

**THE IMPACT OF SOCIAL MEDIA ON THE WRITING OF SEPEDI IN SECONDARY  
SCHOOLS**

by

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**DECLARATION**

I declare that **THE IMPACT OF SOCIAL MEDIA ON THE WRITING OF SEPEDI IN SECONDARY SCHOOLS** is my own work and that all sources used or quoted have been acknowledged by means of complete references.



28/06/2022

.....  
**Signature**

.....  
**Date**

(Shaku KJ)

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## **ABSTRACT**

The aim of this study was to explore the impact of social media on the writing of Sepedi in schools. The study is guided by the Social Cognitive Theory, Language Management Theory and Cultivation Theory. This is a qualitative study; and data were collected through interviews (telephonic and focus group interviews), digital material and document analysis. The data were collected from Sepedi teachers and Grade 10 and 11 learners in Sekhukhune and Capricorn Districts, in Limpopo Province, South Africa. Data were also collected from Facebook and Twitter. The research participants and material were selected based on information-rich characteristics and the ability to provide informative and relevant data to the study. The study found that social media users who use the Sepedi language on Facebook and Twitter use unconventional language. This unconventional language is popularly known as textspeak (characterised by wrong use of writing mechanics such as punctuation marks, grammar, syntax, spelling, orthography, and language writing system [conjunctive and disjunctive writing]). The study also revealed that Grade 10 and 11 learners lack writing competence of the Sepedi language, since their classroom writing is full of language errors. These errors are also identified by Sepedi teachers. However, the study found that there are similarities between Grade 10 and 11 learners' classroom writing and social media language (textspeak). This is supported by similar language errors found on Facebook and Twitter, and learners' written work. Learners also confirmed that their classroom language mirrors social media language; as a result, it affects their writing of the Sepedi language negatively. The study recommended that further studies/projects should be conducted on the impact of social media on the Sepedi language as well as other South African official languages.

## **KEYWORDS**

Social media; Social media impact; Textspeak (social media language); Facebook; Twitter; Texting; Literacy skills; Writing skills



## ABSTRAK

Die doel van hierdie studie was om the impak van sosiale media op the skyfvaardighied van Sepedi in skole te beslis. Die studie is deur Sosiale Kognitiewe Teorie, Taalbestuursteorie en Kultiveringsteorie gelei. Hierdie is 'n kwalitatiewe studie, en data was deur middel van onderhoude (telefonies en fokusgroep), digitale material en dokumente se analise ingesamel. Data was ook via Facebook en Twitter ingesamel. Die beslissing oor die individue en material wat in die navorsing ingesluit is, was gebaseer op informasieryke eienskappe and hulle vermoë om relevante data aan die studie by te dra. Die studie het gevind that die sosiale media gebruikers die Sepedi op Facebook en Twitter gebruik, die taal op 'n onkonvensioneele manier gebruik. Die onkonvensioneele taagebruik is oor die algemeen na verwys as "textspeak", en is gekenmerk deur die foutiewe gebruik van skryfkonvensies, insluitend leestekens, grammatika, sintaksis, spelling, ortografie en taalskryfstelsel (konjunktiewe en disjunktiewe skrif).

Die studie het getoon dat daar 'n gebrek aan die Sepedi skryfvaardigheids vermoens van Graad 10 an 11 leerlinge is, aangesien hulle skrif in the klaskamer vol foute is. Hierdie foute is ook deur Sepedi onderwysers opgemerk. Die studie het egter getoon dat daar ooreenkomste is in die manier waarop Graad 10 en Graad 11 leerders in die klaskamer en op sosiale media skryf. Dit word bewys deur die soortgelyke foute wat leerders op Facebook en Twitter , en in hulle geskrewe skoolwerk maak. Leerders hulself het bevestig dat die taal wat hulle in die klaskamer en op sosiale media gebruik soortgelyk is, en dat dit 'n negatiewe invloed of die skryf van Sepedi het. Die studie het aanbeveel dat verdere studies/projekte in die invloed van sosiale media op Sepedi ander amptelike tale ondeneem word.

## KAKARETŠO

Maikemišetšo a nyakišišo ye ebe e le go kwešiša khuetšo ya dikgokaganyo tša leago go ngwaleng ga leleme la Sepedi dikolong tša sekontari. Nyakišišo ye e hlahlilwe ke Social Cognitive Theory, Language Management Theory, le Cultural Theory. Ye ke nyakišišo ya khwalithethifi; gomme tshedimošo e kgobokantšwe go tšwa dipoledišanong (tše di dirilwego ka tšhomišo ya sellathekeng le sehlopha sa tsepelelo), ditlabakelong tša titšithale, le tshekatshekong ya dingwalwa. Tshedimošo e kgobokantšwe go tšwa go barutiši ba Sepedi le barutwana ba Mphato wa 10 le 11 seleteng sa Sekhukhune le sa Capricorn, profenseng ya Limpopo, Afrika Borwa. Tshedimošo e kgobokantšwe gape go tšwa Facebook le Twitter. Batšeakarolo le ditlabakelo tša nyakišišo di kgethilwe ka lebaka la ge di na le diponagalo tša go aba tshedimošo ya go nona le bokgoni bja go abela nyakišišo ye tshedimošo ya go kgotsofatša, ebile e le ya maleba. Nyakišišo e hweditše gore bašomiši ba dikgokaganyo tša leago bao ba šomišago Sepedi mo Facebook le Twitter ba šomiša polelo ya go se tlwaelege. Polelo ye ya go se tlwaelege e tsebja ka *textspeak* (diponagalo tša yona ke tšhomišo ya go fošagala ya ditlabakelo tša mongwalo bjalo ka maswaodikga, popopolelo, popofoko, mopeleto, mongwalo, le mokgwa wa go ngwalwa ga leleme [go ngwala ka mokgwa wa momaganya dikarolo tša lefoko le go ngwala ka go tlogelanya dikarolo tša lefoko]). Nyakišišo e bontšhitše gape gore barutwana ba Mphato wa 10 le 11 ba hlaelela bokgoni bja go ngwala leleme la Sepedi, ka ge mongwalo wa bona wa ka phapošing o tletše ka diphošo tša mongwalo. Diphošo tše ke tše, ebile di lemogilwego ke barutiši. Godimo ga fao, nyakišišo e hweditše gore go na le tshwano gare ga polelo ya barutwana ba Mphato wa 10 le 11 ya ka phapošing le polelo ya dikgokaganyong tša leago. Se se thekgwa ke tshwano ya diphošo tše di hweditšwego Facebook le Twitter, le mešomong ya barutwana ya ka phapošing. Barutwana le bona ba kgonthišišitše gore polelo yeo ba e šomišago ka phapošing e swana le ya dikgokaganyong tša leago; ka ge go le bjalo, e ama mongwalo wa bona wa leleme la Sepedi gampe. Nyakišišo e hlohleeditše gore dithuto/diprotšeke tše dingwe di dirwe go kwešiša khuetšo ya dikgokaganyo tša leago lelemeng la Sepedi le malemeng a mangwe a Afrika Borwa a semmušo.

## **ACRONYMS AND ABBREVIATIONS**

**AEAP** – As Early As Possible

**App(s)** – Application (s) – type of a software or a computer program

**ASAP**- As Soon As Possible

**ASL** – Age Sex Location

**B3** – Blah Blah Blah

**BFF**- Best Friend Forever

**BRB** – Be Right Back

**CAPS** – Curriculum and Assessment Policy Statement

**CMC** – Computer Mediated Communication

**COVID-19** – Coronavirus Disease of 2019

**CT** – Cultivation Theory

**4IR** – The Fourth Industrial Revolution

**DBE** – Department of Basic Education

**ESL** – English Second Language

**FET** – Further Education and Training

**FFA** – Formal Formative Activities

**GM** – General Manager

**GR8** – Great

**HUD** – How are you doing

**ICTs** – Information and Communication Technologies

**IDC** – I Don't Care

**IDK** – I don't know

**IFA** – Informative Formal Activities

**IMHO** – In My Humble Opinion

**IRL** – In Real Life

**L8R** – Later

**LMT** – Language Management Theory

**LOL** – Laugh Out Loud

**MSN** – Microsoft Network

**NATO** - North Atlantic Treaty Organisation

**NVM** – Never

**SCT** – Social Cognitive Theory

**SMIM** – Send Me an Instant Message

**SMS**- Short Message Services

**SWYP** – So What is Your Problem

**TV** – Television

**TMI** – Too Much Information

**UK** – United Kingdom

**UNISA** – University of South Africa

**W8** – Wait

**WUD** – What are you doing

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## CHAPTER 1

### INTRODUCTION AND BACKGROUND

#### 1.1 INTRODUCTION

The Curriculum and Assessment Policy Statement (CAPS) (2011) lists reading, writing, speaking, and listening as fundamental literacy skills in the South African school curriculum. Curriculum expects that learners master and perfect their literacy skills before moving to the tertiary level.

However, there are factors which hinder learners' success in fulfilling the curriculum's objectives on literacy skills. Since learners and students live in the technological era (4<sup>th</sup> Industrial Revolution, also known as 4IR) wherein lives revolve around the use of technology, internet and its various applications like social media applications, social media have been identified as one of the factors that have effects on learners' and students' literacy development, particularly writing skills (Mphahlele & Mashamaite, 2005; Al-Tarawneh, 2014; Dyers & Davids, 2015; Farina & Lyddy, 2011; Lima, Majo & Nseme, 2017). For example, in South Africa and other countries such as Ghana, Malaysia, India and the United States, social media have been found to be a main contributor towards learners' and students' poor writing skills of the English language in the classroom (Ghanney, Antwi & Agyeman, 2017; Yi Kay, Jing Kai & Yew Hor, 2014; Singh, Gupta & Tuteja, 2015; Risto, 2014; Mittal, 2015). However, in South Africa, the impact of social media on African languages such as Sepedi, Sesotho, Setswana, Xitsonga, Tshivenda, IsiZulu, IsiXhosa, IsiNdebele and Siswati has not been explored.

This research aims to investigate, understand, and explain the impact of social media on the writing of Sepedi in secondary schools. This chapter will provide the background to the study, statement of the problem, aims and objectives, research questions, justification of the study, definition of terms, the scope and organisation of the study.

## **1.2 BACKGROUND TO THE STUDY**

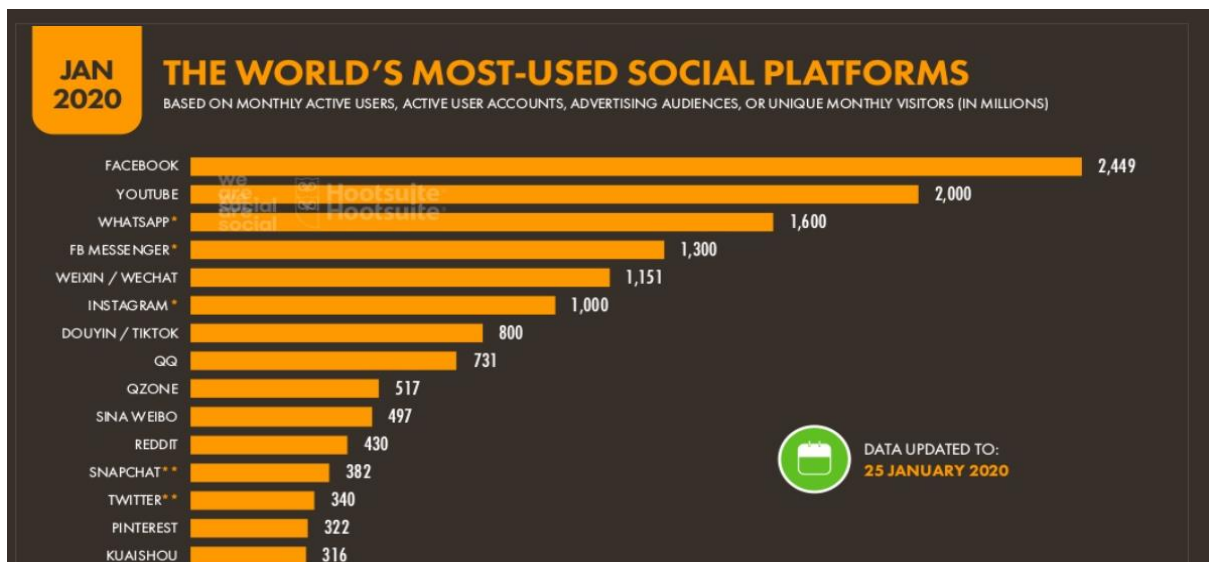
The emergence of the 4<sup>th</sup> Industrial Revolution resulted in a drastic change in the way in which people communicate. The world is now meaningless without the internet, technology, and its gadgets like mobile devices. Communication becomes instant, fast, and easy through the internet and technological gadgets. Internet activities include, but are not limited to, social networking wherein social media platforms (such as Facebook, Twitter, WhatsApp, Instagram) are among the most influential and dominant social networking channels around the world (Dyers & Davids, 2015).

Dyers and Davids (2015) argue that mobile cell phone ownership is high in both rural and urban areas in South Africa. Secondary school learners and university students in both rural and urban areas are within the age group of people who own mobile devices and have a registered social media account (Statista, 2020) (retrieved April, 2020, from <https://www.statista.com/> ).

Consequently, the accessibility of technological gadgets such as smartphones, laptops, macs etc, make it easy to live stream, and exchange messages through chat feature options of social media platforms. Among other things, social media users exchange or view messages through social networking platforms such as Facebook, Twitter and WhatsApp. According to Statista (2020) (retrieved April, 2020, from <https://www.statista.com/>), WhatsApp and Facebook are the leading social media platforms with a chat or texting feature in South Africa.

### **1.2.1 Overview of the global and local landscape of social media/social networking**

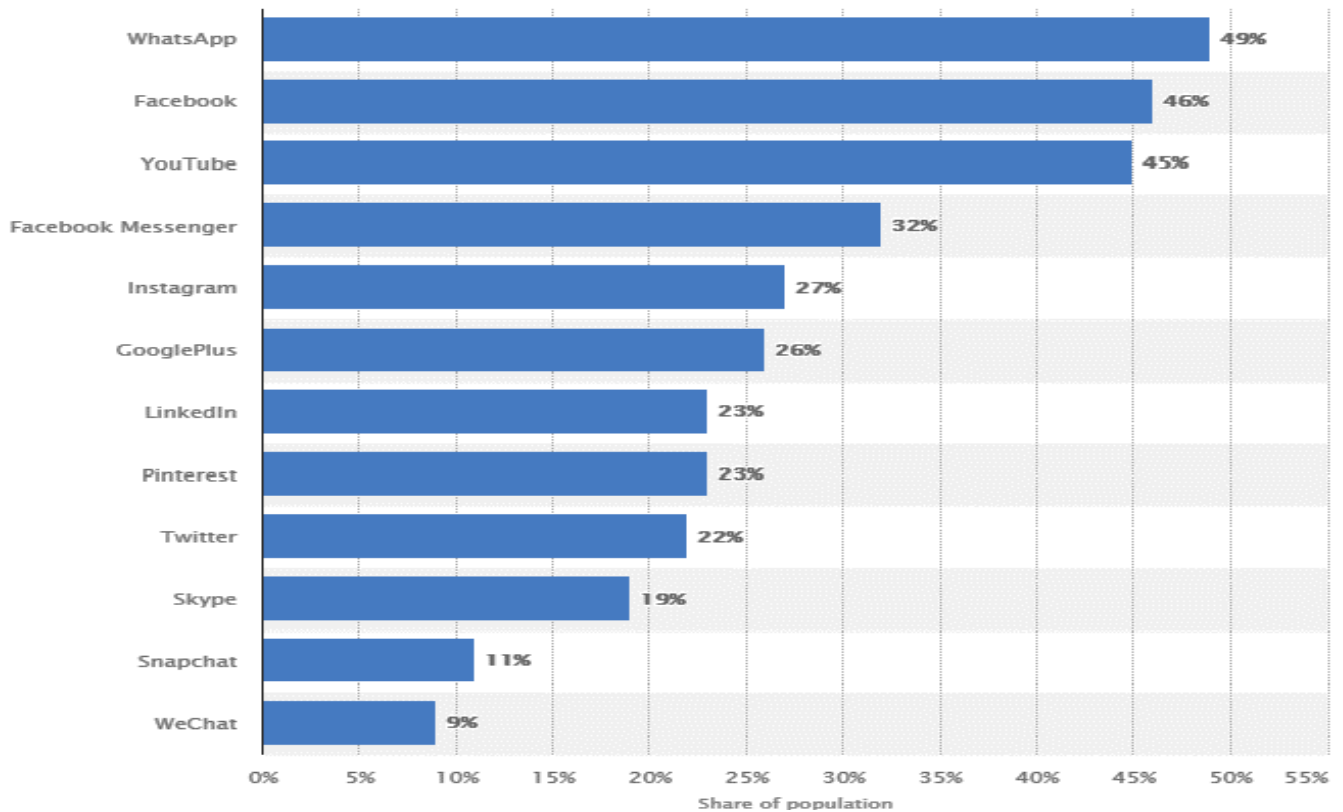
Statista (2020) (retrieved April, 2020, from <https://www.statista.com/>) and datareportal (2020) (retrieved April, 2020, from <https://datareportal.com/>) present statistical figures and the profile of social media users. This includes the ranking of social networking apps, age distribution and the behaviour of social media subscribers.



**Figure 1: Globally ranking of social media platforms** (Datareportal, 2020)

In Figure 1 above, Datareportal (2020) displays the worldwide ranking of social media platforms (retrieved April, 2020, from <https://datareportal.com/>). Familiar messenger applications such as Facebook/Facebook messenger, WhatsApp and Wechat appear in the top five. This suggests that globally, social media users spend time sharing information and exchanging messages on these platforms.

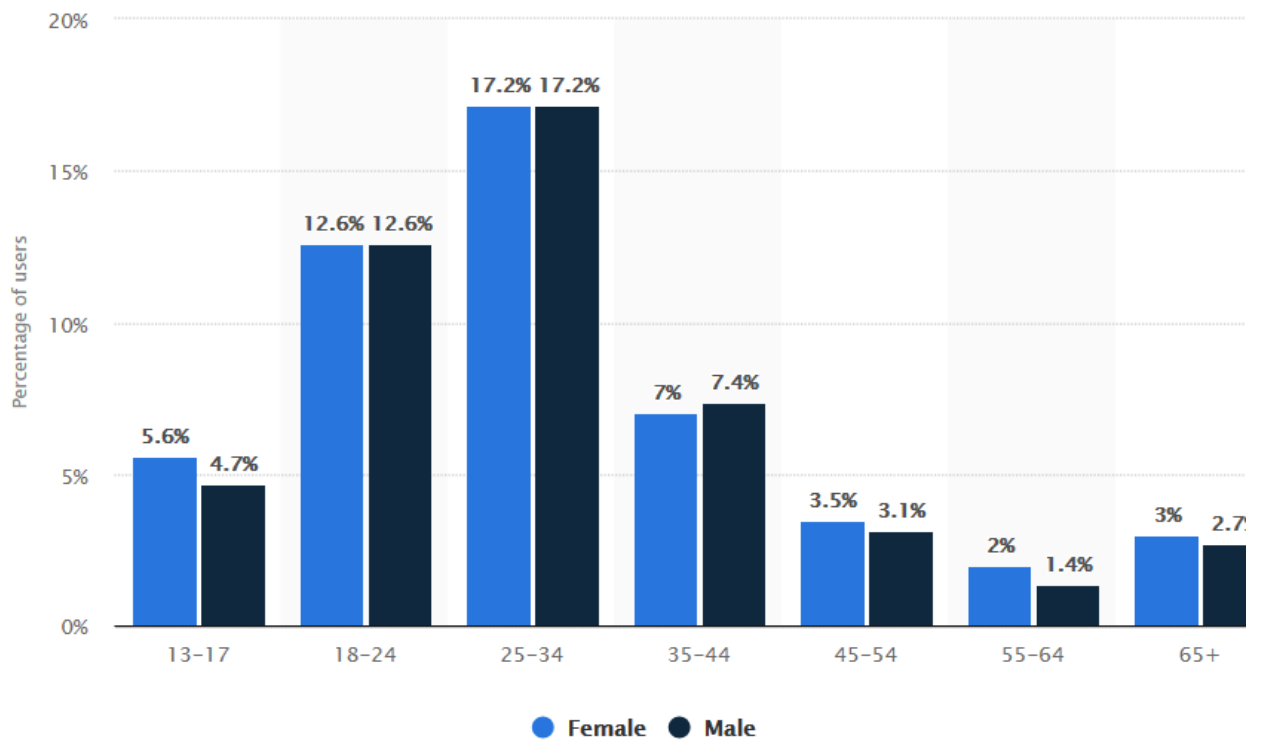
Moreover, the Datareportal (2020) indicates that these messenger apps have a multitude of followers and users with a diverse age group in South Africa. The following diagram by Statista (2020) outlines the distribution of social media platforms in South Africa.



**Figure 2: Social media platforms ranking in South Africa** (Statista, 2020)

Statista (2020) (retrieved April, 2020, from <https://www.statista.com/>) show that the most popular social media platforms in South Africa are WhatsApp with 49%, followed by Facebook with 46%. Facebook Messenger occupies the 4<sup>th</sup> position with 32%. This is one of the popular apps for the exchange of text messages. Twitter as one of the social media with the chatting features occupied position 9 with 22%.

It is significant to note that tertiary students, secondary school learners and learners in primary school are dominant users of these social media platforms in South Africa. Goldstuck (2018) (retrieved April, 2020, from <https://website.ornico.co.za>) provides the insights by stating that on these platforms, users exchange messages, share ideas and others just stroll. The following figure presents the age distribution of social media users in South Africa.

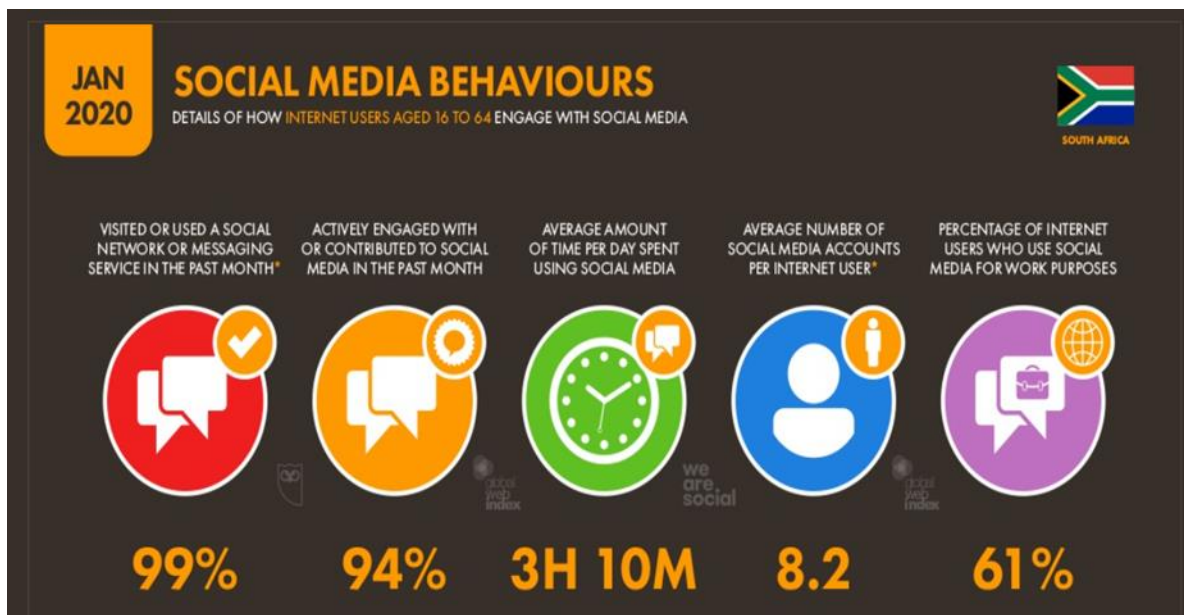


**Figure 3: Age distribution for social media users in South Africa** (Statista, 2020)

Statistics in Figure 3 illustrates that teenagers aged between 13-17 occupy an average of 5.15%. Moreover, youth aged between 18-24 and adults of 25-34 years old participate extensively in various social media platforms as they occupy an average of 12,6% and 17.2% respectively. Statista (2020) demonstrates that the given figures go up annually because of the mass participation of social media users and the saturation of internet users.

Social media users log in to the apps for various purposes. The following figure displays the kind of activities done on social media and the amount of time spent on each:





**Figure 4: User behaviour on social media** (Datareportal, 2020)

The information presented in Figure 4 above outlines the behaviour of social media users in South Africa. It shows that social networks or messaging services are the most visited or used channels of social media. An average of 3 hours, 10 minutes is indicated to be the amount of time spent daily on social media. This implies that most of the time social media users engage in communication through social networks and messaging services than other activities.

### 1.2.3 Social media, Textspeak and Language usage

Crystal (2008) claims that the first text message was sent in December 1992. Text messaging evolved with textspeak (a language characterised by abbreviations, acronyms, initial, emoticons, etc.). This language is largely used by the youth daily when exchanging texts, via SMS or social media. Silver (2006) delineates texting language through the following poem:

#### txt commndmnts

- 1 u shall luv ur mobil fone with all ur hart
- 2 u & ur fone shall neva b apart
- 3 u shall nt lust aftr ur neibrs fone nor thiev
- 4 u shall b preparad@all times 2 tXt & 2 recv

5 u shall use LOL & othr acronyms in conversatns

6 u shall be zappy with ur ast\*r\*sks & exclmatns!!

7 u shall abbrevi8 & rite words like theyr sed

8 u shall nt speak 2 sum1 face2face if u cn msg em insted

9 u shall nt shout with capitts XEPT IN DIRE EMERGENCY +

10 u shall nt consult a ninglish dictnry

Crystal (2008:80) notes that:

Textspeak is characterized by its distinctive graphology. Its chief feature is rebus abbreviation. Words are formed in which letters represent syllables, as seen in 'b', 'b4', 'NE', 'r', 'Tspoons', 'u', 'ur', 'xcept'. Use is made of logograms, such as numerals and symbols, as seen in '&', '@', '2', 'abbrevi8', 'b4', 'face2face', and 'sum1'. Punctuation marks and letters are adapted to express attitudes (the so-called smileys, or emoticons), as seen in the ':D' after the title Laugh Out Loud—you have to read the symbols sideways to see the point.

As discussed in the following section, such writing style is mainly observable in the English language.

### **1.2.3.1 English language and social media language**

Majola, Pillay and Hlongwane (2019), Marwa and Sabrina (2017), Thubakgale and Chaka (2016), Steyn and Van Greunen (2015), Odey, Essoh and Endong (2014), Risto (2014), Farina and Lyddy (2011), Barasa (2010), and Mphahlele and Mashamaite (2005) observed the use of a non-conventional language on social media known by terms such as textese, textism or social media language. When social media users send text messages to each other, they often use a special type of register called *textese* (the register that allows the omission of words and the use of *textisms*) (Dyers & Davids, 2015:2; Van Dijk, Van Witteloostuijn, Vasić, Avrutin & Blom, 2016). For instance, in English, social media users usually use slang language such as '*thanx for reading*', instead of '*thanks for reading*' and *LOL*, as a substitute of '*laugh out loud*' etc

(Mittal, 2015). Omar, Miah and Belmasrour's (2014) findings indicate that this style of writing has a negative impact on learners' writing skills. They explain that among other things, new technology affects punctuation rules, and grammar (morphological and syntactical rules) negatively. In addition, the following writing trends were discovered in the formal writing activities of learners and students:

- Punctuation errors;
- Capitalisation error;
- Spelling and typos errors;
- Use of abbreviations (Initialisms) and acronyms; and
- Vowel deletion.

The following examples are sourced from English learners' schoolwork by Omar et al (2014):

Example 1: Errors found in learners' schoolwork:

- a. Go **2** him will give **u al d mony** for **(!!!!!!)**.  
(Go to him. He will give you all the money.)
- b. **u** must be at a high level of education, so that **u** know what to say.  
(You must be at a high level of education, so that you know what to say.)
- c. If we get the money how **shud** it be used?  
(If we get the money, how should it be used?)

Just like in the English language, other African languages such as Sepedi, Sesotho, Setswana, Xitsonga, Tshivenda, IsiZulu, IsiXhosa, IsiNdebele, Siswati and Afrikaans are also used as languages of interaction on social media. The following section will give a brief discussion about the Sepedi language and the trending linguistic pattern observed from Facebook and Twitter.

### **1.2.3.2 The written form of Sepedi language on social media**

Sepedi examples extracted from Facebook (retrieved January, 2020):

Example 2:

Social media writing style:

- a. *Aowa Mokone waswaswa.*

- b. *Kgomo txa mafixa, o di game o lebeletxe mojako.*
- c. *di dupana marago adi tšwane.*
- d. *Thobela na lebona ele bjang taba yagore monna abotxe mosadi wa monna o mongwe gore wamorata, mola adutxe abona yona pala monwana kelenyatxo go monna wagagwe goba onoba aiteka mahlatse? eish gape gadifele.*

Conventional writing style:

- e. *Aowa Mokone o a swaswa.*

(No, Mokone you are lying).

- f. *'Kgomo tša mafiša o di game o lebeletše mojako.*

(You need to be vigilant when you are dealing with a dangerous situation).

- g. *Didupanamarago ga di tšwane*

(People who were once in a love relationship will always have a soft spot for each other).

- h. *Thobela na le bona e le bjang taba ya gore monna a botše mosadi wa monna yo mongwe gore o a mo rata, mola a dutše a bona yona palamonwana? Ke lenyatšo go monna wa gagwe goba o no ba a iteka mahlatse? eish gape ga di fele.*

(Hello, what is your take regarding the situation in which a man tells another man's wife that he loves her, even though there is a ring on her finger? Is he disrespecting the husband or just trying his luck? Things do happen!)

Unlike in English where words are shortened, omitted and abbreviated, in the case of the Sepedi language, the writing style goes against the disjunctive writing system as guided by Taljard and Bosch (2006). Taljard and Bosch drew a line between conjunctive and disjunctive languages by stating that the Nguni language group (IsiZulu, IsiXhosa, IsiNdebele and Siswati) use the conjunctive writing style. In this writing style sentence units/ parts of speech (like conjunction and verbs) are grouped together. For instance, in isiZulu a sentence can be written as follows:

*Ngizabuya ngilibone kusasa* (I will see you tomorrow).

For the Sotho language group (Sepedi, Sesotho, and Setswana), a disjunctive writing style is used. This writing system consists of disjointed sentence elements; for

example, a conjunction or concord is written separately from a verb. This can be seen in the following example:

Example 3:

- a. *Ke tla le bona ka moso*  
(I will see you tomorrow).

Nevertheless, the Sepedi language on social media seem to be adopting the conjunctive writing style. Look at the following examples extracted from Facebook and Twitter (retrieved January, 2020):

Facebook example (retrieved January, 2020):



Twitter example (retrieved January, 2020):



A close look at the above two examples reveals that some social media users write the Sepedi language conjunctively. This is in contrast with what Taljard and Bosch's (2006) argument regarding the correct orthography of the Sepedi language. Moreover, it is observed that on social media, users introduce letters like 'x', 'tj', 'tx', 'c' and 'ch', which are not compatible with orthographic rules of the Sepedi language.

Consequently, Crystal (2008) has noted that the older generation considers texting language to be controversial, and for this reason, they decry its usage. Also, this attracted much attention for researchers to look at the effects of electronic communication technology on language. Nonetheless, there is group of scholars such as Vikneswaran and Krish (2016), Rodliyah (2016), McKee-Waddell and Tonore (2014) and Wichadee (2013), who believe that social media and texting do not pose a risk to language development. This cohort of researchers argue that social media can be used as a tool to support teaching and learning in the classroom.

### 1.3 STATEMENT OF THE PROBLEM

Literacy skills (reading, writing, speaking, and listening) are important for school learners' academic progress and development in the classroom. It is for this reason that the South African government, through its ministry of Basic Education, supports the educational curriculum (CAPS) in its advocacy for literacy skills in schools. The government's support led to South Africa's participation in an international survey,

known as Progress In International Reading Literacy Study (PIRLS), which was carried-out in 2006. Out of 40 countries that participated in the survey, South Africa came last. Subsequently, based on the outcomes of the survey, researchers such as Pretorius and Machet (2004), Pretorius and Klapwijk (2016), Klapwijk (2011) and Zimmerman (2015) engaged in follow-up studies in an attempt to find solutions to the reading problem in South Africa. Although, nationally and internationally, it is found that social media put writing skills at risk (Mphahlele & Mashamaite, 2005; Al-Tarawneh, 2014; Dyers & Davids, 2015; Farina & Lyddy, 2011; Lima, Majo & Nseme, 2017; Ghanney, Antwi & Agyeman, 2017; Yi Kay, Jing Kai & Yew Hor, 2014; Singh, Gupta & Tuteja, 2015; Risto, 2014; Mittal, 2015), a lot of research has been done on the impact of social media on the English language. Such research studies looked at how learners and students' writing development of the English language is affected in the classroom.

