The Functional Viability of Indigenous African Languages in South Africa: Challenges and Prospects of their survival

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Dedication

I would like to give Honour and credit to God Almighty, for His Love, Guidance and Direction. He made everything possible, and I acknowledge that my whole existence and my success are because of Him. I also thank Him because He gave me a miracle, in the form of my wife, Nonhlanhla. This thesis is dedicated to her and to my best friend, Mthunzi Mbatha, who is living proof that humility, craziness and genius always go together.

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Abstract

This study sought to prove that indigenous African languages are not functionally viable, i.e. they do not perform an important function in the country. In this study I used literature to prove that indigenous African languages play a very little and less quintessential role in commerce, education, law and administration. I proved that the problem of language planning is not unique to South Africa, but has also dominated the politics of most countries in the world. The literature used also supported the argument that there are similarities in the African and global trends.

This study further looked at why South Africa is said to be a truly multilingual country. To do that this study painted a picture of how South Africa looks in the eyes of most sociolinguists and scholars.

The comparison in terms of use and viability was discussed at length, focusing on the language planning and the effects of politics in the planning process. One further singled out English and looked at its hegemony in all sectors and spheres of the country.

South Africa cannot be singled out and, therefore, a sample of African countries needed to be used to support the argument that all post-colonial governments attempted to address the language policy problems in their countries and there are more similarities than differences in their approaches.

The study also paid a special attention to lingua franca choices in Africa. An attempt was made to see if English qualifies to be the lingua franca of the Republic of South Africa.

Finally, the study proved that some indigenous African languages will not die and will, therefore, never be extinct.

A survey on language death in Africa was carried out at the Institute of Language Studies (Univ. of Cologne between 1988 and 1990). The study concluded that, generally, some African languages are extinct, threatened or in the process of extinction. It is also from this premise that we based our study.

Definition of terms and acronyms used in the dissertation

Linguicism

Linguicism, according to *Wikipedia* (internet dictionary), is also known as linguistic discrimination and is a prejudice along the lines of racism, ageism and sexism. It involves an individual making judgments about another's education, wealth, social status and character. This prejudice is subconscious and is not a cultural taboo like racism and sexism are today. Many feel it is not logically unjustifiable to draw inferences about a person's education, partly based on their linguistic proficiency.

Multilingualism

Multilingualism is a Sociolinguistic term referring to the community's ability to make use of two or more languages. This also applies to individuals who have multilingual abilities. It is important to note that, according to Wardhaugh (2010), multilingual and bilingual do not have the same abilities in the languages and have varying degrees of command of different repertoires.

There are three levels of multilingualism in Africa. South Africa, as part of Africa, experiences these levels. These levels are described and defined by Wolff (2010) as:

- *Territorial Multilingualism* refers to distribution of languages across national, sub-national or supra-national territories.
- *Institutionalised multilingualism* refers to language policies and institutionalised language practices in a social, cultural, religious, educational or political institution.
- *Individual or social multilingualism* is the language behavior, shown by individuals or definable groups of speakers. This includes multiple language acquisition and language choices.

Bilingualism is different from bilinguality, which is a psychological state of an individual who has access to more than one linguistic code as means of social communication (Wigglesworth and Chin, 2007).

Ethnicisation

According to Wikipedia, ethicise means favouring ethnic ideas/practices. It normally leads to intolerance of another ethnicity or judging a person's linguistic abilities based on their level of education.

Language diversity

Language Diversity refers to noticeable differences in languages in terms of syntax, pronunciation and even punctuation.

Home Language

It is difficult to define Home Language (HL). Skutnabb (1981) defines HL as a language that a child learns first or one identifies with. It must be a language one thinks in, dreams in and counts in. In the South African education context a HL need not be a language spoken at home. It is just a level at which a learner takes that particular language at school. Most learners speak isiZulu at home but take English as HL and isiZulu as First Additional Language (FAL). That has its own side effects that need to be looked into by the Department of Basic Education.

First Additional Language (FAL)

A term used after the introduction of National Curriculum Statement (NCS) in the South African education. Previously known as Second Language, FAL refers to a language that is not a Home or First Language to learners. In the South African education system English is the most popular FAL. More than 100 000 learners wrote English as FAL during the 2010 National Senior Certificate (NSC) examination in KwaZulu-Natal. In the South African education context a FAL is not necessarily a language one learns after having acquired one's HL. It is just a level at which a learner takes that particular language at school. Some South African learners study isiZulu as FAL at school when their mother language is isiZulu.

Christian National Education (CNE)

The Christian National Education policy was for 'White Afrikaans speaking children stressing that formative education is a vehicle for moulding the conscience according to the South African hierarchy of values' (Harber:1989:184). It aimed at aspiring the White population to guard its identity while acknowledging authority of God.

Pan South African Languages Board (PANSALB)

Pan South African Languages Board (PanSALB) is a body set in terms of the Pan South African Languages Board Act no. 59 of 1995, as per the mandate of the Constitution of South Africa (Section 6 (5) (a) and (b). Its mandate, among other things, is to promote multilingualism as a resource; to promote the development of the previously marginalised

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languages and initiate studies and research aimed at promoting and creating conditions for the official languages, the Khoe and San languages and South African Sign Language.

Language Plan Task Group (LANGTAG)

Language Plan Task Group (LANGTAG) was set in 1995 by the then Minister of Arts, Culture and Technology. One of the objectives was to develop and maintain African languages, which have been disadvantaged by the linguicist policies of the past. It also aimed to establish equitable and widespread language services.

Adult Basic Education and Training (ABET)

According to the Schools' Act, Adult Basic Education and Training (ABET) is available to adults who want to finish their basic education. An outcomes-based programme, ABET aims to provide basic learning tools, knowledge and skills, and provides participants with nationally recognised qualifications. The four levels of ABET training are equivalent to Grades R to 9. Abet includes training in:

- language, literacy and communication
- mathematical literacy, mathematics and mathematical sciences
- natural science
- arts and culture
- life orientation
- technology
- human and social science
- economic and management science.

Learners can also choose to take courses in:

- small, medium and micro enterprises (SMMEs)
- wholesale and retail
- travel and tourism
- applied agriculture
- early childhood development
- ancillary health care.

South African Broadcasting Corporation *(SABC)*

The South African Broadcasting Corporation is a parastatal organisation which aims to supply broadcasting and information services and services that are ancillary thereto, to the general public in the Republic of South Africa and beyond its borders and to achieve the objectives as set out in the Broadcasting Act 4 of 1999, as amended, ('Broadcasting Act') in accordance with the objectives set out in the Independent Broadcasting Authority Act 153 of 1993, as amended, that are directly relevant to the Corporation.

The SABC claims to provide sound and television broadcasting services, whether by analogue or digital means, and to provide sound and television programmes of information, education and entertainment funded by advertisements, subscription, sponsorship, license fees or any other means of finance.

Lingua franca

Holmes (2001) defines lingua franca as a language that is used for communication by people whose first languages differ.   A lingua franca is normally a neutral language. Holmes (2001) further states that a country sometimes uses an official language as a lingua franca.

Digital Satellite Television

Digital Satellite TV (DSTV) is a satellite TV service by Multichoice. It is a pay-TV using a set-top box, called decoder. It was launched in Africa in 1995 to offer entertainment, movies, lifestyle, religion, music and documentary channels, (Wikipedia).

Geostrategy

Geostrategy, as defined in the Wikipedia, is a subfield of Geopolitics and a type of foreign policy guided by geographical factors as they inform, constrain, or affect political and military strategy. It is, therefore, a strategic use of geopolitics. Geopolitics refers to the effects of economic geography on international politics.

Chapter 1

Introduction

1.1.   Introduction

The study attempted to investigate the survival of indigenous African languages in a multilingual South African community. English and Afrikaans are the only two of the eleven official languages dominant and spoken throughout South Africa. English and Afrikaans (Western Cape, KwaZulu-Natal, Free State and Gauteng), isiZulu (KwaZulu-Natal), isiXhosa (Eastern and Western Cape) and seSotho (North-West Province, Free State and Gauteng) have more recognition and more airtime on the TV and the South African Broadcasting Corporation (SABC). However, the less recognised languages spoken by indigenous African rural communities were sidelined by the apartheid government, and still do not get enough exposure in the media and in government activities as is the case with English. This notion is supported by Moyo (2002:150) by stating that 'English is viewed as an important language within its own restricted domain and will remain a language of international contact, international academic and diplomatic discourse and a language of entertainment.'

According to the Language in Education Policy (contained in the South African Schools Act no 84 of 1996) the new system of education seeks to establish additive multilingualism as an approach to language in education, but it seems some minority indigenous African languages might not survive in the language competition. The research looked at the challenges and prospects of their survival. It also compared the South African situation with that of most African countries in the Sub-Saharan region.

1.2.   Background to the study

According to Ogutu and Mutasa (2008:167) Africa is a multilingual continent and many individuals and communities speak more than one language. South Africa is no exception. She has eleven official languages, but there are more than 15 languages spoken in a country with an estimated population of more than 50961440 people currently, according to Census 2011. About 22% of the population can speak isiZulu (De Klerk, 1996), but English is the most commonly used official language in all the nine provinces of South Africa. English First Additional Language (EFAL) has the highest number of registered learners in schools, but English Home Language (EHL) is becoming the language of choice among learners throughout the country. According to the statistics released by the national Department of

Basic Education (DBE), 94003 students passed EHL and 463830 EFAL in 2009. In most households, children are encouraged to take English at Home language (HL) level and most parents make sure that they speak English with these children. Most of such children end up speaking English and Afrikaans and they are unable to read or write in their Home Language, which is an indigenous language, in most cases.

According to Mesthrie (2002:450) social stratification of the past promoted the development of Afrikaans to ensure unrestricted use, whereas the development of African languages was for restricted purposes and African languages were never intended for use in the upper levels of education, the economy and political activity. This is supported by Cluver (1991:16), as cited by Benjamin in Fardon and Furniss (1994:101) when he argues that South African government never intended to develop African languages into fully standardised languages but to limit them to use within the African family, cultural group, the Bantustan and the school. The use of Afrikaans in government, on the other hand, created a need for it to be standardised and lexically developed. Kaschula and Anthonissen (Fardon and Furniss (1994:101) give practical examples:

1. Founding of Suid Afrikaanse Akademie vir Taal, Lettere en Kuns in 1908.
2. Creation of Vaktaalburo (Technical Language Bureau) in 1950.
3. Implementation of Christian National Education (CNE) and the mother-tongue principle in 1948.

Afrikaans and English are the only two official languages of documentation in all the nine provinces and, also, they are the only two languages of documentation in courts and in parliament. There is already an imbalance and it seems almost impossible for indigenous African languages to keep up with the competition because these languages (Afrikaans and English) have had the advantage in terms of exposure and government support.

According to Moyo (2002:151) 'the current education system promotes multilingualism and recognises indigenous African languages.' But this is not officially sanctioned by the Department of Education. That is the reason why parents, nowadays, enroll their children with urban quintile 5 schools.

The new syllabus, the New Curriculum Statement (NCS) revised in 2012 to Curriculum and Assessment Policy Statement (CAPS), promotes additive multilingualism with the *Language*

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in Education Policy (1997) which, together with other policies, is aimed at driving the NCS. This means now that a learner can learn two languages at Home Language level if he/she chooses to do so. This policy is likely to favour English as most parents enroll their children with former Model C schools. Even in townships parent bodies, like the School Governing Bodies, convince their schools to offer English as a Home Language. Learners take indigenous African languages at FAL level instead of making them the second Home Language.

Neglecting indigenous languages in education will make it impossible for them to thrive. They would eventually not be respected by young people of African descent and this would result to learners not identifying themselves with them.

In trying to reverse what apartheid has done to African languages, the country would have to come up with more effective ways of implementing policies. But these policies also tend to reflect the interests of the ruling elite. Those in power are influenced by globalisation and western free-market economy which is accompanied by linguicism that places high status on English. According to Rudwick (2004:166) English is 'fundamentally linked to job opportunities, social mobility, success and power.' Globalisation is loosely defined as the process in which people become more connected across larger communities creating a new world society, thus doing more similar things, following 'more of the same norms and growing aware of what they share' (Lechner:2009:01). Globalisation is, therefore, about interdependence and commonalities. It is, however, negative as Falk (1999) cited by Lechner (2009) states that it is 'predatory' because it takes place in 'hard times.'

One would lean more towards the Wikipedia definition because it is not too technical. Wikipedia defines globalisation as 'the process of integration, required due to the increasing connectivity and interdependence of the world market and businesses.' For the world to be connected it needs a universal language.

1.3. Research problem

Indigenous African languages are not functionally viable and are not used in business, law, politics and education as much as English and Afrikaans. There might be underlying reasons to that. One can mention power, economy and domination. These aspects are interdependent and interconnected. African countries have dumped their indigenous African languages in

favour of European languages and that has rendered Indigenous African languages worthless and useless.

Kibbee, in Maurais and Morris (2003:47), differentiates between two opposing linguistic geostrategies. The first geostrategy is the race for 'market share' (percentage of a market accounted for by a specific entity) among the governments representing the major international languages, and that theory justifies for the domination of great international languages as a kind of natural selection, with English as a language of capitalism and French as a language of republicanism and/or human values.

The second one is the protection of endangered languages by linguists and human rights activists and that geostrategy claims that the loss of language is permanent, irrevocable loss of a certain vision of the world, comparable to loss of an animal or plant.

This study is inspired and based on the second geostrategy because, according to Kibbee, in Maurais and Morris (2003:47), losing a language takes away a part of our human heritage. Language is part of the people's identity and culture and it is transmitted from one generation to the next. The study is inspired by the fact that the identity and culture of the people will be lost should their language die.

Leibowitz *et al.* (2005) state that attitudes towards certain languages are influenced by the power associated with those languages. It is, therefore, a common phenomenon among African countries for the indigenous languages to be insignificant as European languages tend to be dominant and assume the status of being languages of instruction and/or business. That is why "nowhere in Africa has one or another of these languages managed to acquire the status of equality with the European languages of colonization" Mutasa and Ogutu (2008:157). According to Mutasa and Ogutu (2008) English and French dominate as media of instruction and also in other spheres of communication at the expense of African languages.

African languages lose status and are always relegated to inconsequential events and/or people. The youth and the rich then neglect these languages, and as a result, they never grow or develop to meet the challenges of the highly competitive and technological world. This

might result to neglect and, therefore, indigenous African languages being threatened by extinction.

In a multilingual society, languages compete for recognition. This concept of multilingualism in South Africa means that all languages need to be developed and made viable. It has also been noted that English is a common language in any form of bilingualism noticeable in South African communities and this might, in a long run, result in indigenous African languages being endangered.

The research also considered identity, as language and identity are interwoven and/or interdependent. Traditionally, identity is normally associated with the speaker's home language (Leibowitz *et al.*: 2005:25). Africans can only be proud of themselves and their achievements if their languages are recognized, used and fully implemented.

Ruiz (1984), in Mesthrie (2002:451), has articulated three theoretical positions in which to view a language. Language, it is argued, can be a problem, a right and a resource. These help in understanding paradigm shifts in policy development. There has to be a government policy aimed at addressing the imbalances in language development. In some African countries, languages like Hausa in Nigeria, Swahili in Tanzania, Yoruba in Benin, seSotho in Lesotho and liNgala in the Democratic Republic of Congo (DRC) have become languages of education. However, Mboup, in Mutasa and Ogutu (2008:157) argues that such indigenous African languages have not managed to acquire status of equality with the European languages of colonisation, as languages for the acquisition and transmission of knowledge and know-how, and for social promotion and for political, economic or corporate governance.

Using indigenous African languages in education might not be a walk in the park. Some countries have started using indigenous African languages in education, but there are challenges facing their use. Ogutu and Nthiga, in Mutasa and Ogutu (2008:168) identify (i) policies, (ii) lack of resources and (iii) diversity of languages as main challenges.

1.4. Objectives

The main objectives of this study were:

1.   To find out if indigenous African languages are functionally viable, and to critically examine their prospects and challenges in the new South Africa.

2.   To focus on the roles given to indigenous African languages so as to determine their functional viability.

3.   To determine if the South African government's failure to sanction language policies is the cause of underdevelopment of indigenous African languages.

4.   To find out if indigenous African languages can match up with and/or even overtake English in its current (dominant) position.

5.   To determine whether English dominance is experienced in South Africa only or throughout the continent.

1.5.   Hypotheses

1.   Language policies of most African states, including South Africa, have directly and/or indirectly promoted and lifted English to the levels it is currently in.

2.   Indigenous African languages still have a wide speakership level but the competence of young people living in suburban areas is very elementary in such languages.

3.   South Africa's failure to sanction language policies in education is one of the main contributing factors to the underdevelopment of indigenous African languages.

1.6.   Research methodology

Two stages of research were followed. The first stage, which is Primary research, focused on bilingual and multilingual communities. Questionnaires were designed and used in interviewing individuals from such communities. The second stage was Secondary research, which focused on books about bilingual and monolingual communities.

Additional data were collected from the KwaZulu-Natal Department of Education (KZNDoE), university language departments and language organisations like, PANSALB. This was supplemented by interviews conducted with learners, teachers, language specialists and community members. This information was used to identify schools with learners registered for English and Afrikaans. Those learners were compared to those registered for indigenous African languages. The results of the research then determined the consequences of such trends.

The whole research and study was based on the demographics of the area which informed the results of the findings. When respondents had been observed or interviewed, deductions and generalisations were made and findings were formulated.

1.7.   Significance of the study

The result of the research could:

1.   Show that the attitudes have an influence on language attrition.

2.   Lead to dialogue and debate about the school policies and development of indigenous African languages. It would lead to grammarians and linguists coining new words that would be used in Science, business and/or Education and align indigenous African languages to the dominant language (English) so that 'endangered languages' have the vocabulary and the terminology to be used in the 21st century and in business.

The study has also helped us determine which stage South Africa is currently in. Batibo (2005:89-92) has identified five phases of language shift and death in Africa, and they are:

1. *Relative monolingualism*- with speakers of a society relatively bilingual.
2. *Bilingualism with L1 predominance*- with L2 acting as a lingua franca and encroaching on L1.
3. *Bilingualism with L2 predominance*- with L2 becoming a primary language.
4. *Restricted use of L1-* with the use of L1 restricted to certain ceremonies, rituals and folkloric performances, and
5. *L1 as a substratum*- whereby the L2 replaces the L1 completely.

According to Dyers (2008) there is, in South Africa, a shift towards the use of English at the expense of mother tongue, but this move is challenged because this shift is far more marked in the middle class and upwardly mobile black and mixed race families but impossible in working class and rural communities. This study focused on both rural and urban communities.

1.8.   Ethical considerations

The issue of confidentiality was discussed with all participants in the focus group as the most important factor. They were informed of the nature of the study and were allowed to freely decline or withdraw from the study if they wanted to. Proper acknowledgement was given to authors for the use of their recorded work. Respondents remain anonymous and their names and their positions have not been included in the study.

1.9.   Organisation of the chapters

The chapters are organised as follows:-

Chapter 1:   Introduction - which gives background to the study by tabling the problem, the hypotheses and the significance of the study.

Chapter 2:   **Literature review -** which is an in-depth study of literature related to the subject. The focus is mainly on language policy, multilingualism in South Africa and on language diversity.

Chapter 3:   **Research methodology-** which focuses on the method used in gathering data that is later analysed to information.

Chapter 4:   **Data presentation and analysis -** the stage at which data is presented and analysed.

Chapter 5:   **Conclusion and recommendations-** which summarises the conclusions to make recommendations.

1.10.   Summary

South Africa is a multi-racial and multilingual country with eleven official languages. These languages enjoy equal status, according to the constitution, but this fallacy seems impractical as there are those that have more airtime on the public broadcasters and get far more exposure in businesses, education, and judiciary than the others.

It is clear that indigenous African languages have a little role to play in the access of services for the majority of citizens in the South African society, in higher education, and in socio-economic and political life. These languages are less regarded and, therefore, inconsequential when compared with ex-colonial languages. The next chapter is Literature Review.

Chapter 2
Literature Review

2.1   Introduction

This chapter aims to prove that African languages are not functionally viable by discussing the inequality of language as a global phenomenon as well the effects of multilingualism in South Africa. It needs to be noted that inequality of languages can only be experienced in multilingual communities. It further discusses language policies developed in South Africa in an attempt to promote equal use of all the official languages. It also discusses the attitudes of the young people towards the use of isiZulu as compared to the use of English in the same community. Attitudes govern the willingness of one to use a specific language voluntarily. The study also looked at the complaints tabled to PanSALB by different bodies, e.g. a pro-Afrikaans complaint tabled to the PanSALB by a complainant who alleged that the forms given to her to fill in were not in the language of her choice (Afrikaans). The study itself is also supplemented with the MarkData survey conducted in 2000 as commissioned by PanSALB. The survey focused on the language use and interaction and covered a wide range of instances that involve interaction among people.

2.2.   Inequality of languages is a global phenomenon

English and globalisation are interlinked, according to Wodak (2011). Globalisation is literally defined as a process of going to a more interconnected world. It also refers to growing to a global or worldwide scale. According to Wikipedia (a website designed for a free collaborative encyclopedia), 67 sovereign states and 27 non-sovereign entities have English as an official language, as of 2015. English is embedded in many parts of global system. The growth of English is a global phenomenon, but the growth and dominance of English is also political. Granville, Janks *et al.* (1998), as cited by Thorpe (2002), note that British colonial domination spread the use of English, which was followed by an aggressive post-colonial policy of teaching as a second language.

Most people think the dominance of English is not a good thing. Lysandrou and Lysandrou (2003:230), as cited by Wodak (2011), argue that 'the embrace of English language is to the detriment of the majorities of communities the world over.' The dominance of English has led to the adoption of multilingualism by most communities. Bilingualism and multilingualism are not unique to South Africa and Africa, but this is a universal phenomenon. Bilingualism, according to Skutnabb-Kangas (1981), is associated with poverty, powerlessness and subordinate social positions. A country with majority and/or

minority language will always experience language inequality. A country like South Africa which believes English is an economic language and a language that opens doors should be multilingual. People must speak their own languages at will with friends and family, but speak English purely for business and success.

There are many systems and factors that promote bilingualism and multilingualism. According to Romaine (1989) schools play a role in supporting and suppressing minority languages. The way in which a language is viewed at school will affect the way people view it. The Soweto uprisings of 1976 affected the way people viewed Afrikaans. Religion and ethnic schools normally support languages outside the mainstream institutions of the majority society. In Vryheid, Michaelis Schule is a Christian private school offering classes in German.

Skutnabb-Kangas (1981) and Romaine (1989) present opposing angles and dimensions about multilingualism and development. Romaine focuses on accessibility as a positive contributing factor. "The less accessible the place is, the more likely an indigenous language is to be maintained" (Romaine: 1989:44). That is common among the South African villages. There are places that are unlikely to be multilingual in South Africa, just because of their inaccessibility nature. There are places that are at the back of civilisation and do not know development and modernisation. Those places are unlikely to have a new language competing with their own mother-language.

The attitudes of the majority towards minority also play a decisive role. Different cultures have different ideas about integrity of their own group in relation to outsiders. From a global perspective, according to Romaine (1989), the trend is the same. Many smaller languages are dying out due to the spread of a few languages such as French, English and Chinese.

It is bilingualism that leads to language death. Factors leading to maintenance, shift or death are social: religion, education, settlement patterns, extent of exogenous marriage, attitudes, government policy towards language and education and migration.

Some countries have found ways of addressing the language problems. According to Wardhaugh (2010), Canada is officially bilingual at federal level, in English and French.

This means services are offered in either English or French. With provinces it is a different case because provinces are monolingual. Services are provided in a dominant language.

Finland is bilingual (in Finnish and Swedish) but municipalities are monolingual and Singapore speaks English and one other language (Chinese, Malay, Tamil) according to Wardhaugh (2010). South Africa can learn from the above-named countries. South Africa has an indigenous African language as an additional formal language in all the communities. Afrikaans and English are always there instead of making the indigenous African language the priority formal language with English and Afrikaans added when the community sees it fit to add them as formal languages.

2.3.   Failure of Ethnicity as a Classification Mechanism

The apartheid policy enforced separate development. People were grouped according to race. Tribalism and racialism (disguised as identity) dominated the South African way of thinking. Hinnekamp (1982), as cited by Makoni in Gorgendiere *et al.* (1996), argues that identity is variable and not fixed. The argument is that the over- or under-communication of ethnicity is situation-dependent. He further states that language was a crucial aspect in ascribing identity during the apartheid era. The ethnical classification of people was done on the basis of language. Arbitrariness was not taken into account. That resulted in failure to separate Africans along racial lines. This was due to the emergence of panethnic identities whose forms of identification and association cut across ethnic, social and class lines. Blacks could only be separated from Whites because Whites wanted that separation.

Ethnicisation cannot, however, be seen as an individual accomplishment, according to Hinnekamp (1982). It should be mutually brought about in an interaction and that does not mean both parties are equally involved or even equally ethnicised. Makoni (1995), in Gorgendiere *et al.* (1996) states that ethnicity is 'brought along' and not 'brought about' in an interaction.

Every society has its own culture and each subgroup within a society will have its own distinctive subculture, according to Lyons (1995). Language and culture are, therefore, interdependent. That is why a country's language and culture are "manifestations of its distinctive national spirit and mind" (Lyons,1995:302). Culture should be defined as a socially acquired knowledge: i.e. a knowledge that someone has by virtue of his being a member of a particular society (cf. Hudson, 1980:74). According to Lyons (1995), one's

knowledge of one's native language is culturally transmitted. It is acquired, rather than learnt, by virtue of membership in a particular society.

South Africa has different cultures. If language and culture are interdependent the suppression of one culture over another will be violation of human rights. The government cannot, therefore, promote only one culture. The new **Bill of Rights** states that; "Everyone has the right to use the language and to participate in the cultural life of their choice, but no one exercising these rights may do so in a manner inconsistent with any provision of the Bill of Rights." That is why people are allowed to belong to any cultural, religious or linguistic community. These rights have, however, always been denied to the African majority.

Ethnicisation is, therefore, discouraged. It is wrong to judge a person because of the language that person speaks. Makoni (1998), as cited by Prah (2006:20), states that in the African situation 'French, English and Portuguese are languages of power, modernity, school, government and officialdom.' Funny enough, the Africans are the ones shunning their languages and relegating them to second best. They do this either because they see English as a language of upward mobility and class or just because they have been Anglicised and Americanised. They marginalise their own languages. Prah (2006) also states that the African National Congress (ANC) favours a *laissez faire* approach in addressing the language problem.

This approach would, at the end, result in the emergence of a national language, probably English. The ANC, because of its wide membership, could not choose one specific indigenous African language. It would have a negative bearing on its non-racial and anti-tribalism policies. It would not auger well for a party that was trying to reconcile the South Africans.

One would have a problem in understanding language problem in South Africa because, just like in all African states, there 'is a big gap between intended policy and action or implementation (Prah, 2006:15).' This view is supported by Alexander (2003) who believes this gap is widening.

