THE STATE OF ISIZULU IN THE VAAL TRIANGLE

BY

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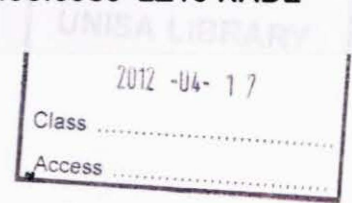SUPERVISOR: DR M. M. R. DUBE

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SOWETO

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SUMMARY

The work focuses on Vaal Triangle as a case study. Language contact also occur in other areas where various languages impact on each other in various ways.

In our study we investigated the state of IsiZulu in the Vaal Triangle, we wanted to find out how it has been influenced by other languages. We also wanted to determine the attitude towards this language. The study established that the state of IsiZulu in this area is pathetic and that much influence comes from Sesotho.

The Vaal Triangle community has a positive attitude towards IsiZulu. However their interest in learning it is not much. What came clear again is that some of the respondents who regard IsiZulu as their home language, do not speak it with all family members. This practice has a negative impact on the learning of this language.

It is also evident from this investigation that very little has been done at this stage to improve the state of IsiZulu. Recommendations that are suggested might improve the situation to some extent, if they are implemented. Pansalb report presented in chapter 5 has positive inputs towards the development of African Languages.

DECLARATION

I declare that THE STATE OF ISIZULU IN THE VAAL TRIANGLE is my own work,
that all the sources used or quoted have been indicated and acknowledged by means of
complete references, and that this dissertation was not submitted by me for a degree at
another university.

Signature:

Date: 14 / 02 / 2000

CONTENTS

CHAPTER 1

1.1 INTRODUCTION

A large number of languages are in contact and in conflict in the Vaal Triangle. These languages impact on one another in more than one way. In such a situation, speakers of different languages will have mixed attitudes towards other languages and their home language. To our knowledge no research has ever been done on the state of IsiZulu in the Vaal Triangle, therefore it is our intention in this study to investigate this.

1.2 AIM OF THE RESEARCH

This study aims at finding out how speakers of IsiZulu have responded to influences from other languages spoken in this area, such as Sesotho. Language is strongly related to identity, and this relation finds its expression in the attitudes of individuals towards their languages.

Language is a vehicle for the transmission of culture, norms and values. Research has shown

that in order to maintain the cultural values, beliefs and norms of a society, the home language

of that society must be maintained (Appel & Muysken,1987: 6-12; Giles 1977 and Adegbija 1994).

1.3 MOTIVATION

The Vaal Triangle is predominantly inhabited by Sesotho language speakers. Census reports

show that 38.1% of the Vaal Triangle population are Sesotho speakers (Central Statistical

Services 1996). It seems that the IsiZulu spoken in the Vaal Triangle is highly flavoured with

Sesotho.' It is for this reason that the study examines how speakers of IsiZulu regard and

feel about their language. Probably there is a mixture of attitudes towards the IsiZulu

language and this, therefore needs to be investigated. Attitudes towards a language in a society are determined by the status of that language (Adegbija 1994:27).

It is a known fact that language contact in any situation inevitably leads to language diffusion and a certain degree of multilingualism. This study will also attempt to determine the degree of language shift, language loss, linguistic deviation and diffusion experienced by IsiZulu language speakers due to this multilingualism caused by prolonged contact with other languages. The prevailing state of IsiZulu is a social concern among educators and conservatists. Educators see the deteriorating standard of both spoken and written IsiZulu as a cause of poor performance in IsiZulu subject at school. Conservatists regard language loss as a loss of culture which could lead to the death of the IsiZulu community. A positive contribution towards developments in language studies, language planning and language educational policy will hopefully be made by this study.

1.4 METHODOLOGY

1.4.1 Field Research

This is a socio-linguistic study. The method that is appropriate is field research, which is the best since qualitative data will be used. Field research is also known as 'field work' or 'interpretative research', and is traditionally associated with social anthropologists.

The advantage of this method is that the researcher must live and work among the people he is studying. He has to understand his own actions and activities as well as those of the people he is studying. An investigator has to live among the people and participate in their activities

over long period of time so as to acquire a broad understanding of the situation under study. Since the researcher grew up and lives in this area, this method was the most accessible and appropriate. According to Robert (1983) in Mngadi (1998:11) field worker ventures into the worlds of others in order to learn first-hand about how they live, how they talk and behave and what captivates and distresses them.

Hammersley and Attinson in the study guide FMMGGOO-9- (1989:202) see participating observation as the method that clearly defines the role of the researcher in field work.

1.4.2   Participant Observation

In this method of data collecting, a researcher works with individuals in their natural settings. The participation of the observer is complemented by conversation, unstructured/informal interviews, formal interviews and the collection of personal information. Mngadi (1998:11) maintains that an investigator has to attain some kind of membership of or close attachment to the group that he is studying in participant observation.

During his participation in the daily lives of the group, he has to gather information and discover how they interpret events and situations he observed. Robert (1983) in Mngadi (1998:11) sees the role of the observer as occurring on a continuum, with a complete (exclusive) participant at one end and a complete (exclusive) observer at the other.

1.4.2.1 Complete Participation

Here the researcher does not divulge the purpose of entering into the situation. He may

become a member of the group he is studying. Gold (1958) in Mngadi (1998:12) sees the observer here as interacting with the observed as naturally as possible.

This role has the advantage in that the observer does not have a problem of gaining access to the group. The behaviour of the group is not influenced by the presence of the observer. Despite these advantages, this role has disadvantanges. Mngadi (1998:13) points to the following:

(i)   The observer may lose the research perspective by going native.

(ii)   Distortions and bias may result in the recording of observations, since the observer has to be alone during recording.

1.4.2.2 <u>Complete Observer</u>

Here the observer distances himself from the situation and has no direct interaction with people in the situation.

Between these two roles there are what Mngadi (1998:11) terms the observer-as-participant role and the participant-as-observer role. What is important in the participant observer is that the researcher constantly evaluate the effectiveness of his role. He has to check the relationship with his informants and the influence his role performance has on data he has collected.

The Field Research method is therefore the most appropriate to use as it will be possible to gather data that will supply information to the benefit of society and language planners.

1.5   THE SCOPE OF THE STUDY

The study will consist of five chapters supported by two appendices.

Chapter 1:   will present the introduction, aims and motivation of the study and briefly

explain the field research method, give a synopsis of literature review and a

brief socio-historical background of the area under study.

Chapter 2:   will present an overview of the language policy of South Africa and selected

countries. The position of IsiZulu in nine provinces, the current language

attitude, policy implementation and practice, and case studies of language

policies of other countries will be covered.

Chapter 3:   will analyse data that has been collected from the questionnaire presented in

appendix A.

Chapter 4:   will interpret data that has been collected from a wide range of resources and

respondents.

Chapter 5:   will present the findings of the study, problem areas observed,

recommendations and possible future research directions.

Bibliography   will be appended.

Appendix A: will present the questionnaire used to collect data from a wide range of

respondents.

Appendix B: will show a map of the Vaal Triangle.

1.6   LITERATURE REVIEW

Literature review is an exercise of reading what other people have written about one's area of

interest. This is done with the purpose of gathering information to either support or refute

one's arguments so as to arrive at informed findings. Review of literature gives ideas about

approaches and methods not previously conceived of, and as such ones's scope of classifying

and presenting data broadens.

The practice also assists the researcher in devising a theoretical or analytical framework that is

useful in the analysis and interpretation of data. Literature review should be done with insight,

so that a clear picture is gained and the course the researcher has to follow is understood. The

researcher is thus prepared for his investigation. The purpose of this section is to present the

synopsis of work that has been done on topics similar to ours by other writers here and

elsewhere. This will help to forestall repetition of what has already been done. From this it

will also become clear how similar aspects have been treated by other authors, so as to fill

gaps that might have been left or to expand on what has been covered.

The following literature sources are relevant to this topic and will therefore be reviewed.

Aitchison 1981, Language change: Progress or Decay? Appel and Muysken 1987, Language

Contact and Bilingualism; Ryan and Giles 1982, Attitudes towards Language Variation Social

and Applied Contexts; Khumalo N.H. 1995, The language contact situation in Daveyton,

Dube M. 1992, Language attitudes in Soweto - the place of the indigenous languages and

Khoali M.H.E 1998, Linguistic Variations and the Question of Standardization in Setswana.

1.6.1 Language Change: Progress or Decay?

Aitchison Jean 1981.

Aitchison sees the causes of language change as twofold:

i)   The external socio-linguistic factors. These include social factors that are outside the
      language system.

ii)   The internal socio-linguistic factors. Here the linguistic and psychological factors
      residing in the structure of the language and the mind of the speaker are included.

The external factors are more pertinent to this study because they concern language changes

due to language contact. Aitchison here observes that a person's speech can gradually alter in

the direction of those around him over the years. This change does not take place in a random,

haphazard fashion because it takes place within the language structure. Language is a well-

organized, patterned whole which can never disintegrate into confusion. In any language there

are identifiable "weak spots" within the structure where change is likely to occur. Other

elements within the language structure are stable and likely to resist change. Thus language

change occurs in specific patterns.

Aitchison further observes that in learning a new language, features of the original language

are carried into the adopted one. To him change does not always move in the direction of the

substratum language. Recipients of the new language may sometimes attempt to overcorrect

what they think to be faulty accent, thus changing the adopted language. In other areas,

communities have attempted to maintain their language by inventing separate words for things

in a different language. This attempt is also aimed at maintaining their ethnic identity. In spite

of these attempts, the syntax of their languages will creep closer to each other. There is no limit to the extent to which languages can affect one another when they are in contact.

Aitchison has found that languages that are totally unrelated can also have a bearing on each other. For example, the Khoisan languages are unrelated to African languages, but we do find clicks in the latter. For this to occur, borrowing is vital. The borrowing language must retain its structure and the borrowed element must be easily detachable from the donor language. Here the adopted item must be changed to fit in with the structure of the borrower's language.

Aitchison further indicates that all languages have the inbuilt mechanism to select for borrowing those aspects of the donor language which superficially correspond fairly closely to aspects already in their structure. Minimal adjustments must be made by the borrowing language. He concludes by noting that language also changes according to the needs of its users. Unnecessary words drop out as they have become hacknayed and have lost their impact. Thus a way is created to devise vivid ones. All these changes are inevitable in language contact situations between different language speakers.

1.6.2   Language Contact and Bilingualism

Appel R. and Muysken P. 1987.

The above-named authors have covered a wide range of sub-topics and aspects that are related to language contact situations. To them, languages encroach on one another in any communities where speakers of different languages are in contact. This language encroachment produce multilingual communities. Language contact takes place in the

following settings:

- Stable or less stable border situations where different language families exist side by side. These language families with differing power and status relationship impact on one another differently.

- European colonial expansion provides another language contact situation. New varieties of colonial and indigenous languages are created, and often unrecognizable forms such as creoles as well. The coexistence of high prestige languages and native languages of the conquered people creates a number of speech communities.

- Pockets of speakers of minority languages may be cut off by the surrounding national languages. These pockets reflect traditional populations, already in existence when new people and languages sweep in.

Multilingualism is accompanied by multicultural societies. In such societies, educational problems, cultural enrichment and new possibilities are created. Each speech community will distinguish itself from another by the language its members use. Multilingualism as produced by prolonged language contact may compel a minority group (or individual) to integrate into the main stream society, thus giving up its (or his) life style, culture, language and identity.

Appel and Muysken (1997:16) have also observed that identities of social or ethnic groups are linked up with their language. This relation between language and identity finds its expression in the attitudes of individuals towards the language). Language has a social connotation; this confirms, why people evaluate language in relation to the social status of its user.

Individuals adopting majority language in preference to their minority tongue, expect to gain a better chance for upward social mobility and social success. This practice may ultimately lead to the disappearance (or loss) of their home language because of a shift towards majority language. The following factors play a crucial role in language shift and maintenance:

a)   Economic status: Minority language speakers with low economic status may shift towards the majority language for academic achievement and economic progress. Modernization, industrialisation and urbanisation are important variables in the description of language shift and maintenance.

b)   Social status: This depends on economic status. Majority language speakers are considered to have high social status. Their self-esteem is positively correlated with their language.

c)   Language Status: Languages that are used for international communication are considered to have high status. Social status influences language status.

d)   Demographic factors: The numbers in a linguistic minority group and their geographic distribution also influence language maintenance. Decreasing considerable numbers of speakers calls for attention in that it may mean decreasing the usefulness of the language in question. Rural groups tend to preserve minority

language much longer than urban groups.

e) Institutional support factors: Minority language at government institutions, churches, cultural and educational institutions will assist in preserving that language. The use of majority language in all sectors decreases the usefulness of the minority language.

Multilingualism may have a negative impact on individuals in that they may not be able to speak any of the languages involved correctly. This creates a feeling of insecurity, timidity and an inferiority complex. However, multilingualism will also have positive effects in that an individual's horizons and mental alertness are increased.

