

UNIVERSITY OF ZULULAND

**LANGUAGE MAINTENANCE AND SHIFT: A SURVEY OF ISIZULU SPEAKERS
RESIDING IN SOSHANGUVE**

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2020

DECLARATION

I hereby declare that this thesis submitted for the degree Doctor of Philosophy: African Languages and Culture at University of Zululand is my own original work, and has not previously been submitted to any other institution of Higher Education. I further declare that all sources cited or quoted are indicated and acknowledged by means of a comprehensive list of references.

Signature

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DEDICATION

I dedicate my study to the following most influential people in my life:

- My late great grandmother (**Alzina Zwane**), who raised me from a young age. Rest in peace ntombi yaseMasibini knowing that you raised a strong woman. **Lala ngoxolo Qhawekazi lami!**;
- My grandmother (**Sibongile Buthelezi**), who has been supporting me and has been with me all the way. Ngiyabonga ntombi kaZwane ngemithandazo yakho; and
- My daughters (**Amahle Mbatha and Nonhlanhla Mbatha**), for their love and support.

Furthermore, I dedicate the work to my family, partner, extended family, siblings, friends, and colleagues who never left my side and who are very special. Thank you all for your prayers, encouragement and the support you have given me throughout the process.

ACKNOWLEDGEMENTS

I would like to express my sincere gratitude and appreciation to the following:

- My God, for His unfailing love and His faithfulness, for guiding and giving me strength through thick and thin and for making my dream come true (Psalm 92:1-8);
- My supervisor, Dr Z.G. Buthelezi, for her energetic research leadership, positive criticism, insightful suggestions, patience, encouragement, guidance and motivation, which made this research possible.
- My co-supervisor, Prof L.Z.M. Khumalo, for his insightful comments and support;
- The IsiZulu language speakers of Soshanguve who took the care to complete my survey questionnaire, and successively approved that I interview them;
- I also wish to acknowledge the support of my family, friends, colleagues, my daughters; Amahle and Nonhlanhla, my life partner; uNgwekazi, for their patience and understanding that I had to complete my study and sacrifice spending quality time with them. Lastly, I acknowledge my friend and former colleague, Dr Z.S. Gumede, for always being there whenever I needed her and especially for her encouragement.

ABSTRACT

The study's main objective was to investigate the language maintenance and shift amongst the isiZulu language speakers residing in Soshanguve, a township in which Sotho-Tswana languages (or Sepitori) dominate. The most current South African Census offers quantifiable insight into the variety of this area. With more than 400,000 populations, the inhabitation of Soshanguve is dense, and most of the inhabitants belong to the Black African group (99.17%). In terms of language distribution, the census specifies that the languages spoken mostly in households are Sepedi (28.20%), Setswana (16.70%), Xitsonga (15.05%), isiZulu (13.58%) and other or non-applicable languages (1.84%), which may point to non-South African languages (for example, languages spoken by immigrants of other African countries and South Asia) or to inborn speakers of local mixed language Sepitori.

The study was looking at how growing up in an environment that is dominated by Sotho-Tswana languages (or Sepitori) had influenced the participants' knowledge of their isiZulu language. The study also examined the language use of the isiZulu language speakers in Soshanguve in order to discover the areas or domains of use of the isiZulu language, their attitudes concerning their cultural language, as well as the influences that caused them to either preserve or move away from their cultural language. In order to achieve this study's objective, mixed-methods were used to collect data from the participants (=20) who are isiZulu speakers residing in Soshanguve (different generations). This gathering of data was in the form of questionnaires as well as individual interviews. The responses from 20 distributed questionnaires and 20 interviews served to provide a sociolinguistic profile of the language maintenance and shift in Soshanguve. Both the distribution of questionnaires and interviews occurred almost simultaneously. The use of purposive sampling as a sampling method was suitable for selecting a sample of 20 participants for this study. The focus was on those isiZulu speakers who went to schools that offered isiZulu as a home language.

The study revealed that the participants held positive attitudes toward isiZulu as their cultural language. They also held positive attitudes toward Sotho-Tswana languages (or Sepitori) as the languages existed side-by-side within their township. In addition to this, they believed that living in a neighbourhood with a majority of amaZulu as well the degree of social unity among them helps a great deal to maintain the isiZulu language, and they also believed that it was also important for them to know the Sotho-Tswana languages (or Sepitori) for communication purposes. The

findings suggest that language attitude as well as language use, which corresponds to Haugen's theory of language ecology, are the reasons why the isiZulu language is prolonging in Soshanguve as a viable language despite living side-by-side with dominant languages for centuries. The findings also indicate that language attitudes contribute to language maintenance, however; it is also a stepping-stone to learning a second language, which could cause harm to the mother tongue.

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CHAPTER 1

INTRODUCTION

1.1 Introduction

In contact situations, it is apparent that immigrants live with the dilemma of two conflicting needs: (a) the need to preserve their language as part of their heritage and identity, and (b) the need to be involved within their host community. Enhancing and encouraging the first need may lead to language maintenance, whereas enforcing the second one may cause immigrants, through generations, to lose proficiency in their ethnic language and ultimately to shift towards the dominant language (Tawalbeh, Dagamseh, & Al-Matrafi, 2013: 128).

1.2 Background and rationale of the study

Language plays a vital part in outlining who we are and renders us recognisable to other members of our specific speech community. According to Schumpeter (2006: 39), we infer the identity of our interlocutors from the behaviour and the very language they speak. Grosjean (1982: 117) underscores this view by asserting that:

A language is not only an instrument of communication; it is a symbol of social or group identity; an emblem of group membership and solidarity. The implication of this notion is that through language, a group distinguishes itself from other groups, by using its language to transmit norms, values, customs and rituals.

There are some influences supporting either maintenance or shift, which may also influence individual language adoptions. The reason for this is that an individual may be part of a community of practice where one or two languages are powerfully preserved, but for individual and particular reasons may disclose different patterns of language use and attitude to those of the dominant group. In other words, individual personality in terms of language in some situations could vary from group linguistic identity.

The study took place at Soshanguve, a township that is located in Pretoria, the capital city of South Africa and it is inside the City of Tshwane Metropolitan Municipality – hereafter

referred to as CTMM (City of Tshwane Municipality Household Survey, 2008:70). The focus was on the multilingual diversity that the very name, Soshanguve, reveals, encapsulated in the acronym of the native African languages found in the neighbourhoods: So = Sotho; Sha = Shangaan; Ngu = Nguni (isiZulu, isiXhosa, isiNdebele, siSwati); Ve = Venda. Currently, Soshanguve remains a multilingual and culturally diverse area, an aspect which has been reinforced by the arrival of many immigrants from other African countries (Mashigo, 2015, 52), as well as further regions such as India or Pakistan.

The City of Tshwane Metropolitan Municipality, which is the municipality in which the Soshanguve Township is situated, has accepted eight languages as its languages of communicate; namely (ranked in descendant order of demographic numbers): Afrikaans; Sepedi; Setswana; English; IsiZulu; Xitsonga; Tshivenda; and IsiNdebele. This municipality recommends the use of English for inter-departmental and intra-departmental communication as well as for purposes of working efficiency (Language Policy of the City of Tshwane, 2012: 6). However, languages spoken mostly in Soshanguve as indicated by the census are as follows: Sepedi (28.20%), Setswana (16.70%), Xitsonga (15.05%), isiZulu (13.58%) and other or non-applicable (1.84%), which may refer to non-South African languages (for example, languages spoken by immigrants of other African countries and South Asia) or to inborn speakers of the local mixed language such as Sepitori.

The researcher – a graduate in one of the universities situated in Soshanguve where she also currently teaches – has observed that the isiZulu language speakers who were born and raised in Soshanguve, a township that is dominated by Sotho-Tswana languages (or Sepitori), tend to shift from their isiZulu language and adopt the most dominant or majority languages used in this township. Thus, she wanted to find out how growing up in an environment dominated by Sotho-Tswana languages (or Sepitori) – the language of Pretoria, which is a combination of mixed languages such as Tsotsitaal and Flaaitaal) had influenced the participants' knowledge of the isiZulu language. The researcher wanted to examine the language situation among the isiZulu language speakers in Soshanguve in order to discover the areas or domains of use concerning their ethnic language, their attitudes toward their ethnic languages as well as the influences that may have led them to either maintain or shift from their ethnic language.

Accordingly, the researcher believed that it was important to conduct research on the language maintenance and shift amongst isiZulu language speakers of this township. The researcher believed that even though they were born and raised or residing in a multilingual setting, they should embrace their ethnic language and use it to avoid a permanent shift and to preserve it.

1.3 Problem statement

According to the studies done on the language shift in communities worldwide, there are several factors that are responsible for language shifts. The most significant among them are generation, the numerical strength of a group in relation to other minorities and majorities, language status and language attitude, socio-economic value, education, institutional support, and government policies, to list a few (Fishman, 1991). Not all these factors function independently of one another, but they interconnect in multifaceted ways to cause language shift. Paulston (1988: 5) indicates that whichever factors are involved, language shift only takes place if the language that people are shifting to have social prestige and economic advantage, primarily in the form of source of income. Paulston (1994: 9) remarks, “Ethnic groups within a modern nation-state, given opportunity and incentive, typically shift to the language of the [economically] dominant group.” The current study not only highlights these remarks, but also underscores the contributions of other studies on language shifts in different parts of the world.

According to Kamwangamalu (2003:227-228) there are only a few studies on language shifts in South Africa (for example, De Klerk, 2000; Prabhakaran, 1998; Smeija, 1999). However, the available studies including those listed above, show that language shifts in this part of the world are also caused by the same factors that lead to language shift in other societies around the world. These factors again, include socio-economic pressures, language status, language attitude and institutional support, to name a few.

The researcher agrees with the above-mentioned studies that language shifts in South Africa are caused by similar factors that lead to language shift in other communities around the world. Most of the studies done in southern Africa were based on the shift that occurs from the African languages to English, because it is still perceived as a powerful economic and educational instrument and is also regarded as a language with a higher prestige.

However, this study did not concentrate on the shift of the African languages into English, but investigated the factors that might be the cause of the shift from the isiZulu language speakers to the dominant languages, which are Sotho-Tswana languages (or Sepitori) in Soshanguve. To the best information of the researcher, there is no research study on language maintenance and shift concentrating on isiZulu language speakers born and raised in Soshanguve. As a result, this research study hopes to contribute to this arena by establishing whether the isiZulu language speakers have increasingly shifted towards Sotho-Tswana languages (or Sepitori) or if they have preserved their inborn language and culture. Especially given the privileged status of isiZulu compared to the languages in question. It is in the study's interest to understand the behaviour of the Zulus in this context, especially noting the high ethnolinguistic vitality of isiZulu.

1.4 Aims and objectives

This study investigated isiZulu language speakers residing in Soshanguve, a township where Sotho-Tswana languages (or Sepitori) dominate. Its aims and objectives were to:

- Find out whether growing up in an environment that is dominated by Sotho-Tswana languages (or Sepitori) influenced the participants' knowledge of their isizulu language;
- Investigate the participants' attitudes toward both the isizulu language and Sotho-Tswana languages (or Sepitori).
- Determine influences that have contributed to the shift from their isizulu language to the Sotho-Tswana languages (or Sepitori);
- Determine the influences that have contributed to the maintenance of isizulu;
- Discover the domains of use for the isizulu language by its speakers.

1.5 Research questions

The aim of the current study was to answer the following questions:

- How did growing up in an environment dominated by Sotho-Tswana languages (or Sepitori) influence the knowledge of the participants' isiZulu language?
- What are the participants' attitudes towards either isiZulu and Sotho-Tswana languages (or Sepitori)?

- Which factors have been contributing to the shift from their isiZulu language so far to Sotho-Tswana languages (or Sepitori)?
- Which factors have been contributing so far to the maintenance of the isiZulu language?
- What domains are there that have been contributing so far to the maintenance of the isiZulu language?

1.6 Research design and methodology

1.6.1 Research approach

When conducting research, it is necessary to determine the right approach to use when gathering data. This study used a mixed-methods (qualitative and quantitative) approach because the researcher believes that they were suitable for the study and, in effect, they helped to achieve the formulated goals. A research methodology refers to the methodological aspects pertaining to how the research study is carried out. There are three approaches, namely, qualitative, quantitative and mixed-methods, which are the dominant methodologies used for conducting research in different disciplines (Cohen, Manion & Morrison, 2007: 165).

Jackson (1995: 13) states, “quantitative research seeks to quantify, or reflect with numbers, observations about human behaviour. It emphasises precise measurement, the testing of hypotheses based on a sample of observations, and a statistical analysis of the data.” Jackson states further that, “quantitative researcher attempts to describe relationships among variables mathematically, and to apply some form of numerical analysis to the social relations being examined.”

If the data are numerical, the quantitative approach is the appropriate methodology to use (Leedy, 1993:139). Accordingly, the appropriate research methodology chosen, the nature of the data as well as the research problem determine the final results. The main aim of the quantitative approach is to measure aspects by using numbers to analyse the data, for example, by using percentages.

1.6.2 Research design

This study employed a research design called a descriptive case study design. This design also refers to research of a statistical nature because it labels the existing phenomena. The reason

for using it was to find and obtain data on the characteristics of a particular subject such as a community, group or people. This type of research defines social events, social structures and social situations. The researcher believed that this research design was the best design for the study, because it complemented the main aim of the study, which was to describe a particular group of people or situation the accuracy.

According to Akhtar (2016: 76), “descriptive research answers the questions, what, who, where, how and when. It is used to study the current situation.” Furthermore, this design is widely employed in the physical and natural sciences. Nevertheless, it is used most commonly in the social sciences, for example, in socio-economic surveys and job and activity analyses.

1.6.3 Research paradigm

This study used the qualitative approach extensively and also incorporated the quantitative approach to a limited extent where relevant, and made use of an interpretive paradigm. The interpretive paradigm is referred to as the phenomenological approach. The aim of this approach is to understand people (Babbie & Mouton, 2008: 28). According to De Vos *et al.* (2011b: 8) and Neuman (2011: 101), “interpretive social science can be traced to Weber (1978) and Dilthey (1911).” Dilthey contends that there are two different types of science: the natural sciences and the human sciences. “The former is based on *Erklärung*, or abstract description. The latter is rooted in an understanding, or *Verstehen*, of the lived experiences of people” (De Vos *et al.*, 2011b: 8; Neuman, 2011: 101). Weber posits that all humans are trying to make sense of their worlds. In so doing, they constantly interpret, create, ascribe meaning to, outline, justify and rationalise their daily actions (Babbie & Mouton, 2008: 28). Interpretivism, therefore, focuses on discovering the complexity of social phenomena to gain an understanding of such phenomena. With regard to interpretivism, the aim is to understand and interpret the happenings (events) of everyday, experiences and social structures – as well as the values which people attach to these phenomena (Collis & Hussey, 2009: 56-57; Rubin & Babbie, 2010: 37). In addition, interpretivists also believe that social reality is subjective because it is moulded by the perceptions of the participants, as well as the values and aims of the researcher.

1.6.4 Research methods/instruments and procedures

It is important to adopt the correct approach when collecting the data when conducting a research study. The current study used qualitative and quantitative methods. It is important to point out that the research methodology of a study enables researchers to plan their research correctly. This view is also supported by Crotty (1998: 216), who explains that a research method can either be qualitative or quantitative or both, irrespective of the type of research involved.

The quantitative data were obtained by means of self-developed Likert-type scale belief statements, in the form of a survey questionnaire. The gathering of qualitative data comprised three sections: firstly, the survey questionnaire segment, which included Yes/No, questions; secondly, the survey questionnaire segment, which utilised *only, mostly/both* questions and lastly, semi-structured individual interviews with 20 participants who completed the survey questionnaire. The quantitative data were analysed, using means as a whole and separately, with regard to the four variables, namely, gender, age group, occupation and educational background. To interpret the means, the study used the tendencies to determine the participants' attitudinal positional tendencies. The first and the second parts of the qualitative data, which comprised close-ended questions, were analysed using the frequencies and percentages. The last part of the qualitative data (the interviews) was analysed, using transcriptions to gain greater insight into the attitudes of the respondents, with an opinion to authorise or dispute the quantitative data findings, thereby confirming the researcher's conclusions.

The aim of using a questionnaire was to answer the research questions by expressing the social opinions of the participants about language maintenance and language shifts. Ngidi (2007: 57) states that questionnaires give participants enough time to think carefully, before they respond to the questions, the questionnaires can be distributed and reach many participants simultaneously and they also save time.

The interviews (using semi-structured interview questions) were used to collect more in-depth data from all the participants who had completed the questionnaire. According to Babbie (2008), an interview is the "verbal or face-to-face interaction between the researcher and the

participants to ask specific research information.” This study used face-to-face interviews because interviews are usually flexible, interactive and continuous compared to other data gathering instruments, such as questionnaires (Babbie, 2008). Interviews also give the researcher an opportunity to probe further and ask follow-up questions. Therefore, in the light of this advantage, this researcher decided to make use of semi-structured interviews. The interviews comprised open-ended questions in which both the researcher and the participants enjoyed a great level of flexibility and freedom.

1.6.5 Location and sample population

Etikan, Musa and Alkassim (2016: 2-3) assert that the collection of data is vital in research, as the data enable a better understanding of a theoretical framework. It then becomes a challenge because choosing the manner of attaining data and from whom, demands a concerted focus and careful attention.

The Soshanguve Township is located in Pretoria and is the capital city of South Africa in the City of Tshwane Metropolitan Municipality – hereafter, referred to as CTMM (City of Tshwane Municipality Household Survey, 2008: 70). The researcher chose this township because its diversity and multilingualism is manifested in the very name, Soshanguve, as it is an acronym representing the ethnic African languages found in the neighbourhoods: So = Sotho (Sotho, Pedi, Tswana); Sha = Shangaan; Ngu = Nguni (isiZulu, isiXhosa, isiNdebele, siSwati); Ve = Venda. The result is that the township remains a multilingual and culturally diverse area. The research was only limited to the isiZulu language speakers of this township, where 20 participants were sampled. The focus was on those participants who had gone to schools that offered isiZulu as a home language to explore whether the dominant languages, which are the Sotho-Tswana languages (or Sepitori), had influenced their knowledge of their isiZulu language or not. These participants were in a position to provide a clear understanding of language maintenance and language shift in this area, as the research study explored the language situation among the isiZulu language speakers in Soshanguve. The reason for this is that the study aimed to discover the domains of use of their language, their attitudes towards their ethnic language, as well as the factors that led them to either maintain or shift from their ethnic language.

The study chose the purposive sampling technique as the sampling method. The researcher believes this technique was suitable for this study because it focused on people with particular features who were best able to assist with the relevant research. Etikan *et al.* (2016: 2) describe the purposive sampling technique, also known as judgment sampling as, “the deliberate choice of a participant due to the qualities the participant possesses.” It is a non-random technique, and it does not need fundamental theories or a set number of participants. The researcher is the one who decides what needs to be known and sets out to find people who can and are willing to offer the information informed by their knowledge or experience. This method is used in qualitative research to identify and select information-rich cases for the proper utilisation of the available resources. This involves identifying and selecting the individuals or groups of proficient and well--informed individuals with regard to the phenomenon of interest.

Regarding the sample population, the study tested only four variables:

- *Gender*: The study sampled both males and females to find a balance between gender as well as to discover the attitudes that the participants may have towards their different genders;
- *Age group*: The study sampled people from different generations in order to elicit their responses regarding the attitudes of the participants towards isiZulu in relation to their different age groups, and, therefore, age group was also tested as a variable;
- *Occupation*: The study sampled different people from different occupations in order to establish the attitudes of the participants towards isiZulu in relation to their different occupation. Therefore, testing this variable was important; and
- *Educational background (with specific reference to isiZulu)*: The study also tested this variable as a means of discovering whether the participants had background knowledge of isiZulu or not.

1.7 Literature review and theoretical underpinnings of the study

This section provides a summary of the literature reviewed, embraces all the terms related to the topic, the related studies and the theoretical underpinnings of the study.

1.7.1 Definition of terms

Many minority language speakers in the world have coexisted with majority language speakers in one country for many centuries. Each group has its own language: some groups are able to preserve their language and regard it as part of their identity; while others shift to the language of the majority. In both cases, there are either linguistic or non-linguistic factors that influence the maintenance or shift from their languages.

1.7.1.1 Language as a right and as a resource

Ditsele (2014: 41) asserts that language is a substantial component of society. To understand a society better, one has to understand those that form a society, namely, people. To understand people better, one has to understand how they interrelate, and what is more is the fact that language is fundamental to people's communication. In a similar vein, Cavallaro (2005: 568) confirms that language is a key factor representing cultural identity in multilingual and multicultural contexts. Therefore, it seems that there is a strong connection between language and identity. Fishman (1991: 4) confirms this strong connection and contends that "the destruction of a language is the destruction of a rooted identity." He further explains that the loss of the language may also lead to a loss of identity. These definitions of 'language' propose that language is not just important in people's lives; it is even more than that because without their language, people do not know who they are. Therefore, it means that people need to play a vital role in evading the shift from their own languages, but they must be able to maintain them and exhibit positive attitudes toward their languages and others.

In the present study, language may not only be regarded as a tool of communication, but it also refers to the representation of social or group individuality as an emblem of group association and solidarity. The implication of this idea is that the isiZulu language speakers of Soshanguve can distinguish themselves from other groups by using their language to convey norms, morals, customs and rituals.

1.7.1.2 Multilingualism

Bodomo, Dzahene-Quarshie and Anderson (2010: 359-360) define the term "multilingualism" and its antonym, monolingualism, and their associated concepts. From an etymological

perspective, ‘multilingualism’ and ‘monolingualism’ are quite clear concepts. Monolingualism is attained where members of society communicate with each other through a single language; while in the case of multilingualism, members of a particular society communicate in many languages. However, in the analysis of contemporary sociolinguistic entities, we often deal with complex political entities, such as nations and countries, where these etymological perspectives with regard to defining mono- and multilingualism, raise questions.

1.7.1.3 Language maintenance

If the speaker, group of speakers or a speech community continue to use their language in some or all areas or domains of life regardless of the dominant or majority language surrounding that community, then that is known as language maintenance. In this regard, Baker (2011: 72) describes language maintenance as the, “relative language stability in the number and distribution of its speakers, its proficient usage by children and adults, and its maintenance in specific domains (for example, home, school, religion).” Accordingly, language maintenance is significant and desirable in order to face the danger of a language shift.

In the present study, language maintenance may refer to the intermittent use of the isiZulu language by a large number of isiZulu language speakers in Soshanguve, despite the existence of the dominant or majority languages that are used in their township.

1.7.1.4 Language shift

Language shift is the situation in which the speaker, group of speakers or a community no longer continue to use their language in some or all domains of life, but choose to speak the dominant or majority language used in that particular community. This is a process entailing the change from using one language to using another language. The process of language shift does not happen overnight. It is a gradual process in which a speech community, for one reason or another, gives up its language and accepts a new language (Fasold, 1984: 148). According to Winford (2003: 15), language shift refers to the incomplete or entire abandonment of a group's native language in favour of another language. In the present study, a language shift may refer to the efforts that the isiZulu language speakers have experienced to fight the change in isiZulu language use and to preserve their ethnic language.

1.7.1.5 Language ideologies

According to Baker (1988: 114), language attitudes are "hypothetical constructs that are interferred, conceptual inventions hopefully aiding the description and explanation of behaviour." Fasold (1984: 148) proposes, "Attitudes towards a language are often the reflection of attitudes towards members of various ethnic groups." According to Edwards (1982: 20), "people's reactions to language varieties reveal much of their perception of the speakers of these varieties." In addition, he records that; the foremost dimensions along which opinions about languages can vary are "social statuses" and 'group solidarity.' Garrett, Coupland and Williams (2003: 2) say that, regardless of that, "attitude" is the most characteristic and crucial word in social psychology; this concept is not easy to define. The scholars do not have a common definition to use for the word "attitude." The reason is that the idea is difficult to define, as proposed by Garrett (2010: 19), who asserts that there are many perspectives concerning the definition of language attitudes; while various scholars highlight various features.

In the present study, language ideologies may refer to the opinions and feelings of the isiZulu language speakers residing in Soshanguve towards their language as well as the dominant languages.

1.7.2 Related studies

Many scholars have discussed and elucidated language maintenance and language shifts, in particular, such as Fishman (1964; 1989) and Ferguson (1981). Fishman (1964: 33) confirms the importance of language shifts and language maintenance for the understanding and analysis of the significance of multilingual language contact. He declares that "the basic datum of the study of language maintenance and language shift is that two linguistically distinguishable populations are in contact and that there is a demonstrable consequence of this contact with respect to habitual language use."

Ferguson (1981: 530) defines language maintenance as, "the preservation of the use of a language by a speech community under conditions where there is a possibility of a shift to

another language.” In addition, he considered a language shift as “the change in the regular use or mother-tongue status of one language to another in a speech community.”

According to Paulston (1992: 70), for a shift to take place, you need access to the leading language, chances to learn it, and an inspiration to learn it, such as socio-economic upward mobility. Therefore, only languages with an opportunity of maintenance or replacement by another language with which they are in interaction are included in the study of language maintenance and shift.

Bornman, Álvarez-Mosquera and Seti (2018) conducted their study on language, urbanisation and identity from Pretoria in South Africa. Their study focused on the relationships between language and individuality among young black urbanites from Pretoria in South Africa. It also examined the role of black cultural languages, Sepitori – an urban variety – and English. The study used focus group discussions with Black “Pretorians,” which were examined thematically and patterns of dual or shifting identities were revealed. The participants attached high value to cultural languages, which were significant in outlining their cultural identities. Cultural languages were, however, related to mono-cultural settings, such as, home and rural areas. In contrast, Sepitori defined newly constructed urban identities and nurtured the interaction within multicultural and multilingual urban environments. The projection of English as a global language with regard to work and education environments was high, but was of little value. Therefore, there were suppositions regarding language and identity in urban South African environments.

Tawalbeh, Dagamseh, and Al-Matrafi (2013) investigated language maintenance or language shifts. They did a sociolinguistic investigation into the use of Hausa among the Saudi Hausa in the city of Mecca. The study probed the phenomenon of language maintenance and shifted among the Saudi Hausa people in the city of Mecca. Its aim was to measure the extent of language shift or maintenance between Saudi Hausa as well as to achieve insight into the consequence of gender on language shifts or maintenance. The study used questionnaires, interviews and observations to gather the relevant data. Information was elicited regarding the respondents’ language proficiency, language use in different domains, and attitudes towards Hausa and Arabic. The outcomes showed that the Saudi Hausa did not present symbols of language maintenance, and they have a limited ability in four Hausa language skills areas. In

contrast, the use of Arabic occurred in almost all the communication domains and socio-religious practices. The results proved that there had been a rapid shift among the Saudi Hausa towards Arabic, and such a shift could be attributed to socio-economic, religious and negative attitudinal factors.

In South Africa, only a few studies have been conducted on language maintenance and shift, particularly among the African languages. However, some studies have been conducted on the possibility of shifting from the African languages to English.

For instance, Bangeni and Kapp (2007) studied shifting language attitudes in a linguistically diverse learning environment in South Africa. The study examined post-structuralist theories on language and identity to discover the shifting language attitudes of 15 ‘Black’ students over the course of their undergraduate studies at one of the historically known “white” South African universities. The students who took part in the study all spoke an indigenous language as their first language. Those students who had been educated in racially mixed schools were comparatively comfortable in the setting and were able to cross racial and linguistic boundaries. Those who had been educated in working-class, ethnically homogenous schools entered the institution with a strong desire to maintain their home languages and home individualities. Therefore, the paper defined the process by raising questions, as English and institutional discourse became more dominant in students’ lives, and as relationships with their home communities became strained. The study also revealed the dual affiliation of students to English (and the cultural capital it represented) and their home individualities. In mixing languages across the limitations of school backgrounds and traditional ethnic barriers, it also indicated students’ shared group identity as first-generation university students in post-Apartheid South Africa.

1.7.3 Theoretical framework

Many theories seek to answer the significant query regarding why some speakers switch some languages in contact circumstances and why others are able to maintain their languages. Below is a short evaluation of one of the central theories in this field of study. This study was about both language maintenance and language shifts, and, therefore, it employed the language ecology approach as one of the theories central to this field of the study. It also incorporated

the ethnolinguistic vitality model, as well as Webb's (2010) conditions for bottom-up language political change in an effort to enrich the study's arguments. Van Aswegen (2008: 35-36) asserts that the language ecology approach carries an ecological viewpoint to language maintenance and shift, namely, the factors that define the connections between languages and their settings. This approach was supported first by Haugen (1974) in Mühlhäusler (1992: 163), who indicates that the struggle between dominated and dominant groups for the right to endure embraces what he entitled, "the ecology of language." By this, he meant that the protection of language is a part of human ecology, which, in turn, is a brand of the larger disciplines of sociology and political science.

The power of this approach is that it offers a framework in which language settings can be a study, and it demands that significant ecological questions need answers. However, Edwards (1992: 43) detects various weaknesses in this approach, namely:

- The queries are extremely general and imply a host of sub-questions (which he did not outline);
- The disciplinary subdivisions combined with each question are not necessarily precise;
- Other subdivisions may not be applicable; and
- Some significant ecological variables such as the historical and geographical variables, are not covered.

Edwards (1992: 37-52) discovers the socio-political characteristics of minority language maintenance and shift in search of a typology for minority languages. He suggests that making an effort is essential to produce a framework of variables, which could serve to highlight language maintenance and shift contexts. Edwards (1992) presents three categories of variables, *speaker*, *language* and *setting*, that in his view accentuate the connections between language and the environment with another group of variables that take different viewpoints into account. These are sociology, demography, geography, psychology, linguistics, history, politics/law/government, education, religion, economics and the media to produce a framework for minority language situation variables.

Giles, Bourhis and Taylor (1977) were the first to introduce the concept of ‘ethnolinguistic vitality.’ In their typological approach to the concept of ‘ethnolinguistic vitality,’ Giles *et al.* (1977) propose three variables, which may be combined to permit an ethnolinguistic minority to survive as a distinctive group. These three variables are status, demographic and institutional support. Each of these variables consists of a sub-set of variables. For example, demographic variables reflect numbers of group members and population distribution; status factors are the factors that relate to the speech community’s prestige. This includes economic status and social status, the sociohistorical status and the prestige of its language and culture within its territory and outside its territory; and institutional support factors refer to the formal and informal representations of the group in the various institutions of a nation, region and community. Giles *et al.* (1977) contend that these three types of structural variables interact to provide the context for understanding the vitality of ethnolinguistic groups. It is argued that the more vitality a group has, the more likely it is to survive as a group, and, conversely, the less vitality a group has, the more likely it is to cease to exist as a separate group (Giles *et al.* 1977:308). Giles *et al.* (1977) admit that the relative weights of these three factors need further research and that other factors may become more salient from time to time. Therefore, both the ecology of language approach as well as the ethnolinguistic vitality model were employed in this study to analyse the situation of the language maintenance and shift amongst isiZulu language speakers who are residing in Soshanguve. These two theories were considered to be suitable for this study.

1.8 Delimitation of field

This study was only limited to the residents of the Soshanguve township who classify themselves as isiZulu language speakers who were born and raised or were residing in Soshanguve. The sample population comprised only 20 participants who were also the respondents to the questionnaires because it was only applicable to isiZulu language speakers of Soshanguve. This means that this study was not applicable to other geographic regions or applicable to other languages that are also part of the Nguni language group, but it was only investigating isiZulu. Therefore, generalising this study’s findings can only be to isiZulu language speakers of Soshanguve, who have learned isiZulu at school and have a better knowledge of isiZulu as a language and its norms and customs. The study did not allow those

who were not isiZulu language speakers of Soshanguve to participate. The age range of the participants for the study was 18 and 48 year-olds and older.

1.9 Intended contribution to the body of knowledge

It is hoped that the current study will contribute to the corpus of research on language maintenance and shifts by discovering the application of the language ecology approach and the ethnolinguistic vitality model. The major aim of the researcher in this study was to look at the idea of language maintenance and shifts from a new perspective. Thus far, the researchers of the studies on language maintenance and shift, especially in South Africa, focused more on the shift of African languages to English. In this study, however, the researcher attempted to focus on the matters and factors pertaining to language maintenance and shifts from the isiZulu language speakers to Sotho-Tswana languages that are most dominant in the City of Tshwane. The responses to the study will outline the discussion on the issue of language maintenance and shifts.

This study confirmed the previous knowledge on language maintenance and shifts among the isiZulu language speakers of Soshanguve; it also contributed new knowledge that could assist upcoming scholars who may want to investigate the language maintenance and shifts of the Nguni languages. However, the researcher did not intend to make generalisations or make statements regarding other groups of language speakers based on this study because it only pertained to a specific group of participants in a single township, just like any other township has its own culture and beliefs.

This research study's findings may have the potential to help in understanding the influences that may have played a crucial role in the maintenance and shift of the isiZulu language—especially given the privileged status of isiZulu compared to the languages in question. The study may help with understanding the behaviour of the Zulus in this context, especially noting the high ethnolinguistic vitality of isiZulu. The findings may further help with motivating not only the isiZulu language speakers of Soshanguve, but other Nguni language speakers who are based in different communities that are most dominated by other languages from different groups of languages other than Nguni, to use and maintain their own languages in order to avoid a permanent language shift.

1.10 Ethical considerations

Ethical matters pertain to the processes that a researcher must apply when conducting a study that includes human beings, such as informing the participants about the purpose of the study and presenting the data while paying attention to truthfulness. In addition, the idea was to provide all the evidence without misinterpretations. This included a consent form that needed the signatures of the participants before they took part in the study. This helps the participants to decide whether they are keen to participate in the study or not. Therefore, all the participants were promised confidentiality and anonymity and the researcher requested all the participants to sign a “consent form” in agreement for taking part in the research. Furthermore, the researcher requested all the participants not to use their real names, but certain codes rather in order to maintain their confidentiality and anonymity.

1.11 Trustworthiness and reliability

The trustworthiness of the research is extremely important, because it makes the research reliable and trustworthy. The researcher, therefore, made use of different sources instead of using one source for obtaining and analysis of data. The study used a mixed-methods approach for the initial gathering and analysing of the data in order to establish the trustworthiness of the study. The employment of triangulation can be a vital strategy for establishing accuracy in research as opposing perspectives can bring an increased understanding of the data. The use of both close-ended questionnaires and open-ended interviews as data collection methods also strengthened the trustworthiness of the study. The researcher was fully aware of the fact that the first step in producing a good research questionnaire is designing the most appropriate questionnaire, because questionnaires are inclined to fail. This due to the fact that participants do not understand them, cannot complete them, get bored or offended by them, or dislike how they look (Bless, Higson-Smith & Sithole, 2013).

The researcher also collaborated with two supervisors whose level of education was high compared to hers; thus, that also made the study dependable, because teamwork allowed multiple perspectives to be measured at each phase in the research process. The researcher used peer debriefing by engaging in discussions with colleagues outside of the research project who had a similar experience concerning the topic, population as well as methods that that the

study used. This was important because it permitted the researcher to consult colleagues outside the study in order to decrease the effects of reactivity and unfairness. These steps ensured that the study benefits the reviewers of the study (Bless, Higson-Smith & Sithole, 2013).

The trustworthiness of the researcher is also paramount. Therefore, the study and procedures involved no foreseeable physical discomfort or trouble someness to participants. Questions only needed views as answers, but they were not emotionally harmful. The study used face-to-face interviews, and the participants gave the researcher permission to record the interviews. The researcher gave the participants the assurance that the information they provided was only meant to achieve the aims and purposes of the research. The researcher made a promise to all the participants that she would keep their information and their personal details anonymous and confidential. Importantly, the participants had the right to remain anonymous. The researcher did not force anyone to participate. Therefore, the participants were aware that if they did not want to participate in this activity, it was their right to withdraw at any stage. The participants were aware that their participation was voluntary. They also got a guarantee that the research was not going to harm them emotionally in any way; nor, they were not going to get any signs of discrimination against the community in which they live, for taking part. It is important to point out that the study did not include participants who were not isiZulu language speakers born and raised in Soshanguve to participate.

1.12 Organisation of the thesis

Chapter 1, provides the introduction of this study as well as the organisation of this thesis is into the following consecutive chapters:

Chapter 2 attempts to review the literature relevant to this study thus, includes the theoretical background as well as the framework of the study. References to works on the language, the language situation in South Africa, the language situation in the City of Tshwane Metropolitan Municipality, the language domain factors, language maintenance, language shifts, the notion of “attitudes” and specifically, “language attitudes” as well as the related studies.

Chapter 3 defines the methodology and procedures of the research employed in the study. Furthermore, the research approach, the research design, the research paradigm, the research methodology or procedures, the location and the sample population are shared. It also includes the presentation of the research methods and instruments.

Chapter 4 presents data analysis, interpretation and discussion of the findings based on all the data gathered during the study. The findings of the study are presented in accordance with the study's four extensive themes; that is, Theme 1 – Attitudes towards the isiZulu language; Theme 2 – Attitudes towards the Sotho-Tswana languages (or Sepitori); Theme 3 – Factors that support the use of the isiZulu; and, Theme 4 – Factors that support the use of the Sotho-Tswana languages (or Sepitori).

Chapter 5 provides a summary of the conclusions reached.

1.13 Summary

This chapter is an introduction to the study, highlights and the rationale and the background. The aims and objectives of the study were outlined. The research design and research paradigm for the study were also discussed. The consideration of this design in the study was because it was suitable for answering the stated research questions. The next chapter will deal with the literature review as well as the theoretical framework.

CHAPTER 2

LITERATURE REVIEW AND THEORETICAL UNDERPINNINGS OF THE STUDY

2.1 Introduction

This language maintenance and shift study focuses on the relationship between change and stability regarding the usual language use. Language maintenance involves the transmission of language from one person to another. It denotes that when that transmission of a language stops, then it means that the speakers shift to another language. For example, the transmission of a language from parents to their children and the successive use of a certain language in society. An individual and society naturally understand language maintenance and shift because through communication behaviour, a language might be preserved or disappeared in a family and the society as a whole (Fishman, 1966).

The main goal of this chapter is to provide a framework for understanding the sociolinguistic and social psychological processes affecting language maintenance and shift, language attitudes and language behaviours in multi-ethnic societies. The empirical research studies reviewed in the chapter focuses mainly on language behaviours related to language maintenance and shift in encounters between members of different ethnolinguistic groups. This chapter presents an overview of the framework and a literature review regarding the language maintenance and shift among the isiZulu language speakers residing in Soshanguve, a township in which Sotho-Tswana languages (or Sepitori) are dominating. In order for this to be accomplished, the chapter will focus on the following topics: language; language situation in South Africa; language situation within the City of Tshwane Metropolitan Municipality; language domain factors; language maintenance; language shift, language attitudes, as well as the previous relevant studies done by different scholars from different parts of the world. The main purpose of investigating these topics is that they may explain the current language maintenance and or, shift among the isiZulu language speakers of Soshanguve, and contextualise the study.

Meho and Tibbo (2003) state that the use of a literature review is primarily to unearth research views and concepts on a research topic or to find background information on a research problem.

2.2 Literature review

2.2.1 Definition of terms

Languages do not exist in a vacuum; on the contrary, the communities that use them are also in constant contact and in a relationship with each other (Deumert & Vandebussche, 2003b; Finegan, 1998). They are almost never stable and are affected by each other; hence, some influence as well as changes may occur in between those languages (Stuart-Smith & Timmins, 2010). Furthermore, some languages become stronger while some languages diminish or even die due to various sociological reasons (Baugh, 2011).

2.2.1.1 Language

Grosjean (1982: 117) states that:

Language is not only a tool of communication; it is a sign of social or group identity; an insignia of group membership and solidarity. The inference of this notion is that through language, a group distinguishes itself from other groups, by using its language to convey norms, values, customs and rituals.

Language is cited in the literature as possibly the most frequent contributor to ethnic identity (Gudykunst & Ting-Toomey, 1990; Hurtado & Gurin, 1995; Miller & Hoogstra, 1992). Giles, Bourhis, and Taylor (1977: 307) state:

In-group speech can serve as a symbol of ethnic identity and cultural solidarity. The use of language is to remind the group about its cultural heritage, for transmitting group feelings, and for excluding members of the out-group from its internal transactions.

Ditsele (2014: 41) records that language is a significant factor in society. To understand a society better, one has to understand those that form society – its people. To understand people better, one has to understand how they interact, and language is fundamental to people's communication. In the same way, Cavallaro (2005: 568) notes that language is the key factor representing ethnic identity in multilingual and multicultural contexts. Therefore, it seems that

there is a strong connection between language and identity. Fishman (1991: 4) recognises this firm connection by contending, “The destruction of a language is the destruction of a rooted identity.” He further notes that the loss of the language may lead to a loss of identity.

This suggests that there is an important relationship between language and cultural identity. A culture is a multifaceted object, which embraces a set of symbolic systems, comprising knowledge of norms, beliefs, values, art, language, and customs, as well as practices and skills learnt by individuals as members of a particular society. On the other hand, language, has been regarded as one of the most prominent factors in the capability of a culture. Since it is always used within a cultural environment, language acts as a prominent indicator of a group’s identity that is transferred from generation to generation, and serves as the main instrument to internalise culture (Fishman, 1977; Giles & Coupland, 1991).

These definitions of ‘language’ indicate that language is not just important in people’s lives; it is more than that because without language, people do not know who they are. Therefore, it means people need to play a fundamental role in language planning and show positive attitudes toward their languages and those of others. Parents, as the older generation, have to realise the power of language in negotiating social relationships in a multicultural society. Therefore, it is their duty to emphasise home language maintenance in their second-generation children as a way to underpin their ethnic identity. In the current study, the word “amaZulu” can refer to ethnicity, language, and nationality at the same time. Therefore, those who classify themselves as amaZulu have a duty to preserve and maintain their home language.

Fishman (1989: 67) emphasises that cultural and linguistic change is inevitable and natural. He mentions that:

Language is both part of, indexical of, and symbolic of ethno-cultural behaviour. As ethnicities meld, change or absorb and replace one another, it is inevitable to modify the language of these ethnicities. Language change, per se, in the usual linguistic sense of alteration in lexicon, semantics, syntax and phonology, is, of course, always ongoing, particularly between languages in contact.

The language situation in South Africa

During Apartheid (1948-1994), South Africa was officially a bilingual country, in which only English and Afrikaans were recognised. According to Ditsele (2014: 1), English and Afrikaans enjoyed a privileged status and prestige with regard to use, particularly in formal settings, whereas the development of Black South African languages was neglected, especially with regard to formal functions (such as. higher education, the media and the government.). He further states that when South Africa became a democracy in 1994, the *status quo* largely continued, with English increasing its dominance at the expense of Afrikaans and BSALs (Black South African languages) that are not making significant inroads into formal functions bearing in mind their population size.

These two languages held sway over and above the indigenous African languages. While English retained the prominence it had acquired historically in the public domain through service as the language of British colonial power, Afrikaans was developed systematically with enormous state resources into a second official language. Its social role covered the entire range of functions, which any official language in a developed first-world society would have (Prah, 2006: 10). Prah also notes that the partial public usage of the indigenous African languages, in formal and informal capacities, was restricted to usage only in the ‘Bantustans.’”

The advent of democracy in 1994 resulted in many changes. South Africa now officially moved away from being a bilingual to a multilingual country. According to Section 6 of the Constitution (Act No. 108 of 1996) (RSA, 1996), South Africa now recognises 11 official languages. Even though it recognises these languages, English is still the dominant language in most spheres of society. It has continued to play a leading role internationally as an important language of education, and as the language of choice for business, science and popular culture.

Post-apartheid South Africa’s new Constitution of 1993 (RSA, 1993) embraces language as a basic human right and multilingualism as a national resource, raising nine African languages to the national official status alongside English and Afrikaans; this, along with the dismantling of the Apartheid system, has led to the escalation of multilingual, multicultural communities, schools, and universities nationwide. South Africa now recognises all nine Black South African languages as official languages. However, amongst them, some people still shift from

their own languages to the languages they believe are the most dominant ones in their communities instead of preserving and maintaining their own languages as part of their heritage and identity.

The language situation within the City of Tshwane Metropolitan Municipality

The beginning of the twenty-first century has been characterised by an increased interest in the relationship between identity and language (Makarova & Hudyma, 2015: 107) – a tendency that can be enlightened understood in the light of the fact that multiculturalism and multilingualism have become an essential constituent of the experiences of most individuals. More specifically, Blommaert (2016: 195) mentions the increasing complexity with regard to identity and communication in super-diverse cities. An increasing number of studies have demonstrated the relationships between the formation of language and identity – particularly, within complex environments. Linguistic and intricate identity politics and cultural complexity have also become the key features in South African cities (Beyer, 2014: 251). This study investigates the interaction between language, identity formation and communication in the Soshanguve Township within the City of Tshwane Metropolitan Municipality in Pretoria. The study focuses on the factors that led them to either maintaining or shifting from their ethnic languages in this community. It also focuses on the ways in which isiZulu language speakers of Soshanguve create their identities in terms of their ethnic languages and/or new or alternative language repertoires within a multicultural and multilingual diverse area.

The City of Tshwane Metropolitan Municipality that is the municipality in which the Soshanguve Township is situated, has adopted eight languages as its languages of communication, namely (ranked in descending order of demographic numbers), Afrikaans; Sepedi, Setswana, English, isiZulu, Xitsonga, Tshivenda and isiNdebele. The CTMM recommends the use of English for inter-departmental and intra-departmental communication as well as for purposes of operational efficiency (Language Policy of the City of Tshwane, 2012:6). The census specifies that the languages predominantly spoken frequently in households in Soshanguve in terms of language distribution, are Sepedi (28.20%), Setswana (16.70%), Xitsonga (15.05%), isiZulu (13.58%) and other or non-applicable (1.84%) which, may point to non-South African languages (for example, languages spoken by immigrants

from other African countries and South Asia) or to native speakers of local mixed language, Sepitori.

The reflection of multilingual diversity in this township is present in the name, Soshanguve, as it is an acronym of the indigenous African languages found in the neighbourhoods: So = Sotho (Sotho, Pedi, Tswana); Sha = Shangaan; Ngu = Nguni (isiZulu, isiXhosa, isiNdebele, siSwati); Ve = Venda. Presently, Soshanguve remains an ethnically and diverse multilingual area, which has been reinforced by the arrival of many immigrants from other African countries (Mashigo, 2015: 52) and further regions such as India or Pakistan.

Language and identity in South African

The relationship between language and black ethnicities has nevertheless, been controversial. The emphasis on language and ethnic divisions during Apartheid led to some Blacks denying their ethnicity and failing to see the value of their ethnic languages. This is because of the high status that English enjoys. Some Blacks perceived their own languages to be inferior and only associated them with social and cultural purposes. However, many studies on identity indicate that some Blacks still identify strongly with their cultural, ethnic and language groups (Bornman, 2010: 242).

Strong ethnic identification was found for example, for isiZulu respondents in their traditional homeland of KwaZulu-Natal (De Haas & Zulu, 1994), the isiZulu-speaking youth in Durban (Rudwick 2004) and for Black students at the English-medium University of KwaZulu-Natal (Parkinson & Crouch 2011; Rudwick & Parmegiani 2013). On the other hand, other studies point to the influence of interaction with people from varied ethnic backgrounds in urban settings (Bangeni & Kapp, 2007; Bristowe, Oostendorp & Anthonissen 2014; Rudwick & Parmegiani 2013). Bangeni and Kapp (2007) draw on post-structuralist theories in their study among Black students at an English-medium university, and they found that the students exhibited singular fixed identities connected to their home environments and ethnic backgrounds, and their ethnic languages served as important symbols for those individualities. However, they started to mix across racial and ethnic boundaries. They adopted alternative entities to such an extent that they were known as “coconuts” – a label used for people who

are characterised as being Black on the outside (referring to their skin colour) but White on the inside (indicating that they are too westernised) (Bristowe, Oostendorp & Anthonissen, 2014).

