

**THE IMPACT OF NON-STANDARD VARIETIES OF ISIZULU LANGUAGE LEARNING
ON STUDENTS' PERFORMANCE AT A UNIVERSITY OF TECHNOLOGY IN
GAUTENG**

ZEMPILO SILINDOKUHLE GUMEDE

2020

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GAUTENG**

By

ZEMPILO SILINDOKUHLE GUMEDE

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SUPERVISOR : PROF L.Z.M. KHUMALO
CO – SUPERVISOR : DR Z.G. BUTHELEZI
PLACE : KWADLANGEZWA
MONTH : JANUARY 2020

DECLARATION

I declare that this research project entitled:

***THE IMPACT OF NON-STANDARD VARIETIES OF ISIZULU LANGUAGE LEARNING ON
STUDENTS' PERFORMANCE AT A UNIVERSITY OF TECHNOLOGY IN GAUTENG***

is my own work, that all the sources used or quoted have been indicated and acknowledged by means of complete references.

Signature

Date

DEDICATION

This thesis is dedicated to my Ntuli family, especially my mother Gretrude Busisiwe Ntuli, a single mother who raised me on her own. I do not have enough words to thank her; she is one in a million. She is the reason I decided to pursue my studies this far. You are the chosen one MaMphemba avumile amaZulu.

I also would like to express a word of thanks to my son Senzelwe Zizezande Kuhlesibonge Mntungwa, my family Zandile Ntuli, Khethiwe Ntuli, my late grandmother Gogo, D. Ntuli and Thembeke Mathonsi and Phelelani Mntungwa who supported me during my studies. I would also like to extend my gratitude to my fathers, Mr M.P. Ntuli and Mr T.E. Ntuli (who are actually my uncles) for playing a father role in my life and for supporting me in everything I do. To all of them, I am thankful.

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ABSTRACT

The impact of non-standard varieties of isiZulu language learning on students' performance from a University of Technology (UoT) in Gauteng incorporates the investigation of the developments of non-standard varieties and the interference of non-standard varieties with the correct usage of standard isiZulu language at a UoT, the positivity and negativity of an impact that non-standard varieties may have in isiZulu language learning, the type of non-standard variety that students use in a classroom environment and also the impact that non-standard varieties have in isiZulu language learning.

The researcher purposefully sampled 85 respondents (80 students, 3 lecturers and 2 Department of Arts and Culture workers) at a University of Technology (UoT). She used a mixed-methods approach including both the quantitative and qualitative research approaches. The responses from 60 disseminated questionnaires, 15 interviews and 10 proficiency tests form a sociolinguistic profile of the non-standard varieties at a UoT. The dissemination of questionnaires and interviews and proficiency tests occurred almost simultaneously. The quantitative approach was used to convert the qualitative questionnaire data, based on the frequency of response type into percentage. Relevant sociolinguistic data, in the form of non-standard variety examples and views on impact of non-standard varieties in isiZulu language learning by respondents, for instance, supplemented the sociolinguistic data.

The study revealed that non-standard varieties have both a positive and negative impact in isiZulu language learning and students use code-switching in a classroom environment. They switch to different languages in order to understand each other clearly, because they are coming from different areas. Lastly, the study revealed that non-standard varieties are interfering with the correct usage of a standard language; this interference of non-standard varieties in isiZulu language learning is the cause of students' poor performance.

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CHAPTER 1: INTRODUCTION AND BACKGROUND

1.1 Introduction

Reading and listening to students' assessment and presentations made the researcher realise that students are struggling to balance between the use of standard and non-standard isiZulu in a classroom environment. There are many reasons that can cause this phenomenon. As an isiZulu lecturer, the researcher observed that students grew up in different areas speaking different varieties, so at some stage they fail to differentiate between standard and non-standard isiZulu. They carry on with this confusion even in a learning environment when writing and doing oral presentations.

The Department of Education (DoE, 2005) issued statistics that confirm that, 80% of students who are isiZulu native speakers are not performing well in the isiZulu language learning environment. The reason for students' poor performance is that they are unfamiliar with many of the isiZulu words that they use in the classrooms. Individual needs must be recognised and the numerous reasons at the root of poor performance of some students in an area outside Kwa-Zulu Natal like Gauteng, must be investigated.

The use of non-standard varieties (a variety that does not have the institutional support or sanction that a standard language has) like dialects, pidgins, creoles and code-switching have both a negative and positive influence on the development of the isiZulu vocabulary. Swanepoel (1978) clarifies that the negative influence is caused by the corruption of the standard language vocabulary. The above named author continues by saying it will also destroy the so-called "purity" of the language. By this reason, we try to protect our standard language by not standardising many words. The positive influence is associated with the language development, the existence of synonyms, and the ability of

having word choices. The more words we have the more we have developments in standard languages.

Mesthrie, (2002:16) emphasises that it needs to be declared that the standardisation of isiZulu was established by the influence of missionaries through urbanisation and the prestige ensuing from the social and economic status of certain groups of speakers.

The study is concerned with the interference of non-standard varieties both in the spoken and written isiZulu language. The interference is noticeable when people converse on street corners, in school corridors and even in classrooms, whilst the latter is more noticeable in essay writing and classwork exercises. Furthermore, this study will concentrate on finding the non-standard variety that students use in a classroom environment, and the impact of that non-standard variety in isiZulu language learning.

The researcher observed that, the type of isiZulu that students use in schools is not the one that most students are familiar with. She saw that students lack understanding of the subject and then they end up not performing well academically. The above-mentioned reasons motivated the researcher to study the impact of non-standard varieties in isiZulu language learning.

1.2 Theoretical framework

This study is about the variety of language that is used in the learning environment. Marton, Tsui, Chik, Ko and Lo (2004), developed variation theory in 2004 (Marton et al., 2004). They argue that variation theory is a theory of learning, but it is not an all-encompassing theory. Variation theory acknowledges that features of the learning environment, such as language barriers and language variation are important. The theory of variation is going to be used to analyse the impact of non-standard varieties in isiZulu language learning. Since its emergence in the 2000s (Marton & Booth, 1997), the theory has quickly become one of the most famous instructional approaches.

1.3 Literature review

The summary of the literature reviewed is discussed embracing all terms related to the topic; related studies are also discussed.

1.3.1 Non-standard language

A non-standard variety is a variety that is not-standard. Moderately, non-standard varieties of a language are used in casual settings while standard varieties are used in formal environments. It has to be clarified that non-standard varieties are not inferior to the standard languages. They are used together with standard languages and they are used by different speakers in everyday life (Van Wyk, 1992:32).

1.3.1.1 Pidgin

A pidgin is a language with a simple syntax and word order, because it is formed in an unplanned manner, or it has been developed by unintelligible languages (Bickerton, 1984). Isa, Halilu and Ahmed, (2015) mention that not all simplified languages are pidgins; they also assert that a pidgin is not a native language to anyone, but it is learned as a second language by many. They define pidgin as a language system that “developed among people that does not have a common language to share; it as a language of communication where there is no common language to use” (Isa et al., 2015).

Pidgins and creoles are languages that are used for communication between people who do not have a language to use, for example, they are used among workers who are coming from different geographic areas (Siegel, 2008). Todd (1974:1) defines a pidgin as follows: “A pidgin is a marginal language which arises to fulfil certain restricted communication needs among people who have no common language.” This definition does not satisfy Rickford (1977). Rickford (1977) does not agree with Todd’s definition. Rickford studied Todd’s article and said although it has been

confirmed by many linguistic scholars, it is difficult to define these varieties because they only motivate the social and communicative role of the languages.

1.3.1.2 Creole

Creoles are developed by children that are born into a multilingual environment. It is interesting that creoles are similar to each other rather than to any other language. It is also claimed that pidginisation is Second Language Acquisition (SLA) with restricted input and creolisation is First language (L1) learning with restricted input (Wardhaugh, 2006:94).

Isa et al. (2015) claim that creoles mix all the characteristics from different languages to create the mother tongue of a community. “A creole has native speakers, unlike a pidgin. It is a first language to children of the community where it has been spoken, that is to say, it is a mother tongue to children” (Isa et al., 2015). Todd (1974:3) also defines a creole this way “A creole arises when a pidgin becomes the mother tongue of a speech-community.”

1.3.1.3 Dialects

Nowadays people tend to speak the same language using different accents or different words referring to the same thing. For example, Kubheka (1979) states that people who grew up in Kwa-Zulu Natal do not speak the same isiZulu as those who grew up in Gauteng, and those who grew up in Mpumalanga do not speak the same isiZulu as those who grew up in Kwa-Zulu Natal or Gauteng. These variations do not only vary by provinces, but they also differ within the province. For example, people from Durban in Kwa-Zulu Natal do not speak the same way as people from Pongola in Kwa-Zulu Natal.

According to Ditsele (2014), every speaker has both a ‘dialect’ and an ‘accent’. Edwards (1985: 19) describes the term dialect as a variety of a language that differs

from other varieties, in terms of grammar, vocabulary, and pronunciation. According to Jones (1999:118), the word ‘accent’ refers to pronunciation. In short, the way we pronounce words in accordance with a certain geographical area is associated with the term accent. Edwards then states that dialects are often distinguished from languages because, different accents are mutually-intelligible; he then provides an example of two English varieties in Great Britain, the Yorkshire and Cockney dialects in which speakers of one dialect can understand one another.

According to Jones (1999:118), a dialect is usually involved with a specific accent in a spoken language, if so it is possible for a speaker who is using regional dialects to have the corresponding regional accent. He continues by saying not all dialects and accents are regional. He says in both Great Britain and the United States standard varieties of English are regarded as dialects, albeit prestigious ones. “As prestigious dialects, they are social, rather than regional, In other words, they are preferred by particular (usually higher) social groups, and in particular (usually more formal) social situations” (Ditsele, 2014).

A dialect comes from one language; it has the same morphological, phonological, syntactical features and the orthography is the same. The only difference is with the accent and the diction (word choices). It should also be clarified whether a dialect is a language. It can be confirmed that a dialect is a language, because according to the Oxford dictionary, “Language is the method of human communication, either spoken or written, consisting of the use of words in a structured and conventional way.” Dialects are described as non-standard varieties of a language. Not all critics are in agreement in this regard. Critics distinguish language from dialects by saying that:

Language is an intellectual spoken reality, that have dialects and dialect clusters. It is treated as prestigious here, known and authorized medium of communication in the whole community. It does not matter whether it is written or oral. In this case it is identified as ‘standard language’, which may be

the speech form influenced by the main social group, or a concession form illustrating its elements from the relevant dialects in the cluster. In this sense it is also the medium of instruction in schools and used in courts and employed by educated (Canonic, 1994:2).

He continued by defining dialects, he believed that:

Dialect is a particular variety of language spoken by a group, determined either by geography (regional dialect) or by social status (social dialect). Geographical lines between dialect features are called isoglosses. A dialect is characterized by peculiar forms in the phonology, the morphology or the lexicon (Canonic, 1994:3).

Bailey, (1995:34) posits that isiZulu refers to isiZulu customs or isiZulu style. Language is in fact a portion of the customs and traditions of a population group.

1.3.2 Standard and non-standard language

According to Bock and Mheta, (2014:335) the standard variety is simply one variety of a language which was selected and developed as the standard. It follows, then, that the varieties that were not selected for standardisation are often referred to as non-standard varieties. Dialects, pidgins and creoles then may thus be regarded as a non-standard variety; but non-standard varieties, may become standard in future, even if these are just some lexical items from the non-standard variety that infiltrates the standard language.

Edwards (1985:21) asserts that dialects have long been used to denote a sub-standard deviation from some prestigious variety or standard form. Furthermore, he submits that it would be wrong to think that the subordinate status of some dialects has any

inherent linguistic basis, and neither should it be thought that some varieties simply sound better than others or are more aesthetically pleasing. He then refers to a statement in a study by Giles, Bourhis, Trudgill and Lewis (1974:1979) in which he states that listeners, who were not used to French and Greek language varieties, did not see non-standard dialects as less important than others. Chambers (2009: 267) states that:

A dialect becomes the standard one because its speakers have power of various kinds – economic, military, political, and spiritual. The styles and customs of the powerful group are usually emulated. Generally, their manners, values, attitudes, dress, cuisine, and recreations are accepted as the norm. Their dialect, which is inseparable from the other cultural trappings associated with them, also becomes the norm. Thus, the history of linguistic standardisation begins with the unequal distribution of power and has the same source as the class differentiation.

Scott, (1997: 53-62) remarks that people may be quite comfortable with the idea of standard language; most definitions are firmly founded in the understanding that these are mythical and imaginary constructs. Standard language definitions point out that standard language is spoken or written in a formal form. Garrett, (2010: 7) notes that:

In standard language ideology, there are strong pervading common sense views about which language forms are right and which are wrong. The notion of correctness is reinforced by authority. Standard languages are codified in dictionaries and grammar books, for example, and spread through education systems. They are also reinforced by the awarding of prestige or stigma to language forms. The devaluing of

some forms lead to a view of them as non-standard or sub-standard.

Khumalo, (1995:126-127) recommends that the non-standard varieties should be institutionalised and recognised as languages in their own. Cognisance should be taken of the fact that non-standard language varieties serve the function of promoting harmonious relationships between different language groups. As such, these varieties deserve the attention of language planners. Given the history of inequality in this country, the fundamental principle of language equality should lead to recognition of the non-standard varieties alongside the standard languages. This recognition should also permeate through to the educational sector.

1.3.3 School language and home language

Wesley, (2016:34) remarks:

As the number of international migrants increased from 154million in1990 to 232million in 2013, and is expected to continue to rise (UNFPA n.d.), it is certain that this disparity between home language and school language will continue to be a factor in the education of many children worldwide.

Wesley's study answers the call for more research on this growing population, particularly focusing on the lived experience of one parent whose child attends school in a language that is not regularly spoken at home. The question for this spectacle is: What is it like to parent a child who is attending school in a language that differs from the home language?

One may ask what school language and home language are and how do they connect. School language is the language that is taught in schools. It is also called the standard language. Home language is a language that is spoken at home and it is also referred as mother tongue or first language (L1).

Many scholars have been interested in the issue of parenting and schooling and the relationship between the two (Epstein, 1986). In the circumstances where the school language (standard language) is different from the language that is spoken at home (home language) parents are usually identified as the ones who influence their children's attitudes towards language learning (Bartram 2006; Gardner 1985; Kraemer, 1993).

According to Wesely (2016) As the number of international migrants increased from 154 million in 1990 to 232 million in 2013, and is expected to continue to rise (UNFPA n.d.); it is certain that this disparity between home language and school language will continue to be a factor in the education of many children worldwide.

1.3.4 Language of learning and teaching

Language of learning and teaching refers to the language that is used for learning in a classroom environment (medium of instruction) and involves the language used for facilitating learning and teaching for all subjects. Any of the 11 official languages (plus Sign Language) may be used as Language of Learning and Teaching (LoLT). The LoLT in a school is determined by school management who selects the LoLT of their schools in accordance with Section 6(2) of the South African Schools Act.

According to the National Protocol for Assessment Grades R-12 and the Department of Basic Education (2011:ix), the LoLT is the language that is chosen by school management with the support of parents. It is a language that is used by the educators to instruct and assess learners and also the language that is used in textbooks provided in the school.

1.3.5 Language planning

Corson (1990:13) notes that language planning is the field of study which matters of language policy relates to. Eastman (1990d:9) concurs that, “The applied branch of linguistics known as language planning, is traditionally seen as a way to provide governments with policy level guidance regarding the choice of official and national languages.”

When plans about language are institutionalised, one may talk about the birth or existence of a ‘language policy’ which Tollefson (1991:16) defines as “language planning by governments.” Marivate (1992:7) also acknowledges the close association between the two concepts, and remarks that “language policy issues fall within the realm of language planning.” In other words, language planning precedes language policy.

1.3.6 Language as a barrier to learning

The New English Dictionary outlines a “barrier” as “an obstacle to prevent a person or thing getting past a place or thing” (Alswang & Van Rensburg, 2001:59) “an obstacle”, “something which is in the way” (Alswang, Van Rensburg, 2001:573). So a “barrier to learning and participation” is something that prevents you from learning, something that prevents a learner from learning and progressing (DoE, 2006:24).

The use of the term ‘barriers’ to learning and development is adopted in the place of disabilities by White Paper 6. It preserves the acceptable international terms ‘disability’ and ‘impairments’ when they refer to learners whose barriers to learning and development are based on organic or medical causes (DoE, 2001:12).

Barriers to learning are found in the learning environment, in the system of education and in economic, social and political environment. “The barriers to learning experienced include poverty, ideology, physical access, inflexible curriculum, inappropriate language, communication channels, inaccessibly built environments, lack of space or inappropriate transport and similar factors within the system that impede access to learning” (DoE, 2002).

1.3.7 Language attitude

Garrett, Coupland and Williams (2003: 2) maintain that, regardless that attitude is the most distinctive and indispensable word in social psychology, this concept cannot be clearly defined. This word does not have a common definition that scholars had agreed on. The reason for that may be that the concept is difficult to define, as proposed by Garrett (2010: 19): “The concept of attitude, however, is not easily defined. Definitions vary in their degree of elaboration and in their weighting given to different features of attitudes.”

According to Ferguson (1966) the study of language attitude, that is how people feel about the language varieties in their speech community, may be important to the linguist from several perspectives. In language planning, it may provide indispensable data on which to base decisions about which variety to use in education or which variety to standardise for use as the official language of government.

1.3.8 Related studies

Currently, educational issues concerning dialectal variations have received popular attention worldwide (Papapavou & Pavlos, 2007). It is argued that the varieties of a language play an important role in an academic setting. Learning is claimed to be better and more successful when conducted in the variety spoken by students (Cheshire, 2005). Cheshire (2007: 22) further notes, “There is general consensus, in

fact, among educationalists and sociolinguistics alike, that valuing dialect in the classroom makes real difference to educational achievement of speakers.”

Derebsa (2006) also argues that the use of the students’ variety in education enables the students to use their own potential and helps them to achieve ‘deep learning.’ Besides, the consideration of dialects in education enhances the social, cognitive, emotional and linguistic development of learners’ in and out of school. For these reasons, it is argued that the varieties of a language deserve respect and recognition in schools. Despite such arguments in favour for the use of language varieties in education, the selection and use of language varieties for instructional purposes is affected by the attitudes of teachers. Hence, it is necessary to assess teachers’ attitudes towards the non-standard varieties and its impact on students’ self-esteem and education.

Magagula (2009) conducted a study that focused on investigating the way learners perform in ‘isiZulu esijulile’ and how they see this standard variety of the isiZulu. She posits that standard isiZulu is proven to be valued, since it is not known very well or used by young urban and rural isiZulu learners. She then recommended that new terms that are developed should be incorporated into the dictionaries that are compiled by isiZulu mother-tongue speakers.

1.4 Problem statement, delimitation of field and substantiation method

1.4.1 Problem statement

Non-standard varieties spoken by students are not recognised whilst standard isiZulu is. IsiZulu is an African language, which is officially recognised with many varieties. These varieties use different words in the same content and speakers do understand one another. My concern is the impact that non-standard varieties may have on isiZulu language learning and also on the development of a standard language. Students are using non-standard varieties in standard language

learning and they end up not performing well academically. Varieties are used in language learning regardless of whether they are non-standard or standard, because as students coming from different areas they use different varieties and that isiZulu that is used in Gauteng is not strong; it is diluted. Therefore, speaking different varieties does not change the fact that isiZulu is their mother tongue or home language. What students learn as isiZulu at home should correspond with isiZulu that they learn in schools regardless of word choices, accent or pronunciation.

1.4.2 Rationale for the study

The researcher – a graduate of this university where she also currently teaches – had observed that students who study isiZulu tend to perform poorly in the language, which they study as a major subject. The researcher, thus, wanted to find out if the impact of non-standard varieties in isiZulu language learning could be attributed to students' poor performance in isiZulu language.

The researcher believes that it is very important to do a study on standard and non-standard varieties, because students need to be aware of the difference between the two and also the impact that non-standard varieties may have on isiZulu language learning in a university. Moreover it would be viable to show students how useful and essential the use of standard varieties in learning is, as it makes learning interesting and easily accessible, while improving the quality of education and preserving standard languages (Kamwangamalu, 2000). They need to be made aware that they are the ones who should preserve their languages.

The DoE (2005) provides statistics that reveal that, 80% of students that are isiZulu native speakers are not performing well academically in isiZulu as they are expected to. One of the main reasons is because a number of words that they are using in standard isiZulu, are completely unfamiliar to them. One needs to be aware of different factors that are responsible for students' poor academic

performance. Among students are: absence of exposure to standard isiZulu, lack of students' motivation, the linguistic and cultural gap between home and school, the socio-economic state of students and other factors. The details of these factors are discussed in this work.

This thesis questions whether the standard isiZulu that is taught in schools is alien to students and the idea was to determine what type of isiZulu variety is used in class. IsiZulu that is used in a learning environment is not the variety of isiZulu that most students are familiar with. As a result, students lack understanding of the lessons, and many students are not performing well in isiZulu. It is argued, that:

The common perception that standard varieties are 'pure' and other varieties are 'impure' or 'improper' provides a basis for discrimination which can have serious consequences for students' performance in schools, so that the standard language becomes an obstacle to educational development (Webb, 2005: 39).

Linguists reveal that a negative attitude towards bilingualism and non-standard varieties is influential in determining school outcomes (Romaine, 1994: 194).

Zungu (1995), one of isiZulu researchers, only paid attention to isiZulu variation not to the impact of non-standard varieties on standard isiZulu. Webb, Deumert and Lepota (2005) pay much attention to the standardisation of African languages in South Africa. This study will focus on the impact of non-standard varieties on isiZulu language learning. The scope of this study, and the size of the sample to be used, would not be enough to provide sufficient evidence. This study will present data extracted from students' academic performance and their perceptions of standard and non-standard isiZulu at the UoT. This should generate further and more significant findings in regard to the topic. As an isiZulu lecturer, the researcher was interested in finding out what impact does non-standard varieties have on isiZulu language learning, how students perform in standard isiZulu and how do they see the standard form of the language. The researcher also

questioned whether there are possibilities that show that the language policy could be revised to deal with the needs of students at the UoT more adequately.

1.4.3 Significance of the study

This study will not be able to come up with solutions to all problems, but hopefully it will contribute to students' academics and it will help them to be able to differentiate between standard and non-standard languages. It is hoped that the DoE and their isiZulu Language unit will also benefit from this study. Those who design policies should take note that the influence of 'non-standard' varieties when promoting standard isiZulu in tertiary institutions are focal aspects and the acceptance of English lexical borrowings need to be investigated.

1.4.4 Delimitations of field

This study is limited to university students, lecturers, and people who are working at Department of Arts and Culture who speak isiZulu. Only 85 respondents (80 students, 3 lecturers and 2 Department of Arts and Culture workers) were sampled. Respondents might not have enough time because the circulation of questionnaires and interviews would take place during their classroom period. However, the researcher attempted to accommodate their time schedule.

1.5 Aims and objectives

The aim of this study is firstly, to investigate the developments of non-standard varieties and the interference of non-standard varieties with the correct usage of standard isiZulu language at a university of technology.

The objectives were to:

- investigate the positivity and negativity of the impact that non-standard varieties may have in isiZulu language learning; determine the impact that non-standard varieties have on isiZulu language learning; and

- analyse the type of non-standard varieties that students use in a classroom environment.
- The discussion will also look at the major influences of non-standard varieties on standard isiZulu.

1.6 Research questions

The main research questions that guided the study were:

- Do non-standard varieties have a positive or negative impact in isiZulu language learning? What impact do non-standard varieties have in isiZulu language learning?
- What is the type of non-standard variety that is used by students in a classroom environment?
- What contribution can non-standard varieties make towards the language development of standard isiZulu?

1.7 Intended contribution to the body of knowledge

The IsiZulu language learning unit in South Africa may benefit from this study, because students and other participants' input on non-standard varieties may shed more light on different non-standard varieties of isiZulu in South Africa; it may pave the way toward the recognition of non-standard varieties in isiZulu language learning, particularly at university level. However, these insights may not ignore the anticipated educational crisis leading to the preference for non-standard varieties instead of standard isiZulu by students in schools.