1.6.3 Languages in Contact: Findings and Problems.

Weinreich U. 1979

Weinreich focusses on the problems perpetuated by multilingualism. He finds that language contact situations lead to language interference of varying degrees. Culture contact results from this interference. To him, language interference

"normally involves not only the addition of new

elements to the culture, but also the elimination

of certain previous elements and modification and

reorganization of the other"(1979:5).

Language interference at grammatical level is not limited to bound morphemes or free morphemes. It can take place across the structure of a word. Where a morpheme is transferred to another language, inadequacies of a lexicon are corrected. A replica of grammatical relation in the word order of another language may convey an unintended meaning. In this replica, an existing relation pattern may be violated.

Too much interference may ultimately lead to language shift, where the recipient language is indistinguishable from the source language. He further finds that hybrid languages or non-standard varieties will result from the modification of languages that are in contact. The crystallisation of these new forms may be different from the original languages. After a considerable time, these new forms will attain a certain degree of stability. These hybrid languages are used for other functions than those of a workday vernacular.

Weinreich concludes his work by indicating that language interference is regulated by socio-cultural factors through mediation of multilingual individuals. In any language interference studies, the socio-cultural setting is vital and needs to be considered. This determines which additional languages have to be learned, under which conditions, the relative proficiency an individual will attain and his emotional involvement with the languages. He also notes that learning more languages, despite their interference, facilitates comparisons, differentiations, realisation of the scopes and limitation of concepts.

1.6.4 Attitudes towards language variation:Social and Applied Contexts.
Ryan and Giles 1982.

The above social psychologists' study involves the elicitation of evaluative reactions towards speakers using contrasting language varieties. They see attitudes towards particular varieties as attitudes towards speakers of those varieties. Thus their study is termed speaker-evaluative type. The speech behaviour in social setting is not only influenced by a complex set of cognitive mechanisms; the speech behaviour

"can influence (sometimes change/even determine)

one's own and others' attitudes and conditions as well" (1982:ix)

They identify the primary socio-structural determinants of language attitudes and their integration with prototypical language attitude patterns. These determinants underlie the development and expression of language attitudes. They are viewed within a given speech community or within a larger social group. These determinants are standardization and vitality.

a)   Standardization: This represents the codification of the status quo. The distribution among varieties is based on the extent to which they have been standardized. A language variety is standardized if a set of norms defining correct usage has been codified and accepted within a speech community. The codified language has the following form: dictionaries, grammar, style, manual and prototype texts. The acceptance of a codified form is confirmed via the social institutions such as the government, schools and mass media. Fishman (1977) cited by Ryan and Giles (1982:17) sees the

standard variety as being associated with the above institutions.

b)   <u>Vitality:</u>   It reflects the forces for shift in language use and in symbolic values. It

              concerns the degree to which a variety has visible vitality. The more numerous

              and important the function served by the variety, the greater is its vitality. The

              rising and falling of the status of a language variety is in accordance with the

              range and importance of the symbolic functions it serves.

Ethno linguistic vitality forms an additional aspect of this second determinant. It covers the

following:

i)   <u>Status:</u>   economic, social, political and socio-historical power.

ii)   <u>Demographic strength:</u> the number and geographical distribution of speakers of a

              language variety.

iii)   <u>Institutional support:</u> government, radio, communication networks and educational

              institutions.

Standardization contributes substantially to the vitality of a language variety while strong

vitality enhances potential for achieving standardization. The influence of standardization and

vitality upon language attitudes is mediated by the respondents' perception of these

sociostructural factors.

Language attitude implications.

In their study of language attitudes in education, Seligman et al collected voice samples,

photographs of children and drawings by student-teacher judges. Children with better voices

were seen to be intelligent; those who had produced good work were judged as more
intelligent, better students. The speech style and other information served as important cues
to the judges.

In another study conducted by Choy and Dodd, evidence was provided that teachers'
assessment of pupils may be related to the latter's speech style. Evaluation of standard
English and Hawaiian English speakers consistently favoured the former. Standard English
speakers were seen to be more confident, better in school, less disruptive in class and likely to
achieve greater academic and social success.

From the above and other studies conducted Ryan and Giles came up with the following
findings:

- "People's reactions to language varieties reveal much of their perception of the speakers of
  these varieties" (1982:20).

- Judgement of the quality and prestige of language varieties is dependent upon a knowledge
  of the social connotations which they possess for those familiar with them.

- Evaluation of language varieties do not reflect linguistic or aesthetic quality per se, but are
  impressions of social tastes, conventions and preferences; they reflect an awareness of the
  status and prestige accorded to speakers of these languages.

- The prestige ascribed to the standard form of a language variety is usually the product of
  culture-bound stereotypes passed on from one generation of speakers to the other.

- Most attitude studies are in fact belief studies. They recommend that future research of
  language attitude studies should show greater awareness of the attitude-belief distinction.

1.6.5 The language contact situation in Daveyton

Khumalo N.H. (1995)

The purpose of Khumalo's study was to investigate and describe the language contact situation that exists in Daveyton. The co-existence of various languages gave rise to the emergence of several non-standard language varieties. The residents of Daveyton are fully aware of the existence of various languages in their area.

There is a mixture of responses regarding the effects of language contact on various standard languages. One group agrees that the language contact situation assists languages in developing by adding new lexical items to the vocabulary of the receiving language. An opportunity is also afforded to individuals to learn more languages for effective social interaction.

Another group views this situation as detrimental to the languages. In the process the practice leads to language distortion, a change at grammatical, phonological and semantic level. Language degrading and eventually language decay are inevitable. There is the emergence of non-standard varieties which lack in universal terminology and are used by a specific speech community.

Khumalo further observes that the residents of Daveyton handle more than one language simultaneously. This is only possible if they code-mix and code-switch. This skill does not suggest that they are competent in all languages they use in inter-social relations. Handling various languages simultaneously through mixing enables them to communicate effectively in

certain situations. They feel that these languages should be accorded the status and prestige of standard languages.

A strong and general feeling is that these languages contaminate the existing standard varieties and should as such be discriminated against. They are pollutants of standard languages. In spite of this feeling, they do not deny that these languages offer a useful means of communication and promote a harmonious relationship between people using different languages.

1.6.6. Language attitudes in Soweto - the place of indigenous languages

Dube M.M.R. (1992)

The objective of her study was to determine how the people of Soweto feel about the different languages spoken in this area. Her emphasis is on attitudes toward indigenous languages in particular. She wanted to elicit responses from the inhabitants of Soweto regarding the national languages that could be used in the new South Africa that is presently unfolding.

Dube's premise is that the indigenous languages can be developed to the level equivalent to that of the so-called official languages. This, to her, indicates that the indigenous languages have various roles to play in the new dispensation. She discusses the roles of these languages in the following spheres: Education, Culture, Communication and Technology. Through the use of their own language, people can know and understand their culture better.

From her study, Dube arrives at the following findings:

i)   The inhabitants of Soweto have negative and positive attitudes towards Afrikaans and

ii)   English, respectively. The positive attitude towards English is basically due to its

        functionality and its good service to the country. This makes it a unifying language.

        Afrikaans is rated negative because it is seen as an oppressive language. In spite of

        this, it must be treated with equal respect as other languages.

iii)   There is a great positive response towards the indigenous languages. People feel that

        they must be accorded equal rights and status equivalent to the two official languages.

        These languages have been ignored for long by both the government and language

        policy makers, and this has deprived them of the opportunity to develop.

iv)   Soweto inhabitants have a positive attitude towards multilingualism. They see this as a

        reality which must therefore be encouraged. No language is superior to another in that

        they all perform the same function.

v)   There is a great feeling that more time should be devoted to the development of the

        indigenous languages. This will ensure that they are elevated to the same level as the

        so-called official languages.

vi)   Most inhabitants prefer to speak IsiZulu and Sesotho for political and social reasons.

        These two languages have been easily accessible in education institutions for a long

        time.

1.6.7   Linguistic Variations and the Question of Standardization in Setswana : Khoali (M.H.E 1998)

Khoali visited areas where the Setswana language was used. She investigated dialectal

variations to determine which of these varieties could be regarded as the standardized

Setswana language. The standardized language is the one that has been codified and is

accepted by the speech community. It is used in grammar, spelling books, dictionaries and literature. The standard language differs from the standardized language in that it is spoken by Batswana living in the rural areas of South Africa and Botswana.

Khoali presents arguments by Moloto (1964), Coles (1995), Malepe (1996) and Janson and Tsonope (1991). Moloto (1964) refutes the acceptance of the Central dialect as the foundation for standardization of written Setswana. He regards the Central dialect as lacking consistency and uniformity. Malepe in (1966) recommends that standardization should be based on the Sehurutshe language which is more central than other Setswana areas and is least influenced by other African languages.

Various orthographies were used in an attempt to establish standardized Setswana language. The 1910 orthography was typical of the Setlhaping dialect, and was used until 1937.
It had irregularities and shortcomings in that it allowed for certain varieties in the writing of dialects other than those Setlhaping employed, and was not uniformly applied.

The 1937 orthography was widely accepted for application in both South Africa and Bechuanaland. Confusion was detected in it concerning representation of certain vowels and their raised variants. The Department of Bantu Education recommended the 1962 orthography for the use of the semi-vowels w and y only where they are clearly pronounced and not where a non-significant glide between two vowels is used. The consistency of permitting dialectal variants in written Setswana in cases where there are variations in pronunciation became a shortcoming of this orthography.

The 1972 orthography is equivalent to the Setswana standard orthography of 1981. The Tswana language committee in 1970 determined that the standards of South African Setswana and those of Botswana should differ as little as possible. A recommendation for the abolishment of dialectal variants was made. The use of aspirated consonants without being interchanged with unaspirated consonants was also recommended. The 1988 orthography was for use in Setswana schools throughout the Republic of South Africa and Botswana.

These recommendations were not put into practice because most Batswana people are not aware of the availability of this terminology and orthography. They write as they speak. Khoali found that most Batswana prefer standard Setswana to be taught at schools. The standardized form is not acceptable by most people because it is not their product.

1.7   SOCIO-HISTORICAL BACKGROUND OF THE VAAL TRIANGLE

1.7.1. Historical Background

The Vaal Triangle is a conurbation that lies in the southernmost part of Gauteng Province. It is marked by the area between Randvaal in the north, Sasolburg in the south-west and Deneysville in the east. Its major constituent towns have developed on both banks of the Vaal River. These towns are Vereeniging, Vanderbijlpark, Sasolburg and Meyerton. The new demarcation excludes Sasolburg. Appendix B shows the map of this area. The Vaal Triangle is sometimes called the Vaal Basin Complex. Industrial development which started in 1877 drew workers from the Free State and immigrants from as far as Lesotho, Natal and Northern Transvaal. This brought people of different languages and different ethnic values, beliefs and cultural backgrounds together. The following towns and suburbs form the pillars of the Vaal

Complex (Standard Encyclopedia of Southern Africa 1972).

VEREENIGING:

This town was established in 1892 on a coal-covered land. Primarily it was an industrial town which included Sharpeville (initially top location) as its main African township. This little township was shot to prominence by the disturbances of 1960 when heavy loss of life occurred (Heart of the Vaal: Vaal Chamber of Commerce and Industries: Undated).

VANDERBIJLPARK:

This town lies 13 km west of Vereeniging. It owes its establishment and growth to the development of the iron and steel industry. It was established in 1944 for industrial workers of ISCOR to live in an environment that would contribute to the happiness of their families, and to their social and moral well-being. ISCOR sparkled off industrial population growth to an extent that African workers had to be allocated to new dwellings in Bophelong and Boipatong. Initially IsiXhosa, IsiZulu and Sesotho males who were recruited were housed in males only apartments. The situation has now completely changed, due to relaxed policies on influx control. The entire family is now at liberty to occupy these apartments as they have been converted into family units (Heart of the Vaal: Vaal Chamber of Commerce and Industries: Undated).

RESIDENSIA:

This township was established in 1960 in the district of Vereeniging on the farm Wildebeesfontein. It was incorporated into the administration of Evaton. Sebokeng resulted

from the overflow of Africans from Meyerton and Sharpeville. In 1965 both Evaton and

Residensia were incorporated into Sebokeng for administration purposes (Vaalmet Study. Vol

1,1993:11).

MEYERTON:

This town was established on the farm Rietfontein in 1891. It is a very small town, surrounded

by farms. The central business district (CBD) of this town is formed by one main street with

shops and supermarkets on both sides (Vaalmet Study. Vol 1,1993:11).

INFORMAL SETTLEMENTS:

A large number of informal settlement areas are found in the Vaal Triangle. The population in

these areas and the number of these areas are growing like mushrooms daily. We have

therefore decided not to include these areas in our investigation. The high degree of

variability of their resident number and mobility is another reason for not including them. Only

bona-fide residents of council houses will be covered by our study. The above exposition

sketches the area this study will attempt to cover.