The Africans have been assimilated into the Western culture. Murray, in Mesthrie (2002: 438), states that 'African students and their parents do not seem to favour a move away from English as LoLT'. Will a person be wrong in adopting Japanese philosophy to avoid assimilation? The Japanese slogan of "western technique, Japanese spirit" seems to be

working for the Japanese. They borrow the technology from the West but deliberately protect their culture (Mazrui, in Tollefson: 2002). The Japanese scientists can, according to Mazrui in Tollefson (2002), organise a conference and discuss professional matters almost entirely in Japanese. It is difficult to tell when the Africans will reach that stage because at the moment South Africa is producing Africans who can hardly read or even write a text in their mother-tongue.

Some African parents (most of them teachers) boldly state that their children cannot construct a sentence in their parents' mother tongue. Do they think speaking English makes their children superior? Have they accepted oppression by Model C schools that were very reluctant to introduce indigenous African languages?

Africans, in a meeting attended only by Africans, will address one another in English, even when debating management issues. The Education Department is a practical example.

2.4.   One's language defines one's identity

Wardhaugh (2010) states that identity is affected by race, ethnicity, gender, religion, occupation and social class. He further states that identity is constructed from interaction with others and is also the result of our socialisation. That fact can be supported through Tollefson's (1996) statement: *being "American" is associated with the use of standard American English.*

Green and Waliat (1981) state that a language is an extension of children's communicative experience. The very same language is interpreted differently by adults who think of it as an identity determiner. Some South Africans feel that a Zulu who cannot speak isiZulu is not Zulu enough. They are even referred to as 'coconuts', meaning they are Black outside, but White inside. Hip Hop as culture and lifestyle has its own unique language. That can be confirmed in Wardhaugh's (2010) argument that there is always a relationship between language and society. It is the linguistic structure that determines the social structure and vice versa. Wardhaugh (2010) cites the Whorfian Hypothesis in stating that it is the language, and not the people, that is sexist. Indigenous African languages do not specify gender in terms of pronouns. The moment one switches to English one starts differentiating between sexes. It is, therefore, language that distinguishes between sexes.

Universities are ranked and rated. So are schools. People choose schools and institutions so that their qualifications can be more credible. A former Model C school is more credible and is accessible to a select few. A Boys' High school or a Girls' High school is more respected and trusted than a mainstream school.

Language should, therefore, be used for nation-building because language and nation are now synonymous, according to Wardhaugh (2010).

The issues of identity, class or gender cannot be divorced from the schooling system and have an impact in the development of the language as well. Education policies contribute to or help sustain class, race and gender inequalities, according to Unterhalter, in Lauder *et al.* (2006).

2.5. Endoglossic and exoglossic language policies in Africa: where does South Africa fit?

African countries have, over the centuries, developed policies that would govern the use of languages in domains such as parliament, jurisdiction, administration and education. The African states adopted either an endoglossic policy or an exoglossic policy depending on what it wanted to achieve.

Heine (1982), in Herbert (1992) defines an endoglossic nation as a nation that uses one or more indigenous languages as their primary media of communication on the national level and an exoglossic nation as a nation that uses a foreign language for the same purpose.
The endoglossic policies were designed to develop the local language or languages into media of all modern national concerns. The national concerns would be government, primary and secondary education, and administration. The foreign languages would be reserved for higher education and international relations.

He further states that these policies promote independence. This means these policies protect the country from outside influences, like western culture and ideology.

Endoglossic nations in Africa				
Active endoglossic nations			**Passive endoglossic countries**	
Nation	*Languages*		*Nation*	*Languages*
Tanzania	Swahili (Kiswahili)		Botswana	Setswana
Somalia	Somali		Burundi	Kirundi
Sudan	Arabic		Lesotho	Sesoth
Ethopia	Amharic		Malawi	Chichewa
Guinea	Fula, Manding, Susu, Kisi, Kpelle, Loma, Basari, Koniagi		Ruanda	Kinyarwanda
			Swaziland	Siswati

Table 2.1. Endoglossic nations in Africa

These nations have indigenous languages as important languages declared as symbols of national unity and socio-cultural identity.

Most states in Africa follow an exoglossic policy, according to Heine, in Herbert (1992). They have declared a foreign language as their national official language. This foreign language will then be used for government-controlled national communication. Some of the exoglossic nations have indigenous languages at their disposal.

Many African exoglossic nations do not have a national language. Each state or province will have its own dominant language. Heine, in Herbert (1992:26) uses Zimbabwe as a practical example and states that Zimbabwe has Shona spoken by 'roughly half of the national population or more' of the Zimbabweans, but it does not qualify to symbolise national identity or unity. IsiZulu, the largest of the eleven official languages, is spoken by about 23% of the South African population but it cannot be declared as a symbol of national unity.

2.6. Africa and multilingualism

Africa is a multilingual continent and each country speaks around forty languages. A practical example is Nigeria, which has 527 languages, according to Wolff (2010). Below, is a table adapted from Lewis' (2009) population and language figures.

Country	Number of Languages	Population in millions
Botswana	29	1.8
Congo Brazzaville	62	3.6
Somalia	13	8.2
Ghana	79	22.5
Kenya	69	35.6
Ethiopia	90	79
Nigeria	527	141.4

Table 2.2

In 1996 there were approximately *40 583575* people in South Africa and the 2011 Census came up with *50961440* which also comes with the recognition of Sign Language as a language with a reasonable number of speakers. The diversity in population and the number of languages make South Africa a multilingual society. The table below indicates language groups in percentages, according to Deprez and du Plessis (2000).
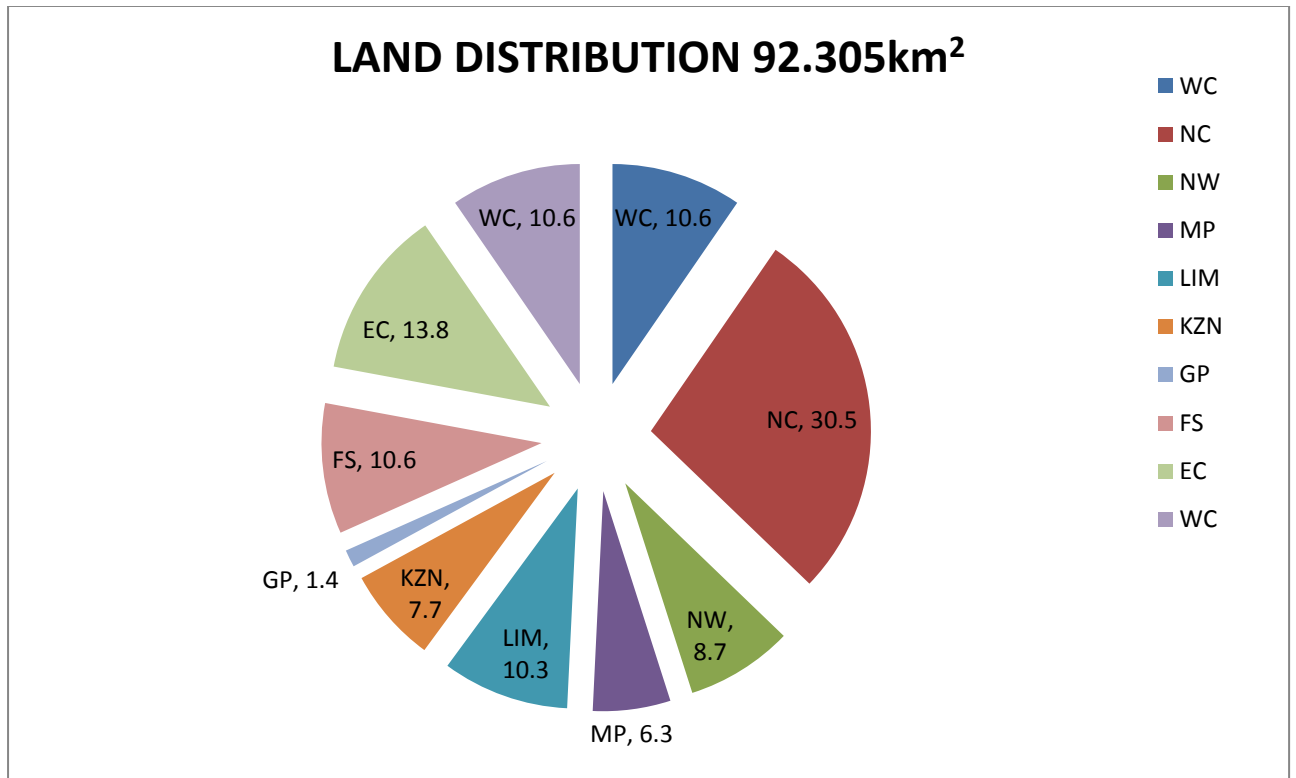
Diagram 2.1   **Source Census 2011**

55% of the government departments (in 1996) conceded that they mostly used English. 30% also confirmed using Afrikaans, and only 16% used an African language in addition to the former two.

40,5% of the municipalities agreed that English dominated, while 15,2% used both English and Afrikaans alternately and/or simultaneously. 7,6 % used Afrikaans only, while 6,3 % used English only. Only 1,3 % used seSotho predominantly but the minutes were made available in English.

For communication purposes, Afrikaans and English were dominant. For minutes and agendas, 56% of the municipalities used English, while 12,5% used Afrikaans and 30% used a combination of these two languages. It is alarming to note that, in 1996, 51,3% used English for documentation while 42,3% used both Afrikaans and English. Nothing was said about an African language. One will also find out if there was a change during the 2001 census.
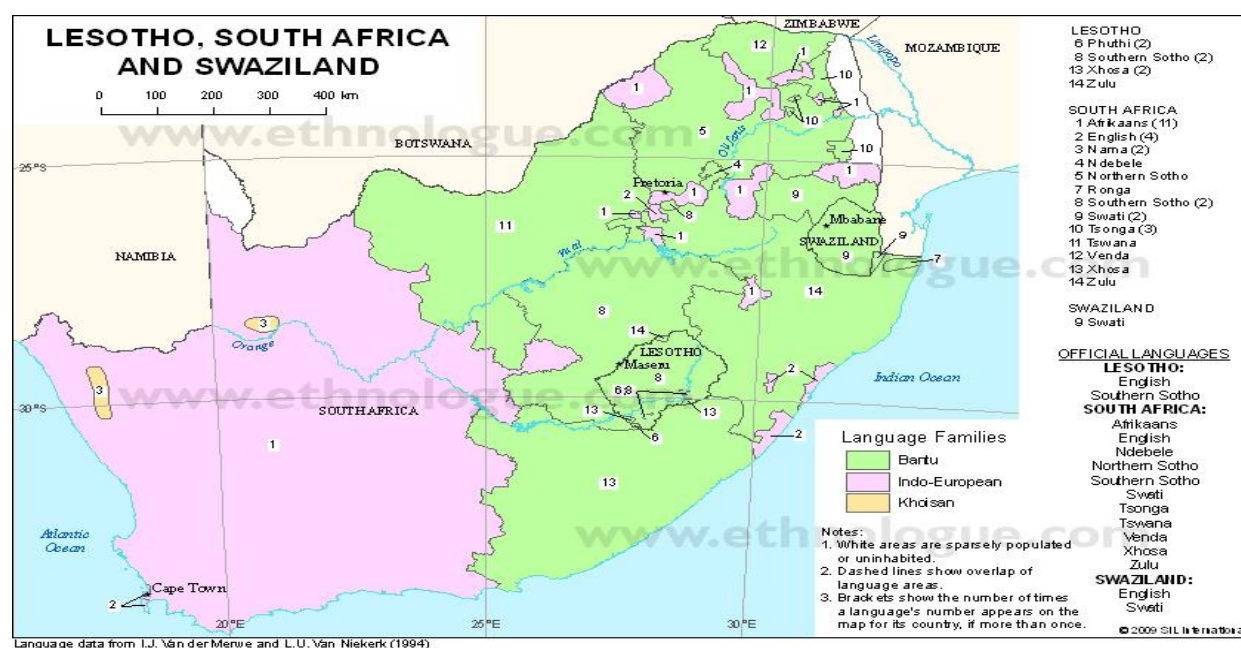
Diagram 2.2

2.6.1. Language distribution between 2001 and 2011

According to the 2001 census, isiZulu was the mother tongue of 23.8% of South Africa's population, followed by isiXhosa at 17.6%, Afrikaans at 13.3%, seSotho sa Leboa at 9.4%, and seTswana and English each at 8.2%. SeSotho was the mother tongue of 7.9% of South

Africans, while the remaining four official languages were spoken at home by less than 5% of the population each.

SOUTH AFRICAN LANGUAGES 2001		
Language	**Number of speakers***	**% of total**
Afrikaans	5 983 420	13.35%
English	3 673 206	8.2%
isiNdebele	711 825	1.59%
isiXhosa	7 907 149	17.64%
isiZulu	10 677 315	23.82%
sePedi	4 208 974	9.39%
seSotho	3 555 192	7.93%
seTswana	3 677 010	8.2%
siSwati	1 194 433	2.66%
tshiVenda	1 021 761	2.28%
xiTsonga	1 992 201	4.44%
Other	217 291	0.48%
TOTAL	44 819 777	100%

Table 2.3

* Spoken as a home language
Source: Census 2001

There have been a lot of changes since 2001. The 2011 Census came with the following statistics.

SOUTH AFRICAN LANGUAGES 2011		
Languages	**Population**	**Percentage**
Afrikaans	6855082	**13,45**
English	4892624	**9,60**
isiNdebele	1090223	**2,14**
isiXhosa	8154259	**16,00**
isiZulu	11587375	**22,74**
sePedi	4618575	**9,06**
seSotho	3849563	**7,55**
seTswana	4067247	**7,98**
Sign language	234655	**0,46**
siSwati	1297044	**2,55**
Tshivenda	1209388	**2,37**
Xitsonga	2277148	**4,47**
Other	828257	**1,63**
	50961440	**100,00**

Table 2.4. Language distribution in 2011   **Source: Census 2011**
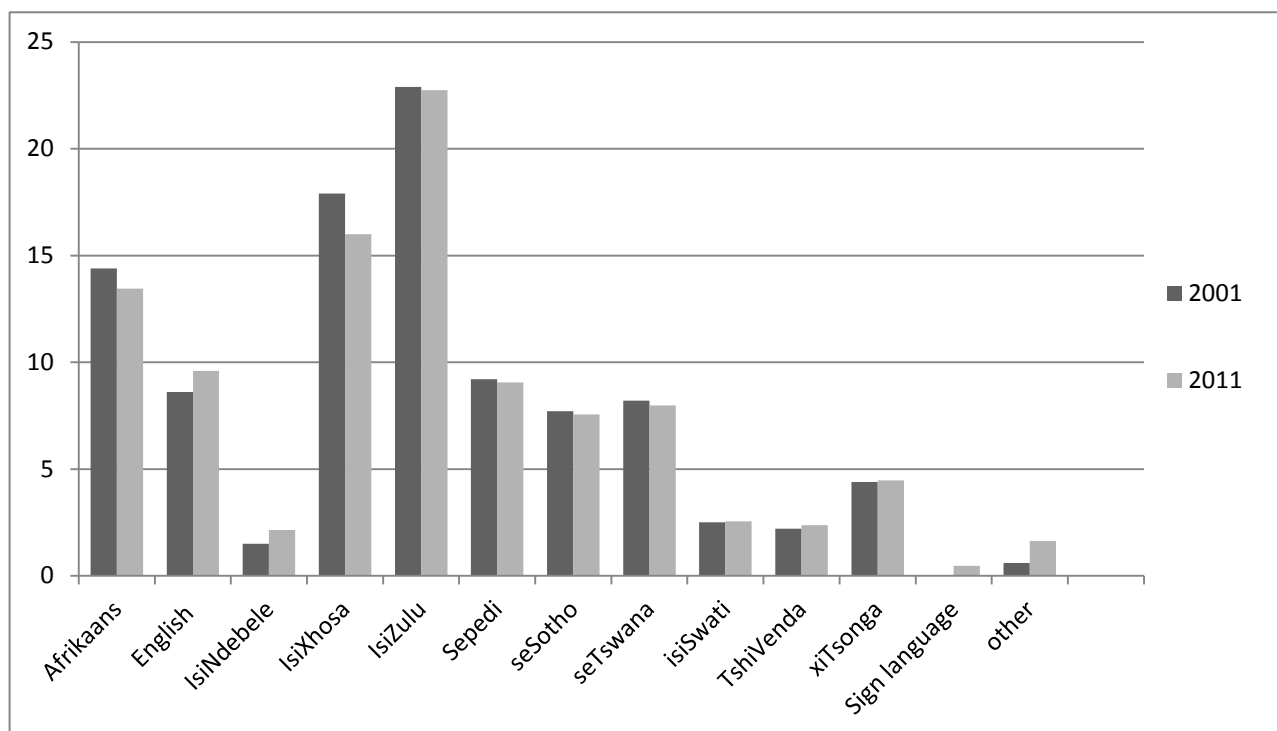
Diagram 2.3   Source: Census 2011

IsiZulu, as the most widely spoken language, now accounts for **22,75%** of the population and English has grown by **1.4%** to **9,60%.** That is a rise by **1,2 million** people.

	Eastern Cape	Free State	Gauteng	KZN	Limpopo	Mpuma-langa	North West	Northern Cape	Western Cape
Afrikaans	683410	340490	1502940	161876	140185	289446	309867	606225	2820643
English	362502	78782	1603464	1337606	78692	124646	120041	37842	1149049
IsiNdebele	14854	10008	380494	111657	104283	403678	43988	6023	15238
IsiXhosa	5092152	201145	796841	340832	20275	48993	190601	60187	1403233
IsiZulu	31634	118126	2390036	7901932	62424	965253	84835	8501	24634
sePedi	14299	7395	1282896	20555	2826464	372392	83999	2431	8144
seSotho	158964	1717881	1395089	79416	80299	138559	201153	14136	64066
seTswana	12607	140228	1094599	52229	107021	71713	2191230	373086	24534
Sign language	42235	32910	52744	48575	8230	8932	14924	3933	22172
siSwati	2020	2246	136550	8347	25346	1106588	12091	648	3208
Tshivenda	3663	2592	272122	4309	892809	12140	16255	1083	4415
Xitsonga	3092	8039	796511	8936	906325	416746	127146	1201	9152
Other	36893	15935	371575	77519	86322	39639	60872	12385	127117

Table 2.5. Language distribution by First Languages.   Source: Census 2011

Most speakers of South African languages are second language speakers of certain languages. English is the most widely spoken second language with **31.16%** of the population speaking English as a second language. English is followed by Afrikaans at **5,2%** and isiZulu at

3.93%. English and Afrikaans combined have the most number of second language speakers in South Africa with more than two-thirds of the population speaking these languages.

	Eastern Cape	Free State	Gauteng	KwaZulu-Natal	Limpopo	Mpuma-langa	North West	Northern Cape	Western Cape
Afrikaans	257339	92255	765301	228304	53083	86308	143686	121225	905750
English	1976681	500395	4239209	3315694	822489	870205	827032	321535	3008534
IsiNdebele	18016	8665	152638	38790	54475	115633	17139	4213	18914
IsiXhosa	168723	83019	212987	129825	7586	18915	57872	18050	68922
IsiZulu	102247	80541	1056086	327934	58322	312293	45970	4297	13261
SePedi	8428	6949	314389	15254	232810	104172	33292	1954	5988
SeSotho	94140	243086	573151	57143	81403	107902	79693	7695	30096
Setswana	9799	109989	477528	16205	51171	34327	291225	57944	12748
Sign language	9003	7924	26746	18785	6224	5685	6741	1838	7359
SiSwati	1821	1621	78904	23014	16120	188316	4927	413	1562
Tshivenda	1261	1038	68620	2253	92747	6862	6155	365	1317
Xitsonga	1749	3052	204629	12417	191772	211644	27484	563	2681
Other	33005	9731	294855	215872	35162	37398	28800	4373	50204

Table 2.6. Language distribution by Second Languages.   **Source: Census 2011**

It should also be noted that most South Africans are multilingual. English- and Afrikaans-speaking people tend not to have much ability in indigenous languages, but are fairly fluent in each other's language. Most South Africans speak English, which is fairly ubiquitous in official and commercial public life. The country's other lingua franca is isiZulu.

According to the Census 2001 figures, isiXhosa is the most predominant language in the Eastern Cape.

- *Eastern Cape* – isiXhosa (83.4%), Afrikaans (9.3%)
- *Free State* – SeSotho (64.4%), Afrikaans (11.9%)
- *Gauteng* – isiZulu (21.5%), Afrikaans (14.4%), SeSotho (13.1%), English (12.5%)
- *KwaZulu-Natal* – isiZulu (80.9%), English (13.6%)
- *Limpopo* – SeSotho (52.1%), Xitsonga (22.4%), Tshivenda (15.9%)
- *Mpumalanga* – siSwati (30.8%), isiZulu (26.4%), isiNdebele (12.1%)
- *Northern Cape* – Afrikaans (68%), Setswana (20.8%)
- *North West* – Setswana (65.4%), Afrikaans (7.5%)
- *Western Cape* – Afrikaans (55.3%), isiXhosa (23.7%), English (19.3%)

Each language is dominant in a specific province and each language group is very proud. Let us put each language under the microscope.

Afrikaans

Afrikaans is the third most common language in South Africa, according to the 2001 census. It is spoken by 13.3% of the population, or 5 983 420 people – mainly Coloured and White South Africans. According to Lewis (2009) Afrikaans has its roots in 17th century Dutch,

with influences from English, Malay, German, Portuguese, French and some African languages.

Initially known as Cape Dutch, Afrikaans was largely a spoken language for people living in the Cape, with proper Dutch the formal, written language.

Afrikaans became a language in its own right with the growth of Afrikaner identity and when it was declared an official language – with English – of the Union of South Africa in 1925. The language was promoted alongside Afrikaner nationalism after 1948 and played an important role in minority White rule in apartheid South Africa. The 1976 schoolchildren's uprising was sparked by the proposed imposition of Afrikaans in township schools.

Afrikaans is spoken mainly by White Afrikaners, Coloured South Africans and sections of the black population. Although the language has European roots, today the majority of Afrikaans-speakers are not White.

Lewis (2009) states that most Afrikaans speakers (41.8%) live in the Western Cape, where it is the language of more than half of the provincial population. It is also common in Gauteng, where 20.9% of Afrikaans speakers live, making up 13.6% of the provincial population. Although only 9.5% of Afrikaans speakers live in the Northern Cape, it's the dominant language there, spoken by 68% of the provincial population. Afrikaans is also spoken by 9.3% of the people of the Eastern Cape, 11.9% of the Free State's population, and 7.5% of the people of North West.

- **Home language to:** 13.3% of the population (5 983 420 people)
- **Linguistic lineage:** Indo-European > Germanic > West Germanic > Low Franconian > Afrikaans
  - **Source:** Ethnologue

English

According to Deprez and du Plesis (2000), English is number 5 in terms of the highest number of speakers in South Africa. (Lewis (2009) declares that English has been both a highly influential language in South Africa, and a language influenced, in turn, by adaptation in the country's different communities. Estimates based on the 1991 census suggest that some 45% of the population have a speaking knowledge of English, according to Lewis (2009).

English was declared the official language of the Cape Colony in 1822 (replacing Dutch), and the stated language policy of the government of the time was one of Anglicisation. On the formation of the Union of South Africa in 1910, which united the former Boer republics of

the Transvaal and Orange Free State with the Cape and Natal colonies, English was made the official language together with Dutch, which was replaced by Afrikaans in 1925.

Lewis (2009) argues that today, English is the country's preferred *lingua franca*, and the primary language of government, business, and commerce. It is a compulsory subject in all schools, and the medium of instruction in most schools and tertiary institutions.

According to the 2001 census, English was spoken as a home language by 8.2% of the population (3 673 206 people) – one in three of whom are not White. South Africa's Asian people, most of whom are Indian in origin, are largely English-speaking, although many also retain their languages of origin. There is also a significant group of Chinese South Africans, also largely English-speaking but who also retain their languages of origin as well.

Lewis (2009) states that South African English is an established and unique dialect, with strong influences from Afrikaans and the country's many African languages. Schools are, however, using British English as opposed to American English.

As a Home Language, English is most common in KwaZulu-Natal, where over a third (34.9%) of all English-speaking South Africans are found, making up 13.6% of the provincial population, according to Lewis (2009). Lewis (2009) further states that a third (30%) of English speakers live in Gauteng, where it is the language of 12.5% of the population, and 23.8% in the Western Cape, where it is spoken by 19.3% of the population.

- **Home language to:** 8.2% of the population (3 673 206 people)
- **Linguistic lineage:** Indo-European > Germanic > West Germanic > English
  - **Source:** Ethnologue

isiNdebele

IsiNdebele, the language of the Ndebele people, is one of South Africa's four Nguni languages. The Ndebeles, according to Lewis (2009), were originally an offshoot of the Nguni people of KwaZulu-Natal, while the languages amaNala and amaNzunza are related to those of Zimbabwe's amaNdebele people.

IsiNdebele is a minority language, spoken by only 1.6% of South Africa's population, or 711 825 people (according to 2001 Census). It is largely found in Mpumalanga, where 48.6% of its speakers are found, or 12.1% of the provincial population. Almost a third of isiNdebele speakers reside in Gauteng, but make up only 2.3% of the population, according to Lewis (2009).

- **Home language to:** 1.6% of the population (711 825 people)
- **Linguistic lineage:** Niger-Congo > Atlantic-Congo > Volta-Congo > Benue-Congo > Bantoid > Southern > Narrow Bantu > Central > S group > Nguni > isNdebele
- **Alternate and historical names:** Tabele, Tebele, Ndebele, Sindebele, Northern Ndebele
    - **Source:** Ethnologue

isiXhosa

According to 2001 Census, South Africa's second-largest language, isiXhosa is spoken by 17.6% of all South Africans, or 7 907 149 people. It is a regional language, with a third of its speakers living in the Eastern Cape, where it is the language of 83.4% of the provincial population. It is also strong in the bordering Western Cape, where 13.6% of all isiXhosa speakers live, making up nearly a quarter of the provincial population.

Lewis (2009) states that there are a fair number of isiXhosa speakers in the Free State, North West and Gauteng (respectively 9.1%, 5.8% and 7% of the provincial population), but it is not widely spoken in the other provinces.

IsiXhosa is one of the country's four Nguni languages and shares much of its words and grammar with isiZulu. 15% of its vocabulary is estimated to be of Khoekhoe (Khoisan, or Khoi and Bushman) origin.

- **Home language to:** 17.6% of the population (7 907 149 people)
- **Linguistic lineage:** Niger-Congo > Atlantic-Congo > Volta-Congo > Benue-Congo > Bantoid > Southern > Narrow Bantu > Central > S group > Nguni > isiXhosa
- **Alternate and historical names:** Xhosa, Xosa, Koosa
- **Dialects:** Gcaleka, Ndlambe, Nqika, Thembu, Bomvana, Mpondomse (Mpondomisi), Mpondo, Xesibe, Rhathabe, Bhaca, Cele, Hlubi, Mfengu.
    - **Source:** Ethnologue

isiZulu

Lewis (2009) declares that isiZulu is the most common language in South Africa. As a language, it is spoken by nearly 23% of the total population, or 10 677 315 people. It is the language of South Africa's largest ethnic group, amaZulu (the Zulu people). As one of the country's four Nguni languages, isiZulu is closely related to isiXhosa. It is probably the most widely understood African language in South Africa. IsiZulu is spoken from the Cape to Zimbabwe, but in different dialects.