In Soshanguve, a diverse community with more than 400 000 inhabitants, most of the residents belong to the Black African group (99.17%). The census specifies that the most spoken languages in households are Sepedi (28.20%), Setswana (16.70%), Xitsonga (15.05%), isiZulu (13.58%) and other or non-applicable languages (1.84%) which, may point to non-South African languages (for example, languages spoken by immigrants of other African countries and South Asia) or to native speakers of local mixed language Sepitori (South African Census, 2011).

In contact situations, it is obvious that immigrants live with the predicament of two incompatible needs : (a) the need to preserve their language as part of their heritage and identity, and (b) the need to be involved within their host communities. Enhancing and encouraging the first need may lead to language maintenance, whereas enforcing the second need, one may lead immigrants losing proficiency in their ethnic languages and, ultimately, shifting towards the dominant language over generations.

Conklin and Lourie's (1983) exhaustive list includes a large number of factors that affect language maintenance or shift and/or loss. The listing of political and social factors includes the number of speakers living closely or separately. These factors embrace recent and continuing immigration or long and stable residence, access or proximity to the homeland and society, occupational shifts or stability, the degree of social and economic mobility, the degree of education affecting the loyalty or alienation to the language community, adaptation into ethnic group identity or identity of the majority language.

Moreover, the listing of cultural factors and the existence of mother tongue institutions also play a role. For example, the language they use in cultural and religious ceremonies, components of other languages *per se* affect ethnic identity maintenance, nationalistic aspirations, attachment to identity and ethnicity regarding the mother tongue, the degree of emphasis on family and community ties. Furthermore, the degree of emphasis is on minority languages, and ethnic awareness, the degree of similarity between the mother tongue and

majority languages in terms of culture and religion, all exert an influence on mother tongue institutions.

Last, but not least, linguistic factors such as the existence of a written form of the mother tongue must be considered. The easier the use of the alphabet that makes literacy common, the difficulty in the writing system that makes literacy common and widespread, the international status of the mother tongue, the degree of literacy or illiteracy in the homeland, and the degree of tolerance to the loan words from the majority language, all play an influential role in affecting the extent of language shifts and/or maintenance within the bilingual or diglossic community.

2.2.1.2 Multilingualism

Bodomo, Dzahene-Quarshie and Anderson (2010: 359-360) define the term “multilingualism” and its presumed antonym, “monolingualism,” and their associated concepts. From an etymological perspective, multilingualism and monolingualism are quite clear concepts. Monolingualism is observed where members of a society communicate with each other by means of a single language, while in the case of multilingualism, members of a particular society communicate with each other by means of many languages. However, in the analysis of contemporary sociolinguistic entities, we often deal with complex political entities such as nations and countries where these etymological perspectives of defining mono- and multilingualism raise certain questions. For example, countries such as France, Germany, Spain and Britain have often been termed monolingual countries; because they recognise only one national or official language, and most people speak this language. However, it is increasingly clear from minority and separatist agitations that monolingualism is a masked reality in such countries. Therein lies one of the myths we encountered under this topic. The term “multilingualism” would apply to countries such as Switzerland and Belgium, which have more than one official language.

Monolingualism is applicable to countries with one official or government language, usually an imposed colonial language that the majority of the population do not speak. Such is the case in most of the so-called developing countries of Africa, Asia and Latin America. Most often,

there are large numbers of indigenous languages in addition to the imposed colonial-turned-official language (Bodomo, Dzahene-Quarshie & Anderson, 2010: 359-360).

It can be concluded from the above that, while it is quite easy to determine whether a community is monolingual or multilingual, it is not easy to do so at the national level. There is hardly a country in the world in which we find only one language used in all social contexts. A further complication with regard to the definitions of mono- and multilingualism pertains to language variation. Speech forms may vary in terms of space, time and class, and it is not always easy at some point on the variation scale to say where two forms are dialects of the same language or belong to two distinct languages. Accordingly, the answer to this question must also consider whether we regard such a community as monolingual, bilingual or even multilingual (Bodomo, Dzahene-Quarshie & Anderson, 2010: 360).

Multilingualism, then rather than being the exception, is actually the rule in our modern world community. A multilingual country, in our view is any country in which a section of the population uses a language or some speech form it regards as different from the official language or language of the national government. In such an environment of multilingualism as described here, the language shift that naturally involves a choice between two or more languages, is bound to be a far more complex issue, and an understanding of this multilingual ecology is thus unavoidable, (Bodomo, Dzahene-Quarshie & Anderson, 2010: 359-360).

2.2.1.3 Language maintenance

Batibo's (2005:102) definition of language maintenance serves as a good model for the purpose of this study: Language maintenance is a situation in which a language maintains its vitality, even under pressure. Therefore, it implies that the degree of resistance is strong enough to contain any pressure from a dominant language. In a situation of language maintenance, the domains of the first language (L1) largely remain the same, and transmission of the language to the children is active and as perfect as possible. Moreover, the number of speakers remains comparatively stable and they preserve a strong loyalty to their language. Language maintenance usually applies to a relatively monolingual situation. However, it may take place in a stable diglossic situation, whereby the functions of the first language (L1) and second language (L2) descriptions are good, and they are not changeable. A central feature of the study

of language maintenance and shift is that studies either deal with the gradual replacement of one language with another in a contact situation, or with the resistance that some languages show to being replaced by another language. This often entails predicting the language behaviour of groups who have access to, or are exposing themselves to, more than one language (Van Aswegen, 2018: 30).

If both languages can serve all the same functions and domains, then the language spoken by the majority draws the minority speakers because it offers greater access to material rewards, employment and economic opportunities. It may also be that there is the benefit of a higher status because of linguistic and cultural associations with the majority group. In addition, in urbanisation situations, where minority individuals are drawn into urban centres – essentially for the same reasons of employment and economic rewards – minorities are required to learn and use the majority language. Over time, these conditions lead to an environment in which the young have no incentives, and perhaps little opportunity, to learn the minority language (Kaplan & Baldauf, 1997: 62).

Language maintenance refers to the preservation of a native language by a speech community over generations. At a first glance, this definition seems to be in conflict with the concept of ‘language change.’ However, it is not that preservation does not imply that the language of the maintaining community remains intact. All living languages change over time. Thus, the language of the maintaining community changes, but it only changes by a small degree. While changes occur in the language, the various subsystems of the language (that is, phonology, morphology, syntax, semantics and the core lexicon) remain relatively intact (Winford, 2002: 182). Winford identifies two different cases of language maintenance, each one involving a different degree of influence on the lexicon and structure of a group’s native language from the external language that it encounters.

The first case of language maintenance is linguistic borrowing. Borrowing is the process during which speakers of one language introduce elements of another language or speech variety into their own language or speech variety (Lehmann, 1992: 203). According to Kaufman (1988: 37), borrowing is the incorporation of foreign features into a group’s language by speakers of that language. One thing that comes across clearly from these two definitions is that linguistic

borrowing implicates more than one linguistic element or feature. In this respect, it is important to note that the borrowing of linguistic features from one language to another varies in different situations both in terms of the number of elements involved and in terms of the degree of the borrowing.

The second case of language maintenance is code-switching, which is a conversational situation or a conversational strategy that involves the alternative use of two or more languages (or dialects) within the same section of speech, often within the same sentence (Winford, 1987: 13). In order for code-switching to take place, there must be bilingualism or multilingualism. There is some controversy in the literature regarding the definition of these two terms. The diversity in viewpoints ranges from Bloomfield (1993: 3), who proposes that a person should possess native-like control of two or more languages to qualify as a bilingual or multilingual speaker. Macnamara (1969: 297) proposes that one should have second language skills in one of the four languages skills in order to qualify as a bilingual or a multilingual speaker. This means that a definition of bilingualism is the ability to speak and/or understand two languages, while the definition of multilingualism is the ability to speak and/or understand more than two languages.

People in bilingual and multilingual communities often find themselves in situations in which they have to choose to use one language or another or a combination of languages as dictated by conditions in which the conversation that they are involved in takes place. Therefore, there are two basic scenarios of bilingualism and multilingualism. The first one is at the individual level. That is, the people who come into contact with each other all speak two or more languages. The second one is at societal level. That is, the people who come into contact with one another are from different linguistic backgrounds because they speak two or more languages in their community. Appel and Muysken (1987: 2) refer to the former as individual bilingualism and the latter as societal bilingualism.

In the present study, language maintenance refers to the continuous use of the isiZulu language by a large population of the isiZulu language speakers in Soshanguve despite the dominant and majority languages prevalent in their area.

Challenges facing language maintenance

According to Pauwels, (2005: 127), challenges differ greatly depending on the particular conditions of the family. Obviously, the challenge of language maintenance is different for a recently arrived family with limited proficiency in a language to that of a second-generation family where community language access is limited to contact with grandparents or, for an exogamous family with regular community language contact due to the recurrent travelling of those who stay in the “home” country. Regardless of the difficulty of generalising about the challenges facing families, case studies have nonetheless identified some ‘types’ of challenges and these are discussed next.

Proficiency in the community language

Parents anticipating language maintenance often mention the issue of language proficiency. They may question their own proficiency levels in the native language, they reference the language variety they speak and on the level of literacy, and they do not have in the native language. Likewise, questions are arising about the children’s proficiency and the type of language they will acquire if parents or older members of the family provide the only input to the child’s language development; how does that affect the child’s proficiency in the native language?

The amount of effort invested in language maintenance

Even dedicated and passionate families state that language maintenance requires a significant amount of effort. Parents who are bilingual sometimes express the view that it is a real effort to continue to speak the native language to children who are increasingly unwilling to use it. Some parents also mention the financial investment required in order to maintain a language successfully: the purchase of materials (books, videos, film subscriptions, games and tapes) to facilitate language use among children, travelling to the home country, and the expense of extracurricular activities to support native language maintenance.

Community attitudes towards language maintenance

Attitudes and reactions of the community at large or of other relatives and friends influence families in their language maintenance efforts. For example, whilst official policies regarding multiculturalism, bilingualism and native language use have become supportive, community

attitudes are varied, ranging from total acceptance to total rejection. Similarly, the family's immediate environment (for example, relatives, friends, colleagues) may hold extremely diverse opinions on native language use, which can affect or unfavourably affect language maintenance efforts in the family.

The maintenance of community languages can occur in several domains based on the speakers' choices and preferences. These language domains include home/family, friends, neighbours, community, religion, education, and the media (Fishman, 1964, 1991). In most cases, the language maintenance domains are found to be extremely significant, not just for the maintenance and activation of community languages but also to reverse these languages in case of any unexpected shift. As argued by Holmes (2013), maintaining and preserving the minority language can be done by its speakers if they use it in multiple domains.

Research has shown that the geographical concentration of community languages in a particular area can be helpful in language maintenance (Giles, Bourhis & Taylor, 1977; Fishman, 1991; Ramirez-Cruz, 2002; Clyne 2005; Webb, 2010; Karan, 2011; Holmes, 2013; Lee, 2013; Ndlovu, 2013 & 2015). Fishman (1991) argues that the maintenance of the community languages by minority groups who were more concentrated within certain geographical areas than those that were more dispersed was better. Mesthrie, Swann, Deumert and Leap (2009:250) point out that "the smaller the size of a community, the stronger the threat of language shift and death."

The maintenance of community languages for many sociolinguistic scholars has a significant relationship with the maintenance and retention of one's identity (Clyne, 1991, Fishman, 1989, 1991, 2000; Hatoss, 2003; Smolicz, 1999). As pointed out by Fishman (1989), the minority language is an important tool for expressing cultural heritage and ethnic identity. Similarly, Cavallaro (2005) notes that language is the key factor representing ethnic identity in multilingual and multicultural contexts. Therefore, it seems that there is a strong connection between language and identity. Fishman (1991: 4) considers this firm connection by contending that, "The destruction of a language is the destruction of a rooted identity." Therefore, according to Fishman, the loss of the language may also lead to a loss of identity.

2.2.1.4 Language shift

According to Winford (2003: 15), a language shift refers to the partial or total abandonment of a group's native language in favour of another language. In this regard, Thompson (2001: 90) writes that intense pressure from a dominant group most often leads to bilingualism among subordinate groups who speak other languages, and this unbalanced bilingualism often results, eventually, in a language shift. Thus, language shift is the product of different socio-economic and socio-political factors. A language shift entails a situation in which speakers of one language tend to stop using their own language in some or all domains of communication and start to replace it with another (Winford, 2002; Wardaugh, 1986). Mufwene (2006: 23) explains the motivation behind language shift by saying that:

... if particular populations shift from their traditional vernacular to other languages, it must be because the alternatives appeal more to them or serve their communicative interests better, for any number of social reasons, or because they find themselves in situations where communication can be established (the most efficiently or faster) only in the other language.

For the determination of this study, the definition of a language shift is a situation wherein one language in contact with a more dominant language, within a nation, over a period, and the dominant language is replacing it incompletely or replacing it completely. This happens in some or all the former areas where the speakers were using the language (De Fries, 1992; Paulston 1985; Stoessel, 2002). This process includes numerous phases of various degrees of bilingualism, without necessarily implying a loss of mother-tongue skills at the same time (Fishman, 1985, in Stoessel, 2002: 94). Many theories have been propounded to answer the important question regarding why some languages are changed in contact situations and why others are retained.

Paulston (1992: 70) states that for a shift to take place, access to the dominant language is needed, motivation to learn it, and, opportunities to learn it, such as upward socio-economic mobility. The languages, which are targeted for a study of language maintenance and shift, are those with the possibility of maintenance or those that are replaceable by another language with which they are in contact and that are appropriate for this study of language maintenance

and shift. The language threatened by replacement is always the dominant group's language (Fase *et al.*, 1992: 3). Unlike as is the case with language maintenance, where change occurs to a community's language itself or languages themselves, in a language shift, change occurs to the linguistic practices of a community. In contrast, with language maintenance, the change takes the form of a language or languages that a community speaks, whereas, in a language shift, the change is more about the language or languages that a community chooses to use when communicating.

Winford (2002) outlines two categories of language shift. In the first category, there are cases involving immigrants or other minority groups that shift partially or completely to the language of the dominant majority, but carry over features of their first language into their version of the target language. Sometimes the shifting group is eventually absorbed into the target language. A large number of members of a community may adopt the dominant language permanently as their own. In other cases, a minority group may preserve its first language for certain functions; while acquiring the dominant language for other functions. The second category of language shift involves the introduction of languages to shifting communities through invasion or colonisation. In this case, the enforcement of the invaded or colonised groups is to abandon their own languages or speech varieties and acquire the language of the invaders or colonisers. Language shift can thus, be a survival strategy for the shifting group.

Most, if not all, of the languages in the world have been in constant flux (Chambers, 2002; Tharp, 2007). Perennially, as well-grounded in the literature, languages are said to be living organisms like humans, they are born, grow (spread), get older, and eventually die, although this does not apply to all languages (Harrison, 2008). Therefore, it is clear that change is inevitable in language(s). If language speakers take a brief look at the written works of their language or society published a few decades earlier, they will easily be able to detect that some words or structures are not familiar, if not odd. However, change is quite slow in the written medium of the language. Moreover, the change can take place in various forms: fast, slow, downwards, or upwards. This language change, also called a "language shift," refers to a downward movement.

For the same reason, Baker (2011: 72) points out: "there is a reduction in the number of speakers of a language, a decreasing saturation of language speakers in the population, a loss

in language proficiency, or a decreasing use of that language in different domains. The outcome of language shift is called language death, although a language can be revived from recordings (oral and written).” However, this does not mean that all the minority languages are doomed to vanish or eventually die. On the contrary, some languages can be resurrected or revived even if they die (Ottósson, 1987; Pavlenko, 2008). Moreover, some languages like English, may spread as the lingua franca (Seidlhofer, 2005), and some minority languages can also maintain their existence in specific domains such as at home, at school or for religious purposes.

In the present study, a language shift refers to the efforts that the isiZulu language speakers have made to resist the changes in the isiZulu language use and to preserve their ethnic language.

Factors causing language shift

According to Retnawati (2018: 167), bilingualism and multilingualism are common phenomena in language use. Those who are bilinguals or multilingual normally acquire the language competence, because they live in a multilingual area, or in a country with a variety of languages and cultures. South Africa is one of the countries that has a wide diversity of cultures, languages, and religions. According to Section 6 of the Constitution (Act No. 108 of 1996) (RSA, 1996), South Africa recognises 11 official languages. All those languages are official languages, while each province has its own traditional language that it uses in daily life, especially in formal and informal situations. Therefore, the conclusion is that most South Africans are able to speak at least two languages, namely, English and the local language in each province, or it could be a combination of local languages or a local language and Afrikaans.

Related to the factors causing language loss or shift, some experts mention that language loss or shift results from internal and external factors. Sasse (1992), for example, mentions that cultural, historical, economic and political forces are some external factors causing language loss or shift. Furthermore, he concludes that political forces affect how a speech community behaves, especially regarding how political forces foster negative attitudes towards the minority language. Moreover, he argues:

A key factor in language use is the failure of parents to transmit the language to their children. It is because when transmission of language is interrupted, it leads to a lack of proficiency on the part of the younger generation, who adopt the majority language as their home language and the language of child-rearing, resulting in the ultimate demise of the minority language.

According to Fakuade, Gambo and Bashir (2003), it is obvious that a language shift takes place in a variety of settings. It is clear that there is a connection between a group's propensity to shift and social factors with regard to exposure to the language, where a great deal of interaction takes place between a minority and a majority group. Accordingly, a pronounced shift towards the majority language is likely, especially in those domains in which the contact occurs, and economic or social utility (a shift is more likely if it is associated with tangible social or economic benefits, such as employment or access to political appointments). All the above factors singly or jointly contribute to the shift from one language to another.

Studies of language shifts in communities around the world indicate that several factors are responsible for language shift. The most important among them are generation, the numerical strength of a group in relation to other minorities and majorities, the language status and language attitude, the socio-economic value, education, institutional support, and government policies, to list only a few (Fakuade, Gambo & Bashir, 2003). These factors do not function independently of one another, but are interrelated in complex ways to cause a language shift. Whichever factors are involved, a language shifts only take place if the language to which the speakers is shifting has social prestige and economic advantage, primarily in the form of a source of income (Paulston, 1988: 5). Paulston (1994: 9) remarks further that, "ethnic groups within a modern nation-state, given opportunity and incentive, typically shift to the language of the [economically] dominant group." These findings were not only arrived at by this study, but also by studies of language shift in various parts of the world.

According to Kamwangamalu (2003: 227-228) there are extremely few studies on language shift in southern Africa (for example, De Klerk, 2000; Prabhakaran, 1998; Smeija, 1999; Batibo, 2005). However, the available research, including that listed above, shows that a language shift in this part of the world is also caused by the same factors that have led to language shifts in other communities around the world. Again, these factors include socio-economic pressures, language status, language attitude and institutional support, to name only a few.

Language domain factors

Most of the studies on community languages in Australia have attempted to identify multiple factors that are either conducive to or effect language maintenance (Pauwels, 2005: 129). These factors are diverse and include political, social, demographic, economic, cultural, linguistic, psychological and institutional support factors. The maintenance of the isiZulu language can be affected either positively or negatively by these factors as well.

The maintenance of the community languages can be occur in several domains based on the speakers' choices and preferences. These language domains include home/family, friends, neighbours, community, religion, education, and the media, as suggested by Fishman (1964; 1991). Baker (2011: 14) points out that *language target* is the regular use of community languages amongst family, friends, neighbours and the local community. Therefore, the language maintenance domains were found to be extremely significant, not just for the maintenance and activation of community languages, but also to reverse these languages in the case of any unexpected shifts. As argued by Holmes (2013: 94), the maintenance of the minority language is more likely if its speakers use it in multiple domains. Accordingly, with regard to language domains, the conclusion is that the dynamic use of the minority language in multiple domains is a sign that language maintenance is inevitable. Conversely, the limited use of the minority language in private domains such as the home is an indicator of the shift to the majority language (Holmes, 2013; Lee, 2013).

Fillmore (2000: 208) states that internal and external factors lead to the loss of the native language. The internal force for this occurrence is the preference for social acceptance and conformity to the dominant group, and the necessity to communicate with those members. On

the other hand, the external pressure comes from the socio-political reasons in that the society opposes differences, divergence and aliens. He also mentions that there is a role for the family to play in minority children's first language maintenance.

Parents should be encouraged to find time to talk with their children, read to them (if this is a practice in the culture of the home), and teach them things that interest educated members of their group. Families that come from cultures with a rich oral tradition will have many stories and histories to share with the children. Teachers should encourage them to use these materials and to regard them as equal to written materials that other families might use with their children at home (Fillmore, 2000: 209).

Clyne (1982: 28) explains the importance of grandparents in the maintenance of the mother tongue. The home domain and particularly relations with older relatives who do not speak the national language well is one of the situations that elicit the use of the community language. Weinreich (1974: 89-99) mentions that, "there is a relationship between ethnic languages and extra-linguistic factors like cultural, psychological, social and historical processes as well as non-linguistic factors like geographic areas, religion, race, sex, age, social status, occupation," which has led to the creation of linguistic divisions between mother-tongue groups. He adds, "Some ethnic groups stick to their mother language, because of the emotional involvement with it, as one learnt it in childhood or because of the role of language as a symbol of group integrity." Similarly, Dorain (1981: 7) discusses many other factors that lead to language maintenance, such as age and the use of language in a specific domain, which have a great effect on maintaining the language and even in its transition to the next generation.

All the language domain factors declared above are crucial for the maintenance and transmission of the community language when it is in constant contact with the majority language. The presence of some of these factors has a significant influence on the intergenerational transmission of community languages. These factors seem to work better and are in favour of language maintenance when they are collective. For instance, the role of the family at home is central for the maintenance of the community language, but needs reinforcement by other factors such as the role of the community, literacy using the community language and the media. The demonstration of the community language in the media, the availability of religious institutions and the creation of the education system all contribute positively to the maintenance of community languages. Furthermore, the commitment and

positive attitudes of parents can create a proper home environment for learning the language and building a cultural and religious identity.

2.2.1.5 Language ideologies

“Attitudes” are fundamental for language growth or decay as well as its restoration or destruction. The status and importance of a language in society and within an individual derive largely from adopted or learnt attitudes. An attitude is individual, but has its origins in collective behaviour. Thus, an ‘attitude’ is something that an individual has which defines or promotes certain behaviours. Although an attitude is a hypothetical psychological construct, it touches the reality of language life (Baker, 1988: 112-115).

According to Robinson (1996) in Ndamba (2008: 177), attitudes can be created through functions that people perceive particular languages to be performing. In the African context, Robinson believes that official and local languages are regarded as opposed to each other, rather than as complementary, as is evidenced by the fact that one of the two languages may be regarded as a more suitable language for certain domains, and the characteristic functions are seen in dichotomous terms. Robinson further notes that the local languages are characterised by oral usage, individual and community usage, emotional attachment, village solidarity and personal loyalties. Importantly, the official language is characterised by institutional usage, written usage, functional use, economic advantage and national communication.

Fasold (1984: 148) submits that some language attitudes studies are strictly limited to attitudes toward the language itself. However, most often, the concept of ‘language attitudes’ includes attitudes toward speakers of a particular language; if the definition is even further extended, it can allow all kinds of behaviour concerning language to be treated. For example, Holmes (1992: 16) refers to three levels of language attitudes. The first level is the attitude towards a social or ethnic group. The second level is the attitude towards the language of that group, and the third is the attitude towards individual speakers of that particular language.

Fasold (1984: 148) suggests, “Attitudes toward a language are often the reflection of attitudes toward members of various ethnic groups.” Edwards (1982: 20) adds, “People’s reactions to

language varieties reveal much of their perception of the speakers of these varieties.” He notes, furthermore, that the major dimensions along which views about languages can vary are “social statuses” and “group solidarity.”

Baker (1988: 114) states that the attitude of the speaker is one of the most important factors in the maintenance of a language. He defines attitudes as, “hypothetical constructs that are interfered, conceptual inventions hopefully aiding the description and explanation of behaviour.” He adds, “Attitudes are learned predispositions, not inherited or generically endowed and are likely to be relatively stable over time.”

Language attitudes change all the time because the economic situation of a country may change, for the better or the worse, and so produce a different language attitude among its speakers or potential speakers. The same changing language applies to the choice of a foreign language where the “niche” and the “needs” determine the language status. In this respect, Calvet (2006: 58) comments:

... and this selection is relatively limited: human beings are not always able to choose their languages, their choice is determined first and foremost by the milieu in which they find themselves, by the languages that coexist in this niche and then by their needs, and very little by the typological situation of the coexisting languages.

In the present study, a language attitude refers to the opinions and feelings of the isiZulu language speakers of Soshanguve about their own language.

2.2.2 Reviewed studies

There are many different studies investigating the language shift patterns of various linguistic minority groups in different parts of the world (Veltman, 1979; Dorian, 1981; Clyne, 1988; Stoessel, 2002; Kipp, 2002; Sofu, 2009; Weinreich, 2010). For example, Gal (1979) investigated the linguistic situation in the town of Oberwart in eastern Austria, where Hungarian-German bilingualism existed for an extended period. She found that German was replacing Hungarian in almost all domains. She attributed the shift towards German to different social factors such as urbanisation, industrialisation, the loss of isolation, and social context appropriateness. As a result, the use of Hungarian by the present-day generation in different social contexts was not used as earlier generations had used it. The immigrant situation in the

Middle East has also attracted the attention of a few researchers in this field (for example, Dweik 2000, Al-Khatib 2001, Al-Khatib, Al-Ali 2005; Al-Khatib, Alzoubi 2009; Mugaddam 2006; Hatboro 2012). In a study by Al-Khatib (2001), he maintained that the Armenians of Jordan experienced a gradual shift toward Arabic that may lead to language loss on their part. The results showed that the use of Arabic was mainly in social domains, whereas the use of the Armenian language occurred in extremely restricted situations. The researcher attributed such a shift to socio-demographic and socio-psychological factors. Furthermore, Mugaddam (2006) investigated the process of language maintenance and language shift among ethnic minority groups living in Khartoum, the capital city of Sudan. Data collection on language proficiency, language use, and language attitudes took place by means of a 22-item questionnaire. The results showed that a considerable number of younger-generation migrants adopted Arabic as their primary language. The use of Arabic also occurred predominantly in most communication domains. Although most respondents exhibited a positive attitude to their ethnic languages, they did not make any effort to maintain them.

Many sociolinguists have discussed and explained language maintenance and language shift, in particular, sociolinguists such as Fishman (1964, 1989) and Ferguson (1981). For example, Fishman (1964: 33) demonstrates the importance of language shifts and language maintenance for the understanding and analysis of the consequences of multilingual language contact. He declares that: "The basic datum of the study of language maintenance and language shift is that two linguistically distinguishable populations are in contact and that there is demonstrable consequence of this contact with respect to habitual language use."

Ferguson (1981: 530) defines the term "language maintenance" as, "the preservation of the use of a language by a speech community under conditions where there is a possibility of a shift to another language." He further regards a language shift as "the change in regular use or mother-tongue status of one language to another in a speech community."

Paulston (1992: 70) states that for a shift to take place, access to the dominant language is needed, the motivation to learn it, and, opportunities to learn it, as in upward socio-economic mobility. The languages that qualify to be studied with regard to language maintenance and shifts are those with the possibility of maintenance or replacement by other languages with which they are in contact.

It is obvious that some change is inevitable in language(s). When one takes a brief look at the written works of a language or society published a few decades earlier, one can easily see that some words or structures are not familiar, if not strange. Notwithstanding, this change is quite slow in the written medium of language. In addition, the change can take place in various forms: fast, slow, downwards, or upwards. This language change, also called “language shift,” refers to a downwards movement. Similarly, Baker (2011: 72) points out: “... there is a reduction in the number of speakers of a language, a decreasing saturation of language speakers in the population, a loss in language proficiency, or the decreasing use of that language in different domains.

This research attempted to contribute to this field by identifying whether the isiZulu language speakers have gradually shifted towards Sotho-Tswana languages (or Sepitori) or if they have maintained their native language and culture.

Mbatha, Ditsele, Van Huyssteen, and Rwodzi (2018) conducted a study on the attitudes held by undergraduate students towards studying isiZulu at university. Their study used purposive sampling to collect data from students who studied the language as a major subject, as well as three lecturers who taught the language at the same university. The findings revealed that the respondents generally had positive attitudes towards studying isiZulu at university level. Furthermore, the study explored secondary phenomena and found that the respondents believed that there were adequate job opportunities for those who studied isiZulu at university level. The participants revealed that they were proud to be isiZulu people.

Abdelhadi (2017) conducted a study on language maintenance factors: reflections on the Arabic language at the University of Southern Queensland in Australia. The study revealed that the maintenance of community languages has always been a challenging field for investigation because most of these languages exist under the cultural power of the host country language. Therefore, it has never been an easy task for immigrants and their children to maintain their community languages, especially under the linguistic and cultural pressures of the English language. It further exposed that most community languages have lost ground to English and have adopted it in several domains in everyday life, which was a sign of a language shift. This latter was most likely predictable in English-speaking countries such as

Australia, New Zealand, England and the USA, where English is dominant and deemed the more prestigious language. The study also discovered that in Australia particularly, statistics from a 2016 census demonstrated that only a few languages have withstood the cultural strength and superior status of the English language (Australian Bureau of Statistics, 2016). Accordingly, the maintenance of community languages remained a major concern for linguists, educators, language activists and for immigrant families, who needed to support and maintain these languages for the next generation.

Kamanga (2016) conducted research in which a descriptive analysis of Chibrazi was carried out on the urban contact vernacular language of Malawi at the University of Pretoria, South Africa. His study focused on the lexicon and semantic manipulation in the production of the lexicon of the language, thereby demonstrating that there was a new mixed language that was emerging within Malawi's language profile. However, he also touched on language change, language maintenance and language shift in his study. The aim of the study was to analyse the descriptive analysis of Chibrazi. He mentioned that, apart from the ethnic languages of the country, there was a language practice or speech style that was generally characterised by the mixing of elements from different languages of the country as well as those from outside the country. His study found that even though Chibrazi was widespread across the country, it remained conspicuously absent in scholarly literature and national documents, such as the constitution and the national language policy. Therefore, his study concluded that Chibrazi largely remained unknown, even though it extremely very popular.

Posel and Zeller (2016) conducted their study on language shift or increased bilingualism in South Africa using evidence from census data. Their study used the population census data from 1996, 2001 and 2011 to investigate whether there was evidence of a language shift to English with regard to English replacing a Bantu language as the home language. Their findings indicated that English language prevalence among Africans increased considerably. However, the study also indicated that the use of almost all the official Bantu languages had also risen. The period under review, therefore, was associated with greater bilingualism rather than the displacement of Bantu languages by English.

Tawalbeh, Dagamseh, and Al-Matrafi (2013) conducted their study on language maintenance or language shift: a sociolinguistic investigation into the use of Hausa among the Saudi Hausa

in the city of Mecca in Saudi Arabia. The aim of the study was to explore the phenomenon of language maintenance and shift among the Saudi Hausa people in the city of Mecca. The goal was to measure the extent of language shift or maintenance among the Saudi Hausa and to gain insight into the effect of gender on language shift or maintenance. Questionnaires, interviews and observations were used for the collection of data. Accordingly, information was obtained on the respondents' language proficiency, language use in different domains, and attitudes towards Hausa and Arabic. The results indicated that the Saudi Hausa who had a limited ability in four Hausa language skill areas, did not engage in language maintenance. In contrast, the Arabic was used in almost for socio-religious practices and in all the communication domains. Therefore, the results proved that there had been a rapid shift among the Saudi Hausa towards Arabic, and such a shift could be attributed to socio-economic, religious, and negative attitudinal factors.

In turn, Dyers (2008) conducted a study on language shifts or maintenance focusing on factors determining the use of Afrikaans among some township youth in South Africa. The aims of the study were to investigate how high school learners in a township school in South Africa report on their use of and attitudes toward their first language, Afrikaans. It also aimed to use the findings to show how, given their particular situation, the maintenance of the languages was continuing strongly and remains an important index of both their group and individual identities. The study revealed that much has already been written about the dominant role of English in South Africa (Ridge 2000, 2004; Webb 2002; Alexander, 2004), and the perception that there is a large scale shift towards the use of English at the expense of other mother-tongues and home languages (De Klerk 2000; Kamwangamalu, 2003). This large-scale shift, however, may either not be taking place or may be taking place at a much slower rate in many communities of practice in South Africa. It was then the contention of the study that this shift was far more marked in middle-class and upwardly mobile Black and mixed-race families in South Africa, and that various factors worked against this shift in working class and rural communities. Some of these factors include (i) the environment in which these people live; (ii) a burdened and poorly functioning state education system in poorer rural and urban areas (Soudien 2007; Taylor 2007); (iii) historically low levels of literacy; and, (iv) relatively low mobility for the poor and working class in post-democratic South Africa.

Furthermore, Dimmendaal (2008) investigated language ecology and linguistic diversity on the African continent. The study focused on analysing the views among specialists on genetic diversity on the African continent. In addition, the investigation focussed on some of the informal mechanisms underlying language diversity and the discussion of the role of innovations in subsistence economies and climatological changes. However, special emphasis was placed on attitudes towards the role of language as a marker of social identity and their effect on language diversity. The conclusion of the study was that there were some factors, which set the frame, but they cannot predict whether a language shift will occur or not. The reason for this was because the emerging picture of the language ecology and corresponding genetic and typological diversity in Africa and elsewhere, was rather more likely to be one resulting from linguistic change mediated by social factors, enacted by humans whose behaviour is only predictable to a limited extent.

Kamwangamalu (2003) investigated the phenomenon of social change and language shift in South Africa. This study presented that many studies on social change and language shift have tended to focus on minority immigrant languages (for example, Fishman, 1991; Gal, 1979; Milroy, 2001; Stoessel, 2002). Therefore, there were very few studies about a language shift from a demographically dominant language to a minority language, but economically dominant languages (for example, Bowerman, 2000; De Klerk, 2000; Kamwangamalu, 2001, 2002a, b, Reagan, 2001). His study, therefore, looked at the language shift from majority African languages such as Sotho, Xhosa and Zulu to English in South Africa. The aim of the study was to examine to what extent the socio-political changes that have taken place in South Africa (that is, the demise of apartheid and its attendant structures) have impacted on everyday linguistic interaction and have contributed to a language shift from the indigenous African languages to English, especially in urban Black communities. It argued that several factors, among them the economic value and international status of English, the perceived lower status of the indigenous African languages, the legacy of apartheid-based Bantu education, the new multilingual language policy, the linguistic behaviours of language policy-makers, interacted in complex ways to accelerate a language shift in urban Black communities.

2.3 Theoretical background and framework of the research

Creswell (2012) regards the theoretical framework as the interpreter and explainer of the relationships among the various concepts (variables of the study) of the research study. Sinclair (2007), as well as Fulton and Krainovich-Miller (Adom *et al.*, 2018; Metal, 2010) compares the roles of the theoretical framework to that of a map or travel plan. Thus, when travelling to a given destination, the map guides your path. Below is a short appraisal of one of the theories fundamental to this field of investigation.

This section outlines the theoretical framework underpinning this thesis. The present study chose a language ecology approach incorporated into the ethnolinguistic vitality model in order to enrich the study's arguments. The researcher chose this approach because she believes that it ascribed to an ecological viewpoint to language maintenance and language shift by looking at the influences that define the connections amongst languages and their environment. The rationale for deciding that this approach was the best for the study was because it provides a framework within which studying the language contexts demands that there should be answers for significant ecological questions. The current study also applied language ecology by answering some of those ecological questions. According to Mora (2014: 1), language ecology studies the dynamics of interaction and the co-existence of old and new languages in social contexts. As society becomes increasingly more mobile, dominant languages replace lesser-known or indigenous languages. According to the language ecology perspective, the metaphor applies of a balanced ecosystem view that ensures the survival of all species. In the case of languages, a language ecology approach analyses the power dynamics and issues of equity and human rights as fundamental elements in the social use of languages. The goal is to ensure that the promotion of any one language, in the name of globalisation, for example, does not result in the demise of historically important local languages. Instead, these can become empowered as the result of increased social interactions with a larger world.

Van Aswegen (2008: 35-36) holds that a language ecology approach provides an ecological perspective on language maintenance and language shift, namely the factors that influence the interactions between the languages and their environments. It is important to note that Haugen (1974, in Mühlhäusler (1992: 163), first advocated this approach: The struggle between

dominated and dominant groups for the right to endure includes what he called “the ecology of language.” Accordingly, the implication is that the preservation of language is a part of human ecology, which, in turn, is a branch of the larger disciplines of sociology and political science.

Haugen (1972) receives general credit for introducing the ecology of language in his 1970 paper. Importantly, Haugen himself points to an earlier 1964 paper by Carl and Frances Voegelin, who suggested that, “in linguistic ecology, one begins not with a particular language but with a particular area, not with selective attention to a few languages but with comprehensive attention to all the languages in the area” (Voegelin & Voegelin, 1964: 2).

In addition, Haugen defines language ecology as, “the study of interactions between any given language and its environment.” He continues to define the environment of the language as including both psychological (“its interaction with other languages in the minds of bi- and multilingual speakers”) and sociological (“its interaction with the society in which it functions as a medium of communication”) aspects (Haugen, 1972: 325). He emphasises the reciprocity between the language and the environment, noting that it is not only a description of the social and psychological situation of each language, but also the effect of this situation on the language (Haugen, 1972: 334). Importantly, Haugen argues for the heuristic value of earlier biological, instrumental and structural metaphors in understanding the life, purpose and form of languages. He invokes the tradition of research in human ecology as a metaphor for an approach that would comprise not just the science of language description, but also a concern for language cultivation and preservation (Haugen, 1972: 326-329). He concludes with a comprehensive catalogue of ecological questions that Mühlhäusler later repeats (Haugen, 1972: 336-337; in Mühlhäusler, 1996: 3-4).

Therefore, the question is; what constitutes an adequate environment in which languages are able to survive? Haugen (1972) in Edwards (1992: 43) poses ten ecological questions that need to be asked in a given language situation. All ten questions are matched with a disciplinary subdivision:

- How the language is classified vis-à-vis another language (A matter of historical and descriptive linguistics)?
- Who uses the language (Linguistic demography)?
- What are the domains of the language (Sociolinguistics)?
- What other languages do the speakers use (Dialinguistics)?
- What are the language's internal varieties (Dialectology)?
- What are its written traditions (Philosophy)?
- What is the language's degree of standardisation (Prescriptive linguistics)?
- What institutional support does the language have (Glottopolitics)?
- What attitudes do the speakers hold toward the language (Ethnolinguistic)?
- Where do all these factors place the language in relation to other languages (Ecological classification)?

The strength of this approach is that it offers an outline within which the study of language contexts demands that there should be answers for significant ecological questions. However, Edwards (1992: 43) identifies the various weaknesses in this approach. The main ones are:

- The questions are extremely general and imply a host of sub-questions (which he did not lay out);
- The disciplinary subdivisions paired with each question are not necessarily accurate;
- Other subdivisions may not be relevant; and
- Some important ecological variables such as the historical and geographical variables are not covered.

The study chose the language ecology approach despite the criticisms of other scholars; for instance, Edwards (1992: 43) argues that this approach has weaknesses in relation to the ecological questions that should be asked. The criticism of this theory did not affect its relevance for this study because all the strengths and the characteristics of the theory are acknowledged in the study. For instance, the ecological questions that need to be asked in the given language situation were all observed, and they were all relevant to the study. This approach brings an ecological perspective to language maintenance and language shifts, namely factors that describe the interactions between languages and their environments. Therefore, the approach

was relevant to the study as it investigated the factors that contributed to the maintenance and, or shift from the isiZulu language to Sotho-Tswana languages (or Sepitori). The study investigated the multilingual situation of Soshanguve, a multilingual environment and the ecological approach enables the study to see the interactions in multilingual environments as multifaceted dynamic systems. The study also incorporated the ethnolinguistic vitality model in the study in order to enrich its argument in relation to language maintenance and shifts.

Hornberger, (2001:32) the language planning field increasingly seeks models and metaphors that reflect a multilingual rather than a monolingual approach to language planning and policy. One such model is the continua of biliteracy, and one such metaphor is the ecology of language; both are premised on a view of multilingualism as a resource. Ruiz (1984), like Fishman (1966) before him, drew our attention to the potential of a language-as-resource ideology as an alternative to the dominant language-as-problem and language-as-right ideological orientations in language planning. Mühlhäusler (1996) argues that “language planning until the 1980s was based on the premise that linguistic diversity is a problem” (Mühlhäusler, 1996: 311–312), but that it is now undergoing a conceptual shift toward recognising linguistic diversity as an asset.

Haarman (1986) in Edwards (1992: 44), expands on the language ecology approach. He offers seven basic ecological variables that need investigating and gives useful examples of variables in each category:

- Ethnodemographic variables (including the concentration of language group, size and urban-rural distinctions, for example.).
- Ethnosociological variables (age, sex, degree of endogamy exogamy and social stratification, for example).
- Ethnopolitical variables (institutional status of language and group-state relations);
- Ethnocultural variables (organisational promotion of group interests’ characteristics of the written language and descent criteria);
- Ethnopsychological variables (the language identity relationships, attitudes towards other ethnic groups);

- Interactional variables (language variety used by topic, communicational mobility, and situation); and
- Ethnolinguistic variables (linguistic distance between contact languages).

Haarman (1986) in Edwards (1992: 44), presents a theoretical profile of a speech community leaning towards language shift in which an explanation of each of his variables is given. The ecological variables model of Haarman offers more detail than that of Haugen's model. However, Edwards (1992: 45) points out that it is still too general, not clear enough and accentuates that the historical and geographical component is lacking. Edwards (1992: 37-52) explores the socio-political aspects of minority language maintenance and loss in search of a typology for minority languages. In doing so, he suggests that there should be efforts to produce a framework of variables that could highlight contexts of language maintenance and shift. Edwards (1992) combines three categories of variables, *speaker*, *language* and *setting*, that in his view accentuate the interactions between language and the environment with another category of variables that takes different perceptions; namely sociology, demography, psychology, linguistics, politics/law/government, history, education, geography, religion, economics and the media, into account to produce a framework for minority language situation variables. Based on this framework, he compiled 33 sample questions, which act upon the two sets of variables. He recognises that these questions are not specific enough to comprise an all-inclusive typology. However, he contends that they provide a framework for one. He stresses that the problem with many research questionnaires is that they only draw on the beliefs of respondents and not on their attitudes and feelings. Edwards (1992) concludes by stating that he believes that a comprehensive typology would be a useful tool for the description and comparison of minority language situations. This, he states, would lead to a more comprehensive understanding of minority language situations, and there should possibly, be predictions concerning language maintenance and shift outcomes (Edwards, 1992: 51).

Hornberger (2001: 36) used the metaphor of the ecology of language to explore the ideologies underlying multilingual language policies and the bi-literacy framework as an ecological heuristic for situating the challenges faced in implementing them. However, her interest was primarily focused on three themes of the ecology metaphor, which were significant to her in

writing on the ecology of language; all the themes she used are present in Haugen's original formulation. These entail that languages, like living species, evolve, grow, change, live and die in relation to other languages and in relation to their environment. For ease of reference, she calls these the language evolution and language environment themes. A third theme was the notion that some languages, like some species and environments may be endangered and that the ecology movement is not only about studying and describing those potential losses, but also counteracting them; this she calls the language endangerment theme.

In his 1996 book, "Linguistic Ecology," Mühlhäusler supports an ecological approach to languages, which like Haugen's approach, encompasses all three these metaphorical themes. He argues that the focus must shift from consideration of "given," countable languages to one on human communication in a holistic sense (Mühlhäusler, 1996: 8-9), and she proposes an approach which "investigates the support system for a structural ecology of language rather than individual languages" (Mühlhäusler, 1996: 312-313); that is, he argues for the consideration of language evolution. He regards the well-being of individual languages or communication networks as dependent on, "a range of language-external factors as well as the presence of other languages." Mühlhäusler (1996: 49) claims that, "the focus of inquiry should be upon the functional relationship between the factors that affect the general interrelationship between languages rather than individual factors impacting on individual languages" (Mühlhäusler, 1996: 313); that is, he calls for a focus on the language environment. Writing driven by a concern about the decline and loss of linguistic heterogeneity in the world, Mühlhäusler argues for applying the ecological theory to the goal of language maintenance (Mühlhäusler, 1996: 311-324); that is, he writes because of a concern for language endangerment, in the sense of both studying and counteracting language loss. He applauds the ecological metaphor for being action-oriented and prefers the partial and local explanations of an ecological approach to the complex yet ultimately mechanical explanations of a systems metaphor (Mühlhäusler, 1996: 2).

Kramsch and Whiteside (2008: 646) assert that multiple languages are used to conduct the business of everyday life, and users of the language have to navigate much less predictable exchanges in which the interlocutors use a variation of different languages and dialects for various identification purposes. They must exercise symbolic power in various ways to be

heard and respected (Rampton 1998; 1999). They have to mediate complex encounters among interlocutors with different language capacities and cultural imaginations, who have different political and social memories, and who do not necessarily share a common understanding of the social reality in which they live (Blommaert, 2005).

Hornberger, (2001: 35-36) states:

An ecology of language metaphor captures a set of ideological underpinnings for a multilingual language policy. Languages are understood to: (1) live and evolve in an eco-system along with other languages (language evolution); (2) interact with their sociopolitical, economic, and cultural environments (language environment); and, (3) become endangered if there is inadequate environmental support for them vis-à-vis other languages in the eco-system (language endangerment).

All three these ideological themes come into play in the following consideration of challenges facing the implementation of multilingual language policies in South Africa and Bolivia.

The study incorporated the vital ethnolinguistic model in the adopted theory in an effort to enrich the study's findings. In order to investigate ethnic minority language contexts systematically, various language use typologies have been proposed. In this regard, the typologies of Edwards (1992), Ferguson (1966), Giles, Bourhis, and Taylor (1977), Haugen (1972), and Haarmann (1986) are some of the well-known and frequently cited works. Giles, Bourhis, and Taylor (1977) proposed the model of ethnolinguistic vitality as a framework for integrating the role of socio-structural variables in intergroup relations, cross-cultural communication, second language learning, mother tongue maintenance, language shift and loss. The vitality of an ethnolinguistic group was defined as 'that which makes a group likely to behave as a distinctive and active collective entity in intergroup situations' (Giles, Bourhis, & Taylor 1977, 308). According to Giles, Bourhis, and Taylor (1977), status, demographic, institutional support, and control factors combine to make up the vitality of ethnolinguistic groups.

A group's strengths and weaknesses in each of these domains could be assessed to provide a rough classification of ethnolinguistic groups as having low, medium, or high vitality. It is argued that low vitality groups are most likely to go through linguistic assimilation and 'cease to exist as a distinctive collectivity.' On the other hand, the high vitality groups are likely to maintain their language and distinctive cultural traits in multilingual settings. In Giles, Bourhis,

and Taylor's (1977) framework, the status variables involve the economic, social, sociohistorical, and language status of the group within or outside the mainstream community. Demographic variables are those related to the number and distribution patterns of ethnolinguistic group members throughout a particular region or national territory. Demographic variables also include the birthrate, the group's rate of mixed marriages, and the patterns of immigration and emigration. In turn, institutional support factors refer to the extent to which a language group enjoys formal and informal representation in the various institutions of a community. Furthermore, institutional support has to do with the degree to which an ethnolinguistic group receives formal and informal support in the various institutions: the mass media, education, government services, industry, religion, culture, and politics.