1.7.2. Socio-linguistic background.

The community of the Vaal Triangle is linguistically heterogeneous. The population statistics

of the Vaal for the 1996 census survey is now available and has been used as supplied by the

Central Statistical Services. The following table provides statistics for 1996. This report is

per language group for the Vaal complex.

Language group	Population	Percentage
- Sesotho	206115	50,23
- IsiZulu	64253	15,66
-Afrikaans	59820	14,57
- IsiXhosa	40192	9,80
- Setswana	12443	3,03
- English	9148	2,23
- Sepedi	6655	1,62
- Others	6501	1,58
- Xitsonga	3340	0,81
- Siswati	1174	0,29
- South Ndebele	702	0,18
TOTAL	410 343	100

Source: (SSA - South African Census 1996)

The diversity of the Vaal Triangle community is caused by the position of this area with regard to the border, and industrial development. The above languages are in contact and in conflict with one another other. The harmonious coexistence of these communities does not prevent their languages from influencing one another in several ways. In this situation, the spirit of ethnicity that provides an avenue whereby individuals are linked to their society's roots and

culture is completely lost, because this is a multicultural community marked by the interference of various cultures. Ethnicity, as perceived by Giles (1977:37) links strongly with language and also links the individual to social norms, values and beliefs of his society.

Giles (1977:37) further notes that the survival of any ethno linguistic group hinges on values they attach to their ethnicity. A very strong linguistic group vitality will ensure that such a group does not cease to exist as a distinctive unit. This surely indicates why the state of IsiZulu in such a linguistically diversified community of the Vaal Complex is cause for concern. Most African residential areas that were established during the apartheid period are segregated and demarcated along ethnic lines. This division has resulted in other areas being the strongholds of particular communities of speakers. Although a move to do-away with such an ethnic division has started sometime in the past, there are still areas within the Vaal Triangle that can be positively regarded as strong bases of a particular speech community. This is evident in the following zones/units of Sebokeng, Sharpeville and Bophelong.

(a) Sebokeng:

Zone/Unit.		Predominant language (s)
Zone 12	-	IsiZulu
Zone 7(b)	-	IsiZulu
KwaMasiza Hostel	-	IsiZulu
Johandeo	-	IsiZulu
Zone 13	-	Sesotho
Zone 7(a)	-	Sesotho

| Zone 14 | - | Sesotho and IsiZulu |
| Zone 11 | - | Sesotho and Setswana |

(b) Sharpeville:

Vuka - Uzenzele	-	IsiZulu
Sea - Point	-	IsiZulu and Sesotho
Rooi - Steen	-	Sesotho
Putsoa - Steen	-	Sesotho

(c) Bophelong:

| 'Hostel' | - | IsiZulu |
| The remaining area | - | Sesotho |

The linguistic heterogeneity of the Vaal Complex is confirmed by the official census statistics which show that more than 12 languages are spoken. There are other non-standard varieties which have developed in this area. These include Tsotsitaal and Isicamtho. These have infiltrated the standard variety to a certain degree.

Political and historical reasons have compelled some Africans to study languages that are not their mother tongue. In the past, (1967 and before) no Sebokeng school presented IsiZulu. As a result IsiZulu speakers had to study Sesotho which they would only use at school. They would turn to IsiZulu at home and in their immediate surrounding community. This applies also to speakers of other language varieties. In such circumstances one is forced to believe

that the majority of the Vaal community have a working knowledge of at least two languages; as such they are bilinguals.

The present new dispensation, accompanied by an increasing number of illegal and legal immigrants into South Africa and the Vaal in particular, is likely to bring a new dimension to the linguistic situation in this area. If the contact with such immigrants is extended over several generations, some children may be born along this contact boarder. This population expansion process may ultimately lead to the development of creole. This unfolding sociolinguistic situation in our country leaves much to be researched in future.

CHAPTER 2

AN OVERVIEW OF THE LANGUAGE POLICY OF SOUTH AFRICA AND SELECTED COUNTRIES

2.1   INTRODUCTION

This chapter will present an overview of the language policy of South Africa and further briefly examine the language policies of other countries. A brief definition of what a language policy is and its effects on the official languages for South Africa will also be highlighted. The chapter will further look at the current language attitude, implementation and practice in South Africa.

Since the main objective of this research is to make an inquiry into the state of IsiZulu in the Vaal Triangle, a brief overview of the position of this language in the nine provinces will be given as background to our study. The language policy has a great impact on the development of a language and language rights. According to Tollefson (1991:8-9), language has been used as a means for rationing access to jobs with high salaries, a factor in creating and sustaining social and economic division. Incompetence in a language remains a barrier to employment, education and economic well-being.

Our modern social and economic systems have created conditions which ensure that a vast number of people will be unable to acquire the language competence required for certain employment. In South Africa competence in either English or Afrikaans or both is the case in

point. Competence in any African language does not give any advantage to a person's

employment opportunities. Unfortunately these languages are spoken by the majority who are

disadvantaged. This unequal social and economic relationship in South Africa has been

created by the apartheid language policy. The present language policy seeks to redress these

imbalances.

2.2   DEFINITION OF LANGUAGE POLICY

Tollefson (1991:9) explains a language policy as the expression of natural, common sense

assumptions about language in society. It has mechanisms which arbitrarily give importance

to language in the organization of human societies. These mechanisms are arbitrary in that

human beings, through their actions, have language as a determinant of most of their social

and economic relationships. According to Tollefson in Matabane (1995:10), a language policy

involves official decisions formulated by the government, or by an agency appointed for this

by the government, without involving people of a particular society. In Grabe's view (1994:4),

language policy is a representation of the decision making process, formally stated and used to

decide which languages will be taught to (or learned by) whom and for what purposes. It is a

means of providing recognition of languages for official functions and always involves issues

that have a very concrete bearing on people's lives.

Corson (1990:14) defines language policy as an activity that identifies the nation's language

needs across the range of communities and cultural groups that it contains. It identifies the

role of language in general and of individual languages in particular in the life of a nation.

The aforestated definitions clearly show that a language policy is based on the principle of language equality, promotion and preservation. It allows people to use their native languages in the key activities needed to support modern life. The properly formulated policy will ensure that minorities are allowed to exist and are embraced, and are also granted recognition in national institutions.

The important domain in which language policy can be effectively implemented is education. Education plays a crucial role in language policy realisation. This has also been observed by Adegbija (1994) in the following statement:

> "education is the crucial area in which language
>
> policy is needed, the most problematic,
>
> the most multifaceted, the most economically
>
> changed and explosive, and the most pregnant
>
> with life-long consequences and implications" (1994:4).

Although everyone does not go to school at the same time and the same age, education is certainly very important in as far as language policy realisation is concerned. Education can be rendered formally or informally. At school or at an education institution this takes place through a well-structured curriculum. Informally this is realized through the media (electronic and printed) and by parents as tutors. In these learning processes, language is the key issue. Language in education policy underpins the implementation of language policy in education. This policy is the extension of the general language policy to the education system. In this study no distinction will be made between the two. Where the concept language policy is

used, it should be interpreted in the broad sense. The following are perceived to be the functions and objectives of a language policy:

i) promotion and maintenance of the status of all languages. (preventing language shift and language loss in the minority language groups);

ii) strengthening of language vitality;

iii) promotion of ethnicity, culture of ethnic groups and self-identity;

iv) ensuring protection of language rights and equal treatment of all languages;

v) self-determination and tolerant attitudes towards separate regional identities. (encouraging respect for languages other than one's own); and

vi) equal opportunities for development to all approved languages.

2.3   THE LANGUAGE POLICY OF SOUTH AFRICA

Fardon and Furniss (1994) have noted that the previous language policy of South Africa was so orchestrated by the National Party government that it disadvantaged the Africans. This policy has been interpreted as a means

> "to exclude African languages from
>
> official status within South Africa"
>
> (1994:97).

They further note that the influx control, as a means to bring about fragmentation of South African citizens, aggravated the language problems. They summarize this as follows:

> "Language played a major role in the division
>
> of society into racial and tribal groupings,
>
> further the low status afforded to African

> languages and the unavailability of these as
>
> school subjects in White, Coloured and Indian
>
> schools severely affected the motivation of
>
> these groups to learn African languages"
>
> (1994:97).

Language has played an important role in entrenching apartheid inter-group relations. The Constitution of the Republic of South Africa of 1993 (Act 200 of 1993) has set out a framework for the language policy issue that would redress the problems caused by language inequality. The Act provides the fundamental legislative framework for a national language policy (and language policy in education). At school level, the South African School's Act, 1996 (Act 84 of 1996) grants powers to the governing body of each public school to develop and formulate the school's language policy in accordance with the legislation. A summary of the language policy is provided below.

2.4   CONSTITUTIONAL PROVISION

The policy shall ensure that conditions are created for the development and promotion of equal use and enjoyment of eleven languages spoken in South Africa. A sign language shall also be recognized and respected. The following languages have been declared official at national level:

IsiZulu

IsiXhosa

IsiSwati

IsiNdebele

Sesotho

Sepedi

Setswana

Xitsonga

TshiVenda

English and

Afrikaans

Differentiation in relation to language policy and practice at regional level is permissible. Such differentiation must fall within the legislative framework provided by the constitution.

Legislation, policy and practice will be based on the following principles:

i)   conditions must be created for the development and promotion of equal use, status and enjoyment of all official languages;

ii)   the use of any language for purposes of exploitation, domination or division must be prevented;

iii)   multilingualism must be encouraged and promoted, and translation facilities must be provided;

iv)   other languages spoken in South Africa other than the official languages should be respected and their use encouraged in appropriate circumstances;

v)   no diminution of rights relating to any language will be permitted. All languages will be protected by means of fundamental language rights. (including linguistic freedom from discrimination on the basis of one's

language); and

vi)   unfair discrimination of any person on the grounds of race, gender, ethnic or

social origin, culture or language, disability, conscience and colour is

unlawful.

Regarding language in education policy, which is conceived of as an integral and necessary

aspect of the government strategy of building a non-racial nation in South Africa, the

following framework has been formulated (Act No 6 of 1995):

i)   The education process should aim at the development of the nation, building a

democratic culture of respect for diverse language communities.

ii)   Maximum participation of learners in the learning process should be the aim

of the policy.

iii)   Learners should be allowed to use the language of their choice where it differs

from the language of learning at their school.

iv)   Learners must have the right to language choice in education, provided that

such a choice is within practical limits.

v)   Language policy at school level should be coordinated at a district level. The

availability of human and material resources must be taken into account.

vi)   A learner should have acquired satisfactory standards of competence in at least

two of the official languages on completion of the ninth grade.

vii)   The status of official languages which were previously neglected or

discriminated against should be promoted with all measures.

viii)   The department of education and all public schools must ensure that educators

acquire skills to teach in multilingual educational environments.

The language policy is geared towards language empowerment where individuals and language groups will develop maximally through the use of their native languages (mother tongue). Language empowerment involves the ability to gain power, recognition, knowledge and identity by the use of one's own language. It must also be noted that an underestimated, downtrodden and under-esteemed language leads to an attitude of linguistic insecurity, language loss and linguistic alienation on the part of those using non-prestigious, unrecognized or underestimated varieties. This is also accompanied by a negative evaluation of one's self which leads to self- defeat and a feeling of inferiority (Prinsloo et al 1993:42).

Language possession is essential for the maintenance of group or community identity. The community will undoubtedly be proud to identify itself with a recognized prestigious language. Any community dispossessed of its language is at risk of losing its identity and will never develop to its full potential, be it educational, social, moral or ethical. The policy is aimed at achieving these potentials.

So as not to lose our direction, the pursuit of the objective of this study, which is to investigate the state of IsiZulu in the Vaal Triangle must be resumed. The exposition of the language policy will clarify what impact it will have on the state of IsiZulu, particularly in the Vaal complex. The theoretical background will be expanded by taking a look at case studies on language policies of other African countries and countries in the USA.

2.5 CASE STUDIES

This section will look at case studies on language policies of countries in Africa and of countries elsewhere.

2.5.1 NAMIBIA

The local languages of Namibia have constitutional rights outlined in article 3 of their constitution. The policy is summarised as follows:

i) The official language must be English.

ii) There must be no prohibition in the use of any other language as a language of learning and teaching (LOLT) in private and public schools. The proficiency in English is regarded as of paramount importance.

iii) Legislation by parliament may permit the use of a language other than English for legislative, administrative and judicial purposes in areas/regions where such other language or languages are spoken by the majority.

Haacke perceives Namibia as pursuing a two-pronged policy:

i) exoglossic in nature by choosing English as the official language; and

ii) recognition of the local/national languages including Afrikaans and German on par.

Afrikaans has been relegated to the status of local language on par with other minority languages.