IsiZulu is an extremely regional language, with 71.8% of its speakers found in KwaZulu-Natal, where it is the language of 80.9% of the provincial population (Lewis, 2009). More than 18% of isiZulu speakers are found in Gauteng as the second province in which it is in the majority, with its speakers making up 21.5% of the provincial population. The third province in which the language is the largest is Mpumalanga, where it is spoken by nearly a quarter of the population, who make up 7.6% of all South African isiZulu speakers.

- **Home language to:** 23.8% of the population (10 677 315 people)
- **Linguistic lineage:** Niger-Congo > Atlantic-Congo > Volta-Congo > Benue-Congo > Bantoid > Southern > Narrow Bantu > Central > S group > Nguni > isiZulu
- **Alternate and historical names:** Zulu, Zunda
- **Dialects:** Lala, Qwabe
  - **Source:** Ethnologue

sePedi

SePedi is normally referred to as *seSotho sa Leboa*, or Northern Sotho, according to Lewis (2009). Lewis (2009) further states that some believe this is inaccurate, as SePedi is just one of some 30 dialects of the Northern Sotho language, and the two are not interchangeable.

According to Lewis (2009), SePedi is the fourth most common language in South Africa, spoken as a home language by 9.4% of the population, or 4 208 974 people. It is one of South Africa's three Sotho languages.

Lewis (2009) further states that SePedi is the language of Limpopo, where it is spoken by 54.8% of the provincial population – 65.1% of all SePedi speakers. It is also found in Gauteng, where nearly a quarter (24.3%) of SePedi speakers can be found, making up 11.2% of the population. In Mpumalanga, 10.2% of the population speaks SePedi.

> According to the Parliamentary Monitoring Group, the language was mentioned correctly as SeSotho sa Leboa in the interim Constitution of 1993. However, when the final version of the Constitution came into law in 1996, the language had been changed to SePedi. The reason for the change has never been established. Ethnologue

- **Home language to:** 9.4% of the population (4 208 974 people)
- **Linguistic lineage:** Niger-Congo > Atlantic-Congo > Volta-Congo > Benue-Congo > Bantoid > Southern > Narrow Bantu > Central > S group > Sotho-Tswana > Sotho > Northern Sotho
- **Alternate and historical names:** Pedi, SePedi, Northern Sotho, SeSotho sa Leboa
- **Dialects:** Masemola (Masemula, Tau), Kgaga (Kxaxa, Khaga), Koni (Kone), Tswene (Tsweni), Gananwa (Xananwa, Hananwa), Pulana, Phalaborwa (Phalaburwa, Thephalaborwa), Khutswe (Khutswi, Kutswe), Lobedu (Lubedu, Lovedu, Khelobedu), Tlokwa (Tlokoa, Tokwa, Dogwa), Pai, Dzwabo (Thabine-Roka-Nareng), Kopa, Matlala-Moletshi. Dialects Pai, Kutswe, and Pulana are more divergent and sometimes called "Eastern Sotho". SeSotho, SeSotho sa

Leboa and Setswana are largely mutually intelligible, but have generally been considered separate languages.

- ▪ **Source: Ethnologue**

seSotho

According to Census 2001, SeSotho is another of South Africa's three Sotho languages, spoken by 7.9% of the country's population, or 3 555 192 people.

It is the language of the Free State, which borders the kingdom of Lesotho. SeSotho is spoken by 64.4% of the Free State population, or 49% of all SeSotho-speaking South Africans. It is also found in Gauteng, where it is spoken by 13.1% of the population – a third (32.4%) of all SeSotho-speaking South Africans – and in North West, where it is spoken by 6.8% of the population.

- • **Home language to:** 7.9% of the population (3 555 192 people)
- • **Linguistic lineage:** Niger-Congo > Atlantic-Congo > Volta-Congo > Benue-Congo > Bantoid > Southern > Narrow Bantu > Central > S group > Sotho-Tswana > Sotho > SeSotho
- • **Alternate and historical names:** Suto, Suthu, Souto, Sisutho, Southern Sotho
- • **Dialects:** SeSotho, SeSotho sa Leboa and Setswana are largely mutually intelligible, but have generally been considered separate languages.
  - ▪ **Source: Ethnologue**

seTswana

According to Census 2001, seTswana is largely found in North West, a province bordering the country of Botswana, where the language dominates. Setswana, as one of South Africa's three Sotho languages, is the country's fifth most common home language and is spoken by 8.2% of the total population, or 3 677 010 people, according to Census 2001.

Setswana is spoken by 65.4% of all North West residents, or 56.2% of all Setswana-speaking South Africans. It is also found in the Northern Cape, where it is spoken by 20.8% of the population, as well as in Gauteng (9.9%) and the Free State (6.8%).

- • **Home language to:** 8.2% of the population (3 677 010 people)
- • **Linguistic lineage:** Niger-Congo > Atlantic-Congo > Volta-Congo > Benue-Congo > Bantoid > Southern > Narrow Bantu > Central > S group > Sotho-Tswana > Tswana
- • **Alternate and historical names:** Chuana, Coana, Cuana, Tswana, Sechuana, Beetjuans
- • **Dialects:** Tlhaping (Tlapi), Rolong, Kwena, Kgatla, Ngwatu (Ngwato), Tawana, Lete, Ngwaketse, Tlokwa. SeSotho, SeSotho sa Leboa and Setswana are largely mutually intelligible, but have generally been considered separate languages.
  - ▪ **Source: Ethnologue**

siSwati

According to Lewis (2009), siSwati is one of South Africa's minority languages, spoken by only 2.7% of South Africans, or 1 194 433 people. It is the language of the Swazi nation, spoken mainly in eastern Mpumalanga, an area that borders the Kingdom of Swaziland.

Lewis (2009) also states that the Swazi people originated from the Pongola River valley in KwaZulu-Natal, migrating from there to Swaziland. Their country was under British control from 1903 to 1968.

Lewis (2009) declares that the vast majority (83%) of isiSwati speakers are found in Mpumalanga, where they are the majority linguistic group, making up 30.8% of the provincial population. Nearly 11% of isiSwati speakers are found in Gauteng, where they make up only 1.4% of the population.

SiSwati is one of South Africa's four Nguni languages, and it is closely related to isiZulu. But much has been done in the last few decades to enforce the differences between the languages for the purpose of standardising isiSwati.

- **Home language to:** 2.7% of the population (1 194 433 people)
- **Linguistic lineage:** Niger-Congo > Atlantic-Congo > Volta-Congo > Benue-Congo > Bantoid > Southern > Narrow Bantu > Central > S group > Nguni > siSwati
- **Alternate and historical names:** Swazi, Isiswazi, Swati, Tekela, Tekeza
- **Dialects:** Baca, Hlubi, Phuthi
  - **Source: Ethnologue**

tshiVenda

Tshivenda is the language of the Venda people, who are culturally closer to the Shona people of Zimbabwe than to any other South African group, according to Lewis (2009).

It is one of South Africa's minority languages and it is spoken by 2.3% of South Africans, or 1 021 761 people, according to Census 2001. It is concentrated in the province of Limpopo, where 82% of tshiVenda speakers live, or 15.9% of the provincial population, according to Census 2001. Another 15.7% of TshiVenda speakers live in Gauteng, where they make up 1.7% of the population.

TshiVenda shares features with Shona and sePedi, with some influence from Nguni languages. The Tshipani variety of the language is used as the standard.

The Venda people first settled in the Soutpansberg Mountains region, where the ruins of their first capital, Dzata's, can still be found.

- **Home language to:** 2.3% of the population (1 021 761 people)
- **Linguistic lineage:** Niger-Congo > Atlantic-Congo > Volta-Congo > Benue-Congo > Bantoid > Southern > Narrow Bantu > Central > S group > Tshivenda
- **Alternate and historical names:** Venda, Chivenda
- **Dialects:** Phani, Tavha-Tsindi, Ilafuri, Manda, Guvhu, Mbedzi, Lembetu

  ▪ **Source: Ethnologue**

xiTsonga

Lewis (2009) describes the Tsongas as people who came to South Africa long after most other African people, settling in the Limpopo River valley.

Their language, xiTsonga, is spoken by 4.4% of the national population, or 1 992 201 people, according to Census 2001. It is found in Limpopo (45% of xiTsonga speakers and 22.4% of the provincial population), Gauteng (28.6% of speakers and 6.2% of the population) and Mpumalanga (19.7% and 11.6%, respectively).

Xitsonga is also found in eastern Limpopo and Mpumalanga, areas near the border of the country of Mozambique, as well as in southern Mozambique and southeastern Zimbabwe, according to Lewis (2009).

Xitsonga is similar to Xishangana, the language of the Shangaan people, and has some Nguni influences.

- **Home language to:** 4.4% of the population (1 992 201 people)
- **Linguistic lineage:** Niger-Congo > Atlantic-Congo > Volta-Congo > Benue-Congo > Bantoid > Southern > Narrow Bantu > Central > S group > Tswa-Ronga > Xitsonga
- **Alternate and historical names:** Tsonga, Shitsonga, Thonga, Tonga, Shangana, Shangaan
- **Dialects:** Luleke (Xiluleke), Gwamba (Gwapa), Changana, Hlave, Kande, N'walungu (Shingwalungu), Xonga, Jonga (Dzonga), Nkuma, Songa, Nhlanganu (Shihlanganu). "Tsonga" can be used to describe Xishangana (Shangana or Changana), Tswa, and Ronga, although it is often used interchangeably with Xishangana, the most prestigious of the three. All are recognised as languages, although they are mutually intelligible.

  ▪ **Source: Ethnologue**

Sign language

Lewis (2009) states that Sign language is a recognised language used on most news broadcasts and during the broadcast of government events, like the state of the nation address and budget speeches.

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Indigenous creoles and pidgins

Tsotsi taal, as an amalgamation of Afrikaans, English and a number of African languages, is widely spoken in South Africa's urban areas, according to Lewis (2009). It is mainly spoken by males. Lewis (2009) defines the word "tsotsi" as meaning "gangster" or "hoodlum", thus given the association with urban criminality. "Taal" is Afrikaans for "language".

Lewis (2009) further states that Tsotsi taal or *Iscamtho* developed in cities and townships to facilitate communication between the different language groups. It is a dynamic language, with new words and phrases being regularly introduced.

Lewis (2009) defines **Fanagalo / Fanakalo** as a pidgin that grew up mainly on South Africa's gold mines, to allow communication between White supervisors and African labourers during the colonial and apartheid era.

2.7. Some languages are more equal than others

South Africa speaks at least twenty four Home Languages (HL) belonging to four language families: The Khoe and San languages, the African/Bantu languages, the Germanic languages and the Indic languages, according to Van der Merwe, as cited by Deprez and Du Plessis (2000).

According to Deprez and du Plessis (2000) the Khoe and San languages group (spoken by 0,01% of the population) is near extinction. The language groups are further broken down in the table below.

Language group	Languages in the group
The Bantu	*Nguni*: isiZulu, isiXhosa, siSwati and isiNdebele
	Sotho: sePedi, seTswana and seSotho
	Other two groups: xiTsonga and tshiVenda
The Germanic	English, Afrikaans and other European languages like Dutch, Italian, French and Greek
The Indic	Gujarati, Hindi, Tamil, Telegu, Urdu, Konkani

Table 2.7

There are, however, eleven official languages. Out of the eleven languages, only two are used in the judiciary and education systems. They are English and Afrikaans, and they have enjoyed the official language status for more than 80 years. English was used before the formation of the Union of South Africa, and Afrikaans became a language of government in 1925 and was developed lexically so it could be used alongside English. English and Afrikaans are, therefore, languages of choice because they have the right vocabularies and are more lexically developed than the other nine languages. English is one of the old languages and has been used since the British annexed the Cape and Natal to add them to the long list of British Colonies.

According to Moyo (2002), most African governments, after the attainment of independence, retained their colonial masters' languages. These languages were retained for functional purposes. As one of the youngest democracies, South Africa also retained English. In fact, it is the apartheid government that retained the colonisers' language.

Moyo (2002) further states that ex-colonial languages predominate along with the local language in the region. That means, therefore, that English and Afrikaans are the only official languages appearing alongside a local indigenous African language in all the nine provinces.

Heugh (1995), in Mesthrie (2002), states that the South African education policy promotes the use of the home language in addition to a second language. That is a fallacy in South Africa because Home Language is a level at which a learner takes that language. It does not necessarily have to be a mother tongue. English, whether taken as a subject at Home or First Additional level, becomes the LoLT after grade 4. Since English is the favourite LoLT in South Africa, the language policy continues elevating 'English to superior and prestigious status in education' (Moyo, 2002:152). Moyo's (2002) other argument is that English is still the language of higher education. Of the 21 universities, 16 used English as a language of tuition in 2001, according to Council on Higher Education report of July 2001.

Five other universities were also transforming and introducing English at the expense of Afrikaans. Stellenbosch was the only university where Afrikaans was the only language of tuition at undergraduate level. Historically Black universities appeared to favour the retention of 'English only' approach. By 2001 there already was a noticeable decline in the number of both First Language and Second Language students of the African languages.

All the indigenous African languages were never given the official language status, except in homelands, where they were used alongside Afrikaans and English. English and Afrikaans still had the upper hand because they were languages of instruction throughout the country. It was only after the 1994 general elections that the indigenous African languages received official language recognition. The judiciary still uses English and Afrikaans and commerce is still dominated by English, which is regarded as a language of capitalism, according to Kibbee, in Maurais and Morris (2003).

It is true that the South African education system was at the heart of the racist philosophy of apartheid, racial segregation and inequality. The Bantu had to serve his own community in all respect according to Harber (1989). The Black person was, therefore, not to be trained for absorption in the European community. The White education was based on Christian National Education policy which promoted the guarding of the identity. Children were indoctrinated into the 'Christian National ideology of the Nationalist government', Dovey (1980:2).

The basis of that education was that Blacks should (1) be educated in their mother, (2) not be funded at the expense of White education, (3) not be prepared for equal participation in society, (4) preserve the cultural identity of Black community, and (5) be organised and administered by Whites. Black schools, therefore, aimed at providing basic literacy and limited skills just to prepare them for the subordinate occupational positions that awaited them, according to Harber (1989).

Alberts (2008) defines standard language as a language associated with prestige and providing unified means of communication. She further states that such language is an institutionalised norm used in mass media, economic sector, education, science and technology. The definition given above, therefore, excludes indigenous African languages.

Moyo (2002) states that English is viewed as an important language within its own restricted domain and will remain a language of international contact, international academic and diplomatic discourse and a language of entertainment. He further states that English and Afrikaans have always been regarded as prestigious languages. This makes English and Afrikaans to have an advantage over the indigenous African languages.

Mutasa and Ogutu (2008) argue that no African will be interested in learning Shangaan, isiXhosa, kiSwahili or Wolof as long as the mastery of Portuguese, Afrikaans, French or English remains the sole criterion for finding a well-paid job in the public service or elsewhere, or for acquiring information or training in Africa. This, then, has a negative effect on the growth and development of the African languages. The indigenous African languages were, according to Moyo (2002), regarded as "low languages" and that gave them an inferior status in comparison to the two ex-colonial languages. This can be supported by a study conducted on Swaziland newspapers. It was found that newspapers that are in siSwati, the indigenous language of Swaziland, have a problem (Mkhoza: 2009). This proves that this non-viability of indigenous African languages is not unique to South Africa. One of the reasons cited is the fact that most journalism is done in English and, therefore, siSwati reporting and journalism is not as good as that done in English.

2.8. Rural development knows no multilingualism

As much as the indigenous African languages are said to be 'not functionally viable', they are unlikely to die and become extinct. They will survive because rural areas are not affected by English dominance and the hype of English as a HL is not much. In some areas there is no form of multilingualism at all, because people are not exposed to any other language other than their HL. One may find it strange to note that even White people would speak an indigenous African language because the community members speak only one language and are illiterate.

Anthonissen, in Meyer and Apfelbaum (2010), states that people in isolated rural areas in kwaZulu-Natal, Limpopo and Eastern Cape grow up speaking a local indigenous language with little or no exposure of L2 and minimal or no formal schooling. These people live as monolinguals and are unlikely to be employed.

Adult Basic Education and Training (ABET) was introduced to give adult learners some basic numeracy and literacy skills, but rural communities are not concerned with academic education, but with vocational education. ABET has, however, failed to provide the 'T' part of the word ABET.

2.9. The underdevelopment of indigenous African languages

A language becomes functionally viable if it can be used in education, commerce, administration and law. That language must have developed its lexicon so that it can compete

with English, Afrikaans and other European languages. Indigenous African languages are not lexically developed and are, therefore, not functionally viable. They still cannot be used in commerce, judiciary and in education because they lack the right vocabulary. Since they cannot be used in such important pillars of the society, they are rendered useless and are, therefore, relegated to petty duties at home and during local traditional meetings. People neglect these languages because they cannot 'sell or market' them in this 'dog-eat-dog' economic system of our country.

As it has been noted before, the underdevelopment of indigenous African languages is not unique to the Republic of South Africa, but it is also a problem in the neighbouring countries. Swaziland is a typical example with its persistent failure of siSwati newspapers. It is claimed, by the Pan South African Language Board, that siSwati is well represented on radio, while it does not have newspapers. Mkhonza (2009) has attributed this phenomenon to the fact that African languages still need to be empowered. Mkhonza (2009) further states that the constitution and human rights documents are being developed, but the news about these issues is in English. This makes it difficult for the news to reach the intended audience.

There is a concern by some linguists (like Broeder, Extra and Maartens) and language activists that because of such neglect the indigenous African languages are going to die and even become extinct. The death of a language is likened to that of a species because a language carries identity. Afrikaners protected and defended their species and identity through the implementation of policies that guarded against extinction of their race. They introduced Immorality Act (1950) which prohibited interracial marriages, and Vaktaalburo (Technical Language Bureau) in 1950, which ensured the development of Afrikaans as a competitive language. They topped it up with their Christian National Education (1948), which enforced the use of Afrikaans as a medium of instruction. Afrikaans then grew and developed into a language with the right lexicon and a language that could compete internationally.

The indigenous African languages currently do not have the right vocabularies to be used as media of instruction and as commercial languages. These languages have been oppressed for decades and their development has always been at snail's pace. At the moment, intervention is needed to make sure they develop into languages that could be used in Higher Education. It is going to be a mission and it also needs government intervention and serious sanctioning

of policies. People in townships and suburbs are overwhelmed with English, which gets more airplay than any other language on *SABC* and *DSTV*, such that it is regarded as a national language of South Africa. Kamwangamalu (1998) notes that in a survey of language use on television, all the eleven official languages had 378 hours to share per week. It is, however, interesting to note that, according to Kamwangamalu (1998), in Mair (2003), English took 348 hours or 91% of the total airtime. Afrikaans followed at 21 hours or 5,66%, with the African languages averaging at 1 hour per week. The use of language on TV is summarised in a graph below. That was about a decade ago. Things have changed, but one cannot expect a miracle.
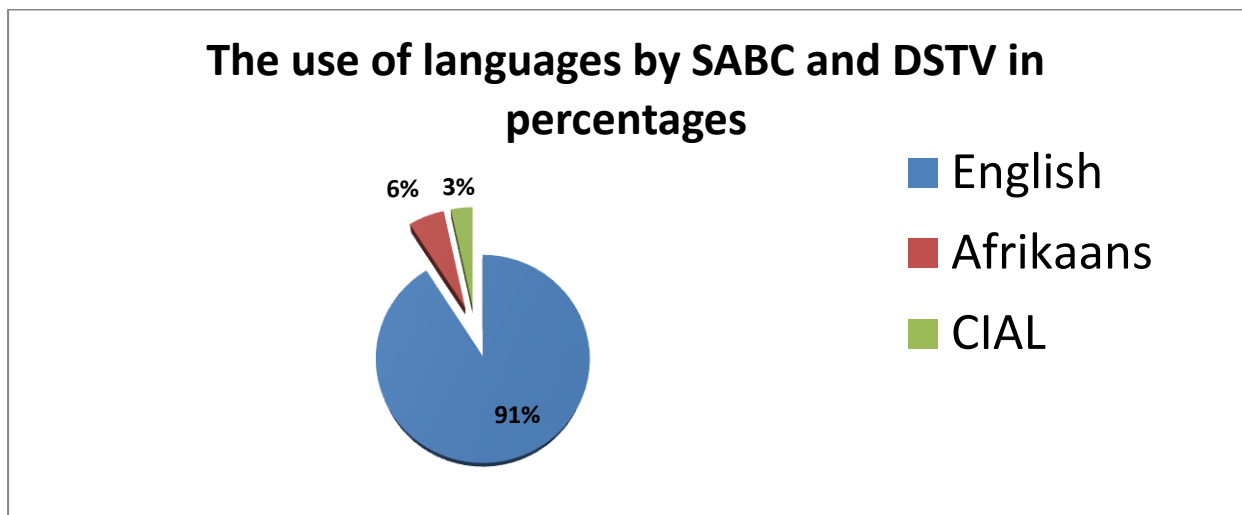
Graph 2.1.

Key: CIAL=Combined Indigenous African Languages

The parliament is also a culprit when it comes to the unbalanced use of languages in South Africa. Pandor (1995) reports that in 1994, 87% of the speeches made in parliament were in English. Only 8% were made in all the African languages, with each in less than 1%.

The youth of African descent cannot read or write in their indigenous African languages because they learn English as a Home Language (HL) in their schools. The education system promotes additive multilingualism and a learner takes a minimum of two compulsory languages. One has to be at HL level. The other could either be at HL or First Additional Language (FAL) level, but parents register their children for only English at HL level. Then Afrikaans is their obvious choice for FAL. Policies like Language in Education Policy (LiEP)

of 1997 need to be applied in schools, but without them being sanctioned, English is still going to dominate the education system at all levels.

Our focus should not only be on Basic Education. Tertiary institutions have a role to play in the underdevelopment of indigenous African languages. Mazrui, in Tollenson (2002), attests to this outcry by stating that institutions that had hitherto used Afrikaans as a LoLT have tended to exclude a large majority of potential Black students whose additional language is English rather than Afrikaans. This exclusion is about the competition between the two languages of university instruction. Nothing is said about indigenous African languages because they have no role to play in university education. It is interesting to note that some aspects of isiZulu (as a university subject/course) are done in English.

Should we, therefore, blame Ngugi wa Thiong'o for saying, 'The peasant and the worker in Africa have done all they could to send their sons and daughters to schools and universities at home and abroad in order to scout for knowledge and skills which could relieve the community of these burdens but, lo and behold, each of them comes back speaking in tongues' (1998, p78)?

2.10. Attitudes of South Africans towards certain languages

It is difficult to separate language and identity. The speaker's identity is associated with his/her Home Language. Attitude towards a particular language is influenced by the status and power associated with that particular language. The attitude will be negative if the group's past leaves much to be desired. The apartheid system in South Africa has left a stigma for Afrikaans as a language and makes it least favoured language by Black communities.

Leibowitz *et al.* (2005) states that a language, as a marker of identity, is stronger when one's own language is marginalised. Most educated indigenous Africans did not give their children English names. It was mostly those of semi-literate and illiterate that had English names. It could be that the literate people knew that their languages were marginalised and wanted to preserve them. Most Africans are very conscious of their blackness or Africanness and try to show or promote it. Had their languages not been marginalised, they would not have been this eager to preserve and promote Africanness.

Broeder et al. argue that Black people saw using mother tongue as LoLT as denying Black children access to language of prestige because they viewed English as a lingua franca. One understands that during apartheid promoting the use of indigenous African languages was implementing a policy of 'divide and rule'

2.10.1. Personal and sentimental perspectives in relation to Afrikaans

In a case of Wesbank (grades 8 and 9 in 2005-5) as per study by Charlyn Dyers, Afrikaans is dominant in a multilingual environment. It is used in school playgrounds, in the streets and with friends. She further states that English is rarely used on its own, and very few learners use a combination of English, Afrikaans and isiXhosa. Some learners, according to Dyers (2008), view intra-sentential code-mixing of Afrikaans and English as speaking English. That will make the percentage unrealistic and English to be thought of as having more speakers. Learners agreed that English was important in finding employment, but were passionate about Afrikaans. They gave reasons why they like it. Most learners referred to English as "Engels" and ranked it higher than Afrikaans.

Another interesting trend is the decline in rights violation complaints pertaining to Afrikaans. According to Pienaar (2008) pro-Afrikaans claims were separated from those relating to indigenous African languages. Other complaints were in favour of multilingualism. There was a rise of complaints between 1997 and 2000. There was another rise in the period 2000-2001, followed by a marginal drop in 2002-2003. There was an 82% drop between 2003 and 2004.

PanSALB is blamed for the decline in language rights complaints. Perry (2004:521), as quoted by Pienaar, states 'PanSALB … fails to protect language rights, and, as a structure, serves to co-opt civil society and help make docile bodies of ordinary citizens.'

There is a tendency among bodies to take the matter up themselves instead of reporting it to PanSALB. It is, therefore, difficult for PanSALB to document complaints.

2.10.2. Indigenous African languages are the bases of blackness

In a study conducted around Umlazi in KwaZulu Natal, the researcher observed that 'language attitudes and language usage are deeply embedded in the cultural system of the society' according to Rudwick (2004:163). She further observed that the mother-tongue isiZulu is a cornerstone of 'Zuluness' and/or 'Africanness' because a vast majority of

respondents expressed a strong commitment to isiZulu. It is, however, depressing to note that the respondents stated that it was unfair that knowing isiZulu is not enough for economic empowerment in South Africa.

Rudwick (2004) makes a conclusion that there is little evidence that the language (isiZulu) is endangered. She states that IsiZulu, as a language, shows no signs that it will vanish because according to Rudwick (2004), most Zulus are not willing to sacrifice their mother-tongue for the English language. It is simply because isiZulu is associated with Zulu culture, home and belonging (Rudwick: 2004). This view is supported by Lamb (1967) by stating that "speech is not a personal possession, but a social; it belongs not to the individual, but to the member of a society."

Murray, in Mesthrie: 2002), states that neither students nor parents wish to identify with English cultural values and they seem to favour an African variety of English.
One may also argue that Africans speak English not because they love it but because it is a license to a better life. This study's argument is supported by the fact that the respondents of Rudwick's study say English is a language of upward mobility because it is perceived as the ticket to success. The facts afore-mentioned differ slightly with the case of isiSwati. According to Mkhonza (2009) the Swazi reporters do not write in isiSwati because they look down upon assignments given, because they think 'being given assignments to write in English is superior' (Mkhonza:2009:436).

2.10.3. English as a language of choice
'I try to talk to them in Navajo but they don't respond back in Navajo, they respond in English…. They say that they know what I am saying but they can't speak it.' (Navajo educator, interview, March 28, 2003). This is cited from Farr (2010:69) and it bears testimony that English is the language of choice among speakers of other languages and this is a global phenomenon.

Wardhaugh (2010:380) defines 'internationalisation' as the 'adoption of a non-indigenous language of a wider communication as an official language or LoLT or trade.' African countries, like other countries, want to be recognised internationally and think they deserve to be recognised politically and economically. Adopting international languages would make them compete effectively.