The model argues that these variables shaping vitality provide an 'objective' picture of the group as a collective unit. However, Bourhis, Giles, and Rosenthal (1981) propose that group members' subjective vitality perceptions may be as important as the group's 'objective' vitality.

2.4 Summary

This chapter was a presentation of an overview of the literature review, regarding language maintenance and shift among the isiZulu language speakers residing in Soshanguve, a township in which Sotho-Tswana languages (or Sepitori) are dominant. The chapter incorporated some theoretical literature conducted by pioneer sociolinguists and linguists such as Ferguson, Fillmore, Fishman and Clyne, in addition to previous, empirical studies, which dealt with some minorities in different parts of the world. The researcher benefitted from the results of the previous studies in knowing the reasons and the various factors that led minorities to either maintain or move from their ethnic language. In addition, the parents and the family in general, play a good role in maintaining or losing their ethnic language.

The accomplishment of this chapter focused on the following topics: Language, the language situation in South Africa, the language situation in the City of Tshwane Metropolitan Municipality, language maintenance, the language shift, language ideologies, as well as the previous relevant studies done by different researchers from different parts of the world. All

these topics gave the researcher insight into the reasons and various factors that led minorities to either maintain or lose their ethnic languages.

CHAPTER 3

RESEARCH DESIGN AND METHODOLOGY

3.1 Introduction

This chapter aims to discuss the various approaches, the design, the paradigm, the philosophy, methods, instruments, as well as procedures employed in this study in order to achieve its objective, which was to investigate the situation pertaining to language maintenance and shift among the isiZulu language speakers residing in Soshanguve, a township in which Sotho-Tswana languages (or Sepitori) dominate.

The main aim of the topic was to look at how growing up in an environment that is dominated by Sotho-Tswana languages (or Sepitori) had influenced the participants' knowledge of their language. The study observes the beliefs and opinions of the participants to analyse the language situation among the isiZulu language speakers in Soshanguve, to explore the domains of use of their language, their attitudes towards their ethnic language as well as the factors that led them to either maintaining or shifting from their ethnic language. The outline of the total size sample of the study was to analyse the participants' views toward the use of isiZulu in different domains.

3.2 Research approaches

When conducting research, it is necessary to determine the correct approach when collecting data. In this study, mixed-methods were used because the data were collected using both qualitative and quantitative approaches. There are many different ways of gathering data, depending on the questions asked, whom or what is studied, the financial and time limitations of the project, and the number of details desired. Each method comes not only with its respective strengths and weaknesses that must be evaluated carefully before selecting it, but also with a set of assumptions about the nature of knowledge, beliefs in the efficiency of science and other philosophical questions about how we make sense of the world in which we live (Nardi, 2018: 15).

The research method is a strategy of enquiry, which moves from the underlying assumptions to the research design and data collection processes (Myers & Avison, 2002: 7). Although there are other distinctions in the research modes, the most common classification of research methods is into qualitative and quantitative methods, respectively. At one level, the “qualitative” and “quantitative” terms refer to distinctions about the nature of knowledge: how one understands the world and the ultimate purpose of the research. On another level of discourse, the term refers to research methods, that is, the way in which data are collected, analysed, and the type of generalisations and representations derived from the data (Myers & Avison, 2002: 7).

3.2.1 Qualitative research methods

According to Plummer (2001), in Nardi (2018: 18-19), if the goal is to understand human behaviour in its natural setting and from the viewpoint of those involved, then an appropriate method is often the qualitative method as opposed to the quantitative method in which predetermined categories and a more structured scientific approach are involved. Qualitative research explores new topics by getting into the settings where people live their lives. Anthropologists typically use qualitative methods to understand a culture. Some of the earliest sociologists (often referred to as the Chicago School of Sociology) were pioneers in using these methods to study how people lived in small towns and urban centres. At some level, they all involve observing what people do, what they produce, and how they interact verbally and non-verbally. Trying to gain a more in-depth understanding and attain greater sensitivity about people’s subjective understanding; in their social situations, is the main goal for qualitative research. We do not typically get to study a large number of people when using qualitative techniques compared with survey research, but we usually get richer details and a stronger sense of the variety of ways people engage with the world around them. It is a technique ideally suited for doing exploratory research as well (Nardi, 2018: 19).

Denzin (2008: 321) sees qualitative research as ‘the word science.’ It relies heavily on words or stories that people tell us as researchers (Liamputtong, 2013; Creswell, 2014; Patton, 2015). In effect, qualitative research is research that focuses on the social world instead of the world of nature. In the social world, we deal with the subjective experiences of human beings and

our ‘understanding of reality can change over time and in different social contexts’ (Dew, 2007: 434). This sets qualitative enquiry apart from researching the natural world, because the treatment is as “objects or things.” According to Denzin and Lincoln (2011: 8), the term “qualitative” emphasises “the qualities of entities” as well as the “processes and meanings that are not experimentally examined or measured in terms of quantity, amount, intensity, or frequency.” Qualitative research is based on inductive reasoning, that is reasoning which “moves from the particular to the general.” Inductive reasoning will allow researchers to adopt a particular understanding and develop a general conceptual understanding of the issue they examine (Schmidt & Brown, 2015: 17; Babbie, 2016: 23). Researchers use qualitative research to address questions that are associated with the how and why of people’s actions which are more difficult to articulate through the use of quantitative methods, and when they need to examine phenomena that they know little about or when they attempt to generate theory (Mauk, 2015: 229). In qualitative research, researchers express evidence in terms of words (Mauk, 2015: 229).

Qualitative research is empirical research where the data are not in the form of numbers (Punch, 1998: 4). Cresswell (1994: 2) supports this by defining ‘qualitative research’ as any information that the researcher gathers that is not expressed in numbers; it includes information, such as words, pictures, drawings or paintings. This research approach is more concerned with understanding social phenomena from the viewpoint of the participants (White, 2005: 81). This could happen through the researcher’s participation in the daily life activities of those under study, which would enable the researcher to develop an explanation regarding the data (White, 2005: 81).

According to Jackson (1995: 17), qualitative research accentuates verbal explanations of human behaviour. Rather than concerning itself mainly with demonstrative samples, it highlights careful and detailed thick explanations of social practices in an attempt to comprehend how the participants experience and explain their individual world. The tools for gaining evidence include participant-observation, in-depth interviews or an in-depth analysis of a single case.

3.2.2 Quantitative research methods

According to Nardi (2018: 21-22), researchers are often interested in describing the number of people involved in certain behaviours or holding specific beliefs. Some want to make use of archival data by others over the years, such as all the information gathered during a census. Others like to focus on explaining the way people behave or predict how they may act in the future. Underlying all this is an assumption that the measurements of the social phenomena can be systematic and the assessment can be scientific. For many of these kinds of questions and assumptions, the use of quantitative methods is most appropriate. Some of the techniques involved in content analysis, experimental designs, archival research, meta-analysis, social network analysis, and in-depth interviewing use quantitative approaches. Structuring questions for an interview, developing categories and variables for coding printed content and counting responses and observations are just some of these techniques. Quantitative methods typically involve writing questions for surveys and in-depth interviews, learning to quantify or count responses and statistically (mathematically) analysing archival, historical, or our own data. A common form is a self-administered questionnaire. Questionnaires are particularly suited for participants who can read, for measuring people's attitudes and opinions and where organising an extremely large number of participants is too difficult and time-consuming to observe with qualitative methods.

Quantitative research is the science of numbers. Others refer to it as positivist science. Its foundation is deductive reasoning that entails reasoning that operates from 'the general to the particular' (Babbie, 2016: 24). For quantitative researchers, the need to be objective and structured is crucial, as quantitative research attempts to measure things and avoid any bias that could influence the findings (Babbie, 2016; Bryman, 2016). Furthermore, this research approach can produce evidence, which "describes a phenomenon, explain relationships and differences among variables predict relationships and differences among variables or determine causality" (Peters, 2015: 175).

Bryman and Burgess (1999: 45) state:

Quantitative research methods were originally developed in the natural sciences to study natural phenomena, while qualitative research methods were developed in the social sciences to enable researchers to study social and cultural phenomena. Both qualitative and quantitative research studies are conducted in education.

Leedy (1993: 139) points out that if the data are numerical, the methodology is quantitative and adds that the nature of the data and the problem for research dictate the research methodology. Its aim is to measure an aspect by using the numbers to analyse data, for example, percentage.

Jackson (1995: 13) provides a similar explanation by submitting that quantitative research strives to quantify or reflect about human behaviour with numbers, observations. It accentuates the detailed measurement, the testing of hypotheses based on a sample of observations and a statistical analysis of the data. The quantitative researcher attempts to label interactions among variables mathematically, and to apply some form of numerical analysis to the investigation of social relations.

In a similar vein, Schwandt (1997: 131) states that ‘quantitative’ is an adjective demonstrating that something is expressible in terms of quantity, that is, a definite amount or number. Thus, it is precise to talk of quantifiable measures and quantifiable data. The term is frequently used, however, as a synonym for any design (for example, experimental, survey, amongst others) or procedure (statistical, amongst others.) that relies mainly on the use of quantitative data and is then compared with the qualitative’ data. A quantitative research approach necessitates that the data collected must be quantifiable in numbers. There are numerous methods that fall under a quantitative research approach, namely, descriptive, experimental, exploratory and explanatory research (Struwig & Stead, 2001:7). Quantitative research is empirical research where the data are in the form of numbers (Punch, 1998: 4).

3.2.3 A comparison of qualitative and quantitative methods

Qualitative research is more flexible and fluid in its approach than quantitative research. This has led some researchers to see it as less worthwhile, because there are no clear rules governing

it (Patton, 2015). Quantitative researchers argue that the interpretive nature of qualitative research makes it ‘soft’ science, lacking in reliability and validity, and is of little value with regard to contributing to scientific knowledge (Hammersley, 2008; Denzin, 2008; Torrance, 2008; Denzin & Lincoln, 2011). However, the interpretive and flexible approach is necessary because qualitative research focuses on meaning and interpretation (Liamputtong, 2007; 2013; Patton, 2015). Fundamentally, qualitative research aims to capture the lived experiences of the social world and the meanings people give these experiences from their own perspective (Thompson & Corti, 2004: 327). Because of its flexibility and fluidity, qualitative research is more suited to understanding the meanings, interpretations and subjective experiences of individuals (Houser, 2015; Patton, 2015; Babbie, 2016). A qualitative enquiry allows the researchers to hear the voices of those whom the society does not marginalise (Liamputtong, 2007: 2013). The in-depth nature of qualitative methods allows the participants to express their feelings and experiences in their own words. While quantitative research has always been the dominant research approach in the health sciences, in the past decade or so, qualitative research has been accepted gradually as a crucial component in increasing our understanding of health (Neutens, 2014; Houser, 2015). In many areas of health, researchers have argued about the value of interpretive data. In public health, in particular, the ‘new public health’ recognises the need to “describe” and ‘understand’ people (Padgett, 2012). For example, Baum (2015) argues for the need for qualitative methods, since they make it possible to gain a deep understanding of the complexities of human behaviour and their health issues. Concisely, qualitative research is crucial for dealing with the complexity of public health issues that we face globally (Liamputtong, 2016).

Neither of these methods is fundamentally better than the other. The context, purpose and nature of the research study in question is decided on the basis of the appropriateness of the needs. Some researchers prefer to use both methods called ‘mixed methods’ by taking advantage of the differences between qualitative and quantitative methods, and combining these two methods for use in a single research project depending on the kind of study and its methodological foundation (Bryman & Burgess, 1999:45). Both types of research methods are valid and useful and are not mutually exclusive. Therefore, it is possible for a single investigation to use both methods (Best & Khan, 1989: 89-90).

The current research study employed mixed-methods, because the researcher believed that they were suitable for the study and they helped it to achieve its objective. Crotty (1998: 216) supports the use of mixed-methods by arguing that they serve the purpose of a study well; help a study to acquire more information, and help with the answering of research questions. Without a research methodology, it may be practically impossible to do any research, because the methodology of a study enables the researchers to plan their research correctly. This is also supported by Crotty (1998: 216), who suggests that a research method can either be qualitative or quantitative or both, regardless of the type of research in which the researcher is engaged

This researcher believed that using mixed-methods allowed her to be more confident about the accuracy and relevance of the research findings, because different methods complement each other. Therefore, the researcher was able to get different views about the phenomenon when using different research methods to collect and analyse the data. This was important because it gave the researcher a bigger and clearer picture of the aspects of language attitudes.

3.2.3.1 Comparing the qualitative and quantitative research approaches

According to Johnson and Onwuegbuzie (2004:18), gaining an understanding of the strengths and weaknesses of quantitative and qualitative research puts a researcher in a position to mix or combine strategies and to use what Johnson and Turner (2003) call the fundamental principle of mixed research. According to this principle, researchers should collect multiple data using different strategies, approaches, and methods in such a way that the resulting mixture or combination is likely to result in complementary strengths and non-overlapping weaknesses. The effective use of this principle is a major source of justification for mixed-methods research because the product will be superior to mono-method studies. For example, in a qualitative research study, the researcher may want to observe and interview the phenomenon under study qualitatively, but supplement this method with a closed-ended instrument to measure certain factors systematically regarded as important in the relevant research literature.

Strengths of the qualitative approach

- The data are based on the participants' own categories of meaning.

- It is useful for studying a limited number of cases in depth.
- It is useful for describing complex phenomena.
- Provides individual case information.
- Cross-case comparisons and analyses can be conducted.
- Provides an understanding and description of people's personal experiences of phenomena (that is, the "emic" or insider's viewpoint).
- Can describe, in rich detail, phenomena as they are situated and embedded in the local contexts.
- The researcher identifies contextual and setting factors as they relate to the phenomenon of interest.
- The researcher can study dynamic processes (that is, documenting sequential patterns and change).
- The researcher can use the primarily qualitative method of the "grounded theory" to generate a tentative but explanatory theory inductively about a phenomenon.
- Can determine how participants interpret "constructs" (for example, self-esteem, IQ).
- Data are usually collected in naturalistic settings in qualitative research.
- Qualitative approaches are responsive to local situations, conditions, and stakeholders' needs.
- Qualitative researchers are responsive to changes that occur during the conduct of a study (especially during extended fieldwork) and may shift the focus of their studies as a result.
- Qualitative data in the words and categories of participants lend themselves to exploring how and why phenomena occur.
- One can use an important case to demonstrate a phenomenon vividly to the readers of a report.
- Determine idiographic causation (that is, determination of the causes of a particular event).

Weaknesses of the qualitative approach

- The knowledge produced may not be generalised to other people or other settings (that is, findings may be unique to the relatively few people included in the research study).
- It is difficult to make quantitative predictions.
- It is more difficult to test hypotheses and theories.

- It may have a lower credibility with some administrators and commissioners of programmes.
- It generally takes more time to collect the data when compared to quantitative research.
- Data analysis is often time-consuming.
- The results are more easily influenced by the researcher's personal biases and idiosyncrasies.

Strengths of the quantitative approach

- Testing and validating already constructed theories about how (and to a lesser degree, why) phenomena occur.
- Testing hypotheses that are constructed before the data are collected. The research findings can be generalised when the data are based on random samples of sufficient size.
- A research finding can be generalised when it has been replicated in many different populations and subpopulations.
- It is useful for obtaining data that allow quantitative predictions to be made.
- The researcher may construct a situation that eliminates the confounding influence of many variables, allowing one to assess cause-and-effect relationships more credibly.
- Data collection using some quantitative methods is relatively quick (for example, telephone interviews).
- It provides precise, quantitative, numerical data.
- Data analysis is relatively less time-consuming (using statistical software).
- The research results are relatively independent of the researcher (for example, effect size, statistical significance).
- It may have higher credibility with many people in power (for example, administrators, politicians, people who fund programs).
- It is useful for studying large numbers of people.

Weaknesses of quantitative

- The researcher's categories that are used may not reflect local constituencies' understandings.

- The researcher's theories that are used may not reflect the local constituencies' understanding.
- The researcher may miss out on phenomena occurring because of the focus on theory or hypothesis testing rather than on theory or hypothesis generation (called the confirmation bias).
- Knowledge produced may be too abstract and general for direct application to specific local situations, contexts, and individuals.

3.2.4 Mixed-methods

According to Denscombe (2008:270) mixed-methods research has developed rapidly in recent years. Championed by writers such as Creswell, Tashakkori, Johnson, Onwuegbuzie, Greene, Teddlie, and Morgan, the mixed-methods approach has emerged in the last decade as a research movement with a recognised name and distinct identity. It has evolved to the point where it is “increasingly articulated, attached to research practice, and recognized as the third major research approach or research paradigm” (Johnson, Onwuegbuzie, & Turner, 2007:112).

‘Mixed methods’ that is, quantitative and qualitative) were selected for this study, in line with Bryman’s (1988: 131) submission that they enhance the researcher’s claim for the validity of their conclusions, particularly if the two methods can be shown to provide mutual confirmation. As a research paradigm, the mixed-methods approach incorporates a distinct set of ideas and practices that separate the approach from the other main research paradigms. Most methods can be combined to study a topic (often termed *mixed-methods research* when two or more measures or methods are used), and several of them share similar procedures, sampling strategies, and ethical considerations. Larger research textbooks (such as, Babbie, 2016) offer more details about the different methods and the scientific expectations that go with them (Nardi, 2018: 15). This study used mixed-methods.

According to Johnson and Onwuegbuzie (2004: 17-18), mixed-methods research is formally defined here as the class of research where the researcher mixes or combines quantitative and qualitative research techniques, methods, approaches, concepts or language into a single study. Philosophically, it is the “third wave” or third research movement, a movement that moves past the paradigm wars by offering a logical and practical alternative. Philosophically, mixed

research makes use of the pragmatic method and system of philosophy. Its logic of inquiry includes the use of induction (or discovery of patterns), deduction (the testing of theories and hypotheses), and abduction (uncovering and relying on the best of a set of explanations for understanding one's results) (for example, De Waal, 2001). Mixed-methods research is also an attempt to legitimate the use of multiple approaches in answering research questions, rather than restricting or constraining researchers' choices (that is, it rejects dogmatism). It is an expansive and creative form of research, and not a limiting form of research. It is inclusive, pluralistic, and complementary, and it suggests that researchers take an eclectic approach to method selection and the thinking about and conducting of research. What is most fundamental is the research question— research methods should follow research questions in a way that offers the best chance of obtaining useful answers. Many research questions and combinations of questions are best and most fully answered through mixed research solutions.

Creswell (2011) and Teddlie and Tashakkori (2011) examine controversies and issues in mixed- methods research, or the third methodological moment. Although there is considerable debate over what constitutes it, these authors suggest that a mixed-methods approach entails an inquiry that focuses on collecting, analysing, and mixing both quantitative and qualitative empirical materials in a single study or a series of studies. Creswell identifies the key controversies and questions being raised about mixed-methods research. These issues include (a) disagreements over definitions, (b) just what is a mixed-methods study, (c) paradigm debates—that is, whether there are incommensurable and incompatible (and irresolvable) differences between paradigms, (d) how the current conversation privileges post-positivism, and (e) what value is added by mixed methods.

The use of multiple methods reflects an attempt to secure an in-depth understanding of the phenomenon in question. Objective reality can never be captured. We only know about a phenomenon through its representations. The combination of multiple methodological practices, empirical materials, perspectives, and observers in a single study are regarded as a strategy that adds rigour, breadth, complexity, richness, and depth to any inquiry (Flick, 2002, 2007). However, there are multiple criticisms of mixed-methods research. We are 30 to 40 years into a multiple, mixed-methods discourse, and still cannot define the method or are not clear about its benefits. The proponents of the incompatibility and incommensurability thesis

contend that qualitative and quantitative methods rest on different paradigm assumptions, and cannot be combined easily. Others find a pervasive post-positivist bias with the mixed-methods research discourse, noting the tendency to subordinate qualitative to quantitative. Some say that mixed-methods research is too expensive; while others aver that a superficial methodological bilingualism underlies the call for mixed-methods research. Other critics feel the discourse entangled in philosophical debates and that pragmatism is the way forward (Howe, 1988; Maxcy, 2003).

In some ways, the differences between qualitative and quantitative methods involve compromising between breadth and depth. Qualitative methods typically produce a wealth of detailed data about a much smaller number of people and cases (Patton, 2015: 257). Under some conditions, we find that neither a qualitative nor a quantitative approach alone can provide enough information for us to use, so a combination of the two is required (Feilzer 2010; Creswell & Plano Clark 2011; Flyvbjerg 2011; Creswell 2014, 2015; Curry & Nunez-Smith 2015; Bryman 2016). This implies the need for a mixed-methods research design.

According to Curry and Nunez-Smith (2015), quantitative approaches have been the dominant means for conducting research in health sciences. However, many contemporary issues in health and social care are complicate and are often impossible, to investigate using quantitative methods alone. Flyvbjerg (2011: 313) contends, “Research is problem-driven and not methodology-driven, meaning that those methods are employed that for a given problematic best help answer the research questions at hand.” We may find that the combination of both research approaches will provide the best evidence that we need. Mixed-methods research has been termed ‘the third methodological movement’ (Tashakkori & Teddlie, 2010: 5) because it is the movement that follows the development of qualitative and quantitative research (Creswell & Plano Clark, 2014). It also refers to “multiple ways of seeing and hearing” (Greene, 2007: 20). These multiple ways of seeing and hearing are what we witness in our everyday life (Creswell & Plano Clark, 2014). Therefore, using mixed-methods would allow us to find the strong evidence that we need.

According to Bryman (2016: 34), although qualitative and quantitative approaches have different ontologies, epistemologies and research strategies, “the distinction is not a hard and

fast one.” He contends that research that has “the broad characteristics of one research strategy may also have a characteristic of the other.” Therefore, within one research project, the two can be combined (Tashakkori & Teddlie 2011; Edmonds & Kennedy 2012). Bryman (2016: 635) also suggests that this strategy “would seem to allow the various strengths to be capitalised upon and the weaknesses onset somewhat.” There must be no confusion between the term “mixed-methods research” and the combination of methods under one research approach (Creswell 2015; Bryman 2016). For example, the combined use of in-depth interviews and focus groups is not mixed-methods research, because both these methods belong to the qualitative approach. Similarly, the use of both a questionnaire (with closed-ended questions) and an RCT is not mixed-methods research because both methods come from the quantitative approach. Only research that employs both qualitative and quantitative methods, such as using focus groups and a questionnaire, fall under the category of mixed-methods research. As suggested by Curry and Nunez- Smith (2015: 4), mixed methods research underscores “the interplay of qualitative and quantitative methods in a single research study.” Some researchers, however, may use the term to refer to the combination of different methods from one approach.

By using multiple methods, the researcher strived to decrease the deficiencies and biases that stem from any single method, creating the potential for counter-balancing the flaws or the weaknesses of one method with the strength of another, Mitchell (1986: 19-21, in Thurmond (2001: 254). However, there are some advantages and disadvantages of using both qualitative and quantitative methods in the same study.

3.2.5 Advantages and disadvantages of mixed methods

According to Reichardt and Cook (1979) in Rananga (2008: 90), the advantages of using both qualitative and quantitative research methods for the same aim is to counterbalance each other. To provide more in-depth information, rather than using one research method for information, and since all researchers have their own favourite method, using both methods helps the researcher to triangulate, based on the underlying truth. Reichardt and Cook (1979) in Rananga (2008: 90), outline the disadvantages of using both qualitative and quantitative research methods, for example, the cost. In addition, working with both qualitative and quantitative

research methods requires a great deal of time. It also needs training to work with both methods. By using multiple methods, the researcher aimed to decrease the deficiencies and biases that stem from any single method, creating the potential for counter-balancing the flaws or the weaknesses of one method with the strength of another. As a result, the researcher benefited from using mixed-methods for the same aim because they provided more in-depth information rather than using only one method.

3.2.6 Research rigour: Trustworthiness and reliability/validity

Both the qualitative and quantitative research approaches require that certain criteria are used to evaluate the rigour (authenticity/ credibility/ strength) of the research. In the qualitative approach, we use the term ‘trustworthiness’, which refers to the quality of qualitative enquiry (Liamputtong, 2013). Trustworthy research is research in which researchers arrive at the correct conclusions regarding the interpretation of the phenomena under study (Houser, 2015: 146). In health research and practice, trustworthiness means that practitioners must have faith in their findings and refer to these with confidence (Raines, 2011: 497). In quantitative research, the concepts of ‘reliability’ and ‘validity’ are used (Dougherty, 2015; Babbie, 2016). Reliability refers to “the stability of findings” and validity represents ‘the truthfulness of findings’ (Carpenter & Suto, 2008: 148). Reliability refers to the trustworthiness and consistency of research findings (Kvale, 2007: 22). Frequently, its consideration is in relation to whether similar results will be achieved when applied to similar objects in succession (Babbie, 2016: 146). Validity is linked to the measurement and integrity of the results (Bryman, 2016: 41). Furthermore, validity reflects the true meaning of the findings (Babbie, 2016: 148).

The most commonly used validity concepts are ‘internal and external validity.’ Internal validity is related to whether the researchers use a method that tests what it is supposed to test (Kvale, 2007: 22), while external validity refers to the generalisability of the findings to other contexts (Bryman, 2016: 42). The attainment of validity in quantitative research is on strict observance of the rules and standards of the approach. Thus, it follows that attempting to apply those rules to qualitative research becomes problematic. Angen (2000: 379) contends that when the judgement of qualitative research is by the validity criteria used in the quantitative approach, it may be seen as “being too subjective, lacking in rigour, and/ or being unscientific.”

Therefore, the legitimacy of qualitative research may be debatable. The concepts of ‘validity’ and ‘reliability’ are incompatible with the ontological and epistemological foundations of qualitative research (Carpenter & Suto, 2008: 148; Liamputton, 2013; Patton, 2015). Since qualitative research is descriptive and unique to a specific historical, social and cultural context (Johnson & Waterfield, 2004), repetition is not possible in order to establish its reliability. Qualitative researchers hold the view that an individual socially constructs his or her own reality. For qualitative research, understanding cannot be separate from the context; hence, qualitative data cannot be tested for validity using the same rules and standards, which are based on perceptions of real-life (Johnson & Waterfield, 2004:3).

However, qualitative researchers have developed some criteria to use in order to judge the trustworthiness of their research. Lincoln and Guba (1985; 1989), propose four criteria that many qualitative researchers have adopted (Carpenter & Suto, 2008: 149). Hence, credibility equates to internal validity and transferability to external validity, dependability to reliability and confirmability to objectivity (Padgett, 2008; Raines, 2011; Liamputtong, 2013; Patton, 2015; Creswell, 2014; Bryman, 2016).

Credibility implies the believability of the research results (Mauk, 2015: 236). It relates to the questions “Can these findings be regarded as truthful?” (Raines, 2011: 455; Bryman, 2016: 44). It scrutinises the matter of the “fit” between the views of participants and the views of the researcher (Padgett, 2008). In turn, credibility asks whether the explanation is relevant to the description (Tobin & Begley, 2004: 391).

Transferability (or applicability) relates to whether the findings can be transferred to similar contexts (Mauk, 2015: 236; Bryman, 2016: 44). It attempts to establish the “generalisability of inquiry” (Tobin & Begley, 2004: 392). Importantly, transferability pertains to whether the qualitative findings can produce insight into contexts other than where the research was executed (Carpenter & Suto, 2008: 149-150; Padgett, 2008).

Dependability raises questions about whether the research findings “fit” the data that have been collected (Carpenter & Suto, 2008), or “are the findings likely to apply at other times”

(Bryman, 2016: 44). Dependability pertains to the consistency and congruency of the findings (Raines, 2011: 456). It is gained through an auditing process, which requires the researchers to focus on the logical, traceable and lucid recording of the data (Tobin & Begley, 2004: 392).

Confirmability asks if the researchers have remained objective and avoided intrusion into the results by their personal perceptions and ideas (Bryman, 2016: 44). It attempts to show that the findings and the interpretations of the findings do not derive from the imagination of the researchers, but are clearly linked to the data. Confirmability is the degree to which the researcher manages to remain objective and respect the participants' contributions, remaining unbiased and honest (Lincoln & Guba, 1985: 290).

3.3 Research design

Akhtar (2016: 68) asserts that research is valid when a conclusion is accurate or true. A research design is the conceptual blueprint for conducting research. Researchers prepare an action plan, and it constitutes the outline of the collection, measurement and analysis of the data. The research design is not associated with any particular data collection technique or any particular type of data. When designing research, it is necessary that we recognise the type of evidence required to answer the research question in a reasonable way. The research design can be considered as the structure of research; it holds all the elements in a research project together. In short, it is a plan for the proposed research project. Different social scientists define a research design in different terms. Some of the definitions are according to Jahoda, Deutch and Cook (1974) the economic preparation of the conditions for collecting the data ensuring that they are of relevance to the study. A research design is necessary, because it makes the smooth sailing of the various research procedures possible, thereby rendering research as professional as possible, yielding the maximum amount of information with the minimum expenditure of effort, time and money.

This study used a descriptive case study research design, which is also known as statistical research, because it describes the phenomena, as they exist. The use of this research design is to identify and obtain information on the characteristics of a particular issue such as a community, a group or people. This type of research describes social events, social structures

and social situations. The researcher believed that this was an appropriate design for the study, because the aim of the study was to portray the accuracy of a particular group of people or situation. According to Akhtar (2016: 76), a descriptive case study research answers the questions pertaining to *what, who, where, how* and *when*. The use of descriptive research is to study the current situation. It is widely used in physical and natural science. However, its use is more common in the social sciences, as in socio-economic surveys and jobs and activity analyses. For example, one may undertake a descriptive study about the works in a factory, their age distribution, their community-wise distribution, their educational levels and the state of their physical health, for example, one may study the conditions of work in a factory with regard to health, safety and welfare. One may undertake to describe the organisation of an industrial establishment or of a trade union congress. Furthermore, a descriptive case study may be concerned with the attitudes or views (of a person) towards anything, for example, attitudes towards the presidential form of government, the right to strike, capital punishment, prohibition and college autonomy. According to Akhtar (2016: 76-77), there are some steps that need to be followed in descriptive case study research. Accordingly, descriptive research involves the following steps:

The clear discrimination of objective of research

The first step is to select the main purpose of the research that is necessary for proper and scientific research. Without the main aim and purpose, research cannot be done properly.

Determination of the method of data collection

For any research method, data collection is necessary. Furthermore, it is imperative to note which type of research the researchers want to undertake, since they must select methods such as questionnaires, observation and interviews to solicit the data for their research.

Selection of sampling

There must be a specific number of people to be able to select the needed participants or respondents, however, it is difficult to make the required contact with all the persons. for the study. Consequently, the researcher selects some people and these selected people are known as the sampled selection, which occurs in accordance with predetermined criteria.

Real collection of data

For the real collection of data, the researcher must be a specialist in his or her real research field, and data are collected following certain steps that are necessary for the investigation.

Analysis of achieved conclusion

After the collection of the data, the researcher formulates the conclusions of the study or investigation and coding, tabulating and graph representations are used.

Limitation of descriptive research

Descriptive research is essentially creative and demands the discovery of the facts in order to lead to the solution of the problem. The major goal of descriptive research is to describe events, phenomena and situations. Since engaging in the description involves scientific observations, the expectations are more accurate and precise than casual observations. Its use is not aimed at creating a causal relationship where one variable affects another, in other words, descriptive research has a low requirement for internal validity.

In short, descriptive research is concerned with the entire phenomenon that can be studied. However, there are always limitations as that research must have an impact on the lives of the people around us. If an investigator is studying a community, which is familiar, and his or her research area is to represent accurately and in detail, the character of a particular institution, group or an event in the community, the most suitable research design is a descriptive research design. Sometimes, a descriptive design forms the second step of research, the first being an explanatory design. Moreover, a research design is formulated, in some instances, through an explanatory design to test the research design.

3.4 Research paradigm

According to Groenewald (2004: 44-45), a good research undertaking starts with the selection of the topic, problem or area of interest, as well as the paradigm (Creswell, 1994; Mason, 1996). Stanage (1987: 57) traced “paradigm” back to its Greek (paradeigma) and Latin origins (paradigma) meaning pattern, model or example. A paradigm is the patterning of the thinking of a person, it is a principal example among examples, an exemplar or model to follow

according to which design the actions are taking. Differently stated, a paradigm is an action of submitting to a view (Stanage, 1987: 57). This view is supported by Denzin and Lincoln (2000: 157) who defines a research paradigm as “a basic set of beliefs that guide action”, dealing with first principles, “ultimate” or the researcher’s worldviews.

A researcher’s epistemology, according to Holloway (1997), Mason (1996) and Creswell (1994), is literally his or her theory of knowledge, which serves to decide on how to study the social phenomena. For the current study, the formulation of the researcher’s epistemological position regarding the study she was taking was as follows: a) data were contained within the perspectives of people that were involved in the study; and b) because of this, she engaged with the participants in collecting the data.

This study made extensive use of the qualitative approach, while also incorporating the quantitative approach to a limited extent where relevant. Furthermore, it was approached from an interpretive paradigm and incorporated a post-positivist paradigm to address the quantitative part of the study. The main aim of using the mixed-methods was not to replace either the qualitative nor the quantitative approaches, but rather to draw on the strengths and minimise the weaknesses of both in a single research study. According to Johnson and Onwuegbuzie (2004: 15), mixed-methods research as the third research paradigm can also help bridge the schism between qualitative and quantitative research (Onwuegbuzie & Leech, 2004a). Methodological work on the mixed-methods research paradigm can be found in several recent books (Brewer & Hunter, 1989; Creswell, 2003; Greene, Caracelli, & Graham, 1989; Johnson & Onwuegbuzie, 2004; Newman & Benz, 1998; Reichardt & Rallis, 1994; Tashakkori & Teddlie, 1998, 2003).

Interpretivism suggests that “reality” is socially constructed and is referred to as constructivism (Patton 2015; Bryman 2016). Interpretivist researchers believe that there are multiple truths, which are individually constructed (Guba & Lincoln 1994, 2008; Grbich 2013; Creswell 2014). In addition, social factors such as class, gender, race, ethnicity, culture and age shape the reality in which individuals function (Grbich 2013). To interpretivist researchers, reality is not firmly rooted in nature, but is a product of our own making. Thus, it is possible that many different views of reality exist and that they are all legitimate (Houser, 2015). One of the central beliefs

of researchers working within this paradigm is that research is an extremely subjective process, due to the active involvement of the researcher in the construction and conduct of the research (Grbich 2013; Creswell 2014). Interpretivist researchers also argue that reality is defined by the research participants' interpretations of their own realities (Williams, 2014: 80; Houser 2015).

Research situated within this paradigm, as Grbich (2013: 8) points out, focuses on “exploration of the way people interpret and make sense of their experiences in the worlds in which they live, and how the contexts of events and situations and the placement of these within wider social environments have impacted on constructed understanding. According to Bryman (2016: 26), interpretivist researchers are of the opinion that subject matter pertaining to the social sciences is quintessentially different from that of the natural sciences. When the social world is studied, it demands studying the phenomenon in a natural setting. Within this paradigm, researchers are required to pay attention to the subjective meaning. This necessitates the use of research methods that would allow people to articulate the meanings of their social realities, and this requires the use of a qualitative approach (Liamputtong, 2016: 13-14).

According to (Denscombe, 2008: 271) the trace of the origins of mixed-methods research can be its use among fieldwork sociologists and cultural anthropologists early in the 20th century (Creswell, 1999: 458; Johnson, 2007: 113). However, those who have sought create a chronological timeline of its evolution as a research paradigm, have tended to place it against the backdrop of the “paradigm wars.” Although there has not been complete unanimity about the dates, the general theme has been that an early period in which the positivist paradigm (linked with quantitative methodologies) was dominant (1950s to mid-1970s) changed to an era in which the constructivist research paradigm (linked with qualitative methodologies) became established as a viable alternative (mid-1970s to 1990s). Mixed-methods, as a research paradigm, is seen as emerging from the 1990s onwards, establishing itself alongside the previous paradigms so that “we currently are in a three methodological or research paradigm world, with quantitative, qualitative, and mixed methods research all thriving and coexisting” (Johnson, 2007: 117).

The interpretive paradigm is the phenomenological approach. This approach aims to understand people (Babbie & Mouton, 2008: 28). Based on Davidson (2000) and Jones (2001), the researcher identified the phenomenological methodology as the best method for this type of study. Phenomenologists, in contrast with positivists, believe that the researchers cannot be detached from their own presuppositions and neither should they pretend to do so (Hammersley, 2000). In this regard, Mouton and Marais (1990: 12) state that individual researchers “hold explicit beliefs.” The intention of this research, at the outset (the preliminary focus), was to gather data regarding the perspectives of research participants about the phenomenon of language maintenance and language shift.

According to De Vos, Delport, Fouché, and Strydom, (2011b: 8) and Neuman (2011: 101), interpretive social science can be traced to Weber (1978) and Dilthey (1911). Dilthey argues that there are two fundamentally different types of science: the natural sciences and the human sciences. The former is an *Erklärung*, or abstract explanation; while the latter is rooted in an understanding, or *Verstehen*, of the lived experiences of people (De Vos *et al.*, 2011b:8; Neuman, 2011: 101). Weber (1978) maintains that all humans are attempting to make sense of their worlds. Accordingly, they continuously interpret, create, give meaning to, define, justify and rationalise their daily actions (Babbie & Mouton, 2008: 28). Thus, interpretivism focuses on exploring the complexity of social phenomena with a view to gaining an understanding. The purpose of research in interpretivism is understanding and interpreting everyday happenings (events), experiences and social structures, as well as the values people attach to these phenomena (Collis & Hussey, 2009: 56-57; Rubin & Babbie, 2010: 37). Interpretivists believe that social reality is subjective and nuanced, because the perceptions of the participants shape it, as well as the values and aims of the researcher.

According to Johnson and Onwuegbuzie (2004: 15), there are several interesting myths that appear to be held by some purists. For example, on the “positivist” side of the arguments, the barriers that quantitative educational researchers have built arise from a narrow definition of the concept of ‘science.’ As noted by Onwuegbuzie (2002), modern day “positivists” claim that science involves confirmation and falsification, and that these methods and procedures have to be carried out objectively. However, they disregard the fact that many human (that is, subjective) decisions are made throughout the research process and that researchers are

members of various social groups. A few examples of subjectivism and intersubjectivism in quantitative research include deciding what to study (that is, what are the important problems?), developing instruments that are believed to measure what the researcher regards as the target construct, choosing the specific tests and items for measurement, making score interpretations, selecting alpha levels (for example, 05). Other examples are drawing conclusions and interpretations based on the collected data; deciding which elements of the data to emphasise or publish; and, deciding which findings are practically significant. However, the conduct of fully objective and value-free research is a myth, even though the regulatory ideal of objectivity can be a useful one.

3.5 Data collection instruments and procedure

Zohrabi (2013: 254) asserts that various procedures are used in collecting data: tests, questionnaires, interviews, classroom observations, diaries and journals. The main instruments used in the mixed-method research consist of closed-ended, open-ended questionnaires, interviews and classroom observations. These different ways of gathering information can supplement each other and, hence, boost the validity and dependability of the data. In the main, the collection of the quantitative data is done by means of closed-ended questionnaires and the qualitative data are collected through open-ended questionnaires, interviews and classroom observations. In order to triangulate the data, the researchers can gather information through different procedures to increase the dependability and trustworthiness of the data and their interpretation.

According to Davis (1995: 436), the theory and method are inextricable and are used together in conducting and reporting interpretive qualitative research. The particular methods used during the various stages of the research process are both instrumental and goal-driven. Methods are instrumental in that the design aims to obtain data from an emic perspective, while ensuring credibility and dependability. Methods of data collection, analysis, and especially interpretation are also utilised with the goal of generating theory.

The study used a descriptive survey that used both questionnaires and face-to-face interviews to collect both qualitative and quantitative data. According to Mouton (1996: 175) in Mazibuko, 2012: 22), the research design serves to “plan, structure and execute the research to

maximise the validity of the findings.” It gives directions from the underlying philosophical assumptions to research design and data collection. A research design is a plan that moves from the underlying philosophical assumption to specifying the selection of participants. It also involves the use of data gathering techniques and data analysis (Nieuwenhuis, 2007: 70). This study used a questionnaire as well as interviews as data collection tools. Accordingly, this researcher used a questionnaire as a form of qualitative and quantitative data collection because she believed that it was reliable, confidential and would save time. A questionnaire is an instrument that collects the secured data and where questions are answered on forms that are completed by each participant in a sample population.

The use of the questionnaire was to gather quantitative data from all the study’s participants in the form of self-developed Likert-type scale belief statements, in a survey questionnaire that was distributed to 20 participants. This study made use of personal collections of the questionnaires to ensure the participants’ absolute anonymity. Forcese and Richer (1973: 85) and Mahlangu (1987: 96) assert that a questionnaire is less time-consuming and is able to reach many respondents. Furthermore, questionnaires give participants enough time to think carefully before they respond to questions, and they can be distributed to many participants simultaneously.

The gathering of the qualitative data comprised three parts: firstly, the section of the survey questionnaire that comprised *yes/no* questions; secondly, the section of the survey questionnaire that comprised *only, mostly/both* questions; lastly, semi-structured individual interviews with 20 participants who completed the survey questionnaire. Interviews are defined as verbal or face-to-face interaction between the researcher and the participants during which specific research information is asked. In contrast with other data collecting instruments such as questionnaires, interviews are normally flexible, interactive and continuous (Babbie, 2008). Furthermore, interviews provide the researcher with an opportunity to probe and ask follow-up questions. This study used qualitative or semi-structured interviews that presented the advantage of making use of probing and asking follow-up questions. The qualitative interviews consisted of open-ended questions in which both the researcher and the participants enjoyed a great level of flexibility and freedom.

The participants were given personal invitations that enabled the researcher to explain the complete voluntary participation to the participants in detail about before they participated in the study. The researcher explained the nature of the study and the ethical clearance to the participants in order to ensure absolute confidentiality and anonymity. In addition, the researcher sought permission from the participants to use about 30 minutes of their time in completing the questionnaire. The researcher informed the participants about the interviews to inform them that there could be an opportunity for them to participate in the interviews, which were going to be audio-recorded. The researcher explained the nature of the study to all the participants and requested permission for the interviews to be audio-recorded.

3.5.1 Questionnaire as a research instrument

The use of a questionnaire was deemed suitable for the study because it manages the risk of missing some facts and omitting some important data. The questionnaire used in this research was based on that of AlKhatib (2001). It was designed to collect data on language use in different domains, attitudes, and the degree of proficiency in either isiZulu and Sotho-Tswana languages (or Sepitori). The questionnaire was used to gather quantitative data from all the study's participants in a form of self-developed Likert-type scale belief statements, in a survey questionnaire that was distributed to 20 respondents. Another part of a questionnaire that was in the form of *yes/no* questions, as well as the part that consisted of *only, mostly/both* questions gathered qualitative data. The researcher deemed a questionnaire to be appropriate, since the respondents had an opportunity to respond to the original version of a questionnaire, which was in English, and they received the isiZulu version of the questionnaire so that all of them were able to complete the questionnaire. The structure of all the versions of a questionnaire made it easy and quick to answer.

Babbie (2001: 240) notes that “closed-ended questions” are extremely prevalent in survey research because they offer a greater consistency with regard to the responses, and are administered easily. Therefore, the study chose them because of the ease of collecting the data from such questions, and examining them statistically. Jackson (1995: 372) remarks that “open-ended questions” can make it possible for the researcher to gain insights that, otherwise, may be overlooked, if they were not asked. Put differently, the use of “closed-ended questions”

only, and eliminating “open-ended questions,” may see some significant data being missed. According to Denscombe, (2007: 153) there are three requirements to which a questionnaire must adhere: firstly, it must consist of a written list of questions to which the participants choose the answers that apply to them or regarding which, they give their opinions, secondly, the questions or statements that are listed must be suitable for them and, lastly, the information gathered should be analysable.

The consideration of Likert-type scale statements was the best way of measuring attitudes and awareness among people (Mouton & Marais, 1992: 4). According to Van Rensburg, Landman and Bodenstein (1994: 504), a questionnaire is a set of questions dealing with some topic or related group of topics and that is given to a selected group of individuals for the purpose of gathering data on the problem under consideration. Simply put, a questionnaire is a prepared question form submitted to certain persons (respondents) with the view of obtaining information.

Designing a questionnaire design should not take place in isolation. Accordingly, the researcher should consult and seek advice from specialists and colleagues at all times during the construction of the questionnaire (Van den Aardweg & Van den Aardweg, 1988: 198). A well-designed questionnaire can boost the reliability and validity of the data in line with an acceptable tolerance (Schumacher & Meillon, 1993: 42).

3.5.1.1 Validity and reliability of a questionnaire

Questionnaires have an extremely limited purpose. In fact, they are often one-time data gathering devices with a short life and are administered to a limited population. There are ways of improving both the validity and reliability of questions phrased in the least ambiguous way. In other words, “Do the items sample a significant aspect of the purpose of the investigation?” Furthermore, the definitions of terms must be clear to have the same meaning for all respondents (Cohen & Manion, 1994: 111-112).

Behr (1988: 122) regards validity as an indispensable characteristic of measuring devices. In addition, validity is the quality of a data-gathering instrument or procedure that enables it to

determine what it was intending to determine. Generally, validity refers to the degree to which an instrument succeeds in measuring what it has set out to measure.

Van Rensburg *et al.* (1994: 560) define validity as the extent to which a measuring instrument meets the purpose for which it was constructed. It also refers to the extent to which it correlates with some criterion external to the instrument itself. According to Struwig and Stead (2001: 138), validity refers to the extent to which the instrument measures what it is intended to measure. Validity could also mean what the researcher claimed the instrument used would measure (for example, attitudes) is, indeed, what is measured (Blaxter, Hughes & Tight, 1996: 200). Mulder (1989: 209) and Van Rensburg, *et al.* (1994: 512) state that ‘reliability’ is a statistical concept that relates to consistency and dependability. There is a possibility of obtaining the same relative answers when measuring phenomena that have not changed.

A reliable gauging instrument is one that, if its administration is repeated under similar circumstances, would present the same results or a near approximation of the initial result. Struwig and Stead (2001: 138) describe reliability as the degree to which the results are precise, stable or consistent. This means that reliability entails the steadiness of results used more than once. If the method renders the same results repeatedly, it is regarded as reliable.

3.5.1.2 Advantages and disadvantages of a written questionnaire

A questionnaire, like other research instruments, has both advantages and disadvantages. Since the research study used a written questionnaire as a research instrument, the advantages and disadvantages of the written questionnaire were considered.

Cohen (1989: 111) lists the following points as advantages of using a written questionnaire:

- It prevents unfairness, and assures anonymity;
- It gives a respondent more time to think before answering; and,
- It is affordable as a means of data gathering, and even if the target population is non-contactable, the researcher can make use of an e-mail to send it, and the collected data can be analysed and interpreted more easily than data obtained from verbal responses.

This study made use of a questionnaire because of the advantages listed above, such as preventing unfairness and assuring the confidentiality and anonymity of the respondents and the fact that it gave the respondents more time to think before answering.

Kidder and Judd (1986: 223) and Mahlangu (1987: 84) have the same opinion, concerning the disadvantages of using written questionnaires:

- Respondents can ask relatives to answer the questionnaire, which would result in bias, if the anticipations were the respondents' own private opinions;
- Written questionnaires do not allow the researcher to correct misunderstandings or answer questions that the respondents may have;
- Questions can be answered only when they are sufficiently easy and straightforward and are understood as well as the instructions and definitions provided;
- Questionnaires could be costly, as stationery and postage are required; and
- Some questionnaires may not return, as respondents may not be interested.
- Challenges associated with illiteracy.

Regarding the disadvantages of the questionnaire, the researcher was not able to correct any misunderstandings.