Nevertheless, there seems to be little research on the impact of social media on other South African languages such as Sepedi, Sesotho, Setswana, Xitsonga, Tshivenda, IsiZulu, IsiXhosa, IsiNdebele, SiSwati and Afrikaans. Consequently, the existing knowledge does not account for the possible effects of social media on the writing of other languages such as Sepedi. This gap needs to be filled so that the status of social media impact on the writing of the Sepedi language can be known.

## **1.4 AIM AND OBJECTIVES**

### **1.4.1 Aim of the study**

The main purpose of this study is to investigate the impact of social media on the writing of Sepedi in secondary schools.

### **1.4.2 Objectives of the study**

The following objectives will help the study to achieve its aim:

- To describe the form of the Sepedi language used on social media;
- To assess Sepedi learners' form of writing in the classroom;
- To investigate the relationship between social media language and language produced by learners at school; and
- To get teachers and learners' views about the impact of social media on the writing of Sepedi.

## **1.5 RESEARCH QUESTIONS**

The following questions will be used to explore the research aim and to find answers to the research problem.

- Which languages are used on social media?
- What type of language is used on social media?
- What type of the Sepedi language is written by learners in the classroom?
- What is the language trend or pattern prevalent on social media?
- Is there any impact of social media on the writing of Sepedi?
- Are there any similarities between social media language and the written language of Grade 10 and 11 learners in school?
- What are teachers' and learners' views on the impact of social media on the writing of Sepedi in class?

## **1.6 JUSTIFICATION OF THE RESEARCH**

The Curriculum and Assessment Policy Statement (CAPS) advocates for the development and perfection of literacy skills: Reading, Writing, Listening and Speaking. In relation to this study, for writing competence, it is required that learners use appropriate language register and style, accurate sentence structure, proper spelling pattern, and the correct application of punctuation marks (CAPS, 2011). Since Vikneswaran and Krish (2016), Rodliyah (2016), McKee-Waddell and Tonore (2014) and Wichadee (2013) argue that social media have a potential to affect school learners' academic work positively and negatively, it is then necessary to know its impact on the writing of Sepedi in schools.

Furthermore, the impact of social media on the writing of Sepedi can only be known after a thorough exploration of the phenomenon. As a result, this study explores the nature of social media impact on the writing of Sepedi to answer the pending questions regarding the impact of social media in the classroom. Eventually, the study aims to report the impact of social media on the writing of Sepedi.

## **1.7 DEFINITION OF TERMS**

### **a. Social Media**

Merriam-Webster defines social media as forms of electronic (such as websites for social networking) through which users create online communities to share information, ideas, personal messages, and other content (such as video) (retrieved



December, 2021, from <https://www.merriam-webster.com/>). De Villiers (2020:4) defines social media as a web-based (social network sites) or internet-based application (Web 2.0) that allows individuals to:

- Create a public or semi-public profile within a bound system;
- Communicate a list of other users with whom they share a connection; and
- View and navigate list of users within the system.

In Carr and Hayes' (2015:47) view social media are defined as:

Internet-based channels that allow users to opportunistically interact and selectively self-present, either in real-time or asynchronously, with both broad and narrow audience who derive value from users-generated content and the perception of interaction with other.

#### **b. Textspeak (social media language)**

Cambridge dictionary defines textspeak as the type of language and spelling often containing short forms of words that people use when they are writing text messages (retrieved December, 2021, from <https://dictionary.cambridge.org/>).

#### **c. Facebook**

Nations (2021) defines Facebook as a social networking website where users can post comments, share photographs, and post links to news or other interesting content on the web, chat live, and watch short-form videos. The sharing of content has some restrictions. It can happen between a group, with an individual or be made accessible to the public (retrieved December, 2021, from <https://www.lifewire.com/>). Bosch (2017b) says that Facebook is a hybrid social media platform which facilitates communication at all levels, as it offers space for different communicational contexts such as intrapersonal, interpersonal, organisational, business communication and public communication. Its activities entail status updates, thought chatting in the private chat using Facebook as an internal communication platform for organisations using Facebook to promote business and the sharing of ideas or responding to post of others.

#### **d. Twitter**

Twitter is defined as a service for friends, family, and co-workers to communicate and stay connected through the exchange of quick, frequent messages. On Twitter, people post tweets, which may contain photos, videos, links, and texts (retrieved December, 2021, from <https://help.twitter.com/en/resources/new-user-faq>). De Villiers (2020:27-28) state that:

Twitter can be seen as a synchronous microblogging service that allows users to share short thoughts and ideas in a form of Tweets to a timeline; wherein users can read and access anyone's messages, even though they do not follow that specific person.

### **1.8 SCOPE OF THE STUDY**

Social media have landed with the use of a stylistic and non-conventional language, textism, which allows the use of writing features like shortened words, abbreviations, exaggerated punctuation or absence of punctuation and improper usage of capital letters (Majola, Pillay & Hlongwane, 2019; Thubakgale & Chaka, 2016; Steyn & Van Greunen, 2015; Mphahlele & Mashamaite, 2005). Therefore, it is argued that social media should be explored from different angles to understand the nature of its effects on the youth.

This is a qualitative study which explores the impact of social media on the writing of Sepedi in secondary schools located in Capricorn and Sekhukhune Districts, Limpopo Province, South Africa. The study focuses on Grade 10 and 11 learners. These include their essay type assessments written in the Sepedi language, Sepedi teachers teaching in Grade 10 and 11. For social media, the study only uses Facebook and Twitter.

The parameters of this study are within the impact of social media on the writing of Sepedi in secondary schools. The niche areas of focus include orthography, grammar, syntax (sentence structuring), spelling patterns, and the application of punctuation marks. According to CAPS (2011), writing competence is measured by these elements. This study focuses on the impact of social media on the writing of Sepedi.

### **1.9 ORGANISATION OF THE STUDY**

This study is organised into the following six chapters:

## **Chapter 1: Introduction and background**

Chapter 1 serves as introduction to the study. This chapter outlines the introduction and background of the study, the problem statement, aim and objectives, research questions, justification of the study, definition of terms, scope of the study and the organisation of the study.

## **Chapter 2: Literature Review**

Chapter 2 reviews literature from different authors who researched on the impact of social media in the classroom. This chapter is divided into the following sections: social media landscape in the 21<sup>st</sup> century; taxonomy of social media language; the impact of social media language on literacy development; advantages of social media language on literacy development; and the integration of social media with teaching and learning. Theoretical and conceptual framework is also discussed in this chapter. The three theories discussed are Social Cognitive Theory, Language Management Theory and Cultivation Theory.

## **Chapter 3: Research Methodology**

Chapter 3 presents the research methods followed in researching the problem of the study. The chapter entails the philosophical worldviews (research paradigms), research design and strategies, population and sampling, data collection methods, data analysis, ethical considerations, and quality criteria.

## **Chapter 4: Data Presentation**

Chapter 4 presents the raw data collected through interviews (telephonic and focus groups), digital material (Facebook and Twitter), and written samples (learners' written work).

## **Chapter 5: Data Analysis and Interpretation**

Chapter 5 gives the analysis and interpretation of data which is divided as follows: Part A: Language and social media; Part B: Sepedi language in the classroom; Part C: Teachers' perceptions of learners' formal writing; and Part D: learners' social media profile and its impact on their writing of Sepedi. The research findings are also presented in this chapter.

## **Chapter 6: Summary of research chapters, Conclusions and Recommendations**

Chapter 6 presents the summary of research chapters, research conclusions, methodological limitations, and recommendations.

### **1.10 SUMMARY**

This chapter presents the introduction and background to the study, which provided a brief overview of social media. This overview painted a picture about the history and current state of social media, dominant social media platforms, the use of language and user profile. The statement of the problem was also spelled out. In examining this problem, aims and objectives, and research questions were mentioned. The justification of the study provided reasons why it is necessary to research the impact of social media on the Sepedi language. Furthermore, the scope of the research was outlined. This chapter ended with the definition of terms and the organisation of the study.

## CHAPTER 2

### LITERATURE REVIEW

#### 2.1 INTRODUCTION

Marshall and Rossman (1995) state that the literature review shows that the researcher has identified some gaps in a previous study and that the proposed study will fill a demonstrated need. They further indicated that the literature review identifies the area of knowledge that the study intends to expand on.

Literature review should perform the following functions:

- Provide a rationale for the current study;
- Put the current study into the context of what is known about the topic;
- Review the relevant research carried out on the same or similar topics; and
- Discuss the conceptual/theoretical basis for the current study (Parahoo, 1997:89).

Kumar (2019:58) defines literature review as “the process of searching the existing literature relating to your research problem to develop theoretical and conceptual frameworks for your research findings with what the literature says about them. It places your study in perspective to what others have investigated about the issues. In addition, the process helps you to improve your methodology”. A literature review is a comprehensive overview of prior research about a specific topic. It shows the reader what is known about the topic and what is not yet known (Denney & Tewksbury, 2012). The literature review provides an outline of sources that have been explored while researching a topic and to show how the research fits within a large field of study (Fink, 2014). As a result, the following literature will lay down the ground about the impact (positive and negative) of Computer Mediated Communication (CMC) (with much focus on social media as a central point of the study in hand).

Different sources have been consulted in the construction of this literature review. The review is divided into various sections as follows: Firstly, it starts by giving the background about the dominance of information technology and social media usage

in modern society. Secondly, the literature lays out the taxonomy of textism (social media language) features which are dominant on social media, text messaging through SMS, etc. Moreover, different scholars who researched about the impact of textism on the literacy (writing, reading, and speaking in some instances) development on youth in primary schools, secondary schools and universities have been included in this chapter. This section displays the overall perspective of textism by quoting international and local scholars who made various contributions regarding the impact of textim on the literacy development of the youth. As much as many of these scholars argue that texting is detrimental to literacy development which includes writing competence, there is a group of opposing thoughts which embrace the use of textism, thinking that social media could be used as a tool for teaching and learning.

The positive effects of social media are also presented. These effects show how in other instances of other languages (English predominantly) the use of social media yield good results for the users. The literature review ends with an argument about the usefulness of social media and digital tools in facilitating teaching and learning of language easy. Several studies have indicated the usefulness of social media and digital technology in education. This has to do with how social media and digital tools enhance the methods of teaching and learning in an academic context.

## **2.2 SOCIAL MEDIA LANDSCAPE IN THE 21<sup>ST</sup> CENTURY**

This subsection lays out the dominance of social media, social networking, and the use of social media language in these platforms. It also shows how the communication (writing in particular) sphere in the 21<sup>st</sup> century has been transformed.

According to Al-Tarawneh (2014:1), “social media is the fastest growing web application in the 21<sup>st</sup> century. The nature of applications like Wikis, video streaming and application, and social networks makes it the phenomenon of the century”. Teenagers are found to be leading participants in social networking, and this is a growing trend (Al-Tarawneh, 2014). Social media platforms are reported to have contributed to youth’s bad influence such as addiction and wasting of time. Youth or teenagers (most of whom are still learners/students) spend most of their time participating on social media, which seems to be a daily activity. Al-Tarawneh (2014) concludes that social media have both advantages (improving productivity,

communication, and injecting fun into the educational system) and disadvantages (addiction, wasting time and isolation from physical society) upon students' lives.

Moreover, Computer Mediated Communication (CMC) makes the world to be a connected village using social media platforms such as Facebook, Twitter, WhatsApp, LinkedIn, etc.; people belonging to different ages get connected by social media (Ali, Iqbal, & Iqbal, 2016). Ali et al. (2016) hold that social media play an important role in people's lives; although, it has both positive and negative effects towards the youth. They are exposed to either positive or negative effects of social media as they use it for learning, entertainment, and innovation purposes daily. In other instances, language is affected since it is used as a tool to pass messages.

Furthermore, Allison (2013) also holds the view that there is a strong association between young people, popular culture, and digital technology. This is explained as a bond brought about by the availability of MP3 players, games, the internet, digital film and television, mobile phones and apps. Thurairaj, Hoon, Roy and Fong (2015) also note the domination of social media, which has become the main form of communication in the 21<sup>st</sup> century. Thurairaj et al. (2015) explain that the control taken by social media impact on language use in various ways, especially in teaching and learning. It is maintained that in the process of exchanging messages online, the appropriate use of language gets compromised; the grammar (sentence construction, punctuation, etc.) and orthography are violated.

Another important study is that of Mohabier (2016), which acknowledges that youth of the current age are technologically advanced, and as a result, social media have expanded into a multi-faceted medium of interaction, with a full online presence. Mohabier (2016:61) reports that "most of the sample (79.05%) stated that they chat with friends and family, 59.05% used social networking sites to upload photos and pictures and 45.71% used these sites to discuss school subjects such as Mathematics and English. This confirms that learners are using social networking sites to learn". Mohabier's (2016) findings show that the use of smartphones was the largest at 82.08 %, followed by tablets at 55%, iPads at 33.02% and personal computers at 25% (Mohabier, 2016). Moreover, the accessibility of technological devices made it possible for most learners to be exposed to different social networking sites. The higher percentage of readily available smartphones implies that learners can carry

their smartphones wherever they go since social media applications are installed on them.

In the South African context, various scholars such as Majola, Pillay and Hlongwane (2019), Thubakgale and Chaka (2016), Steyn and Van Greunen (2015), and Mphahlele and Mashamaite (2005) agree that CMC has landed in the daily lives of the youth in South Africa and CMC participants use a more stylistic and non-conventional language (which makes use of features like shortened words, abbreviations, exaggerated punctuation or absence of punctuation and improper usage of capital letters); therefore, it is argued that CMC should be explored from different angles in order to understand the nature of its effects on youth.

## **2.3 TAXONOMY OF TEXTSPEAK**

This section outlines the taxonomy of dominant textspeak features prevalent in the language used on social media platforms. It encompasses textspeak used in various platforms of text-exchange such as social media, SMSs, blogs, etc. These taxonomies are grouped according to their likeness or likelihood in terms of application and appearance.

### **2.3.1 Use of abbreviations (Initialisms) and acronyms**

An abbreviation is defined as “the ellipsis or shortening of a word or phrase by clipping or omitting parts of it” (Barasa, 2010:84). Marwa and Sabrina (2017) argue that abbreviation is the act of shortening a form of a word or a phrase. They opine that the word *abbreviation* itself can be represented by the abbreviation (abbr, abbry, or abbrev). De Jonge and Kemp (2012) argue that morphological awareness may be helpful in the writing and reading of other categories of textism. For example, knowing the morphological structure of a frequently abbreviated word such as *coming* (*comin*) or *anyone* (*anyl*) might make it easier to create or decipher similar abbreviations for words with similar morphological structures (e.g., *goin*, *somej* for *going*, *someone*). McSweeney (2016:109) posits “abbreviations have a long history in non-formal writing environment, including note-taking, list-making, and letter writing”. This is also extended to SMSing and texting through various platforms of CMC. Some of the commonly used abbreviations are listed below and their correct Standard English forms are also provided.



**Table 1: Abbreviations and acronyms, and their meaning**

<b>Abbreviations/ texting form of writing</b>	<b>Their meaning /formal convention</b>
2morow	Tomorrow
2nte	Tonight
AEAP	As early as possible
ASAP	As soon as possible
ASL	Age/sex/location
B3	Blah, Blah, Blah
BFF	Best friends, forever
BRB	Be right back
GR8	Great
HUD	How are you doing
IDC	I don't care
IDK	I don't know
IRL	In real life
L8R	Later
LOL	Laughing out loud
NVM	Never mind
SMIM	Send Me an Instant Message
TMI	Too much information

W8	Wait
WUD	What are you doing

(Adopted from Marwa & Sabrina, 2017)

In addition, Farina and Lyddy (2011:147) differentiate an abbreviation (also known as initialism) from an acronym by explaining that acronyms and initialisms involve shortening words to their letters. Acronyms are sometimes considered as formal shortening such as ‘North Atlantic Treaty Organisation /NATO’ or ‘Radio detection and ranging /radar’- while initialisms are more informal, for example, ‘omg/oh my God’, ‘bf /boyfriend’, ‘IMHO / in my humble opinion’, and ‘ttyl /talk to you later’. Farina and Lyddy (2011:147) unbundle the confusion between acronym and initialism by saying that for acronyms, letters are pronounced as one word, whereas in initialism it is a matter of pronouncing letter by letter. Initialisms are described as a phrase/word shortening process whereby initial letters of each word or morpheme are used to represent whole phrase/word in a sentence (Odey, Essoh & Endong, 2014; De Jonge & Kemp, 2012).

For instance, from Odey et al. (2014), the recorded corpus shows the following examples where initialisms are manifested:

Example 4:

- a. N for Naira.
- b. Bk for book.
- c. GM for general manager.

### **2.3.2 Words Contraction, Shortening of words and Vowel deletion**

Contraction is described as the omission of letters (mostly vowels) from the middle of a word (Verheijen, 2017:102). Bussmann (1996:102) also describes this style of writing as “the process and result of the coalescence consecutive vowels into a single long vowel or any form of lexical shortening”. See the following example:

Example 5:

- a. Ltr for later.
- b. Howzit for how is it.

De Jonge and Kemp (2012) state that in shortening, words are omitted from a word either at the beginning or at the end. However, Odey et al. (2014:93) point out that “vowel deletion is often used for the purpose of brevity. A situation of vowel deletion is said to occur when the texters create a contracted version of the word(s) he/she intends using. While the vowels of the intended words are omitted, the consonants are maintained to represent the whole word”. This implies that one or more words are omitted through shortening, contraction, apocopation, syncope, aphaeresis, and word reduction into consonant (Go´mez-Camacho, Hunt- Go´mez & Valverde- Macías, 2017). Examples include the following:

Example 6:

- a. pls for please.
- b. kds for kids.
- c. yr for your.
- d. nt for not.
- e. gd for good.
- f. sde for side.
- g. mther for mother.
- h. fther for father.
- i. bcs for because.
- j. wt for what.
- k. msg for message.

- l. txt for text.
- m. ltd for limited.
- n. frm for from.

Odey et al. (2014) argue that these writing errors appeared both in the SMS messages and students' answer scripts. Vowel deletion is a writing error which dominates in the youth's formal writing. This ideology argues the interference of CMC linguistic features in learners' formal writing compositions.

### **2.3.3 Capitalisation error**

In the case of capitalisation errors, words are usually spelled without appropriate capital letters or with extra capitalisation (Lyddy, Farina, Hanney, Farrel & O'Neill, 2014; Verheijen, 2015). Texters (interlocutors) usually make use of a capital letter in the middle of the sentence or write a whole word using capital letters (Yi Kay, Jing Kai & Yew Hor, 2014).

### **2.3.4 Spelling and typo errors**

Farina and Lyddy (2011:147) argue that "non-standard spelling follows legitimate letter-sound correspondence in a language, but they are not the conventional spelling for that particular word". Misspelling and typos are also defined by Barasa (2010:88) as "the accident use of non-standard spelling". Verheijen (2015) adds by stating that spelling and typos errors also include the use of visual spelling characters or numbers, which substitute letters by graphically resembling non-alphabetic symbols, as in the following example:

Example 7:

In the English language, the following examples appear in the exchange of text messages:

- a. Sum for some.
- b. Thanx for thanks.

### 2.3.5 Punctuation errors

Odey et al. (2014), Lima, Majo and Nseme (2017) and Švelch and Sherman (2015) argue that punctuation errors involve deviation from grammatical rules at the level of punctuation. Punctuation is usually disregarded in texting since the intention of the interlocutors is to exchange information. Eventually, there is no time to check the correctness of punctuation such as quotation marks, commas, periods etc. Verheijen (2015), and Yi Kay et al. (2014) postulate that punctuation errors on CMC do not only involve the punctuation being left out of the sentences. Their reduplication is also a serious issue of concern. They are typically used to express emotions or to emphasise something. For instance, exclamation marks, question marks and hyphens could be misused during the exchange of messages. Kemp, Wood and Waldron (2014) argue that in text-messaging (as in other forms of digital communication), it is common to omit punctuation or to use symbols such as emoticons, often in place of conventional punctuation. Refer to example 8 below:

Example 8:

- a. Go 2 him will give u al d mony (!!!!!) (Go to him. He will give you all the money).

The example in 8 shows the improper use of punctuation wherein quotations are used inaccurately, and exaggerated exclamation marks are used. In the above example, the alphanumeric feature '2' which is used instead of 'to' also features as a deviant linguistic element.

## 2.4 THE IMPACT OF SOCIAL MEDIA ON LITERACY DEVELOPMENT

As outlined in the previous section, during the interaction on social media, participants use unconventional language (which deviates from the formal or academic acceptable style of writing) usually referred to, but not limited to terms such as textspeak, texting language, SMS language and textism (textese). Different authors differ in the use of these terms; however, they mean the same thing. This section presents various arguments regarding the potential impact (both positive and negative) of textspeak on the development of literacy skills (writing in particular; however, reading and speaking in other instances). As much as textspeak has pierced deep into youth's (learners and

students mostly) lives, scholars hold different ideological representations regarding its repercussions.

#### **2.4.1 The impact of textspeak on English language**

This section discusses how textspeak manifests itself when social media interlocutors use English as a language of communication. The dominance of English in this section results from its status of being a language of communication and language of the media in various countries of the world.

Singh, Gupta, and Tuteja (2015) undertook research to determine the effects of textspeak on teenagers and if their literacy development is affected as a result. The focus was on the effects and potential problems arising out of the use of text messaging. Their findings revealed that most of the teenagers were aware that the frequent use of text messaging affects their literacy badly. At the same time, few denied that text messaging affects their literacy development in a negative way. It is argued that teenagers made use of short words while writing and their spellings were also wrong. In assessment, most of them used short words while writing SMS and only a few used complete words (Singh et al., 2015). In their study, Singh et al. (2015:17) add that “teenagers get lazy and use short words rather than complete words, which get stored in their brains and hence become a habit which later on affects them when writing the examination and in communication”. Teenagers become comfortable with the usage of short words as one of the characteristics of textspeak. As a result, they adopt such writing behaviour when writing an examination at school.

Tayebinik and Puteh (2012) extend the argument by maintaining that students use abbreviated words in formal writing or during examinations unconsciously. Nevertheless, youth (learners and students) admit that textspeak is inappropriate for formal writing. Tayebinik and Puteh’s (2012) study also proves that a major number of the texters agreed that the unconventional use of grammar like the misspelling of words is transferred to formal writing because they overuse the abbreviation forms of writing in text messaging. This can be seen below as students asserted to the unconscious use of texting language:

Example 9:

- a. **Speaker A:** Usually I use 'n' for 'and' or '2' for 'to' in my assignments or examination automatically.
- b. **Speaker B:** Sometimes I use signs instead of words in my assignments without thinking (e.g @ for 'at').

The above examples support Tayebinik and Puteh's (2012) ideas; nevertheless, De Jonge and Kemp (2015) argue that although textspeak intrudes learners' informal and formal writing, there is no tangible reason to measure writing competence based on these grounds, and neither through the intensity of the used unconventional language. On that note, Grace, Kemp, Martin and Parrila (2013) suggest that instead of assuming that textspeak affects learners' literacy badly, literacy development should be studied independently to determine if indeed the use of textspeak reflects less competence in literacy skills (writing in particular).

Maryam and Marlia (2012) classify the impact of textspeak in four categories; firstly, textspeak significantly impacts the formal writing of assignments, and the way in which students speak. Thirdly, students' grammatical skills are destroyed by textspeak as they use omissions or incomplete structures. Finally, Maryam and Marlia's (2012:104) findings about the impact of textspeak on the youth indicate that:

Textism has affected their formal writing, speaking, grammatical skills and spelling aptitudes. Moreover, overuse of short words has affected students' formal writing style. They also use abbreviations when engaging in normal conversation. Nevertheless, the adoption of unstructured sentences in CMC has also shaped their grammatical skills in a negative manner and caused them confusion in their vocabulary.

A study by Abbasova (2016) on writing challenges indicates that CMC influences writing skills negatively as compared to other literacy skills such as vocabulary, listening and speaking. This claim results from the observations made regarding students' use of internet abbreviations in their schoolwork, where they avoided long

sentences by replacing them with shorter ones. Abbasova (2016:7) illustrates the effect of textspeak on reading and writing in the following table:

**Table 2: The impact of social media on reading and writing**

	<b>Strongly</b>		<b>Slightly</b>	<b>Don't</b>	
I tend to read and understand	<b>17 (f)</b>	<b>48 (f)</b> <b>46.15 %</b>	<b>33 (f)</b> <b>31.73 %</b>	<b>6 (f)</b> <b>5.57 %</b>	-
I get used to going through the text quickly.	<b>17 (f)</b>	<b>41 (f)</b> <b>39.42%</b>	<b>35 (f)</b> <b>33.65%</b>	<b>9 (f)</b> <b>8.65%</b>	<b>2 (f)</b>
I try to avoid long sentences, using shorter expressions instead.	<b>21(f)</b>	<b>48 (f)</b> <b>46.15%</b>	<b>24 (f)</b> <b>23.08 %</b>	<b>10 (f)</b> <b>9.62 %</b>	-
Using internet abbreviations sometimes affects my academic writing in a negative way.	<b>18 (f)</b> <b>17.31 %</b>	<b>22 (f)</b> <b>21.15%</b>	<b>33 (f)</b> <b>31.73 %</b>	<b>29 (f)</b> <b>27.88%</b>	<b>1 (f)</b>
After using social network: I tend to make spelling mistakes	<b>6 (f)</b> <b>5.57%</b>	<b>38 (f)</b> <b>36.54%</b>	<b>25 (f)</b> <b>24.04%</b>	<b>34 (f)</b> <b>32.9 %</b>	-

Abbasova (2016)

Table 2 above highlighted the overall use of a deviated style of writing when students share and exchange messages on CMC platforms such as social media. Students also agree that they experience challenges of writing conventionally because of their usage of social media language; ultimately, they make continual writing mistakes.

Marwa and Sabrina (2017) also report that besides scholars' arguments regarding the destructiveness of textspeak on the writing quality of students, students themselves also see textspeak as being harmful to their writing, since they sometimes forget the



standard writing form and resort to social media style of writing. The following table lay out different things which can be marked about the way students transfer textspeak features such as abbreviations, grammar errors and spelling mistakes in their examination papers.

**Table 3: Students' language mistakes made in academic essays**

<b>Grammar</b>	<b>Spelling</b>	<b>Punctuation</b>	<b>Capitalisation</b>	<b>Abbreviation</b>
It change	Diffrent	There was plenty of punctuation mistakes like: over time the speech community...	god	Lge
Children is	Injoy		steve	
Two person	Probleme Hendl		new york	Lit
He have	Specilly			
He ask	Obset Idial Board			Ling
She meet	Discution			Eng
	Selfphones Possibal Bouth			Info

Marwa and Sabrina (2017:51)

From the above table, Marwa, and Sabrina (2017) hold that grammar and spelling mistakes are the leading textspeak features dominating students' writing style. Marwa and Sabrina (2017:52-53) state that:

Grammar and spelling mistakes are the most committed ones among the examples taken. In grammar mistakes, forgetting the 's' of the third person is the most common mistake as in 'change' instead of 'changes'. Also neglecting the 's' of the plural as in 'two person' instead of 'two persons'. In addition, to the conjugation mistakes as in 'children is' instead of 'children are' and 'he have'

instead of 'he has'. The spelling part also took a big part of the observation. Students sometimes wrote words in French because they are similar to those of English, as in 'probleme' for 'problem'; they also write the words as they pronounce them as in 'board' for 'bored', 'selfphones' for 'cell phones', 'possibal' for 'possible' and 'discution' instead of 'discussion'. Other time, they just get confused and forget the form of the word as in 'different' as opposed to 'different' and 'obset' instead of 'upset'.

Moreover, on the same thought, Mittal (2015) confirms that texting really harms literacy skills, and that it is important to overcome this problem since its after-effects are not good as they lead to poor academic performance. Texting is an issue of concern because students do not observe different genre conventions when writing on social media (Mittal, 2015). Mittal (2015) findings show that some of the students wrote in the following style:

Example 10:

- a. Thx 4 reading (thanks for reading)
- b. SWYP (so what is your problem)
- c. TTYL (talk to you later)
- d. Diz iz ma lyf n I liv it by ma rulezz (This is my life and I live it by my rules)

The violation of conventional grammar in text messaging is also found in students' formal documents. Sometimes students use text lingo subconsciously (Mittal, 2015). Mittal (2015) highlights that teachers must be cautious about the use of texting language and try to manage the risks and consequences of text messaging in school. Educators could play an important role in conditioning and implementing the application of relevant grammatical conventions in formal writing.

Like other scholars, Akbarov and Tankosić (2016) agree that technology brought a great change in the way university and high school students communicate. Akbarov and Tankosić (2016) investigated the effects of social media on learners doing the English language. Their findings showed that the slang language used on the internet

affects literacy at both university and high school. This is because teenagers at university and high schools are the dominant users of slang. Students in universities and high schools make use of abbreviations when writing on social media. They also misspell words unconsciously. This writing behaviour is also witnessed in their formal writing. Akbarov and Tankosić (2016:16) report that “the only problem of internet slang is habit development. In the literacy test, participants were asked to write ‘four’ for the sign ‘4’, but some of them wrote its internet slang representation ‘for’ ”.

Moreover, apostrophes were often omitted for the contracted forms of ‘who`s’, ‘it`s’, and ‘you`re’. Akbarov and Tankosić (2016) conclude by suggesting that further studies should research the effects of social media on university and high school teenagers. They should also pay attention to native speakers of English to see if similar problems are found in their writing. Akbarov and Tankosić’s (2016) study gives green light to other studies, including this study (the impact of social media on the writing of Sepedi in secondary schools) on how to approach the relationship between social media and text messaging on writing skills.

In the examination of grammatical violation of language in a text message, Kemp et al. (2014) hold a similar view that violations of the conventional grammar seen in text messages (written accidentally and deliberately) lead to difficulty in learning or remembering formal grammatical conventions. Kemp et al. (2014) found that some of the primary and secondary school children and university students are unable to draw a line between correct and incorrect form of writing. Punctuation marks are found to be some of the conventional grammar omitted in both informal and formal writing.

For instance, in sending messages on social media, students omit full stops and question marks. This means that students get used to the social media communication style and as a result, they unintentionally reproduce the same writing style in formal writing. In the same vein CAPS (2011) guides that formal language structures and conventions should be incorporated in the teaching and learning of a language.

Moreover, Kemp et al. (2014) provide a practical perspective by indicating that in the process of conventional grammar violations, texters are found to be omitting words when sending messages. For example, instead of saying ‘*I am going now*’, texters wrote ‘*I going now*’, and wrong spellings such as *frendz* instead of ‘friends’ were

observed in their writing. Kemp et al. (2014:4) suggest a way forward by saying that “in order to understand the links between text-messaging and grammar, further assessment is necessary”. This gives a hint to other scholarly studies for further research about the establishment of insight knowledge about the relationship between textspeak and literacy development.

The following are conventional grammar errors observed by Kemp et al. (2014):

- Missing punctuation;
- Missing capitalisation; and
- Missing pronoun/verb/function word.

Kemp et al. (2014) comment that parents and educators should be concerned with children’s grammatical knowledge which is consistently compromised when grammatical violations are made in text messaging.

Harris and Dilts (2015) concur with the fact that social media cause some changes in students’ formal writings. Their study was conducted to record common errors that instructors found in students’ writing projects and compared them to errors found in various student-run Facebook pages. In the assessment of students’ formal writings, instructors frequently found errors such as spelling, grammar, sentence or paragraph structure, and formality. The observation showed that apostrophe usage was a challenge since students were not able to see the difference between ‘your’ and ‘you’re’.

Additionally, in some of the writings, students made use of ‘U’ instead of ‘you’ and ‘UR’ instead of ‘your’ (Harris & Dilts, 2015). The punctuation and spelling errors committed by students serve as evidence that social media affect the way in which language is written in the formal environment. Some students did not even realise the difference between real words and unreal words. Facebook is found to be one of the CMC platforms which display the natural use of language because of its nature of allowing texters to write unlimited posts (Harris & Dilts, 2015).

