argue that one of the reasons English is used mostly in academic circles and in the work place is for the benefit of all those who would otherwise not understand one another because of different first languages. Would it not help if indigenous language were learned by those who do*

not understand these languages, for the same purpose of understanding and being understood by speakers of indigenous language who do not necessarily understand English?

That would be fantastic. The more we understand the language of our colleague, the better. It sometimes becomes difficult when a group of people are talking in a language which you do not understand at all.

- (i). *What role can schools play in promoting the use of indigenous languages as well as promoting multilingualism in South Africa?*

As schools we need to serve the interests of the community which the school serves. An indigenous language that the surrounding community speaks should be part of the school curriculum.

Stanger Secondary School

(A former 'Indian' school in Stanger, north of Durban)

- (a) *What is your department called?*

Department of languages.

- (b) *What language/s do you use at home?*

English.

(c) Do you use the same language at work?

Yes.

(d) Please explain why.

It is our medium of instruction, and the language that everyone understands.

(e) Could indigenous languages be used as media of instruction in South African schools?

It is not possible at the moment. Maybe as a second medium, but parents would need to motivate strongly for that.

(f) English and Afrikaans have always been the only media of instruction in schools until the first democratic rule in South Africa in 1994. Would you say that only these languages should continue to play this role despite other nine official languages which are not currently used for this purpose?

There has been no demand for any indigenous language to become a medium of instruction so far.

(g) There are many Black South Africans who do not speak English. Would these not benefit if their first language, like isiZulu, were used in all government documents, in banking, computers, etc?

Yes.

- (h) One would argue that one of the reasons English is used mostly in academic circles and in the work place is for the benefit of all those who would otherwise not understand one another because of different languages. Would it not help if indigenous languages were learned by those who do not understand these languages, for the same purpose of understanding and being understood by speakers of indigenous languages who do not necessarily understand English?

It is important for anyone to learn languages that are spoken by the majority of people in our province.

- (i) What role can schools play to promote the use of indigenous languages as well as promoting multilingualism in South Africa?

As schools we can only offer indigenous languages that are spoken by the immediate communities.

Stanger High School

(A former 'White' school in Stanger, north of Durban)

- (a) What is your department called?

Languages.

(b) *What language do you use at home?*

English and Afrikaans.

(c) *Do you use the same language/s at work?*

Yes.

(d) *Please explain why.*

Afrikaans is spoken by some learners in our school. English is the medium of instruction.

(e) *Could indigenous languages be used as media of instruction in South African schools?*

Maybe, depending on the demand.

(f) *English and Afrikaans have always been the only media of instruction in schools until the first democratic rule in South Africa in 1994. Would you say that only these languages should continue to play this role despite other nine official languages which are not used for this purpose in South Africa?*

Until there is a demand for other languages.

(g) *There are many Black South Africans who do not speak English. Would these not benefit if their first language, like*

isiZulu, were used in all government documents, in banking, computers, etc?

Yes.

- (h) One would argue that one of the reasons English is used mostly in academic circles and in the work place is for the benefit of all those who would otherwise not understand one another because of different first languages. Would it not help if indigenous languages were learnt by those who do not understand these languages, for the same purpose of understanding and being understood by speakers of these languages who do not necessarily understand English?*

Learning a new language puts one at an advantage.

- (i) What role can schools play in promoting the use of indigenous languages as well as promoting multilingualism in South Africa?*

By offering one indigenous language demanded by parents.

Uphindo Secondary School

(A rural former 'Black' school in Mtunzini)

- (a) What is your department called?*

Department of Languages.

(b) *What language/s do you use at home?*

IsiZulu.

(c) *Do you use the same language at work?*

English and isiZulu.

(d) *Please explain why.*

Our medium of instruction is English. We speak English among ourselves as educators, and we also address parents in isiZulu, since most of them speak this language anyway.

(e) *Could indigenous languages be used as media of instruction in South African schools?*

Yes. That would make it easy for learners who are first language speakers of these languages, as many learners battle with English.

(f) *English and Afrikaans have always been media of instruction until the first democratic rule in South Africa in 1994. Would you say that only these languages should continue to play this role despite other nine official languages which are not currently used for this purpose in South Africa?*

English could continue since it is the language used nationally and internationally, but isiZulu would come in as a second medium.

- (g) *There are many Black South Africans who do not speak English. Would these not benefit if their first language, like isiZulu, were used in all government documents, in banking, computers, etc?*

Yes, especially in banking, because many illiterate people get robbed because they cannot transact on their own without asking for assistance from others, who may be criminals.

- (h) *One could argue that one of the reasons English is used mostly in academic circles and in the work place is for the benefit of all those who would otherwise not understand one another because of different first languages. Would it not help if indigenous languages were learned by those who cannot understand these languages, for the same purpose of understanding and being understood by speakers of these languages who do not necessarily understand English?*

True. IsiZulu is KwaZulu-Natal is spoken throughout the province. Learning this language would facilitate communication and somehow unite people in our province.

- (i) *What role can schools play in promoting the use of indigenous languages as well as promoting multilingualism in South Africa?*

By offering indigenous languages, and encouraging learners to use all languages equally.

Zithume Secondary school

(A rural former 'Black' school in Mfunzini)

- (a) *What is your department called?*

Department of languages.

- (b) *What language/s do you use at home?*

IsiZulu.

- (c) *Do you use the same language/s at work?*

I use isiZulu and English.

- (d) *Please explain why.*

Our medium of instruction is English. Parents address us in isiZulu when they come to school. We cannot discourage learners when they use this language among themselves as it is their first language, as well as one of the official languages.

- (e) Could indigenous languages be used as media of instruction in South African schools?

Yes.

- (f) English and Afrikaans have always been the only media of instruction in schools until the first democratic rule in South Africa in 1994. Would you say that only these languages should continue to play this role despite other nine official languages which are not currently used for this purpose in South Africa?

Indigenous languages should also be given a chance because there are many South Africans who speak these languages, and who would benefit from them as media of instruction.

- (g) There are many Black South Africans who do not speak English. Would these not benefit if their first language, like isiZulu, were used in all government documents, in banking, computers, etc?

Yes.

- (h) One would argue that one of the reasons English is used mostly in academic circles and in the work place is for the benefit of those who would otherwise not understand one another because of different first languages. Would it not help if indigenous language were learned by those who do

not understand these languages, for the same purpose of understanding and being understood by speakers of indigenous languages who do not necessarily understand English?

Those who do not understand any indigenous language should learn at least one language spoken in their region.

- (i) *What role can schools play in promoting the use of indigenous languages as well as promoting multilingualism in South Africa?*

Schools should offer indigenous languages spoken by local communities.

John Wesley Primary School

(A former 'White' school in Eshowe)

- (a) *What is your department called?*

We have subject committees.

- (b) *What language/s do you use at home?*

English.

- (c) *Do you use the same language/s at work?*

Yes.

- (d) *Please explain why.*

English is our medium of instruction.

- (e) *Could indigenous languages be used as media of instruction in South African schools?*

If the country is ready to use them they could be used as media of instruction. Textbooks, qualified educators, and other factors would need to be taken into consideration.

- (f) *English and Afrikaans have always been the media of instruction in schools until the first democratic rule in South Africa in 1994. Would you say that only these languages should continue to play this role despite other nine official languages which are not currently used for this purpose?*

It is so far possible for these languages to be used as media of instruction.

- (g) *There are many Black South Africans who do not speak English. Would these not benefit if their first language, like isiZulu, were used in all government documents, in banking, computers, etc?*

Yes.

- (h) *One would argue that one of the reasons English is used mostly in academic circles and in the work place is for the*

benefit of all those who would otherwise not understand one another because of different first languages. Would it not help if indigenous languages were learned by those who do not understand these languages, for the same purpose of understanding and being understood by speakers of indigenous languages who do not necessarily understand English?

It would assist the rainbow nation to learn other people's language for easier communication.

- (i) What role can schools play in promoting the use of indigenous languages as well as promoting multilingualism in South Africa?

By offering an indigenous language and teaching learners that all languages are equal.

Eshowe Junior School

(A former 'White' school in Eshowe)

- (a) What is your department called?

We have subject committees.

- (b) What language/s do you use at home?

English.

(c) Do you use the same language at work?

Yes.

(d) Please explain why.

Medium of instruction.

(e) Could indigenous languages be used as media of instruction in South African schools? Please elaborate.

No.

(f) English and Afrikaans have always been the only media of instruction in schools until the first democratic rule in South Africa in 1994. Would you say that only these languages should continue to play this role despite other nine official languages which are not currently used for this purpose?

School policies would need to change first.

(g) There are many Black South Africans who do not speak English. Would these not benefit if their first language, like isiZulu, were used in all government documents, in banking, computers, etc?

Yes.

- (h) One would argue that one of the reasons English is used mostly in academic circles and in the work place is for the benefit of all those who would otherwise not understand one another because of different first language. Would it not help if indigenous languages were learned by those who do not understand these languages, for the same purpose of understanding and being understood by speakers of indigenous languages who do not necessarily understand English?

Yes.

- (i) What role can schools play in promoting the use of indigenous languages as well as promoting multilingualism in South Africa?

Teach languages according to the school curriculum, and encourage learners to use the languages.

Sunnydale Secondary School

(A former 'Coloured' school in Eshowe)

- (a) What is your department called?

Department of languages.

- (b) What language/s do you use at home?

English.

(c) Do you use the same language/s at work?

Yes.

(d) Please explain why.

Medium of instruction.

(e) Could indigenous languages be used as media of instruction in South African schools? Please elaborate.

If there is a demand and schools are ready, yes.

(f) English and Afrikaans have always been the only media of instruction in schools until the first democratic rule in South Africa in 1994. Would you say that only these languages should continue to play this role despite other nine official languages which are not currently used for this purpose?

Until there indigenous languages can be used as media of instruction.

(g) There are many Black South Africans who do not speak English. Would these not benefit if their first language, like isiZulu, were used in all government documents, in banking, computers, etc?

Yes.

- (h) One would argue that one of the reasons English is used mostly in academic circles and in the work place is for the benefit of all those who would otherwise not understand one another because of different language. Would it not help if indigenous language were learned by those who do not understand these languages, for the same purpose understanding and being understood by speakers of indigenous languages who do not necessarily understand English?

Yes.

- (i) What role can schools play in promoting the use of indigenous languages as well as promoting multilingualism in South Africa?

Encourage learners to learn languages and use them.

Eshowe High School

(A former 'White' school in Eshowe)

- (a) What is your department called?

Department of languages.

- (b) What language/s do you use at home?

English.

(c) *Do you use the same language/s at work?*

Yes.

(d) *Please explain why.*

We speak English to our learners and among ourselves. Parents who come to our school address us in English.

(e) *Could indigenous languages be used as media of instruction in South African schools? Please elaborate.*

When everything is there for us to introduce another medium of instruction we will do so. The government should make it possible for schools, and parents should support it.

(f) *English and Afrikaans have always been the only media of instruction in schools until the first democratic rule in South Africa in 1994. Would you say that these only languages should continue to play this role despite other nine official languages which are no currently being used for this purpose?*

There is currently a demand for English by parents as well as learners themselves. Interviews are conducted in English.

(g) *There are many Black South Africans who do not speak English. Would these not benefit if their first language, like*

isiZulu, were used in all government documents, in banking, computers, etc?

Yes.

- (h) One would argue that one of the reasons English is used mostly in academic circles and in the work place is for the benefit of all those who would otherwise not understand one another. Would it not help if indigenous language were learned by those who do not understand these languages, for the same purpose of understanding and being understood by speakers of indigenous languages who do not necessarily understand English?

Yes.

- (i) What role can schools play in promoting the use of indigenous languages as well as promoting multilingualism in South Africa?

Teach learners all languages that the school offers, and encourage learners to take them all seriously.

Empangeni High School

(A former 'White' school in Empangeni)

- (a) What is your department called?

Department of languages.

(b) *What language/s do you use at home?*

Afrikaans and English.

(c) *Do you use the same language/s at work?*

Yes.

(d) *Please explain why?*

Afrikaans and English are media of instruction in our school.

(e) *Could indigenous languages be used as media of instruction in South African schools? Please elaborate.*

Not at the moment.

(f) *English and Afrikaans have always been the only media of instruction in schools until the first democratic rule in South Africa in 1994. Would you say that only these languages should continue to play this role despite other nine official languages which are not currently used for this purpose in South Africa?*

It would all depend on the demand.

(g) *There are many Black South Africans who do not speak English. Would these not benefit if their first language, like*

isiZulu, were used in all government documents, in banking, computers, etc?

Yes.

- (h) One would argue that one of the reasons English is used mostly in academic circles and in the work place is for the benefit of all those who would otherwise not understand one another because of different languages. Would it not help if indigenous languages were learned by those who do not understand these languages, for the same purpose of understanding and being understood by speakers of indigenous languages who do not necessarily understand English?

Yes.

- (i) What role can schools play in promoting the use of indigenous languages as well as promoting multilingualism in South Africa?