3.5.2 Interview as a research instrument

The use of an interview as a research instrument on its own to collect data, test or develop hypotheses or sampling respondents' opinions is valid (Conrad, 2009: 23-25). Interviews are also one of the most widely used instruments used for gathering data. For the purposes of this research study, an interview was used as one of the research instruments.

Cohen and Manion (1994: 291) define an interview as a two-person conversation initiated by the interviewer for the specific purpose of obtaining relevant research information, and focuses on the content specified by the research objectives with regard to systematic descriptions, predictions or explanations. An interview refers to a dialogue situation, that is a give-and-take situation between researchers and participants, and it can attain a great deal of detail, as the

participants have permission to talk until they exhaust a particular topic (Forcece & Richer, 1973: 169). They add that the aim of interviews is to see the world through the eyes of a participant.

Frankfort-Nachmias and Nachmias (1996: 234-235) submit that semi-structured interviews allow a researcher to attain the details of personal reactions and specific emotions, for example, interesting details about their diverse experiences, opinions and attitudes. Therefore, for this research study, semi-structured interviews were selected because the researcher believed that participants had a right ask for clarity if they did not understand questions, and that enabled the researcher to obtain more insightful answers. Seliger and Shohamy (1990: 167) explain that semi-structured interviews consist of specific core questions that are prepared in advance and from which the interviewer elicits deeper insights by asking further probing questions that allow for the elaboration of information. The advantage of interviews is that they allow for probing, provide in-depth answers, are flexible and enable free responses. During interviews, people tend to disclose thoughts and feelings more readily to a person than when other methods are used for data collection.

Semi-structured interviews require the participants to respond to a set of predetermined questions (Maree, 2007) in Cofu (2013: 38), and they can be probed and asked for clarification. Maphumulo (2010) in Cofu (2013: 38) notes that, “Probing enables the interviewer to ask respondents to extend, elaborate, add on and provide details for clarity or qualify responses.” This type of interview addresses the richness of the responses, the depth of responses, honesty and comprehensiveness for successful interviewing.

The following are the advantages of semi-structured interviews outlined by Cofu (2013: 38):

- The researcher must be present to the interview so you can clarify any questions;
- You can ask follow-up questions to find more information if the participants do not give sufficient details;
- It makes it easier for participants to talk to the interviewer rather than to write down the responses;
- You gain in-depth data from the participants; and

- You pay individual attention to the participants and take note of gestures and body language..

One of the advantages that a focus group interview has over an individual interview is that, it provides the researcher with an opportunity to observe the interactions among the participants, which often provide salient details about their different experiences, opinions and attitudes. However, the advantage that an individual interview has over a focus group interview is that it affords the researcher the opportunity to obtain information that focuses more on the content and details (Berg, 1998: 104). Jackson (1995: 122) adds that an individual interview normally provides for in-depth probes regarding some of the questions; and it also allows participants to ask questions to help elucidate any uncertainties, thus, the current study made use of an individual interview.

Data were gathered through face-to-face interviews. The participants had to choose whether they preferred their interview to be in English or isiZulu, since the interview questions were in both languages. Best and Kahn (1993) in Tshuma and Mashoko (2010: 365), believe that an interview can be regarded as a data-gathering device which is often superior to other devices as people are more willing to talk than to write, and confidential information may be obtained from participants who may be reluctant to put it in writing.

The consideration of the interviews in this research study was to determine participants' opinions, beliefs and attitudes. The interview schedule for the participants only had open-ended questions to allow the researcher to follow up on points that needed elaboration, and to clarify the questions that the participants could have been misunderstood. The researcher also informed all the participants prior to the interviews and outlined the purpose of the interviews to them before they took part in the research.

All the interviews were audio-recorded and the researcher made notes of important points. Bell (1993) in Rananga (2008: 103) states that there is a need to take notes, even though a tape recorder is used. Note-taking plays a major role, in case something happens to the recorder,

such as a battery dying or the record is not traceable. The researcher did the transcription of the records in order to establish a record of the collected data.

3.5.2.1 Stages of an interview process

According to Neuman (1997: 257) in Gubuzza (2004: 7), there are certain steps that need to be followed by an interviewer in order to conduct an effective interview. Neuman lists the stages that must take place to guide the researcher.

- The first stage involves an introduction, which explains the purpose of the interview and how the study chose the participants;
- The second stage occurs when the interviewer asks questions and records the responses directly. Other questions might crop up while respondents give answers;
- The questions asked should be open-ended and the recorded responses should not be summarised as that could lead to distortions;
- The next stage is where the interviewer uses probing questions such as ‘give other reasons’ or ‘elaborate’ in order to clarify ambiguous answers; and
- The last stage would be after the completion of the session, where the researcher appreciates the respondents.

3.5.2.2 Advantages and disadvantages of interview

Cohen and Morrison (2007: 411) believe that interviews enable participants to discuss and interpret the world in which they live in. An interview, like any other research instrument, has both strengths and weaknesses. According to Bailey (1994: 174) in Gubuzza (2004: 63), the following are the advantages of an interview as a research instrument:

- Flexibility – this applies whereby the researcher has to use probing questions to get specific answers;
- Response rates – exist where people who are unable to read and write will be able to answer questions;
- Non-verbal behaviour – interviewer will be able to observe respondents’ behaviour and make assessment;

- Control over the environment – interviewer needs to look for an appropriate environment for conducting an interview;
- Question order – the interviewer will be able to ask all the questions to ensure that the process is complete;
- Spontaneity – answers given may be informative and less normative as the recording is happening immediately;
- Respondents alone can answer – answers come directly from the interviewee and no cheating. Cresswell (1994: 150) states a similar idea that interviews give the respondent a chance to share their reality; and
- Interview time. When the interview starts and ends. All the questions should be answered at a particular time, date and place.

The study benefits from the interview advantages such as flexibility as the researcher was able to use probing questions to solicit specific answers. Furthermore, the participants' non-verbal behaviour was observed because it allowed the researcher to observe their behaviour and make assessments as well as the time of the interview and completeness as all the questions were answered at a particular time, date and place.

The following are disadvantages of an interview' as research instrument (Bailey, 1994: 174, in Gubuza, 2004: 63):

- The cost of an interview is high and can include training and travelling expenses;
- It is time-consuming, especially if an interviewer needs to travel. The time should be convenient for the interviewee;
- Interview biases occur when the interviewer is recording data collected due to the errors that occur when trying to understand the response given by the interviewee;
- There is no opportunity to consult records – respondents will have to answer without consulting anybody;
- Stress, fatigue and illness during the interview session that can affect the participants' responses;

- Less anonymity – the interviewer will have to talk face-to-face to participants as the names and addresses are given;
- Less standardised questions– the interviewer may have to probe or rephrase the questions and, in the end, it will be difficult to get a clear answer; and
- Lack of accessibility to participants – participants may be too far to reach; making the process impossible or expensive.

3.5.3 Data analysis procedures

There are two types of statistics for analysing quantitative data; namely, descriptive and inferential statistics. This study used descriptive statistics to analyse the data. Jaggi (2003: 1) notes that:

Descriptive statistics give numerical and graphic procedures to summarise collected data in a clear and understandable way whereas inferential statistics provide procedures to draw inferences about a population from a sample. The study chose descriptive statistic because it offers very simple summaries of the sample, and it appears as a suitable method to analyse the research study's quantitative data.

To analyse the qualitative data, the researcher coded the collected data; sorted the data into categories; made transcriptions of the interview data; and, lastly, interpreted the recorded data. According to Van den Aardweg and Van den Aardweg (1988: 65-76) in Moodley (2010: 92), frequency distribution is a method of organising the data obtained from the questionnaires to simplify statistical analysis. A frequency table provides the following information:

- It indicates how many times a particular response appears in the completed questionnaires;
- It provides percentages that reflect the number of responses to a certain question in relation to the total number of responses; and
- The calculation of the arithmetic mean (average) is done by adding all the scores and dividing it by the number of scores.

3.6 Sampling

3.6.1 Location

Etikan, Musa, Alkassim (2016: 2-3) maintain that data gathering is crucial in research, as the data are meant to contribute to a better understanding of a theoretical framework. It then becomes imperative that selecting the manner of obtaining data and from whom the data will be acquired, with sound judgment, especially since no amount of analysis can make up for improperly collected data.

This study took place in the Soshanguve Township in Pretoria, the capital city of South Africa within the City of Tshwane Metropolitan Municipality— henceforth referred to as CTMM. The researcher chose this township because of its multilingual diversity that is reflected in the very name, Soshanguve, as it is an acronym of the indigenous African languages found in the neighbourhoods: So = Sotho (Sotho, Pedi, Tswana); Sha = Shangaan; Ngu = Nguni (isiZulu, isiXhosa, isiNdebele, siSwati); Ve = Venda. Therefore, Soshanguve remains a multilingual and ethnically diverse area. The research was only limited to isiZulu language speakers residing in Soshanguve and it only sampled 20 participants. Furthermore, it only focused on those participants who went to schools that offer isiZulu as a home language in order to explore whether the dominant languages, which are Sotho-Tswana languages (or Sepitori), had influenced their knowledge of their isiZulu language. These participants were in the best position to provide clear insights into language maintenance and language shift in this area as the study was investigating the language situation among the isiZulu language speakers in Soshanguve. The aim was to explore the domains of use of their language, their attitudes towards their ethnic language as well as the factors that led them to either maintain or shift from their ethnic language.

3.6.2 Sample population

When conducting research, it is important to use a sample of the population as opposed to using the entire population. Browaeys and Roger (2008: 91) define a sample as a selection of individuals, cases, states, etc. made from a ‘population’. He also notes that a population is the universe of all the members of a union, the residents of a city or town, the states of Africa, and particular ethnic or age group, for example. Bogue (1981: 78) defines the phenomenon of

sampling as a process whereby a researcher selects a portion from the whole population, in order to make conclusions on behalf of the whole population. The main purpose of sampling is to reduce the time and amount of money the researcher will spend, if studying the entire population. Yet, the researcher must still realise that the data from the sample must be accurate, because it is a representation of the entire population. Govender (2009) in Cofu (2013: 32), submits that sampling refers to the process used to select a portion of the population for study. The sample population in this study embraced 20 participants.

A purposive sampling technique was used as the sampling method. The researcher believed that this technique was suitable for the study because the idea behind it is that it concentrates on people with particular characteristics who would be able to assist with the relevant research. Accordingly, Etikan *et al.*, (2016: 2) define the purposive sampling technique, also called judgment sampling, as the deliberate choice of a participant in accordance with the qualities the participant possesses. A non-random technique does not need underlying theories or a set number of participants. Simply put, the researcher decides what others should know and sets out to find people who can and are willing to provide the information based on their knowledge or experience. It is typically used in qualitative research to identify and select the information-rich cases for the most proper utilisation of available resources. This involves the identification and selection of individuals or groups of individuals that are proficient and well informed with regard to the phenomenon of interest. In addition to knowledge and experience, it is important to note the availability and willingness to participate, and the ability to communicate experiences and opinions in an articulate, expressive and reflective manner.

As far as the sample population is concerned, the study tested four variables:

- *Gender*: The study sampled both males and females in order to ensure a balance between genders. The study tested this variable as a means of discovering the attitudes of the participants towards isiZulu by different genders;
- *Age group*: The study sampled people from different generations and therefore, the study tested age groups as a variable as a means of discovering the participants' attitudes towards isiZulu in relation to different age groups;

- *Occupation*: The study sampled different people from different occupations; therefore, testing this variable was important as a means of discovering the attitudes of the participants towards isiZulu; and
- *Educational background (with specific reference to isiZulu)*: The study also tested this variable as a means of discovering whether the participants had background knowledge of isiZulu or not.

Sampling involves the explicit purpose of obtaining the richest possible source of information in order to answer the formulated research questions (Maree, 2007, in Cofu 2013: 32) for which the study needed to collect data in accordance with the settings, incidents, events and activities (Maphumulo, 2010, in Cofu (2013: 32). Purposive sampling is a deliberate selection of specific individuals, events or settings because of the crucial information they can provide, which cannot be easy to obtain as adequately through other channels (Patton, 2015; White, 2015; Babbie, 2016). For example, in research that is concerned with how cancer patients cope with pain, purposive sampling will require that the researcher finds participants who have pain, instead of randomly selecting any cancer patients from an oncologist's patient list (Padgett, 2008). The power of purposive sampling techniques, Patton (2015: 264) suggests, 'lies in selecting information- rich cases for studying in depth.' Information-rich cases entail individuals or events or settings from which researchers can learn extensively about the issues they wish to examine (Houser, 2015).

The researcher chose the purposive sampling method because the selection of subjects in a study is done with the expectation that each participant will provide unique and rich information of value to the study. The sample size increases the statistical power of the convenience sample; in purposive sampling, it also increases because the determination of the sample size is done by data saturation and not by statistical power analysis.

There are two main types of sampling methods; namely, probability and non-probability sampling (Struwig & Stead, 2001: 112). The research study used a non-probability sampling, because there was no assurance that the study would select the entire population. In non-probability sampling methods, there is no guarantee about the selection of a potential research participant in advance (Seale, 2012; Schutt, 2014; Babbie, 2016).

In addition, random selection procedures commonly employed in probability sampling are not used in non-probability sampling methods. The latter do not provide representative samples for the populations from which they are drawn, so the findings cannot be generalised to a larger group of people (White, 2015). However, these methods are useful for research questions that do not need to involve large populations, and particularly for qualitative research projects (Johnson & Waterfield, 2004; Seale, 2012b; Schutt, 2014; Patton, 2015; Babbie, 2016). Qualitative researchers therefore, usually rely on non-probability sampling methods. Since qualitative research is concerned with an in-depth understanding of the issue or issues under examination, it relies heavily on individuals who are able to provide information-rich accounts of their experiences. It usually involves a small number of individuals. Morse (2007: 530) contends that, “qualitative researchers sample for meaning, rather than frequency. We are not interested in how much, or how many, but in what.” Qualitative research aims to examine a process or the meanings that people give to their own social situations. However, it does not require the generalisation of the findings, as in positivist science (Hesse- Biber & Leavy, 2011; Houser 2015). Qualitative research also relies heavily on purposive sampling strategies (Hesse- Biber & Leavy, 2011; Liamputtong, 2013; Houser, 2015; Patton, 2015; Bryman, 2016).

3.6.3 Sample size

According to Liamputtong (2016: 23), the question of sample size is different in qualitative and quantitative approaches. A crucial point in qualitative research is the selecting of the research participants meaningfully and strategically, instead of attempting to make statistical comparisons or to “create a representative sample” (Carpenter & Suto, 2008: 80). Henceforth, the important question is whether the sample provides data that will allow the addressing of research questions or aims to be thorough (Mason, 2002; Houser, 2015). The focus of decisions about sample size in qualitative research is on flexibility and depth. A fundamental concern of qualitative research is quality, not quantity. Qualitative researchers do not intend to maximise the breadth of their research (Padgett, 2008; Liamputtong, 2013; Patton, 2015). Furthermore, in qualitative research, there is no rigid use of the formula to determine the sample size, as is the case with quantitative research (Morse, 1998; Patton, 2015). The sampling process is flexible and, at the commencement of the research, the recruitment of the number of participants is not known specifically. However, ‘data saturation,’ a concept associated with

grounded theory, is used by qualitative researchers as a way of justifying the number of research participants, and this is established during the data collection process (Houser, 2015). Saturation occurs when little or no new data are being generated (Padgett, 2008; Liamputtong, 2013; White, 2015). The sample is adequate when “the emerging themes have been efficiently and effectively saturated with optimal quality data” (Carpenter & Suto, 2008: 152), and when “sufficient data to account for all aspects of the phenomenon have been obtained” (Morse & Pooler, 2002: 12). In quantitative research, sample sizes tend to be larger than those of qualitative research. Researchers have more confidence about generalising their results if they have larger samples. Often, during the planning stage of their research, quantitative researchers attempt to determine how large a sample they must have in order to achieve their purpose. The researcher agrees with the above researchers that the determination of the sample size for qualitative research takes place through data saturation and not through statistical power analysis. Accordingly the current study sampled 20 participants as the sample of the study.

Cohen and Morrison (2007: 103) are of the opinion that the purpose of the sampling choice is to learn from and collect data for the central phenomenon, that, in this case is “the investigation of language maintenance and shift amongst isiZulu language speakers residing in Soshanguve.”

3.6.4 Respondents’ profile

This research study also examined language attitudes and therefore, used most of the variables that other researchers who have done research on language attitudes have tested. The study looked at the work of the following researchers because of its significance to the study (earliest to most recent publication of findings): Bekker (2002) and Ditsele (2014).

Twenty (20) participants all declared themselves to be isiZulu language speakers born and raised in Soshanguve.

3.6.5 A split of participants according to variables

The following is a breakdown of each variable of the 20 participants who completed the questionnaires.

3.6.5.1 Variable 1: Gender

The split of the participants was as follows:

Female (50%) and male (50%) to make a healthy balance, as shown in Figure 3.1.

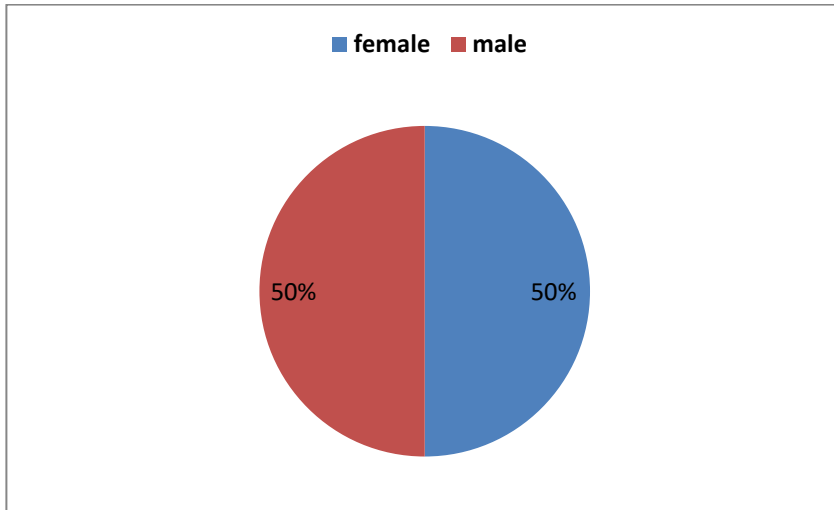


Figure 3.1: Survey questionnaire: Gender.

3.6.5.2 Variable 2: Age group

Regarding the age group, the study was limited only to participants aged 18 to 48 years and older. The creation of three groups was as follows: 18 to 27 years; 28 to 37 years; and, 38 to 48 years and older. The highest number of the participants was in age group 28 to 37 years (9), followed by the age group 38 to 48 years and older (6), and the age group 18 to 27 years (5).

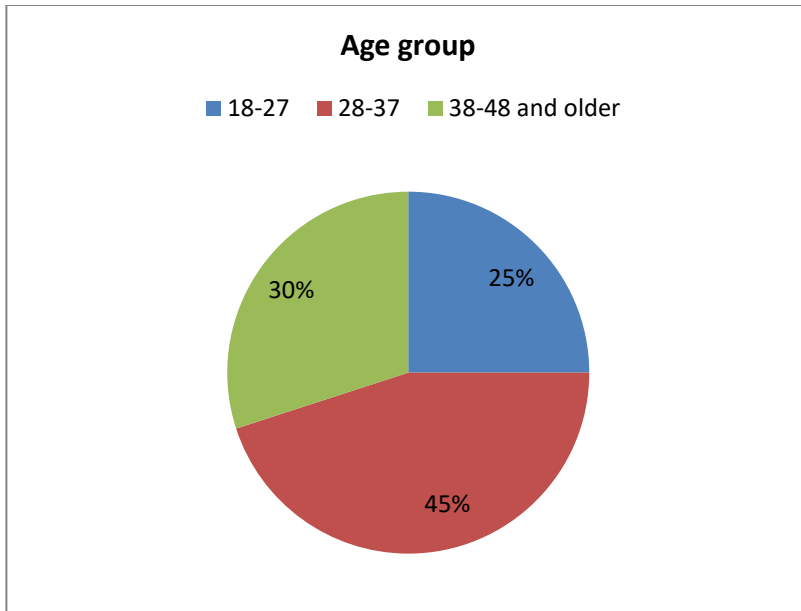


Figure 3.2: Survey questionnaire: Age group.

Figure 3.2 displays that the highest number of the participants was in the age group 28 to 37 years (45%), followed by the age group 38 to 48 years and older (30%) while the age group 18 to 27 years was (25%).

3.6.5.3 Variable 3: Occupation

The study sampled participants from different occupations. The creation of groups was originally as follows: business, education, civil service, craftsmen, housewives, students, technical field, no occupation and other. However, due to the small numbers from the other groups, the researcher merged others together and the study ended up with four groups namely: the highest number of participants was students (6); followed by housewives and no occupation (5); students (5); and, the lowest number of participants was the business and technical field (4).

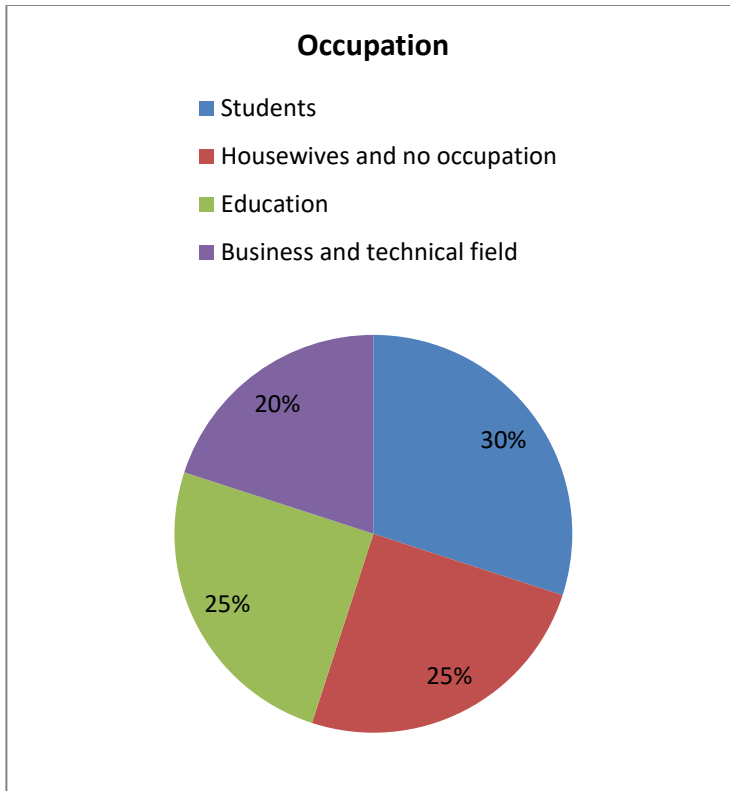


Figure 3.3: Survey questionnaire: Occupation.

Figure 3.3, indicates that the highest number of participants in terms of occupation, which was students (30%), followed by housewives and no occupation (25%), education (25%), while business and technical field constituted 20%.

3.6.5.4 Variable 4: Educational background

According to educational background, the groups were originally created as follows: illiterate, Grade 1-9, Grade 10-12, two years' college training and four years' college training and above. However, the study only found three groups. The highest number of participants was four years' college training and above (9), followed by Grades 10-12 (7) while the group of two years' college training consisted of four (4).

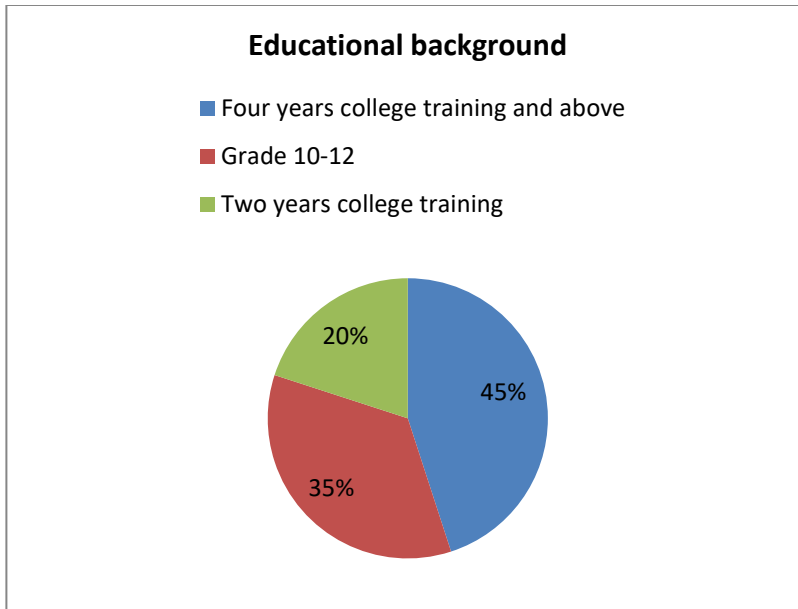


Figure 3.4: Survey questionnaire: Educational background.

Figure 3.4 shows that the majority of the participants had four years of college training and above (45%) and this was followed by Grades 10 to 12 (35%). The lowest percentage was those who had two years of college training (20%).

3.6.5 Interviewees' profile

The researcher conducted semi-structured types of interviews. They were conducted with 20 participants who classified themselves as isiZulu speaking people residing in Soshanguve and who had attended schools offering isiZulu as home language.

Table 3.1: Interviewees' profiles

Interview codes	Gender	Age group	Occupation	Educational background
F1	Female	28-37 years	Education	Four years' college training and above
F2	Female	18-27	Students	Two years' college training
F3	Female	28-37 years	Students	Two years' college training
F4	Female	18-27 years	Business and technical field	Four years' college training and above

F5	Female	38-48 years and older	Education	Four years' college training and above
F6	Female	28-37 years	Business and technical field	Grade 10-12
F7	Female	18-27 years	Students	Four years' college training and above
F8	Female	38-48 years and older	Housewives and no occupation	Grade 10-12
F9	Female	28-37 years	Students	Four years' college training and above
F10	Female	28-37 years	Housewives and no occupation	Grade 10-12
M1	Male	18-27 years	Business and technical field	Two years' college training
M2	Male	38-48 years and older	Education	Four years' college training and above
M3	Male	28-37 years	Students	Two years' college training
M4	Male	28-37 years	Housewives and no occupation	Grade 10-12
M5	Male	28-37 years	Business and technical field	Grade 10-12
M6	Male	18-27 years	Students	Four years' college training and above
M7	Male	38-48 years and older	Housewives and no occupation	Grade 10-12
M8	Male	28-37 years	Education	Four years' college training and above
M9	Male	38-48 years and older	Housewives and no occupation	Grade 10-12
M10	Male	38-48 years and older	Education	Four years' college training and above

The interpretation of the codes in Table 3.1 should be as follows: F1 refers to a 'female 1' and M1 refers to a 'male 1'

3.7 Summary

This chapter presented an overview of the research approach, design, paradigm, philosophy, methodology and procedures employed in the study in order to achieve its objective, which is to investigate the situation of language maintenance and shift among the isiZulu language speakers residing in Soshanguve. This section also discussed the various approaches, the design, the research paradigm, the philosophy, the research methods, the research instruments instruments, as well as procedures this study employed. The main aim of the topic was to look at how growing up in an environment that is dominated by Sotho-Tswana languages (or Sepitori) had influenced the participants' knowledge of their isiZulu language. The beliefs and opinions of the participants were also looked at to analyse the language situation among the isiZulu language speakers in Soshanguve in order to explore the domains of use of their language, their attitudes towards their ethnic language as well as the factors that led them to either maintain or shift from their ethnic language. This section also outlined the total size of the sample population in order to analyse the participants' views on the use of isiZulu in different domains. It further discussed the participants' profile including the four (4) variables. Chapter 4 focuses on the research study's data presentation, analysis and research findings.

CHAPTER 4

DATA PRESENTATION, ANALYSIS, INTERPRETATION AND DISCUSSION

4.1 Introduction

This chapter presents, analyses and interprets the study's discussions. The aim of this study, as explained in Chapter 1, was to investigate language maintenance and shift among the isiZulu language speakers residing in Soshanguve.

The main aim of the study was to look at how growing up in an environment that is dominated by Sotho-Tswana languages (or Sepitori) had influenced isiZulu speakers' knowledge of the isiZulu language. The study investigated the language situation among the isiZulu language speakers in Soshanguve in order to explore the domains of use of their language, their attitudes towards their ethnic language as well as the factors that led them to either maintaining or shifting from their ethnic language. The study used descriptive statistics to analyse the data collected because they enable simple summaries of the sample, and it was deemed to be a suitable method for analysing the qualitative data collected. To analyse the qualitative data (interviews), the researcher coded the collected data according to the participants, sorted the data into categories, made transcriptions of the interviews and, lastly, interpreted the recorded data. The study involved the collection of data through questionnaires (see Appendix A), which were administered to 20 participants. In addition, data were collected by means of semi-structured interviews from all 20 participants who completed the questionnaires.

4.2 Questionnaire data

The use of a questionnaire in the study was to establish the language proficiency using yes/no questions, the domain of use, the attitudes and factors that might result in the participants either maintaining or shifting from their ethnic languages. The aim was to gather quantitative data from all the study's participants in the form of self-developed Likert-type scale belief statements in a survey questionnaire. Another part of a questionnaire, which was in the form of yes/no questions, as well as the part, which comprised only, mostly/both questions, was used to gather quantitative data. The researcher deemed that a questionnaire was appropriate since the participants were going to get an opportunity to receive the original version of the

questionnaire which was in English and they were also going to receive the isiZulu version of the questionnaire so that all of them could be able to complete the questionnaire. The structure of both versions of the questionnaire were designed in such a way that it made it quick and easy to answer for all the participants.

The study analysed each question from all the closed-ended questions and discussions were made. Likert-type scale statements were used to elicit the responses from the participants. The belief statements were analysed using the *mean* as a whole and separate, according to the four (4) variables, namely: (1) *gender*; (2) *age group*; (3) *occupation*, and, (4) *educational background*. In this regard, the study used the *mean* to determine the participants' attitudinal positional tendencies. Data interpretation were done for each belief statement.

4.2.1 Presentation of yes/no/a little questions

The participants were required to tick a box to indicate the answer that best suited them from the options given (see Appendix A). The information presented in Tables 4.1 to 4.10 presents the frequencies (or percentages) of the responses obtained per question. Each question was interpreted according to the whole sample (total number of respondents was = 20).

Table 4.1: Response to question 1

Question 1: Can you understand isiZulu?

Responses	Frequencies
Yes	16
No	0
A little	4
No response	0
Total	20

Table 4.1 shows that the majority of the participants indicated that they understood isiZulu (80%). The lowest percentage was 20% for those who indicated that they understood a little isiZulu.

Table 4.2: Response to question 2

Question 2: Can you engage in a conversation in isiZulu?

Responses	Frequencies
Yes	16
No	0
A little	4
No response	0
Total	20

Table 4.2 shows that an overwhelming majority of the participants (80%) believed that they could engage in a conversation in isiZulu, followed by those who indicated that they could engage a little in it (20%).

Table 4.3: Response to question 3

Question 3: Can you read isiZulu?

Responses	Frequencies
Yes	15
No	2
A little	3
No response	0
Total	20

Table 4.3 indicates that a large majority of the participants (75%) responded that they could read isiZulu, followed by those who stated that they could read a little isiZulu (15%). The lowest number was (10%) for those who indicated that they could not read isiZulu.

Table 4.4: Response to question 4

Question 4: Can you write in isiZulu?

Responses	Frequencies
Yes	15
No	1
A little	4

No response	0
Total	20

Table 4.4 shows that the majority of the participants (75%) indicated that they could write in isiZulu, followed by those who indicated that they could write a little in isiZulu (20%). The lowest number was (5%) for those who indicated that they could not write in isiZulu.

Table 4.5: Response to question 5

Question 5: Do you watch isiZulu programmes on TV?

Responses	Frequencies
Yes	18
No	0
A little	2
No response	0
Total	20

Table 4.5 shows that an overwhelming majority of the participants (90%) stated that they watched isiZulu programmes on TV, while only (10%) stated that they did not.

Table 4.6: Response to question 6

Question 6: Can you understand Sotho-Tswana languages (or Sepitori)?

Responses	Frequencies
Yes	16
No	0
A Little	4
No response	0
Total	20

Table 4.6 shows that majority of the participants (80%) indicated that they could understand Sotho-Tswana languages (or Sepitori); while only 20% indicated that they could understand a little of Sotho-Tswana languages (or Sepitori).

Table 4 7: Response to question 7

Question 7: Can you engage in a conversation in Sotho-Tswana languages (or Sepitori)?

Responses	Frequencies
Yes	17
No	1
A little	2
No response	0
Total	20

Table 4.7 illustrates that the majority of the participants (85%) responded that they could engage in a conversation in Sotho-Tswana languages (or Sepitori), followed by those who reported that they could engage a little (10%). The lowest number was 5% for those who indicated that they could not engage in a conversation in Sotho-Tswana languages (or Sepitori).

Table 4.8: Response to question 8

Question 8: Can you read Sotho-Tswana languages (or Sepitori)?

Responses	Frequencies
Yes	10
No	2
A little	8
No response	0
Total	20

Table 4.8 shows that majority of the participants (50%) stated that they could read Sotho-Tswana languages (or Sepitori), followed by those who stated that they could read a little (40%). The lowest number was 10% for those who indicated that they could not read Sotho-Tswana languages (or Sepitori).

Table 4.9: Response to question 9

Question 9: Can you write in Sotho-Tswana languages (or Sepitori)?

Responses	Frequencies
Yes	10
No	4
A little	6
No response	0
Total	20

Table 4.9 illustrates that the majority of the participants (50%) replied that they could write in Sotho-Tswana languages (or Sepitori), followed by (30%) for those who answered that they could write a little. The lowest number was (20%) for those responded that they could not write in Sotho-Tswana languages (or Sepitori).

Table 4.10: Response to question 10

Question 10: Do you watch Sotho-Tswana languages (or Sepitori) programmes on TV?

Responses	Frequencies
Yes	16
No	1
A Little	3
No response	0
Total	20

Table 4.10 shows that majority of the participants (80%) responded that they watched Sotho-Tswana languages (or Sepitori) programmes on TV. Only (15%) indicated that they watched a few Sotho-Tswana language (or Sepitori) programmes on TV while the lowest number was (5%) for those who stated that they did not watch Sotho-Tswana languages (or Sepitori) programmes on TV.

4.2.2 Summary of the Yes/No/A little questions

Table 4.1 to 4.10 represents the ‘Yes/No’ questions that assess the participants’ proficiency in both languages: isiZulu and Sotho-Tswana languages. The table presents data on the participants’ abilities to listen, speak, read, and write in both languages. The participants were asked to rate their language ability by ticking the possible responses of ‘Yes,’ ‘No,’ or ‘A

little.’ The findings clearly show that the participants rated their language abilities in both isiZulu and Sotho-Tswana languages significantly higher in all the language skills. These findings suggest that there is a healthy bi/multilingualism in relation to the participants understanding these languages.

The participants revealed that they understood both the languages. The majority of the participants (80%) revealed that they understood isiZulu. Only 20% of the participants replied that they understood a little isiZulu. The majority of the participants (80%) answered that they understood Sotho-Tswana languages (or Sepitori); while only 20% stated that, they could not understand Sotho-Tswana languages (or Sepitori). An overwhelming majority of the participants (80%) believed that they could engage in a conversation in isiZulu, followed by those who indicated that they could engage a little (20%). Again the majority of the participants (85%) maintained that they could engage in a conversation in Sotho-Tswana languages (or Sepitori), followed by those who averred that they could engage a little in it (10%). The lowest number was 5% for those who indicated that they could not engage in a conversation in Sotho-Tswana languages (or Sepitori). These findings could be attributed to the fact that the participants mentioned that when they had friends at schools, university or work that used Sotho-Tswana languages.

Interesting percentages were revealed with regard to the reading and writing proficiency of the participants.. The majority of the participants (75%) claimed that they could read isiZulu, followed by those who stated that they could read a little isiZulu (15%). The lowest number was 10% for those who indicated that they could not read isiZulu. The majority of the participants (75%) maintained that they could write in isiZulu, followed by those who responded that they could write a little in isiZulu (20%). The lowest number was 5% for those who indicated that they could not write in isiZulu. These findings could be endorsed by the fact that isiZulu is offered in schools around Soshanguve and that it is one of the official languages in South Africa as well as one of the languages adopted by the CTMM as the language of communication in this area. In this vein, Gracia (2003: 27-28) writes that when coupled with schools that pay no attention to teaching reading and writing in the ethnic home language, the resultant exposure to that language is minimal and productive skills in the language are severely limited. With regard to being able to write in Sotho-Tswana languages

(or Sepitori), the majority of the participants (50%) specified that they could write in Sotho-Tswana languages (or Sepitori), followed by 30% for those who indicated that they could write it a little. The lowest number was 20% for those who indicated that could not write in Sotho-Tswana languages (or Sepitori). This finding suggests that even though the participants are able to understand and engage in a conversation using these languages, their ability to read and write is not good.

An overwhelming majority of the participants (90%) recounted that they watched isiZulu programmes on TV, while only 10% stated that they did not. With regard to watching Sotho-Tswana languages (or Sepitori) programmes on TV, 80% replied that they watched Sotho-Tswana (or Sepitori) programmes on TV. Only 15% indicated that they watched a little of Sotho-Tswana (or Sepitori) programmes on TV while the lowest number was 5% for those who stated that they did not watch Sotho-Tswana (or Sepitori) programmes on TV. This finding proposes that the understanding of both languages is competent. Therefore, it can be said then that the Zulu’s language proficiency in isiZulu has been increasing and this leads to the conclusion that the isiZulu language has not been going through a language shift.

4.2.3 Presentation of only Isizulu/mostly Isizulu/Isizulu and Sotho-Tswana languages (or Sepitori)/only Sotho-Tswana languages (or Sepitori)/mostly Sotho-Tswana languages (or Sepitori)/no response questions

The participants were required to tick a box to select the answer from the options given that best suited them (see Appendix A).

Table 4.11: Responses to question 1

Question 1: What language do you use when you write personal letters?

Responses	Frequencies
Only isiZulu	3
Mostly isiZulu	7
IsiZulu and Sotho-Tswana languages (or Sepitori)	7
Only Sotho-Tswana languages (or Sepitori)	0
Mostly Sotho-Tswana languages (or Sepitori)	3
No response	0
Total	20

Table 4.11 illustrates that the majority of the participants responded that they mostly used isiZulu and those who indicated that they used the isiZulu and Sotho-Tswana languages (or Sepitori) (35%) each. The lowest percentage was 15% each for those who answered that they only used isiZulu and those who stated that they mostly used Sotho-Tswana (or Sepitori) when writing personal letters.

Table 4.12: Response to question 2

Question 2: What language do you use when you speak to your neighbours?

Responses	Frequencies
Only isiZulu	5
Mostly isiZulu	0
IsiZulu and Sotho-Tswana languages (or Sepitori)	11
Only Sotho-Tswana languages (or Sepitori)	2
Mostly Sotho-Tswana languages (or Sepitori)	2
No response	0
Total	20

Table 4.12 shows that the majority of the participants (55%) revealed that they used isiZulu and Sotho-Tswana languages (or Sepitori), followed by those who stated that they only used isiZulu (25%). The participants who replied that they only Sotho-Tswana (or Sepitori) and those who shared that they mostly used Sotho-Tswana (or Sepitori) when they speak to their neighbours were 10% each.

Table 4.13: Response to question 3

Question 3: What language do you use with your parents and the elderly?

Responses	Frequencies
Only isiZulu	5
Mostly isiZulu	9
IsiZulu and Sotho-Tswana languages (or Sepitori)	3
Only Sotho-Tswana languages (or Sepitori)	0
Mostly Sotho-Tswana languages (or Sepitori)	3

No response	0
Total	20

Table 4.13 illustrates that the majority of the participants (45%) indicated that they used mostly isiZulu, followed by those who stated that they used only isiZulu (25%) with their parents and the elderly. The lowest percentage was 15% each for those who recounted that they used isiZulu and Sotho-Tswana languages (or Sepitori) as well as those who said they used mostly Sotho-Tswana (or Sepitori) with their parents and the elderly.

Table 4.14: Response to question 4

Question 4: What language do you use at home with your brothers and sisters?

Responses	Frequencies
Only isiZulu	1
Mostly isiZulu	7
IsiZulu and Sotho-Tswana languages (or Sepitori)	3
Only Sotho-Tswana languages (or Sepitori)	3
Mostly Sotho-Tswana languages (or Sepitori)	6
No response	0
Total	20

Table 4.14 illustrates that the majority of the participants (35%) reacted that they mostly used isiZulu, followed by 30% for those who stated that they mostly used Sotho-Tswana languages (or Sepitori). The participants who indicated that they used isiZulu and Sotho-Tswana languages (or Sepitori), as well those who responded that they only used Sotho-Tswana languages (or Sepitori), were 15% each. The lowest percentage was 5% for those who stated that they only used isiZulu at home with their brothers and sisters.

Table 4.15: Response to question 5

Question 5: What language do you use when you meet friends in the neighbourhood?

Responses	Frequencies
Only isiZulu	1
Mostly isiZulu	3

IsiZulu and Sotho-Tswana languages (or Sepitori)	14
Only Sotho-Tswana languages (or Sepitori)	1
Mostly Sotho-Tswana languages (or Sepitori)	1
No response	0
Total	20

Table 4.15 illustrates that the majority of the participants (70%) answered that they used isiZulu and Sotho-Tswana (or Sepitori), followed by those who stated that they mostly used isiZulu (15%) when they met friends in the neighbourhood. Those who indicated that they only used isiZulu, only Sotho-Tswana (or Sepitori) and those who stated that they mostly used Sotho-Tswana languages (or Sepitori) were found to be 5%.

Table 4.16: Responses to question 6

Question 6: What language do you use when you meet friends at school, at university or at work?

Responses	Frequencies
Only isiZulu	1
Mostly isiZulu	3
IsiZulu and Sotho-Tswana languages (or Sepitori)	12
Only Sotho-Tswana languages (or Sepitori)	3
Mostly Sotho-Tswana languages (or Sepitori)	1
No response	0
Total	20

Table 4.16 illustrates that majority of the participants (60%) revealed that they used isiZulu and Sotho-Tswana (or Sepitori) when they met their friends at school, university or at work. Those respondents who indicated that they used mostly isiZulu and those who stated that they only used Sotho-Tswana languages (or Sepitori) were 15% respectively. The lowest percentage was 5% each for those who indicated that they only used isiZulu and those who mostly used Sotho-Tswana (or Sepitori).

Table 4.17: Response to question 7

Question 7: What language do you use most commonly when you are happy?

Responses	Frequencies
Only isiZulu	4
Mostly isiZulu	5
IsiZulu and Sotho-Tswana languages (or Sepitori)	5
Only Sotho-Tswana languages (or Sepitori)	1
Mostly Sotho-Tswana languages (or Sepitori)	5
No response	0
Total	20

Table 4.17 illustrates that the majority of the participants (25%) responded that they mostly used isiZulu, isiZulu and Sotho-Tswana languages (or Sepitori) as well as those who mostly used isiZulu. The participants who indicated that they only used isiZulu were 20%, while the lowest percentage was 5% for those who only used Sotho-Tswana (or Sepitori) when they were happy.

Table 4.18: Response to question 8

Question 8: What language do you use most commonly when you are angry?

Responses	Frequencies
Only isiZulu	8
Mostly isiZulu	5
IsiZulu and Sotho-Tswana languages (or Sepitori)	2
Only Sotho-Tswana languages (or Sepitori)	3
Mostly Sotho-Tswana languages (or Sepitori)	2
No response	0
Total	20

Table 4.18 shows that the majority of the participants (40%) indicated that they only used isiZulu, followed by those who mostly used isiZulu with 25%. The participants who stated that they used isiZulu and the Sotho-Tswana languages (or Sepitori) as well as those who mostly used Sotho-Tswana languages (or Sepitori) were 10% respectively. The lowest percentage was 15% for those who only used Sotho-Tswana (or Sepitori) when they were angry.

Table 4.19: Response to question 9

Question 9: What language do you use when invoking or praying?

Responses	Frequencies
Only isiZulu	5
Mostly isiZulu	5
IsiZulu and Sotho-Tswana languages (or Sepitori)	6
Only Sotho-Tswana languages (or Sepitori)	1
Mostly Sotho-Tswana languages (or Sepitori)	3
No response	0
Total	20

Table 4.19 illustrates that the majority of the participants (30%) replied that they used isiZulu and the Sotho-Tswana languages (or Sepitori), followed by those who only used isiZulu and those who mostly used isiZulu (25%). Those who mostly used the Sotho-Tswana languages (or Sepitori) were found to be 15%, followed by 5% for those who indicated that they only used Sotho-Tswana languages (or Sepitori) when speaking or praying.

Table 4.20: Response to question 10

Question 10: In what language do you dream?

Responses	Frequencies
Only isiZulu	7
Mostly isiZulu	6
IsiZulu and Sotho-Tswana languages (or Sepitori)	2
Only Sotho-Tswana languages (or Sepitori)	1
Mostly Sotho-Tswana languages (or Sepitori)	4
No response	0
Total	20

Table 4.20 reveals that the majority of the participants (35%) indicated that they only dreamed in isiZulu, followed by those who mostly dreamed in isiZulu (30%). The participants who stated that they mostly dreamed in the Sotho-Tswana languages (or Sepitori) were found to be 20%, followed by those who dreamed in isiZulu and the Sotho-Tswana languages (or

Sepitori) who were found to be 10%. The lowest percentage of 5% was for those who stated that they dreamed in the Sotho-Tswana languages (or Sepitori) only.

4.2.4 Summary of only isiZulu/mostly isiZulu/isiZulu and Sotho-Tswana languages (or Sepitori)/only Sotho-Tswana languages (or Sepitori)/mostly Sotho-Tswana languages (or Sepitori)/no response questions

Tables 4.11 to 4.20 depict the questions that assessed the participants' language use in both languages: isiZulu and the Sotho-Tswana languages. The table contains data on the participants' language use in different domains. They were asked to rate their language use by ticking the possible responses of "only isiZulu," "mostly isiZulu," "isiZulu and the Sotho-Tswana languages (or Sepitori)," "only Sotho-Tswana languages (or Sepitori)," or "mostly Sotho-Tswana languages (or Sepitori)." The findings clearly show that the participants rated the isiZulu language in most contexts, although to varying degrees. The participants also rated the Sotho—Tswana languages (or Sepitori) in some of the contexts.

With regard to the language that the participants use when they write their personal letters, the majority indicated that they mostly used isiZulu and there were those who replied that they used both isiZulu and the Sotho-Tswana languages (or Sepitori) (35% each). The lowest percentage was 15%, each for those who indicated that they only used isiZulu and those who stated that they mostly used the Sotho-Tswana languages (or Sepitori) when writing their personal letters. This finding suggests that the participants do have the ability to write in isiZulu and the reason for this is the mere fact that it is offered in most schools in Soshanguve. It is evident that additional/ language specific educational support is given to the amaZulu because isiZulu is one of the official languages and it is used in most schools in Soshanguve. Therefore, the participants' writing and reading skills are not limited. We can also infer that the language inherited from their parents and elderly people is passed on orally, as well as in the written format in schools.

