

LEARNERS' TEXTS: A PORTRAYAL OF THE INFLUENCE OF CERTAIN VARIETIES
OF ISIXHOSA ON ENGLISH TEXTS AND VICE VERSA

by

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I declare that **LEARNERS' TEXTS: A PORTRAYAL OF THE INFLUENCE OF CERTAIN VARIETIES OF ISIXHOSA ON ENGLISH AND VICE VERSA** is my own work and that all the sources I have used or quoted have been indicated and acknowledged by means of complete references.

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SIGNATURE

(MR D G SPOFANA)

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DATE

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SUMMARY

Learners' texts: a portrayal of the influence of certain varieties of isiXhosa on English and vice versa

This thesis is about certain varieties of isiXhosa and their apparent influence on English and vice versa. IsiXhosa is a language mainly spoken in the Eastern and Western Cape Provinces of the Republic of South Africa. The study concentrates on certain varieties of isiXhosa that are spoken in the Eastern Cape Province. These varieties are isiBhaca, isiHlubi, isiMpondo, isiThembu and isiGcaleka. IsiGcaleka happens to be the standard variety. A map is provided to illustrate where these varieties are spoken.

The study looks at the learners' texts which are written in isiXhosa and English. The learners who wrote these texts are in Grades 8 and 9 from selected schools in the areas of Mzimkhulu, Matatiele, Mbizana, Ngcobo and Butterworth. It is worth mentioning that Mzimkhulu has since been moved from the Eastern Cape to KwaZulu/Natal. The learners' texts are analyzed and comments are provided for each analysis. The study also looks at how educators in selected schools relate with their learners when teaching both isiXhosa and English. Observations are made from the relationship between the educators and learners when the learners are taught isiXhosa and English.

The study also looks at the debate between standard and non-standard variety. Based on the discussion of both the standard variety and non-standard variety it is the view of the researcher that this notion of "standard" and "non-standard" needs to be challenged on all fronts. This is so because standardization occurs as a result of historical coincidence. The study further looks at the Language and Planning issues in the Republic of South Africa. It is important to note that language is the key to the heart of any nation and therefore whatever that is discussed about language should be sensitive to the people speaking that language.

The study concludes with the fact that there is a need to train educators especially those who are going to teach African Languages. There is also a need to undertake studies on learners' needs so that those who design the school curricula must do so knowing what is relevant to the learners in general.

Key words: Portrayal; learners' texts; varieties; isiXhosa; standard; non-standard; Language Planning; Language Policy; Language-in-Education Policy.

CHAPTER 1

INTRODUCTION

1.1 Preamble

The chapter discusses the general aims of the study as a whole after which there will be further discussion on its significance. The chapter also explores the background/context to the study. In this section a deliberation on standard versus non-standard languages is considered. Various views by different scholars are discussed concerning the methodology that will be followed in the study. The chapter also provides an overview of what is understood to be a text. Finally a conclusion is provided.

1.2 Aims of study

The general aim of this study is to focus on the apparent influence of a home language (isiXhosa) on the second language (English) and vice versa. Learners' texts will be considered. The study further investigates the attitudes of learners towards certain varieties of isiXhosa. These dialects in particular are isiBhaca, isiHlubi, isiMpondo, isiThembu and isiGcaleka and English which is the learners' second language. IsiGcaleka happens to be the standard dialect. The study further investigates how these attitudes influence the learners' academic performance in the way they write, read and speak.

The study goes on to investigate the methods used by the educators in the classroom when teaching isiXhosa and English, to establish how the educators interact with their learners in these two languages. An analysis of the learners' texts will be done in order to find out whether there is any relationship that occurs between the competence of learners in respective varieties, and their academic performance when they write, read and speak in isiXhosa and English.

1.3 Significance of study

Since the thesis focuses on the apparent influence of a first language on a second language and vice versa, this study will be of great importance to educators, language practitioners, subject advisors, curriculum designers, material designers, policy-makers, examiners, the Department of Education and the public. It will contribute to the body of knowledge on the extent to which African learners are linguistically disadvantaged in the present education system. This thesis also deliberates on the need for a paradigm shift in terms of Language-in-Education (LiEP). It will also provide educators with guidelines on ways to approach writing lessons that will not be biased to learners' linguistic backgrounds. It will also contribute towards the production of better teaching and learning resources in terms of isiXhosa and English. This thesis will fill a significant gap in the study of African languages in general. It will also add information to the study of socio-linguistics which has taken significant strides in the research field over the last decade (the nineties).

1.4 Context/ Background to study

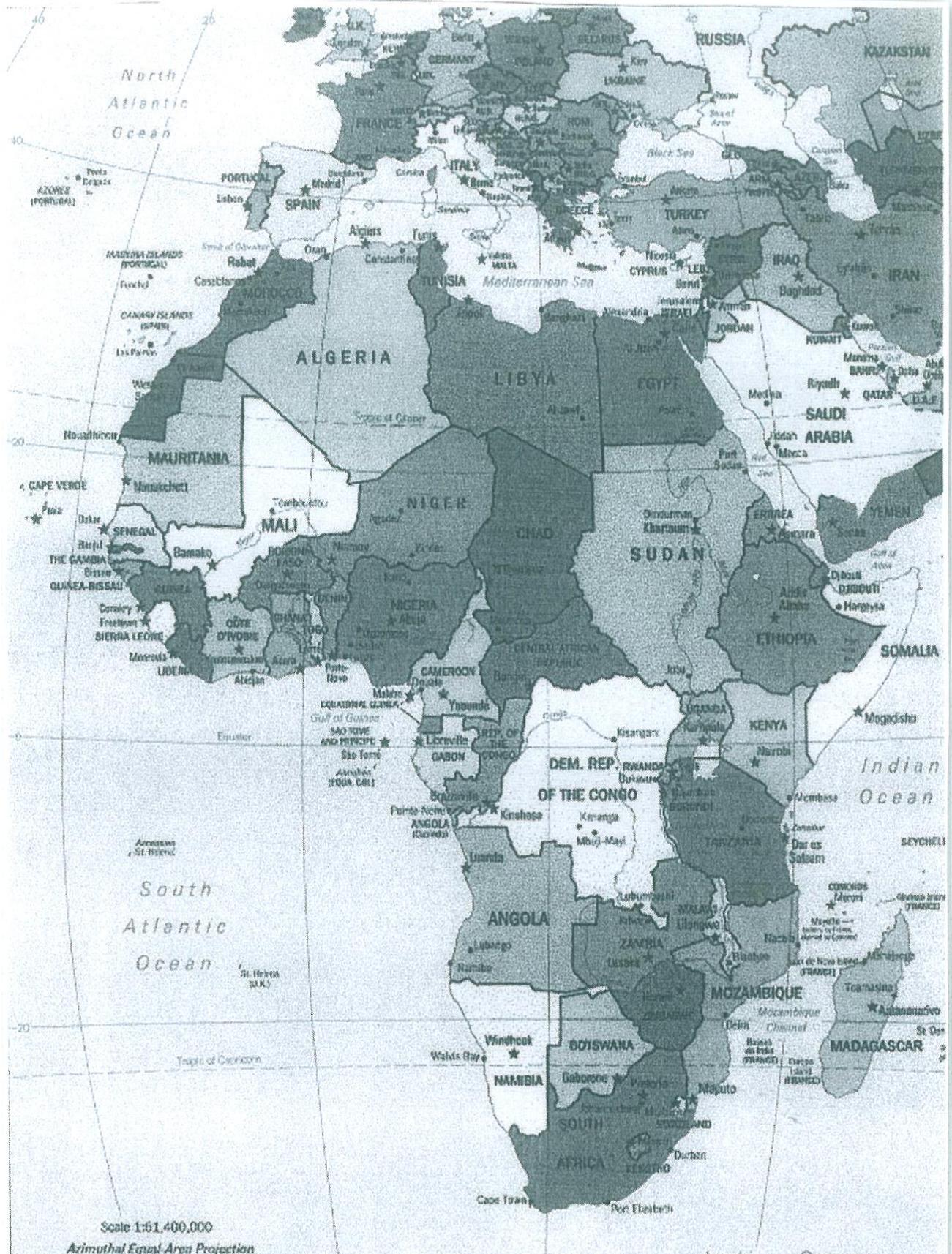
This thesis focuses on certain varieties of isiXhosa which are the following:

- isiBhaca which is spoken in the areas of Mzimkhulu and Mount Frere;
- isiHlubi which is spoken in the areas of Matatiele, Mount Fletcher and Sterkspruit and it has to be mentioned that isiHlubi is also spoken in some parts of Mount Frere such as eMaxhegwini, eLuyengweni and kwaMnyamana;
- isiMpondo which is spoken the areas of Mbizana, Lusikisiki, Libode, Ngqeleni and Flagstaff;
- isiThembu which is spoken in the areas of Ngcobo, Mthatha, Lady Frere, Cofimvaba and Cala; and
- isiGcaleka which happens to be the standard variety of the speakers of isiXhosa. This is so because it is used in the prescribed books for learners in schools. Furthermore, the written form of isiXhosa is based on isiGcaleka. IsiGcaleka is also widely used in governmental spheres and in the media. IsiGcaleka is spoken in the areas of Dutywa, Butterworth, Willowvale, Centane and Ngqamakhwe.

There is also an equivalent of isiGcaleka. This variety is called isiRharhabe and is used in the western part of the Great Kei River. The investigation only focuses on some of the varieties spoken in the eastern part of the Great Kei River. All these areas mentioned form part of the place that was previously called the Transkei Homeland, which existed before the 1994 elections in the Republic of South Africa. Because of the vast area in which these varieties are spoken only four areas with different varieties have been selected for investigation. For isiBhaca the area around Mzimkhulu was selected, for isiHlubi an exploration was done in Matatiele, for isiMpondo the area of Mbizana was selected and for isiThembu the

study was done around Ngcobo. The study also concentrated on the area of Butterworth for isiGcaleka.

The following three pages depict maps of Africa, South Africa and the Province of the Eastern Cape to enable the reader to locate the areas where the study was undertaken. **Figure 1: Map of Africa**



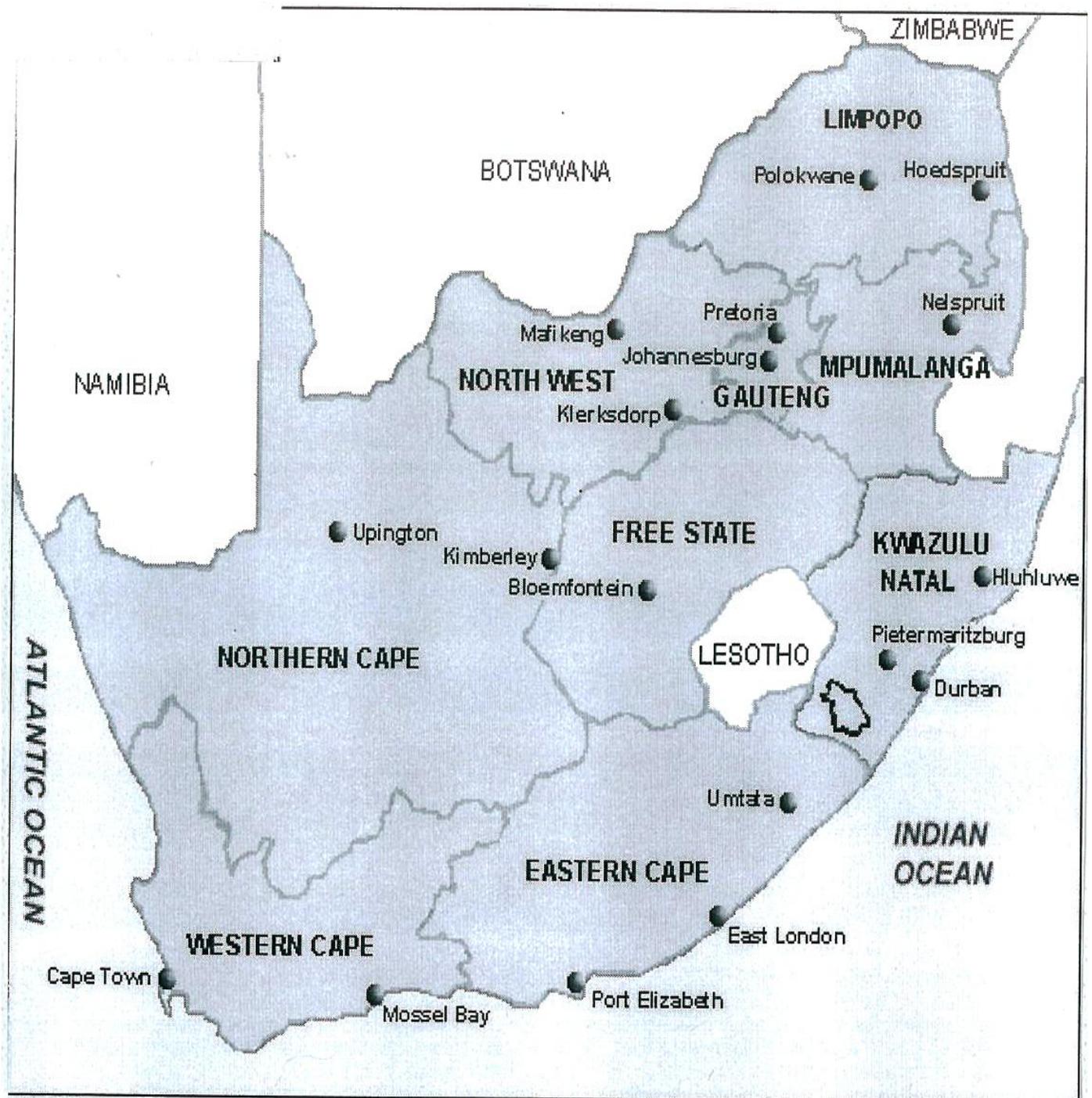
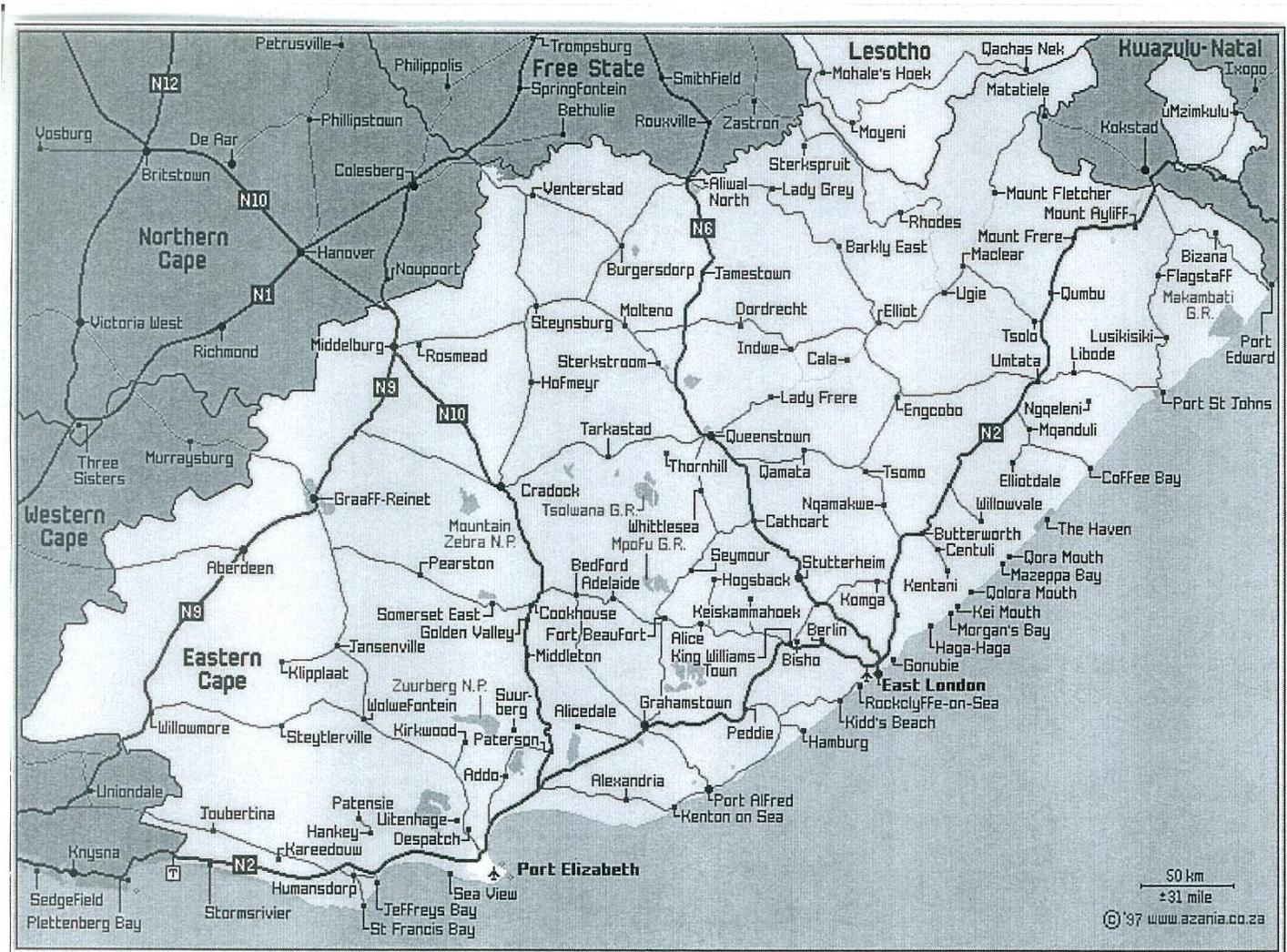


Figure 2: Map of the Republic of South Africa

Figure 3: Map of the Province of the Eastern Cape



The maps are included as information for the reader indicating where the research area is located. The researcher includes firstly the map of Africa as the research was conducted on the African continent. The researcher includes the map of the Republic of South Africa which illustrates the nine provinces. A map of the Province of the Eastern Cape is included to enable the reader to locate the areas that are mentioned in the study.

The reason for selecting these varieties is that they are in close proximity to one another and furthermore, the speakers of isiBhaca, isiHlubi and isiMpondo consider the former language varieties as of a lower status to isiXhosa (Nomlomo, 1993). The speakers of isiBhaca, isiHlubi and isiMpondo considered their varieties to be far from the standard variety. Accordingly, by studying these varieties, one will be better placed to agree or disagree with the findings by Nomlomo. It is noted in the same study by Nomlomo (1993), that speakers of isiThembu considered their variety comparable to the standard variety of isiXhosa. IsiGcaleka is used for the investigation since, as previously mentioned, it happens to be the standard variety used by all speakers of isiXhosa. The reason for excluding Mount Frere where isiBhaca is spoken, is that the area is close to Matatiele an area where isiHlubi is spoken, and this may influence the linguistic variety. It is therefore for this particular reason that the study was done in the area of Mzimkhulu. For the isiMpondo variety, the area of Mbizana was chosen because this area lies on the extreme end of the then Transkei area. Ngcobo, an area where isiThembu is spoken, was chosen because it is geographically in the middle of other areas where this variety is spoken. This applies to Butterworth as well, where isiGcaleka is spoken.

A school was selected in each for purposes of the investigation. Most learners in these schools came from the areas where the schools are situated or from surrounding locations or villages. It is interesting to note that the average age of

the learners was 15 years in Grade 8 and 16 in Grade 9, in all of the five schools investigated. This information was obtained from the educators in these schools.

For ethical considerations educators and learners were assured that their names would not be used in the study. For the purpose of this study the school names are not mentioned, instead letters of the alphabet are used. The overall number of learners in all five schools was as follows:

- School A in Mzimkhulu: 1050
- School B in Butterworth: 600
- School C in Mbizana: 720
- School D in Ngcobo: 250
- School E in Matatiele: 159.

Learners doing Grades 8 and 9 were selected to be part of the investigation. These grades were chosen because it is the opinion of the researcher that they form part of the foundation in our education system. School A had twenty-seven educators, of whom three were male. School B had fourteen educators, four of whom were male. School C had twenty-one educators, of whom seven were male. School D had a total of ten educators, of whom two were male. In School E there were eight educators, of whom one was male, and also happened to be the headmaster. All educators were African and first language isiXhosa speakers. These educators come either from areas where the schools were situated or from surrounding areas. The educators teaching Grades 8 and 9 in these schools were both male and female. Their qualifications ranged from Secondary Teachers Diploma to Bachelor of Arts in Education. School A was one kilometre from the town of Mzimkhulu. School B was about ten kilometres from the town of Butterworth. School C was about twenty kilometres away from the town of Mbizana. School D was about ten kilometres from the town of Ngcobo. School E was about twenty-eight kilometres from the town of Matatiele. All schools visited were well-built with electricity and water facilities, though some schools had

classrooms with broken windows, broken chairs and desks. This made it difficult for the learners to concentrate, especially in winter when it is cold. Some schools though were well cared for, as they were surrounded by fencing and the buildings were in good shape. In some schools the classrooms look cramped with learners. All the schools were surrounded by fencing which kept out livestock and prevented grazing in the premises.

1.5 Standard versus non-standard languages

IsiXhosa is one of the eleven official languages of the Republic of South Africa. It forms part of the Nguni group of African languages; other languages in this group are isiNdebele, isiZulu and SiSwati. According to the 2001 Census, isiXhosa is the second largest language in South Africa with the highest number of speakers after isiZulu. It is spoken mainly in the provinces of the Eastern Cape (where this study has been undertaken) and the Western Cape, although there are a number of speakers in other provinces as well. It is interesting to note that according to the 2001 Census, out of nearly forty-four and a half million people, close to eight million people speak isiXhosa as their home language in South Africa. This is reflected in the following table:

Home language	South Africa
Afrikaans	5 983 426
English	3 673 203
IsiNdebele	711 821
IsiXhosa	7 907 153
IsiZulu	10 677 305
Sepedi	4 208 980
Sesotho	3 555 186
Setswana	3 677 016
SiSwati	1 194 430
Tshivenda	1 021 757
Xitsonga	1 992 207
Other	217 293
Total	44 819 778

Table 1: Population by home language in South Africa (Census 2001, 2003)

IsiXhosa has various regional dialects, namely, isiBhaca, isiBomvana, isiCele, isiHlubi, isiMpondomise, isiGcaleka, isiNtlangwini, isiThembu and isiXesibe. The differences between these dialects are clearly marked. IsiGcaleka happens to form the standard variety. As was previously mentioned, there is a variety which is equivalent to isiGcaleka, known as isiRharhabe. IsiGcaleka was written when the missionaries started printing isiXhosa around the year 1800 (Lanham and Prinsloo, 1978). Phalo who was the king of amaXhosa had two sons, Gcaleka and Rharhabe (Lanham and Prinsloo, 1978; Pahl, 1983). They happened to engage in a war, and Gcaleka together with his subjects settled in the east of the Great Kei River and occupied the areas around Butterworth, Centane, Dutywa,

Ngqamakhwe and Willowvale (Pereis, 1981; Mertens and Broster, 1973); while Rharhabe and his subjects crossed the Great Kei River and occupied the area west of this river. IsiXhosa is therefore based on both isiGcaleka and isiRharhabe varieties.

Socio-linguists are of the opinion that a standardised variety of any language is associated with prestige and has a positive socio-economic connotation in climbing the social ladder (Appel and Muysken, 1987; Crystal, 1985 and Thipa, 1992). Crystal (1985:286) states that a

... 'standard language or variety or dialect' is a term that is used in sociolinguistics to refer to a prestigious variety of language that is used within a speech community and cuts across regional differences, providing a unified means of communication, thus institutionalized norm which can be used in the mass media, in teaching the language to foreigners...'

Gavin and Mathiot in the Stannon Report (1996:36), define a standard language as; "a codified form of language, accepted by and serving as a model, to a larger speech community."

In the Stannon Report (1996:36), Van Wyk's definition of a standard language shows that:

- (a) standard languages must serve the speakers of different non-standard varieties, and
- (b) that standard languages carry a measure or prestige and with that also power.

According to the Stannon Report (1996), a standard language refers to the written, formal form of language. It is taught in schools and used in publications and radio.

The feature that seems to be shared by all standard languages is the fact that they are recognized or accepted by, or prescribed for given communities or societies as subordinate varieties. According to Calteaux (1994:44), a standard language 'transcends all other varieties in the personal repertoires of the members of the community'. A language or language variety that does not conform to this 'institutionalized norm' according to Crystal (1985), is referred to as a non-standard language. He hastens to add though, that non-standard is not intended to suggest that other forms of language 'lack standards' in any linguistic sense. A standard variety on the one hand is a codified form of language which is generally accepted as the language in written forms, while on the other hand a non-standard variety is one which does not enjoy such acceptance. Various sociolinguists hold the view that standard languages are superordinate language varieties representing in one way or another correct or prestigious linguistic usage. Standard languages are a result of a direct and deliberate intervention by society. This is true when one looks at isiXhosa. The missionaries firstly settled where isiGcaleka is spoken and as such developed it. Had they first settled in an area where one of the other varieties is spoken, then that variety would be termed the standard variety of isiXhosa. Standard languages are varieties co-existing with, and used by speakers of various non-standard varieties in formal settings.

Appel and Muysken (1987), note that the non-standardised variety is often associated with low status and lack of educational achievement. Graddol and Meinhof (1999), support this view by stating that learners who speak the non-standardised dialect have more problems at school than the learners who speak the standardised dialect.

The child with a divergent dialect is faced with an almost impossible task of learning a new language and learning to read at the same time. As Strickland and others (1971) have found, learners come to school with a very complex and well-developed sentence structure. However, when learners begin the process of learning to read, they are often asked to read a language that is foreign to them in terms of vocabulary, sentence structure and pronunciation.

With isiXhosa, there is some evidence of favouritism by educators, in as far as the standard variety is concerned in that educators tend to emphasise that learners speak and write the standard variety irrespective of the variety they speak at home. In my experience as an educator who has taught isiXhosa for nine years at both the former 'junior secondary' and 'senior secondary' levels, the above-mentioned point seems to hold water. Nomlomo (1993) confirms this by stating that the non-standardised dialects of isiXhosa are stigmatised and conferred lower status in education, whereas the standardised variety is treated with prestige. Speakers of non-standardised dialects tend to develop a negative attitude towards own dialects in favour of the standardised dialect. The study by Nomlomo (1993), demonstrates that a negative attitude has a grave effect on learners' self-concepts and academic achievement. The situation is further complicated by a strong normative attitude assumed in the schools: all non-standard language features are attributed to imperfect acquisition (Gorlach, 1983).

After 1948 when the Nationalist Government came into power, "Bantu Education" was centralised and the standardisation process became formal. Language Boards were instituted to standardise spelling as well as the settling of still outstanding differences of orthographic opinion, the creation of new words in an effort to modernise these languages and enable them to express the many concepts needed in the educational syllabi, broadcasting services and technical training (Van Wyk in Slabbert and Finlayson, 1999).

These Language Boards made recommendations on highly influential and profitable markets for prescribed books for schools. In so doing they acted as guardian angels for language purity. According to Slabbert and Finlayson (1999), these boards were expected to screen any protest literature and that resulted in published works in African languages being restricted to 'traditional' themes. Slabbert and Finlayson (1999) further postulate that because of the association with apartheid structures, standardisation lacked legitimacy. This is so because the majority of those whom these Boards were meant to serve was excluded in the whole process. Standard languages are consistently viewed as a result of historical accident and a direct and deliberate intervention by society (Calteaux in Stanon Report, 1996:50). One would assume for instance, if by chance the missionaries had come across the amaHlubi and learnt their speech pattern, isiHlubi would be the current standardised variety.

In 1963 the apartheid government amended language clauses of the former Constitution so that the newly formed self-governing States, the former homelands, could legislate themselves on the status of the African language of the region. This enabled African languages to gain some official status, for example, the former Transkei government chose isiXhosa as one of its official languages. As has been previously mentioned, this study was undertaken in the former homeland (Transkei) that now forms part of the Eastern Cape Province. The Constitution of the Republic of South Africa of 1996, declared eleven major South African languages as national languages. This declaration, which was also part of the Interim Constitution of 1994, for the first time in the history of South Africa, gave national status to the nine African languages. Appropriate and accepted standard forms of the African languages are requirements for the effective use of these languages in higher functions. Though African languages are accorded the official status,

their use in practice is very limited and often restricted to political gestures, such as their inclusion in letterheads and single phrases in advertisements (Slabbert and Finlayson, 1999:237).