Teach languages as per the school policy. Our school offers Afrikaans, English and isiZulu.

Emoyeni High School

(A rural school, north of Gingindlovu)

- (a) What is your department called?

Department of languages.

- (b) *What language/s do you use at home?*

IsiZulu.

- (c) *Do you use the same language/s at work?*

English and isiZulu.

- (d) *Please explain why?*

Our medium of instruction is English. We serve isiZulu-speaking community.

- (e) *Could indigenous languages be used as media of instruction in South African schools? Please elaborate.*

I think so.

- (f) *English and Afrikaans have always been the only media of instruction in schools until the first democratic rule in South Africa in 1994. Would you say that only these languages should continue to play this role despite other nine official languages which are not currently used for this purpose in South Africa?*

It has been difficult for some learners who have language problems to pass examinations. Indigenous languages would make it easy for such learners to cope easily with their studies.

- (g) *There are many Black South Africans who do not speak English. Would these not benefit if their first language, like isiZulu, were used in all government documents, in banking, computers, etc?*

Yes. They also need to understand what is going on around them, without the help of those who understand English and Afrikaans.

- (h) *One would argue that one of the reasons English is used mostly in academic circles and in the work place is for the benefit all those who would otherwise not understand one another because of different languages. Would it not help if indigenous languages could be learned by those who do not understand these languages, for the same purpose of understanding and being understood by speakers of indigenous languages who do not necessarily understand English?*

Yes. As much as speakers of indigenous languages attempt to communicate in English, speakers of this language should also try to communicate in indigenous languages.

- (i) *What role can schools play in promoting the use of indigenous languages as well as promoting multilingualism in South Africa?*

As schools we need to encourage learners to learn and to speak languages which are new to them, like English. Also, we need to emphasise that their first language is also equally important.

Eshowe Convent School

(A former 'White' school in Eshowe)

- (a) *What is your department called?*

We have subject committees.

- (b) *What language/s do you use at home?*

English.

- (c) *Do you use the same language/s at work?*

Yes.

- (d) *Please explain why.*

We speak English in our school.

- (e) Could indigenous languages be used as media of instruction in South African schools? Please elaborate.

No.

- (f) English and Afrikaans have always been the media of instruction in schools until the first democratic rule in South Africa in 1994. Would you say that only these languages should continue to play this role despite other nine official languages that are not currently used for this purpose in South Africa?

There is a growing demand for English to continue to serve this purpose.

- (g) There are many Black South Africans who do not speak English. Would these not benefit if their first language, like isiZulu, were used in all government documents, in banking, computers, etc?

Yes.

- (h) One would argue that one of the reasons English is used mostly in academic circles and in the work place is for the benefit of those who would otherwise not understand one another because of different languages. Would it not help if indigenous languages were learned by those who do not understand these languages, for the same purpose of understanding and being understood by those speakers of

indigenous languages who do not necessarily understand English?

Yes.

- (i) What role can schools play in promoting the use of indigenous languages as well as promote multilingualism in South Africa?*

Schools should teach languages as per the school policy, and encourage learners to speak and write in the languages.

Hlakaniphani Secondary School

(A rural school in the larger Mtunzini area)

- (a) What is your department called?*

Languages Department

- (b) What language/s do you use at home?*

isiZulu.

- (c) Do you use the same language/s at work?*

English and isiZulu.

- (d) Please explain why.*

We speak English to our learners. This is in order to encourage our learners to speak the language. We also speak isiZulu among ourselves, and also to parents, most of whom are not proficient in English.

(e) Could indigenous be used as media of instruction in South African schools? Please elaborate.

They would need to be developed first. There are no books written in indigenous languages. Also, parents would need to buy the idea, as most of them are happy that their children are learning through English.

(f) English and Afrikaans have always been used as the only media of instruction in schools until the first democratic rule in 1994. Would you say that only these languages should continue to play this role despite nine official languages which are not currently used for this function in South Africa?

Indigenous languages should also be given a fair chance. As it is now they are still lagging behind, and much would need to be done to uplift them.

(g) There are many Black South Africans who do not speak English. Would these not benefit if their first language, like isiZulu, were used in all government documents, in banking, computers, etc?

Surely, they would benefit.

(h) One would argue that one of the reasons English is used mostly in academic circles and at work places is for the benefit of all those who would otherwise not understand one another because of different first languages. Would it not help if indigenous languages were learnt by those who do not understand these languages, for the same purpose of understanding and being understood by speakers of these languages who do not necessarily understand English?

It would be fantastic if we all learned languages that are dominant in our province.

(i) What role can schools play in promoting the use of indigenous languages as well as promoting multilingualism in South Africa?

Schools need to offer indigenous languages, and promote their use. They also need to be mindful of the fact that all languages are the same.

Khangelani Primary School

(A rural school, south of Eshowe)

(a) What is your department called?

We have subject committees.

(b) What language/s do you use at home?

· IsiZulu.

(c) Do you use the same language/s at work?

English and isiZulu.

(d) Please explain why.

We speak English/isiZulu to our learners and among ourselves.

(e) Could indigenous languages be used as media of instruction in South African schools? Please elaborate.

That would be very good, but I think parents would need to prepare themselves first, and understand the value of learning in one's first language.

(f) English and Afrikaans have always been the only media of instruction in schools until the first democratic rule in 1994. Would you say that only these languages should continue to play this role despite nine official languages which are not currently used for this function in South Africa?

We would need to go dual-medium English/isiZulu when indigenous languages are ready and there are adequate resources to take the challenge.

(g) There are many Black South Africans who do not speak English. Would these not benefit if their first language, like isiZulu were used in all government documents, in banking, computers, etc?

Yes, they would.

- (h) *One would argue that one of the reasons English is used mostly in academic circles and at work places is for the benefit of all those who would otherwise not understand one another because of different first languages. Would it not help if indigenous languages were learned by those who do not understand these languages for the same purpose of understanding and being understood by speakers of these languages who do not necessarily understand English?*

In South Africa it is important to understand much more than just one's first language and English. Indigenous languages are very important to know for those who do not know them.

- (i) *What role can schools play in promoting the use of indigenous languages as well as promoting multilingualism in South Africa?*

Schools should introduce indigenous languages (isiZulu, in the case of our province).

Lindelihle Primary School

(A rural school in the larger Mtunzini area)

- (a) *What is your department called?*

We belong to a subject committee.

- (b) *What language/s do you use at home?*

IsiZulu.

(c) Do you use the same at work?

Yes, but we speak English most of the time at work.

(d) Please explain why.

As a teacher I normally communicate with English to my learners.

(e) Could indigenous languages be used as media of instruction in South African schools?

I do not think they are ready for that purpose now.

(f) English and Afrikaans have always been the media of instruction in schools until the first democratic rule in South Africa in 1994. Would you say that only these languages should continue to play this role despite other nine official languages which are not currently used for this purpose?

They need to be developed to the point where they can compete favourably with their counterparts, English and Afrikaans.

(g) There are many Black South Africans who do not speak English. Would these not benefit if their first languages, like isiZulu, were used in all government documents, in banking, computers, etc?

They would definitely benefit.

(h) One would argue that one of the reasons English is used mostly in academic circles and in the work place is for the benefit of those who would otherwise not understand one another because of different first languages. Would it not help if indigenous languages were learned by those who do not understand these languages, for the same purpose of understanding and being understood by those who do not necessarily understand these languages?

They need to learn these languages for their own benefit, as well as for the benefit of those they encounter on day to day basis. Some of those who do not understand indigenous languages are in customer service departments or in some public offices where they have to attend to a variety of clients each day, most of whom are speakers of indigenous languages.

(i) What role can schools play in promoting the use of indigenous languages as well as promoting multilingualism in South Africa?

Schools can only teach what the school policies allow them to teach, using the manpower that is available for the purpose.

Emoyeni Primary School

(A rural school in the larger Gingindlovu area)

(a) What is your department called?

We call them subject committees.

(b) What language/s do you use at home?

IsiZulu.

(c) Do you use the same at work?

I use English and isiZulu at work.

(d) Please explain why.

We use English when we talk to our learners and mostly isiZulu when we talk among ourselves as teachers.

(e) *Could indigenous languages be used as media of instruction in South African schools?*

Not now. Besides, many people think English is a better language which everyone must learn.

(f) *English and Afrikaans have always been the media of instruction in schools until the first democratic rule in South Africa in 1994. Would you say that only these languages should continue to play this role despite other nine official languages which are not currently used for this purpose?*

Indigenous languages would need to be developed, texts would need to be available in these languages for them to succeed as media of instruction.

(g) There are many Black South Africans who do not speak English. Would these not benefit if their first languages, like isiZulu, were used in all government documents, in banking, computers, etc?

Yes.

(h) One would argue that one of the reasons English is used mostly in academic circles and in the work place is for the benefit of those who would otherwise not understand one another because of different first languages. Would it not help if indigenous languages were learned by those who do not understand these languages, for the same purpose of understanding and being understood by those who do not necessarily understand these languages?

They definitely need indigenous languages. Illiterate people normally do not get a good service in many public offices where service providers do not understand their indigenous language.

(i) What role can schools play in promoting the use of indigenous languages as well as promoting multilingualism in South Africa?

Schools can only promote that which has been agreed upon by all the stakeholders.

Mashananandana Secondary School.

(A rural school in the larger Mtunzini area)

(a) What is your department called?

Languages department.

(b) What language/s do you use at home?

IsiZulu.

(c) Do you use the same at work?

English and isiZulu.

(d) Please explain why.

We talk to our learners in English most of the time. Parents normally talk to us in isiZulu.

(e) Could indigenous languages be used as media of instruction in South African schools?

Yes, when they are ready.

(f) English and Afrikaans have always been the media of instruction in schools until the first democratic rule in South Africa in 1994. Would you say that only these languages should continue to play this role despite other nine official languages which are not currently used for this purpose?

Indigenous languages would need to be prepared for this purpose, and the mindset would need to change.

(g) There are many Black South Africans who do not speak English. Would these not benefit if their first languages, like isiZulu, were used in all government documents, in banking, computers, etc?

Yes.

(h) One would argue that one of the reasons English is used mostly in academic circles and in the work place is for the benefit of those who would otherwise not understand one another because of different first languages. Would it not help if indigenous languages were learned by those who do not understand these languages, for the same purpose of understanding and being understood by those who do not necessarily understand these languages?

Yes, everybody needs to know at least one indigenous language in South Africa, at least the one commonly used by people in one's area.

(i) What role can schools play in promoting the use of indigenous languages as well as promoting multilingualism in South Africa?

Schools should promote all languages alike, and also treat them equally, as our constitution requires.

Mhlathuzana Primary School

(A rural school in the larger Eshowe area)

(a) What is your department called?

We have a subject committee.

(b) What language/s do you use at home?

IsiZulu.

(c) Do you use the same at work?

I use English and isiZulu.

(d) Please explain why.

I speak English most of the time at work, but I also use my first language, isiZulu.

(e) Could indigenous languages be used as media of instruction in South African schools?

We hope they will one day be used for this purpose.

(f) English and Afrikaans have always been the media of instruction in schools until the first democratic rule in South Africa in 1994. Would you say that only these languages should continue to play this role despite other nine official languages which are not currently used for this purpose?

Indigenous languages cannot be used as media of instruction at least for now.

(g) There are many Black South Africans who do not speak English. Would these not benefit if their first languages, like isiZulu, were used in all government documents, in banking, computers, etc?

Yes they would.

(h) One would argue that one of the reasons English is used mostly in academic circles and in the work place is for the benefit of those who would otherwise not understand one another because of different first languages. Would it not help if indigenous languages were learned by those who do not understand these languages, for the same purpose of understanding and being understood by those who do not necessarily understand these languages?

We all need indigenous languages, regardless of our first languages. We cannot change the fact that we live together.

(i) What role can schools play in promoting the use of indigenous languages as well as promoting multilingualism in South Africa?

Schools may promote the use of all languages alike.

4.2 Questionnaires to principals/deputy principals of schools

Tugela Secondary School

(A former 'Indian' school in Tugela)

1. *How old is your school?*

18 years old. Opened 18 January 1988.

2. *Would you know the founders of the school?*

Mr S V Naicker and others

3. *Why was it founded in the first place. What was the need?*

To cater for the needs of the Indian community as there was an establishment of two townships in the area, viz Highview Park and Padianagar. Also catered for Indian students from outlying areas such as Amatikulu, Gingindlovu and Eshowe. NB. Established during dark days of apartheid

4. *To whom did the school offer its services when it was founded?*

Mainly Indian learners. Also a few Coloured students from Mangete.

5. *Has there been a change in the composition of the community within which the school is situated?*

Yes. Black informal settlements have arisen. Most of our learners are now Black Africans, about 95% of our learners.

6. *If at all there was any change, how did it impact on the school curriculum or the school policies, especially with regard to the medium of instruction or other languages which are offered as subjects?*

Very little – the medium of instruction is still English. This led to the introduction of isiZulu as Second Official language.