The majority of the participants (55%) recounted that they used isiZulu and the Sotho-Tswana languages (or Sepitori), followed by those who indicated that they only used isiZulu (25%). The participants who replied that they only used Sotho-Tswana languages (or Sepitori) and

those who stated that they mostly used Sotho-Tswana languages (or Sepitori) when speaking to their neighbours, were 10% each. An overwhelming majority of the participants (70%) indicated that they used the Sotho-Tswana languages (or Sepitori), followed by those who indicated that they mostly used isiZulu (15%) when they met friends in the neighbourhood. The respondents who answered that they only used isiZulu; only the Sotho-Tswana languages (or Sepitori) as well as those who stated that they mostly used the Sotho-Tswana languages (or Sepitori) were 5% each. This findings suggest that there is a healthy bi/multilingualism because the participants are able to shift or mix languages when they are speaking to neighbours or friends. With regard to the community and friends, it is obvious that the amaZulu under study use both isiZulu and the Sotho-Tswana languages because both the languages share an equal status in this area as both are part of the languages accepted by the CTMM as languages of communicate. Therefore, one can argue that they are both used as a medium for social participation with neighbours as well as with friends in the neighbourhood friends.

The majority of the participants (45%) shared that they mostly used isiZulu, followed by those who stated that they only used isiZulu (25%) with their parents and the elderly. The lowest percentage was 15% each for those who recounted that they used both isiZulu and Sotho-Tswana languages (or Sepitori) as well as those who shared they mostly used the Sotho-Tswana languages (or Sepitori) with their parents and the elderly. The majority of the participants (35%) indicated that they mostly used isiZulu, followed by 30% for those who indicated that they mostly used Sotho-Tswana languages (or Sepitori). The participants who indicated that they used isiZulu and Sotho-Tswana languages (or Sepitori) as well as those who revealed that they only used the Sotho-Tswana languages (or Sepitori) were 15% each. The lowest percentage was 5% for those who stated that they only used isiZulu at home with their brothers and sisters. These findings suggest that there is a general trend among family members with regard to communicating with each other in isiZulu. The participants revealed that they mostly used isiZulu when speaking to their elders as well as when they are at home when speaking to their brothers and sisters. It seems that parents are willing and have a desire to pass on or teach isiZulu to their children. This is a serious sign that isiZulu is going to sustain with the next generation. This result is consistent with Fishman's (1991) assertions that a basic principle to ensure the maintenance of an ethnic language is to enforce and encourage its use at home and in the community.

The majority of the participants (60%) indicated that they used isiZulu and Sotho-Tswana languages (or Sepitori) when they met their friends at school, at university or at work. Those participants who indicated that they mostly used isiZulu and those who stated that they only used the Sotho-Tswana languages (or Sepitori) were 15% each. The lowest percentage was 5% each for those who indicated that they only used isiZulu and those who mostly used the Sotho-Tswana languages (or Sepitori). This finding suggests that the participants use isiZulu (60%); while they use both languages (20%) to fulfil their social needs, that is, to communicate effectively and to be understood better by Soshanguve residents. This finding could be interpreted in two ways. Firstly, isiZulu speakers have been loyal with regard to their spoken use of their ethnic language and the Sotho-Tswana languages have not replaced it. Secondly, there has been no change in the isiZulu identity. The isiZulu language is prestigious and the community appreciates its use. The constant use of isiZulu by its speakers shows that they are part of the Soshanguve community.

With regard to the language which the participants use most frequently when they are happy, the majority of the participants (25%) indicated that they mostly used isiZulu, both isiZulu and the Sotho-Tswana languages (or Sepitori) as well as those who mostly used isiZulu. The participants who stated that they only used isiZulu constituted 20%, while the lowest percentage was 5% for those who only used the Sotho-Tswana languages (or Sepitori) when they were happy. With regard to the language that the participants admitted using most often when they are angry, the majority of the participants (40%) indicated that they only used isiZulu, followed by those who mostly used isiZulu at 25%. The participants who answered that they used isiZulu and Sotho-Tswana languages (or Sepitori) as well as those who mostly used the Sotho-Tswana languages (or Sepitori) were 10% each. The lowest percentage was 15% for those who only used the Sotho-Tswana languages (or Sepitori) when they are angry.

The majority of the participants (30%) disclosed that they used both isiZulu and the Sotho-Tswana languages (and Sepitori), followed by those who only used isiZulu and those who mostly used isiZulu (25%) each. Those who mostly used the Sotho-Tswana languages (or Sepitori) were at 15%, followed by 5% for those who shared that they only used the Sotho-Tswana languages (or Sepitori) when invoking or praying.

The majority of the participants (35%) replied that they dreamed in isiZulu only, followed by those who indicated that they mostly dreamed in isiZulu (30%). The participants who indicated that they mostly dreamed in the Sotho-Tswana languages (or Sepitori) were 20%, followed by those who dreamed in isiZulu and the Sotho-Tswana languages (or Sepitori) at 10%. The lowest percentage (5%) was for those who indicated that they dreamed in the Sotho-Tswana languages (or Sepitori) only.

4.2.5 Presentation of belief statements

The following is the presentation of the belief statements. The information presented in Tables 4.21 to 4.25 represent the belief statements according to the four themes created and presents the *mean* and the tendency obtained per belief statement. Each belief statement was interpreted according to the whole sample (the total of respondents was 20).

The interpretation of the data applies to each belief statement. The participants rated their answers according to the following options: 5= *strongly agree* (SA); 4= *agree* (A); 3= *not sure* (NS); 2= *disagree* (D) and 1= *strongly disagree* (SD), (see Appendix A).

Table 4.21 demonstrates the scalar units used to determine the attitudinal positional tendencies up to two decimal places.

Table 4.21: Scalar unit, scores and attitudinal positional tendencies

Scalar units	Score	Attitudinal positional tendencies
4.50 to 5.00	5	Strongly agree
3.50 to 4.49	4	Agree
2.50 to 3.49	3	Not sure
1.50 to 2.49	2	Disagree
1.00 to 1.49	1	Strongly disagree

4.2.5.1 Attitudes towards isiZulu

Table 4.22 displays the relationships among belief statements (Theme 1). Belief statements 1 to 10 had a relationship with each other and therefore, were merged together to solicit the attitudes which participants hold towards isiZulu.

Table 4.22: Attitudes towards isiZulu

No.	Belief Statements	Mean	Tendency
1	I like this language and I am proud of it.	4.7	Agree
2	I feel at home when I speak in this language.	4.35	Agree
3	Knowledge of this language is necessary to maintain the unity of the ethnic group.	4.05	Agree
4	This language is a symbol of my individual identity.	4.1	Agree
5	Knowledge of this language is a symbol of prestige and social status.	3.7	Not Sure
6	IsiZulu language has many dialects that make communication more difficult.	4.55	Strongly agree
7	It is the language of my ancestors.	4.1	Agree
8	This language is associated with the Zulu's heritage and history.	4.45	Agree
9	This language is dying in my home.	3.5	Not Sure
10	It is important that my children speak isiZulu language fluently.	3.7	Not Sure

Belief statement 1 reveals that the *mean* for the participants was **4.7**, and it showed *agree* as an attitudinal positional tendency, with regard to the belief statement.

Female participants had a higher *mean* of **4.9** than the *male participants* who had a *mean* of **4.5**. The youngest group aged, *18-27years* revealed the highest *mean* of **5**, followed by the middle group aged *28-37years*, who revealed a *mean* of **4.77**, while the oldest group aged *38-48 years and older*, had the lowest *mean* of **4.33**. Regarding the occupation, the *business and technical field* were merged and the researcher recorded the highest *mean* of **5**, followed by *students*, at **4.83**, while those who indicated that they were *housewives* and those who had *no occupation* were merged and documented a *mean* of **4.8**. The group concerning education

recorded the lowest mean of 4.6. Regarding the educational background, those who had *Grade 10-12* had the highest *mean* of **4.85**, followed by those who had *two years of college training* with a *mean* of **4.75**, while those who had *four years of college training and above* had the lowest *mean* of **4.55**.

The group of *18-27 years, 28-37 years, the business and technical field, students, Grade 10-12, two years' college training* as well as the group of *four years' college training and above* displayed a *strongly agree* as an attitudinal positional tendency toward the belief statement. The *mean* within the other variables represented the vote for *agree* as attitudinal positional tendency towards the belief statement. The overall finding was that the participants who scored the highest *mean* were from the *business and technical field* group as well as the youngest group aged *18-27 years* at **5** each, while the *male* participants recorded the lowest *mean* of **4.5**.

Belief statement 2 indicates that the participant's *mean* was **4.35**, and it showed an attitudinal positional tendency of *agree*, with respect to the belief statement. *Female* participants recorded a higher *mean* of **4.7** than *male* participants who recorded a *mean* of **4**. The middle group aged *28-37 years* recorded a *mean* of **4.55**, followed by the oldest group aged *38-48 years and older* at **4.16**, while the youngest group aged *18-27 years*, recorded a *mean* of **4.2**. Regarding the occupation, the *housewives and no occupation* group recorded the highest *mean* of **4.6**, followed by *students* at **4.5**, while those applicable to *education* recorded a *mean* of **4.4**. The lowest *mean* of **3.75** was found as chosen by the *business and technical field* group. Concerning the educational background, the highest *mean* of **4.57** was recorded by the *Grade 10-12* qualification, followed by *two years of college training* group at **4.25**, while the lowest *mean* of **4.22** was scored by the group with *four years of college training and above*.

The only groups that showed a *strongly agree* attitudinal positional tendency with the belief statement, were those aged *28-37 years*, as well as those who had a *Grade 10-12* qualification. The participants' *mean* within the other variables represented *agree* as an attitudinal positional tendency. The overall finding was that the participants who had the highest *mean* were those who had *Grade 10-12* with a *mean* of **4.57**, while the *business and technical field* participants scored the lowest *mean* of **3.75**.

Belief statement 3 indicates that the *mean* for the participants was **4.05** and it showed an attitudinal positional tendency of *agree*, with regard to the belief statement.

Female participants recorded a higher *mean* of **4.2** than *male participants* who had a *mean* of **3.9**. The youngest group aged 18-27years scored the highest *mean* of **4.2**, followed by the middle group aged 28-37years who had a *mean* of **4.11**, while the oldest group aged, 38-48 years and older, had the lowest *mean* of **3.83**. Regarding the occupation, *students* achieved the highest *mean* of **4.5**, followed by the *business and technical field*, at **4**, while the group of *housewives and no occupation* as well as the group of *education* each displayed a *mean* of **3.8**. Regarding the educational background, those who had *two years of college* training had the highest *mean* of **4.25**, followed by those who had a *Grade 10-12* qualification, as well as those who had *four years of college training and above* as each recorded a lowest *mean* of **4**.

The group of *males, 28-37 years*, as well as the group of *housewives and no occupation* are the only groups that showed a different attitudinal positional tendency of *not sure* towards the belief statement. The *mean* within the other variables represented *agree* as an attitudinal positional tendency towards the belief statement. The overall finding revealed, that the participants who received the highest *mean* came from the *two years of college* training group at **4.25**, while the group of *housewives and no occupation* as well as the group of *education* that each scored a *mean* of **3.8**.

Belief Statement 4 indicates that the *mean* for the participants was **4.1**, and it showed an attitudinal positional tendency of '*agree*', with regard to the belief statement.

Female participants displayed a higher *mean* of **4.5** than *male participants* who had a *mean* of **3.7**. The middle group aged 28-37 years had a *mean* of **4.11**, followed by the youngest group aged 18-27 years at **4.4**, while the oldest group aged 38-48 years and older had a *mean* of **3.83**. With regard to occupation, *students* scored the highest *mean* of **4.33**, followed by *education* at **4.4**, while *housewives and no occupation* had a *mean* of **4**. The lowest *mean* of **3.5** was from the *business and technical field* group. With regard to educational background, the highest

mean of **4.28** was recorded for the *Grade 10-12* qualification, followed by the group of *four years of college training and above* with a *mean* of **4.11**, whilst the lowest *mean* of **3.75** was recorded for the group of *two years of college training*.

The only group, which showed a *not sure* attitudinal positional tendency with the belief statement, were *males*, as well as those who had *business and technical field* groups merged. Participants' *mean* within the other variables represented an 'agree' attitudinal positional tendency. The overall findings are that the participants who had the highest *mean* were *students* with a *mean* of **4.33**, while the *business and technical field* participants had the lowest *mean* of **3.5**.

Belief statement 5 indicates that the *mean* for the participants was **3.7**, and it showed an attitudinal positional tendency of *not sure*, with regard to the belief statement.

Female participants had a higher *mean* of **4** than *male* participants who had a *mean* of **3.4**. The oldest group aged *38-48 years and older* achieved the highest *mean* of **4.16**, followed by the middle group aged *28-37 years*, who scored a *mean* of **3.55**, while the youngest group aged *18-27 years* had the lowest *mean* of **3.4**. Regarding the occupation, the group of *education* scored the highest *mean* of **4.2**, followed by *business and technical field*, at **3.25**, while the group of *housewives and no occupation* merged achieved a *mean* of **3.8**, and the lowest *mean* of **3** was recorded for the group of *students*. The participants who had *four years of college training and above* had the highest *mean* of **3.88**, followed by *two years of college training* at **3.75**, and those who had a *Grade 10-12* qualification, displayed the lowest *mean* of **3.42**.

The group of *males, 18-27 years, business and technical field, students, with a Grade 10-12 qualification* as well as the group of *housewives and no occupation* are the only groups that showed a different attitudinal positional tendency of *not sure* towards the belief statement. The *mean* within the other variables represented *agree* attitudinal positional tendency towards the belief statement. The overall finding was that the participants who had the highest *mean* were the group of *38-48 years and older* with **4.16**, while the group of *students* scored a lowest *mean* of **3**.

Belief statement 6 indicates that the *mean* for the participants was **4.55**, and it showed an attitudinal positional tendency of *strongly agree*, with regard to the belief statement.

Both *female participants* and *male participants* each had a *mean* of **3.3**. The middle group aged 28-37 years scored a *mean* of **3.55**, followed by the oldest group aged 38-48 years and older at **3.33**, while the youngest group aged 18-27 years had a *mean* of **2.8**. With regard to occupation, *students* had the highest *mean* of **4.33**, followed by *education* at **3.6**; while *business and technical field* group as well as *housewives and no occupation* each scored the lowest *mean* of **3**. With regard to educational background, the highest *mean* of **3.44** was recorded for the group of *four years of college training and above*, followed by the group of *two years of college* with a *mean* of **3.5**, while the lowest *mean* of **3** was recorded for the group of *Grade 10-12*.

The only groups, which showed a different attitudinal positional tendency with the belief statement, was a group of *18-27 years who disagreed*, a group of *28-37 years* as well as the group of *students who agreed*. The participants' *mean* within the other variables represented 'not sure' as attitudinal positional tendency. The overall finding is that the participants who revealed the highest *mean* were *students* with a *mean* of **4.33**, while the group of *18-27 years participants* achieved the lowest *mean* of **2.8**.

Belief Statement 7 indicates that the *mean* for the participants was **4.1**, and it showed an attitudinal positional tendency of *agree*, with regard to the belief statement.

Female participants achieved a higher *mean* of **4.6** than *male participants* who achieved a *mean* of **3.9**. The youngest group aged 18-27 years recorded the highest *mean* of **4.2**, followed by the middle group aged 28-37 years where a *mean* of **4** was recorded, while the oldest group aged 38-48 years and older had the lowest *mean* of **3.66**. Regarding the occupation, the group of *students* who recorded the highest *mean* of **4.33**, was followed by *education*, at **4.4**, while the group of *housewives and no occupation* merged had a *mean* of **4.2**, and the lowest *mean* of **3.5** was recorded for the group of *business and technical field*. Regarding the educational

background, those who had *two years of college training* had the highest *mean* of **4.25**, followed by those who had *four years of college training and above* at **4.11**, while those who had a *Grade 10-12 certificate*, were recorded at the lowest *mean* of **4**.

The only participants who showed a '*not sure*' attitudinal positional tendency with the belief statement, were *males*, and those aged *38-48 years and older*. The *mean* within the other variables represented '*agree*' as attitudinal positional tendency towards the belief statement. The overall finding was that the participants who recorded the highest *mean* was the group of those who had *two years of college training* with **4.25**, while the group of *business and technical field* had the lowest *mean* of **3.5**.

Belief Statement 8 indicates that the *mean* for the participants was **4.45**, and it showed an attitudinal positional tendency of '*agree*', with regard to the belief statement.

Female participants had a higher *mean* of **4.6** than the *male* participants who achieved **4.3**. The middle group aged *28-37 years*, had a *mean* of **4.55**, followed by the oldest group aged *38-48 years and older* at **4.33**, and then the youngest group aged *18-27 years* had a score of **4.4**. With regard to occupation, *students* scored the highest *mean* of **4.33**, followed by *housewives and no occupation* at **4.6**, while *business and technical field* group had a *mean* of **4.5**. The lowest *mean* of **4.4** was scored for *education*. Concerning educational background, the highest *mean* of **4.55** was for the group of *four years of college training and above*, followed by the group with a *Grade 10-12 certificate* with a *mean* of **4.28**, while the lowest *mean* of **4.5** was recorded for the group of *two years of college training*.

The only groups, which strongly agreed, were those aged *28-37 years* and those who had *four years of college training and above*. The participants' *mean* within the other variables represented *agree* as attitudinal positional tendency. The overall finding was that the participants who recorded the highest *mean* were those aged *28-37 years* as well as those who had *four years of college and training and above* with a *mean* of **4.55** each, while the *males* group scored the lowest *mean* of **4.3**.

Belief Statement 9 indicates that the *mean* for the participants was **3.5**, and it showed an attitudinal positional tendency of *not sure*, with regard to the belief statement.

Male participants scored a higher *mean* of **2.7** than *female* participants who had a *mean* of **2.2**. The oldest group aged *38-48 years and older* achieved the highest *mean* of **3.16**, followed by the youngest group aged *18-27 years* who had a *mean* of **3.6**, while the middle group aged *28-37 years* had a lowest *mean* of **2.11**. Regarding the occupation, the group of *education* scored the highest *mean* of **2.6**, followed by *business and technical field* as well as *students*, at **2.5** each, while the group of *housewives and no occupation* merged achieved the lowest *mean* of **2.2**. Regarding the educational background, those who had *two years of college training* scored the highest *mean* of **3**, followed by those who had *four years of college training and above* at **2.33**, while those who had a *Grade 10-12* qualificatio , recorded the lowest *mean* of **2.14**.

The only participants who showed a '*not sure*' attitudinal positional tendency *regarding* the belief statement were *males*, those aged *18-27 years, 38-48 years and older* as well as those who had *two years of college training*. The *mean* within the other variables represented '*disagree*' as attitudinal positional tendency towards the belief statement. The overall finding was that the participants who scored the highest *mean* were the group of *38-48 years and older* with **4.16**, while the group of *males* as well as *housewives and no occupation* scored the lowest *mean* of **2.2**.

Belief Statement 10 indicates that the *mean* for the participants was **3.7** and it showed an attitudinal positional tendency of *not sure*, with regard to the belief statement. *Male* participants achieved a higher *mean* of **4.3** than *female* participants who achieved **4**. The oldest group aged *38-48 years and older* achieved a *mean* of **4.16**, followed by the middle group aged *28-37 years* at **4**, and then the youngest group aged *18-27 years* at **3.6**. With regard to occupation, *students* achieved the highest *mean* of **4.33**, followed by *education* at **4.4**, while *business and technical field* group gained a *mean* of **3.5**. The lowest *mean* of **2.8** was from *housewives and no occupation*. With regard to educational background, the highest *mean* of **4.11** was from the group of *four years college and above*, followed by the group of *two years*

of college training with a mean of **4.5**, while the lowest mean of **3.85** was from the group with a Grade 10-12 qualification.

The only groups, which showed a different ‘*not sure*’ attitudinal positional tendency with the belief statement, were those aged 18-27 years and those who were in *business and technical field*. The other group that showed a different ‘*disagree*’ attitudinal positional tendency with the belief statement were *housewives and no occupation*. The participants’ mean within the other variables represented ‘*agree*’ attitudinal positional tendency. The overall is that the participants who recorded the highest mean of **4.33** were *students*, while the *housewives and no occupation* group recorded a lowest mean of **2.8**.

4.2.5.2 Attitudes towards Sotho-Tswana languages (or Sepitori)

Table 4.23 shows the relationships among the belief statements (Theme 2). The belief statements 1 to 10 had a relationship with each other and therefore, were merged together to solicit the attitudes which participants held toward Sotho-Tswana language (or Sepitori).

Table 4.23: Attitudes toward Sotho-Tswana languages (or Sepitori)

No.	Belief Statements	Mean	Tendency
1	I can express myself best in these languages.	3.65	Agree
2	I prefer to use Sotho-Tswana languages (or Sepitori) for social mobility.	3.4	Not Sure
3	Using these languages is important for promoting religious unity in the community.	3.35	Not Sure
4	Using these languages is necessary for communication with other residents of Soshanguve and Pretoria society.	4.55	Strongly Agree
5	Using these languages is necessary for getting jobs.	2.85	Not Sure
6	Using these languages is necessary for conducting business.	2.85	Not Sure
7	It is important that I speak Sotho-Tswana languages (or Sepitori) in all domains.	2.7	Disagree
8	Sotho-Tswana languages are official languages in South Africa; therefore, I should learn them.	3.8	Not Sure

9	Sotho-Tswana languages are more important than Nguni languages.	1.7	Strongly Disagree
10	It is better to learn Sotho-Tswana languages (or Sepitori) in order to spread social and cultural values of the Sotho-Tswana society.	3.7	Not Sure

Belief statement 1 indicates that the *mean* for the participants was **3.65**, and it presented an attitudinal positional tendency of *agree*, with regard to the belief statement. *Male* participants achieved a higher *mean* of **4** than *female* participants at **3.5**. The oldest group aged 38-48 years and older had the highest *mean* of **4.16**, followed by the youngest group aged 18-27 years at **4**, and then the middle group aged 28-37 years at **3.11**. *Business and technical field merged* achieved the highest *mean* of **4.25**, followed by *education* at **4.4**, while *students* were at **3.5**, *housewives* scored the lowest *mean*, and *no occupation merged* at **2.4**. Those who had *two years of college training* achieved a higher *mean* of **4.25**, followed by those who had *four years of college training and above* at **4.11**, while the lowest *mean* was from those who had *Grade 10-12* at **2.71**.

The only participants who displayed a ‘*not sure*’ attitudinal positional tendency with the belief statement, were *females*; those aged 28-37 years, *students* as well as those who had *Grade 10-12*. The other group who showed a different attitudinal positional tendency of *disagree* with the belief statement were *housewives and no occupation groups merged*. The participants’ *mean* within the other variables represented *agree* attitudinal positional tendency. The overall finding was that the participants who recorded the highest *mean* was those in *business and technical field* as well as those who had *two years of college training* **4.25** while the group of *housewives and no occupation merged* recorded the lowest *mean* of **2.4**.

Belief statement 2 indicates that the *mean* for the participants was **3.4**, and it displayed an attitudinal positional tendency of *not sure*, with regard to the belief statement.

Male participants recorded a higher *mean* of **3.5** than *female* participants recorded **3.3**. The oldest group aged 38-48 years and older recorded the highest *mean* of **4**, followed by the youngest group aged 18-27 years at **3.4**, and then the middle group aged 28-37 years at **2.77**.

Students achieved a higher *mean* of **3.83**, followed by *education* at **3.8**, while *business and technical field* had a *mean* of **3.5** and the lowest *mean* of **3.2** was from *housewives and no occupation*. Those who had *four years of college training and above* recorded a higher *mean* of **3.44**, followed by those who had *Grade 10-12* at **3.42** and the lowest *mean* of **3.25** was achieved by those who had *two years of college training*.

The only participants who opted for the attitudinal positional tendency of *agree* in connection with the belief statement were those aged *38-48 years and older* as well as the *students*. The participants' *mean* within the other variables represented a *not sure* attitudinal positional tendency. The overall finding was that the participants who recorded the highest *mean* was *students* at **3.83** while the middle group aged *28-37 years* achieved a lowest *mean* of **2.77**.

Belief statement 3 indicates that the *mean* for the participants was **3.35**, and it revealed an attitudinal positional tendency of *not sure*, with regard to the belief statement.

Male participants recorded a higher *mean* of **3.4** than *female* respondents achieved **3.3**. The oldest group aged *38-48 years and older* had a highest *mean* of **4**, followed by the middle group aged *28-37 years* at **3.11**, and then the youngest group aged *18-27 years* at **3.4**. *Students* achieved a higher *mean* of **3.67**, followed by *business and technical field* at **3.25**, while the group of *housewives and no occupation* recorded a *mean* of **3.6** while the lowest *mean* of **3.4** was from *education*. The participants who had *two years of college* scored a *mean* of **3.75**, followed by those who had *four years of college training and above* with a *mean* of **3.44** and the lowest *mean* of **3** was achieved by *Grade 10-12*.

The only groups that showed a different attitudinal positional tendency of '*agree*' with the belief statement were those aged *38-48 years and older students* and those who had *two years of college training*. The participants' *mean* within the other groups from different variables represented a *not sure* attitudinal positional tendency. The overall finding was that the participants who recorded the highest *mean* were those who had *two years of college training* at **3.75** while those who had *Grade 10-12*, recorded a lowest *mean* of **3**.

Belief statement 4 indicates that the *mean* for the participants was **4.55**, and it exhibited an attitudinal positional tendency of *strongly agree*, with regard to the belief statement.

Female participants scored a higher *mean* of **4.6** than *male participants* who recorded **4.5**. The middle group aged 28-37 years and the oldest group aged 38-48 years and older scored a highest mean of **4.66** each, and then the youngest group aged 18-27 years achieved a lowest mean of **3.57**. *Students* recorded the highest *mean* of **4.33**, followed by *housewives and no occupation* at **4.8**, while *business and technical field* had a *mean* of **4.5** and the lowest *mean* of **4.4** was from *education*. Those participants who had *two years of college* training scored a highest *mean* of **5**, followed by those who had *four years of college training and above* at **4.55**, while the lowest *mean* of **4.28** was recorded for those who had *Grade 10-12*.

Eight groups from different variables showed an attitudinal positional tendency of *agree* with the belief statement. Those groups were *females; males; those aged 18-27 years; business and technical field; students, housewives and no occupation; education* as well as those who had *Grade 10-12*. The participants' *mean* within the other groups from different variables represented a *strongly agree* attitudinal positional tendency. The overall finding was that the participants who counted the highest *mean* were from the oldest group aged 38-48 years and older at **4.66**, while the youngest group aged 18-27 years attained a lowest *mean* of **3.57**.

Belief Statement 5 indicates that the *mean* for the participants was **2.85**, and it presented an attitudinal positional tendency of *not sure*, with regard to the belief statement.

Both *female* and *male participants* recorded a *mean* of **2.8** each. The group of participants aged 28-37 years scored a higher *mean* of **2.77** followed by the oldest group aged 38-48 years and older at **2.66**, while the youngest group aged 18-27 years recorded a lowest *mean* of **2.6**. The group of *students* scored a higher *mean* of **3.33**, followed by *housewives and no occupation* at **3.8**, while the *business and technical field* recorded a *mean* of **2.5** and the lowest *mean* of **2.2** was from *education*. Those participants who had *Grade 10-12* achieved a higher *mean* of **3.14**, followed by a group who had *two years of college training* at **2.75** and the lowest *mean* of **2.66** was scored by those who had *four years college and above*.

The following five groups from different variables recorded an attitudinal positional tendency of *disagree* with the belief statement, namely: *females*; *males*; those aged *18-27 years*; *business and technical field*; as well as *education*. The participants' *mean* within the other variables represented a *not sure* attitudinal positional tendency. The overall finding was that participants who recorded the highest *mean* were *students* at **3.33** while *education* recorded the lowest *mean* of **2.2**.

Belief Statement 6 indicates that the *mean* for the participants was **2.85**, and it displayed an attitudinal positional tendency of *not sure*, with regard to the belief statement. *Female* participants recorded a higher *mean* of **2.6** than *male* participants recorded **2.3**. The oldest group aged *38-48 years and older* achieved a higher *mean* of **3.16**, followed by the middle group aged *28-37 years* at **3**, and then the youngest group aged *18-27 years* at **2.2**. *Housewives and no occupation* groups merged scored a higher *mean* of **3.8**, followed by those in the *business and technical field*, who recorded a *mean* of **3**, the group of *education* at **2.8**, and the lowest *mean* of **2.5** was achieved by *students*. The group of participants who had *four years of college training and above* recorded a higher *mean* of **3.11**, followed by a group of participants who had *Grade 10-12* with a *mean* of **2.57** and the lowest *mean* of **2.25** was achieved by the group of participants who had *two years of college training*.

The following six groups from different variables achieved an attitudinal positional tendency of *disagree* with the belief statement, namely: *females*; *males*; those aged *18-27 years*; the group of *students*; the group of *education*; and those who had *two years of college training*. The participants' *mean* within the other variables represented a *not sure* attitudinal positional tendency. The overall finding was that the participants who recorded the highest *mean* were the oldest group aged *38-48 years and older* at **3.16** while the youngest group aged *18-27 years*, recorded the lowest *mean* of **2.2**.

Belief Statement 7 indicates that the *mean* for the participants was **2.7**, and it displayed an attitudinal positional tendency of *disagree*, with regard to the belief statement.

Male participants recorded a higher *mean* of **2.8** than *female respondents* who achieved **2.6**. The oldest group aged *38-48 years and older* recorded the highest *mean* of **2.85**, followed by the middle group aged *28-37 years* at **2.55**, and then the youngest group aged *18-27 years* at **2.8**. Regarding the occupation, the group of *housewives and no occupation* scored the highest *mean* of **3.8**, followed by the group of *students* at **2.67**, and the group of *business and technical field* at **2.25**, while those in *education* recorded the lowest *mean* of **2**. The *mean* for the participants who had *Grade 10-12* was **3.57**, followed by those who had *two years of college training* at **3**, and then those had *four years of college training and above* at **2**.

The following five groups from different variables scored an attitudinal positional tendency of *not sure* with the belief statement, namely: those aged *28-37 years*; those aged *38-48 years and older*, a group of *students*, a group of *housewives and no occupation*; and those who had *two years of college training*. The other group of the participants that showed a different attitudinal positional tendency of *agree* were those who had *Grade 10-12*. The participants' *mean* within the other variables represented *disagree* as attitudinal positional tendency. The overall finding was that the participants who achieved the highest *mean* were those who had *Grade 10-12* at **3.57**, while those in *education* achieved the lowest *mean* of **2**.

Belief Statement 8 indicates that the *mean* for the participants was **3.8**, and it presented an attitudinal positional tendency of *not sure*, with regard to the belief statement.

Male participants recorded a higher *mean* of **3.9** than *female* participants who scored **3.6**. The oldest group aged *38-48 years and older* recorded the highest *mean* of **3.83**, followed by the middle group aged *28-37 years* at **3.77**, and then the youngest group aged *18-27 years* at **3.8**. Regarding the occupation, those who were in the *business and technical field* group recorded the highest *mean* of **4**, followed by the group of *students* at **3.83**. Those who were in the group of *education* recorded a *mean* of **3.8** and then the lowest *mean* was from the group of *housewives and no occupation* at **3.6**. The *mean* for the participants who had *two years of college training* was **4.25**, followed by those who had *four years of college training and above* at **3.77**, and then those who had *Grade 10-12* who scored a *mean* of **3.42**.

Six groups from different variables showed an attitudinal positional tendency of *agree* with the belief statement. Those groups were; those aged 28-37 years; those aged 38-48 years and older; business and technical field; students; those who had two years of college training; as well as those who had four years of college training and above. The participants' mean within the other groups from different variables represented a *not sure* attitudinal positional tendency. The overall finding was that the participants who recorded the highest mean were those who had two years of college training who scored 4.25, while females as well as housewives and no occupation achieved the lowest mean of 3.6 each.

Belief Statement 9 indicates that the mean for the participants was 1.7, and it exhibited an attitudinal positional tendency of *strongly disagree*, with regard to the belief statement.

Male participants recorded a higher mean of 1.9 than female participants who scored 1.5. The oldest group aged 38-48 years and older achieved a higher mean of 2.33, followed by the middle group aged 28-37 years at 1.22, and then the youngest group aged 18-27 years at 1.4. The group of business and technical field recorded a higher mean of 2.5, followed by students at 1.33, while the group of housewives and no occupation scored a mean of 1.8 and the lowest mean was 1.4 achieved by the group of education. The group who had Grade 10-12 recorded a higher mean of 1.85, followed by those who had four years college and above at 1.77 and the lowest mean was from those who had two years of college training at 1.25.

The only group, which showed a *not sure* attitudinal positional tendency with the belief statement, was those aged 38-48 years and older. The other three groups which showed a *disagree* attitudinal positional tendency with the belief statement were those in business and technical field, those who had Grade 10-12 as well as those who had four years of college training and above. The participants' mean within the other groups from different variables represented a *strongly disagree* attitudinal positional tendency. The overall finding was that the participants who recorded the highest mean were from the oldest group aged 38-48 years and older at 2.33, while the youngest group aged 18-27 years as well as the group of education scored the lowest mean of 1.4.

Belief Statement 10 indicates that the *mean* for the participants was **3.7**, and it revealed an attitudinal positional tendency of *not sure*, with regard to the belief statement.

Male participants recorded a higher *mean* of **4** than *female participants* at **3.4**. With regard to the age group, the oldest group aged *38-48 years and older* scored a *mean* of **4.16**, followed by the middle group aged *28-37 years* at **3.66**, and the youngest group aged *18-27 years* at **3.2**. Regarding occupation, *business and technical field* recorded the highest *mean* of **4.25**, followed by *education* at **4**. The group of *students* achieved a *mean* of **3.5** and the lowest *mean* of **3.2** was from *housewives and no occupation*. Those who had Grade10-12 at 3.14 achieved the group that had four years of college training and above recorded the highest mean of 4.11, followed by two years college at 3.75, and then the lowest mean.

The following seven groups from different variables *agreed* with the belief statement, namely: *males*; those aged *28-37 years*; those aged *38-48 years and older*; *business and technical field*; *education*; those who had *two years of college training*; and those who had *four years of college training and above*. The participants' *mean* within the other variables represented a *not sure* attitudinal positional tendency. The overall finding was that the participants who recorded the highest *mean* were those who were in the *business and technical field* at **4.25** while the youngest group aged *18-27 years* as well as those from the category *housewives and no occupation* achieved the lowest *mean* of **3.2** each.

4.2.5.3 Factors that support the use of isiZulu

Table 4.24 shows the relationships among belief statements (Theme 3). Belief statements 1 to 10 had a relationship with each other and therefore, were merged together to draw out the factors that support the use of isiZulu by the participants.

Table 4.24: Factors that support the use of isiZulu

No.	Belief Statements	Mean	Tendency
1	Living in a neighbourhood with a majority of amaZulu helps to maintain the isiZulu language.	4.2	Agree

No.	Belief Statements	Mean	Tendency
2	The degree of social unity among the amaZulu helps a lot to maintain the isiZulu language.	4.1	Agree
3	The large number of the amaZulu population in Pretoria and specific in Soshanguve helps maintain the isiZulu language.	3.8	Not Sure
4	The pride in the amaZulu ethnic origin helps maintain the ethnic language.	3.85	Agree
5	Internal marriage among the amaZulu ethnic group helps them to preserve their ethnic language.	4.1	Agree
6	The educational policy in South Africa promotes ethnic groups to learn the languages of their ancestors.	4.25	Agree
7	Strong family ties among the amaZulu ethnic group help to maintain the isiZulu language.	3.9	Not Sure
8	Attending cultural activities in the isiZulu language such as rituals, and marriages are helpful in maintaining isiZulu language.	4.35	Agree
9	Family has a major role in maintaining the isiZulu language.	4.1	Agree
10	The presence of social clubs of the amaZulu has a role in maintaining the isiZulu language.	3.7	Not Sure

Belief Statement 1 indicates that the *mean* for the participants was **4.2**, and it presented an attitudinal positional tendency of *agree*, with regard to the belief statement. Both *female* and *male* participants recorded a *mean* of **4.2** each. The oldest group aged 38-48 years and older achieved the highest *mean* of **4.33**, followed by the middle group aged 28-37 years at **4.22**, while the youngest group aged 18-27 years recorded a lowest *mean* of **4**. Regarding the occupation, *students* recorded the highest *mean* of **4.16**, followed by *business and technical field* at **3.75**, while *housewives and no occupation* merged as well as *education* recorded the lowest *mean* of **4.4** each. Regarding the educational background, those who had *four years of college training and above* recorded the highest *mean* of **4.22**, followed by those who had *Grade 10-12* with a *mean* of **4.14**, while those who had *two years of college training* recorded the lowest *mean* of **3.75**.

The *mean* of all the other variables represented an *agree* attitudinal positional tendency towards the belief statement. The overall conclusion is that the participants who recorded the highest *mean* were from the oldest group aged 38-48 years and older at **4.33**, while those from the

business and technical field as well as those who had *two years of college training* recorded the lowest *mean* of **3.75**.

Belief statement 2 indicates that the *mean* for all the participants was **4.1**, and it exhibited an attitudinal positional tendency of *agree*, with regard to the belief statement.

Male participants achieved a higher *mean* of **4** than *female* participants at **2.4**. The oldest group aged *38-48 years and older* recorded a *mean* of **4.33**, followed by the youngest group aged *18-27 years* at **4.2**, and the middle group aged *28-37 years* at **3.88**. Regarding occupation, *students* scored the highest *mean* of **4.33**, followed by *education* at **4.6**. Housewives and no occupation group scored the group of *business and technical field* who recorded a mean of 3.75 and the lowest mean of 3.8. The group that had *two years of college training* achieved the highest *mean* of **4.25**, followed by those who had *four years of college training and above* at **4.22**, and then the lowest *mean* was achieved by those who had *Grade10-12*, at **4**.

The only group, which showed a “disagree”attitudinal tendency, were *females*. The other participants who showed a different attitudinal tendency of *not sure* were *housewives and no occupation*. The participants’ *mean* within the other variables represented the “agree” attitudinal positional tendency. The overall finding was that the participants who recorded the highest *mean* were the oldest group aged *38-48 years and older* as well as *students* who recorded a mean of **4.33** each, while the *females* recorded the lowest *mean* of **2.4**.

Belief Statement 3 indicates that the *mean* for all the participants was **3.8**, and it displayed an attitudinal positional tendency of *not sure*, with regard to the belief statement.

Female participants recorded a higher *mean* of **3.9** than *male* participants who recorded a *mean* of **3.7**. The middle group aged *28-37 years* scored the highest *mean* of **3.55**, followed by the oldest group aged *38-48 years and older* who recorded a *mean* of **4.33**, while the youngest group aged *18-27 years* achieved the lowest mean of **3.83**. Regarding the occupation, *students* recorded the highest *mean* of **4.33**, followed by the *business and technical field*, at **3.75**, while the group of *housewives and no occupation* merged as well as the group of *education* each had

a *mean* of **4**. Regarding the educational background, those who had *two years of college training* as well as those who had *four years of college training and above* achieved the highest *mean* of **4**, while those who had *Grade 10-12* achieved the lowest *mean* of **3.57**.

The following nine groups from different variables *agreed* with the belief statement, namely; those aged *28-37 years*; those aged *38-48 years and older*; *business and technical field*; *students*; *housewives and no occupation*; *education*; those who had *Grade 10-12*; those who had *two years college*; and those who had *four years of college training and above*. A *mean* within the other variables represented *not sure* attitudinal positional tendency towards the belief statement. The overall finding was that the respondents who achieved the highest *mean* were from the oldest group aged *38-48 years and older* as well as *students* with a *mean* of **4.33** each and the lowest *mean* was from *males* who scored a *mean* of **3.7**.

Belief statement 4 indicates that a *mean* for all the participants was **3.85**, and it revealed an attitudinal positional tendency of *agree*, with regard to the belief statement.

Female participants recorded the higher *mean* of **3.9** than *male* participants who scored **3.8**. The middle group aged *28-37 years* recorded a *mean* of **3.88**, followed by the oldest group aged *38-48 years and older* at **3.83**, and then the youngest group aged *18-27 years* at **3.8**. With regard to occupation, *business and technical field* achieved the highest *mean* of **4.25**, followed by *students* at **4**, while *housewives and no occupation* as well as the *education* group each scored the lowest *mean* of **3.6**. With regard to educational background, the highest *mean* of **3.88** was from the group of *four years of college training and above*, followed by the group of *Grade 10-12* with a *mean* of **3.85**, while the lowest *mean* of **3.75** was achieved by the group of *two years of college training*.

Five groups from different variables showed an attitudinal positional tendency of *not sure* with the belief statement. Those groups were *females*; *males*; those aged *18-27 years*; *housewives and no occupation*; and *education*. The participants' *mean* within the other variables represented *agree* attitudinal positional tendency. The overall finding was that respondents

who recorded the highest *mean* of **4.25** were the *business and technical field*, while *education* scored the lowest mean of **3.6**.

Belief Statement 5 indicates that a *mean* for all the participants was **4.1**, and it presented an attitudinal positional tendency of *agree*, with regard to the belief statement.

Both *female* and *male* participants recorded a *mean* of **4.1** each. The oldest group aged 38-48 years and older achieved the highest *mean* of **4.5**, followed by the youngest group aged 18-27 years at **4.2**, and then the middle group aged 28-37 years at **3.77**. *Students* recorded the highest *mean* of **4.16**, followed by *education* at **4.4**, while *business and technical field* scored a *mean* of **4** and the lowest *mean* of **3.8** was achieved by *housewives and no occupation*. Those who had *four years college and above* recorded the highest *mean* of **4.33**, followed by those who had *two years college* at **4.25** and the lowest *mean* of **3.85** was scored by those who had *Grade 10-12*.

The only participants, who indicated *not sure* as attitudinal positional tendency with regard to the belief statement, were *housewives and no occupation*. The respondents' *mean* within the other variables represented the '*agree*' attitudinal positional tendency. The overall finding was that the participants who recorded the highest *mean* were those who had *four years of college training and above* at **4.33** while the group of *housewives and no occupation* achieved the lowest *mean* of **3.8**.

Belief statement 6 indicates that a *mean* for all the participants was **4.25**, and it displayed an attitudinal positional tendency of *agree*, with regard to the belief statement.

Male participants recorded a higher *mean* of **4.4** than *female* participants who recorded a *mean* of **4.1**. The oldest group aged 38-48 years and older scored the highest *mean* of **4.66**, followed by the youngest group aged 18-27 years who recorded a *mean* of **4**, while the middle group aged 28-37 years scored the lowest *mean* of **3.77**. Regarding the occupation, the group of *business and technical field* recorded the highest *mean* of **4.75**, followed by *housewives and no occupation*, at **4.8**, while the group of *education* scored a *mean* of **4.4** and the group of

students achieved the lowest mean of 3.83. The respondents who had *four years of college training and above* scored the highest *mean* of **4.55** followed by those who had *two years of college training* at **4** and those who had *Grade 10-12*, who achieved the lowest *mean* of **3**.

The only groups which showed a *strongly agree* attitudinal positional tendency with the belief statement were those aged *38-48 years and older*, *business and technical field* and those who had *four years of college training and above*. The other participants, that showed a different attitudinal positional tendency of *not sure* were those who had *Grade 10-12*. A *mean* within the other variables represented *agree* as attitudinal positional tendency towards the belief statement. The overall finding was that the participants who recorded the highest *mean* were from the group of *business and technical field* with **4.75**, while those who had *Grade 10-12*, scored the lowest *mean* of **3**.

Belief statement 7 reveals that the *mean* for all the participants was **3.9**, and it exhibited an attitudinal positional tendency of *not sure*, with regard to the belief statement.

Female participants scored a higher *mean* of **4** than *male* participants at **3.8**. The oldest group aged *38-48 years and older* recorded a *mean* of **4.33**, followed by the middle group aged *28-37 years* at **4** and the youngest group aged *18-27 years* at **3.2**. With regard to occupation, *housewives and no occupation* as well as *education* scored a *mean* of **4.2** each, followed by *business and technical field* at **4**. Students achieved the lowest mean of 3.33. With regard to educational background, the highest *mean* of **4.11** was scored by the group of *four years of college training and above*, followed by the group of *two years of college training* with a *mean* of **3.75**, while the *Grade 10-12* group scored the lowest mean of 3.71.

The only groups, which showed a *not sure* attitudinal positional tendency with the belief statement, were *males* and those aged *18-27 years*. The participants' *mean* within the other variables represented *agree* attitudinal positional tendency. The overall is that the participants who recorded the highest *mean* was those aged *38-48 years and older* with **4.33**, while those aged *18-27 years* recorded the lowest *mean* of **3.2**.

Belief statement 8 reveals that the *mean* for all the participants was **4.35**, and it revealed an attitudinal positional tendency of *agree*, with regard to the belief statement.

Female participants scored a higher *mean* of **4.6** than *male* participants who had **4.1**. The middle group aged 28-37 years and the oldest group aged 38-48 years and older recorded a *mean* of **4.33** each and then the youngest group aged 18-27 years scored the lowest *mean* of **4.4**. With regard to occupation, *students* recorded the highest *mean* of **4.67**, followed by *housewives and no occupation* at **4.8**, while the *education* group recorded a *mean* of **4**. The *business and technical field* scored the lowest *mean* of 3.75. With regard to educational background, the highest *mean* of **4.28** was from those who had *Grade 10-12*, followed by the group of *four years of college training and above* with a *mean* of **4.11**, while the lowest *mean* of **3.75** was scored by the group of *two years of college training*.

The only group which showed a *strongly agree* attitudinal positional tendency with the belief statement, was *students*. The participants' *mean* within the other variables represented *agree* as attitudinal positional tendency. The overall finding was that the participants who recorded the highest *mean* were *students* with a *mean* of **4.67**, while the *business and technical field* as well as those who had *two years of college training* achieved the lowest *mean* of **3.75** each.

Belief statement 9 indicates that the *mean* for all the participants was **4.1**, and it presented an attitudinal positional tendency of *agree*, with regard to the belief statement.

Female participants recorded the highest *mean* of **4.2** than *male* participants who recorded a *mean* of **3.8**. The oldest group aged 38-48 years and older achieved the highest *mean* of **4.33**, followed by the youngest group aged 18-27 years at **4.4**, while the middle group aged 28-37 years scored a *mean* of **3.88**. With regard to occupation, *students* recorded the highest *mean* of **4.33**, followed by *housewives and no occupation* at **4.4**, while *education* scored a *mean* of **4** and the lowest *mean* of **3.5** was from the group belonging to the *business and technical field*. With regard to educational background, the highest *mean* of **5** was recorded from the group of *two years of college training*, followed by both the groups of *Grade 10-12* and the group of *four years of college training and above* with a *mean* of **4** each.

The groups, that showed a different attitudinal positional tendency of *not sure* with the belief statement were *males*, *business*, and the *technical field* group. Another group, that showed a different attitudinal positional tendency of *strongly agree* was those who had *two years college*. The participants' *mean* within the other variables represented *agree* as attitudinal positional tendency. The overall finding was that the participants who recorded the highest *mean* were those who had *two years of college training* with a *mean* of **5**, while those in the *business and technical field* scored the lowest *mean* of **3.5**.

Belief statement 10 indicates that the *mean* for all the participants was **3.7**, and it displayed an attitudinal positional tendency of *not sure*, with regard to the belief statement.

Male participants recorded the higher *mean* of **3.9** than *female* participants who scored a *mean* of **3.5**. The youngest group aged *18-27 years* recorded the highest *mean* of **4.2**, followed by the oldest group aged *38-48 years and older* who scored a *mean* of **4**, while the middle group aged *28-37 years* recorded the lowest *mean* of **3.55**. Regarding the occupation, the group of *housewives and no occupation* had the highest *mean* of **5**, followed by *education*, at **4**, while the group of *students* as well as the group of *business and technical field* recorded a *mean* of **3.5** each. Regarding the educational background, those who had *two years of college training* scored the highest *mean* of **4.5**, followed by those who had *Grade 10-12* at **4**, while those who had *four years of college training and above* recorded the lowest *mean* of **3.66**.