Scholars such as Swan (2017) have explored teachers’ and students’ perspective of the impact of social media on adolescents’ literacy development. It is argued that consciously or unconsciously, social media have a negative impact on the literacy development of adolescents. It is found that the main areas of literacy affected were

spelling, grammar and speaking. Students used grammar and makeup spellings, so that the words were shortened. Furthermore, in schools, students did not capitalise letters correctly; punctuation were left out and abbreviations were used instead of real words (Swan, 2017). It appears that students violate language structures and conventions unconsciously because some of the responses to questions were answered by means of informal language.

Swan (2017) concludes that although social media could be used in the classroom to improve literacy skills; nonetheless, many students need to be guided on how they should use it to their advantage. This suggests that social media should be implemented at schools; however, there is a need for professional development and guidance on how this implementation could be made safe and useful.

Tayebinik and Puteh (2012) state that in textspeak, social media users omit the subject, disregard capitalisation, ignore the use of articles and drop auxiliary verbs such as 'do' in questions. The standard form of writing usually drifts away when students are writing; ultimately, in formal setting they sometimes forget the correct form of standard words. At the end, Tayebinik and Puteh (2012:102) conclude that "textism damages the students' grammatical skills through the use of iterative omissions or incomplete structure of sentences. It also causes spelling confusion to the students when they have difficulties in recalling the correct form of the words". Textism has affected their formal writing, speaking, grammatical skills, and spelling aptitudes. Moreover, the overuse of shortening words has affected the students' formal writing style; they also use abbreviations when engaging in normal conversations (Tayebinik & Puteh, 2012:104). Nevertheless, it is also expressed by Tayebinik and Puteh (2012) that the adoption of unstructured sentences in CMC has also affected their grammatical skills negatively and caused them confusion in their vocabulary and spelling.

In the UK, Wood, Kemp, and Waldron (2014b) explored the longitudinal relationship between the use of grammar in text messaging and the performance of grammar at the university, secondary school and primary school levels. Unconventional orthographic forms, punctuation and capitalisation violations, missing words, grammatical homonyms, ungrammatical word forms, and word reduction were found to be some of the main features which affect the quality of writing.

Other studies such as that of Risto (2014) also indicate that the habit of communicating through texting on social media influence students to commit academic writing errors. This resulted in language evolution wherein scholastic writings become less formal. Risto's (2014) study also reported that students do not know how to differentiate between formal and informal writing, and they tend to transfer social media writing tone and mechanics to formal writing. Risto (2014) argues that social media also make students lazy since their formal written works lack revision, proofreading and editing, and critical thinking. This problem is proved by incomplete sentences, abbreviations and symbols, spelling errors and incorrect subject-verb agreement in their formal writings.

Ghanney et al. (2017) assess the effects of social media on the literacy development of English among pupils in junior high schools in Ghana. The focus was on Junior high schools in the Asante-Akim, South District in the Ashanti region of Ghana. The goal was to test the nature of literacy, identification of major social network sites and the mass usage of social media among pupils. The effects of social media sites and social networking on pupils' language learning were also explored. The study by Ghanney et al. (2017) was within the theoretical context of the socio-cultural theory of Vygotsky (1978) and the social learning theory of Bandura (1977a). These theories propose that human learning cannot be understood independently from the social and cultural forces that influence individuals and sociocultural interactions that are critical to learning.

Moreover, Ghanney et al. (2017) found that exposure to extensive social networking through social media platforms influence pupils' reading, speaking, and writing skills negatively. The following writing errors were observed in the analysis of data, to mention a few:

- Grammatical errors – Pupils used incorrect tenses and their sentence construction was wrong.
- Wrong spelling - Pupils used wrong spelling, which was copied and spread in the social media.
- Wrong punctuation – Pupils also did not apply correct forms of punctuation.

Ghanney et al. (2017) argue that CMC sites such as Facebook, Short Message Services (SMS), WhatsApp, Twitter and YouTube affect pupils' reading, writing and speaking skills negatively. Language skills are usually measured in terms of the reading, writing and speaking competence of the pupils. Based on the observed writing mistakes, Ghanney et al. (2017) urge researchers not to administer the negative impact of social media on learners. It is suggested that research should apply various methods in assessing learners' academic writing and how it is affected by external factors such as CMC.

In another study, Kross and Kipkenda (2016:152) indicate the impact of CMC on literacy development by re-affirming that "the frequency of SMS style will influence students' writing skills and the use of standard British English in their academic environment". In the examination of the transformative impact of SMS text messaging on written skills in a Kenyan University, 200 sampled student scripts were analysed. Kross and Kipkenda (2016:160) report that:

It was established that only 22 scripts showed words with the various forms of SMS texting styles. The forms that were evident include: non-conventional spelling, which was the most identified a spelling mistake by the marker. The other identified form was deletion of middle letters which were used to write words such as sch (school), Tcher (teacher), lsson (lesson). Also, the least used style that was identified was the use of alphanumeric such as "4" (for), "2" (to).

Kross and Kipkenda (2016:160) state that "the findings agree with an official report published by the largest examination board in the UK which disclosed that examination scripts were saturated with abbreviated words". The study by Kross and Kipkenda (2016) shows that CMC can have detrimental effects on the writing skills of learners or students in schools.

Odey et al. (2014) hold the view that regular use of technology seems to have an impact on the writing reflexes of texters (in the long term) and influences them to use textism even in a formal context. Because of the negative effects of the technology, texters also experience a problem with the spelling system. This makes it difficult for

them to get the orthography of words accurately. After doing a thorough study on the impact of textism on the acceptable way of writing (formal or academic writing), Odey et al. (2014) revealed that indeed there was a problem arising from the use of textism because it was found that words like ‘that’, ‘this’, ‘what’, ‘because’ and ‘people’ were mistakenly written as ‘dat’, ‘dis’, ‘wt’, ‘bcs’ and ‘pple’. Additionally, Odey et al. (2014:92) informs that “the same linguistic forms/features of SMS language observed in the SMS messages collected from the students appeared in the students’ essays”. This is illustrated in the following figure:

Features	In SMS message		In answer Scripts	
	Occurrence	Frequency	Occurrence	Frequency
Truncation	69	9.57	08	7.69
Vowel deletion	106	14.70	27	25.96
Alphanumeric homophony	99	13.73	15	14.42
Graphones	101	14.00	19	18.26
Initialisation	77	10.67	11	10.57
Lack of Inter-word space	75	10.40	08	7.69
Logographic emotion	43	5.96	00	00
Onomatopoeic expression	65	9.01	04	3.84
Punctuation	86	11.96	12	11.57
<b>Total</b>	<b>721</b>	<b>100</b>	<b>104</b>	<b>100</b>

**Figure 5: Social media language features and their frequency in SMS message and students’ scripts (Odey et al., 2014:93)**

When drawing conclusions to the text messaging confusion Odey et al. (2014:95) state that:



Based on the major findings of the study, the paper recommends that students must be more and more sensitized on the need to avoid SMS language in a formal context of communication such as examination through special programmes conceived for such an objective. Such sensitization should not only be done in examination situations. Also, exam organisation services should motivate the use of Standard English in examination situation by 'recompensing' SMS slang-free essays with marginal marks. Further, adequate time should be given to students in exam situations as some of the cases of 'unauthorised' use of SMS language often stem from the fact that students do not have ample time to answer questions. Because of the limited time provided for examination papers, they tend to use short forms and other features of the SMS language in order not to be caught up by the time.

Likewise, Ochonogor, Alakpodia, and Achugbue (2012) also point out that when the behaviour of texting is intensive the texters get addicted to the text message writing style, and eventually use texting language in their continuous assessment and examinations; so, their academic writing quality gets affected. Ochnogor et al. (2012:4), also point out that:

Text message or chatroom slang affects students' academic performance either positively or negatively. Positively because some use it for an important academic message or family members or friends both at school and at home for information especially when they are out of credit and cannot make voice calls. Negative when they become addicted to SMS, IM, BBM and so on when they use text slangs to the point of writing such slangs in their continuous assessment and examinations. It is most astonishing to note that even though the students are aware of the dangers associated with the use of SMS slangs especially during examinations, they still cannot stop it because they incautiously use it.

The latter argument is in line with the study of Odey et al. (2014) which holds that even though students are compelled to write the proper language at school they often

violate language rules because of intensive/frequent use of language which deviated from the standard language. Therefore, Odey et al. (2014:83) argue that “texting influences students to consciously or unconsciously transfer the language used for SMS messaging into their essays”.

Roelofse (2013) contends that high exposure to Facebook and limited exposure to formal writing influence the academic work of Afrikaans L1 and English L2 learners. The purpose of Roelofse 'study was to observe and critically analyse the types of academic writing errors committed by students who are influenced by the utilisation of texting and social media for communication. The findings uncovered that Grade 8 and 9 learners at Western Cape high school spent most of their time on Facebook. It is claimed that the effects of Facebook could be traceable in the schoolwork of the learners. Even though learners' opinions were divided in terms of whether Facebook affects their writing or not, the research found non-formal language features in some of their written exercises. Spelling errors, wrong punctuation, lack of functional words, the usage of acronyms and abbreviation, wrong application of tense, and poor sentence structures were uncovered in learners' writing exercise (Roelofse, 2013). Under these circumstances, Roelofse concludes that learners' academic works are negatively affected by Facebook. As a result, it is recommended that research should continue to investigate how the use of social media affect academic writing and to come up with the possible intervention to prevent the influence of text messaging and social media on academic writing.

After doing a study with 250 students, Odey et al. (2014:14) reported the same findings, by saying that “the same linguistic forms/features of SMS language observed in the 250 SMS messages collected from students appeared in students' essays”. This means that students' style of textism writing such as writing in short forms, deleting vowels and improper punctuation were replicated in their schoolwork.

#### **2.4.2 Social media's impact on other languages other than English**

In Spanish Academy, Go´mez-Camacho, Hunt-Go´mez and Valverde-Macías (2017) realised that there is an evolution of writing rules in Spanish, which results from digital writing habits of young students. It was discovered that orthographic mistakes intruded students' writing style because of the sustainable usage of textism.

Verheijen (2015) found differences between the standard Dutch and the kind of Dutch used on social media platforms. In addition, different social media platform modes were investigated, and it was discovered that the use of textspeak usually depends on the kind of social media used. The modes were divided into four categories as follow:

- Instant messaging (Microsoft Network [MSN]);
- Text messaging (SMS);
- Micro-blogging (Twitter); and
- Instant messaging (WhatsApp).

Thus, the kind of textspeak used is determined by the kind of social media platform or mode used. The effects of such platforms on formal writing could differ. Examples of textspeak extracted from MSN dialogue is illustrated below (all textspeak are in bold) (Verheijen, 2015:132):

Example 11:

- Hooooooooooooowj**
- keb** net de film klein beetje **gmonteerd**, ziet er strak uit **jonguh!:D**
- keb uhm** in **zwartwit oude film style** staan nu is **eg fat**
- mja ben wieder weg*
- kom **strx** nog **trug**
- mzzzzzzzzl**

Verheijen (2015:132) interprets the above social media example as follows:

- hooooooooooooowj* < hoi: phonetic respelling (extension) + reduplication of letter;
- keb* < *ik heb*: accent stylisation;

- c. *gmonteerd* < *gemonteerd*: contraction;
- d. *jonguh* < *jongen*: phonetic respelling (replacement);
- e. *keb* < *ik heb*: accent stylisation;
- f. *uhm* < *hem*: phonetic respelling (replacement);
- g. *zwartwit oude film style* < *zwart-witoudefilmstyle*: omission of hyphen + overuse of spacing;
- h. *eg* < *echt*: phonetic respelling (abbreviation) + clipping;
- i. *fat* < *vet*: phonetic respelling (replacement);
- j. *strx* < *straks*: contraction + phonetic respelling (abbreviation);
- k. *trug* < *terug*: phonetic respelling (abbreviation);
- l. *mzzzzzzzzl* < *mazzel*: contraction + reduplication of a letter.

The given examples show that young people use extensive textspeak in different modes of social media, and as a result, they tend to deviate from the standard orthography (of Dutch in this instance) as a norm. Verheijen (2015:110) argues that “all this suggests that youths’ written CMC clearly deviates from standard Dutch, at least where orthography is concerned. This shows the potential of interference of youngsters’ informal CMC register with their more formal school register”.

Likewise, after investigating the relationship between Dutch youth’s social media use and the way they write in school, Verheijen, Spooren and Van Kemenade (2020: 19) state that

Exposure to CMC negatively predicted syntactic complexity – albeit only for lower educated youths, as well as formality: youths who received more messages per day produced essays that were less formal and, for lower educated youths, also syntactically less complex. Syntactic complexity may thus decrease from being exposed to greater quality of CMC messages (which are likely to contain much non-standard grammar and spelling) or, vice versa,

youths who write of lower syntactic complexity and formality tend to somehow be more exposed to CMC.

These findings validate the argument made in section 2.4 above wherein scholarly perspectives stated that constant exposure to informal language on CMC has a negative impact on the youths' formal writing. As a result, the quality of writing seems to be compromised at the end of the day.

It appears that the Turkish language is also not exceptional from the impact of textism. Bulut (2013) observed that students write broken Turkish under the influence of intensive use of unconventional language on social media. Based on this observation, Bulut (2013:25) argues that "Turkish vocabulary use shrinks, and it is replaced with some foreign words used on the internet. Social media influences speaking Turkish too and it also causes shrinking vocabulary". It shows that the use of unconventional language directly affects the development of the Turkish language as students make use of a diverged form of writing in their schoolwork as they do on social media.

Furthermore, in Spain, Cenoz and Bereziartua (2016) made a comparison between the use of CMC in English as a third language and the Basque language. Basque language is used as a language of teaching and learning. The study focused on the analysis of linguistic features of CMC in Basque instant messaging among teenagers; while considering participants' views regarding the use of CMC (Cenoz & Bereziartua, 2016). After analysing corpus collected from a CMC platform, Tuenti, Cenoz and Bereziartua (2016:1240) report that "the taxonomy of CMC, its categories and subcategories can also be used for the Basque language. Basque shows the same underlying features that have been categorized as short cut or abbreviations, pragmatic and emotional resources and errors". Linguistic features of short cut and abbreviations, pragmatic and emotion, and errors are highlighted in the examples in 12 below:

Example 12:

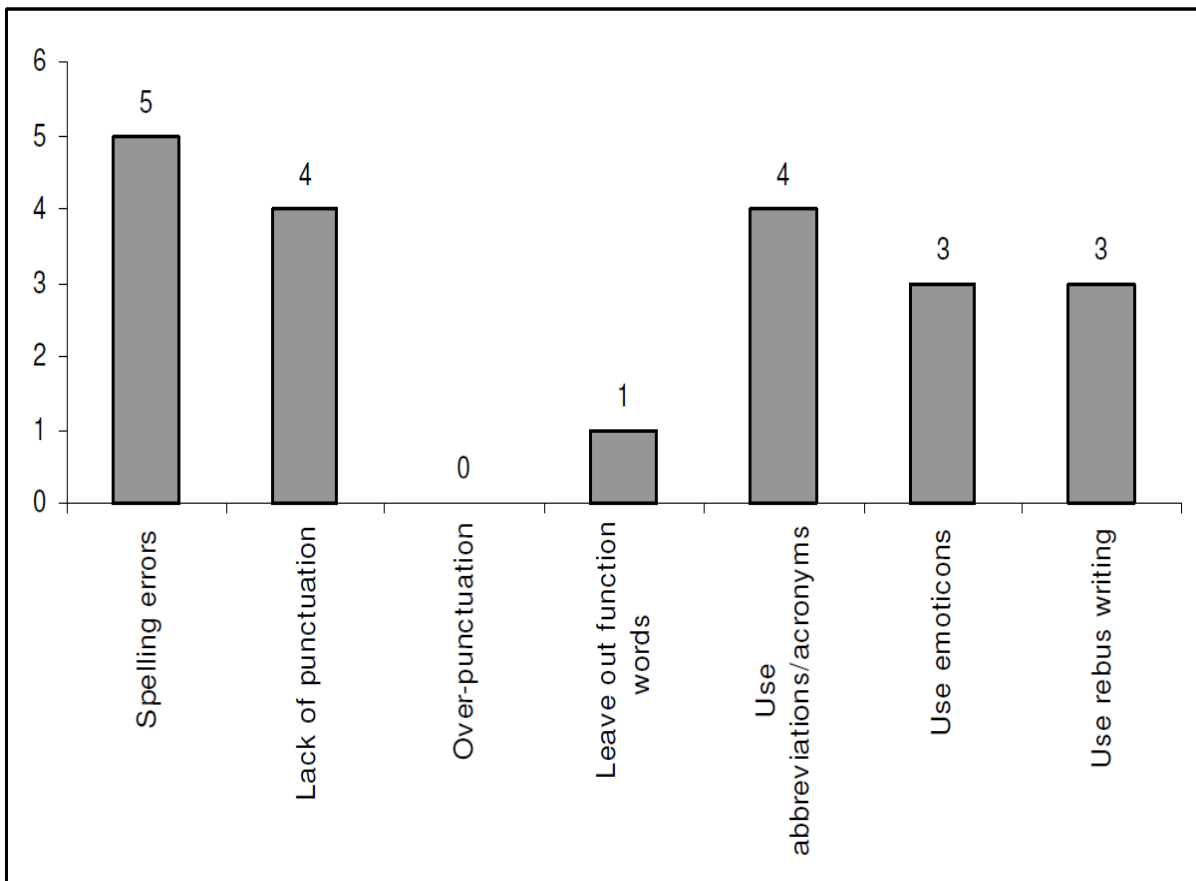
- a. *eztakit* for *ez dakit* (I don't know).
- b. *bstla* for *bestela* (otherwise).

- c. *kaixoooo* for *kaixo* (hello).
- d. *EZ ETSI!* for *Ez etsi!* (*Don't give up*).

In the above extracted examples Cenoz and Bereziartua (2016) confirm that similar to the English language, linguistic features of CMC such as word combination, shortening, pragmatic lengthening, and upper case also appear in the CMC in the Basque language.

### **2.4.3 The impact of textspeak within South African context**

Educators in South Africa also share the belief that textspeak affects written language negatively and is a dominant phenomenon which leads to a diminished knowledge of correct Standard English. This is the case because teachers have observed significant changes in learners' written work (Geertsema, Hyman & Deventer, 2011; Freudenberg, 2009). Thubakgale and Chaka (2016:237) report that teachers indicated that learners used text message features in their written work, failed to distinguish between formal and informal writing and often struggled to write full sentences. Ultimately, such challenges had a negative effect on learners' language and spellings. Freudenberg (2009:49) summarises the impact of textspeak on learners' written work as follows:



**Figure 6: Dominant social media language features** (Freudenberg, 2009:49)

After examining learners' written work, Freudenberg (2009) found spelling errors, lack of punctuation, and use of abbreviations as leading weak points of learners. It is assumed that the unconventional use of language occurs because high school learners are avid users of textspeak and as a result, it is evident that textspeak features are regularly used in learners' written work.

Furthermore, Geertsema et al. (2011:485) reports that:

The nature of the perceived influence of SMS language includes the encountering of spelling adaptations that are based on the SMS language categories, shortening of sentences and incorrect punctuation use. The majority of educators encounter G clippings and non-conventional spellings. Sentence structure and length is also perceived to be influenced as sentences are shortened and simplified. Furthermore, punctuation is also perceived to be influenced. The incorrect use of full stops, commas, and exclamation marks are encountered the most in learners' written

language tasks. The perceived degree of the influence of SMS language on written tasks includes the regular occurrence of nonconventional spellings (large degree of influence).

When reporting on learners' perception on the impact of text messaging, Thubakgale and Chaka (2016:238) write: "learners self-reported that they forgot to use proper language, spelling, capitalisation, and punctuation in their schoolwork and often used short words and abbreviations in their formal schoolwork". In this instance, the learners also added that text messaging tends to minimise their ability to construct proper and grammatically correct sentences.

Verheijen (2013) and Mphahlele and Mashamaite (2005) report that literacy competence may correlate directly with issues such as frequency of texting, knowledge and use of textspeak. It is also argued that textspeak affects learners' skills of expressing themselves correctly through writing, and their ability to use words appropriately in context. Mphahlele and Mashamaite (2005) argue that exposure through electronic media and print media is one of the causes of textspeak. These scholars also argue that learners fail to distinguish between the informal context in which textspeak is acceptable and the formal context in which it is inappropriate. As a result, their schoolwork is full of textspeak and teachers punish them for the use of unconventional grammar. Mphahlele and Mashamaite (2005:166-167) extracted the following examples from the scripts of the learners:

Example 13:

- a. **Script 1:** *Checkers wants 2 domestic workers for Saturdays and Sundays, those people must have two years experience.*
- b. **Script 2:** *If we get the money how **shud** it be used?*
- c. **Script 3:** *Choosing a present for a frein can be **difficult**.*
- d. **Script 4:** ***Finaly**, once you have bought the gift, you can ask the Shop assistant to wrap it for you.*
- e. **Script 5:** ***U** must be at a high level of education, so that **u** know what to say.*

From the above examples, it is evident that learners transfer the informal style of writing into the context of formal writing. Thus, they are unable to be cautious of their writing setting. Mphahlele and Mashamaite (2005) conclude



that because of the exposure to textspeak, learners did not recognise wrongly spelled words such as 'shud', 'difficult', 'finaly' and 'u' in their schoolworks.

Deumert and Masinyana (2008) looked at language preference and its use in South African communication among bilingual (isiXhosa/English-speaking) users. In their examination of language choice, it emerged that isiXhosa is also preferred as a language of interaction on social media. In this regard, linguistic features of social media are observed in the exchange of text messages. The example in 14 below supplements this argument:

Example 14:

- a. *chom yam* for *tshomi yami* (my friend)
- b. *sis* for *sisi* (sister)
- c. *twana* for *mtwana* (baby)
- d. *apa* for *apha* (here)
- e. *uxakeka* for *ukuxakeka* (to be confused)

The above social media linguistic features account for word shortening. Deumert and Masinyana's (2008) study focused solely on the language preference of bilingual speakers (isiXhosa/English) in the exchange of social media text messages. Nevertheless, by deviating from their focus, the given isiXhosa examples affirm that social media linguistic features also exist in African languages.

#### **2.4.4 Advantages of social media on literacy development**

Social media also seem to have positive effects or benefits to users. This subsection outlines how social media could be used to the advantage of teenagers and other users at large.

In the investigation and analysis of the positive and negative effects of social media on students' academic and social life, Asiedu (2017) states that the influence of social networking sites on students' academic and social lives is a two-fold phenomenon;

hence, students are affected both positively and negatively. According to Asiedu (2017:2), “the positive effects of social media outweigh its negative counterpart hence, students should not be entirely discouraged from visiting social media sites”. This means that students benefit more from using social media rather than social media disadvantaging them. On the positive side, Asiedu (2017) contends that social media enhance students’ mass participation in group discussions and serves as a useful platform for students to learn from each other.

On the negative side, social media appear to be a promoter of shorthand writing which can affect the writing of good grammar (Asiedu, 2017). Even though social media have a dark side, it is also a useful support structure for language learning and literacy development; so, it is concluded that social media usage in academic environments should be promoted because it contributes to the easy sharing of information between students without boundaries (Asiedu, 2017).

Dyers and Davids (2015) also opine that texting is not only prevalent in secondary/high schools, but is also a central issue in institutions of higher learning, more especially at the undergraduate level. The exposure of the post-modern society to information and Communication Technologies (ICTs) and mobile texting has become a norm among the youth.

Moreover, Dyers and Davids (2015) studied the ways in which three South African languages Afrikaans, isiXhosa and Setswana are used, transformed and modified through texting. They argue that texting offers a space for the resemiotisation and revitalisation of Afrikaans, isiXhosa and Setswana in the South African context. In the process of texting, students get an opportunity to transform and modify languages through the medium of communication. From the latter argument, it shows that texting is not only affecting students and languages negatively, but it also plays an important role in the development of languages. Dyers and Davids (2015:4) maintain that “language(s) thus get produced by practices like texting – activities that are repeated and thus become norms, which in turn are also subject to new practices”. This study shows that texting is not a bad thing; it is a means for young people to capture the informal oral code orthographically.

## **2.5 THE INTEGRATION OF SOCIAL MEDIA WITH TEACHING AND LEARNING OF LANGUAGE**

This subsection shows how social media could be integrated with teaching and learning of language in the education sector. It presents studies done by different researchers around the globe.

Vikneswaran and Krish (2016) researched about what motivates English Second Language (ESL) students to write in English on Facebook. They find that “teaching writing in the Malaysian classroom has always been a challenge as teachers find it difficult to teach writing and students find it equally difficult to write coherently”. This becomes a problem because English is taught as a second additional language and teachers are also not fluent in it. To solve this problem, students always resort to the usage of social media (Facebook) to improve their writing skills. Vikneswaran and Krish (2016) state that the use of social media was important to students or learners who learn English as their second additional language as it gave them the opportunity to practise their writing skills and vocabulary development. It also unfolds that social media platforms such as Facebook are not just platforms used to socialise and interact, but they are also educational tools. Both students and teachers accepted social media as a complementary tool in the teaching and learning of language, and not a distraction from their language skills development; hence, Vikneswaran and Krish (2016) argue that the use of social media could improve English writing skills in countries whereby English is taught as a second additional language.

In the study of ESL students in Taiwan, Yu (2014) uncovered that the adoption of social media platforms like Facebook in class could empower students to have more opportunities to refresh what they have learned in class. It is also argued that on social media students learn without the pressure of limited time and space. This means that the integration of social media with the teaching and learning of language results in students benefiting a lot.

Similarly, the equal approach was used in Indonesia by Rodliyah (2016) in the investigation of how Facebook closed group could be used to improve EFL students’ writing. The findings of this study suggest that students accepted learning of a language through social media and perceive the improvement in their writings, especially in the learning of vocabulary and grammar. Likewise, teachers also believe

that social media as a new trend could be used for teaching and learning purposes (Rodliyah, 2016).

Another study is that by Awada (2016), which explores the effectiveness of WhatsApp on writing proficiency and perceptions towards learning. Awada (2016) believes that social media modes like WhatsApp could be utilised to develop the language skills of learners since they get an opportunity to express themselves in a free environment. Awada (2016:2) explains that “the use of the WhatsApp mediation was more effective than the regular instruction in improving the critique writing proficiency of the participants and in increasing their motivation for learning”. These findings show that digital learning could be beneficial when the traditional style of teaching and learning (face-to-face) fails to deliver.

McKee-Waddell and Tonore (2014) emphasise that blogs, wiki’s, social media and the internet have changed writing. However, it is argued that the recent use of social media could be used to learners’ advantage. McKee-Waddell and Tonore (2014) state that people nowadays are writing more than ever before, and the writing is done digitally rather than on white paper. The study anticipates the importance of teaching digital writing in today’s classrooms, which includes writing on blogs, social media, and other paperless resources. McKee-Waddell and Tonore (2014) emphasise that digital writing should be encouraged, and teaching digital writing in classrooms should be made appropriate and fit for the educational setting without misleading learners. In addition, it is suggested that teachers should be provided with proper tools and training which will assist them to teach writing digitally. McKee-Waddell and Tonore (2014:52) assert that “when teachers as facilitators of literacy integration are provided with technology resources to improve and enhance digital writing it empowers the individual student to improve their writing skills”. It shows that if digital writing could be accurately incorporated with teaching and learning, learners could benefit a lot from it.

In support of McKee-Waddell and Tonore’s (2014) argument, Wichadee (2013) explains that social media platforms such as Facebook can be used to develop the writing ability of undergraduate students. This study explored how Facebook can be integrated with peer feedback for students to increase their writing ability. Wichadee (2013) points out that online peer feedback between students and their teachers could be beneficial through the application of social networking. As a result, students could

also develop the capacity to solve problems independently. In this study, Wichadee (2013) chose Facebook after it was found that most students are comfortable with using it and for its nature of allowing them to write unlimited texts. Above all, the study believes that “integrating peer feedback with Facebook groups can change passive learning to active learning since it helps students to raise pragmatic awareness” (Wichadee, 2013:262). This study emphasises the significance of digital writing in classrooms. The basic argument here is that digital writing should be implemented in schools to have an advanced teaching and learning environment.

The rapid development and use of multimedia in recent years has spread widely in schools. Although new technology is sometimes used together with traditional methods of teaching English, in the investigation into the relationship between technology usage and writing skills, Omar et al. (2014) question the appropriateness of combining technology with the traditional teaching style. It is true that the internet has made accessing information easy; however, this lowers critical thinking and interferes with the proper application of language conventions (Omar et al., 2014). Omar et al. (2014) also found that most teenagers accept multimedia technologies as an additional instruction method that helps them to learn a language easily.

However, Omar et al. (2014) recommends that learners should be taught to recognise grammatical and ungrammatical forms of writing on their own for them to get syntactic rules of the English language correctly. Notwithstanding the argument that communication technologies play an important role in this modern era and for future learning processes, Omar et al. (2014) lay the ground by arguing that efforts should be made to assess its impact on the writing skills of students. The involvement of educators can bring light in this instance since they are the first people to experience the kind of language that learners produce in the writing of assessments.

## **2.6 THEORETICAL AND CONCEPTUAL FRAMEWORK**

This section presents the theory that is used as a framework for the study. Given (2008:871) defines theoretical framework as “any empirical or quasi-empirical theory of social and/or psychological processes, at a variety of levels (e.g., grand, mid-range, and explanatory), that can be applied to the understanding of phenomena”. Creswell and Creswell (2018) state that the role of the theory in research is to guide the structuring of the research questions. The theories used in this study are Social

Cognitive Theory (SCT), Language Management Theory (LMT) and Cultivation Theory (CT). These theories were used as “lenses” to study research phenomena in order to understand possible causes and effects of social media on learners’ writing of Sepedi in the classroom.

### **2.6.1 Social Cognitive Theory (SCT)**

This study is framed within Bandura’s Social Cognitive Theory (SCT), which dates to back to 1986. In the theory, Bandura emphasises the main role played by cognition in encoding and performing behaviour (Zhou & Brown, 2015). Bandura’s argument is that individuals constantly learn new behaviours from their external environment. Moreover, SCT considers that people learn from one another through observation, imitation, and modeling (Bandura, 1997b). It is also Bandura’s (1977a) view that individuals’ behaviour might be a true reflection of an on-going interaction between them and their external environment. Learners as the focal point of the study continually participate in various societal activities (external environment) whereby through their participation, they get exposure to different behaviours which include, but not limited to, lifestyle and linguistic behaviour (how they use language daily). This might occur through interactions with their peers or by just being exposed to various behaviours within the environment (the context of mass media in this instance).

As a result, this study uses SCT to microscope the impact of the external environment on learners’ writing behaviour. The theory is used to understand and relate the effects of external factors on learners’ writing behaviour and to make an informed pronouncement regarding the influence that learners and students receive during observation and how they model or transfer the observed behaviour to other contexts (formal educational context for example). It specifically aims to establish the connection between learners’ writing behaviour in a formal school environment and CMC (social media) writing behaviour, which usually goes out of the way when coming to rules and conventions of the standard grammar of a language. This is done by looking at similarities and differences between what learners write in classrooms and what appears on social media platforms.