1.8 Location and sample population

A sample is a group of the population that the researcher uses to find her results. Luthuli (1990: 202) cautions that: "The matter of sampling should not be taken lightly. For studies in which samples are selected from large (and possibly complex

populations, selection and acquisition of the sample may be a major activity of the research."

Sampling is done, because it is not possible to test every individual in the population. It is also done to save time, money and effort while conducting research. Purposive sampling was used in this study for the interview participants. The usage of the random sampling method for the questionnaire respondents is a limitation of the study in that the results cannot be generalised to other populations than the selected one.

The research took place at a UoT in Gauteng, because the use of isiZulu non-standard varieties in this environment is quite high. The research was only limited to one isiZulu speech community in the university. The researcher sampled 85 respondents (80 students, 3 lecturers and 2 Department of Arts Culture workers). She distributed **60** questionnaires to students, interviewed **ten students** and assessed **ten students** using an isiZulu proficiency test. She also interviewed **three** isiZulu lecturers, and **two people** from the Department of Arts and Culture. The staff from the Department of Arts and Culture were only expected to fill their biographic information (not the whole questionnaire).

There are four variables – concerning the sample population:

Age group: Speakers are primarily young;

Gender: Speakers are primarily males and females;

Race: Speakers are primarily isiZulu speakers; and

Place: Speakers are primarily university students (from both rural and urban areas).

1.9 Research method / instrument and procedure

The researcher used a questionnaire, which she distributed to 60 subjects. Jupp (2006:3) states that a questionnaire is a set of carefully designed questions given

in exactly the same form to a group of people in order to collect data about some topic(s) in which the researcher is interested. It provides an excellent means of collecting large-scale quantitative data.

The aim of using questionnaires in this study was to answer the research questions; by expressing the social and linguistic opinions of respondents about non-standard varieties and to determine whether the students understood the difference between standard and non-standard isiZulu, and also to determine the impact that non-standard varieties of isiZulu have on isiZulu language learning.

Besides a questionnaire, dissemination interviews (15 subjects) were conducted as a method of collecting data. Jupp (2006:3) says an interview is a method of data collection, information or opinion gathering that specifically involves asking a series of questions. Typically, an interview represents a meeting or dialogue between people where personal and social interaction occur. However, developments in computer and information technology have resulted in other formats, for example, internet interviews.

Non-standard varieties of isiZulu are a spoken and not a written language. In order to get information and to study the language effectively, interviews have to be conducted with students (10) and lecturers (three) at the UoT and two people from the Department of Arts Culture. Interviews are an indispensable mechanism to ascertain changing words (and their meaning) in non-standard varieties. Because non-standard varieties are so dynamic, interviews are one way of corroborating information. Subjects were interviewed to establish their knowledge of non-standard varieties as well as their attitude towards it in order to compensate for questions in the questionnaire.

As part of the quantitative approach the proficiency test was also used, viz.: a standardised isiZulu proficiency test. Ten students were going to be assessed. This is a test designed to ascertain the learners' levels of proficiency in isiZulu.

1.10 Ethical considerations

Creswell (2003) states that the researcher has an obligation to respect the rights, needs, values and desires of the informants. Miles and Huberman (1994) list several issues that researchers should consider when analysing data. They caution researchers to be aware of these and other issues before, during, and after the research had been conducted. Some of the issues involve the following:

- Informed consent (Do participants have full knowledge of what is involved?);
- Harm and risk (Can the study hurt participants?);
- Honesty and trust (Is the researcher being truthful in presenting data?);
- Privacy, confidentiality, and anonymity (Will the study intrude too much into group behaviours?);
- Intervention and advocacy (What should researchers do if participants display harmful or illegal behaviour?)

One of the normally unexpected concerns relating to ethical issues is the cultural sensitivity. Silverman (2000) argues that the relationship between the researcher and the subject during an interview needs to be considered in terms of the values of the researcher and cultural aspects. The idea was also to uphold participants' privacy, confidentiality, dignity, rights, and anonymity. In view of the forgoing discussions, the following section describes how ethical issues in the conduct of the research have been addressed:

Informed consent

The researcher informed the participants – the students – of the purpose, nature, data collection methods, and extent of the research prior to commencement. Further, the researcher explained to them their typical roles; this was very critical

as the approach is altogether different from the traditional face-to-face approaches.

Harm and risk

In this research study the researcher guaranteed that no participants were put in a situation where they might be harmed as a result of their participation, physically or psychologically as stated by Trochim (2000a).

Honesty and trust

Adhering strictly to all the ethical guidelines serves as standards to adhere to honesty and trustworthiness of the data collected and the same applies to the accompanying data analysis.

Privacy, confidentiality, and anonymity

As the study included a test-retest reliability check, total anonymity was not possible. However, the researcher ensured that the confidentiality and anonymity of the participants would be maintained through the removal of any identifying characteristics before widespread dissemination of information. The researcher made it clear that the participants' names would not be used for any other purposes, nor would information be shared that reveals their identity in any way.

Voluntary participation

Despite all the above-mentioned precautions, it was made clear to the participants that the research was only for academic purposes and their participation in it was absolutely voluntary. No one was forced to participate.

Educational research focuses primarily on human beings. The researcher is therefore, ethically responsible for protecting the rights and welfare of the subjects who participate in the study (McMillan & Schumacher, 2011).

The participants in the case study were informed of the purpose of the study, and they were invited to participate in the research. The participants were assured of confidentiality and anonymity, as well as the ability to withdraw from the research at any given time. Dates and times for answering the questionnaires were negotiated with the participants. This constituted the first stage of building a trusting relationship with the participants. On agreeing to participate, consent forms were given to participants, obtaining informed consent from the participants. Participants were also asked permission to have their interviews recorded and their responses used in the presentation of the study.

Confidentiality and anonymity were also discussed with the participants. They were assured that the university and their names would not be identifiable in print. To ensure anonymity the school and all participants were given code names. Complete confidentiality and anonymity, however, could not be guaranteed. This is because interviews that had been recorded needed to be transcribed and it entailed a third person having access to the recordings. The transcriber, however, had no vested interest in the school or participants, and was unlikely to be a threat. Issues of anonymity posed a concern. As the research was conducted at a university that the researcher was currently employed at, it was possible that there might not be complete anonymity when it comes to determining at which university the research was conducted. While this may present a potential problem, the anonymity of the participants was still fairly high.

1.11 Preliminary chapter division

Chapter 1: Introduction to the study

The introduction includes the background and rationale and also research questions, aims and significance.)

Chapter 2: Literature review

Definitions/Explanations of principal concepts/notions implied i.e. standard and non-standard varieties, language of teaching and learning, language barriers, language planning, school and home language and language attitude are dealt with in this chapter. The theoretical background and framework (variation theory) were discussed and lastly related studies were also discussed.

Chapter 3: Research methodology

It describes the location, sample population, research approach, design, research methodology and procedures employed in the study, followed by an outline of the respondents' profiles.

Chapter 4: Presentation of findings

The study's findings are presented in Chapter 4, in accordance with the study's four broad themes. They are:

- **Theme 1** – The development of non-standard varieties;
- **Theme 2** – The interferences of non-standard varieties with the correct usage of standard isiZulu language;
- **Theme 3** – The positivity and negativity of an impact that non-standard varieties may have in isiZulu language learning; and,
- **Theme 4** – The type of non-standard variety that students use.

Chapter 5 – Interpretation, conclusions and recommendations

This chapter explains and discusses the findings, in accordance, to the study's three broad themes. It also discusses the further development of non-standard varieties. The major findings; the conclusions reached; and, the study's recommendations, are presented.

1.12 Summary

This chapter is an introduction of the study, highlighting its rationale and background. The aims and objectives of the study are set forth. The research design chosen for the study is stated. This design was chosen as suitable for answering the stated research questions. The next chapter will deal with literature review and theoretical framework.

CHAPTER 2: LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.1 Introduction

This chapter generally reflects the definition of concepts related to the topic i.e. dialect, language, language of learning and teaching. This chapter also highlights the linguistic and sociolinguistic background of non-standard languages, the history of isiZulu dialects and also their category; they are all used for communicative purposes in the urban areas of South Africa. Available geographical history on these varieties classifies these varieties into categories such as non-standard, standard, pidgin, creole and dialects. Language attitude and other related topics are also included to enlighten the research. This chapter gives a clear theoretical background of the study-undertaken of the isiZulu dialects in a university of technology in Gauteng.

2.2 Theoretical framework

The theory of variation is going to be used to analyse the impact of non-standard varieties in isiZulu language learning. The theory is useful in education as it help teachers to learn and discern learning from different perspectives (Ornek, 2008). In this study this theory can be used to address individual differences in the classroom by allowing students to draw upon their personal experiences and apply them in their learning. Variation theory explains that individuals see, understand, and experience the world from their own perspectives (Orgill, 2012). Therefore, students may not learn effectively if they are not aware of things in exactly the same way as the teacher (Lo, 2012).

The variation theory stems from the concept of phenomenography. Since its emergence in the late 1990s (Marton & Booth, 1997), the theory has quickly become one of the most famous instructional approaches. The theory is useful in education as it helps teachers learn to discern learning from different perspectives, and it can be used to address individual differences in the classroom by allowing

students to draw upon their personal experiences and apply them in their learning (Ornek, 2008). Accordingly, the variation theory can contribute to the design of pedagogical settings for teaching large classes (Gu, Huang, & Marton, 2004), as it helps to deal with students' diverse abilities, which, according to Cheng, Tang, and Cheng (2014), has long been the core issue in education.

The Variation Theory of Learning is an approach to pedagogy that developed within the phenomenographic research tradition. It claims that for learning to take place students must experience variation in the educationally critical aspects of the 'object of learning' (Marton et al., 2004) Marton and Pang (2008). Variation theory addresses key principles of learning that are more fundamental than understanding contested interpretations of an object of learning. According to the theory, variation is necessary for any learning to take place: for example, to discern the air temperature on a particular day as cold, you must have previous experience of variation in air temperature.

Although some applications of the theory can be found, such as teaching computer programming (Thuné & Eckerdal, 2009) and Chinese characters (Ho, 2014), the theory is not widely applied for improving teaching, especially with respect to business and management subjects. Its lesser popularity can be explained by the fact that the importance of teaching is underestimated. Without paying attention to the complex nature of learning and the presence of individual differences in pedagogical understanding, teachers only perceive teaching as "a relatively straightforward task rooted in the notion of delivering information" (Loughran, 2009:189). Such an "out-of-focus" perception should not be an obstacle preventing the introduction of useful teaching theories that can enhance students' learning.

The theory envisages that for learning to occur, some critical aspects of the object of learning must vary while other aspects remain constant (Ho, 2014; Ko & Marton, 2004; Marton & Booth, 1997). It further suggests that how students perceive a specific object of learning depends on what pattern of variation is provided by the teacher. It is expected that different patterns of variation result in

different types of learning. According to Marton et al (2004:16), there are four patterns of variation: contrast (i.e., recognizing values of an aspect), generalisation (i.e., experiencing varied appearances of the same value), separation (i.e., separating aspects with varying values from invariant aspects), and fusion (i.e., experiencing several critical aspects simultaneously). Lo and Pong (2005:21) refer to them as “possible functions”. In such a learning study approach (Marton & Pang, 2008), teachers should be able to construct learning instruction and activities for students to experience and discern a particular pattern of variation that can strengthen their learning of the object of learning.

According to the Variation Theory of Learning, learning cannot be reduced to mere self-expression; on the contrary, there is always an ‘object of learning’ because learning is always the learning of something (Marton et al. 2004). This is based on Brentano’s notion of intentionality, according to which learning is always directed to something in the world (Marton & Booth, 1997). This ‘something’ is no mere quantity of knowledge, but rather involves the ability of students to engage critically with key religious issues and thereby develop appropriate levels of religious literacy and so learn to discern and evaluate different religious traditions and accounts of religion. This ability is understood in terms of two inter-related aspects: (1) the general aspect focuses on the act of learning, especially the skills necessary to engage in the process of understanding; and (2) the specific aspect focuses on the content of learning, such as the specific features, ideas or concepts related to the phenomenon being studied (Marton, et al., 2004).

This theory is going to benefit my study by helping students develop their own ways to experience the phenomenon (or the object of learning). Learning takes place when a student is “capable of being simultaneously and focally aware of other aspects or more aspects of a phenomenon” (Marton & Booth, 1997:142). Marton et al. (2004:7) refer to this as “powerful ways of acting” being derived from “powerful ways of seeing”. Lo (2012) supplements that teachers should help students develop “powerful ways of

seeing” so that students can become more independent in dealing with new problems and issues in the future.

2.3 History of isiZulu

South Africa is a multilingual country which has 11 official languages and many other spoken languages which are not standard. We have a Nguni cluster which includes isiZulu, isiXhosa, siSwati and isiNdebele, and have many connections. All together, these languages are spoken by 43.3% of the population of this country (Statistics SA, 2011), stressing their significance. Presently, the orthographies of the related languages are experiencing harmonisation in an attempt to standardise the written forms and make them accessible to everyone. At the same time, some terminology and grammatical descriptions are being developed to support a drive to intellectualise African languages in South Africa (Prah, 2013).

In terms of provincial variations, isiZulu is a language that is mostly used in Kwa-Zulu Natal, 77.8% in Census 2011. It is also spoken in Gauteng by only 19.8% of the population, and also spoken in Mpumalanga where it is spoken by 24.1% of the population (Statistics SA, 2011).

2.4 Language variation

Language variation entails referring to various ways of speaking and writing a specific language. These variances include the morphology, phonology, syntax and lexicon of a language (Reagan, 1992:39). Language variation is linked with social class, geographical background, educational background, age and gender. Montgomery (1986:62) mentions that differences are accompanied by the inequities which exist to accessibility to material sources. This means that the speaker who uses varieties in a community will have more vocabulary than the one who is not using non-standard varieties.

Language variety is a sociolinguistic term that refers to language in context (Holmes, 1992:9). It refers to a linguistic expression system which is ruled by particular social situations. Language variety as a term refers to different ways of talking, accents, dialects and different languages that are mixed with each other for communication (Holmes, 1992:9). Language variation is an umbrella word for different varieties of language and it also includes a system of language expressions which are governed by situational variables.

2.4.1 Standard variety

Finegan (2007) defines Standard Language as “A language variety used by a group of people in their public discourse.” According to Jahr and Janicki (1995:30), the status of the standard variety of a language is usually provided by the education system. This was supported by Mackey and Ornstein (1979: 337) when they said that the standard language is only used in a formal setting and for written and formal spoken purposes. The status of standardised varieties separates the standard language from non-standard language (Poole, 1999: 111; Hudson, 1980: 32). Moreover, standard languages are social concepts that are created by the community members that use the language. (Wilson & Henry, 1998:5; Webb & Sure, 2000:18). Poole (1999), reasons that a standard language is just another dialect. It originates in the same way as dialects.

Romaine (1994: 84) specifies that, standard languages are created by a community so that they can remove non-standard varieties and use only one standard language that can be uniform in one group. Hudson (1980: 33), Stockwell (2002:14) and Milroy and Milroy (1985:27) say the concept of standard language should pass through stages of standardisation namely: selection, codification, elaboration and acceptance.

2.4.1.1 Characteristics of a standard language

These are the characteristics of a standard language that were pointed by Poole (1999: 111):

- A variety is selected among other varieties of the language;
- Speakers codify the language so that it can be suitable to be used as a standard language and written language;
- After codification a language is accepted by the members of the community; and
- As it is codified, it is used as a formal language and also used in education

The above characteristics prove that a standard language was just a dialect of a particular community, before it undergoes a process of acceptance. It was then accepted by the community as an official language regardless of which one chooses to use at home. Standard languages are also not stable; they always change like the non-standard forms (Van Wyk 1992:32).

2.4.2 Non-standard varieties

A non-standard variety is a language related with region, or social relation of a particular group of people (Makoni et al., 2003: 84). Wilson and Henry (1998: 14) reveal that the standard grammar is the same as the one for non-standard language variety. This means non-standard are built up by structurally equivalent grammars: non-standard and standard varieties are therefore simply dialects of the same language.

Magagula (2009) says, even if non-standard isiZulu variety is grammatically different, they are still understandable by isiZulu speakers. Language variety not only endures, but succeeds. Moreover, non-standard pronunciations and other forms of language variety would be productive in a community with a great deal of mobility (Chambers, 1995:212, 230).

Every language is stretchy enough to acknowledge new features to improve its efficiency (Webb & Sure, 2000:66) and on the other hand its speakers often resist the newly formed terms. Magagula (2009) reveals that non-standard varieties are a result

of social developments such as age, urbanisation, gender/sex, and social class (education, occupation and income).

2.4.2.1 Urbanisation

Students from urban areas are the ones who use non-standard varieties more than those who are coming from rural areas. When the researcher observes their performance in a learning environment, students from rural areas are performing better in standard isiZulu than those for urban areas. Magagula (2009) asserts that the situation of urbanisation relates to all isiZulu speakers from different areas. IsiZulu in urban areas is used together with other languages such as English and Afrikaans. Her statement was supported by Poole (1999:113) who claims that people from urban areas speak differently compared to people from rural areas.

2.4.2.2 Social class

The observation of the researcher was that middle-upper class students use non-standard varieties more than lower class students; they borrow words and code-switch a lot. Lower class students use pure isiZulu known as standard isiZulu more. Magagula (2009) points out that, social classes use a certain variety. She said the middle-upper class borrows words more frequently than the lower class. It may be because they come across English in their everyday speech community.

2.4.2.3 Gender

The researcher's observation was that male students use non-standard varieties more frequently than female students in a learning environment e.g. they use *tsotsitaal* more. According to Romaine (1994:79) females use standard varieties more often than males. Several studies have shown that female habits reveal that standard language is used more than males of the same age and social background (Poole, 1999:113).

2.4.2.4 Age

The researcher observed that younger students are the ones who use non-standard varieties in a learning environment more than older students. Romaine (1994:80) says, the youngest speakers of a language in Sweden use standard forms rather than the young adults. He continues by saying there are many adults using standard language compared to young adults. Zungu (1995:29) agrees with Romaine by saying young township men use *tsotsitaal* more than older township men.

2.4.3 Non-standard languages

2.4.3.1 Pidgin

Pidgins are basic languages that arise from two or more languages (Britannica, 2014). Pidgins are developed by people who are using different languages so that they can communicate in a certain geographical area. Pidgins sometimes turn into creoles if they had the privilege to be used for a long time. As a result of being used for a long time the structure starts to evolve and become more complex. Children who are born in an area where a pidgin is used, acquire it as their first language, in this case the pidgin becomes a creole (Polome, 1971:57-60). An example of such a case is Tok Pisin which was a creole in Papua New Guinea and afterwards it became a national language when children started to acquire it as their first language (Romaine, 1990:187).

According to Wardhaugh (2006:61) and Murphy (2012: 62) a pidgin is nobody's first language/mother tongue. It does not have any native speakers, and it is just used as a contact language for communication purposes. It is claimed that the reason for pidginisation might also be because of the power of the language when the speakers dominate the other language speakers economically and socially. Sometimes the people use the expression 'reduced variety of a normal language'. In other words, it is the standard language, but with a reduced or simplified grammar structure,

vocabulary, or phonological variation. Sawant (2011:1) also supports the idea that pidgins were formed because of political, social, and economic situations. The researcher calls pidgins hybrid languages, because of the combination of different languages which form them.

Crystal (2003:11) defines a pidgin language as a simplified version of one language that combines the vocabulary of different languages. The reasons for pidgins to occur are generally for trade matters when different cultures do not share a common language and when they feel forced to find a way to communicate. It is stated that members of the same population rarely use a lingua franca to communicate with each other and that pidgins are simplified versions of different languages and they generally have no native speakers.

It is important to state that Wardhaugh (2006:78) claims that children play an important role in how languages change. A pidgin is always involved in the early stage of a creole. A pidgin comes from a need to communicate from different languages. Most pidgins are lingua francas that exist to meet local needs of the people from different languages.

Wardhaugh (2006:70) suggests that we need to examine the beginning of the pidginisation processes to provide the bases for most of the pidgins and creoles. Another important and interesting theory about monogenetic views is that the similarities among pidgins and creoles might be attributable to a common origin in the language of sailors in some kind of nautical jargon. An example at this point will be the flagship called Victory that was crewed by sailors of 14 different nationalities. The sailors used a common shipboard lingua franca rather than a pidginised variety of a standard language. This variety shares only a few sea-based terms from different pidgins and ignores the more serious structural similarities among existing pidgins and creoles.

2.4.3.2

Creole

On the other hand there are creoles which are actually when a pidgin becomes a first language of a new generation, as a result of being born at a place where a pidgin is used. Some pidgins like Nigerian Pidgin English, West African pidgin can also be referred to as a creole. The reason is that there are people who learn the pidgin as their mother tongue, so a pidgin becomes a creole (Wardhaugh, 2006:73).

Wardhaugh (2006:61) points out that there are certain things that pidgins involve; 'pidginisation' generally involves some kind of simplification of a language, tolerance of considerable phonological variation, reduction in the number of functions for which the pidgin is used, and extensive borrowing of words from local 'mother tongues'. In contrast to pidgins, 'creolization' involves expansion of the morphology and syntax, regularisation of the phonology, deliberate increase in the number of functions in which the language is used, and development of a rational and stable system for increasing 'vocabulary'. Sometimes it is very difficult to say whether a variety is a pidgin, expanded pidgin, or a creole. For example, Tok Pisin is sometimes called a creole and sometimes a pidgin.

DeCamp (1977:4-5) points out that Juba Arabic is a pidgin which is spoken in Sudan. A pidgin is not a native language with limited vocabulary and used only for communication in trade, but the vocabulary is supplemented with words from native languages or from normal Arabic when needed. It is interesting that although this variety contains many words from Arabic, Arabic people cannot just simply use it; they would have to learn it just as learning a different language.

Accordingly, many people agree that the language of Haiti is a creole. Almost all Haitians use it and it is their native language. This creole is a native language through standard French and has evolved through pidginised French. The vocabulary is French but the phonology and syntax are different from standard French. The grammatical structure is different from French and it is similar to Creole Portuguese, Creole

Spanish, and Creole English. So, creolists reject calling it a dialect of French (Wardhaugh, 2006: 63).

2.4.3.3 Theories of Pidgins and Creoles

Few years back there were many theories suggested by different authors that explain the origin of pidgin. Those theories were divided into five groups, and they are connected to one another. Sometimes there will be mixture of origin. There are many theories from different authors supporting the matter of pidgin and creole languages that we are going to discuss one by one. Discussing them should also involve addressing their problems. Todd (1974) discusses four theories of pidgins and creoles and their designers, and we have an additional one which is the recent one among the theories from an Atlantic group:

- The nautical jargon theory, was developed by John Reinecke. The hypothesis of this theory is that, some workers in the ship wanted to develop a common language that can be used among the European of 18th and 19th century. This was done because most workers there were using different languages. This leads to the development of vocabularies of nautical items with grammar that is made simpler. This theory adopts that pidgins are derived from the lingua franca that was used in a ship by the workers;
- The monogenetic / relexification theory, was developed by Hugo Schuchardt in the 19th century. This theory says, all European based languages derive from Portuguese. The issue here is that, the Portuguese language is almost a lingua franca for the crusaders and traders in the Mediterranean area. This theory is seen as an essential theory among all other theories;
- The baby-talk theory, was established by Charles Leland. Charles refers to a pidgin as baby talk, because it is the same as the language that is acquired by a baby with effort. Pidgin speakers and babies have been seen frequently moving towards the standard articulation. They use an unlimited number of words and few limited function of words, without morphological change;

- The independent parallel development theory was developed by Robert A. Hall, Jr. who considered that the similarities that are there can be corrected, by admitting that pidgins and creoles derive from Indo-European languages regardless of the varieties. Speakers who had the same West African background had to come to terms with similar physical and social conditions. The issue with this theory is that it is only stuck to only Atlantic pidgins and creoles. It is not focusing on other pidgins like an African pidgin, Southern and Eastern African Swahili pidgins. Kouwenberg and Singler (2008) assert that it was developed far back in the 6th and 7th century and Ethiopian pidgin. Arabics also referred to the Galgaliya pidgin found in Northern Nigeria; and
- The universalist theory deals with common similarities of pidgin and creole in general. This is the new theory among other theories, that reveals that to form languages of the same category similarities in all humans are the simple inclination with simple syntactic SVO with little or no reduction or other complexities of sentence. The lexicon makes maximum use of polysemy operating from limited vocabulary, and devices use of reduplication, and simplified phonology. Bickerton and other authors suggested language is dedicated to a particular part of human cognition. This hypothesis best supports this theory because other theories did not take this fact into account. The developer recommended that, this hypothesis has the opinion that makes children to change into a target language freely. Whatever people are saying about the origin of pidgin and creole we believe that pidgin and creole were originated from the contact situation in Africa.