This was again evident in the inscriptions that were written when the Constitutional Court was opened, which were in the eleven official languages of the Republic of South Africa.

The standards are generally regarded as linguistically the closest to the rural varieties (Slabbert and Finlayson, 1999). Calteaux (1996:35) concurs with this view in that,

in South Africa the standard forms of the African languages are based on regional dialects which are spoken in the rural areas.

Both these views emphasise the fact that the form that is taught in schools is not a mixed variety but is rather based on a variety that is rural. This study envisages highlighting the point that in isiXhosa for instance, many rural varieties exist but the standard happened to occur by chance in that the missionaries first settled where isiGcaleka is spoken. To take the point further isiHlubi for instance, is spoken in the rural areas of Matatiele, Mount Fletcher and Sterkspruit, and it is linguistically far different from the standard. Here are a few examples that illustrate this point:

IsiXhosa (Standard)	IsiHlubi (Variety)	English
<i>umngxuma</i>	<i>isigodi</i>	(hole)
<i>krwada</i>	<i>luhlaza</i>	(raw)
<i>ukuzala</i>	<i>ukugcwala</i>	(to be full)
<i>ukusela</i>	<i>ukunatha</i>	(to drink)
<i>ukhuko</i>	<i>igcantsi</i>	(traditional mat)
<i>utywala</i>	<i>ijiki</i>	(alcohol)

However, Calteaux (1996:38) states,

typically, non-standardised dialects are not socially equal to the standard dialect, i.e. speaking the standard dialect is associated with high socio-economic prestige.

She goes on (1996:50) to add that,

standard languages are used for higher functions of language, such as in the domains of education, religion and formal meetings.

However, Calteaux (1996:50) acknowledges that,

this viewpoint seems to be changing, however, as the younger generation no longer hold the standard language in awe.

This may be due to the fact that in educational settings emphasis is presently more on communicative competence than in knowing the rules of a language per se. According to Slabbert and Finlayson (1999), more recent research has shown that although stakeholders in education generally welcome the official status of African languages, their practical value in education and the market-place is not held in esteem. African parents would prefer their children to learn something

useful and new such as English rather than an African language. A rather naïve feeling is that, if you can speak it why should you learn it? This is of course a very dangerous view when one considers that certain aspects of the language have to be preserved. One may think of culture that needs to be documented, and if one only knows how to speak a language, it does not necessarily mean that one can write it. What follows then is whether you speak the language; one should learn the language in order to be able to write the language. For instance, currently there is discourse on Indigenous Knowledge Systems (IKSs) to be introduced in schools. One wonders as the interest of studying an African language is taking a downward spiral, how the teaching of IKSs will happen.

Educators find themselves caught in-between. They appreciate the possibility of learners being able to communicate yet they fear the demise of the standard form. Slabbert and Finlayson (1999:239), note the following comments expressed by educators on the demise of the standard languages:

- (i) I think youngsters must be taught the pure languages so that they can know their culture.
- (ii) The children do not speak standard Zulu. It is a serious problem. These languages kill Zulu. Do you want to kill Zulu? We are to enforce and maintain the standards. I am as a Zulu teacher totally against it. If these languages are successful, Zulu writers will be regarded as outdated.
- (iii) It disturbs them (the students in learning of the standards).
- (iv) When they go out of the classroom it is the end of the standard language.

The educators I observed have the following views concerning the learning of the standards:

- (i) The learners do not know isiXhosa; you have to bring books that are written in isiXhosa.
- (ii) The learners cannot pronounce the words in isiXhosa.
- (iii) There is an influence of the languages spoken in KwaZulu-Natal.
- (iv) The learners do not know how to write and read in isiXhosa.
- (v) There is a scarcity of written material in isiXhosa.

Research on African languages in the classroom substantiates the view by educator, Malimabe, in Slabbert and Finlayson (1999:240) that:

'acknowledges that many words from the standard forms are anglicized in class but is of the opinion that 'codeswitching should be discouraged in the classroom, especially where it interferes with the purity of the standard language'.

This view is interesting when one considers that the present education system encourages the learners to be communicative. Will learners be able to communicate if they are restricted to the standard form? This question remains to be answered.

The stigmatisation of non-standardised dialects of isiXhosa in the classroom goes against the visions of language equity that encourages the removal of dialectal prejudice in education, the State and private sector (LANGTAG, 1996). One can question the practices of educators as against the principles as laid down by the Constitution of the country. It has been previously proven that while a learner learns another language it will be better if the home language is nurtured in order for him or her to better learn the new language. This view is supported by

a number of scholars who point out that if the status and the usage of a learner's first language is reduced in an educational context, any subsequent learning may be hindered (Siegel in Spofana, 2008).

In schools, the standard variety of isiXhosa (that is, the one that is written in books, used in education, Government and mass media) is taught as a first language to all learners who are doing isiXhosa as a subject from Grade R to Grade 12 in the Eastern, Western and Northern Cape, Free State, Gauteng, KwaZulu-Natal and North West provinces. For the first four years of schooling isiXhosa is used as a medium of instruction or the language of learning and teaching (LoLT), and in the fifth year the medium of instruction is English which is the second language of most of the learners.

To summarise, it is the view of the researcher that a standard language needs to be used in the print and electronic media, education setting and in a government context. This point emphasises the fact that, though in a classroom context learners need to be communicative, they also have to know the rules of a language. This will help them improve their written and spoken language, and they will be in a position to organise their thoughts in a logical manner. In the same vein the non-standard variety has to be accommodated in the classroom. The standard variety is not necessarily better than other varieties nor that the speakers of the non-standard variety are less intelligent than the speakers of the standard variety; but standardisation of isiXhosa occurred as a result of historical coincidence. Therefore, the superiority or inferiority in different isiXhosa varieties and the notion of "standard" and "non-standard" should be challenged on all fronts (Spofana, 2008).

Research shows that maintaining the learners' home language and culture is essential in supporting and sustaining their academic performance (Diaz in

Nomlomo, 1993). Cultural roots contribute to one's self-esteem and sense of belonging (Gxilishe, 1996; Gfeller and Robinson in Spofana, 2008). It is a necessity of language to make sure that it is understandable and is able to facilitate expression (Spofana, 2008).

If the third specific outcome of the Language, Literacy and Communication (LOC) learning area of Curriculum 2005 that requires learners to respond to the aesthetic, effective, cultural and social values of the text is to be realized, the above comments need to be taken into consideration. The current status of varieties in the classroom shows that these varieties are still marginalised as incorrect forms. In a multilingual country like South Africa, one wonders why learners are deprived of their rights to use their home varieties in order to build on the strengths that learners bring to the school environment. The following section will consider the methodology used in the study.

1.6 Methodology

The approach for the proposed study will mainly be qualitative, though a quantitative approach may also be necessary. Qualitative research is typically used to answer questions about the complex nature of phenomena, often with the purpose of describing and understanding the phenomena from the participants' point of view (Bogdan and Biklen, 1992). This approach is also referred to as the interpretative, constructivist or post-positivist approach. The quantitative approach, on one hand, is used to answer questions about relationships among measured variables with the purpose of explaining, predicting and controlling phenomena. It is sometimes called the traditional, experimental or positivist approach (Green and Wallat, 1981; Mouton, 2001).

Denzin and Lincoln (1994:2) define qualitative research as,

multi-method in focus, involving an interpretative, naturalistic approach to its subject matter. This means qualitative researchers study things in their natural settings, attempting to make sense, interpret phenomena in terms of the meanings people bring to them. Qualitative research involves the studied use and collection of a variety of empirical materials – case study, personal experience, introspective, life story, interview, observational, historical, interactional and visual texts – that describe routine and problematic moments and meanings in individuals' lives. Accordingly, qualitative researchers deploy a wide range of interconnected methods, hoping always to get a better fix on the subject matter at hand.

Qualitative research or phenomenological inquiry, uses a naturalistic approach that seeks to understand phenomena in context-specific settings. According to Strauss and Corbin (1990:7), qualitative research can be broadly defined as,

any kind of research that produces findings not arrived at by means of statistical procedures or other means of quantification.

Researchers using a qualitative approach seek illumination, understanding and extrapolation of situations that are similar to each other (Strauss and Corbin, 1990). Qualitative research does accept the complex and dynamic quality of the social world. Strauss and Corbin (1990:7), postulate that qualitative methods can be used to understand any phenomena about which little is yet known. These methods can also be used to gain insights into things about which much is already known. For the researcher and the reader likewise to understand phenomena better, qualitative data have to fully describe phenomena at hand.

Several scholars have identified prominent characteristics of qualitative research (Bogdan and Biklen, 1982; Patton, 1990; Strauss and Corbin, 1990; Eisner, 1991; Hoepfl, 1997). The following list represents a synthesis of these scholars' descriptions of qualitative research:

- Qualitative research uses the natural setting as a source of data.
- The researcher acts as the "human instrument" of data collection.
- Researchers who use qualitative inquiry predominantly use inductive data analysis.
- The reports tend to be descriptive in nature and they have an expressive language.
- Qualitative research has an interpretative character that is aimed at discovering the meaning events have for the individuals who experience them, and the interpretations of those meanings by the researcher.
- Researchers who use the qualitative method pay attention to the idiosyncratic as well as the pervasive, thereby seeking uniqueness of each case.
- Qualitative research has an emergent design, and researchers focus on this emerging process as well as the outcomes or product of research.
- Special criteria are used for judging qualitative research.

When one looks at these characteristics one would find that they are absolute as they merely provide a direction and framework that would help one develop a specific design and concrete data tactics. These characteristics are mutually inclusive as they are interconnected. As the researcher seeks to observe and interpret meanings in context, it is neither possible nor appropriate to finalize research strategies before he or she has begun to collect data. One may add that the following strengths of the qualitative method become clear:

- It studies people in terms of their own definitions of the world (the insider perspective).
- It focuses on the subjective experiences of individuals, and
- it is sensitive to the contexts in which people interact with each other.

In line with Hitchcock and Hughes (1995), the methodology for this study concentrates on gaining first-hand knowledge of the topic at hand (which is the influence of certain varieties of isiXhosa on English texts and vice versa) by focusing on social behaviour in natural settings. To this end, classroom practices of eight educators selected from five schools which are situated where isiBhaca, isiGcaleka, isiHlubi, isiMpondo and isiThembu are spoken was observed. This was done in order to gain an understanding of what happens in the classrooms where isiXhosa is taught as a first language and English as a second language. This is done when educators teach a wide range of topics based on the prescribed Policy Document of the Department of Education (October, 1997). The Policy Document is currently used in schools in the place of what was previously known as the syllabus. This Policy Document is meant for the Senior Phase which covers grades seven to nine. It is prescribed for the Learning Area of Language, Literacy and Communication. The study aimed at focusing on grades eight and nine learners, as it is the researcher's belief that this is the foundation for learning a language. Failing our learners here means they are doomed in that they will not be able to grasp the necessary core in the learning of a language.

In addition, learners were given a topic on which they were to write. This was in both isiXhosa and English. This was done in consultation with the relevant educators of the grades under study. Teaching and learning resources used by the educators in teaching isiXhosa and English were considered and analyzed.

Interviews, questionnaires, discussions and informal conversation with educators were conducted in order to discover whether educators encountered problems when teaching. These problems could relate to the scarcity of learning materials, atmosphere that was not conducive to learning, large numbers of learners in each classroom, seating arrangements in each classroom, and so on. Views of the educators on how they thought these problems could be addressed were also taken into consideration. Structured and unstructured formats of interviews were used, in line with Burke (1987), who suggests that interviews are most useful if they are for specific input, and, at the same time allow for additional information gathered. Structured interviews aim at capturing precise data of a codable nature in order to explain behaviour within pre-established categories. Unstructured interviews are used in an attempt to understand the complex behaviour of members of society without imposing any prior categorization that may limit the field of enquiry (Bless and Higson-Smith, 1995).

Rubin and Rubin (1995:195) state that,

cultural interviews are about learning how people see, understand, interpret their world. In cultural interviews, the researcher spends most of the time listening to what people say rather than posing detailed focused questions. Most of the thinking about what to follow up on is done between, rather than during interviews. By contrast topical interviews are focused on subjects that the interviewer has chosen, involve more questioning and rapid exchanges, and are more concerned with matters of fact and less concerned with eliciting shades of meaning that cultural interviews are. Most of the follow-ups are done within rather than interviews.

The following detailed discussion will be focusing on what is meant by a text. This is done as to give a better understanding on the meaning of a text. A text is

a printed or written word which is used as a topic or subject of discussion. Text is an ancient way of transferring information. The importance of a written text is difficult to exaggerate. As an extension of spoken language it allows ideas to be transferred from one person to the next. As most human knowledge is combined in text, it is therefore not surprising that most information transfer is through the medium of texts. Grabe and Kaplan (1996), argue that a text is a structural equivalent of language in real use which communicates meaning in all four senses of Hymes's communicative competence (whether a text is: possible, feasible, appropriate and performed), and which suggest a topic of discourse (however small).

Furthermore, as Halliday in Grabe and Kaplan (1996) indicates, a text should not solely be defined as having a formal opening or closure as it is seamless, with a predictable structure. The beginning and end of texts are more likely to be determined socially and semantically from the context, rather than from a set of formal structural patterns of some organisation (Button and Black, 1985). What can be deduced from the above definition is that a text occurs when a discourse segment is identified as possible, feasible, appropriate and performed, and has a topic. It is worthwhile to add that texts might ask the following:

- Straight information which is arranged in a logical manner.
- Discussion of different points of view about a particular subject.
- Arguments for a particular point of view, that is, to make a case for one side of an argument.
- Comparison or contrast of several different things (Richards *et al*, 1997).

To recap, a text is a piece of spoken or written language. A text may be considered from the point of view of its structure and or its functions. A full understanding of a text is often impossible without reference to the context in

which it occurs. A text may consist of just one word, for example, DANGER on a warning sign or it may be of considerable length. As has been mentioned earlier in this section, learners' texts will be used as defined in the above discussion.

1.7 Scope and organization of the study

The study comprises five chapters which are organised as follows:

Chapter One: This chapter is an introduction to the study. It expands on the following:

- Preamble
- Aims of the study
- Significance of the study
- Context/ Background to the study
- Discussion on standard versus non-standard languages
- Methodology
- Scope and organization of the study
- Conclusion

Chapter Two: This chapter looks at the language planning and policy issues in South Africa. It has the following:

- South African Language Policy
- Comments on and the analysis of the Language-in-Education Policy (LiEP)
- Conclusion

Chapter Three: This chapter deals with the data collected in the study. It extrapolates the following:

- Introduction

- Data Collected
- Conclusion

Chapter Four: This chapter looks at the analysis of data and observation. It has the following:

- Introduction
- Analysis and observations
- Conclusion

Chapter Five: This chapter presents the conclusion of the study, possibilities for future studies and recommendations. It has the following:

- Introduction
- Conclusions from the study
- A future study
- Recommendations
- Conclusion

1.8 Conclusion

The chapter considered the aims of the study, its significance, the context/background to the study and the scope and organisation of the study. A discussion on the standard language versus non-standard language was explored. It needs to be pointed out that isiXhosa has different varieties and educators need to be sensitive when dealing with learners speaking such varieties in the classroom. The chapter has also broadly discussed the methodology to be used in the study. The chapter has also included a brief overview of the definition of a text. This has been necessary because texts that were written by the learners in Grade 8 and 9 in both isiXhosa and English were used. The data was comprised of what was observed in the classroom, what was

obtained from the interviews, questionnaires, discussions with educators and texts written by the learners and is considered in the third chapter. The next chapter considers the language planning and policy issues in South Africa and the Language-in-Education (LiEP). Comments on, and an analysis of the Language-in-Education Policy is presented.

CHAPTER 2

LANGUAGE PLANNING AND POLICY ISSUES IN SOUTH AFRICA

2.1 Introduction

Having considered in the first chapter, the aims, significance and the contextual background to the study together with a discussion on what may be considered to be a standard language, this chapter explores the language planning and policy issues in South Africa. An analysis as well as comments on the Language-in-Education Policy (LiEP) is presented. The reason for exploring the language and planning issues in South Africa is that it is the researcher's belief that whenever there is a debate about a particular issue there must be a policy guiding that debate.

2.2 South African Language Policy

Eva Engholm in Pütz (1994:138) observes that:

Language is the key to the heart of a people. If we lose the key,
we lose the people. If we treasure the key and keep it safe, it will unlock
the door to untold riches, riches which cannot be guessed at from the

other side of the door.

The above observation is pertinent for the purpose of this chapter as it considers language planning and policy issues in South Africa. For many years English and Afrikaans have enjoyed a higher status than African languages in South Africa. Black South Africans tend to undermine the survival of African languages by attaching more value to both English and Afrikaans. This may be the result of a colonised mind of a black South African. Undoubtedly English is the language of power in the post-apartheid South Africa and Afrikaans continues to play a supportive role in the processes of economic production in the formal economy even though there are endeavours to reduce its significance in high-status domains. Alexander (2007:3) points out that:

The question that we have to consider presently is whether this fact in and of itself implies, as is often said and universally assumed, that "English is enough" and what the implications of this belief are for democracy and development.

English in particular, has been made a language of choice as a language of learning and teaching by many black South Africans. Be that as it may, the prospects of using African languages as alternative languages of learning and teaching at schools appear very bleak in the foreseeable future at least. This is so in spite of the fact that South Africa has the most progressive Constitution which declares eleven languages as official. Many a commentator sees this declaration as just a symbolic gesture because the government of the day has not shown any real or total commitment in promoting African Languages or multilingualism for that matter (Tshotsho, 2007). At a 2004 conference by the South African Applied Linguistics Association (SAALA), Mgijima of the Department of Arts and Culture, stated that the government was trying its best to promote indigenous languages by funding language centres in nine tertiary institutions in

South Africa. This seems to counter any attempts to promote multilingualism in the sense that funding the tertiary institutions alone will not suffice, as the problem seems to be entrenched at primary and secondary levels where the teaching of African languages seems to be poor. Therefore, equitable development should start at grassroots level.

A former Minister of Education, Naledi Pandor, stated in 2005 that the use of English was to be 'optional', but in the same vein she contradicted herself by saying that English was to remain the language of learning and teaching until African languages were sufficiently developed. The government of the day in South Africa advocates that there may be equal opportunity in education but language in education in particular does not receive the attention it deserves. Barry (2002) argues that research has shown that language and achievement are closely related and that the use of the English language as a language of learning and teaching in South Africa contributes a great deal to the high failure rate and dropout rate among black learners. Proficiency in English is essential as learners are expected to complete the exercises in school subjects in English. The first Minister of Education post-1994, Sibusiso Bengu, stated in 1996 that theoretically, learners have the right to education in the language of their choice, but practically this was not feasible since there were no sufficiently written resources in indigenous languages. Invariably English continues as the language of learning and teaching. Cummins (1984), argues that learners need English cognitive and language proficiency (CALP) to be well developed in order to cope with the curriculum in school. According to Cummins (1984), once CALP is acquired in one language it could be transferred to any other language. It stands to reason therefore that CALP acquired in African languages can be transferred to classes where English is the language of learning and teaching. Hakuta in Tshotsho (2007), supports this view that skills acquired in the mother tongue could be transferred to English. This however remains to be seen as black

learners are taught in a mixture of English and an African language in black community schools (Banda, 2003).

The reality in South Africa is that English enjoys a dominant status as it is used in government and business. As a result English is thought to be more important than African languages and black parents who send their children to English medium schools share the same view. Nonetheless, this 'luxury' seems to be affordable to only a few, as the majority cannot afford to send their children to these schools, and as such their children suffer the consequences of not being proficient in English (Mc Donald, 1990). According to Chaka (1997), this preference of English totally undermines the policy of the government to promote equal opportunities in South Africa. Learners realise that proficiency in English is important in order to be successful in the global village as well as to be proficient in academic writing (Chaka, 1997). To add salt to the wound, selection for positions in the job market is also based on how proficient an individual is in English. This is so even if a person is being interviewed for a position which is related to an African language. In South Africa, learners who do not have resources to develop language-related skills are at a disadvantage (Tshotsho, 2007).

2.2.1 The first language debate and Language Policy in South Africa

The aims of the Language policy were to redress what was implemented by apartheid South Africa where English and Afrikaans were afforded a higher status than the African languages. Before the advent of democracy English and Afrikaans enjoyed the status of being the official languages of South Africa. Learners whose first languages were English and Afrikaans were always privileged. It cannot be disputed that the majority of South Africans speak an

African language as a first language. There are about 22% speakers of isiZulu and 18% speakers of isiXhosa, while 16% constitutes the speakers of Afrikaans and less than 10% comprise the speakers of English as their first language. The remainder of the population speaks other indigenous languages (National Department of Education, 1992). After the dawn of democracy in 1994 eleven languages were declared as official languages and were given the same status. This was done in order to promote African languages which were neglected in the past. This afforded provinces a free choice to declare an official language/ languages at regional level from the eleven official languages (Barkhuizen and Gough, 1996). Section 31 of the Bill of Rights established the notion of languages as a fundamental right. The following is stated under Section 31 of the Bill of Rights:

- i) Every person shall have the right to use the language of his/her choice.
 - ii) No person shall be discriminated against on the grounds of language.
 - iii) Every person has the right to insist that the state communicates with him/her at national level in the official language of his/her choice (Senate sub-committee on languages in the National Department of Education, 1997).
- The vision of the South African government in promoting eleven languages could be seen as just improbable and insincere. The South African government has not provided the necessary human and physical resources required to promote multilingualism. Realistically speaking, English and Afrikaans still enjoy a higher status than other languages. De Klerk (2002), argues that the official recognition of English as the language used in both government and business spheres confirms the power and worth attached to it as a lingua franca in both these spheres.

At present 80% of the South African population choose English as the language of learning and teaching (Tshotsho, 2007). English as the language of choice by the majority of learners seems to entrench unequal opportunities in learning and teaching which invariably undermine the success of bilingualism (National Department of Education, 1998a).

In 1992, the National Education Policy (National Department of Education, 1992) in South Africa introduced a model where English was phased-in within specific subjects over a period of years. Learners were expected to undergo intensive learning at the beginning in their home language and the second language was to be introduced in grades four or five. The reason behind this is that most cognitive demanding skills be taught in the home language of the learner for a longer period of time so as to enable learners to benefit from the support of their mother tongue. Learners could only change to the second language when they have acquired necessary language and cognitive skills required for learning another language. Research suggests that this is not the case as parents demand the use of English and educators continue to teach in the way explained above. In school most African children are not taught in their mother tongue. Instead educators code switch to make learners understand the content which is written in English (Mc Donald, 1990; Meyer, 1997).

Some schools in the Western Cape prefer to offer a foreign language instead of one of the indigenous languages (Tshotsho, 2007). The post- 1994 language policy supports the democratisation of South Africa (Bengu, 1996). It aims at redressing the past linguistic imbalances and thus encourages multilingualism. Its eventual aim is to avoid the continuation of the dominance of English and Afrikaans while ensuring linguistic freedom of choice. Multilingualism is seen as challenging English as the language of power (African National Congress, 1992). The introduction of the policy promoting all eleven languages implies that English as a language should no longer enjoy any special privileges (Botha, 1994).

Tshotsho (2007) argues that there is little doubt that using English as a language of learning and teaching often denies access to better education for black rural learners while it simultaneously maintains the privileged status. It is therefore, for this reason that the South African Language Policy addresses the issues of status, access, equity and empowerment, based on the following principles:

- i) The right of the individual to choose which language or languages to study and use as a language of learning (medium of instruction).
- ii) The right of the individual to develop linguistic skills, in the language or languages of his/her choice, which are necessary for full participation in national, provincial and local life.
- iii) The necessity to promote and develop South African languages that were previously disadvantaged and neglected (African National Congress, 1994:124-134).

The goals of the Language Policy in South Africa are as follows:

- i) To promote national unity.
- ii) To entrench democracy (this includes the protection of language rights).
- iii) To promote multilingualism.
- iv) To promote respect for the tolerance towards linguistic and cultural diversity.
- v) To further the elaboration and modernization of African languages.
- vi) To promote national and economic development (Department of Arts, Culture, Science and Technology as cited by Tshotsho, 2007).

It is obvious that the South African Language Policy outlines a framework for the implementation of the Language-in-Education Policy (LiEP), which promotes multilingualism (Language-in-Education Policy, 1997). According to Tshotsho

(2007), this policy has two goals, namely, to encourage the teaching of African languages at all levels of education and parents' right to choose which language is to be used as the language of learning and teaching. Meyer's (1997) study clearly shows that any decision affecting the Language-in-Education Policy needs to be rooted to related issues on the ground. The importance of decisions pertaining to language policy to be taken at both local and regional levels must be emphasised; hence the appointment of staff by the Pan South African Language Board (PanSALB) at regional level to attend to all the language needs that the Provinces may have. The question though is whether the Policy is aimed at promoting individual multilingualism or societal multilingualism. This could be seen as an attempt by Government to use education as a tool to drive and achieve its multilingual goals. In 1995 the Minister of Arts, Culture, Science and Technology, established the Language Plan Task Group (LANGTAG) to advise him on the development of a comprehensive language plan. In accordance with the Group's recommendations, the Language-in-Education Policy should:

- i) Encourage the educational use of African languages at all levels of education.
- ii) Allow people to choose which language or languages are used as languages of learning and which languages are to be studied (Meyer, 1997:126).

For more than a decade very little has been achieved on both objectives, and despite the Minister's intervention to promote bilingualism in education, this policy continues to pay lip-service and serves as a symbolic gesture as South Africa continues treading towards monolingualism in education. The Government continues unabatedly to entrench English as a language of business, commerce, industry and government at the expense of African languages. Elected Members of Parliament continue to use English in Parliament when deliberating on issues

that affect the country and most documents in Government are accessible only in English. Given the above scenario many a researcher is convinced that it is unacceptable to insist on introducing African languages as languages of learning and teaching (Tshotsho, 2007).

Rex (1989) and Banda (2004), argue that although the National Department of Education promotes both bilingualism and multilingualism, it has not done much to develop programmes, and learning and teaching materials to develop African languages. For all languages taught and learnt at schools there needs to be a revision, if not an overhaul (Makoni, 1993). In order for the policy to function well the following questions have to be put to test:

- i) Will language teaching maintain L1-L2 distinction?
- ii) Will testing maintain higher, standard and lower grades distinctions?
- iii) How many languages will learners be required to study as a subject?
- iv) Will there be specific language requirements for admission to tertiary education institutions?
- v) Will learners be allowed to answer examination questions or other school subjects in the language of their choice as suggested by the ANC (1992)? (Barkhuizen and Gough, 1996).

The former Minister of Education in her budget speech of May 2005, addressed some of the questions above, where she stated that English would no longer be a compulsory subject and learners were free to choose any two languages in order to obtain a certificate in the Further Education and Training (FET) Band (Pandor, 2005). This is not feasible in the sense that black parents want their children to be taught in English as it is the language that is used in the market and for globalisation (Tshotsho, 2007). The former Chief Executive Officer of PanSALB does not agree with this thinking by parents as she argues that parents

of English second language speakers want their children to learn English to the detriment of their own culture (Marivate, 2005). She goes on to mention that 78% of black South Africans did not have the functional 'know-how' of English (Tshotsho, 2007).

However, Banda (2004) argues that 'culture sacrifice' is the risk most parents are willing to take as there is a lack of a viable language of learning and teaching. African language speakers, out of desperation, want to learn English for instrumental purposes so as to access education, housing and health services. It is therefore imperative for the Government to balance between what black South African people perceive as good education for their children, and the promotion of cultural heritage. Tshotsho (2007), argues that the Government should devise a strategy to promote and develop all South African languages in all aspects of language and not only promote the spoken language, to the detriment of writing in any language.

It has to be reiterated that one of the stumbling blocks to the successful implementation of the Language Policy is the lack of resources and funding. A well-formulated plan of action needs to be put devised in order to realise the development of African languages. Having nine language centres to develop African languages, makes the whole process diffuse and uncoordinated, and difficult to synergise the development among African languages (Marivate, 2005).