Fourie (2014) argues that Bandura’s SCT is also applicable in the 21st century, when we look at the way people (including school learners) have created an electronic environment and adopted media tools like iPods, iPads, laptops, cell phones, etc. over

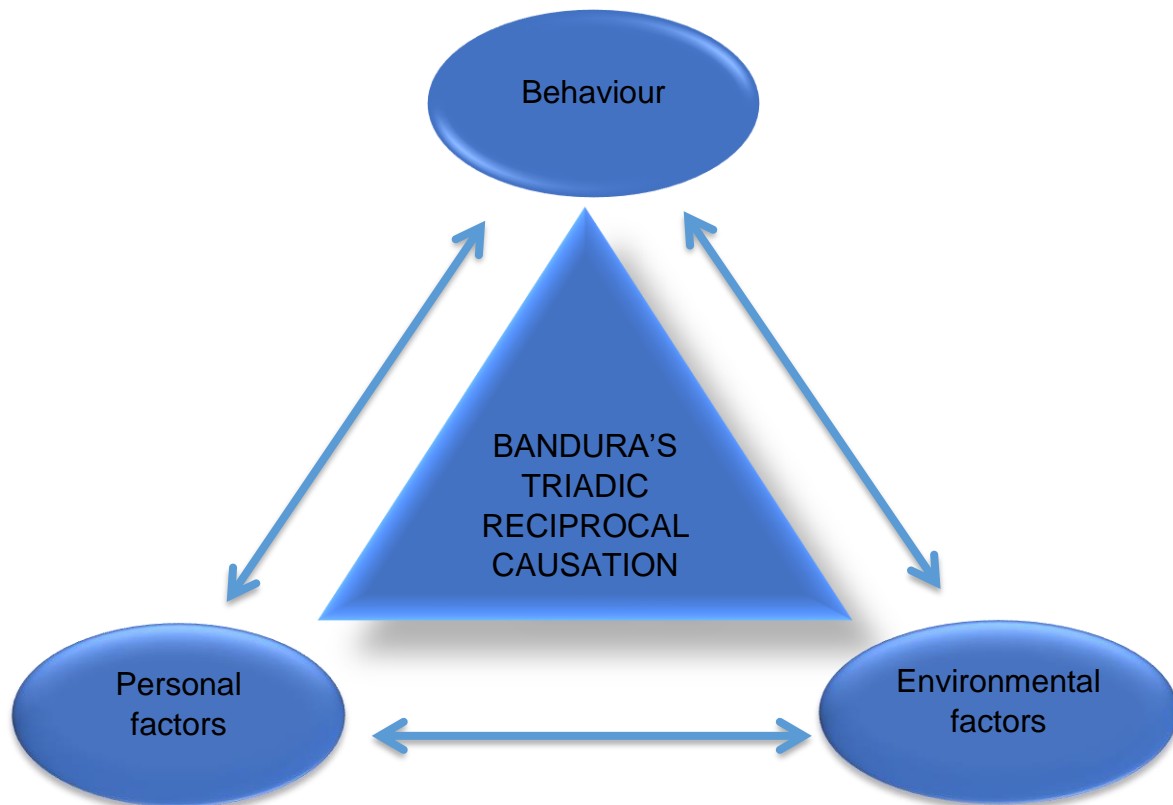
the yesteryears. Fourie (2014:17) holds that “people have learned to accept media tools, to adapt their behaviour to be congruent with their external environment and to continuously learn and keep up the latest technological advances”. With this in mind, the SCT guides the study to presume that the assumptions of the theory in hand are not exceptional to sociolinguistic elements of the mass media, hence the linguistic behaviour of participants on social media and how interlocutors influence each other linguistically.

Furthermore, Bandura (1986) postulates that exposure to behaviour can lead individuals to adopt that behaviour. The current study is in harmony with Bandura’s notion of behaviour transfer since it assumes that learners’ rigorous exposure to social media linguistic behaviour (textspeak) may result in high chances of adapting the style and applying it in their school environment. Green and Peil (2010) also contribute by arguing that SCT’s aim is to explain socialisation broadly, including the process whereby individuals acquire the societal norms of thought and action. In addition to this, Bandura (1986) argues that human behaviour is caused by personal, behavioural, and environmental influences. On this basis, Zhou and Brown (2015:20) argue that “Social Cognitive Theory (SCT) holds that portion of an individual knowledge acquisition can be directly related to observing others within the context of social interactions, experiences, and outside media influences”. To this point, it is convincing to believe that during people’s interactions in various settings, observation and decoding of the observed series of events take place, and according to Bandura (2002), the media provide for a vast array of people in many different environmental settings. SCT is based on the following key assumptions:


### **2.6.1.1 Basic assumptions of Bandura’s SCT:**

- People can learn by observing others;
- Learning is an internal process that may or may not result in a behaviour change;
- Learning can occur without a change in behaviour (observation without imitation);
- Behaviour is directed towards particular goals;
- Behaviour eventually becomes self-regulated; and
- Cognition plays a role in learning.

Bandura (2002) presents the schematisation of triadic reciprocal causation. This illustrates his argument that human behaviour emanates from personal, behavioural, and environmental influences. These three interrelated influential components are said to be playing a vital role in how the reproduction of the observed behaviour which is acquired from interaction with other people manifests itself.



**Figure 7: Bandura's triadic reciprocal causation model** (Adopted from Bandura, 2002)

The model in Figure 7 above shows how behaviour, personal and environmental factors influence each other. The double-sided arrows (  ) demonstrates that the three components of Bandura's (2002) triadic reciprocal causation are linked, and all contribute to the outputs of the observed behaviour.

#### **2.6.1.2 Bandura's five types of learning effects:**

- Observational learning effect – acquisition of new behaviour;
- Response facilitation – reinforcement of the learned behaviour;
- Response inhibition effect – reduction of behaviour after observing the punished model;



- Response disinhibition effect – the return of inhibited response after observing model behaviour that adverse consequences; and
- Modeling/Observational learning.

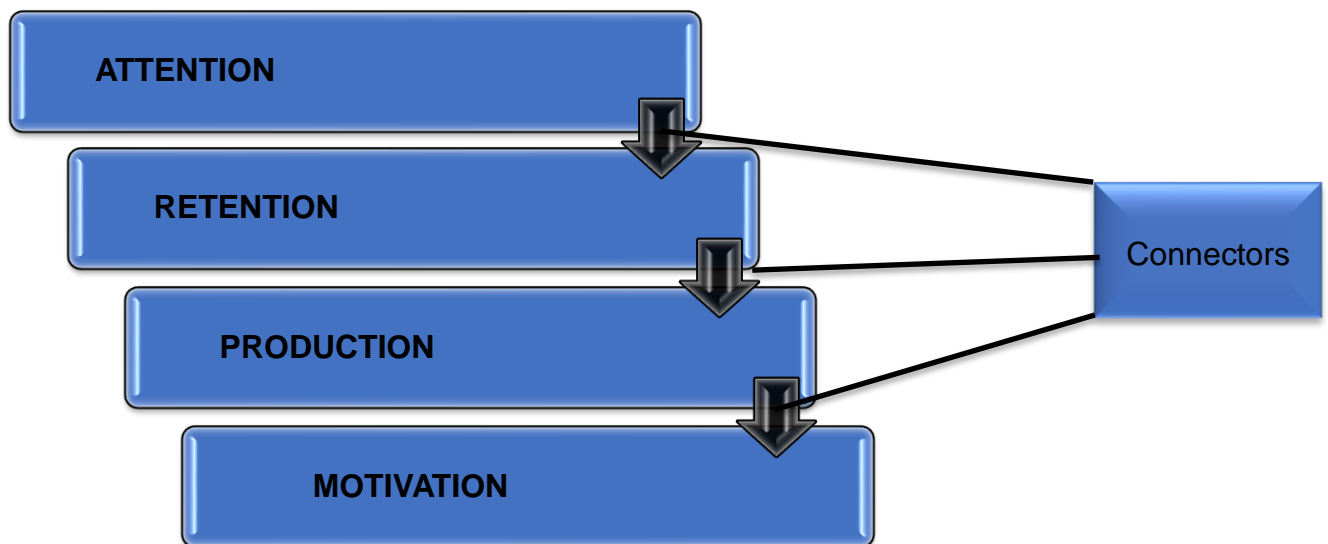
Consequently, within the scope of this study, SCT theory is used to guide the researcher in understanding how social media (external environment) affects the way (behaviour) in which learners (persons) write the Sepedi language in a formal/academic setting. The argument made by Bandura (1997) is that people (students in the context of this study) are usually affected by the behaviour (how other social media users behave linguistically) of people in the context of interaction (on CMC platforms).

### **2.6.1.3 SCT's Modeling /Observational Learning**



Zhou and Brown (2015:22) argue that “Social Cognitive Theory (SCT) revolves around the process of knowledge acquisition or learning directly correlated to the observation of models. The models can be those of an interpersonal imitation or media sources. Effective modeling teaches”. This is supported by Bandura (1977b:22), who argues that:

Learning would be exceedingly laborious, not to mention hazardous if people had to rely solely on the effects of their actions to inform them what to do. Fortunately, most human behaviour is learned observationally through modeling: from observing others one forms an idea of how new behaviours are performed, and on later occasions, this coded information serves as a guide for action.

Although this might be the case, Bandura (2002) posits that people differ in the degree to which they can be affected by their environmental observation. It is for this reason that the study collected data from different schools and grades. This is done to find out how learners have been affected by the linguistic behaviour that they observe on social media platforms such as Facebook, Twitter, and WhatsApp chats. The following four important components are central to the reproduction of the observed behaviour:



**Figure 8: Four processes of modelling/observation** (Adopted from Bandura, 1986)

Figure 8 above represents the link between the four modelling/observational processes. This figure  illustrates that each level in the process is related or connected to the other level. Thus, *attention* is linked to *retention*, and as a result, the occurrence of *retention* depends on *attention*. This conception is similar to *production* and *motivation*. It should be noted that the arrow  also demonstrates that the process in this Figure 8 is one-way; meaning, after *motivation* the process is done. These four processes are clarified by Bandura (1986, 2002) as follows:

1. **Attention:** Observers selectively give attention to specific social behaviour depending on accessibility, relevance, complexity, function value of the behaviour, or some observer's attributes such as cognitive capacity, value preference and preconception.
2. **Retention:** people observe behaviour and subsequent consequences, then convert that observation to a symbol that can be accessed for future reenactments of the behaviour. Note: When positive behaviour is shown, positive reinforcement should follow. This parallel is similar for negative behaviour.
3. **Production:** refers to the symbolic representation of the original behaviour being translated into action through the reproduction of the observed behaviour

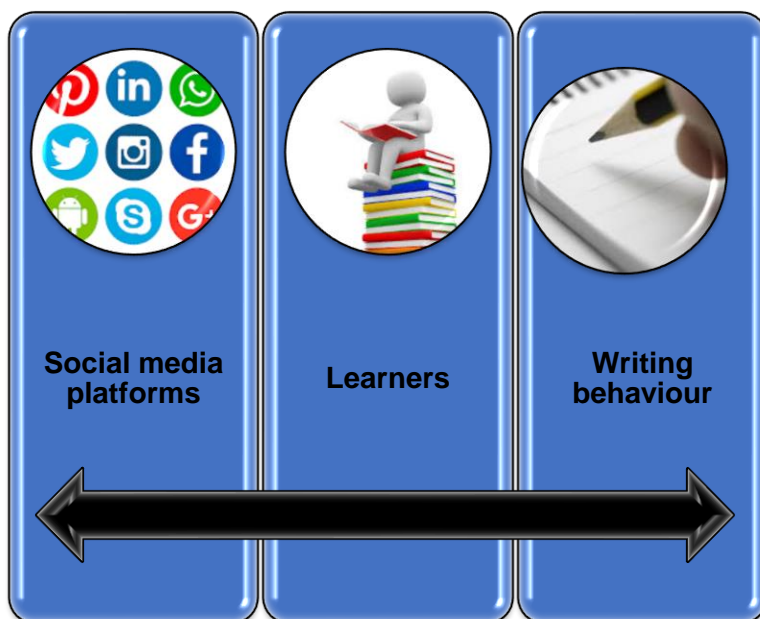
in seemingly appropriate contexts. During reproduction of the behaviour, a person receives feedback from others and can adjust their representation for future references.

4. **Motivation:** reenacts a behaviour depending on responses and consequences that the observer receives when reenacting that behaviour.


In wrapping up the modelling/observation processes, Zhou and Brown (2015:24) underline the impact of modelling by arguing that “modelling does not only limit to only live demonstrations, but also verbal and written behaviour can act as indirect forms of modelling. Modelling not only allows students to learn behaviour that they should repeat but also to inhibit certain behaviours”. One of the objectives of this study is to assess if learners do not repeat or mirror social media linguistic behaviour within the school context; also, to check if they are not inhibiting or have not inhibited textspeak writing behaviour.

#### **2.6.1.4 The impact of SCT in the learning environment**

This theory influences many areas of inquiry, including, but not limited to, media, health education, morality, etc. One of SCT's suggestions is that repeated images presented in mass media can be processed and encoded by viewers (Bandura, 2011). The theory is also used by media content analytics when they examine the substratum media messages that viewers get exposed to, which could provide an opportunity to uncover social values attached to these media representations (Zhou & Brown, 2015). Zhou and Brown (2015:26) further argue that “although media content studies cannot directly test the cognitive process, findings can offer an avenue to predict potential media effects from modelling certain contents, which provides evidence and guidelines for designing subsequent empirical work”. Bandura (2002) asserts that SCT is globally used in research studies that study attitude or behaviour changes triggered by the mass media. It is for this reason that people can learn how to do something through media imitation.



**Figure 9: The relationship between social media platforms, learners and writing behaviour**

Considering what Bandura (2002) alluded to regarding the influence of the external environment during observation, the illustration in Figure 9 shows the possible connection between *social media platforms*, *learners* and *writing behaviour*. The figure puts *learners* at the centre because they are mediators between *social media platforms* and *writing behaviour*. According to Bandura (2000), students might draw inferences from social media platforms' linguistic behaviour when they are writing in class. This is based on Bandura's (2000) and Zhou and Brown's (2015) views, which posit that people usually reproduce the behaviour they have learned in a certain environment. In this figure, social media platforms represent the external environment where learners observe various behaviours (including linguistic behaviour). According to Bandura (2002) and Zhou and Brown (2015), the observed behaviour usually becomes part of observers' daily lives. The double-sided arrow (  ) connects *writing behaviour* with *social media platforms* through *learners*. This indicates that during the process of writing (in the school context), learners might be influenced by their encoded linguistic observation from the social media platforms as their external environment. This might be intentional or unintentional depending on the level at which the behaviour was acquired (inhabited or just observed for future inference).

### **2.6.2 Language Management Theory (LMT)**

The term Language Management Theory/Model/Framework refers to the theory, model or framework whose basic features were developed by Neustupný and Jernudd 1987 (Filozofická Fakulta, 2013) (retrieved June, 2021, from <http://languagemanagement.ff.cuni.cz/en/language-management>). Language management is described as “any specific efforts to modify or influence language practice” (Nekvapil & Sherman, 2015). Mwaniki (2011: 253) views LMT as “a complex of theoretical precepts deriving from decision-making theory, sociolinguistic theory, modernisation theory, systems theory, management theory [especially as advanced by the public value management paradigm], phenomenology, and human development theory that seeks to understand and explain the interactive dynamics of language in society and language and society”. Nekvapil and Sherman (2015:8) hold the view that “the point of departure for this framework is that language management is understood broadly, as any sort of activity aimed at language or communication, in other words, at language as a system, as well as at language use (or, put simply, “behaviour toward language” or “metalinguistic behaviour”). These activities might be in the form of linguistic projects and research studies etc performed by individuals or institutions.

According to Neustupný and Jernudd (1987), the investigation of language behaviour also needs to examine how language is managed at both individual/micro (simple management) and institutional/macro (organised management) level. The point of departure for this framework is that language management is understood broadly as any sort of activity aimed at language or communication, in other words, at language as a system, as well as at language use (or, put simply, “behaviour toward language” or “metalinguistic behaviour”).

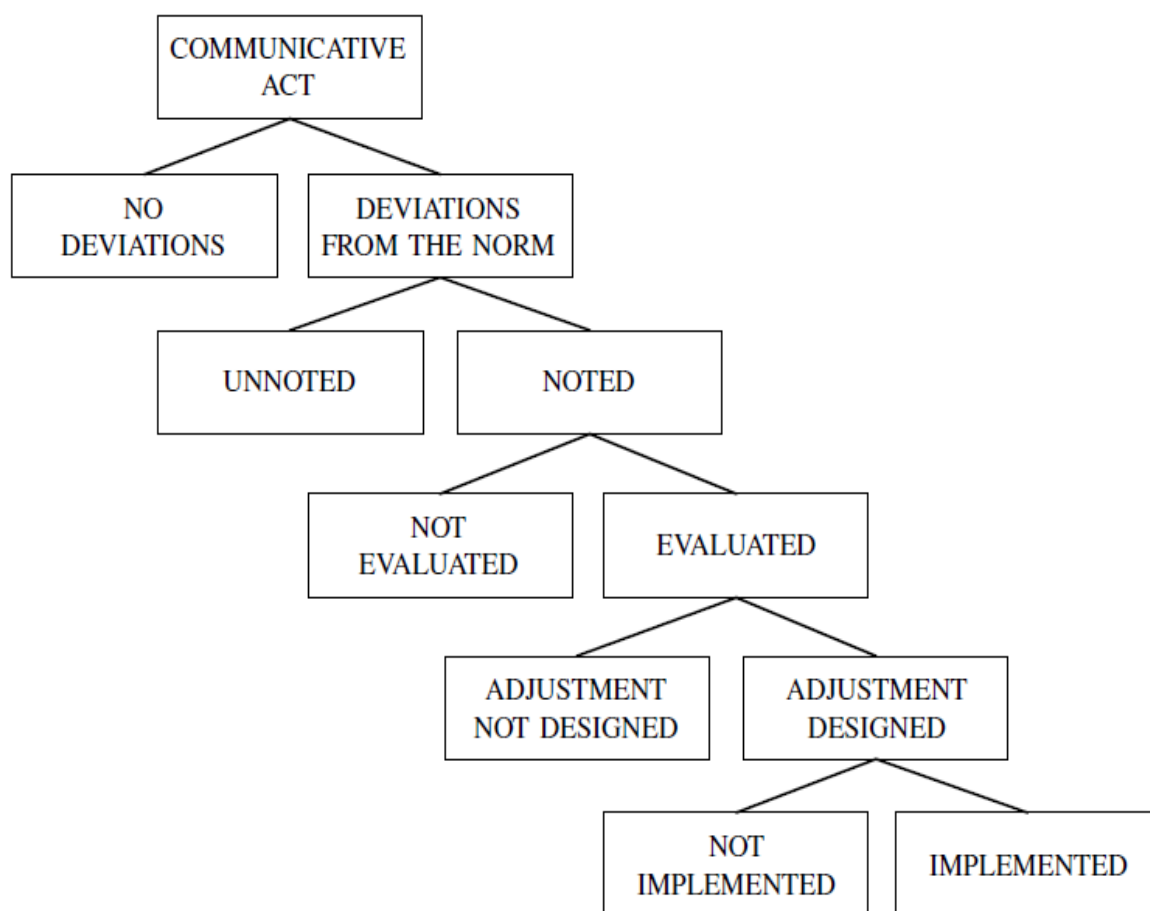
#### **2.6.2.1 Language Management Cycle/Process**

Filozofická Fakulta (2013) (retrieved June, 2021, from <http://languagemanagement.ff.cuni.cz/process>) argues that:

Language Management Theory (LMT) assumes that the speaker often notes the discourse as such the moment it deviates from a norm or expectation. The speaker may then evaluate the deviation

(or other noted linguistic phenomenon) positively, negatively or in a neutral way. The speaker may further select or plan an adjustment, and finally, implement the adjustment. These four stages, i.e., noting > evaluation > adjustment selection/planning > implementation, constitute different stages of language management.

Figure 10 below maps out the language management process as explained by (Filozofická Fakulta, 2013) (retrieved June, 2021, from <http://languagemanagement.ff.cuni.cz/en/language-management>) and Nekvapil and Sherman (2015):

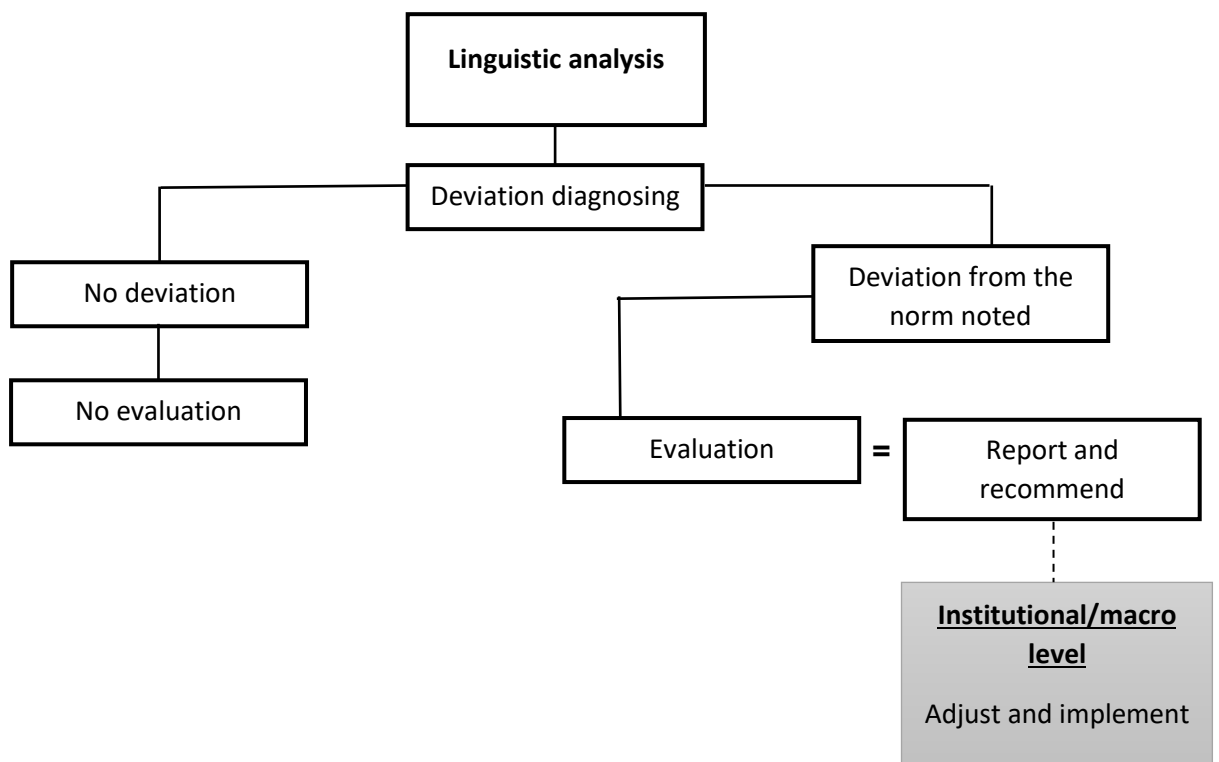


**Figure 10: Language management process (Nekvapil, 2012)**

Figure 10 above displays the process of language management. According to Nekvapil and Sherman (2015), this process could be done by completing some of the

steps or by accomplishing the entire language management process. Thus, the deviation from language norm can only be 'noted' without evaluation as a further step or could be noted and evaluated accordingly. After the evaluation of the deviation, the process can end or be taken to the adjustment and implementation. However, LMT does not bind one to complete the whole process. This means that the language deviation can only be noted and evaluated without adjustment and evaluation.

In the exploration of social media effects of the writing of Sepedi, the application of LMT is structured as follows:



**Figure 11: The application of LMT** (Adopted from Nekvapil, 2012)

Within the parameter of this study, the LMT process will be used to diagnose if there is any language deviation in the formal writing of Sepedi learners. According to Figure 11, the noting of language deviation is central to the language management process; thus, if there is no deviation, there is no need for evaluation. However, if deviation is diagnosed, the evaluation will have to follow for the purpose of problem description. After the evaluation stage, the study will generate a report and make a recommendation. The grey area on the above figure shows that adjustment and implementation remain within the scope of the institutional/organised management.

Therefore, eventually, the study will make recommendation(s) to different structures, including but not limited to, future researchers (micro level) and institutional (macro) level. For instance, if a report or recommendation is submitted to the Department of Basic Education (DBE) as a mother body for education in South Africa, it will be their decision to consider or not to consider the recommendations of the research.

### **2.6.3 Cultivation Theory (CT)**

Gerbner (1967) studied the impact of mass media on consumers of its content. Gerbner coined the concept of 'cultivation/media cultivation' (also known as Cultivation Analysis or Cultivation Hypothesis) after his findings revealed that after the consumption of the media content, users suffer after effects. Gerbner's (1976) primary hypothesis was that the more people watch television, the more their views of the world reflect the dominant narrative messages transmitted by television. Additionally, Omoera, Aiwuyo, Edemode and Anyanwu (2018:66) argue that one of the main tenets of the CT is that television and media cultivate the status quo, but do not challenge it. Oftentimes, the viewers or users are unaware of the extent to which they absorb media message(s), many times viewing themselves as moderate viewers or users when, in fact, they are heavy viewers or users who are likely to adopt whatever they are exposed to in the media.

Mosharafa (2015:3) highlights that:

Cultivation theory suggests that the entire value system made of ideologies, assumptions, beliefs, images and perspectives is formulated, to a great extent, by television. TV portrays hidden and pervasive values, rules, and moral for what is right, what is important, and what is appropriate in a social discourse in an invisible manner. The repetitive 'lessons' we receive from television, starting with childhood, would become the basis for our broad worldview.

Without disregarding Gerbner's findings about the effects of TV medium, Nevzat (2018: 1) holds that:

The revolutionary entrance of the internet changed communication paradigms fundamentally. People spend considerable time on the



internet and their perception of the world is shaped by what they see on the internet. This rapid change has created network communities (Bayraktar & Amca, 2012) and network communities have replaced the TV audience as media consumers long time ago. Gerbner's Cultivation theory was a breakthrough in media studies; studying television's construction of a worldview to viewers. Gerbner's focus was on measuring the effects of TV exposure with institutional analysis, message system analysis and cultivation analysis.

On that note, Gerbner and Gross (1976) confess that their focus was central to television as the cultivation medium or major source of enculturation during the time of their study. So, in observing the evolution of the mass media, this study uses the CT to contextualise the effects of social media on learners' writing in schools. This frame of reference will help in understanding learners' state of language behaviour after consuming or being exposed to social media language (textism). As a result of the assumptions of the cultivation theory, it is presumed that the more learners get exposed to kind of language prevalent on social media; their language behaviour is affected. In the context of this study, the theory suggests that social media language cultivates learners' linguistic behaviour.

Thus, the cultivation theory is used to examine whether learners' viewing, and usage of informal language affects their language behaviour. In arguing the necessity of the cultivation theory in the study of social media effects, Gross (2009) contends that a scholar who contributed to the creation of the cultivation theory declared that before the Internet, TV was a storyteller. However, what TV did back then in terms of constructing assumptions is implemented by the Internet social networks and on-demand media consumption. In order to look at how the Internet inhabits our world, it is important to scrutinise social networks as a collaborator of generating a parallel worldview of one's own reality since the role of social media is beyond uploading individual pictures and information on the internet.

### 2.6.3.1 *Three B's of mass media effects*

Baran and Davis (2012:346) indicate that Gerbner identified the following 3 B's of television effects on people:

- Television **blurs** the traditional distinction of people's views of their world;
- Television **blends** their realities into television's cultural mainstream; and
- Television **bends** that mainstream to the institutional interests of television and its sponsors.

Relatively, this study assumes that the latter mentioned effects also apply in the new media (social media platforms). The transfer of narrative could be represented in this likely manner:

- Social media **blur** the traditional distinction of people's views about their world;
- Social media **blend** their realities into social media's cultural mainstream; and
- Social media **bend** that mainstream to the institutional interests of the social media and its sponsors.

The elementary presupposition of this study is that social media as the new medium has its unique, but related way of inflecting its users' views about the world. This incorporates its probability of influencing social media users on how they view, shape and interpret their linguistic environment.

### 2.6.3.2 *Cultural indicators*

Shrum (2017:1) holds that "the cultural indicators project consisted of three components: an *institutional process analysis* which focused on how media messages are produced and disseminated, a *message system analysis* focusing on what actual messages were conveyed by the media, and a *cultivation analysis* which is central on how exposure to media messages influences recipients' conceptions of the real world". For the interest of this study, the *cultivation analysis* is explored.

Mosharafa (2015) and Morgan and Shanahan (2015) state that through cultivation analysis, Gerbner aimed to identify, classify and evaluate the most repeated message patterns of mass media. This looks at the '*what and how*' element of the outputs of the media. They further explain that cultivation analysis tries to establish effect comparison between people who extensively spend time on the media and get much exposure, with those who spend less and receive lesser exposure.

Different levels of usage and exposure to social media language might also result in dissimilar levels of effects in relation to the influence of social media on how learners write Sepedi in school. Thus, the cultivation analysis suggests that the linguistic behaviour of learners who engage immensely on social media platforms tends to be affected more than those whose participation is less (Bryant & Zillmaan, 2002). Consequently, Navzat (2018) adds that the message system derived from the mass media usually produces worldviews that would later become a reality and distorts people's judgement. This implies that the linguistic behaviour acquired by users on social media might later become a reality of how they linguistically behave in other contexts (such as school) because of linguistic acculturation.

### **2.6.3.3 Cultivation and Resonance**

Navzet (2018:1) states that "one of the biggest parts of cultivation theory is resonance which focuses on creating pseudo-realities parallel with everyday life. Social media platforms enable people to create a profile where they can appear as they want to be, talk like they want to". The profile encompasses the linguistic behaviour since social media platforms allow people to write as they want, without anyone marking their language grammar.

## **2.7 SUMMARY**

This chapter presented the literature about the impact of social media. It showed that textspeak dominates the social media platform. Many scholars decry the use of textspeak in conventional writing and argue that it poses risk to learners' and students' language development. The accessed literature indicated that the impact of social media and textspeak is mostly explored in the English language and other Indo-European languages. The available literature shows that the impact of textspeak has not been or rather extensively explored in South African Bantu languages such as Sepedi (Sesotho sa Leboa), Setswana, isiZulu, isiXhosa, IsiNdebele, siSwati, Xitsonga, Tshivenda, and Afrikaans as a language which is classified as a European language is also not explored in detail. Lastly, the theoretical framework is presented to guide the researcher's conceptualisation of the research phenomenon. This included the Social Cognitive Theory (SCT), Language Management Theory and Cultivation Theory.

## CHAPTER 3

### RESEARCH METHODOLOGY

#### 3.1 INTRODUCTION

This chapter presents the research methods (a research plan) followed in addressing the problem of the research study and finding answers to the research questions. There are seven aspects covered in the research plan: philosophical worldviews (research paradigms); research approaches; research designs; population and sampling; research instruments; data analysis and analytical framework; ethical consideration; and quality criteria.

These research methods are explained as tools and techniques used in doing research and its range of tools to be used for different types of inquiry (Walliman, 2011). These are various ways used to collect samples, data and to find solutions to the research problems and questions. These are specific ways of studying the research phenomenon to discover new information about it or understand it better (retrieved October, 2018, from <https://dictionary.cambridge.org/dictionary/english/research-method>).

#### 3.2 PHILOSOPHICAL WORLDVIEW (RESEARCH PARADIGM)

Blaikie and Priest (2019:105) highlight that:

Social research is usually conducted against a background of some tradition of theoretical and methodological ideas. These traditions are referred to here as paradigms. They embody not only theoretical ideas but also ontological and epistemological assumptions. These assumptions provide the foundation and orientation that all social research requires.

Creswell and Creswell (2018:5) refer to research paradigms as philosophical worldviews; and they argue that “although philosophical ideas remain largely hidden in research, they still influence the practice of research and need to be identified”. They refer to them as ‘worldviews’ to indicate that they are a basic set of beliefs that guide the action of research. In addition, Given (2008:591) pronounces that “paradigms

determine how members of research communities view both the phenomena, their particular community studies and the research methods that should be employed to study those phenomena”.

Blaikie and Priest (2019), Creswell and Creswell (2018), Creswell (2014) and (Scotland, 2012) recognise the following philosophical worldviews (research designs):

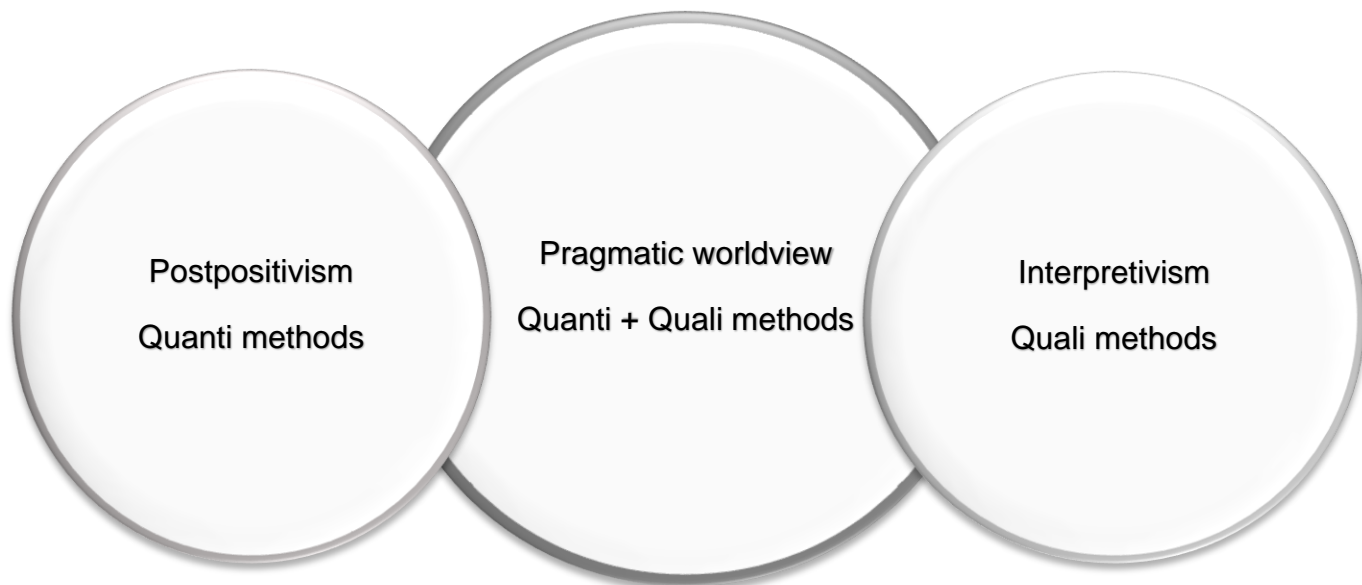
- Pragmatic worldview;
- Critical worldview;
- Classical hermeneutics;
- Transformative worldview;
- Postpositivist / Positivist paradigm worldview; and
- Interpretivist / Constructivist worldview.