2.4.3.4 Dialects

Moyo (2004) says dialects are systematic variations that occur within a language. This is on all levels of linguistic structure, phonological, grammatical and lexical. Normally these variations are correlated with geographical locations, while others with the identity of the speaker between say, women and men. This linguistic

variation is also correlated with the social status of speakers, which is clearer in English, but becomes a little difficult to clarify in African languages and cultures. The term 'dialect', therefore, refers to speech characteristics of a given area, usually a specific geographical region or a group of people, which is defined by social or occupational characteristics (Mesthrie et al., 2000:45).

Behravan (2012) asserts that dialects of the specific language differ from each other, but they are still understandable to the speakers of another dialect of the same language. Differences among dialects are mainly due to regional and social factors and these differences vary in terms of pronunciation, vocabulary, and grammar (Akmajian, Demers & Harnish, 1984). On the other hand, social factor show that members of a specific socioeconomic class such as working-class dialects, might have different dialects compared to high-class businessmen (Behravan, 2012:15). So the way people speak their language is highly influenced by both their social status and their region of origin. In order for a non-standard variety to be standardised it needs to undergo a process of standardisation.

2.4.4 Standardisation process

According to Webb and Sure (2000:18), language standardisation is the process by which an authoritative language body, such as a government-appointed body, prescribes how a language should be written: that is, its orthography, how its sounds should be pronounced, how its words should be spelt, which words are acceptable in formal situations and what the appropriate grammatical constructions of the language are. Standardisation starts from urban area and then spreads into the nearby areas (Poole, 1999: 112). Stockwell (2002: 5), Milroy and Milroy (1999: 1-3) and Hudson (1980:33) conclude that a standardisation process passes through the following four stages that are discussed next.

2.4.4.1 Stages of standardisation process

Selection stage

This language variety is selected among other varieties and are developed as standard language. It might be an already existing variety, just like the one we know. The selected variety gains respect for the speech community.

Codification stage

Dictionaries and grammar books are developed by academics to regulate the selected variety. The standardisation of a language depends on the existence of a written form of a particular language (Romaine, 1994: 84, 86).

Elaboration stage

The functions and range of a variety increases the uses of the code. It is used in all the functions including the central government and with writing, for example, in parliament, school, law courts, in televisions and in educational and scientific documents of all kinds. Technical words should be developed and added in the language vocabulary.

Acceptance stage

The community accepts the languages and a language that should be used in a formal setting is then regarded as the 'standard' form. After the acceptance of the language is identified as a uniform language it is used by all language speakers.

2.5

School and home language

Language specialists think that neglecting home language education as a medium of instruction is the major cause of students' poor academic performance and the high rates of student dropout in multilingual countries (Webb 2002; Nel 2007; Lafon, 2008; Vandeyar, 2009). According to Rooyen (1990) cited in Le Roux, (1993:149) the shift from a home language to a medium of instruction results in many problems in black children.

Cummins (2000:37) explains that there are almost 150 experiential studies that show the valuable effects on students' linguistic repertoire in the past 30 years. Academic growth occurs where they are given a chance to acquire initial literacy in their home language. Dawn (2007:30) points out the importance of mother tongue when acquiring a second language, as he observes that:

Mastering of complex and abstract concepts in an inadequately known second language is a serious problem but once mastered in the first language, they transfer readily and are available for use in intellectually demanding contexts.

According to Emenanjo (1990:64) mother tongue education in early childhood in school increases continuity in the learning process of a child and increases his intellectual development. Learners from African schools who switch from mother tongue to a medium of instruction in Grade 4 suffer a set-back in their intellectual development. At this stage a learner is expected to be increasing the knowledge that was acquired in the mother tongue, and the sudden switch usually delays his intellectual growth and the development of his intellectual capability (Emenanjo, 1990).

2.6 Language of learning and teaching

Learners acquire skills, knowledge and understanding through language, as well and also their psychological development (Webb, 2011:7).

If learners do not master a language that is used as learning and teaching, they will not grow psychologically, cognitively and socially according to their potential. For a student to learn a second language it is important to have a satisfactory level of proficiency of a second language (BiteneIkome, 2010).

According to Desai (2001:234) until the end of the Intermediate Phase (4-6) learners need to be taught in their mother tongue so that they can have a stronger foundation in the subjects they are learning. They do not succeed if this foundation is not there. Lafon (2008:36) reveals that if learners do not have enough knowledge of the language of learning and teaching, they will struggle in their learning, but not necessarily with concepts or knowledge imparted, but with linguistic expressions and representations. Learners who are learning a new language usually experience struggling with academic concepts and terminology, because some of these terms are difficult to understand (Le Roux, 1993:152).

Trappes-Lomax (1990:90-95) is of the view that an appropriate language of learning and teaching is one that allows the community to educate the youth. According to him, that kind of language should be accepted by all concerned: parents, teachers, pupils and society. He continues to say that learners should be able to use the language freely. It is most unfortunate that the acceptance by all concerned is not found in Africa (Mchazime, 2001:93).

Bamgbose (1993:28) points out that there will be minor languages that cannot feature in formal education. There will also be those who will support the use of original literacy only in evolution to the use of another language as medium of instruction. This is how it is in many African countries and if there is no demand for rhetoric; language rights can change this matter.

2.7

Language planning

Mukhuba (2005:275-278) asserts that ‘language planning’ is a direct result of a language policy or the other way around. Once an agency or government has decided on the promotion and implementation of a policy in line with the promotion and consolidation of its political power, it gives the task of planning to a language board of some sort. The composition of such a board is usually skewed in favour of the government who would, in any case have appointed members in the form of political patronage.

According to Appel and Mysken (1987, in Mukhuba, 2005:275-278), ‘language planning’ is in fact, part of, or the factual realisation of a language policy: a government adopts a certain policy with regard to the language(s) spoken in the nation and will try to carry it out in a form of language planning. Any case of language planning is based on a certain language policy, and this will reflect a more general government policy.

Mukhuba (2005:275-278) also notes that in South Africa, especially in the 1970s, the enforcement of Afrikaans in Black African schools sounded the death knell for the Apartheid system precisely, because the planners of the language policy did not get it right. What they failed to reckon with was that Afrikaans was strongly associated with oppression. So, implementation of the language in Black African schools was the last straw. The Black African man could force himself to live with the language on the job front, but the Black African child had very little to lose by revolting against the language.

On the other hand, the language of the deposed former dominant group can be retained by the new government for the purpose of uniting a country. One of the reasons is that since a formerly colonised country has many languages, it is usually best to retain the language that was used in administration and education. This also helps in preventing the different languages competing for a superior

status. The process of choosing a language is called 'selection'. When a language is selected, it is formalised as an official language through policy and the subsequent planning (Mukhuba, 2005:275-278).

This argument was supported by Hartshorne (1987:63) who points out that a language is a repository and means of articulation of values, beliefs, prejudice, traditions, past achievements and history. It is the distinguishing characteristics of the human being; it is what makes people see themselves as different, and it is related to issues of identity, position and power. In this regard, South Africa is faced with a mammoth task of bringing nine previously disadvantaged languages on par with Afrikaans and English. For this task to succeed, much will depend on policy, planning and implementation.

Mukhuba (2005:275-278) also explains that language represents a people's social values; their identity is strongly linked to the language they speak. The huge diversity of human languages and dialects is part of, or due to the human condition. The evolution of mankind goes parallel to the development of language. As people's environment changes, so does adaptation of language in order to express themselves within that environment. That is why language policy and planning of necessity is an institutionalised programme. Correct language policy and planning must take into consideration the attitudes of the people whom a particular language is planned for. Language can also be used as a mobilising tool.

2.8 Language as a barrier to learning

Language, however, is one of the most important factors that is invoked in discussions of academic failure at universities (Heugh 2000:5-6; CHE 2010). It is argued by many researchers that, "the twin challenge of academic language and language of instruction (English) remains one of the most significant barriers to

success and one which universities must address in a systematic and sustained manner” (CHE, 2010:182).

One line of argumentation about language is that many learners are disadvantaged by the fact that they have to learn through a second language rather than their home language. In most discussions of language in education policy, there is an underlying assumption that poor English language proficiency is a barrier to educational achievement (Favish, 2005; Ncgobo, 2009).

Poor writing skills make it difficult for learners to demonstrate their learning achievement (Huysamen, 2000; Downs, 2005; De Beer, 2006; Barnes et al., 2009). Poor reading skills and inadequate comprehension (Eiselen & Geysers 2003; Barnes et al., 2009; Nel & Nel 2009) make it difficult for learners to master the learning material in the first place.

Language is the important tool used by people for interacting and taking action, communication and transferring of knowledge. Bruner and Vygotsky cited in (Donald et al, 2006: 96), reveal that whether spoken, written language is an important instrument in teaching and learning. According to the DoBE (1997:17) the use of language is very important for learning and development.

Curriculum 2005 describes the language proficiency results in terms of a learner’s ability to:

- create and convey meaning and understanding;
- demonstrate serious awareness of language usage;
- answer the artistic, cultural, affective and social values in a text;
- use information from a different sources and situations;
- comprehend, distinguish and apply language structures in context;
- utilise language for learning;
- use appropriate communication strategies for specific purposes and situations (DoE, 1997:23).

Donald et al. (2006:195) say language is a vibrant part of all features of education and for educational development it has cognitive, scholastic, social and emotional implications. Herschensohn states:

Language is a species-specific attribute of humans who are born with the neural structure for developing linguistic abilities and learn the language that they interact and are faced with in their environment. Both nature – the genetic predisposition to learn and use language and the social, cultural and emotional input that feeds acquisition, are crucial to learning a first language (Herschensohn, 2007: 27).

In South African schools learners are taught through the medium of English, which is not a home language for most students and they have a limited proficiency of English (Department of Education, 1997; Landsberg, et al., 2006; Donald, et al., 2006, Theron & Nel., 2005). Mahlobo details that the development of a learner depends among others, on the learning environment, the learner as well as the understanding of the language of learning and teaching, which is South African English (Mahlobo, 1999).

The DoE (1997:24), maintain that learning through a language that is not your home language of first language, works to learners' disadvantage. It may cause learning barriers and other linguistic problems. Donald accepts the opinions of Ramirez, Yuen and Ramey, Thomas and Collier (Ramirez, Yuen & Ramey, 1999; Thomas & Collier, 2002) when he states that the unexpected severance of a learner's formal learning from his first language, can unfavorably affect the learner's development as well as academic performance (Donald et al., 2006).

The medium of language opens up a world of knowledge, skills and insights to human beings. Language is the foundation of teaching and the medium for much of the other subjects in the school curriculum. Learners who experience barriers to the Language of Learning and Teaching are struggling to cope with all the other

subjects as the languages learning area supports all the other learning areas (RNCS, 2002:5).

Engelbrecht et al. (1999), Lemmer (2002) Theron and Nel (2005) argue that those who are going to school, many educators as well as academics, can prove the fact that learners with a limited proficiency in their LoLT are more likely to underperform academically. According to Gauteng DoE (2006) learners might have difficulty in speaking, listening, reading, thinking and reasoning, as well as language structure.

“Wolff (as cited in Donald, Lazarus & Lolwana, 2006:195) argues that language is not everything in education but without language everything in education is nothing.” This statement reveals the essential influence of language in all aspects of education. The issue of language in South Africa is a complicated and dangerous matter among all the political and social debates; the importance of language on educational development is neglected and overlooked (Donald et al., 2006).

Landsberg, Kruger and Nel (2006) assert that the South African Constitution creates facility for 11 official languages and instruction in a learner’s home language is suggested. A huge number of learners in our schools are not taught in their home language, but they are taught in a second language, which is English in most cases. When there is a lack of necessary language skills in a learner, this can develop a barrier that can stop effective learning from taking place (Landsberg et al., 2006).

2.9 Language attitude

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 broadened, it can allow all kinds of behaviour

concerning language to be treated. Holmes (1992:16) mentions 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 that “attitudes toward a language are often the reflection of attitudes toward members of various ethnic groups.” Edwards (1982:20) adds that “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’.

The distinction between standard and non-standard varieties reflect the relative social status or power of the groups of speakers, and the forces held responsible for vitality of a language can be contributed to the solidarity value of it. Another dimension – called ‘in-group solidarity’ or ‘language loyalty’ – reflects the social pressures to maintain languages/language varieties, even one without social prestige.

Agheyisi and Fishman (1970:137-157) opine that there is a ‘mentalist’ and ‘behaviourist’ viewpoint to language attitudes. According to the ‘mentalist view’, attitudes are a “mental and neutral state of readiness, which cannot be observed directly, but must be inferred from the subject’s introspection.” Difficulties arising from this viewpoint include the question that from what data can attitudes be derived, and in what way are they quantifiable.

According to the ‘behaviourist view’, attitudes are a dependent variable that can be statistically determined by observing actual behaviour in social situations. This also causes problems, because it can be questioned whether attitudes can be defined entirely in terms of the observable data (Dittmar, 1976:181).

2.10

Related studies

Mgqwashu (2014) conducted a study that examined the extent to which the development of academic literacy in isiZulu, an indigenous language spoken across all the nine provinces in South Africa, enhances opportunities for epistemological access. The focus in his study was in relation to a pilot study of a Bachelor of Education Honours module that uses isiZulu as the Language of Learning and Teaching. New Literacy Studies was used in his article to examine the extent to which an understanding of the nature of literacy as no longer so much on the acquisition of language skills, but as social practice, can develop academic literacy in isiZulu and enhance epistemological access. He used a case study as a research design. A narrative style interview technique and documentary evidence as research instruments, were used as a useful means to collect, conceptualise and organise data. He found that meaningful and successful engagement with the development of isiZulu, so that it becomes part of the academy, will depend entirely on implementing strategies to develop its academic discourse, and the secondary discourse after the primary discourse of the home.

Van Rooy and Coetzee-Van Rooy (2015) argue that academic performance at universities in South Africa is a cause of concern. He said it is widely acknowledged that there are a variety of factors that contribute to poor academic performance, but language is regarded as one of the most important issues in this discussion. In his article, the relationship between language and academic performance at a South African university for the first-year group in 2010 (n = 900) was investigated, taking their performance in their second (2011) and third (2012) year into account. The main findings of the study were:

- Matric average results above 65% are useful to predict academic success at university; matric average results below 65% cannot be used with confidence to predict success at university;

- Language measures (e.g. matric language marks, and scores on academic literacy tests used by some universities) are not good predictors of academic success at university;
- There are strong positive relationships between the academic literacy; and
- Scores achieved in academic literacy modules are good predictors of academic success. The implications of these findings were discussed in the context of strategic decisions that academic managers should consider when they reflect on the language issue and its impact on academic performance at South African universities.

Mackay (2014) in her study, claims that once the LoLT varies from learners' home language, this variant can be an educational barrier, if not an effective medium, and it may become a major challenge to an inclusive education system. If not addressed, more challenges may arise. Furthermore, in her study she aimed to investigate whether Grade 4 learners who use English as a second language experienced barriers to English as LoLT were supported in all subjects. Her research also investigated how successfully these learning support strategies were being employed under the supervision of SBSTs at normal schools. Mackey found that school educators' training, knowledge and attitudes concerning barriers to learning and learning support may either have contributed to or obstructed effective learning support. The contribution of contextual extrinsic factors toward the efficiency or impediment of learning support was also probed. The findings are provided below. She then recommended that reading should be promoted among our learners by dedicating one period per week to reading. The impression is that during this period, learners read for fun. Alternatively learners reading on their own could be used with the class educator sharing and or discussing a story with the class.

Zungu (1995), one of isiZulu researchers in the non-standard language field, only focused on isiZulu variation and did not focus on standard isiZulu versus non-standard

varieties. Webb, Deumert and Lepota (2005) looked at the standardisation of African languages in South Africa, in general. Tegegne (2016) conducted research on attitude of teachers towards varieties of language and its effects on learners' Education and self-esteem. Tegegne (ibid.) explored the attitude of teachers towards varieties of a language and the effects of teachers' attitude on the students' self-esteem and education. Tegegne's findings showed that the negative attitudes of teachers towards dialects can affect the learning and performance of dialect speakers in different ways. For this reason, it is argued that developing positive attitudes to all varieties is useful.

Wolfram, Adger and Christian (1999) note that there should be a change in attitudes toward linguistic diversity. The speakers of standard dialect should change their prejudice about non-standard dialects and develop respect and tolerance for dialect differences. She recommended that teachers need to know and appreciate language diversity.

Malimabe (2012) did research on the influence of non-standard varieties on standard Setswana at high school level. Malimabe discovered that the written Setswana of pupils from Atteridgeville, Mamelodi, Soshanguve is influenced, interalia, by a language variety called Pretoria Sotho. Malimabe also observed that the problem was because of the teachers, allocating a teacher who is a Sepedi speaker by birth to teach both Sepedi and Setswana. Malimabe then recommended that learners should be encouraged to read as many Setswana books as is possible. Their reading should not be restricted to prescribed books only. Where library facilities exist, they should be used maximally. Learners should read carefully and take note of how the language is used. In this way their vocabulary will be enriched.

2.11 Summary

The aim of this chapter was to present the theoretical foundation for this study. The chapter began with a discussion of variation theory, claiming that learning can only take place when a student is capable of being simultaneously and focally aware

of other linguistic performance aspects (Marton & Booth, 1997:142). Literature was also highlighted in this chapter. Moreover, it suggests that language variation is a wide field within the general field of linguistics and sociolinguistics. Standard and non-standard varieties and their aspects were discussed.

CHAPTER 3: RESEARCH DESIGN AND METHODOLOGY

3.1 Introduction

Leedy and Ormrod (2010:12) agree with Babbie and Mouton (2008:74) that research methodology refers to the researcher's general approach in carrying out the research project. Mouton (2001:56) views research methodology as focusing on the research process and the kind of tools and procedures to be used. The purpose of this study was to investigate the impacts of non-standard varieties such as creoles, pidgins and dialects in isiZulu language learning, and also to analyse the type of non-standard variety that is used at the UoT in Gauteng and the contribution that can be made by those particular non-standard varieties toward the development of standard isiZulu.

According to Schwardt (2007:195) research methodology is a theory of how to proceed with the inquiry. It includes the analysis of the principles and procedures in a specific approach to inquiry. Schwardt (2007), Creswell and Tashakkori (2007), and Teddlie and Tashakkori (2007) say methodologies clarify and define the problems that should be investigated; what establishes a testable hypothesis and a researchable problem, how to frame a problem that can be investigated using a particular design and procedures; and how to choose an appropriate means of collecting data.

3.2 Research approach/design

The research design is applied so that suitable research methods are used to ensure the attainment of the goals and objectives set out in Chapter 1. Hence, the rationale for a discussion of the research design and methodology is crucial. Firstly, this is to provide the plan or blueprint for the research. Secondly, this should enable the researcher to anticipate the appropriate research design, to

ensure the validity of the final results. Nevertheless, it is important that different views are analysed; thereafter, the methodology will be discussed. However, firstly it is important to consider an approach for the research design.

3.2.1 Qualitative research approach

Silverman (2000:1) argues that the qualitative method of research is well-suited to the collecting of data when it comes to finding out about the lives, views, values, culture and traditions of people. The present research is about finding out the effect of non-standard varieties on isiZulu language learning and also the analysis of non-standard varieties that are used in a classroom environment. Silverman (1997:8) points out that data can be collected by way of interviews, focus groups and/or participant observation.

With regard to qualitative research, Jackson (1995:17) notes that it emphasises verbal descriptions and explanations of human behaviour. Rather than concerning itself primarily with representative samples, qualitative research emphasises careful and detailed descriptions of social practices in an attempt to understand how the respondents experience and explain their own world. The tools for gaining information include participant-observation, in-depth interviews, or an in-depth analysis of a single case.

“...qualitative research involves an interpretive, naturalistic approach to its subject matter; it attempts to make sense of, or to interpret, phenomena in terms of the meaning people bring to them” (Denzin & Lincoln, 2003). According to Domegan and Fleming (2007:24), “Qualitative research aims to explore and to discover issues about the problem on hand, because very little is known about the problem. There is usually uncertainty about dimensions and characteristics of a problem. It uses ‘soft’ data and gets ‘rich’ data”. According to Myers (2009), qualitative research is designed to help researchers understand people, and the social and cultural contexts

within which they live. Such studies allow the complexities and differences of worlds-under-study to be explored and represented (Philip, 1998:267).

In qualitative research, different knowledge claims, enquiry strategies, data collection methods and analysis are employed (Creswell, 2003). Qualitative data sources include observation and participant observation (fieldwork), interviews and questionnaires, documents and texts, and the researcher's impressions and reactions (Myers, 2009). Data are derived from direct observation of behaviours, from interviews, from written opinions, or from public documents (Sprinthall, Schmutte & Surois, 1991:101). Written descriptions of people, events, opinions, attitudes and environments, or combinations of these can also be sources of data.

3.2.2 Quantitative research approach

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

Leedy (1993:139) states that if the data are numerical, the methodology is quantitative and also points out that the nature of the data and the problem for research dictate the research methodology. Its aim is to measure aspects by using numbers to analyse data, for example, percentage. Bryman and Burgess (1999:45) state that '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.

An obvious basic distinction between qualitative and quantitative research is the form of data collection, analysis and presentation. While quantitative research presents

statistical results represented by numerical or statistical data, qualitative research presents data as descriptive narration with words and attempts to understand phenomena in “natural settings”. This means that qualitative researchers study aspects in their natural settings, attempting to make sense of, or to interpret, phenomena in terms of the meanings people bring to them.” (Denzin & Lincoln, 2000:3).

3.2.3 Differences in qualitative and quantitative

Stake (1995:37) describes three major differences in qualitative and quantitative emphasis, noting a distinction between: explanation and understanding as the purpose of the inquiry; the personal and impersonal role of the researcher; and knowledge discovered and knowledge constructed. Another major difference between the two is that qualitative research is inductive and quantitative research is deductive. In qualitative research, a hypothesis is not needed to begin research; it employs inductive data analysis to provide a better understanding of the interaction of “mutually shaping influences” and to explicate the interacting realities and experiences of researcher and participant (Lincoln & Guba, 1985).

Neither of these methods is intrinsically better than the other; the suitability of which needs to be decided by the context, purpose and nature of the research study in question. Some researchers prefer to use both methods (which is called ‘mixed methods’) approach by taking advantage of the differences between quantitative and qualitative 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; they are not mutually exclusive. It is possible for a single investigation to use both methods (Best & Khan, 1989:89-90). The current research study used mixed methods, because the researcher believed that they were suitable for the study and they helped it achieve its goals. The use of mixed methods is also supported by Crotty

(1998:216) who argues that they serve the purpose of a study well; help a study to have more information; and help in the answering of research questions.

Without a research methodology, it may be practically impossible to do any research, because the methodology of a study gives the researchers an ability to plan their research correctly. This is also supported by Crotty (1998:216) who suggests that a research method can be either qualitative or quantitative or both, regardless of the type of research that is engaged in.

The researcher believed that using mixed methods would allow her to be more confident about the accuracy and relevance of the research findings, because different methods boost each other. Therefore, the researcher endeavoured to obtain different views about the phenomenon when using different research methods to collect and analyse data. This is important because it gives the researcher a bigger and clearer picture about the aspects of non-standard varieties.

In 1959, Campbell and Fiske introduced the idea of using more than one method, as part of a validation process that ensures that the explained variance is the result of the underlying phenomenon or trait and not of the method; that is, quantitative or qualitative. This idea was extended further by Webb, Campbell, Schwartz and Sechrest (1966), who coined the term ‘triangulation’; they define it as representing the use of multiple measures that are hypothesised to share in the theoretically-relevant components, but have different patterns of irrelevant components (Johnson et al., 2007: 113-114).