The Ministry of Education and Culture (MEC) formulated a documented language policy for schools, in 1992 - 1996 and beyond with the following goals:

i)   The 7 year primary education cycle should enable learners to acquire reasonable competence in English to prepare them for the secondary cycle.

ii)   Education at schools should promote their language and cultural identity through the use of home language medium in at least grades 1 - 3. The home language should be taught throughout formal education.

iii)   Schools should offer at least two languages as subjects.

iv)   English must be the medium of instruction beyond the primary cycle (grades 1-7).

The implementation programme is in place to ensure that English as a medium of instruction is progressively phased in during the upper primary grades for particular subjects. After the finalization of the policy document for schools, the MEC arranged a national conference on the implementation of this document. The conference was also a means to:

> "provide a forum for informed debate and a free
> exchange of ideas to help promote widespread
> understanding of the language policy for schools
> and its implementation" (Grabe 1994:244).

The policy avoids language hegemony by choosing a supra-ethnic language as an official language and recognizes the importance of mother tongue education for cognitive and cultural purposes. The policy envisages the change to English to be gradual. In the process of this transition, educators and learners are prepared and resource materials are organized.

In his conclusion Haacke notes that the Namibians still hold their African mother tongue in low esteem as they are not conducive to upward social mobility. In spite of this, the value of mother tongue education for school beginners should not be undermined.

2.5.2 ZAMBIA

The language policy of Zambia had declared English as their official and national language before 1965. This has been the language of education for this country.

In 1965, the policy abruptly substituted English with mother tongue medium. Seven community languages were selected. These are languages of wider communication (LWC). They play a functional role in the country's educational system and are taught as compulsory subjects at the primary education level in communities where the languages are dominant (Herbert 1992:37). Language zoning policy here has exposed pupils to instructions in a language very different from their first language. In such situations, educators find themselves teaching languages in which they are not competent and appointed to teach in regions other than their own.

The seven languages here are employed widely for purposes of teaching literacy, broadcasting, administration and business. It has been found that, in spite of this, no indigenous language has become the lingua franca in all work situations. On the contrary, English continues to dominate the scene.

The Zambian government has conducted surveys in the form of fact-findings.

After the policy has been passed, the post- policy fact finding intends to consult with experts

on its feasibility.

Experts will give advice on how the policy should be implemented. Another survey will follow immediately after implementation has began. The information will be gathered to determine how well the policy is progressing in order to be feasible in the light of emerging outcomes.

From his study in Zambia, Timpunza Mvula comes to the following conclusions:

- This pluralist language approach is very expensive.

- This is the situation facing most African states which are already burdened with poor economic situations, confronted with high rates of inflation and unable to produce enough language textbooks, teaching aids and other resource materials for effective policy implementation.

- To overcome this, the choice of a single national official language is necessary and economically viable.

2.5.3 CANADA

John Edwards has observed that the current constitutional cases in Canada demonstrate how closely language, culture and politics are intertwined . A group consisting of the non-indigenous population regards Canada as a multicultural society in which their presence is as central as that of other groups. A large part of the population is in favour of English although this has created tension.

Bilingualism and multiculturalism

Bilingualism in Canada was institutional in that the provision of official services was in English and French. Civil servants were expected to be bilingual. Personal bilingualism from other population members was considered desirable.

Minority language children were taught in their mother tongue, provided that their numbers were sufficient. This federal bilingualism was received with resentment in other parts of Canada, thus disunity and conflict resulted. This situation caused the Francophones outside Quebec and the Anglophones within it to undergo a language shift, allowing the dream of a bilingual country to fade and twinned uni-lingualism to emerge.

According to Edwards further political upheavals have accelerated patterns of language shift in recent years. The recognition of French and English suggested that the resulting multilingualism appeared to support the languages and cultures of the allophones. This was unfavourable in Quebec's view.

Due to the Royal Commission on Bilingualism and Biculturalism, the government announced a policy of multiculturalism in 1971. The immigrants were then assisted in learning at least one of the two official languages. The Multiculturalism Act put greater awareness on language issues and the maintenance of the "other" languages. It also strengthened the status and use of English and French, and promoted multiculturalism.

While French and English were protected by official bilingualism the indigenous languages

remained largely unguarded. Only one of the 53 varieties are seen to have a good chance of survival, the rest are classified as 'moderately endangered' to 'verging on extinction' (Foster 1982 in Grabe 1994:130).

In his conclusion Edwards notes that Canada has a federal bilingualism and multiculturalism language policy. The aboriginal languages are neglected by a product of historical racism.

2.5.4 UNITED STATES

Richard Ring conducted a study on the language policy of the United States. Here English is considered a language of political, economic and social power and prestige. It has also been established as a language of technology and has thus come to be associated with "technological advance, development and modernization". Its recognition as a language of international importance reinforces the high status it enjoys domestically.

The view held by English speakers about their language is that it is an instrument of social power. The power of English produces goods for both the individual and society. The language status in this country is influenced by its perceived usefulness.

Education of language minority populations

Proponents of bilingual education programmes use the first language of the child to attain general academic proficiency. They turn their attention to the protection of minority rights and the affirmation of ethnic identity. There is a need to maintain the other tongue, not to work towards its eradication. These minority groups should be integrated into the American

mainstream. A transition between the ethnic community and the larger society is vital in the integration process. According to Ruiz this move will enhance the learning of the language of the larger community (society). The aim should be teaching English to those who are deficient in it.

Opponents of bilingual education see this move as a delaying tactic for English language proficiency in children. To them straight-for-English should be a school programme to be encouraged. Bilingual education relegates students to a limited employment future.

2.6   THE POSITION OF ISIZULU IN SOUTH AFRICA

The IsiZulu language is evenly spread throughout South Africa, with speakers from the former KwaZulu/Natal, Eastern Transvaal, the PWV and north - eastern Orange Free State.
The KwaZulu/Natal area has the highest concentration of IsiZulu speakers and the IsiZulu speakers comprise the largest (highest) number in the South African population, suggesting that it therefore commands importance and power (Msimang 1992:17). This language has a rich background and deep-rooted origin. The first grammatical description of this language was published in 1947 (Prinsloo et al 1993:37). IsiZulu has many dialects and is probably understood by most speakers of Nguni languages, and Sotho speakers. The table below gives us an indication that on the basis of its demographic strength, IsiZulu should have been declared a national official language in South Africa.

(Census in brief SSA Report no 03-01-11 (1996)

IsiZulu	9200 144	22,9%
IsiXhosa	7196 118	17,9%
Setswana	3301 774	8,2%
Sepedi	3695 846	9,2%
Sesotho	3104 197	7,7%
XiTsonga	1756 105	4,4%
IsiSwati	1013 194	2,5%
IsiNdebele	586 961	1,5%
TshiVenda	876 409	2,2%

2.6.1 THE POSITION OF ISIZULU IN NINE PROVINCES IN SOUTH AFRICA

	PROVINCE	LANGUAGES
a)	Kwazulu/Natal	IsiZulu, IsiXhosa
b)	Western Cape	IsiXhosa, Sesotho, IsiZulu
c)	Northern Cape	IsiZulu, Setswana, Sesotho
d)	Eastern Cape	IsiXhosa, IsiZulu
e)	Free State	Sesotho, IsiZulu, IsiXhosa
f)	North West	Setswana, IsiZulu, IsiXhosa, Sesotho
g)	Northern	Sepedi, TshiVenda, Xitsonga, IsiZulu, IsiSwati, Setswana, IsiNdebele
h)	Mpumalanga	IsiZulu, IsiSwati, Xitsonga, TshiVenda, Sesotho IsiNdebele
i)	Gauteng	IsiZulu, Sesotho, IsiNdebele, IsiSwati, TshiVenda,

	IsiXhosa, Sepedi, Xitsonga, Setswana

The greater part of this survey has been obtained from unstructured interviews. A detailed
account of Gauteng Province is given below since the area under study falls within this
province. This will give a clear background of the Vaal Triangle so that the interpretation will
be understood within the broader context.

2.6.2 GAUTENG PROVINCE

This province is the most heterogeneous of them all in that it accommodates all African
languages spoken in South Africa. These are the following:

<div style="text-align:center">

Sesotho

IsiZulu

TshiVenda

Setswana

IsiXhosa

Sepedi

Xitsonga

IsiNdebele

IsiSwati

</div>

To facilitate systematic and coherent presentation, we will divide this giant province into three
regions:

Northern région (Pretoria and its surrounding towns)

Central region (Johannesburg and its bordering towns)

Southern region (Areas around the Vaal Triangle)

Northern region:

This region is predominantly inhabited by Setswana speakers. It is close to the former Bophuthatswana, the homeland for Setswana speakers. Workers have been drawn from this homeland to Pretoria and its neighbouring towns for a better standard of living and employment opportunities.

Central region:

This region is the richest in South Africa. It has rich mines and giant industries that have attracted workers from all former homelands and TBVC (Transkei, Bophuthatswana, Venda and Ciskei) states. All the nine African language speakers named above are accommodated in this region. IsiZulu and Sesotho compete equally well for hegemony in this region and have as such been declared the province's official languages with English and Afrikaans. The majority of the population here has a working knowledge of both IsiZulu and Sesotho. The nonstandard varieties such as Flytaal, Fanakalo and Tsotsi-taal are used by certain groups.

Southern region:

This region is also truly heterogeneous in that speakers of the above languages are found there. The availability of employment opportunities and better living standards have attracted workers from the former TBVC states. This region's proximity to Free State has made it a Sesotho- dominated area. Census reports shown in Chapter 1 reveal that IsiZulu speakers are second in numbers to the Sesotho speakers in this region. As an inhabitant of this region and

an IsiZulu first language speaker, the researcher has detected that the IsiZulu spoken in this region, particularly in the Vaal Complex, is infiltrated by Sesotho. This could be picked up from the accent of both adults and learners who speak IsiZulu.

2.7   THE CURRENT LANGUAGE ATTITUDE

The implementation of the language policy and the language rights practised in South Africa will now be scrutinized. A move to promote and develop African languages in various institutions will also be overviewed in this section. It will indicate the measure of success or failure in the implementation of the language policy in South Africa. Literature, personal observation and informal interviews will provide information in this section. A person's attitude determines his perception of things around him.

2.7.1   EDUCATION

Bamgbose (1991:52) has shown that learners whose home language is not the language of learning and teaching at institutions, are at a disadvantage. This is the case with all Africans, including those enrolled at Model C schools. All content subjects are taught through the medium of English in English medium schools, in Afrikaans in Afrikaans medium schools and in English in our local black schools. An African language in Model C schools is taught only during its period by white educators who battle with the language and use a foreign tone. Thus conversational language is taught to both Africans and whites.

African learners therefore do not have enough opportunities at these schools to use their languages and expand their knowledge in them. They are also not at liberty to express

themselves and their complex thoughts in their languages. The contents which they would
have mastered in their language is therefore lost. This practice has a negative impact on their
ability to arrange their complex thoughts systematically. The African languages are given a
peripheral role even where Africans are enrolled. English is regarded as a prestige language, a
language for status. African parents feel comfortable when their children express themselves
fluently in English, even if they may be less fluent in their home language. In the home
environment some elite parents whose children attend English medium schools, use English as
their home language. The image of African languages and pride in them is dented. This
practice has a negative repercussion on their culture. The status afforded to English and the
manner the African languages are taught at these schools causes these learners to develop a
negative attitude towards African languages.

Matabane (1995:38) has observed that the learning of African languages in English medium
schools is slim, thus Africans face a threat of completely losing their language. In African
schools too, much emphasis is on the language used for learning and teaching, not on the
promotion of African languages. Lack of resources and insufficient vocabulary items also
cause these languages to suffer.

2.7.2 PARLIAMENT

In parliament, Africans are in the majority. Whites who do not have a problem understanding
English and Afrikaans are in the minority. In spite of this, crucial debates and discussions in
both our national and provincial parliaments are conducted in English. None of our African
parliamentarians express their views in their native languages in such debates. These

politicians are deliberately perpetuating the inherited official language policy for the benefit of minority whites.

In situations where only Africans are involved, English is again a communication medium. The question can be raised of when and in which situations African languages will be promoted if policy makers ignore them in their important discussions. When they speak in their home languages, they habitually mix and switch codes.

2.7.3 JUSTICE SYSTEM

Our courts in South Africa have adopted Afrikaans to a large extent and English to a lesser degree. These courts have preserved the status quo to this juncture. The service of an interpreter is always employed even in cases involving African magistrates and African defendants or plaintiffs.

English and Afrikaans have tended to be the official languages of the judicial system. The indigenous languages are not accorded their rights as the constitution claims. An African attorney is prohibited from representing his African client through the latter's home language.

The client's freedom of expression through his language is violated as the interpreter may not always give the correct interpretation of statements and evidence.