### **3.2.1 Pragmatic worldview**

Creswell (2014) highlights the significance of focusing attention on the research problem in social science research, and makes use of pluralistic approaches to derive knowledge about the problem. According to Creswell and Creswell (2018:10), pragmatism provides, but is not limited to, the following philosophical basis for research:

- Pragmatism is not committed to any one system of philosophy and reality. This applies to mixed methods research in that the inquirers draw liberty from both quantitative and qualitative assumptions when they engage in their research;
- An individual researcher has freedom of choice. Moreover, researchers are free to choose methods, techniques and procedures of research that best meet their needs and purpose;
- Pragmatists do not see the world as an absolute unity. In a similar way, mixed methods researchers look to many approaches of collecting and analysing data rather than subscribing to only one way (e.g., quantitative, or qualitative); and
- Pragmatism opens the door to multiple methods, different worldviews and different assumptions.

The following diagram illustrates the pragmatic worldview, and how postpositivism and interpretivism come together:



**Figure 12: Mixed worldviews for mixed-methods research**

The illustration in Figure 12 above shows the pragmatic worldview as a mixture of postpositivism and interpretivism worldviews; this results in a single but combined philosophical worldview. This allows the researcher to approach research using both philosophical standpoints concurrently. Scholars such as Given (2008:529) argue that “certain social science fields actually require multiple paradigms to be operative in the field at any time; and problems and phenomena focused on in certain fields are so complex that they can be addressed adequately only if they are viewed and researched from a variety of paradigmatic perspective”. So, the researcher’s deep-thinking and the understanding of the research problem is framed within the grounds of the pragmatic worldview, which results from the combination of multiple paradigms (postpositivism and constructivist/ interpretivist).

### **3.2.2 Critical worldview**

Tracy (2013:42) describes critical research as research which “is based on the idea that thought is fundamentally mediated by power relation and that data cannot be separated from ideology – a set of doctrines, myths, and beliefs that guide and have power over individuals, groups, and societies”. Du Plessis (2020) also view critical worldview (critical theory) as a philosophy which is oriented towards critiquing and changing society. Such paradigm is suitable for action research and critiquing ideology.

### **3.2.3 Classical hermeneutics**

Tracy (2013:42) explains that “researchers using a hermeneutical method examine talk or text by empathetically imagining the experience, motivations, and context of the speaker/author, and then by engaging in a circular analysis that alternates between the data text and the situated scene”. Even more, Merriam and Tisdell (2016) argue that the hermeneutic worldview focuses on interpretation with special attention to context and original purpose. Again, it offers a perspective for interpreting legends, stories and other forms of text. Importantly, it seeks to know what the author wanted to communicate.

### **3.2.4 Transformative worldview**

According to Creswell and Creswell (2018:9):

A transformative worldview holds that research inquiry needs to be intertwined with politics and political change agenda to confront social oppression at whatever level it occurs. Thus, the research contains an action agenda for reform that may change lives of the participants, the institution in which individuals work or live, and the researcher’s life.

This type of worldview engages trending social issues, and the sole purpose is always around societal transformation. In Given’s (2008) views, the transformative worldview (transformational method) is used to inspire positive social change. In this paradigm, researchers adopt transformational methodologies in their pursuit of social justice, socioeconomic or cultural equity, empowerment of marginalised individuals, or actions taken in a process of exposing and resisting hegemonic power structures.

### **3.2.5 Postpositivism (positivism) worldview**

Blaikie and Priest (2019:106) believe that:

In postpositivism the reality is regarded as consisting of discrete events that can be observed by the human senses. The only knowledge of this reality that is acceptable is that which is derived from experience. The language used to describe this knowledge consists of concepts that correspond to real objects, and the truth

of statements in this language can be determined by observations that are uncontaminated by any theoretical notions.

The other view is that “the postpositivist assumptions have presented the traditional form of research, and these assumptions hold true more for quantitative research than qualitative research” (Creswell & Creswell, 2018:6). This worldview is called postpositivism because it represents the thinking after positivism, challenging the traditional notion of the absolute truth of knowledge and recognising that when studying the behaviour and actions of humans, we cannot be positive about our claims of knowledge.

In his assertion, Creswell (2014: 36) argues that:

Postpositivists hold a deterministic philosophy in which causes (probably) determine effects or outcomes. Thus, the problems studied by postpositivists reflect the need to identify and assess the causes that influence outcomes, such as found in experiments. It is also reductionistic in that the intent is to reduce the ideas into a small, discrete set to test, such as the variables that comprise hypotheses and research questions. The knowledge that develops through a postpositivist lens is based on careful observation and measurement of the objective reality that exists “out there” in the world. Thus, developing numeric measures of observations and studying the behaviour of individuals becomes paramount for a postpositivist.

In positivism, the research seeks to develop true and relevant statements, ones that can explain the situation of concern or that describe the causal relationships of interest. In quantitative studies, researchers advance the relationship among variables and pose this in terms of questions or hypotheses (Creswell, 2014).

Tracy (2013:39) argues that the purpose of a postpositivist (positivist) researcher is to observe, measure, predict empirically and build tangible, material knowledge in order to provide a clear answer to the research question(s). This is done using multi-methods (focus groups, questionnaires and documents) to understand the reality that exists out there about the world (specific context of the research).



### 3.2.6 Interpretivism (constructivism)

According to Creswell (2014:37), social constructivists believe that:

Individuals seek understanding of the world in which they live and work. Individuals develop subjective meanings of their experiences—meanings directed toward certain objects or things. These meanings are varied and multiple, leading the researcher to look for the complexity of views rather than narrowing meanings into a few categories or ideas. The goal of the research is to rely as much as possible on the participants' views of the situation being studied. The questions become broad and general so that the participants can construct the meaning of a situation, typically forged in discussions or interactions with other persons. The more open-ended the questioning, the better, as the researcher listens carefully to what people say or do in their life settings.

Tracy (2013:40) explains the nature of reality by stressing that:

From an interpretive point of view – which is also termed *constructivist* or *constructionist* – the reality is *not* something “out there,” which a researcher can clearly explain, describe, or translate into a research report. Rather, both reality and knowledge are constructed and reproduced through communication, interaction, and practice. Knowledge about reality is therefore always mediated through the researcher.

Blaikie and Priest (2019:107) argue that “in Interpretivism, social reality is regarded as the product of its inhabitants; it is a world that constituted from the meaning participants produce and reproduce as a necessary part of their everyday activities together”. Scotland (2012:10) asserts that “the ontological position of interpretivism is relativism. Relativism is the view that reality is subjective and differs from person to person. Our realities are mediated by our senses and without consciousness the world is meaningless”. In the interpretivist worldview, the researcher's task is to attempt to understand the data from participants' subjective perspectives. The focus is on the meanings and interpretations in order to explore, explain, uncover phenomenon and

generate new theoretical insights (Christensen, Johnson & Turner, 2011; Liamputtong, 2009).

Moreover, Scotland (2012) argues that language does not passively label objects but actively shapes and moulds reality; thus, the reality is constructed through the interaction between language and aspects of an independent world. Scotland (2012:12) takes the view that:

Interpretive methods yield insight and understandings of behaviour, explain actions from the participant's perspective, and do not dominate the participants. Examples include open-ended interviews, focus groups, open-ended questionnaires, open-ended observations, think-aloud protocol, and role-playing.

In this study, the researcher was guided by his own interpretations of the research phenomenon, and by engaging with the nature of the reality (ontology). The understanding of the research problem or the phenomenon was structured according to the researcher's understanding of the nature of reality (epistemology) and how participants or study units guided the interpretation of the research. This understanding or interpretation may differ slightly or extremely from one researcher to the other. Thus, different researchers might interpret the reality in different ways, depending on their individual inferences or their understanding of the research context.

Moreover, participants were also placed at the centre of the research since they were the inhabitants of the research context; and their experiences and views became vital to the researcher's solid understanding of the research problem.

This study positioned itself within the interpretivism/constructivism worldview since its aim was to understand, describe and interpret language usage on social media and investigate its possible impact on Grade 10 and 11 learners' classroom writing of the Sepedi language. This approach also assisted the researcher to construct understanding and knowledge through the analysis and interpretation of Grade 10 and 11 learners' classroom activities written in Sepedi. Moreover, this worldview positioned this study well within the qualitative research approach because the researcher constructed knowledge, rather than finding it (Merriam & Tisdell, 2016). This construction was socially established through engagement with social media

platforms, Sepedi teachers, and Grade 10 and 11 learners and the interpretation of their written work.

### **3.3 RESEARCH DESIGN AND STRATEGIES**

According to Litosseliti (2018), Blaikie and Priest (2019), Creswell and Creswell (2019); Kumar (2019) and Du Plessis (2020), there are three types of research designs, which are quantitative, qualitative and mixed methods. Creswell (2014:32) suggests that:

The three approaches are not as discrete as they first appear. Qualitative and quantitative approaches should not be viewed as rigid, distinct categories, polar opposites, or dichotomies. Instead, they represent different ends on a continuum. A study tends to be more qualitative than quantitative or vice versa and a result mixed methods research resides in the middle of this continuum because it incorporates elements of both qualitative and quantitative approaches.

#### **3.3.1 Qualitative research inquiry**

According to Crossman (2020), qualitative research method produces descriptive data which the researcher will interpret through the application of rigorous and systematic methods of transcribing, coding and analysis of trends and themes. McCusker and Gunaydin (2015:1) state that “qualitative research is characterised by its aims, which relates to understanding some aspects of social life and its methods which (in general) generate words, rather than numbers, as data for analysis”. In addition, Kumar (2014:103) points out that:

The main focus in qualitative research is to understand, explain, explore, discover and clarify situations, feelings, perceptions, attitudes, values, beliefs and experiences of a group of people. The study designs are therefore often based on deductive rather than inductive logic, are flexible and emergent in nature, and are often non-linear and non-sequential in their operationalization.

In expanding the discussion around the qualitative research inquiry, Kumar (2019:16) states that:

Qualitative approach is embedded in the philosophy of empiricism; follows an open, flexible and unstructured approach to inquiry; aims to explore diversity rather than to quantify; emphasises the description and narration of feelings, perceptions and experiences rather than their measurements; and communicates findings in a descriptive and narrative rather than analytical manner placing no or less emphasis on generalisations.

In addition, Creswell (2014:234) holds that “qualitative researchers tend to collect data in the field at the site where participants experience the issue or problem under study”. This implies that the researcher does not need a laboratory to test the participants. Questionnaires are also not conducive in this kind of research. In this inquiry, the researchers collect data by themselves through examining documents, observing behaviour, or interviewing participants”.

In characterising qualitative research, Creswell and Creswell (2018) argue that qualitative research studies take place in the natural setting of participants, where the researchers are seen as key instruments since they collect data themselves by examining documents, observing behaviour, or interviewing participants. The data are often collected through multiple sources of data rather than relying on one source.

### **3.3.2 Quantitative research inquiry**

Addo and Eboh (2014) describe the quantitative research method as a method of measuring or quantifying a phenomenon. All data or variables identified are analysed in numerical form. Litosseliti (2018) holds that quantitative research is a kind of research method that enables the researcher to compare relatively large numbers of things/people by applying a comparatively easy index. In addition, Tracy (2013: 36) defines quantitative research inquiry by stating that “it is the research method which uses measurement and statistics to transform empirical data into numbers and to develop a mathematical model that quantifies behaviour”. It is also Tracy’s (2013:24) view that “quantitative research transforms data – including conversations, actions, media stories, facial twitches, or any other social or physical activity – into numbers.

Qualitative methodologies employ measurement and statistics to develop mathematical model and predictions”. So, the difference between qualitative and quantitative research inquiries is that the qualitative inquiry is based on producing narrative end product; whilst quantitative research inquiry focuses on the generation of statistical findings.

### **3.3.3 Mixed-methods inquiry**

Du Plooy-Cilliers, Davis and Bezuidenhout (2014:33) hold that “mixed-methods research combines methods associated with both quantitative and qualitative research, where the aim is for quantitative and qualitative methods to supplement each other”. Mixed-methods research is applied in a way of increasing the validity and reliability of the study. In mixed-methods research, the researcher gathers both quantitative and qualitative data and make integrated interpretations based on the combined strengths of both sets of data to understand the problem of the research (Snelson, 2016).

Venkatesh, Brown and Sullivan (2014:437) explain that mixed-methods research has the following advantages:

- It enables the researcher to simultaneously address confirmatory and explanatory research questions and therefore, evaluate and generate theory at the same time;
- It enables the researcher to provide stronger inferences than a single method or worldview; and
- It provides an opportunity for the researcher to produce a greater assortment of divergent and/or complementary views. This is the case because when used in combination, quantitative and qualitative methods complement each other and allow for a robust analysis.

Moreover, in the same manner, Blaikie and Priest (2019:214) have put forward the following characteristics which show the benefits of a mixed-methods approach:

- Strengths of one method offset weakness in other methods;
- Provide more comprehensive evidence;

- Help answer research questions that cannot be answered by one method alone;
- Encourages researchers with different views (and skills) to collaborate;
- Encourages the use of multiple paradigms; and
- In practical as the researcher is free to use all possible methods.

Graff (2016:54) adds to the mixed methods sampling design by stating that:

Mixed methods sampling requires an understanding and acknowledgment of the sampling strategies that occur in QUAN and QUAL research. Probability sampling techniques are used most often in QUAN research to obtain a sample that most accurately represents the entire population. Purposive sampling technique is used mainly in QUAL research to select participants or other units of study who can provide or yield data that will address the research questions.

This study adopted the qualitative research inquiry because its main pursuit was to discover and describe the impact of social media on the writing of Sepedi in schools. In addition, this inquiry was put in place because the research questions needed to be answered qualitatively. This is the reason why the study collected qualitative data from Facebook and Twitter and learners' written work, and through the use of focus group interviews and telephonic interviews, rather than quantitative data in the form of numbers and statistics (Ravitch & Carl, 2016; Flick, 2014). This further allowed the researcher to engage social media platforms and learners' written work, as a natural setting where language usage takes place; and to qualitatively examine documents (textual data), and to observe and describe language behaviour, and interview participants (Creswell & Creswell, 2018).

Qualitative research needs to apply different strategies such as exploratory, explanatory, and descriptive strategies to make relevant decisions and do logical interpretations (Creswell & Plano Clark, 2011; Kumar, 2019). The researcher adopted descriptive and exploratory strategies to explore the impact of social media on Grade

10 and 11 learners and to unpack the language usage in the classroom; and to investigate the correspondence between social media language and language produced by learners in the classroom. Kumar (2014) holds the view that descriptive and exploratory strategies help the researcher to systematically describe and explore language usage on social media, its impact on learners in the classroom and to explore teachers' views about language usage in the classroom.

### **3.4 POPULATION AND SAMPLING**

Creswell and Plano Clark (2011:172) lead the discussion by stating that:

To address a research question or hypothesis, the researcher engages in a sampling procedure that involves determining the location or site for the research, the participants who will provide data in the study and how they will be sampled, the number of participants needed to answer the research questions, and the recruitment procedures for participants.

Waller, Farquharson and Dempsey (2016:62) add by defining sampling as “the process of selecting participants, cases and/or location(s) for your study”.

In Kumar's (2014:177) terms:

Sampling is the process of selecting a few (a sample) from a bigger group (the sampling population) to become the basis for estimating or predicting the prevalence of an unknown piece of information, situation or outcome regarding the bigger group. A sample is a subgroup of the population you are interested in.

According to Singh (2014), sampling must include the study population, sampling procedure and sample size. Waller, Farquharson, and Dempsey (2016:62) also argue that “sampling involves the process of selecting participants, cases and/or location(s) for your study. Your sampling strategy is intimately related to the goals of your research and the paradigm within which it is operating”. This means that a chosen sample or sampling strategy should be related to philosophical worldview(s). The purpose of sampling the combination of qualitative and quantitative methods is to draw

inferences about the group from which the sample is selected and to gain in-depth knowledge about a situation (Kumar, 2014).

### **3.4.1 Population**

Kumar (2019:292) holds that “population refers to the entire group, such as families living in an area, clients of an agency, residence in a community, members of a group, people belonging to an organisation about whom you want to find out about through your research endeavour”. Sampling population refers to the description of the data source which includes people, documents, events and institutions (Singh, 2014). Study population describes the universal units of analysis from which a sample can be drawn (Van Rijnsoever, 2017). Krathwohl (1998:160) defines the population as “the piece of the world to which we wish to generalise. Populations are made up of units, usually, in social science research the units are people or behaviours; the sample is drawn there”. In this way, it means that the researcher uses accessible units to understand the ontological state of the phenomenon or to answer the research question(s). In this study, the population were Sepedi learners and their written work, Sepedi teachers and social media platforms. The selection of learners was based on a school grade, written samples from assessment activities in the form of essay type assessments, and selected teachers teaching the Sepedi language subject in both Grade 10 and 11.

### **3.4.2 Sampling components**

According to Given (2008), sampling must include the following:

- The sampling size, and
- The sampling strategy and sampling technique.

However, it is important to note that sample size and strategy do not always play a significant role in the selection of a sample for qualitative study (Tracy, 2013) because the main aim of a qualitative study is to explore a phenomenon. Consequently, if samples are selected carefully, even it is just a small sample, accurate description will still emerge from the information obtained (Kumar, 2019).



### **3.4.2.1 Sample frame and size**

Sim, Saunders, Waterfield, and Kingstone (2018) and Creswell and Plano Clark (2011) argue that a rigorous study should consider a good sample size in terms of how it will reach data saturation or meet statistical tests. On that note, Creswell (2014:269) also points out that:

Unquestionably, the data for the qualitative data collection should be smaller than that of the quantitative data collection. This is because the aim of the data collection for qualitative data is not only to locate and obtain information from a small sample, but to also gather extensive information from the sample; whereas, in quantitative research, a large  $N$  is needed in order to conduct meaningful statistical tests.

Malterud, Sierma and Guassora (2016) add that a commonly stated principle for determining sample size in a qualitative study is that the data should be sufficiently large and varied to elucidate the aims of the study. Large samples allow the researcher to draw more reliable inferences about the behaviour of the whole population (Buchstaller & Khattab, 2013). As a result, this study collected data from 60 written samples, 17 Sepedi teachers, 20 Sepedi learners from both Grade 10 and 11, and two social media platforms (Facebook and Twitter).

Morse, Barret, Mayan, Olson and, Spiers (2002:118) believe that “an appropriate sample consisting of the best participants in terms of knowledge of the research topic ensures efficient and effective saturation of categories, with optimal quality data and minimum dross”. So, in this study the researcher collected enough written samples, interviewed enough teachers, and gathered an adequate number of digital texts from social media platforms in order to have a detailed understanding of the impact of social media on the writing of Sepedi in the classroom.

Even though the researcher had a predetermined sample size, the data collection was guided by saturation. Tracy (2013) argues that in qualitative research, the researcher stops the data collection process when new information is no longer emerging. Likewise, in this study data saturation (redundancy) was used as a technique to determine sample size.

### **3.4.2.2 Sampling strategy/method and sampling technique**

Kumar (2019) and Merriam and Tisdell (2016) argue that most qualitative research studies adopt a non-random (non-probability sampling) design. This is usually coupled with purposive and convenience sampling techniques; with the view that “sampling is based on the assumption that the investigator wants to discover, understand, and gain insight and therefore must select a sample from which the most can be learned” (Merriam & Tisdell, 2016:96). A non-probability sampling design and purposive (also known as judgmental) technique was used in this study. In this study, non-random sampling and the purposive sampling technique were used to select research sites and participants. The convenience sample technique was used to select digital material (Twitter and Facebook). This type of sampling technique was relevant because the digital datasets were readily available, and it was possible for the researcher to collect them because of their convenient access (Van der Vyver, 2020).

Merriam and Tisdell (2016:96) state that “purposive sampling is based on the assumption that the investigator wants to discover, understand, and gain insight and therefore must select a sample from which the most can be learned”. In addition to this assertion, Creswell and Creswell (2018:262) argue that “the idea behind qualitative research is to purposefully select participants or sites (or documents or visual material) that will best help the researcher understand the problem and the research question”. Likewise, in this study Sepedi learners and their written samples, Facebook and Twitter, and Sepedi teachers were selected purposefully. This is because the researcher identified them as the most relevant samples to produce rich data which will help in understanding the impact of social media on the writing of Sepedi in the classroom. Where the research phenomenon is related to language, Buchstaller and Khattab (2013) argue that the samples must be selected based on their linguistic characteristics. As a result, learners were chosen because the researcher wanted to interrogate their language usage; the same criterion was used for social media platforms, because they were used in the study for the researcher to understand how the Sepedi language is used on them. Teachers were also included in the study because of their expertise and involvement in teaching the Sepedi language. Through this, it was possible for the researcher to explore the research problem and to answer the research questions. Since this study is not quantitative in nature, it accepts that

statistically rigorous representativeness is not a primary issue (Buchstaller & Khattab, 2013).

### **3.5 DATA COLLECTION METHODS**

Hays and Singh (2012:4) argue that “qualitative research often occurs in a natural setting with researchers spending extensive and intensive time collecting and analysing data”. Blanche, Durrheim and Painter (2014:47) also note that “qualitative researchers collect data in the form of written or spoken language, or in the form of observations that are recorded in language and analyse the data by identifying and categorising themes”. It makes use of various data collection tools which include observations, interviews, focus group, questionnaires, and documents (textual data) (Hays & Singh, 2012). Qualitative data collection methods were chosen because the researcher intended to explore the data conveyed through words rather than numbers (Merriam & Tisdell, 2016). Creswell and Creswell (2018) summarise the types of qualitative data collection methods as follows:

Data Collection Types	Options Within Types	Advantages of the Type	Limitations of the Type
Observations	<ul style="list-style-type: none"> <li>• Complete participant—researcher conceals role</li> <li>• Observer as participant—role of researcher is known</li> <li>• Participant as observer—observation role secondary to participant role</li> <li>• Complete observer—researcher observes without participating</li> </ul>	<ul style="list-style-type: none"> <li>• Researcher has a firsthand experience with participant.</li> <li>• Researcher can record information as it occurs.</li> <li>• Unusual aspects can be noticed during observation.</li> <li>• Useful in exploring topics that may be uncomfortable for participants to discuss.</li> </ul>	<ul style="list-style-type: none"> <li>• Researcher may be seen as intrusive.</li> <li>• Private information may be observed that researcher cannot report.</li> <li>• Researcher may not have good attending and observing skills.</li> <li>• Certain participants (e.g., children) may present special problems in gaining rapport.</li> </ul>
Interviews	<ul style="list-style-type: none"> <li>• Face-to-face—one-on-one, in-person interview</li> <li>• Telephone—researcher interviews by phone</li> <li>• Focus group—researcher interviews participants in a group</li> <li>• E-mail Internet interview</li> </ul>	<ul style="list-style-type: none"> <li>• Useful when participants cannot be directly observed.</li> <li>• Participants can provide historical information.</li> <li>• Allows researcher control over the line of questioning.</li> </ul>	<ul style="list-style-type: none"> <li>• Provides indirect information filtered through the views of interviewees.</li> <li>• Provides information in a designated place rather than the natural field setting.</li> <li>• Researcher's presence may bias responses.</li> <li>• Not all people are equally articulate and perceptive.</li> </ul>
Documents	<ul style="list-style-type: none"> <li>• Public documents—minutes of meetings or newspapers</li> <li>• Private documents—journals, diaries, or letters</li> </ul>	<ul style="list-style-type: none"> <li>• Enables a researcher to obtain the language and words of participants.</li> <li>• Can be accessed at a time convenient to researcher—an unobtrusive source of information.</li> <li>• Represents data to which participants have given attention.</li> <li>• As written evidence, it saves a researcher the time and expense of transcribing.</li> </ul>	<ul style="list-style-type: none"> <li>• Not all people are equally articulate and perceptive.</li> <li>• May be protected information unavailable to public or private access.</li> <li>• Requires the researcher to search out the information in hard-to-find places.</li> <li>• Requires transcribing or optically scanning for computer entry.</li> <li>• Materials may be incomplete.</li> <li>• The documents may not be authentic or accurate.</li> </ul>
Audiovisual digital materials	<ul style="list-style-type: none"> <li>• Photographs</li> <li>• Videotapes</li> <li>• Art objects</li> <li>• Computer messages</li> <li>• Sounds</li> <li>• Film</li> </ul>	<ul style="list-style-type: none"> <li>• May be an unobtrusive method of collecting data.</li> <li>• Provides an opportunity for participants to directly share their reality.</li> <li>• It is creative in that it captures attention visually.</li> </ul>	<ul style="list-style-type: none"> <li>• May be difficult to interpret.</li> <li>• May not be accessible publicly or privately.</li> <li>• The presence of an observer (e.g., photographer) may be disruptive and affect responses.</li> </ul>

Note: This table includes material adapted from Bogdan & Biklen (1992), Creswell & Poth (2018), and Merriam (1998).

**Figure 13: Qualitative Data Collection Types, Options, Advantages, and Limitations** (Creswell & Creswell, 2018)

Qualitative data consist of “direct quotations from people about their experiences, opinions, feelings, and knowledge” obtained through interviews; “detailed descriptions of people’s activities, behaviours, actions” recorded in observations; and “excerpts, quotations, or entire passages” extracted from various types of documents (Patton, 2015:14).

Documents (textual data), focus group interviews and interviews were used to collect data for this study. The use of multiple methods of data collection is called triangulation (Silverman, 2013). In describing triangulation, Merriam and Tisdell (2016:45) state that:

With regard to the use of multiple *methods* of data collection, for example, what someone tells you in an interview can be checked against what you observe on site or what you read about in documents relevant to the phenomenon of interest. You have thus employed triangulation by using three methods of data collection—interviews, observations, and documents. Triangulation using multiple sources of *data* means comparing and cross-checking data collected through observations at different times or in different places, or interview data collected from people with different perspectives or from follow-up interviews with the same people. *Investigator* triangulation occurs when there are multiple investigators collecting and analysing data.

### **3.5.1 Documents**

Merriam and Tisdell (2016:162) argue that:

Document is often used as an umbrella term to refer to a wide range of written, visual, digital, and physical material relevant to the study (including visual images). Artifacts are usually three-dimensional physical “things” or objects in the environment that represent some form of communication that is meaningful to participants and/or the setting.

On the other hand, written materials also play a significant role as a source of data collection as they provide insight into participants' experiences of the phenomenon. During the process of research, the researcher may collect qualitative documents. These may be public documents (e.g., newspapers, minutes of meetings, official reports) or private documents (e.g., personal journals and diaries, letters, e-mails), notes, lists, records, reports, blogs, Web pages and many more (Hays & Singh, 2012; Creswell & Creswell, 2018; Creswell, 2014; Given, 2008). Blanche et al. (2014) state that:

Documentary sources such as letters, newspapers articles, official documents, and books can be useful in all forms of qualitative research. Such materials are also particularly suitable for constructionist analysis, as they have an obviously "constructed" nature and are a means by which ideas and discourses are circulated in our society. In practical terms, using documentary sources is in some ways easier than doing interviews or participant observation. This is because one does not have to think on one's feet as in an interview, nor engage in the tedious process of transcribing everything.

In this study, the researcher collected Grade 10 and 11 learners' written essay work as documents. The written samples were used to explore how learners write the Sepedi language in the classroom. This data collection method was triangulated with the interviews and digital material, for data confirmation.

### **3.5.2 Digital materials**

Creswell and Creswell (2018:187) hold that "another category of qualitative data consists of qualitative audio-visual and digital materials (including social media materials). These data may take the form of photographs, art objects, videotapes, website main pages, e-mails, text messages, social media text, or any forms of sound". Moreover, Silverman (2013:426) indicates that "more recently, with the expansion of social networking, the internet has become a crucial medium of largely text-based communication". This allows researchers to investigate textual data such as social media statuses, hash tags and interactions between social media interlocutors. This study collected qualitative digital material in the form of social media texts from

Facebook and Twitter. The textual material consisted of social media interactions where the Sepedi language and its dialects (Setlokwa, Selobedu and Sepulana) were used as medium of communication.

### **3.5.3 Interviews**

According to Kumar (2019:220) “interviewing is a commonly used method of collecting information from people. It involves an interviewer reading questions to respondents and recording their answers. Interview can be executed through face to face or telephonically”. Tracy (2013:139) also differentiates interview types by arguing that “some interviews are tightly structured, ordered, and planned, whereas others are free-flowing spontaneous and meandering”. Merriam and Tisdell (2016:110) outline the following characteristics of semi-structured interviews:

- Interview guide includes a mix of more and less structured interview questions;
- All questions are used flexibly;
- Usually, specific data is required from all respondents;
- Largest part of interview is guided by list of questions or issues to be explored; and
- No predetermined wording or order.

This study used semi-structured interviews and was guided by the above-mentioned characteristics. Semi-structured interviews were opted for because they are more flexible and organic in nature. The researcher (as an interviewer) entered the conversation with flexible questions and probes that guided the conversation. This less structured interview guide was meant to stimulate discussion rather than dictate it (Tracy 2013; Merriam & Tisdell, 2016).

#### **3.5.3.1 Interviews techniques**

Creswell and Creswell (2018: 263) brought forward the element of interview techniques by stating that:

In qualitative interviews, the researcher conducts face-to-face interviews with participants, telephone interviews, or engages in

focus group interviews with six to eight interviewees in each group. These interviews involve unstructured and generally open-ended questions that are few in number and intended to elicit views and opinions from the participants.

The interview techniques for this study was done through telephone and focus group interviews. The telephone interview technique was used to gather information from Sepedi teachers, and the focus group interview technique became useful in the collection of information from Grade 10 and 11 learners.

*a. Telephone interviews*

The interviews for this study relied much on telephone interviews. Due to COVID-19 reasons, it was not possible for the researcher to have face-to-face interviews; however, the telephone interview technique became useful. This technique also offered anonymity to participants, and allowed them to talk freely, openly and honestly (Given, 2008). The researcher had an interview schedule which guided the interview process. Nonetheless, the interview schedule just served as a guideline rather than a fixed list of questions. Through the semi-structured nature of the interviews, the researcher used open-ended questions throughout the process. As a result, it was easy to ask follow-up questions, and interviewees got an opportunity to express themselves as clearly as possible.

*b. Focus group interviews*

The researcher planned to do 10 focus group interviews with Grade 10 and 11 learners; however, due to COVID-19, only two focus group interviews were done. The focus groups were done face-to-face with learners prior COVID-19. These focus groups were constituted by 10 learners each; each group was formed by 5 Grade 10, and 5 Grade 11 learners. The focus group interview technique was used because according to Patton (2015), this kind of data collection technique allows the respondents to share views as a collective. Likewise, Litosseliti (2018) explains that focus groups are more functional in the collection of primary data and the examination of participants' shared understanding of everyday life and everyday use of a language and culture of a group. Indeed, the focus group interview allowed the researcher to understand Grade 10 and 11 learners' views regarding the impact of social media on



their writing of the Sepedi language in the classroom. The researcher could not rely only on teachers' views about learners' writing of Sepedi in the classroom. It was also not enough to make assumptions based on the possible relationship between social media language and what appears in learners' written samples. Focus groups became instrumental in confirming and disconfirming other data sets. The researcher played a role as a moderator, and learners engaged in robust discussions. Through these discussions, learners opened-up about their social media language usage, how their peers use language on social media and how it affects their writing of Sepedi in the classroom.

### **3.6 DATA ANALYSIS**

Merriam and Tisdell (2016:195) describe the data analysis process as “the classification and interpretation of linguistic (or visual) material to make statements about implicit and explicit dimensions and structures of meaning-making in the material and what is represented”. In similar view, Liamputtong (2013) and Creswell (2014) note that data analysis involves the process of turning raw data into evidence-based interpretation and marking logic out of texts through a deeper understanding of data. Thus, the key objective of data analysis is to get an in-depth understanding of the collected information. The qualitative data analysis may also be understood as:

The interpretation and classification of linguistic (or visual) material with the following aims: to make statements about implicit and explicit dimensions and structures meaning-making in the material and what is represented in it. Meaning-making can refer to subjective or social meaning. Often qualitative data analysis combines rough analysis of the material (overview, condensation, summaries) with detailed analysis (development of categories or hermeneutic interpretation) (Flick, 2014:370).