7. *Who are your feeder schools?*

Various Black African schools in the areas of Mangete, Mandini, Amatikulu, Gingindlovu and Hlomendlini.

8. *What is/are the medium/media of instruction of your feeder school/s?*

IsiZulu and English.

9. *What languages are spoken by people in the surrounding community?*

IsiZulu, English, Tamil and Hindi (The first being spoken by many).

10. *What is your current enrolment (estimation)?*

654 pupils.

11. *What is your medium of instruction?*

English.

12. *Has the medium of instruction changed/not changed since its inception when the school was founded?*

No.

13. If at all there was a change, what influenced the change?

N/A

14. Out of the total number of learners, how many speak the medium of instruction as their first language? Please estimate.

10%.

15. What other languages does the school offer as first/second languages?

Afrikaans and isiZulu.

16. Is there a demand for this/these language/s by parents and/or learners?

Yes.

17. How would you feel if indigenous languages spoken in other provinces, like isiNdebele, Xitsonga, etc were introduced in your school?

No problem – right of individuals to be taught in mother tongue.

18. Does the school have the capacity to teach indigenous African languages, like isiNdebele, Setswana, etc?

No.

19. *How many indigenous languages can you speak, read and write?*

One, isiZulu – speak only.

20. *Would you say that your school can readily introduce indigenous/other indigenous languages (if one has already been introduced) should the school policy allow this to happen?*

No.

Darnall Secondary School

(A former 'Indian' school in Darnall)

1. *How old is your school?*

87 years inclusive.

2. *Would you know the founders of the school?*

Messers: M. John, P. Kankiah, V. N. Reddy, S. Phillips, B. Moonsamy, Jayram, P. Kankiah, V. Naidoo, P. Durgiah, J. Moonsamy, Rev. C. J. Lander.

3. *Why was it founded in the first place. What was the need?*

Provide education to children and adults of Sugar Farm labourers.

4. *To whom did the school offer its first services when it was founded?*

Children of Sugar Farm labourers, mainly Indian and African.

5. *Has there been a change in the composition of the community within which the school is situated?*

Yes, the Village of Darnall was segregated, i.e. areas for whites, Indians, Coloureds and Africans lived in compounds. Today, all areas are mixed or integrated.

6. *If at all there was any change, how did it impact on the school curriculum or the school policies, especially with regard to the medium of instruction or other languages which are offered as school subjects?*

Parents enrolled learners mainly because of English medium. In 2006, isiZulu was introduced in grades 7, 8 and 9. It is hoped that learners will choose isiZulu as Home Language in grade 10 in 2007. The Code of conduct changed to address attire, appearance, etc. Medium of instruction remains English.

7. *Who are your feeder schools?*

Bongimfundo, Hulsog, Nonoti and New Guelderland primary schools.

8. *What is/are the medium/media of instruction of your feeder school/s?*

Bongimfundo – IsiZulu/English;

Hulsog – IsiZulu/English;

Nonofi – English/isiZulu;

Lee – English/isiZulu;

New Guelderland – isiZulu/English.

9. *What languages are spoken by people in the surrounding community?*

English, isiZulu.

10. *What is your current enrolment (estimation)?*

650 pupils.

11. *What is your medium of instruction?*

English.

12. *Has the medium of instruction changed/not changed since its inception when the school was founded?*

No, although isiZulu is used by some educators.

13. *If at all there was a change, what influenced the change?*

Transformation. Number of isiZulu – speaking learners.

14. *Out of the total number of learners, how many speak the medium of instruction as their first language? Please estimate.*

20%.

15. *What other languages does the school offer as first/second languages?*

IsiZulu (first language) and Afrikaans (second language).

16. *Is there a demand for this/these language/s by parents and/or learners?*

Yes.

17. *How would you feel if indigenous languages spoken in other provinces, like isiNdebele, Xitsonga, etc were introduced in your school?*

I have no problem, however staff (educators) must be available.

18. *Does the school have the capacity to teach indigenous African languages, like isiNdebele, Setswana, etc?*

No.

19. *How many indigenous languages can you speak, read and write?*

IsiZulu – speak and read.

20. *Would you say that your school can readily introduce indigenous/other indigenous languages (if one has already been introduced) should the school policy allow this to happen?*

No.

Stanger South Secondary School

(A former 'Indian' school in Stanger)

1. *How old is your school?*

11 years old.

2. *Would you know the founders of the school?*

No.

3. *Why was it founded in the first place? What was the need?*

Learners from Ntshawini, Shakaville Township could not access Groutville High School due to political unrest in the KwaDukuza area during the late 80's and early 90's. As the buildings were lying idle parents and the community

negotiated with the Departments of Works and of Education and Culture to make use of the buildings. The school is still occupying some of those buildings, although some have been renewed and new buildings erected.

4. *To whom did the school offer its services when it was founded?*

To Black African learners who could not go to Groutville High School.

5. *Has there been a change in the composition of the community within which the school is situated?*

No.

6. *If at all there was any change, how did it impact on the school curriculum or the school policies, especially with regard to the medium of instruction or other languages which are offered as school subjects?*

Not applicable.

7. *Who are your feeder schools?*

Enkukwini Primary School, New Guelderland Primary School, Loyo Primary School, Aldinville Primary School, Khuthalani Primary School and Melville Primary School.

8. *What is/are the medium/media of instruction of your feeder school/s?*

English.

9. *What languages are spoken by people in the surrounding community?*

IsiZulu and English.

10. *What is your current enrolment?*

1123.

11. *What is your medium of instruction?*

English.

12. *Has the medium of instruction changed/not changed since its inception when the school was founded?*

Not changed.

13. *If at all there was a change, what influenced the change?*

N/A

14. *Out of the total number of learners, how many speak the medium of instruction as their first language? Please estimate.*

None.

15. *What other languages does the school offer as first/second languages?*

IsiZulu.

16. *Is there a demand for this/these language/s by parents and/or learners?*

Not really, I feel they are doing as per the prescription of the Department of Education.

17. *How would you feel if indigenous languages spoken in other provinces, like isiNdebele, Xitsonga, etc were introduced in your school?*

I think that would be a good move, considering that our learners are part of South Africa and they are therefore not confined to KwaZulu-Natal. They should be conversant with other languages because as they grow, they may find themselves staying in other provinces where isiZulu is not spoken.

18. *Does the school have the capacity to teach indigenous African languages, like isiNdebele, Setswana, etc?*

No.

19. *How many indigenous languages can you speak, read and write?*

One, isiZulu.

20. *Would you say that your school can readily introduce indigenous/other indigenous languages (if one has already been introduced) should the school policy allow this to happen?*

No, because of human resource constraints.

Stanger Secondary School

(A former 'Indian' school in Stanger)

1. *How old is your school?*

86 years old.

2. *Would you know the founders of the school?*

Community – based, for learners in the adjacent primary school.

3. *Why was it founded in the first place? What was the need?*

To cater for education of Indian learners in the community, since other schools were far away.

4. *To whom did the school offer its first services when it was founded?*

Only Indian children in the primary school, and later catered for secondary education.

5. *Has there been a change in the composition of the community within which the school is situated?*

Yes, since the school is situated close to the CBD. It is convenient with respect to availability of transport and location.

6. *If at all there was any change, how did it impact on the school curriculum or the school policies, especially with regard to the medium of instruction or other languages which are offered as school subjects?*

IsiZulu was offered for the first time in grade 8 to our learners. However, we do not have a qualified educator. Our mathematics educator is helping us. The medium of instruction is English.

7. *Who are your feeder schools?*

KwaDukuza Primary, Dawnview Primary, Ashram Primary, and Stanger Manor Primary schools. These schools are in close proximity to our school.

8. What is/are the medium/media of instruction of your feeder schools?

English.

9. What languages are spoken by people in the surrounding community?

English, Afrikaans and isiZulu.

10. What is your current enrolment?

1150.

11. What is your medium of instruction?

English.

12. Has the medium of instruction changed/not changed since its inception when the school was founded?

Not changed.

13. If at all there was a change, what influenced the change?

N/A

14. Out of the total number of learners, how many speak the medium of instruction as their first language?

480.

15. *What other language does the school offer as first/second languages?*

Afrikaans (first additional) and isiZulu (second additional).

16. *Is there a demand for this/these language/s by parents and/or learners?*

Most of the learners have come from schools with English (first language) and Afrikaans (second language), and as a result, they demand these languages.

17. *How would you feel if indigenous languages spoken in other provinces, like isiNdebele, Xitsonga, etc were introduced in your school?*

Not happy and keen since the number of learners that speak these languages would be few. We do not have qualified educators to cater for these posts. The Department of Education ought to provide educators for the languages above. Also people ought to be choosing teaching as an occupation.

18. *Does the school have the capacity to teach indigenous African languages, like isiNdebele, setswana, etc?*

No.

19. *How many indigenous languages can you speak, read and write?*

One, isiZulu.

20. *Would you say that your school can readily introduce indigenous/other indigenous languages (if one has already been introduced) should the school policy allow this to happen?*

Not at the moment. We do not have the personnel.

Stanger High school

(A former 'White' school in Stanger)

1. *How old is your school?*

105 years.

2. *Would you know the founders of the school?*

Yes.

3. *Why was it founded in the first place? What was the need?*

No school in the area.

4. *To whom did the school offer its first services when it was founded?*

All races. All genders.

5. *Has there been a change in the composition of the community within which the school is situated?*

Yes.

6. *If at all there was any change, how did it impact on the school curriculum or the school policies, especially with regard to the medium of instruction or other languages which are offered as school subjects?*

IsiZulu offered as a language.

7. *Who are your feeder schools?*

Schools in Stanger, Darnall and Mandini.

8. *What is/are the medium/media of instruction of your feeder school/s?*

English.

9. *What languages are spoken by people in the surrounding community?*

English, Afrikaans and isiZulu.

10. *What is your current enrolment?*

477.

11. *What is your medium of instruction?*

English.

12. *Has the medium of instruction changed/not changed since its inception when the school was founded?*

Yes.

13. *If at all there was a change, what influenced the change?*

There were fewer Afrikaans learners.

14. *Out of the total number of learners, how many speak the medium of instruction as their first language? Please estimate.*

50.

15. *What other languages does the school offer as first/second languages?*

Afrikaans and isiZulu.

16. *Is there a demand for this/these language/s by parents and/or learners?*

Yes.

17. How would you feel if indigenous languages spoken in other provinces, like isiNdebele, Xitsonga, etc were introduced in your school?

Depends on the need and availability of qualified educators.

18. Does the school have the capacity to teach indigenous African languages, like isiNdebele, setswana, etc?

No.

19. How many indigenous languages can you speak, read and write?

None.

20. Would you say that your school can readily introduce indigenous/other indigenous languages (if one has already been introduced) should the school policy allow this to happen?

Lack of qualified educators.

Uphindo Secondary School

(A rural school in Mtunzini)

1. How old is your school?

22 years.

2. *Would you know the founders of the school?*

Ensingweni community.

3. *Why was it founded in the first place?*

To cater for the learners from Ensingweni Primary school who were travelling long distances for their secondary school education.

4. *To whom did the school offer its first services when it was founded?*

To the community of Ophindweni under Ensingweni Reserve, together with surrounding communities, e.g. Obanjeni and Emoyeni.

5. *Has there been a change in the composition of the community within which the school is situated?*

No.

6. *If at all there was any change, how did it impact on the school curriculum or the school policies, especially with regard to the medium of instruction or other languages which are offered as subjects?*

N/A

7. *Who are your feeder schools?*

Ensingweni Primary School, Mkhukhuze Primary School and Vukayibambe Primary School.

8. *What is/are the medium/media of instruction of your feeder school/s?*

English.

9. *What languages are spoken by people in the surrounding community?*

IsiZulu.

10. *What is your current enrolment?*

492.

11. *What is your medium of instruction?*

English.

12. *Has the medium of instruction changed/not changed since its inception when the school was founded?*

No.

13. *If at all there was a change, what influenced the change?*

N/A

14. Out of the total number of learners, how many speak the medium of instruction as their first language? Please estimate.

None.

15. What other languages does the school offer as first/second languages?

English Second Language and Afrikaans Second Language.

16. Is there a demand for this/these language/s by parents and/or learners?

Yes, English. The school is phasing out Afrikaans in 2007.

17. How would you feel if indigenous languages spoken in other provinces, like isiNdebele, Xitsonga, etc were introduced in your school?

Not sure.

18. Does the school have the capacity to teach indigenous African languages, like isiNdebele, Setswana, etc?

IsiZulu only.

19. How many languages can you speak, read and write?

One.

20. *Would you say that your school can readily introduce indigenous/other indigenous languages (if one has already been introduced) should the school policy allow this to happen?*

No.

Zithume Secondary School

(A rural school in Gingindlovu)

1. *How old is your school?*

11 years.

2. *Would you know the founders of the school?*

Zamokuhle community (Enjabulweni Primary parents) under the leadership of Mrs Msweli (the then principal of Njabulweni Primary School).

3. *Why was it founded in the first place? What was the need?*

There was a need for a nearby secondary school. The neighbouring schools were too far away.