3.2.4 Triangulation

According to Cohen, Manion and Morrison (2000:112) triangulation is when we use two or more data collection methods in order to study a certain phenomenon. Bailey-Beckett and Turner (2001:2) cited Jakob (2001) who reveals that, by using multiple theories, observers, methods, and empirical materials, the researchers may overcome the weakness and the problems that derive from a single method of research, single observers, and single-theory studies. The purposes of

triangulation in research is to find the validation of findings through conjunction of various perspectives.

Ditsele (2014) argues that, triangulation is seen as a confirmation procedure whereby researchers try to find the connection between multiple and various sources of information to create themes or categories in a study. This system is for sorting through the data to find common themes by removing overlapping areas. Triangulation was employed in this study.

Triangulation offered the following benefits for this study: it provided additional sources of valuable insight that could not be obtained from the literature review alone; it minimised the inadequacies of single-source research by engaging three data sources which complemented and verified each other, and it also provided richer and more comprehensive information in the sense that the researcher was able to draw information from various sources including the face-to-face interviews which provided first-hand, lived experiences of students.

3.2.5 Mixed-methods research methodology

This study adopted a mixed-methods research approach. According to Kemper, Springfield and Teddlie (2003), a mixed-methods design is a method that incooperates both qualitative and quantitative data collection and analysis in equivalent form. Bazely (2003) defines this method as the use of mixed data, that is numerical and textual embracing statistics and analysis, but using the same method. It is whereby a researcher uses both a qualitative and quantitative research paradigm in the study.

According to Burke and Onwuegbuzie (2005:1), mixed-methods research is recommended to be used in either traditional qualitative or quantitative research methods in isolation. They see it as a type of research where the researcher uses or mixes qualitative and quantitative research methods, techniques, approaches, concepts or language.

Creswell, Fetters and Ivankova (2004:7) reveal that using mixed-methods, research is feasible when collecting both qualitative and quantitative data; it means that data are combined, related, or mixed at some stage of the research. They also indicated that the original logic to mixing is that neither qualitative nor quantitative methods are sufficient to hold the movements and details of the situation. When used together, both qualitative and quantitative data produce a complete analysis, and they help each other. In search of the same issue concerning the logic of mixed methods research, Johnson and Onwuegbuzi (2004:17) specify that the use of induction, deduction and abduction is included in mixed-methods research.

3.2.5.1 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 balance each other out, and provide more in-depth information, rather than using one research method for information, and since researchers have their own favourite method, using both methods helps the researcher to triangulate 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; working with both qualitative and quantitative research methods requires much time. It equally needs training to work with both methods.

By using multiple methods, the researcher strived to decrease the deficiencies and biases that could stem from any single method, creating the potential for counterbalancing the flaws or the weaknesses of one method with the strength of another. Thus, the researcher benefited from using mixed methods for the same aim, because they provided more in-depth information rather than using one method. Even though using mixed methods was costly, it also helped to triangulate the underlying truth.

The researcher extensively used the qualitative approach and incorporated the quantitative approach to some extent where relevant. The mixed-methods research approach was followed for this study.

3.3 Research paradigms

According to Rocco, Bliss, Gallagher and Perez-Prado (2003:19) a paradigm is a 'world view'. Paradigms are beliefs or assumptions that guide the inquiry of a researcher. Creswell (2007:15) indicates that the research design process starts with philosophical norms that the enquirers create when deciding to conduct a study. Researchers come with their own world views, paradigms, or beliefs to the research project, and these control the conduct and writing of the study. Creswell (2007) and Mason (2002:59) indicate that by defining an individual paradigmatic viewpoint as a researcher, the relationship between epistemological assumptions and ontological, the research questions, theoretical foundations and research methodology become prominent.

A paradigm is best described as a whole system of thinking (Neuman, 2011:94). In this sense, a paradigm refers to the established research traditions in a particular discipline (Mouton, 1996:203), or a philosophical framework, as Collis and Hussey (2009:55) opine. More specifically, a paradigm would include the accepted theories, traditions, approaches, models, frame of reference, body of research and methodologies; and it could be seen as a model or framework for observation and understanding (Creswell, 2007:19; Babbie, 2010:33; Rubin & Babbie, 2010:15; Babbie, 2011:32). A paradigm is thus a basic set of beliefs that guides action. Thus, paradigms play a vital role in the social sciences. Nevertheless, different authors and researchers assign different meanings to the concept of paradigms (Creswell 2009; Livesey, 2011a). Creswell (2009:6) has chosen to use the term as a worldview. Hence, the use of the concept paradigm is metaphorical when applied to the social sciences, as opposed to the natural sciences.

In the natural sciences paradigms remain largely “hidden” in research work. But they affect the practice of research; and therefore, they need to be stated (Creswell, 2009:5). The roots of the qualitative and quantitative approaches extend into different philosophical research paradigms, namely those of positivism and post-positivism (Druckman, 2005:5-8; Creswell, 2009:6; Muijs, 2011:3,5). Post-positivism (post-modernism) is characterised by two sub-paradigms, namely interpretivism (constructivism) and critical theory (critical post-modernism), while realism is seen as a bridge between positivism and post-positivism (Blumberg et al., 2011:18; 6 & Bellamy, 2012:60).

The study is going to adopt an interpretive paradigm. Interpretivists believe that social reality is subjective and nuanced, because it is shaped by the perceptions of the participants, as well as the values and aims of the researcher.

3.3.1 Interpretivism

The interpretive paradigm is also called the phenomenological approach. This is an approach that aims 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 Max Weber (1978) and Wilhelm Dilthey (1911). Dilthey argues that there are two fundamentally different types of science: the natural sciences and the human sciences. The former is based on *Erklärung*, or abstract explanation. 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 maintains that all humans are attempting to make sense of their worlds. In so doing, they continuously interpret, create, give meaning, define, justify and rationalise daily actions (Babbie & Mouton, 2008:28).

Interpretivism thus focuses on exploring the complexity of social phenomena with a view to gaining 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).

Gephart (1999:5) describes interpretivism as being directed at meaning, and understanding the social interactions between humans. Consequently, the mind interprets experience and events, and constructs meanings from them. Meaning does not exist outside the mind. Willis (2007:6), as well as Fouché and Schurink (2011:309) agree with Gephart (1999:5) when they reject the notion that the social sciences should apply research principles adopted from the natural sciences. Interpretivists believe that the subject matter of the social sciences is fundamentally different from that of the natural sciences. Consequently, a different methodology is required to reach an interpretive understanding or “verstehen” and an explanation that would enable the social researcher to appreciate the subjective meaning of social actions.

Reality should rather be interpreted through the meanings that people give to their life world. This meaning can only be discovered through language, and not exclusively through quantitative analysis (Schwandt, 2005:314-317).

3.4 Research instruments and procedure

A research procedure is a technique that is used to collect data. Research instruments are the instruments that the researcher uses to collect data. These are questionnaires and interviews, of students regarding the effect of non-standard varieties in isiZulu language learning.

3.4.1 Questionnaires

Babbie (2001:240) defines questionnaire as a formula with a set of questions, that are set to be answered by a specific number of subjects, and it is a way of gathering information for a survey. It is used to collect numerical information or views about people. The Oxford Advanced Learner’s Dictionary (1997:952) defines a questionnaire as a list of written questions that need to be answered by the population that was sampled for a study.

3.4.1.1 Questionnaire as a research instrument

A questionnaire was used to gather quantitative and qualitative data from all the study's respondents. Qualitative data were gathered from participants through interviews. A questionnaire was used with open-ended questions to assist with more information that could add to the interviews. For the purpose of the quantitative survey, data was gathered using a questionnaire distributed by a research assistant. A questionnaire was quite appropriate as respondents were regarded as competent to complete the questionnaires as their academic level was such that they could fill in the instrument that was originally prepared in English. The questionnaire was structured in a way that it would be easy and quick to answer.

To avoid the risk of missing some insight, both 'closed-ended questions' and 'open-ended questions' were thus used in the questionnaire designed for this survey. Babbie (2001:240) notes that 'closed-ended questions' are very popular in survey research because they provide a greater uniformity of responses, and are more easily processed. Therefore, they were chosen because it would be easier to gather the data from such questions, and analyse them statistically. Jackson (1995:372) remarks that 'open-ended questions' can provide insights to the researcher that, otherwise, might be missed, if they were not asked. Put differently, the use of 'closed-ended questions' only, to the exclusion of 'open-ended questions', may see some important data being left out. Thus, to manage the risk of missing some insights, 'open-ended questions' were also chosen for this research study. Qualitative data for this research study was gathered through the use of 'open-ended questions' in the questionnaire, and by interviewing the respondents.

According to Denscombe (2007:153), there are three aspects that make up a questionnaire: firstly, it must consist of a written list of questions to which respondents choose the answers that suit them or give their opinions; secondly,

the questions or statements that are listed must be suitable to them; and lastly, the information gathered should be analysable.

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, given to a selected group of individuals for the purpose of gathering data on a problem under consideration. Simply put, a questionnaire is a prepared question form submitted to certain persons (respondents) with the view to obtain information.

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

3.4.1.2 Validity and reliability of a questionnaire

Questionnaires have a very limited purpose. In fact, they are often one-time data gathering devices with a very short life, administered to a limited population. There are ways to improve 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?” Terms must be clearly defined so that they have the same meaning to all respondents (Cohen & Manion, 1994:111-112).

Behr (1988:122) regards ‘validity’ as an indispensable characteristic of measuring devices. ‘Validity’ is that quality of a data-gathering instrument or procedure that enables it to determine what it was designed 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 satisfies the position 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 is claimed by the researcher that the instrument used would measure (for example, attitudes, etc.) 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 consistency of obtaining the same relative answer when measuring phenomena that have not changed.

A reliable measuring instrument is one that, if repeated under similar conditions, would present the same results or a near approximation of the initial result. 'Reliability' is also defined by Struwig and Stead (2001:138) as the extent to which the results are accurate, consistent or stable. This means that 'reliability' is the stability of results used more than once. If the method gives the same results over and over again, it would be deemed reliable.

3.4.1.3 Advantages and disadvantages of a written questionnaire

A questionnaire like other research instruments has its own advantages and disadvantages. Since, the research study used a written questionnaire as research instrument, the advantages and disadvantages of the written questionnaire need to be taken into consideration.

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 e-mail to send it, and the collected data can be more easily analysed and interpreted than data obtained from verbal responses.

The study applied some of the advantages of the questionnaire on the advantages listed above such as preventing unfairness and assuring confidentiality and anonymity of the respondents, it gave the respondents more time to think before answering and the collected data was easily analysed and interpreted.

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 cause bias, if the respondent's own private opinions are desired;
- Written questionnaires do not allow the researcher to correct misunderstandings or answer questions that the respondent may have;
- Questions can be answered only when they are sufficiently easy and straightforward to be understood with given instructions and definitions;
- Questionnaires could be costly, as stationery and postage are required; and
- Some questionnaires may not be returned, as respondents may not be interested.

The disadvantages of the questionnaire that were applied in the current research study were that the researcher would not be able to correct misunderstanding, and some questionnaires may not be returned as respondents may not be interested.

3.4.2

Interviews

Interviews are methods of gathering information through oral quiz using a set of preplanned core questions. According to Shneiderman and Plaisant (2005), interviews can be very productive, since the interviewer can pursue specific issues of concern that may lead to focused and constructive suggestions. The main advantages of interview method of data collection are (Genise, 2002; Shneiderman and Plaisant, 2005) that:

- Direct contact with the users often leads to specific, constructive suggestions;
- They are good at obtaining detailed information;
- Few participants are needed to gather rich and detailed data.

Depending on the need and design, interviews can be unstructured, structured, and semi-structured with individuals, or may be focus-group interviews.

Unstructured interviews

The unstructured type of interviews allows the interviewer to pose some open-ended questions and the interviewee to express their own opinion freely. This requires both the interviewer and the interviewee to be at ease, because it is like a discussion or brainstorming on the given topic. The direction of the interview is determined by both the interviewee and interviewer, not predetermined. According to Preece, Rogers, and Sharp (2002) it makes it difficult to standardise the interview across different interviewees, since each interview takes on its own format. However, it is possible to generate rich data, information and ideas in such conversations, because the level of questioning can be varied to suit the context and that the interviewer can quiz the interviewee more deeply on specific issues as they arise; but it can be very time-consuming and difficult to analyse the data.

Structured interviews

In structured interviews, the interviewer uses a set of predetermined questions which are short and clearly worded; in most cases, these questions are closed and therefore, require precise answers in the form of a set of options read out or presented on paper. This type of interviewing is easy to conduct, and can be easily standardised as the same questions are asked to all participants. According to Preece, Rogers, and Sharp (2002), structured interviews are most appropriate when the goals of the study are clearly understood and specific questions can be identified.

Semi-structured interviews

This method of interview has features of both structured and unstructured interviews and therefore uses both closed and open questions. As a result, it has the advantage of both methods of interview. In order to be consistent with all participants, the interviewer has a set of pre-planned core questions for guidance such that the same areas are covered with each interviewee. As the interview progresses, the interviewees are given the opportunity to elaborate or provide more relevant information if they opt to do so.

This study interviewed every participant in using a semi-structured interview approach to appraise the pedagogical design and to allow for elaborations to be able to generate rich data.

Focus-group interviews

Focus group interviews are the least structured compared to the three categories of interviews discussed above. This is because of the difficulty in bringing structure in a group; however, rich data can emerge through interaction within the group, for example, sensitive issues that could have been missed in individual interviews, may be revealed. In a group, people develop and express ideas they would not have thought about on their own (Preece et al., *ibid*).

This type of interview is conducted after a series of individual interviews, to further explore the general nature of the comments from different individuals (Shneiderman & Plaisant, 2005). A representative sample was drawn from the subjects who were interviewed by the researcher by asking simple questions and further, moderating the responses from the group. Maughan (2003) recommends the membership of an ideal focus group to range from six to 12 subjects.

3.4.2.1 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. 'Interviews' like any other research instruments have some compensations and difficulties. According to Bailey (1994:174, in Gubuzza, 2004:63), the following are advantages of an 'interview' as a research instrument:

- **Flexibility** – applies whereby the researcher will have to use probing questions to get more 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 environment** – interviewer needs to look for an appropriate environment for conducting an interview;
- **Question order** – 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 they would be recorded 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
- **Time of interview and completeness** – all questions should be answered at a particular time, date and place.

Frankfort-Nachmias and Nachmias (1996:234-235) submit that the 'semi-structured interview' allows a researcher to obtain details of personal reactions, specific emotions and so forth, which often supplies interesting details about their different experiences, opinions and attitudes. Therefore, for this research study, the 'semi-structured interview' was selected because the researcher believed that respondents have the right to get the opportunity to ask for clarity if they do not understand questions, and that would also enable the researcher to get more insightful answers.

The interview advantages that were applied in the current study were that of flexibility as the researcher used probing questions to obtain more specific answers, non-verbal behaviour because it allowed the researcher to observe respondents' behaviour and make assessments as well as time of the interview and completeness as all questions were answered at a particular time, date and place.

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

- Cost for an interview are high and that can include training and travelling expenses;
- Time used is very long, especially if an interviewer needs to travel. Suitable time for the interviewee should be convenient;
- Interview biases occur when the interviewer is recording data collected by making some error in trying to understand the response given by the interviewee;
- No opportunity to consult records – respondents will have to answer without consulting anybody;
- Inconvenience may be caused by stress, fatigue, illness during the interview session and that can affect respondents' responses;
- Less anonymity – the interviewer will have to talk face-to-face to respondents as the names and addresses are given;

- Less standardised question working – interviewer may have to probe or to rephrase the question and at the end it would be difficult to get a clear answer; and
- Lack of accessibility to respondents – respondents may be too far to be reached, thus making the process impossible or expensive.

3.4.3 Participant observation

The researcher as a participant observer carries out observational methods of data collection and evaluations by observing how the students are engaging in isiZulu language learning.

Observational methods have the advantage of directly evaluating learners' involvement and engagement in the learning environment and with the learning activities. You can observe much just by watching. By watching students in different instructional practices (class discussions, group work, active learning exercises, online chat or discussion forums) much information can be gathered.

According to Jackson (1995:17), participant-observation is one of the methods qualitative researchers use to understand how the respondents experience and explain their own world. Delamont (2004:218) adds that:

Participant-observation means spending long periods watching people, coupled with talking to them about what they are doing, thinking and saying, designed to see how they understand their world. The term can cover collecting qualitative data (for example, a census), if these data are collected in the field, especially during a period of ethnographic observation.

While in the field, the researchers observe everything they can, take notes, take time to expand and reflect upon their notes outside the field and/or as soon as time permits, constantly pesters those that they are observing to explain what they are

doing and why; they are encouraged to take up any documents, pictures or ephemera available. The most important thing researchers have to do is record what they see, usually in field-notes, but sometimes on tape or film, because anything not recorded is lost. Once recorded, the data are safe, although the real work of the research comes with analysing the data, interpreting them, and writing them up into accounts for a wider readership. Fieldwork that is never written up is wasted (Delamont, 2004: 225).

One of the biggest problems is that the respondents often want to help researchers, by showing and telling what they think researchers want to see and hear. Equally, the respondents may systematically hide things, and tell lies, to protect themselves, their secrets or their privacy (Delamont 2004:224). To avoid being told what the respondents thought was what the researcher wanted to hear, the researcher played the devil's advocate by bringing up alternative angles to theirs, which encouraged them to reveal their opinions even more.

3.5 Sample population

Population is defined as a group of individuals, with at least one common characteristic which distinguishes that group from other individuals (Best & Kahn, 2006). The population would firstly, be too large for a study of this limited scope and secondly, too diverse to be able to generalise the findings. It is for this reason that it is necessary to have a target population. A target population consists of a specific group to whom findings might be generalisable. In this study, the target population would be the students from the UoT in Gauteng.

Sampling refers to the selection of a subset of persons or things from a larger population, also known as a sampling frame (Scott & Morrison, 2007:219), with the intention of representing the particular population (Gall et al., 2007:166; Neuman, 2011:246). A non-probability sampling procedure (Cozby, 2009:139,140) was used for the selection of knowledgeable and experienced participants. For this reason, purposive sampling was used in this study for the

interview participants and random sampling for the respondents to the questionnaires with the closed-ended questions.

To solve the problem of size, it is necessary to select a sample from the target population that would form the basis of the research study. A sample is a small proportion of the population that is selected for observation and analysis (Best & Kahn, 2006). For the purpose of this study, the researcher sampled 85 respondents (60 for questionnaires, 15 for individual interviews and 10 for the proficiency test). By observing the characteristics of the sample, one can make certain inferences about the characteristics of the population from which it was drawn. Probability sampling allows the investigator to generalise results of the study from the sample to the population from which it was drawn. Since generalisation in a statistical sense is not a goal of qualitative research, probabilistic sampling is not necessary or even justifiable in qualitative research (Merriam, 2009). Non-probability sampling is thus the method of choice.

Non-probability sampling techniques include convenience, volunteer, purposeful and snowball sampling. For this study, purposeful sampling is employed, as appropriate to research where the investigator wants to discover, understand and gain insight, and therefore must select a sample from which the most can be learned (Merriam, 2009). Patton (2002), cited in Merriam (2009), argues that,

...the logic and power of purposeful sampling lies in selecting information-rich cases for study in depth. Information-rich cases are those from which one can learn a great deal about issues of central importance to the purpose of the inquiry, thus the term purposeful inquiry.

3.6 Respondents' profile

The profile of respondents is presented in terms of biographic information, being gender and age group. This profile also includes language proficiency and coding for respondents.

3.6.1 Gender

The questionnaire was distributed to 60 respondents (30 males/ 30 female) but only 56 were returned. These numbers below are based on the final number of 56 which formed the entire population. This applies to all figures below, and 26 males (46%) and 30 females (54%) were involved.

Figure 3.1 illustrates the percentage of respondents according to 'gender'. As it shows, 46% of respondents were males and 54% were females.

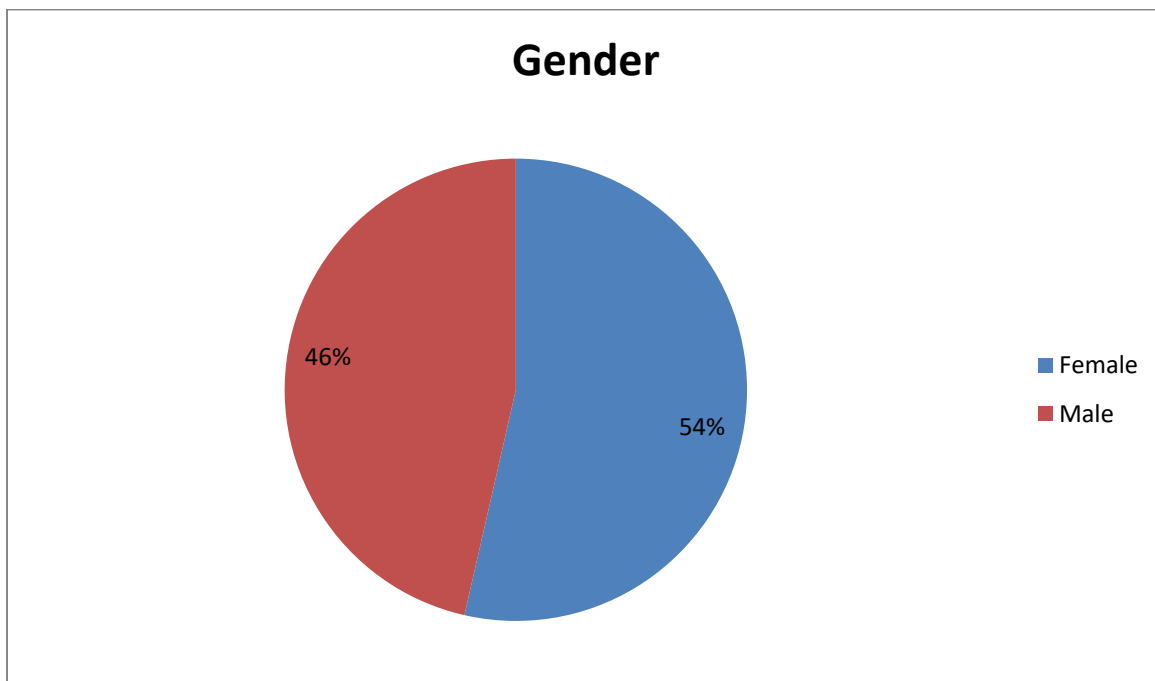


Figure 3.1: Gender

3.6.2 Age group

Figure 3.2 illustrates the percentage of respondents according to 'age group'. They were split into three groups: 17-25 years; 26-35 years; 36-45 years. Figure 3.2 shows that the highest number of respondents were in the age group of 17-25 years (84%); followed by the age group of 26-35 years (16%); and the lowest percentage came from those in the age group of 36-45 years (0%).

In the South African society, younger people tend to be more in numbers as opposed to older people, thus it is understandable to see this reflected in the distribution of respondents.