So, since the main purpose of data analysis is to make sense out of raw data (Creswell & Creswell, 2018), in this study, the researcher navigated through the data collected from digital material, and through interviews and documents, to make sense out of it. The sole purpose of this was to unpack the data, and to answer the research questions and to find answers to the research problem.

### **3.6.1 Types of data analysis**

Various data analysis procedures are recognised in qualitative research. These include content analysis (quantitative and qualitative), thematic analysis, narrative analysis, discourse analysis, semiotic analysis and document analysis (Liamputtong, 2013; Bowen, 2009; Given, 2008). This study used thematic and document analysis as analytical methods. Thematic analysis was used to analyse digital material collected from Facebook and Twitter, and interviews (for both interviews done with Sepedi teachers and the focus groups done with learners) and document analysis were used as lenses to scrutinise learners' written work.

#### **3.6.1.1 Thematic analysis**

In explaining thematic analysis, Given (2008:867) states that:

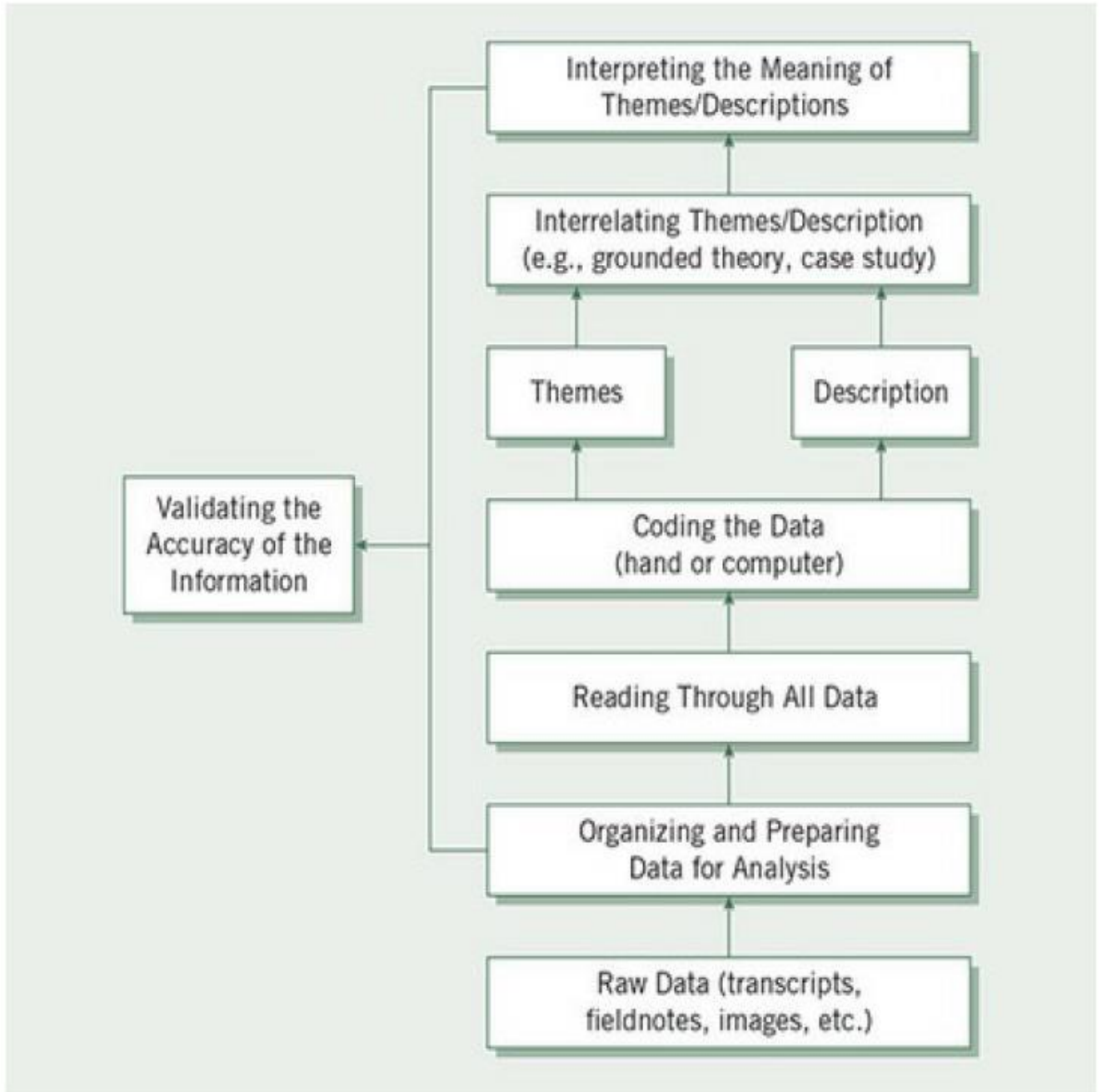
Thematic analysis is a data reduction and analysis strategy by which qualitative data are segmented, categorized, summarized, and reconstructed in a way that captures the important concepts within the data set. Thematic analysis is primarily a descriptive strategy that facilitates the search for patterns of experience within a qualitative data set; the product of a thematic analysis is a description of those patterns and the overarching design that unites them.

According to Kumar (2019), after the collection of data, the researcher will start by carefully scrutinising it in search for themes; assign codes to the themes for the sake of logic; go through the interview transcripts to classify the responses; and finally, make a general statement in the research report by integrating the emerged themes. Ahmed and Du Plessis (2020) and Given (2008) also agree that thematic analysis is an analytical method in qualitative research which is appropriate when the researcher wants to identify themes or patterns of meaning. These themes or patterns are not just identified by counting word frequency. This process requires a thorough scrutiny of the raw data so that all aspects of the data are fully explored. Creswell and Creswell (2018:269) argue that "these themes are the ones that appear as major finding in qualitative studies and are often used as headings in the findings section of studies (or in the findings section of a dissertation or thesis)".

Consequently, to understand the impact of social media on the writing of Sepedi, the researcher unpacked and thoroughly analysed the collected data. Through this analysis, data were grouped into main and subcategories or themes. These themes were generated based on the similarity of responses across participants' responses, document analysis and the echoing of linguistic elements from digital materials. The literature review also played an important role in the construction of themes. Creswell and Creswell (2018:269) outline the following steps in the data analysis process:

- **STEP 1:** Organise and prepare the data for analysis;
- **STEP 2:** Read or look at all the data;
- **STEP 3:** start coding the data;
- **STEP 4:** Generate a description and themes; and
- **STEP 5:** Represent the description and themes.

These steps are complemented by the following figure (Figure 14).



**Figure 14: Data Analysis in Qualitative Research** (Creswell & Creswell, 2018: 269)

The analytical process illustrated in Figure 14 above shows a step-by-step process on how the data are analysed. Within this study, a similar process was followed. After the collection of data, the researcher organised and prepared the raw data for analysis. The next step was to thoroughly read through the data to make sense out of it. Then the researcher started with the coding of the data by writing representative themes which categorised the data. Finally, a description and interpretation of the generated themes was done.

### **3.6.1.2 Document analysis**

According to Bowen (2009:27), document analysis is:

A systematic procedure for reviewing or evaluating documents – both printed and electronic (computer-based and Internet-transmitted) material. Like other analytical methods in qualitative research, document analysis requires that data be examined and interpreted in order to elicit meaning, gain understanding, and develop empirical knowledge.

Document analysis is used as an analytical method in which documents are interpreted. Its analysis usually adopts content analysis and thematic analysis; and the information is usually coded into themes (O’Leary, 2014). Given (2008:230) adds that:

The standard approach to the analysis of documents focuses primarily on what is contained within them. In this frame, documents are viewed as conduits of communication between, say, a writer and a reader-conduits that contain meaningful messages. Such messages are usually in the form of writing but can engage other formats such as maps, architectural plans, films, and photographs.

In this study, document analysis adopted some form of thematic analysis wherein written errors identified in Grade 10 and 11 learners’ written samples were grouped into themes. The process of document analysis was guided by the document analysis schedule which outlined the focus of the analysis.

## **3.7 ETHICAL CONSIDERATIONS**

According to Creswell (2013), research often involves collecting data from people or about people; therefore, researchers need to protect their research participants; develop a trust with them; promote the integrity of research; guard against misconduct and impropriety that might reflect on their organisations or institutions; and cope with new challenging problems. These ethical issues should be ensured prior, during and after the collection of data. Prior to the proceedings of the research, the researcher needs to apply to the institutional review board to obtain the necessary permission (Creswell & Creswell, 2018).

A researcher should hand in a consent form for participants to complete before taking part in the study; and pressure should not be put to participants for the signing of consent forms. The purpose of the study should be revealed to the respondents (Maruster & Gijsenberg, 2013; Creswell, 2013). According to Maruster and Gijsenberg (2013:69), “the proposed condition for anonymity and confidentiality should be given particular thoughts and made very clear to participants”. This means that whatever kind of information which is accumulated during data collection, the respondents’ identity should remain anonymous. In addition, Kumar (2014) holds the view that sharing information about participants is unethical. Thus, the information provided should be kept anonymous, and the identities of participants must also be protected. In this study, anonymity and protection of participants’ identities was ensured. It is only the researcher and the supervisor who know the names of schools where data were collected. Participants were advised not to mention their names during the interviews. On the collected learners’ written samples, names were removed to protect learners’ identity. Data collected on Facebook and Twitter were also made unidentifiable by hiding users’ names.

Creswell and Creswell (2019) argue that ethical issues need to be considered prior to, during and after the research process. In ensuring good ethical practice, Creswell and Creswell (2019:147) believe that “a researcher need to have participants sign informed consent forms agreeing to the provisions of the study before they provide data. The form must contain a standard set of elements that acknowledges protection of human rights”. According to Sarantakos (2005) the consent form must also include the following :

- Identification of the researcher;
- Identification of the sponsoring institution (if available);
- Identification of the purpose of the study;
- Identification of the benefits for participating (if available);
- Identification of the level and type of participant involvement;
- Notation of risks to the participant (if available);

- Guarantee of confidentiality to the participant;
- Assurance that the participant can withdraw at any time; and
- Provision of names of persons to contact if questions arise.

In considering ethical issues, prior to the collection of data, the researcher obtained approval from relevant authorities; thus, Limpopo Provincial Department of Education. The Departmental approval gave the researcher access to schools in Capricorn and Sekhukhune Districts. Consequently, it was possible for the researcher to get hold of teachers, and learners their written work. Teachers were given information sheet so that they can understand what the study entails. The information sheet was accompanied by consent forms. Teachers had to sign the consent form to indicate that they were willing to partake in the study. Learners were also given assent forms to fill, to show that they agree to participate in the study. Since learners in Grades 10 and 11 were still minors, letters were sent to their parents to get approval for their children to participate in the study.

This process was followed because Creswell and Creswell (2018:144) highlighted that “researchers need to protect their research participants; develop a trust with them; promote the integrity of research; guard against misconduct and impropriety that might reflect on their organisations or institutions; and cope with new, challenging problems”.

### **3.8 QUALITY CRITERIA**

According to Du Plooy-Cilliers et al. (2014) and Kumar (2019), whenever a researcher wants to produce trustworthy findings, the following criteria must be considered: credibility, transferability, dependability and confirmability. These criteria are ensured to make sure that the study produces valuable and trustworthy results without bias. These criteria are applicable to qualitative studies within the constructivism paradigm where the quality and goodness of an enquiry is judged by its trustworthiness and authenticity (Kumar, 2014).

#### **3.8.1 Credibility**

Du Plooy-Cillier et al. (2014:258) are of the view that “credibility refers to the accuracy with which the researcher interpreted the data that was provided by the participants”.

Flick (2014:356) supports that “credibility refers to the documentation, the reliability of the producer of the document, the freedom from errors”. Flick (2014:356) states that credibility in research is brought by the answering of the following questions:

- Did the research achieve intimate familiarity with the setting or topic?
- Are data enough to merit the researcher’s claims, considering the range, number, and depth of observations contained in the data?
- Did the researcher make systematic comparisons between observations and categories?
- Do the categories cover a wide range of empirical observation?
- Are there strong logical links between the gathered data and the researcher’s arguments and analysis?
- Did the research provide enough evidence for the claims to allow the reader to form an independent assessment and agree with the claims?

O’Leary (2014:49) argues that:

Credibility is the integrity in the production of knowledge. Outside the research world credibility can come from that which is believable, plausible, likely, probable, or realistic. But within the research world, credibility takes on a more specialized meaning and is demonstrated by a range of indicators such as reliability, validity, authenticity, neutrality, and auditability. Such indicators point to research that has been approached as disciplined rigorous inquiry and is therefore likely to be accepted as a valued contribution to knowledge.

Given (2008:138) also asserts that:

One of the responsibilities of any qualitative researcher is to create a high level of consistency in the article. For example, the readers and research participants should see why a particular research model was used and why the participants were selected for the



study. The data analysis process should also reveal a believable link between what the participants expressed and the themes and codes that emerge. The accuracy of this process for both the readers and participants creates a measure of credibility to the research project. As such, credibility can be defined as the methodological procedures and sources used to establish a high level of harmony between the participants' expressions and the researcher's interpretations of them.

Van der Vyver (2020) hold that the credibility of the study depends on its validity and reliability. In terms of validity, the generated findings must reflect the true value of the data. According to Joppe (2000:1), in qualitative research, reliability refers to:

The extent to which results are consistent overtime and an accurate representation of the total population under study is referred to as reliability and if the results of a study can be reproduced under a similar methodology, then the research instrument is considered to be reliable.

This study guaranteed credibility by ensuring that the research findings correspond with the presented data, and the interpretation of the data reflects exact expression of participants without any form of data manipulation. Moreover, the researcher dedicated enough time to the analysis and interpretation of the data in order to avoid the misrepresentation of facts and to ensure objectivity. The researcher also triangulated the data collection and theoretical frameworks for the sake of credibility. Merriam and Tisdell (2016) confirm that the use of multiple data collection methods, data sources, and theories is a powerful strategy for ensuring credibility or internal validity of the study.

### **3.8.2 Transferability**

Ravitch and Carl (2016:189) concur that "transferability is the way in which qualitative studies can be applicable, or transferable, to broader context while still maintaining their context-specific richness". Transferability is concerned with the way in which the findings of the research can be generalised. On this note, Blanche et al. (2014:381) explain that:

Transferability refers to the ability of the research to provide answers in other contexts and to the transferability of findings to other contexts. To create a foundation for transferability and allow other researchers to use the findings in making comparison with their own work, a research report must contain an accurate description of the research process, and secondly an explication of the arguments for the different choices of the methods, and thirdly a detailed description of the research situation and context.

According to Merriam and Tisdell (2016:254), in qualitative research, “the original inquirer cannot know the sites to which transferability might be sought, but the appliers can and do.” The investigator needs to provide “sufficient descriptive data to make transferability possible”. As a result, in this study, sufficient analysis and description of data is provided. This paved the way for transferability of the study.

### **3.8.3 Dependability**

Maruster and Gijzenberg (2013:208) report that “dependability is the degree to which the process of research has been consistent and reasonably stable over time and across various researchers and methods”. Blanche et al. (2014) and O’Leary (2014) concur that reliability ensures internal consistency in the measurements used to collect the data, and it confirms that the study yields same results if it is repeated. In this study, the research methods are explained in detail so that replication can be possible. If the study is replicable, then is it reliable. Nonetheless, this is not always the case in qualitative studies, because “human behaviour is never static. Even those in the hard sciences are asking similar questions about the constancy of phenomena” (Merriam & Tisdell, 2016:250). It might be challenging to establish dependability except if the process followed is clearly recorded for other researchers to replicate the study (Kumar, 2019). So, if the study is repeated, it might happen that participants provide different views about the impact of social media on the writing of Sepedi. Also, the other researchers might not interpret the language contained in the digital material (Facebook and Twitter) and in learners’ written work. the same manner as the current researcher did.

### **3.8.4 Confirmability**

Du Plooy-Cillier et al. (2014:259) state that “confirmability refers to how well the data collected support the findings and interpretation of the researcher”. These criteria of trustworthiness are used so that the study produces accurate and valuable consistent findings. This helps the data to support the findings and the study to be applicable to broader contexts. Marshall and Rossman (2016:48) remark that “this approach assumes that research findings can be more credible as long as certain techniques, methods, and/or strategies are employed during the conduct of the inquiry. In other words, techniques are medium to ensure an accurate reflection of reality”. In Kumar’s (2019:276) words, confirmability is “the degree to which the results obtained through the qualitative research could be confirmed or corroborated by others. Confirmability in qualitative research is like reliability in quantitative research”.

### **3.9 SUMMARY**

This chapter explored the action plan used in researching the problem statement and answering the questions of the study. It started with the discussion of philosophical worldviews. The interpretivist/constructivist worldview emerged as a relevant philosophical approach to this study. Three research methods (qualitative, quantitative and mixed methods) were also discussed; and the qualitative research inquiry was chosen as the most appropriate research design of the study. The qualitative research enquiry was coupled with descriptive and exploratory research strategies. In continuation, the study population and sampling components were outlined in detail. Moreover, data collection methods and strategies were discussed, leading to the choice of interviews, digital materials and documents as appropriate data collection methods. Thematic and document analysis are the adopted data analysis strategies of the study. Lastly, the researcher explained how ethical consideration prerequisites were observed; followed by the fundamentals of qualitative research quality criteria.

## **CHAPTER 4**

### **DATA PRESENTATION**

#### **4.1 INTRODUCTION**

This chapter presents the data collected through qualitative digital material gathered from social media texts (Facebook and Twitter), documents in the form of learners' written work, focus group interviews done with learners and interviews done with Sepedi teachers. This chapter is divided into four sections. Firstly, it presents the data collected from social media. This is followed by learners' written work. Thirdly, data collected through focus group interviews and lastly, responses from interviews done with Sepedi teachers are laid out. Each data set is devoted to answer the research questions, with the main aim of addressing the research objectives. In consolidation, the summary of the chapter is given at the end.

#### **4.2 PART A: SOCIAL MEDIA DATA**

The data were collected from Facebook and Twitter as the two selected public social media platforms, where social networking takes place. Through the surfing of both social media platforms, it appeared that Sepedi is one of the languages that are used during online interactions. The texts were collected from social media groups (for Facebook) and hashtags (for Twitter) where Facebookers and Tweepers (people who follow each other on Twitter) interacted in Sepedi. For Facebook, texts were sourced from group accounts where the discussed topics were specifically in the Sepedi language. These groups are formulated as a space for Sepedi speakers to discuss general topics; to share knowledge on proverbs and idioms; and as a platform of interaction between national or local radio presenters with their listeners (see Figure 15 below).



**Figure 15: Facebook social networking groups**

Figure 15 above displayed snapshots of the Sepedi language related group chats. The group titled *Sepedi se re Mopedi o mang* is a platform for Sepedi speakers to know each other and to discuss general topics. The *Marema ka dika le diema tja Sepedi* is a group meant for sharing knowledge on Sepedi proverbs and idioms. *Moremogolo wa Thobela FM* is a chat group for Thobela FM's night show *Moremogolo*, and it is used as a platform where listeners write questions and comments.

The same method used for choosing groups on Facebook was applied during the collection of texts from Twitter. The researcher targeted Twitter posts, hashtags (#) and handles (@), which were specifically created in, and for the Sepedi language (see Figure 16 below).



**Figure 16: Twitter posts, handles and hashtags**

In both instances as indicated in Figures 15 and 16 above, communication flows according to a specific topic. For Facebook, a topic could be discussed over a period of a week or longer than that, and all discussed themes are related to the main topic

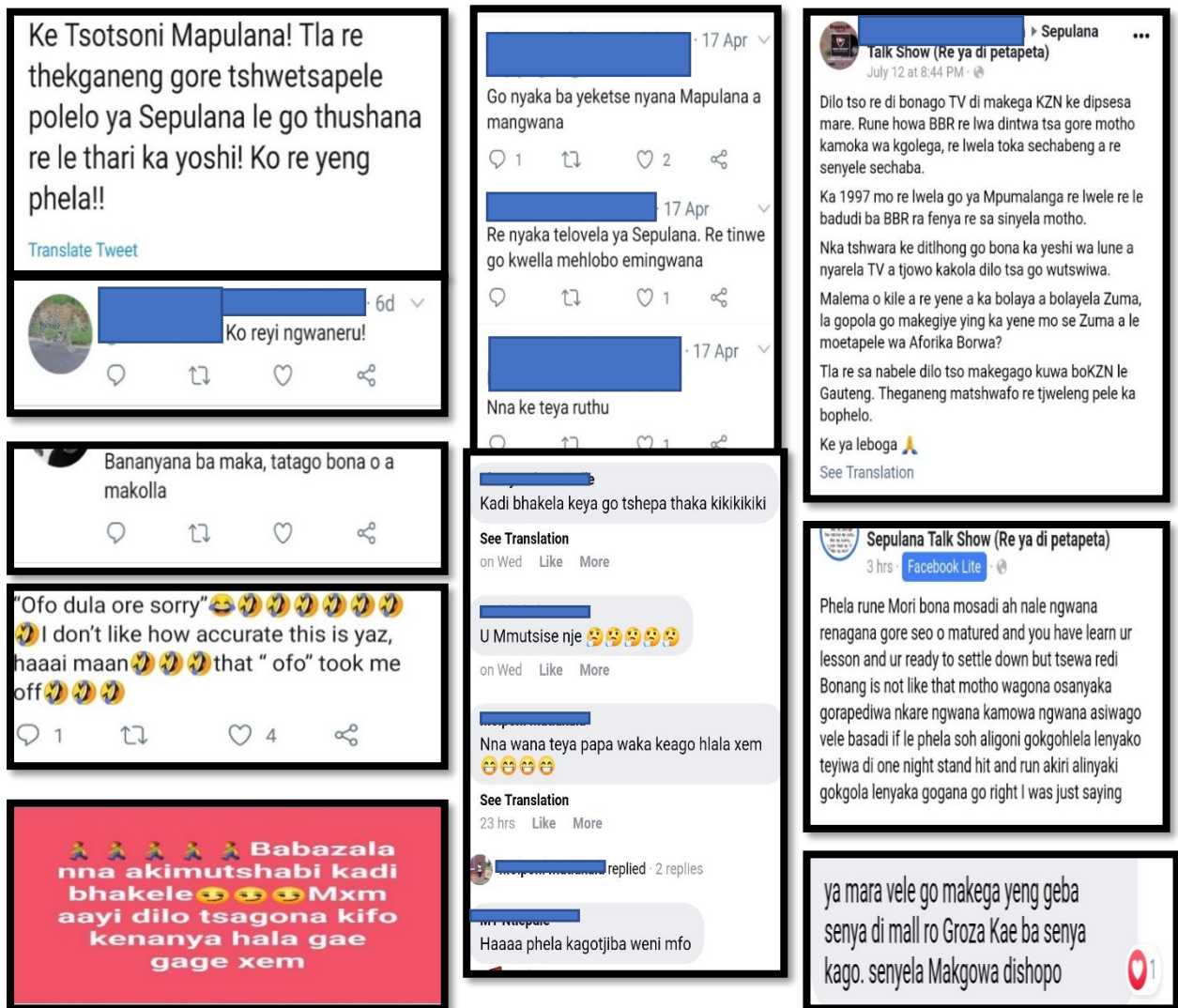
of the group. A close look at the Twitter platform shows that each day might have its own hashtag; then Tweepers (people following each other on Twitter) make contributions to the hashtag. A Twitter handle (username) could be dedicated to a specific topic or made to be a platform to tweet about language-related issues (see *@Bolelang Sepedi* in Figure 16 above). In this platform, an individual can just write a leading post and others will engage it instantly, after hours or even after days, if it is not deleted.

The following section displays a kind of language used on social media, including, but limited not to, syntactic structuring of sentences, punctuation, and orthography words spelling and typography. The data show the Sepedi language speakers' linguistic behaviour on social media platforms. The data aimed to answer the following research questions:

- Which languages are used on social media?
- What type of language is used on social media?
- What is the language trend or pattern prevalent on social media?

#### **4.2.1 Social media language profile**

In response to the first question 'which languages are being used on social media?', the observation of social media shows that languages such as Sepedi (Sesotho sa Leboa), Tshivenda, Xitsonga, IsiNdebele, IsiSwati, IsiZulu, IsiXhosa, Setswana, Sesotho, English, and Afrikaans are dominant languages. Although official languages dominate the social media space, it appeared that social media are not restrictive to dialects. With that mentioned, dialects of the Sepedi language such as Sepulana, Selobedu (also known as khelobedu) and Setlokwa are also used on social media. Figures 17, 18 and 19 below respectively present social media interactions in Sepulana, Selobedu and Setlokwa.



**Figure 17: Social media interactions in Sepulana**

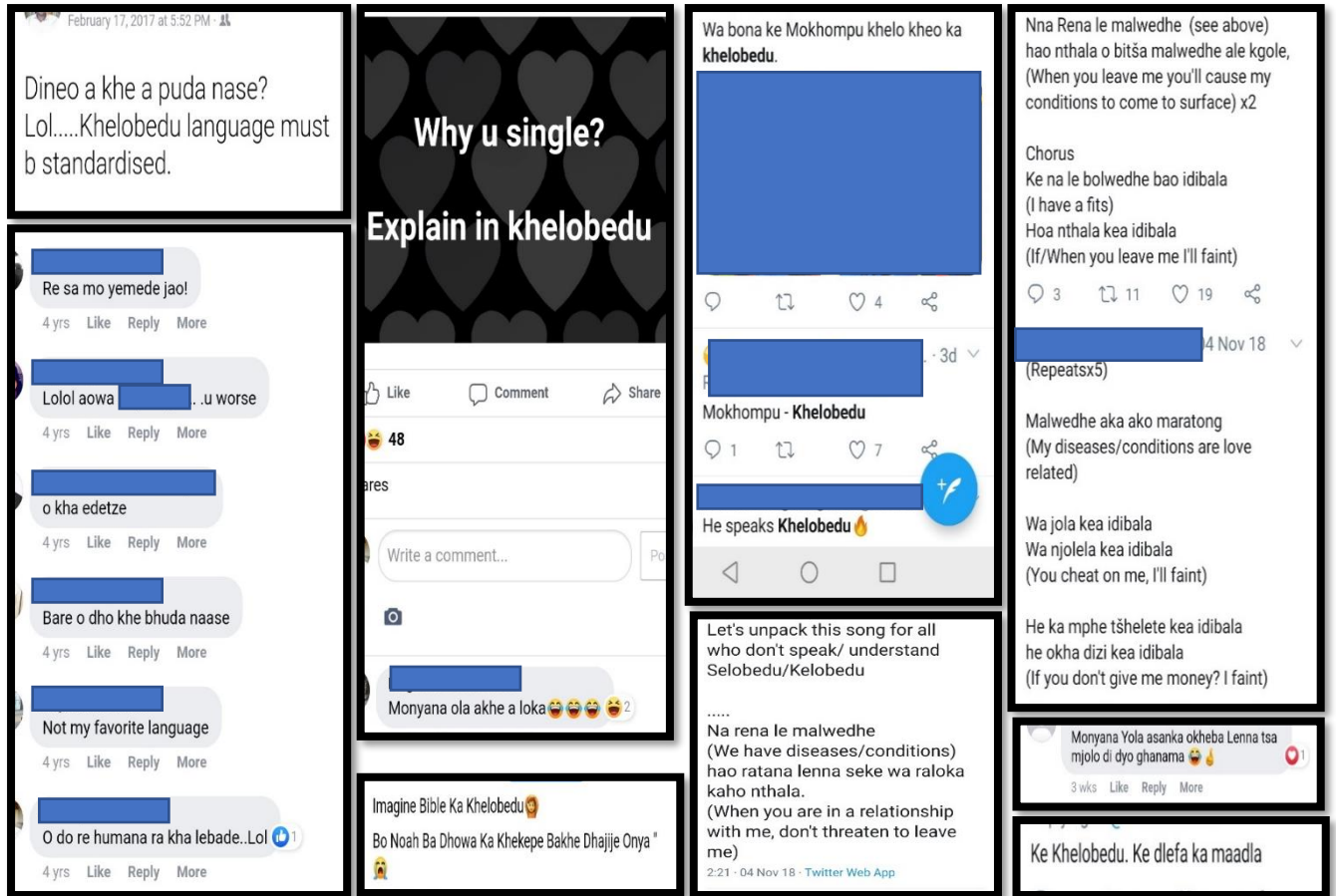
**Table 4: Translations for social media interactions in Sepulana**

My name is Tsotsoni. Let us support each other in embracing the Sepulana language. Let us help each other as sisters and brothers.	They need to add more Sepulana speakers.	What happened in KZN is disgusting and unacceptable. As Mapulana, we fought for Bushbuckridge (BBR) in 1997 without harming anyone or vandalising any property. It would be a
Let us go my brother/sister.	We want a Sepulana telenovela. We tired of listing to other tribes.	
	I am good at beating.	

<p>Children who lie, their father will undo them.</p>		<p>shame if I saw a Mopulana appearing on TV with stolen property. Do you remember when Julius said he would die for Zuma? Then look what happened, Zuma was a president. Let us not envy what the Zulus are doing. Calm down and move on with life.</p>
	<p>When coming to fighting with fists, I trust you, my friend.</p>	<p>When we see a woman who has a child, we assume that she is matured, learnt a lesson and ready to settle down. But it does not look like that. These women do not know what they want, they still want to be pampered like babies. If they continue like this, as men we are not going to commit and will play with them.</p>
	<p>Just ask him/her.</p>	
<p>You always say sorry. I do not like how accurate this is. 'You always' took me off.</p>	<p>If you beat my father, I am divorcing you.</p>	<p>What are the benefits of destroying malls? Where are we going to buy grocery if they destroy white people's shops?</p>
<p>I am not afraid of my father-in-law, I can take him on in a fist fight. I can even walk</p>	<p>I know you very well.</p>	



within his home and do as I wish.		
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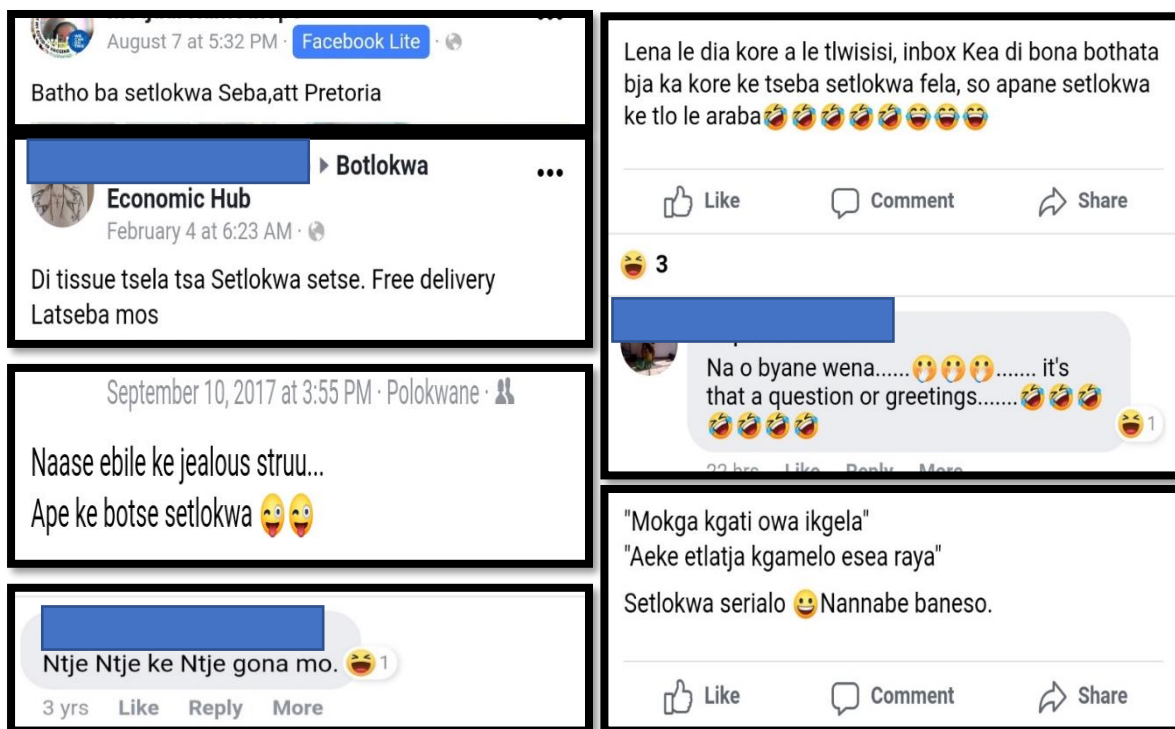


**Figure 18: Social media interactions in Selobedu**

**Table 5: Translations for social media interactions in Selobedu**

Did Dineo pass here today? Lol Khelobedu language must be standardised.	That girl is bad news.	That thing is a calabash in Khelobedu.	That girl did not speak with me. My love life is not going well.
We are still waiting for him/her.			
No, you are worse.			