Namibia, a South African neighbour, was also racially segregated. Their education's inputs and outputs were unequally graded according to race. Whites, according to Harlech-Jones, in Goedhals *et al.* (1991), got the best education, best trained teachers, the highest per capita allocation and produced the best school leaving certificate results. but the Draft Proposal of February 1990 brought about changes. Harlech-Jones, in Goedhals *et al.* (1991) further states that the constitution of the Republic of Namibia declared English as an official language of Namibia. English became a language of choice of the Namibian politicians.

Duggal (1981), as cited by Tollefson (1996), referring to the Namibian situation, states that Blacks have increasingly sought to learn English, which in recent years has come to be seen as the language of liberation. The Namibian situation is not unique to that country but the South Africans have adopted the same attitude.

Anthonissen, in Meyer and Apfelbaum (2010), argues that English has long been established as a language of prestige. Since it is a second language to most speakers it remains as a lingua franca. Anthonissen's statement focuses on the Western Cape but she implies this phenomenon applies to all the provinces. She states that isiXhosa is rarely used in the formal workplace communication. English is used as a lingua franca in the Western Cape, according to Anthonissen, but doctors are first language speakers of Afrikaans and it is very rare that doctors consult in isiXhosa. This is a very practical example of how dominant English is. Anthonissen, in Meyer and Apfelbaum (2010), further notes the South African Defense Force's controversial decision to use English as the only official language as from 1996. DeKlerk & Barkhuizen (2001), as cited by Anthonissen, also confirm the stand and state that Correctional Services which also use English only.

Before 1994, under the Department of Education and Training (DET) children were educated in an African language for the first four years, and thereafter, English would become a language of instruction. Whites, Indians and coloured learners were taught in their Home languages (Afrikaans and English). The very same languages were the only two official languages of the country (excluding the homelands).

Since Black children began learning English in their fifth year and it became a language of instruction in their fifth year, it became and (still is) an obvious language of communication among South Africans. Since the choice of languages remains with the learners the school is

left with the option of offering English and Afrikaans only. African students and their parents do not seem to favour a move away from English as a language of learning and teaching, according to Murray, in Mesthrie (2002). They perceive English as a language of aspiration. They believe it opens doors as it is perceived as a language of upward mobility. Almost all South African schools, except for foreign language schools and a few Afrikaans medium schools, offer English as a language of instruction. This continues to marginalise African languages as media of instruction.

Anthonissen, in Meyer and Apfelbaum (2010), makes a good reference to the trends in the Western Cape whereby English is a minority L1. She states that English is a LoLT for a number of learners because it is regarded and has been established as a language of prestige. English has always had a head start. Since the downfall of apartheid English has become the predominant language in the national parliament, civil service, professions, judiciary, mass media and entertainment.

The Western Cape Government took a radical step by declaring English as the only language of internal communication. This decision contradicts the Western Cape Language policy and the constitution. It was a brave decision since Western Cape is dominated by isiXhosa and Afrikaans speaking people. One would have thought that Afrikaans would be the language of choice.

In the case of KwaZulu-Natal, isiZulu is the most spoken language. English as a HL is spoken around Newcastle and in the Pietermaritzburg-Durban area, according to Broeder *et al.* (2012). KwaZulu-Natal is rural and dominated by Afrikaans and isiZulu speaking people who feel at ease conversing in isiZulu. English must be recognised and offered as a HL in schools around these areas. English cannot be left out because these are also the biggest towns in the province, with legislative and business head offices in the Pietermaritzburg-Durban area.

2.11.   Africa and lingua francae

Lingua franca literally means *French language,* and it was used by Crusaders to communicate with each other and with non-French speaking people. So, it means a lingua franca has both economic and political roles to play. It is a language that unifies people for a

common purpose. It is clear then that the government must play a role in sanctioning the use of a specific language for trade. According to Eastman (2003), a language stands a very little chance of success if there is no government sanctioning.

English and French are the two most dominant or prominent colonial languages in Africa and, according to Herbert (1992), these languages are widely used by both independent and non-independent states. To prove that, these two languages are the current official languages of the Organisation of African Unity (OAU) Heads of States conferences. Should we then say these languages are the lingua francae of African states? Is the OAU's suggestion of replacing these languages with regional indigenous African languages going to work?

It is common for an African state to have more than one indigenous African language. South Africa has nine, excluding the San and Khoi languages. Malawi has more than nine indigenous African languages, according to Mvula, in Herbert (1992). Some countries have more than 500 languages, including foreign languages. Nigeria has a total of 527 languages, according to Wolff (2010). It, therefore, makes sense for such a diverse country to have a language that will be used for communication. English seems to be one of the languages that stand a good chance of playing that role. Smith (2010) states that English has been functioning as a lingua franca for a very long time and now globalisation calls for it to be used as means of communication.

In line with Smith's argument one would concur with Hill (2010), who also states that in South Africa this status of English has come largely at the expense of the public status of Afrikaans. This is supported by Heugh (2002, 61), in Hill (2010), when commenting that the 'use of English became apparent virtually in all government work'.

This notion is supported in Orman's (2008) argument that in judicial and legal circles English is becoming more dominant although there is no legislation stipulating that. Orman (2008) further states that English is the sole language of record in courts of law because it is felt that it is more *cost-effective* to do that.

For nation-building purposes Afrikaans has been marginalised as a public language so that South Africa becomes a genuine Anglophone state. The South Africa situation should not be a problem because race, and not language, is a 'more salient identity in political competition'

(Webb, 2006: 129). People of the same race always stick together. Blacks choose to communicate in English and call each other 'brothers' or 'sisters' to reach a common ground.

During the apartheid era, institutions that used Afrikaans as a medium of instruction excluded the majority of Black students because their additional language was English and not Afrikaans (Mazrui, in Tollefson, 2002).

Our neighbours, Botswana, Swaziland and Lesotho use their indigenous languages as lingua francae and English as official language (Herbert, 1992). This idea is practical in these countries because they are small countries and they are dominated by their indigenous people and languages. Swaziland is a small landlocked country for the Swazis (amaSwati) who speak isiSwati and Botswana is a country dominated by Tswanas who speak seTswana. It is the same with Lesotho which is for the Sothos and uses seSotho.

South Africa could not experiment by prescribing one specific language. The prescription of Afrikaans led to riots in 1976. Maybe, one should look at what the other African dared to do.

Zambia, according to Herbert (1992), chose seven community languages for education, broadcasting, administration and business. No single indigenous language is used as a lingua franca, so English is then a means of national and international communication. Since the country is not economically viable, it cannot produce textbooks and teaching aids in all the seven languages. English then becomes the only dominant and viable language.

Kenya, under Kenyatta, decreed (in 1969) that kiSwahili would become the national language. Herbert (1992) further states that Kenyatta elevated the language to national and official language of Kenya in 1975. That was brave of Kenyatta who himself was Kikuyu.

Another African state, Tanzania uses kiSwahili as a lingua franca. This was a very brave statement again as the language was declared national and official language in 1967. Herbert (1992) states that kiSwahili is used in administration, trade unions, in courts, on radio and by the ruling party. That came with its own challenges, as Herbert (1992) argues that it gave students a challenge when they could not be admitted in universities where English was the official medium of instruction.

South Africa needs to be brave enough to come up with a policy that will declare one language as a lingua franca.

2.12. Language maintenance and death in South Africa

Africa is sometimes unfair to its own languages. The minority languages are neglected when the country is dominated by lingua francae and official languages. Let us take the case of Nigeria that has 397 minority languages, but with the speakers accounting for 60 percent of the population according to Wolff (2010) and yet Nigeria is dominated by English.

There is fear that indigenous African languages might be left to die because they are neglected. Mutasa and Negota, in Mutasa and Ogutu (2008; 215), state that 'African languages are under siege in home environment, at crèche, schools, tertiary institutions and at the work place.' Everybody wants their children to register for English. They cite the use of communication through English as the 'most virulent manifestation of death of the mother tongue (Mutasa and Negota, 2008: 277-278).

2.13. The 1997 Harare Conference and Guidelines for Policy Formulation

Language specialists from UNESCO member states convened in Harare in March 1997 to prepare and 'draw up strategies and define prospects for the political and technical management of the African linguistic context' (Chimhundu, 1997: 2). The guidelines for policy formulation included, inter alia, that:

- All African language policies should enhance the chances of attaining the vision of Africa.
- Each country must produce a Language Policy Document to accommodate all spoken languages in that particular country.
- There should be legislation sanctioning the policy formulation, and
- A body should be established to formulate and monitor the policy.

South Africa was part of the conference and so were Swaziland, Namibia, Guinea and Kenya in the fifty-one-country delegation.

The conference's aims included, inter alia, the encouragement of the 'increased use of African languages as vehicles of instruction at all educational levels' (Chimhundu, 1997:51).

2.14.   African countries and language policies: the 'big brother/big sister' effect

Language planning is defined by Nalur, in Paulston and Tucker (2002), as institutionally organised attempts at affecting the linguistic or sociolinguistic status or development of a language. South Africa is one of the fledgling democracies in Africa. The attainment of that democracy necessitated a lot of changes in her policies. One of the changes had to be effected on its languages policies. South Africa was not the first country to be in that position, i.e. adjusting language policies. Many African countries had been involved in language policy development before. All these African countries had to differentiate between official languages and national languages to be able to work on their new policies. A national language, according to Eastman (1983), is a language that serves the entire territory of a nation rather than just a regional/ethnical subdivision. An official language, as defined by Wikipedia, is a language that is given a legal status in a particular country, state, or other jurisdiction.

Many African countries have undergone the language policy overhaul in the last century. Four of such countries are Malawi, Guinea, Namibia and Kenya and they are discussed below.

2.14.1. Malawi and the adoption of Chichewa

Before Malawi attained independence, the ethnic groups were divided into administrative political boundaries according to Mvula, in Herbert (1992). Mvula further states that these groups had different languages.

Mvula states that the national leaders, on obtaining Malawian independence, saw a need to choose one national language since Africa had been dominated by French and English. The two languages are the most widely used languages of the independent and non-independent African states.

When Zambia got independence in 1964 she had three official languages (English, Chinyanja and Chitumbuka) used before independence. At the time English was spoken by a few educated people and formed the elite. This group was economically and politically powerful. The ethnic groups in the northern part used Chitumbuka as a lingua franca. They also used it for administration and education. The southern and central provinces used Chinyanja in schools and on radio. Mvula, in Herbert (1992), states that documents and official speeches were translated from English to Chinyanja and Chitumbuka.

To achieve mass literacy and economic viability, the Malawians felt a single indigenous language would be the most effective vehicle. This language would be used in media for agricultural and developmental programmes.

The resolution was that the name Chinyanja would change to Chichewa and together with English this language would be the official language. The aim was to achieve modernity. Chinyanja had about 50,2% of the population speaking it as a mother tongue, according to Mvula, in Herbert (1992). The language was functionally and culturally relevant and continued to be used in agriculture, homecraft, health centres and as a medium of instruction.

Mvula states that Chichewa is used in folklore, educational programmes and in health and agriculture. He further argues that more books are printed in Chichewa than in English or Chitumbuka.

The Malawians took a bold step and it yielded positive results. Their language policy played an important role in encouraging the masses to increase their agricultural productivity and also to improve their standard of living.

Would such a bold move be practical for South Africa? Would it yield results towards the 'rainbow nation' profile? It is difficult to tell. South Africans, unlike other Africans, stll prefer living in towns and townships (urban) to living on farms, relying on subsistence farming. They do not think farming is 'cool' and luxurious. People living on farms are looked down upon.

A White man, selling me a house in town, told me that the White government took Black people's land because of the booming mining industry at the time. He said Black people, especially Zulus, refused to work in mines. To force them, the government devised a strategy which was taking their land so they could starve and then see the need to look for employment. The story might be true.

South Africans need to use language to motivate people to farm. It must be made 'cool' and the language used must be made accessible to all South Africans.

2.14.2. Namibia and the case of language curriculum

Namibia has, for many years, been under the South African administration. Afrikaans was, during that period, an official language. Before then South West Africa (Namibia) had been

colonised by Germany, making their official language German. During this period education was racially segregated, according to Goedhals (2007).

South West African Political Organisation (SWAPO) identified Afrikaans as a language of oppression. Herbert (1992) states that SWAPO mobilised to switch from Afrikaans to English. Language was part of the struggle against the South African rule. English, according to Frydman, in Bokamba (2011), was the language of resistance and liberation. SWAPO declared that the main objective of their language policy was to 'unite all Namibians, irrespective of race' (Herbert: 1992:152). All political parties supported SWAPO in proposing English to be 'the official language for independence' (Goedhals, 2007:11).

English met most of the set criteria in the UNIN document *Towards a Namibian Language Policy: English as the official language,* published in 1981. The first six criteria saw English becoming the obvious choice. The criteria summarised and adapted from Bokamba (2011) are as follows:

1. Unlike the indigenous African languages, English promoted national unity because of its extra-ethnic and neutral nature.
2.   Unlike Afrikaans, English had a positive association for people who could not be associated with oppression.
3. English was the most familiar language as it was taught in most schools.
4. It was feasible to implement English.
5. English, just like the other European languages, was regarded as a language of science and technology.
6. English was capable of achieving Pan-Africanism because most African states used it.

Because of the constitution that came into effect in 1990, English became the official language of Namibia. The language curriculum was made liberal. Goedhals (2007) states that English became the language of administration while school reports could be written in mother tongues. The introduction of English and the recognition of indigenous languages were, however, ironical in the sense that the syllabi for all the indigenous languages had not been developed.

Frydman, in Bokamba (2011), states that English is currently the language of government administration and national politics.

The Namibian language policy is not all perfect. It is not in line with Vision 2030, according to Frydman. She argues that the language policy needs to be revised. The government's vision is 'a prosperous and industrialised Namibia, developed by human resources'. Frydman argues that the 'English-only' policy has detrimental implications on the Namibian people, and that the use of English prevents the learning of African languages. This, she further argues, has led to the erosion of indigenous African languages.

Goedhals (2007) observed that a Namibian school can decide to choose a language curriculum that does not include an indigenous Namibian language. This phenomenon is not unique to Namibia, because there are South African schools that do not offer indigenous African languages.

The South African education system has come up with Curriculum Transformation posts that are not only given to schools to introduce scarce subjects, but also given to former Model C schools to appoint educators to offer indigenous languages.

2.14.3. Guinea and eight indigenous national languages

Guinea is a Francophone African country because it speaks French. Heine, in Herbert (1992), states that French is the ONLY official language of Guinea. French is used for foreign exchange and is also a language of national communication. Guinea adopted an Endoglossic policy by developing indigenous languages into national languages. These languages are spoken by 89 % of the population, according to Heine (in Herbert: 1992). These languages were then introduced as media of instruction in primary education. They are used:

- For communication between government and administration.
- For 95% of the national radio broadcasts.
- For public sign boards alongside French.
- Aa a requirement for employment in the public service.

French is now used as a lingua franca, but the indigenous languages are used for cultural, political and economic activities, according to Heine, in Herbert (1992).

South African government and policy makers can learn from Guinea. The Endoglossic policy adopted in 1958 has helped Guinea in achieving her dream of making her languages first-class languages.

2.14.4. Kenya and English Hegemony

Kenya is one of the very unique democracies in Africa. Kenya's language policy is as unique as the country itself. Kenya, like most African countries, had been colonised by the British, and the colonial government promoted the use of English. The post-colonial language policy was, therefore, affected by the pre-colonial policies.

During the colonial period English was then 'the launching pad for white collar jobs' (Nabea, 2009:122). This resulted to the divisions among the Black people, according to Nabae: 2009). There were the elite and the masses.

Nabae (2009) argues that English is spoken by less than a quarter of the population, but it is the official language and language of instruction. This hegemony starts as far back as the turn of the twentieth century. Nabae (2009) states that the United Missionary Conference of 1909 stipulated that English would be used in all education levels up to the university, except in the first three years of primary school and first two of middle school.

Nabae (2009) also mentions that the colonisers reviewed the policies so that English could be taught guardedly so that the majority of Africans never acquired secondary or university education. This decision backfired because it stimulated the Africans to want to study English.

The colonialists, on the other hand, buttressed the hegemony of English by promoting the use of English. Spencer, in Fisherman (1974: 164), states that metropolitan languages dominated the "educational, administrative and colonial mercantile structures" irrespective of any concern shown for the vernaculars. Nabae (2009) states that Africans learned English because it was the ticket to white collar employment. Further, the colonialists created the Westernised elite to protect their interests in the independent Kenya. Kiswahili was eliminated from the curriculum. This was due to the Prator-Htasoit Commission that endorsed English as the only language of instruction in all school grades (Nabae, 2009). That was followed by English declared the official language when Kenya attained independence.

English was to be used in all sectors of government. It was then introduced in the primary schools as per the prescriptions of the New Primary Approach.

English was still the language of instruction in 1981 when the Mackay Commission recommended adjustments in education. The use of mother tongue was forbidden such that speaking it in the vicinity of the school was a punishable offense.

English still remains the lingua franca among African people who speak different African languages.

2.15. Language policy in South Africa

All the governments in South Africa have had a tough time addressing issues of language policy. The diversity of her people has always made it difficult to satisfy all people. Since the formation of the Union of South Africa in 1910 there has always been an issue with language. The print media paint a very vivid picture about one language that seems to dominate.

According to Wikipedia, there were 36 daily and weekly newspapers in South Africa with 29 in English, 4 in Afrikaans, 2 in isiZulu and 1 in isiXhosa (Source: SA Audit Bureau of Circulation Survey) .

| English newspapers currently in circulation in South Africa ||
National	kwaZulu-Natal
City Press	Daily News
Daily Sun	The Independent on Saturday
Mail & Guardian	Sunday Tribune
New Age	The Witness
Soccer Laduma	The Rising sun
The Sowetan	
Sunday Sun	
Sunday World	
Sunday Times	
Sunday Independent	
Mercury	
Post	
Pretoria News	

Table 2.8

2.15.1. Language policy prior '94 in South Africa

Before 1994 South Africa was in the hands of the White governments that promoted two official languages. English has always been regarded as the language of the colonisers, while Afrikaans has always been the national pride of the Afrikaners/Boers. The policy that South Africa came up with after 1910 resulted to a racist, chauvinistic Afrikaans speaking nation. Alexander (2003) states that Milnerism resulted to a racist version of Afrikaner nationalism. The very same ideology resulted to a political policy. Language was used in promoting the newly found ideology. The Afrikaners fought for Afrikaans to be used side by side with English as formal languages. Afrikaans, according to Alexander (2003), featured as one of the criteria for being Afrikaner. One wonders if the Zulus share the same sentiment as some of the Zulus cannot speak isiZulu. According to Heugh, in Mesthrie (2002), the social stratification was furthered by the principle of social development.

Afrikaans was developed for unrestricted functional use, according to Heugh, unlike the indigenous African languages that were developed for restricted purposes. It was never intended for African languages to be developed in such a way that they could be used for 'upper levels of education, the economy or political activity', Heugh, in Mesthrie (2002:44). According to Nyaggah (1980), as cited by Harber (1989), the Bantu had to be guided to serve his own community in all respects. It was, therefore, obvious that a Bantu had no place in the European community.

The Afrikaners came up with Apartheid which was espoused in Christian National Education (CNE). The policy's intention was to guard the White population's identity through the acknowledgement of God. It was because the Whites felt that God had put them there.
The apartheid policy was very discriminatory as it aimed at not preparing 'Blacks for equal participation in society', according to Harber (1989:184) and it also purported the education of Blacks through their mother tongue. The policy's main strategy was indoctrination. Through this process the Afrikaners replaced Anglicisation with Afrikanerisation, according to Kamwangamalu, in Mair (2003). One, therefore, needed Afrikaans to enter into civil service. In 1961 when South Africa became a republic, Afrikaans was afforded judicial equality with English. That disregarded the indigenous African languages.

It was very unfortunate that the status of English developed despite the attempts to limit its dominance. Social groups, according to Tollefson (1996), exercise power through their

control of language. He further states that in America being "American" is associated with the use of standard American English and if one does not speak this variety he or she is not fully American. In an attempt to elevate Afrikaans the apartheid government introduced it as a language of learning in secondary schools. That was, however, disturbed by the 1976 uprisings when a peaceful march against the use of Afrikaans turned into a bloody massacre.

2.15.2. Post '94 attempts

In the apartheid South Africa, policies of language and education were political and bound up in the system of ethnic and racial divisions. This led to languages being used as defining characteristics of ethnicity. Those ethnic boundaries crumbled when a real democratic government was ushered in. To address the inequality caused by apartheid system, South Africa embarked on a policy-developing mission. It began with a Language plan Task Group (LANGTAG) set in 1995 by the then Minister of Arts, Culture and Technology. LANGTAG came up with an inclusive bottom-up planning strategy. One of the objectives was to develop and maintain African languages, which have been disadvantaged by the linguicist policies of the past. It also aimed to establish equitable and widespread language services.

In its report LANGTAG noted the disregard for the principle of language equity from parliament to all the three levels of government. It also noted a lack of commitment in the public service to implement a policy of multilingualism and a discernable trend towards monolingualism among political, business and educational leadership.

The impact of LANGTAG was not felt because of significant gaps between language policies and implementation. We currently have the Pan South African Language Board (PanSALB) as a watchdog in the development of languages. Alberts (2008) outlined the role of Language boards as, inter alia, (1) determining standards of the languages and (2) empowering, promoting and developing languages. However, one cannot currently feel the impact of PanSALB or any of the other National Language Bodies (NLBs) if there are any.

The constitution has given every person the right to basic education in the language of his or her choice. Luckett (1992, 1993) has argued for some form of dual-medium instruction when putting her notion of additive multilingualism, which was supported by the ANC's Language policy in Education Working Group. Luckett, as cited by Mesthrie (2002), argues for the

recognition of multilingualism as a 'national resource' and also the moving away from 'medium of instruction' to 'language of learning.'

No language should be introduced at the expense of another, according to the new dispensation. One still finds it difficult to tell if the policies are effective or not. There is still no connection between policies and practices in South Africa because, as much as there are good policies, they are not sanctioned. People and companies do not abide by the rules set out because there is no monitoring done. Even when people are found guilty there are no penalties imposed.

It has been stated before that the South African language policy promotes additive multilingualism. This simply means one has to learn another language and maintain the HL. This suggests that every learner beyond grade 4 in South Africa is registered for a minimum of two languages. That makes every learner in a South African school bilingual. Every learner in South Africa understands or is required to have knowledge of more than one language. It is a requirement that they must pass a HL and a FAL for them to meet requirements for progression to the next grade.

i.   The constitution

The issue of language in South Africa has always been a bone of contention. The most progressive constitution in the world, the South African Constitution, recognises 11 official languages. One of the stipulations is that the national government, together with the provincial governments, may use any of the 11 languages for the purposes of government, but the use should also be affected by regional circumstances. This translates to the provincial government choosing a language spoken in the area as one of official languages on top of English and Afrikaans. That is why municipalities take into account the preferences of their community. KwaZulu-Natal, for instance, has isiZulu, English and Afrikaans as provincial official languages. Section 29 of the constitution stipulates that people have a right to receive education in the language/languages of their choice. It is, however, interesting to note that one can receive education in one's language only in the first four years. Afrikaans speakers are an exception because they can receive education in their mother tongue up to postgraduate level.

ii. Bills and other language policies

Bills and policies, like the Language in Education Policy (1997), Norms and standards regarding Language Policy and South African languages Bill, as per the prescripts of the constitution, are put in place in an attempt to address the language problem of the country.

Language in Education Policy (LiEP)

Tollefson (2002) states that language policies (in education) are used by the states to manage social and political conflicts. South Africa's policy recognises diversity and, therefore, promotes multilingualism and respect for all languages used in the country. LiEP aims, therefore, to support the teaching and learning of all other languages required by learners or used by communities in South Africa. It aims to facilitate communication across the barriers of colour, language and religion.

Norms and Standards regarding language policy

This policy aims to redress the neglect of historically disadvantaged languages in school education and also to facilitate national and international communication through promotion of bi- or multilingualism.

South African Languages Bill

The South African Languages Bill that was going to become the South African Languages Act after coming into effect in 2000 also aimed at promoting and accommodating linguistic diversity. It also aimed at eliminating the marginalisation of indigenous African languages. The bill also recognised the PanSALB.

2.16. Higher Education institutions and the hegemony of English

Languages are always a topical issue in South Africa. More than 10 years after the election of the first democratically elected government, the language problem has not yet been solved. Tertiary institutions should be playing a more prominent role in the development of a lingua franca or promotion of indigenous African languages, but they do not.

The language policy of the University of South Africa (Unisa) is posted on the internet and it is in English. The policy in question was approved in 2006 and Section 4 addresses the question of English and Afrikaans being languages of tuition. It begins by stressing the fact that the university will use official languages on the basis of 'functional multilingualism'. Sub-section 4.2.3. states, *'Where English and Afrikaans already have the capacity to operate*

as tertiary-level languages, the university pro-actively supports African languages with a view to them becoming mediums of instruction at tertiary level.'

This clearly shows that at the moment Unisa only recognises English and Afrikaans as languages of tuition. It is only 4.3 *(Language(s) of research)* that recognises other languages, but that only applies where it is practical.

Higher education institutions are autonomous in terms of the Higher Education Act of 1997. UNISA's stand can be defended in court. According to the Council on Higher Education, 19 out of 21 universities use exclusively English as a medium of tuition. The other two prefer Afrikaans. The Historically Black Universities favour retaining an English only approach. The numbers of students registered for indigenous African languages are declining. In public schooling teacher training institutions, textbook industries promote English, according to Rodriguez *et al. (*2005).

The findings of a study concluded between October 2000 and February 2001 by Wits University highlighted the fact that there is a need for access to English. There are reasons attached to that conclusion. Conduah (2003) states that students recognise the need to access English because the access could provide them with "social mobility and material power", Granville *et al.* (1998:258). This is just like during apartheid times when English was recognised as a language of upward mobility for Afrikaans-speaking middle class and aspiring middle class people, according to Alexander (2003).

AfriForum Youth made a submission to the minister of Higher Education and Training, Dr. Blade Nzimande in October 2010. In the introduction AfroYouth Forum states that English is implemented "at virtually all levels of society – at the expense of South Africa's indigenous languages". It is even indicated that virtually all top universities in the world emphasise mother tongue instruction. As a recommendation, the AfriYouth Forum requested the Minister of Basic Education, Mrs. Angie Motshekga to hold a summit on practical challenges of mother-tongue education in the basic education in South Africa.

2.17.   The MarkData Survey and the use of languages in South Africa

PanSALB contracted MarkData (Pty) Ltd to conduct a national survey on the use of languages and the issues arising from the multilingualism situation in South Africa. The survey commenced in February 2000 and was finalised in December of the same year.

Their report focused on, among other things, (1) Public Language Usage Patterns, (2) Language and Media and (3) Home Languages and Fluency in Other languages. Findings to this study reveal that there are a lot of discrepancies/imbalances in the treatment of the languages.

2.17.1. Public Language Use Patterns

The Markdata survey report noted the following:

- The use of Afrikaans is slightly above than that of the home language in the Post Office. That suggests that people are likely to speak Afrikaans when visiting the Post Office because South African Post Offices are dominated by Afrikaans speaking staff.

- The use of English is above the use of home language with regard to statements to the police. Police statements and Affidavits are made in English. A hysterical woman reporting rape will present her case in her home language but the notes will be taken and recorded in English.