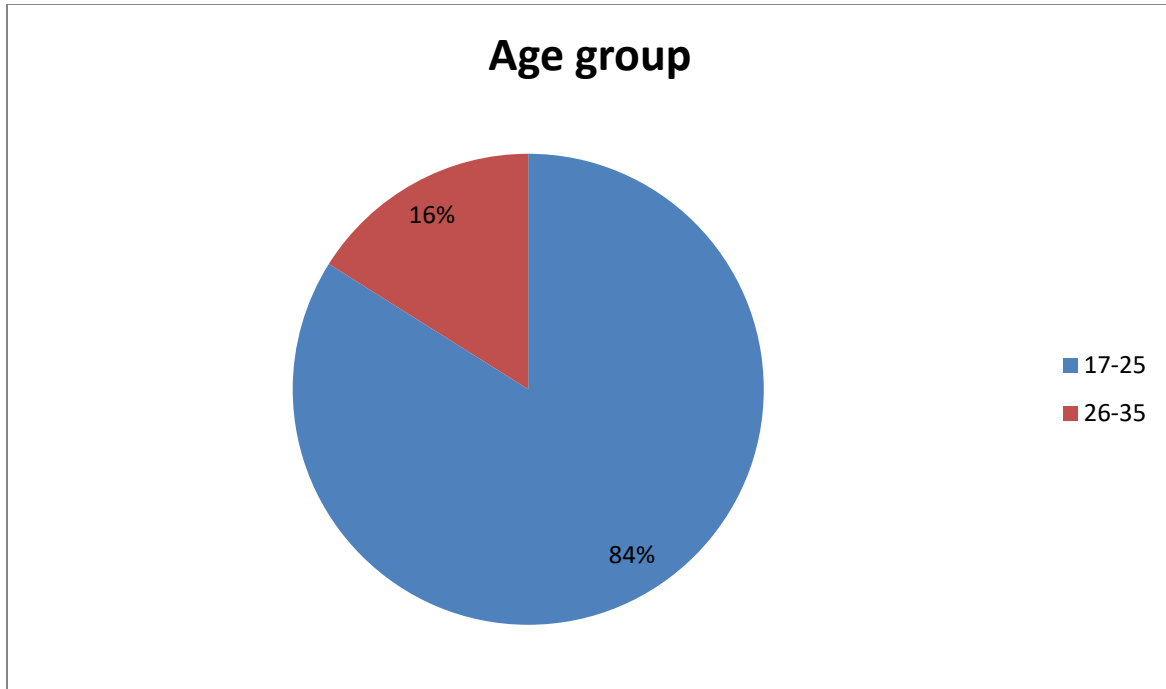


Figure 3.2: Age group

3.6.3 Level of study

Figure 3.3 illustrates the percentage of respondents according to level of study. They were split into four levels: level 1; level 2; level 3 and level 4. Figure 3.3 shows that the average number of respondents were in the levels 1, 2 and 3 (27%) followed by level 4 (19%); and the lowest percentage came from level 4 students, who were also given 15 questionnaires, but they only brought back 11 questionnaires.

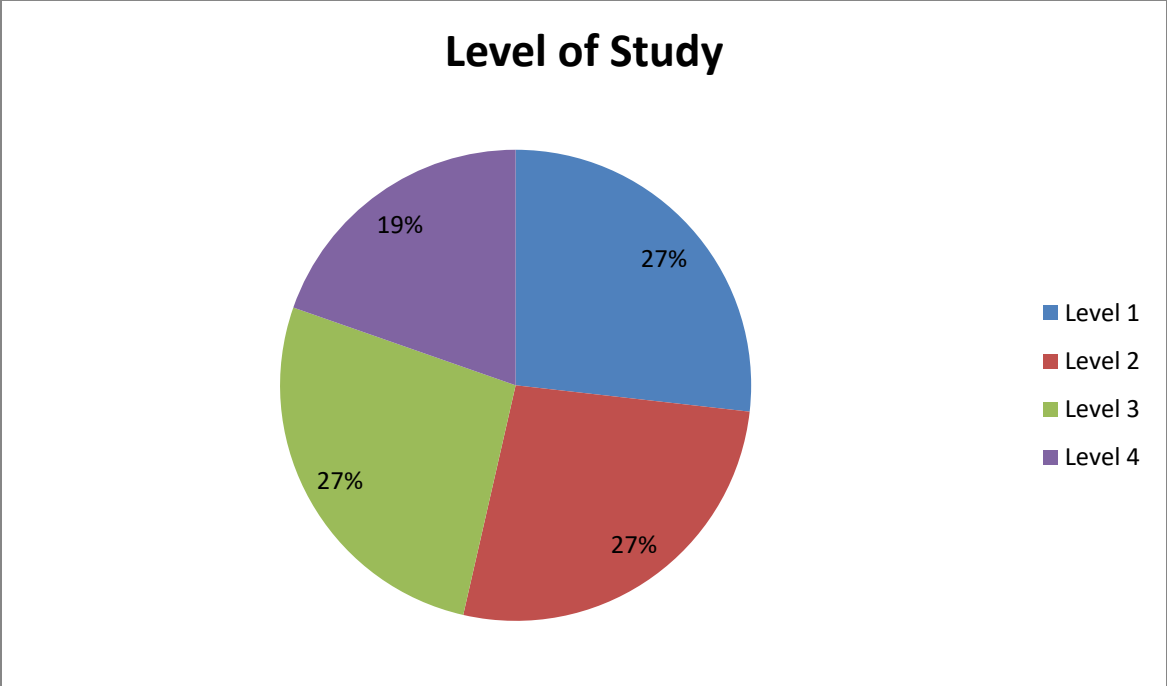


Figure 3.3: Level of study

3.6.4 Coding for respondents (Questionnaires)

The following codes were used for the purpose of confidentiality in this research. They are as follows:

L=level, F=female, M=male. If the code L1F1 is used, for instance, it means that the subject was level one student (L1) and F1 means that it was female number 1. Note that this detail was not incorporated in the research, but used to keep the anonymity of the subjects. However, it aided in capturing the original responses on which the thematic analysis in Chapter 4 was based. See Table 3.2 below.

Table 3.1: Respondents' coding

LEVEL 1		LEVEL 2		LEVEL 3		LEVEL 4	
FEMALE	MALE	FEMALE	MALE	FEMALE	MALE	FEMALE	MALE
L1F1	L1M1	L2F1	L3F1	L3M1	L4F1	L4M1	
L1F2	L1M2	L2F2	L3F2	L3M2	L4F2	L4M2	
L1F3	L1M3	L2F3	L3F3	L3M3	L4F3	L4M3	
L1F4	L1M4	L2F4	L3F4	L3M4	L4F4	L4M4	
L1F5	L1M5	L2F5	L3F5	L3M5	L4F5		
L1F6	L1M6	L2F6	L3F6	L3M6	L4F6		
L1F7	L1M7	L2F7	L3F7	L3M7	L4F7		
	L1M8	L2F8	L3F8				

3.6.5 Proficiency test profiles

The researcher gave students a proficiency test. The test was written by 10 students from level two and level three, who are studying isiZulu as a subject. The codes are as follows:

T=Test, L= Level, M=male. If the code TL1M1 is used, for instance, it means that the subject writing a test, was in level one (L1) and M1 means that it was male number 1.

Table 3.2: Proficiency test profiles.

CODES	GENDER	AGE RANGE	LEVEL OF STUDY	PLACE OF BIRTH
TL2M1	Male	17-25	Level 2	Ladysmith (KZN)
TL2M2	Male	17-25	Level 2	Vryherd (KZN)
TL2M3	Male	17-25	Level 2	Nkandla (KZN)
TL2F1	Female	17-25	Level 2	Ladysmith (KZN)
TL2F2	Female	17-25	Level 2	Johannesburg
TL3M1	Male	17-25	Level 3	Emsinga (KZN)
TL3F1	Female	17-25	Level 3	Mthatha (EC)
TL3F2	Female	26-35	Level 3	Matikwana (MP)
TL3F3	Female	26-35	Level 3	Ingwavuma (KZN)
TL3F4	Female	17-25	Level 3	Ladysmith (KZN)

3.6.6 Interviewees' profiles (students)

The researcher conducted semi-structured type of interviews. The interviews were conducted with 10 respondents from level one up to level four, who are studying isiZulu as a subject. The codes are as follows: SI= Student interviewee, L= Level, M=male. If the code TL1M1 is used, for instance, it means that the subject was a student interviewee. He is in level one (L1) and M1 means that it was a male number 1.

Table 3.3: Students' profiles

Interview codes	Gender	Age group	Level of study
SIL1F1	Female	26-35 years	1
SIL1F2	Female	17-25 years	1
SIL1F3	Female	17-25 years	1
SIL2F1	Female	17-25 years	2
SIL2M1	Male	17-25 years	2
SIL3M1	Male	26-35 years	3
SIL3M2	Male	17-25 years	3
SIL3F1	Female	17-25 years	3
SIL4F1	Female	26-35 years	4
SIL4F2	Female	17-25 years	4

3.6.7 Interviewees' profiles (lecturers)

A total of three respondents (all lecturers) were isiZulu L1 speakers who taught isiZulu as a language at the UoT. Table 3.2 shows a breakdown per variable of the three lecturers who completed their biographic information questionnaires. The codes are as follows: LI= Lecturer interviewee, F=Female. If the code LIF1 is used, for instance, it means that the subject was a lecturer interviewee, and F1 means that it was female number 1.

Table 3.4: Lecturers' profiles

Interview codes	Gender	Level(s) they taught	Years as lecturer
LIF1	Female	2 nd and 3 rd	4 and more
LIF2	Female	3 rd	4 and more
LIF3	Female	1 st	4 and more

3.6.8 Interviewees' profiles (Department of Arts and Culture workers)

A total of two respondents (Department of Arts and Culture workers) who are working with isiZulu in the Department of Arts and Culture. Table 3.2 shows a breakdown per variable of the two Department of Arts and Culture workers who completed their biographic information questionnaires. The codes are as follows: DAC= Department of Arts and Culture, M=Male. If the code DACM1 is used, for instance, it means that the subject was from Department of Arts and Culture, and M1 means that it was male number 1.

Table 3.5: Department of Arts and Culture respondents' profiles

Interview codes	Gender
DACM1	Male
DACM2	Male

3.7 Validity and reliability

It is the duty of the researcher to guarantee the validity and reliability of the research. According to Creswell, validity is “a process of ensuring that meaningful and justifiable inferences can be made from the data obtained from the sample” (Creswell, 2008: 649). Validity is a perception of a specific situation: It is evaluated according to the environmental features in which dimension takes place. It refers to the trustworthiness of findings and conclusions. Clarifications

about observed occurrences estimate is reality or truth, and the range to which clarifications are precise.

Reliability is problematic in the social sciences, because human behaviour is never static. Reliability in a research design is based on the assumption that there is a single reality and that studying it repeatedly will produce the same results. This is incongruent with qualitative, case study research. Rather, researchers seek to describe and explain the world as those in the world experience it (Merriam, 2009). As there are many interpretations of what is happening there is no standard means by which to establish reliability in the traditional sense. The more important question for qualitative research is as to whether the results are consistent with the data collected. This is referred to as dependability, or consistency.

With regard to data collection procedures, the notion of reliability can be applied in the traditional sense. The reliability of questionnaires may be inferred by a second administration of the instrument with a small subsample, comparing the responses with those of the first. Reliability may also be estimated by comparing responses of an alternate form with the original form (Best & Kahn, 2006). The researcher administered a questionnaire. The dependability of the questionnaire was established by correlating the findings with other sources. In this case study findings were cross-checked with documents from the school, as well as with responses to the interview questions.

In the interview process, reliability may be evaluated by restating a question in a slightly different form, at a later stage in the interview. Repeating the interview at another time may provide another estimate of the consistency of the response. In this study, the researcher used semi-structured interviews as the primary means of data collection. It was difficult to ensure reliability, due to the deliberate strategy of treating each participant as a potentially unique respondent. In addition, the distinctive context of each school also makes it difficult to ensure reliability in using semi-structured interviews for research (Bush, 2002). However, the

dependability of the interview can be assessed by comparing it with answers to the questionnaire and the documents from the school. Lastly, the reliability of the documents can be assessed through triangulation.

Internal validity concerns the extent to which research findings accurately represent the phenomenon under investigation (Bush, 2002), and to which they can be applied to other situations (Merriam, 2009). As established, the main objective of a case study research is to produce a deep understanding of the phenomena being investigated. Case study research does not aim to generalise findings to other situations. Therefore, the external validity of this study may be low. It is important, however, that a study is internally valid. The main potential source of invalidity in interviews is bias. This can be controlled for by careful formulation of questions and a pilot-test of the interview schedule. The interview schedule utilised in this study was revised based on the feedback from the pilot test.

Fundamental to the validity of the questionnaire is asking the right questions phrased in the least ambiguous way (Best & Kahn, 2006). Both the research instruments would be pilot-tested on a sample that was representative of the sample chosen for the study. Findings from the pilot-test were then used to revise the existing interview questions and questionnaire to ensure high internal validity. The internal validity of the documents could be further established by triangulation with the other methods of data collection.

The researcher has concluded that the data collected for this study are as far as possible, reliable.

3.8 Summary

This chapter described the methodology and design of the research study. The chapter began by restating the research problem and provided a philosophical positioning of a mixed methods design. A defining characteristic of case study

research is the ability to use a combination of methods to collect data. As such, the researcher utilised a multi-method approach and data were collected by means of a questionnaire, semi-structured interviews, and participant-observation.

The chapter further presented a summary of how the data would be presented and analysed. Issues of reliability and validity as they pertained to the data collection procedures were examined. Lastly, the ethical considerations for the study were highlighted.

CHAPTER 4: PRESENTATION OF FINDINGS

4.1 Introduction

The previous chapter outlined the research methodology. Methods of data collection and data analysis were discussed. Chapter 4 presents the findings of the research data obtained from the study. The aim of this study was firstly, to investigate the developments of non-standard varieties and the interferences of non-standard varieties with the correct usage of standard isiZulu language at the UoT. Moreover, the idea was to investigate the positivity and negativity of the impact that non-standard varieties may have in isiZulu language learning. This study also analysed the type of non-standard variety that students use in a classroom environment. Lastly, the discussion will also look at the major influences of non-standard varieties on standard isiZulu.

Respondents at the UoT (students) were given a questionnaire to complete and return for the purpose of data analysis. She conducted an interview for students, lecturers and also participants from the Department of Arts and Culture. The questionnaire had 12 questions regarding the non-standard and standard varieties to establish the views of respondents on these varieties. Data also consisted of a proficiency test based on non-standard varieties. This proficiency test involved 10 students in a classroom environment. Both quantitative and qualitative approaches were used to analyse the collected data. The responses of the questions were viewed in a qualitative manner adding to the sociolinguistic themes and then quantified statistically. The proficiency test was analysed according to text analysis.

This chapter presents the findings of data followed by a discussion of the research findings. The findings relate to the research questions that guided the study. Data was presented to identify, describe and explore the use of non-standard varieties in isiZulu language learning at the UoT.

4.2 Presentation of findings of proficiency test

The researcher gave 10 students a proficiency test to assess their proficiency in standard isiZulu. Among those 10 students, five were males and the other five were females. The participants were aged between 19 and 30 years. The discussion below is largely based on this proficiency test. Sentences, phrases or words are assessed in order to exemplify the influence that is caused by non-standard varieties in isiZulu language learning.

What follows is a proficiency test of 10 students from the UoT, in Gauteng. The setting was a classroom area. Students had break and were waiting for the next class. Participants were five males and five females aged between 19 and 30.

The question paper for proficiency test follows next.

Section A

Three students indicated that they use “*khabo mama*” (at mother’s home) and seven students indicated that they use “*kubo kamama*” (at mother’s home).

Khabo mama is a dialect and it is used by a certain group of people from the same but it is not standard, *kubo kamama* is standard and correct.

All students indicated that they use “*Kuphi?*”(Where).

Kuphi is a standard isiZulu word and it is correct.

All students indicated that they use “*Akekho*” (He/she is not here).

Akekho is a standard isiZulu word and it is correct.

Four students indicated that they use “*ukuzwisisa*” (to listen properly) and six students indicated that they use “*ukuqonda*” (to understand).

Both words are standard and correct. But people from Gauteng use the word *ukuzwisisa* to refer to understanding (*ukuqonda*), but those who are coming from KZN know the difference very well.

Two students indicated that they use “*Mhlampe/mhlasimpe*” (maybe) and eight students indicated that they use “*Mhlawumbe*” (Maybe).

All words are standard and correct and they are used to refer to the same thing since they work as synonyms. Two students indicated that they use “*Yamampela*” (the real thing) and eight students indicated that they use “*Yangempela*” (The real thing).

Yamampela is not standard. It is mostly used by people from Gauteng and also used on television for advertisements. *Yangempela* is a standard isiZulu word. King, Zwelithini Goodwill, did not like the use of the word ‘*Yamampela*’ (the real thing). He said it is ‘improper’ usage of the isiZulu language, as it is supposed to be ‘*Yangempela*’ (Mofokeng, 2005).

Section B

ASSESSMENT CRITERIA FOR STUDENTS’ ESSAYS

The topic was:

The key questions are as follows:

- What are the non-standard lexical items employed by students in their essays?

Kathi instead of kanti.

I think here, a student made a spelling error, because we do not have the word ‘*kathi*’ in isiZulu even in non-standard.

Ezikhundleni instead ezinkundleni.

Here a student contradicted two words; the student meant to write '*ezinkundleni*' (in the fields) which are standard isiZulu words. Then she/he mistakenly wrote '*ezikhundleni*' (instead).

Imigqa and olayini

Here we use preferences and these words are referring to a queue, but the most common word that we use referring to a queue is '*olayini*' which is a borrowed word.

Inyuvesithi instead of inyuvesi

These two words are borrowed words, and they are borrowed from the English word 'university'. We usually use '*inyuvesi*' instead of '*inyuvesithi*'.

- Are there any common non-standard lexical items used by many students in their essays?

There were non-standard lexical items, but they were not common.

- Do students use any modern isiZulu terms in their essays?

No they did not, as students only used standard isiZulu, instead of the standard lexicon. Most students used borrowed words for example one student used the word '*phasa*' (pass) instead of '*phumelela*'.

- Do students use words borrowed from other languages, that is, Afrikaans and English?

Yes, they did use borrowed words. Here are some examples that were used by students:

- *Amaclass* (classes);

- *Ehighschool* (at high school);
- *Evasithi* (at vacity);
- *Amamaki* (the marks);
- *Ikilasi* (class);
- *Athenda* (attend); and
- *Sizophasa* (we are going to pass).

Borrowed words have been used in isiZulu. Therefore, the lexical development takes place through the creation of new words and the development of vocabulary (Mutaka, 2000).

- In how far are rules of isiZulu (standard isiZulu) observed by students in their writing?

Most students followed the rules of the isiZulu language. When the researcher observed their writing, there were few students who had spelling errors for example *kathi* instead of *kanti*.

Magagula (2009:66) argues that the influence of other language breaks the rules of the standard language.

4.2.1 Summary of proficiency test responses

In section A, most students indicated that they use standard language words more than non-standard ones. There were few students who used non-standard language words. The majority do not use non-standard language in learning.

In section B, most students in their essays used mostly standard language words, but there were those who used *kathi* instead of *kanti* (a conjunction), *ezikhundleni* instead of *ezinkundleni* (fields), *imigqa* instead of *olayini* (queues) and *inyuvesithi* instead of *inyuvesi* (university). The less of those students who used non-standard words are not

from KwaZulu-Natal. They are from other provinces, such as Mpumalanga, Eastern Cape and Gauteng.

Students did not use common non-standard lexical items in their essays. They used non-standard lexicon but they were different. Most students were using borrowed words instead of non-standard lexicon for example there were using words like *phasa* instead of *phumelela* (pass), *amaclass* instead of *amagumbi* (classes), *evasithi* instead of *enyuvesi* (university).

Students did follow the rules of the isiZulu language; there were few spelling errors, embracing: *kathi* instead of *kanti* (conjunction) and wrong choices of words, that is *imigqa* instead of *olayini* (queues), but besides that students knew the rules of isiZulu and isiZulu orthography well.

4.3 Students' questionnaire presentation of findings

Below, the researcher presents the sociolinguistic aspects of non-standard varieties. The researcher thematically arranged the 12 qualitative open-ended questions. See 3.6.4 for the breakdown of coding. In order to present these qualitative themes quantitatively, a discussion of the responses were followed by a statistic presentation. It must be noted, that when the narrative verbs 'said', 'stated' and 'agreed' are used in the discussion the general thematic response of respondents is summarised and it does not mean that they all had exactly the same word-for-word response. Questionnaires were distributed to 60 respondents, but four did not return them.

Question 1: What types of non-standard varieties of isiZulu are used in a classroom environment?

A majority of respondents (39%) argued that the type of non-standard varieties of isiZulu that are used in a classroom environment is code-switching. From the above responses it proves that students use code-switching more in a classroom environment. Malibe (1990:18) agrees with this claim by saying that, the problem

that threatens standard Setswana in Pretoria is code-switching which is fast becoming a sign of prestige among Blacks. The other group of respondents (28%) reasoned that they use dialects in a classroom environment. The total of 8% respondents mentioned that they use both code-switching and dialect in a classroom. Five percent (5%) said they do not use non-standard varieties in their classroom environment. They only use standard isiZulu. Another two (3%) students specified that there is a non-standard variety that is used in a classroom, but they do not know the type and 10% did not reply.

Question 2: Do you know the difference between non-standard varieties of isiZulu and standard isiZulu?

A total of 81% respondents stated that they know the difference between non-standard varieties of isiZulu and standard isiZulu. They even gave the definitions and also gave the difference between the two. This was witnessed by Schuring (1985:91) who conducted a questionnaire in this regard and the answer he got proved that many are aware that they speak or use non-standard varieties. This statement proves that they know the difference. Seven percent (7%) of the respondents did not specify if they knew the difference or not, but they just gave a definition of a standard language. Three percent 3% of the respondents submitted that they do not know the difference between non-standard varieties of isiZulu and standard isiZulu and two percent (2%) did not reply.

Question 3: Do you think non-standard varieties should also be used in the isiZulu language learning together with standard isiZulu?

A total of 50% of respondents said they did not think non-standard varieties should also be used in isiZulu language learning together with standard isiZulu. They said you cannot learn standard and non-standard varieties of one language, and there is only one standard language per language that should be learned in schools. They also gave various relevant reasons, including that using both

standard and non-standard languages will cause confusion in isiZulu language learning and also to students. Jahr and Janicki (1995:30) argue that it is the duty of the school to teach students about the purity of the language and to teach them to express themselves correctly. They continued to reason that if we use both standard and non-standard varieties the standard language will die or rather be affected in other negative ways and it would not be easy to pass the language to the next generation.

Others stated that they do not think non-standard varieties should also be used in isiZulu language learning together with the standard isiZulu. They say non-standard varieties are not proper and cannot be used in a learning environment. There is no material for non-standard varieties for example, books, and dictionaries, there is also no orthography for non-standard varieties. And others stated that students will not perform well academically.

Other respondents (43%) said they thought non-standard varieties should also be used in isiZulu language learning together with standard isiZulu, because it will make it easy for students to understand and to comprehend what is taught in class. Others said it is good, because students come from different places knowing different types of isiZulu, and using both will be much easier and accommodating to everyone. This may affect purism as it was said by Jahr and Janicki (1995:30) that it is our duty to protect our language. Some students might not understand standard isiZulu, but can understand non-standard varieties better and they can code-switch using both standard and non-standard language. Magagula (2009:83) agrees by saying words of non-standard varieties need to be integrated into standard isiZulu in order to develop and use them.

Respondents continued by saying, it is always good to express yourself in a language that you understand well, learning both standard and non-standard language, and with help students will know the difference between the two. The other one said isiZulu standard language words are confusing and learning both

can improve our language learning capacity. They even concluded that, they as the youth are not used to standard isiZulu as they are more exposed to non-standard varieties.

Question 4: Do you think the use of non-standard varieties in isiZulu language learning will develop isiZulu as a language?

A total of 55% of respondents said they do not think that the use of non-standard varieties in isiZulu language learning will develop isiZulu as a language. They had many reasons to support their responses. They said it will simply not develop the language, instead of developing the language it will corrupt the language. Zungu (1995:9) supports this view by saying the use of non-standard varieties is regarded as corrupt. Others said it will not develop the language, but rather it will affect the language, and there will be code-switching which is beneficial to home language learning.

Others said, if we include non-standard varieties in language learning that would not develop a language, but instead non-standard varieties will take over standard language learning in lieu of developing the standard language and one may end up not knowing isiZulu. The use of non-standard varieties in language learning will corrupt the language and even the next coming generations will be confused about which language to use, besides all official languages have non-standard languages, but they chose one language for language standardisation, the language that should be used in schools.

The total of 38% agreed that they think the use of non-standard varieties in isiZulu language learning will develop isiZulu as a language. Magagula (2009:83) supported the idea by saying in on order for IsiZulu to develop it means language speakers of isiZulu have to collect non-standard lexical terms that are frequently used, in order to use them as standard language equivalents. Their reasons were because standard isiZulu is the results of non-standard varieties of

isiZulu. Non-standard varieties will also add synonyms or other words in standard isiZulu. It will also develop standard isiZulu by taking non-standard words and codify/purify these to be standard. Even those who do not understand standard isiZulu will be able to be accommodated when using non-standard varieties of isiZulu that will increase the population of isiZulu speakers. The other one said he thought a language can develop in an appropriate way, not by learning non-standard varieties. There are ways of developing a language that can be followed.