Are you still asleep?	Imagine a bible in Khelobedu. Noah and other people left with a heavily loaded ship.	Calabash in	It is Khelobedu, enjoyable language.
They say she will pass today.		Khelobedu.	
You will catch us off guard.			



**Figure 19: Social media interactions in Setlokwa**

**Table 6:Translations for social media interactions in Setlokwa**

These are Setlokwa speakers in Pretoria.	You just do not understand. I see your inboxes, the problem is that I can only understand Setlokwa. So, text in Setlokwa I will respond to you.
Here are the tissues for Setlokwa. As you know, we have free delivery.	
To speak the truth, today I am even jealous. I am beautiful as a Setlokwa speaker.	What kind of a person are you? Is that a question or greetings?

I was sitting here all along.	
-------------------------------	--

#### **4.2.2 Type of language used on social media**

The observation made on Twitter and Facebook shows that the use of the Sepedi language on social media is twofold. Firstly, it shows that some of the Facebookers and Tweepers use grammatical form of the Sepedi language. Thus, they follow the rules of grammar and language conventions in their writing (as acceptable and recognised by the standard grammar of the Sepedi language). Subsequently, there are also occurrences of ungrammatical language on social media (non-application of the grammatical conventions such as capitalisation, punctuation, spelling, typo (how letters are represented), and syntactic structure. The collected data show without doubt that the latter overshadows the former. As a result, it shows that Facebookers and Tweepers use a distinct language from what is encouraged and anticipated to be produced in a formal setting such as school or academia.

The following subsection presents social media grammar (its writing system), social media orthography and spelling, and the use of punctuation.

##### **4.2.2.1 Social media grammar and writing system**

This subcategory focuses on the way in which Sepedi sentences are constructed and how words are formulated; that is its syntax and morphology. The other issue of scrutiny is the kind of writing system (disjunctive or conjunctive writing system) used. The data draw a picture about the form of Sepedi grammar used on social media. Figure 20 below presents the Sepedi grammar and writing system used on social media.



**Figure 20: Social media grammar and writing system**

Figure 20 above displays the grammar and writing system used on social media. It shows a distinctive writing style as compared to what is expected by the standard grammar of the Sepedi language. For instance, syntactic elements which are independent (stand alone morphemes) according to the standard language rules are attached to other sentential parts. This observation is confirmed by the underlined sections in the following example:

Example 15:

a. *Sepedi sebowe gape sere modulathoko epoloke gare go dula dikokotla.*

(Again, Sepedi says, isolators must save their lives by staying away, it only those who are brave who stay at the centre).

b. *Sere: Sethokgwa se setšwago phuti gase tsebjwe.*

(It says: the forest which has a duiker is unknown).

c. *Wena o bolela ditaba watseba.*

(You really making sense).

The second aspect emanating from Figure 20 is the division of independent words into segments. Most of the times, this happens to nouns and verbs (see the underlined sections below).

Example 16:

a. *Matla ka dibe – ke pula yago rata ke baloi gore ba kgone go betha tladi*

(A thunderstorm rain – is a rain which sorcerers take delight in, so that they can create thunderbolt).

b. *Kgomo ka nokeng e we tsha ke go hloka balance.*

(A cow falls in the river because of lack of balance).

#### **4.2.2.2 Social Media Orthography of the Sepedi language**

The other factor coming out of the data is the orthography version of the Sepedi language on social media (spelling and word formation). The data show that on social media there are letters that are added to the Sepedi orthography. These letters seem to be prevalent on social media since most of the writers make use of them on Facebook and Twitter. Figures 21, 22, 23 and 24 below show the social media orthography of the Sepedi language.



Figure 21: š and tš written as x and tx

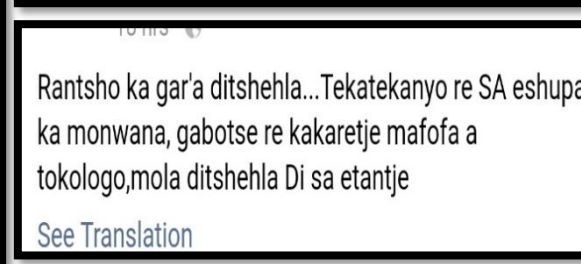
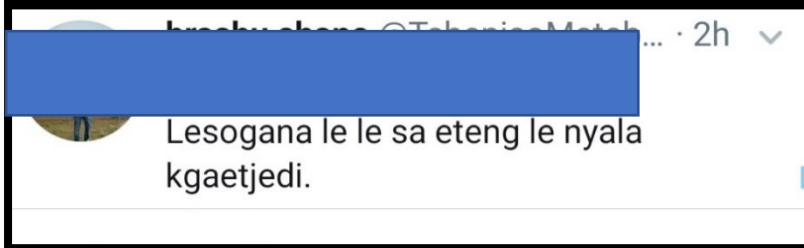
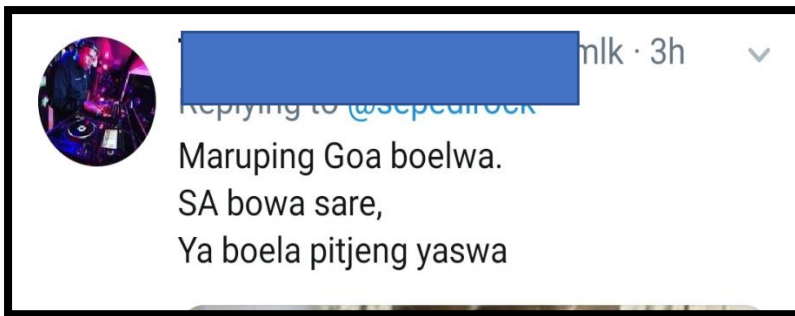


Figure 22: Tšh written as ch





Figure 23: š written as sh



**Figure 24: Tš written as tj**

Figures 21, 22, 23 and 24 above presented the social media orthography of the Sepedi language. Figure 21 shows that the letter 'x' is used in place of 'š'. This can be seen in the following example extracted from Figure 21:

Example 17:

a. Tau txa hloka Seboka di xitwa ke Koloji a hlotxa.

(Lions that are not united will fail to catch a hurt wild beast)

b. Ke kgomo txa mafixa, o di game o lebeletxe mojako.

(They are borrowed cows; therefore, milk them, looking behind you).



Figure 22 indicates that social media users also use ‘*ch*’ instead of ‘*tšh*’. This is shown in the following example:

Example 18:

- a. *Dumelang, Seema sa gore gopola chukudu onamele mo hlare se ra goreng.*  
(Hello, what is the meaning of the proverb which says think of a rhinoceros and climb the tree).

The data shown in Figure 23 reveal that in other instances ‘*š*’ is written as ‘*sh*’, as presented in the following example:

Example 19:

- b. *Sere Monna ke Selepe wa a dimishana.*  
(It says a man is an axe, we lend to each other).
- c. *Sere Modisha wa dikgomo o swa natso shakeng.*  
(It says the shepherd of the cows leads them from the kraal).

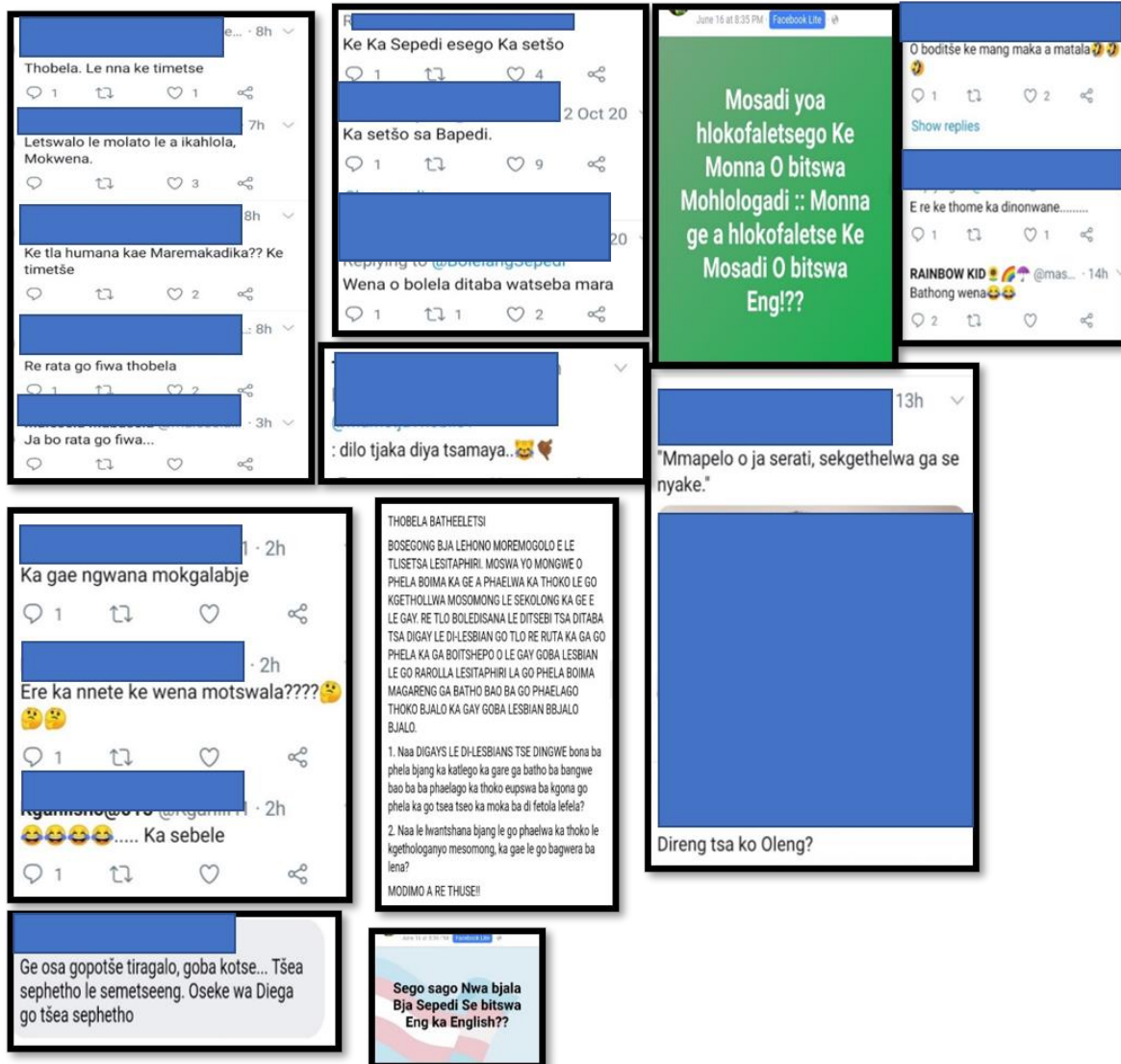
The final illustration from Figure 24 indicates that Tweeps and Facebookers occasionally use ‘*tʃ*’ as a replacement for ‘*tš*’. The following example gives context on how ‘*tʃ*’ is materialised in writing:

- d. *Lesoganna le le sa eteng le nyala kgaetjedi.*  
(A young man who does not visit other areas, marries his sister).
- e. ....*Agona dipitja tja Mosadi ka Lapeng...*  
(...there are no pots for a woman at home).

#### **4.2.2.3 The use of punctuation marks**

Furthermore, the data from social media illustrate how punctuation marks are being applied when Facebookers and Tweeps write on social media. Different forms of punctuation marks such as capitalisation, commas, periods, exclamation marks, single

and double quotations and question marks are used on social media posts. The following figure paints a picture of how punctuation is used on social media.



Ma Africa go hlagile eng?Ma Africa ana bothata ke eng  
 🥰❤️go kgalwa ba kgadile 🥰❤️go leka ba likile 🥰❤️  
 pelego ya bana ya pelego ya bafsa e feta ya batswadi  
 ,batho ba goba le maikarabelo le xedi ,batho ba metse  
 ele ge gore ba nyaka chelete 🥰❤️ ele ge ba oketsa  
 mohlako,ba ba file tsa go xireletsa bo ramolao empa  
 ba fetogile mafetwa❤️🥰 madila bo penkula basadi le  
 banna❤️🥰gaba sa ja goleka ba lebeletsi go nwa  
 madila❤️🥰ba robala di tsileng bakeng sa bjala ba  
 ruthula ke phefo❤️🥰ebe phiri ya tsea naga ❤️ Bana  
 ba bolaya ke tlala gobane batho ba lebeletsi badila fela  
 🥰🥰 le chelete ya mphiwafela e felela gona 🥰 bana  
 ba kgoga di nyaope le metsoko❤️🥰ba utswa chelete  
 go ntsha mokgalego❤️🥰ba robala ntle le goja o re  
 wa bolela kele telelo fela 🥰bana ba tshaba ka  
 malapeng ka baka tlaiso❤️🥰bana ba bolwawa ka  
 bakeng la thekiso ya mebele❤️🥰Bana ba rekisa  
 mebele bakeng sa go hlokomela❤️🥰 tshiwana tsa  
 batho dia rogwa, dia bethwa nna go hlagang ka lena  
 maAfrica 🥰🥰❤️🥰 le fase le fetogile mahlomola  
 pelo, mathata a go gana go fela 🥰🥰batho ba utswa  
 go feta lekgodu❤️🥰go reng re sabe ngata e tee re  
 hlomole naga mmemetlo 🥰❤️mathata a fele 🥰go  
 tlile bolwetsi basfa ba fela batho ba lahlagetsi ke  
 mesomo 🥰🥰batho balla ba satso lla ba lahlagetsi  
 ke bo mmamoratwa ba bona 🥰Bana ba sekolo ba  
 foketsega 🥰🥰bahloko Gabo felwi 🥰🥰Bo  
 ramahlale ba feletswi ke matla 🥰🥰ba lla Sello  
 sa masetlapelo bare ba leka ba paletswi 🥰🥰  
 maphodisa, physiologist, doctor ba dira mesomo ya  
 bona efela agone kgodu ye etswang lemena 🥰🥰  
 nna ma Africa gore le nyAka go kgalwa ka dilo tse le Di  
 diyang 🥰 le seya naga ela e botse 🥰 Ra swara  
 mola le mola yaba timi 🥰🥰🥰🥰



**Figure 25: The use of punctuation on social media data**

The data presented in Figure 25 above laid out the linguistic behaviour of social media users as far as punctuation is concerned. The data show the following punctuation trends:

- Punctuation mark extension and exaggeration;
- Distinctive use of upper cases; and
- Non-punctuated texts.

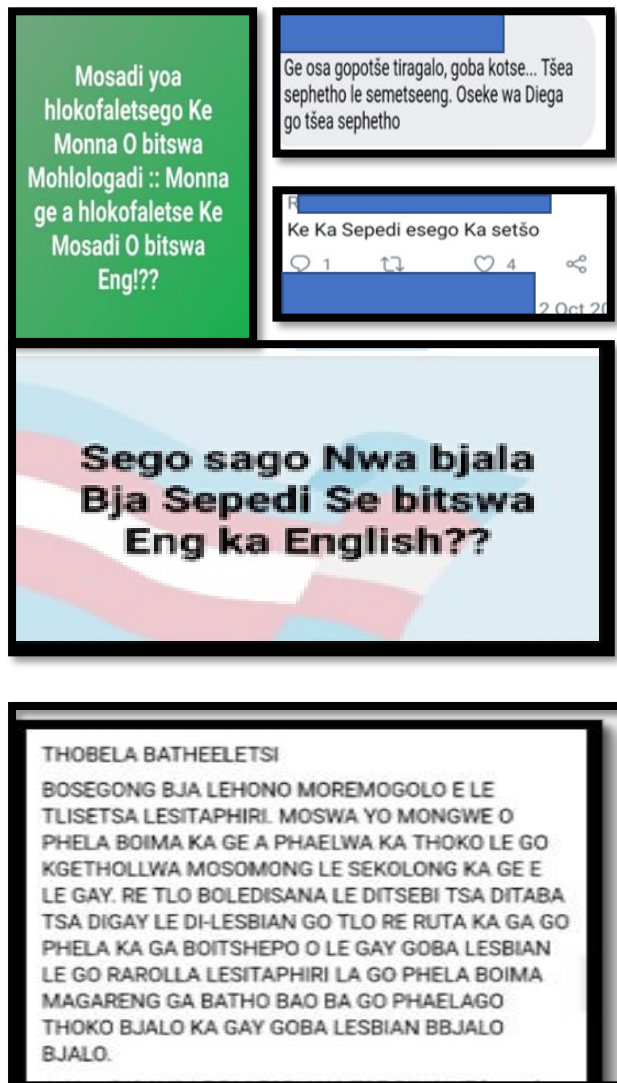
a. Punctuation mark extension and exaggeration



**Figure 26: Punctuation mark extension and exaggeration**

It is evident from the data in Figure 26 that punctuation marks are extended or exaggerated. This is done through the placement of more than one punctuation marks at the end of a sentence. As seen in the figure above, Facebookers and Tweepers have their own way of applying punctuation marks. Besides extension or exaggeration of punctuation, the data indicate that two different punctuation marks can be used simultaneously to punctuate one statement. For instance, an exclamation mark and question marks can be used concurrently.

b. Distinctive use of upper cases



**Figure 27: The use of upper case**

The above figure shows upper case being used in the middle of sentences. In addition to the use of upper case in the middle of sentences, the other observation made is that social media users sometimes write a whole text (sentence or paragraph) using upper case letters only. This can be seen in the above example wherein the entire paragraph was written in upper case letters.



c. *Non-punctuated texts*

Ma Africa go hlagile eng?Ma Africa ana bothata ke eng  
🥰❤️ go kgalwa ba kgadile 🥰❤️ go leka ba likile ❤️🥰  
pelego ya bana ya pelego ya bafsa e feta ya batswadi  
,batho ba goba le maikarabelo le xedi ,batho ba metse  
ele ge gore ba nyaka chelete 😔❤️ ele ge ba oketsa  
mohlako,ba ba file tsa go xireletsa bo ramolao empa  
ba fetogile mafetwa ❤️🥰 madila bo penkula basadi le  
banna ❤️🥰 gaba sa ja goleka ba lebeletsi go nwa  
madila ❤️🥰 ba robala di tsileng bakeng sa bjala ba  
ruthula ke phefo ❤️🥰 ebe phiri ya tsea naga ❤️ Bana  
ba bolaya ke tlala gobane batho ba lebeletsi badila fela  
🥰😔 le chelete ya mphiwafela e felela gona 🥰 bana  
ba kgoga di nyaope le metsoko ❤️🥰 ba utswa chelete  
go ntsha mokgalego ❤️🥰 ba robala ntle le goja o re  
wa bolela kele telelo fela 🥰 bana ba tshaba ka  
malapeng ka baka tlaiso ❤️🥰 bana ba bolwawa ka  
bakeng la thekiso ya mebele ❤️🥰 Bana ba rekisa  
mebele bakeng sa go hlokomela ❤️🥰 tshiwana tsa  
batho dia rogwa, dia bethwa nna go hlagang ka lena  
maAfrica 🥰😔❤️😔😔 le fase le fetogile mahlomola  
pelo, mathata a go gana go fela 🥰😔 batho ba utswa  
go feta lekgodu ❤️🥰 go reng re sabe ngata e tee re  
hlomole naga mmemetlo 🥰❤️ mathata a fele 😔 go  
tlile bolwetsi basfa ba fela batho ba lahlagetsi ke  
mesomo 🥰😔😔 batho balla ba satso lla ba lahlagetsi  
ke bo mmamoratwa ba bona 🥰 Bana ba sekolo ba  
foketsega 🥰😔😔 bahloko Gabo felwi 🥰😔 Bo  
ramahlale ba feletswi ke matla 🥰😔😔😔 ba lla Sello  
sa masetlapelo bare ba leka ba paletswi 🥰😔😔  
maphodisa, physiologist, doctor ba dira mesomo ya  
bona efela agone kgodu ye etswang lemena 🥰😔😔  
nna ma Africa gore le nyAka go kgalwa ka dilo tse le Di  
diyang 🥰😔 le seya naga ela e botse 🌞😔 Ra swara  
mola le mola yaba timi 🥰😔😔😔😔😔

**Figure 28: Non-punctuated social media post**

Another trend that is observable across the data is the non-usage of punctuation. The data presented in Figure 28 show that some Facebookers and Tweepers do not punctuate their writing. The collected data signpost that most of the texts are half-punctuated or not punctuated at all. This is applied to short and long texts; thus, some long texts of a paragraph size appeared without a single punctuation from beginning to end. When this happens, emojis (pictures showing emotions and feelings) are used to divide the text, serving as punctuation marks.

### 4.3 PART B: DATA FROM LEARNERS' WRITTEN SAMPLES

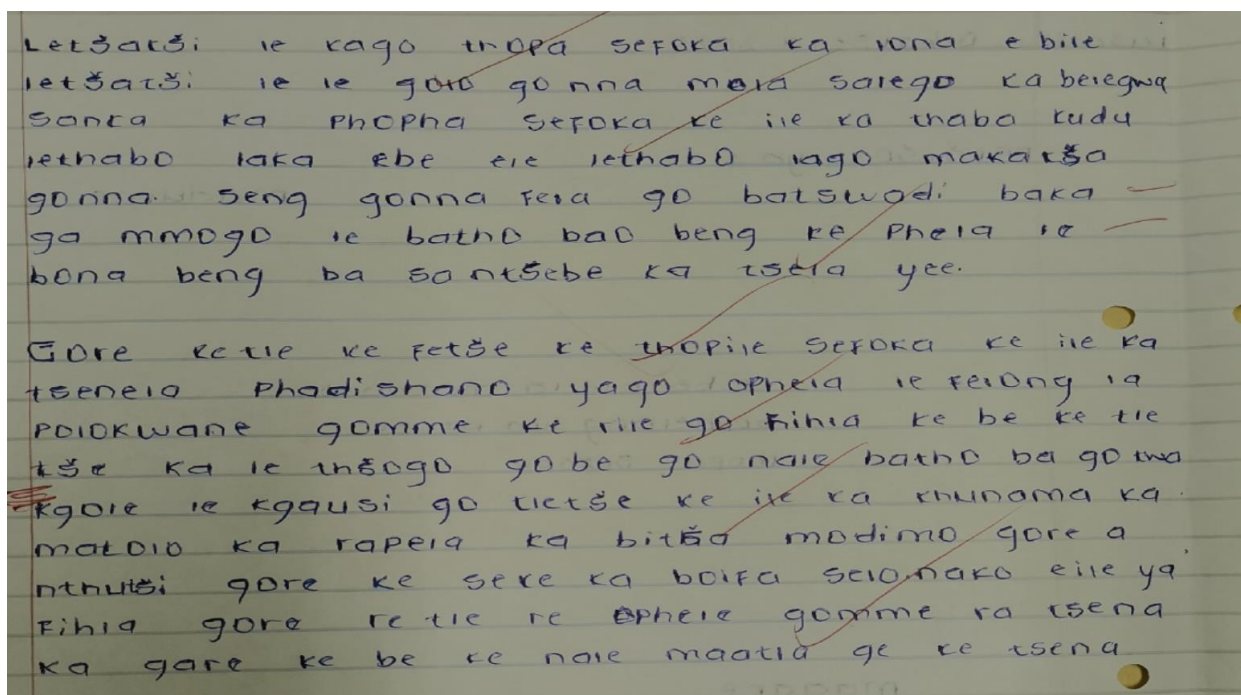
In answering the research questions and addressing the research objectives, Grade 10 and 11 learners' written samples were collected from schools in Sekhukhune and Capricorn District. The following section presents learners' written samples collected from the two mentioned districts. The study aimed to collect samples from 5 schools in each district; however, due to COVID-19 shortcomings and in compliance with Unisa COVID-19 guidelines for researchers, the researcher only collected samples from 6 schools (4 from Sekhukhune District and 2 from Capricorn District). This section is divided into two parts, District X and District Y. The written samples give insight into how Grade 10 and 11 learners write Sepedi in the classroom.

#### DISTRICT X

The following written samples (Figures 29 to 79) show how Grade 10 and 11 learners from district X write Sepedi in the classroom.

School 1

Grade 10



**Figure 29: Written sample 1**

Ke thabile kudu gole ngwalela lengwale le biare ka  
Meyara wa Mmasopala.

Regoleboga lena ba Mmasopala kago le reagetse ntlo  
morago ga tiragalo ya masetlapelo yeo ibilego gona mo  
nageng ya gese, ralebogo ka tulo ya lena ka moka lena ba  
Mmasopala wa naga ya gese.

Ba Mmasopala wa sciete sa gese ba re agetse ntlo  
morago ga tiragalo ya masetlapelo, bare agetse ntlo yago  
robala le bana ba lena ka moka, Meyara wa Mmasopala  
ore tutsitse ka ntlo ge nkaba ese ka yena nkaba baite bolaitse  
mo nageng.

Meyara wa Mmasopala re a go leboge ka diphele tsa rena  
ka moka go re agetse ntlo morago ga tiragalo ya  
masetlapelo monageng ye gabo rena.

DD - 13

Figure 30: written sample 2



Thobela Malome ke ngwadile lengwato  
 le, pelo yaka ele bohoko kage ebe  
 o boela lenna ke sago theletse  
 Malome Samathano kebe ke rata go-  
 o ka Shaveta, ge ke sanga ke boela  
 le wena ga botse. Hlabiwa gake tsebe  
 gore boke tsebe keeng, gebe ong kgole  
 kesa kgalege. Malome nka sehme kesa  
 bu setetša, kebe ke diva ke di tshumi.  
 Kebone gore bagwera ba lahletša,  
 gehelwa lewena o le Malome waka,  
 kera gona geke go nyatša ke tlo bontšha  
 ke many tšela, ya boPhalo go ese wena.  
 Mphela kere letšogo godimo ga letengwa,  
 ebe ele madila, SePedi Sere (ngwana pheša  
 diva ga bolame). Ga ke sana bagwera beo  
 ba nkwetšago ka moteteng ke ba  
 keto gile, kage ba ntwantšha le wena.  
 Malome motlogoro wagago o fetugile  
 ke motlo yo o monyakago

DP-15

Figure 31: Written sample 3

11/10/10  
ke a leboga ge mafelelong a ne a mponksha tselo.  
ke be kele ngwana yo asa ising felo ke bo  
kamoso bia gagwe ke be ke sa tsebe gore ke  
nyaka eng mo bophelong ke ke nane papadi kudu  
kesa tsele thuto tsaka juale ke selo sebohitwe

ke be ke palelwa ke go dira mshemo ya setolo  
juale ke bana ba bangwe ke eya sekolong naha  
engwe naha engwe ke save sekolong baruti, ba  
duta bankgalemela empa nna kesa thelets: ke  
kgahla kego bapala sekolong ledi tshom, tsaka.

ke be ke sadue le motswadi ke lapeng ke dule  
ie a bubi fele ke be ke kgapa ke kgaroshu ledi  
chomi ke tsamaya mashego ke enwa ma biana  
ke sera ie naha ya sekolo ke be baale ke gae  
a bubi waha ke be ke sa motaetshe ge a baie

keie kaba ie ngwana ie fase ie thoma go nhonoge  
ie di chomi ie tsona dia nhapogela ke be kele ie  
kgarebe ie ebeng ie sabsebe tatago ngwana ga gwe  
gore ke mang- ke thoma ga: tshota ke bana ba  
tswadi baka ba nhapile diatle

Figure 32: Written sample 4

Thuto ke senotlelo sa mabati a bophelo, eya kea  
 dumela. Thuto ke lesedi bophelong. Ntle le thuto <sup>gagana</sup>  
 dilo <sup>tse</sup> botse bophelong. Bana bao ba patšego kego ithuta  
 tee mahlala qarena, gobane <sup>ga gona</sup> <sup>ga gona</sup> dilo <sup>tse</sup> botse tšeo  
 di diragala maphelelong a bona. Thuto ke sekolo  
 gore reHe re kgone go ba le bokamoso <sup>goba</sup> botse  
 maphelelong qrena. Ntle le thuto, bophelo ke tshinyego  
 fela <sup>gagana</sup> seo se lokilego <sup>goba</sup> mathata a lefase.

Ke nnete gore thuto ke senotlelo sa mabati a  
 bophelo gobane, bao ba ithutilego goHoga mathomong  
 bonnyeneng go fihla <sup>mesomo</sup> mafelelong, ba godile ba ba bereka,  
 le bona ba bereka <sup>ye</sup> meberu eme botse yago a ga mape  
 ama botse. Bao ba ithutilego ke mahlala <sup>setshabang</sup> eme botse mo  
 SeChabeng sabo rena. Ke dumelana le yona ntla ya  
 ya ope thuto ke Senotlelo sa mabati a bophelo. ke  
 gona ntle le thuto dilo <sup>gadi</sup> sepele qubotse

30

Figure 33: Written sample 5



Motswala uka kago ngwala legwala le mabapi le go golemoša  
 bohlotwa bja thuto. Maqetla go palela kago tšwelela ditšhutong tša  
 marematlou gobe gore ke mafetelo a bophelo goba go mafetelo a  
 thuto. Ke kpopela o tsoqe epe rarathe otšwele pele ka leete  
 la gago. Botemoso bja gago baba matsogony a gago. Ge re wele  
 re tsoqa nate rinthha motswala. Ke kpopela o nagane ka  
 bophelo bja gago le bja bana ba bagago ba osatlhobago  
 nabe. Ba boletše bare 'sa tema kago bušeletša.

Motswala thuto e bohlotwa kudu, kago ošale ngwala. Aqona fao  
 ditšhup bereta tšhutle le thuto. Ke kpopela o buše monagano wa  
 gago. Ba telapa la gono ba beile matsogo a bana go wen kago  
 tšeba gore ošile gophišha tlala ka gae. Thuto ke senottire sa  
 mabapi a bophelo, thuto ke lerumo leo oša fenyago bophelo ka  
 bana. Ka thuto o kgona ko fihla kgate mošala wa mawatlle.  
 Matsotšing ake lehono ntle le thuto agona mo oša beretako.  
 Ba buti labe ses; ka eme diferang tša mmaene ba swere  
 mekotla ka magetleng ka nyaka mošamo. Tšea mohlala ba

Figure 34: Written sample 6

Ee, ke dumela gore thuto ke senotlelo sa  
mabati a bophelo bjaka meheng ya lehono.  
Ntle le thuto gago bophelo bjo botsoane  
bja goba le phepo kgare. Matsatšing a  
lehono; bophelo bjo bobotse botšwa go tšwa  
ka gobane ke yona sejetša serena sata  
mena le matsatši.

Thuto ke lešedi mabonegela ditšhabatšha  
ba ke senotlelo sa bophelo ke bo dula  
bja boramehlale bao ba kile ba kgafa  
bareng sa thuto ka goba tseba bohlokwa  
bja thuto a mmago le ditla morago tšeo  
latiago dibona mehang ba gweditše  
senotlelo sa mabati a bophelo. ke reruma  
gare ga marumo.

Figure 35: Written sample 7

Keja dumela gore thuto ke senotlelo sa mabati a bophelo ntle le thuto gago bophelo bjo o ka bophelago ntle le go šomiša dikakabetši kapo wa thoma go ba lehadu la naga. re swanetše go rata thuto bjale ka ge reithaba le renda go bantšho hiamphe le baikakabetšo, gape ntle le thuto re naba matlaka Feid.

re swanetše go hiamphe thuto mo maphelang a renda gore retle re kgonba ba rutišigadi ba ka maso le dingaka tša ka maso re swanetše go hiamphe batswadi ba renda le matha yo mong le yomong e kaba yo magalo kapo yo mannyane re swanetše go bantšho hiamphe pele. bandi ba bantši, ba feletša ba tiogetše sekolo ka mabaka a irieng a gashana le gae ba nyatša le gona go ba hlokomela dithuto tša bona re swanetše go hiamphe thuto gore retle re kgone go atlega

bagologolo bajile thuto ke lesedi go tsena sekolo maphelang a iteboga ka senghonyana mo bophelang re swanetše go tšea thuto bjale ka sejetša sa letsatši.

re rata gae ka maso re tle re kgone go thabiši batswadi ba renda le go baleboga ka ka ge ba kgone go rekhahla le go rethekga mo maphelang a bona.

go ra swanela go lahla thuto ka tsela ya ka gobane thuto ke senotlelo sa mabati a renda go gase o ka sedirago ntle le senotlelo sa maphele bjo gago

Figure 36: Written sample 8



1.6. Meaparo ya bafsa matsatsi a e  
leša dihleng.

matsatsing a lehono bafsa ga ba  
sa hlomphe meaparo ya bona. Bafsa  
ga ba sa tseba gore ~~akaha~~ meaparo  
ya bona ke ya maleba.