4. *To whom did the school offer its first services when it was founded?*

To Zamokuhle community and the outlying areas of Obanjani.

5. Has there been a change in the composition of the community within which the school is situated?

No.

6. If at all there was any change, how did it impact on the school curriculum or the school policies, especially with regard to the medium of instruction or other languages which are offered as school subjects?

N/A

7. Who are your feeder schools?

Njabulweni Primary, Yetheni Primary, Lindelihle Primary and Obanjeni Primary schools.

8. What is/are the medium/media of instruction of your feeder schools?

English/isiZulu.

9. What languages are spoken by people in the surrounding community?

IsiZulu.

10. What is your current enrolment?

375.

11. What is your medium of instruction?

English.

12. Has the medium of instruction changed/not changed since its inception when the school was founded?

No.

13. If at all there was a change, what influenced the change?

N/A

14. Out of the total number of learners, how many speak the medium of instruction as their first language?

None.

15. What other languages does the school offer as first/second languages?

IsiZulu only. Afrikaans used to be taught, but was phased out in 1998 due to lack of qualified educators to teach it at all levels.

16. Is there a demand for this/these language/s by parents and/or learners?

Yes, both of them equally.

17. How would you feel if indigenous languages spoken in other provinces, like isiNdebele, Xitsonga, etc were introduced in your school?

That would be advantageous to learners, as they would fit perfectly in other provinces where these languages are spoken, should they wish to leave KwaZulu-Natal. It would also be easy for families in other provinces to come to our province and enroll their children in rural schools should they so wish, without having to adjust to the languages offered by schools in our province.

18. Does the school have the capacity to teach indigenous African languages, like isiNdebele, Setswana, etc?

Yes, we have a Sotho speaking teacher, although he has other duties to fulfill.

19. How many indigenous languages can you speak, read and write?

SeSotho, isiZulu, Afrikaans and English.

20. Would you say that your school can readily introduce indigenous/other indigenous languages (if one has already been introduced) should the school policy allow this to happen?

No, due to staff constraints.

John Wesley School

(A former 'White' school in Eshowe)

1. *How old is your school?*

Nine years old. It was established as a Junior Primary School in 1998.

2. *Would you know the founders of the school?*

Yes, it grew out of the Noah's Ark Pre-School which is a ministry of the Eshowe Methodist Church. The Noah's Ark Pre-School was established in 1994, and was incorporated into John Wesley School in 2002.

3. *Why was it founded in the first place? What was the need?*

Many parents in the Eshowe Methodist Church wanted their pre-school children to attend an English Medium Pre-School and were upset that the English medium pre-school in Eshowe would not accept their children unless they were already fluent in English. Once the pre-school (Noah's Ark) was established, the parents asked us to consider opening a junior school, where the Christian values and educational standards were maintained.

4. *To whom did the school offer its services when it was founded?*

Any parent in Eshowe area.

5. *Has there been a change in the composition of the community within which the school is situated?*

No.

6. *If at all there was any change, how did it impact on the school curriculum or the school policies, especially with regard to the medium of instruction or other languages which are offered as subjects?*

N/A

7. *Who are your feeder schools?*

N/A

8. *What is/are the medium/media of instruction of your feeder school/s?*

N/A

9. *What languages are spoken by people in the surrounding community?*

English, Afrikaans and isiZulu.

10. *What is your current enrolment?*

Pre-primary – 25

Grade R – 25

Grade 1 – 29

Grade 2 – 25

Grade 3 – 25

Total = 129.

11. *What is your medium of instruction?*

English.

12. *Has the medium of instruction changed/not changed since its inception when the school was founded?*

Not changed.

13. *If at all there was a change, what influenced the change?*

N/A

14. *Out of the total number of learners, how many speak the medium of instruction as their first language? Please estimate.*

None.

15. *What other languages does the school offer as first/second languages?*

Afrikaans and isiZulu.

16. *Is there a demand for this/these language/s by parents and/or learners?*

No. We teach Afrikaans because they will need it in their subsequent schooling in Eshowe, and isiZulu because we want to preserve and encourage their home language.

17. *How would you feel if indigenous languages spoken in other provinces, like isiNdebele, Xitsonga, etc were introduced in your school?*

This would be quite confusing for our learners, who are already learning three languages.

18. *Does the school have the capacity to teach indigenous African languages, like isiNdebele, Setswana, etc?*

isiZulu (which is our learners' first language) – yes.

19. *How many indigenous languages can you speak, read and write?*

Two – isiZulu and Afrikaans.

20. *Would you say that your school can readily introduce indigenous/other indigenous languages (if one has already been introduced) should the school policy allow this to happen?*

No.

Eshowe Junior School

(A former 'White' school in Eshowe)

1. *How old is your school?*

110 years old.

2. *Would you know the founders of the school?*

The school was initiated by Bishop W. M. Carter of the Anglican Church. As facilities became inadequate, the Natal Administration established a public School in Eshowe, being Eshowe Junior school.

3. *Why was it founded / the first place? What was the need?*

For the provision of formal schooling as Eshowe became a settled administrative and trading populated area.

4. *To whom did the school offer its services when it was founded?*

Boys and girls of the district.

5. *Has there been a change in then composition of the community within which the school is situated?*

Yes.

6. *If at all there was any change, how did it impact on the school curriculum or the school policies, especially with regard to the medium of instruction or other languages which are offered as subjects?*

Only changes were when OBE was introduced. The school offers English and Afrikaans as media of instruction. IsiZulu has always been offered as a subject at our school. No major changes occurred.

7. *Who are your feeder schools?*

Eshowe Pre-primary
Care-Bear School
Dollidah School and
John Wesley School.

8. *What is/are the medium/media of instruction of your feeder school/s?*

English.

9. *What languages are spoken by people in the surrounding community?*

English, Afrikaans and isiZulu.

10. *What is your current enrolment?*

530 learners.

11. *What is your medium of instruction?*

English and Afrikaans.

12. *Has the medium of instruction changed/not changed since its inception when the school was founded?*

No.

13. *If at all there was any change, what influenced the change?*

N/A

14. *Out of the total number of learners, how many speak the medium of instruction as their first language? Please estimate.*

30%.

15. *What other languages does the school offer as first/second languages?*

IsiZulu.

16. *Is there a demand for this/these language/s by parents and/or learners?*

Always part of our curriculum.

17. *How would you feel if indigenous languages spoken in other provinces, like isiNdebele, Xitsonga, etc were introduced in your school?*

We already have isiZulu at our school.

18. *Does the school have capacity to teach indigenous African languages, like isiNdebele, setswana, etc?*

No.

19. *How many indigenous languages can you speak, read and write?*

Speak – isiZulu fairly.

20. *Would you say that your school can readily introduce indigenous/other indigenous languages (if one has already been introduced) should the school policy allow this to happen?*

No.

Sunnydale Secondary School

(A former 'Coloured' school in Eshowe)

1. *How old is your school?*

42 years old.

2. *Would you know the founders of the school?*

Department of Coloured Affairs.

3. *Why was it founded in the first place? What was the need?*
To provide high school education for the Coloured community of Sunnydale.
4. *To whom did the school offer its services when it was founded?*

The services were offered to the Coloured Community of Sunnydale and Eshowe.

5. *Has there been a change in the composition of the community within which the school is situated?*

There has been a change, especially after transformation in 1994. Gradually the enrolment of Black learners increased.

6. *If at all there was any change, how did it impact on the school curriculum or the school policies, especially with regard to the medium of instruction or other languages which are offered as subjects?*

It did have an impact, because at inception the school offered two languages, i.e. English First Language and

Afrikaans Second Language. Thereafter, in 1999, isiZulu was introduced as a second language. Grade 12 learners were given an opportunity of doing isiZulu (3rd language) as the 7th subject. English remains the medium of instruction. The school policies have been reviewed to accommodate the diverse school community.

7. *Who are your feeder schools?*

Little Flower Primary and Eshowe Junior School.

8. *What is/are the medium/media of instruction of your feeder school/s?*

English and isiZulu.

9. *What languages are spoken by people in the surrounding community?*

English and isiZulu.

10. *What is your current enrolment?*

670 learners.

11. *What is your medium of instruction?*

English.

12. *Has the medium of instruction changed/not changed since its inception when the school was founded?*

Not changed since inception.

13. *If at all there was a change, what influenced the change?*

N/A

14. *Out of the total number of learners, how many speak the medium of instruction as their first language? Please estimate.*

15%.

15. *What other languages does the school offer as first/second languages?*

IsiZulu – second language and Afrikaans second language.

16. *Is there a demand for this/these language/s by parents and/or learners?*

There is a demand.

17. *How would you feel if indigenous languages spoken in other provinces, like isiNdebele, Xitsonga, etc were introduced in your school?*

12. *Has the medium of instruction changed/not changed since its inception when the school was founded?*

Not changed since inception.

13. *If at all there was a change, what influenced the change?*

N/A

14. *Out of the total number of learners, how many speak the medium of instruction as their first language? Please estimate.*

15%.

15. *What other languages does the school offer as first/second languages?*

IsiZulu – second language and Afrikaans second language.

16. *Is there a demand for this/these language/s by parents and/or learners?*

There is a demand.

17. *How would you feel if indigenous languages spoken in other provinces, like isiNdebele, Xitsonga, etc were introduced in your school?*

I would have to consult all role players. There is lack of demand thereof at the moment, and also lack of availability of qualified educators.

18. *Does the school have the capacity to teach indigenous African languages, like isiNdebele, Setswana, etc?*

Not presently.

19. *How many indigenous languages can you speak, read and write?*

Two – Afrikaans and isiZulu.

20. *Would you say that your school can readily introduce indigenous/other indigenous languages (if one has already been introduced) should the school policy allow this to happen?*

The school would have to consider that, with all factors taken into consideration and then arrive at such a decision.

Eshowe High school

(A former 'White' school in Eshowe)

1. *How old is your school?*

110 years. 54 years in the current buildings.

2. *Would you know the founders of the school?*

No.

3. *Why was it founded in the first place? What was the need?*

To provide education for children in Eshowe. As far as I know it was the first school in Eshowe.

4. *To whom did the school offer its services when it was founded?*

General community of Eshowe.

5. *Has there been a change in the composition of the community within which the school is situated?*

Yes.

6. *If at all there was any change, how did it impact on the school curriculum or the school policies, especially with regard to the medium of instruction or other languages which are offered as subjects?*

Eshowe High school offered both English and Afrikaans as media of instruction until 1999 when Afrikaans was phased out due to lack of learners taking lessons in it. It continued only as a second language thereafter. In 2000, isiZulu was introduced as an alternative second language. Today English remains

the medium of instruction with Afrikaans and isiZulu as second language options.

7. *Who are your feeder school?*

Eshowe Junior School, Little Flower School and Holy Childhood Convent. These three schools combined provide approximately 75% of our learners every year.

8. *What is/are the medium/media of instruction of your feeder school/s?*

English.

9. *What languages are spoken by people in the surrounding community?*

English, isiZulu and afrikans.

10. *What is your current enrolment?*

640 learners.

11. *What is your medium of instruction?*

English.

12. *Has the medium of instruction changed/not changed since its inception when the school was founded?*

It changed in that the Dual Medium status changed from English and Afrikaans to just English in 1999.

13. *If at all there was a change, what influenced the change?*

A drop in the number of learners requiring Afrikaans as a medium of instruction. This was due to demographic changes in the community of Eshowe.

14. *Out of the total number of learners, how many speak the medium of instruction as their first language?*

35% - 40%.

15. *What other languages does the school offer as first/second languages?*

Afrikaans Second Language and isiZulu Second Language.

16. *Is there a demand for this/these language/s by parents and/or learners?*

Yes – both of them.

17. *How would you feel if indigenous languages spoken in other provinces, like isiNdebele, Xitsonga, etc were introduced in your school?*

Fine, provided there was a demand for them.

18. *Does the school have the capacity to teach indigenous African languages, like isiNdebele, setswana, etc?*

No.

19. *How many indigenous languages can you speak, read and write?*

One – isiZulu only.

20. *Would you say that your school can readily introduce indigenous/other indigenous languages (if one has already been introduced) should the school policy allow this to happen?*

Not really in the position to introduce other indigenous languages due to staffing constraints.

Empangeni High School

(A former 'White' school in Empangeni)

1. *How old is your school?*

49 years old.

2. *Would you know the founders of the school?*

Natalse Onderwysunie.

3. *Why was it founded in the first place? What was the need?*

Pupil numbers at Empangeni Primary school increased to such an extent that it necessitated a high school in Empangeni in 1957.

4. *To whom did the school offer its services when it was founded?*

White learners.

5. *Has there been a change in the composition of the community within which the school is situated?*

Increase in Indian and Black residents, although the majority in Empangeni Town is still white.

6. *If at all there was any change, how did it impact on the school curriculum or the school policies, especially with regard to the medium of instruction or other languages offered as school subjects?*

The medium of instruction remained Afrikaans/English. Black parents preferred the school because of English medium instruction. There are separate classes for Afrikaans medium instruction.