- 35-40% of seSotho, siSwati, isiNdebele and Xitsonga people do not communicate in their home languages. These languages are at the bottom of the rung in terms of the number of speakers.

The implication is that the Post Office staff is predominantly White and Afrikaans speaking. As it was a parastatal during apartheid, it means the Post Office benefitted from *Colour Bar Act* of 1926. The ANC led government has, however, made sure that the South African Post Office is transformed. According to Orman (2008), it was decided that the South African Post Office should abandon Afrikaans and adopt an English-only policy. The names of places with Afrikaans words are no longer acceptable and can only be used in an anglicised form (Pelgrimsrus is now Pilgrims Rest, for example).

2.17.2. Language and media

South Africans, according to MarkData survey (2000), favour lifestyle magazines published in English. The newspaper with the largest support is an isiZulu biweekly, *Ilanga*. In another research by MarkData, it is indicated that an urban middle class person (who speaks isiZulu) would not wish for the paper to be published in English.

IsiZulu is the most widely spoken language in South Africa. This might influence the results of the MarkData survey. Another reason is that *Ilanga* is one of the oldest newspapers in KwaZulu-Natal where there is a large number of the isiZulu speakers.

According to Orman (2008), English dominates media. He cites *7de Laan* as an Afrikaans soapie with English sub-titles, but it is extremely rare for an English programme to have sub-titles in Afrikaans or African languages. Orman (2008) also notes that Afrikaans newspapers have English advertisements because advertisement is in English in South Africa.

2.17.3. Home Languages Fluency in other Languages

According to the report, people who speak Afrikaans and English understand each other to the extent of about 50%. These two languages have been the official languages for more than 50 years. During apartheid, these languages were the only two found in the Republic and also in the Homelands.

2.17.4 Language and Occupation

According to the MarkData report (2000), Afrikaans maintains its position as a language in work and educational institutions. It means that Afrikaans is still strong as a LoLT in South African schools and is used when supervisors address their juniors.

Another noticeable thing is that most indigenous African languages are used when people are involved in conversations as equals, but as soon the situation becomes formal people switch to either Afrikaans or English, depending on the environment.

MarkData's observation is that isiNdebele is non-existent in the work and educational institutions. Tsotsitaal is even better because it does make an appearance in work environments and it is normally used among peers and colleagues.

It should also be noted that in job-seeking activities, English is nearly dominant. Afrikaans is another dominant language, but it does not come close to English. These two are viewed, in South Africa, as languages of commerce. Myers-Scotton (1990), in Webb and du Plessis (2006), argues that English is used as the only language for official use and that serves as a dividing line between classes.

2.18. Conclusions made and lessons learned

Indigenous African languages are not functionally viable, i.e. they do not have a function in business, commerce, education and law. It is not only a question of being used in commerce or education or government, but it is about African languages getting support and recognition from the people of South Africa.

The ruling parties play a huge role in promoting one specific language. South West African Political Organisation (SWAPO) adopted English as their business and public language. In Namibia, according to Harlech-Jones in Goedhals *et al.* (1991), the education directive stated that English would be the language of administration, but allowed the other languages to be used to report to parents. It even left a room for home language instruction at primary school level. What is ironical about the same directive is that it also noted that a number of language syllabi had not yet been prepared. It was only Afrikaans and German syllabi that were ready.

One would understand if one language is chosen as a LoLT, but it is different when one language is elevated to this status of being the ONLY language used for all the activities taking place in a country. Mazrui, in Tollefson (2002), brings a very important fact to our attention by using Karl Marx's *Das Kapital* as an example.

Das Kapital, as a book that changed the shape of the world is not available in major African lingua francae, like Hausa and kiSwahili. Statesmen subscribing to Marxist philosophies have promoted Socialism and Communism in their countries. Russia, a superpower once known as USSR, spread communism and even supported African states in their fight for freedom. Some ideologies contained in the greatest writings might never be simplified and understood by African communities.

It is interesting to note that the *Qur'an* is available in kiSwahili and Hausa according to Mazrui (2002).   This is because kiSwahili and Hausa societies are largely Muslim. Hausa people have ties with Arabs and other Islamic people because of trade. According to Wikipedia, Islamic religion has been with the Hausa since the fourteenth century. Hausa and kiSwahili have been exposed to Islam for a very long time. Muslim scholars of the 19th century entrenched Islam in rural areas. Is religion not an exception in this issue of functional viability?

The Bible is the highest selling book in the world. It is because it is in many languages. Almost every language has its version of the Bible. Can it be because religion was used as a tool in the colonisation of Africa? It is believed that a missionary would visit a village in the pretext of preaching the gospel of Jesus. This fact is supported by Spencer, in Fisherman (1974), when he states that African languages were not used for commerce, administration and education but for 'evangelism and worship'.

Is there a policy in South Africa compelling doctors to master at least one African language? More than 70% of the population is of African descent and hospitals and clinics are full of Black people. Doctors and nurses attend to patients that are relatively poor according to Anthonissen, in Meyer and Apfelbaum (2010), and most of these patients have a limited formal education. That results to a lot of challenges in communication because most of these patients are first language speakers of indigenous African languages. Their levels of proficiency cannot be equaled to that of the doctors attending to them. Is the government doing enough to make sure doctors also become proficient in some or at least one of the indigenous African languages?

English is becoming more dominant in the public sector than it was before 1994. Frydman in Bokamba (2011) argues that English has gained more territory and political clout than Afrikaans. Frydman (2011), citing Kamwangamalu, (2004), further argues that instead of promoting additive multilingualism the language policy promotes monolingualism in English.

One would have to check if it is possible to have indigenous languages as mediums of instruction. There are nine indigenous languages recognised as being official. Is it possible to develop all of them at the same time? Which language should take precedence? Why specifically that language? Should we consider numbers? Should we consider the attempts of the scholars in trying to develop it? Some of the questions are difficult to answer as answering them will evoke emotions that might affect decision making.

Kamwangamalu, as cited in Ridge (2001: 28), argues that 'during apartheid Afrikaans was developed and used successfully as means of determining access to political power and economic resources. The same policy could work equally for African languages'. However, it will come with its own challenges.

Maybe one should support the government in its move towards prescribing an indigenous African language as a requirement to get a degree in South Africa. The recognition of eleven official languages is seen as a challenge by some scholars. Maybe they view focusing on only two official languages as a solution to our linguistic problem. IsiZulu is spoken by more than 22% of the South African population, according to the 1996 census and it is most spoken in KZN and in Gauteng. If Gauteng is the economic hub of South Africa, why do the South Africans fail to develop isiZulu to be a language of power and economy as it has such wide speakership?

Mazrui, in Tollefson (200), blames the Afrikaans-medium tertiary institutions as being exclusive to a large number of potential Black students because most of them have English as a second language. The University of Stellenbosch's language of tuition is Afrikaans for all undergraduate courses. Black South Africans who come from KwaZulu-Natal do not think of Stellenbosch University as an option. I have noticed that most White South Africans from Vryheid study at the University of Stellenbosch. One does not need to be a brain surgeon to figure out why. Afrikaans is the language of tuition in Stellenbosch and most Vryheid residents speak Afrikaans and write their Matric examinations in Afrikaans.
 It has also been noticed that most Afrikaans medium schools are reluctant to add an indigenous African language as an extra language in their schools. Are they afraid to be diluted? Maybe the government's policy of additive multilingualism is not observed.

One has observed that South Africans are conscious of their Africanness but value English as a prestigious language or a language that would lead them to greener pastures. Murray in Mesthrie (2002:440), states that 'English is a language of power and, therefore, of choice'. This is supported by Gaeilge, in Fisherman (1974) when he asserts that a second language is learnt for social and material development. This means if there was no material benefit to speaking a foreign language, people would not learn it. Afrikaans is the least favoured language among the Black communities because it is still viewed as a language of oppression. The Coloured communities speak Afrikaans and see nothing wrong with using it.

Afrikaans-speaking South Africans still use their language in their schools and in their shops and businesses while Black South Africans use English more than they use their own languages. There are, however, those Black South Africans who feel that speaking their indigenous African language makes them more African.

English is both a *de jure* and *de facto* national language because it is a national language, both by decree and by the fact that is distributed all over South Africa.

One has learnt that *language planning* should be future-oriented and must be centred around the conscious use of language in speech communities. It must also be noted that language policies are reliant on the coercion of the rule by the policy rather than the hegemony in the civil society, according to Brown, in Herbert (1992).

Considering that when colonisation came with total rejection of vernacular languages in administration and education, The Harare Conference of 1997 might have been a good idea because it led to African countries having a basis to work on, but the reality is that many language policies are reactive and 'lack planning element' (Romaine: 3:2002).

2.19. Summary

This chapter reviewed different literature in an attempt to support the hypothesis that indigenous African languages are not functionally viable. Studies on colonial policies and post-colonial language policy developments were used in attempt to support the hypothesis. Endoglossic and exoglossic policies were identified as prominent language policies in Africa. Language policies of some African countries were studied and a particular attention was then paid to South African language policy before and after 1994. It was also noted that inequality in languages is a global phenomenon and countries like Canada, Finland and Singapore have come up with policies accommodating their indigenous languages.

This chapter further asserted that Africa is multilingual and it has also been noted that the number of English speakers has grown. There are more people who speak English than they were in 2001. English has more Second Language speakers than any other language in South Africa. This could be because of a number of reasons. Firstly, it could be because English is regarded as a lingua franca, a language of business and also of upward mobility. Freedom has resulted to a new breed of professionals and businessmen, who use need English to dine and to do business. Secondly, it could be because of language policies in all spheres of government, including in education. IsiZulu has also gained more speakers, while Afrikaans has only grown by a fraction.

The MarkData Survey has also proven that English is the most widely used language in South Africa. The next chapter is Research Methodology.

Chapter 3
Research Methodology

3.1.**Introduction**

This chapter focuses on how data sources were identified and selected. It further focuses on how the instruments were developed and piloted. It describes the collection, capturing and interpretation of data.

Two stages of research were followed. The first stage was Secondary Research, and it focused on literature about language policies and their effects on some African communities. The second stage, which is Primary research, focused on parts of multilingual communities in the Zululand District of KwaZulu-Natal, South Africa. These communities were used as samples to provide us with respondents whose responses would help us prove or disprove that indigenous African languages are not viable. Questionnaires were designed and used in interviewing individuals from the communities.

For the purposes of consistency in this report, multilingualism literature was studied before conducting a research on multilingual communities. This made it easier to understand the processes and dynamics of multilingualism. The focus was mainly on multilingual societies and their use and utilisation of indigenous African languages for commercial, academic, legal and medical practices. Due to budgetary constraints and lack of funding, the research could only be conducted in one of the districts of KwaZulu-Natal. The conclusions were drawn from the trends of the sampled areas in the province.

A choice had to be made between qualitative and quantitative types of research. Qualitative procedure was chosen because a small group could be used and the results would be about patterns and common features, but at the same time quantitative research seemed convenient because, as a researcher, I wanted to ask specific questions and analyse responses to statistics and then summarise the findings. I wanted to move from particular facts to general conclusions. I ended up combining both types. As quantitative research is more about numbers, I did computations on the data collected to make conclusions, but I also needed to make conclusions on some of the statements made.

Quite a few samples were identified and used for primary research. These samples were drawn from specific communities that had been identified because of their characteristics. Each community was identified because of its merits and relevance to the study. Samples were randomly selected and there was no specific criterion used except that the findings in each sample had to address the hypotheses in question.

The survey focused on the usage of languages in the selected populations. Survey Research was used, focusing on interviews and questionnaires as forms of gathering data because survey research covers as much ground as possible and it is cost effective. Participation was voluntary. This survey was used more like a public opinion poll. The participant only participated if they wanted to and the opinions were mostly non-empirical and about what the respondent thought. The research itself was not conducted under controlled and supervised conditions because some participants wanted to fill in the questionnaires in the comfort of their own homes and at their own pace.

Using survey research bore fruit because respondents felt free and willing to participate. It was chosen because it would be cost effective as only transport and paper were needed. The only negative thing about it was control. It took very long because respondents took their time and some did not even return the questionnaires, resulting to wastage.

3.2. Research problems and hypotheses

The study was inspired by Mutasa and Ogutu's (2008) argument that, in Africa, English and French dominate as media of instruction and also in other spheres of communication, at the expense of African languages. In South Africa, in particular, English is the most dominant formal language when it comes to business, education, law, health and entertainment. It has been observed that African languages lose status and are always relegated to inconsequential events and/or people.

The study was, therefore, conducted to find out if indigenous African languages are functionally viable, and to critically examine their prospects and challenges in the new South Africa. The study further sought to determine if the South African government's failure to sanction language policies is the cause of underdevelopment of indigenous African languages.

It can also be argued that indigenous African languages still have a wide speakership, but the competence of young people living in suburban areas is very elementary in such languages. The tools designed specifically for this research (attached as *Appendices A* and *E*) sought to either support the above-stated hypotheses or prove them wrong.

3.3. The research methodology

The research combined different data collection methods. There were two forms of data sources. One form used was Self Reporting method. New data were collected from participants in the form of personal and group interviews. This was combined with Archival Data collection method because official documents were used to verify information. Mouton (2003) breaks down types of empirical studies. Three different research methods were combined to produce credible results. The ones that seemed to qualify for this study were Surveys, Secondary Data Analysis (SDA) and Literature Reviews. Surveys were chosen because they provide an overview of a representative sample. This study also used the existing data and analysed the (SDA) to test the hypotheses. One needed to rely on existing literature for overview of knowledge and information already existing in the discipline.

3.4. Procedure

Due to financial constraints and vastness of the country, the study was limited to the Zululand district in KwaZulu-Natal. Samples varied in size, but were all large enough to reduce bias. Specific populations were selected because of their historical backgrounds and the languages spoken by those communities. Samples within those populations were randomly selected for effectiveness. Some samples were selected because of what they represent and the researcher felt their input would be invaluable in the study. The group had to provide us with representative information about the population. The information about a particular population was gathered and considered in the selection.

The research type of preference was Descriptive research using surveys and fact-finding enquiries. With this type of research, only what is happening or only the trends are reported. This then focuses on what is common to justify the stand that indigenous African languages are not functionally viable. It makes it easier to make generalisations.

One had to choose between quantitative and qualitative procedures. *Quantitative research* focuses on the causal explanations and is predominantly used in natural science and health

researches, while qualitative research is mostly interpretive. Qualitative research is also about generalisations, while quantitative research results in numbers from precise measurements. Both procedures were followed in this research.

Qualitative procedure was chosen because a small group could be used and the results would be about patterns and common features. A report written would be a narrative one focusing on contextual description rather than a statistical report focusing on comparisons of means. The theory is developed inductively. Qualitative research is said to be subjective as opposed to the quantitative research, which is objective. Quantitative research could not be ruled out because the study is about existing knowledge and the results (outcomes) will be hypothesised. Since quantitative research is about numbers, I used it to measure the amount, i.e. the number of institutions using English over indigenous African languages.

Taking the decision depended upon a few considerations. Firstly, I looked at the question and the goal. I wanted to prove that indigenous African languages are not functionally viable and my goal was to generalise those findings. Two of the characteristics of Qualitative Research, as stated by Lincoln and Guba (1985), are that (a) Humans are used as instruments and (b) outcomes are negotiated. In this research conclusions were made from interviewing humans who made responses based on their own experiences. At the same time, literature played a dominant part in the collection of data.

Mouton (2001) identifies four design types using a four-dimensional framework. They are illustrated in the table below.

Dimension	Type
Dimension 1: Ranging from Empirical to non-empirical (conceptual)	Empirical Non empirical
Dimension 2: Primary or new data collected vs. analysing existing data	Primary Secondary Hybrid
Dimension 3: Type of data, ranging from numeric to textual	Numeric Textual Combination
Dimension 4: Degree of control or structured in design	High control Medium control Low control

Table 3.1.   **Source: Mouton**

The research was based on Type 2 model because I combined both primary and secondary data in summarising my findings. The research was based on an Inductive Argument because the conclusion is only highly probable and not definitive. Findings are, therefore, not conclusive.

A survey research was used because of the following main reasons:

- To accurately depict the character of Zululand formal business, legal institutions, education, etc. and, to a larger extent, communities.
- To obtain relevant information.
- To maximise the proportion of subjects interviewed.

This strategy was chosen because it is based on interviews, observations and writings as opposed to quantitative research, which is more about numbers. As an ethos of qualitative strategy objectivity was key in this research.

The model followed was that of qualitative research strategy because of:

- General research questions
- Selection of subjects
- Collection of data
- Interpretation of data
- Writing up of findings and conclusions

3.5. Triangulation

Mouton and Marais (1990) define triangulation as the use of multiple methods of data collection to increase reliability. This is supported by Buber, Gadner and Richards (2004) in stating that triangulation is the use of parallel studies using different methods to achieve the same purpose. In this study I combined the methods in conducting one research. This was done for both convenience and validity of results. It was also done to 'allow expression of different facets of knowledge', as Mathison (1988), in Buber, Gadner and Richards (2004), puts it.

Quantitative research relies on large, randomly drawn sample and qualitative research is about smaller, purposive samples. These two had to be married because of the nature of the

samples drawn. The samples are smaller and the answers came via interviews, but the final result was based on the findings drawn from a statistical summary.

3.6. Participants and Sampling method

There are normally specific factors considered when identifying a sample and with this research the emphasis was on the larger community. Multilingual communities were my main target because it is where comparison is made in terms of language preferences and usage. The Zululand District Municipality was the most accessible to me as a primary researcher. The district, therefore, would be my population in this report. I then subdivided the district into samples. There are two types of samples used, i.e. a sample of individuals and a sample of institutions. When sampling individuals the focus was on the community the members come from. Age, gender and ethnicity were not considered as defining criteria in this instance. Instead, the number of languages that are spoken by the community was the most important aspect of the selection. The district has three dominant languages, and these are isiZulu, English and Afrikaans, as has already been mentioned.

On the following page) is the distribution of languages in KwaZulu-Natal according to Census 2011.

Languages	First Language	Second Language
Afrikaans	**161876**	**228304**
English	**1337606**	**3315694**
isiNdebele	111657	38790
isiXhosa	340832	129825
isiZulu	**7901932**	**327934**
sePedi	20555	15254
seSotho	79416	57143
seTswana	52229	16205
Sign language	48575	18785
siSwati	8347	23014
tshiVenda	4309	2253
xiTsonga	8936	12417
Other	77519	215872
	10,153,789	**4,401,490**

Table 3.2

According to the Zululand District Status Quo Report, Zululand District is situated in the north-eastern part of KwaZulu-Natal (fig 3.1). It has an area of 15 307 square kilometres and

a population of about 954 020 people. It has two major towns (Vryheid and Ulundi), both of which are well located in relation to the national road and rail networks.

Vryheid (urban population 24 670) is a commercial and business centre, while Ulundi (urban population 55 000) is an administrative centre with the seat of the District Municipality, the shared seat of the Provincial Legislature and a well-equipped airport. However, the district's economy and settlement pattern are largely rural.

During the apartheid era, Zululand was defined as a "homeland" and for that reason was severely deprived of government investment in infrastructure and services for many years. Today, Zululand remains one of the poorest districts in South Africa. It needs investment in basic infrastructure and economic activities, which will create employment and, for this reason, has been selected as one of the focus areas for national government's integrated sustainable rural development strategy (ISRDS) programme.
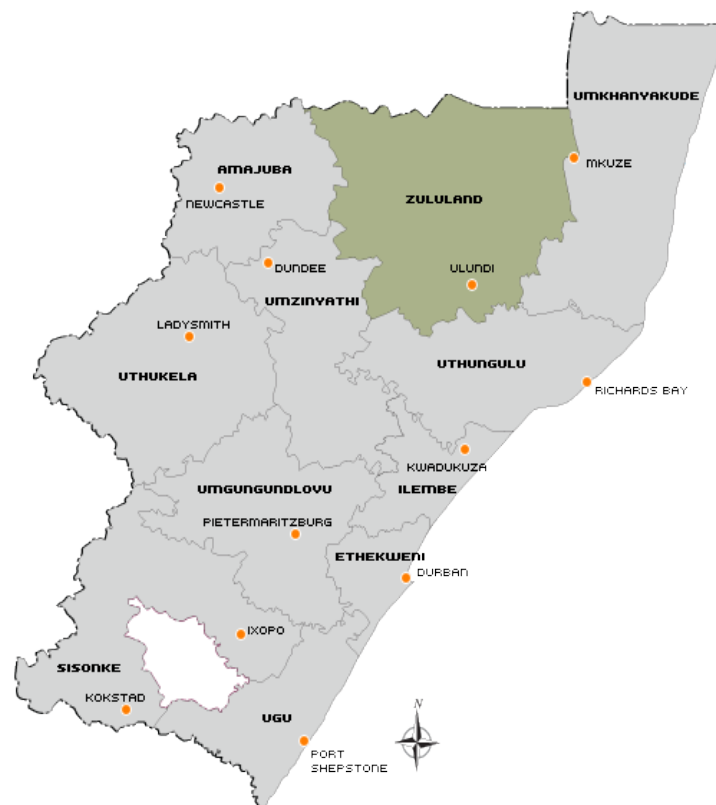
Fig. 3.1. Map of KZN and the position of Zululand.

According to the Zululand District Status Quo Report, Zululand is predominantly a rural district.

Although it is relatively remote from the province's major development centres, like Durban, Richards Bay / Empangeni and Pietermaritzburg, and the main growth corridors (along the N3 and N2 routes), it does have a secondary corridor of national significance. The coal-line corridor, which runs from Richards Bay, through Ulundi, Vryheid and Paulpietersburg and on to the mining areas of Mpumalanga, is an important route in the national rail and road network.

The Zululand space economy may be analysed in terms of four dimensions:

- the settlement pattern

- areas of relative welfare, need or opportunity

- the distribution of towns, service centres and other concentrations of economic
  activity

- transport networks and flows
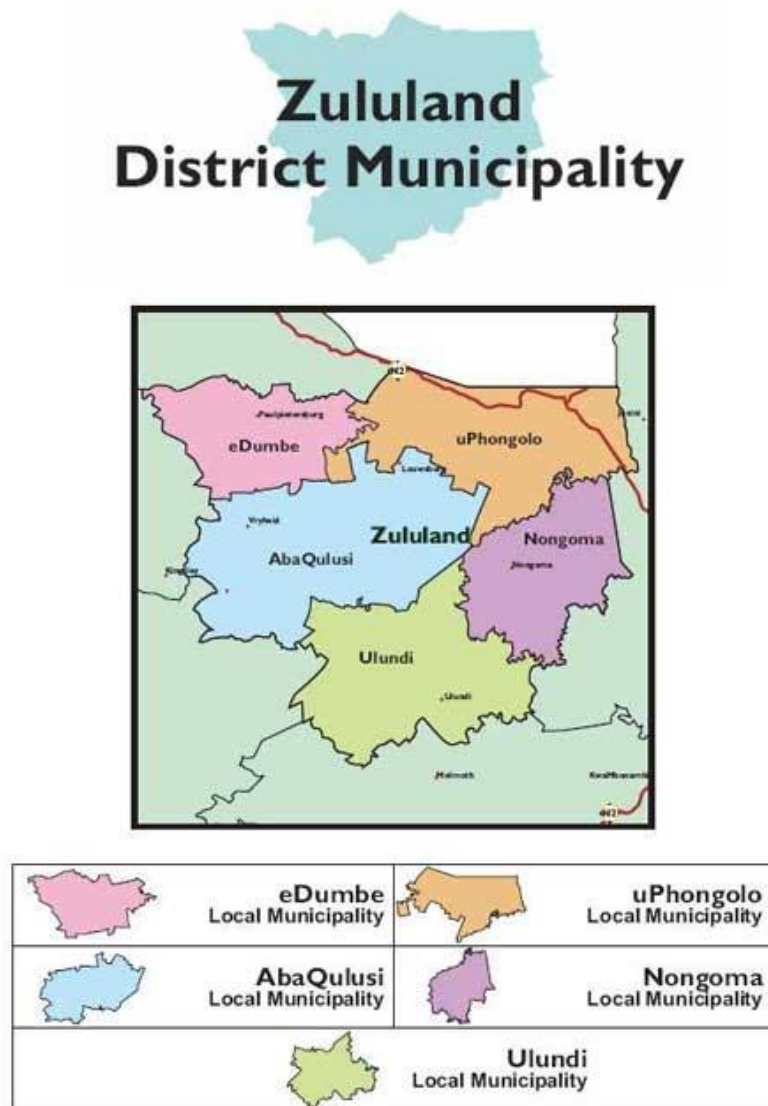
Fig. 3.2. Political map of Zululand District Municipality

3.6.1. Choosing samples

Wikipedia defines Sampling as the use of a subset of population to represent the whole population. There are two forms of Sampling, viz. Probability (Random) Sampling and Non-Probability Sampling. Non-probability sampling was used in this study as it proved to be more cost-efficient and more practical than probability sampling. Non-probability sampling was also chosen because it represents some characteristic I wanted to study. Some forms of probability sampling were used, as well. Selection was done on the basis of knowledge of the population. That called for Purposive or Judgmental Sampling, because the study was based on my judgment and the purpose of the study. I wanted to find out if indigenous African languages are functionally viable. Purposive sampling was coupled with Snowball Sampling because the information could only be collected from a few members that could be located.

3.6.2. Samples

Samples were in the form of individuals, groups and organisations. Individuals were selected from citizens and students, while groups came in the form of English educators, group of English advisers and classrooms in certain communities. For organisations we targeted corporations, banks and subsections in departments. Each cluster was selected because of its merits and because of what it represented. Some clusters represented professions rather than communities.

3.6.2.1. Sample 1: Teaching and Learning Services (Zululand District)

The first group of respondents came from the Zululand District Office. Subject advisers working in the district were asked to participate. The group was representative of most of the subjects offered in the NCS. Two participants spoke Afrikaans. One was White and the other Coloured. The rest of the participants spoke isiZulu. One of the isiZulu speakers was an Afrikaans HL adviser, while another supported English HL teachers since there is no EHL adviser in the district, due to financial constraints and practicality. There were only two schools offering Afrikaans at HL level and four offering English at HL level.

3.6.2.2. Sample 2: Sisonke EFAL educators

In another cluster, selected respondents were English First Additional Language educators who were attending a content workshop. The common factor in that group was that they all worked in the Sisonke District and came from the southernmost tip of KwaZulu-Natal. The district was once under the Eastern Cape government and was moved to KZN during

restructuring and due to new demarcations. The district is, therefore, predominantly isiXhosa speaking and, above all, deep rural. There were 2551 KwaZulu-Natal (KZN) learners registered to write isiXhosa in 2011.

3.6.2.3. Sample 3: Nongoma

Nongoma is where the Zulu monarch, Isilo samabandla, King Goodwill Zwelithini, lives. The 'town' is about 55 kilometres from Ulundi and about 110 kilometres from Vryheid. Nongoma people are traditional and isiZulu speaking. The economy of Nongoma is mostly subsistence farming and most of the places are remote. One hardly sees a White man in this area, although it is a gateway to the game reserve (Hlabisa). Most people have a secondary school education, as there are more than fifty (50) high schools and a Further Education and Training (FET) college. Respondents were randomly selected in the town of Nongoma and in areas surrounding it.