2.3 Comments on and the analysis of the Language-in-Education Policy (LiEP)

A language policy could play a central role in enabling citizens of a country to participate in the political, educational, social and economic life of that country. At the same time it can deny them that right. Constitutionally, the Republic of South Africa has eleven official languages, and the Constitution and Government promote multilingualism. For many, the term multilingualism has different meanings and is used in different contexts. Taking the field of education, for example, there are those who learn an additional language in an environment where it is often not used (such as learners in African townships and rural areas). Further to official languages, a language is to be regarded as official if it needs to function in 'some or all' of the following capabilities:

- i) the spoken language of the government officials in the exercise of official duties at national level;
- ii) the language written, communication between and within government agencies at the national level;
- iii) the language in which the government records are kept at the national level;
- iv) the language in which laws and regulations governing the nation as a whole are originally written;
- v) the language in which forms, such as tax forms and various applications related to national government, are published (Fasold as cited by Desai (2001)).

If African Languages are not used in primary domains of official government business, those who speak them will not take pride in using them and they will

continue having a low status. This is the case where our younger black South Africans prefer to use English more than their first languages which are African Languages. According to an address by the former Minister of Arts, Culture, Science and Technology at a Language Policy and Language Rights Awareness-raising Conference hosted by PanSALB in November 2001, an advisory body was appointed in 1999 to develop the language draft which was submitted to the Cabinet in September 2000. He stated that the Cabinet recommended that the Language Policy be amended. He also mentioned that consultants were commissioned to see to the implementation of the Language Policy in government departments.

LANGTAG (1996), among others recommended that where a learner's first language is Afrikaans or English, an African language should be learnt as an additional language. This is not necessarily happening as learners in schools where a learner's first language is Afrikaans or English are taught through their first languages in their schooling. Desai (2001), is of the view that the current Language-in-Education Policy privileges those learners whose home language is either English or Afrikaans, by enabling them to learn through the medium of their first language throughout their school years. Desai in Bisseker (2001), goes on to argue that there is a tendency among urban township schools to use English as the language of teaching and learning. This seems to backfire in the face of the authorities as more African learners tend to experience difficulty with literacy and numeracy. This is seen to be the cause of the emphasis on the learners being proficient in English. Desai in Bisseker (2001), continues to stress that:

If you haven't grasped the basics of reading and writing in your own language, you are unlikely to develop reading and writing proficiency in another language.

Desai is of the opinion that unless children are allowed to learn in their mother tongue, they will not be able to perform well at any point because the fundamentals of what they are learning are not established (Bisseker, 2001). This is reflected in the comparison that is normally made of matriculation results where the "Model C" schools get better results than their counterparts in the African community. One finds this comparison absurd because of the different settings in which this comparison is done in that some schools are better equipped with resources than others. These include, among others, learning and teaching resources, buildings, seating patterns in the classrooms, the number of learners in each classroom, and so on. From a language point of view, a learner whose first language is Afrikaans or English is asked to perform all his/her tasks in either of these languages, whereas a learner whose first language is isiXhosa, or any other African language for that matter, is asked to perform tasks in English. This is but one clear example that shows that although South Africa is said to have eleven official languages, English is still regarded as the language for technological, political and economic empowerment (Sentson, 1994).

This does not conform to the constitutional fact that all official languages need to be developed and promoted, in order to create linguistic equality. The Language-in-Education Policy (LiEP) pays lip-service to developing programmes for the redress of previously disadvantaged languages, and in trying to counter disadvantages resulting from the mismatches between the home language and languages of learning and teaching (Language-in-Education Plan, 1996).

To echo Desai's (2001) words, it would appear that African Languages are more attractive as languages of learning and teaching if they have greater currency in the daily running of the society. This is an obvious implication of an official language. In most contexts, when comments on home language education are made, it is always taken for granted that the vast number of learners learn best through their primary languages, but this seems not to be the case in Africa. As

Bernard Spolsky (1977), said; "it must be obvious to all that incomprehensible education is immoral".

Almost thirty years down the line learners throughout South Africa, are still being subjected to 'incomprehensible education'. The new Language-in-Education Policy is meant to facilitate communication across the barriers of colour, language and religion while at the same time creating an environment in which respect for languages other than one's own would be encouraged. What is interesting is that the LiEP is silent on obligations of the education system to facilitate learning. According to the LiEP only one language, except for grades ten to twelve, is compulsory for promotion to the next grade. One wonders how then multilingualism can be promoted in such a scenario. It is assumed that language development would take place in the content subject teaching; hence it would be necessary for learners to demonstrate their proficiency through language as a subject. Desai and Taylor as cited by Desai (2001), point out that:

given the very poor learning conditions existing at most schools and the virtual non-existence of a language across the curriculum approach, the chances of such language development happening are very slim indeed.

Given the general lack of awareness of the role of language in learning, specialist language educators will continue to play an important part in developing learners' language abilities.

A language policy is similar to a solution in this sense or at least it is a package of solutions, each one addressing a different problem and the whole addressing the school's language problems (Heugh, 1999). Language problems are challenges that can be met in this problem-solving way by providing the solutions detailed in a policy (Corson, 1990). The LiEP attempts to redress the

imbalances of the past but there are tensions that are inherent in it. Take for instance, “the right to choose”. Who can forget the 1976 Soweto uprisings? The incident serves as a constant reminder that no nation can afford to impose a language policy on learners. On the contrary the LiEP therefore has a darker side for allowing schools too much choice. There is an incorrect/misguided argument that an English-mainly policy would allow us to compete internationally only through the medium of English. This seems a contradiction when one considers the languages used in the recently formed African Union (AU). English does not seem to play a sole major role, as French is also used. Another example is when South Africa lost the bid to host the 2006 Soccer World Cup; the dominant language that was used in the announcement was French not English. The majority of South African learners view the right to receive education in the official language or languages of their choice as the right to receive education through the medium of English.

If our learners were able to acquire English effectively, that would not be a problem in terms of the trajectory as outlined in the former paragraphs. However, English remains an unreachable goal and an impossible dream for many a learner, not only as subject but as a language through which learners can access knowledge. As Desai (2001:331) puts it, ‘learners become mesmerized and paralysed by English’.

What can be stressed is that co-operation by all stakeholders, which include educators, parents, government officials, PanSALB and Provincial Language Committees, must be encouraged. If these stakeholders work together, the large numbers of South Africans who are facing the realities of linguistic exclusion from the public life in their country, because they are unable to speak English, could be minimized. Parliament needs to afford the necessary translation facilities because it is inconceivable that a government can hope to govern a

country more effectively if more than half of its population does not understand what the government says.

2.4 Conclusion

The chapter has considered South African language planning and policy issues in general. A brief analysis of the Language-in-Education Policy was provided. A language policy can play a central role in enabling citizens of a country to participate in the political, educational, social and economic life of that country. In the same breath it can deny them that right. There are capabilities that need to be fulfilled if a language is to be regarded as official. These are:

- Government officials must use it when they are exercising their duties at national level.
- All agencies within Government must use it in its written form and for communication purposes.
- All records in Government at national level should be kept in this language.
- Laws and regulations governing the country as a whole must be written in this language.
- Forms, such as tax forms and other applications related to national government must be published in this language.

Learners must be allowed to learn in their mother tongue in order for them to perform well at any point because the fundamentals of what they are learning are established in their mother tongue. African languages are attractive as languages of learning and teaching if they are used daily in the society. The new

Language-in-Education Policy (LiEP) is meant to facilitate communication across the barriers of colour, language and religion while at the same time creating an environment in which respect for languages other than one's own would be encouraged. The LiEP makes no mention of the education system as obliged to facilitate learning. Given the general lack of awareness of the role of language in learning, educators who are specialists in language, will continue to play an important role in developing the language capabilities of learners.

The LiEP tries to redress the imbalances of the past; on the contrary it has a darker side to it for allowing much choice on the part of individuals. What is needed is the cooperation by all stakeholders in language development and teaching so as to enable all South Africans to feel included in public life in their country. There needs to be translation services which are made available to Parliament so that each and every South African will feel part of the decisions taken by those in Parliament.

The next chapter will consider the data used for the study, which includes questionnaires handed out and completed by the educators, observation notes on educators' practices in the classroom, recordings and learners' texts.

CHAPTER 3

DATA COLLECTED

3.1 Introduction

Chapter 2 highlighted language and policy issues in South Africa, while this chapter focuses on data gathered for the study. The data comprises questionnaires. These were distributed to educators. Observation notes were made by the researcher and recordings taken of educators' practices in the classroom when teaching isiXhosa and English. Observations were also made on how the learners' texts which were written in both isiXhosa and English were assessed. These learners were all in Grades 8 and 9.

3.2 Data Collected

3.2.1 Context

The data comprised questionnaires handed to eight educators at five schools in the areas of Butterworth, Matatiele, Mbizana, Mzimkhulu and Ngcobo. The educators who were handed the questionnaires taught either isiXhosa or English or both in Grades 8 and 9. The reason that eight questionnaires were distributed

to the educators is that in two schools isiXhosa and English were taught by the same person. The average age of the educators was forty-two years, the oldest being forty-five years old and the youngest thirty-eight years old. Observation notes on how the educators performed in the classroom were also made by the researcher. Educators were observed while they were teaching isiXhosa and English in Grades 8 and 9. They were not given any specific topic to tackle as the intention was not to interfere with the programme of the schools. In isiXhosa the topics that were taught were:

- *Iingoma* (Songs)
- *Igama elinye endaweni yebinzana* (One word for a phrase)
- *Unkalakahliso* (Palatalization)
- *Isimelabizo sokukhomba* (Demonstrative pronoun)
- *Izaci namaqhalo* (Idioms and proverbs)
- *Uncwadi lwemveli* (Traditional literature)

In English the topics included among others the following:

- *Verbs: Tenses*
- *Active and Passive Voices*
- *Listening comprehension*
- *Prepositions.*

Recordings were also done while these topics were taught in the classroom in both languages.

Learners of both grades 8 and 9 were given a topic on which to write. The topic was given in both English and isiXhosa. The topic in isiXhosa was, "*Kutheni kufuneka ndifunde isiXhosa?*". In English the topic was, "*Why must I learn isiXhosa?*". One hundred and sixty-eight texts by learners were examined. The following tables show the distribution of these texts that were written by the learners:

Table 1: Texts that were written in both isiXhosa and English

Subject	No. of texts	Total
isiXhosa	81	
English	84	165

Table 2: Texts that were written per Grade

Grade	No. of texts	Total
8	74	
9	94	168

Table 3: Texts that were written per Gender

Sex	No. of texts	Total
Boys	81	
Girls	87	168

Table 4: Texts that were written in Grade 8 per subject

Subject	No. of texts	Total
isiXhosa	37	
English	37	74

Table 5: Texts that were written in Grade 9 per subject

Subject	No. of texts	Total
isiXhosa	50	
English	44	94

3.2.2 Presentation of data

- Questionnaires handed to educators

Eight questionnaires were handed to eight educators. These questionnaires were to be grouped into two categories, namely, those from educators who taught more than one class or grade and those from educators who taught only one class or grade. Coincidentally each of these categories is represented by four questionnaires. For the purposes of this study, Category A is for those who taught more than one class or grade and Category B is given to those who taught only one class or grade. It has to be mentioned that the responses by the educators are written as they are, without any corrections done.

CATEGORY A

ANSWERS BY EDUCATORS

Questions	Educator 1	Educator 2	Educator 3	Educator 4
1. Which grades do you teach?	7, 8 and 9.	7, 8 and 9.	7 and 8.	8 and 9.
2. What is your qualification in isiXhosa?	STD.	BA.	BA(Ed).	STD.
3. Where was it obtained?	College of Education.	University.	University.	College of Education.
4. Which of these methods do you use in the classroom?	Textbook, Telling and Question and Answer.	Textbook.	Telling and Question and Answer.	Question and Answer.

Textbook, Telling, Question & Answer and other (specify)				
5. Which one do you feel is the best?	Textbook.	Textbook.	Question and Answer.	Question and Answer.
6. Why do you feel is the best?	It has more information, it gives a learner a chance to read/study on her own. Understanding the language and getting new vocabulary. A textbook also gives the learner activities, pictures etc.	It shows how to teach NCS.	Because it encourages co-operation between educator and learners.	It encourages more participation on the side of the learners.
7. What is the general performance of your	Good.	Good.	Good.	Good.

learners? Excellent, good, average and poor.				
8.(a) What is their performance in isiXhosa? Excellent, good, average and poor.	Good.	Good.	Good.	Good.
(b) What are the reasons for their performance?	Being involved in reading more stores(<i>sic</i>). Being the language that is used the mother tongue. Being involved in all the activities taking place in the classroom. Doing homeworks etc.	I give them homework. The groups help each other.	It because they think that IsiXhosa is their mother tongue and it is easy for them to understand it.	They speak it at home and that makes it easy for them to use without any trouble.
9.(i) How are your learners	Good.	Average.	Average.	Average.

in connection with these skills in isiXhosa? (a) Reading Excellent, good, average and poor				
(b) Speaking	Good.	Good.	Average.	Average.
(c) Writing	Average.	Average.	Good.	Average.
(ii) What are the reasons for you to give the answers you have given?	It is because education in these days is not that one we use to know, lots of changes in the curriculum, OBE etc. they brought confusion to both teachers and learners. The assessment being used, rights that learners have give them a	As I said that in reading their skill is average because sometimes we give these books to go home and read but you'll find that they give themselves no time. There is no problem in speaking because their language. Sometimes	It is because in our region we use isimpondo, sometimes we use IsiZulu. Secondly there is a shortage of textbooks.	The language that is taught to learners is not the same as the language they speak at home. There is scarcity if textbooks.

	chance not do their homework.	there's a problem in writing from previous phases.		
10. Are the learners willing to use isiXhosa in the classroom? Yes, no	Yes.	Yes.	Yes.	Yes.
11. Which language do they use outside the classroom? IsiXhosa, English, Other	IsiXhosa.	IsiXhosa.	IsiXhosa.	IsiXhosa.
12.(a) Do you encourage them to speak in isiXhosa? Yes, no	No.	Yes.	Yes.	Yes.
(b) How do you do this?	They must use Xhosa but English must also be spoken I think the more they	It is because this language is included in the eleven official languages of	By correcting them when they are doing their work. By providing them with the	I make them write a lot of work and encourage them to do sketches in

	<p>speak the mother tongue they think it is the only language they can use. Forgetting that when they go to tertiary they will have a problem of not able to understand English and fal (<i>sic</i>).</p>	<p>South Africa. If anyone does not understand the language, an interpreter is there to help.</p>	<p>newspapers, literatures, textbooks in order to read.</p>	<p>order to show their understanding.</p>
<p>13. How do you improve their proficiency in isiXhosa?</p>	<p>By giving them book (<i>sic</i>) with short stories to read, write passages eg letters, dialogue etc. Those help them to improve their language.</p>	<p>I give them books to carry home and read.</p>	<p>I try to encourage them to read and write.</p>	<p>I encourage them to read short stories and then tell stories to the class of what they have read.</p>
<p>14. How many</p>	<p>Above 60.</p>	<p>Above 60.</p>	<p>50 or less.</p>	<p>30 or less.</p>

learners do you teach on average in each class? 20 or less, 30 or less, 40 or less, 50 or less, and 60 or less and above 60				
15.(i) How do you think numbers impact on your teaching? Better, worse, and badly	Badly.	Worse.	Worse.	Better.
(ii) How do you think these numbers impact on the learners' performance?	Badly.	Worse.	Worse.	Better.
16.(i) Which teaching material/s do you use?	Books, magazines, newspapers. Any reading	Textbooks, photocopies.	I'm using the textbooks, literatures, newspapers.	Books and magazine cut-outs.

	material.			
(ii) Is/Are it/they readily available? Yes, no	Yes.	Yes.	Yes.	Yes.
17. Which of these resources are available in your school? Library, computers, media centre, language laboratory, study room, none	Computers, Media Centre.	Computers.	None.	None.
18. Do your learners have the required textbooks? Yes, no	No.	Yes.	No.	No.
19. When does the government supply books and stationery? Early, late	Late.	Early.	Late.	Late.

20. Are the books supplied by the government able to address the needs of the learners? Yes, no	No.	Yes.	No.	No.
21. What is the attitude of other educators towards isiXhosa? Positive, negative	Positive.	Positive.	Negative.	Negative.
22. Do other educators conduct their lessons in English or do they code switch? English, code switch	Code switch.	English.	English.	Code switch.
23. Is isiXhosa mainly taught	Morning.	Morning.	Morning, afternoon.	Afternoon.

in the morning or in the afternoon? Morning, afternoon				
24. Do you feel the slots in the timetable for isiXhosa are adequate? Yes, no	Yes.	Yes.	No.	No.
25.(i) How do you feel about the present curriculum in addressing the needs of the learners? Adequate, inadequate	Inadequate.	Adequate.	Inadequate.	Inadequate.
(ii) Do you feel there should be changes? Yes, no	Yes.	No.	Yes.	Yes.
(iii) If yes, what do you	A clear curriculum		No comment.	Workshops for educators

suggest should be changed?	which is clear to educators so that they know exactly what to say to the learners not the confusion and be trained not two days workshop. As a result everything is deteriorating in schools.			should be conducted regularly.
26. Do you consult other educators concerning problem areas in isiXhosa? Yes, no	Yes.	Yes.	Yes.	Yes.
27. What role do parents play in their children's education? Major, minor	Minor.	No comment.	Minor.	Minor.
28. Do	Yes.	Yes.	No.	Yes.

parents help their children with their homework? Yes, no				
29. How were last year's isiXhosa results? Excellent, good, average, poor (i) Grade 7	Good.	Average.	Good.	Average.
(ii) Grade 8	Average.	Average.	Good.	Good.
(iii) Grade 9	Good.	Good.	Good.	Good.
30. What is your comment about the pass rate?	I must say it is average and sometimes it depends to <i>(sic)</i> the learners you have for the particular year.	As you see that 7 & 8 I've marked average. These learners have problems in writing and reading but I'm doing everything to help them. There is too much writing	Pass rate is always high, sometimes you'll find that the learner is not allowed to remain in phase more than four years. This affect <i>(sic)</i> the teaching process.	There is an average pass rate but the learners pass a particular phase yet they are not ready to move to another phase.

		and reading to improve this skills.		
31. Do you have a common paper written in your district in isiXhosa for (i) Grade 7	No.	No.	No.	No.
(ii) Grade 8	No.	No.	No.	No.
(iii) Grade 9 Yes, no	Yes.	Yes.	Yes.	Yes.
32. Are you a member of a subject association? Yes, no	No.	No.	No.	No.

Comment and analysis on the responses given by educators in Category A

Out of four educators, two taught three grades or classes (7, 8 and 9) and the other two taught two grades or classes (7 and 8 and 8 and 9). Two educators had been trained at a College of Education and two at a University. Three educators used the Question and Answer Method (Socratic Method). Two educators felt that the Textbook Method was the best, while two felt the Question and Answer Method was best.

It is interesting to note that all the educators thought the general performance of the learners was good. This also applied to the learners' performance in isiXhosa. Three educators thought the performance of the learners in isiXhosa as good because it was the language that was spoken at home. When looking at the language skills it is interesting to note that three educators thought the reading skills by learners as average; two thought the speaking skills good and the other two thought it average. Three educators thought the writing skills by learners were average. All educators agreed that the learners were willing to use isiXhosa in and outside the classroom. One educator said that she did not encourage her learners to speak isiXhosa. She emphasised that English, not isiXhosa, would help them when they were at the tertiary level. This again emphasises the point made earlier in Chapter 1 that English is the language of access to education. All the educators agreed that the proficiency level of the learners in isiXhosa could be improved by encouraging them to read more.

It is interesting to note that three educators taught more than fifty learners on average and one educator taught thirty learners on average. The ones with big numbers thought large numbers impact either badly or worse on their teaching and the learners in general. Educators generally used books as their teaching material and these were readily available. Two educators indicated that they had computers in their schools to help the learners. Only one educator said learners had the required textbooks at school. According to the three educators the Department of Education was late in the supply of books and stationery. The books supplied by the government did not address the needs of the learners, according to three educators.

Two educators indicated that other educators had a positive attitude towards isiXhosa, while the other two indicated that the other educators had a negative attitude towards isiXhosa. Two educators further indicated that other educators, when conducting their lessons often code switched, however the latter two indicated that the other educators conducted their lessons in English. IsiXhosa was allocated morning slots in the timetable according to three educators and two indicated that it was allocated afternoon slots in the time table. One of the latter two educators indicated that in her school isiXhosa was allocated time for both morning and afternoon slots in the timetable. Two educators felt that the slots allocated for isiXhosa were adequate whereas the other two felt that they were not.

Three educators felt that the curriculum did not address the needs of the learners and strongly felt that the curriculum needed to be clear to educators so that they could know what they were supposed to deliver. Furthermore, workshops should be conducted on a regular basis in order for this objective to be attained. Educators were all in unison when it came to consulting other educators about problem areas in isiXhosa. Three educators felt that parents played a minor role in helping their children with their homework. They felt that the previous years' results in isiXhosa in all three grades (7, 8 & 9) were good. Regarding the pass rate, they felt it depended on a year to year basis and also on the type of learners. There was agreement among the educators that there was a common paper in the district that was written by learners in Grade 9 in all the schools. It is interesting to note that no educator in this category was a member of any subject association. It would be better if educators became members of subject associations, in that way they would be able to share their experiences with their peers. This would in turn help the learners as well.

CATEGORY B**ANSWERS BY EDUCATORS**

Questions	Educator 1	Educator 2	Educator 3	Educator 4
1. Which Grades do you teach?	9.	9.	9.	9.
2. What is your highest qualification in isiXhosa?	STD.	BA.	STD.	STD.
3. Where was it obtained?	College of Education.	University.	College of Education.	College of Education.
4. Which of these methods do you use in the classroom? Textbook, Telling, Question & Answer, other (specify)	Question & Answer.	Learner Centred.	Question & Answer.	Question & Answer.
5. Which one do you feel is the best?	Question & Answer.	Learner Centred.	Question & Answer.	Question & Answer.
6. Why do you feel it is the best?	Because the learners are able to link	Children work on their own, they are free	The learners become actively	Learners participate more in a

	the new lesson with their previous knowledge.	to express themselves and they share knowledge while they learn in groups.	involved in lessons. Slow learners are identified easily.	lesson and this keep (<i>sic</i>) them lively throughout the lesson.
7. What is the general performance of your learners? Excellent, good, average, poor	Good.	Good.	Good.	Good.
8.(a) What is their performance in isiXhosa? Excellent, good, average, poor	Excellent.	Good.	Good.	Good.
(b) What are the reasons for their performance?	Because most of their tasks they perform are based on their culture and	Since they speak the language, they think there is no reason to	Because Xhosa is their home language.	The language is more or less the same with the one they speak in the community.

	background.	study the language whereas they experience difficulties.		
9.(i) How are your learners in connection with these skills in isiXhosa? (a) Reading Excellent, good, average, poor	Good.	Average.	Good.	Average.
(b) Speaking	No comment.	Average.	Excellent.	Good.
(c) Writing	No comment.	Average.	Good.	Average.
(ii) What are the reasons for you to give the answers you have given above?	Because they are still doing isiXhosa reading.	There are no resources for learners for example the books that we have only cater for groups not for learners as individuals. We are nearer	Xhosa is their home language that is why they are excellent in speaking. They are also good in reading and writing because they have reading	There are few books for them to read and this becomes a problem as they are supposed to share books.

		KwaZulu Natal and at the same they are influenced by the language spoken at home (IsiMpondo).	books.	
10. Are the learners willing to use isiXhosa in the classroom? Yes, no	No.	Yes.	Yes.	Yes.
11. Which language do they use outside the classroom? IsiXhosa, English, Other	IsiXhosa.	IsiXhosa.	IsiXhosa.	IsiXhosa.
12.(a) Do you encourage them to speak in isiXhosa? Yes, no	No.	Yes.	Yes.	Yes.
(b) How do you do this?	By telling and allowing them to	When in class, I suddenly correct the	I speak isiXhosa with them.	I always give the tasks that will enable

	communicate with English as it is the medium of instruction.	learner who speaks another language. When they are given written work I note the phrase for example (Isincoko) in another language or else not grammatically.		them to talk to each other using their mother tongue.
13. How do you try to improve their proficiency in isiXhosa?	By letting them communicate with Xhosa when they are at home.	I give activities that will involve them in speaking (summaries, discussions). I Give them some photocopies from the book to read.	I give them topics to discuss in isiXhosa. They write letters in isiXhosa. They do research. They debate.	They are given tasks that encourage them to use the language more often like debating in the classroom.
14. How many learners do	60 or less.	Above 60.	40 or less.	30 or less.

you teach on average in each class? 20 or less, 30 or less, 40 or less, 50 or less, 60 or less, above 60				
15.(i) How do you think numbers impact on your teaching? Better, worse, badly	Badly.	Worse.	Better.	Better.
(ii) How do you think these numbers impact on the learners' performance? Better, worse, badly	Badly.	Badly.	Better.	Better.
16.(i) Which teaching material/s do you use?	Text books, charts and pamphlets.	Text books, magazines.	Reading books, catridge papers, koki	Magazines and textbooks.

			pens, newspapers, magazines, textbooks.	
(ii) Is/Are it/they readily available? Yes, no	No comment.	No.	Yes.	Yes.
17. Which of these resources are available in your school? Library, computers, media centre, language laboratory, study room, none	None.	None.	Computers.	None.
18. Do your learners have the required textbooks? Yes, no	No.	No.	Yes.	No.
19. When does the government supply books	Late.	Late.	Early.	Late.

and stationery? Early, late				
20. Are the books supplied by the government able to address the needs of the learners? Yes, no	Yes.	No.	Yes.	Yes.
21. What is the attitude of other educators towards isiXhosa? Positive, negative	Positive.	Negative.	Positive.	Positive.
22. Do other educators conduct their lessons in English or do they code switch? English, code	English.	Code switch.	English.	Code switch.

switch				
23. Is isiXhosa mainly taught in the morning or in the afternoon? Morning, afternoon	Afternoon.	Morning, afternoon.	Afternoon.	Afternoon.
24. Do you feel the slots in the timetable for isiXhosa are adequate? Yes, no	Yes.	No.	No.	No.
25. (i) How do you feel about the present curriculum in addressing the needs of the learners? Adequate, inadequate	Adequate.	Inadequate.	Adequate.	Inadequate.
(ii) Do you feel that there should be changes? Yes, no	Yes.	No comment.	No.	No comment.

(iii) If yes, what do you suggest should be changed?	No comment.	No comment.	No comment.	No comment.
26. Do you consult with other educators concerning problem areas in isiXhosa? Yes, no	Yes.	Yes.	Yes.	Yes.
27. What role do parents play in their children's education? Major, minor	No comment.	Minor.	Major.	Minor.
28. Do parents help their children with their homework? Yes, no	Yes.	No.	Yes.	No.
29. How were last year's isiXhosa	Good.	Good.	Excellent.	Good.

results? Excellent, good, average, poor (i) Grade 7				
(ii) Grade 8	Average.	Good.	Excellent.	Good.
(iii) Grade 9	Good.	Good.	Excellent.	Good.
30. What is your comment about the pass rate?	It is of high standard due to the hard working of both learners and educators.	The pass rate is always high due to the fact that the government has a law that one learner must stay, not more than four year, so it means that even if he/she does not deserve to pass he/she pass.	The pass rate is excellent because the learners work very hard. They like isiXhosa. They are very co-operative.	Learners try the best they can and educators too devote their time trying to help learners.
31. Do you have a common paper written in your district in isiXhosa	No.	No.	No.	No.

for (i) Grade 7				
(ii) Grade 8	No.	No.	No.	No.
(iii) Grade 9 Yes, no	Yes.	Yes.	Yes.	Yes.
32. Are you a member of any subject association? Yes, no	No.	No.	Yes.	No.

Comment and analysis on the responses given by educators in Category B

All educators in this category taught Grade 9. Three of them had a Diploma which was obtained from a College of Education and one had a University degree. Three educators use the Question & Answer Method in the classroom and one indicated that he used the Learner Centred Method. The three justified the use of the Question & Answer Method, stating that it encouraged learners to participate more in the lesson. The one who used the Learner Centred Method said learners were able to work on their own and were free to make mistakes.

All educators agreed that the general performance of the learners was good. One educator indicated that the performance of the learners in isiXhosa was excellent because the tasks performed by the learners were based on their culture and background. The other three thought the performance by the learners in isiXhosa was good because it was the language they spoke. It is interesting to note that when it comes to reading, speaking and writing skills there seemed to be an agreement of these skills ranging from average to good. The educators lamented though the scarcity of books for the learners.