7. *Who are your feeder schools?*

Primary schools in Empangeni Town, as well as English Medium Schools in Mtubatuba, Hluhluwe, Mtunzini and Jozini.

8. What is/are the medium/media of instruction of your feeder school/s?

English or Afrikaans Medium.

9. What languages are spoken by people in the surrounding community?

English, Afrikaans and isiZulu.

10. What is your current enrolment?

1270.

11. What is your medium of instruction?

Afrikaans or English medium.

12. Has the medium of instruction changed/not changed since its inception when the school was founded?

No.

13. If at all there was a change, what influenced the change?

N/A

14. Out of the total number of learners, how many speak the medium of instruction as their first language? Please estimate.

60%.

15. What other languages does the school offer as first/second languages?

Afrikaans Second Language;
English Second Language and
isiZulu Second Additional Language.

16. Is there a demand for this/these language/s by parents and/or learners?

Yes.

17. How would you feel if indigenous languages spoken in other provinces, like isiNdebele, Xitsonga, etc were introduced in your school?

Negative, as they would impact negatively on other important career orientated subjects and are not relevant in this region. The above languages are local and not spoken across the country.

18. Does the school have the capacity to teach indigenous African languages, like isiNdebele, Setswana, etc?

No. Only isiZulu.

19. How many indigenous languages can you speak, read and write?

One – speak only. I am bilingual in Afrikaans and English.

20. *Would you say that your school can readily introduce indigenous/other indigenous languages (if one has already been introduced) should the school policy allow this to happen?*

This has happened already, and the school policy has made provision for isiZulu as a subject. Practical problems make it difficult to introduce a third medium of instruction.

Emoyeni High School

(A rural school in Gingindlovu)

1. *How old is your school?*

More than 50 years old.

2. *Would you know the founders of the school?*

The school was founded by the Mission, ie Roman Catholic Church.

3. *Why was it founded in the first place? What was the need?*

To teach Roman Catholic Members because only Roman Catholic Members were allowed to attend classes in this school.

4. *To whom did the school offer its first services when it was founded?*

The surrounding members of the community who were the members of the Roman Catholic Church.

5. *Has there been a change in the composition of the community within which the school is situated?*

Yes. All members of the community are allowed to participate or enroll to the school.

6. *If at all there was any change, how did it impact on the school curriculum or the school policies, especially with regard to the medium of instruction or other languages which are offered as school subjects?*

The religious education based on Roman Catholic ethos is no longer emphasised. But still English is our medium of instruction.

7. *Who are your feeder schools?*

Emoyeni Primary School; Amasango Farm school; Ensingweni Primary School; Veleshowe Primary School; Nyezane Primary School; Obanjeni Primary School and Mkhukhuze Primary school.

8. *What is/are the medium/media of instruction of your feeder schools?*

English.

9. *What languages are spoken by people in the surrounding community?*

IsiZulu is the Primary language.

10. *What is your current enrolment?*

575 learners.

11. *What is your medium of instruction?*

English.

12. *Has the medium of instruction changed/not changed since its inception when the school was founded?*

No.

13. *If at all there was a change, what influenced the change?*

N/A

14. *Out of the total number of learners, how many speak the medium of instruction? Please estimate.*

None.

15. *What other languages does the school offer as first/second languages?*

isiZulu – first additional language.

16. *Is there a demand for this/these language/s by parents and/or learners?*

Yes.

17. *How would you feel if indigenous languages spoken in other provinces, like isiNdebele, Xitsonga, etc were introduced in your school?*

I would feel uncomfortable on the grounds that most of the community are isiZulu speaking. Thus it would be similar to forcing it down their throat, like was the case in 1976.

18. *Does the school have the capacity to teach indigenous African languages, like isiNdebele, Setswana, etc?*

No, because of the lack of manpower to teach all indigenous African languages.

19. *How many indigenous languages can you speak, read and write?*

One only, isiZulu.

20. *Would you say that your school can readily introduce indigenous/other indigenous languages (if one has already been introduced) should the school policy allow this to happen?*

No, because of manpower. This could only be possible if the community demand this to happen, but there would be staff constraints as well.

Eshowe Convent School

(A former 'White' school in Eshowe)

1. *How old is your school?*

54 years old.

2. *Would you know the founders of the school?*

Holy Childhood Sisters of Jesus in Germany.

3. *Why was it founded in the first place? What was the need?*

It was established at the request of Bishop Bilgeri due to the need in Eshowe of more educational centres.

4. *To whom did the school offer its first services when it was founded?*

To the children of Eshowe in those days for Whites only.

5. *Has there been a change in the composition of the community within which the school is situated?*

In 1977, despite strong government opposition, the school opened its doors to children of all race groups becoming one of the first racially integrated schools in South Africa.

6. *If at all there was any change, how did it impact on the school curriculum or the school policies, especially with regard to the medium of instruction or other languages offered as subjects?*

There was no change at all. All parents were totally satisfied and happy to have their children educated here. The current race and gender demographic clearly represents the school's desire to ensure a well balanced and holistic approach to our life skills programme.

7. *Who are your feeder schools?*

Our own pre – school gives us the majority of our pupils.

8. *What is/are the medium/media of instruction of your feeder school/s?*

English.

9. *What languages are spoken by people in the surrounding community?*

English, isiZulu and Afrikaans.

10. *What is your current enrolment?*

230.

11. *What is your medium of instruction?*

English.

12. *Has the medium of instruction changed/not changed since its inception when the school was founded?*

No.

13. *If at all there was any change, what influenced the change?*

N/A

14. *Out of the total number of learners, how many speak the medium of instruction as their first language? Please estimate.*

Above 66%.

15. *What other languages does the school offer as first/second languages?*

Afrikaans and isiZulu are both regarded as taught as second languages.

16. *Is there a demand for this/these language/s by parents and/or learners?*

It is in the school curriculum due to government requirements for high schools.

17. *How would you feel if indigenous languages spoken in other provinces, like isiNdebele, Xitsonga, etc were introduced in your school?*

It would be extremely difficult to accommodate them due to time constraints. There are many other subjects that schools need to cover.

18. *Does the school have the capacity to teach indigenous African languages, like isiNdebele, Setswana, etc?*

No.

19. *How many indigenous languages can you speak, read and write?*

None.

20. *Would you say that your school can readily introduce indigenous/other indigenous languages (if one has already been introduced) should the school curriculum allow this to happen?*

No.

Obanjeni Primary school

(A rural school in Mtunzini)

1. *How old is your school?*

About 60 years old.

2. *Would you know the founders of the school?*

Obanjeni community.

3. *Why was it founded in the first place? What was the need?*

To serve the community of Obanjeni Area, because there was no primary school in the area at the time. In fact, there were no secondary schools as well, as a result, learners who completed grade 6 were forced to travel more than 12 kilometers to the nearest secondary school.

4. *To whom did the school offer its first services when it was founded?*

To the community of Obanjeni, largely, and also to learners from the neighbouring communities.

5. *Has there been a change in the composition of the community within which the school is situated?*

No.

6. *If at all there was any change, how did it impact on the school curriculum or the school policies, especially with regard to the medium of instruction or other languages offered as subjects?*

No change.

7. Who are your feeder schools?

There is a pre-school inside the school premises, and other pre-schools in the community.

8. What is/are the medium/media of instruction of your feeder school/s?

IsiZulu and English.

9. What languages are spoken by people in the surrounding community?

IsiZulu.

10. What is your current enrolment?

570 learners.

11. What is your medium of instruction?

IsiZulu (grade 1 – 3), and English (grade 4 – 7).

12. Has the medium of instruction changed/not changed since its inception when the school was founded?

It has not changed.

13. *If at all there was any change, what influenced such a change?*

N/A.

14. *Out of the total number of learners, how many speak the medium of instruction as their first language? Please estimate.*

100%.

15. *What other languages does the school offer as first/second languages?*

English and Afrikaans (all as second languages).

16. *Is there a demand for this/these language/s by parents and/or learners?*

Yes.

17. *How would you feel if indigenous languages spoken in other provinces, like isiNdebele, Xitsonga, etc were introduced in schools in KwaZulu-Natal?*

This would not be possible unless there are qualified educators to teach these languages. Also, there must be a demand for them.

18. Does the school have the capacity to teach any of these languages?

Not at the moment.

19. How many indigenous languages can you speak, read and write?

Three: IsiZulu, siSwati and isiXhosa.

20. Would you say that your school can readily introduce indigenous/other indigenous languages (if one has already been introduced) should the school curriculum allow this to happen?

No.

Empangeni Preparatory School

(A former 'White' school in Empangeni)

1. How old is your school?

93 years old.

2. Would you know the founders of the school?

Mr John Hudson – headmaster and Miss M. Chamberlain – Assistant teacher.

3. Why was it founded in the first place? What was the need?

To serve the town/farming community.

4. *To whom did the school offer its first service when it was founded?*

To the inhabitants of the village and its farming community.

5. *Has there been a change in the composition of the community within which the school is situated?*

Yes, over the years the town has grown. It has become more integrated. Inhabitants of the surrounding townships have moved into town.

6. *If at all there was any change, how did it impact on the school curriculum or the school policies, especially with regard to the medium of instruction or other languages offered as subjects?*

It became a dual medium (English/Afrikaans) school to cater for the Afrikaans speaking community. Then isiZulu was introduced as an additional language to equip our pupils in an integrated country. Now all three languages are offered to pupils from grade 3 – 7. Afrikaans is introduced in grade 4.

7. *Who are your feeder schools?*

Our own grade R classes. Punocchio Pre Primary and various other Pre Primary/Creches.

8. What is/are the medium/media of instruction of your feeder school/s?

English.

9. What languages are spoken by people in the surrounding community?

English and isiZulu.

10. What is your current enrolment?

798

11. What is your medium of instruction?

English

12. Has the medium of instruction changed/not changed since its inception when the school was founded?

Yes, from English only to dual medium (English/Afrikaans) and then to English only.

13. If at all there was any change, what influenced such a change?

The opening of an Afrikaans school in town resulted in our school reverting to English only.

14. Out of the total number of learners, how many speak the medium of instruction as their first language? Please estimate.

About 10%.

15. What other languages does the school offer as first/second languages?

IsiZulu - second language.

16. Is there a demand for this/these language/s by parents and/or learners?

Yes.

17. How would you feel if indigenous languages spoken in other provinces, like isiNdebele, Xitsonga, etc were introduced in schools in KwaZulu-Natal?

I think it would be too much in a primary school.

18. Does the school have the capacity to any of these languages?

No.

19. How many indigenous languages can you speak, read and write?

Unfortunately, none.

20. Would you say that your school can readily introduce indigenous/other indigenous languages (if one has already been introduced) should the school curriculum allow this to happen?

No.

Felixton College

(A private school near Empangeni)

1. How old is your school?

10 years old. Opened January 1996.

2. Would you know the founders of the school?

Yes.

3. Why was it founded in the first place? What was the need?

The school was founded because there was a need for an independent school to serve the communities of Felixton Mtunzini, Empangeni and Richards Bay. Parents were also reluctant to send their children to boarding schools to fill the need of private schooling.

4. To whom did the school offer its first services when it was founded?

Local communities, within traveling distance as boarding was not initially offered to learners from Grade 1 – 4.

5. *Has there been a change in the composition of the community within which the school is situated?*

Yes, but not substantial change in the past 10 years.

6. *If at all there was any change, how did it impact on the school curriculum or the school policies, especially with regard to the medium of instruction or other languages offered as subjects?*

N/A.

7. *Who are your feeder schools?*

All local primary schools, Mtunzini, grantham, Heuwelland, Arboretum, Richards bay Primary, Empangeni Preparatory, and following the introduction of boarding facilities, Darnall Primary, Stanger Primary and others further afield.

8. *What is/are the medium/media of instruction of your feeder school/s?*

Majority English, but a few Afrikaans and a few Zulu.

9. *What languages are spoken by people in the surrounding community?*

English, isiZulu and Afrikaans.

10. *What is your current enrolment?*

430 learners.

11. What is your medium of instruction?

English.

12. Has the medium of instruction changed/not changed since its inception when the school was founded?

Not changed.

13. If at all there was any change, what influenced such a change?

N/A.

14. Out of the total number of learners, how many speak the medium of instruction as their first language?

400.

15. What other languages does the school offer as first/second languages?

Second languages – Afrikaans and isiZulu.

16. Is there a demand for this/these language/s by parents and/or learners?

Yes.

17. How would you feel if indigenous languages spoken in other provinces, like isiNdebele, Xitsonga, etc were introduced in schools in KwaZulu-Natal?

Not viable in a small school.

18. Does the school have the capacity to teach any of these languages?

No.

19. How many indigenous languages can you speak, read or write?

One - seSotho.

20. Would you say that your school can readily introduce indigenous/other indigenous language (if one has already been introduced) should the school curriculum allow this to happen?

The school policy encourages this but we do not currently have the capacity to introduce extra languages.