2.7.4 BUSINESS AND ECONOMIC SECTOR

The advertisements in our country are in English and Afrikaans, very few in African

languages. This is a contradiction in that the majority of customers are Africans who will then buy a product without clear knowledge of what it promises. Instructions on most medicinal products are in English and Afrikaans. Seemingly, these languages are only used where warnings are given: for example. **'Ingozi', Awukho umsebenzi'** and **'Qaphela'**. In work places too, these languages are not used. The economy is owned by those who prefer English or Afrikaans or both. Without knowledge of these languages, employment opportunities are crushed. The economy can best be developed if people are equipped linguistically.

MEDIA SECTOR

The major newspapers and magazines are published in English and Afrikaans. Very few are published in indigenous languages. In most cases, however, readers of these newspapers are Africans. Not enough publication is done to promote and develop African languages.

2.8   COMMENTS ON LANGUAGE POLICY

The language policy of South Africa intends to promote multilingualism and nation building. It also intends to liberate and empower languages which were previously oppressed, as well as their speakers. The policy aims at enabling Africans to use their home native languages in all walks of life so that they can also participate in the economic development of South Africa.

Through this policy indigenous languages will develop and be promoted over time. South African citizens will gain positive attitudes and pride towards their languages. This will in turn promote their self-esteem as they participate confidently in transmitting their culture and assimilating cultures of other language groups.

The previous discussion has indicated that few of the above-mentioned positive achievements have been reached, despite the existence of a language policy. The failure of the language policy of South Africa could be attributed to the following limitations rooted in the formulation and implementation of the policy.

2.8.1 LIMITATION ON IMPLEMENTATION

INSUFFICIENT PRE-DESCRIPTIVE STUDIES

Bamgbose (1991:39) has observed that sufficient descriptive studies create anticipatory effects in that it could give an indication of areas where new learning materials and other resources must be introduced and developed. The language policy of South Africa is not implementable because there is a lack of learning materials. A bulk of magazines, newspapers and advertisements which could promote mass literacy among Africans is produced in English. If all official languages were converted into writing, they could be accessible to the masses. As the matter stands, articles in the language of choice are not available. The production of popular newspapers (Sowetan, Citizen, Beeld, Vaal Vision and others) in various African languages could make these accessible to all populations sectors. This production could in turn promote the languages of all groups.

LACK OF PILOT PROJECTS

The policy on language has not been sufficiently piloted. Piloting could provide a test through experimentation in a small area such as a region or province. Research institutions like universities could be used for this. If this policy is effective, its generalization is sure to evince good results.

LACK OF SOURCES

The training of personnel and procurement of materials are of vital importance in this regard. The vocabulary and new terms coined for a wide range of fields such as Technology. Science. Law and Medicine. have to be developed for the use of African languages. There should be training for translators. interpreters. editors and media practitioners. This would facilitate the learning of other languages. and a policy decision would be implemented.

CHAPTER 3

DATA ANALYSIS

3.1 Introduction

This chapter will closely scrutinize responses from the questionnaire presented in

Appendix A. Several responses were received from fifteen questions asked. First we give

the question and there after give special attention to each response or a group of

responses. In questions where the responses are presented as percentages, those reflecting

the higher and lower cases will be analyzed. It is these cases that will give us a general

picture from which inferences for the entire population of the Vaal Triangle can be drawn.

3.2 Analysis

3.2.1 What is your age group?

Here respondents are grouped according to age and sex to establish the distribution of

these aspects in the relevant research group. Fourty one percent of the respondents fall

between the ages 10 and 30 years. Thirty two percent consist of middle-aged respondents

with ages ranging form 31 to 40 years. Only eleven percent of the respondents are senior

citizens of ages 51 and above.

Looking at the age distribution, one concludes that the sample population is relatively

young. The presentation further shows that fifty three percent are females.

3.2.2   What is your father's first language?

The question attempts to establish the number of African languages spoken in the Vaal

Triangle and the origin of the informants. This information is also relevant for statistical

reasons. The results show that nine African languages are used in the Vaal. This shows

that this area is linguistically heterogeneous and as such, the society is truly multilingual.

Sesotho is the most widely represented language with about 35%. IsiZulu is the second on

the list with 33% respondents. Both these languages account for 68% of those

interviewed. The majority of the Vaal residents belong to these language groups. A very

insignificant number use Xitsonga and Tshivenda as their father's home languages.

3.2.3   What is your mother's first language?

The respondents here were grouped according to their mothers' home language. The

purpose, apart from statistical reasons, is to gauge the percentage of marriages across

language boarders.

Thirty four percent of the respondents' mothers use Sesotho as their home language.

IsiZulu is used by twenty nine percent, Sesotho as well as IsiZulu are used by sixty three

percent of respondents. The respondents' mothers come from nine African language

groups.

3.2.4(a)   What is your home language?

This will be the language used by the respondents in family conversations.

Fifty one percent of the respondents speak Sesotho to their family members, some families are using Sesotho irrespective of the home language of both parents. Thirty three percent use IsiZulu in family discussions. Both above languages account for eighty four percent.

Five percent of the respondents use a mixture of languages, depending on which family member they are talking to. None of the respondents speak Tshivenda or Xitsonga with the members of their families. The following are the home languages of the respondents:

> Sesotho
>
> IsiZulu
>
> IsiXhosa
>
> Sepedi and
>
> Setswana

The interpretation of this data in the next chapter will attempt to establish why other African languages are not used in families even if some family members belong to these groups:

> Tshivenda
>
> IsiSwati
>
> Xitsonga and
>
> IsiNdebele

3.2.4(b)   Why do you prefer the home language?

The question attempts to find out why languages other than the parents' home languages are preferred. The question will also reveal the extend of marriages across language boarders.

A clear indication is that Sesotho is preferred by the majority in discussions with members of their families. This shows that it is the dominant language in the Vaal Triangle. The respondents agree that this language is understood by the majority and is thus a lingua franca for this area. Other respondents are not even aware of the existence of minority languages such as:

<div align="center">

Xitsonga

Tshivenda

IsiSwati and

IsiNdebele

</div>

in the Vaal Triangle as these have been overshadowed by dominant language groups.

The respondents are fully aware of the existence of other African language groups apart from Sesotho. They also agree that these languages are difficult and as such do not cover all languages spoken by Africans in the Vaal. Most native speakers of these languages have been swallowed up and inducted into Sesotho.

Even a few who use languages other than Sesotho in family situations agree that Sesotho should be regarded as the official language of the Vaal Triangle. To them their native language should only be used in family environments for the promotion of their culture, values and norms and to distinguish themselves from other groups. For future generations to know their roots, the native languages should be preserved.

3.2.5 Which language is spoken in your linguistic zone?

The question attempts to determine the strength of IsiZulu within zones and in the Vaal Triangle as a whole. It is believed that the state of IsiZulu is also determined by its strength or commonality within our linguistic zones.

- To fifty seven percent of the respondents, Sesotho is the dominant language in their linguistic zones. The majority of community members within the respondents' zones use Sesotho.

- Sixteen percent of the respondents regard IsiZulu as the language used in their linguistic zone. Some subjects in areas previously demarcated for IsiZulu language speakers have observed that Sesotho is a common language for the society in these areas.

- A combination of IsiZulu and Sesotho is regarded by thirteen percent of the subjects as the languages spoken in their linguistic zones.

-Six percent indicate that a mixture of Afrikaans, English and Sesotho is used in their

zones. This response comes from respondents who live in areas previously reserved

for whites only, including Vereeniging, Vanderbijlpark and Meyerton.

3.2.6(a) Which language do you use when you speak to IsiZulu speakers?

The question attempts to establish whether there is any move by other language groups to

learn and embrace IsiZulu and to determine the degree of IsiZulu influence and the attitude

towards this language. Observation shows that there is a strong battle for hegemony

between IsiZulu and Sesotho in the Vaal Triangle.

The responses show that in spite of the dominance and demographic strength of Sesotho

in the Vaal Triangle, sixty six percent of the respondents are able to speak IsiZulu when

they are with IsiZulu speakers. They have a working knowledge of IsiZulu. Fourteen

percent insist on the using of Sesotho even when they speak to IsiZulu speakers.

Fifteen percent find it suitable to use a mixture of languages when they speak to IsiZulu

speakers. A mixture of three African languages (IsiXhosa, Sesotho and IsiZulu) makes

their communication much easier and more effective.

3.2.6(b) Why do you prefer to use that language?

Native speakers of IsiZulu unanimously agree that their culture is effectively transmitted

through their language. They feel that loyalty to one's language could prevent language

loss and death that accompany a multilingual society. To them avoiding the use of one's language causes a general shift and a deculturation process. Language maintenance in all circumstances exhibits one's pride in one's language and culture. (Prinsloo et al 1992:41).

Non-IsiZulu speakers are in agreement that by using IsiZulu when they speak to IsiZulu speakers, they are enhancing their multilingualism. This practice also reveals their tolerance and respect for other languages and their speakers. Such a move is an avenue to expand their knowledge and mastery of this language, and as such, linguistic diversities are accommodated for nation building.

Fourteen percent of the respondents regard Sesotho as the easiest African language. Every community member in the Vaal Triangle has a working knowledge of this language. To them IsiZulu is difficult and they are actually unable to distinguish between IsiZulu and IsiXhosa as they are closely related.

Fifteen percent of the respondents indicate that due to the difficulty of IsiZulu, heavy code-mixing and code-switching are inevitable strategies to maintain effective communication with IsiZulu speakers. They regard IsiZulu speakers as very dynamic and highly bilingual regarding Sesotho and IsiZulu.

3.2.7 In which language are you able to express your thoughts completely? Motivate.

It is assumed that a person who is highly competent and articulate in a language will be able to express his thoughts completely in that language, so an attempt is made to establish the respondents' degree of competency in IsiZulu. With this, the state of IsiZulu in the Vaal Triangle will be determined.

Forty percent of the respondents use Sesotho to express their complete thoughts. It is interesting to note that some respondents who use IsiXhosa and IsiZulu as their home languages find it easier to express their thoughts completely in Sesotho. These respondents have a high degree of mastery of and competency in Sesotho. Words for complex concepts are readily accessible if they use Sesotho.

Prolonged contact with languages has assisted them in gaining a mastery of this dominant language. Thirty five percent of the respondents are able to express their thoughts completely in IsiZulu. They feel more comfortable, can think faster and their origin and culture are unambiguously expressed. They know this language fairly well and could use it with no feeling of inferiority.

A very insignificant percentage of our respondents can use IsiXhosa, Setswana and Sepedi for communicating their thoughts completely. Other African languages seem to be facing complete marginalization and are gradually dying. Such languages are Tshivenda,

Xitsonga, Siswati and IsiNdebele; they are considered to be the minority languages in the Vaal Triangle.

One percent of the respondents are not sure of the language they use to express their thoughts completely. They are not conscious of the language, but strongly contest that the topic under discussion determines the language to be used. To them English fits well when western philosophies are discussed. For indigenous African philosophies, one African language or a mixture of them is appropriate. After all, the purpose of communication is to drive a message, the medium is immaterial.

3.2.8(a) Is there a distinction between the IsiZulu spoken by the educated people and the uneducated ones?

The purpose here is to determine whether there is any relation between the level of one's education and the mastery of or competency in an African language; particularly IsiZulu. Competency refers to the vocabulary, tone, accent and pronunciation.

There is a general perception that education improves one's linguistic skills and that education institutions are appropriate places to nurture and enhance one's skills in language (Adegbija 1994:5).

Sixty percent of the respondents agree that there is a distinction, thirty two percent could not detect any distinction and therefore regard the IsiZulu spoken by the educated people

as being similar to that used by the uneducated ones. Eight percent are not certain whether a distinction exists or not.

3.2.8(b) If there is, what brings this distinction/difference?

Those who agree that a distinction exists, have observed it at the following levels:

- **pronunciation:** the way of pronouncing/uttering words. (Oxford dictionary 1978).

- **tone:** pitch, quality strength and modulation of voice to express emotions and sentiments. (Oxford dictionary 1978).

- **accent:** prominence given to syllable by stress or pitch (Oxford dictionary 1978).

- **grammar:** rules governing a language and a means of showing relation between words.

They feel that the IsiZulu of the educated people has moved towards English. Very little vocabulary relating to IsiZulu could be detected from their code-alternation. Such a move between language codes is characteristic of a deficiency in IsiZulu words. The practice is sometimes unconsciously done.

The uneducated ones, particularly older members, are language conservationists. Their high sensitivity to language usage is reflected in their resistance to switch and mix codes, and a high level of vocabulary.

3.2.9(a) Do you ever speak IsiZulu or any other language without mixing and switching?

The respondents were not sure of the meaning of the concepts code-switching and code-mixing. These two concepts were then presented as used in socio-linguistics to ensure a common understanding. The two concepts, for the purpose of this study, should be understood in the broad sense as the use of more than one language code in the same discourse. Poplack (1979) cited by Nontolwane (1992:9-11) distinguishes three types of code-switching.

_ **Tag-like switching:** This is on the lower level of the scale and includes interjections, tags, idiomatic expressions and exclamations. Here a very minimal knowledge of the grammar is needed.