Question 5: Do non-standard varieties of isiZulu have a positive or negative impact on the development of isiZulu?

A total of 60% of respondents stated that non-standard varieties have a negative impact on the development of isiZulu. Zungu (1995:9) supported the fact that non-standard varieties have a negative impact on the development of isiZulu by revealing that non-standard varieties are eradicated, and forbidden on the ground that they are impure, because they are not standard. Others respondents just wrote negative comments without giving any reason, some motivated their stance. Here are their reasons: because it is killing our standard language, our new generations do not have knowledge of standard isiZulu, because of the interference of non-standard varieties in isiZulu language learning. Non-standard varieties taint the proper and pure standard isiZulu by introducing many different words and bringing confusion to students. It has a negative impact, because they said they could speak non-standard varieties, but at the end of the day one standard language should be used in a learning environment for all languages.

It also has a negative impact, because most of isiZulu speakers who use non-standard varieties more frequently end up not performing well academically in class, because non-standard varieties are not meant to be learned but they are just for communication unlike a standard language. Non-standard varieties often borrow words and some of the words are not used properly. They are known by

that particular region only; in that case they do not see non-standard languages developing a standard language.

A total of 30% of respondents specified that non-standard varieties of isiZulu have a positive impact on the development of isiZulu, because words that are used in standard isiZulu come from non-standard varieties and they were developed to be standard and they are standardised.

Standard language derives from non-standard varieties. Milroy and Milroy (1985: 27) said that the standard language was just a dialect that have to pass through the stages of standardisation, namely: selection, codification, elaboration and acceptance and become a standard language. Non-standard varieties also add or may also add synonyms to the standard language. Learning non-standard varieties will help not only to develop isiZulu as a language, but also to develop students' vocabulary and also make it easy for students to learn and to comprehend in class.

Others said it has a positive impact, because some people will find it difficult to understand isiZulu, but through non-standard varieties they will learn something and also because people are not so familiar with standard languages, but if used with non-standard varieties the language will develop and the population of isiZulu speakers will increase.

The lower percentage of the 3 said non-standard varieties of isiZulu have both a positive and negative impact on the development of isiZulu. The first one only gave a reason for saying it has a positive impact by stating that it will help by introducing new concepts that isiZulu does not have. The other one claimed it has a positive impact and it will help students who are learning isiZulu if both standard and non-standard languages are used in class that will develop the pass rate and also isiZulu as a language. On the other hand it also influences it negatively, since it might destroy the language by having many words.

Question 6: Do non-standard varieties come from standard isiZulu?

A total of 55% of respondents said non-standard varieties come from standard isiZulu. Poole (1999) reasons that a standard language is another dialect. It develops just like other dialects until it has undergone a process of standardisation. To support their answer they said, we develop new words in standard isiZulu as a result of non-standard varieties; I do not think they understood the question very well, not all of them. There are those which come from borrowing, technology and science e.g. *iselula/umakhalekhukhwini* (cellphone). A respondent said people originally speak isiZulu when they are mainly in the rural areas of KwaZulu-Natal and once they have moved into some rural areas or even to urban areas like Gauteng, they start to create their own non-standard varieties of isiZulu and do not use pure isiZulu.

In addition, people use different isiZulu dialects that are linked to standard isiZulu and they create their new words on the basis of standard isiZulu. The words that they use are either archaic isiZulu words or code-switching with standard isiZulu words.

The total of 38% respondents said no, a non-standard variety does not come from standard isiZulu and they say it comes from different languages not necessarily standard isiZulu. Others say some of the terms that are used in non-standard varieties are borrowed from other languages. There are some words that come from standard isiZulu, but that does not mean non-standard varieties come from standard languages. Others said they were once taught that standard language was once non-standard before undergoing the process of standardisation, meaning it is the standard that comes from non-standard varieties not the other way around, this was witnessed by Msimang (1989:6), who says a standard language was once a variety and went through a standardisation process to become a standard language.

They continued by saying non-standard varieties come from all official languages, and they do not come from standard isiZulu, because some of non-standard language words are not even isiZulu words. Many of them originated from other official languages, but not isiZulu only.

Question 7: Could non-standard varieties be used as a school language or language of teaching in future?

A total of 68% respondents said that they did not see a future for non-standard languages being used as school language or language of teaching. They had different reasons for their responses, amongst others, they said they were aware that they use standard isiZulu, which is also learned in schools, therefore there is no need to use non-standard languages in learning. Others said non-standard languages are not formal; most of the non-standard varieties do not have orthography, thus a language without orthography cannot be learned. Zungu (1995:21) is with this view, because he confirmed that speakers do not rely on non-standard varieties, because they are seen as informal. They also said a language that did not go through a process of standardisation cannot be learned. A language should first undergo a standardisation process before it can be regarded as LoLT.

They also pointed out that learning non-standard varieties in schools could kill the isiZulu language and also affect the value of a language. Learning a non-standard variety of a language could destroy the quality of a standard language, consequently even the next generation would not be able to keep up with a standard language.

A total of 15% responded that there was a future for non-standard varieties. At standardisation process, a variety that was used by a particular religion gains acceptance and status. It becomes independent, and has its own independence (Msimang, 1989:6). A language variety, therefore, cannot be rejected without

careful consideration or be given an inferior status by the dominant group. It follows that there is a future for non-standard varieties. The respondents supported their answers by saying that in future, non-standard varieties would be used more often in a learning environment and students will perform well academically when using a non-standard language. Knowledge acquisition is facilitated when using non-standard varieties. They continued by saying non-standard varieties can also be used to develop the standardised languages. Non-standard varieties are mostly spoken by youth through differences, influences and learners forget their home languages, because they use non-standard varieties more.

Others mentioned that non-standard varieties can be used as a school language, but not as a formal language, but as an easily understandable language. Furthermore, they reasoned that the youth of today, future generation and township people use non-standard varieties most. They also agreed that many people in South Africa from youth to adulthood use non-standard varieties to communicate.

Question 8: (a) Are there any words that you know that are non-standard, which can be used as synonyms for standard isiZulu words? 8(b) if so, give examples you hear regularly.

In Q8 (A), 66% of respondents said that there are many words that they know that can be used as synonyms, but they did not limit themselves to synonyms only, they also explored onomastics by naming items that we do not have equivalents for in isiZulu. They also use archaic isiZulu words as non-standard words.

A total of 25% of respondents said they do not know any non-standard words that can be used as synonyms for standard isiZulu words. Two percent (2%) of the respondents did not reply to the question.

Table 4.1 and 4.2 summarises the examples of the respondents replying to the second part of Question 8 or (B).

Table 4.1: Examples of non-standard words that can be used as synonyms for standard isiZulu words

Non-standard isiZulu	Standard IsiZulu	English
Idwanba	Amasi	Maas
Igawulo	Ukudla	Food
Idladla	Ikhaya	Home
Inema	Inkomo	Cow
Ukhezo	Isipunu	Spoon
Umane	Uvedane	You just
Ispani	Umsebenzi	Work
Izaka/ inyuku	Imali	Money
Vaya	Hamba	Go
Awugwali	Awuzwa	You do not listen
Umnyango	Iscabha	Door
I-oledi	Umama	Mother
Ithayma	Ubaba	Father
Izintwana	Izingane	Children
Ibhathulo	Izicathulo	Shoes
Inyathuko	Indlela	Path
Kethu	Kwethu	My home
Kubona	Kubo	His home
Enzansi	Ezansi	Below
Uya?	Uyaphi?	Where are you going?
Itapu	Ubumba	Clay
Bhuda	Bhuti	Brother
Amagcukwane	Amanzi	Water
Emkhathini	Phakathi	Between
Incanga	Inja	Dog

Table 4.2: Examples of isiZulu words that were created by students.

IsiZulu words	English
Oshiqe/ Izilalelo	Earphones
Amafaso	Shoe laces
Isibukisi	Screen
Umxhafazo	Computer
Isifudumezi	Microwave
Isiqandisi	Fridge

Some of the words in the above tables (Table 4.1 and 4.2) are words that we already know. Some are Tsotsitaal words e.g. **igawula** (food), **ispani** (work), **vaya** (hamba) and **ithayma** (father). Some of these words are **hlonipha** words (words that are used to show respect) i.e. **inyathuki** (path), **incanga** (dog), and **amagcukwane** (water). Lastly other words are isiZulu archaic words i.e. **idladla** (home); the meaning of this word has now changed; it was used to refer to a kitchen, **ukhezo** (spoon).

Question 9: When were you introduced to non-standard varieties? How did you manage to balance between non-standard varieties of isiZulu and standard isiZulu?

Most of the respondents (43 %) indicated that they were introduced to non-standard varieties of isiZulu, since they were born, because they are isiZulu native speakers. Others said they were introduced when they started school; they did not know that there are different varieties of one language. Others were introduced to non- standard varieties at varsity. And the last few mentioned that they were never introduced to non-standard varieties and even now they cannot differentiate between non-standard language and standard language. Zungu (1995:1) argues that one is not introduced to non-standard varieties. Speakers acquire them, because of their different geographical background, social class, educational background, age and gender. Fifty percent (50%) did not answer the question.

Many did not answer the second question on how you manage to balance between non-standard varieties of isiZulu and standard isiZulu. But there are those who said, when they are in a learning environment they manage just fine. They can easily differentiate between standard and non-standard varieties of isiZulu. Others said they do not know how to differentiate between the two and they are struggling in a learning environment, because they are used to non-standard varieties of isiZulu. Another respondent said reading newspapers and listening to the radio helped him to differentiate between standard and non-standard language.

Question 10: Do non-standard varieties have a future as a language?

A total of 48% responded that there was a future for non-standard varieties as languages. To support their answers they said, people are more into non-standard varieties than standard languages. This was supported by Ndlovu (2005:4), an Inanda resident, who commented that standard isiZulu is vanishing because of non-standard varieties. According to Ndlovu isiZulu ‘impurism’ is caused by the radio station uKhozi FM. This criticism proves that non-standard varieties may have a future as a language. Others said non-standard varieties can have a future only if it can be standardised. They also mentioned that in future, non-standard varieties would be used more often, not as a formal language, but as an easily understandable language. Furthermore, they reasoned that the youth of today, as the future generation prefers to use non-standard varieties rather than standard language. They also agreed that many people in South Africa from youth to adulthood use non-standard varieties to communicate. Moreover, they concluded that non-standard varieties do have a future as languages of communication, but not in teaching and learning. Other respondents did not reason their answers.

A total of 45% respondents said that they did not see a future for non-standard varieties. They had different reasons for their responses, among others, mentioned that non-standard varieties can only be used for communication purposes not in a formal setting. Others insisted on saying non-standard varieties are not even

languages therefore they do not see a future in it. Purist scholars suggest that there is one variety that can be used in a language that can be regarded as proper language and that is a standard language. It is the language for formal writing that is used in books (Hudson, 1980:32; Webb, 2005:39). Others just concluded by saying non-standard varieties do not have a future without giving reasons. These responses could be linked to Question 4, where it emerged that the majority thought that non-standard varieties cannot be used as languages of learning and teaching.

Question 11: Do you think that non-standard varieties are more popular in your institution than standard isiZulu?

A total of 65% of respondents agreed that non-standard varieties are more popular in the institution than standard isiZulu. They supported their answers by saying that in their institution, most of the students are using it as a form of communication; they code-switch every time when they communicate with each other, even in a learning environment. Others continued by saying, their institution is situated in a township with different tribes. People are coming from different provinces speaking different languages, so for communication non-standard varieties are essential. That is why non-standard varieties are popular in their institution. Deumert (2005:28) supported this by saying that “the standard forms of African languages are linguistically the closest to the rural varieties, while the non-standard varieties, on the other hand, embody the modernity and relative affluence of the urban centres.” Others argue that non-standard varieties are popular in their institution, because youth sees non-standard variety as a stylist language to them it is a fashion.

A total 28% did not think non-standard varieties were more popular in their institution than standard isiZulu, because some said there are many isiZulu speakers in their institution and they normally socialise with one another using

standard isiZulu. Others just did not think non-standard varieties were more popular in their institution; they did not provide reasons.

Question 12: Do you see non-standard varieties of isiZulu being learned together with standard isiZulu in future?

A total of 49% responded that they could not envisage non-standard varieties of isiZulu being learned together with standard isiZulu in future. They provided many reasons including that PANSALB does not promote the learning of non-standard varieties. PANSALB must promote all African languages in order for those languages to be treated equally. So if we decide to learn non-standard varieties of isiZulu it should happen in all 11 official languages. Others said learning non-standard varieties will kill the existence of a standard language. Magagula (2009:1) is in agreement with this statement, because she said all non-standard varieties of isiZulu are perceived as ‘bad’ or ‘incorrect’ forms of isiZulu by most of the isiZulu scholars.

Others reasons incorporated the view that a language cannot be mixed in learning, and there is only one language that should be learned in class. The fact that there are many non-standard varieties of isiZulu, and isiZulu speakers can neither learn all of them nor choose one from them is because they all should be equal and enjoy parity. Learning non-standard varieties will only cause friction and chaos in a learning environment. Others insisted that non-standard varieties are only for communication and they should not be learned in schools. In learning here in South Africa we only recognise standard languages.

A total of 42% of respondents stated that they do see non-standard varieties of isiZulu being learned together with standard isiZulu in future. The reasons follow next: many youth people are now using non-standard varieties more, therefore they might as well use it in a learning environment; it will also help students who are from different provinces who use isiZulu as their mother tongue. Others said it

will be easier for students to use both in a learning environment, because they will have many word choices. Others insisted that both non-standard and standard language should be used in class, because even lecturers use non-standard varieties more frequently. Two percent (2%) did not reply.

4.3.1 Summary of questionnaire responses

Question 1 (39%) reveals that the type of non-standard varieties that students use the most in the classroom environment is code-switching. Question 2 (81%) confirms that students do know the difference between standard and non-standard varieties; they even gave definitions to prove that they knew.

Question 3 aligns with question 4 and 5. Question 3 (50%) reasons that respondents were of the view that non-standard varieties should be used in isiZulu language learning together with standard isiZulu, because it will cause confusion in standard isiZulu language learning. Question 4 (55%) reveals that respondents do not think that the use of non-standard varieties in isiZulu language learning will develop isiZulu as a language. They said instead of developing the language it will kill the language, the only thing that will develop is non-standard varieties. Results obtained from responses to question 5 (60%) confirmed that non-standard varieties have a negative impact on the development of isiZulu.

Data extracted from question 3, 4 and 5 prove that the majority of respondents did not agree that non-standard varieties should be used in a learning environment. Question 6 (55%) reveals that non-standard varieties come from a standard language. Question 7 (68%) shows that respondents agreed that they did not see a future for non-standard varieties. They do not see them being used as a school language or LoLT. Question 8a (66%) reveals that there are many words that could be used as synonyms. They even escalated to onomastics by naming items. Responses to Question 8b provided examples (See Table 4.1 and 4.2).

In Question 9 (50%) of respondents did not respond to the question, maybe it is because they did not understand the question very well. However, only 43% indicated

that they were introduced to non-standard varieties of isiZulu. Since they were born, they were isiZulu native speakers. Question 10 (48%) confirms that there is a future for non-standard varieties as a language. Question 11 (65%) confirms that non-standard varieties are more popular in the institution than standard isiZulu, because their institution is situated in an area with different tribes, since people are coming from different provinces speaking different languages.

Question 12 (49%) reveals that they do not see non-standard varieties of isiZulu being learned in future together with standard isiZulu. Question 10 agrees and aligns with questions 3, 4 and 5.

4.4 Interview data

The researcher conducted semi-structured interviews. The interviews were conducted in English with 10 participants who studied isiZulu as a major subject. Interviewees were drawn from the 10 respondents who did not complete the questionnaire.

The interviews were also conducted with three (3) isiZulu lecturers who had spent a minimum of one year teaching isiZulu at university. Like the students, seven (7) questions were posed to the lecturers. And lastly the interview was also conducted for Department of Arts and Culture workers with five (5) questions. All the interviews were audio recorded and transcribed.

4.4.1 Presentation of findings of interview responses (Students)

The following is a presentation of the interviewees' responses to the seven (7) interview questions posed to 10 students.

Individual interviews: Question 1

In South Africa, all subjects are taught in standard languages from primary school to university. Do you think this policy should be revisited and involve non-standard varieties?

Theme: South African language policy

Three participants said they thought that this policy should be revisited as it involves non-standard varieties. Two of them did not give reasons for their answers and the other one did:

Yes, because most students speak non-standard varieties at home, therefore their home language that they learn in schools should correspond with the home language they use at home (SIL1F2).

Seven participants said they did not think that this policy should be revisited and involve non-standard varieties. Six of them did not give reasons for their answers and the other one did:

No, because non-standard language is a language that is not accepted/approved in learning (SIL3F1).

The above information shows that students do not want this policy to be revisited, meaning students are comfortable with standard isiZulu and they do not want to involve non-standard varieties in learning of a standard language.

Individual interviews: Question 2

Do non-standard varieties have an impact on your academic performance?

Theme: standard varieties' influence on academic performance

Four participants said non-standard varieties do not have an impact on their academic performance. All of them did not support their answers. Seven participants agreed that non-standard varieties have an impact on their academic

performance. Five of them did not provide reasons. Two participants said that they did. SIL3F1 said:

Yes, it has a positive impact, because it is adding vocabulary to standard isiZulu (SIL3F1).

Yes, because it is sometimes linked with the modules that I do in terms of topics (SIL1F1).

The responses in this question that non-standard varieties do have impact on students' academic performance; the impact may be positive or negative depending on the student.

Individual interviews: Question 3

The non-standard variety is a language that did not go through standardisation. Do you see isiZulu non-standard varieties being used in isiZulu language learning in future?

Theme: Isizulu non-standard varieties used in isiZulu in the near future

Four participants said they saw isiZulu non-standard varieties being used in isiZulu language learning in future, but they did not motivate their responses. Six respondents said they did not see isiZulu non-standard varieties being used in isiZulu language learning in the future. Four did not give reasons, but two did. They responded as follows:

No, because there are different dialects in isiZulu, and we wouldn't know which one to use (SIL1F2);

No, because it can end up confusing learners and students may not perform well academically (SIL3F1).

The majority said they did not see non-standard varieties used in the isiZulu language learning in the near future, because they believed that non-standard

varieties affected their academic work. They said using non-standard varieties confuse students and students may not perform well academically.

Individual Interviews: Question 4

Do you think learning in non-standard varieties of isiZulu should be implemented in isiZulu language?

Theme: Implementation of non-standard varieties in siZulu

Two participants said they think learning in non-standard varieties of isiZulu should be implemented in the isiZulu language, but they did not give their reasons.

The majority (8) of the participants said they did not think learning in non-standard varieties of isiZulu should be implemented in isiZulu language, only three respondents gave reasons. They opined as follows:

No, we have many non-standard varieties of isiZulu that can cause confusion when it comes to teaching and learning (SIL1F1).

No, because the pass rate will decrease since it is a language that is non-standard (SIL1F3).

No, because it is non-standard which means it is not acceptable to be used in a formal setting (SIL3F1).

From the above responses it shows that students do not want non-standard varieties to be implemented in isiZulu language learning. This question aligns with question 1, where students were asked if the policy should be revisited or not.

Individual interviews: Question 5

There are many psychological issues that can cause students not to perform well academically. Language is one of them. Do you think using non-

standard varieties of isiZulu in the isiZulu language learning environment is one of them?

Theme: Using non-standard varieties of isiZulu in the isiZulu language learning environment

Four participants said they did not think using non-standard varieties of isiZulu in isiZulu language learning environment is one of psychological issues that can cause students not to perform well academically. Three did not give reasons, but one did. He said:

No, because non-standard varieties of isiZulu are more understandable nowadays, and they cannot cause any psychological issue (SIL1F3).

Six participants said they thought using non-standard varieties of isiZulu in an isiZulu language learning environment is one of psychological issues that can cause students not to perform well academically. Five did not give reasons, yet one did, she opined that:

Yes, I think so because learners end up not understanding which words to use or not to use (SIL3F1).

The responses to this question show that using non-standard varieties in learning is one of the psychological issues that cause students not to perform well academically which is why students are against using non-standard varieties in learning.

Individual Interviews: Question 6

Is there any contribution that non-standard varieties of isiZulu can make towards the language development of standard isiZulu? If there are any what are those contribution?

Theme: The contribution that non-standard varieties of isiZulu can make towards the language development of standard isiZulu

Five participants said there was no contribution that non-standard varieties of isiZulu can make towards the language development of standard isiZulu and they did not give reasons for their answers. The other five opposed this statement and they were in agreement that there is a contribution that non-standard varieties of isiZulu can make towards the language development of standard isiZulu. Four respondents did not give reasons for their answers, but only one did:

Yes, there is a contribution, since new words can be added to increase vocabulary and expand word choices (SIL3F1).

The above responses prove that non-standard varieties can both contribute towards the development of standard isiZulu and also do not contribute towards the development of standard isiZulu. The contribution that non-standard language may have is the development of new words. Those who said there is no contribution did not give reasons.

Individual Interviews: Question 7

If you had to learn isiZulu do you prefer to learn standard or non-standard isiZulu? Do you see any difference between standard and non-standard isiZulu?

Theme: The preference of learning standard or non- standard isiZulu

Only one participant responded that she preferred to learn non-standard isiZulu:

I prefer to be taught in non-standard isiZulu, because non-standard varieties are simpler and I am used to them. I also know the difference between standard and non-standard isiZulu (SIL1L2).

The majority responded that they prefer to be taught in standard isiZulu and they knew the difference between the two:

I would prefer to learn standard isiZulu, because I think it is the one that is more respected, and yes I see the difference between the two (SIL3M2); (SIL3F1). I prefer standard language, because it is much more understandable and it's our mother tongue (SIL1F3).

I prefer standard isiZulu, since it is mostly known and spoken by a large number of people, but non-standard isiZulu is only spoken by a group of certain people living in that society (SIL1F1).

I prefer standard isiZulu and yes I know the difference (SIL2F1); (SIL2M1). I prefer standard language, because it is deep and there is a difference between the two (SIL3M1). I prefer standard language and there is no difference between standard and non-standard isiZulu (SIL4F1); (SIL4F2).

The responses above prove that students prefer to be taught in the standard language and they also confirmed that they knew the difference between standard language and non-standard varieties.

4.4.1.1 Summary of interview data (students)

The majority of the students did not think language policy should be revisited and involved non-standard varieties. Most of them did not give reasons, but the one who mentioned that non-standard languages are not acceptable or are approved in learning. Most participants agreed that learning isiZulu has an impact on their academic performance. The impact that they had was positive; they even mentioned that academics are only meant for standard languages not non-standard varieties.

Most students do not see isiZulu non-standard varieties being used in isiZulu language learning in future. They said it will cause confusion in a learning environment. The majority did not think learning in non-standard varieties of isiZulu should be implemented in isiZulu language learning. They argued that it will cause confusion in language learning and that the pass rate will decrease. Question 4 aligns with 1 and 3.

Many respondents agreed that using non-standard varieties in the isiZulu language learning environment is one of psychological issues that cause students not to perform well academically, because students end up not knowing which words to use in a learning environment. Fifty percent (50%) of the participants said there was no contribution that non-standard varieties of isiZulu can make towards the language development of standard isiZulu and another 50% said there is a chance that they may contribute.

The majority of the participants preferred to be taught in standard isiZulu and they knew the difference between the two. They preferred to be taught in the standard language, because it is respectable and mostly known/spoken by a large number of people.

4.4.2 Presentation of findings of interview responses (Lecturers)

The following is a presentation of interviewees' responses to the six (7) interview questions posed to three (3) lecturers.

Individual interviews: Question 1

In South Africa, all subjects are taught in standard languages from primary school to university. Do you think this policy should be revisited and involve non-standard varieties?

Theme: Re-visiting the language policy

Two lecturers said they did not think this policy should be revisited and they involved non-standard varieties, but they did not give reasons. One lecturer thought that this policy should be revisited:

Yes, because mostly non-standard varieties are used to avoid poor academic performance of students (LIF1).

The above-mentioned responses show that the policy should not be revisited and they were of the opinion that it involves non-standard varieties. Lecturers were comfortable to teach the standard language only.

Individual interviews: Question 2

What impact do non-standard varieties of isiZulu have in isiZulu language learning?