Khangelani Primary School

(A rural school in the Eshowe area)

1. How old is your school?

About 35 years old.

2. *Would you know the founders of the school?*

The community of Khangelani.

3. *Why was it founded in the first place? What was the need?*

There was no primary school in the area.

4. *To whom did the school offer its first services when it was founded?*

To the community of Khangelani, Mbongolwana and others.

5. *Has there been a change in the composition of the community within which the school is situated?*

No.

6. *If at all there was any change, how did it impact on the school curriculum or the school policies, especially with regard to the medium of instruction or other languages offered as subjects?*

N/A.

7. *Who are your feeder schools?*

Pre – schools in the area, and other primary schools.

8. *What is/are the medium/media of your feeder school/s?*

English and isiZulu.

9. What languages are spoken by people in the surrounding community?

isiZulu.

10. What is your current enrolment?

About 500 learners.

11. What is your medium of instruction?

isiZulu (grade 1 – 3), and English up to grade 7.

12. Has the medium of instruction changed/not changed since its inception when the school was founded?

No.

13. If at all there was any change, what influenced such a change?

N/A.

14. Out of the total number of learners, how many speak the medium of instruction as their first language? Please estimate.

100%.

15. What other languages does the school offer as first/second languages?

IsiZulu and Afrikaans.

16. Is there a demand for this/these language/s by parents and/or learners?

Yes.

17. How would you feel if indigenous languages spoken in other provinces, like isiNdebele, Xitsonga, etc were introduced in schools in KwaZulu-Natal?

No problem, as long as there is demand for them, and if resources are available.

18. Does the school have the capacity to teach any of these languages?

Not at the moment.

19. How many indigenous languages can you speak, read and write?

Three: isiZulu, siSwati and isiXhosa.

20. Would you say that your school can readily introduce indigenous/other indigenous languages (if one has already been introduced) should the school curriculum allow this to happen?

Not at the moment.

Nokhalela Secondary School

(A rural school in the Eshowe area)

1. *How old is your school?*

About 28 years old.

2. *Would you know the founders of the school?*

The community of Khangelani.

3. *Why was it founded in the first place? What was the need?*

There was no secondary school in the area. Learners who had passed grade seven in Khangelani had to walk long distances to the nearest secondary school.

4. *To whom did the school offer its first services when it was founded?*

To the community of Khangelani and surrounding areas.

5. *Has there been a change in the composition of the community within which the school is situated?*

No.

6. *If at all there was any change, how did it impact on the school curriculum or the school policies, especially with regard to the medium of instruction or other languages offered as subjects?*

N/A.

7. *Who are your feeder schools?*

Khangelani, Ngudwini and other primary schools.

8. *What is/are the medium/media of instruction of your feeder school/s?*

English and isiZulu.

9. *What languages are spoken by people in the surrounding community?*

IsiZulu.

10. *What is your current enrolment?*

About 450 learners.

11. *What is your medium of instruction?*

English.

12. Has the medium of instruction changed/not changed since its inception when the school was founded?

Not changed.

13. If at all there was any change, what influenced such a change?

N/A.

14. Out of the total number of learners, how many speak the medium of instruction as their first language? Please estimate.

100%.

15. What other languages does the school offer as first/second languages?

IsiZulu and Afrikaans.

16. Is there a demand for this/these language/s by parents and/or learners?

Yes, especially isiZulu.

17. How would you feel if indigenous languages spoken in other provinces, like isiNdebele, Xitsonga, etc were introduced in schools in KwaZulu-Natal?

I do not think that would be possible at the moment, due to many reasons, some of which have to do with resources.

18. Does the school have the capacity to teach any of these languages?

No.

19. How many indigenous languages can you speak, read and write?

Two, isiZulu and isiXhosa.

20. Would you say that your school can readily introduce indigenous/other indigenous languages (if one has already been introduced) should the school curriculum allow this to happen?

No. We would first need to have qualified members of staff to teach the languages. Also, there would need to be agreement with all the stakeholders concerned.

Ngudwini Primary School

(A rural school in the larger Mandeni area)

1. How old is your school?

About 45 years old.

2. Would you know the founders of the school?

By the community of Ngudwini.

3. *Why was it founded in the first place? What was the need?*

There was no primary school in the area.

4. *To whom did the school offer its first services when it was founded?*

To the community of Ngudwini, and other areas.

5. *Has there been a change in the composition of the community within which the school is situated?*

No.

6. *If at all there was any change, how did it impact on the school curriculum or the school policies, especially with regard to the medium of instruction or other languages offered as subjects?*

N/A.

7. *Who are your feeder schools?*

Pre – schools in the surrounding areas, and other primary schools.

8. *What is/are the medium/media of instruction of your feeder school/s?*

IsiZulu and English.

9. What languages are spoken by people in the surrounding community?

IsiZulu.

10. What is your current enrolment?

About 500 pupils.

11. What is your medium of instruction?

IsiZulu (Grade 1 – 3) and English (grade 4 – 7).

12. Has the medium of instruction changed/not changed since its inception when the school was founded?

No.

13. If at all there was any change, what influenced such a change?

N/A.

14. Out of the total number of learners, how many speak the medium of instruction as their first language? Please estimate.

100%.

15. What other languages does the school offer as first/second languages?

Afrikaans and isiZulu.

16. *Is there a demand for this/these language/s by parents and/or learners?*

Yes.

17. *How would you feel if indigenous languages spoken in other provinces, like isiNdebele, Xitsonga, etc were introduced in schools in KwaZulu-Natal?*

I personally would not have any problem as long as all the stakeholders agree.

18. *Does the school have the capacity to teach any of these languages?*

No.

19. *How many indigenous languages can you speak, read and write?*

Two, isiZulu and seSotho.

20. *Would you say that your school can readily introduce indigenous/other indigenous languages (if one has already been introduced) should the school curriculum allow this to happen?*

Not at the moment. First there would be the problem of lack of qualified teachers to teach these languages.

Njabulweni Primary school

(A rural school in Mtunzini area)

1. *How old is your school?*

About 25 years old now.

2. *Would you know the founders of the school?*

It was founded by the Zamokuhle community.

3. *Why was it founded in the first place? What was the need?*

There was no primary school in the area. Children had to walk long distances to school.

4. *To whom did the school offer its first services when it was founded?*

To the community of Zamokuhle and surrounding areas.

5. *Has there been a change in the composition of the community within which the school is situated?*

No.

6. *If at all there was any change, how did it impact on the school curriculum or the school policies, especially with regard to the medium of instruction or other languages offered as subjects?*

N/A.

7. *Who are your feeder school?*

Pre – schools in the area, and also we get learners from other primary schools in the area.

8. *What is/are the medium/media of instruction of your feeder school/s?*

IsiZulu and English.

9. *What languages are spoken by people in the surrounding area?*

IsiZulu.

10. *What is your current enrolment?*

About 550 pupils.

11. *What is your medium of instruction?*

IsiZulu and English.

12. *Has the medium of instruction changed/not changed since its inception when the school was founded?*

No.

13. If at all there was any change, what influenced such a change?

N/A

14. Out of the total number of learners, how many speak the medium of instruction as their first language?

100%.

15. What other languages does the school offer as first/second languages?

IsiZulu and Afrikaans.

16. Is there a demand for this/these language/s by parents and/or learners?

Yes.

17. How would you feel if indigenous languages spoken in other provinces, like isiNdebele, Xitsonga, etc were introduced in schools in KwaZulu-Natal?

I do not think that could happen in the near future. First of all stakeholders would need to be agreeable, and besides, there would need to be qualified teachers to teach the languages. Learners themselves would need to know the value of learning other languages.

18. Does the school have the capacity to teach any of these languages?

Not at the moment, as most teachers are from Kwa-Zulu Natal, and are, therefore, largely isiZulu – speaking.

19. How many indigenous languages can you speak, read and write?

IsiZulu. I have limited knowledge of siSwati and isiXhosa.

20. Would you say that your school can readily introduce indigenous/other indigenous languages (if one has already been introduced) should the school curriculum allow this to happen?

We are not ready.

4.3 Summary

In this chapter data were presented. These had been collected using different research techniques (as discussed in chapter 3 – Research Methodology) from principals/deputy principals of schools, and also from heads of language departments. In chapter five (Findings) the data are analysed.

Chapter 5

Findings

5.0 Introduction

This chapter reports on the findings of the study. These were: the lack of credibility in some responses from certain schools, particularly rural schools; reluctance and refusal by certain schools to participate in the study; resistance by some schools to transform in line with the prevalent diversity in schools; neglect of African languages versus the hegemony of English; maintenance of Afrikaans as a medium of instruction, despite the dwindling numbers of learners wanting instruction in this language; absence of language policy documents; the effect of apartheid laws on education in South Africa; neglect and subsequent decay of Asian languages among speakers of these languages in South Africa; and the scaling down of Afrikaans in some rural schools without substituting it with another language. These are discussed in turn.

5.1 Lack of credibility in some responses

It was noted that some responses lacked credibility, in the sense that some rural schools did not mention the fact that they, together with their feeder schools are dual – medium, i.e. English and isiZulu. They use English as their medium of instruction, but isiZulu is also used in class and outside class. They all mentioned English as their medium of instruction and the only language in which they address

their learners, both inside and outside the classroom. It was established that the medium of instruction in most rural primary schools was isiZulu in lower grades. Even in some secondary schools isiZulu is used to some extent, both by educators and by learners alike in class and outside classroom contexts. The view is that code-switching enhances communication and could be used as a communication strategy to simplify difficult concepts to learners. Mncwango (2005) argues that code-switching could also be applied in some instances by educators due to lack of necessary proficiency in English on their part. As an initial mode of enhancing communication, code-switching (CS) is accepted by the Department of Education (DoE) as one of the techniques in teaching learners. After this, teaching could resort to the language of instruction.

It is true that not all learners experience difficulties with the English medium to such an extent that they require some translation or code-switching. Also, it is true that some learners from former Model C schools enrol in rural schools due to the lack of financial means. In spite of the fact that Black learners may now attend former Model C schools, the fact remains that tuition fees in former Model C schools are prohibitive for many Black learners who come from economically poor backgrounds (Banda: 2000). These learners do not have any problem with English at all. Therefore, code-switching is not used necessarily to the benefit of learners at all times, but as a habit by those who are used to it. The majority of learners in rural schools, however, come from isiZulu – medium schools, and English is, to these learners, as good as a foreign language, given that they hardly use it at home or anywhere else except in the classroom.

Schools, therefore, ought to encourage the use of this language in class and outside as this might provide some 'comprehensible input' that could improve their proficiency (McLaughlin: 1987).

Observations and interviews with educators and learners revealed that isiZulu is used to some extent in class. The overall view is that if taught through their first language first, learners, especially at primary school level, stand a good chance of being able to transfer their knowledge to English at a later stage. By this time their conceptual and cognitive ability will have been developed.

5.2 Resistance by some schools to transform in line with the prevalent diversity in South Africa

All schools were founded in order that a particular educational purpose could be fulfilled in a particular community. According to the responses in the questionnaires (see chapter 4), certain schools were founded solely to serve the interests of the White communities in the areas then designated as Whites only areas. Hence, Afrikaans or English was selected as the medium of instruction. Others were meant for other racial groups. Surely, these schools served well the interests of their respective communities and the residents of the relevant towns.

However, with the phasing out of the Group Areas Act, people of all races were allowed to buy property anywhere, and become rightful residents. When this happened, there were changes in the composition of the community within which the schools were

situated (see question no. 5 in the questionnaire, chapter 4). As a result of this, all schools, rural or urban, are attended by learners from all racial groups, with diverse cultures and languages. One would expect the schools to incorporate this kind of diversity and reflect it in their school curricular.

This could be done by introducing indigenous languages to cater for the needs of African learners who enroll in these schools, and who have become part and parcel of the community within which the school is situated, and whose interests it should serve. On the other hand, the diverse community should ensure that the schools serve their own interest, and fight hard for transformation to take place.

The culture in most former Model C schools does not reflect the diversity in terms of the communities, both inside and outside the schools. Black learners and parents who now subscribe to such schools have had to adapt in order to fit into the culture and philosophy of the schools.

Some schools argued that parents sent their children there to learn English, and therefore there is no demand for indigenous languages. It is absurd to even suggest that parents are happy to enrol their children where English is the medium of instruction without admitting that both parents and learners need isiZulu, not necessarily as a medium of instruction, but in order to preserve it by ensuring that their children can speak, read and write it. This is solely for preserving this language in its spoken as well as written form. IsiZulu is a rich language which needs to be developed, especially

now that it is as official as are English and Afrikaans. This means that more writing in this language, as well as in other official indigenous languages is needed desperately, if these languages were really meant for wider use for this generation and other generations to come.

In contrast, the evidence gathered points to the reluctance to effect and reflect these changes in the school curricular. Parents who choose to send their children to these schools have to compromise their first languages in order to be accepted. Even where the number of learners is low whose first language is the medium of instruction, the language continues to serve the purpose.