3.6.2.4. Sample 4: Haladu

Haladu falls, both politically and educationally, under uMzinyathi District and is a multilingual community populated by both isiZulu and seSotho speakers. The community is balanced in terms of numbers of speakers of each language. Most learners in the area have a choice to register either isiZulu or seSotho as their HL. It is unfortunate that the province does not have a large pool of seSotho educators and relies on other provinces for question papers and marking. Haladu (through Leneha-Tumisi Secondary School) and Nqutu learners are, therefore, the only learners to register and write seSotho in KwaZulu-Natal. In terms of statistics, there were 41 learners registered to write seSotho HL in the province in 2011, with 27 learners schooling at Leneha-Tumisi.

3.6.2.5. Sample 5: Vryheid Community

Vryheid, as a town, is dominated by isiZulu speakers. Most White people speak Afrikaans as HL and other nationals, like Zulus, Xhosas, Chinese, Pakistanis, etc. living there can speak isiZulu. Population was estimated at around 194469 in 2007, according to Wikipedia. About 63% of that population lives in rural areas. Vryheid is the producer of timber, field crops and livestock. It was a mining town and mines closed about 15 years ago. 22% of the population has no formal education, according to Wikipedia.

3.6.2.6.   Sample 6: Institutions

The most important sample of them all was the one about institutions. The focus of the research was on institutions and their practices. As the study was conducted to find out if indigenous African languages are functionally viable, and to critically examine their prospects and challenges in the new South Africa, we sought to find out from institutions if they were using indigenous African languages on daily basis.

The intention was to cover as many sectors as possible. We covered sectors like:

Education   : the DoE and its language policies and practices.

Political   : a political party and its language policy and practice

Legal   : Legal Aid Board and the magistrate's court and their language policies and practices

Safety and

Security   : SAPS and language policy and practices

Health   : hospitals and clinics and their language policies and practices

Administration: the municipality and its language policies and practices.

3.7.   Questionnaires

Owing to the nature of the study, different instruments were designed to answer specific questions. Two questionnaires were designed for the purpose of this study. One focused on individuals and their thoughts about the subject (see Annexure 1), while the other focused on institutions (Annexure 3). The advantage about using questionnaires was that the respondents could consult with others to confirm the information. All the necessary steps and procedures were followed when designing the tool, e.g. a pretest was done and double-barreled questions were avoided.

3.7.1. Questionnaire for individuals

The first questionnaire focused on individuals and communities and their use of languages. The questionnaire could be filled in by the individuals all by themselves. It only addressed the personal preferences of the respondents and, also, how they saw the language use in their areas. Respondents were given forms as individuals or in groups.

Most of the responses would be subjective and could not be supported through policies or decrees. These questions were about personal experiences of the individual respondents.

The questionnaire was divided into three main sections, viz. Sections A, B and C. Section A was for personal details and was used for statistical purposes only. It required information on age group, gender, level of education and nature of involvement in the study, i.e. is the respondent participating just as a community member or because they are a professional involved in teaching of languages?

Section B focused on the yes or no-, multiple choice- and open-ended questions. Some of the questions focused on the understanding of the area the respondent lived in. There were questions about the LoLT of the area, lingua franca, dominant language and the HL of the respondent. There were also questions on knowing about or being aware of the policies governing the use of languages in the country. Some also included questions based on the hypotheses of this study.

Section C of the questionnaire was about Batibo (2005) and his *five phases of language shift and death in Africa*. Respondents were made aware of these phases and were, therefore, asked to identify the stage they thought their community was in.

A consolidation sheet was then used to collate data collected per sample. The sheet was mainly for computation, as conclusions could only be made by analysing numbers and responses. There were two different consolidation forms used. A consolidation form for individuals was different from that of the institutions as the focal points were different.

3.7.2. Questionnaire on institutions and their use of language

The second data collection tool was an interview and it targeted institutions, and not individuals and their preferences. The accounting officer was responsible for answering questions. . The answers had to be objective and be based on policies or acts. It did not even leave room for giving reasons The focal point was on minutes, language of meeting, communication, documentation and language of teaching (for education departments and universities.

This questionnaire focused on functional viability of the languages and the responses were given through using the code of the language in the appropriate space. The conclusions made on this questionnaire informed the researcher on the number of institutions that were contacted and the language preferences in terms of minutes, consultation, documentation, etc.

Areas targeted were municipal offices, polices stations, schools and universities, district offices, legal aid institutions and law firms.

3.7.2.1.Language of meeting

The respondents were asked on the prescripts of their institutions' policies in terms of language used during meetings and briefings. The focus was on the language used as per the prescripts of the policy. The population of the institution is also very important as it should play a role in the choice of the language of the meeting. The reason for the choice of language is not entertained, but is compared against the official languages of the province and the dominant language of the area.

3.7.2.2. Language of minutes

The questionnaire also sought to find out about the language institutions used for recording minutes. Some meetings deliberate in one language and record minutes in another. That has its own problems because there are always complications in translating the resolutions. The questionnaire, therefore, separated the language of the minutes from the language of the meeting.

3.7.2.3. Language of Correspondence (Communication)

Institutions were also asked about the language used when inviting staff to meetings, giving information and also giving instructions to clients. This could be in the form of memoranda, brochures, posters, pamphlets, circulars and prescriptions (for doctors and pharmacists). Some institutions deal with outside clients on daily basis and were asked to respond on their policy on consultation.

3.7.2.4. Documentation

Institutions had to respond on documentation. An institution, like the Local Criminal Record Centre (LCRC), which keeps criminal records for South African Police Services (SAPS), was visited as a separate entity from SAPS. SAPS had to respond in terms of affidavit and docket language. There was a lot of duplication on the part of SAPS and LCRC, because one is the unit of the other.

3.7.2.5. Language dominance

Each institution was asked about the awareness of the official languages of the provinces and also about the dominant language of the area. The language dominance section of the questionnaire can be concluded without even asking the respondents. In KwaZulu-Natal three languages are recognised as official languages. IsiZulu, English and Afrikaans are the three official languages of the province, while other languages are spoken by certain communities because of their locations. Pongola, which is closest to Mpumalanga Province and Swaziland, is dominated by isiSwati. Kokstad and areas around Sisonke District are dominated by isiXhosa. Nqutu is known for seSotho. One considered those dynamics when addressing the language dominance question.

3.8.   Ethical considerations

Names of people and institutions are not published anywhere in this research. Some institutions were reluctant to give me information and because of red tape we waited for days to be given an opportunity to interview people.

3.9.   The process of gathering data

The interviewee was made aware of the fact that participating was not compulsory. They would be asked if they wanted to participate or not. Data were gathered through (1) verbal conduction of interviews, (2) filling in of questionnaires and (3) observation.

Some candidates wanted to participate in a conversation with the interviewer so that they could ask for clarities, while others decided to take the forms home to return them the following day. If the participants were in an institution, they were allowed to take the forms home. The interviewer would then collect them the following day or delegate a member of the institution to help with the collection. The participants were attending a three day workshop and the filling in of forms was done on the last day of the workshop. Participants were given forms and the interviewer led the group step by step in answering the questions. The questionnaires were then collected.

When gathering information from institutions the process was a bit different. The interviewer would either call or visit the institution to either set up an appointment or, if permitted by the authorities, interview the delegated member of staff.

The institution would be presented with a letter requesting to conduct interviews. If the supervisor gave me permission I would interview them on the spot or set up an appointment. Sometimes I could interview the Personal Assistant or any person delegated to give information.

We would sit and discuss the purpose of the meeting and then embark on the interview process. The interviewee would be given a copy of the questionnaire and the interviewer would take him/her through the document to allow for clarities.

What started towards the latter stages of the research was the stamping of confirmation letters by the institutions.

A Data Collection Plan was used to visit the following target institutions

- Police stations
- Hospitals
- Clinics
- Schools
- Further Education and Training (FET) colleges
- Banking institutions
- Legal institutions
- Municipal offices
- South African Social Security Agency(SASSA) offices
- Computer schools

Shown overleaf is a tracking template used for recording visits to institutions.

Table of institutions

Category	Type of institution	Institution	Area	Date of visit	Contact Person	Contact Number
Financial	Banking	Standard	Vryheid			
		Absa	Vryheid			
		FNB	Vryheid			
	Loans					
Academic	Basic education					
	Higher education	Mthashana				
Health	Hospitals					
	Clinics					
Legal						
Business						
Political						
Sport						

Table 3.3

Another very important source was the TV, which was used for observation, as one of the methods of data collection used. Parliamentary Service Channel 408 on DSTV was, therefore, used as another research sample put under observation. Parliamentary sessions could also furnish with the information needed and were then observed for 1 hour a day for ten days. Highlights were not used, but the recording of the session was used.

Because of red tape and bureaucracy in the health sector, I could not collect data from clinics and hospitals, except in privately owned institutions. Application had to be sent to the Head Office in Pietermaritzburg to interview nurses in any clinic or hospital in the province. Another method of data collection, in the form of observation, was thrown into the mix.

3.10. Analysis

Questionnaires were collected and bound into packs and labelled. Questionnaires for individuals were collected in order to be used for opinions coming from people who were working and living in the Zululand District. They were subjective and some answers were not based on any policy or statute.

Questionnaires from institutions were about policies and regulations. Institutions were not eager to give the information, but those that gave it helped me a great deal.

Consolidation sheets were used to consolidate data and to do computations. A consolidation sheet is just a one pager that one uses to summarise information received though a number of questionnaires.

Checklist of visited samples

Sector	Institution	BKZ	NPP	NND	NMA	NPG	Total
Banking	ABSA						
	FNB						
	Standard						
Legal	Legal aid						
	Court						
Education	TVET College						
	Schools						
	Educ centres						
Health	Clinics						
	Hospitals						
	Optometrists						

Table 3.4

3.11. Challenges and Shortcomings

South Africa is very vast, and so is the Zululand Municipal District. The researcher had to travel long distances to gather information without any financial assistance. Some nstitutions were not very eager to furnish me with information, citing red tape. I sometimes waited for days to get permission from the top management. Health, as a department, is very strict on giving outsiders information, even if that information has nothing to do with health as a profession. I had to write to the Head of Department, based in Pietermaritzburg, to get information to go to clinics in the Zululand District.

3.12.   Summary

This chapter focused on how data sources were identified and selected. It further focused on how the instruments were developed and piloted. It described the collection, capturing and editing of data.

Qualitative procedure was chosen over quantitative procedure, because a small group could be used and the results would be about patterns and common features. Quantitative research was not ruled out completely. As a researcher, I wanted to ask specific questions and analyse responses to statistics and then summarise the findings. So, quantitative research played a role there. I also wanted to move from particular facts to general conclusions. Both methods of research were then combined.

Samples were drawn from a specific community that had been identified because of its characteristics. The community was identified because of its merits and relevance to the study and samples were selected randomly and there was no specific criterion used, except that the findings in each sample had to address the hypotheses in question. The survey focused on the usage of languages in the selected populations. Survey Research was used, focusing on interviews and questionnaires as the forms of gathering data.

There were 100 responses to a total of 128 individual questionnaires issued. 22 institutions were visited with 4 institutions not committing with answers, but referring me to relevant or higher offices. The next chapter is Data Presentation and Analysis.

Chapter Four
Data Presentation and Analysis

4.1. **Introduction**

Two forms of data collection were used. The first was through observation, while the second one was through questionnaires. There were two kinds of questionnaires that were used. One focused on individuals, while the other on institutions. Individuals were asked as groups (like a group of students from an FET college) or as individuals that the researcher happened to have a conversation with. Institutions' responses came from the supervising officers or individuals who felt they had the authority to speak on behalf of the organisation.

4.2. **Research problems and hypotheses**

The study was inspired by Mutasa and Ogutu's (2008) argument that English and French dominate as media of instruction and also in other spheres of communication at the expense of African languages. It has been observed that African languages lose status and are always relegated to inconsequential events and/or people.

The study was, therefore, conducted to find out if indigenous African languages are functionally viable, and to critically examine their prospects and challenges in the new South Africa. The study further sought to determine if the South African government's failure to sanction language policies is the cause of underdevelopment of indigenous African languages.

It can also be argued that indigenous African languages still have a wide speakership level, but the competence of young people living suburban areas is very elementary in such languages. The tool designed sought to support the above-stated hypotheses or to prove them wrong.

4.3. **Participants and Sampling**

A multilingual community, like Zululand was my main target. Zululand is multilingual in the sense that, on top of the three official languages (English, isiZulu and Afrikaans), there are other languages spoken by many individuals living in the district. There are Chinese, Pakistanis, Ethiopians, Nigerians and Mozambicans found in the area, as well. Pongola, as a community, has the highest number of siSwati speakers in the province. The Zululand

District Municipality, as the most accessible district municipality in the province of KwaZulu-Natal, was used as my population. The district was subdivided into samples. Institutions were visited as the main focus of the research. Some people were interviewed to get the information from them as individuals. The community where they came from was considered. Age, gender and ethnicity were not considered as defining criteria.

As indicated in Chapter 3, Zululand District, as per the Zululand District Status Quo Report, is situated in the north-eastern part of KwaZulu-Natal (fig 3.1). It has an area of 15 307 square kilometres and a population of about 954 020 people.

4.4. The process of gathering data

Two data collection instruments were used, viz. questionnaire and observation. There were two targets during the collection of data using questionnaires, viz. individuals and institutions. Data were gathered through (1) verbal conduction of interviews and (2) filling in of a questionnaire. As indicated and discussed in Chapter 3, data were collected from individuals and institutions. The third source was television.

Data were collected from institutions providing the following sources:

Category or Service provided
Safety and Security
Vocational training (Higher Education)
Grants and Pensions
Educational support (Basic Education)
Sport (Soccer)
Politics
Banking
Government Transport
Legal services
Local government
Government debates

Table 4.1.

Because of red tape and bureaucracy in the health sector, we could not collect data from clinics and hospitals, except in privately owned institutions. Applications had to be sent to the Head Office in Pietermaritzburg to interview nurses in any clinic or hospital in the province.

Another method of data collection, in the form of observation, was thrown into the mix. Parliamentary Service Channel 408 on DSTV was, therefore, used as another research sample put under observation. Parliamentary sessions could also furnish with the information needed and were then observed for 1 hour a day for ten days. Highlights were not used, but the recording of the session was used.

Following, is an analysis of actual visits:

SECTOR	BUSINESS	BKZ	NPP	NND	NMA	NPG	TOTAL
Banking	BANK X	√					1
	BANK Y	√					1
	BANK Z	√					1
Legal	Legal Aid	√					1
	Court						
Education	TVET College	√					1
	Schools						
	Educ Centres						
	Library	√			√		2
Health	Clinics	√ √					2
	Hospitals	√					1
	Optometrists	√					1
Safety	SAPS	√ √	√	√		√	5
	LCRC	√					1
Soc Dev	SASSA		√	√			2
Transport	Transport	√					1
Political	Political Party	√					1
	Teacher Union						
	Royal Palace			√			1

Table 4.2.

4.5. Responses

Data were collected via two methods, viz. interviews and observations. There were two groups of respondents, viz. institutions and individuals, both interviewed using questionnaires, and the findings are discussed below.

4.5.1. *Responses from the institutions*

Public institutions were visited and the questionnaire focused on minutes, language of meeting, communication, documentation, affidavits (for SAPS) and language of consultation.

4.5.1.1. *Vryheid SAPS and Vryheid Local Criminal Record Centre (LCRC)*

There are 7 SAPS centres in Vryheid. They range from the charge office, which deals with the opening of cases, to the SAPS garage. Two centres, i.e. the charge office and LCRC, were visited for the purpose of this research.

The conclusions made by members of these two centres summed up what happens in the SAPS in general. At the Charge Office the respondent was the Personal Assistant of the Station Commissioner. She gave an assurance that the responses she gave were the very same responses the Station Commissioner would give and that all the SAPS offices operate the same. She then claimed that what she told me was what was happening all over South Africa, as it was policy. At the LCRC the person in charge confirmed that their policies were standard to SAPS. That means his responses would apply all over South Africa. He confirmed that English as a language is used for affidavits, records, meetings, invitations and minutes. He also confirmed that when a person who is not competent in English wants an affidavit, the policeman or woman helping that person would translate the whole statement to English.

Dockets are also opened in English and statements are made in English. If the complainant or accused writes his/her statements, they (statements) are translated to English.

Other SAPS offices visited included Paulpietersburg, Emondlo, Mkuze (outside Zululand) and Ngome. All the other offices supported the findings. English is used on all official documents.

4.5.1.2. *Abaqulusi Municipality*

Vryheid Municipality, as a local government, recognises the three official languages of the province. It has 472 staff members, and about 8% of the staff is White. The respondent, representing the municipality, confirmed that it was a resolution of the executive committee that English be given preference in terms of documentation, minutes, language of meetings and circulars.

It is, however, noted that there are illiterate members who cannot speak English and translation is, therefore, used. The Whites in minority are mostly bilingual speaking both English and Afrikaans fluently. They communicate in Afrikaans among themselves and switch to English only when talking to a Black person. Blacks, on the other hand, communicate in isiZulu among themselves and then switch to English when talking to Whites. A concern was that in one of the departments there is only one White woman and deliberations are, therefore, in isiZulu. She always feels left out, but she cannot complain because she is outnumbered.

The plight of the White woman is felt by most individuals who are in minority. I felt left out a few years ago when I attended a choir festival organised by Vryheid High School. There were only three Africans in the audience and the whole event was in Afrikaans. There was no translation for us few Black people and the Afrikaans-speaking people seemed to enjoy the show. Vryheid is an Afrikaans speaking community and most White residents feel at ease when conversing in Afrikaans.

A 125-year-old Vryheid High School is a heritage site in Vryheid and Afrikaans enjoys number one preference spot. A sister school, Hoerskool Pionier, is an Afrikaans medium school with the whole population speaking Afrikaans. I once supervised a Unisa student teacher who was at the school for her teaching practice. The whole lesson was conducted in Afrikaans and I seemed lost at the back of the class with the learners that were actively

participative and interested. The student teacher had been kind enough to give me an idea about the lesson before the start of the class. I pretended I was interested so that the learners would not feel sorry for me. My Afrikaans is very basic. I can pick conversational cues but my responses are in a 'fanakalo' and Anglicised version of Afrikaans.

I had the very same problem assessing another Unisa student practising at Lucas Meyer Primary School. Lucas Meyer was the first president of the Boer settlement, Vryheid. The school was named after a Boer hero and is, therefore, there to maintain their Afrikaans heritage. The language of instruction is Afrikaans and all of the staff members are Afrikaans speaking. Even the Black cleaners and gardeners speak Afrikaans. The lesson was conducted in Afrikaans to the grade 5 learners who were active and participating as I again struggled. It was not as much as in Hoerskool Pionier, though. I could understand most of the lesson because I did Afrikaans up to grade 12, but I last spoke it officially in 1990.

4.5.1.3.   *Teaching and Learning Services (Zululand District)*

The issue of language is very thorny because some people are not happy with the practices of some sub-sections within the Department of Basic Education. At the District Office in Vryheid there is a component responsible for advising educators on new policies and teaching methodologies. There are 28 members in the component and 26 members are Black and isiZulu speaking. There are two Afrikaans speaking gentlemen, one of them Coloured and another one White.

All the meetings are held in English to accommodate the two gentlemen. One might argue and say the language used in the Department is English, but some schools use Afrikaans and cannot apologise for doing that. The reason given is that the community serviced speaks Afrikaans.
One cannot blame the two Afrikaans-speaking staff members because even in their absentia meetings are still conducted in English. Professional South Africans observe the policy so much that they would struggle in discussing certain issues because of the limitations of the language.

Following is the breakdown of staff in the Curriculum section of the Zululand District office. This sample was used both as an institution and as a sample for individual questionnaires.

Racial groups	Number	Home Language	Percentage	Exceptions (if there are any)
Africans	25	isiZulu	92.6	Different dialects
Asians	-	-	-	
Coloureds	1	Afrikaans	3.7	
Europeans	1	Afrikaans	3.7	
Total	**27**		**100**	

Table 4.3: TLS: Zululand Education District

In this office alone 92.6% speak isiZulu as a Home Language but English is used for all forms of communication. In the other sections that we share the building with, there is no White employee.

4.5.1.4.   Banking institutions

All the banking institutions visited are in Vryheid. Vryheid has six banks, viz. ABSA, Standard Bank, Nedbank, FNB, Ithala and Capitec. Most White Vryheid residents speak Afrikaans. Most Afrikaans-speaking Whites speak and understand isiZulu. The Pakistanis and Somalis speak either English or isiZulu. Three banking institutions were visited and they all sang from the same hymn book. The respondents from two institutions were responsible for customer service, while the third bank's respondent was the Branch Manager. It is interesting to note that the aforementioned Branch Manager is Coloured and female. She speaks English as a Home Language (HL) and understands and speaks isiZulu and Afrikaans. She participated and responded to questionnaires for individual respondents, as well. The banking institutions confirmed that English is used for notes fed on their systems, meetings, memos and instructions.

Since Vryheid is dominated by isiZulu speakers most banks rely on Black employees for translation. It is interesting to note that in an isiZulu dominated town, brochures and pamphlets are still printed in English.

Following is a staff breakdown of one of the banking institutions.

Racial groups	Number	Home Language	Percentage	Exceptions
Africans	17	isiZulu	52	1 member speaks siSwati
Asians	2	English	6	
Coloureds	3	English	9	
Europeans	11	Afrikaans	33	1 member is English, but now speaks Afrikaans
Total	**33**		**100**	

Table 4.4: Banking institution statistics

4.5.1.5.   *South African Football Association: Zululand*

The Zululand region's South African Football Association (SAFA) offices were also visited. SAFA is an association and is funded by sponsors, but the Department of Arts and Culture sometimes partners with SAFA for some community development projects. There are three full-time staff members in the Zululand office located in Vryheid. They are all Black/African and they speak isiZulu. SAFA, like any other institution, holds meetings and sends out invitations and keeps records. The man in charge produced invitations and memoranda which were in English. He also confirmed that meetings and briefings are held in English and all the reports are compiled in English.

4.5.1.6.   *Vryheid Library*

Vryheid library is visited by different kinds of people. It is visited by students preparing for their examinations, by learners writing their homework and by a community member who only wants to read a newspaper. At the library the lady I interviewed was Black and she told me she was in charge. Out of the eight staff members, six were Black and Zulu. The other two ladies spoke Afrikaans. The library also confirmed that English was the only language used. I talked to one of the staff members once and he expressed their concern about holding meetings in English just for the sake of two White ladies. The issue of holding staff meetings in English is a thorny one. One would understand that resolutions have to be recorded. It is always difficult for the scribe to listen in one language and record the resolution in another. The impact might be lost in translation.

Another Library visited was the Ulundi Municipality Library, in Ulundi, that also confirmed that all official business was conducted in English. IsiZulu is used to address the public because it is the main language of Ulundi.

4.5.1.7. *South African Social Security Agency (SASSA) and Department of Social Development*

The SASSA offices visited were in Bilanyoni, in the outskirts of Paulpietersburg. The respondent, representing the office, confirmed that all the official documentation is in English. The office uses isiZulu during meetings because the office is dominated by isiZulu speakers, but the minutes are recorded in English.

4.5.1.8. *The African National Congress (ANC)*

The ANC regional offices were visited and the representative confirmed that English is the ANC's official language. The ANC representative further confirmed that, as an organization, the ANC's official language is English.

4.5.1.9. *Department of Transport*

The Department of Transport, just like all government departments, uses English as an official language and also when they attend to official business, but staff members speak isiZulu because it is the language spoken by most Black people in the area.

4.5.1.10 *Mthashana FET College*

The only FET institution visited was Mthashana because of its accessibility. The institution confirmed that the official language for all business is English. Tuition is in English and for all meetings and communication English is the official language.

The table on the use of languages by institutions is presented below.

Name of Institution	Documents	Language of Correspondence	Minutes	Affidavits	Instructions and Notices	Language of meeting	Staffing	Dominant language in the area
Standard Bank Vryheid	E	E	E	-	E	E	52% Zulu	A/E/Z
Vryheid SAPS	E	E	E	E	E	E		A/E/Z
Legal Aid Vryheid	E	E	E	-	E	E	90% Zulu	A/E/Z
Education (TLS)	E	E	E	-	E	E	95% Zulu	A/E/Z
Vryheid LCRC	E	E	E	E	E	E		A/E/Z
Vryheid ABSA	E	E	E	-	E	E		A/E/Z
Abaqulusi Municipality	E	E	E	-	E	E	92% Zulu	A/E/Z
Vryheid FNB	E	E	E	-	E	E		A/E/Z
SAFA: Zululand	E	E	E	-	E	E	100% Zulu	A/E/Z
Vryheid Library	E	E	E		E	E	75% Zulu	A/E/Z
ANC regional office	E	E	E	-	E	E	-	A/E/Z
Faizel Mohammed	E	E	E	-	E	E	25% Zulu	A/E/Z
Dept of Transport	E	E	E	-	E	E		
Mthashana FET	E	E	E	-	E	E		
SASSA	E	E	E	-	E	E		

Table 4.5: Table for Language usage

4.5.2. Individual responses

Institutions were visited as entities and individuals were also selected randomly and then interviewed on aspects slightly different from those of institutions.

4.5.2.1. Sample 1: TLS staff

Almost 64% of the district officials stationed at Vryheid Comprehensive serving under the Curriculum sub-directorate were interviewed. 95% (17 of 18) of the respondents confirmed to speaking isiZulu as a Home Language and 100% confirmed that they prefer English as a lingua franca. 77% (14 of 18) of the respondents agreed that the government's failure to sanction policies has an effect in the under-development of the indigenous African languages in South Africa.

4.5.2.2 Sample 2: Sisonke District English FAL educators

Thirty educators were given the questionnaires and eighteen (60%) preferred English to any other language in South Africa. Out of the 30 educators interviewed 24 (80%) felt indigenous African languages are not given attention. 26 of the 30 participants felt these languages have a role to play. That shows that if these languages were to be given attention, the people would support their use. 19 of the 30 educators are aware of the policies, but 25 of

the 30 feel these policies are ineffective. 14 of the 30 respondents think that South Africa is in stage 2 of the Batibo's stages. That is, about 46% believe that there are two languages, but the first language is still dominant. That proves the fact that isiZulu and isiXhosa, as they have a wide 'speakership', are not going to die. 17 of the respondents thought indigenous African languages have the right vocabulary to be used in commerce, law and education.

4.5.2.3.   Sample 3: Nongoma

21 randomly selected people were given questionnaires and 13 preferred English to other languages. That means 61% of the respondents preferred English to isiZulu. That is very interesting because 95% of the sample participants spoke isiZulu as a home language. The other 5% spoke seSotho. 76% felt indigenous African languages are not given attention. The format of computation used in the Sisonke District was also used for Nongoma. It is, however, not strange to note that 15 of the 21 Nongoma respondents felt that there is only one language spoken in Nongoma. It is because 19 of the respondents categorise Nongoma as a rural area.

4.5.2.4.   Sample 4: Haladu

Haladu had a mixture of participants and responses and it was difficult to come with a clear stand of the Haladu people. About 55% of the respondents said SeSotho was their HL. 70% of them were female and 10% responded as professionals. 40% felt there is enough vocabulary for the indigenous African languages to be used in commerce, law and education, but 80% of that category is of school going age. 90% of the sample responded by saying that their community speaks two languages but the HL is still dominant. That might be confusing because the two languages referred to are both isiZulu and seSotho, which are indigenous African languages.