Theme: The impact of non-standard varieties of isiZulu on isiZulu language learning

All three lecturers answered the question, but they answered it sharing different perspectives:

The impact that it has is that students use them and understand them and therefore they use them instead of standard languages and it affects their language learning (LIF1).

The impact is not much because very few cases arise when non-standard varieties are used (LIF2).

People mispronounce the words. They end up not knowing the standardised language (LIF3).

The response proves that non-standard varieties of isiZulu have a negative impact on isiZulu language learning.

Individual interviews: Question 3

The non-standard variety is a language that did not go through standardisation. Do you see isiZulu non-standard varieties being used in isiZulu language learning in the near future?

Theme: The use of isiZulu non-standard varieties in isiZulu language learning in the near future

Two lecturers said they do not see isiZulu non-standard varieties being used in isiZulu language learning in future and they did not give reasons. One lecturer said she sees isiZulu non-standard varieties surfacing in isiZulu language learning in future and gave a reason. She posited that:

Yes, because most people prefer learning what they are able to speak as well (LIF1).

The responses prove that lecturers do not see isiZulu non-standard varieties being used in isiZulu language learning in the near future; their response to this question was the same as the students' response to the same question.

Individual interviews: Question 4

Do you think learning by using non-standard varieties of isiZulu should be implemented in the isiZulu language?

Theme: Learning by using non-standard varieties of isiZulu should be implemented in the isiZulu language

Two lecturers responded that they did not think learning in non-standard varieties of isiZulu should be implemented in the isiZulu language. One gave a reason and the other one did not:

No, the new generation will not know the standardized language (LIF3).

One lecturer said she thought learning in non-standard varieties of isiZulu should be implemented in the isiZulu language and gave a reason. She said:

Yes, because they are already used in learning process by students (LIF1).

As we see in the above responses lecturers do not think learning in non-standard varieties of isiZulu should be implemented in the isiZulu language. Students also responded in the same way to the question.

Individual interviews: Question 5

There are many psychological issues that can cause students to not perform well academically. Language is one of them. Do you think using non-standard varieties of isiZulu in the isiZulu language learning environment is one of them?

Theme: Using non-standard varieties of isiZulu in the isiZulu language learning environment.

All three lecturers agreed that using non-standard varieties of isiZulu in an isiZulu language learning environment is one of psychological issues that can cause students to not perform well academically. Two did not give reasons. Only one did:

Yes, because they use non-standard varieties instead of standard language that is expected of them (LIF1).

The responses prove that using non-standard varieties of isiZulu in the isiZulu language learning environment is one of psychological issues that can cause students not to perform well academically. Even students corresponded in their responses to the same question.

Individual interviews: Question 6

Is there any contribution that non-standard varieties of isiZulu can make towards the language development of standard isiZulu? If there are any what are those contributions?

Theme: The contributions of non-standard varieties to standard isiZulu

Two lecturers agreed that there is a contribution that non-standard varieties of isiZulu can make towards the language development of standard isiZulu:

The words that are used in non-standard varieties can add to the terminology list of standard language (LIF1).

Yes, it can add more on isiZulu vocabulary (LIF3).

One lecturer said there is no contribution. She opined that:

No, because learning a language is done the same way or the processes are the same (LIF2).

The above responses prove that there is a contribution that non-standard varieties of isiZulu can make towards the language development of standard isiZulu including the development of new terminologies.

Individual interviews: Question 7

Do you prefer to teach standard or non- standard isiZulu? And why?

Theme: Preference and motivation to teach standard or non-standard isiZulu

Two lecturers said they prefer to teach in standard isiZulu:

I prefer standard language because it is the one that is prescribed by DHEE Department of basic and higher learning education (LIF2).

I prefer to teach standard isiZulu, in that way it will help to sustain the language (LIF3).

One lecturer said she prefers to teach in non-standard isiZulu:

I prefer to teach non-standard because, this is what the students understand better (LIF1).

The data revealed that lecturers prefer to teach in standard isiZulu, because it is the language that is permitted to be used in a learning environment.

4.4.2.1 Summary of interview data (lecturers)

The participants were of the view that the policy should be revisited and that it must involve non-standard varieties, because most of the time non-standard varieties are used in classroom to avoid poor academic performance. The participants also mentioned that non-standard varieties have a negative impact on the isiZulu language learning. Students use non-standard varieties where it is unnecessary; they mispronounce words and they use non-standard varieties more often than standard language even in learning.

In regard to the perceptions on non-standard language being one of psychological issues that can cause students not to perform well academically, participants agreed that using non-standard varieties is one of the psychological issues that cannot be ignored. They said students use non-standard varieties more in classrooms instead of standard language. Participants were of the opinion that they do not see isiZulu non-standard varieties being used in future, but they did not provide reasons for their answers.

Regarding the implementation of non-standard language in isiZulu language learning, participants did not think it would be a good idea to implement non-

standard language learning in standard isiZulu language learning, because the new generation will not know the standard language. On the preferences, participants preferred to teach using the standard language. The first participant said she prefers standard language, because it is the one that is prescribed by the Department of Basic and Higher Education and Training (DHET). The second participant argued that she prefers to teach standard isiZulu, and in that way it will help to sustain the language and the last participant said she prefers to teach non-standard because this is what the students understand better.

4.4.3 Presentation of findings of interview responses (Department of Arts and Culture workers)

The following is a presentation of interviewees' responses to the six (5) interview questions posed to two (2) Department of Arts and Culture workers.

Individual interviews: Question 1

Is it possible to revise the policy of standard language learning so that it can include non-standard varieties?

Both respondents agreed that it is possible to revise the policy of standard language learning so that it can include non-standard varieties:

Yes, it is possible, but I think we shouldn't be too flexible with the standard language (DACM1).

Yes, it is possible but non-standard varieties cannot be learned, because they are not standardised (DACM2).

The responses to this question show that it is possible to revise the policy of standard language learning so that it can include non-standard varieties although they are not standardised.

Individual interviews: Question 2

What impact do non-standard varieties of isiZulu have on standard isiZulu?

Only one participant answered the question the other one failed to answer:

It has both a negative and positive impact. The positive impact is the addition of new words to the language and the negative impact is that it is causing confusion when it comes to a formal setting (DACM2).

The responses prove that non-standard varieties of isiZulu have both a negative and positive impact on standard isiZulu.

Individual interviews: Question 3

Is there any contribution that non-standard varieties of isiZulu can make towards the language development of standard isiZulu? If there are any what are those contributions?

Both respondents agreed that there was a contribution that non-standard varieties of isiZulu could make towards the language development of standard isiZulu.

Yes, they can contribute towards the standard language. In adverts they use 'dololo' to refer to nothing and a standard term in isiZulu is 'lutho', and everyone understands 'dololo' as 'lutho (DACM1).

Yes, it can add more words to standard language vocabulary (DACM2).

The above information shows that there are contributions that non-standard varieties of isiZulu can make towards the language development of standard isiZulu, there are even examples in the responses.

Individual interviews: Question 4

Do you think learning in non-standard varieties of isiZulu should be implemented in the isiZulu language?

Both respondents said they do not think learning in non-standard varieties of isiZulu should be implemented in isiZulu language

No, it will do no justice to the standard language (DACM1).

No, non-standard varieties are for communication purposes and they cannot be learned because they are not standard (DACM2).

Responses show that learning in non-standard varieties of isiZulu should not be implemented in isiZulu language, because they are not standardised.

Individual Interviews: Question 5

Do you see isiZulu non-standard varieties being used in isiZulu language learning in future?

Both respondents agreed that non-standard varieties can be used in future, but their concern was that non-standard varieties have to undergo a process of standardisation before they even consider them as a LoLT. Two participants commented as follows:

If they can be standardised first, they might be used, but I do not see them being used while they are non-standard (DACM1).

They first have to undergo a standardisation process before they can be considered as languages of learning (DACM2).

From the responses above, it proves that non-standard varieties can be used in future, but only after undergoing a process of standardisation.

4.4.3.1 Summary of Interview data (Department of Arts and Culture workers)

All respondents agreed that the policy can be revised and include non-standard varieties, but it cannot be learned, since non-standard varieties are not standardised. The participant said it has both a negative and positive impact. The positive impact is adding new words to the language and negative impact is that it causes confusion when it comes to a formal setting. Only one participant responded to this question.

Participants confirmed that there is a contribution that non-standard varieties of isiZulu can make towards the language development of standard isiZulu. They said it can add more words to standard language vocabulary. On the implementation of non-standard varieties in isiZulu language learning, all participants did not think learning in non-standard varieties of isiZulu should be implemented in the isiZulu language, because it will do no justice to the standard language and non-standard varieties are for communication purposes, since they cannot be learned because they are not standard.

Participants agreed that non-standard varieties can be used in future, but their concern was that non-standard varieties have to undergo a process of standardisation before they can even be considered as a LoLT.

4.5 Summary

This chapter presented the findings of the research data obtained from the study. The findings were obtained through a proficiency test, questionnaire and interview data. Quantitative and qualitative data were presented to identify, describe and explore the use of non-standard varieties in isiZulu language learning at the UoT. In Chapter 5, the researcher will share the interpretation thereof and conclude. Furthermore she will answer the research questions and shares the recommendations of this research study.

CHAPTER 5: INTERPRETATION, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

In this final chapter the researcher interprets and summarises the findings. The researcher shares the views of different scholars in conducting this study, as well as focuses on the feedback of the respondents to the proficiency test and questionnaires. Moreover, the essence of the responses extracted from the participants via interviews is shared. The researcher also looks at the key research questions and considers how they were answered in this study regarding the field of research covered. Finally, the general findings are discussed. In addition the significance and limitations of the study, are pointed out. Recommendations and suggestions for further possible research on the topic, are provided.

5.2 Analysis of proficiency test, questionnaire and interview data

A sociolinguistic analysis, based on the proficiency test data, being two sections, will not be complete without incorporating relevant questionnaire data and interview data, based on the sociolinguistic feedback of respondents on non-standard varieties. The triangulation of these three sets of data is directed towards a sociolinguistic outcome, yet the social context in which non-standard operates cannot be ignored.

Proficiency test data showed that although students use non-standard varieties in some instances when writing, they use standard language more than non-standard language. According to Zungu (1995:7) it is the speakers' choice and their audience's decision to use non-standard varieties. Besides using non-standard language they had spelling errors and also borrowed words. In their writing students were following standard isiZulu rules of writing. This was witnessed by Mashamaite (1992:51) who stated that the difference between the spoken language and the written language created problems in the classroom, because the students' variants tended to interfere with the written code.

Question 1 (39%) revealed that the type of non-standard varieties that students use the most in the classroom environment is code-switching. Question 3 (50%), revealed that participants did not think that non-standard varieties should be used in isiZulu language learning. Trudgill (1974:20) argues that non-standard forms are non-prestigious and are being regarded as 'wrong' and 'ugly'. In Question 4 (55%) disclosed that they did not think that the use of non-standard varieties in isiZulu language learning will develop isiZulu as a language. Question 5 (60%) confirmed that non-standard varieties have a negative impact on the development of isiZulu. Zungu (1995:9) argues that the use of non-standard varieties of a language is observed as 'impure' and 'corrupt' linguistic behaviour.

Students' interviews confirm that most students do not see isiZulu non-standard varieties being used in isiZulu language learning in future and that it was mostly a language of 'easy' communication, implying that it is a lingua franca as stated by Schuring (1985). Participants also observed that using non-standard varieties in the isiZulu language learning environment is one of the psychological issues that cause students not to perform well academically. Sutcliffe and Wong (1986:124) support this view by saying the standard variety is used to maximise chances of academic success and access to desirable and well-paid employment. Language can be a barrier to learning and can exclude learners from the mainstream and therefore pose a major obstruction to the kind of inclusive system envisaged for education in South Africa (Department of Education, 2001:6-7).

5.3 The development of non-standard varieties and the interference of non-standard varieties with the correct usage of standard isiZulu language at the University of Technology (UoT)

To determine the development of non-standard varieties and the interferences of non-standard varieties with the correct usage of standard isiZulu language at the UoT, the sociolinguistic opinions of respondents in the questionnaire data were considered, as well as the views of scholars who researched on non-standard varieties in other areas. The questionnaire data and interview data were also

scrutinised for the existence and use of non-standard varieties in isiZulu language learning

In response to question 3, the majority of respondents said they did not think non-standard varieties should also be used in isiZulu language learning together with standard isiZulu. Zungu (1995:22) is not in agreement with this, as she said if the vocabulary of a non-standard variety is more expressive than standard equivalents then non-standard varieties may be used.

In response to Question 4 interview question 6 (for students, lecturers) and interview question 5 (Department of Arts and Culture workers), most respondents agreed that they do not think that the use of non-standard varieties in isiZulu language learning will develop isiZulu as a language. Zungu (1995:201) disagrees with this view by saying both standard and non-standard varieties should be used in the classroom, she said this would provide development on students. The participants said instead of developing the language it will kill the language, but Akere (1971) predicts that indigenous languages will exist forever, but they will always contain foreign elements.

As for Question 7 and interview Questions 3 and 4 (for students, lecturers and Department of Arts and Culture workers), most of the participants argued that they did not see a future for non-standard varieties being used as school languages or languages of teaching. They said they do have standard isiZulu that is learned in schools, therefore there is no need to use non-standard languages in learning. Others said non-standard languages are not formal. It emerged that most of the non-standard varieties do not have orthography, thus a language without orthography cannot be learned. This was witnessed by Mashamaite (1992:51) who stated that the difference between the spoken and the written language created problems in the classroom, because the students' variants tended to interfere with the written code.

This is also referred to as additive bilingualism. They also said a language that did not go through a process of standardisation cannot be learned; a language should

first undergo a standardisation process before it can be regarded as a language of teaching and learning. Pride (1979) disagrees by introducing bidialectalism. Bidialectalism refers to the teaching of the standard variant, without eradicating the non-standard forms. Pride (1979:188) asserts that in accordance with bidialectalism the student is able to use either standard or non-standard forms as the situation requires.

Responses to question 12 revealed that the majority responded that they did not see non-standard varieties of isiZulu being learned together with standard isiZulu in future. Because PANSALB does not promote the learning of non-standard varieties, PANSALB promotes that all African languages should be treated equally so if the language speakers decide to learn non-standard varieties of isiZulu it should happen across all 11 official languages. Others said learning non-standard varieties will kill the existence of a standard language. Joseph (1987:44) supports this view by saying that the standard variety in education can help individuals in improving their personal status.

Zungu (1995:201) is against this view; she said both standard and non-standard varieties of isiZulu should be used in the classroom. This would facilitate student development. She continued by saying, in this way, students would become researchers replacing and protecting old words while creating new ones. “This should sharpen their wit and ingenuity in the use of language varieties. In this manner, they would become more observant and appreciative of their language” (Zungu, 1995:201).

In interview question 7 (for students, lecturers), the majority responded (students) that they prefer to be taught in standard isiZulu and lecturers said they prefer to teach in standard isiZulu. Giles' observation (1982:28) supports this view by saying the standard variety speakers are associated with confidence, greater academic and social success. “The closer the speaker is to the standard variety, the greater the confidence and the better the chances for academic and social success” (Giles, 1982:28).

Respondents' feedback to the questionnaire and interview provided additional data that may aid the future impact of non-standard varieties in isiZulu language learning. Although the majority of respondents did not agree that non-standard varieties should be included in learning, because they are non-standard and they will cause confusion in standard isiZulu language learning. They also said non-standard varieties in isiZulu language learning will not develop isiZulu as a language instead it will kill the language. It will not be easy to pass the language to the next generation if non-standard varieties are being used.

Zungu (1995:9, 29) advocates that the use of non-standard varieties is regarded as corrupt and impure behaviour. Jahr and Janicki (1995: 30) support this view by saying that school should teach students to look after the purity and the beauty of the language; it is the duty of the school to make sure that students can express themselves clearly and correctly both in speaking and writing. Msimang (1992:18) promotes the integration of non-standard varieties into the standard form. He said:

It is regrettable that the varieties investigated are never taught in schools or discussed in grammar books, because they are not standard. This has made the performance of the pupils to be very poor in their language studies, because they are discouraged from learning the spoken language and forced to assimilate a language which only lives in textbooks.

This study's non-standard variety confirms that non-standard varieties cannot be used in a learning environment, such as schools. Participants mostly agreed it could not be elevated as a LoLT, and that it was mostly a language of 'easy' communication, implying that non-standard varieties are treated as lingua franca as stated by Schuring (1985).

This study also agrees with Mashamaite (1992:51) when he says using both standard and non-standard varieties in the classroom creates problems and that varieties interfere with the standard language. Thus this study confirms that non-

standard varieties cannot be used in learning and they interfere with the correct usage of the language.

5.4 The positivity and negativity of an impact that non-standard varieties may have in isiZulu language learning

Non-standard varieties have a negative impact on isiZulu language learning. In Question 5 respondents said it had a negative impact, because it kills our standard language. New generations do not have knowledge of standard isiZulu, because of the interference of non-standard varieties in isiZulu language learning. Non-standard varieties taint the proper and pure standard of isiZulu by introducing many different words and confuse students. Magagula (20019:6) agrees with this claim. She says that the isiZulu that is used in a learning environment is not the one that students are familiar with, and as a result they end up not performing well academically due to lack of understanding the lessons. Many learners achieve poor results in isiZulu. Nomlomo (1993:146) mentions that students are penalised for using their home language at school, usually home languages involves using non-standard varieties.

Participants also claimed that non-standard varieties have a negative impact on isiZulu language learning, because most of the isiZulu speakers who use non-standard varieties more frequently end up performing academically poorly, because non-standard varieties are not meant to be learned, but they are just for communication unlike standard language. Webb (2005:39) opines:

The common perception that standard varieties are ‘pure’ and other varieties are ‘impure’ or ‘improper’ provides a basis for discrimination which can have serious consequences for learners’ performance in schools, so that the standard language becomes an obstacle to educational development.

Non-standard varieties borrow many words and some of the words are not used properly, since they are known by that particular region only. In that case they do not see non-standard languages developing or enriching the standard language.

Madiba (2001:74) enjoys borrowing words from English and claims it saves time due to the lack of indigenous words to express new concepts. The proficiency data also confirms students use more borrowed words in writing. Examples embrace **phasa** instead of **ukuphumelela** (pass), **amaclass** instead **amagumbi** (classes) of classes, **evasithi** instead of **enyuvesi** (university) and **athenda** instead of **ukuza egumbini** (attend). The unnecessary borrowing of words affects the standard language, because we already have those terms and there is no need for borrowing. Koopman does not agree, as he says, “As members of a multilingual society we freely borrow from the languages around us and this is true of all South Africans” (Koopman, 1994:13).

Interview data showed that non-standard varieties have a positive impact on isiZulu language learning since it may add words to expand isiZulu vocabulary. Non-standard varieties are different from standard language such as isiZulu, but are not imperfect in any way (Trudgill, 1994:5). Learning both standard and non-standard varieties of isiZulu can increase the pass rate. Non-standard varieties are not inferior to the standard languages. “They co-exist with standard languages and are employed by various speakers of all walks of life” (Zungu, 1995:2). This study confirmed that non-standard varieties have both a negative and positive impact on isiZulu language learning.

5.5 The type of non-standard variety that students use in a classroom environment

The proficiency test and questionnaire data showed that the type of non-standard varieties that are used mostly in a classroom are code-switching. The other few respondents said they use dialects, and the participants confirmed that they know the difference between the two, but it is the view of the researcher that other respondents know the differences among non-standard varieties. Magagula (2009: 2) confirms that non-standard varieties use English lexical borrowings and code-switching. In this case students in their essays did not code-switch; they only borrowed words from English.

The majority responded by saying that non-standard varieties come from standard languages. This occurs because there are many isiZulu words that we find in non-standard varieties of isiZulu that are from standard language. Milroy and Milroy (1999:1-3) and Hudson (1980:33) disagree with this claim, because in the standardisation process in the first stage (selection) they mentioned that a particular variety is selected among other varieties as the one to be developed and purified into a standard language. It may be an existing variety, meaning standard languages actually come from non-standard varieties. Lafon (2005:134) posits “IsiZulu that was initially spoken in rural Northern KwaZulu-Natal areas was selected and codified as the standard for all isiZulu speakers, irrespective of their origin.”

There are words that were given by students that can be used as synonyms. As suggested by Zungu (1995:17) the terms of variations are used as terms in a vocabulary that can be extricated freely as if they were synonyms (See table 4.1 and 4.2).

Participants indicated that they were introduced to non-standard varieties of isiZulu, since they were born, because they are isiZulu native speakers. Van Wyk, (1990:4) is of the view that the use of non-standard varieties in informal situations, involve non-standard varieties that are normally used only for lower functions such as interaction within peer groups and family groups, on the street and on the playground at home, and at work (Van Wyk, 1990:4). Others said they were introduced when they started school, and elaborated that they did not know that there are different varieties of one language.

It can thus be assumed that students does not want to use non-standard varieties in learning environments such as universities, using non-standard varieties in a learning environment has negative impact and may affect the use of standard language.

5.6 The main findings

Respondents' feedback on the proficiency test, questionnaire and interview provided additional data that helped to find the impact that non-standard varieties have in isiZulu language learning. Most claimed that non-standard varieties have a negative impact on isiZulu language learning, and they also posited that non-standard varieties cannot develop as languages of teaching and learning.

5.6.1 The development of non-standard varieties

To ensure that students have learned what was intended for them to learn, evidence of the transfer is needed, a view that is also supported by the variation theory (Baxter & Jack, 2008). The qualitative analysis was based on the evidence converged from direct observations in the classroom and students' work (aka physical artifacts; Gillham, 2000; Morse & McEvoy, 2014). The variation theory focuses on studying students in the centre of language development (Lo, 2012). The non-standard varieties are not developing, because students are not using them in a learning environment. Development of non-standard varieties in a learning environment is going to affect the use and the development of a standard language. Non-standard varieties can develop as languages of communication and cannot be used in a formal setting. Using non-standard varieties together with standard language may cause contradictions within standard language learning and it may also affect the purity of a standard language. Non-standard varieties do not develop a standard language but instead they are killing it.

5.6.2 The interferences of non-standard varieties with the correct usage of standard isiZulu language

The variation theory is suitable to improve learning by helping students develop their own ways to experience the phenomenon. In this theory learning takes place when a student is "capable of being simultaneously and focally aware of other aspects or more aspects of a phenomenon" (Marton & Booth, 1997:142). If learners are not aware of

the difference between standard and non-standard varieties and the interference of non-standard varieties in standard language learning, learning cannot take place. Non-standard varieties interfere with the correct usage of a standard language, especially in writing. The interference of non-standard varieties in learning is the main cause of students' poor academic performance. This interference is killing the purity and the language itself. Non-standard varieties are there to support the standard language only in communication not in learning, because in order for a language to be learned, it first has to undergo a process of language standardisation.

5.6.3 The positivity and negativity of an impact that non-standard varieties may have in isiZulu language learning

Gu et al. (2004) maintain that it helps to deal with students' diverse abilities and opinions, which, according to Cheng et al. (2014), has long been the core issue in education. People are diverse and they have diverse abilities and opinions. Some students say non-standard varieties have a positive impact on isiZulu language learning, and others say it has a negative impact. Both positive and negative influences affect the non-standard varieties' impact on isiZulu language learning.

5.6.3.1 The negative impact of non-standard varieties in isiZulu language learning

Non-standard varieties have a negative impact on the isiZulu language learning, because most of the isiZulu speakers who use non-standard varieties more often end up not performing well academically, because non-standard varieties are only for communication purposes. The use of non-standard varieties in a learning environment corrupts the learning of standard languages which may lead to the death of a standard language. Swanepoel (1978) supports this idea by saying the use of non-standard varieties in standard language learning will cause corruption in a vocabulary of a standard language. The above mentioned author also mentions that learning non-standard varieties will destroy the purity of the standard language.

5.6.3.2 **The positive impact of non-standard varieties in isiZulu language learning**

Positively non-standard varieties may add words to standard isiZulu vocabulary and provide synonyms for other words. The positive influence is associated with the language development, the existence of synonyms and the ability of having word choices. The more words we have the more development in standard languages. Incorporating non-standard varieties into standard language learning will have a positive impact on students' academic performance, because students will have many word choices to select from when writing and they would not be penalised by using non-standard varieties. Msimang (1992:18) opts for the idea of combining non-standard varieties and standard form.