Three educators indicated that the learners were willing to use isiXhosa in the classroom and there was an agreement that the language used outside the classroom was isiXhosa. One educator indicated that she did not encourage learners to speak isiXhosa while the other three did. The reason postulated by this educator is that English was the medium of instruction so she was duty-bound not to encourage them to speak in isiXhosa. Other educators indicated that they communicated with their learners in isiXhosa, and corrected them whenever they as educators felt the learners had committed mistakes. They also gave them tasks in their mother tongue and this encouraged them to speak isiXhosa. All agreed that the way to improve proficiency in isiXhosa was by allowing them to communicate in isiXhosa and gave them tasks that would enable them to improve their vocabulary.

Two educators taught on the average sixty learners and this they felt impacted negatively on their teaching and the performance of the learners. The other two educators taught on average about forty learners and they felt comfortable with this situation as it did not impact badly on their teaching and the performance of the learners. Again it is interesting to note that books were used as teaching materials by all educators. Two felt these were readily available whilst one felt they were not. Only one educator indicated that there were computers in the school to help the learners. Three educators indicated that the learners did not have the required textbooks whereas only one felt that the learners had the required textbooks. Again, the three educators were of the opinion that the government supplied the books and stationery late in the year, while only one felt that the government supplied the books and stationery at the beginning of the year. Three educators felt that the books supplied by the government were able to address the needs of the learners.

Only one educator indicated that other educators had a negative attitude towards isiXhosa. Two educators indicated that their colleagues code-switched when conducting their lessons and the other two indicated that their colleagues

use English in conducting their lessons. All indicated that isiXhosa was mainly taught in the afternoon, though one indicated that both morning and afternoon sessions were mainly given to educators to teach isiXhosa. Three educators indicated that the slots allocated for isiXhosa in the timetable were adequate.

Two educators felt that the current curriculum did not adequately address the needs of the learners while the other two felt that it addressed these. Only one educator felt that there should be changes in the curriculum, though she did not offer any suggestions. All the educators consulted with their peers concerning problem areas in isiXhosa. Two educators felt that parents play a minor role in the education of their children and one indicated that parents play a major role while the other one had no comment. Interestingly, two educators indicated that parents do help their children with their homework while the other two disagreed. All agreed that the previous years' results in isiXhosa were good in all three the grades (7, 8 and 9). The comment about the high pass rate was attributed to the hard work of both educators and learners. All educators indicated that they had a common paper in Grade 9 in their respective districts. Only one educator indicated that she was a member of a subject association.

A. Observation notes and recordings

As was mentioned in the previous section, notes and recordings were done while the educators were teaching different topics in either Grade 8 or Grade 9. This section focuses on what was happening in the classroom when the educators taught various topics. Where the educators happened to teach a similar topic the emphasis will be more on differences not necessarily similarities. This segment focuses on four topics in isiXhosa and four topics in English.

The first topic to be looked at is, "*Iingoma*" (songs). This was taught to Grade 9 learners. There were thirty-six learners in the classroom. Out of this total there were sixteen boys and twenty girls. The educator greeted her learners and asked the learners to sing a song as a way of introducing her lesson. The educator used the Question and Answer Method in delivering her lesson. She would ask a question and the learners would give her an answer.

The second topic to be looked at is "*Igama elinye endaweni yebinzana*" (one word for the phrase). There were fifteen learners in the classroom. There were six boys and nine girls. The topic was taught in Grade 8. The educator greeted his learners and he used the Question and Answer Method throughout his lesson. He helped his learners by leading them when they encountered difficulties. This he did by relating to their life experiences. This is what is referred to as moving from the known to the unknown.

The third lesson to be looked at is "*Unkalakahliso*" (palatalization) which was taught by the educator to learners in Grade 9. There were twenty-six learners, sixteen boys and ten girls. The educator here also used the Question and Answer Method. He also helped the learners with difficulties by relating to what they already knew.

The fourth lesson to be looked at is, "*Izaci namaqhalo*" (idioms and proverbs) which was presented to Grade 9 learners. There were fifty-six learners. Of this number there were twenty-nine boys and twenty-seven girls. The educator used the Question and Answer Method. Her mobile phone rang while she was busy delivering her lesson and she answered it. She also used the Telling Method. This shows that our educators are not resourceful enough. This would emphasise the point that there is a need to train educators so that they can use a variety of methods in the classroom. Learners were instructed to form groups and each group was given some handouts.

Topics to be looked at in English are firstly, 'Active and Passive Voices'. There were thirty-one learners, twenty were boys and eleven were girls. This topic was taught in Grade 9. The educator wrote a sentence on the chalkboard. Learners were instructed to look at the chalkboard. She used the Telling Method throughout her lesson. The educator made a reference to an educator who taught English; this is what is known as the correlation of subjects.

Secondly, the topic 'Listening Comprehension' is examined. This was taught in Grade 9. There were forty-seven learners, ten boys and thirty-seven girls. Handouts with the comprehension passage were given to the learners. The educator first asked a question relating to something in the story. She went on to read the story while her learners listened. At the end of the lesson she provided her class with a summary and asked the class some questions based on the lesson.

The third lesson to be looked at is 'Verbs: Tenses' which was taught in Grade 8. There were sixteen learners in the classroom, eight were boys and the other eight were girls. The educator wrote a definition of a verb on the chalkboard. She also wrote three types of sentences on the chalkboard. She went on to explain these sentences. She then asked her learners to give her example sentences in the present tense, past tense and the future tense. At the end of the lesson the learners were given an activity to change the sentences from present tense into past tense and future tense.

The last lesson to be looked at is 'Prepositions'. There were fifty-six learners that were taught in a Grade 9 classroom. Twenty-nine were boys and twenty-seven were girls. The topic was written on the chalkboard. Learners were instructed to form groups and each group was given pieces of paper. There were seven groups. The educator instructed the learners in groups to draw what was written on the pieces of paper. Group leaders were expected to guide their different groups. After some time the reporters were told to get ready to go to the front of the classroom and report. The learners were also told that their drawing had to have a heading and they had to be able to explain everything in the diagram. Prepositions were matched with the drawings and used in sentences. An exercise was written at the end of the lesson. The exercise was in the form of an open question.

Comments and analysis on observation notes and recordings

In the first lesson it was interesting to note the way of greeting whereby the learners said, "*Bhotani titshala nawe titshalakazi*" (Good morning sir and madam). What was striking here is the fact that in their greeting they started with someone who is a visitor and followed with someone whom they were used to, that is, their educator.

The significance of this is that according to the isiXhosa culture a child has to greet an elderly person whenever the child meets an elder. This is how children are brought up at home. A choice of song as an introduction was interesting. It was a gospel song in isiZulu, "*Ngizohamba njengabo bonke*" (I will die like everybody else). The educator said, "*Masincokole*" (Let us to talk to each other). The educator also mentioned an expression in isiZulu, "*Uhlelo lweradio*" (Radio programme) instead of "*Inkqubo kanomathotholo*". She went on to say, "*iintsizwa nezintombi*" (young men and young women) instead of "*abafana neentombi*". There was tendency by the learners to say, "*Yes titshalakazi*" when they wanted to emphasise their agreement with the educator. These are also important to mention, as are others, such as when the educator said, "*ukuhambisana*" (to go with) instead of "*ukuhambelana*". One learner mentioned the following, "*tshaya iimbiba*" (beat the mice) instead of *beth'iinjova*. The educator said, "*Xa kuyobhuliswa emasimini*" (When it is time to hunt (mice) in the fields) instead of "*Xa kuyokuzingelwa emasimini*". The following expressions were also noted as shown in the table below:

Table 1: Expressions in the variety, their equivalents in standard isiXhosa and their English equivalents:

Variety	English equivalent	Standard isiXhosa equivalent
<i>Iimbiba</i>	Mice	<i>Iinjova</i>
<i>Umehluko</i>	Difference	<i>Umahluko</i>
<i>Empini</i>	at the battlefield	<i>Edabini</i>
<i>Jemile</i>	Stuck	<i>bambekile/xingile</i>
<i>Eveleleyo</i>	Prominent	<i>Ephambili</i>
<i>Labantu</i>	these people	<i>aba bantu</i>
<i>Wowosindiso</i>	of the salvation	<i>Ngowosindiso</i>

<i>eBhayibhelini</i>	in the Bible	<i>eBhayibhileni</i>
<i>abafana</i> <i>abakhulu</i> <i>nabancane</i>	old and young boys	<i>amakhwenkwe</i> <i>amadala</i> <i>namancinane</i>
<i>Yixesha</i>	it is time	<i>Lixesha</i>

The following words show the pronunciation of the educator against the standard one:

edàbini (at the battlefield) *edábini*
umfazàná (recently married woman) *umfazáná*

Another interesting aspect was when the learners were instructed to give an example of a radio programme on a radio station, they came up with an example of a programme on Ukhozi FM (radio station that broadcasts in isiZulu), not the one on Umhlobo Wenene FM (radio station that broadcasts in isiXhosa). This could be attributed to the fact that the learners listen to Ukhozi FM more frequently than Umhlobo Wenene FM.

The educator in the second lesson in isiXhosa taught his learners about different types of cattle that are slaughtered for different rituals. It was interesting to note that the learners had some difficulty in giving the correct answers as required by the educator. Instead, the educator had to draw from what they know in their immediate environment. An example of this, is illustrated when the educator wanted to know about "*Inkomo yezila*" (A cow that is slaughtered when there is bereavement in the family). According to the learners' knowledge, it is "*Inkomo yetafile*" (A cow that is slaughtered in remembrance of the deceased). It was interesting to note that the learners observed the fact that things have changed, it is no longer easy to provide with ease because of the economic climate. This is in contrast to the past when people would invite a stranger to have something to eat irrespective of whether the person is known or unknown. This emphasises

the aspect of *ubuntu* as people believe that in order for a human being to be somebody they need other people. Again with different types of people, the responses given by the learners were interesting as shown in the table:

Table 2: Illustrations of questions asked, learners' responses, expected responses and English equivalents:

Question	Meaning in English	Learners' responses	Expected answers
<i>Umntu okrwada</i>	Someone who says unacceptable words to other people	<i>Umntu oluhlaza</i> (A rude person)	<i>Umntu othetha amagama angamkelekanga kwabanye abantu</i>
<i>Uziinkwenkwezi</i>	Someone who is scarce in public places	<i>Uphandla abantu</i> (Someone who irritates others)	<i>Umntu ongazihambiyo izinto zabantu/ Umntu ongafikelelekiyo</i>
<i>Ngowegazi</i>	Someone from a royal family	<i>Kuhambelana amagazi</i> (Blood complements with other blood)	<i>Umntu ozelwe ebukhosini</i>
<i>Usegazini</i>	Someone who is healthy	<i>Umntu otshebile</i> (Someone who is fat)	<i>Umntu ophile qete</i>
<i>Ukuhamba ngentsente</i>	To walk barefeet	<i>Ukuhamba ngeminkenke iminkenke</i> (cracks in the heels)	<i>Ukuhamba ngeenyawo unganxibanga zihlangu</i>

The educator in the third lesson taught his learners palatalization. He asked the question, "*Yintoni unkalakahliso?*" (What is palatalization?), and the learners gave him the response, that it is when the bilabial speech sounds change and are pronounced using the palate.

The educator explained to the learners situations where palatalization occurs, and the learners had to give examples per situation. It was interesting to note that the educator gave examples of nearby rivers and rivulets. He then summarised his lesson by telling the learners that speech sounds are formed by combining two or more consonants.

The fourth educator taught a lesson on "*Izaci namaqhalo*" (idioms and proverbs). The educator answered her mobile phone which rang while she was in the middle of the lesson. An explanation of the difference between idioms and proverbs was given by the educator and she also provided relevant examples with their meanings. Learners were instructed to form groups and they were given ten minutes to do this. Learners in each group were given pieces of paper and they were told to look at what was written on the pieces of paper. They were required to form either a proverb or an idiom from the word on the paper. They were also required to provide the meaning of the proverb or idiom they had given. Of the seven groups that were formed by the learners three groups had English names. There were some interesting expressions that were given by the learners as indicated in the table below:

Table 3: Expressions given by the learners with their standard isiXhosa and English equivalents:

Variety	Meaning in English	Standard isiXhosa equivalent
<i>Shisa</i>	Burn	<i>Tshisa</i>
<i>eyo nto</i>	that thing	<i>loo nto</i>
<i>Impovane</i>	Ant	<i>Imbovane</i>
<i>Uqalo</i>	Reed	<i>ingcongolo</i>
<i>ziyagezana</i>	wash each other	<i>ziyahlambana</i>

The first lesson in English was on 'Active and Passive Voice'. The educator greeted her learners and wrote a sentence on the chalkboard. The sentence was, "*Lizo sings a new song*". The educator instructed the learners to look at the chalkboard. She told the learners that 'Lizo' is the subject (doer of the action); 'sings' is the verb. She went on to tell the learners that a sentence in the Active Voice shows itself when the subject is always in the first position of the sentence. What was interesting was that she told the learners that a new song is "*yile nto kwenziwa kuyo*" (is this thing where the action is done). She went on to ask the learners to give sentences with a subject as per explanation. One learner gave this sentence: "*Nomsa goes to town*". The educator asked which thing was the receiver of the action in the sentence. There was no answer. She continued her lesson in isiXhosa, "*Asingomthetho lowo isenokuba sekugqibeleni*" (It is not the rule it could be at the end). She was referring to the subject. "*Masiyitshintsheni ngoku isentence yethu*" (Let us now change our sentence). The sentence was, "*Sipho kicks the ball*" and she changed the sentence into, "*The ball is kicked by Sipho*". "*Iverb ikhokelwa yihelping verb*" (The verb is preceded by the helping

verb) she remarked. She asked whether "*nankuya*" – (there s/he is) was referring to the helping verb. "*USipho usemsileni*" (Sipho is at the end), referring to the subject which has occupied the place of an object. The educator continued to write sentences on the chalkboard and what was striking, was the following sentence, "*The machine grinds the stones*". When the learners were supposed to change the sentence into the passive voice, they gave the following sentence, * "*The stones is grounded by the machine*". The educator kept on emphasizing the noun "*the stones*" telling the learners that it is in the plural and corrected them in the end by giving them this sentence, "*The stones are ground by the machine*". And she told the learners to take note of the concord by saying, "*Laa nto athi utitshala u 'so and so' luvumelwano lwesenzi*" (That thing educator 'so and so' says is the agreement of the verb). She was of course referring to the educator who is teaching isiXhosa. The lesson took almost thirty minutes.

The second lesson was on 'Listening Comprehension'. The educator greeted her class and asked the learners whether they come from the same family. The response was overwhelmingly that they came from different families. She handed out some papers with the comprehension to the learners. She read the story aloud to the learners while they listened. At the end of the story, the educator provided a summary of the story. The title of the comprehension passage was, 'The Breadwinner'. The educator explained a few words found in the passage, examples of these are:

wages – money (definition provided by the learners)

- salary (definition provided by the educator)

The father was sitting lazily (adverb of manner as it tells us how the father was sitting).

The educator used a lot of vernacular in explaining difficult words and expressions as shown in the table below:

Table 4: Expressions in the passage and their vernacular meanings as given by the educator:

Expressions	Meanings in vernacular
He often rolled his eyes.	<i>Wayemane eziphegezela amehlo.</i>
He poked the fire leisurely.	<i>Wayekhwezela umlilo onwabile.</i>
No ways!	<i>Unotshe!</i>
He sighed heavily.	<i>Wayenesingqala.</i>
Ridiculous	<i>Ebaxekile</i>
Buckle	<i>ikhonkco (yila ndawo yokufasa) – that part for tightening</i>
His face buried on the pillow.	<i>Ubuso bakhe ebuncamathisele emqamelweni.</i>

The educator also asked the learners about types of abuse, and they gave responses such as physical and emotional abuse. She went on to ask which type of abuse is portrayed in the story. One learner said that it was physical abuse because the father of the fifteen year old boy beat him and demanded money from him. After the lesson the learners were given a task to do, it was comprised of questions based on the story.

The third lesson was on 'Verbs: Tenses'. The educator greeted the learners and told the learners that a verb is a doing word. It is a word that describes an action or state of the verb. The educator code-switched to tell the learners that a verb is "*isenzi*". She also continued to tell the learners that the verb "*ikuchazela isenzo*" (describes an action). The educator went on to list three types of tenses, namely, the present tense (happening now), the past tense (before now) and the future tense (not yet (is coming)). The educator uttered, "Every one of you to give me her sentence". Learners gave various sentences in the present tense.

Suddenly the educator said, "I do not want 'go' now *kudala kusetyenziswa u-go*" (it has been a while now go is used). A learner gave this sentence, * "I going to school". The educator asked, "*Ufuna ukuthini? Sikulungise*" (What do you want to say? So that we can correct you). The learner responded, "*Ndiya esikolweni*" (I am I go to school/ going to school). In the past tense the same pattern was followed. This also applied to the future tense, but what was striking was that one learner gave this sentence, * "I will pay my belt" which in isiXhosa is translated thus, "*Ndiza kuhlawula ibhanti lam*". The learner was supposed to say, "I will pay for my belt". Classwork was given at the end of the lesson; the learners were expected to change ten sentences from the present tense into the past tense and the future tense. It was interesting to note the following discrepancies as shown in the table below after the learners had written their work:

Table 5: Discrepancies by the learners with corrections:

Discrepancies by the learners	Corrections
<i>Tolk</i>	Talk
<i>Haert</i>	Heart
<i>Dayi</i>	Die
<i>Cap Town</i>	Cape Town
<i>Boll</i>	Ball
<i>Arrvd</i>	Arrived
<i>Sweete</i>	Sweet
<i>Clouths</i>	Clothes
<i>Bard</i>	Bird
<i>Wolking</i>	Walking
<i>Thi</i>	The
<i>Im</i>	I am

<i>Washing ton</i>	Washington
<i>Shoppe</i>	Shop
<i>Tei</i>	Tea
<i>Yo</i>	Your
<i>a miss</i>	a lady educator
<i>Writen</i>	Written
<i>Mango</i>	Marrow
<i>Gowing</i>	Going
<i>Speck</i>	Speak
<i>Kich</i>	Kick
<i>Kircd</i>	Kicked
<i>Cookeing</i>	Cooking
<i>Sam</i>	Some
<i>swimming pual/poull</i>	swimming pool
<i>Clasroom</i>	Classroom
<i>Drave</i>	Drive
<i>May</i>	My
<i>Swip</i>	Sweep
<i>Tetcher</i>	Teacher
<i>Capbord</i>	Cupboard
<i>Farniture</i>	Furniture
<i>Tawne</i>	Town
<i>Mather</i>	Mother
<i>last weak</i>	last week
<i>Himself</i>	Himself

It has to be stressed that some of these discrepancies were individual discrepancies and others were across the board. There was an observation also which was noted, for instance, the subject noun was followed by "is" as in * 'Sipho is kick the ball" instead of "Sipho kicks the ball".

The last lesson was on 'Prepositions'. The educator greeted the learners, and wrote the topic on the chalkboard. Learners were given pieces of paper and were instructed to draw what was written on the pieces of paper. Groups were formed and leaders were instructed to give guidance to the learners. Learners were enjoying the task at hand. Reporters were instructed to be ready to come to the front of the classroom and report. They were expected to explain everything in the drawing, putting colours in the drawings and justifying why they had put a particular colour in a particular drawing. The theme of the lesson was based on the beloved Republic of South Africa. This was manifested in the way the learners explained what they had drawn. It was refreshing to note that one group drew a bucket with water inside but that there was no colour for the water. When asked as to why they did not put any colour for the water, they responded by saying that it is because water is colourless.

The lesson was concluded with an oral classwork which was an open question in the sense that the educator told the learners to form sentences using the following words:

a mug

house

bucket

tree

table

It was worth noting that the following words were misspelled by individual groups and across the board as illustrated in the table below:

Table 6: Misspelled words by individual groups across the board:

Misspelled words	Corrections
<i>Bucket</i>	Bucket
<i>Roten</i>	Rotten
<i>Ander</i>	Under
<i>Three</i>	Tree

There was also the wrong use of the preposition "into" as in * "The water is into the bucket" instead of "The water is in the bucket".

One might attribute this to the fact that when the learners speak in isiXhosa, the constructions of the locatives are almost similar as in;

Amanzi ase-emeleni – "The water is in the bucket" *Ugalela amanzi e-emeleni* – "S/he pours water into the bucket".

One might say there is an interference of the mother tongue on English. Another fact that needs to be emphasised is that when prepositions are taught the educators need to use teaching aids and demonstrate the action to the learners. It will be easy for the learners to grasp the difference between "in" and "into" when they see the use of these prepositions being demonstrated.

- **Learners' texts**

Here the focus is on the texts that were written by the learners and which were examined by the researcher. One text per grade per subject per school is presented. This means that ten texts in isiXhosa for the two grades are presented. This also applies to English texts. In total twenty texts are presented. The first section comprises isiXhosa texts and the subsequent one comprises English texts. The researcher reviewed the texts for inconsistencies, wrong spelling, queer expressions, et cetera, that were used by the learners as they

wrote. The texts are written in the same way as they were written by the learners and nothing was changed, for example, where the learner had spaces in between the sentences, this was written as per their texts.

LEARNERS' TEXTS IN ISIXHOSA

Text 1

KUTHENI KUFANELE SIFUNDE ISIXHOSA

Kufanele sifunde isixhosa kuba sibalulekile sifunde iixhosa kuba lulwimi kuba lulwimi lweenkobe esiqala silithethe emakhaya.

Nanjengoko siyingabemi basemzansi Afrika ngulowo nalowo onelwimi lwakhe lweenkobe.

Ulwimi lweenkobe lubalulekile kuba sifunda izithethe namasiko kunye nemvelaphi yethu.

Ukufunda ulwimi lwesiXhosa kubalulekile kwintsha yomzansi kuba luqhakamshela xa sithetha ulwimi lwethu lwesixhosa siluthetha kakuhle siluhombise ngezaci namaqhalo, Izifanokuthi kunye nezihlonophisi.

Ulwimi lwesiXhosa lolona lwimi esiluva kakuhle kunamanye amalwimi asemzansi kwaye baninzi abemi abalwaziyo ulwimi lwesiXhosa.

Abanye abantu abangalwaziyo ololwimi byanqwenela ukulazi.

Ulwimi lwesiXhosa lulwimi ekufanele wonke ummi weli alazi kuba xa ungu mXhosa kufuneka uzidle ngolwimi lwakho lwesiXhosa.

Text 2

Kutheni kufanele sifund isiXhosa?

Kufuneke ndisifunde isixhosa kuba funeke ndazi ukuba kwakusenzekani kudala futhi kuphilwa njani kudal nangoku funeke ndazi intokokubana kuphilwa kanjani

Ngoku sendiyazi ukuba abantu bakudala babehlukunyezwa ngamabhulu behleli kakubi becinezelekile

Futhi abantu bakudala babengaphili njengangoku bebephila ngokuzingela izilwanyane nangokulima behlakula kugutywa umbona kutyiwa amathanga kutyalwa nemboty

Kanti ngoku izinto zakudala azisanakwanga ngoba ngoku seleko kukhona nezifo oma HIV kanti kudala zazingekho izifo ezininza futhi ngoku abantu sebalahla namasiko kanti amasiko akufuneki siwalahle kuba yimvelaphi yethu thina Bantu bamnyama amasiko abalulekile

Futhi kudala umntu zengavele abulawe njengangoku umntu avele abulawe engenzanga kwanto

Kanti ngoku umntu sevele abulawe okwe hagu botsotsi futhi kudala otsotsi zebekade bengekho kanti ngoku ilizwe lonke seleke kokho otsotsi

Text 3

KUNGANI KUMELE SIFUNDE ISIXHOSA

Ndizakhe ndithethe kuvokotheke ngolwimi lwesixhosa. Nakokemabandla akwantu kubalulekile ukuba xa ungumxhosa ukwazi ukuthetha nokubhala ngolwimi lwakho futhi uluthande ngoba lulwimi lwenkobe, olulwimi silifunda khonikuze sazi ikamva lethu.

Kufuneka xa ungumxhosa uzingce ngolwimi lwakho futhi uzazi nemvelaphi yakho, xa ungumxhosa yazi ngamasiko akwantu kuba kwaxhosa kukhona amasiko nezithethe.

Kubalulekile ukuba ufunde ngolwimi lwakho ubuze nakubantu abanamava khonukuze ufumane ulwazi oluphangaleleyo ngolwimi lwakho. Makhe sizigqantse ngolwimi lwethu khonukuze nabanye abangazaziyo ilwimi zabo babone apha kuthi siluthanda futhi sizigqantsa ngolwimi lwesixhosa, makhe siluthande ulwimi lwase makhayeni ethu.

Ulwimi lwesixhosa silifundela nokuba xa siphumela kwamanye amazwe angaphandle siyakujonga imisebenzi kukhona apho kuye kufuneka ulwimi lwakwantu kulaphoke siyesichaneke khona xa singalufundi ulwimi lwantu isixhosa.

Bendikhe ndatsho ndathi xa ungumxhosa luthande, ukwazi ukulithetha, ulibhale ulwimi lwako kuba lulwimi lwenkobe.

Text 4

Kutheni lento kufuneka funde isixhosa? Indlela isixhosa simnangingayo

Thina singabexhosa bokwenyani singabexhosa abanga "wagwityiyo" amagaba xabenditsho ndisithi ndiyazi qhenya ngolwimi lam kuba ndaluncanca kunina ondizalayo andithethi ngomtye umntu "mna". thina singabaxhosa sinamasiko nezithethe kunjalo nje asiyukushiya amasiko ethusingawalandeli sibe sijikeleza xa kukhona into esingayiqondiyo- sibuzwa ebazalini bethu obana basizala sabaziziphokubo okanye sibuzwa koogobethu abona-bazala abazali bethu.

Xa sifuna ukwazibhetele ngamasiko ethumasibu ze ebazalini ukuba mama into ethileenziwa xakutheni. thina ngobasiyaziqhenya ngolwimi- lwethu xakukho indawo esingayiqondi sibuzwa- abazali bethu.

thina mantombazane sinxiba Imibhacu negqiya zakhona nomama bethu banxiba izikhakha negqiya bembathe batwale entloko amantombazane ahambe ngamabele wona kubekho nalento ibizwangokuba kukuhlolwa kuhlolwa amantomba zane kujongwe okokuba aziphethenjanina wonke amantombazane nawabezulu ayahlolwa koko ke masiqhenye ngamasiko ethu nee mbongixayibonga izuke ibonga kubasenze izinto zokuba silandele amasiko ethu.

Koko sizawalandela zininzi nentlobo zencea di besike sazifunda. Owuhay ukuzenza. – bhut'lizi ndixolele, ingwe emabalabala, siyaziqhenya ngesixhosa sinebhongo ngaso.

Lowo ouykuthi angazi intetho yakowabo inene akabuva ubumnandi besisixhosa.

Text 5

Kutheni kufuneka ndifunde isi-Xhosa

I South Africa lilizwe elinabantu abaninzi abahlukene ngeelwimi kunye nengcubeko zabo. – Apha e Sout Africa sinee lwimi ezilishumi elinanye ezisemthethwen. – Ibala ngalinye lomntu e South Africa lonolwimi lwalo elaziwa ngokuba lulwimi lwenkobe. okanye lulwimi lwase khaya.

- Ndingumntu omnyama othetha isiXhosa njengo lwimi lwasekhaya. – Kufuneka ndisifunde is xhosa kuba lulwimi endiluncance kumama okanye ebazalini bam. – Abantu endakhelene nabo bathetha isi-xhosa – Amasiko nezithethe kunye nomculo zonke ezizinto zenziwa ngesixhosa.

- Imbeleko kunye nentunjane ezizinto zenziwa ngesixhosa – Imiculo okanye imixhentso eyenziwa xa kusenziwa lemicimbi yenziwa ngolwimi lwesi-xhosa – Abahlobo bam nabantu endihlala nabo ixesha elininzi basebenzisa ulwimi lwesi-xhosa xa bethetha – Nowayengu mongameli eSouth Africa ongohlonitshwayo futhi onesidima utata uNelson Mandela uthetha ulwimi lwesi xhosa – Umongameli ophetheyo ngoku apha emazantsi Africa ukwathetha isixhosa. – Ndiyazidla kakhulu kuthi ndiyaziqhenya ngolwimi lwam – Njengoko kubalulekile kummi wase mzantsi Africa ukuba azi ngemvelaphi yakhe.