_ **Extra-sentential code-switching:** This takes place between sentences and consists of full sentences or larger segments requiring more knowledge of the second language.

_ **Intra-sentential code-switching:** This requires more competence in the second language to ensure grammatical utterance. It is related to the degree of bilingual competence (Nontolwane 1992:ii). Code-switching takes place within sentences.

Code - mixing: This should be regarded as the use of one or more languages for consistent transfer of linguistic units from one language to another (Nontolwane 1992:28). This is role

and function dependent, which refers to who is using it and what he hopes to accomplish by

using it.(Kachru in Nontolwane 1992:28).

- Sixty eight percent of the respondents are unable to speak any language without

    mixing or switching. This is the general trend in multilingual societies.

- Thirty two percent of the respondents are able to speak their home language without

    mixing or switching between codes.

3.2.9(b) If you mix or switch, what prompts you to do so?

Sixty eight percent regard mixing and switching as unavoidable processes in any

multilingual society. They maintain that no one plans this, but it comes naturally and

unconsciously. These processes assist in filling up gaps left by vocabulary deficiencies in

African languages. Western and recent local inventions do not have appropriate terms in

African languages, therefore an individual is compelled to resort to languages that have

accurate and appropriate words.

3.2.9(c) Is switching and mixing a natural process that should be maintained and

encouraged?

The general opinion of the respondents is that code-switching and code-mixing are not

natural processes and should therefore not be encouraged. Where it is regarded as an

integral part of a speech community, no effort should be spared to discourage and

dismantle it.

3.2.9(d) If " yes," why?

An insignificant number of the respondents regard the process of code-mixing and code-switching as indispensable in a multilingual society. They see these processes as promoting understanding among speakers from a diverse group.

Every participant in a discourse is sure to gain, as the process of communication is not hampered by language barriers. In the process one learns new concepts from other languages and multiculturalism is created. Language growth is promoted and a linguistically diverse community is accommodated.

3.2.9(e) If "no," why?

About sixty five percent of the respondents strongly discourage the maintenance of code-switching and code-mixing processes. They hamper proper and correct language learning and development. These processes are a catalyst for the development of a hybrid , non-standard language which encourages language shift and language loss, probably causing linguistic insecurity.

A fragmented language cannot accurately transmit culture and as such, no healthy multicultural society will ever be created. It does not afford any language group an avenue to practice and promote its culture and develop its language. A society with a cultural confusion is created.

3.2.10 Of the eleven official languages spoken in South Africa which one(s) has (have) greatly infiltrated the others in the Vaal Triangle?

The purpose of this question is to determine whether the people are aware of what is happening to languages in a language contact situation. When people from different language groups live together, their languages encroach on one another in various ways.

Forty two percent of the respondents see Sesotho as having infiltrated other African languages. This is caused by the high demographic strength that Sesotho commands.

With twenty six percentage English is seen as the second infiltrator of African languages in the Vaal Triangle. According to nine percent of the responden's IsiZulu has insignificant capacity to infiltrate other African languages in the Vaal. Twenty one percent see the infiltration as coming from a combination of languages.

3.2.11(a) Do you think it is important to encourage the retention of IsiZulu in the Vaal Triangle?

Here the attempt is to establish the interest of the Vaal community in IsiZulu. It will also be established whether the respondents recognise the language rights of other language groups as enshrined in the constitution.

About seventy five percent (the overwhelming majority) unanimously agree that the

retention of IsiZulu in a multilingual society like the Vaal Triangle is important and should

be encouraged.

3.2.11(b) If " yes," why?

Seventy five percent regard this language as a symbolic representation of a particular

culture, reflecting its history and group identity. Discouraging the retention of IsiZulu

could be equivalent to a denial of the existence of speakers of IsiZulu.(Fardon and Furniss

1994:99).

The need to encourage its retention is crucial in that every language has the democratic

right to survive and should be afforded a fair opportunity to grow and develop in the face

of a multilingual society (Constitution of South Africa 1993). IsiZulu speakers will be

able to identify with their ancestors and their roots. Recognition of language rights

enables speakers of such a language to regain their pride and be confident in using it in

every walk of life.

3.2.11(c) If "no," why?

Eighteen percent of our respondents are against the suggestion of encouraging the

retention of IsiZulu in a multilingual society. To them IsiZulu is a less useful language

which doesn't offer any economic opportunities. They perceive IsiZulu to be a minority

language which does not have any place in the Vaal Triangle. A language that is promoting unity and economic progress should be retained.

3.2.12 The following is a list of words which could be used to describe IsiZulu in the Vaal Triangle. To what extent do you think IsiZulu can be described in these terms?

An attempt is made to establish how the people of the Vaal Triangle describe IsiZulu as spoken by both home language and non-home language speakers and to see how they rate this language in all social settings (schools, public places, home and other social institutions).

This question attempts to determine attitudes towards IsiZulu and the concepts below are used to determine this. First the concepts are explained so that different interpretations are ruled out. A common understanding of the following concepts is therefore established:

(i)   **Highly developed:** Although IsiZulu is an autonomous language, it has to be
                     compared with other African languages for effective rating.
                     The degree of development could give an indication as to
                     whether IsiZulu can be regarded as a viable language of
                     wider communication, education, culture, and religion.

(ii)   **Superior:** Mbokazi (1991:17) regards this concept as touching on political and ethnic issues. A superior language is a dominant language, especially if compared to other languages. Here IsiZulu should be compared to other African languages as used in the Vaal Triangle.

iii)   **Rich:** A rich language "has sufficient vocabulary to permit a wide lexical choice" (Mbokazi 1991:16). Such a language has suitable words for all situations, synonyms, highly technical terms for commerce, agriculture and scientific inventions. A rich language should be suitable for use as a medium of instruction in education institutions. A rich language is highly developed.

(iv)   **Primitive:** The term refers to a language whose speakers have never posed to civilizing forces. Very little or no contact with civilization could depict primitive society, thus their language is regarded as primitive (Mbokazi 1991:16).

An association with such a language could elicit a feeling of inferiority in its users. Thus a society using such a language could be ashamed of using it, especially in the face of a civilized society. Such a term elicits a negative attitude towards the language. A primitive language is a poor language in the context of a developed, civilised and multilingual society (Mbokazi 1991:16).

(v)   **Pure:** A pure language is the one in which it is easy to detect foreign words.

Thus purity according to Mbokazi (1991:15) must be found in all areas of a

language such as sounds, grammar, its lexicon and in the spoken

language. Prolonged language contact makes it incorrect to speak of a

pure language. The term as used here will reveal whether the Vaal

community is aware of language interference in a linguistic

heterogeneous society.

Once the respondents have been given the above definitions for common understanding,

an analysis of responses is done per statement. Only extreme cases given as percentages

are analysed, as they will offer a general picture which is a fair epresentation of the state

of IsiZulu in the Vaal Triangle.

(i) Highly developed:

About twenty five percent of the respondents strongly disagree that IsiZulu as used in the

Vaal Triangle is highly developed. Only thirteen percent regard IsiZulu as highly

developed.

ii) Superior:

The respondents are not certain whether IsiZulu is the superior language in the Vaal

Triangle. Twenty seven percent indicate that they are unable to rate IsiZulu concerning

its superiority in the Vaal Triangle. Twenty percent strongly disagree with this

statement.

iii) Precise:

Twenty nine percent of the respondents are not sure about the position of IsiZulu regarding this statement. Seventeen percent partly agree that IsiZulu is a precise language which can be used to express exact ideas. On the other hand, about fourteen percent of the respondents strongly disagree with this statement.

iv) Rich:

A significant number of the respondents (twenty eight percent) are not sure whether IsiZulu as used in the Vaal Triangle is rich. They probably haven't explored the language vocabulary to that depth which could assist them in making an informed judgement. They are not certain whether IsiZulu vocabulary could allow a wide lexical choice. Eighteen percent partly disagree that IsiZulu spoken in the Vaal Triangle is rich.

v) Primitive:

Twenty nine percent of the respondents are not sure whether IsiZulu is a primitive language while twenty percent strongly refute the notion. Apparently they regard it as a modern language, since the Vaal Triangle is a developing area which is inhabited by a civilized society.

vi) Pure:

Twenty two percent of the respondents show a high degree of disagreement with this notion. IsiZulu cannot be pure. They generally agree that there is no pure language in the

Vaal Triangle. The language contact situations in any civilized and developing country cause languages to interfere with one another.

3.2.13 Did you study IsiZulu at school?

This should establish whether the respondents were afforded a fair opportunity to study a language of their choice at school. Should such an opportunity have been available, what was the response of each individual? An attitude will also be established if those using this language as their home language did not study it even if it was available to them.

Fifty two percent of the respondents indicate that they did not study this language at school. IsiZulu was not presented in most schools in the past. The situation has now changed, but not much. Other informants did not study IsiZulu because it was presented only in remote institutions. There was little interest to study it because it was not widely used in the Vaal Triangle.

3.2.14 How would you feel if IsiZulu (as a subject) were to be removed from the curriculum in the Vaal Triangle schools?

The question attempts to capture the attitude towards IsiZulu. Twenty percent of the respondents could support this move because of the following reasons:

    i)   The language is used by few people and its speakers seem to be ashamed of speaking it everywhere.

    ii) No employment benefits or economic progress can be afforded by this

language in the Vaal Triangle.

Eighty percent react with disgust and disapproval to the suggestion posed in the question. They generally agree that such a move is unconstitutional and discriminatory in that IsiZulu speakers will be forced to study languages having no bearing on their culture. They will gradually lose their language and finally the IsiZulu language will die in the Vaal Triangle.

3.2.15 What do you see as the role of IsiZulu in the Vaal Triangle in future?

The majority, consisting of sixty percent of the respondents, do not see any role to be played by IsiZulu in the Vaal Triangle in future. A trend among most Africans who encourage their children to use more English suggests that the future of all African languages is bleak.

IsiZulu is perceived to be inadequately developed, so the concern is more about learning an international language, as South Africa is a member of the international community. This language is not suitable for use in work places.

CHAPTER 4

DATA INTERPRETATION

4.1 INTRODUCTION

In this chapter an attempt will be made to interpret the viewpoints of the Vaal Triangle

society as they are related to the IsiZulu language. From these viewpoints, analysed in the

previous chapter, an in-depth meaning and inferences will be drawn to serve as a

generalisation about the state of IsiZulu in the Vaal Triangle. The target is African

languages.

The procedure here was somewhat introspective because language behaviour and values

of our speech community are being analysed. Interpretation might be difficult as the

interview was conducted according to unconscious rules. The intention is not to interpret

responses question by question. They will be grouped randomly and a general

interpretation will be presented.

4.2 LANGUAGES IN THE VAAL TRIANGLE

The community of the Vaal is linguistically heterogeneous, it comes from nine language

groups. One expects such a community to have a certain degree of multiculturalism,

because different cultures and languages are in contact.

The following are minority languages which are seldom used in home situations:

Tshivenda

Xitsonga

IsiSwati

IsiNdebele and

Sepedi

These languages are completely marginalised and children from such families seldom use them even among themselves. They have as such lost their language and are not empowered to deal with aspects concerning their cultures effectively. Some families, according to the data available do not have a specific home language, but use various African languages according to the individual family member's choice.

The reason here could be that some marriages have been concluded across language boundaries. Both parents might be from different language groups and as such, their children find themselves in a language conflict environment. In such situations, children are faced with language confusion and will resort to the language used by the wider community. They might have a high degree of bilingualism, but may be lacking communicative competence in their home language.

It would seem that, in order to have a holistic picture of the state of IsiZulu in the Vaal Triangle, it should be interpreted within the context of other African languages. In families where the home language of both parents is IsiZulu, the home language is IsiZulu. The family here seems to be proud and very conscious of their language. Children are equipped with their home language from an early age. Other families do not see the

necessity of maintaining their home language.

The interpretation of the data further reveals that a certain proportion of the IsiZulu community feel that in spite of their use of IsiZulu, Sesotho has a negative effect on their language. This compels other IsiZulu family members to adopt Sesotho as their second home language.

When respondents were asked why they prefer to use Sesotho instead of their native language which is IsiZulu, they responded that Sesotho is the majority language and dominant in the Vaal Triangle. This language is the lingua franca of this area. However as a first language speaker of IsiZulu, the researcher has an intuition that respondents claiming to maintain IsiZulu as their home language, are unable to speak it correctly. Yet they show patriotism to their culture and are attempting to maintain their identity which could be the source of motivation. The following conclusions are drawn from this:

- They easily give up their language and join the language of the wider community.
- They appear to be ashamed and feel inferior to use their language in other social interactions.
- They show a certain degree of linguistic insecurity.
- They are aware that Sesotho is a dominant language and they cannot reverse this.
- Sesotho possesses high status and most African languages seem to change in its direction.