5.6.4 **The type of non-standard variety that students use**

The variation theory is useful in education as it helps teachers learn to discern learning from different perspectives, and it can be used to address individual differences in the classroom by allowing students to draw upon their personal experiences and apply them in their learning (Ornek, 2008). Students apply words that they know or that they are used to in learning even if those words are borrowed. They even switch to other languages, because they are used to these in their personal experience. The type of non-standard varieties that is used in schools is code-switching and borrowing. In writing they use borrowing more often and then when they speak they often code-switch. Students borrow words from other languages even if they do have those words in their standard language e.g. *amaclass* instead of *amagumbi* (classes), *ukuphasa* instead of *ukuphumelela* (pass) and *evasithi* instead of *enyuvesi* (university). Mutaka, (2000) points out factors that motivate that borrowing is a necessity and prestige. Mutaka continues by saying, as a prestigious language, it donates and enjoys a higher social status than the language that allows borrowing. There may be many reasons behind that. One of the main reasons is that youth is not used to speak or write a purified language. Vilakazi (1962:133) remarks that most of the isiZulu borrowed words are from other languages, such as Afrikaans, English and Tsotsitaal. IsiZulu is

expanding due to education. It also takes new terms from English and Afrikaans (Vilakazi, 1962: 133).

Code-switching is the type of non-standard variety that is used at the UoT in Gauteng. Agheyisi (1977:23) notices that in all these informal varieties of isiZulu, the influence from other languages is evident. Koopman (1992) supports the idea by saying all forms of interlarded speech such as code-switching and code-mixing play a vital role in the development of urban isiZulu varieties as can be seen in the fact that many slang/cant words are adopted from English or Afrikaans. Magagula (2009) continues by saying there is a variety of reasons for this. For instance, speakers often resort to adopted words when there are no vernacular forms for the new concept. An adopted word may also be employed if it affords a much shorter or clearer way of expressing a concept (Magagula, 2009).

5.7 Summary of the main findings

The paragraph that follows discusses the most important findings of the study. Examples were given and focus was placed on the following:

- The developments of non-standard varieties and the interferences of non-standard varieties with the correct usage of standard isiZulu language in a university of technology;
- The positivity and negativity of an impact that non-standard varieties may have on isiZulu language learning;
- The type of non-standard variety that students use in a classroom environment; and
- The major influences of non-standard varieties on standard isiZulu.

However, where applicable, some examples forthcoming from proficiency tests, and questionnaire responses by participants were also incorporated in the interview data as supportive evidence. The influences of non-standard varieties on the development of standard isiZulu were investigated by also considering

sociolinguistic data provided by a proficiency test, interview data and questionnaire responses.

The findings of the study revealed that the use of non-standard varieties in isiZulu language learning does not develop standard isiZulu and that also affects the academic performance of the students at a UoT in Gauteng. Developing non-standard varieties will affect the use of standard language in a formal setting.

Using non-standard varieties in a learning environment have not only a positive but also a negative impact on students' academic performance. The negative impact is involved with corrupting the standard language and affecting the language purity. The positive impact is involved with the increment of vocabulary and an advantage of having many words choices.

5.8 The study in essence

Chapter 1 gave a brief introduction to the study. The aims and objectives of the study were discussed and put forward as well as the main questions that the researcher intended to answer. This chapter also provided a brief definition and explanation of non-standard varieties and what the impact of non-standard varieties in isiZulu language learning at the UoT in Gauteng would entail. The reasons for conducting the study were also provided. The aim of this chapter was to put the study into perspective.

Chapter 2 was the literature review; paradigms, theories and the literature on non-standard varieties were presented. The researcher discussed the impact of non-standard varieties of isiZulu in isiZulu language learning, as the researcher aimed to find the developments of non-standard varieties and the interferences of non-standard varieties with the correct usage of standard isiZulu language at the UoT, the positivity and negativity of an impact that non-standard varieties may have in isiZulu language learning, the type of non-standard variety that students use in a classroom environment and lastly, to determine the impact that non-standard varieties have in isiZulu language learning. The discussion also looked at the major influences of non-standard varieties on standard isiZulu. It became apparent

that there was a need for a study of this nature to be pursued, in relation to other studies in non-standard varieties which had already been conducted.

Chapter 3 was about research methods, and as such outlined how the researcher gathered information from a proficiency test, interview questions as well as from the study's respondents who answered questions contained in the questionnaire. This study used both qualitative and quantitative research methods.

Chapter 4 covered the presentation of the findings; this chapter presented the findings of data followed by a discussion of the research findings. The findings relate to the research questions that guided the study. The findings that were presented were based on the proficiency test, interview questions and questionnaire data.

Chapter 5 provided the interpretation and analysis. The analysis was based on the collected proficiency, interview and questionnaire data; these were interpreted, analysed and substantiated with appropriate extracted examples. Eventually the impact of non-standard varieties in isiZulu language learning were investigated. These findings led to the final and concluding chapter.

This chapter contains a conclusion of the findings of Chapter 5, mainly in relation to recommendations and a future vision of non-standard varieties.

5.9 Research questions

This study aims to answer four stated research questions:

5.9.1 Research Question 1: Do non-standard varieties have a positive or negative impact in isiZulu language learning?

Answer to research Question 1

Positive

Non-standard varieties have both a positive and negative impact on isiZulu language learning. Positively non-standard varieties are developing standard

languages by providing them with words and they increase standard language vocabulary. Incorporating non-standard varieties into standard language learning will have a positive impact on students' academic performance, because students come from different areas and they use non-standard varieties more than standard varieties. Sidaki (1987: 82) argues that the language that is used should be simple and should be on the level of the respondent so that they can respond easily.

Negative

A negative impact is involved with language corruption; non-standard varieties are corrupting the purity of the standard language by using many words from different varieties. Using non-standard varieties in a learning environment is the main cause of poor performance in a language class. Language barriers are one of the psychological issues that are faced by students and also need to be addressed; a language that is not standardised cannot be used in class, because that language is not purified to be learned. Non-standard varieties are only for communication purposes.

5.9.2 Research Question 2: What is the type of non-standard variety that is used by students in a classroom environment?

Answer to Research Question 2

Students are using code-switching in a classroom environment. They switch to different languages in order to understand each other clearly, because they are coming from different areas. Koopman (1994) reasons that code-switching is playing a crucial role in the development of isiZulu. Magagula (2009:30) stresses that non-standard varieties are usually used by people from urban areas who are weak in standard isiZulu, because the language that they use is influenced by the multilingual societies.

5.9.3 Research Question 3: What impact do non-standard varieties have in isiZulu language learning?

Answer to Research Question 3

Non-standard varieties interfere with the correct usage of a standard language; this interference of non-standard varieties in isiZulu language learning is the cause of students' poor performance. The interference of non-standard varieties humiliates the pure use of standard language in a learning environment. Non-standard varieties are there to support the standard language only in communication not in learning.

- 5.9.4** **Research Question 4:** What contribution can non-standard varieties make towards the language development of standard isiZulu?

Answer to Research Question 4

Non-standard varieties can add words to the standard language vocabulary. Combining both standard and non-standard varieties in a learning environment may be very helpful to students academically. Gumede (2017) supports this idea by saying that both standard and non-standard varieties of the isiZulu language should enjoy equal status in the classroom. This would facilitate student development.

5.10 **Main conclusion of the study**

Malimabe (1990) conducts the study on the influence of non-standard varieties on the standard Setswana of high school pupils, and discovered that the written Setswana of pupils from Atteridgeville, Mamelodi, Soshanguve is negatively influenced, interalia, by a language variety called Pretoria Sotho and that students borrow words from English and Afrikaans and they also code-switch.

In analysing the impact that non-standard varieties in standard language learning at the UoT in Gauteng by means of a proficiency test incorporating a sociolinguistic questionnaire, feedback data and interviews, the researcher found

that non-standard varieties have both a negative and positive impact on isiZulu language learning. Furthermore she found that non-standard varieties interfere with the correct usage of standard isiZulu. In the same vein, it also affects heritage as it includes tsotsitaal, slang, and TV skew, because non-standard varieties are known as corrupt. Asher (1994: 3961) says slang has also originally denoted the restricted speech of the low often criminal classes of society. Gumede (2017:29) argues that Tsotsitaal definitely has a criminal sociolinguistic connotation attached to it. Therefore, the interference of these non-standard varieties is not only killing our language, but it also affects our cultural pride.

There are however, exceptions where using non-standard varieties in a learning environment works to our advantage. By developing our standard language, new terms and the increment of vocabulary are developed when incorporating non-standard varieties into standard language for the sake of improving the poor performance in students as Msimang (1992:18) suggests. Furthermore, the researcher found that students are using code-switching and borrowing more in a classroom. Magagula (2009:2) agrees by saying non-standard varieties integrate English lexical borrowings and code-switching.

5.11 Contribution of the study

This research was concerned with the developments of non-standard varieties and the interferences of non-standard varieties with the correct usage of standard isiZulu language at the UoT. The positivity and negativity of an impact that non-standard varieties may have on isiZulu language learning, the type of non-standard variety that students use in a classroom environment and also the impact that non-standard varieties have in isiZulu language learning were key aspects in this study. This research can thus be seen as a contribution towards the sociolinguistic knowledge, not only about isiZulu non-standard varieties, but in regard to non-standard varieties studies in general.

5.12 Recommendations

Recommendations on the conducted study mainly relate to recognition, educational role and documentation.

5.12.1 Recognition

Khumalo (1995) recommends that the non-standard varieties should be institutionalised and recognised as languages in their own right. Cognisance should thus be taken of the fact that non-standard language varieties serve the function of promoting harmonious relationships between different language groups. The respondents almost regarded non-standard varieties as a lingua franca, especially as it was considered an easily understandable communicative language at the UoT. Furthermore, these varieties deserve the attention of language planners. Given the history of inequality in this country, the fundamental principle of language equality should lead to recognition of the non-standard varieties in tandem with the standard languages and they must also be adopted by the educational sector (Khumalo 1995:126).

5.12.2 An educational role

The usage of lexical items could aid in the teaching of learners who speak non-standard varieties as a first language (L1) in that teachers can do remedial work if they understand these learners and the varieties in which they communicate better, even if learners code-switch in between standard isiZulu utterances.

It is recommended that both standard and non-standard varieties of the isiZulu language should be used equally in a learning environment. This would aid student development. In this way, students would learn to do research, replacing and protecting old words while creating new ones, which may include non-standard words. This should encourage them to use language varieties. In this way, they would become more observant and fond of their own language, and the way it is presented, changed and developed within social contexts.

5.12.3 Documentation

There is a need for a terminology list of non-standard varieties of isiZulu related to standard isiZulu. Most of the non-standard vocabulary that is seen as impure and unfiltered talk, is actually fertile in the spoken form. In isiZulu newspapers, such as *Ilanga* and *Isolezwe* there are certain words that are being used that are non-standard such as the word “**ikasi**”(location) derived and shortened from the Afrikaans (lokasie), regarded as Tsotsitaal or slang. This shows that some non-standard words have gained national recognition.

There has also been some talk over a period of time about the need for dictionaries in some of the non-standard varieties. Zungu (1995:198) likewise supports dictionaries for non-standard varieties, arguing that many non-standard words are actually isiZulu words used by the majority of the Durban speech community. This implies that sociolinguistic data of isiZulu non-standard varieties should be documented too, even if it is only a humble effort to preserve their sociolinguistic features for future research and use.

5.13 Suggestions for further research

The study was conducted at one campus at the UoT in Gauteng where students' contributions were not that large. The recommendation is that the same or similar research should be conducted at other campuses at the UoT with a larger population, especially at a campus where isiZulu-related non-standard variety studies or youth language studies have not been carried out yet. When bigger non-standard variety data can be collected, a project involving several researchers in isiZulu non-standard varieties can be launched, leading to better insight into the impact of non-standard varieties in isiZulu language learning.

It is important that non-standard variety items in this and in other non-standard varieties must be documented using an electronic data base and it must be made available as open source on Internet to encourage comparative research in non-standard varieties throughout the country. It is also needed that non-standard varieties item including non-standard words should be categorised according to

regions within the provinces. The role of language authorities, such as Pan South African Language Board (PanSALB), the National and Provincial and Language Committees and the National Lexicography Units (NLCs) cannot be excluded in this endeavour.

As a follow-up to this study, in addition to further data drawn from the UoT in Gauteng, research needs to be conducted at other campuses in Gauteng or other provinces, to establish the extent to which non-standard varieties travels across the borders of regions and provinces nationally.

5.14 Limitations of the study

The usage of the purposive and convenience random sampling methods was a limitation of the study in that the results cannot be generalised to other populations than the selected one. The sample size was also limited when using the questionnaire. Transferability is, however a possibility.

It was the first time that the participants were being formally interviewed recorded for academic purposes. Some of the participants who answered the questionnaire were shy and sometimes withheld most crucial information, because they feared that what they said would possibly be used against them at university level. The study was carried out at one campus at the UoT and if it were conducted in all campuses as a project, the impact of non-standard varieties in isiZulu language learning data could be more representative of the greater isiZulu non-standard varieties and even of non-standard varieties in the whole country.

5.15 Conclusion of the study

The research was set out to unpack what non-standard varieties are and it explored their impact on isiZulu language learning through an analysis of a proficiency test, interview and questionnaire data, gathered at the UoT in Gauteng. Furthermore, the analysis took place alongside a broader conceptualisation of non-standard varieties as used at the UoT. Non-standard varieties have both a positive and negative impact on isiZulu language learning.

Students at the UoT use code-switching in a learning environment, because the university is situated in a multicultural environment. Non-standard varieties can also add words to the standard language vocabulary. However, it cannot be ignored that in order for a language to be learned it needs to be standardised first.

Participants were unable to recognise non-standard varieties as a proper language, stating that it cannot be used in a learning environment. Their views in this regard did not actually reveal their sociolinguistic knowledge, but rather illuminated the fact that non-standard varieties are not standardised. They insisted that they are not using non-standard varieties in a learning environment and they do wish to learn in non-standard languages.

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learners' education and self esteem. Journal of Literature, Languages and Linguistics, 18, pp.93-97.

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9. DECLARATION BY CANDIDATE

I acknowledge that I have read and understood the University's policies and rules applicable to postgraduate research, and I certify that I have, to the best of my knowledge and belief, complied with their requirements.

I declare that this proposal, save for the supervisory guidance received, is the product of my own work and effort. I have, to the best of my knowledge and belief, acknowledged all sources of information in line with normal academic conventions.

I further certify that the proposed research will be original, and that the material to be submitted for examination has not been submitted, either in whole or in part, for a degree at this or any other university.

I have subjected this document to the University's text-matching and/or similarity checking procedures and I consider it to be free of any form of plagiarism.

Signature:

Date:

10. DECLARATION BY SUPERVISOR(S)

I am satisfied that I have given the candidate the necessary supervision in respect of this proposal and that it meets the University's requirements in respect of postgraduate research proposals.

I have read and approved the final version of this proposal and it is submitted with my consent.

Signature:..... Signature:.....

Print Name:..... Print Name:.....

Date:..... Date:.....

BUDGET ESTIMATION

EXPENSES	AMOUNT
Stationery, printing and photocopying costs	R 3 000
Editing	R 7 000
Binding	R 6 000
Transportation costs	R 3 500
Research assistant	R 3 000
Conferences and presentation costs	R 18 000
Total	R 40 500

PROPOSED RESEARCH TIMELINE

RESEARCH SCHEDULE	
Research activity	Completion date
Working on the proposal	31 May – 30 October 2018
Finalization of the research proposal	30 November 2018
Finalization of final proposal and chapter 2	15 January 2019
Finalizing chapter 2	15 February 2019
Working on chapter 3	28 February 2019
Finalizing chapter 3	30 March 2019
Data collection	30 August 2019
Data analysis, triangulation and interpretation.	15 October 2019
Finalization of chapter 4 and chapter 5	25 November 2019
Finalization of chapter 6	3 January 2019
Finalization of the draft research document	30 January 2020
Finalization of article to be submitted	15 April 2020

RESEARCH INSTRUMENTS

THE IMPACT OF NON-STANDARD VARIETIES OF ISIZULU LANGUAGE LEARNING ON STUDENTS' PERFORMANCE FROM A UNIVERSITY OF TECHNOLOGY IN GAUTENG

Dear Respondent

I am PHD student in African Languages and Culture at University of Zululand. I am doing research on non-standard varieties of isiZulu that are used in a learning environment in a university of technology in Gauteng. This study's aim is to find out the impact that isiZulu non-standard varieties have in the development of standard isiZulu. I would like you to respond to the questionnaire about the impact of non-standard varieties of isiZulu in isiZulu language learning in your institution. I would also like to conduct some interviews in the classroom therefore your cooperation will be valued. You can contribute to the topic and provide more insight about the impact of non-standard varieties of isiZulu in isiZulu language learning. Please be honest while responding to interview questions. Remember, you have a right to remain anonymous.

For further information you can contact me on my email address zempilogumede@gmail.com.

Thank you for your time.

Please note: A non-standard variety is a variety that does not have the institutional support or sanction that a standard language has.

Instructions:

- Please read all questions carefully.
- There are no right or wrong answers.
- Use a cross [x] to indicate your option where needed.

SECTION A

BIOGRAPHICAL INFORMATION AND LANGUAGE USE INSTRUMENT.

Use a cross [x] to indicate your answers.

- 1. Gender: Female Male

- 2. Age range: 17-25 26 -35 36 - 45

- 3. Level of study: 1st 2nd 3rd B-Tech

LANGUAGE PROFICIENCY

Use **POOR**, **FAIR** and **GOOD** to indicate your proficiency in using this language for communication:

Language use	Understanding	Reading	Writing	Speaking
Standard isiZulu				

SECTION B

QUESTIONNAIRE OR INTERVIEW QUESTIONS

Answer the following questions, giving as much information as possible.

- 1. What type of non-standard varieties of isiZulu are used in a classroom environment?
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- 2. Do you know the difference between non-standard varieties of isiZulu and standard isiZulu?

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3. Do you think non-standard varieties should also be used in isiZulu language learning together with standard isiZulu?

Yes No

Explain your answer.

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4. Do you think the use of non-standard varieties in isiZulu language learning will develop isiZulu as a language?

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5. Do non-standard varieties of isiZulu have a positive or negative impact on the development of isiZulu?

Explain your answer.

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6. Do non-standard varieties come from standard isiZulu?

Yes No

Explain your answer.

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7. Could non-standard varieties be used as a school language or language of teaching in future?

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8. (a) Are there any words that you know that are non-standard, which can be used as synonyms for standard isiZulu words? 8(b) if so, give examples Give examples you hear regularly.

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9. When you were introduced to non-standard varieties? How did you manage to balance between non-standard varieties of isiZulu and standard isiZulu?

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10. Do non-standard varieties have a future as a language?

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11. Do you think that non-standard varieties are more popular in your institution than standard isiZulu? Yes No

If yes, why?

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12. Do you see non-standard varieties of isiZulu being learned together with standard isiZulu in future?

Yes No

Explain your answer.

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SECTION C

Individual Interviews Questions

Individual Interviews Question 1:

In South Africa, all subjects are taught in standard languages from primary school to university. Do you think this policy should be revisited and involve non-standard varieties?

Individual Interviews Question 2:

Does learning isiZulu as a standard language have an impact in your academic performance?

Individual Interviews Question 3:

A non-standard variety is a language that did not go through standardisation; do you see isiZulu non-standard varieties being used in isiZulu language learning in future?

Individual Interviews Question 4:

Do you think learning in non-standard varieties of isiZulu should be implemented in isiZulu language?

Individual Interviews Question 5:

There are many psychological issues that can cause students to not perform well academically, Language is one of them, do you think using non-standard varieties of isiZulu in isiZulu language learning environment is one of them?

Individual Interviews Question 6:

Is there any contribution that non-standard varieties of isiZulu can make towards the language development of standard isiZulu? If there are any what are those contribution?

Individual Interviews Question 7:

If you were have to learn isiZulu do you prefer to learn standard or non- standard isiZulu? Do you see any difference between standard and non-standard isiZulu?

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For further information you can contact me on my email address zempilogumede@gmail.com. Thank you for your time.

Please note: A nonstandard variety is a variety that does not have the institutional support or sanction that a standard language has.

Instructions:

- Use a cross [x] to indicate your option where needed.

SECTION A

BIOGRAPHICAL INFORMATION AND LANGUAGE USE INSTRUMENT.

Use a cross [x] to indicate your answers.

1. **Gender:** Female Male

2. **Level (s) that you teach:** 1st 2nd 3rd B-Tech

3. Years as Lecturer: 1yr 2yrs 3yrs 4yrs and more

Individual Interviews Questions for lecturers

Individual Interviews Question 1:

In South Africa, all subjects are taught in standard languages from primary school to university. Do you think this policy should be revisited and involve non-standard varieties?

Individual Interviews Question 2:

What impact do non- standard varieties of isiZulu have in isiZulu language learning?

Individual Interviews Question 3:

A non-standard variety is a language that did not go through standardization; do you see isiZulu non-standard varieties being used in isiZulu language learning in future?

Individual Interviews Question 4:

Do you think learning in non-standard varieties of isiZulu should be implemented in isiZulu language?

Individual Interviews Question 5:

There are many psychological issues that can cause students not to perform well academically, Language is one of them, do you think using non-standard varieties of isiZulu in isiZulu language learning environment is one of them?

Individual Interviews Question 6:

Is there any contribution that non-standard varieties of isiZulu can make towards the language development of standard isiZulu? If there are any what are those contribution?

Individual Interviews Question 7:

Do you prefer to learn standard or non- standard isiZulu? and why?

THE IMPACT OF NON-STANDARD VARIETIES OF ISIZULU LANGUAGE LEARNING ON STUDENTS' PERFORMANCE FROM A UNIVERSITY OF TECHNOLOGY IN GAUTENG

Dear Respondent

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For further information you can contact me on my email address zempilogumede@gmail.com. Thank you for your time.

Please note: A nonstandard variety is a variety that does not have the institutional support or sanction that a standard language has.

Instructions:

- Use a cross [x] to indicate your option where needed.

SECTION A

BIOGRAPHICAL INFORMATION AND LANGUAGE USE INSTRUMENT.

Use a cross [x] to indicate your answers.

1. **Gender:** Female Male

Individual Interviews Questions for participants from Department of Arts and Culture workers

Individual Interviews Question 1:

Is it possible to revise the policy of standard language learning so that it can include non-standard varieties?

Individual Interviews Question 2:

What impact do non-standard varieties of isiZulu have in standard isiZulu?

Individual Interviews Question 3:

Is there any contribution that non-standard varieties of isiZulu can make towards the language development of standard isiZulu? If there are any what are those contribution?

Individual Interviews Question 4:

Do you think learning in non-standard varieties of isiZulu should be implemented in isiZulu language?

Individual Interviews Question 5:

Do you see isiZulu non-standard varieties being used in isiZulu language learning in future?

TEST FOR STUDENTS

Language proficiency

BIOGRAPHICAL INFORMATION AND LANGUAGE USE INSTRUMENT.

Use a cross [x] to indicate your answers.

1. Gender: Female Male

2. Age range: 17-25 26 -35 36 - 45

3. Place of birth _____


Section A

Look at the following words, and cross next to the words that you usually use.

NON-STANDARD ZULU	CROSS	Standard Zulu	CROSS
Khabo mama		Kubo kamama	
Laphi? noma Kephi?		Kuphi?	
Amukho		Akekho	
Ukuzwisisa		Ukuqonda	
Mhlampe noma mhlasingimpe		Mhlawumbe	
Yamampela		Yangempela	

EDITING CERTIFICATE

Dr C.G.A. SMITH

PhD (English) 

Language practitioner: editing and proofreading

Cell: 0727661428

This is to certify that the following document has been language edited:

*THE IMPACT OF NON-STANDARD VARIETIES OF ISIZULU LANGUAGE LEARNING
ON STUDENTS' PERFORMANCE AT A UNIVERSITY OF TECHNOLOGY IN
GAUTENG*

Authors: ZEMPILO SILINDOKUHLE GUMEDE

Nature of document: A thesis

Date of this statement: 12 February 2020