- Ndiziva ndonwabile kuthi "Viva isi-xhosa futhi ndibanqwenelela impumelelo nempilo ende Abantu abathetha Isixhosa.

Text 6

Kungani kufanele sifunde isixhosa

sibalulekile isixhosa ngokuba lulwimi esazalwa sikwazi ukulithetha futhi sikwazi nokulibhala. ukuba esisixhosa sinezinto ezininzi esifundiswa ngazo ngokhula. nomithetho omininzi ngasi isixhosa yingako isixhosa sibalulekile.

sibalulekile isixhosa ngokuba yiyona langweji esi kwazi ukuyithetha singabafundi. sikwazi nokuyibhala phantsi, nokuba yiyona langweji esikwazi nokushesha ukuyibamba xaitishwayo. kuba lulwimi lomntu umnya kweli lase south africa. sibalulekile isixhosa ngokuba xa urhulumente eya ezindaweni eyo xelela abantu ngentuthuko okanye ngezinye izinto ufike phaya abaxelele ngesingesi azo cacisa kwizalukazi nabomama aba nga siqondiyo isingesi, ngasi isixhosa. ukuba kubalulekile ukuba ubuye uthethe ngolwimi owazalwa ulithetha

Umntwaomnyama kubalulekile ukuba afude isixhosa kuba ngamanye amaxesha uma utyelelile endaweni lwakho lwenkobe noma ufikile apho kulolali uvakashela khona. ndavakashela ndake edolophini yase sithekwini khona ulwimi lwesizwe lusifundisa ngamasiko wethu.

Text 7

Kutheni kufunaka sifunde isixhosa

Sisifunda isixhosa ngoba lulona lwimi lulula kubantu bakwaxhosa futhi sisifunda ngoba lulona lwimi lwasemakhay esikhulelekulo olu lwimi bonke abantu bakwaxhosa bayaluthanda ngoba lulona lwimi luncono ngoba abanye babo abafundanga.

Sisifunda ngoba lulona lwimi kumelesilwa zi kuqala ngaphambi kokuba sazi olwangaphandle isisixhosa siyasithanda ngoba lulwi elisikhumbuza imvelaphi yethu nokuba sikwazi ukugxumana nabadala abangafundanga olu lwimi lubalulekile ngoba makwenziwa amasiko enziwa ngezinto sisixhosa

Kubalulekile ngoba nasemfihlweni kuye ku nyanzeleke ukuba makufundwe amazwi okugcina ngesixhosa ukuze beve nabangafundanga sisifunda isixhosa nje kungoba luya nceda kubantu abalu thandayo abangakwaziyo ukuli thetha

Ukufunda ndakuba ndiqhibile ukufunda ndiye ndibe nolwazi lisinceda ukuba asikwazi ukunceda omakhulu bethu.

Text 8

Kutheni kufuneka ndifunde isixhosa

Lento kufuneka ndifunde isixhosa yilento oko kuba yithethoi yalapha emzatsi Afrika. isi xhosa dazalwa naso kutheha sona ekaya. zonke izi hlobo zamu zithetha sona isixhosa.

Isixhosa ndingathi yikalisha. yalapha emzatsi afrika. kuba isixhosa ndifunda ngamsikho Isho yonke lonto. isenze ukuba zazi kabanzi ngamasikho ethu. isixhosa bonke abantu balapha emzantsi africa bakula ngaso isixhosa ngapha ukuba kufike abelungu, kwangona kuqala ukungena ukuphuma isixhosa kondwa angekhe sinde siphume isixhosa. emzantsi afrika kuba sakuliswa ngaso isixhosa. sikuliswa sibaliselwa intsomi zesi xhosa. isixhosa yikalisha yalapha emzantsi afrika.

Isixhosa sikulisa Inqondo. Zazi kabanzi ngamasikho ethu sikhazi nokuzithutha. halala maafrika amahle zikwa ukuthi umntu ngumtu ngabantu sisho sivuma ne. Ibongi. sisho isuthu sethu sigqine. halala. Maafrica amahle.

Text 9

KUTHENI NDIFUNDA ISIXHOSA?

Into eyenza ndifunde isixhosa yinto yokuba lulwimi lwasekhaya okwesibili ndikwa khuliswa ngalo. Bathi xa sesisho abantu abadala lulwimi lwenkobe. Kukho ke sizingca nge sixhosa ngoba yonke into xa siyenza siyithetha nge sixhosa.

Yingakho sisixabise kangaka isixhosa kaloku asibabo abezulu abelungu abesuthu singamaxhosa kaloku siyaziqhenya ngobuxhosa bethu noma siphi noma

kuxheshani nasezikoleni zethu likhona ixhesha lokuba sifunde isixhosa kuba lulwimi lwethu lenkobe.

Ndisho sihleli edlwini liqabile ithuba lokuba uve kuthethwa olunye olwimi ngaphadle kwesixhosa. Kwenye ixhesha xa sisenza amasiko sigxininisa kakhulu kwaxhosa yingakho nje kufuneka sikwazile ukusithetha ukuze sikwazi nokusenza. Kaloku isixhosa sisiceca komama bethu emameleni yingakho nje kumele sisifundiswe

Into eyenza ukuba sifunde isixhosa kukuba siyaziqhenya ngo lwimi lethu singamaxhosa. Enye into isixhosa lolona lwimi lu balulekileyo apha emzantsi africa.

Text 10

Kungani kumele sifunde isixhosa

Kumele sifunde isixhosa ngoba lulwimi lwethu. Kumele sifunde sona ngoba yonke into esiyenzayo siyenza ngokwaka xhosa. namasiko esiwenzayo siwenzela ngokwaka xhosa.

Isixhosa sibalulekile kakhulu kub lulwimi luthu esasuka nalo ebuncaneni bethu kanti olu lwimi lulona lwimi lwalapha south africa. Kumele sifunde kakhulu kuba sizazi izithethe namasiko ethu.

Kufuneka kwakhiwe izikhungo ezithile ezizokwazi ukugcina imilando yokwoxhosa ihlale ikhona. kwazi nezizukulwane ezithile zizokwazi ukufumana ulwimi, ngendlela okwenziwa ngayo isiko

Ukunganakekelwa kahle kolwimi ngelo xesha kwenza ulwimi ngelo xesha kwenza ulwimi luphele. Kuba abobanolwazi kumele basifundisegalo ukuze sihlale silwazi ukuba lulwimi lwethu. asoze silulahleolu lwimi qha nje kumele silufunde ukuzesibe nolwazisikwazi ukufundisa nabazukulu bethu.

Kumele urhulumeni avule izikolo ezingafundisiolu lwimi ukuze sizifundise kabanzi ngololu lwimilwe sixhosa sifuna ukwazi ngaphezulu kokuba sazi.

Comment and analysis on isiXhosa learners' texts

There is no uniformity when writing as is apparent in the first text, for instance, the word, "*isiXhosa*" is sometimes written as "*isixhosa*". It is interesting to note that the learner does not pay much attention to concordial agreement; he tends to say, "*Ulwimi li*" instead of "*lu*". Concerning the plural again, he gives it as "*amalwimi*" instead of "*iilwimi*". When writing "*Mzantsi*" he tends to write it as "*mzansi*". He does not pay attention to the use of capital letters. He uses the word "*intsha*" instead of "*ulutsha*". This might be because of the fact that in the community where he lives the word "*intsha*" is used. This re-inforces the debate concerning the standard and non-standard varieties.

In text two it is striking that the learner uses the word "*babehlukunyezwa*" instead of "*babephehwe kakubi*". He also uses "*funeke*" instead of "*kufuneka*". It is interesting to see how he writes "*into yokuba*" as "*intokokubana*". For the word "*azisahoywanga*" he writes "*azisanakwanga*". "*Ngootsotsi*" is substituted by "*botsotsi*". The learner also tends to break up the words, as in "*okwe hagu*" instead of "*okwehagu*". It is also striking to note the following words: "*zengavele*" instead of "*wayengavele*" and "*zebekude*" instead of "*babekude*". Another striking point is that he writes the noun with a double initial vowel, as in "*nembotyi*" instead of "*neembotyi*". It has to be mentioned that it might happen

that the learners write words that are in isiZulu because of the fact that their school is situated near KwaZulu-Natal.

In text three the learner does not pay attention to capital letters throughout the text. She writes the "x" for "*isiXhosa*" as a small letter. Again there is no agreement for the noun "*ulwimi*"; she writes "*li*" instead of "*lu*". There is also a tendency by to combine words that are usually separated, as in; "*olulwimi*" instead of "*olu lwimi*" and "*kulaphoke*" instead of "*kulapho ke*". She does not include the second vowel in a noun with a double initial vowel, as in "*lwenkobe*" instead of "*lweenkobe*". It is interesting to note that she uses the word "*sizigqatse*" instead of "*sizingce*".

In text four the learner substitutes "*ma*" with "*ba*", as in "*singabexhosa*" instead of "*singamaXhosa*" and "*nawabezulu*" instead of "*nawamaZulu*". She also uses the word "*ukuziqhenya*" (which could be accepted in the standard isiXhosa), instead of "*ukuzingca/ukuzidla*". The learner also uses "*bokwenyani*" (which could be accepted in the standard isiXhosa), instead of "*bokwenene*". It is interesting to note that she chooses to use the word "*bhetele*" instead of "*ngcono*". There is also disregard for the agreement for the word "*ulwimi*"; as she writes "*li*" instead of "*lu*". There is another point in her text where she writes; "*imbongixayibonga*" instead of "*imbongi xa ibonga*".

In text five the learner disregards the fact that the text is in the mother tongue, she writes, "*ISouth Africa*" instead of "*UMzantsi Afrika*". She also has a tendency of breaking up words as in the following examples shown in the table below:

Table 1: Words from the learner's text and the corrected versions:

Words from the learner's text	Corrections
<i>Iwase khaya</i>	<i>Lwasekhaya</i>
<i>is xhosa</i>	<i>isiXhosa</i>
<i>Iwesi-xhosa</i>	<i>IwesiXhosa</i>
<i>nowayengu mongameli</i>	<i>Nowayengumongameli</i>

It is also interesting to note the point highlighted earlier that the second vowel in a double initial vowel noun is not written; "*Iwenkobe*" instead of "*Iweenkobe*". It is striking that the learner uses the following words; "*endiluncance*" (which could be acceptable in the standard isiXhosa), instead of "*endilwanye*"; "*ndiyaziqhenya*" (which could be acceptable too in the standard isiXhosa), instead of "*ndiyazingca/ndiyazidla*" and "*endakhelene*", instead of "*endimelene*". These words were used by the learners who speak isiBhaca, isiHlubi and isiMpondo as their varieties at home. This is due to the fact that the words used are in isiZulu, and the reason for this is that the areas of Matatiele, Mbizana and Mzimkhulu (before Mzimkhulu was incorporated into KwaZulu-Natal) are near KwaZulu-Natal.

In the sixth text the learner has an interesting choice of words like the ones on the table below:

Table 2: Words from the learner's text and the corrected versions:

Words from the learner's text	Corrections
<i>Uma</i>	<i>Ukuba</i>
<i>Kwizalukazi</i>	<i>Kumaxhegokazi</i>
<i>Noma</i>	<i>Nokuba</i>
<i>Lapho</i>	<i>Apho</i>

<i>Ngentuthuko</i>	<i>ngenkqubela phambili</i>
<i>Nokushesha</i>	<i>Nokukhawuleza</i>
<i>Avakashela</i>	<i>andwendwele/atyelele</i>

It is also interesting to note that he chooses certain words like; "*langweji*" instead of "*lwimi*" and "*itishwayo*" instead of "*ifundiswayo*". He also uses the word "*South*" for "*Mzantsi*". Lack of agreement is also evident in his text. He also breaks up the words.

The seventh text shows that the learner is not good at spelling the words, as in the following table:

Table 3: Words from the learner's text and the corrected versions:

Words from the learner's text	Corrections
<i>ukugxumana (ukuxhumana)</i>	<i>Ukunxulumana</i>
<i>Ndiqhibile</i>	<i>Ndigqibile</i>
<i>Luncono</i>	<i>Lungcono</i>

What is also noticeable is that the second vowel in a plural noun is totally disregarded as in "*omakhulu*" instead of "*oomakhulu*". There are also striking expressions which the learner writes; "*makusemfihlweni*" (which could be acceptable as euphemism in the standard isiXhosa as "*xa kusemfihlweni*"), instead of "*xa kusemngcwabeni*" and "*amazwi okugcina*", instead of "*amazwi okugqibela*". Again there is a tendency of not separating a demonstrative from a noun, as in "*olulwimi*" instead of "*olu lwimi*".

In the eighth text the learner shows that he has a problem with the following sounds;

"kh" instead of "k" and "n" instead of "nt" as this is evident in these words; "ngamasikho" instead of "ngamasiko" and "isininthu" instead of "isintu". He also demonstrates that he is not good at spelling as illustrated in the table below:

Table 4: Words from the learner's text and the corrected versions:

Words from the learner's text	Corrections
<i>Dazalwa</i>	<i>Ndazalwa</i>
<i>Emzatsi</i>	<i>EMzantsi</i>
<i>Kondwa</i>	<i>Kodwa</i>
<i>Ibongi</i>	<i>Imbongi</i>
<i>Yikalisha</i>	<i>Yinkcubeko</i>
<i>Sinde</i>	<i>Side</i>

He also has a problem with the sound "tsh" as he substitutes it with "sh" as in these words; "isho" instead of "itsho" and "sisho" instead of "sitsho". Again here the influence of isiZulu on isiXhosa is apparent in the above examples.

In the ninth text the following words are noted as they appear in the table below:

Table 5: Words from the learner's text and the corrected versions:

Words from the learner's text	Corrections
<i>asibabo abeZulu</i>	<i>asingawo amaZulu</i>
<i>Siyaziqhenya</i>	<i>siyazingca/siyazidla</i>
<i>Nasesikoleni</i>	<i>Nasesikolweni</i>

<i>Yingakho</i>	<i>Kungoko</i>
<i>Okwesibili</i>	<i>Okwesibini</i>
<i>Edlwini</i>	<i>Endlwini</i>
<i>Sisiceca</i>	<i>Sisanya</i>
<i>Sesisho</i>	<i>Sesisitsho</i>

She also uses the English word 'Africa' as she writes "*eMzantsi Africa*" instead of "*eMzantsi Afrika*". She also struggles with the spelling, this is shown in these words; "*ixhesha*" instead of "*ixesha*" and "*emameleni*" instead of "*emabeleni*". What was mentioned about the second vowel in the double vowel initial vowel also manifests itself in her text; "*komama*" instead of "*koomama*" and "*lwenkobe*" instead of "*lweenkobe*". Some of the above words are in isiZulu, so the influence on isiXhosa is apparent. Other words are misspelt.

In the tenth text the learner has some interesting words to note as shown in the table below:

Table 6: Words from the learner's text and the corrected versions

Words from the learner's text	Corrections
<i>Kumele</i>	<i>Kufanele</i>
<i>ngokwaka xhosa</i>	<i>ngokwakwaXhosa</i>
<i>Ebuncaneni</i>	<i>Ebuncinaneni</i>
<i>Izikhungo</i>	<i>Amaziko</i>
<i>Imilando</i>	<i>Iimbali</i>
<i>Ukunganakekelwa</i>	<i>Ukungahoywa</i>
<i>Nabazukulu</i>	<i>Nabazukulwana</i>
<i>Urhulumeni</i>	<i>Urhulumente</i>
<i>Kahle</i>	<i>Kakuhle</i>

Also it is interesting to note that she writes "esouth Africa" instead of "eMzantsi Afrika". This shows negligence of the usage of isiXhosa as the learner prefers to use English though the text is in isiXhosa. It also emphasises the fact that amaXhosa normally neglect to use isiXhosa words and use English words in their speech. It is disheartening to note that some educators have the audacity to question the way isiXhosa is written. These educators claim to be the custodians of this language. I raise this point because one day when travelling between Butterworth and East London a lady educator was up in arms against me when I was raising the fact that the word "inkokeli" is misspelt in an ACDP (African Christian Democratic Party) placard. The placard has a caption that reads, "Uzikhethele inkokheli eyoyika uThixo" (You should choose a God fearing leader). She wanted to know how one would instruct a learner in the Foundation Phase to spell the word "inkokeli". This raises the question as to how our educators are trained these days. To me that question by the educator was rather embarrassing to say the least, for someone claiming to be the custodian of the language and a fully trained educator to utter such a statement. It has to be mentioned that 'inkokheli' seems to be more acceptable nowadays because of phonological processes.

LEARNERS' TEXTS IN ENGLISH

Text 1

Its because my laugege is very impoteld for me sometimes very happy to speak Xhosa Because my parrents are speak Xhosa I want to fill because of my laungege I proud of me about my laugege we faity for many years because of my language in ather nations.

I very proud of me. I like my laungeage and I thanks god for my loungege I am not afiad of me of wort sheis speak our laugeuage. I am very proud of me

Text 2

Why must talk Xhosa?

Xhosa isa langauage that improtente to Xhosa's. your knowledge of the main attitudes and values you have learned in Xhosa about disability, gender, power and inclusivity. in culture in Chapters 2 and 4 we explored how these issues are affected by history and culture. We investigated how they arise in Xhosa froms and in your personal lives.

Our South Africa Constution states very clearly how important it is for all the people of the nation to be treated equally and with resoect. It is against the law to discriminate against people for any reason at all, as this section from the constution shows (see Xhosa culture).

Text 3

Why must I study isiXhosa.

The reason why must I study isiXhosa is becouse it is an official language and our grandmothers use to tell the stories in Xhosa. we must be proud of our language. People must love, protect and respect our language. It makes things to be easier to communicate with other people.

We are black people who use the language Xhosa that is why we must learn isiXhosa and know it. It makes us to learn more about our customs. Black people easily get the message that you are trying to send them in Xhosa.

It is very important to learn isiXhosa because this is the language that I have got it from my mother. I am very proud of my language because it is for blacks. Another thing Xhosa is the language that I started with when communicating with people when I was young.

In Xhosa people can easily communicate because we cannot explain Xhosa even if you are uneducated or educated. Everything is clear to every body when you speak in Xhosa or explaining something in Xhosa. When you start school you come with a little experience in Xhosa but as you go on you get more about your custom and where you come from.

I learn Xhosa because my old relative use that language in order to speak with other people. It is easy to understand the stories or poems when they are written in Xhosa, because Xhosa is not hard when you read or writing.

It makes me to learn on how to write different types of books e.g. address. We must learn IsiXhosa and love our language. We as black people we must not destroy our language because our ancestors use to respect the language.

Text 4

Why must I study IsiXhosa

It's because it is compulsory to know your home language no to know if you just want to speak it We learn to every thing it is a Home language. The same that the things we learn when we are asked by our parent

It is compulsory to learn more to know more and you must be professional you must know your home language not to speak it you must know to write it if you don't know your home language that means you nothing.

If you don't know your language you can be ashamed of your self so it is very important to know home language because you will not go anywhere if you don't know your Home language

Text 5

Why I must study IsiXhosa

It's my home language it is the language of communication. You have to keep your cultural background that customs and traditions. You to practise your norms and values. Learning isiXhosa can be a career for example you can be like Zolani Mkhiva, Mzwakhe Mbuli you can be An Author, you can be a story teller like Gcina Mhlophe. You can be translator you can be free when you speak your own language. You can express yourself

Study Xhosa in school because teachers try to know learners that teach and if get understand try to tell in English some child you don't know Xhosa but if teachers Xhosa what do you say? That's why teach Xhosa in school children understand that thing teach what you tell.

to teach Xhosa in school is our rights Don't far away my home language to form new generation Xhosa in ability to teachers in school.

Text 6

Why must I study isixhosa

I study the xhosa because it is my home language so that fost to study the isixhosa. I can not study the (sotho) or some language's because my family its do the xhosa like me and at my school they is no (sotho) period. If there are some body are studying the (sotho) at my home they can do and or my family are stading same language by fost maybe.

They can do with a fost may be we can study with the Junior & high school until universal. so I can studing the xhosa because I like xhosa more than unather language. I can study unather language like English, Zulu with out Afrikaans & Seped Sitshangene. English and Zulu is the of anather country of South Africa is a xhosa. the South Africa used the 11 language only.

A isixhosa & English there is a language this used people. Xhosa, Sotho, Zulu, English & Afrikaans there is a language of here but the original is a xhosa because is the national language of our land. Language. Why I sad the nationanl language is a xhosa becouse the grand mothere and here older than ol South Africa the can do the xhosa.

I lke my national language Xhosa.

Text 7

Why must I study isiXhosa?

I must study isixhosa and it is important to study isixhosa because isixhosa is my home language. I got it on my mother's breast when I was born and if I don't study isixhosa it means that I throw away my access. It's not right to change your language because it will make you forget about your traditional

At school it is important to learn isixhosa because when learners ask something on an English teacher what the teacher must do is to answer in the learner's language if the learner does not understand the teacher will explain it in Xhosa until the learner understands. Explaining in Xhosa is important because it helps us to understand easily but they teach in isiXhosa because they want to make sure that we must know where we are coming from and to know that where we are going to Xhosa makes us to know our culture.

The Xhosa is our pride because it pulls out the darkness in our minds and the light comes through our minds. I like isixhosa.

Text 8

Why must I study isixhosa?

I must study isixhosa because it's my language and when someone told me something in Xhosa I understand better. Isixhosa is the language that I know better than any other languages.

I study isixhosa because it is important to me and it's not difficult because it's my home language and is the language that we speak as black people's. I

study isixhosa because it's easy to explain to some one as who didn't understand a word in english I tell him or her with xhosa.

I have a right to study isixhosa because every one study their home loungege no one fors some one to speak any loungege.

In eath the are different people's and they speak their home loungege every one in their family speak one loungege it's not difficult to speak your loungege it's very easy becouse it's you home loungege.

I study isixhosa because when I finishing the school and I get a busness work and the are many costomers in stores different people's who know isixhosa only that why I must study isixhosa

Text 9

Why I stady isiXhosa

Isixhosa is my mother lounguage I stady isixhosa because I want to know about more things about isixhosa and it will be easy to under stand English by knowing my lounguage. I can help people who don't educated.

the people who don't educated many of them they are talended and they have skills they make changes to the wold but they cant undustand English and they cant read so I can help them.

When the people know well english they forget their lounguange I can help them. When the talented people when they want to talk to the white people I can help them.

I can help white people when talking to black people and I can help white people when they want to receive a message to the black those who are not educated.

They can ask me and I can help them white people they love Xhosa and black people and I can help white people to understand isiXhosa and we can represent our culture that why I study isiXhosa and grew up I want to know more about our culture.

Text 10

Xhosa is the best that's why I'm studying this language and I'm also inspired by Mr Nelson Rolihlahla Mandela always lived through his beliefs as a Xhosa person. Looking at him and who he is gives me courage to study and learn more about this language.

I feel as a youth I should know my culture and be proud of it. I believe that by doing so I can go places because many people love this culture of mine as much as I do.

Comment and analysis on English learners' texts

In text one the learner struggles with spelling as this is shown in the following words that appear in the table below:

Table 1: Words from the learner's text and the corrected versions:

Words from the learner's text	Corrections
<i>Impoteld</i>	<i>Important</i>
<i>Parrents</i>	<i>Parents</i>

<i>Loungege</i>	<i>Language</i>
<i>Ather</i>	<i>Other</i>
<i>Fill</i>	<i>Feel</i>

What is striking is the corrected sentence, "I want to feel myself because of my language" which could be translated into isiXhosa thus, "Ndifuna ukuziva ngenxa yolwimi lwam". This manifests the interference of the mother tongue.

In text two the learner has a problem with spelling too, here are some of the examples as shown in the table below:

Table 2: Words from the learner's text and the corrected versions:

Words from the learner's text	Corrections
<i>Langauage</i>	<i>Language</i>
<i>Improtente</i>	<i>Important</i>
<i>Reson</i>	<i>Reason</i>
<i>Constution</i>	<i>Constitution</i>
<i>Resoect</i>	<i>Respect</i>

It is interesting to note that for the plural "amaXhosa/Xhosas" she uses the apostrophe "s" as in "Xhosa's". She also substitutes "study" with "talk".

In text three the learner struggles with spelling of "because" throughout his text. He writes this word as "becouse". He also does not know how to write the following words; "address" and "experience". He also writes "everybody" as two words instead of one word. It is interesting to note that he uses the word "hard" as in this expression; "Xhosa is not hard when you read or writing". The use of

“hard” which is translated in his context as “*nzima*” in the mother tongue, should have been substituted by the word “difficult”, to have the same meaning in the mother tongue.

In the fourth text there is a problem with “because” again. He goes on to write the following words as they appear in the table below:

Text 3: Words from the learner’s text and the corrected versions:

Words from the learner’s text	Correction
<i>Tudy</i>	<i>Study</i>
<i>prifetional</i>	<i>Professional</i>
<i>enywhere</i>	<i>Anywhere</i>
<i>importent</i>	<i>Important</i>
<i>Asced</i>	<i>Asked</i>
<i>comporsury</i>	<i>Compulsory</i>
<i>langouge</i>	<i>Language</i>

It is worth mentioning that he also breaks up the following words as, “every body” instead of “everybody” and “your self” instead of “yourself”. He also substitutes “your” with “you”.

In the fifth text the boy struggles with spelling throughout his text as is indicated in the table below:

Table 4: Words from the learner's text and the corrected versions:

Words from the learner's text	Corrections
<i>Whay</i>	<i>Why</i>
<i>Its</i>	<i>It is/It's</i>
<i>tradetions</i>	<i>Traditions</i>
<i>exprass</i>	<i>Express</i>
<i>Tearch</i>	<i>Teach</i>
<i>undastand</i>	<i>Understand</i>
<i>far way</i>	<i>far away</i>

He also breaks up words as in the following example, "back ground" instead of "background".

In the sixth text the boy also struggles with spelling throughout his text as is evident in the table below:

Text 5: Words from the learner's text and the corrected versions:

Words from the learner's text	Correction
<i>stading/studing</i>	<i>Studying</i>
<i>unather</i>	<i>Another</i>
<i>unirvesal</i>	<i>University</i>
<i>Fost</i>	<i>Force</i>
<i>Sad</i>	<i>Said</i>

Interesting observations in his text include, among others, breaking up the words as is shown in the table below:

Table 6: Words from the learner's text and the corrected versions:

Words from the learner's text	Corrections
<i>grand mother</i>	<i>Grandmother</i>
<i>with out</i>	<i>Without</i>
<i>may be</i>	<i>Maybe</i>
<i>can not</i>	<i>Cannot</i>

Secondly, the article "a" is used even before a noun starting with a vowel, a case in point is "a isiXhosa...". Thirdly, he does not seem to know the difference between the present tense and the past tense, as in; "The South Africa used 11 language only" instead of "South Africa uses 11 languages only". Another striking point is this, "there is a language of here" which could be loosely translated in isiXhosa as "kukho ulwimi lwalapha".

In the seventh text the learner again, like others, struggles with spelling as is shown in the table below:

Table 7: Words from the learner's text and the corrected versions:

Words from the learner's text	Correction
<i>Expleni</i>	<i>Explain</i>
<i>Esly</i>	<i>Easily</i>
<i>Anderstand</i>	<i>Understand</i>
<i>Miens</i>	<i>Means</i>
<i>Throu</i>	<i>Throw</i>
<i>Rait</i>	<i>Right</i>
<i>Anser</i>	<i>Answer</i>
<i>Darkens</i>	<i>Darkness</i>

<i>mathers breast</i>	<i>mother's breast</i>
<i>Access</i>	<i>Success</i>
<i>Colture</i>	<i>Culture</i>

The last paragraph is interesting when translated into the mother tongue, "... *isusa ubumnyama ezingqondweni zethu ...*" (... it pulls out the darkens in our minds ...).

The girl who wrote the eighth text, breaks up the words that are supposed to be joined; "every one" instead of "everyone", "some one" instead of "someone" and "some thing" instead of "something". She also struggles with spelling as can be seen in the following words that appear in the table below:

Table 8: Words from the learner's text and the corrected versions:

Words from the learner's text	Corrections
<i>Eath</i>	<i>Earth</i>
<i>Family</i>	<i>Family</i>
<i>costomers</i>	<i>Customers</i>
<i>lounguge</i>	<i>Language</i>
<i>Hom</i>	<i>Home</i>

She also substitutes "you" with "your".