The groups, which showed a *not sure* attitudinal positional tendency with the belief statement, were *females*, *males*, *business and technical field* and *students*. The only group which showed a *strongly agree* attitudinal tendency was *housewives and no occupation*. The *mean* within the other variables represented *agree* as attitudinal positional tendency towards the belief statement. The overall finding was that the participants who scored the highest *mean* were from the group of *housewives and no occupation* with **5**, while the group of *females* as well as *business and technical field* recorded the lowest *mean* of **3.5** each.

4.2.5.4 Factors that support the use of the Sotho-Tswana languages (or Sepitori)

Table 4.25 shows the relationships among belief statements (Theme 4). Belief statement 1 to 5 had a relationship with each other and therefore, were merged together to draw out the factors that support the use of Sotho-Tswana languages (or Sepitori) by the participants.

Table 4.25: Factors that support the use of the Sotho-Tswana languages (or Sepitori)

No.	Belief Statements	Mean	Tendency
1	Sotho-Tswana languages are the languages that are in line with modern life.	3.35	Not Sure
2	Sotho-Tswana languages are the languages that unite the Pretoria and specific Soshanguve society.	4.15	Agree
3	Learning Sotho-Tswana languages is necessary because they are the languages used in schools and universities around Pretoria.	4	Agree
4	Sotho-Tswana languages are important to communicate with the residents of the Pretoria and specifically Soshanguve society.	4.4	Agree
5	Sotho-Tswana languages are the languages that are considered the most effective and dominant languages in the community.	3.8	Not Sure

Belief statement 1 indicates that the *mean* for the participants was **3.35**, and it presented an attitudinal positional tendency of *not sure*, with regard to the belief statement.

Male participants recorded the higher *mean* of **3.4** than *female* participants who achieved **3.3**. The middle group aged *28-37 years* recorded the higher *mean* of **3.55**, followed by the youngest group aged *18-27 years* at **3.4**, and then the oldest group aged *38-48 years and older* at **3**. *Students* achieved the highest *mean* of **4**, followed by *education* at **3.2**, while *business and technical field* as well as the group of *housewives and no occupation* recorded the lowest *mean* of **3** each. Those who had *Grade 10-12* scored the highest *mean* of **3.28**, followed by those who had *two years of college training* at **3.25**, while the lowest *mean* was recorded from those who had *four years of college training and above* at **3.22**.

The only groups of the participants that showed *agree* attitudinal positional tendency with the belief statement were those aged *28-37 years* and *students*. The respondents' *mean* within the other variables represented *not sure* attitudinal positional tendency. The overall finding was that the participants who recorded the highest *mean* were the middle group aged *28-37 years*

at **3.55** while the oldest group aged *38-48 years and older* as well as those who were *housewives and no occupation* merged scored the lowest of *mean 3* each.

Belief statement 2 indicates that a *mean* for the participants was **4.15**, and it displayed an attitudinal positional tendency of *agree*, with regard to the belief statement.

Male participants recorded a higher *mean* of **4.3** than *female* participants who scored **4**. The middle group aged *28-37 years* recorded the highest *mean* of **4.11**, followed by the oldest group aged *38-48 years and older* at **4.5**, and then the youngest group aged *18-27 years* at **3.8**. The *business and technical field* group achieved the highest *mean* of **4.25**, followed by *housewives and no occupation* as well as *education* at **4.2**, while *students* recorded the lowest *mean* of **4**. Those who had *four years of college training and above* scored the highest *mean* of **4.22**, followed by those who had *Grade 10-12* at **4.14** and the lowest *mean* of **3.75** was achieved by those who had *two years of college training*.

The only group of participants, that showed *not sure* as attitudinal positional tendency with the belief statement, were those aged *18-27 years*. The participants' *mean* within the other variables represented *agree* as attitudinal positional tendency. The overall finding was that the participants who recorded the highest *mean* were those belonging to the *business and technical field* at **4.25** while the youngest group aged *18-27 years* scored the lowest *mean* of **3.8**.

Belief Statement 3 reveals that a *mean* for the participants was **4**, and it exhibited an attitudinal positional tendency of *agree*, with regard to the belief statement.

Male participants recorded the highest *mean* of **4.3** and *female* participants scored **3.5**. The oldest group aged *38-48 years and older* recorded the highest *mean* of **4.5**, followed by the middle group aged *28-37 years* at **3.77**, and then the youngest group aged *18-27 years* at **3.8**. *Education* had the highest *mean* of **4.2**, followed by *business and technical field* as well as *housewives and no occupation* at **4** and the lowest *mean* of **3.83** was achieved by *students*. The participants who had *two years of college training* as well as those who had *four years of*

college training and above achieved a *mean* of **4** each and the lowest *mean* of **3.14** was achieved by the *Grade 10-12* group.

The only groups, that showed a different attitudinal positional tendency of *not sure* with regard to the belief statement were *females*; those aged *18-27 years* and those who had *Grade 10-12*. The participants' *mean* within the other groups from different variables represented *agree* as attitudinal positional tendency. The overall finding was that the participants who achieved the highest *mean* was the oldest group aged *38-48 years and older* at **4.5** while *females* achieved the lowest *mean* of **3.5**.

Belief statement 4 indicates that a *mean* for the participants was **4.4**, and it presented an attitudinal positional tendency of *agree*, with regard to the belief statement.

Male participants achieved a higher *mean* of **4.6** than *female* participants did at **4.2**. The middle group aged *28-37 years* recorded the highest *mean* of **4.44**, followed by the oldest group aged *38-48 years and older* with a *mean* of **4.5** and then the youngest group aged *18-27 years* scored the lowest *mean* of **4.2**. *Students* recorded the highest *mean* of **4.67**, followed by *housewives and no occupation* at **4.6**, while *education* achieved a *mean* of **4.2** and the lowest *mean* of **4** was achieved by *business and technical field*. Those respondents who had *Grade 10-12* recorded the highest *mean* of **4.42**, followed by those who had *four years of college training and above* who scored **4.22**, while those who had two years of college training scored the lowest *mean* of 3.25.

The only group that showed *strongly agree*, as attitudinal positional tendency regarding the belief statement were *students*. The other group, which showed a different attitudinal positional tendency of *not sure* were those who had *two years of college training*. The participants' *mean* within the other groups from different variables represented *agree* as attitudinal positional tendency. The overall finding was that the participants who recorded the highest *mean* were the *students* at **4.67**, while those who had *two years of college training* scored the lowest *mean* of **3.25**.

Belief statement 5 indicates that a *mean* for the participants was **3.8**, and it displayed an attitudinal positional tendency of *not sure*, with regard to the belief statement.

Both *female and male* participants scored a *mean* of **3.8** each. The group of participants aged 28-37 years recorded the higher *mean* of **3.77** followed by the youngest group aged 18-27 years at **3.2**, while the oldest group aged 38-48 years and older recorded the lowest *mean* of **3**. The group of *housewives and no occupation* achieved the highest *mean* of **4.4**, followed by *education* at **4.2**, while the *business and technical field* scored a *mean* of **3.75** and students scored the lowest *mean* of 3.5. Those respondents who had *four years of college training and above* achieved the highest *mean* of **4.11**, followed by a group who had *Grade 10-12* at **3.71** and the lowest *mean* of **3.25** was achieved by those who had *two years of college training*.

The following six groups from different variables recorded an attitudinal positional tendency of *agree* with the belief statement, namely, those aged 28-37 years; *business and technical field*; *housewives and no occupation*; *education*; those who had *grade 10-12* as well as those who had *four years college and above*. The participants' *mean* within the other variables represented a *not sure* attitudinal positional tendency. The overall finding was that the participants who recorded the highest *mean* were those who had *four years college and above* at **4.11** while the oldest group aged 38-48 years and older recorded the lowest *mean* of **3**.

4.2.6 Summary of the belief statements

4.2.6.1 Attitudes toward isiZulu (Theme 1)

This theme looked at participants' attitudes toward isiZulu. Belief statements 1 to 10 from Table 4.22 were merged in order to solicit participants' attitudes. According to the table, it is apparent that the participants marked isiZulu as a more important, beautiful and useful language. We assume that the participants' positive attitudes towards isiZulu could be attributed by the fact that it has a high ethnolinguistic vitality as a language. Giles, Bourhis and Taylor's (1977:307-318) mention the ethnolinguistic vitality model and referred to three variables that may combine to permit a linguistic community to survive as a viable, distinctive

and collective group in an intergroup context. The participants under study *agreed* with the belief statement 1 that they liked the language and they were proud of it. The participants also *agreed* that they felt at home when speaking isiZulu (belief statement 2). Another attitudinal positional tendency of *agree* was revealed by the participants concerning the knowledge of isiZulu that was necessary to maintain the unity of the ethnic group (belief statement 3). The same opinion was also found in belief statement 4 in which the participants *agreed* that isiZulu is a symbol of their individual identity. These findings shows that the speakers of isiZulu have a high regard for their ethnic language as part of their unique identity as well as the real actions taken by them to maintain their ethnic language, such as promoting the use of the ethnic language at home. This means that if the speakers value their ethnic language more and are attached to it. With regard to belief statement 7, the participants revealed a *strongly agree* attitudinal positional tendency that isiZulu has many dialects that make the communication more difficult for them. The participants *agreed* that isiZulu is the language of their ancestors (belief statement 7). The same opinion was also discovered in belief statement 8 in which the participants *agreed* that isiZulu is associated with the Zulu's heritage and history. It is clear that there is no marked shift from isiZulu to the Sotho-Tswana languages by the amaZulu under study because they confirmed that they could express themselves better in isiZulu. This reveals that the amaZulu attitudes towards their language are positive and such a result is inconsistent with Baker (1992:10] who states that the status, value, and importance of a language is often measured by attitudes to that language. The participants were not sure whether the knowledge of isiZulu was a symbol of prestige and social status in belief statement 5. The same view was also evident in belief statement 9 where the participants were not sure whether the language of isiZulu was dying or not in their home. Regarding belief statement 10, the participants revealed that they were not sure whether it was important or not that their children speak the isiZulu language fluently. The participants *agreed* with the majority of the belief statements in theme 1 and this means that they were positive about being part of the Nguni tribe specifically called the amaZulu and they were positive about isiZulu as a language. It can be argued that the participants realised the importance of attitudes in promoting the maintenance of their language. The speakers of isiZulu are a close and conservative society and they have taken many precautions to maintain and strengthen their language, and they were able to avoid the external influences in their language.

4.2.6.2 Attitudes toward Sotho-Tswana languages (or Sepitori) (Theme 2)

This theme looked at the attitudes held by participants towards the Sotho-Tswana languages (or Sepitori) which are dominant languages in Soshanguve where the study took place. Belief statements 1 to 10 in Table 4.23 were merged in order to solicit the participants' attitudes. The participants were not sure of most of belief statements but they were certain that these languages are necessary for communication purposes. The participants were *not sure* whether they should use Sotho-Tswana languages (or Sepitori) for social mobility (belief statement 2). The participants revealed another *not sure* attitudinal positional tendency that using these languages was important for promoting religious unity in the community (belief statement 3). In belief statement 5, the participants were *not sure* whether using these languages was necessary for getting jobs. The same opinion was discovered in belief statement 6 in which the participants were *not sure* whether these languages were necessary for conducting business. The participants also revealed an attitudinal tendency of *not sure* regarding belief statement 8 in which they were *not sure* whether they should learn these languages only because they are also official languages in South Africa. The same view was discovered in belief statement 10; the participants revealed that they were *not sure* whether it was better or not to learn these languages in order to spread social and cultural values of the Sotho-Tswana society. The participants *agreed* that they could express themselves best in these languages (belief statement 1). The same opinion was revealed in belief statement 2 in which the participants *agreed* that using these languages was necessary for communicating with other residents of Soshanguve and Pretoria society. In belief statement 7 the participants *disagreed* that it was important that they spoke Sotho-Tswana language (or Sepitori) in all domains. The same view was discovered in belief statement 9 where the participants *strongly disagreed* that the Sotho-Tswana languages (or Sepitori) were more important than the Nguni languages, particularly isiZulu. The participants revealed that they were *not sure* about most of the belief statements concerning this theme. However, they were positive about expressing themselves in these languages as well as using the languages to communicate with other residents of Soshanguve.

4.2.6.3 Factors that support the use of the isiZulu (Theme 3)

This theme observed the factors that supported the use of the isiZulu. Belief statements 1 to 10 in Table 4.24 were merged in order to solicit the factors. Giles *et al.* (1977) proposed a combination of three factors (status, demographic and institutional support) into one factor, which they called “ethnolinguistic vitality.” The study findings could argue that the three variables proposed by Giles *et al.* (1977) are also the factors that supported the use of the isiZulu by its speakers in an effort to maintain their language. The participants *agreed* with the belief statement 1 that living in a neighbourhood with a majority of amaZulu helps to maintain the isiZulu language. In belief statement 2 the participants *agreed* that the degree of social unity among the amaZulu helps a lot to maintain the isiZulu language. The same opinion was discovered in belief statement 4 in which the participants *agreed* that the pride in the amaZulu ethnic origin helps maintain the ethnic language. The participants *agreed* that internal marriages among the amaZulu ethnic group help them to preserve their ethnic language (belief statement 5). The post-1994 language-in-education policy (accepted in 1997) stipulates that learners have the right to learn and be taught in any one of the 11 national official languages of the country (which include the Bantu languages Ndebele, Swazi, Zulu, Xhosa, Northern Sotho, Southern Sotho, Tswana, Tsonga and Venda, as well as Afrikaans and English). Schools are expected to meet learners’ preferences as far as possible. In practice. In this study, the participants revealed an attitudinal positional tendency of *agree* that the educational policy in South Africa promotes ethnic groups to learn the languages of their ancestors (belief statement 6). This finding is attributed by the fact that isiZulu is offered in most schools in Soshanguve as a home language. Again, isiZulu is sharing an equal status of being the language of communicate in this area. The same view was discovered in belief statement 8 in which the participants *agreed* that attending cultural activities in the isiZulu language such as rituals and marriages were helpful in maintaining the isiZulu language. Fishman (1967:17) proposes that there were certain institutional contexts, called “domains” in which one language or language variety is more likely to be appropriate than another. He defined a domain as “a socio-cultural construct abstracted from topics of communication, relationships between communicator, and locales of communication in accord with the institutions of a society and spheres of a speech community.” In other words, domains are regarded as a group of factors such as location, topic and participants. A domains analysis was first introduced by Fishman (1967) and used in the study by Fishman *et al.* (1971). Fishman’s study was dominated by the insight that bilingualism

is more likely to be stable if the two languages used serve different functions. In other words, if each language is used in predictable domains, it is likely to be maintained.

The participants also *agreed* that the family plays a major role in maintaining the isiZulu language. In belief statement 3, the participants were *not sure* whether the large amaZulu population in Pretoria and specific in Soshanguve, helps to maintain the isiZulu language. Another *not sure* attitudinal positional tendency was revealed in belief statement 7 in which the participants were *not sure* whether the strong family ties among the amaZulu ethnic group help to maintain the isiZulu language. A similar view was found in belief statement 10 in which the participants were *not sure* whether the presence of social clubs of the amaZulu has a role in maintaining the isiZulu language. The participants *agreed* with the majority of the belief statements in theme 3 and this means that they were positive about the factors that support the use of the isiZulu language. Edwards (2010) points out with reference to minority languages, that language change is not due to the presumed needs of communities (for example, the need for solidarity or unity or the protection of their cultural character and integrity). Rather, the needs and interests of the individual language user direct it.

4.2.6.4 Factors that support the use of the Sotho-Tswana languages (or Sepitori) (Theme 4)

This theme observed the factors that supported the use of the Sotho-Tswana language (or Sepitori). Belief statements 1 to 5 in Table 4.25 were merged in order to deal with the factors. The participants *agreed* that Sotho-Tswana languages (or Sepitori) were the languages that unite the Pretoria and specifically Soshanguve society (belief statement 2). The participants revealed an attitudinal positional tendency of *agree* that learning Sotho-Tswana languages (or Sepitori) was necessary because the languages are used in schools and universities around Pretoria (belief statement 3). The same opinion was also discovered in belief statement 4 in which the participants *agreed* that Sotho-Tswana languages (or Sepitori) were important in order to communicate with the residents of Pretoria and, specifically, the Soshanguve society. These findings are not a shock because they share the same status as official languages and they are both the languages of communicate in this area. The participants also revealed a *not sure* as a different attitudinal positional tendency in belief statement 1 in which they were *not sure* whether Sotho-Tswana languages (or Sepitori) were the languages that were in line with

modern life. The same view was discovered in belief statement 5 in which the participants were *not sure* whether Sotho-Tswana languages (or Sepitori) were the languages that were considered the most effective and dominant languages in the community. The participants *agreed* with the majority of the belief statements and this means that they were positive about the factors that support the use of the Sotho-Tswana languages (Sepitori). They *agreed* that these languages were as important as other languages in order to communicate with the residents of Pretoria particularly Soshanguve. However, they were *not sure* whether these languages were considered the most effective and dominant languages in the community.

4.2.7 The variables

This section discusses the following four (4) variables: (1) *gender*, (2) *age group*, (3) *occupation*; and, (4) *educational background*.

4.2.7.1 Variable 1: Gender

According to theme 1 that observed the attitudes that participants had towards the isiZulu language and in which belief statements 1 to 10 were merged, it was observed that *gender* was a factor in determining the attitudes that participants had towards isiZulu (belief statement 3, 4, 5, 6, 7 and 9). *Gender* was a substantial factor in determining the attitudinal positional tendency of *not sure* (*mean* = 3.9) whether the *knowledge of the isiZulu language was necessary to maintain the unity of the ethnic group* (belief statement 3). Another significant factor of *not sure* (*mean* = 3.7) was discovered in belief statement 4 and in belief statement 7 (*mean* = 3.3). In belief statement 4 and 5, the respondents *agreed* (*mean* = 4) that *knowledge of this language is a symbol of prestige and social status and it is a symbol of their individual identity*. Another significant factor regarding *agree* (*mean*= 4 and *mean*= 4.3) was discovered in belief statement 10 in which the participants *agreed* that *it is important that their children speak the isiZulu language fluently*. An analysis of the *mean* suggested that *male* participants were uncertain whether the knowledge of the isiZulu language was necessary to maintain the unity of the ethnic group. They were not sure whether the isiZulu language was a symbol of their identity as well as that; the isiZulu language was the language of their ancestors (belief statements 3, 4 and 7) confirmed the significance of these findings.

According to theme 2 that pertained to observing the attitudes held by the participants towards the Sotho-Tswana languages (or Sepitori) in which belief statement 1 to 10 were merged, it was observed that *gender* was a significant factor in determining the participants' attitudinal positional tendency of *not sure* (*mean* = 3.5) that, *they can express themselves best in these languages* (Belief statement 1). Another significant factor was also observed in determining the participants' attitudinal positional tendency of *agreeing* (*mean*= 4.6 and *mean*= 4.5) that, *using these languages was necessary for communication with other residents of Soshanguve and Pretoria society* (Belief statement 4). Another significant factor of *disagreeing* (*mean*= 2.8) was discovered in belief statement 5 in which the participants were uncertain whether *using these languages was necessary for getting jobs*. Another significant factor in determining the participants' attitudinal positional tendency of *disagree* (*mean*= 2.6 and *mean*= 2.3) in belief statement 6 was discovered in which the respondents were uncertain whether using *these languages for conducting business was necessary*. The significant factor in determining the participants' attitudinal positional tendency of *agreeing* (*mean* = 4) included *it was better to learn Sotho-Tswana languages (or Sepitori) in order to spread social and cultural values of the Sotho-Tswana society*. An analysis of the mean suggested that *male* participants held more positive attitudes towards the Sotho-Tswana languages (or Sepitori) (belief statement 10) which confirmed the significance of these findings.

With regard to theme, 3 that observed the factors that supported the use of the isiZulu, in which Belief statements 1 to 10 were merged, it was observed that *gender* was a significant factor in determining the participants' attitudinal positional tendency of *disagree* (*mean* = 2.4) that, *the degree of social unity among the amaZulu helps a lot to maintain the isiZulu language* (Belief statement 2). Another significant factor was discovered in belief statement 4 in which both the *female* and *male* participants presented an uncertain attitudinal positional tendency of *not sure* (*mean*= 3.8 and *mean*= 3.9). *Gender* was a significant factor in determining the participants' attitudinal positional tendency of *agreeing* (*mean*= 4) indicated by *female* participants. Another significant factor was discovered in belief statement 9 in which the participants presented an uncertain attitudinal positional tendency of *not sure* (*mean*= 3.8) as indicated by *male* participants. An analysis of the *mean* suggested that *female* participants held more positive

attitudes toward the factors that supported the use of isiZulu (belief statements 2) while the *male* participants were uncertain (belief statement 9) a fact that confirmed the significance of these findings.

With regard to theme 4 that observed the factors that supported the use of the Sotho-Tswana languages (or Sepitori), in which belief statements 1 to 5 were merged. It was observed that *gender* was a significant factor in determining the participants' attitudinal positional tendency of *not sure* (*mean* = 3.5) that, *learning Sotho-Tswana languages was necessary because they are the languages used in schools and universities around Pretoria* (belief statement 3). An analysis of the *mean* suggested that *female* participants were uncertain whether it was necessary or not to learn these languages because they are used in schools and universities around Pretoria (belief statement 3), which confirmed the significance of this finding.

4.2.7.2 Variable 2: Age group

With regard to theme 1 *age group* was a significant factor in determining the participants' attitudinal positional tendency of *strongly agreeing* (*mean* = 4.77 and *mean*= 5) that *the respondents liked the language of isiZulu and they are proud of it* (belief statement 1). Another significant factor was *strongly agreeing* (*mean* = 4.55) that is, *they felt at home when talking in this language* (belief statement 2). Another significant factor of *agreeing* (*mean*= 4.16) was discovered in belief statement 5 as solicited from those participants aged 28-37 years and (*mean*= 3.55) from those aged 38-48 years and older. In belief statement 6, *age group* was a significant factor in determining the attitudinal positional tendency of *agreeing* (*mean*= 3.55) from those aged 28-37 years, *not sure* (*mean*= 3.33) from those aged 38-48 years and older as well as *disagreeing* (*mean*= 2.8) from those aged 18-27 years. Belief statement 8 discovered a significant factor of *strongly agree* (*mean* 4.55) that *isiZulu language is associated with the Zulu's heritage and history*. Another *agreeing* attitudinal positional tendency was discovered in belief statement 10 as indicated by those participants aged 28-37 years and those aged 38-48 years and older who *agreed* (*mean*= 4 and *mean* 4= 4.16) that, *it was important that their children speak isiZulu language fluently*. An analysis of the *mean* suggested that the middle group (*viz.* those aged 28-37 years), held more positive attitudes toward the isiZulu language than those aged 38-48 years and older, and 18-27 years.

According to theme 2, *age group* was a significant factor in belief statement 1, in which the respondents were uncertain whether they could express themselves best in these languages (*mean* = 3.11). Another significant factor was discovered in belief statement 2 in which the participants *agreed* that they preferred to use these languages for social mobility (*mean* = 4). Another *agreeing* attitudinal positional tendency was discovered in belief statement 3 (*mean* = 4). Another significant choice of *agreeing* was discovered as solicited from those participants aged 18-27 years (*mean* = 3.57). Another significant factor of *disagreeing* (*mean* = 2.6 and *mean* = 2.2) was discovered from those participants aged 18-27 years from different belief statements, namely: belief statement 5 and belief statement 6.

Age group was also a significant factor in determining the participants' attitudinal positional tendency of *not sure* (*mean* = 2.55) indicated by those aged 38-48 years and older as well as those aged 28-37 years (*mean*= 2.55) who held that, *it was important that they speak Sotho-Tswana languages or (Sepitori) in all domains* (belief statement 7). Another significant factor discovered was the one of *agreeing* (*mean*= 3.83) in belief statement 8 indicated by the participants aged 38-48 years and older as well as those aged 28-37 years (*mean* 3.77). In belief statement 9; that is, *Sotho-Tswana languages are more important than Nguni languages*, the significant factor of *not sure* (*mean* = 2.33) was discovered as indicated by those aged 38-48 years and older. Another significant factor of *agreeing* (*mean* = 4.16) was discovered as indicated by those aged 38-48 years and older as well as those aged 28-37 years (*mean*= 3.66) in Belief statement 10, that is, *it was better to learn Sotho-Tswana languages (or Sepitori) in order to spread social and cultural values of the Sotho-Tswana society*. An analysis of the *mean* suggested that the participants aged 38-48 years and older held more positive attitudes toward Sotho-Tswana languages (or Sepitori) than those aged 28-37 years, and 18-27 years.

With regard to theme 3, which observed the factors that supported the use of the isiZulu language, *age group* was a significant factor in determining the factors. In belief statement 3, a significant factor of *agreeing* (*mean*= 3.55) was discovered as indicated by participants aged 28-37 years, and another *agreeing* was discovered as indicated by those aged 38-48 years and older (*mean*= 4.33) while those aged 18-27 years recorded a *mean* of 3.83 concerning the belief

statement. Another significant factor regarding *not sure* was revealed by those aged 18-27 years, who were of the view that, *the pride in the amaZulu ethnic origin helps maintain the ethnic language* (mean= 3.8) in belief statement 4. An attitudinal positional tendency of *strongly agreeing* (mean= 4.66) was discovered as indicated by those aged 38-48 years and older. In belief statement 7, that is, *strong family ties among the amaZulu ethnic group help to maintain the isiZulu language*, those aged 38-48 years and older (mean= 4.33) and those aged 28-37 years (mean= 4) both *agreed*. All the age groups *agreed* on belief statement 10. An analysis of the *mean* suggested that the oldest participants; that is, those aged 38-48 years and older, held more positive attitudes toward the factors that supported the use of isiZulu than those aged 18-27 years and this was discovered in belief statements 1 and 10. Those aged 38-48 years, the older participants had more positive attitudes than those aged 28-37 years, which was discovered in the responses to belief statements 6 and 7.

According to theme 4, regarding the observation of the factors that supported the use of the Sotho-Tswana languages (or Sepitori), *age group* was a significant factor. A significant factor of *agreeing* (mean= 3.55) was discovered as indicated by participants aged 28-37 years. Another significant factor regarding *not sure* was revealed in which the participants were uncertain whether *learning Sotho-Tswana languages was necessary because they are the languages used in schools and universities around Pretoria* in belief statement 3 (mean= 3.8) from those aged 18-27 years (mean= 3.8). Another significant factor of *not sure* (mean= 3.8), that is, *Sotho Tswana languages are the languages that unite the Pretoria and specifically the Soshanguve society* (belief statement 2). Another significant factor with regard to *agreeing* was also discovered when responding to belief statement 5, that is, *Sotho-Tswana languages are the languages that are considered the most effective and dominant languages in the community* (mean= 3.77) as indicated by aged 28-37 years. An analysis of the mean suggested that the participants aged 28-37 years held positive attitudes towards the factors that supported the use of the Sotho-Tswana languages (or Sepitori) in belief statements 1 and 5 rather than those aged 18-27 years.

4.2.7.3 Variable 3: occupation

Occupation was a significant factor in determining the participants' attitudes toward isiZulu. An attitudinal positional tendency of *strongly agreeing* was discovered (*mean* = 5) as indicated by the group of participants who were in *business and technical field* (belief statement 1). Another significant factor of *strongly agreeing* was discovered in belief statement 1 by the group of *students* (*mean*= 4.83) that, *they liked the language of isiZulu and they were proud of it*. Another significant factor of *not sure* was discovered as indicated by the group of *education* (*mean*= 3.8) in response to belief statement 3. Those who were in the group of *business and technical field* also revealed a significant factor of *not sure* in response to belief statement 4 (*mean*= 3.5) that, *the language of isiZulu was a symbol of their individual identity*.

The group of *education* also revealed an attitudinal positional tendency of *agreeing* in belief statement 5 (*mean*= 4.2). *Occupation* was a significant factor in belief statement 6 with an attitudinal positional tendency of *agreeing* (*mean*= 4.33) as indicated by *students*, *not sure* (*mean*= 3.6) that was revealed by the group of *education* and again *not sure* (*mean*= 3) by the group of *housewives and no occupation*. Another significant factor of *not sure* was discovered in belief statement 7 (*mean*= 3.5) as opted for by those in the *business and technical field* that *the isiZulu language was the language of their ancestors*. Another significant factor of *agreeing* was discovered in belief statement 10 (*mean*= 4.33) as indicated by *students* and (*mean*= 4.4) the *education* group that *it was important that their children speak isiZulu language fluently*. An analysis of the *mean* suggested that the participants hold positive attitudes toward the isiZulu language and responses to belief statements 1, 5, 6 and 10 confirmed this. However, some belief statements revealed that the participants were uncertain about their attitudes toward isiZulu and that is Belief statements 3, 4 and 7.

Regarding the participants' attitudes toward Sotho-Tswana languages, *occupation* was a significant factor in determining their attitudinal positional tendency of *not sure* (*mean*= 3.5) as indicated by *students* and attitudinal positional tendency of *disagreeing* (*mean*= 2.4) as solicited from *housewives and no occupation* group in belief statement 1. Another significant factor of *agreeing* in belief statement 3 was discovered (*mean*= 3.67) as indicated by the *students*. In belief statement 4, *students* recorded an *agreeing* attitudinal positional tendency (*mean*= 4.33), *housewives and no occupation* recorded another *agreeing* (*mean*= 4.8),

education group also recorded *agreeing* (mean= 4.4) and those in *business and technical field* as well recorded *agreeing* (mean= 4.5) that, *using these languages was necessary for communicating with other residents of Soshanguve and Pretoria* (belief statement 4).

Another significant factor of *disagreeing* was discovered in belief statement 5 (mean= 2.5) as indicated by those in *business and technical field* while the other *disagreeing* attitudinal positional tendency (mean= 2.2) was discovered when studying the responses of those in *education*. In belief statement 6 an attitudinal positional tendency of *disagreeing* was discovered as opted for by the *education* group (mean= 2.8) and the group of *students* recorded *disagreeing* (mean= 2.5). Another significant factor was discovered in belief statement 7; that is, *it was important that they speak Sotho-Tswana languages (or Sepitori) in all domains* (mean= 3.8) as indicated by *housewives and no occupation* as well as (mean= 2.67) by *students*. Another significant factor of *agreeing* in belief statement 8 was discovered in the responses of those in the *business and technical field* (mean= 4.25) and the group of *students* (mean= 3.83). Those in the *business and technical field* recorded a *disagreeing* attitudinal positional tendency in belief statement 9 (mean= 2.5) that is, *these languages are more important than Nguni languages*. Another significant factor of *agreeing* was discovered in belief statement 10 (mean= 4.25) as indicated by the *business and technical field* group as well as (mean= 4) from the group of *education*. An analysis of the mean suggested that the participants held positive attitudes toward Sotho-Tswana languages and responses to belief statements 3, 4, 8, and 10 confirmed this. However, there were also those participants who were uncertain about other belief statements such as 1 and 7. Again the participants *disagreed* that these languages were necessary in order to get jobs, for conducting business and that the languages were more important than Nguni languages in belief statements 5, 6, and 9.

With regard to the factors that supported the use of isiZulu, *occupation* was a significant factor in determining the participants' attitudinal positional tendency of *not sure* (mean = 3.8) that, *the degree of social unity among the amaZulu helps a lot to maintain the isiZulu language* (Belief statement 2) by the group of *housewives and no occupation*. Another significant factor of *not sure* (mean = 3.6) was discovered in Belief statement 4; that is, *the pride in the amaZulu*

ethnic origin helps maintain the ethnic language by the group of *housewives and no occupation* as well as those in *education*.

In **belief statement 5** the participants were uncertain that, *internal marriages among the amaZulu ethnic group help them to preserve their ethnic language*, the significant factor of *not sure* (*mean*= 3.8) was discovered as indicated by the group of *housewives and no occupation*. Another significant factor was discovered in responses to Belief statement 6 of *strongly agreeing* (*mean* = 4.75) by the group of *business and technical field*. Another significant factor of *agreeing* was discovered in responses to Belief statement 7; (*mean* = 4.2) by the group of *housewives and no occupation* as well as the group of *business and technical field* (*mean*= 4). In belief statement 8 the group of students *strongly agreed* (*mean*= 4.67) that, *attending cultural activities in the isiZulu language such as rituals, and marriages are helpful in maintaining the isiZulu language*. Another significant indication of *not sure* was discovered in responses to belief statement 9 (*mean*= 3.5). In belief statement 10 two groups, namely: (*mean* = 5) *strongly agreeing* by *housewives and no occupation* group; and (*mean* = 4) *agreeing* by those who were in *education* were recorded. An analysis of the *mean* suggested that the majority of the participants held positive attitudes toward the factors that supported the use of isiZulu and responses to Belief statements 6, 7, 8 and 10 confirmed this.

Regarding the factors that supported the use of Sotho-Tswana languages (or Sepitori), *occupation* was a significant factor in belief statement 1 and an attitudinal positional tendency of *agree* (*mean*= 4) was indicated by the group of *students*. Another factor was discovered in Belief statement 4 *strongly agreeing* (*mean*= 4.67); that is, *Sotho-Tswana languages are important to communicate with the residents of Pretoria and specifically Soshanguve society*. A significant factor of *agreeing* (*mean* = 4.4) by the group of *housewives and no occupation*; *agreeing* (*mean* = 4.2) was discovered as indicated by those in *education*; and *agreeing* (*mean*= 3.75). Those in the *business and technical field* indicated in response to belief statement 5 that *these languages were the languages that were considered the most effective and dominant languages in the community*. An analysis of the *mean* suggested that the participants held positive attitudes towards the factors that supported the use of the Sotho-Tswana language and responses to belief statements 1, 4 and 5 confirmed this.

4.2.7.4 Variable 4: Educational background

Concerning the theme that observed the attitudes held by the participants toward isiZulu, *educational background* was a significant factor in determining the participants' attitudinal positional tendency of *strongly agreeing*. All the three groups agreed namely: those who had *Grade 10- 12* (*mean* = 4.85); those who had *two years of college training* (*mean*= 4.75) and those who had *four years of college training and above* (*mean*= 4.55) in belief statement 1.

Another significant factor of *strongly agreeing* was discovered in the responses to belief statement 2 (*mean*=4.57) from those who had *Grade 10-12*. Those who had *four years of college training and above* agreed (*mean*= 3.88) and those who had *two years of college training* also agreed (*mean*= 3.75) that the *isiZulu language is a symbol of prestige and social status* (belief statement 5). The responses to belief statement 6 revealed that all the three groups were uncertain about the belief statement. They all recorded a *not sure* attitudinal positional tendency (*mean*= 3.44) as indicated by those who had *four years of college training and above* (*mean*= 3.5). This finding also pertains to those who had *two years of college*; and, (*mean*= 3) those who had *Grade 10-12*, that is, the *isiZulu language has many dialects that make communication more difficult*. The participants agreed when they responded to belief statement 8, in which those who had *four years college and above* recorded a *strongly agreeing* (*mean*= 4.55). Two groups *disagreed* with belief statement 9 that, *the language of isiZulu is dying in their home*, namely; (*mean*= 2.33) as indicated by those who had *four years of college training and above* and (*mean*= 2.14) those who had *Grade 10-12*. All the three groups *agreed* with belief statement 10 (*mean*= 4.11) as indicated by those who had *four years of college training and above*; (*mean*= 4.5) those who had *two years of college training*; and, (*mean*= 3.85) those who had *Grade 10-12*. An analysis of the *mean* suggested that the participants who had *four years of college training and above* held more positive attitudes towards isiZulu and this is confirmed by responses to belief statements 1, 5, 8 and 10 than those who had *two years of college training* and those who had *Grade 10-12*.

With regard to the theme that observed the attitudes held by the participants toward Sotho-Tswana language, *educational background* was a significant factor in determining the

participants' attitudinal positional tendency of *not sure* as indicated by those who had *Grade 10-12* (*mean* = 2.71) in belief statement 1. Another significant factor of *agreeing* was discovered in responses to belief statement 3 (*mean*=3.75) as indicated by those who had *two years of college training*. Those who had *Grade 10-12* agreed (*mean*= 4.28) that, *using these languages was necessary for communicating with other residents of Soshanguve and the Pretoria society* (belief statement 4).

In Belief statement 6, those who had *two years of college training* disagreed with the belief statement (*mean*= 2.25). Another significant factor of *agreeing* (*mean*= 3.57) was discovered in responses to belief statement 7 as indicated by those who had *Grade 10-12* while those who had *two years of college training* were *not sure* (*mean*= 3). In responses to belief statement 8, those who had *two years of college training* agreed with the belief statement (*mean*= 4.25) while those who had *four years of college training and above*, agreed (*mean*= 3.77). Those who had *Grade 10-12* were *not sure* about the belief statement (*mean*= 3.42). Two groups disagreed with belief statement 9 that, *Sotho-Tswana languages are more important than Nguni languages, namely;* (*mean*= 1.85) as indicated by those who had *Grade 10-12* and (*mean*= 1.77) those who had *four years of college training and above*. Those who had *four years of college training and above* agreed with belief statement 10 (*mean*= 4.11) and those who had *two years of college training* also agreed with the belief statement (*mean*= 3.75). An analysis of the *mean* suggested that the respondents who had *two years of college training* and those who had *Grade 10-12* held more positive attitudes toward Sotho-Tswana languages and this is confirmed by the responses to belief statements 3, 4, 7 and 8 than those who had *four years college and above*.

Regarding the theme that observed the factors that supported the use of isiZulu, *educational background* was a significant factor in determining the participants' attitudinal positional tendency of *agreeing* as indicated by those who had *four years of college training and above* (*mean* = 4) and those who had *Grade 10-12* (*mean*= 3.57) in response to belief statement 3. Another significant factor of *strongly agreeing* was discovered in belief statement 6 (*mean*=4.55) as indicated by those who had *four years of college training and above* while those who had *Grade 10-12* were uncertain about the belief statement (*mean*= 3). All three

groups agreed with belief statement 7; that, *strong family ties among the amaZulu ethnic group help to maintain the isiZulu language*, ($mean= 4.11$) as indicated by those who had *four years of college training and above* ($mean= 3.75$), those who had *two years of college training* ($mean= 3.71$) and from those who had *Grade 10-12*. In response to belief statement 9, those who had *two years of college training strongly agreed* with the belief statement ($mean= 5$). Another significant factor was discovered in Belief statement 10, in which all the groups agreed with the belief statement ($mean= 4.5$) as indicated by those who had *two years of college training*; ($mean= 4$), those who had *Grade 10-12*; and, ($mean= 3.66$) those who had *four years of college training and above*. An analysis of the *mean* suggested that the participants who had *four years of college training and above* held more positive attitudes towards the factors that supported the use of isiZulu and this was confirmed by responses to belief statements 3, 6 and 7 rather than those who had *two years of college training* and those who had *Grade 10-12*.

Concerning the theme that observed the factors that supported the use of Sotho-Tswana languages, *educational background* was a significant factor in determining the participants' attitudinal positional tendency of *not sure* ($mean= 3.14$) in response to belief statement 3 that, *learning Sotho-Tswana languages was necessary because they are the languages used in schools and universities around Pretoria* as indicated by those who had *Grade 10-12*. Another significant factor of *not sure* was discovered in **belief statement 4** ($mean=3.25$) as opted for by those who had *Grade 10-12*. Those who had *four years of college training and above agreed* ($mean= 4.11$) and those who had *Grade 10-12 also agreed* ($mean= 3.71$) regarding Belief statement 5. An analysis of the *mean* suggested that the respondents who had *four years of college training and above*, held positive attitudes toward the factors that supported the use of Sotho-Tswana languages rather than those who had *Grade 10-12* and this is confirmed by belief statement 5. It points to the fact the level of education exerts a powerful influence on language attitudes. The more advanced the level of education, the more positive language users become towards languages.

4.3 Interview data

The researcher conducted semi-structured interviews. The study conducted interviews in English and isiZulu with 20 participants who also completed the questionnaires. The

interviews comprised five (5) questions. All the interviews were audio recorded and transcribed.

4.3.1 Presentation of interview responses (20 participants)

The following is a presentation of the interviewees' responses to the five (5) interview questions posed to 20 participants.

Interview question 1: Why do you think it is important for you to work on improving your communication skills in isiZulu by making friends with other people whose first language is isiZulu?

The majority of the participants (80%) agreed that they were working on improving their communication skills in isiZulu by making friends with other people whose first language is isiZulu. They also gave their reasons regarding why they made this effort. They said it was because they wanted to become fluent in the language and were able to express themselves better in this language. Therefore, for them it was obvious that if they worked on improving their communication skills, then their level of fluency would increase. Some of the responses were as follows:

I want to have more knowledge of isiZulu so that I will be able to express myself using isiZulu better and confidently (F2, F5, M3, M7 and M8).

As a Zulu speaking person, I have to know and understand my own language before I expose myself to other languages (F4, M1 and M10).

IsiZulu is the language that distinguishes me from other people speaking other languages other than isiZulu and it reveals my identity (F1, F8, F10, M2 and M6)

Making friends with people whose first language is isiZulu does not only help me in communication but also helps me in my studies as well (F3, F6 and F7).

Only two participants (20%) revealed that they did not make any effort to improve their communication skills in isiZulu:

IsiZulu is not a dominant language in Soshanguve; therefore, I have to focus more on improving my knowledge of the dominant languages such as Setswana. (F9, M4 and M5)

I am able to communicate the basics in isiZulu; therefore, I see no need to make friends with people whose first language is isiZulu. (M9)

Interview question 2: Why do you normally use isiZulu when engaging in a conversation, angry, happy, praying and invoking?

The majority of the participants (65%) agreed that they normally use isiZulu when engaging in a conversation, feeling angry or happy, when praying and invoking. Here are some of their responses:

I normally use isiZulu because I express my emotions better using it. (F1, F4, F6, F9 and M2).

I use isiZulu because it is the right language to use when communicating with my ancestors. (F2, M4, M9 and M10).

Most of the people in my neighbourhood communicate in isiZulu. (M1, M5, M6 and M8).

Only seven participants (35%) revealed that they did not normally use isiZulu, but it said it depends on the situation. They mentioned that if they engage in a conversation with isiZulu non-speakers, they use the Sotho-Tswana languages (or Sepitori):

I use Sotho-Tswana language when I am talking to non-speakers of isiZulu. (F3, F5, F7 and M7).

Sometimes I forget the right Zulu words to use and end up mixing languages (F8, F10 and M3).

Interview question 3: Why do you think isiZulu is the language of your heritage and history?

All participants (100%) said that indeed isiZulu is the language of their heritage and history. The following are some of their responses:

The IsiZulu language is a symbol of my individual identity (F1, F2, F6, F8, F9, M1, M3 and M4).

IsiZulu language is the one that makes me to be recognisable to other members of our community and represents my identity (F3, F4, M2, M5, M6 and M8).

IsiZulu is the language I can use to pass on my heritage and history to the next generation (F5, M7, M9 and M10).

IsiZulu is the language that guides me in order to determine my culture (F7 and F10).

Interview Question 4: Why do you think it is important for you to work on improving the use of isiZulu in all domains in order to maintain it and pass it on to the next generation?

The majority of the participants (80%) stated that they worked on improving the use of isiZulu in all domains in order to maintain it and pass it on to the next generation. The following are some of their responses:

I want the next generation to know the language and feel proud about it (F3, F7, M2 and M9).

I believe if we as the older people use the language in all domains, our children will look up to us and enjoy using it too (F5, F6, F9, M1 and M10).

I think it will help the children know who they are, and where they come from; that is, their heritage through their language (F1, F2, F4, F8, M3 and M4).

I use the isiZulu language to communicate with others, to establish relationships and a sense of myself, and to express who I am because it is an important part of being human. (F10).

Only four participants (20%) revealed that they did not use isiZulu in all the domains. The following are some of their responses:

I do not use isiZulu in all domains because the people I stay around with use other languages (M5 and M7).

The isiZulu language has many dialects that make it difficult to use in all domains (M6 and M8).

Interview question 5: Why do you believe that a family has a major role in maintaining the isiZulu language?

All the participants (100%) agreed that family has a major role to play in maintaining the isiZulu language. Some of their responses were:

Family has a major role in maintaining the language by teaching children to embrace the language and use it all the time (F1, F2, F3, F4, F5, F7, F10, M2, M4, M5, M6, M8 and M9).

The family has a major role because the child's first language is critical to his or her identity. Therefore, maintaining the language helps the child value his or her culture and heritage, which contributes to a positive self-concept (F6, F8, F9, M1, M3, M7 and M10).

4.3.2 Summary of interview responses (20 participants)

The majority of the participants revealed that they were working on improving their communication skills in isiZulu by making friends with other people whose first language is isiZulu because they mentioned that they wanted to have more knowledge of isiZulu so that they would be able to express themselves better and confidently when using isiZulu. They also mentioned that isiZulu is the language that distinguishes them from other people speaking other languages other than isiZulu and it reveals their identity. They mentioned that, as Zulu speaking people, they have to know and understand their own language before they expose themselves to other languages.

However, few participants mentioned that since isiZulu is not a dominant language in Soshanguve, they need to focus more on improving their knowledge of the dominant languages such as Setswana. They also mentioned that they see no need for making friends with people whose first language is isiZulu, because they already know the basics of isiZulu and therefore, they are able to communicate using the language.

When it comes to using isiZulu when engaging in an informal conversation, when feeling angry or happy, when praying and invoking, the majority of the participants mentioned that they used isiZulu because it is the language, in which they feel comfortable to express their emotions. A few of them mentioned that they did not use isiZulu because they wanted to fit in.

All the participants agreed that isiZulu is the language of their heritage and history by mentioning that it is a symbol of their individual identity, which they could use to pass on the norms, values and customs. They also mentioned that through isiZulu, they are recognised to other members of their community and it represents their identity.

The majority of the participants mentioned that they worked on improving the use of isiZulu in all domains in order to maintain it and pass it on to the next generation. They mentioned that they wanted the next generation to know the language and feel proud of it. They also stated that if they worked on improving the isiZulu language in all domains, it would help the next generation to know whom they are where they come from and they will know their heritage through the language. Only a few did not see it that way because they shared that they stayed around people who use other languages.

All the participants agreed that the family plays a major role in maintaining the isiZulu language. They mentioned that the younger generation speak less isiZulu than the older generation, and this may lead to the language's death within a few generations to come. Therefore, the family has a major role to play in maintaining the language by teaching children to embrace the language and use it. They also mentioned that the children's first language is critical for their identity. Therefore, maintaining the language helps children to value their culture and heritage, which contributes to a positive self-concept.

4.4 Analysis of questionnaire and interview data

4.4.1 Theme 1: Attitudes toward isiZulu

The present study chose the Language Ecology Approach, which Haugen 1974 in Mühlhäusler (1992: 163) advocates as: “The struggle between dominated and dominant groups for the right to survive.” This struggle for domination among groups is called ‘the ecology of language.’ The study also incorporated the ethnolinguistic vitality model, which Giles, Bourhis, and Taylor (1977: 308) define as ‘that which makes a group likely to behave as a distinctive and active collective entity in intergroup situations.’