There are schools that do not offer any indigenous languages. Some of them admit that they now have quite a number of African learners in their schools, but have not introduced any of the official indigenous languages. They promised to introduce isiZulu in the near future. There were three schools that do not offer isiZulu, and which are not about to introduce this language. Those schools refused to participate in the study (see page 34).

5.3 Inferiority of indigenous languages versus the hegemony of English

It was found that all the schools (100%) that participated in the study offered English as their medium of instruction. Even those that are dual medium have English as their second medium. None of the

schools (0%) have isiZulu or any other official indigenous language as their medium of instruction. Even rural schools only offer isiZulu as a first additional language and not as a medium of instruction. This suggests that, at least at this stage, this language is not yet ready to replace any of the official languages as a medium of instruction, as there are not adequate texts, if at all any, written in isiZulu or any other indigenous language for that matter, especially with regard to content subjects. In other words, indigenous languages may only be taught as subjects at this stage.

English and Afrikaans have always been the media of instructions in former Model C schools. None of the official indigenous languages has ever been accorded this status before, and even now. As a result of this, there are no texts in Economics, Physics, Mathematics, etc in any indigenous languages. Writing texts in African languages would be a futile exercise if these are not prescribed in schools. It is for this simple reason that these languages cannot successfully be used as media of instruction at this point, until such time that there are texts available in these languages and there is a demand for them in schools.

If at all indigenous languages were to become media of instruction in schools, either by replacing the current media of instruction, or as second media of instruction in the case of dual - medium schools, the challenge would be to translate the current texts into these languages and to write new ones. This is one of the ways that indigenous languages can compete with English and Afrikaans, since the latter are well resourced and texts in these languages are readily available.

At the moment English is the language of communication in all walks of life, be it in the commercial world or as a medium of instruction in most schools in the country and beyond. But this does not mean it is spoken by the majority of South Africans, as there are literate people in South Africa who do not necessarily speak English. IsiZulu is spoken widely in South Africa, not only in KwaZulu-Natal, but in other provinces as well. In particular, isiZulu, as pointed out earlier, is also the language of wider communication which is spoken in Gauteng and in Mpumalanga provinces (De Klerk 1996, Banda 2000). It is also understood not only by native speakers, but people across racial borders. In fact many speakers of isiZulu, especially in KwaZulu-Natal have always worked for employers who are speakers of Afrikaans or English for years. It should, therefore, be no surprise that the language is understood by the majority of South Africans.

From the interviews, it was discovered that Black parents send their children to learn through the medium of English, as this language is likely to increase employment prospects upon completion of matriculation. This confirms one of the hypotheses (see chapter 1). The view which respondents held in itself puts English in a different level, distinct from that of indigenous languages which are seen as less important than their counterparts. So, without anything done to promote the use of indigenous languages at all levels, chances are that numbers of learners demanding these languages will continue to dwindle despite the call for these languages to be promoted and used as equals of other official languages.

5.4 Absence of language policies in schools

Many schools do not have language policies. Educators admitted to not having language policies, and that there were no language policy documents when they assumed duties as heads of departments. What they currently follow is what had always been offered by their schools without any document which they could refer to. It is not true, however, that language policy documents are not there. What could be happening is either that the schools do not collect these from their district offices, or they are gathering dust somewhere in schools because relevant departments within schools do not know anything about them at all. In fact, they seem not to know anything about the various language policies that the Department of education has pronounced.

Moyo (2002, 156) writes:

Multilingual models of schools can rarely be seen. It bears noting that Afrikaans and English are former official languages. If we take the example of Kwa-Zulu-Natal, it is noted that the languages used in its former Model C schools are invariably English and Afrikaans as media of instruction. A third language, which is usually isiZulu, as the regional language is theoretically offered in former Model C schools. However, in practice such a language is offered as a pastime and given a third position despite it being the most widely used among three languages.

5.5 The effect of apartheid laws on education in South Africa

The divide and rule policy applied in South Africa, and its effect, especially on education, is still evident today. The research

established that certain schools catered for Black learners only, others Indians and Coloureds, while others catered for White learners only. The latter were advantaged and heavily subsidised by the government of the day. A White child received 13 times the resources allocated to a Black child (New African, pg13). The former were disadvantaged, with the Black schools being the poorest of the poor. This was despite their enrolments which, in most cases, were more than double that in Whites-Only schools. The previously disadvantaged schools are still lagging behind despite the current government's attempt to put all schools on the same footing. This has seen many parents sending their children to former Model C schools. These schools are believed by many to be offering better education than those in rural schools. The reason is that all Model C schools were heavily resourced, and were all situated in areas with resources, like electricity, clean water and sanitation, textbooks, libraries, well qualified teachers, etc.

Model C schools were allocated a bigger share in the apartheid government's budget, while rural (Black) government schools had little to utilise. To date, former Model C schools are still much better than rural schools with regard to resources. Apart from that, these schools were, and are still able to attract qualified educators, while rural schools fail to, for the simple reasons that most rural schools do not have accommodation for their staff, and in most cases, educators who teach in these schools come from townships. This makes it difficult for them to travel everyday to and from school. Even if they are prepared to, it is costly. So, educators would rather look for a school that is the nearest to town, or find one in the township where they live, as this makes good economic sense.

5.6 Lack of the DoE to sanction the application of the Language-in-education Policy, 2004

While the issue of promoting multilingualism is the ultimate goal of the constitution, most schools seem to hide and remain rooted to the principal's wishes with the persuasion of the School Governing Body (SGB). This is by choosing a particular language as the medium of instruction and not allowing the introduction of an indigenous African language which ought to be acquired with full competence among learners by their completion of grade nine (cf. the Language-in-Education, 2004).

This seems a rather weak point in that it lacks the DoE's sanction to be reinforced. No school could be sued for not introducing a third (indigenous) language as an additional language. The argument, therefore, is that the 2004 Language-in-Education Policy (2004) ought to be sanctioned by the DoE for schools to be effectively fertile ground where multilingualism would take root. If the DoE sanctioned this policy schools would be mandated to reinforce the policy. This might take 10-20 years, but one would hope that South Africa would generally have become a multilingual state in the estimated time. As matters stand it remains oblique if South Africa would generally have a multilingual nature. This is also in addition to the past history, which still has a lingering-on on many people.

The apartheid ideology created Bantustans or 'homelands' where each ethnic group lived in total isolation from others. Also, there was no mingling between people of different racial groups, which resulted in imperfect forms of English and other languages being

acquired by other groups. This was because of the language distance. In this case it becomes difficult for many to learn and tolerate languages and cultures of other societies. This is a feeling of ethnocentrism.

5.7 Neglect and subsequent decay of Asian languages in South Africa

All respondents in the former Indian schools stated that their schools had been founded to serve the Indian communities within which they were built. As a result, the languages that anyone of these schools offered included one Indian language. The Indian culture was preserved in all Indian schools, others still do even today. Tamil is one of the languages which were offered in most of these schools. Other Indian languages include Gujarati, Telegu, Malayan Kannada, etc.

The data collected from former 'Indian' schools showed that none still offers any of the Asian languages. These schools used to offer Tamil, but now none of them does. In fact, in all cases, interviewees reported that they do not speak these languages at home and in the workplace. It was also said that there is no demand for these languages in the schools, and that parents prefer that their children be taught in English. The reason given is that English is the language of power, and that which everyone speaks in the workplace and at home. Out of all the interviewees, only one could speak Tamil, but he also reported that only he and his parents could speak this language, his children could not, even at a rudimentary level.

Indian languages have existed in large numbers in South Africa, chiefly in the province of KwaZulu-Natal since 1860. The British-administered Indian government permitted the recruiting of labourers to a variety of colonial territories. This resulted in a great movement of hundreds of thousands of Indian labourers, first to Mauritius (1834), then British Guyana (1838), Jamaica and Trinidad (1844), and subsequently to various other West Indian islands, Natal, Suriname and Fiji (Mesthrie: 2002). Although Natal was a new colony that had not employed slave labour, the policy of consigning the indigenous, mainly isiZulu-speaking population to 'reserves' created a demand for Indian labour on the sugar, tea and coffee plantations (Bhana and Brain: 1990).

The languages spoken by the indentured workers were as follows: Tamil and Telegu from the south of India, and in small numbers, Malayalam and Kannada;

- (a) A variety of Indo-European languages including Bhojpuri, Awadhi, Magahi, Kanauji, Bengali, Rajasthani, Braj, etc. These were from the north of India; and
- (b) About 10% among North Indians and slightly fewer among South Indians were Muslims. These would have spoken the village language of their area as well as varieties of Urdu. (Mesthrie: 1989).

Cole (1953), and also Adendorff (1987), cited in Mesthrie (1989), suggest that Fanakalo must have originated among indentured workers trying to converse with Zulus and English people.

The first fifty years of Indian education in South Africa were characterised by a lack of system (Kannemeyer: 1943). In the early years European missionaries ran a few schools which admitted Indian pupils. The medium of instruction in these schools was English, with no Indian languages featuring at all. The first Tamil school was first established in Durban in 1899 (Kuppusami 1946: 70). There were fifty private vernacular schools in Natal, ran by the Indian community on a part- or full-time basis (Kichlu: 1928). The majority of these schools were attached to mosques, using Gujarati as the medium of instruction, and in some cases Urdu.

Some full-time Gujarati-medium schools offered a variety of subjects at a level comparable to that of India up to the 1960s when emphasis shifted to language and cultural subjects only (Desai: 1992). For a long time Gujarati was used as a medium of instruction for arithmetic, the traders believing it to be superior to English in mastering methods of calculation (Aziz: 1988).

5.8 Maintenance of Afrikaans despite dwindling numbers of learners

It was found that all former Model C schools that had offered Afrikaans, some as just a subject, and others as a medium of instruction, still continue to preserve this language. The reason for this is that there are still parents who want to have their children taught in their mother tongue. Even though the number of these parents continues to dwindle, schools are still able to preserve this language. Although this study focused on languages at high school level, we also may need to recognise that Afrikaans is still the

medium of instruction at tertiary institutions, such as the Universities of Stellenbosch, University of the Western Cape and the University of Free State, but not at post-graduate level. English is the chosen instructional language nationally.

5.9 The scaling down of Afrikaans by some rural schools

Some rural schools have phased out Afrikaans completely, and others are in the process of doing so. The latter have started phasing it out in earlier grades, such that each year the next grade does not do this language. These schools believe that most of their learners who are battling with English cannot do better in a second additional language (Afrikaans). In this way, reducing the number of languages to two improves the chances of learners to do better in English, thereby improving their overall performance in content subjects which are offered through English. This confirms one of the two hypotheses (see chapter 1).

5.10 Clear lack of full integration among schools on the basis of language

It was evident from responses that all (100%) rural schools have 100% isiZulu – speaking learners, while 100% of urban schools have a mixture of Afrikaans, English and isiZulu – speaking learners. One could interpret this as meaning that parents in urban areas are reluctant to send their children to rural schools. The problem could be that rural schools come from a disadvantaged background, where resources were not there. In fact, the apartheid government

allocated to White schools, thirteen (13) times the resources that were allocated to Black schools (New African, pg 13).

Another problem is that of lack of qualified teachers in niche areas, like mathematics, science, etc. The mere fact that Black parents in rural areas send their children to urban EMOI schools proves that they hold urban schools high, for the simple reason that there are adequate resources in urban schools. Also, urban schools are able to attract qualified schools in any subject. Black children go to urban schools to get quality education, because of qualified teachers and the learner-teacher ratio, which urban schools adhere to, as compared to overcrowded classrooms in rural schools. *This results in little attention being paid to each learner.* Another reason could be that parents want their children to acquire native – like competence in English. It has been discussed that the acquisition of a second language in this way could lead to neglect of the learner's first language, which could culminate in negative bilingualism (see chapter 2).

It is a fact that a considerable number of the Black parents who send their children to urban EMOI schools are themselves teachers. Some of them send their children to primary schools in town when they themselves teach in primary schools. It is not very clear whether they do this for the purposes of giving their children the best education money can buy, with all the necessary resources that come with it, in realisation of the fact that they (parents who are teachers) are unable to compete favourably with their counterparts in urban EMOI schools.

It was clear from the responses that on the one hand, AMOI schools maintain Afrikaans despite dwindling numbers of learners who want tuition in this language. All these schools have done is to introduce a second medium, EMOI, and some have introduced isiZulu as an optional language. On the other hand, some rural schools have sacrificed Afrikaans for proficiency in English and they keep isiZulu. One could deduce that somehow there is some unwritten law of 'preserve your language where the base is' and come to our school when you are ready to adapt and be assimilated.'

5.11 Reluctance and refusal to participate in the study

Three schools did not want to participate in the study. All of them are former Model C schools that do not teach any indigenous languages. One of them offers French as one of the additional languages, but this language can only be elected by learners who do not do Physics. Having looked at the questionnaire, the principal of school stated categorically that her school would not participate in the study.