4.5.2.5.   Sample 5: Vryheid

Vryheid, as a town, is urban and most people can read and write. They also know concepts, like mother tongue and Home Language. Conclusions made could be summed up as follows: 80% of the participants confirmed to speaking more than two languages. All could speak English. 48% preferred isiZulu, while 52% preferred English. 90% thought that indigenous African languages had a role to play in the new South Africa. Half of the participants thought that the indigenous African languages were given enough attention.

70% thought that the indigenous African languages do not have the necessary vocabulary to be used in law, commerce and education. 40% agreed that the government's failure to sanction policies is the reason for the underdevelopment of indigenous African languages. 60% speak English because of the opportunities attached to knowing it. 20% love it and 20% live with English speakers and 80% of the respondents stated that indigenous African languages will not die.

4.5.3. Observation of the parliamentary deliberations though DSTV Channel 408

Another form of data collection was through observation. Channel 408 (Parliamentary Service) on DSTV was watched and observed. The channel flights parliamentary debates, both live and recorded.

In observing debates, the focus was on the language used for deliberations and discussions. The focal point was:-

- Date on which the programme was observed.
- Time of the day at which the programme was observed.
- Time of the actual debate (Is it live or recorded).
- The amount of time spent observing the debate.
- The amount of time spent speaking an indigenous African language.
- The effect of the indigenous African language used.

One of the most important speeches delivered in South Africa is the State of the Nation Address (SONA). The SONA is in English, but the President uses phrases in other languages, and these constitute less than 10 percent of the speech.

During the SONA debate repeated on Sunday 22 June 2014, General Bantu Holomisa, an isiXhosa-speaking MP, used isiXhosa to specifically address the President, but, like all the other speakers, all of his speech was in English.

Besides the SONA, about 10 more parliamentary debates were observed and the focus was on the language used for deliberations and diversions by parliamentarians. The findings are presented in the table below.

No	Date observed	Time observed	Date of Sitting	Portfolio	Language used	Use of Indigenous African Languages (IAL)
1	14/07/14	16h30 – 17h32 and 17h40 – 18h00	08/07/14	Portfolio committee on Agric, Forestry and Fisheries	English	Out of the 4 speakers observed none used indigenous African languages, except the phrase "*ukudla kwamankwenkwe*" used and translated as "*food for boys*" referring to **fish**. Some Blacks do not think of fish as food, except as a snack for boys found exploring when looking after cattle.
2	15/07/14	16h35 - 17h32	15/07/14	National Council of Provinces (NCOP) Debating the Home Affairs budget	English	4 speakers used English and 'one-liners' of isiZulu and seSotho. Most were generalised statements or proverbs. One speaker used seTswana and translated it as "the tree has fallen" paying tribute to a passed on MP.
3	16/07/14	10h00 - 10h32	Live	Debate on Vote 19: Social Development Budget	English	Out of the three speakers only one used isiXhosa to praise the President (who was not part of the meeting). Praise-words were used describing/defining the President.
4	16/07/14	16h54 – 17h35	Live	Budget Vote 11: Public Enterprises	English	English was used throughout with no indigenous language words.
5	17/07/14	07h04 – 07h30	Not indicated	NCOP: Public participation (Public Service and Administration)	English	Parliamentarians used English predominantly with isiXhosa, Afrikaans and seTswana used for greeting and narrations.
6	17/07/14	15h00 – 16h19	Live	Debate on Vote 14: Arts and Culture	English	One ANC MP used English and seSotho or seTswana alternatively, but with English predominant. Another ANC MP used xiTsonga for 40 seconds in a 10 minute speech, while

						another spoke isiNdebele for 2 min 47 sec in a 15 minute speech. A Freedom Front member used English for 50 seconds in a 4 minute speech. A DA member spoke only in English.
7	17/07/14	16h44 – 17h15	Live	Debate on Vote 3: Cooperative Governance and Traditional Affairs	English	The whole discussion was in English with only the chairman saying in isiZulu, "Sizobiza u…." meaning "We shall now call upon ….."
8	18/07/14	13h32 – 14h10	16/07/14	Debate on Vote 35: Tourism	English	One Coloured MP spoke for 15 minutes in English without using any other language. The chairman used isiZulu, saying "Angizwa, Baba" meaning "I beg your pardon" or "May you please, repeat?" One White MP spoke in Afrikaans for 2 minutes 19 seconds and then code switched between English and Afrikaans. She then spoke in Afrikaans for about two minutes and then switched to English. Her 9 minute speech was in Afrikaans and English.
9	27/07/14	10h00-11h22	Not specified	National Assembly	English	isiXhosa: Just a phrase 'oke washaya amanz' amponjwana" meaning who is drunk. 5 minutes of seSotho by one speaker.
10	27/07/14	11h23-	23/07/14	Debate on Vote 1: The Presidency	English	isiZulu and Setswana

		14h17				
11	31/07/14	23h55- 00h30	31/07 @ 14h00	NCOP ruling on budget votes	English	No use of IAL
12	12/08/14	13h52- 14h27	15/07/14	Debate on Vote 31: Human Settlements	English	Single liners like "Ndiyanibulisa" which is a greeting and "Ilunga elihloniphekileyo", meaning "honourable member" were used. One member went to the extent of using African wisdom and asked, "Uyakwazi yini ukususa amathe olimini?" loosely translated as "Can you separate saliva from the tongue?"
13	12/08/14	15h40- 16h40	15/07/14	Debate on Vote 15: Basic Education	English	In a 20 minute speech, the Minister of Basic Education did not use any IAL and one other member used an isiZulu paragraph which was a short narrative on what they plan to do as DBE. One member used a one liner in seSotho and the Chairman would use "Ilunga elihloniphekile" when calling upon speakers.
14	14/08/14	11h55- 12h55	16/07/14	Debate on Vote 11: Public Enterprises	English	2 minutes of Afrikaans in a 3 minute speech. 1minute of isiXhosa in a 3 minute speech Code-switching between Afrikaans and English, but dominated by English in a 3 minute speech. A very short paragraph in TshiVenda

						A 3,5 minute Speech in seTswana. Funny enough, the speaker was challenged for referring to a woman MP as "Mme" which is "Mama", a polite and respectful term Africans use when referring to a dignified woman.
15	15/08/14	15h00-16h10	16/07/14	Debate on Vote 35: Tourism	English	About 3 isiZulu sentences used as a way of greeting by one MP and 1½ minutes of thanking people during closing remarks of another MP.
16	19/08/14	15h45-16h00	Live	Tribute to Dr Ambrosini of IFP	English	In the 15 minutes spent watching the programme 4 MPs spoke and they all used English.

Table 4.6

4.6. Narrative

Findings were made from the two methods used above. Conclusions were derived from numbers and the statistical analysis presented will reflect the conclusions made from the findings.

4.6.1. Findings Based on Institutions Interviewed

All the institutions visited indicated that English is used as an official or business language since they all record their minutes in English. It was, however, indicated that indigenous African languages are used mainly for communication and among staff members. Since all the institutions used in this research are in KwaZulu-Natal, isiZulu is a preferred language for communication. Institutions also indicated that they follow national directives in using English as a business language.

4.6.2. Findings based on individuals interviewed

The interviewees agreed that English is the most dominant language in their lives and IALs are ignored. They also agreed that they use English because of the opportunities attached to using it. They also blame the government for failing to sanction policies that will make people use the language.

4.6.3. Findings based on Observations

The parliament, as an institution, uses English more than all the other official languages combined. Parliamentarians use IALs for greetings and for idiomatic expressions. They even relegate IALs to insignificant statements, like indicating who the next speaker will be. There are very few Afrikaans speakers in parliament and they make sure that they express themselves in Afrikaans, especially if they are members of the Freedom Front Plus. Democratic Alliance members normally express themselves in English and they do not even code-switch.

African National Congress' White members use English just like their Black counterparts. The policy of the ANC acknowledges English as a language of communication. Below, is the analysis of one of the days in parliament. The six speakers observed were a mixture of Black and White politicians.

Analysis of item (day) number 10 on 27/07/14 recorded on 23 July.

Speakers	Language of speech	Length of speech in minutes	Indigenous African Language (IAL) used	Length of IAL used	% IAL
Speaker 1(President)	English	49 minutes	None	-	0
Speaker 2 (Chief Whip: Ruling Party)	English	20 minutes		-	0
Speaker 3 (Chief Whip: Opposition)	English	19 minutes	isiZulu SeSotho	2 sentences 1 sentence	2.6
Speaker 4 (Minister: Presidency)	English	11 minutes	None	-	0
Speaker 5 (IFP)	English	05 minutes	None	-	0
Speaker 6 (DA)	English	30 minutes	None	-	0
Speaker 7 (NFP)	English	03 minutes	None	-	0
Speaker 8 (ANC)	English	20 minutes	Setswana	1 min 58 sec	9.8
Totals		**167 mins 98,52%**		**1,48 %**	

Table 4.7

Findings on the use of languages in the South African parliament can be analysed and summarised in the graph below.

Use of English during sittings

	day 1	day 2	day 3	day 4	day 5	day 6	day 7	day 8	day 9	day 10	day 11	day 12	day 13	day 14
English	80	57	32	39	26	73	31	38	35	35	60	54	68	15
IAL	0	1	0	0	0	3						4		
Afrikaans	0	0	0	0	0	4		5				2	2	
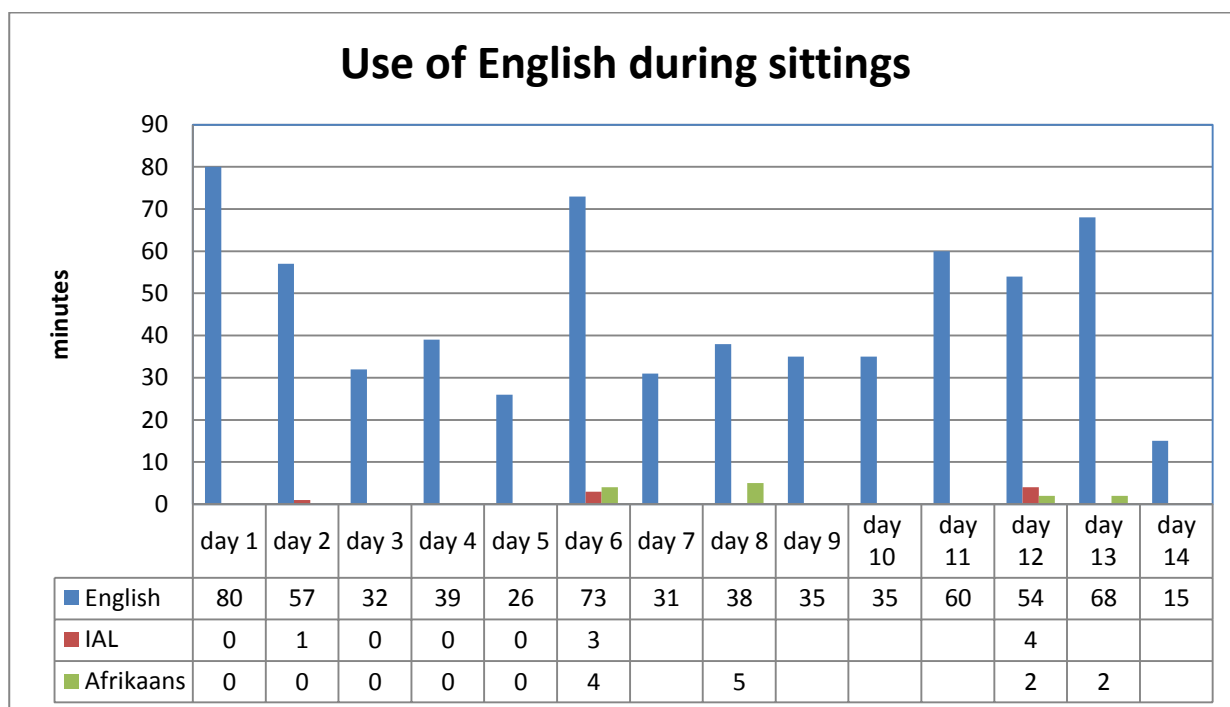
Diagram 4.1

Below is a graph showing the use of languages by parliamentarians in the 14.08 hours of observation.

Use of Languages by Parliamentarians

Afrikaans, 1.54   IAL, 0.95

English, 97.51

■ English

■ Afrikaans

■ IAL
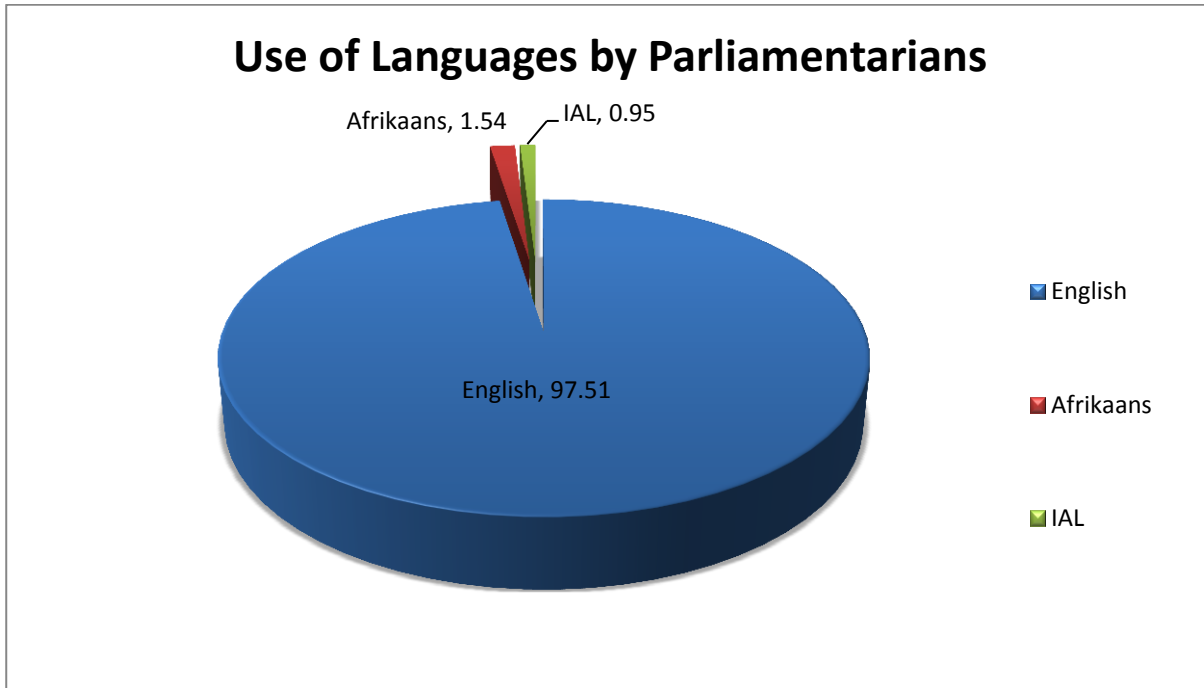
Diagram 4.2

4.7. Summary of findings

All the findings of the research can be summarised as follows:

- Institutions use English as a language of business.
- Prescriptions on language use are given by the national offices.
- Institutions use English mainly for compliance because their clients speak indigenous African languages.
- Professionals and people with higher education think indigenous languages do not currently have the necessary and relevant vocabulary to be used in commerce, education and law. This is contrary to what learners and the illiterate think.
- The majority of the respondents learn and speak English because of the opportunities attached to knowing the language. Some respondents chose indigenous African languages as their languages of choice. It is obvious, therefore, that some Africans speak English because of compliance.
- Language is associated with identity, and losing a language means losing an identity, too. Most Black people are proud of their indigenous languages.

- English is a preferred lingua franca. A high percentage of respondents stated that they prefer English to other languages.

- It was clear to most respondents that English is a LoLT in South Africa and people have internalised and accepted this fact.

- Most of the respondents thought that the government's role is very minimal when it comes to developing indigenous African languages. They also felt the government's failure to sanction policies has resulted to underdevelopment of indigenous African languages.

- Parliament uses English as the main language and then uses IALs for greetings and when speaking off the record.

4.8. Literature versus findings

4.8.1. Indigenous African Languages are not functionally viable

English is the most preferred language in South Africa, according to this study. More than 60% of the individual respondents indicated that they preferred English to their mother languages. Lewis (2009) declares that English is a highly influential language in South Africa, while Deprez and du Plesis rank it as number 5 in terms of speakership in South Africa. This suggests that there are four languages that have more speakers than English. English is, therefore, lagging behind in terms of speakership, but it is given number 1 status as a language of communication. The study revealed that English is a language of choice to most respondents. It has also revealed that English is the most dominant language in terms of business. All government sectors do their business in English. This is consistent with the literature reviewed, e.g. Lewis (2009) argues that English is South Africa's preferred *lingua franca.* He further argues that English is the primary language of government, business and commerce. This is further proven by the fact that English is a compulsory subject in all schools, and a medium of instruction in many schools and even tertiary institutions.

The dominance of English is also confirmed by Moyo (2002) who declares that after the attainment of independence African governments retained their masters' languages. He further declares that the masters' languages were retained for functional purposes.

In education as a sector, English dominates in almost all the provinces. Moyo (2002:152) even declares that it is elevated to 'superior and prestigious status.' Anthonissen, in Meyer and Apfelbaum (2010), refers to English as a 'language of prestige'. This makes African languages to be regarded as 'low languages' with an inferior status.

The dominance of English is man-made, and that is supported by Mutasa and Ogutu (2008) when they argue that Africans will not be interested in learning African languages when the mastery of foreign languages is the criterion for finding a well-paid job. Anthonssen, in Meyer and Apfelbaum (2010), supported Mutasa and Ogutu by inferring that monolingual people in isolated rural areas who are not exposed to L2 are unlikely to be employed.

English is not only a business language, but a political language as well. This can be supported through Harlech-Jones, in Goerdhals *et al.* (1991), who states the same about Namibian politicians. Anthonissen, in Meyer and Apfelbaum (2010) cites the stand of the SANDF and DeKlerk and Barkhuizen (2001), as cited by Anthonissen, cites the stand of Correctional Services as departments using English only. Makoni, as cited by Prah (2006) declares that Africans marginalise their own languages because in Africa English, French and Portuguese are languages of power, school, modernity and officialdom. This research has also shown that by exposing the fact that indigenous languages are not given enough exposure. This research shows that 97,51% of the speeches in parliament are in English. This can further be strengthened by Pandor's (1995) report which declared that 87% of the speeches were in English in 1994 and by Deprez and du Plessis (2000) who state that only 55% of the government departments have at least developed a language policy. They further note that some 55% conceded that they use English, with 30% confirming to use Afrikaans.

Television also promotes English more than any other language. Kamwangamalu (1981), in Mair (2003) indicates that English took 91% of the television's airtime. DSTV has almost 80% of English channels. There are also 3 pure Afrikaans channels, but there is no channel that flights programmes in indigenous languages only.

In our neighbouring country, Namibia, the constitution declared English as an official language, according to Harlech-Jones, in Goedhals *et al.* (1991). The ANC, as a ruling party in South Africa, adopted a laissez faire attitude when it comes to the issue of languages, thus resulting to the dominance of English.

Meyer and Apfelbaum (2010) note that Afrikaans L1 patients use Afrikaans in communicating with the White doctors or senior health officials. Very few doctors have IALs as L1 and find it difficult to communicate with patients.

4.8.2. Challenges faced by Indigenous African Languages

African languages are not functionally viable because they still cannot be used in commerce, judiciary and in education. People neglect these languages because they cannot sell or market

them in today's highly competitive society. Unlike Afrikaans that had Christian National Education to enforce the use of Afrikaans as a medium of instruction, indigenous African languages are only offered as official languages, but not as media of instruction. Afrikaans also had Vaktaalburo to ensure its development, but IALs have PanSALB which has failed, according to Perry (2004).

Some Africans regard African languages as being inferior. A practical example is the case of isiSwati. Mkhonza (2009) declares that Swazi reporters look down upon assignments to be written in siSwati. They think writing assignments in English is superior. This notion is supported by Marivate (1993), as cited by Owino ((2002), who points out that the mother-tongue principle in African education is met with strong resistance from African community.

4.8.3   Prospects of Survival of the Indigenous African Languages

Indigenous African languages might be regarded as low languages, but they will not vanish. For example, Rudwick (2004) states that isiZulu will not vanish because Zulus are not willing to sacrifice their mother-tongue, and she declares that there is little evidence that isiZulu is endangered. The SABC has improved with its airtime. More and more IALs are given airtime - isiNdebele and isiSwati have daily news slots in the afternoon.

The 2011 Census has isiZulu speakers growing in numbers. Funny enough, it is a small drop in percentage (from 23.82% to 22.74%) but a growth in numbers (10677315 to 11587375).

4.9. Challenges

Collecting data came with its own challenges.

4.9.1.   Refusal by institutions to be used as research samples

Some of the institutions were adamant in their refusal to be used as research samples. They bluntly refused to be used as samples, citing that they had nothing to do with the research and it was not going to assist them in any way.

4.9.2.   Red Tape and Bureaucracy

Three different levels in the Department of Health were visited, with each referring us to the next level. We ended up writing and submitting the proposal to the District Office in Ulundi to forward it to the Head Office in Pietermaritzburg. No response was received. I understood why there was a hold up. The supervisor had just been in 'hot water' because somebody had shot a

movie with real life nurses and patients at the clinic and hospital without permission and the movie was seen on Mzansi Magic.

The Zulu Royal Palace, as an institution, was visited, but the discussion ended with one of the queens. The discussion was off the record and I was informed that I had to write a formal request to the King. I, however, gathered that the royal household uses isiZulu for all the official business, except when addressing the media.

4.9.3. Non-availability of supervisors and spokespersons

Some officials, including those from my own department (Basic Education), refused to speak to me, saying there are spokespersons employed to make statements and it would be a violation to make statements. Most of the conclusions I made about education are my observations in my 20 year experience as a teacher, principal and a senior education specialist in the department.

One SAPS office instructed me to write a letter to the Head Office, as well. Strangely enough, a few other SAPS offices had agreed without those letters. We, therefore, had an off the record discussion.

SASSA in Nongoma indicated that the information given by the other SASSAs was the same as the one they would give me. The supervisor, therefore, refused to be interviewed. We talked off the record.

4.9.4. Vastness of the district

One other challenge the researcher faced was the geographic landscape of South Africa. Zululand is vast and remote. Towns and offices are normally more than 100 kilometres apart. Nongoma is 110 km from Vryheid, while Pongola and Ulundi are 135 km and 125 km respectively. The nearest town is Paulpietersburg, which is only 51 km away.

4.10. Summary

There is a common trend among all the institutions sampled. All the institutions use English as a language of meetings and minutes. Most samples confirmed to policies being implemented top-down because they are national policies.

The highest authority of our country, the parliament, uses English more than it uses all the other official languages combined. When the President delivers his SONA speech, it is in English, with a few gimmicky sentences used to convince the public that he can reach all of us.

The samples responded differently when it comes to the issue of language shift and death. The Nongoma respondents who live in rural areas confirmed that their communities are monolingual, while the respondents in an urban area, like Vryheid, confirmed that their communities are multilingual. Multilingualism is, therefore, relative and dependent upon the community.

Respondents differed in their language preference. Most of them confirmed that they preferred English over other languages. It could be the fact that they knew English is dominant and is a language of mobility.
Respondents felt that the government was not doing enough to develop indigenous African languages. The next chapter concludes the entire study.

Chapter 5
Conclusion

5.1. Introduction

The research aimed to investigate the functional viability of indigenous African languages and to focus on the challenges and/or prospects of their survival. This was necessitated by the fact that English and Afrikaans seem to dominate education, business, medical and legal sectors. The indigenous African languages are relegated to small scale inconsequential activities organised in the small communities.

5.2. Objectives

The main objectives of this study were:

1.   To find out if indigenous African languages are functionally viable, and to critically examine their prospects and challenges in the new South Africa.

2.   To focus on the roles given to indigenous African languages so as to determine their functional viability.

3.   To determine if the South African government's failure to sanction language policies is the cause of underdevelopment of indigenous African languages.

4.   To find out if indigenous African languages can match up with and/or even overtake English in its current (dominant) position.

5.   To determine whether English dominance is experienced in South Africa only or throughout the continent.

This study was conducted with the following hypotheses in mind:

1.   Attrition does not affect rural communities because of their monolingualism status or their limited exposure to bilingualism.

2.   Indigenous African languages still have a wide speakership level, but the competence of young people living in suburban areas is very elementary in such languages.

3.   South Africa's failure to sanction language policies in education is one of the main contributing factors to the underdevelopment of indigenous African languages.

5.3.   Findings and conclusions made

Many conclusions are about this study. Some of these conclusions cover different areas other than the given hypotheses. In addition to the use of languages, these conclusions are also on

multilingualism and language practices, sanctions and policies, awareness of PanSALB and political party and government practices. These conclusions would help in understanding why South Africans are behaving in a particular fashion. For instance, PanSALB was constituted to promote equal use of languages in the country. Is it aware that there are languages (if there are any) that are at risk of being extinct? Are political parties and or government conscious about and even responsible for these trends? All these questions needed to be answered.

5.3.1. Rural communities and monolingualism

The first main hypothesis was that '*attrition does not affect rural communities because of their monolingualism status or their limited exposure to bilingualism*'.

English is not dominant in rural communities because, according to Tollefson (1996), English is acquired in schools and people who do not have access to formal education may be unable to learn English. Most adult speakers of a language still speak their home languages without interference of the second language. Because of the legacy of apartheid in South Africa some speakers use nouns borrowed from Afrikaans. In some areas one discovers that even the pronunciation of certain terms leaned towards Afrikaans. Transfer of learning also has a role to play when it comes to the younger generation. In some parts of Vryheid people pronounce a borrowed noun 'usisi' (sister) as 'usesi' (from Afrikaans 'sus' which is shortened 'suster'). Most illiterate adult people in the province understand Afrikaans better than they do English. That in itself disqualifies the notion of monolingualism in rural communities. But that does not happen to most communities and can, therefore, be debatable.

5.3.2 Indigenous African languages still have wide speakership

The second hypothesis was that '*indigenous African languages still have a wide speakership level but it can be concluded that the competence of young people living in suburban areas is very elementary in such languages*'.

Most indigenous Africans still speak their mother tongues and feel their languages have a role to play in the development of their country. A very high percentage of the respondents feel that isiZulu (since the study was conducted in KwaZulu-Natal) has a role to play in their communities.

There are, however, groups of languages that are threatened. The Khoe and San languages are in danger of extinction, because their communities are 'Afrikanised', according to Prah (2007). The very communities have been converted to Coloured, both culturally and or ethnically.

Below is a table of spread of languages in South Africa as per the Census 2001 and Census 2011.