Van Aswegen (2008: 35-36) opines, “[The language ecology approach brings an ecological perspective to language maintenance and shift, namely factors that describe the interactions between languages and their environments.” This means that language maintenance is a part of human ecology, which is a variety of the larger disciplines of sociology and political science. Paulston (1992: 70) states that for a shift to take place, access to the dominant language is needed, the motivation to learn it, and, opportunities to learn it, such as socio-economic upward mobility. The researcher agrees with Paulston (1992), because the participants of this study do have access to the Sotho-Tswana languages (or Sepitori) as the dominant languages, they do have the motivation to learn these languages as they mentioned that they do use them for communication purposes, and they do have opportunities to learn them by communicating with non-speakers of isiZulu. Only languages with a possibility of maintenance or replacement by another language, which which they are in contact, are eligible for the study of language maintenance and shift. This means that isiZulu as a language that lives side by side with other languages, and has contact with them, has a possibility of being maintained, or replaced and therefore, it was eligible for the study of language maintenance and shift. The language in threat of replacement is always the language of the dominated group (Fase, Jaspaert, & Kroon, 1992: 3). According to Mora (2014: 1):

.... language ecology studies the dynamics of interaction and coexistence of old and new languages in social contexts. As society becomes increasingly more mobile, dominant languages take the place of lesser-known or indigenous languages. A language ecology perspective follows the metaphor of an ecosystem, with a balance ensuring survival of all species. In the case of languages, a language ecology approach analyses power dynamics and issues of equity and human rights as fundamental

elements in the social use of languages. The goal is to ensure that the promotion of any one language, in the name of globalisation for example, does not make casualties of historically important local languages. Instead, these can become empowered as the result of increased social interactions with a larger world.

Haugen (1972) in Edwards (1992: 43) poses ten ecological questions that need to be asked when dealing with a given language situation when investigating language maintenance and shift. One of the questions he posed is what attitudes there are towards the language by its speakers? This question corresponds with the disciplinary subdivision of an “ethnolinguistic” perspective. The current study also investigated the attitudes of the speakers of isiZulu towards their ethnic language (isiZulu). The findings of this study revealed that the majority of the participants had positive attitudes towards the isiZulu language. They revealed that they could understand isiZulu; they could engage in a conversation in isiZulu, they could read and write in isiZulu, and they could watch and understand isiZulu programmes on TV.

Giles, Bourhis, and Taylor (1977), proposes that status, demographic, institutional support and control factors constitute the vitality of ethnolinguistic groups. A group’s strengths and weaknesses in each of these domains could be assessed to provide a rough classification of ethnolinguistic groups as having low, medium, or high vitality. It is argued that low vitality groups are most likely to go through linguistic assimilation and “cease to exist as a distinctive collectivity.” On the other hand, the high vitality groups are likely to maintain their language and distinctive cultural traits in multilingual settings. In the current study, isiZulu can be classified as having a high vitality. With regard to status, isiZulu is a South African official language and this means that it enjoys an equal status as the dominant languages in Soshanguve. Concerning the language policy of the City of Tshwane Metropolitan Municipality, isiZulu and Sotho-Tswana languages are accepted as languages of communicate.

Another question posed by Haugen (1972) was, ‘what are the domains of the language?’ This question matched a disciplinary subdivision of “sociolinguistics.” The current study findings revealed that the participants agreed that they used isiZulu in different domains. They used it when writing their personal letters, when speaking to their neighbours, when speaking to their parents and elderly, when they were at home with their siblings, when they met their friends in the neighbourhood, at schools and at work, when they were angry and were dreaming. An overwhelming majority of the participants agreed that they liked and felt proud of the language

because it made them feel at home when they expressed themselves when they used it. These findings suggest that isiZulu has all the positive structural variables of the ethnolinguistic vitality model. Concerning the institutional support, isiZulu enjoys the same institutional support in Soshanguve because it is used in formal and informal domains. For instance, it is used for teaching and learning in schools and the participants showed their awareness in terms of the promotion of the ethnic languages by the educational policy in South Africa, it is used in the mass media as the participants mentioned that they watched isiZulu programmes on TV. According to informal domains, it is used for cultural activities as the participants mentioned that attending cultural activities in the isiZulu such as rituals and marriages helps them in maintaining their language.

These findings, therefore, are inconsistent with those made by Tawalbeh, Dagamseh, and Al-Matrafi, (2013: 139). Their findings revealed that Hausa speakers in Saudi Arabia were clearly shifting towards the use of Arabic. Based on the respondents' answers to the questionnaires and the information disclosed in interviews with the Saudi Hausa population, it was concluded that the Saudi Hausa had negative attitudes towards their ethnic language and the reduced appreciation they had towards it had led to a shift towards Arabic. The results indicated that the Saudi Hausa did not present signs of language maintenance and they had a limited ability in four Hausa language skill areas. In contrast, they used Arabic in almost all the communication domains and socio-religious practices. Therefore, the results proved that there had been a fast shift among Saudi Hausa towards Arabic and such a shift could be attributed to socio-economic, religious, and negative attitudinal factors.

In the current study, the participants agreed that the knowledge of isiZulu was necessary to maintain the unity of the ethnic group and that the language was a symbol of their individual identity, the language of their ancestors because it was associated with the Zulu's heritage and history. The participants also revealed that they were working on improving their communication skills in isiZulu by making friends with other people whose first language was isiZulu because they wanted to attain more knowledge of the language so that they would be able to express themselves better and confidently when using it. They also mentioned that they did improve the use of isiZulu in order to maintain it and pass it on to the next generation and they did believe that the family plays a major role in maintaining the isiZulu language. Status

and institutional support played an indisputable role in the construction, maintenance and intergenerational transfer of their isiZulu identity. In a similar vein, Al-Nahar (2009) in Abdelhadi (2017: 115), investigated language maintenance among the Armenians of Jordan. The results indicated that the Armenians had positive attitudes towards the Armenian language as they regarded it to as the most beautiful and most useful language. Furthermore, they regarded the Armenian language as an expressive and sentimental language for communicating the speakers' ideas and feelings, especially when they were angry. The results also showed that the Armenian language reflected their identity as Armenians.

4.4.2 Theme 2: Attitudes towards the Sotho-Tswana languages (or Sepitori)

One of the ecological variables postulated by Haarman (1986) in Edwards (1992: 44) was the 'Ethnopsychological variable' for example, attitudes towards other ethnic groups, the language identity and relationships. With regard to the attitudes of the participants towards the Sotho-Tswana languages (or Sepitori), strong positive attitudes were revealed by the majority of the participants who indicated that they understood these languages, they could engage in a conversation using these languages, they could read and write using these languages. However, they revealed that even though they could write in these languages, they did not use them mostly when writing their personal letters. They also revealed that they also watched television programmes presented in these languages. The participants were not certain about some of the belief statements such as whether they preferred the use of the Sotho-Tswana languages (or Sepitori) for social mobility and whether using these languages was necessary for getting jobs and conducting business.

These findings, therefore, are inconsistent with those made by Tawalbeh, Dagamseh, and Al-Matrafi, (2013: 139). Their study revealed that the language shift accelerated due to the need of the Saudi-Hausa people to integrate with the dominant Saudi Arabian community and find improved employment. Therefore, there was pressure on the Saudi-Hausa to integrate with the dominant community. In the current study, the participants strongly disagreed that the Sotho-Tswana languages (or Sepitori) were more important than the Nguni languages, specifically

isiZulu. However, they strongly agreed that these languages were only necessary for communicating purposes with other residents of Soshanguve and Pretoria at large.

4.4.3 Theme 3: Factors that support the use of isiZulu

According to Pauwels (2005) in Abdelhadi (2017: 110):

..most of the studies on community languages in Australia have attempted to identify multiple factors that are either conducive or affective to language maintenance. These factors are diverse and include political, social, demographic, economic, cultural, linguistic, psychological and institutional support factors. These factors can affect the maintenance of the isiZulu language either positively or negatively.

It was discovered in the current study that some of the above-mentioned factors affected the maintenance of the isiZulu positively. Ndlovu (2015: 367) explains that social status is the degree of esteem a linguistic group affords itself and this social status closely correlates with that which other groups accord to it. Low self-esteem on the part of the in-group in most cases impedes its ability to initiate, sustain and implement its language policies successfully, while high self-esteem yields the opposite. Social status relates directly to and overlaps with Webb's (2010) conditions and factors of ethno-linguistic awareness and linguistic nationalism, the social and cultural character of the community. Social status is one of the factors that played a vital role in maintaining the isiZulu language for the amaZulu under study because they revealed a high self-esteem with regard to social and cultural matters. They mentioned that the degree of social unity among themselves, the pride that they have for the language as well as the fact that attending the cultural activities hosted in their language, such as rituals and marriages, is helpful in maintaining their language. With regard to linguistic nationalism, the participants showed an awareness that the language is promoted by the educational policy in South Africa that it is to be taught in schools and in Soshanguve respectively, and, in effect, the language is taught in some of the schools.

Another question posed by Haugen (1972) was, 'Who uses the language?' The disciplinary subdivision for this question is "linguistic demography." According to the current study findings, an overwhelming majority of the participants agreed that living in a neighbourhood with a majority of amaZulu, as well as the degree of social unity among the AmaZulu, helps

to maintain the isiZulu language. However, they were uncertain whether the large number of the amaZulu population in Pretoria and specifically, in Soshanguve could help maintain the language. The participants were certain that for them to be able to maintain their ethnic language, they needed to use it at all times and in all the crucial areas. According to Ndlovu (2015: 368), the concentration of ethnolinguistic group members across a given area significantly determines its vitality and ability to implement the mother tongue education policies successfully. Minority groups, which are widespread, are more likely to have a low ethnolinguistic vitality and fail to implement the mother tongue education policy successfully because their numbers may be considered too low to support mother tongue education. Moreover, their numbers may not attract publishers in their language, and in a context where numbers count in terms of the priority of attention, smaller groups experience exclusion. In the current study, it could be argued that the ethnolinguistic group members (amaZulu) in the area under study determines its vitality and ability to implement mother tongue education policies because their number is high and this suggests a high ethnolinguistic vitality (see section 1.2).

According to Abdelhadi (2017: 113), “research on immigrant languages confirmed that the minority group’s marriage patterns could influence the maintenance of the community languages” (Baker, 2011; Clyne & Kipp 1999; Clyne, 2005; Holmes, 2013; Namei, 2012). This influence on community languages could be either negative, through an exogamous marriage, or positive through an endogamous marriage. Holmes, (2013: 65) in Abdelhadi (2017: 113) points out that, “Marriage to a majority group member, is the quickest way of ensuring the shift to the majority group language for the children.” According to Namei (2012) in Abdelhadi (2017) “exogamy, or inter-ethnic marriages, contribute to the loss of the community languages, a process during which the language with the higher status and prestige becomes the preferred language for daily communication.”

Haarman (1986) in Edwards (1992: 44) proposes seven basic ecological variables to researchers when investigating language maintenance and shift and provides valuable examples of variables in each category. One of the ecological variables he offered was, an ‘ethnosociological variable,’ for example, age, sex, the degree of endogamy, social stratification and exogamy, amongst others.. The participants in the current study revealed

strong attitudes regarding the fact that the pride that the amaZulu people display regarding their ethnic origin could help maintain the ethnic language as well as the fact that internal marriage among the amaZulu could help them preserve their ethnic language. This viewpoint can be traced back to Ndlovu (2015: 370), where he asserts that exogamy is associated with subtractive and or marked bilingualism, which usually results in the in-group being too comfortable with the language of the outgroup because it lacks the communicative need for its mother tongue. Exogamy becomes a more serious problem where the language of the outgroup is favoured in language retention ratios and is the preferred language of education. These two factors weaken the in-group's vitality and, in turn, affect the prospects of initiating, sustaining and successfully executing bottom-up language political change. The participants under study were in favour of the internal marriage among the amaZulu because they believed that it could help them maintain their language. This choice suggests that the participants are more in favour of sustaining and executing the bottom-up political change of the isiZulu.

It must be stated that these findings are inconsistent with those made by Tawalbeh, Dagamseh, and Al-Matrafi, (2013: 139). In their study, the findings indicated that demographic factors seemed to have accelerated the shift process. The Saudi-Hausa lived in Mecca, which is a cosmopolitan city and they did not separate themselves from the majority. They lived side-by-side with the majority of the Saudi Arabian population. An interesting point, however, was that endogamous marriage did not seem to help the Saudi-Hausa to maintain their language. In most cases, the Saudi-Hausa got married to each other. However, such an endogamous marriage did not appear to help the maintenance of their language and culture. In the current study, an overwhelming majority of the participants agreed that the family plays a major role in maintaining the language, and that attending cultural activities in the isiZulu language, such as, rituals and marriages are helpful. These findings are therefore, similar to those made by Abdelhadi (2017: 113-114). His study findings revealed:

The home is the only domain where the family has close control of the children in terms of communication and transmission of the community language. Children are exposed to the majority language of the host country outside the home domain in places such as schools and playgrounds.

4.4.4 Theme 4: Factors that support the use of the Sotho-Tswana languages (or Sepitori)

Haugen (1972) also posed a question, ‘What other languages are used by its speakers?’ This question fell under a disciplinary subdivision of “dialinguistics” With regard to the factors that supported the use of the Sotho-Tswana languages (or Sepitori), the participants agreed that these languages were the languages that unite the Pretoria and specific Soshanguve society. They agreed that the languages were necessary because they were the languages used in most schools and universities around Pretoria, which made them the most dominant languages in Soshanguve. However, they were not sure whether these languages are the languages that are in line with modern life. According to Paulston (1988: 5), “whichever factors are involved, language shift only takes place if the language being shifted to has social prestige and economic advantage, primarily in the form of source of income.” Paulston (1994: 9) further remarks, “Ethnic groups within a modern nation-state, given opportunity and incentive, typically shift to the language of the (economically) dominant group.” These remarks are therefore, inconsistent with the findings of the current study, as the amaZulu under study did not shift from their ethnic language to the dominant languages in Soshanguve as they were uncertain whether the Sotho-Tswana languages (or Sepitori) were necessary for getting jobs and conducting business. They only believed that these languages were only necessary for communication purposes. The mere reason was that isiZulu has the same status as these languages, as well as the favourable demographics and the fact that it is the language of the economic centres, Durban and Johannesburg. Furthermore, it is taught in schools in this area. It is the language of the area as it is recognised in the language policy of the city (see section 1.2). Therefore, one could argue that a shift did not happen in the group under study because isiZulu enjoys an equal social prestige and economic advantage as the dominant languages.

4.5 Data analysis aligned to research questions

The five questions modelled in this dissertation are (see Section 1.4):

- How did growing up in an environment that is dominated by Sotho-Tswana languages (or Sepitori) influence the knowledge of the participants’ isiZulu language?
- What are the participants’ attitudes towards either isiZulu and Sotho-Tswana languages (or Sepitori)?

- Which factors have been contributing so far to the shift from their isiZulu language to Sotho-Tswana languages (or Sepitori)?
- Which factors have been contributing so far to the maintenance of the isiZulu language?
- What is the reason for certain languages in prolonged contact with the dominant language sustain over time while other languages shift to the dominant language?

4.5.1 Research question 1

To answer the first question, it is essential to address the subject of whether the isiZulu-speaking people have adequate access to both isiZulu and the dominant languages of Soshanguve. Kaplan and Baldauf (1997: 62) state that, if both languages can serve all the same purposes and domains, then the majority language draws the minority speakers (see section 2.2.1.3) because it offers greater access to material rewards, employment and economic opportunities. It may also be that there is higher status as a result of linguistic and cultural association with the majority group. In addition, in urbanisation situations, where minority individuals are drawn into urban centres – essentially for the same reasons of employment and economic reward – minorities are required to learn and use the majority language. Over time, these conditions lead to an environment in which the young have no incentive, and perhaps little opportunity, to learn the minority language. In the case of isiZulu, one can argue that the environment is conducive for language maintenance because both the languages serve the same purposes and domains; they share the same status as official languages and the participants used them both in formal and informal domains. The difference in this case is the fact that the amaZulu under study do not see the dominant languages as languages that offer access to material rewards, employment and economic opportunities.

The isiZulu speakers of Soshanguve have a great chance of accessing the knowledge of both isiZulu and the dominant languages. The reason for this is that the City of Tshwane Metropolitan Municipality adopted all these languages as one of its languages of communication (see section 2.2.1.1). Both the isiZulu and Sotho-Tswana languages are on the list of languages indicated by the census as the languages mostly spoken in households, particularly in Soshanguve in terms of language distribution. The implications of this policy position on the isiZulu language maintenance suggest that both the languages enjoys the same

status and therefore, the amaZulu under study are expected to show evidence of a healthy bi/multilingualism. Again, the reflection of multilingual diversity in this township is incorporated in the name, Soshanguve, as it is an acronym of the indigenous African languages found in the neighbourhoods: So = Sotho (Sotho, Pedi, Tswana); Sha = Shangaan; Ngu = Nguni (isiZulu, isiXhosa, isiNdebele, siSwati); Ve = Venda. The implications of the language-in-education policy also played a vital role in the maintenance of the isiZulu language because it is taught in schools and the policy promotes the mother tongue education in schools. This reflection of diversity in this township proves that the isiZulu speakers had an access to the knowledge of both the isiZulu and Sotho-Tswana languages. Presently, Soshanguve remains an ethnically and multilingual diverse area, an aspect that has been reinforced by the arrival of many immigrants from other African countries (Mashigo, 2015: 52), as well as further regions such as India or Pakistan (see section 2.2.1.1). It can therefore, be concluded that the participants were able to maintain their language as a language to use in formal and informal domains as well as the language with high status.

4.5.2 Research Question 2

To answer the second question, it is essential to report the issue of whether the isiZulu language speakers engaged in certain behaviours that could lead to them having a positive attitude towards both the isiZulu and Sotho-Tswana languages. Although an attitude is a hypothetical psychological construct, it touches the reality of language life (see section 2.2.1.5).

The attitudes and reactions of the community at large influence families in their language maintenance efforts. Whilst official policies towards bilingualism, multiculturalism, and native language use have become supportive, community attitudes are much more diverse, ranging from total acceptance to total rejection. Correspondingly, the family's immediate environment (for example, relatives, colleagues, and friends) may hold varied opinions on native language use which can affect the efforts of language maintenance in the family positively or adversely (see section 2.2.1.3). Therefore, one can argue that the isiZulu speakers of Soshanguve have a considerable chance of having positive attitudes toward both the isiZulu and Sotho-Tswana languages because isiZulu can be seen as a sign of social or group identity and a sign of group membership and solidarity for them. This entails that through isiZulu, they were able to

distinguish themselves from other groups by making use of their language to convey their norms, values, customs and rituals. These attitudes with regard to the amaZulu under study contribute to the maintenance of their language because this study discovered that they used their language with their friends and family and this helped them to develop positive attitudes which affected the efforts of language maintenance positively in their area. Giles, Bourhis, and Taylor (1977: 307) state:

In-group speech can serve as a symbol of ethnic identity and cultural solidarity. The use of language is to remind the group about its cultural heritage, for transmitting group feelings, and for excluding members of the out-group from its internal transactions (see section 2.2.1.1).

According to Ndlovu (2013: 90), language attitudes usually, although not always, follow the socio-economic and linguistic hierarchies in society. The higher the status of a language, the more positive the speakers' attitudes are towards it and the lower the status of a language, the more negative the attitudes are. Language attitudes of the speakers play an important role to resist language shifts. Resistance to language shifts is usually possible if speakers have a positive attitude about their language and hold it in high regard. As long as speakers see some social status or socio-economic value in their language, they will certainly wish to maintain it. For the speakers of one language to be attracted to another language, there must be significant differences in prestige and status between the two languages. The languages under study share equal status with regard to the social status as well as the socio-economic value. Therefore, it could be expected that the participants would show resistance to a language shift, but wish to maintain their language. Language status is therefore a more subtle, but more pervasive determinant of language maintenance, revitalisation and language attitudes (Paulston, 1988; 1994; Adegbija, 1993; 1994a; 1994b; 1997; 2001; Pakir, 2004; Batibo, 2005).

4.5.3 Research question 3

To answer the third question, it is essential to address the matter of whether the isiZulu language speakers experienced motivation and intense pressure from the dominant languages. The reason for this is that if they was motivation and pressure from the dominant languages, that motivation would have led to unbalanced bilingualism, which would eventually have resulted in a language shift. The amaZulu under study did have some motivation and opportunities to learn the dominant languages as they revealed that these languages were

necessary for communication purposes as well as for social mobility. However, this does not mean that they experienced intense pressure from the dominant languages. The amaZulu under study showed no signs of language shift because isiZulu shares equal socio-economic upward mobility with the dominant languages. Mufwene (2006: 23) explains the motivation behind a language shift (see section 2.2.1.4) by saying that:

...if particular populations shift from their traditional vernacular to other languages, it must be because the alternatives appeal more to them or serve their communicative interests better, for any number of social reasons, or because they find themselves in situations where communication can be established (the most efficiently or faster) only in the other language.

Paulston (1992a: 70) states that, for a shift to take place, the speakers must have access to the dominant language, the motivation to learn it and opportunities to learn it in order to achieve socio-economic upward mobility. The languages, which are eligible for a study of language maintenance and shift, are those with the possibility of maintenance or those that are replaceable by another language with which they are in contact and that are eligible for the study of language maintenance and shift (see section 2.2.1.4). The language that is under threat of replacement is always the language of the dominated group (Fase et al. 1992: 3). Thus, one can contend that the speakers of isiZulu had access to the dominant languages and they had every opportunity and sufficient motivation to learn these languages to shift to these languages, as they are the dominant languages in society. However, these speakers did not stop using their own language in some or all domains of communication. This means that the isiZulu language was not getting any pressure from the dominant languages and that is why the speakers did not shift because there was no motivation to do so. Giles, Bourhis and Taylor (1977:315-316) opine that informal support is the extent to which a minority organises itself in terms of pressure groups to represent and safeguard its own ethnolinguistic interests. A minority group that has organised itself to lobby and advocate for the promotion, maintenance and safeguarding of its interests has more vitality. Furthermore, they argue that such organisation assists minorities to safeguard and promote their interests. The amaZulu under study proved that they organised themselves to represent and protect their own ethnolinguistic interests by resisting any pressures from the dominant languages and that was the reason they were able to maintain their language. Adegbiya (2001:305) notes that in every context, a committee or body

is required to assume responsibility to reverse language shifts. When no one is responsible, no one will be committed to reverse language shifts. A minority group that recognises and accepts the value of its own language and takes noteworthy actions not only to promote it, but also to guarantee its future security, stands a much better chance to be seen, recognised and attended to, than another that merely awaits government or external intervention. The amaZulu under study do recognise and accept the value of their language and that helps them to maintain their language. They also guarantee the future security of their language by making sure that they use it in all most all the formal and informal domains. It can be argued that the reasons for the maintenance are that the isiZulu and the dominant languages in this situation, enjoy equal status because they are all official languages and are taught in schools.

These findings are comparable to those made by Posel and Zeller (2016). In their study, they investigated language shifts or increased bilingualism in South Africa by using the evidence from the census data (see section 2.2.2). However, their study focused on whether there was evidence of a language shift to English, in terms of English replacing a Bantu language as the home language. The study findings indicated that English language prevalence among Africans had increased considerably. However, the study also indicated that the use of almost all the official Bantu languages had also risen. The period under review therefore, was associated with greater bilingualism rather than the displacement of Bantu languages by English. The current study investigated whether there was evidence of a language shift to Sotho-Tswana language (or Sepitori) as the dominant languages of Soshanguve, regarding whether these languages were replacing isiZulu as a home language for its speakers. The data findings indicated that there was no possible shift and the use of all the languages in the community was rising because the participants revealed that they also used the Sotho-Tswana languages in some domains. The factors that explain the strong ethnolinguistic awareness and vitality of the amaZulu, are status variables because they exhibited high self-esteem with regard to sustaining and maintaining their language as well as implementing its language policies and, institutional support factors because the group has mobilised and organised itself into pressure groups to represent and protect its ethnolinguistic vitality in various formal and informal institutions.

4.5.4 Research question 4

To answer the fourth question, it is imperative to report whether the isiZulu language speakers have sufficient access and motivation to maintain their language. Batibo (2005: 102) explains that language maintenance pertains to the phenomenon where a language maintains its vitality, even under pressure. It implies, therefore, that the degree of resistance is strong enough to contain any pressure that may arise from a dominant language (see section 2.2.1.3).

Fishman (1964, 1991) suggests that maintaining community languages in several domains based on the speakers' choices and preferences. These language domains include the home/family, friends, neighbours, community, religion, education, and the media. In most cases, the language maintenance domains are found to be extremely significant, not just for the maintenance and activation of community languages, but also to reverse these languages in case of any unexpected shifts. As argued by Holmes (2013), the maintenance and preservation of the indigenous language can be done by its speakers if speakers use it in multiple domains. Therefore, this study will argue that the isiZulu language speakers of Soshanguve were motivated to maintain their language in numerous domains such as the home, the community, and education, for example. The reason for this is that they had access to using their language in domains such as education, the home, the community, friends and neighbours. Consequently, one can reason that the isiZulu language speakers did not give up their identity and their language. Giles, Bourhis and Taylor (1977:316) stress the critical importance of their language for ethnic minority groups in the state's education system. According to Skutnabb-Kangas (2006:275), a minority whose children attend schools where the dominant language is the main language of instruction, cannot usually maintain itself if its right to mother tongue education is not guaranteed. In the case of isiZulu in Soshanguve, the language is taught at schools in this area and it is accepted as the language of teaching and learning.

4.5.5 Research question 5

Hornberger, (2001: 35-36) points out:

An ecology of language metaphor captures a set of ideological underpinnings for a multilingual language policy (see section 2.3). Languages are understood to; (1) live and evolve in an ecosystem along with other languages (language evolution); (2) interact with their socio-political, economic, and cultural environments (language

environment); and, (3) become endangered if there is inadequate environmental support for them vis-à-vis other languages in the eco-system (language endangerment).

All three these conceptual themes come into play in the following discussion of the challenges facing the application of multilingual language policies in South Africa and Bolivia.

According to Pauwels, (2005: 127), the challenges facing language maintenance differ depending on the particular conditions of the family. Clearly, the challenge of language maintenance is different for a newly arrived family with limited proficiency in a language to that of a second-generation family where community language access is limited to contact with grandparents or, for an exogamous family with regular community language contact due to recurrent travel to and residing in the “home” country. Despite the struggle of generalising about the challenges facing families, case studies have nonetheless acknowledged some ‘types’ of challenges. They include (see section 2.2.1.3):

- Proficiency in the community language

Parents anticipating language maintenance often reference the issue of language proficiency. They may question their own levels of proficiency in the native language, they remark on the language variety they speak and on the level of literacy, they (do not) have in the native language. Similarly, questions are arising about the children’s proficiency and the variety of language they will acquire: if parents or older members of the family offer the only input to the child’s language development, it is important to determine how it affects the child’s proficiency in the native language.

In the current study, the participants emphasised the importance of the older generation to transmit the language to the younger generation. They indicated that the dominant languages do not influence their knowledge of isiZulu and this generally means that their level of proficiency is linked to their home language use.

- The amount of energy invested in language maintenance

Even passionate and dedicated families feel that language maintenance necessitates a significant amount of effort. Parents who are bilingual, sometimes express the view that it takes a concerted effort to continue to speak the native language to children who are unwilling to

use it. Some parents also remark on the financial investment required to maintain a language successfully: the purchase of materials (books, film videos, games, subscriptions, and tapes) to facilitate language use among children, travel to the home country, and help to cover the expenses of extracurricular activities to support native language maintenance.

In the current study, the participants referred to a great amount of effort they invest in language maintenance by indicating that the older generation continues to pass the language by using it with their children at home. The younger participants also indicated that when they speak to their elders at home they use isiZulu. In terms of financial investment, one could argue that the participants in this study had little experience because their children had access to public schools, which were offering isiZulu as a home language.

- **Community attitudes towards language maintenance**

The attitudes and reactions of the community at large influence families in their language maintenance efforts. Whilst official policies towards bilingualism, multiculturalism and native language use have become supportive, community attitudes are much more varied ranging from total acceptance to total rejection. Similarly, the family's immediate environment (for example, relatives, colleagues, and friends) may hold varied opinions on native language use which can affect language maintenance efforts in the family either positively or adversely.

In the current study, the participants revealed positive attitudes towards both isiZulu as well as Sotho-Tswana languages (and Sepitori). This means that they completely accepted and supported the official policies towards multiculturalism, bilingualism and native language use in their community. The reason for this complete acceptance is that, they are living in a multicultural and multilingualism country and therefore, there is a huge possibility of exposing themselves into different languages in one area.

4.6 Conclusion

The aim of this chapter was to present all the data and analyse them under different themes and also to present the statistical significance of variables and belief statements. It also aimed at presenting the explanations and discussions of the data with regard to the study's themes and objectives.

The most important findings of the study were also presented. There were four merged themes namely, attitudes toward isiZulu (Theme 1), attitudes toward Sotho-Tswana languages (or Sepitori) (Theme 2), factors that support the use of isiZulu (Theme 3) and, factors that support the use of Sotho-Tswana languages (or Sepitori) (Theme 4).

In essence, the amaZulu have a strong ethnolinguistic vitality in terms of status variables, economic, social, sociohistorical and language status within and without the demography in terms of distribution, numbers as well as in terms of institutional support, in formal and informal settings, are all favourable to them. Hence, they have a high ethnolinguistic vitality, which contributed to the language maintenance of isiZulu. The Zulus /comply with all the necessary conditions for language maintenance, for example, power, high ethnolinguistic awareness, linguistic nationalism, a positive social and cultural character, community support for both isiZulu and the isiZulu market-driven economy. After comparing all the sets of data collected through questionnaires and interviews, the study found that an overwhelming majority of the participants exhibited positive attitudes towards isiZulu (Theme 1). This includes believing that the knowledge of isiZulu was necessary for them in order to maintain the unity of the ethnic group, and that their motivation to keep improving their communication skills in isiZulu led to the fact that they wanted to learn more about the language. Their reason for this is that they would be able to express themselves better and confidently using isiZulu. The study also revealed that the participants have positive attitudes towards isiZulu by mentioning that they regarded the language as a symbol of their individual identity.

In accordance with Theme 2, the study found that the participants had positive attitudes towards the Sotho-Tswana languages (or Sepitori) and were of the opinion that these languages were necessary for them to be able to communicate with other residents of Soshanguve and Pretoria. However, they were uncertain about the statement that these languages were necessary for getting jobs and for conducting business. The study also revealed that even though the participants mentioned that they could read and write in these languages, they did not use these languages mostly when writing their personal letters, but they mostly preferred using isiZulu.

Data discussed in Theme 3 revealed that the participants agreed that living in a neighbourhood with a majority of AmaZulu, as well as that the degree of social unity among the amaZulu helps a great deal to maintain isiZulu. This includes the fact that the family has a major role to play in maintaining the language by attending cultural activities in the isiZulu language, such as rituals and marriages. Therefore, the study concluded that the factors that supported the use of isiZulu in Soshanguve include factors such as social factors, demographic details, cultural aspects and many more.

Theme 4 revealed that the participants agreed that the Sotho-Tswana languages unite the Pretoria and specifically, the Soshanguve society, and added that they were necessary for them because they were the languages mostly used in schools and universities around Pretoria. Therefore, it can be concluded that the factors that supported the use of the Sotho-Tswana languages (or Sepitori) by the isiZulu speaking people in Soshanguve, include factors such as social, demographic, linguistic, and many other factors. Chapter 5 focuses on the study's conclusions.

CHAPTER 5

FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction and summary of the study

This chapter recapitulates the findings and articulates the conclusions based on the findings of this study. The study's main objective was to investigate language maintenance and shift among the isiZulu language speakers residing in Soshanguve, a township in which the Sotho-Tswana languages (or Sepitori) dominate.

In Chapter 4, the key presentations, the interpretation, analysis and a discussion of the research study were presented by means of information extracted from the data collection tools, namely, a questionnaire comprising closed-ended questions (N=20), and Likert-type scale statements, which were split up into four themes; theme 1 to theme 3 each comprised ten statements and theme 4 comprised five statements (N=20); and individual interviews (N=20). This chapter offers answers to the research questions and discusses the recommendations of the study.

In addition, this chapter discusses the underlying social factors that have contributed to language maintenance of the isiZulu language of isiZulu speakers of the Soshanguve community in light of Haugen's (1974) language ecology approach as well as Giles, Bourhis and Taylor's (1977) ethnolinguistic vitality model. This chapter also explores the impact of language attitudes on isiZulu by the isiZulu language speakers of Soshanguve on language maintenance and shift. The chapter also discusses the contribution of the study, as well as recommendations for further research.

5.2 Summary of findings aligned to the theoretical framework

In spite of South Africa having been in the Apartheid-era for a long time (see Section 2.2.1.1), the isiZulu language speakers have been able to maintain their language for centuries. With the advent of democracy, the isiZulu language was one of the 11 languages that received recognition as an official language in South Africa. This status affected isiZulu positively because it helps to prevent the different languages from competing for a superior status. In

Soshanguve, isiZulu enjoys an equal status with regard to recognition. It is one of the languages accepted by the City of Tshwane Metropolitan Municipality as its languages of communication as is revealed by the name Soshanguve (see section 1.2). The amaZulu under study acknowledge that their language is the vehicle through which they express their beliefs, traditions and history. They believed that it distinguishes them from other ethnic groups and that it is related to their identity, position and power. In this study the participants strongly agreed that isiZulu is associated with their heritage and history, it is the language of their ancestors and a symbol of their identity. With regard to Haugen's theoretical framework (see Section 2.3) and the language maintenance phenomena of the isiZulu language in the Soshanguve community, the study tested the following ecological question posed by Haugen in this thesis. The following are the questions, which the study tested in this thesis.

- Which language areas are there? (sociolinguistics)

The maintenance of the community languages can be carried out in several domains based on the speakers' choices and preferences. These language domains include the home/family, friends, neighbours, community, religion, education, and the media, as suggested by Fishman (1964, 1991). The current study found that the amaZulu under study were able to maintain their language in domains such as the home, friends, neighbours, the community, and education. The language maintenance domains were found to be extremely significant, not just for the maintenance and activation of the community language, but also to reverse the language in the case of any unexpected shift. As argued by Holmes (2013: 94), the minority language is more likely maintainable to be maintained by its speakers if used in multiple domains. Based on what was said concerning the language domains, the conclusion is that the dynamic use of the minority language in multiple domains is a sign that language maintenance is inevitable. Conversely, the limited use of the minority language in private domains, such as the home, is an indicator of the shift to the majority language (Holmes, 2013; Lee, 2013). The amaZulu under study were able to maintain their language in line with the three interrelated variables that were identified by Giles *et al.* (1977) that determine the ethnolinguistic vitality of a group, and, inevitably, its prospects of initiating and sustaining bottom-up initiatives. These variables are status, demographics, and institutional factors. They relate closely and overlap with Webb's (2010) conditions and factors for the successful implementation of micro-level and

macro-level policies. These variables explain how domains have worked in favour of the isiZulu speakers. The isiZulu language is an official language that enjoys the same status as the dominant languages. These languages all serve as languages of communication in the area that was adopted by the CTMM. Both the languages are accepted by the educational policy in South Africa as languages of teaching and learning. Webb (2010: 163), the Bantu languages have been used as political instruments in South Africa – first by the colonists (overtly), leading to the inferiorisation of the indigenous people of Africa; then through the work of the missionaries, who constructed different languages out of the existing dialect continua in the 19th century and finally, by politicians in the 20th century, to strengthen the separateness between these communities as part of the policy of apartheid. However, through the use of isiZulu in almost all the domains by its speakers, as well as through the variables identified by Giles *et al.* (1977), the amaZulu under study proved that a linguistic group with a high ethnolinguistic vitality is more likely to survive as a viable, distinctive and collective group in intergroup contexts, and can initiate and sustain bottom-up language political change. Therefore, the amaZulu were able to maintain their language because it has a high ethnolinguistic vitality.

Clyne (1982: 28) explains the importance of grandparents in the maintenance of the mother tongue. The home domain and particularly relations with older relatives who do not speak the national language well is a situation that highlights the use of the community language. Weinreich (1974: 89-99) mentions that, “there is a relationship between ethnic languages and extra-linguistic factors like cultural, psychological, social and historical processes as well as non-linguistic factors like geographic areas, religion, race, sex, age, social status, occupation.” The result is the creation of linguistic divisions between mother-tongue groups. He adds, “Some ethnic groups stick to their mother language because of the emotional involvement with it, as one learned it in childhood or because of the role of language as a symbol of group integrity.”

The researcher agrees with Weinreich (1972) because, in the view of the amaZulu under study, it was revealed that extra-linguistic factors such as culture, played a fundamental role in maintaining isiZulu because the participants believed that attending cultural activities in their

language is helpful. Social factors also played a fundamental role as the study revealed that the participants believed that the degree of social unit among themselves helps with maintaining isiZulu. With regard to the historical processes, the study discovered that the participants showed pride in their ethnic origin and that helped them to maintain the language. The study also discovered that it was not only the extra-linguistic factors that helped the amaZulu in maintaining isiZulu, but also the non-linguistic factors in geographic areas. The study revealed that the participants were of the view that living in the neighborhood with a majority of amaZulu helps them with the process of maintaining their language. Social status also helped them as the study revealed that Soshanguve is a multilingual and multi-ethnic community. However, the residents are able to live side-by-side with each other irrespective of different ethnics and different languages. This means that there is a degree of social unity among the residents of Soshanguve as a whole.

Similarly, Dorain (1981: 7) discusses many other factors that have led to language maintenance, such as age and the use of language in specific domains, which have a great effect in maintaining the language and even in its transition to the next generation. The researcher agrees with the above scholar that the regular use of a language by its speakers in multiple domains plays a crucial role in maintaining it and is a sign that language maintenance is inevitable. In the current study, the findings revealed that the participants were using isiZulu in almost all the domains. They believed that the strong ties among the amaZulu ethnic group, as well as the fact that the family plays a major role in maintaining the language. The study revealed that through the role of the family, the language could be transmitted from one generation to the next one.

- Which attitudes do the speakers have towards the language? (ethnolinguistic)

Baker (1988: 114) avers that the attitude of the speaker is one of the most important factors that lead to maintaining a language. The findings of the study revealed that the participants have positive attitudes towards isiZulu, because they believe that isiZulu represents their identity, symbol of prestige and social status as well as that it is associated with their heritage and history. In the same vein, Fasold (1984: 148) concludes, “Attitudes towards a language are often the reflection of attitudes towards members of various ethnic groups.” Edwards (1982:

20) adds, “People’s reactions to language varieties reveal much of their perception of the speakers of these varieties.” He furthermore notes that, the major dimensions along which views about languages can vary are “social statuses” and “group solidarity.” According to Giles *et al.* (1977), social status is the degree of esteem a linguistic group affords itself and this social status closely correlates with that which other groups accord to it. Low self-esteem on the part of the in-group, in most cases, saps its ability to initiate, sustain and implement its language policies successfully,; while a high self-esteem yields the opposite. This implication suggest that the amaZulu under study were able to maintain their language by virtue of their social status. This group presented themselves as having a high self-esteem by mentioning that they are proud of their language, and this allowed the group under study to initiate, sustain and implement its language policies successfully.

Webb (2010: 164-165) proposes that the interrelationship between language standardisation and society is also well known: standard languages are instruments in the construction of communities and of upward social mobility, and are symbols of identity and social unity. On the other hand, societies determine language behaviour through the nature of the social system and the effect of processes such as societal modernisation, urbanisation, improved transport and communication technology on language behaviour, and language promotion is managed by social agencies. The study therefore, proves that social factors have a direct role in the process of developing and maintaining a complete standard language, particularly through domains such as the school, the church and the family. In this study, the participants revealed positive attitudes towards isiZulu as their home language by mentioning that the language is necessary for maintaining the unity of the ethnic group.

Giles *et al.* (1977, 310 – 311) note that the socio-historical status is an equally important variable in determining a linguistic group’s ethnolinguistic vitality. Linguistic groups whose members have a history of successfully defending, maintaining and asserting their existence as a collective entity, have high ethnolinguistic vitality and are more likely to initiate, sustain and successfully implement bottom-up language political change. It can be contended that the amaZulu under study have a history of successfully protecting, preserving and proclaiming their existence as a collective entity. IsiZulu is one of the Black South African languages that were neglected especially in formal functions (see section 2.2.1.1) during the apartheid era.

However, the language is now embraced as an official language, a basic human right and a national resource for multilingualism. The Apartheid system led to the escalation of multilingual, multicultural communities, schools, and universities nationwide and this has led to some people shifting from their own languages to other languages because they believed that they are the most dominant. The linguistic group under study shows that they have the ability to maintain their language regardless of the socio-historical status the language had in the past. The experiences that they had are used as mobilising symbols, which inspire the group to maintain its ethnolinguistic vitality and to initiate, sustain and implement bottom-up language political change successfully.

- Ethnopsychological variables (attitudes toward other ethnic groups, and language identity relationships, for example).

Concerning attitudes towards other ethnic groups, language attitudes are constantly changing because the economic situation of a country may change, for the better or worse, and, in the process, a different language attitude among its speakers or potential speakers can be produced. The same changing language attitude applies to the choice of a foreign language where the “niche” and the “needs” determine the language status. In this study, it was learnt that the participants exhibited positive attitudes towards the Sotho-Tswana languages (or Sepitori). They believed that it was necessary for them to learn these languages as one of the South African official languages, and where they live side-by-side with the dominant members of the community. They believed that for communication purposes with the other residents, they should learn these languages. These findings could be attributed by the fact that these languages share the same status and value as their language and they are accepted as languages of communication in the area. Even though, they showed positive attitudes towards these languages, they strongly disagreed that these languages were more important than the Nguni languages, and again, they were not sure if learning these languages could help them find jobs and conduct their business. In this respect, Calvet (2006: 58) comments:

...and this selection is relatively limited: human beings are not always able to choose their languages, their choice is determined first and foremost by the milieu in which they find themselves, by the languages that coexist in this niche and then by their needs, and very little by the typological situation of the coexisting languages.

Concerning language identity relationships, the relationship between language and black ethnicities has been controversial. In this regard, the emphasis on language and ethnic divisions during Apartheid led to some Blacks denying their ethnicity. They failed to see the value of their ethnic languages because of the high status accorded to English by perceiving their own languages as inferior and relegated their languages to social and cultural purposes only. Many identity studies indicated that some Blacks still identify strongly with their cultural, ethnic, and language groups (Bornman, 2010: 242). The current study revealed that the participants were classifying themselves strongly with their culture, ethnic and language group because they believed that isiZulu is the language that links them to their heritage and history. They revealed that it distinguishes them from other ethnic groups. They classified isiZulu as a symbol of their identity and language of their ancestors. This means that the amaZulu under study saw the value of their ethnic language as one having a high status because it enjoys the equal status as an official language as is the case with the dominant languages and, also it is offered in schools in Soshanguve.

A strong ethnic identification was revealed, for example, for isiZulu respondents in their traditional homeland of KwaZulu-Natal (De Haas & Zulu, 1994), for the isiZulu-speaking youth in Durban (Rudwick, 2004) and for black students at the English-medium University of KwaZulu-Natal (Parkinson & Crouch, 2011; Rudwick & Parmegiani, 2013). On the other hand, other studies underscore the influence of interaction with people from diverse ethnic backgrounds in urban settings (Bangeni & Kapp, 2007; Bristowe, Oostendorp & Anthonissen, 2014; Rudwick & Parmegiani 2013). Although Bangeni and Kapp draw on post-structuralist theories in their study, among Black students at an English-medium university, they found that the students initially reflected singular fixed identities related to their ethnic languages, their home environment and ethnic backgrounds, served as important symbols. However, as they started to mix across racial and ethnic boundaries, they adopted alternative identities. This led to the fact that they were known as “coconuts” – a label used for people who are characterised as being Black on the outside (referring to their skin colour), but White on the inside (indicating that they are Westernised, see Bristowe, Oostendorp & Anthonissen, 2014).

In contact situations, it is obvious that immigrants live with the predicament of two incompatible wants: (a) the want to preserve their language as part of their heritage and

identity, and (b) the want to be involved within their host community. Enhancing and encouraging the first want may lead to language maintenance, whereas enforcing the second one may lead to immigrants losing their proficiency in their ethnic languages and they ultimately shift towards the dominant language over generations. In the current study, the linguistic group under study showed a willingness to preserve their language (isiZulu) as part of their heritage and identity by noting that the knowledge of their language is a symbol of prestige and social status and that it is necessary for maintaining the unity of the ethnic group. They also showed a willingness to be involved within their host community by stating that it is necessary for them to learn the dominant languages, as they are important for communication purposes. The behaviour of the amaZulu under study propose that they managed to maintain their language by enhancing and encouraging the want to preserve their language. These participants also enforced the want to be involved. However, this choice did not lead them to losing proficiency in their ethnic language and, therefore, there is no shift towards the dominant language.

5.3 Summary of findings aligned to study objectives

This study involved isiZulu language speakers residing in Soshanguve, a township in which Sotho-Tswana languages (or Sepitori) dominate. The study's objectives were to find out whether growing up in an environment that is dominated by the Sotho-Tswana languages (or Sepitori) influenced the participants' knowledge of their language, investigate the participant's attitudes towards the isiZulu and Sotho-Tswana languages. Other objectives were to determine the influences that contributed to the shift from isiZulu, determine the influences that contributed to the maintenance of isiZulu and, the domains of use for the isiZulu language by its speakers (see section 1.4). To discover whether these objectives have been achieved, this section sought to analyse the data aligning them to the formulated objectives of the study in order to investigate the language situation amongst isiZulu speaking people in Soshanguve. Information on the individual self-reported language use in different settings and with different speakers, the insights regarding the use of isiZulu in different domains as well as the degree of participants' attitudes towards ethnic language usage with the isiZulu language were predominantly collected through a written questionnaire constructed for this purpose. Semi-structured interviews were conducted with 20 isiZulu language speakers to supplement the

quantitative data as well as to check its validity. The findings will now be discussed according to the study objectives presented in the first chapter. The following are the study findings aligned to the research objectives. The aim and objectives were to:

- Find out whether growing up in an environment that is dominated by the Sotho-Tswana languages (or Sepitori) influenced the participants' knowledge of their isiZulu language.

The study investigated whether the dominant languages influenced the participants' knowledge of isiZulu. The findings of the study revealed that the dominant languages did not influence the participants' knowledge of isiZulu because the participants reported that they understood isiZulu very well, that they could engage in a conversation in isiZulu, that they could also read and write in isiZulu and that they watched and understood isiZulu programmes on television. They also revealed that they were working on improving their knowledge of isiZulu in terms of communication skills by making friends with other people whose first language is isiZulu because they wanted to gain more knowledge of the language. The participants believed that they would be able to express themselves eloquently and confidently using isiZulu. Therefore, the conclusion was that even though they had grown up in the environment dominated by the Sotho-Tswana language (or Sepitori) and were living side-by-side with these languages, their knowledge had not been adversely influenced by other languages. Therefore, one could argue that the dominant languages had not had a bad influence on the isiZulu knowledge of the participants even though these languages had been in contact with each other for centuries. The factors that led to this finding could be the formal institutional support and control factors. Giles *et al.* (1977:316) stress the critical importance of ethnic minority groups to their language in the state's education system. According to Skutnabb-Kangas (2006:275), a minority whose children attend school where the dominant language is the main language of instruction, cannot usually reproduce itself, if its right to mother tongue education is not guaranteed. In South Africa, isiZulu is one of the official languages and is accepted as a language of instruction in schools. Therefore, the dominant languages did not influence the participants' knowledge adversely because the language is used in education, which promotes the production of a cultural identity and is vital in the quest to maintain, promote and revive a group's vitality and language.

The findings of the study are thus, similar to the findings of Bornman, Álvarez-Mosquera and Seti (2018) (see Section 2.2.2). Their study investigated the role of Black ethnic languages and English. The focus was on the relationships between language and identity. Their study revealed that the participants attached high value to ethnic languages, which were significant in describing ethnic identities. The data suggest that children should acquire isiZulu at home before the dominating languages are introduced into the neighbourhood and the schools. This clearly indicates that the older generation continues with the transmission of the isiZulu to the younger generation. The participants reported that they used isiZulu in almost all the domains, such as the home and the neighbourhood because they believed that isiZulu linked their loyalty with their identity. This clearly indicates that it is not easy for dominant languages to influence the participants' knowledge of their ethnic language.