In responding to the question on which language is spoken in their linguistic zones, it appears that Sesotho has gained hegemony and that it is understood by the majority from various African language groups. The high concentration of Sesotho speakers has caused heavy language loss and language shift to be experienced by minority languages, including IsiZulu. This finding is in line with what Aitchison (1981:54) has observed. The prevailing situation has caused the previous demarcation according to language groups to be violated and sabotaged.

4.3   ARGUMENTS CONCERNING THE USE OF ISIZULU

The data reveals that the IsiZulu position is not marginal. There is an attempt to learn to speak it by most in the Vaal community. As such the existence of IsiZulu is recognized. An attempt is made by non-home speakers of IsiZulu to speak it with IsiZulu speakers. This attempt and the interest shown indicate that there is a positive attitude towards this language and its speakers. Giles (1982:42) observes that in a language contact setting, reaction to language variety reveals much of the perception of the speakers of these varieties.

The people of the Vaal Triangle regard their use of IsiZulu with IsiZulu speakers as an attempt to acquire both their language and their culture. The relation between language and culture is concisely spelled out by Hudson (1980) in Kaschula et al (1995:17). To him language is contained within culture: a society's language is an aspect of its culture.

It is further inferred from the data analyzed that speakers of IsiZulu feel that in maintaining their language, they are actually identifying themselves with this language. One's language reflects one's identity (Prinsloo et al 1993:41). The reaction of non- native speakers of IsiZulu would be interpreted as showing less ardent endeavour to learn it and its culture. We view the attempt to learn IsiZulu by non-IsiZulu speakers as a means to broaden one's linguistic horizons through participation in these appropriate circumstances. Such participation is not to their maximum capacity.

It is further inferred that in discourse involving both IsiZulu and non-IsiZulu speakers, one party is less competent, but his knowledge of this language enables him to sustain effective communication. In such a situation Weinreich (1979:56) observes that language interference is inevitable. Here morphemes are transferred between languages. The transfer is a strategy to correct lexical inadequacies in the borrowing language.

In the discussion with the respondents the following phonological and morphological irregularities were recorded on the tape recorder during the interviews:

Native IsiZulu speaker	Sesotho version	IsiZulu version	English version
Sekeyatsamaya	Ke se ke tsamaya	Sengiyahamba	I am leaving
Sekembone	Ke mmone	Sengimbonile	I have seen him
Abomakhelwane	Bahaelwane	Omakhelwane	Neighbours
Sekelapile	Ke lapile	Sengilambile	I am hungry
Umbonisile	O mpontshitse	U ngibonisile	He showed me

Pronunciation and phonological deviations from the speech of native IsiZulu speakers show that much influence comes from Sesotho, as depicted in the table above. The underlined morphemes have been adapted from Sesotho. This is an attempt to speak Sesotho and to learn it.

The interference experienced by IsiZulu speakers as illustrated above would result in language shift if it continues unchallenged. Eventually the recipient language (IsiZulu) will be indistinguishable from the source language, in this case from Sesotho . As an educator offering IsiZulu at school and a first language speaker, the researcher finds it easy to detect deviations in both the speech and written work of learners. Such a deviation is projected onto the community and family interaction. Speakers conduct their communication according to unconscious rules so they are not aware of such irregularities.

Complete thoughts can best be expressed in Sesotho or English. The interpretation here is that the Vaal Triangle community has a high degree of bilingualism and is more competent in Sesotho. The home language speakers of IsiZulu have, through various stages and in different societal settings and times, acquired more Sesotho vocabulary. This enables them to have words readily available in Sesotho. Prolonged exposure to environments where Sesotho is used, contributes negatively to their linguistic and communicative competencies in IsiZulu.

What has been alluded to above is quite disturbing in that it clearly indicates a heavy loss of IsiZulu lexical items being experienced by IsiZulu speakers. The researcher is obliged to illustrate such a slight shift as captured from conversation. The discourse took place among IsiZulu speakers. Only incorrect words are given:

IsiZulu Speaker	Sesotho Version	IsiZulu Version	English version
Amahlanya	mahlanya	izinhlanya	lunatic
Gunda	Kuta	Phuca	Shave
Hlamba	Hlapa	Geza	Wash
Nyonyisa	Nyontsha	Nyanyisa	Nauseate
Nyorela	Nyorwa	Womela	Thirsty

In the first word, the pre-prefix *a* - has been prefixed to the Sesotho word, *mahlanya* to enable it to fit in the structure of class 6 prefix *ama* -. There is a morpheme transfer in the above word. The neutral form of Sesotho verb *nyorwa* has been pronounced as an applied form *nyorela* by the IsiZulu speaker.

4.4   DISCUSSIONS AROUND THE IMPACT OF EDUCATION ON ISIZULU LEARNING

The response that there is a distinction between IsiZulu spoken by educated people and by non-educated ones indicates that an inverse relationship exists between the linguistic (IsiZulu) competency and education in the Vaal. The education that is received in institutions has a western inclination. It is not based on indigenous philosophies and as such is unable to assist in advancing African languages. Too much emphasis is on western standards and imitations.

The usage of IsiZulu by educated people reveals much identity conflict. Such conflict is expected to yield cultural confusion. Non-educated people, particularly the old, less mobile citizens, are more language conservationists and pride themselves in their culture. It is common for young people from all education levels to consult older people on certain language issues. The old people will strive to maintain their language even in the face of multilingualism.

In the interpretation of the causes of the above-mentioned distinction, education is found to correlate closely with status: those who are educated identify themselves better with the prestige language that provided their education. Their speech and utterances are characterized by heavy code-mixing and switching. In this process they are unconsciously losing some vocabulary items in their home language.

Older non-educated people seem to be ardent proponents of language maintenance. They command a high vocabulary with low levels of multiculturalism. They are real practitioners and custodians of the culture that could be realized through their language. On numerous occasions they serve as sources of reference on cultural artefacts.

4.5   ISIZULU VERSUS CODE-SWITCHING AND MIXING

In response to a question on whether subjects are able to speak IsiZulu or any language without mixing and switching, it was revealed that more than one language code is used in a single discourse. This also shows that the Vaal community is highly multi-lingual. Two codes or more are used. Major code-switching and mixing occur between an African language and English. In most instances interlocutors are not conscious of this practice.

The interpretation in this regard may yield tentative results. It was mentioned earlier on that the subjects interviewed are relatively young and do not perceive language issues as being highly sensitive. Young people have a high tendency of mixing codes in an attempt to brag and boost their self-esteem.

In a multilingual society, code-mixing and switching are unavoidable repertoire, which has been internalized due to prolonged language contact settings. The enlightened community members are caught tight in this web. In an examination hall, an invigilator was reminding students about the examination rules and gave them further instructions. Apparently this educator is an IsiZulu speaker. She proceeded like this:

(i) "Khumbulani ama - *rules* e - *examination*. Akekho noyedwa ovunyelwe ukukhulumisa omunye. Oyobonwa nje, uyo *disqualifaya*, a ngabe esalibhala leliphepha lanamuhla".

Translation:

Remember the rules of the examinations. No one is allowed to talk to another. Should you be spotted, you will be disqualified, you will not write today's paper.

(ii) "Nginitshelile ukuthi ama - *scripts* enu ningawa *mix* nawamanye ama - *class*. Lokhu kuyosidalela inkinga ngoba kuzomele siwa - *sorte* futhi".

Translation:

I told you that your scripts should not be mixed with those of other classes. This will cause a problem because we have to sort them again.

The interesting aspect about this is that an educator was addressing a class that was writing an IsiZulu paper. She did not deem it necessary to use IsiZulu code throughout.

In the above IsiZulu texts, the English nouns are pluralised by prefixing *ama -*, which is a class 6 noun prefix.

In certain instances IsiZulu speakers tend to mix their language with other African languages. The following speech samples were recorded during an interview with subjects in an IsiZulu class and in families using the language as their mother tongue.

    i)   *Abobaba* bethu bathanda *isithepu.*

            Obaba bethu bathanda isithembu.

            Our fathers are fond of polygamy.

    ii)   Sicela imishanyelo siyokwazi *ukuhlwekisa iclas* lethu.

            Sicela imishanyelo sizohlanza amagumbi ethu.

            We request brooms to sweep our classroom.

The underlined words above are not from the IsiZulu vocabulary; they have been adopted from Sesotho and English lexicons.

The process of code-mixing and switching is perceived as unnatural. These processes are unavoidable in this area. Any attempt to wipe them out is sure to be a failure. Nevertheless, campaigns should be waged to develop the language. This can be done if new terms and concepts are developed. Lexical deficiencies in the language compel the

speakers to borrow from other languages. A fair competition and language choice is ensured if all languages are developed to the same level as English.

Mixing IsiZulu and Sesotho does not suggest that the latter is more developed than the former. The reason is that Sesotho is more powerful in the Vaal Triangle and is widely spoken. Its influence on other African languages is of such a nature that the minority languages are gradually shifting in its direction. Speakers of such languages are losing their languages and might finally lose their culture as well.

The infiltration of other African languages by Sesotho is, as alluded earlier on, due to its demographic strength. Nothing can be done to improve the status of IsiZulu under such conditions. What compounds the problem further is the location of the Vaal Triangle on the boarder (Vaal River). The other minority languages have been cut off as 'enclaves' and their strength and vitality are shrinking. IsiZulu, will remain the second strongest language in the Vaal Triangle.

Learners from schools in the Vaal Triangle concur that their performance in IsiZulu is below acceptable standards. The reason is that they use Sesotho in most social interactions; their home language is only used at school during its period.

Working parents use the language of the majority, which happens to be Sesotho, while at home they turn to IsiZulu. This suggests that they are exposed to a language other than their home language for the greater part of their lives.

4.6   ATTITUDES TOWARDS ISIZULU

To the question of whether IsiZulu retention should be encouraged in a multilingual society, the overwhelming majority respond positively. This positiveness is therefore interpreted as an attitude conducive to this language and its speakers. The co-existence of language diversities is tolerated in the Vaal Triangle. This attitude precipitates respect for other languages and cultures peculiar to such language groups. This is encouraging in that other language groups will be free to learn and speak IsiZulu. Stigmatized languages are facing stages of decay. It becomes difficult to learn such a language. Speakers of such languages have a feeling of inferiority, a low esteem and will be marginalized.

The rating of IsiZulu in the Vaal Triangle is also dependent on individuals' attitude, hence results here are tentative. The rating is based on the following.

(i)   **Development**:

IsiZulu is regarded as a poorly developed language. This suggests that it is not viable to be used as a lingua franca for the Vaal. This does not dispute its being one of the official languages of this area. Possibilities of its further development are hazy at this stage because there is a trend to acquire competency in English. It is unlikely for a poorly developed

language to be accorded the status of a national official language if it is accessed by only a few speakers.

(ii) Superiority:

IsiZulu is certainly not the superior language in the Vaal Triangle. This is inferred from forty four percent of the population. It is difficult to suggest a reason for this rating except to mention that the results are tentative. Rating here depends on numerous language factors, such as attitude, exposure to various languages, competency and personal taste. IsiZulu does not qualify to be the lingua franca for the Vaal.

(iii) Rich:

The forty percent who answer in the negative, give a strong indication that IsiZulu is not a rich language. Such public responses show that the language state is pathetic. A poorly developed language should not be expected to be rich. This could be a contradiction because IsiZulu does not allow a wide lexical choice in terms of vocabulary. This presents a hunch that this language is stagnating or gradually shifting if no drastic steps are devised. Native speakers of IsiZulu are not doing enough about the state of their language.

(iv) Primitive:

IsiZulu is regarded by forty four percent as not being primitive. This revelation also stems from a positive attitude towards this language. Negation of this statement could probably be due to the misunderstanding of the term. Someone who says the language is neither rich nor highly developed nor precise cannot be expected to say it is not primitive. The native IsiZulu speakers in the Vaal do not fervently make use of it.

(v) **Pure:**

The negation of this statement by fourty percent indicates that the Vaal Triangle is a multilingual society characterized by language mixing. The percentage here is lower than that for the categories highly developed and superior. The Vaal community do not have sufficient vocabulary pertaining to IsiZulu. They use other languages to say other things. This causes language interference which has become inevitable.

Some IsiZulu speakers did not study it at school. The reason could be that the language was not presented in most schools because the demographic strength of the language group did not warrant the erection of an institution or the establishment of some classes to present it.

The fact that IsiZulu is not as strong as Sesotho does not deter the community from waging a war should it (IsiZulu) be removed from the school curriculum in the Vaal

Triangle schools. Every person feels that the right for the existence of the language is provided in the constitution. Such rights must be protected. Institutions as appropriate places where languages are formally taught should be encouraged to teach these languages. All languages should be given equal exposure and should be learnt by every individual for meaningful participation in nation building.