In the ninth text, the girl, like other learners, struggles with spelling as is evident in the words that appear in the table below:

Text 9: Words from the learner's text and the corrected versions:

Words from the learner's text	Corrections
<i>talended</i>	<i>Talented</i>
<i>undustand</i>	<i>Understand</i>
<i>Recieve</i>	<i>Receive</i>
<i>lounuage</i>	<i>Language</i>
<i>Wold</i>	<i>World</i>
<i>Stady</i>	<i>Study</i>

She also substitutes the word "speak" with "talk". She also writes "English" using the small letter "e". There is an expression; "People they love" which could be loosely translated into the mother tongue as, "Abantu bayasithanda".

In the tenth text the girl struggles to spell the following words as is evident in the table below:

Text 10: Words from the learner's text and the corrected versions:

Words from the learner's text	Correction
<i>Culture</i>	<i>Culture</i>
<i>becouse</i>	<i>Because</i>
<i>carrege</i>	<i>Courage</i>
<i>Belive</i>	<i>Believe</i>
<i>enspired</i>	<i>Inspired</i>
<i>a lort</i>	<i>a lot</i>
<i>expexially</i>	<i>Especially</i>

It is interesting to note that for the words "physically" and "mentally" she only uses one "l". She also breaks up the word "myself" as she writes it as two words. In Text 1 the learner is not aware of the correct language usage, appropriate grammar and correct orthography hence, "*Ulwimi li*" and "*mzansi*". In text 2 there is an indication of the influence of isiZulu on isiXhosa hence, "*babehlukunyezwa*", instead of "*babephehwe kakubi/ gadalala*" in isiXhosa. This might be due to the fact that the learner listens to more isiZulu than isiXhosa, both at home and at school.

3.3 Conclusion

Chapter 3 considered the data used in the study. The data comprised of the questionnaires that were handed to educators, observation notes and recordings of educators' practices in the classroom when certain topics in isiXhosa and English were taught in Grades 8 and 9. Twenty texts that were written in both isiXhosa and English by learners in these grades were also presented. Comments were made on all data presented. What is evident is that the Language-in-Education Policy needs to be revisited if African languages are to improve their status in South Africa. It has to be stressed that the word "*ukuhlukunyezwa*" is often used by some of the newsreaders on Channel 1 of the National Broadcaster when they read isiXhosa news. Another word that is mostly misspelled especially on the news on Channel 1 of the National Broadcaster is "*inkokeli*" (leader). It is often written as "*inkokheli*". I believe this could be misleading especially to the learners who appear to be influenced by anything that is on television. It could be stressed though that "*inkokheli*" nowadays seems to be acceptable because of phonological processes. I think it is time the "so called" news-editors were sensitised to these matters and did their work properly if our languages are to be

preserved. Most errors committed by the learners emphasise the fact that the curriculum has to make more provision for writing. This I believe will improve the writing skills of the learners who seem to struggle even in the second language, which is English, (that is held in awe). If writing in the first language can be mastered, it can go a long way to improving the writing skills of the learners in the second language, which is purported to be better in some spheres. What was also evident, was that educators simply emphasised the importance of speaking over writing. The researcher poses a challenge to all scholars who claim that the Grammar-translation method is outdated as this data indicates that there is a need to mix the methods of teaching, and not to discard methods stating that they are outdated. The Grammar-translation method puts emphasis on the vocabulary and word formation. In this method memory plays a pivotal role. This method emphasises the fact that the learner has to master the writing and reading skills. Those who believe in communicative competence only, feel there is no place for the Grammar-translation method. One is therefore inclined to disagree with this as in order for one to speak well, one needs to understand these aspects of language, namely, grammar or language use and orthography. This assertion emphasises that no method should be pushed aside in a classroom context. Instead, an educator has to integrate various methods in order for his/her lesson to be successful. The next chapter considers the analysis of the data presented in Chapter 3. It will also consider findings based on the data tabulated in Chapter 3.

CHAPTER 4

ANALYSIS OF DATA AND OBSERVATION

4.1 Introduction

Chapter 3 considered the data used in the study. The data comprised of the questionnaires handed to educators, observation notes and recordings of educators' practices in the classroom when teaching isiXhosa and English in Grades 8 and 9. Twenty texts were written by learners in these Grades in both isiXhosa and English and were presented. The data mentioned was commented on in the previous chapter. This chapter considers the analysis of data collected and used in the study. The data comprises questionnaires handed to educators, tape-recordings on educators' practices in the classroom, and learners' texts written both in isiXhosa and English. Observations through the analysis of data will be made.

4.2 Analysis and observations

- **Educators' questionnaires**

It would seem that some educators are overloaded with work, as they teach more than one class or grade. Having consulted a number of educators about the division of work it would seem that it depends on the number of available educators qualified to teach a particular subject in a school.

All educators used in the study are well qualified to teach both isiXhosa and English in the Grades used for the study. Their qualifications range from a Secondary Teachers Diploma to a University junior degree which is either a Bachelor of Arts or Bachelor of Arts in Education. Most educators believe in using the Question and Answer Method when teaching their lessons. They claim that this method enables the learners to participate more in the lesson, but one wonders whether the learners have an idea of what the educator is talking about. It is imperative for educators to implement a variety of methods for effective teaching. This could be done by using a combination of teaching methods. Some educators believe that the Textbook Method is the best method. A question then comes to mind, are the textbooks readily available to both educators and the learners? This is quite a challenge as the educators themselves seemed to rely on one textbook which belongs to the educator. It would be better if the learners themselves also had the textbooks in order for them to refer to these time and again when they are studying. This will also lessen the burden on the part of the educators. One educator thought that the textbook gave more information on how to teach the National Curriculum Statement (NCS). The question arises then; is the textbook good enough to be the sole source of adequate information on the National Curriculum Statement?

All educators felt that the general performance of the learners in their studies was good. For isiXhosa the educators believed that the performance of the learners was good except for one educator, who boldly said that the learners' performance in isiXhosa was excellent. All educators attributed this to the fact that isiXhosa was the language that was spoken at home. It is also interesting to note that they thought the learners' performance was enhanced because the tasks performed by the learners were based on their culture and background of the learners. Looking at the three skills of language-learning, namely; reading, speaking and writing, the minority of the educators thought that the learners were good at reading while two-thirds of the educators thought the learners were average. Regarding speaking, half the number of educators thought that the learners were good, while the other half thought they were average. For reading, the overwhelming majority of the educators believed that the learners were average at this skill. There are various responses as to why the educators thought this. It is interesting to note that one educator blamed the curriculum which has brought a lot of changes and as such confuses both the educators and the learners. There is also a lament that isiMpondo and isiZulu are used in the regions. There is also a scarcity of reading materials on isiXhosa and English at schools. One educator said that even when the learners were given tasks they did not have enough time to perform these tasks.

Almost all the educators, except one, agreed that the learners were willing to use isiXhosa in the classroom. All agreed that outside the classrooms the learners used isiXhosa. When asked whether the educators encouraged their learners to speak isiXhosa, it is interesting to note that two educators said they did not because they felt that the learners had to speak English, which is the language of learning and teaching. There was also an interesting comment about the language used at the tertiary level which was English, so it would be suicidal to allow the learners to use isiXhosa at school according to these educators.

For these educators the focus was on putting emphasis on English in order to prepare their learners for the future. It is interesting to note that these educators forget that "charity begins at home" and they seemed to forget the fact that when one knows his/her own language, it is easier to acquire another language. Other educators encouraged the learners to speak isiXhosa and went the extra mile in organizing isiXhosa reading materials for the learners. They also stressed that when they communicated with their learners, they made sure that they corrected the learners whenever they made mistakes. All the educators were in agreement that the proficiency of the learners in isiXhosa needed to be improved. This could be done by giving the learners reading materials and tasks, as well as to allow the learners to communicate in isiXhosa. As the books were scarce they improvised by making photocopies of whatever they thought was going to help the learners. One wonders whether these photocopies are adequate for the whole class or whether it is just a drop in the ocean that will be used by a selected few.

Two educators seemed to teach a fairly manageable number of learners which averages approximately thirty learners in a class or grade. Other educators struggled with large numbers, for example, an average of approximately 50 learners in a class. This impacted negatively on both their teaching and the performance of the learners. Educators used various teaching resources like textbooks, magazines, newspapers, pamphlets, et cetera. This is not sufficient though, and the educators have to do more in organizing other teaching resources. This they can do as they agreed that the resources they are currently using were not readily available. Three educators indicated that they had computers at schools while others indicated that these (computers) were non-existent in their schools. Two educators said that their learners had the required number of textbooks, yet for the others there were not enough textbooks for the learners. Two educators pointed out that the government supplied books and other stationery on time while the other educators pointed out that this was not

the case. This poses a challenge to our Government to take the education of the young generation seriously if we, as South Africans, are to compete globally. It is not sufficient to develop good policies and fail to implement them. Also it is not enough for our parliamentarians to pay lip service in the Chambers of Parliament, and not translating what they say into practice, as this would result in the detriment of the African child. Half the number of educators felt that the books and stationery supplied by the Government meet the needs of the learners but the other half did not think so. Three educators pointed out that other educators had negative attitudes towards isiXhosa in their schools. This again poses a big challenge to the authorities, to avoid putting too much emphasis on certain learning areas at the expense of others. This, if done, would assist in preventing learners from undermining or taking less seriously certain learning areas. It would be proper to treat all learning areas equally so that the learners may give maximum effort to them all.

It is interesting to note that the community takes cognisance of the importance of African languages in education. This was evident in the celebrations on the first language hosted by PanSALB – Eastern Cape in collaboration with the Provincial Departments of Recreation, Sports, Arts and Culture and Education. These celebrations were hosted at Nqadu Great Place on the 20th February 2009. The speakers stressed the importance of mother-tongue education and the upliftment of African languages in education.

Three educators indicated that other educators used English only when they taught other learning areas, while others indicated that educators often code-switched. It is interesting to note that in the English lessons that were observed in all schools used in the study, the educators code-switched a lot. This they did when they emphasised certain points in their lessons. This was done when they noticed that their learners seemed lost in the lesson. This also raises the need for our learners to be taught in the African languages. Educators code-switch in the

classroom to reinforce a certain idea. At the same time it might happen that the educator, who is also a second language speaker, does not understand the concept him/herself in the second language. Code-switching is neither random nor meaningless, nor does it necessarily reflect language weakness. Code-switching is used to convey social information (concerning, for instance role relationships), or as a stylistic process (for instance, to add colour or emphasis to an utterance as it has been stated above). According to Trudgill (2000:105), "speakers switch to manipulate or influence or define the situation as they wish, and to convey nuances of meaning and personal intention".

It may be said therefore, that code-switching can be used for self-expression and is a way of modifying language for the sake of personal intentions. Code-switching may be used to build intimate, interpersonal relationships among educators and learners. Sert (2005), claims that code-switching may be a tool for creating linguistic solidarity especially between individuals who share the same ethno-cultural identity. Skiba (1997), suggests that in circumstances where code-switching is used due to an inability of expression, it serves for continuity in speech, rather than presenting interference in language. Based on this, code-switching could be taken as a supporting element in a communication process and in social interaction; therefore it serves for communicative purposes in the way it is used as a tool to transfer meaning.

There was a feeling among educators that isiXhosa was allocated slots on the timetable that were in the afternoon. This emphasises the point that was mentioned earlier that authorities tend to underestimate particular learning areas. If one gets learners in the afternoon everyday, there is a great probability that one finds the learners tired and hungry. There was a feeling that the slots allocated for isiXhosa in the timetable were not adequate. This may be due to the fact that educators knew that a lot had to be covered when teaching a language.

Five educators felt that the curriculum did not really address the needs of the learners. This therefore poses a challenge to the curriculum designers and planners to embark on extensive research in order ascertain the learners' needs in these Grades. It must not be assumed that what works in other countries will automatically also work in South Africa. Circumstances and conditions have to be taken into account when a curriculum is designed. Educators felt that the curriculum needed to be unpacked so as to be clearer to both the educators and the learners. Educators need to be trained thoroughly in the National Curriculum Statement (NCS) and this poses a huge challenge to the institutions of higher learning, to design curricular that are based on the National Curriculum Statement. Also, it is imperative that the Government opens in-service training centres and colleges of education where educators are trained from level one to the final level in the curriculum, if the education of the younger generation is to be taken seriously.

It is encouraging that educators do consult their peers concerning problem areas in isiXhosa. It is important to share experiences amongst colleagues, when one teaches languages. Educators felt that parents played a minor role in the education of their children. This again poses a challenge to the tripartite alliance in education which is comprised of the parents, the educators and the learners. The members of the alliance need to work hand-in-hand in order for young South Africans to be competitive in the global village.

Educators were of the opinion that the previous years' results in isiXhosa were from good to excellent in all the Grades. Some educators though, mentioned that it depended on the learners that the educators had in a particular Grade for that particular year. It is also worth mentioning that one educator bemoaned the fact that learners were not allowed to repeat a Grade more than four times even if that learner was not ready to be promoted to the next Grade. The question

arises then, how can a learner be promoted if he/she is not ready for the next Grade? Is this not downgrading our education to zero? It is encouraging to note that there is a common paper that is written in Grade 9 by all learners in the districts. Again this needs mechanisms to monitor how it is done. Suggestions will be put forward in the next chapter. It is a disheartening fact that the educators are not members of subject associations, as this retards the good work that is done by the educators. By being a member of a subject association one is able to be kept abreast with what one teaches. It also helps one gain experience by sharing one's experience with others, and probably with the specialists in the field one is teaching. It also assists to network with peers in the field of study.

- **Notes and recordings on educators' practices in the classroom**

It is a trend in all the lessons that were observed that the educators first greeted their learners everytime they were about to teach a lesson. In one instance, it was interesting to note that the learners acknowledged the presence of a visitor, this was shown by greeting in the following manner, "*Bhotani titshala nawe titshalakazi*" (Good morning sir and madam). Here they started with "*titshala*", who is a visitor and followed by greeting their educator who taught them everyday. As was mentioned previously, this is significant in the sense that children at home are taught this practice of greeting visitors first; hence they were transferring what they had learnt at home to school. The educator introduced her lesson by singing a song and the class or the learners joined her in singing the song. The choice of the song was interesting in that it was a gospel song in isiZulu, "*Ngizohamba njengabo bonke*" (I will die like everybody else). The educator informed the learners that they were going to talk to each other. The educator also asked the learners about a radio programme. It was interesting to note that the educator used a word in isiZulu; for programme she used "*uhlelo*" instead of a word in isiXhosa "*inkqubo*". As she continued with her

lesson she kept on using words in isiZulu, "*iintsizwa nezintombi*" (young men and young women), instead of words in isiXhosa "*abafana neentombi*". The educator also mentioned that there are songs that are sung by boys when they are hunting wild mice in the fields. The educator said, "*Xa kuyobhuliswa emasimini*" instead of "*Xa kuyozingelwa iinjova emasimini*".

The following table shows the expressions that were used by the educator, the English meanings and the standard isiXhosa equivalents.

Table 1: Expressions that were used by the educator with English meanings and standard isiXhosa equivalents:

Expressions by the educator	English meanings	Standard isiXhosa equivalents
<i>iimbiba</i>	wild mice	<i>iinjova</i>
<i>umehluko</i>	difference	<i>umahluko</i>
<i>empini</i>	at the battlefield	<i>edabini</i>
<i>Jemile</i>	Stuck	<i>bambekile</i>
<i>eveleleyo</i>	prominent	<i>ephambili</i>
<i>labantu</i>	these people	<i>aba bantu</i>
<i>wowosindiso</i>	of the salvation	<i>ngowosindiso</i>
<i>abafana abakhulu nabancane</i>	old and young boys	<i>amakhwenkwe amadala namancinane</i>
<i>yixesha</i>	it is time	<i>lixesha</i>
<i>eBhayibhelini</i>	in the Bible	<i>eBhayibhileni</i>

It was interesting to note that the educator was the only person who had a book. She would read from the book and then lead the discussion. As the

learners did not have the books, this had an effect on their understanding of what was taught. Even if they were good at listening attentively, without books it would be difficult to revise what was done in the classroom. Again, when they prepared for the examinations it would be difficult for them to do so adequately because they do not have books. Therefore, the situation is abnormal. The educator also used a high tone when pronouncing the following words:

edabini (at the battlefield)

emfazana (recently married woman)

izisusa – (traditional celebrations/rituals).

She also allowed her learners to give an example of a radio programme from an isiZulu radio station, instead of an example from an isiXhosa radio station.

The second educator would use the word “like” as in this example, “*Xa kuthiwa 'like' umntu uhamba ngamathunzi*” (When it said ‘like’ a person goes at night). He went on to explain that this expression refers to someone who is practising witchcraft. He did this by telling his learners that at night people have difficulty in seeing, but if you practise witchcraft you are able to see at night. This is so because a person who practises witchcraft is believed to be endowed with supernatural powers of some sort. He proceeded to ask the learners about the different types of cows that are slaughtered for traditional ceremonies, and others that are given as payment after someone has consulted a witchdoctor. It was interesting to note that when asked about the cow that is slaughtered in remembrance of the one that has passed away, he gave his learners different scenarios that they were familiar with, in the community in which they lived. These were:

inkomo yetafile (a cow that is slaughtered in honour of the deceased).

kukhululwa izila (ritual performed after a certain period of mourning by the family).

kuqhawulwa ilaphu (ritual performed after a certain period of mourning by the family).

All the above are expressions relating to a situation when someone has passed away in the family and a cow is slaughtered. This is called "*inkomo yetafile*". Again, in the family when there is someone who has just passed away, there is a period of mourning. When this period ends, there is a ceremony that is performed, and this is termed "*kukhululwa izila/kuqhawulwa ilaphu*". Some families normally attach a black cloth to the sleeve at shoulder height to show that they are in mourning and after a certain period of time this is removed and burnt. When this is done something must be slaughtered, such as a goat or a sheep, depending on the family. Explaining this, the educator used an expression, referring to the home of the young man as, "*ekhabo mfana*" instead of "*kowabo mfana*".

Another educator, when asking for examples, referred to the local rivulet and river as he was using the noun "*umlambo*" (river). It was interesting to note that the educator gave situations where palatalization occurs and led his learners to give examples in each of the situations. The educator also summarized his lesson by saying that speech sounds are made up of one or two letters of the alphabet. But the question here would be what if there were more than two letters in a word, as in the word "*ukuthunywa*" (to be sent). This question stresses the fact that our educators often assume certain things as they do not thoroughly prepare for what they are going to teach. Again, when he was teaching about the demonstrative pronoun, the educator said: "*Sima endaweni yesibizo*" (It occupies the place of a noun). The question would be, where? The explanation needs some substantiation, like the expression, "*Sima endaweni yesibizo kwisivakalisi*" (It occupies the place of a noun in a sentence).

It was interesting to note that while the educator was teaching demonstrative pronouns, he also incorporated noun classes. What was observed was too much

emphasis was placed on one point and this seemed to take more time than allocated for the lesson.

The other educator introduced her lesson by telling the learners that the lesson was to be on "*Traditional literature (Uncwadi lwemveli)*" and she asked the learners whether they knew it. She said, "*Uncwadi lomlomo*" (*Oral literature*). One would have a problem with this definition in that a book needs to be written, and cannot be recited. Again this points to the deficiency that exists in our educators when not giving all the information that is required for that particular topic that is being taught. It was interesting to note how she used some words and expressions as shown in the following table;

Table 2: Expressions used by the educator with their English meanings and standard isiXhosa equivalents:

Words/expressions by the educator	Meanings in English	Standard isiXhosa equivalents
<i>Hlotshiswa</i>	Decorated	<i>honjiswa</i>
<i>Indiza</i>	aeroplane	<i>inqwelo-moya</i>
<i>sizoyenza ngokwegroups zethu</i>	we will do it in our groups	<i>siza kuyenza ngokwamaqela ethu</i>
<i>igroups zisithandathu</i>	the groups are six	<i>amaqela mathandathu</i>

It was interesting to note that she gave her learners the task on "*Iintsomi*" (Folktales) and each group had to do this task. The task was almost on all the aspects of "*iintsomi*" (folktales). The task looked like this;

Yintoni iintsomi? (What is a folktale?)

Zibaluleke ngantoni iintsomi? (Why are folktales important?)

Zenzelwa bani, zisenziwa ngubani? (For who are they performed, who performs them?)

Zenziwa xesha ni, ndawoni? (What is the role of the listeners?)

Yeyiphi inxaxheba yabaphulaphuli? (What is the role of the listeners?)

Iindidi zeentsomi. (Types of folktales)

This was a bit excessive in my opinion, and it would have been better had she given each group one aspect to tackle as this task required a lot of information, as it covered most of what folktales are about. The groups on average had eight learners and this seemed large, considering that some learners would not participate, lest at the expense of others. It was interesting to note that some names of the groups were in English, as there were groups named "Stars of tomorrow" and "Bad boys". This is pointed out to highlight the fact that if the learners were encouraged to name their groups in isiXhosa, it would increase their awareness of the importance of African languages in education, as pointed out before. The educator would say, "*qala phantsi*" if she wanted the learner to repeat something instead of saying "*qala ekuqaleni/phinda*". In another classroom she taught "*Izaci namaqhalo*". She wrote the word "*Tshaziimpuzi*" – (April) as "*Tshazimpuzi*".

She was carrying her mobile phone with her and it rang while she was busy teaching and she went out to answer it. I found this rather unprofessional to say the least. She was constantly using English words like;

instruction – *umyalelo*

season – *ixesha lomnyaka*

touch – *bamba*

any person – *nabani na*

just one person – *umntu omnye qha*.

She gave her learners ten minutes to form the groups. This was too much as it was time spent unproductively during the lesson. Even in this class she allowed the learners to name their groups in English like, "Ghetto", "Group for joy" and "Soul Buddies". As mentioned before, at least she should have discouraged this and encouraged her learners to name their groups in isiXhosa instead. This I feel enculcates the love of their language which is their mother-tongue.

In one English lesson, the educator introduced her lesson as follows, “Where do we come from? Different homes *Andithi?*” – Is that so? Are they all in South Africa *gathered* as we are?”. “They”, in this instance was referring to “children” but the educator did not mention this to the learners. I suppose this was a little bit confusing to the learners. She later on mentioned the word “children” and the learners started giving different answers. It was interesting to note that as she was asking a question from the passage she wanted to know the meaning of “wages” and the answer that was given by the learners was “money”. She chipped in and said “salary”. She used a lot of vernacular as she was trying to emphasise certain points.

This can be illustrated by the following examples in the table below:

Table 2: Expressions in the passage with vernacular explanations by the educator:

Expressions in the passage	Vernacular explanations by the educator
raising his eyebrows	<i>epheqzelisa amehlo</i>
no, this woman worries about this	<i>Hayi, lo mama uyazikhathaza ngale nto</i>
clean your teeth with a toothpick	<i>uyavungula</i>
No ways!	<i>Unotshe!</i>
the father demanded money	<i>uyayibiza utata imali</i>
Buckle	<i>ikhonco/indawo yokufasa</i>
Ridiculous	<i>ebukeka ebaxekile</i>
poking the fire	<i>uyakhwezela</i>
she hugged him	<i>wamwola/wambeka esifubeni</i>
lying with his face pressed on the pillow	<i>Elele encamathisele ubuso bakhe emqamelweni</i>

he sighed	<i>enesingqala</i>
his eyes started to look brightly	<i>aqala amehlo omfanyana aqabuka</i>
the learners were quiet	<i>kwatsho kwasemaRomini</i>

The educator tended to mistakenly use the pronoun 'he' for the woman. It was refreshing that the educator also incorporated other learning areas like Numeracy: "fifty rand note and a five rand coin". "How much is that?" and Life Skills: "Was the boy right to lie to the father?" while she was teaching a language. The learners were divided in giving the answer as to whether it is right to lie to a parent. The educator summed up by uttering this interesting comment, "If your lie leads to something positive you better lie".

The other educator also code-switched a lot while she was teaching, cases in point are the examples in the table below:

Table 3: Expressions when the educator code-switched and their English equivalents:

What was said by the educator	What educator was supposed to say
<i>yile nto kwenziwa kuyo</i>	it is the thing where the action is acted upon
<i>asingomthetho lowo isenokuba sekugqibeleni</i>	that is not a rule it can be at the end
<i>Masiyitshintsheni</i>	let us change it
<i>isentence yethu ibe ne-object ekuqaleni</i>	Our sentence to have an object at the beginning
<i>Nantsiya</i>	there it is
<i>Ibhola yayikhatywa nguSipho</i>	The ball was kicked by Sipho

The educator failed to differentiate between the present tense and the present continuous tense. This was evident when she changed the following sentence into the passive voice, "Sipho kicks the ball". She changed it to, "The ball is being kicked by Sipho" instead of "The ball is kicked by Sipho".

The other educator instructed the learners to open the windows though it was early in the morning and it was a cold winter morning. The topic was written on the chalkboard and the learners were told to form groups and were given pieces of paper. He instructed each group to draw what was written on the pieces of paper. He guided his learners through by correcting them when they made mistakes. The learners were enjoying the lesson. The educator could be commended for enhancing the skill of drawing in the learners. He also code-switched now and again. He could be heard saying, "*Mamelani – Listen*", when the learners were making noise. The educator did this to enforce discipline in the classroom and it was evident when he used both languages.

The other educator also used a lot of isiXhosa in her class while she was teaching. This was evident in the examples in the table below:

Table 4: Expressions used by the educator and their English equivalents:

What was said by the educator	What the educator was supposed to say
<i>Isenzi</i>	Verb
<i>ikuchazela isenzo</i>	describes an action
<i>you may change the sentence 'ubundinike yona'</i>	...you have given me
<i>Ufuna ukuthini sikulungise?</i>	What do you want to say so that

	we correct you?
<i>yinto edlulieyo</i>	Past tense
<i>Inja iza kuba namadzedze (neentakumba)</i>	The dog will have fleas
<i>I do not want 'go' now kudala kusetyenziswa u-'go'</i>	...it has been a while 'go' was used

It is interesting to note the use of the word "*idzedze*", which is an isiHlubi equivalent of "*intakumba*" in standard isiXhosa, was given in the classroom by a particular learner. As there were boys and girls in her class, she continued to use the pronoun "she" all the time and I found this rather sexist. This is an example of little things that can motivate or demotivate a learner in a classroom situation. Learners were given a task at the end of the lesson which they did in class.

- **Learners' texts**

Here the errors picked up in all one hundred and sixty-eight texts that were written by the learners of both Grades 8 and 9 will be presented together with the corrections. These will be presented as follows: Boys' errors in isiXhosa in both Grades 8 and 9 and Girls' errors in isiXhosa in both Grades 8 and 9; and Boys' errors in English in both Grades 8 and 9 and Girls' errors in English in both Grades 8 and 9.