Kamanga (2016) focused on the lexicon and semantic manipulation in the production of the lexicon of the language. The study demonstrated that there was a new mixed language, which was emerging in Malawi. He mentioned that, apart from the ethnic languages of the country, there was a language practice or speech style that was generally characterised by a mixture of elements from the different languages of the country as well as those from outside. His study finds that even though Chibrazi was widespread across the country, it remained conspicuously absent in scholarly literature as well as in national documents such as the constitution and the national language policy. The current study examined isiZulu in relation to the Sotho-Tswana language (or Sepitori), which is the local mixed language of Pretoria (see section 1.1). The findings of this study revealed that these languages did not influence the participants' knowledge of isiZulu because it is one of the official languages in South Africa, is widespread across the country, is used in scholarly literature as well as in national documents, such as the Constitution and the national language policy. Webb (2010: 196) refers to the fact that the role of the power factor is closely related to the informal and formal institutional support and the control factors as well as the economic and social status of the vitality model and the political will. In bottom-up and top-down planning, the power dimension is critical. Power is conceptualised, not only in terms of its political dimension, but also according to its economic and social nature. Thus, the community needs to have the required knowledge, understanding, skills and the necessary social, political and financial authority to sustain language planning, language policies and also be able to implement and manage the initiatives. In this study,

isiZulu is one of the languages accepted by the CTMM as a language of communicate. In this study, power played a major role with regard to the amaZulu maintaining their language and not allowing any negative influences from the dominant languages to affect their isiZulu knowledge because they felt that it has an equal status as the dominant languages. Therefore, one can argue that the findings of this study are therefore, not consistent with the findings made by Kamanga.

- Investigate the participants' attitudes towards both the isiZulu language and Sotho-Tswana languages (or Sepitori).

The study investigated the attitudes of the participants towards the isiZulu and Sotho-Tswana languages. The attitudes and reactions of the community at large, influence families in their language maintenance efforts. Whilst the authorised policies regarding bilingualism, multiculturalism, and native language use have become supportive, community attitudes vary ranging from total acceptance to total rejection. The status of isiZulu in the Soshanguve area as a language of communicate, presents an opportunity for the amaZulu under study to experience a healthy individual and institutional bi/multilingualism. Therefore, the language policy of the CTMM as well as the language-in-education played a fundamental role in the maintenance of the isiZulu because this type of bi/multilingualism is additive and not subtractive in this context. Ndlovu (2013: 101) comments that an ethno-linguistic awareness and linguistic nationalism focus on the role of language as an expression of individual and group identity. It involves the perception of language as an instrument to obtain access to human rights, linguistic human rights and educational linguistic rights, among other language and cultural related issues. The amaZulu under study showed positive attitudes towards isiZulu and this finding strongly indicates the isiZulu language as an expression of individual and group identity. To describe the ethno-linguistic awareness of the amaZulu under study in Soshanguve, it could be noted that they are among those ethnic groups that appear to be language-centred, and their ethnic language is among their core values. For the amaZulu, the value of their first language transcends any instrumental consideration, it rather represents striving to achieve self-fulfilment that makes language a symbol of survival. Similarly, the family's immediate environment (such as, relatives, friends and colleagues) may have extremely diverse opinions on native language use which can affect language maintenance

efforts positively or adversely in the family (see section 2.2.1.3). According to Batibo (2005:112), the more positive community attitudes are towards their language, the more pride they take in their language and the stronger it is. The social status of an ethnolinguistic group reflects what Webb (2010:139) refers to as the social and cultural character of the community. It is an essential ingredient in successful cases of bottom-up approaches. The amaZulu under study exhibited positive attitudes towards isiZulu because it represented their social or group identity as well as group membership and solidarity for them. The more value ethnic groups attach to their language, the more likely their language will be maintained. The interpretation of this concept is that social status played a fundamental role for the amaZulu under study in distinguishing themselves from the other groups and to enable them to maintain their language by making use of it in the process of conveying norms, values, customs and rituals.

Concerning the attitudes towards the Sotho-Tswana languages, one can argue that, the speakers of isiZulu had a great chance of having positive attitudes because they live shoulder-to-shoulder with people who are using these languages. Therefore, in order for them to fit in a multilingual society such as Soshanguve, they often find themselves in a situation in which they have to learn one language or another or a combination of languages as dictated by the conditions in which the conversation in which they are involved takes place. The findings of the study argues that the participants have positive attitudes towards the Sotho-Tswana languages (or Sepitori) as the dominant languages in Soshanguve, the languages accepted as the languages of communicate in the area as well as the languages used in most schools and universities around Pretoria. Therefore, these factors contributed to the positive attitudes shown by the participants towards the Sotho-Tswana languages. These findings are therefore similar to those of Mbatha, Ditsele, van Huyssteen and Rwodzi (2018). Their study investigated the attitudes towards the isiZulu at university level by undergraduate students who studied the language as a major subject. The findings of the study revealed that the participants generally had positive attitudes towards studying isiZulu at university. They even mentioned that their motivation for doing well in the language is that they believed there were adequate job opportunities for them and that they were proud to be the Zulu people (see section 2.2.2).

- Determine influences that have contributed to the shift from their isiZulu language to the Sotho-Tswana languages (or Sepitori).

The study determined the influences that contributed to the shift from isiZulu. The amaZulu under study did not show any signs of shift from their language to the dominant languages. Studies of language shift in communities around the world identify several factors that are responsible for a language shift. The most important among them are generation, the numerical strength of a group in relation to other minorities and majorities, the language status and language attitudes, the socio-economic value, education, institutional support, and government policies, to list only a few (Fakuade, Gambo & Bashir, 2003). The implications of the linguistic group under study not showing signs of a language shift could be attributed to the fact that it has a high ethnolinguistic status as an official language in South Africa, it is the accepted language for communication in the area under study, its participants have positive attitudes towards it, it is taught in schools and, it enjoys both formal and informal institutional support. Therefore, institutional support variables played a vital role in preventing the shift to take place because if the isiZulu language had not received formal and informal representation in various institutions, ranging from the national to the community, the participants would have chosen the dominant languages and the shift would have taken the place.

- Determine influences that have contributed to the maintenance of isiZulu

The study determined the influences that contributed to the maintenance of the isiZulu. The findings of the linguistic group under study revealed that the participants maintained their ethnic language as a result of different factors. Giles *et al.* (1977) proposed combining three factors (status, demographic and institutional support) into one factor, which they called “ethnolinguistic vitality.”

The study found that the amaZulu under study believed that the social unity among themselves helps them to maintain their language. The status that the language has as an official language plays a fundamental role in helping the linguistic group to maintain their language. The social status of an ethnolinguistic group reflects its language ideologies or attitudes, namely, its language loyalty. The amaZulu support their language and they believe that the language expresses their identity. This finding reveals that amaZulu have a strong social and cultural character or high social status and that is the reason they are able to maintain their language.

The second variable is a demographic variable. Giles, Bourhis and Taylor (1977) argue that ethnolinguistic groups with favourable demographic trends are more likely to possess vitality with regard to an active, collective and distinctive group than those whose demographic statistics are unfavourable and not conducive to group survival. The amaZulu under study are the ethnolinguistic group with favourable demographic statistics in most parts of South Africa. In Soshanguve, in terms of the distribution of the languages that are spoken, it is mostly at 13.58% and that number is higher than the languages that are classified as other or non-applicable, which is 1.84% (see section 1.2).

The third and last variable is institutional support. This variable relates to the extent to which a language receives formal and informal representation in various institutions, ranging from the national level right to the community. It pertains to the degree in which an ethnolinguistic group gained formal and informal representation in the various institutions of a nation (Giles *et al.* 1977). The linguistic group under study is represented formally and informally in various institutions. IsiZulu is one of the languages that is recognised as an official language and it is accepted by the education policy as a language of teaching and learning. Furthermore, it is accepted and adopted by the CTMM, as a language of communicate in Soshanguve. It is also taught in most schools around Soshanguve. In this respect, the conclusion can be made that isiZulu language speakers were able to maintain their language through these variables. This cluster of factors proposed by Giles *et al.* (1977) suggest that the stronger the language is on these structural variables, the higher the ethnolinguistic vitality of the group speaking it. However, the model does not provide a grading of the more important variables or a distinction between more crucial and less crucial variables that will support the survival of the linguistic group.

- Discover the domains of use for the isiZulu language by its speakers.

The study wanted to discover the domains of use for the isiZulu by its speakers. The findings of the study revealed that there is a general trend among family members to communicate with each other in isiZulu especially the younger generation when speaking to the elder people. They also indicated that they use isiZulu when they speak with their neighbours. This is a serious indication that isiZulu is not going to disappear. These results are consistent with

Fishman's (1991: 2000) assertions that a basic principle to ensure the maintenance of an ethnic language is to enforce and encourage its use at home and in the community. Concerning the community, it is obvious that the amaZulu understudy use isiZulu mostly as a medium for social participation with neighbours during social occasions with friends in the neighbourhood. One can argue that family played a fundamental role in the domains for isiZulu in this study because the consistent use of the isiZulu within the families helped in the maintenance of the language. The participants indicated that when they meet their friends at school, at university, or at work they use isiZulu and Sotho-Tswana language. This finding reveals a healthy bi/multilingualism from the participants because it is an additive and not the subtractive. It is the bi/multilingualism that is encouraged by the language policy planners as well as the language-in-education policy planners. The reason for this is because both the languages are accepted as languages of communicate and they are taught in schools around Soshanguve.

The study revealed that the participants were able to maintain their ethnic language (isiZulu) through multiple factors such as 'linguistic demography' because they agreed that living in a neighbourhood with a majority of amaZulu as well as the degree of social unity among the amaZulu helps a lot to maintain the isiZulu language. The findings indicate that demographic factors as well as cultural factors seemed to have accelerated the maintenance process because even though they lived parallel with the dominant language speakers, they agree that family has a major role in maintaining the language and that attending cultural activities in the isiZulu language such as rituals and marriages are helpful. The participants also agree that the endogamous marriage seems to be helpful in maintaining their language. Therefore, it was concluded that the factors that contributed so far to the maintenance of isiZulu are the same factors that have contributed to the maintenance of other languages in different parts of the world such as demographics, cultural influences, linguistic variables, social connection, and many more.

The researcher therefore, concluded that the participants were able to maintain their ethnic language by using it in different domains. These findings are therefore, similar to those arrived at by Abdelhadi (2017). The study revealed that the maintenance of community languages has always been a challenging field for investigation because most of these languages live under the cultural power of the host country language. Therefore, it has never been an easy task for

immigrants and their children to maintain their community languages, especially under the linguistic and cultural pressures of the English language (see section 2.2.2). In this study, the degree of resistance for isiZulu was strong enough to comprehend any pressure that may be coming from the dominant languages. Abdelhadi's study further exposed that the majority of community languages lost ground to English and adopted it in several domains in everyday life and this was a sign of language shift. These findings are therefore inconsistent with the findings of the current study because the participants revealed that they used isiZulu in almost all the domains. Therefore, one could argue that there was no sign of language shift and the participants were not willing to give up their language.

5.3 Conclusion of the study

Based on the answers to the research questions (see section 5.2), this research study has achieved its objectives of establishing whether growing up in an environment in which Sotho-Tswana languages (or Sepitori) are dominating influenced the participants' knowledge of their isiZulu language. The following are the influences that have contributed to the maintenance of isiZulu language: the domains of use for the isiZulu language by isiZulu language speakers; and, the participants' attitudes towards either isiZulu and Sotho-Tswana languages (or Sepitori). Therefore, the findings of this study may indicate that there are a number of factors supporting the maintenance of isiZulu in Soshanguve such as; ethnolinguistic variables, cultural influences, linguistic variables, social connection, and many more. The two main factors include (i) the official role of isiZulu, the L1 and spoken language, in key domains of language use by its speakers in Soshanguve as well as other parts of South Africa, and (ii) a powerful sentimental attachment to the language as a symbol of individual and group identity and having positive attitudes toward a language.

In this thesis, evidence presented supports the views and beliefs of participants that a strong sense of sociolinguistic, ethnolinguistic, as well as ethnopsychological are the main factors in the maintenance of the isiZulu language (see Section 5.1.1). From the evidence obtainable, one could argue that Haugen's (1972, 1974) theory of language ecology is applicable to languages such as isiZulu. The argument projected in this thesis is that the above-mentioned factors correspond to the 'language ecology theory' of Haugen and the 'ethnolinguistic vitality model'

of Giles et al. (1977) are the reason why isiZulu has been maintained as a sustainable language in spite of centuries of living parallel with the dominant languages.

In this thesis, the claim made is that language attitudes will always unavoidably be a factor in language maintenance. The findings suggest that, on the one hand, language attitudes in Soshanguve community contribute to language maintenance of isiZulu and, on the other hand, language attitudes are a stepping stone of achieving the communication purposes, which favours the learning of Sotho-Tswana language (or Sepitori) by isiZulu language speakers. This means that the participants has to learn Sotho-Tswana languages and have positive attitudes towards these languages for the sake of communication purposes. This may lead to one suggesting that this is the reason why Soshanguve is a multilingual area in which the mother tongue speakers of a specific language use their home language in all the domains and uses the other languages for specific purposes only like in the case of isiZulu language speakers. Other factors contributing to language maintenance of isiZulu is the constant use of the language in all domains (see section 5.3) as well as the sense of identity.

In an attempt to understand what motivated isiZulu language speakers of Soshanguve to maintain their ethnic language, the study suggested that socio-psychological factors as well as the ethnolinguistic vitality factors had a significant influence in predicting language behaviour. The findings therefore, suggest that there is an existence of a high perception of isiZulu vitality among the participants and a positive attitude towards their language. For many participants, language is a mark of their identity and language plays a central role in preserving their culture and customs. The combination of the factors mentioned above would probably explain the speakers' active use of the language and their efforts in maintaining the isiZulu language. This strategy has enabled them to maintain their identity and cultural continuity in spite of living side by side with dominant languages.

Generalisations drawn from the above research? Firstly, even in the presence of the influential and dominant languages of wider communication in Soshanguve which are Sotho-Tswana languages (or Sepitori), isiZulu speaking people can continue to identify powerfully with their home language, especially when it enhances their personal and group identities or is a representation of their ethnolinguistic distinctiveness. The amaZulu understudy showed a high

ethnolinguistic vitality and this was attributed by the fact that they have high social status, heightened ethnolinguistic awareness, linguistic nationalism and the ethnic nationalism. Finally, the choice of language in intimate domains explains in part why home languages continue to remain vital despite the use of more other languages in other domains. Taken into consideration with demographic, cultural, linguistic, and social factors, these factors all appear to favour language maintenance of isiZulu rather than shifting to more dominated languages, which are Sotho-Tswana languages (or Sepitori) in Soshanguve.

5.4 Contribution of thesis

This study contributes to language maintenance and shift research by exploring the application of Haugen's theory of language ecology. As well as Giles's model of ethnolinguistic vitality. Very few studies conducted in this field in South Africa, especially were conducted among indigenous African language. However, there have been some studies conducted on other field and ended up touching on language maintenance and shift in South Africa such as studies conducted by Bornman, Álvarez-Mosquera, and Seti (2018); Posel and Zeller (2016); Dyers (2016); and Kamwangamalu (2003) to name a few (see section 2.2.2). This thesis demonstrate where isiZulu fits into Haugen's theory and where its observation could be regarded as an extension of this theoretical framework. It also demonstrate where isiZulu fits into Giles's ethnolinguistic vitality model. The thesis validates that although indigenous languages such as isiZulu is in Soshanguve, language speakers still have their choices and attitudes similar to that of groups, which are dominating. This study observed the role of language attitudes in maintenance and shift outcomes. It validates how language attitudes can play a decisive role in maintenance and shift outcomes. On the one hand, they can support language maintenance and, on the other hand, they could be a stepping-stone for learning the dominating languages. Especially given the privileged status of isiZulu compared to the languages in question. IsiZulu enjoys the equal status of being official languages; enjoys the status of being the language of communicate in Soshanguve; and, it is taught in most schools in Soshanguve. This suggest that the behaviour of the amaZulu understudy shows that if the linguistic group has a high ethnolinguistic vitality, it is likely to maintain its language.

5.5 Recommendations

The findings of this study firstly, propose that further researchers would do well to investigate language maintenance and shift among indigenous African languages in South Africa, because the previous studies have been focusing on the maintenance and shift of African languages to English (i.e. Bornman, Álvarez-Mosquera, & Seti, 2018; Posel & Zeller, 2016; Dyers, 2016; Kamwangamalu, 2003) to name a few. The results from this study suggest that the maintenance of the isiZulu language is present in the sample population of Soshanguve. As this study only delivers a picture of one language use (isiZulu) in Soshanguve community, the study proposes that one key recommendation will be to examine language maintenance in view of languages, which do not enjoy favourable ethnolinguistic vitality variables associated with isiZulu. The study proposes that languages such as isiNdebele, isiXhosa, Tshivenda, siSwati or Xitsonga be examined in order to see if the results will be the same for these languages in Soshanguve. It will be interesting to find out whether those languages are maintained or experiencing shift in the broader Soshanguve community and that will have huge implications for maintenance efforts especially in indigenous language planning in South Africa.

This study did not investigate many aspects of bilingualism and multilingualism such as the scope of interference, alternation, code-switching and borrowings in any detail. With the increasing pressure for the Soshanguve, community becoming multilingual and as almost all Soshanguve children are educated in English as well as their home languages, the area of language mixing among the Soshanguve demands further investigation. Results from this study suggest that there is some amount of code-switching among the younger speakers. The observation is in their responses regarding their attitudes and language use between isiZulu and Sotho-Tswana languages (or Sepitori). As multilingualism and extensive code-switching may lead to language shift, there is a need for more research to determine to what extent this is a general tendency among Soshanguve inhabitants where multilingualism is a major behavioural pattern. These are all issues I believe that are researchable and need to be addressed before we could begin to proclaim generally valid conclusions regarding the larger sociolinguistic situation of the isiZulu speakers as well as people of Soshanguve.

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APPENDIX A: The Survey Questionnaire (Participants N = 20) English version

Survey Questionnaire

Dear Respondent

I am a postgraduate student doing a degree of Doctor of Philosophy in the field of African Languages and Culture at the University of Zululand in KwaZulu-Natal. I am conducting a survey on the Investigation of Language Maintenance and Shift: A survey of isiZulu language speakers residing in Soshanguve under the supervision of Dr. Buthelezi and Prof. Khumalo. As part of the requirements for the completion of my degree, I would like to ask for your assistance by responding to the attached questionnaire, which I would be grateful if you could fill as fully and honestly as possible. Your response could provide significant insights regarding “language maintenance and shift among the isiZulu language speakers who were born and raised in Soshanguve”.

Filling in this questionnaire will only take about 30 minutes of your time. Your anonymity is assured, and all the information you provide will be treated with confidentiality. Your participation will be of great assistance in the success of my study. Should you have any queries, please do not hesitate to contact me on 071 529 3916 or thobilenontobeko@gmail.com. Thank you for your time.

Request:

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

SECTION 1: PERSONAL INFORMATION

1.1 For the following items, please respond by using a tick [√] or a cross [X] in the box that best suits your response.

1.1.1 Gender: Female Male

1.1.2 Age group: 18-27 yrs. 28-37 yrs. 38-48 yrs. and older

1.1.3 Occupation: Business Education Civil service

Craftsmen House wives Students

Technical field No occupation other

1.1.4 Educational background: Illiterate Grade 1-9 Grade 10-12

Two years college training Four years college training or above

SECTION 2: LANGUAGE PROFICIENCY, DOMAIN USE, ATTITUDES AND FACTORS

2.1 Language proficiency in isiZulu and Sotho-Tswana languages (or Sepitori).

For the following questions, please respond by using a tick [√] or a cross [X] in the box that best suits your response.

2.1.1 Can you understand isiZulu?

Yes No A little

2.1.2 Can you engage in a conversation in isiZulu?

Yes No A little

2.1.3 Can you read isiZulu?

Yes No A little

2.1.4 Can you write in isiZulu?

Yes No A little

2.1.5 Do you watch isiZulu programmes on TV?

Yes No A little

2.1.6 Can you understand Sotho-Tswana languages (or Sepitori)?

Yes No A little

2.1.7 Can you engage in a conversation in Sotho-Tswana languages (or Sepitori)?

Yes No A little

2.1.8 Can you read Sotho-Tswana languages (or Sepitori)?

Yes No A little

2.1.9 Can you write in Sotho-Tswana languages (or Sepitori)?

Yes No A little

2.1.10 Do you watch Sotho-Tswana languages (or Sepitori) programmes on TV?

Yes No A little

2.2 Language use in different domains for isiZulu and Sotho-Tswana languages (or Sepitori)

For the following questions, please respond by using a tick [√] or a cross [X] in the box that best suits your response.

No.	Questions	Only isiZulu	Mostly isiZulu	IsiZulu and Sotho-Tswana languages (or Sepitori)	Only Sotho-Tswana languages (or Sepitori)	Mostly Sotho-Tswana languages (or Sepitori)	No response
1	What language do you use when you write personal letters?						
2	What language do you use when you speak with your neighbours?						
3	What language do you use with your parents and the elderly?						
4	What language do you use at home with your						

	brothers and sisters?						
5	What language do you use when you meet friends in the neighbourh ood?						
6	What language do you use when you meet friends at school, at university or at work?						
7	What language do you use most commonly when you are happy?						
8	What language do you use most commonly when you are angry?						
9	What language do you use						

	when invoking or praying?						
10	What language do you dream in?						

2.3 : Attitudes toward the isiZulu language.

For the following statements, please respond by using a tick [√] or a cross [X] in the box that best suits your response.

Attitudes toward isiZulu						
No.	Statement	Strongly agree	Agree	Not sure	Disagree	Strongly disagree
1	I like this language and I am proud of it.					
2	I feel at home when I talk in this language.					
3	Knowledge of this language is necessary to maintain the unity of the ethnic group.					
4	This language is a symbol of my individual identity.					
5	Knowledge of this language is a symbol of prestige and social status.					
6	IsiZulu language has many dialects that make the					

Attitudes toward isiZulu						
	communication more difficult.					
7	It is the language of my ancestors.					
8	This language is associated with the Zulu's heritage and history.					
9	This language is dying in my home.					
10	It is important that my children speak isiZulu language fluently.					

2.4 Attitudes toward the Sotho-Tswana languages (or Sepitori).

For the following statements, please respond by using a tick [√] or a cross [X] in the box that best suits your response.

Attitudes toward Sotho-Tswana languages (or Sepitori)						
No.	Statement	Strongly agree	Agree	Not sure	Disagree	Strongly disagree
1	I can express myself best in these languages.					
2	I prefer using Sotho-Tswana languages (or Sepitori) for social mobility.					
3	Using these languages is important for promoting religious unity in the community.					
4	Using these languages is necessary for communication with other residents of					

	Soshanguve and Pretoria society.					
5	Using these languages is necessary for getting jobs.					
6	Using these languages is necessary for conducting business.					
7	It is important that I speak Sotho-Tswana languages (or Sepitori) in all domains.					
8	Sotho-Tswana languages are also the official language in South Africa therefore, I should learn them.					
9	Sotho-Tswana languages are more important than Nguni languages.					
10	It is better to learn Sotho-Tswana languages (or Sepitori) in order to spread social and cultural values of the Sotho-Tswana society.					

2.5 : Factors that support the use of the isiZulu language.

For the following statements, please respond by using a [✓] tick or a cross [X] in the box that best suits your response.

Factors that support the use of isiZulu						
No.	Statement	Strongly agree	Agree	Not sure	Disagree	Strongly disagree
1	Living in a neighborhood with a majority of amaZulu helps to maintain the isiZulu language.					
2	The degree of social unity among the amaZulu helps a lot					

	to maintain the isiZulu language.					
3	The large number of the amaZulu population in Pretoria and specific in Soshanguve helps maintain the isiZulu language.					
4	The pride in the amaZulu ethnic origin helps maintain the ethnic language.					
5	Internal marriage among the amaZulu ethnic group helps them to preserve their ethnic language.					
6	The educational policy in South Africa promotes ethnic groups to learn the languages of their ancestors.					
7	Strong family ties among the amaZulu ethnic group helps to maintain the isiZulu language.					
8	Attending cultural activities in the isiZulu language such as rituals, and marriages are helpful in maintaining isiZulu language.					
9	Family has a major role in maintaining the isiZulu language.					
10	The presence of social clubs of the amaZulu has a role in maintaining the isiZulu language.					

2.6 : Factors that support the use of the Sotho-Tswana languages (or Sepitori).

For the following statements, please respond by using a tick [√] or a cross [X] in the box that best suits your response.

Factors that support the use of the Sotho-Tswana languages (or Sepitori)						
No.	Statement	Strongly agree	Agree	Not sure	Disagree	Strongly disagree
1	Sotho-Tswana languages are the languages that are in line with modern life.					
2	Sotho-Tswana languages are the languages that unite the Pretoria and specific Soshanguve society.					
3	Learning Sotho-Tswana languages is necessary because they are the languages used in schools and universities around Pretoria.					
4	Sotho-Tswana languages are important to communicate with the residents of the Pretoria and specifically Soshanguve society.					
5	Sotho-Tswana languages are the languages that are considered the most effective and dominant languages in the community.					

SECTION 3: INTERVIEW QUESTIONS

1. Why do you think it is important for you to work on improving your communication skills in isiZulu by making friends with other people whose first language is isiZulu?
2. Why do you normally use isiZulu when engaging in a conversation, angry, happy, praying and invoking?
3. Why do you think isiZulu is the language of your heritage and history?
4. Why do you think it is important for you to work on improving the use of isiZulu in all domains in order to maintain it and pass it on to the next generation?
5. Why do you believe that a family has a major role in maintaining the isiZulu language?

PARTICIPATION CONSENT DECLARATION

INFORMED CONSENT DECLARATION

(Participation)

PROJECT TITLE: INVESTIGATION OF LANGUAGE MAINTENANCE AND SHIFT: A SURVEY OF ISIZULU LANGUAGE SPEAKERS RESIDING IN SOSHANGUVE

I, **Nontobeko Thobile Mbatha** from the **Department of African Languages and Culture at the University of Zululand** request your permission to participate in the above-mentioned research project.

The nature and the purpose of the research project and of this informed consent declaration have been explained to me in a language that I understand.

I am aware that:

1. The purpose of the research project is only for academic purposes.
2. The University of Zululand has given ethical clearance to this research project and I have seen/may request to see the clearance certificate.
3. By participating in this research project I will be contributing towards helping raise awareness in the community on issues involving language maintenance and shift.
4. I will participate in the project by agreeing to be interviewed.
5. My participation is entirely voluntary and should I at any stage wish to withdraw from participating further, I may do so without any negative consequences.
6. I will not be compensated for participating in the research.
7. There may be risks associated with my participation in the project. I am aware that:
 - a. The following risks are with my participation: Expressing my views on the matter may elicit feelings of discomfort.

- b. The following steps have been taken to prevent the risks: The researcher will allow a moment of debriefing after the interview; where I will talk about how I felt expressing my views on the subject matter
 - c. There is a 10 % chance of the risk materialising
8. The researcher intends publishing the research results in the form of articles in journals however, confidentiality and anonymity of records will be maintained and that my name and identity will not be revealed to anyone who has not been involved in the conduct of the research.
 9. I will receive feedback in the form of verbal feedback recorded on the tape recorder
Regarding the results obtained during the interview.
 10. Any further questions that I might have concerning the research or my participation will be answered by the researcher
 11. By signing this informed consent declaration I am not waiving any legal claims, rights or remedies.
 12. A copy of this informed consent declaration will be given to me, and the original will be kept on record.

CONSENT

I _____ have read the above information / confirm that the above informed has been explained to me in a language that I understand and I am aware of this document's contents. I have asked all questions that I wished to ask and these have been answered to my satisfaction. I fully understand what is expected of me during the research.

I have not been pressurised in any way and I voluntarily agree to participate in the above-mentioned project.

.....
Participant's signature

.....
Date

APPENDIX B: The Survey Questionnaire (participants N = 20) IsiZulu version

AMATHULUZI OCWANINGO

Mhlanganyeli othandekayo

Ngingumfundi owenza iziqu zobudokotela ngaphansi komnyango weZilimi zoMdabu kanye namaSiko eYunivesithi yaseZululand, esifundazweni saKwaZulu-Natal. Ngenza ucwaningo mayelana nokulondolozwa kanye nokugudluka kolimi: Ucwaningo oluzobheka abakhulumi bolimi lwesiZulu abazalelwa, bakhulela futhi basahlala endaweni yaseSoshanguve. Ucwaningo luzokwenziwa ngaphansi kweso labahloli okunguDokotela Buthelezi kanye nosolwazi Khumalo. Ngokwezidingo zokuqeda lezi ziqu, ngizocela usizo lwakho ngokuba uphendule ithuluzi locwaningo elifakiwe, nokuyoba yintokozo kimi uma ungaligcwalisa ngokuphelele nangokuthembeka. Izimpendulo zakho ziyonikeza okuningi okubalulekile obekusithekile mayelana nokulondolozwa kanye nokugudluka kolimi phakathi kwabantu abakhuluma izilimi zesiNguni kubhekiswe kakhulu olimini lwesiZulu, abazalelwa baphinda bakhulela eSoshanguve. Ukugcwalisa leli thuluzi locwaningo kuzokuthatha imizuzu ethi ayibe ngamashumi amathathu esikhathi sakho. Mina njengomcwaningi ngiyaqinisekisa ukuthi imininingwane yakho izoba yimfihlo kanye nalo lonke ulwazi ozolunikezela luyogcinwa luyimfihlo. Ukuhlanganyeka kwakho kulolu cwaningo kuyoba usizo olukhulu empumelelweni yocwaningo lwami. Uma unemibuzo noma udinga ukuphawula, unganqikazi ukungithinta kule nombolo ethi 071 529 3916 noma kumbikombani othi thobilenontobeko@gmail.com. Ngiyabonga ngesikhathi sakho.

Isicelo:

Ngicela ufunde imibuzo engezansi ngayinye ngokucophelela uphinde uphendule ngokukhulu ukwethembeka. Ngicela ungashiya imibuzo ingaphendulwanga. Eminye imininingwane izonikezelwa ngaphansi uma kudingeka. **QAPHELA: Ayikho impendulo okuyiyona nokungeyona.** Ngicela ukuba usebenzise uphawu [] noma isiphambano [] ukukhombisa izimpendulo eziphathelele nemibuzo engezansi, cacisa kuphela lapho okudingeka khona.

INGXENYE YOKUQALA: IMININGWANE YABANTU

1.1 Kule mibuzo elandelayo, uyacelwa ukuba uphendule ngokusebenzisa uphawu [√] noma isiphambano [X] ebhokisini elihambisana nempendulo yakho.

- 1.1.1 Ubulili:** Isifazane Isilisa
- 1.1.2 Uhla lweminyaka:** 18-27 28-37 38-48 kuyaphezulu
- 1.1.3 Umsebenzi:** Ezebhizinisi Ezemfundo Imisebenzi kaHulumeni
- Izingcweti zemisebenzi Inkosikazi yomuzi
- Abafundi Okuphathelene nolwazi oluthile
- Akunamsenbenzi Okunye
- 1.1.4 Umlando wokufunda:** Angifundile Ibanga 1-9 Ibanga 10-12
- Iminyaka emibili yokuqeqeshwa emfundweni ephakeme
- Iminyaka emine kuyaphezulu yokuqeqeshwa emfundweni ephakeme

INGXENYE YESIBILI: UBUNGCWETI BOLIMI, IZINDAWO OLUSETSHENZISWA KUZO, IZIMO KANYE NEZIZATHU ZOKULONDOLOZWA KANYE NOKUGUDLUKA KOLIMI

2.1 Ubungcweti bolimi lwesiZulu kanye nezilimi zesiSotho-isiTswana (noma iSepitori)

Kule mibuzo elandelayo, uyacelwa ukuba uphendule ngokusebenzisa uphawu [√] noma isiphambano [X] ebhokisini elihambisana nempendulo yakho.

2.1.1 Uyaluqonda ulimi lwesiZulu?

Yebo Cha Kancane

2.1.2 Ungalusebenzisa ulimi lwesiZulu ukwenza ingxoxo?

Yebo Cha Kancane

2.1.3 Uyakwazi ukufunda isiZulu?

Yebo Cha Kancane

2.1.4 Uyakwazi ukubhala isiZulu?

Yebo Cha Kancane

2.1.5 Uyazibheka izinhlelo zikamabonakude ezidlala ngesiZulu?

Yebo Cha Kancane

2.1.6 Uyaziqonda izilimi zesiSotho-isiTswana (noma iSepitori)?

Yebo Cha Kancane

2.1.7 Ungazisebenzisa izilimi zesiSotho-isiTswana (noma iSepitori) ukwenza ingxoxo?

Yebo Cha Kancane

2.1.8 Uyakwazi ukufunda izilimi zesiSotho-isiTswana (noma iSepitori)?

Yebo Cha Kancane

2.1.9 Uyakwazi ukubhala izilimi zesiSotho-isiTswana (noma iSepitori)?

Yebo Cha Kancane

2.1.10 Uyazibheka izinhlelo zikamabonakude ezidlala ngezilimi zesiSotho-isiTswana (noma iSepitori)?

Yebo Cha Kancane

2.2 Ukusetshenziswa kolimi lwesiZulu kanye nezilimi zesiSotho-isiTswana (noma iSepitori) ezindaweni ezahlukene

Kule mibuzo elandelayo, uyacelwa ukuba uphendule ngokusebenzisa uphawu [] noma isiphambano [] ebhokisin elihambisana nempendulo yakho.

Inombolo	Imibuzo	IsiZulu kuphela	IsiZulu kakhulu	IsiZulu kanye nezilimi zesiSotho-isiTswana (noma iSepitori)	Izilimi zesiSotho-isiTswana (noma iSepitori) kuphela	Izilimi zesiSotho-isiTswana (noma iSepitori) kakhulu	Ayikho impendulo
1	Usebenzisa luphi ulimi uma ubhala izincwadi zakho?						
2	Usebenzisa luphi ulimu uma ukhuluma nomakhelwane?						
3	Usebenzisa luphi ulimi uma unabazali bakho noma abantu abadala?						
4	Usebenzisa luphi ulimi uma ekahaya uma unabafowenu kanye nodadewenu?						
5	Usebenzisa luphi ulimi uma uhlangana nabangane bakho endaweni yangakini?						
6	Usebenzisa luphi ulimi uma uhlangana nabangane esikoleni, eYunivesithi noma emsebenzini?						
7	Usebenzisa luphi ulimi kakhulu uma ujabulile?						

8	Usebenzisa luphi ulimi kakhulu uma uthukuthele?						
9	Usebenzisa luphi ulimi uma uncenga noma uthandaza?						
10	Uma uphupha uphupha ngaluphi ulimi?						

2. 3: Izimo mayelana nolimi lwesiZulu.

Kulezi zitatimende ezilandelayo, uyacelwa ukuba uphendule ngokusebenzisa uphawu [√] noma isiphambano [X] ebhokisini elihambisana nempendulo yakho.

Izimo mayelana nolimi lwesiZulu						
Inombolo	Isitatimende	Ngiyavuma kakhulu	Ngiyavuma	Anginaso isiqiniseko	Angivumi	Angivumi kakhulu
1	Ngiyaluthanda lolu limi futhi ngiyaziqhenya ngalo.					
2	Ngizizwa ngisekhaya uma ngikhuluma ngalolu limi.					
3	Ulwazi ngalolu limi lubalulekile ukuze ngigcine ubumbano eqenjini lolimi lobuzwe.					
4	Lolu limi lunguphawu olubonisa uqobo lwami njengomuntu.					
5	Ulwazi ngalolu limi lunguphawu					

	Iwenhlonipho kanye nokuma kokuhlalisana.					
6	Ulimi lwesiZulu luezilimi zezigodi eziningi okwenza kube nzima ukuxhumana ngalo.					
7	Lolu limi lungulimi lokhokho bami.					
8	Lolu limi luxhumene nefa kanye nomlando wesizwe samaZulu.					
9	Lolu limi luyafa noma luyaphela ekhaya.					
10	Kubalulekile ukuthi abantwana bami bakwazi ukukhuluma kahle ulimi lwesiZulu.					

2.4: Izimo mayelana nezilimi zesiSotho-isiTswana (noma iSepitori).

Kulezi zititimende ezilandelayo, uyacelwa ukuba uphendule ngokusebenzisa uphawu

[√] noma isiphambano [X] ebhokisini elihambisana nempendulo yakho.

Izimo mayelana nezilimi zesiSotho-isiTswana (noma iSepitori)						
Inombolo	Isitatimende	Ngiyavuma kakhulu	Ngiyavuma	Anginaso isiqiniseko	Angivumi	Angivumi kakhulu
1	Ngikwazi ukuzisho noma ukuziveza kahle ngalezi zilimi.					
2	Ngincamela ukusebenzisa isilimi zesiSotho-isiTswana (noma iSepitori) ukuhambisana nenhlalo yabantu.					

3	Ukusebenzisa lezi zilimi kubalulekile ukuze ngiqhube inkolo yobumbano emphakathini.					
4	Ukusebenzisa lezi zilimi kuyadingeka ekuxhumaneni nabanye abahlali abakhele umphakathi waseSoshanguve kanye nasePitoli yonke.					
5	Ukusebenzisa lezi zilimi kuyadingeka ukuze ngizokwazi ukuthola imisebenzi.					
6	Ukusebenzisa lezi zilimi kuyadingeka ukuze ngikwazi ukungena kwezohwebo.					
7	Kubalulekile ukuthi ngikhulume izilimi zesiSotho-isiTswana (noma iSepitori) kuzo zonke izindawo.					
8	Izilimi zesiSotho-isiTswana (noma iSepitori) ngezinye zezilimi ezisemthethweni eNingizimu Afrika ngakho kumele ngizifunde.					
9	Izilimi zesiSotho-isiTswana (noma iSepitori) zibaluleke kakhulu uma					

	ziqhathaniswa nezilimi zesiNguni.					
10	Kungcono ukufunda izilimi zesiSotho-isiTswana (noma iSepitori) ukuze kwande ukuhlalisana kanye namasiko omphakathi wabeSotho nabaTswana.					

2.5: Izizathu ezelekelela ukusetshenziswa kolimi lwesiZulu.

Kulezi zititimende ezilandelayo, uyacelwa ukuba uphendule ngokusebenzisa uphawu

[√] noma isiphambano [X] ebhokisini elihambisana nempendulo yakho.

Izizathu ezelekelela ukusetshenziswa kolimi lwesiZulu						
Inombolo	Isitatimende	Ngiyavuma kakhulu	Ngiyavuma	Anginaso isiqiniseko	Angivumi	Angivumi kakhulu
1	Ukuhlala endaweni enabantu abaningi besiZwe samaZulu kusiza ekulondolozeni ulimi lwesiZulu.					
2	Izinga lobumbano nokuhlalisana phakathi kwamaZulu kusiza ekulondolozeni ulimi lwesiZulu.					
3	Ukuba khona kwesibalo esiphezulu samaZulu ePitoli ikakhulukazi eSoshanguve kusiza ekulondolozeni ulimi lwesiZulu.					
4	Ukuzigqaja kwesiZwe samaZulu mayelana nobuzwe babo kanye					

	nvelaphi yabo kusiza ekulondolozeni ulimi lwesiZulu.					
5	Ukuganana kwabantu besiZwe samaZulu kusiza ekulondolozeni nasekugcineni ulimi lwesiZulu.					
6	UMthethosisekelo wezemfundo eNingizimu Afrika ugquguzela amaqembu obuZwe ukuba afunde izilimi zawokhokho bazo.					
7	Ubumbano olukhulu emndenini phakathi kwesiZwe samaZulu lusiza ukulondoloza ulimi lwesiZulu.					
8	Ukuhambela imicimbi yesintu eyenziwa ngolimi lwesiZulu njengemigcagco kusiza kakhulu ekulondolozeni ulimi lwesiZulu.					
9	Umndeni unendima enkulu ekulondolozeni ulimi lwesiZulu.					
10	Ukuba khona kwezinhlangano zasekuhlaleni ezenziwa ngamaZulu kuneqhaza ekulondolozeni ulimi lwesiZulu.					

2.6: Izizathu ezelekelela ukusetshenziswa kwezilimi zesiSotho-isiTswana (noma iSepitori).

Kulezi zitatimende ezilandelayo, uyacelwa ukuba uphendule ngokusebenzisa uphawu

[√] noma isiphambano[X] ebhokisini elihambisana nempendulo yakho.

Izizathu ezelekelela ukusetshenziswa kwezilimi zesiSotho-isiTswana (noma iSepitori)						
Inombolo	Isitatimende	Ngiyavuma kakhulu	Ngiyavuma	Anginaso isiqiniseko	Angivumi	Angivumi kakhulu
1	Izilimi zesiSotho-isiTswana ziyizilimi ezihambelana nempilo ephambili.					
2	Izilimi zesiSotho-isiTswana ziyizilimi ezihlanganisa umphakathi wasePitoli kakhulukazi eSoshanguve.					
3	Ukufunda izilimi zesiSotho-isiTswana kuyadingeka ngoba ziyizilimi ezisetshenziswa ezikoleni kanye nasemayunivesithi akhele ipitoli.					
4	Izilimi zesiSotho-isiTswana zibalulekile ukuze ukwazi ukuxhumana nabahlali basePitoli ikakhulukazi eSoshanguve.					
5	Izilimi zesiSotho-isiTswana izilimi ezithathwa njengezisebenza kakhulu futhi ezihamba phambili emphakathini.					

INGXENYE YESITHATHU: IMIBUZO-NGXOXO

1. Kungani ucabanga ukuthi kubalulekile ukuba usebenzele ekuthuthukiseni amakhono akho okuxhumana ngolimi lwesiZulu ngokuthi wenze abangani nabantu abakhuluma ulimi lwesiZulu njengolimi lwabo lwasekhaya?
2. Kungani usebenzisa isiZulu uma uxoxa, uthukuthele, ujabule noma unxusa?
3. Kungani ulimi lwesiZulu ulubona njengolimi lwakho lwamaSiko kanye nemvelaphi yakho?
4. Kungani ucabanga ukuthi kubalulekile ukuba usebenzele ekuthuthukiseni ukusetshenziswa kolimi lwesiZulu kuzo zonke izindawo?
5. Kungani ukholelwa ukuthi umndeni unendima enkulu ekulondolozeni ulimi lwesiZulu?

**IPHESHANA LOLWAZI KANYE NEFOMU LOKUBAMBA IQHAZA
(Ukuhlanganyela)**

ISIHLOKO SOMSEBENZI: UCWANINGO MAYELANA NOKULONDOLOZWA KANYE NOKUGUDLUKA KOLIMI: UCWANINGO OLUZOBHEKA ABAKHULUMI BOLIMI LWESIZULU ABAZALELWA, BAKHULELA BAPHINDE BAHLALE ESOSHANGUVE

Mina, **Nontobeko Thobile Mbatha** ngifunda ngaphansi ko**Mnyango weziLimi zoMdabu kanye namaSiko eYunivesithi yaseZululand**, ngicela imvume yakho ukuba uhlanganyele ocwaningeni olungenhla.

Isimo kanye nenjongo yocwaningo kanye neyaleli pheshana lolwazi kanye nefomu lokubamba iqhaza kuchaziwe kimi ngolimi engiluqondayo.

Ngियाqonda ukuthi:

1. Injongo yalolu cwningo imayelana nezinjongo zemfundo ephakeme.
 2. IYunivesithi yaseZululand inikezele ngesitifiketi sokwedlulisa inkambo elungile kulolu cwningo kanti name sengisibonile/ngizocela ukusibona isitifiketi.
 3. Ngokuhlanganyela kulolu cwningo ngizobe ngifaka isandla mayelana nokusiza ukukhuphula ukuqonda emphakathini mayelana nezinto eziphathelene nokulondolozwa kanye nokugudluka kolimi.
 4. Ngizohlanganyela kulolu cwningo ngokuba ngivume ukuba ngibe yingxenye yemibuzo-ngxoxo.
 5. Ukuhlanganyela kwami kumahhala futhi uma nginesifiso sokuyeka ukuhlanganyela noma ngasiphi isikhathi, ngingakwenza lokho ngaphandle kwemiphumela ephikisana nalokho.
 6. Angeke ngihlawulwe ngokuhlanganyela kulolu cwningo.
 7. Kungaba khona ubungozi ubuyamene nokuhlanganyela kwami kulolu cwningo.
- Ngियाqonda ukuthi:

- a. Lobu bingozi obulandelayo buyamene nokuhlanganyela kwami: Ukuzwakalisa izimvo zami kulolu cwaningo kungengula imizwa kanye nokungakhululeki.
 - b. La manyathelo alandelayo athathiwe ukuvimbela ubungozi: Umcwaningo uzovumela ukuthi kube nokuhlanganyela emva kwemibuzo-ngxoxo; lapho engiyokhuluma khona ukuthi bengizizwa kanjani ngokuveza izimvo zami ocwaningeni.
 - c. Kukhona ithuba eliyi- 10 % lobungozi obumayelana nokuthembela ezintweni zomhlaba.
8. Umcwaningi uhlose ukukhipha incwadi ngemiphumela yalolu cwaningo ngezindlela zokulotshwa kumajenali noma kunjalo, ukufihlwa kanye nokungavezwa kokubhaliwe noma okuqoshiwe kuyogcinwa futhi amagama ami kanye nobumina angeke kuvezwe noma kubani ongakaze ahlanganyele ekwenziweni kwalolu cwaningo.
 9. Ngiyonikezwa imiphumela ngendlela yokukhuluma okuqoshiwe ngethephu yokuqopha.
Mayelana nemiphumela etholakale ngesikhathi semibuzo-ngxoxo.
 10. Yonke eminye imibuzo engingaba nayo mayelana nocwaningo noma ukuhlanganyela kwami iyophendulwa ngumcwaningi....
 11. Ngokusayina leli pheshana lolwazi kanye nefomu lokubamba iqhaza angideli izibizo zomthetho, amalungelo noma izinto zokulungisa.
 12. Ikhophi yaleli pheshana lolwazi kanye nefomu lokubamba iqhaza kuzonikezelwa kimi, kanti okusha kuyogcinwa kumarekhodi.

IMVUME

Mina ngifunde umbiko/ngiyaqinisekisa ukuthi lo mbiko ongenhla uchaziwe kimi ngolimi engiluqondayo futhi ngiyakuqonda okubhalwe kulo mbiko. Ngibuze yonke imibuzo ebenginesifiso sokuyibuza futhi yaphendulwa ngokungigculisayo. Ngiyakuqonda ngokugcwele lokho okulindeleke kimi ngesikhathi socwaningo.

Angizange ngifakwe ingcindezi noma ngayiphi indlela futhi ngivumile ukuhlanganyela kulolu cwaningo olungenhla ngaphandle kwenkokhelo.

.....
Isiginisha yomhlanganyeli

.....
Usuku



CAROL JANSEN LANGUAGE EDITING SERVICES

P.O.Box 428
BRONKHORSTSPRUIT
1020
17 June 2021

To whom it may concern

Certification of language editing done.

I hereby declare that I have edited Nontobeko Thobile Mbatha's thesis, entitled "Language Maintenance and Shift: A Survey of Isizulu Speakers Residing in Soshanguve."

I am an experienced language practitioner who has edited many theses and dissertations for Unisa, the Tshwane University of Technology (TUT) as well as the University of Pretoria.

A handwritten signature in black ink, appearing to read 'Carol Jansen' in a cursive style.

Carol Jansen

Language practitioner

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