The other two schools would not say whether they were prepared or not. They accepted the questionnaires, and promised to have them ready in a few day' s time, as they were busy and could, therefore, not complete them on the same day. When the promised day came, the questionnaires were not ready. After several visits the questionnaires were still not ready. Several telephone calls followed, but to no avail.

5.12 Summary

The chapter has discussed various findings of the study. These include attitudes of some rural (Black) schools towards Afrikaans, which culminated in the scaling down of the language, as well as failure/reluctance of some urban (former Model C and private) schools to introduce an indigenous language (isiZulu) as part of their curricular. These tendencies are viewed as myopic and detrimental to the government's objectives on the promotion of multilingualism and equal status of all languages in South Africa. The next chapter concludes the thesis, and makes recommendations which could be viable in pursuit of multilingualism in South Africa.

Chapter 6

Conclusion and recommendations

6.0 Introduction

This chapter concludes the study by looking at the critical issues that were raised and discussed in some detail in the previous chapters. Some of these are: stipulations in the South African constitution on issues of language, the National Language Policy Framework (2002), the role of the Pan South African Language Board (Pansalb), etc. An attempt was made to relate the findings to the objectives of the study (see chapter 1).

The aim of the study was to find out whether schools in KwaZulu-Natal were doing enough to promote multilingualism in South Africa as per the Language-in-Education Policy (2004). It was hoped that the study would be able to establish whether schools still offered languages as they did during the pre-democratic era, or there was a change in line with the new government policy. Also, it sought to find out whether schools were promoting the use of indigenous languages, with the realisation that these languages are now equal to any other language.

6.1 Conclusion

The National Language Policy Framework (2002) states, *inter alia*, that: *there is currently a strong awareness of the need to intensify efforts to develop the previously marginalised indigenous languages and to promote multilingualism if South Africans are to be liberated from undue reliance on the utilisation of non-indigenous languages as the dominant, official languages of the state. It has been argued (see chapter 2) that some schools still teach like they used to prior to 1994, and that even though some have now introduced indigenous languages, this does not on its own amount to full integration. This is done just 'to fulfil the book' and also to attract government funding, as schools are required to have a certain number of Black learners in order to qualify for such funding. Moreover, these schools offer indigenous languages as optional subjects, which is clear evidence that full integration may not be realised anytime soon.*

Another point that the National Language Policy Framework (2002) makes is: a striking characteristic of multilingualism in South Africa is the fact that several indigenous languages are spoken across provincial borders, shared by speech communities from different communities. This was the case even during the apartheid era. Although Blacks were arbitrarily divided according to the languages they spoke and forcefully placed in 'homelands', migrant labour in mines and other industries forged the mingling of different ethnic groups. In this way, Black people from different 'homelands' were able to acquire indigenous languages that were spoken in other 'homelands'. So, while it is important for us to

promote the different languages, we should also understand that the question of language has been used to divide people (Serote, 1989), cited in Alexander (1989).

What South Africa needs now is that besides the freer and wide speakership of indigenous languages, their dignity and restoration also ought to be restored. This could be achieved easier if these languages were documented, and adequate material available in them in order to enable generations to come to access information in their mother tongue if they choose to. As it is now, some schools do not treat all the official languages as equal, but they still believe in the hegemony of English (this confirms all the hypotheses, see page 9).

The national government and the provincial governments, by legislative and other measures, must regulate and monitor the use of official languages. All languages must enjoy parity of esteem and must be treated equitably (SA Constitution, 1996). The issue of language attitude (see chapter 2) makes it difficult for all languages to be treated equally, as those whose first language is an African language are forced to be bilingual by learning at least English, whereas those whose first language is English are either monolingual, or at most bilingual (see Banda, 2000). With English alone they still manage to 'swim' whichever way the wind blows.

It is not clear how the national government and the provincial government are going to achieve the abovementioned objective. The constitution of the country (1996) does not spell out what role schools should play to address the current imbalances as a result of

the past dispensation on the issue of language in education. Hence, schools that have no interest in indigenous languages continue to offer these languages as optional subjects, and other schools do not offer any indigenous languages at all, despite a considerable number of Black learners who enrol in these schools every year. So, what have been changed are the policies that excluded Black learners from enrolling in English/Afrikaans-medium schools, but they have to adapt to the prevalent status quo, or else find another school that can accommodate them. It is an 'adapt or forget it' kind of situation.

The Pan South African Language Board (PANSALB) was established to *promote and ensure respect for all languages commonly used by communities in South Africa*. These include German, Greek, Gujarati, Hindi, Portuguese, Tamil, Telegu and Urdu, as well as languages used for religious purposes in South Africa, like Arabic, Hebrew, Sanskrit, and others. We discussed neglect and subsequent decay of Asian languages in South Africa (see page. 161). Asian languages are not deliberately 'neglected', but speakers of these languages were forced by socio-economic reasons to learn English in order to be able to communicate effectively with employers and fellow employees. This is how they survived in South Africa from other countries (see Mesthrie, 2002). One asks oneself why the majority of speakers of Asian languages are not bilingual in Hindi/Tamil, etc and English. The answer lies in the type of bilingualism that they acquired. Surely, negative bilingualism took place: proficiency in English was sought to such an extent that almost everyone achieved the objective and, gradually there were fewer people who found it convenient for them to speak their first

language, at home or with friends, but surely not in the workplace. This is a potentially inevitable problem that indigenous languages will soon face. As the youth are more and more adapting to urban varieties of indigenous languages, and as more and more Blacks send their children to EMOI (English Medium of Instruction) and AMOI (Afrikaans Medium of Instruction) schools, some of which do not offer any indigenous languages, 'original' varieties of indigenous languages will gradually be 'neglected'.

Reagan (1986b) maintains that language planning is future oriented, and that language planning involves choices, and the decision making process involved in making these choices. If Reagan's (1986b) view were something to go by, language planners would address the issue of language decay in society by putting in place guidelines along which schools should operate, especially with regard to the issue of language, instead of giving a broad perspective of what the government sets itself to do.

It is clear from the foregoing argument that the South African government, through the constitution (1996), has set itself goals which, if achieved, could make a meaningful difference not only to current speakers of indigenous languages, but generations yet to come, thereby, setting a good precedence for the country as well as others that are grappling with language issues. However, the 'how' question is not always answered by guidelines and frameworks that have so far been produced. There are still many flaws in the government's policies, which culminate into unnecessary loopholes. One example of this is where the Language-in-Education Policy (2004) advocates the promotion of

multilingualism, and yet the findings of this study suggest that there are schools which do not observe the same policy which applies in their fraternity.

The dominant type of multilingualism is perhaps best exemplified in Africa. This is not to deny that the concept of multilingualism has now come to be accepted as a norm in the world, although perhaps not in practice (see UK, US, France, Germany, for example). In Africa there are a number of ethnolinguistic groups who speak only their indigenous languages, although the practical reality is that ex-colonial languages such as English, Portuguese and French largely remain the practical reality as languages of the government, statutory bodies, the parliament and the judiciary. Many citizens do not comprehend these languages.

What is observed is that many of these emergent African states have pronounced language policies which grossly lack the practical implementation. In other words, these African states fail to reflect the 'real' state of play so far, in the realisation of multilingualism. For example, South Africa has 11 official languages, but these are of unequal status, practically. Languages such as Tshivenda, Xitsonga, seSotho sa Leboa, isiNdebele, seTswana are generally languages of 'low status' (cf. Slabbert and Finlayson, 1997). These languages are not functionally viable as they are not read, documented in government information documents and in courts as well as not widely read in literature. They are heard in news broadcast only, which came to be featured on SABC less than five years ago. Other unofficial languages but which are fairly spoken, include Punjabi, Hindi, Gujarati, Greek, French, Portuguese,

etc. This situation only creates and reflects a disconcerting difference between top-down perspectives and bottom-up linguistic realities, which is diametrical to the stipulation on the constitution, which emphasises the promotion of multilingualism.

The argument by African scholars to have an expanded role of African languages in education and society, at large, is the imagination of these languages in their functional use and also in their standardised forms in school, the workplace and in society in general for functional usage.

6.2 Recommendations

It is clear that the South African government is committed to providing favourable conditions for indigenous languages to thrive alongside English and Afrikaans. The constitution (1996) has provisions for this to happen. What is lacking now is implementation of the good policies. In the light of this, the following recommendations are made:

1. Rural schools should be provided with similar infrastructure which urban EMOI and AMOI schools have. This would enable those parents who cannot afford to send their children to urban schools to get more value for their money in the schools in their area where tuition fees are not as prohibitive as they are in urban schools. This is apart from the fact that there are taxi/bus fares that also have to be paid to and from the school;

2. The issue of language in education should be revisited. It has been discussed that some schools that were EMOI/AMOI prior to 1994 still continue to offer languages as they used to, with the only exception of a few which have introduced indigenous languages only as optional subjects (see chapter 5). If South Africa were to move towards full integration in schools and indigenous languages were part of the process, then indigenous languages would be offered in the same way as English and Afrikaans with none of them offered just to fulfil the book;
3. It would help if there could be more racial integration in terms of teachers in each school, particularly in urban EMOI and AMOI schools. A considerable number of these schools do not have Black teachers. Even those that have introduced IsiZulu as an optional language have done so without employing even a single Black teacher who could take charge of the language, as well as other subjects. This does not mean that non-Black teachers who teach indigenous languages are not qualified to do so, or that only a native speaker of a language can teach it with success. As a matter of fact, there are many highly qualified teachers who are in rural schools, who can make a meaningful contribution in urban schools. All they need is an opportunity to unleash their potential. This, however, does not suggest that good teachers are not needed in rural schools;
4. It is also recommended that the Department of Education (DoE) sanction the effective implementation of language

policies, particularly the (2004) Language-in-education Policy, which states that all learners should have acquired competence in an indigenous African language by the time they complete grade nine. This, we would hope, would ensure that the multilingual nature of South Africa is on course. As mentioned in the thesis, it would be hoped that this would materialise in ten or twenty years' time. The sanction of language policies would also ensure that schools effectively have and implement language policies as stipulated by the constitution, i.e. to develop a multilingual and multicultural society; and

5. Furthermore, if multilingualism is to bear fruit, indigenous African languages ought to be tied to employment, e.g. journalism, medical doctors and nursing, revenue collectors, traffic officers, etc. In the case of medical doctors, for instance, they should know at least one indigenous language that is widely spoken in the area where they practice, regardless of their racial background. The idea here is that unless learners see the functional value in learning African languages, they might not be as strongly motivated as when they learn through the medium of English.

The current status of indigenous African languages in South Africa has not changed much from what it was before 1994. Apart from the constitution which makes clear pronouncements on the issue of languages and the promotion of multilingualism, the implementation of such policies still has not taken root, at least in some schools that, perhaps, do not support this initiative by

government. If all schools could promote multilingualism like a few that have already started, the government' objective would soon be realised.

Appendices

Interview questions for language departments

(a) What is your department called?

(b) What language/s do you use at home?

(c) Do you use the same at work?

(d) Please explain why.

(e) Could indigenous languages be used as media of instruction in South African schools?

(f) English and Afrikaans have always been the media of instruction in schools until the first democratic rule in South Africa in 1994. Would you say that only these languages should continue to play this role

despite other nine official languages which are not currently used for this purpose?

- (g) There are many Black South Africans who are still illiterate even today. Would these not benefit if their first languages, like isiZulu, were used in all government documents, in banking, computers, etc?

- (h) One would argue that one of the reasons English is used mostly in academic circles and in the work place is for the benefit of those who would otherwise not understand one another because of different first languages. Would it not help if indigenous languages were learned by those who do not understand these languages, for the same purpose of understanding and being understood by those who do not necessarily understand these languages?

- (i) What role can schools play in promoting the use of indigenous languages as well as promoting multilingualism in South Africa?

Questionnaire to principals of schools

1. How old is your school?

2. Would you know the founders of the school?

3. Why was it founded in the first place? What was the need?

4. To whom did the school offer its first services when it was founded?

5. Has there been a change in the composition of the community within which the school is situated?

6. If at all there was any change, how did it impact on the school curriculum or the school policies, especially with regard to the medium of instruction or other languages which are offered as school subjects?

7. Who are your feeder schools?

8. What is/are the medium/media of your feeder school/s?

9. What languages are spoken by people in the surrounding community?

10. What is your current enrolment?

11. What is/are your medium/media of instruction?

12. Has the medium of instruction changed/not changed since its inception when the school was founded?

13. If at all there was a change, what influenced such a change?

14. Out of the total number of learners, how many speak the medium of instruction as their first language? Please estimate.

15. What other language/s does the school offer as first/second language/s?

16. Is there a demand for this/these language/s by parents and/or learners?

17. How would you feel if indigenous African languages spoken in other provinces, like isiNdebele, Xitsonga, etc were introduced in schools in KwaZulu-Natal?

18. Does the school have the capacity to teach any of these languages?

19. How many indigenous languages can you speak, read and write?

20. Would you say that your school can readily introduce indigenous/other indigenous languages (if one has already been introduced) should the school policy allow this to happen?

Thank you very much for participating in the study!

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