Grade 8: isiXhosa

Table 1: Errors which were committed by the boys and the corrected versions:

Learners' errors	Corrections
<i>Lilwimi</i>	<i>Lulwimi</i>
<i>Amalwimi</i>	<i>Iilwimi</i>
<i>ndiyaziqhenya</i>	<i>Ndiyazingca</i>
<i>uziqhenye</i>	<i>Uzingce</i>
<i>yintoba/ yintuba</i>	<i>kukuba/ yinto yokuba</i>
<i>ayisingomXhosa</i>	<i>ayingomXhosa</i>
<i>abaXhosa</i>	<i>amaXhosa</i>
<i>Olusha</i>	<i>Olutsha</i>
<i>Kwixaki</i>	<i>Kwingxaki</i>
<i>ndiye emhlobo wenene</i>	<i>ndiye kuMhlobo wenene</i>
<i>Funeka</i>	<i>Kufuneka</i>
<i>ngezesiXhosa</i>	<i>zezesiXhosa</i>
<i>nezendzekayo</i>	<i>Nezenzekayo</i>
<i>uzophoswa</i>	<i>uza kuphoswa</i>

<i>Angeke</i>	<i>Soze</i>
<i>Lapho</i>	<i>Apho</i>
<i>useyothetha</i>	<i>useza kuthetha</i>
<i>lwesibhunu</i>	<i>lwesiBhulu</i>
<i>Kuyotsho</i>	<i>ukuya kutsho</i>
<i>Ayenza</i>	<i>Enza</i>
<i>Noma</i>	<i>Nokuba</i>
<i>Phela</i>	<i>Kaloku</i>
<i>njenga nesiqhelo</i>	<i>Njengesiqhelo</i>
<i>nasemahlweni</i>	<i>Nasemehlweni</i>
<i>Sizicwasa</i>	<i>Sizinyevulela</i>
<i>ukukhuluma</i>	<i>Ukuthetha</i>
<i>Ingane</i>	<i>Umntwana</i>
<i>Kumele</i>	<i>Kufanele</i>
<i>Usuqedile</i>	<i>sele ugqibile</i>
<i>Usufuna</i>	<i>xa ufuna</i>
<i>uphoswe umsebenzi</i>	<i>uphoswe ngumsebenzi</i>
<i>baseMzansi</i>	<i>baseMzantsi</i>
<i>Onelwimi</i>	<i>Onolwimi</i>
<i>Kwintsha</i>	<i>Kulutsha</i>
<i>nezihloniphisi</i>	<i>Nezihlonipho</i>
<i>Abangani</i>	<i>Abahlobo</i>
<i>ebangela kuthi</i>	<i>ebangela ukuba</i>
<i>sakwehlulwa</i>	<i>Sakohlulwa</i>
<i>Sasoloko</i>	<i>Sakusoloko</i>
<i>ndingaze ndehlukane</i>	<i>ndingaze ndohlukane</i>
<i>kutshintyo</i>	<i>Kutshintsho</i>
<i>ndiyohlala</i>	<i>Ndakuhlala</i>
<i>uyawufika</i>	<i>uya kufika</i>

<i>okunga soyiyo</i>	<i>Okungeyiyo</i>
<i>ndizukwazi</i>	<i>ndizo kukwazi</i>
<i>Usolukisa</i>	<i>Usolusa</i>
<i>Lwami</i>	<i>Lwam</i>
<i>Wuthetha</i>	<i>Uthetha</i>
<i>Wubonga</i>	<i>Ubonga</i>
<i>Wusenza</i>	<i>Usenza</i>
<i>Ndisho</i>	<i>Nditsho</i>
<i>njenganawe</i>	<i>Njengawe</i>
<i>xa yekhona</i>	<i>xa uye khona</i>
<i>bobawo mkhulu</i>	<i>ngoobawomkhulu</i>
<i>Intokokubana</i>	<i>into yokuba</i>
<i>azisanakwanga</i>	<i>Azisahoywanga</i>
<i>zengavele</i>	<i>waye ngavele</i>
<i>Botsotsi</i>	<i>Ngootsotsi</i>

Table 2: Errors which were committed by the girls and corrected versions:

Learners' errors	Corrections
<i>Sijhonge</i>	<i>Sijonge</i>
<i>ndisocinga</i>	<i>Ndisakucinga</i>
<i>umzintsundu</i>	<i>Umzontsundu</i>
<i>Ngehlobo</i>	<i>Ngohlobo</i>
<i>eAfrica</i>	<i>e-Afrika</i>
<i>wakhwaXhosa</i>	<i>wakwaXhosa</i>
<i>into ezininzi</i>	<i>izinto ezininzi</i>
<i>Yithiqhi</i>	<i>ithi gqi</i>

<i>esiXhosa</i>	<i>esiXhoseni</i>
<i>ncanca/ ncenca</i>	<i>Anya</i>
<i>endaluncela</i>	<i>Endalwanyana</i>
<i>Tholana</i>	<i>Fumana</i>
<i>Khuluma</i>	<i>Thetha</i>
<i>ukuziqqatsa</i>	<i>ukuzingca/ ukuzidla</i>
<i>esimpisholo</i>	<i>esintsundu/ esimnyama</i>
<i>Amagugu</i>	<i>Amabhongo</i>
<i>Labantu</i>	<i>aba bantu</i>
<i>Bavamise</i>	<i>Bakholise</i>
<i>Kanye</i>	<i>Kunye</i>
<i>Kwaloku</i>	<i>Koku</i>
<i>Ingako</i>	<i>Yiloo nto/ kungoko</i>
<i>kumele</i>	<i>Kufanele</i>
<i>Oogogo</i>	<i>Oomakhulu</i>
<i>lonomphelo</i>	<i>Njalo</i>
<i>yikhaltsha</i>	<i>Yinkcubeko</i>
<i>Olwakuthi</i>	<i>Lwethu</i>
<i>Nyani</i>	<i>Inene</i>
<i>Bokwenyani</i>	<i>Bokwenene/ nyhani</i>
<i>Bembathe</i>	<i>Bombathe</i>
<i>Negqiya</i>	<i>Neqhiya</i>
<i>Bhetele</i>	<i>Ngcono</i>
<i>Imbongixayibonga</i>	<i>imbongi xa ibonga</i>
<i>Yilento</i>	<i>yiyole nto/ yile nto</i>
<i>Inyakamfu</i>	<i>Iqhumatana</i>
<i>Ifutho</i>	<i>umbona obilisiweyo</i>
<i>Endakhelene</i>	<i>Endimelene</i>
<i>Ulushalazele</i>	<i>Ungalunanzi</i>

<i>Umsakazi</i>	<i>Umsasazi</i>
<i>Izilwimi</i>	<i>Iilwimi</i>

It could be mentioned that "*ncanca*" and "*bokwenyani*" could be accepted as correct forms of the standard isiXhosa.

Grade 9: isiXhosa

Table 3: Errors which were committed by the boys and the corrected versions:

Learners' errors	Corrections
<i>Ininzi</i>	<i>Uninzi</i>
<i>Ndikhuluma</i>	<i>Ndithetha</i>
<i>Khona</i>	<i>Kuyo</i>
<i>Ovakatshela</i>	<i>otyelele/ ondwendwele</i>
<i>Uziqhenye</i>	<i>Uzingce</i>
<i>Uma</i>	<i>Ukuba</i>
<i>Lwami</i>	<i>Lwam</i>
<i>Ezibondakanya</i>	<i>Ezibandakanya</i>
<i>Amaxhesha</i>	<i>Amaxesha</i>
<i>Edolobheni</i>	<i>Edolophini</i>
<i>Bayalijabulela</i>	<i>Bayaluvuyela</i>
<i>Lapho</i>	<i>Apho</i>
<i>Sami</i>	<i>Sam</i>
<i>Nsuku</i>	<i>Ntsuku</i>
<i>Endasincela</i>	<i>Endasanya</i>
<i>Ubuhlakani</i>	<i>Ubukrelekrele</i>
<i>Ukubheka</i>	<i>Ukujonga</i>

<i>Siyisifundo</i>	<i>Sisisifundo</i>
<i>Mhlayimbi</i>	<i>Mhlawumbi</i>
<i>Isingisi</i>	<i>isiNgesi</i>
<i>Wethu</i>	<i>Ethu</i>
<i>Izalukazi</i>	<i>Amaxhegokazi</i>
<i>Intuthuko</i>	<i>inkqubela-phambili</i>
<i>Phambile</i>	<i>Phambili</i>
<i>Umna</i>	<i>Mna</i>
<i>Ekhayeni</i>	<i>Ekhaya</i>
<i>Makusemfihlweni</i>	<i>xa kusemngcwabeni</i>
<i>Okugcina</i>	<i>Okugqibela</i>
<i>Ukuxhuma</i>	<i>Ukudibanisa</i>
<i>Lakothu</i>	<i>Lakowethu</i>
<i>Uthitshala</i>	<i>Utitshala</i>
<i>Sibobani</i>	<i>Singoobani</i>
<i>Isilungu</i>	<i>isiNgesi</i>
<i>Yingoko</i>	<i>Yiloo nto</i>
<i>Umehluko</i>	<i>Umahluko</i>
<i>xa kungabe</i>	<i>xa ngaba/ ukuba</i>
<i>Lwilwimi</i>	<i>Lulwimi</i>
<i>Isho</i>	<i>Itsho</i>
<i>Ikhalisha</i>	<i>Inkcubeko</i>
<i>abaXhosa</i>	<i>amaXhosa</i>
<i>enye into ebanga</i>	<i>Enye into ebangela</i>
<i>Ngabona</i>	<i>Ngawona</i>
<i>Iwimi elibalulekileyo</i>	<i>Iwimi olubalulekileyo</i>
<i>Kimi</i>	<i>Kum</i>
<i>Ezingenanhlonipho</i>	<i>ezingenantlonipho</i>
<i>Icifundo</i>	<i>Isifundo</i>

<i>Ezohlukanileyo</i>	<i>Ezohlukeneyo</i>
<i>Nasemphakathini</i>	<i>Naseluntwini</i>
<i>Lulona</i>	<i>Lolona</i>
<i>Amalwimi</i>	<i>Iilwimi</i>
<i>Endlini</i>	<i>Endlwini</i>

It could be mentioned that "*xa kusemfihlweni*" could be acceptable as a euphemism in the standard isiXhosa.

Table 4: Errors which were committed by the girls and the corrected versions:

Learners' errors	Corrections
<i>Yibona</i>	<i>Ngabo</i>
<i>Umlando</i>	<i>Imbali</i>
<i>izizukulwane</i>	<i>Izizukulwana</i>
<i>ukunganakekelwa</i>	<i>ukungahoywa/ ukungakhathalelwa</i>
<i>Kahle</i>	<i>Kakuhle</i>
<i>Uhulumeni</i>	<i>Urhulumente</i>
<i>Namafani</i>	<i>Neefani</i>
<i>nemishado</i>	<i>Nemitshato</i>
<i>uNkulunkulu</i>	<i>uThixo</i>
<i>Izikhungo</i>	<i>Amaziko</i>
<i>wesiXhosa</i>	<i>esiXhosa</i>
<i>Kabanzi</i>	<i>gabalala/ ngokubanzi</i>
<i>Yingako</i>	<i>Kungoko</i>
<i>eliqhakazile</i>	<i>Eliqaqambileyo</i>
<i>kumele</i>	<i>Kufanele</i>
<i>ngokwakaXhosa</i>	<i>ngokwakwaXhosa</i>

<i>ebuncaneni</i>	<i>Ebuncinaneni</i>
<i>Sizigqaje</i>	<i>sizingce/ sizidle</i>
<i>esisazahlangabezana</i>	<i>Esiza kuhlangezana</i>
<i>Sesisho</i>	<i>Sesisitsho</i>
<i>Okwesibili</i>	<i>Okwesibini</i>
<i>asibabo abeZulu</i>	<i>asingawo amaZulu</i>
<i>Ndisho</i>	<i>Nditsho</i>
<i>zingangezwa</i>	<i>Zingongezwa</i>
<i>Ukusiziba</i>	<i>Ukungasihoyi</i>
<i>Ngeke</i>	<i>Soze</i>
<i>kungamelekanga</i>	<i>Kungamele</i>
<i>zandithetha</i>	<i>Ndandithetha</i>
<i>Lakuni</i>	<i>Lakowenu</i>
<i>wungumXhosa</i>	<i>ungumXhosa</i>
<i>bazasiphatha</i>	<i>Baza kusiphatha</i>
<i>xa wuthetha</i>	<i>xa uthetha</i>
<i>nabaXhosa</i>	<i>namaXhosa</i>
<i>Yhilento</i>	<i>yile nto</i>
<i>engandokha</i>	<i>Engandakha</i>
<i>njengentsha</i>	<i>Njengolutsha</i>
<i>Uyazeka</i>	<i>Uyaziwa</i>
<i>Utishala</i>	<i>Utitshala</i>

Observations and findings from the isiXhosa texts

There is a trend to write the word "*ulwimi*" as "*ilwimi*". There is also a trend to disregard the plural in words where there are double initial vowels;

"omakhulu" – *"oomakhulu"*

"Iwenkobe" – "Iweenkobe"

"otata" – "ootata". This may be attributed to the fact that when speaking there is a tendency of making the vowel short instead of making it long. This emphasises the transfer of speech to the written form. There is a total disregard for the agreement between the verbs and the nouns in sentences;

"Ndilifunde ulwimi lwesiXhosa" – "Ndilufunde ulwimi lwesiXhosa".

"Ndimazi umongo omawufundiswe" – "Ndiwazi umongo omawufundiswe".

There is also an observation whereby the nasal "n" is omitted in a word when it is followed by the click "c";

"siyandiceda" – "siyandinceda"

"iicwadi" – "iincwadi".

There is also an interesting observation of saying *"abaXhosa"* when giving a plural of *"umXhosa"* instead of giving it as *"amaXhosa"*. This can be attributed to the fact that the learners generalise since *"umXhosa"* refers to people, it then follows that the noun will be in Class 1 and automatically its plural will be in class Class 2. There is also an interesting piece whereby the learners tend to write the sound "nz" as "ndz". For the learners from the areas where isiBhaca and isiMpondo varieties are spoken it seems that the learners lean more towards isiZulu than isiXhosa. This may be caused by the fact that in the areas where the learners live they are in closer proximity to speakers of isiZulu than people who speak isiXhosa. It is also interesting to note that in their essays, the learners mention that during their school vacations they normally visit their relatives who work in Durban where isiZulu is spoken. It could be mentioned that this is so because of the influence of migration labour which was caused by the apartheid government as learners' parents were forced to look for work elsewhere.

Words that illustrate the above statements are written in the following table:

Table 5: Expressions in isiZulu and correct isiXhosa equivalents:

Words from learners' texts	Corrections
<i>ndiyaziqhenya</i>	<i>ndiyazingca/ ndiyazidla</i>
<i>lwesibhunu</i>	<i>lwesiBhulu</i>
<i>isiNgesi</i>	<i>isiNgesi</i>
<i>Phela</i>	<i>kaloku</i>
<i>Sizicwasa</i>	<i>sizinyevulela</i>
<i>Noma</i>	<i>nokuba</i>
<i>Usuqedile</i>	<i>sele ugqibile</i>
<i>Ingane</i>	<i>umntwana</i>
<i>ukukhuluma</i>	<i>ukuthetha</i>
<i>yizimbongi</i>	<i>ziimbongi</i>
<i>baseMzansi Afrika</i>	<i>baseMzantsi Afrika</i>
<i>Abangani</i>	<i>abahlobo</i>

It is interesting though to mention that some of the above-mentioned words are also used by the learners where other varieties are spoken, such as "*ukuziqhenya*" (this could be acceptable though) is used by the learners even in the area where the standard variety of isiXhosa is spoken. There are also glimpses of isiZulu in the learners who speak the isiHlubi variety. Again a question has to be asked, is it because the relatives of these learners work mostly in KwaZulu-Natal or what? It is interesting to mention that when we grew up there was an argument as to whether amaHlubi belong to the amaZulu nation or amaXhosa nation. This can be traced to the fact that amaHlubi originated from an area called Mtshezi in the district of Escourt in the Province of KwaZulu-Natal before they settled in the areas of Matatiele, Mount Fletcher and Sterkspruit. It could be mentioned that one of the causes might be the effect of

the Tshaka wars. This of course can be a debate that can be pursued and discussed further elsewhere, outside the parameters of this study.

For the learners who come from the area where isiMpondo is spoken there is a tendency of saying the following words;

"bobawo mkhulu" instead of *"ngoobawomkhulu"*

"babo" instead of *"ngabo"*

"botsotsi" instead of *"ngootsitsi"*.

There is a tendency to write South Africa in the first language as *"Mzansi Afrika"* instead of *"Mzantsi Afrika"*. The influence of television again here is evident from the pay off line for the television Channel One, *"Mzansi fo sho"*. There is also an influence of English on the word 'Africa' when it is written in vernacular. In a number of learners' texts it was written as *"Africa"* instead of *"Afrika"*.

There is a trend of not separating the demonstrative from the noun, as illustrated by the following examples:

Table 6: Words from learners' texts and corrected versions:

Words from the learners' texts	Corrections
<i>Lento</i>	<i>le nto</i>
<i>esisiXhosa</i>	<i>esi siXhosa</i>
<i>Kulondawo</i>	<i>Kulo ndawo</i>
<i>Elilwimi</i>	<i>olu lwimi</i>
<i>Ezincwadi</i>	<i>ezi ncwadi</i>

This may be attributed to the fact that in speech the separation between these words is not clearly marked, and therefore it is transferred to the written word. This is also a challenge for curriculum designers to include more topics that will

encourage writing so that this skill can be developed in the learners. There is also an astonishing observation in some words where the nasal "n" is used in certain words randomly, as shown in the table below:

Table 7: Words from learners' texts and corrected versions:

Words from the learners' texts	Corrections
<i>Ngoncoselelo</i>	<i>ngocoselelo</i>
<i>Kondwa</i>	<i>kodwa</i>
<i>Imbenko</i>	<i>imbeko</i>
<i>Kwanda</i>	<i>kwada</i>
<i>Amasinko</i>	<i>amasiko</i>

The learners also break up the words as they please as shown in the table below:

Table 8: Words from the learners' texts and corrected versions:

Words from the learners' texts	Corrections
<i>singa khuluma</i>	<i>singathetha</i>
<i>lwase khaya</i>	<i>lwasekhaya</i>
<i>zama Xhosa</i>	<i>zamaXhosa</i>
<i>akuku hlanga</i>	<i>akukuhlanga</i>
<i>sibene bhongo</i>	<i>sibe nebhongo</i>
<i>si hleliyo</i>	<i>sihleliyo</i>
<i>ndiza le lwe</i>	<i>ndizalelwe</i>

Where the word is not known to the learners in the variety they speak, they tend to use English words and write those words in vernacular;

"yikhaltsha" instead of "yinkcubeko"

"yilangweji" instead of "lulwimi"

"iCV" instead of "iinkcukacha ngobomi".

Some of the learners appear not to be able to differentiate between the sounds

"mb" and "mp"

"embilweni" instead of "empilweni"

"ngembumlo" instead of "ngempumlo"

"bembilo" instead of "ngempilo".

There is a clear indication of generalisation where the learners use the locative, "ekhaya" as "ekhayeni". Learners use the suffix "-ni" even for the nouns that do not take the suffix. There is another interesting observation in the word "endlwini" as some of the learners write it as "endlini". There is a general trend that exists for the word English in isiXhosa as it is written as "isilungu" instead of "isiNgesi". This may be attributed to the fact that English is the language for the white people (*abelungu*). There is a tendency by the learners when writing the names of places to begin them with small instead of capital letters;

ethekwini – *eThekwini*

umzantsi Afrika – *uMzantsi Afrika*

zasentshona – *zaseNtshona*.

There is an interesting observation in the way that some learners write the words in the table below:

Table 9: Words from learners' texts and corrected versions:

Words from the learners' texts	Corrections
<i>cikwazi</i>	<i>Sikwazi</i>
<i>amaciko</i>	<i>Amasiko</i>
<i>icifundo</i>	<i>Isifundo</i>
<i>ciyafana</i>	<i>Siyafana</i>

This is thought to be the influence of the second language on the first language of the learners. Some of the learners would not shy away from writing "eSouth Africa" instead of "uMzantsi Afrika". This again could be attributed to the fact that for our youth it is "cool" to speak and write in English. There is a trend to write long sentences instead of simple sentences, thus disregarding the use of punctuation marks, et cetera.

Grade 8: English

Table 1: Errors which were committed by the boys and corrected versions:

Learners' errors	Corrections
<i>isi- Xhosa</i>	isiXhosa
<i>to – day</i>	today
<i>can not</i>	cannot
<i>Fake</i>	pretend to
<i>listening at</i>	listening to
<i>material of kwaXhosa</i>	real Xhosa
<i>Undiscribeely</i>	cannot be explained
<i>becouse/ becose</i>	because
<i>Whay</i>	Why
<i>Its</i>	It is/ It's
<i>back ground</i>	background
<i>tradetions/ traditiana</i>	traditions
<i>express</i>	express
<i>tearch</i>	teach
<i>inglish</i>	English
<i>undastand</i>	understand

<i>I've/ I'm/ don't</i>	I have/ I am/ do not
<i>far way</i>	far away
<i>improtente/ important/ impoitant</i>	important
<i>axplain</i>	explain
<i>at South Africa</i>	in South Africa
<i>Bone</i>	Born
<i>Thur</i>	Their
<i>Abart</i>	about
<i>Usually</i>	usually
<i>tolking</i>	talking
<i>gowing</i>	going
<i>No</i>	know
<i>Tok</i>	Talk
<i>changer</i>	change
<i>cirtain</i>	certain
<i>A</i>	I (used interchangeably)
<i>Asy</i>	Easy
<i>suprse</i>	surprise
<i>reilly/ realy</i>	really
<i>my serf</i>	myself
<i>Nephew</i>	nephew
<i>realitives/ realitieves</i>	relatives
<i>toungue/ taung/ tongui</i>	tongue
<i>Mzantsi</i>	South
<i>I born</i>	I was born
<i>suchool</i>	school
<i>poeple</i>	people
<i>marilee</i>	married
<i>Ara</i>	Are

<i>presidnt</i>	president
<i>Blank</i>	black
<i>thought</i>	taught
<i>Ovco</i>	Our
<i>Ony</i>	Any
<i>Wat</i>	want
<i>Whott</i>	what
<i>diffent</i>	different
<i>to gether</i>	together
<i>speak/ speech/ speakg</i>	speak
<i>Afrikans</i>	Afrikaans
<i>comparisot/ compursury</i>	compulsory
<i>every thing</i>	everything
<i>profetional</i>	professional
<i>You</i>	Your
<i>your self</i>	yourself
<i>enywhere</i>	anywhere
<i>langauge/ longeouge</i>	language
<i>Caless</i>	colours
<i>homeage</i>	homage
<i>expience</i>	experience
<i>Learn</i>	study
<i>Hard</i>	difficult
<i>adress</i>	address
<i>originality</i>	original
<i>effects</i>	affects
<i>Elven</i>	eleven
<i>Bibles</i>	Bible
<i>my own opinion</i>	my opinion

<i>is a happy ending</i>	has a happy ending
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Table 2: Errors which were committed by the girls and corrected versions:

Learners' errors	Corrections
<i>Mather</i>	mother
<i>Mathers</i>	mother's
<i>Rimind</i>	remind
<i>our selves</i>	ourselves
<i>every thing</i>	everything
<i>disgracefully</i>	disgraceful
<i>Back</i>	black
<i>Speack</i>	speak
<i>Priese</i>	Priest
<i>Ambitions</i>	Ambitious
<i>back ground</i>	Background
<i>Fake</i>	pretend to
<i>unigue</i>	Unique
<i>Hom</i>	Home
<i>southe</i>	South
<i>Same</i>	Some
<i>termes</i>	Terms
<i>axistence</i>	Existence
<i>abolishe</i>	Abolish
<i>stoping</i>	Stopping
<i>neaglant</i>	Neglect
<i>heritag</i>	Heritage

<i>inhabitants</i>	inhabitants
<i>ntsomalanga (western)</i>	Ntshonalanga
<i>permanently</i>	Permanently
<i>conflict</i>	Conflict
<i>government</i>	Government
<i>services</i>	Services
<i>Attend</i>	Attend
<i>Differ</i>	Different
<i>decoration</i>	Decoration
<i>finger</i>	Finger
<i>Called</i>	Called
<i>curriculum vitea/ vitie</i>	curriculum vitae
<i>timed (uza kuyithayima)</i>	Look for
<i>understand</i>	Understand
<i>Since</i>	Since
<i>Already</i>	already
<i>so on</i>	so on
<i>few book</i>	few books
<i>A Xhosa's book</i>	a Xhosa book
<i>Angry</i>	angry
<i>food of isiXhosa (ukutya kwesiXhosa)</i>	Xhosa food
<i>long years ago</i>	many years ago
<i>Xhosa's</i>	amaXhosa/ Xhosas
<i>had meet</i>	had a meeting
<i>countries</i>	countries
<i>English</i>	English
<i>speech</i>	speech
<i>republic</i>	Republic
<i>Loose</i>	Lose

<i>Gaunteng</i>	Gauteng
<i>encarage</i>	encourage
<i>speech</i>	speak
<i>studing</i>	studying
<i>ranghly</i>	roughly
<i>safetly</i>	safely
<i>Afford</i>	afford
<i>grand parents</i>	grandparents
<i>peoples</i>	people
<i>ceremanyes</i>	ceremonies
<i>Tence</i>	Then
<i>blood shed</i>	bloodshed
<i>Ather</i>	other
<i>edicate</i>	educate
<i>districtive</i>	descriptive
<i>Tittle</i>	Title
<i>undastand</i>	understand
<i>enthic</i>	ethnic
<i>Proise</i>	praise
<i>to gether</i>	together
<i>narate</i>	narrate
<i>regording</i>	regarding
<i>irirespective</i>	irrespective
<i>impoteld</i>	important
<i>parrents</i>	parents
<i>I want to fill (Ndifuna ukuziva)</i>	I want to feel
<i>Forty</i>	fought
<i>I thanks</i>	I thank
<i>somtimes</i>	sometimes

<i>provence</i>	province
<i>specail</i>	special
<i>Reed</i>	Read/ learn
<i>variate</i>	Vary
<i>langauge</i>	language
<i>Fost</i>	Force
<i>ancestars</i>	ancestors
<i>write</i> (I have a write)	Right
<i>contry</i>	country
<i>Fore</i>	For
<i>bilieve</i>	believe

Grade 9: English

Table 1: Errors which were committed by the boys and corrected versions:

Learners' errors	Corrections
<i>werstern</i>	Western
<i>compalisary</i>	Compulsory
<i>Jast</i>	Just
<i>grand mother</i>	Grandmother
<i>Alet</i>	A lot
<i>impoertent</i>	important
<i>some times</i>	sometimes
<i>where ever</i>	wherever
<i>special</i>	especially
<i>becouse</i>	because

<i>No</i>	know
<i>thought</i>	taught
<i>mather</i>	mother
<i>to gether</i>	together
<i>can not</i>	cannot
<i>Aither</i>	either
<i>Happen</i>	happen
<i>somthing</i>	something
<i>speaking</i>	talking
<i>Leand</i>	taught
<i>You</i>	Your
<i>rainbou</i>	rainbow
<i>tounge/ teaing/ thung</i>	tongue
<i>Tolk</i>	Talk
<i>Clarity</i>	clarify
<i>desirimate</i>	discriminate
<i>your self</i>	yourself
<i>Ounl</i>	Only
<i>imagen</i>	imagine
<i>visitors</i>	visitors
<i>speack</i>	speak
<i>Natur</i>	nature
<i>any think</i>	anything
<i>Whay</i>	Why
<i>isXhosa</i>	isiXhosa
<i>take/ took</i>	Talk
<i>tooking</i>	talking
<i>grend parent</i>	grandparent
<i>Mast</i>	Must

<i>Lean</i>	Learn
<i>beack ground</i>	background
<i>Weld</i>	world
<i>parent's</i>	parents'
<i>studing</i>	studying
<i>Stark</i>	stuck
<i>nomater</i>	no matter
<i>Stady</i>	study
<i>beheivor</i>	behaviour
<i>marriage</i>	marriage
<i>secomsesion</i>	circumcision
<i>religin</i>	religion
<i>wership</i>	worship
<i>cristians</i>	christians
<i>No</i>	know
<i>sturdid</i>	studied
<i>anather</i>	another
<i>ealy yers</i>	early years
<i>Its</i>	it is
<i>Letter</i>	Later
<i>expleni</i>	explain
<i>As</i>	Us
<i>Eslyly</i>	easily
<i>anderstand</i>	understand
<i>Miens</i>	means
<i>Throu</i>	throw
<i>Rait</i>	Right
<i>Anser</i>	answer
<i>darkens</i>	darkness

<i>marthers breast</i>	mother's breast
<i>access</i>	success
<i>colture</i>	culture
<i>nower days</i>	nowadays
<i>uncestor/ ancesistor</i>	ancestor
<i>stading</i>	studying
<i>Fost</i>	Force
<i>Kno</i>	know
<i>andastanding</i>	understanding
<i>Belef</i>	belief
<i>Dai</i>	Die
<i>origina</i>	original
<i>righters</i>	writers
<i>accertace</i>	existence
<i>Thi</i>	The
<i>Arm not talk English</i>	I am not speaking English
<i>Wich</i>	which
<i>chieves</i>	chiefs
<i>custorms</i>	customs
<i>accros</i>	across
<i>contry</i>	country
<i>atracted</i>	attracted
<i>poultry</i>	poultry
<i>Enven</i>	Even
<i>Cleary</i>	clearly
<i>vacubulary</i>	vocabulary
<i>intresting</i>	interesting
<i>show's</i>	Shows
<i>new's</i>	News

Table 2: Errors which were committed by the girls and corrected versions:

Learners' errors	Corrections
<i>culturee/ culter</i>	Culture
<i>Apartheidd</i>	Apartheid
<i>some thimes</i>	Sometimes
<i>Important</i>	Important
<i>Matters</i>	Mothers
<i>Fost</i>	Force
<i>Cultueral</i>	Cultural
<i>Expecially</i>	Especially
<i>a lort</i>	a lot
<i>Belive</i>	Believe
<i>Enspired</i>	Inspired
<i>Belifs</i>	Beliefs
<i>Carrege</i>	Courage
<i>Chaina</i>	Chinese
<i>Speek</i>	Speak
<i>the whites people</i>	the white people
<i>Morthen</i>	more than
<i>Lough</i>	Laugh
<i>Wheather</i>	Whether
<i>Interprented</i>	Interpreted
<i>he's</i>	His
<i>Especial</i>	Especially
<i>Wonot</i>	Wont (will not)
<i>Gonner</i>	Going
<i>Nuture</i>	Nature

<i>Troud</i>	Proud
<i>Holl</i>	Whole
<i>Enithing</i>	Anything
<i>Secondly</i>	Secondly
<i>Chart</i>	Chat
<i>Hisrital</i>	Historical
<i>Paster</i>	Paste
<i>rituable/ rutual</i>	Ritual
<i>Castom</i>	Custom
<i>Whn</i>	When
<i>Fors</i>	Force
<i>Eath</i>	Earth
<i>Family</i>	Family
<i>all ways</i>	Always
<i>Childrens</i>	Children
<i>Now</i>	Know
<i>Answer</i>	Answer
<i>Oblidged</i>	Obliged
<i>Techial</i>	Tertiary
<i>Undustand</i>	Understand
<i>Hard</i>	Difficult
<i>Wolter</i>	Walter
<i>Sauth</i>	South

Observations and findings from the English texts

The words that are usually joined are broken up by the learners and as such are made to be two words instead of one word. The following words are the ones that the learners tend to break up;

sometimes

anything

everyone

everybody

everyday. The influence of the mother-tongue is evident here. In isiXhosa equivalents we have two words for each of the above words;

ngamanye amaxesha

yonke into

wonke ubani/ umntu

wonke ubani/ umntu

yonke imihla.