	Black African		Coloured		Indian/ Asian		White		Total % in SA	
	2001	2011	2001	2011	2001	2011	2001	2011	2001	2011
Afrikaans	0.7	1,5	79.5	75,8	1.7	4,6	5.9	60,8	**13.3**	**13,5**
English	0.5	2,9	18.9	20,8	93.8	86,1	39.3	29,5	**8.2**	**9,6**
isiNdebele	2.0	2,6	0.0	0,2	0.3	0,8	0.1	0,2	**1.6**	**2,1**
isiXhosa	22.3	20,1	0.3	0,6	0.1	0,4	0.1	0,3	**17.6**	**16,0**
isiZulu	30.1	28,5	0.3	0,5	0.2	1,3	0.1	0,4	**23.8**	**22,7**
sePedi	11.9	11,4	0.1	0,1	0.0	0,2	0.0	0,1	**9.4**	**9,1**
seSotho	10.0	9,4	0.2	0,5	0.0	0,4	0.0	0,4	**7.9**	**7,6**
seTswana	10.3	9,9	0.4	0,9	0.0	0,4	0.1	0,4	**8.2**	**8,0**
siSwati	3.4	3,2	0.1	0,1	0.0	0,1	0.0	0,1	**2.7**	**2,5**
Tshivenda	2.9	3,0	0.0	0,1	0.0	0,1	0.0	0,1	**2.7**	**2,4**
Xitsonga	5.6	5,6	0.0	0,0	0.0	0,2	0.0	0,1	**4.4**	**4,5**
Other	0.3	1,5	0.2	0,2	3.8	5,1	1.1	1,1	**0.5**	**1,6**
Total	**100**		**100**		**100**		**100**		**100**	**100**

Table 5.1. Representation of languages within race groups.

When comparing both the 2001 and 2011 statistics we get a slightly different picture, but isiZulu and isiXhosa still have wide speakership. English has gained 1.4% of speakers in 10 years.

If graphically represented, language use in the country would look like the following:

Languages in 2001 and in 2011

Diagram 5.1 shows a bar chart titled "Languages in 2001 and in 2011" with the y-axis labelled "Speakership in percentages" (0 to 25) and the x-axis labelled "LANGUAGES". The languages listed are: AFRIKAANS, ENGLISH, ISINDEBELE, ISIXHOSA, ISIZULU, SEPEDI, SESOTHO, SETSWANA, SISWATI, TSHIVENDA, XITSONGA, OTHER. Bars are shown for the years 2001 and 2011.
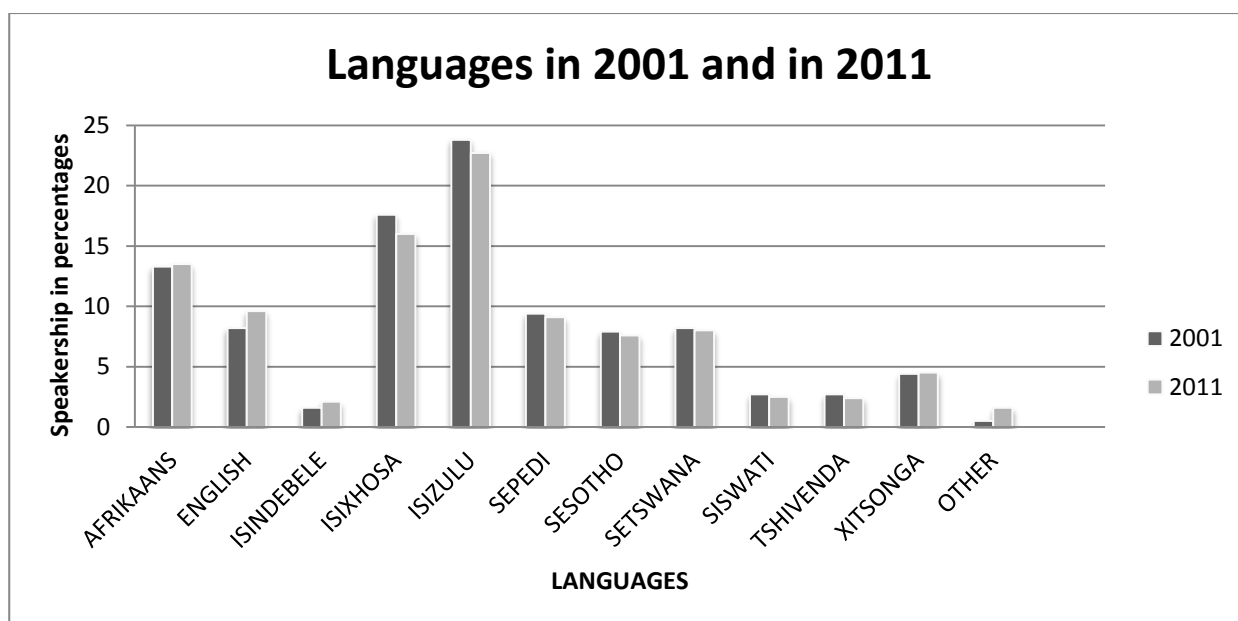
Diagram 5.1

5.3.3. The role of the government

Indigenous African languages are not given enough attention. The role played by the government is very minimal in making sure that the languages are spoken. The government itself does not practice what it preaches.

The government is partly to blame for the underdevelopment of indigenous African languages. The government newsletters, according to Thorpe (2002), are produced in English. She makes an example of the Department of Land Affairs newsletter which is produced in English, but is targeting rural communities with limited exposure to English. English is exclusively used by the parliament and other levels of local government. The ruling party's language of choice is not an indigenous African language, but English.

The Afriforum Youth, through its presentation to Minister Nzimande, argue that Africa is the only continent where the majority of children start their schooling in a foreign language. They further state that this leads to poor-quality education and the marginalisation of the continent.

Using Afriforum Youth argument, I would like to state that it is 'ironic that developed countries emphasise mother-tongue education, while developing countries, despite their strong views against colonialism, are still under the impression that it is necessary for the sake of "international competitiveness" to study colonial languages' (Afriforum Youth, 2011:8).

South Africa's failure to sanction language policies in education is one of the main contributing factors to the underdevelopment of indigenous African languages. Municipalities should take into account the language usage and preferences of their residents, but it will be impossible to cater for the minorities. If the CBD (business area) is owned and dominated by Afrikaans speakers, does it necessarily need to adopt Afrikaans when 75% of the market is isiZulu speaking?

Parastatals and government departments have proven to lean more towards English than IALs. The Postal Services has gone for an English-only website, according to Orman (2008). It is noted that SAA has also dropped the Afrikaans version of its name in support of South African Airways.

According to the Mail and Guardian (25/01/2007), as quoted by Orman (2008), the predominantly-Afrikaans province introduced an English only policy for internal communication in the SAPS.

5.3.4. English, and not an African language, is used for political communication

Language has always been a bone of contention, and according to Fairclough (2001), language is becoming more important in what people do.

The oldest political movement in Africa, the African National Congress (ANC), representing the majority of the Black South Africans could not come up with a clear cut solution to the language problem. That is why during the negotiations it "favoured a *laissez faire* approach" according to Prah (2007:13). That resulted to the emergence of English as a national language.

As the ruling party, the ANC makes public statements entirely in English and some of the prominent leaders cannot speak an African language. The Presidency spokesperson, Mac Maharaj, is a brilliant orator, but he cannot speak a single indigenous African language.

One of the offices visited for this research was a Regional Office of one of the political parties in Vryheid. The office administrator confirmed that the regional office records minutes in English and sends out invitations in English. The regional office is not acting on its own but follows the prescripts of the mother organisation. This is consistent with the general ideology of the South African political parties. The ANC regarded English as a language of liberation and a language

that would be used to mediate the opposition of Afrikaans-speaking government, according to Heugh, in Mesthrie (2002).

All trade unions hold their meetings in English and also make public statements in English. It does not look like the trade unions have an interest in the language debate. The unions have always raised labour issues, but are not active participants in language issues.

English and French are most widely used languages of colonial and post-colonial Africa. They are even currently the official languages of the Organisation for African Unity (OAU), according to Mvula in Herbert (1992).

5.3.5. English is still the LoLT in higher education system

KwaZulu-Natal's provincial circular, KZN circular no 31 of 2011, signed by the Acting Head: KZN DoE, states that all learners from Grades 1 shall offer one official language at Home language level. It further states that a second official language can be offered at a First Additional language level but one of these two languages must be the LoLT. The circular also makes provision for a third language only from grades 4 to 12.

The circular's provisions only address HL as a level at which the language is taken at school and not as a language that one acquired first at home. The circular must be read in conjunction with the LiEP (1997) and constitution of the Republic of South Africa (Act no 106 of 1996).

All these circulars and policies do not address the issue of multilingualism in full. They leave everything upon the schools and governing bodies to decide on the languages to be used in institutions.

According to Heugh, in Mesthrie (2002), the introduction of additive multilingualism (through LiEP, announced in 1997) promoted the use of a home language alongside the FAL, which is English to most learners, and that has led to the domination of English.

Knowledge production is carried out in either English or Afrikaans, according to Prah (2007). This proves that African languages do not feature in the reproduction of knowledge. The vocabularies used are all in English. Workshops are all conducted in either English or Afrikaans.

5.4.   A democratic right and social choice

The right to speak a language of choice is a prescription of one of the most progressive constitutions in the world, the Constitution of the Republic of South Africa, and it seems only to be applicable to certain spheres of the society because there is always a gap between the intended policy and the action. The Bill of Rights states that; '*Everyone has the right to use the language and to participate in the cultural life of their choice'*, but there are limitations to that because one cannot use a language that would not market him at the end of the day.

The promotion of the language of the ruling class renders the other languages inferior in status, according to Heugh, in Mesthrie (2002). It is strange that in South Africa the dominant language is not the one of the ruling party. The president, Jacob G. Zuma, speaks isiZulu as a home language and almost 90% of the National Executive Committee members are Black and speak English as a second language.

African languages have been relegated to the lower levels of communication and can only be used for petty conversations and some religious and cultural events. Prah (2007:22) associates that with oppression and states that; "At least three-quarters of the South African population are made up of African language-speaking people whose histories and cultures are coterminous with those of all the neighbouring countries. White dominance and repression has submerged this African character of the society, and through the operation of an economic system which involves all, but in which again Africans are kept at the bottom of the heap. Thus, the cultural and linguistic oppression of Africans in South Africa, which affects Africans more profoundly than any other group in the country, is paralleled by an economic structure of subordination."

5.5.   Indigenous African languages are *not* functionally viable

Makoni, in Prah (2007:20), sums the whole thing pretty well in stating that "English, French and Portuguese are languages of power, modernity, school, government and officialdom while African languages dominate the domestic domain, primary groups and primordial solidarities."
This notion is further supported by Heugh, in Mesthrie (2002), by stating that indigenous African languages were never intended for use in the upper levels of education, the economy and political activity.

The conclusions of this study are a testimony to that, because the findings have proven that indigenous African languages are not functionally viable and they are nowhere near achieving that status.

One can further state that:

- South African government's failure to sanction language policies is the cause of underdevelopment of indigenous African languages. There are very good policies and as Prah (2007:15) puts it "Most observers who have looked at the issue of language policy in Africa are agreed about the fact that there is a big gap between intended policy (planned or espoused) and action or implementation."

- Identity has a role to play in the indigenous African languages development and/or underdevelopment. Mkhonza (2009) gives reasons why newspapers that are in siSwati have a problem in Swaziland. The attitude of the Swazis has an influence because there is a lack of interest in reporting in siSwati. Swazis themselves look down upon assignments that require writing in siSwati. This is very interesting, because some Swazis cannot read English but all siSwati newspapers do not do well in Swaziland.

- Determining, according to respondents, the stage South Africa is in in terms of Batibo's (2005:89-92) *phases of language shift and death in Africa* is difficult because it is relative. One can only look at the community in isolation to determine that. One has to conduct a study that would cover the whole of South Africa to determine that.

5.6. Hypotheses

1.   Attrition does not affect rural communities because of their monolingualism status or their limited exposure to bilingualism. Respondents from Nongoma, which is mostly rural, confirmed to preferring isiZulu to other languages. Most respondents indicated that they learn or speak English because they are forced. They also confirmed that their areas are monolingual.

2.   Indigenous African languages still have a wide speakership level but the competence of young people living in suburban areas is very elementary in such languages. The only languages that can be threatened are San and Khoe languages because Afrikaans seems to dominate these communities because most people think of them as Coloureds. Statistics are provided in *Table 5.1.* above.

English is socio-politically the highly prestigious language in South Africa with indigenous African languages viewed as symbols of being uneducated, traditional and culturally backwards. English is, therefore, used for segregation and manipulation.

5.7 Recommendations

1. South Africa should visit the prescripts of the Asmara Declaration on African Languages and Literature, as cited by Mkhonza (2009). The declaration states, inter alia, that:

1.1. African languages must take on the duty of speaking for the continent.

1.2. All African children have the unalienable right to attend school and learn in their mother tongues.

1.3. Research on African languages must be promoted for their own development.

1.4. Revival of African renaissance is important because African languages are essential for decolonisation of African minds.

2. Africa as a continent provides education in a foreign language.   That has to change if the continent wants to develop science and technology. Africans need to modernise African vocabulary themselves.   The departments of Education and of Arts and Culture need to work together with PanSALB in educating people about languages.   Very few respondents confirmed to knowing very little about the language controlling body.

3. The government should sanction language policies and lead by example when coming to language policies and language education. It can also start by disseminating information through the African languages (Mutasa and Negota, 2008).

4. Higher education institutions must play a role in the promotion of indigenous languages by piloting the offering of tuition in an indigenous language and by setting up commissions to develop vocabulary. Universities should serve as role models by teaching African languages using African languages and authors should produce quality pieces of work instead of reproducing existing materials (Mutasa and Negota, 2008).

5. PanSALB must appoint language specialists instead of civil society. Linguists and language specialist would have an in-depth knowledge of the challenges indigenous languages are facing.

5.8 Summary

South Africa, like many African states, has many languages. These languages are spoken by communities in weddings, informal parties and ritual ceremonies, but are not used for business,

law, education and commerce. The ruling party and government use English as business or communication language. In parliament, officials use IALs when speaking off the record. There are translators, but members prefer to use a language understood by most officials. Maybe, it is because it does not need translation.

One may argue that the IALs have wide speakership but, as indicated above, these IALs are only used for off-the-record discussions. Very few parties use African languages during elections. The government's failure to sanction policies which force people to use IALs is the reason for poor development. The ruling party uses English during its rallies and conferences. This is even filtered down to regional and branch offices.

Most South African universities and other higher education institutions use English as a language of instruction, while the Department of Basic Education has English as its official LoLT. It is only at primary school level where the learner's HL is used for instruction. Strangely enough, most Africans send their children to primary schools that use English as a language of instruction.

Indigenous African Languages still have a wide speakership. IsiZulu, spoken as a home language, is currently the most dominant language, but English can be understood and spoken by most people in South Africa. English, together with Afrikaans, is an official language in all the nine provinces, on top of the dominant languages of the provinces.

Indigenous African languages are not functionally viable and are always relegated to inconsequential activities and ceremonies. The ruling party, with its *laissez faire* attitude when it comes to languages, has led to the people and government resorting to choosing a language they think is marketable and is for upward mobility.

The research has proven that most, if not all, government institutions, use English for record keeping, for correspondence and for minute taking. This is proven by the parliamentarians themselves who use indigenous African languages purely as a gimmick when they are debating in parliament. This research has also proven that the public feels that (1) indigenous African languages do not have the right vocabulary or lexicon to be utilised for academic, legal and medical purposes, and (2) the government is not doing enough to sanction the use of indigenous African languages.

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APPENDICES

Researcher   : Mr. N.E. Sithole

Superviser   : Prof. T. Moyo

Co-superviser : Dr. E. M. Mncwango

Topic   : **The functional viability of indigenous African Languages in South Africa: challenges and prospects of their survival.**

South Africa has eleven official languages, but there are more than 15 languages spoken in a country with an estimated population of **50961440** people, according to Census 2011. About 22% of the population can speak IsiZulu (De Klerk, 1996), but *English* is the most commonly used official language in all the nine provinces of South Africa. 42 % of the South African population could, during the 1996 census, speak/understand/read/write English and another 42 % claimed the same for Afrikaans. It is interesting to note that fewer than 10% of Whites, Coloureds and Indians could speak an African language.

English First Additional Language (EFAL) has the highest number of registered learners in schools, but English Home Language (EHL) is becoming the language of choice among learners throughout the country. The new system of education seeks to establish additive multilingualism as an approach to language in education, but it seems some minority indigenous African languages might not survive in the language competition. Furthermore, these languages do not have a role play in higher education, commerce and political activity.

This study seeks to find out if indigenous African languages are functionally viable, i.e. they have a role to play in business, law, education, government, etc., and to critically examine their prospects and challenges in the new South Africa. It also seeks to determine if the South African government's failure to sanction language policies is the cause of underdevelopment of indigenous African languages. Furthermore, the study seeks to find out if identity has a role to play in the indigenous African languages development and to determine the stage South Africa is in in terms of Batibo's (2005:89-92) *phases of language shift and death in Africa.*

Mr. NE Sithole, a PhD student, is conducting this study to fulfill the requirements for his Doctoral dissertation in Linguistics.

The data collected will be used solely for the study and would therefore be used in strict confidence and with permission from the interviewees.

The participant (the interviewee) is not obliged to participate in the interview or filling in of the questionnaire but we would, however, gladly like to get their views and opinions in the issue investigated.

Part A: Participant's Information

We would like you to tell us about yourself. The information given will be used *only* by the researcher to analyse the data collected so that he can make informed conclusions.

1. Age group ☐ < 19 ☐20-29 ☐30-39 ☐40+

2. Gender ☐male ☐female

3. Racial group ☐African ☐Asian ☐European ☐Coloured

4. Education

   Tick your level of education. (This information will be used for statistical purposes only)

   A. No formal education☐ B. Primary ☐C. Secondary☐ D. Tertiary☐

5. Field

   Indicate your involvement capacity in this study.

   A. Academic ☐ B. Professional ☐C. organization ☐ D. community member ☐

PART B

1. Do you regard your area as being rural or urban?

   Urban ☐ rural ☐

2. Which language do you regard as your Home language (HL)?

   ………………………………………….

3. How many languages can you speak?

   1☐ 2☐ more than 2☐

4. Which language is used as a Language of Learning and Teaching (LoLT) in your area?

   ……………………………………

120

5. Which language do you regard as being the most dominant in your area?

…………………………………

6. What is your preferred language?

…………………………………

7. Does SA need a neutral language to act as a ***Lingua Franca***?　A lingua franca is a language used for convenience by people who speak different first languages.

Yes☐　　　No ☐

8. If yes. Which language would you choose?

………………………………….

9. Are you proud of your HL?

Yes☐　　　No ☐

10. Do you think your Home language (HL) has a role to play in the new South Africa?

Yes☐　　　No ☐

11. If your HL is an indigenous African language do you think it is given enough attention?

Yes☐　　　No ☐

12. Does losing you language mean you also have lost your identity?

Yes☐　　　No ☐

13. If your language is an indigenous African language, do you think it is going to die and be extinct?

Yes☐　　　No ☐

14. Give a reason for 13

………………………………………………………………………………………………

………………………………………………………………………………………………

………………………………………………………………………………………………

………………………………………………………………………………………………

15. Does your language, if it is an indigenous African language, have the necessary vocabulary to be used in Commerce, Education, Government and Law?

Yes☐　　　No ☐

16. Are you aware of any policy (policies) governing the use of languages in South Africa?

Yes☐　　　No ☐

17. If yes. Is the policy effective?

Yes☐   No ☐

18. Are you aware of any language body controlling the use of- and developing languages in SA.

Yes☐   No ☐

19. If yes. Is the body functional?

Yes☐   No ☐

20. Why is there inequality of languages in SA?

……………………………………………………………………………………………
……………………………………………………………………………………………
……………………………………………………………………………………………
……………………………………………………………………………………………
………………………………………………………………………………

21. Using the options given below, rate the level of the role played by the government in the development of indigenous African languages.

Very little ☐   little ☐   average ☐   involved ☐   highly involved ☐

22. Do you associate the underdevelopment of indigenous African languages with the government's failure to sanction policies?

Strongly disagree ☐   disagree ☐   not sure ☐   agree ☐   strongly agree ☐

23. Do you speak English because:
    (a) You love it   (b) of opportunities attached to knowing it   (c) you think is easier to master   (d) you live with English speakers.

24. On how many occasions have you heard two or more white people having a formal or informal conversation in an indigenous African language?
    (a) Never ☐   (b) Few ☐   (c) never noticed ☐   (d) several times☐   (e) always☐

25. On how many occasions have you heard two or more black people having a formal or informal conversation in English?
    (a) Never ☐   (b) Few ☐   (c) never noticed ☐   (d) several times☐   (e)always ☐

PART C

26. Batibo believes there are five phases of language shift and death in Africa. Those stages are summarized below. May you please identify the stage your community is in, in terms of language shift and death? Choose one stage from the five given below.

(a) Your community is monolingual, i.e. it speaks only one language.

(b) Your community speaks two languages but the home language is still dominant.

(c) Your community has two languages but the second language is becoming a primary language

(d) Your community speaks two languages but your Home Language is restricted to ceremonies like ritual ceremonies, folklore, circumcision, etc.

(e) The second language has taken over.

Tick the relevant box

A☐ B☐ C☐ D☐ E☐

Consolidation sheet

Part A						
1	Age groups	<19	20-29	30-39	40+
2	Gender	Male		Female	
3	Racial groups	African	Asian	European	Coloured
4	Education level	A	B	C	D
5	Field /level of participation	A	B	C	D
Part B						
1	Area	Rural	Urban		
2	Languages	1	2	More	
3	LoLT				
4	Dominant language				
5	Preferred language				
6	Does SA need a lingua franca?	Yes		No	
7	Preferred lingua franca				
8	Are you proud of your HL?	Yes		No	
9	Do you think your HL has a role to play?	Yes		No	
10	Are indigenous languages given attention	Yes		No	
11	Losing HL means losing identity	Yes		No	
12	Is a HL going to die and be extinct?	Yes		No	
13	Reason :				
14	Does the language have the vocabulary?	Yes		No	
15	5 important languages	1.			
		2.			
		3.			
		4.			
		5.			
16	Policies	Aware		Unaware	
17	Policy effective	Yes		No	
18	Controlling body	Aware		Unaware	
19	Functionality of the body	Yes		No	
20	Inequality:				
21	Government's involvement	V little			
		Little			
		Average			
		Involved			
		Highly involved			
22	Government's failure to sanction policies	Strongly disagree			
		disagree			
		Not sure			
		Agree			
		Strongly agree			
23	Reasons for speaking English	A	B	C	D
24	Whites having a conversation in an IAL.	Never			
		Sometimes			
		Never noticed			
		Several times			
		always			
25	Blacks having a conversation in English	Never			
		Sometimes			
		Never noticed			
		Several times			
		Always			
Part C						
26	Stage	A			
		B			
		C			
		D			
		E			

6 Affodil Crescent
Pioneer Park
Vryheid
3100
10th February 2014

………………………………………….
………………………………………….
………………………………………….
………………………………………….

Dear Sir/Madam

APPLICATION TO USE YOUR INSTITUTION AS MY RESEARCH SAMPLE

I would like to use your institution as one of my research samples in the study I am conducting. The study is on the use of indigenous languages in South Africa.
My study attempts to prove that indigenous African languages are not functionally viable, i.e. they are not used for business, education, legal issues and even politics. Our indigenous African languages are only relegated to local events like traditional ceremonies and cultural events.
We have structured our research such that it focuses on two aspects, viz. (a) individual opinion on the use of languages and (b) institution language policies and usage. Your questionnaire is on the second aspect but we can make both questionnaires available in case you want your staff to participate as individuals as well.
We would like you to confirm in writing that we can use the information obtained and that we can also mention the name of your institution. Your letter will serve to prove the authenticity of my study and as proof of permission granted to conduct study at your institution.
For more information and clarities I can be contacted on my cell: 0828731926, or email: nempies@gmail.com.
I would like, in anticipation, to thank you, your section and your company as whole for your participation in this study.

Yours faithfully

NE Sithole

……………………………………..

……………………………………..

…..………………………………

………..…………………………

Head of Department

Department of General Linguistics

University of Zululand

KwaDlangezwa

3838

Dear Professor Moyo

CONDUCTION OF RESEARCH BY MR. NE SITHOLE: 19900776

This serves to confirm that your PhD student visited our institution to conduct his research and we ***helped him/could not help him**** with the information he requested. *(Delete what is not applicable)* He was assisted on …………………(Date) by ………………………………………….(Name) in his/her capacity as a ……………………………………… in the institution /organization.

For more information you can contact us on …………………………………..

Yours sincerely

_____

…………………………………………

STAMP

QUESTIONNAIRE

A. RESPONDENT'S INFORMATION

Please tick the appropriate box

1. **Sector**

   a. Public ☐   b. Private ☐

2. **Nature of business**

   1. Education ☐   2. Finance ☐   3. Safety and Security ☐

   4. Medical ☐   5. Legal ☐   6. Other ☐
   Specify if other --.

3. **Position and responsibility**

   1. Supervisor ☐   2. Administration ☐   3. Specialist ☐

B. USE OF LANGUAGES IN THE INSTITUTION

4. Indicate language used for formal communication. Choose from the list provided:

1. Afrikaans		4. isiXhosa		7.seSotho		10.siSwati	
2. English		5 .isiZulu		8.seTswana		11.tshiVenda	
3. isiNdebele		6.sePedi		9.Sign Lang		12.xiTsonga	

5. Indicate language used when taking **minutes** of meetings and / or writing reports

4. Afrikaans		4. isiXhosa		7.seSotho		10.siSwati	
5. English		5 .isiZulu		8.seTswana		11.tshiVenda	
6. isiNdebele		6.sePedi		9.Sign Lang		12.xiTsonga	

6. Indicate language used for correspondence?

1. Afrikaans		4. isiXhosa		7.seSotho		10.siSwati	
2. English		5 .isiZulu		8.seTswana		11.tshiVenda	
3. isiNdebele		6.sePedi		9.Sign Lang		12.xiTsonga	

7. Indicate language use for holding meetings.

1. Afrikaans		4. isiXhosa		7.seSotho		10.siSwati	
2. English		5 .isiZulu		8.seTswana		11.tshiVenda	
3. isiNdebele		6.sePedi		9.Sign Lang		12.xiTsonga	

8. Languages use for prescription instructions

1. Afrikaans		4. isiXhosa		7.seSotho		10.siSwati	
2. English		5 .isiZulu		8.seTswana		11.tshiVenda	
3. isiNdebele		6.sePedi		9.Sign Lang		12.xiTsonga	

9. Languages use for Affidavits and or shown statements.

1. Afrikaans		4. isiXhosa		7.seSotho		10.siSwati	
2. English		5 .isiZulu		8.seTswana		11.tshiVenda	
3. isiNdebele		6. sePedi		9.Sign Lang		12.xiTsonga	

10. Languages for Teaching or Presentation.

1. Afrikaans		4. isiXhosa		7.seSotho		10.siSwati	
2. English		5 .isiZulu		8.seTswana		11.tshiVenda	
3. isiNdebele		6.sePedi		9.Sign Lang		12.xiTsonga	

C. ROLE OF INDIGENOUS AFRICAN LANGUAGES

11. Do indigenous African languages play a role in your profession?
Yes ☐   No ☐
12. Do you associate the non-use of indigenous African languages with their lack of appropriate lexicon (vocabulary)?
Yes ☐   No ☐
13. Do you think indigenous African languages should be used in your kind of business?
Yes ☐   No ☐
14. Do you associate the use of English with status?
Yes ☐   No ☐