Concerning the role of IsiZulu in the Vaal Triangle in future, the community see no future at all. No role could be played by this language in future. Reasons for this could be attributed to the following:

      i)   poor development of the language;

      ii)   neglect or little use of this language by its native speakers and no efforts to

      iii)   develop and maintain it;

      iii)   poor self-esteem espoused by native speakers;

      iv)   lack of understanding that nothing is inherent in any African language to make it inferior to other languages, as they all perform the same function: to transfer information;

      v)   lack of efforts in workplaces to encourage multilingualism and to entrench this in company policies as no employment opportunities are offered to a person on account of his competency in IsiZulu;

      vi)   a non-linguistic decision in condemning African languages.

It must be mentioned here that the sample group has been drawn from relatively young

people, with ages ranging from 10 - 40 years. Results are therefore highly tentative because such a young group is not so language conservative, and has a high rate of contact with other language groups due to mobility.

The findings of the research, problem areas observed, recommendations and possible future research directions will be dealt with in the concluding chapter.

CHAPTER 5

CONCLUSION

5.1   INTRODUCTION

The purpose of this study has been to investigate the state of IsiZulu in the Vaal Triangle.

The intent was also to find out how IsiZulu speakers feel about and regard their language.

For this it was necessary that questions on attitude stereotypes should be included as

these play a vital role in any language studies. The Vaal Triangle as a multilingual society

reveals a mixture of attitudes towards IsiZulu.

Appel and Muysken (1987:57), Ryan and Giles (1982:34) stated correctly that the

demographic strength of a language group and the social status of a language have an

impact on language shift, maintenance and vitality.

This study, as revealed in the preceeding chapters, is more on African languages. Census

reports show that the Sesotho group in the Vaal Triangle is the largest, but in the context

of South Africa it occupies the second position to that of IsiZulu. The strength of IsiZulu

differs from province to province as shown in chapter 2. What is prominent about this

language is that it is spoken in all provinces in South Africa and as such its existence

cannot fall into oblivion . This revelation does not suggest the contrary about the minority

language groups.

The need for community integration to promote nation building in a democratic

dispensation is understood and fully recognized. The study also attempts to show that

such a move should not be seen as a reason to compromise the co-existence of various

language groups within the multilingual settings and amid the respect and promotion of all

languages.

With this in mind, the language policies of South Africa and those of other countries were

explored. This chapter reveals how the South African language policy could assist in the

promotion of language and culture maintenance of the IsiZulu group.

An in-depth investigation of this subject has been attempted using various literature

sources, complemented with the intuition of the researcher as IsiZulu speakers. The

subsequent interpretation of the data will to a large extent remain tentative. The work

does not claim to have uncovered all relevant aspects concerning this study.

5.2   THE FINDINGS OF THIS STUDY

The findings of this study will serve as a basis for further research on the impact of

multilingualism on individuals and minority African languages.

It is clear that in interactions involving technical terms, code-switching and mixing

between IsiZulu and English seem to be unavoidable. This habit has been internalized and

is at times practised unintentionally. The switch is also used to reveal one's knowledge of

English and its level of education. It is also unavoidable in most situations where there is a lack of equivalent IsiZulu terminology.

There is less interest in the maintenance of linguistic patterns by young, particularly educated people. They agree that they cannot immediately think of IsiZulu equivalents in their spontaneous discussions. This language is not precise, and to facilitate communication a short cut has to be used. They sometimes feel inferior and out of place when they have to maintain their language in discourse with other language groups, so they swiftly withdraw the use of IsiZulu.

Families who regard IsiZulu as their home language, completely disregard the values and maintenance of linguistic patterns in their home language in most situations. Sesotho is heavily mixed with IsiZulu. The reason here would be an attempt to narrow the social distance between speakers from both languages. This then compels the researcher to conclude that the Vaal Triangle community is generally not in favour of IsiZulu as a lingua franca of the area.

The fact that the constitution of South Africa grants linguistic rights to all languages used in this country is something the community is partly aware of. A large majority, even those who are educated, are not even aware of the existence of the language policy. The policy does not rate any language as superior to others, but determines that languages should all receive equal treatment. The pleasing aspect, in spite of the above statements, is

that IsiZulu is still held in high esteem by the older community members and a few of those who really understand the relation between language and culture.

The positive attitude towards IsiZulu indicates recognition of and tolerance for this language and its speakers. Attitude is not always directly proportional to interests. The interest of the Vaal community to learn IsiZulu appears to be very little. They seem to be content with the conversation competency they have acquired, as exemplified in chapter four. They are not eager to improve their knowledge of this language. Instead the interest has shifted towards the learning of the so-called high status language which, in this country is English. The exodus of African language groups to ex-Model C schools bears testimony to this.

What is most complex and perhaps arousing curiosity is that the Vaal community regard their culture as an important aspect of their lives. They attempt to practise it under all circumstances. The reason here could be the feeling that if they keep their culture dormant, they are actually losing their roots and identity. They see culture as forming a link with their ancestors. Perhaps research should be re-engineered on the connection between language and culture in multilingual environments. It is within this setting that an individual is confronted with various cultures which conflict with one another.

IsiZulu and Sesotho are the home languages of most African families. They are widely used. These languages are seen as not showing any growth at this stage; unless code-

switching and mixing are seen as strategies to effect language growth. Besides, the fact cannot be disputed that to a large extent the influence between these languages is not completely reciprocal: Sesotho has infiltrated IsiZulu. As such, the state of the latter is not acceptable in terms of any linguistic conservationist community.

5.3 PROBLEM AREAS OBSERVED

Tollefson (1991:203) has observed that language studies are deeply intertwined with politics. Language planning issues are areas of politicians. It has been difficult for the researcher to obtain earnest answers from some respondents because he was perceived as an informer of certain political parties.

Other respondents asked whether this information would be fed to the United Democratic Movement (UDM) or to the Inkatha Freedom Party (IFP), and questioned the political affiliation of the researcher. Most questions in this study relate to IsiZulu, so the perception was that there was an intention to identify "home" as belonging to IsiZulu speakers for future political campaigns.

The responses tended to be more subjective because a tape recorder was used openly on certain occasions. South Africa's crime ridden era arouses people's suspicions, and they become unwilling to complete questionnaires presented by strangers. The purpose of research has to be explained in order to win back their confidence. Perhaps this suggests why a number of the questionnaires were not returned. The researcher's role has to vary

between that of a complete participant and that of a complete observer.

This study has not been easy in that most people are not aware of the crucial role played by languages in nation building. No scientific enquiry has proved that one language is better than the others. Learning through one's home language facilitates cognitive processes particularly in young children.

We can then say with certainty that the language policy has not been cascaded down to the grass roots. Any attempt to promote African languages is likely to fail if there is no awareness of the value of language. A poorly developed language does not serve as a vehicle for mass literacy.

5.4   RECOMMENDATIONS

The following are suggestions and recommendations that could assist IsiZulu speakers in improving the state of their language in a multilingual society. There should be a vigorous campaign against the abuse of IsiZulu. If such an abuse is not challenged, the state of IsiZulu in the Vaal Triangle will surely get worse. Language loss and language death are imminent, should the IsiZulu community continue to be nonchalant about the state of their language. We therefore recommend the following:

i)   Language issues as contained in the constitution should be identified, isolated and published in the media (newspapers, radio and television). Institutions of learning should take part in this campaign.

ii) There should be legislation compelling all industries and work places to
formulate and develop language policies.

iii) Implementation and monitoring committees should be established by the
national government to assist in language promotion campaigns.

iv) Competency in at least one African language should be a criterium for
employment and promotion in work places.

v) Instructions on products should contain at least one African language.

Recommendations that specifically concern the state of IsiZulu, are the following:

i) With the assistance of the government education institutions should
develop clear implementable language policies that will make the learning
of IsiZulu compulsory in Vaal ex-Model C schools.

ii) Procurement of resource materials in IsiZulu and other African languages
should be the provincial government's priority. Translation and language
development societies should be established.

iii) Grammatical and communicative competencies in IsiZulu will be better
promoted if communication among learners during IsiZulu periods is in
IsiZulu.

iv) Language creative groups and societies be established. Writing of poems,
dramas and other fiction be the main focus of this society. Awards for best
creative writers will add to the incentive.

v) Local newspapers should have some articles written in IsiZulu.

vi)   Theses and dissertations on IsiZulu should be presented in this language.

Clearly, the language policy of South Africa remains a paper document at this stage. If, for example, one looks at the Model C schools, political gatherings and other institutions, the built-in clauses are exploited to the disadvantage of other languages. It is also clear that the government only recognizes the existence of eleven official languages, but their policy on language is covertly bound to the past order. In these circumstances, the African languages are not really entrenched in nation building. The government is aware of the above and other shortcomings. It has thus tasked the Minister of Arts, Culture, Science and Technology, Dr B.S. Ngubane, to establish a task team that will make further consultations and come up with recommendations. A synopsis of this report will follow.

5.5   PAN SOUTH AFRICAN LANGUAGE BOARD (PANSALB) REPORT

The Minister, Dr B.S. Ngubane, inaugurated the Language Plan Task Group (Langtag) in November 1995. The task of the group was to advise him on the issue of a National Language Plan for South Africa, with the following goals:

i)   All South Africans should have access to learning languages other than their mother tongue.

ii)   African languages should be developed and maintained.

iii)   Equitable and widespread language service should be established.

iv) All South Africans should have access to all spheres by developing and

maintaining a level of spoken and written language appropriate for a range

of contexts in the official languages of their choice.

The Language Task Group presented the following report and recommended strategies.

5.5.1 LANGUAGE EQUITY

i) There must be an in-depth research of different language varieties, teaching and

training models for the promotion and development of marginalised official

languages.

ii) There must be sufficient allocation of educational and learning resources to

provide equitable access to all languages used in the country. Minority

language promotion should receive financial support.

iii) A language awareness campaign must be launched in different forms

including the following:

_ information pamphlets on language policy and planning;

_ usefulness of specialising in particular languages;

_ nation building significance of multilingualism and career guidance; and

_ Pansalb spearheading the process of popularising language equity.

The language development aims at the development of a standard orthography and

spelling system, vocabulary elaboration and modernisation, the creation of technology

registers and the elevation of the status of a language. The development process includes the following stages:

- development of manuals on word formation;

- attempts to change attitudes toward the use of the African languages;

- centralising language development;(a single body to handle this task) and

- encouraging grass roots participation in language development (submission of new terminology to be encouraged).

5.5.2 LANGUAGE AS AN ECONOMIC RESOURCE

Language is an instrument of production as well as a tool for controlling access to different levels of power in the labour process. There is a need for human beings to co-operate with one another in labour.

5.5.3 LANGUAGES IN THE WORKPLACE

Communication between the white managers and black employees usually takes place in English. The management should take all necessary steps to ensure that at least one African language is compulsory and should be learnt by those in management.

Such improved communication between managers and employees will ensure that information on pension schemes, insurance and savings is available to the whole workforce.

5.5.4 MARKETING

The extensive use of African languages in advertisements and a high rate of loyalty to home language radio channels is important here as far as African language promotion is concerned. The advertising agencies should also begin training in copy-writing to empower speakers of African languages, which will ensure that advertising is done in these languages in the long run.

5.6 POSSIBLE FUTURE RESEARCH DIRECTION

Academics and concerned groups should begin with a shift in their paradigm. Research on sociolinguistics should begin to focus on real issues such as the development of African languages. Communities should also be on board so that they participate fully in the promotion of their languages.

If institutions of higher learning introduce and encourage African languages to be taught through the medium peculiar to them, learning of these languages will be fostered.

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APPENDIX A

QUESTIONNAIRE

1. What is your age group?

2. What is your father's first language?

3. What is your mother's first language?

4(a). What is your home language?

 (b). Why do you prefer the home language?

5. Which language is spoken in your linguistic zone?

6(a). Which language do you use when you speak to IsiZulu speakers?

 (b). Why do you prefer to use that language?

7. In which language are you able to express your thoughts completely? Motivate.

8(a) Is there a distinction between the IsiZulu spoken by the educated people and the

 uneducated ones?

 (b) If there is, what brings this distinction/difference?

9(a). Do you ever speak IsiZulu or any other language without mixing and switching?

 (b). If you mix or switch, what prompts you to do so?

 (c). Is switching and mixing a natural process that should be maintained and

 encouraged?

 (d). If "Yes," why?

 (e). If "No," why?

10. Of the eleven official languages spoken in South Africa which one(s) has (have)

 greatly infiltrated the others in the Vaal Triangle?

11(a). Do you think it is important to encourage the retention of IsiZulu in the Vaal

Triangle?

(b). If "Yes," why?

(c). If "No" why?

12. The following is a list of words which could be used to describe IsiZulu in the Vaal

Triangle. To what extent do you think IsiZulu can be described in these terms?

(i)   Highly developed

(ii)   Superior

(iii) Rich

(iv) Primitive

(v)   Pure

13. Did you study IsiZulu at school?

14. How would you feel if IsiZulu (as a subject) were to be removed from the

curriculum in the Vaal Triangle school?

15. What do you see as the role of IsiZulu in the Vaal Triangle in future?