A majority of the learners cannot spell the word 'because' correctly, and often write it as * "becouse". This may be due to the way it is pronounced; again the influence of isiXhosa can be seen. Some of the learners tend to misspell the following words;

mother

other

either

anything

encourage. The learners write these as;

* mather

*ather

*aither

*enithing

*encarage. Again the influence of the first language of the learners is apparent. For "mother" to be written as * "mather", could also be attributed to generalisation on the side of the learners as to how "father" is written. The reason for the use of asterisks for the words written by the learners is that they are misspelt and appear in the middle of sentences.

There is a tendency among a majority of learners to use the pronoun "you" instead of "your". The words in the table below also show the influence of the mother-tongue or the first language of the learners:

Table 1: Words from the learners' texts and corrected versions:

Words written by the learners	Corrections
<i>Impoertent</i>	Important
<i>Ownl</i>	Only
<i>Natur</i>	Nature
<i>Whay</i>	Why
<i>Mast</i>	Must
<i>Lean</i>	Learn
<i>Engry</i>	Angry
<i>Miens</i>	Means
<i>Throu</i>	Throw
<i>Rait</i>	Right
<i>Anser</i>	Answer
<i>As</i>	Us
<i>Esily</i>	Easily
<i>Dai</i>	Die
<i>No</i>	Know
<i>andastanding</i>	Understanding

<i>Holl</i>	Whole
<i>gowing</i>	Going
<i>Inglish</i>	English

There is an interesting observation whereby the learners tend to use the word "learn" instead of "study"; "talk" instead of "speak"; "learn" instead of "teach"; "read" instead of "study". The learners use these words as shown in the following sentences;

- * "At school I learn different subjects".
- * "My parents talk isiXhosa at home".
- * "The teacher learns us very well".
- * "I read isiXhosa at school".

The influence of isiXhosa is also evident in the above sentences. There is a tendency to shorten words using an apostrophe "s" as in the following examples;

it's – it is

he's – he is

I'm – I am

that's – that is. This may be attributed to the fact that this is so when they speak and therefore they transfer speech to what they write.

Another observation is the use of the apostrophe (') when indicating plural forms of the words;

speaker's - speakers

Xhosa's – Xhosas/ amaXhosa

language's – languages

culture's – cultures

table's – tables. There is also a tendency to use plural nouns which are followed by the verbs with an "s";

* "We says ..."

* "The grandparents knows ..."

* "Teachers tells ..."

* "They comes ..."

There is also further evidence of the influence of isiXhosa on the second language of the learners, which is English;

* "At school there are hard subjects".

* "My language country".

* "The story is a happy ending".

* A Xhosa's book".

* "Food of isiXhosa".

* "I want to fill because of my language".

The above sentences and phrases can be translated thus in isiXhosa;

"Esikolweni kukho izifundo ezinzima".

"Ulwimi lwesizwe sam".

"Ibali linesiphelo esimnandi".

"Incwadi yesiXhosa".

"Ukutya kwesiXhosa".

"Ndifuna ukuziva ngenxa yolwimi lwam/ Ndifuna ukuzingca ngenxa yolwimi lwam".

The correct equivalents of the above would be;

"At school there are difficult subjects".

"My country's language".

"The story has a happy ending".

"A Xhosa book".

"Xhosa food".

"I want to feel 'proud' because of my language".

There is also a trend to write the word *"isiXhosa"* with a hyphen * *"isi-Xhosa"*. A majority of the learners used the word *"Mzantsi"* when referring to 'South' for South Africa, and they wrote *"Mzantsi Africa"*. This might be attributed to the fact that there is a pay-off line for SABC 1 which is written as *"Mzansi fo sho"*,

which seems to be popular among the youth as they say, "Mzansi" instead of South. Most of the learners do not use full stops at the end of their sentences. It is also worth mentioning that teaching writing skills is imperative in the education of a nation as a whole. What is evident here is that there is a need for the emphasis on the teaching of writing skills so that the learners are able to know that the words are not broken up randomly as they write them. Again the influence of isiXhosa manifests itself here, for instance in isiXhosa there is the word "*ukufunda*" which in English has different equivalents such as, "to read", "to learn" and "to study". When learners have been taught writing it is imperative to teach them to proof-read their work in order to see to it that they have followed what they were taught in writing.

4.4 Conclusion

The chapter considered the analysis of the overall data used in the study. The data analysed consisted of questionnaires that were handed to the educators so that they could complete them; observation notes and recordings on the practices of the educators when they taught isiXhosa and English in Grades 8 and 9, and the texts which were written in both isiXhosa and English by the learners doing Grades 8 and 9. Findings and observations from the above-mentioned data were also discussed in detail.

It would seem that the educators need a lot of training when it comes to the National Curriculum Statement (NCS). The training will equip them with the necessary skills which will help them to unpack the whole mystery of the National Curriculum Statement (NCS). The Department of Education can do this by involving the educators more in curriculum design and the National Department of Education needs to review its strategy of closing the colleges of

education. It is my view that colleges of education offer adequate training to educators and they (colleges of education) equip the educators with the necessary skills which are required when they are practising in the field. If South Africa wants to make progress in education, the National Department of Education should also look at the educator-learner ratio in a more serious light. More has to be invested in schools if our education has to be competitive in the global village, this could be done by investing more money into buying resources such as learning and teaching materials, building schools and of course rewarding educators by paying them market-related salaries. The next chapter considers the conclusions from the study. It also deals with the recommendations and areas for future study.

CHAPTER 5

Conclusions, A future study and Recommendations

5.1 Introduction

The previous chapter considered the analysis of the overall data used in the study. The data comprised of questionnaires handed to educators who taught Grades 8 and 9. The educators were expected to complete these questionnaires. The data was also in the form of observation notes and recordings on the practices of the educators when they were teaching isiXhosa and English in Grades 8 and 9. Texts that were written by learners of Grades 8 and 9 also formed part of the data used in the study. These texts were written both in isiXhosa and English. The chapter also dealt with the findings and observations from the above-mentioned data. This chapter considers the conclusions that are drawn from the study. The chapter looks at conclusions from the study, as well as a future study that may be undertaken and recommendations.

5. 2 Conclusions from the study

Based on the interpretation of the findings and observations; and perhaps in terms of the theory used to guide the interpretation, the following conclusions can be drawn:

There is a need to train our educators adequately so that they can be in a position to vary their methods of teaching. The reliance on one or two methods of teaching is not enough if good results are to be achieved and maintained. It is also important to take the numbers of learners into cognisance, especially when the allocation of work is done in schools. This will minimize the situation whereby an educator is given three grades with a high number of learners to teach.

It is also imperative to do a lot of work in improving the skills of language-learning, namely, speaking, reading and writing skills. For speaking skills, it would benefit both the educators and learners to do more oral work other than just answering the questions asked by the educator. When it comes to reading, a lot of setworks need to be prescribed in our schools so as to inculcate the habit of reading. One of the fundamental aims of the Language Policy post-1994, is to promote all eleven official languages in order for them to have the same status. The government needs to make a decision on how to strike the balance. The government of the day must develop strategies that will promote and develop all these languages. This has to be done in all language aspects and the focus must not only be on the communicating aspect but also on both reading and writing as well. Written work must not only be limited to what is required for a particular grade. Learners must be given tasks when they are both inside and outside of the classroom so that they will be in a position to develop the skill of writing. There needs to be a review of the Language Policy so that the problems that are encountered by the learners when they write are addressed. The review of the

Language Policy will also enable the addressing of teaching writing skills which the educators confront in their daily duties in the South African classrooms. This refers to the teaching of writing in both English and the mother-tongue (which is the African language). This can be done if the government invests more funds into writing and translation services (of books) and also the rigorous training of educators in the usage of African languages as languages of teaching and learning. This could be done by opening in-service centres where educators will spend a considerable amount of time in acquiring the necessary skills that are needed in teaching all the aspects of language. For black learners, writing is not in their culture, so they can only learn the skill of writing at school (Banda, 2003). The skill of writing must be practised and learned through experience. Writing in itself involves composing, conducting research about the topic given, developing ideas, analyzing those ideas, writing the first draft, editing and writing the final draft. It has to be emphasised for these to be mastered by the learners; learners need to be taught thoroughly. In academic contexts the problem lies with the composing part as the learners struggle to come up with something that can be understood.

Government needs to do more when it comes to supplying learning and teaching resources to schools. The government needs to supply the learning and teaching resources at the beginning of the academic year or after the estimates for learners to be enrolled in a particular school have been done. This is a call for all the stakeholders in education to work together in ensuring that when the academic year begins learners are in class and are ready to be taught. This has to be done on time and an analysis of learners' needs is required so as to prescribe and supply material that is appealing to the learners in general. All languages used in schools must be given equal status; this will eradicate the negative connotation that is normally associated with African languages. The challenge is to the authorities in schools to create an atmosphere whereby learners are at ease to use either an African language or English.

The notion that English needs to be learnt more so as to be able to communicate with others outside our borders needs to be eliminated. A case in point is our African brothers and sisters who use their languages on par with English. Another case in point is the former Bafana Bafana coach Mr Natalino Santana who used his mother-tongue everytime he addressed the press on issues that affected the national soccer team. Translation services were offered to him and those who did not understand his native language.

The curriculum designers and developers need to consult with educators whenever changes are to be made to the curriculum. This will help educators own the curriculum instead of saying it has been forced upon them. Workshops need to be conducted on a regular basis in order to keep educators abreast of the new developments in their learning areas. Parents need to be involved more in the education of their children; this should be done in the form of a meeting where the parents meet at regular intervals. As there is a high level of illiteracy among parents, especially in the rural areas, those that are literate need to take a lead by involving themselves more in the activities of the school. Educators need to join subject associations that are at their disposal. This again will enable them to share their experiences with their peers in a particular learning area or subject. It will also increase their understanding of the issues that exist in each learning area.

When it comes to teaching, educators need to understand the language backgrounds of their learners. This will enable them to draw from the backgrounds whenever they teach. This will eliminate the element of surprise in learners because they will be taught something that relates to their own experiences. Educators have to be honest enough to code-switch whenever they are delivering their lesson in English, this will help the learners to understand more of the content that is taught. I believe it is important not to leave your learners behind whenever you teach. Educators need to prepare more and more

when they are to teach, as it is of no use to teach only certain aspects and leave out the others. A case in point is the teaching of the active and passive voice, in which the educator has to be thorough. It would be futile to teach this topic without having taught the learners the tenses. Again the educators need not limit the learners when they are giving examples, a case in point being the example of a radio programme. There are a lot of radio stations to which the learners are exposed. There are community, regional and national radio stations. This also emphasises the point that the educators need to be trained in order to be able to handle language across the curriculum.

5.3 A Future study

A future study needs to be undertaken when it comes to the needs of the learners. This will enable all those involved in the designing of the curricula to be aware of what is required by the learners. This will also eliminate the process of focusing only on developing policies based on what has been practiced in other countries.

As the study concentrated mainly on Grades 8 and 9, a future study needs to be undertaken in other grades namely; the ones at the beginning of schooling and those at the end of schooling. A future study is also needed to focus on the western side of the Great Kei River, as this study only focused on the areas east of the Great Kei River. Furthermore, a study that will incorporate the other varieties of isiXhosa is needed as this study only focused on certain varieties of isiXhosa, namely; isiBhaca, isiHlubi, isiMpondo, isiThembu and isiGcaleka. This could be done where more schools could be covered.

A future study needs to be undertaken as the worth of African Languages seems to diminish every minute, especially with our youth. The youth seem to have lost interest in the study of African languages, as they see no value in them. This is supported in the **Sunday Times** of 9 November 2008 whereby there is a headline that reads, "School kids reject African languages: most black pupils would rather study English or Afrikaans". The article goes on to point out that the overwhelming majority of South African school-learners are not interested enough in studying indigenous African languages at school. According to the **Sunday Times** of 9 November 2008 the statistics are:

Language	No. of learners doing First language	No. of learners doing Second language
English	97 579	495 298
Afrikaans	57 845	115 489
IsiZulu	153 635	10 012
isiXhosa	68 529	1602
Sesotho	34 655	682
Setswana	45 805	183
Sepedi	70 792	460
Xitsonga	25 255	38
Siswati	20 731	162
Tshivenda	17 771	16
isiNdebele	4 409	42

These numbers are for learners who were writing the 2008 matriculation examinations. According to various prominent people, Afrikaans has verb forms which are much easier to learn. It is postulated that at least 80% of the vocabulary in Afrikaans is much simpler when compared to that of African languages (Govender, 2008). The situation looks dire indeed and it is essential

that the Department of Education, parents and educators look at this as a matter of urgency in commissioning further studies in African languages. Future studies would therefore encourage a sense of pride and ownership among the young generation of the African soil.

5.4 Recommendations

There needs to be a paradigm shift in attitude towards understanding and dealing constructively with varieties that are non-standard in an education context. This would instil the sense of belonging, pride and patriotism among the learners who are speakers of African Languages. A curriculum that deals with varieties or variety awareness programmes needs to be introduced in our schools. These awareness programmes will therefore make use of the stigmatised varieties as object of study in the context of discussions of language diversity or literature, rather than as a problem or a taboo topic. The study of varieties will enable learners to see how the language works. Educators who deal with dialectally diverse groups of learners should know something about the dialects of their learners so that they could be in a position to help those learners who make mistakes. Studying various varieties could be useful in promoting additive bilingualism, multilingualism or multialectism. This could enhance the learning of the standard variety through heightened sensitivity to language variation. The information the learners gained from the study of varieties should also prove useful to them as they work to develop language skills which are required as part of the educational process which is inclusive of standard variety.

Varieties offer a rich resource for enhancing learners' knowledge about the language and society at large. Educators must use techniques that meaningfully communicate with learners in ways that provide for academic enrichment.

Bidialectism or even multidialectism is possible in isiXhosa. As a point of departure, non-standardised varieties in isiXhosa could be accommodated in the classroom. Accommodation programmes could go a long way with variety awareness programmes that enhance variety tolerance in order to counter variety prejudice.

In accommodation programmes the variety is not a medium of instruction or subject of study, but it is accepted in the classroom. It is a known fact that learners tend to sometimes loan certain terms from other languages, such as English and Afrikaans. I am of the opinion that learners can loan certain terms from their home varieties to enrich the standard variety of isiXhosa. The Department of Education should commit itself to developing the various varieties. Educators must therefore be at liberty to accommodate these programmes, but practical strategies or policies that enforce these programmes should go hand in hand with the process of revising the curriculum in which the syllabi and learning materials are re-written to incorporate the non-standard varieties. I feel if learners are allowed to use their home varieties in the classroom context, their vocabulary could increase, and that could be a way of promoting active and effective communication in the classroom as well as enriching the standard variety. It is interesting to note that one "standard" lexical item could have various synonyms in other "non-standard" varieties. Vocabulary can be improved by following the following suggested steps:

- Vocabulary trees need to be constructed from the short stories or articles the learners have read.
- The learners need to build mind maps which are based on the stories or articles they are reading.
- The learners need to highlight the words they do not understand.
- They also have to look up those words and add them to their vocabulary data base.

- When a learner comes across a word that is foreign to him/her, the learner has to understand the word based on the context first.
- After the word has been understood in its context, the learner could come up with the opposite of that particular word.

Awareness programmes need to be introduced at schools so as to make use of the stigmatised varieties as objects of study in the context of discussions of language diversity or of literature. Learners use their own variety as a bridge to the standard variety. If learners become aware of more differences between their own variety and the standard variety, they will begin to use their own variety as less similar and more distant. This use will decrease the amount of negative transfer. A number of creative and interesting activities can be given to learners to introduce them to the way in which language differences reflect deeper socio-cultural variation. Learners can be encouraged to see how language variety study merges with the Social Sciences and Humanities. Language variety study for instance, can be viewed from the perspective of Geography, History or Sociology and can be linked to ethnic and gender studies. In a History lesson, for instance, learners can be formed into groups that carry out independent research to determine the contributions of the various amaXhosa to a particular locale by tracing migratory routes or the original settlers of the area, and showing how it is reflected in the variety. Learners can plan a long trip around the former Transkei, noting the regional differences in terms of vocabulary and other relevant information such as variety-speaking areas.

Learners could also investigate the structure of vernacular varieties and its role in the speech community at large. Data collected from speech communities can help the learners to understand concepts like the nature of language and the nature of language variation.

Linguistic communities nearby the schools can be used as valuable sources of data. Learners can conduct ethnographic and linguistic research in their own

communities, gathering information, testing hypotheses and writing reports. Hypotheses can be made about forms of language and then checked on the basis of actual usage forms. This would provide learners with an opportunity for first hand observation of the diversity among varieties. Sending learners out to the community as researchers can contribute to preserving the region's cultural and oral traditions as well as providing an authentic active learning experience. This activity can bridge the gap between home and school that variety-speaking learners encounter and generalisations can be made from carefully described sets of data. The community can be used as a resource when its members visit the classroom for specific purposes, including being interviewed by learners whereby the learners would then write up what they have learned from the interviews. Learners' investigation can be used as a way of understanding the attitudes about language held by all the learners to enhance self-awareness, that is, how the learners feel about other learners and themselves. Both individual introspection on the part of the learners about their own speech and the collection of samples of speech from other residents in the area may serve as a rich database.

There is a link between language and identity. Therefore, it is essential for educators to take into account that learners have a right to their own identity and style. It goes without saying that a nation proud of its heritage and its cultural and racial variety will preserve its heritage of varieties. Therefore, linguistic and variety diversity should be accepted as a national resource and asset by the broader community, instead of being seen as a problem to be overcome or a taboo topic. Linguistic differences can be a vibrant, relevant topic of study for all the learners.

It is important for our government to reconsider the policy of closing down colleges of education where educators were trained. This, I feel would bring back the confidence among our educators when they deal with the challenges of the

National Curriculum Statement. If educators are trained in the colleges of education for a period of three to four years, they would be empowered with knowledge on how to tackle the challenges that are brought by the National Curriculum Statement. It goes without saying that the current workshops that are being organised by the Department of Education for educators to deal with the challenges that are brought by the National Curriculum Statement are not sufficient. Educators need more time to get used to the idea of this curriculum. In-service centres and colleges of education will alleviate this burden if South Africa is to be educationally competitive in the global village. The Department of Education needs to supply more resources, such as computers to schools. It is not enough these days to get knowledge only from written materials, that is, books. Learners need to be exposed to various media of learning. This would be easy now because most schools have electricity, including in the rural areas.

5.5 Conclusion

In conclusion, an inclusive approach to the teaching of isiXhosa requires that:

- The language policy and its implementation be subjected to scrutiny by all the different stakeholders in education. These include policy-makers, educators and members of communities.
- The implementation of an inclusive policy entails isiXhosa curriculum reform and revision. Curriculum materials and curriculum assessment tools need to reflect the diversity that exists in the varieties that are spoken by the learners.
- An advocacy strategy that will ensure the representation of the communities speaking the various varieties (parents, members of different political parties, traditional elders et cetera.) in the curriculum is required.

The participation of the communities speaking these different varieties will see to it that their varieties are equally represented. This would encourage them to own what is introduced for their children and not to regard their varieties as sub-standard in education. The above recommendations go beyond isiXhosa variety awareness in the classroom, setting a position of advocacy for inclusion and parity of all varieties of isiXhosa in curriculum reform.

This chapter considered the overall conclusions based on the interpretation of the findings and observations that were drawn from the study. Educators need to be adequately trained so that they are able to face the challenges that are brought by the National Curriculum Statement. This will enable the educators to develop and improve their skills in language teaching by being more creative and versatile when they tackle various topics in their language classes. Furthermore, government needs to invest more when it comes to resources at schools. This will enable the learners to learn languages in a more relaxed atmosphere. There is need for all curriculum designers and developers to consult with educators whenever there is any change that needs to be implemented in the curriculum. Educators need to be conversant with the linguistic backgrounds of the learners they teach. This would enhance inclusivity as no learner will feel left out because what she/he speaks is not considered as important in the classroom. Educators need to go back to the basics whenever they are teaching, as this would eliminate the fact that some topics are not dealt with satisfactorily. This emphasises the fact that educators need to prepare thoroughly for their lessons and leave no stone unturned in the aspects that they are dealing with. This will help the learners gain adequate knowledge of the topic at hand.

The chapter also considered what needs to be done in future regarding the teaching of learners. These include, among others, thorough research to be done in order to know what our learners really need. Secondly, a similar study to this

one could be undertaken to focus more on the western area of the Great Kei River. Another study would also incorporate other varieties of isiXhosa other than these tackled in the study. Thirdly, there is a need to revive the African languages in our youth as these (African languages) seem to diminish day by day. This could be done by bringing back debating in African languages in all levels of education, that is, at school, at the district, regionally, provincially and nationally. The chapter also considered the recommendations postulated by the study which need to be addressed when a curriculum is designed, these are:

- variety awareness programmes,
- improvement of vocabulary, and
- accommodation programmes.

It has to be stressed that there is a need to introduce more writing aspects in the curriculum so that the learners are taught the basics when it comes to writing. There is also a critical need not to exclude what is spoken by the learners in the classroom, as this will boost the interest of learners in going to school and learning the African languages in particular. While there are many factors that are involved in delivering quality basic education to African children, language is the key to communication and understanding in the classroom. Many a developing country is characterized by individual as well as societal multilingualism, yet they continue to allow a single foreign language to dominate in the education sector (Benson, 2004). The language of learning and teaching that the learners do not speak has been called "submersion" (Skutnabb-Kangas, 2000) because it is similar to holding learners under water without teaching them how to swim. What exacerbates matters are the low levels of teacher education, especially when it comes to training teachers who are going to teach languages, especially African Languages. There are also poorly designed and inappropriate curricula that contribute to this. This could be remedied if the government put more resources into the training of specialists in curriculum design. This will

ensure that what is learned by the learners is relevant to them and addresses inadequacies in their lives. Lack of adequate school facilities also makes learning difficult and this calls for the government to prioritise the provision of schools with adequate materials for learning and teaching. Submersion makes both learning and teaching difficult, particularly when the language of learning and teaching is also foreign to the educator (Benson, 2004).

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APPENDIX

QUESTIONNAIRE HANDED TO EDUCATORS

Kindly put a cross [X] on the correct answer when answering some of these questions, you may add any information that is required from you in the spaces provided.

1. Which Grades do you teach?

7	8	9
---	---	---

2. What is your highest qualification in isiXhosa?

PTC	PTD	JSTC	STD	CHED	OTHER
-----	-----	------	-----	------	-------

3. Where was it obtained?

University	College of Education	Training College
------------	----------------------	------------------

4. Which of these methods do you use in the classroom?

Textbook	Telling	Question & Answer	Other (Specify)
----------	---------	-------------------	-----------------

5. Which one do you feel is the best?

Textbook	Telling	Question & Answer	Other (Specify)
----------	---------	-------------------	-----------------

6. Why do you feel is the best?

.....

.....

.....

.....

.....

7. What is the general performance of your learners?

Excellent	Good	Average	Poor
-----------	------	---------	------

8. (a) What is their performance in isiXhosa?

Excellent	Good	Average	Poor
-----------	------	---------	------

(b) What are the reasons for their performance?

.....

.....

.....

.....

.....

9. (i) How are your learners in connection with these skills in isiXhosa?

(a) Reading

Excellent	Good	Average	Poor
-----------	------	---------	------

(b) Speaking

Excellent	Good	Average	Poor
-----------	------	---------	------

(c) Writing

Excellent	Good	Average	Poor
-----------	------	---------	------

(ii) What are the reasons for you to give the answers you have given above?

.....
.....
.....
.....
.....

10. Are the learners willing to use isiXhosa in the classroom?

Yes	No
-----	----

11. Which language do they use outside the classroom?

IsiXhosa	English	Other
----------	---------	-------

12. (a) Do you encourage them to speak in isiXhosa?

Yes	No
-----	----

(b) How do you do this?

.....
.....
.....
.....
.....

13. How do you try to improve their proficiency isiXhosa?

.....
.....
.....
.....
.....

14. How many learners do you teach on average in each class?

20 or less	30 or less	40 or less	50 or less	60 or less	Above 60
------------	------------	------------	------------	------------	----------

15. (i) How do you think these numbers impact on your teaching?

Better	Worse	Badly
--------	-------	-------

(ii) How do you think these numbers impact on the learners' performance?

Better	Worse	Badly
--------	-------	-------

16. (i) Which teaching material/s do you use?

.....

.....

.....

.....

.....

(ii) Is/Are it/they readily available?

Yes	No
-----	----

17. Which of these resources are available in your school?

Library	Computers	Media Centre	Language Laboratory	Study Room	None
---------	-----------	--------------	---------------------	------------	------

18. Do your learners have the required textbooks?

Yes	No
-----	----

19. When does the government supply books and stationery?

Early	Late
-------	------

20. Are the books supplied by the government able to address the needs of the learners?

Yes	No
-----	----

21. What is the attitude of other educators towards in isiXhosa?

Positive	Negative
----------	----------

22. Do other educators conduct their lessons in English or do they code switch?

English	Code switch
---------	-------------

23. Is isiXhosa mainly taught in the morning or in the afternoon?

Morning	Afternoon
---------	-----------

24. Do you feel the slots in the timetable for isiXhosa are adequate?

Yes	No
-----	----

25. (i) How do you feel about the present curriculum in addressing the needs of the learners?

Adequate	Inadequate
----------	------------

(ii) Do you feel that there should be changes?

Yes	No
-----	----

(iii) If yes, what do you suggest should be changed?

.....

.....

.....

.....
.....

26. Do you consult with other educators concerning problem areas in isiXhosa?

Yes	No
-----	----

27. What role do parents play in their children's education?

Major	Minor
-------	-------

28. Do parents help their children with their homework?

Yes	No
-----	----

29. How were last year's results in isiXhosa?

(i) Grade 7

Excellent	Good	Average	Poor
-----------	------	---------	------

(ii) Grade 8

Excellent	Good	Average	Poor
-----------	------	---------	------

(iii) Grade 9

Excellent	Good	Average	Poor
-----------	------	---------	------

30. What is your comment about the pass rate of the learners?

.....
.....
.....
.....
.....

31. Do you have a common paper in your district for isiXhosa in:

(i) Grade 7

Yes	No
-----	----

(ii) Grade 8

Yes	No
-----	----

(iii) Grade 9?

Yes	No
-----	----

32. Are you a member of any subject association?

Yes	No
-----	----

Thank you very much for your time!