Ge ope <sup>mo fsa</sup> bafsa o swanetše gore o  
apare goha me kafa o yago gona.  
motho le ge a <sup>e</sup> iya lehing ga <sup>a</sup> sa tseba  
gore a apare ~~hang~~. Ge a <sup>e</sup> iya le  
medirong le gona go no palai gore a  
apare se <sup>sadi</sup>.

ka mo basading gona e napa e  
masetlapelo ka lebaka la gore motho ga  
sa kgona go epara dipara tša go  
bonela. Nna ke fela ke sa sope  
masogana ~~a o a a o o~~ a katang  
makgarebe ka lebaka la gore ba  
siya ditho tša bona mo molaleng.  
molaleng.

Figure 37: Written sample 9

Ka leleng la matsatsi gona koa seholong sa gesu gahile.  
 gwa ba le kgahlamparo ya peleto ya mantso gomme ka  
 leka go itsenela gobane ntle ka ipolisa gare ke tho setlopa  
 Sepoka se gomme ka tshespa ganna. Go thopeng ga Sepoka e  
 be ehlile ka la matlomo gobane a senka ka thopa seto  
 bophelong bjaka gobane kebe ke dola ke si te tshespe.  
 Sepoka se sa peleto ya mantso ntle kase thopa ka motga  
 o mong wago senganege.

Ke leleng leo ke thopeng Sepoka se sa peleto kebe ke tlabile  
 ke kgathatsegile gobane kebe ke thogelatswe tshole go rama  
 Sadi gare a mpulele ditseta tshole. Go thopa Sepoka ke  
ngwana yo mong le yo mong o bane gwa laetla  
 ke nale ditlente tsa mohuta ope gomme ra ditwele  
 go batla bohe.

E be e sale la matlomo ke thopa Sepoka bophelong  
 bjaka gobane ke ipolisa gare Sepoka se thopa ke ba  
 ba golo fela gobane ke bona ba tsebang tshole thantlho  
 aowa le bago tebana le nna ba se thopa gape lena  
 ka setlopa.

Figure 38: Written sample 10



② bonisi bja bona ke bonisi dikolong.  
 bafaladi ba nale bakgane bja ditluta, tšeo eieqa qore rena batwa  
 baso qatena, bakgani bigtšona. ba ruta bana ba borena mmoqo le  
 ba buti le bo ses. ke kgona qoba le menyetla ya mešomo nanyeng  
 Rakodumela bjalo ka mošepa tšutse. bana barena batla baphele kophele  
 bo bjo ba kgone. bonisi bja bona ke borena pele nanyeng/gobane ba nale  
 marqwaio. a a a wetšaga qore mota ya ke many qwa. ke. baswana  
 bare kgomo qotšwa e o e etšobuqo. banale lerato le tšumpo.

Dg  
 Dp  
 Tdp

③ bairela badudi banaga mešomo.  
 bonisi bja ba Faladi ba nutejile kudy tatsene sekolo. bja rena  
 batwa re nale matšape re ka se kgone qofihleleja ditro tšona.  
 banate di business ba rekisa dilo tšeo dilega mafong a rena nme  
 rena re dutše re rotša dila. tšona ka mafekolo wa re tšona  
 a a bakwa dintšri badudi ba banqwa banaga ba wetša mešom  
 qotšwa qo bafaladi. ba kgona qophela ka yona sekana ea ke  
 Faqo ke bona ba kgona qo o phepha. badudi ka mafong a bo  
 malome ba patela badulo mafela a qwed. ba reifa ka qere ba kgar  
 qoreka dijo.

Figure 39: Written sample 11

ke a leboya ge o kgonne go mpontšha tsela ya nnete le  
 bophelo ke be ke le motho yo mongwe wa go sekwa ke  
 Sepela mašego, le mehate ya lefase ke sena tšea le  
 mešomo ya sekolo, ke sakwe ge barutiš: ge ba bolela ke sena  
 tšea le bona ge ba nkeletšā.

Bjalo modimo e mpha mahlatsa ke kgona go kopana le wena  
 wa mpea fase, ware ke swanetše go tšea sekolo ke tle  
 ke kgone goba le bokamoso bjo bo kaone gape ke tšene  
 le keveke ka baka la gore ntle le modimo ga gona  
 se setla lokago. ka gotwa ka go tšepiša gore ke tla latela  
 diteelo tša gago ka lebaka la gore o motswadi: waka o set-  
 lega pelo.

D7  
 P-3  
 TP4  
 SS  
 K3  
 VINT  
 2/3

Gane bjalo ke tšene sekolo ka se fetšā e baka tšea berek  
 -a, mola e baka seba ke wena motswadi waka Napogadi  
 ntšabe kele ~~ka~~ dehlalela ke epa melete ya ditšwaetete  
 ke sena bokamoso bjo bo kaone modimo a go okeletše  
 matšatši a bophelo a gape mahlatsa.

Napogadi: ditšeto dia go swanela o kgonne go mpontšha  
 tsela ya nnete le bophelo wa ntšea le ge ke tsamaye  
 mašego wa se fela pelo wa kgotlelela le ge ke go :šā  
 fase ke go ntšitše serithi: batho ba seba ka wena bare  
 ga ke go tšeetše ge o bolela. Bjalo wa kgona go mpontšha  
 tsela ditšeto dia go swanela Napogadi

Figure 40: Written sample 12

\*go tlogola sebole le go eneyela ~~le~~ ge  
 dimo ga batsotsi le phelo bjata.

<sup>rite</sup>  
 -go ~~le~~ mathata ge a nka para la thom  
 go ~~le~~ tgatele ya monago le ge bodut  
 le setolong le naganana la mathata a  
 ge su la thoma go sesefala ditwutong  
 la phela le basemane ba go tphidisa le  
 batsotsi tganthe ga le phetgause le  
 bona le e kapeša mathata a wo a hbi  
 go mo phelo phelo bjantshe e foba go  
 ya ntlwana leswiswi mowe go yago  
 ba bohale le baditlata. ba gologolo  
 ba rite ya sika lefewe di garago le  
 yona ya gara. kerie la fetela be bo  
 tšotš, la tšela yeo e mata tšago  
 le lehono ke sa matatše la gore  
 bathata bo tliša ke bje bongwe ebi  
 mathata a rarolla ke a mangwe

Figure 41: Written sample 13



nkase tsoge ka lebaka letšortši leo ka ge godiregile  
dilo tše dingwe, ke bego kesa tshepe gore otlile  
ntlanogela ke sale serathana. Ana le leogana le la  
ta latana go gona bathata sekolong ba lla ka  
rena re eja gabatse le gona re phata le balutši  
le balutšigadi. Ke tšwa sekolo nakwe re latatogo  
ge re šetše le gopotše batho ba lena. Le ka ge  
ge bare ba bolela le nna ke sahuwe ke ekwa seto  
bo fihlela ka letšortši le lengwe ge ke batša  
kesogana la ka gore ke inile o tina mogala o  
mpotša go yena gase yena a nkimišitšego o ntle  
mosadi ka nako yeo ke be ke otlile mphato wa kubedi  
ke bošetšša ka tlogela sekolo bogwela ba  
ntlanogela nna a swere ke balwetši bja pelo  
ka lebaka laka.

Figure 42: Written sample 14

Ke, ke tšhama gore ngwana o swanetse go  
 tšeba tšhame wa Madi, ka tšhame la gore  
 ngwana ya Monqwe le ya Monqwe o kgotsotatsa  
 ke go Fela are ntata, ke Moka tšhame a  
 Fela are Morwa, o robetse bjany, ke Moka  
 Morwa / Morwedi a Fetola are nowa Anta ke  
 bte le botšego bjo botse bja guba le ditoro  
 tše botse, Mabapi le botšego bja tše.

Ngwana ya Monqwe le ya Monqwe o swanetse  
 gore tšhame ya bo tšhame, go bja o  
 swanetse gore ba tšhame la botšhame ba tšhame  
 kae, gore a tšhame a tšhame a tšhame ke tšhame  
 sa gabe. Gore a tšhame kgadi a tšhame kgadi  
 go ya le ka Mabala a diapara sa se gagabe  
 ke nate, ke Moka go tšhame Fao, a tšhame a  
 kgadi go tšhame tšhame tšhame ba gagabe  
 gore yena ga gabe o tšhame. Ke Moka a tšhame  
 e tšhame go goena le Molella go tšhame Modira wa  
 ka tšhame go tšhame kgadi go tšhame yena ke  
 Moka a tšhame a tšhame ngwana wa kgadi tšhame ya  
 gagabe. Wa tšhame go bo tšhame gore ngwana ba tšhame  
 ba bo tšhame ba Mosebabe.

Figure 43: Written sample 15



Poto ya bahu mweny ya leho, Baysa  
 ba hoojama wa hoo, bontshi go swana  
 le ba ryate. Bontshi ba matlatsi a setse  
 ba te metlase wa mapheo a hoo. Bontshi  
 bja hoo ba nate bontshi bja go se  
 baactse, Enago ge e te wa molahloja.

Poto ya bahu melibeng ya leho se  
 setse se magana gore e setse ele setlase  
 -di mo go gabo sena. Melibeng ya leho  
 se pheta le bontshi ba go se bakilele.  
 Ge motlo a sa le nate, magerang o jete  
 a esentse babangwe matlase. Go  
 swanetse gore ge sete hamotro nako tse  
 dingwe seno eletsang wa tsa mapheo  
 a a sena. Gore motlo mang le mang  
 a ryane go pheta le le gale mo refaseng.

Keretso e ya nyarega mo bontshi gore  
 ba ryane go (te) hahle. Bontshi soo  
 nateba gore o nate bontshi nate  
 ge a nate motlase na gape gape,  
 motlase nate? Ke nate bontshi go  
 nate gape ka keretso, nate  
 nateba gape motlo mang le mang a ba  
 le phoso ye e hosi sena nate  
 ye na bontshi. Bontshi bja bontshi

Figure 44: Written sample 16

Mohu karabo otsene sekob sa Bosele ka wa  
Dilelengtsa ga Marisane. Othomile getolo ka  
ngwaga wa 2012 kege a thoma mPhato wa  
pele eleng (grade 1) Mohu o šia Mmage bana  
bagabe ba ba hlano mo setana o teque  
bašemane ba(bane) (4) Mohu o hloto fala  
ka marago 'ga balwetsi bi ba kofana.

17

Mohu o robala ašateta mPhatong wa bošufa (7)  
mohu o šia bagwera bagage le barotiši. Mohu  
o hloto fala ašateta mengwaga ye tesomepedi (12)  
Orisile re sa nagare.

Robala ka kgotsa Matome wa Pheladi

Mantsy 189

Figure 45: Written sample 17



Thuto e ntse e e hlophisitsoe kaonafatsiso Maphelo a ba-  
tho kudu go rena bafsa. Thuto e bohlokwa bopho-  
elong bja motho. ka thuto ja gago / bokamoso  
bja gago o kgona go hwetša Mošomo wa  
Maleba o kgone go Fepa ba geno.

Matsatsi: a ba lehoano go nyakega thuto ka gare  
ga rena, ge o sena bokamoso bja bokaoane o  
ka se phele gabotse thuto ke bokamoso bja  
reana bafsa. Ge o sena bokamoso o ka se hwe-  
tše Mošomo wa gago wa Maleba ka lebaka  
la gore ~~ga~~ gaona thuto / Ge se wa retega

Thuto e nyaka kgotlelelo le go tšeetša  
bao ba go rutago o be le tlhompho o  
se nyatše batho. ka lebaka la gore o tla  
nyatša jo a go rutago Mafelelong wa pale  
wa ke go šala toro wa gago morago.

Bophelo bja Matsatsi: a, bonyaka o nale  
thuto jeo o e tsebago gore o kgone  
go iketša o ~~he~~ se kgopete dijo ka Malap  
eng a batho ntle le go tsena Sekolo  
a gona mo o ka hwetšago Mošomo  
Mohleng wa Mafelelo.

Figure 46: Written sample 18



Matsatsing a leho go bonala bafsa ba gakanegile  
 ga ba sa tseba phapan Magareng ga Mabu le metlho  
 bafsa ge bale mabung go iteetse ba ba tloga ba  
 bonolo ba iketlile mo o kaba go wase ba tlile  
 lethabang go nne e le magareng go bonala bafsa  
 ba tloga ba ithekgete ka lone le tsatsi, le  
 la poloko o hloboe ba itshwere ka mohlama  
 e bile go sa tla go sa kwagala gore Moruti  
 o bolele a reng ba swere ditaba goke ka  
 ma thuthang/mabithang

Meapara ya bafsa ge (ba) e ya mabung  
 o ka ba wa ga natsa wase go ius  
 Molethang ga ya le ke magareng wo ba aperego  
 ka gone taba yone ye kudu e atile  
 Mo go basadi: bontshi, bu, bona ba apara  
 meapara ya ke godimo ga matolo go uparwa  
 diroko tse kopana le tšona di: kletu tse ungane  
 kudu go bafsa gajre o kase lone nosadi  
 go ba motgekolo a apere meapara ya go se  
 kgouze go nne bare o tlile le hung

Figure 47: Written sample 19

School 3

Grade 10

hlomphe le boikakobetšo batseng di ile le nesi  
ya dikwekwele.

Batsa ba matsatšha ga ba sana, hlomphe, ebile ba nyatša  
batswadi ba bona ka malapeng. Batsa ba nyatša batswa  
babona ba baroga ba gana ge ba ba roma, E bile ba  
utswetša batswadi ba bona. Batswadi ba bona ba lla ka  
kudu ka bona ba bona ba batsa. Batsa ba matsatši a ba  
sanya ke sellathekeng le thelebišene. Ga ba sa theletšha  
ge ba botela le bona le ka sekolong ge barutiši ba ruta  
ga ba sata.

Batswadi ba sinya bana ba bona ba batsa ka difounu  
le di thelebišene. Bano fora batswadi ba bona bare bona ba ya  
go bata le gongwala kgane bona ba tsaba tše ba diela  
go. Gomme batswadi ka lapeng ba itgantšha ka  
wena bare ngwana wa rena o ile sekolong. kgane wena  
o ile ga ba mogwera wa gago le a fihla le ya bogafa  
nyaneng gomme matswadi a tsaba oile sekolong.

Haa batsa ba lehono le kgone ke eng ka go hloka  
hlomphe le boikakobetša le maikemišetšo. Le kgophiša ba-  
tswadi ba lena ge ba hwetsa mafelelo a nguaga a kgwetša  
o patetše ke go feta mphato wa obe o o dirago. O wa  
makala ka gobane obe o eja sekolong mokibelo le son  
taga.

Figure 48: Written sample 20

Baswa ba tshena go bona hiamphe gaba gona gaba  
le baikakebetshi. Seo, la se dirago tse go tsabankha le  
mebala, masego gale. Baswa ba tlamile go kgogo  
dokobatsi le go nwa magana ka baka la go setheese.

Baswa <sup>Elhamphe</sup> hiamphe le e saile kae? ka kqibaka la eng le sa  
hiamphe batswadi ba lena, ge re eakwe batswadi le  
tlo kwa bamang. Batswadi bafa le tshika ya gore  
ke tshika ya eng bare tshise mo tshiseng.

Baswa ba tshetse ka seiso sa gabo bona. Ba tshetse  
ka gore ba tshika kae. Ba tshile seiso sabo  
ratgarekhukhuku. Batshetse seiso sa gabo bona se  
eya le meši ya dikwekwere.

Baswa are tlogaeng go kgahlwa ke seiso sa batho  
ba ba bangwe, ba selego gore bona ba ikgantsha ka  
sona. Ikgantsheng ka seiso sabo lena. Kwa seiso sabo  
ratgarekhuku.

Baswa gere tshika ka magang tsa ka ntse, batho ba  
ikgantsha ka seiso sabo bona, mola lena le se tshetse.  
Go go sepele kego nanaea. Are tshiseng seiso sabo  
lena, gere kerenta le ikgantse ka sona.

Figure 49: Written sample 21



L  
letsatši la dikela. Ge go ersa mokgadi a e kwa base  
a e ketlile le lesiba ba dira tša bona tšaka phaposhini  
ya borobalelo. Ge mokgadi a re phaphara a re kgare ka  
mo kae? ke ge nako ge re iri ya tesomepedi 12:00  
sekolo se tšwele pele ka morero wa letsatši, Jabbe mokg  
adi ba nyaka mokgadi moira ka sekolong a sebona.

Mokgadi o ile a seke a tseba gore a direng a ba  
o no apara <sup>diapara</sup> yonifomo tša ya sekolo a leba sekolong. Ge a fit  
sekolong kamorago ga se bakanyana mokgadi a kwa  
a se gabotse a babja ga nkgane. Hago ya sekolo  
morena lešapo a tšea magato a moiša gae. Ge a fitla  
gae ga mahlako batswadi ba makala ge mokgadi a gorog  
ge ba botšiša a re o be a utšwitšwe. (9)

mmago mokgadi e le go morang a re go yena are  
na ke le mmago ngwanaka le a go tseba <sup>baele</sup> hieš molele  
gore o be o le kae? ke be ke le gabo. tesedi ebule  
bhe ke imile. Ge tesedi a thoma go lemoga gore  
o imisitše mokgadi, Bošego ge batswadi ba gagwe  
ba ba robetše a tšwa ka letsikanyope a ya le  
tša mafase a ipha molala

Figure 50: Written sample 22

Ge nkabe nako e <sup>bontšwa</sup> bontšwa morago nkabe lenna ke e  
<sup>bontšwa</sup> bontšwa ke ile ka hloka ponelopele bophelong bjaka  
 ruri a gona seo se nkhabišaga lehono. Lehono ke setse  
 fela ka la nkabe mola nkabe ele ngwana morago. Ke  
 moipotanyi go a sa lletwego baka bophelo ke itshenyeditše  
 bjona ka tšaka ditla ke meekse magakwa bo hloka  
 boelelo go hloka ponelopele gaka go hlotše masekapele  
 pela ke hlogetše monyetla wo mmotse wa bophelo bjo  
 bo kaone monyetla wa khuto. Go hloka ponelopele go  
 dira gore motšo a itshole ka morago ka go se  
 naganelepele gore ana ka morago ga mengwaga bophelo  
 bo hlobe bole bjang. Ke ile kakwa bohloko kudu ge  
 bagenera baka ba e ya motse sethoropeng go yo tšwetša  
 ditshuto pele go nna ruri go ile gwa no sala<sup>19</sup> nkabe  
 le nna ke le go mongwe wa bona.

Maitshwano mabe ke o na a hloago dilo tšeo o hlogo  
 go itsholetago tšona. <sup>Maitshwano</sup> Maitshwano mabe a hloka bohloko  
 bjo bogolo bjone le uena o le motšo o ka se se  
 kgoketelele go ka gore o hile go ipona malato bophelo  
 bja gago ka moka. Bagologolo ba boletše bare tšhwane  
 ge e re hoo e bohile lewa. Ana kesa baka sele  
 ke hlare ke bohileng. Seo ke bego ke re ke se  
 bohile le hono se fetogile le pela. Go lemang gore  
 ke nate <sup>maitshwano</sup> maitshwano mabe ruri go ile gwa sala la  
 nkabe mola nkabe ele ngwana morago. Ge nkabe ke ile  
 kaba ke maitshwano a mabokse nkabe le hono  
 ke le motšo go mokaone bophelong nkabe ke ikgantšga  
 ka mphufutšo wa phakla yaka.

Figure 51: Written sample 23



Dumela, mogwera Viola

Thuto e bohlokwa kudu mogwera lefa lefa sego fe bophelo  
ke le mogwera wa gago Charlotte, ke a tseba gore batswadi  
bagago bago šietše lefa <sup>eupša</sup> efa lefa leo lefase  
gore bophelo le bokamoso, thuto ke leledi, thuto ekase tsoge  
yago senyetša nako. Thuto ke bophelo, tšena sekolo gore oti  
o kgone go iketla ka lefa leo la gago mogwera, thuto e  
bohlokwa kudu-kudu gobane etla go thuša gore o fihlelele  
ditiro tša gago le bana ba gago batle tšabe le lefa go  
swana le wena, ~~ke nka~~ nka thaba kudu ge nka bong o bong  
sekolong oti ithuta gore o afe bophelo bja gago, ke  
ba bišwa ke wena pelo gobane thuto e bohlokwa kudu.  
Nka leboga ge o ka amogela le go nkwa ka lerato. hie  
mogwera wana.

Figure 52: Written sample 24

Tshela motlaleli

mogwera: |

mogwera teta la batsuadi bagago gaga ua  
 suanela gore o le be pelong ka gore  
 ganabuaie o setse o sahlue o isutelo  
 ka ditoto tsa gago. Dituto dinale ~~ho~~ ohola  
 kudu o ka bona o atlegile bophelong  
 o tshela tse ga botse ditutong tsa gago.  
 Ditoto tsa batsuadi neng leneng dikatosen,  
 ga geba tsa hua ua sala o hlaka  
 ga senta ua bale seio. Mogwera tlhoko  
 mela dituto tsa gago lebe lelagore  
 otele tsa ka bophelobja gago. ~~teta~~ la ba  
 tsuadi bagago gase la gago bago setse lona  
 gore o le hlokomela/sebe la ja ke dimpsa  
 kantie. le <sup>wang</sup> ~~ene~~ b tshene sekolo gore o tie  
 o kgone go seela bana bagago ditoto  
 tse o di tsoike tsego gore o tele letse  
 obile letsoha. tshena sekolo mogwera  
 ahlogana le tsa batsuadi bagago  
 o kaka ua itshola ka moyago moledimani  
 dikgantshana tsa bona ba sa gantshane tsa batsu.

Figure 53: Written sample 25

Ka tsenwa ke malwehi HIV & AIDS ka thoma go  
nabala boe kelong ke sa tsebe gore ke hoba ka  
o ne neng. Batwadi ba ka ba swabisitse ke  
ka mokgong ke be ke ke ka gona, dijo di sa tsene.

Ke thoma go tsena kereke ke le motho go a  
se na go <sup>tlhampiso</sup> ~~hampiso~~ ka phela ka kerekeng ke ehla  
ke sepelela motho gore le lengwe la matsi, tsi ke  
hla ba motho ga pe. Bagwera ba ka ba sepetse ke  
ne a kago nthekga go fihlela ke e ba <sup>taone</sup> ~~ka one~~

Bophelo bja ka e le maratha ke sa tsebe pele le  
Morago ~~ed~~ ke lena ke hlong bagwera ba ka ba  
sepelela ka difatanaga ~~na~~ ke sepelela ka maoto  
diton tsa di magu tsetse go no tala gore nkabe  
ke il e ka tlokomela bja phelo bja ka gabotse  
bagologolo ba re re ka ge ba re nkabe ke agwana  
wa ~~wa~~ Morago.

Figure 54: Written sample 26



Thabego ya tšhireletšo dikolong ke thababoroko

Go hloka tšhireletšo dikolong etloga ele thabat-  
boroko bjowe bokase felego goba bpra bathoko-  
bjowe bokase felego pelong ya gago go hloka-  
tšhireletšo dikolong gonyamiša ele ruri bana ba  
bosena batta gae ba teliwe ~~ma~~ empa batšadi bare  
bana batšena setolo, batšena setolo bjong ateiwa.

Go bethwa goba gona gobetha ke morutwana yowe  
ofego omofa thuto juale ka morutiši go bathoko go-  
bana naysana afetola morutiši are obilela naye goba  
ate bethela ge morutiši gepre wa mokgalemela kesee  
setwiso go bathoko ele ruri lefase labotena lešinyegile  
15 ago sana motho omogolo goba yomonyane kamoka rea-  
30 lebona  
08  
5

Go bethwa ke motho yowe arego orego wa mokhompha  
ke morutwadi wa gago wa sebalong tšera yena moru-  
tiši a go bethwa a go bethela dilo tšeo diseng gona  
go bathoko kase barutiši ke bana goswanetšego  
bare šireletše go dilo goba pna mathata are  
re gatlhago le vora tsatsi ka tsatsi.

Go boife motho yowe arego ologo tšaiša sebalong  
geore otlalo-setša bawe reba tšhepilego kera  
bana barutiši empa bago batše bare sepele tšere  
dwa gadiwa di ntuba tšalena kua klageng mola  
goswanetše ago se šireletše gore lewena  
obe le tšego asebe wa hwa ophela ole  
letšhoqong

Figure 55: Written sample 27



Taadišetihaiōsi:

1.1. Ge nka ba mmamatse wa toropo ya gōsō.

Hlogo <sup>MP</sup> ~~ya~~ <sup>MP</sup> ~~ragale~~ ge nka ba yo aka hlokomelago toropo ya gōsō, gatio diragala ang.

Ge nka ba mahlokomedi wa toropo ya gōsō ke be nka natefatšā a gōf se sengwe le se sengwe seo se hloko ke badudi ba toropo ya gōsō ke ba dirala sona. Go swana le thokego ya matse, mahlogase, dintlo tsa RTP, dipatlale le ditsala le tšē dingwe ba hlogo go di hloka. Le gona nkotla ka natefatšā gare mothe yo mongwe le yamangwe o kgotšofatšā ke seo ke hlogo go sedira.

Ke be nkotla ka raralla <sup>bo</sup> thata bja bongwe le bja bongwe <sup>MP</sup> ~~bo~~ <sup>MP</sup> ~~we~~ ba kothogo go diragala, goba go ka sepe <sup>MP</sup> ~~ledi~~ <sup>MP</sup> ~~ntwa~~ mo toropang yangōsō, tšohle di be dikotla da sepe ka thariko. Ge goba le bathata ke be nkotla ka ba raralla ka lebele. Bathata ke be ke tlo ba raralla ka goba kgala.

12 Ke bafkaha ka natefatšā gare batho ba <sup>MP</sup> ~~metse~~ ba sepe.  
15 batho baba le ngwangwarege ka ma, bafa nna <sup>MP</sup> ~~aka~~ dire  
5 diio tšao ba dihlakago.

5 Ke <sup>MP</sup> ~~ikutlao~~ ke thabile ka lebaka la gore goba go ka sepe  
le mothe <sup>MP</sup> ~~yowe~~ <sup>MP</sup> ~~anyakago~~ diio, kofee ke tleba ke ba diratše  
tšona, go ka sepe le mothe yo a hlogo go ntihaya.

Figure 56: Written sample 28

Katsi Hago  
 maguuna <sup>mp</sup> pnoa kalla ka kumoga gorp  
 gorp o tshipp maguuna katoda pro  
 maguuna kampa o tshipp  
 kabotata gora kabe kabata baguuna  
 kudu kabatsippa to nabotsana siphiri  
 tsoo o kaso dibattsoo mang le mang.

Anila Katsi Almuu kabona mag  
 motlo yo kumitsang maguuna ja.  
 utswa magata waka <sup>mp</sup> gorp gorp  
 mmona <sup>mp</sup> kumitlogla ampa  
 maka ago kgodisa o kunk. Mna to yna  
 vabr <sup>mp</sup> sswatate dilo tsago swana yna  
 dbe atenatela mtsaka koldnya taji pto  
 vuni ma gomme katenatela motlat  
 Zola krsa kgoge k.p sanwa medla.

10  
 30  
 09  
 15  
 04  
 05  
 30  
 50  
 Motlo yo k kumitsang maguuna waka  
 dila antina dila tsoo dlatbalwaga  
 yna dila <sup>mp</sup> ananaplate slo gago vobadisa  
 kagane ga <sup>mp</sup> tsoo yna k-paga ker rna  
 gannin ka vobala borako <sup>mp</sup> bjabagala  
 gomme gorp thoyogo ka kumitso dila  
 tsuka tsago tura d. s. m. gona le magata  
 loyona usagana ka tluona gonagana gorp  
 kogana gago ydwang dikavaga sra.

Mako yajila wakapana tonopang gomme  
 antina gkang gang gorp atshikela ka  
 batho. Lena oite jalaka go tshaba gomme

Figure 57: Written sample 29



44  
 55  
 kgogo ke tabo ya batho ba teebogo bulcoasi by  
 Batho bao ba kgogogo diseterete ba nagana gore bana  
 goba kotsing ga bana ga ba kgogogo lebatel goba nyoape. Batho  
 ka moka ba kgogogo ba kotsing ya molwetši o go fape

Bontšhi fojo batho ba thoma efale ba bonnyene gona  
 ba thomiša ke khuetšo ya segwega, gomme goro ba  
 tlogole e thoma goba batho ba bogelo. Babonjwe  
 thomiša ke go bana batho bdgo tshekelega ba kgog  
 gomme le bana ba bana gore ba kgogore gore ba te  
 bathong.

Oi-kgogitagi tšeo ba di rotoga kudu di dirilwe ka di  
 khemichale tšeo go fetel uoo morogo le nikothine le tue  
 mola tšeo dingwe di dirilwe ka di tšeo go swana lo  
 tšiki lo ditsa ka go bologo magotlo. Tšeo dingwe di  
 dirilwe ka di tšeo di sa kwanoje le mebele ya bat  
 ke ka fao batho wa gona a fetša a sa kgone le g.  
 šikinyeja morogo go go kgogoga.

Mmuši wa batho ba metšago goba kgogoga o telela morogo  
 o bana gomme seo se ka ba hlotele matwetši  
 moletse a go swana, kankere ya maswago, kankere ya kgogogoga le kankere ya madi.  
 mola di khemichale tšeo ka magoro go di kgogitagi difka  
 hlola moletse o gokwana le bolwetšo bja peto, kankere go bja  
 le bolwetšo lga morogano

Figure 58: Written sample 30

TAODIŠOKANEGI  
Botse le babe bia go lebelela thelebišene.

Botse bia go lebelela thelebišene ke gore ge o lebeleletše thelebišene, kudukudu ditaba o tšona go bona gore go diraga eng ma dinageng tše dingwe. Go ntshe ge o lebeleletše thelebišene ka makgwa woo e egahaga, ka gona le ge o swere ke marata o no tšollela ka gobane ge o boya e ile go hwetša o hlaile ke sesengwe.

Babe bia go lebelela thelebišene ke gore ge ka letšatši le lengwe o ile go ngwala maleko o hwetša o hlolele no ya go bala. ka tšatši le lengwe ge o bala o tiela ke bareka goba ga tšwafa, go nape e sepele o ye e bogelel o lebelele thelebišene.

Ditlameraga tša ge lebelela thelebišene ke gore ge o ka/a ka gore lehana go tšona setari sa ge tšahla, gamme e tšeba gabotse gore ka mešwane o ngwala maleko, o ile go feletša ka gore ga maraga. ka nako tšeo go tiaba go sena postlameraga bophelo ba eya pele, bokamoso bia gago bo tšere ke thelebišene.

Mafelelong o tiaba o itshala gore ka nako ya ge ngwala ntšabe ke se ka lebelela thelebišene. thelebišene yona ka nako yeo o tiaba e dutšaga gona ma/a e bego e dula gona yona e sena le matnata. Bophelo bia gago bona bo sena pele le marago. Goya ka wena ntebe bare ba nape postlameraga.

Figure 59: Written sample 31

13 Go imo ga marutwana ke potlamoaga bakamosang

Go imo ga marutwana ke potlamoaga bakamosang ka  
lebaka la gore o ka se kgone go tsweliso di -  
thuto tsa tsoga peir ka lebaka la ngwana yo o  
swanetsgo gore a be le matswadi wa gagwe.  
O swanetsgo gore a ye sekolong ngwana o tliho eala le many

O feta ke monyetlo wa magalo wa gore dbe seo o  
nyakago qoba sono bapheing bja gagwe ngwana le  
yena o nyaka tlhakomelo ya malebo go tswa  
ga batwadi ba gagwe. Ga o ~~ba~~ <sup>some</sup> tatago  
ngwana ga o ~~be~~ <sup>some</sup>, o tliho go feta ngwana ka tag?

Marutwana yo mangwe le yo mangwe o swanetsgo gore  
a some ka thata gore a fihlele foro ya gagwe  
t sego gore o ime e sepe ya <sup>monyetlo</sup> manenyane. O  
swanetsgo gore o tlagele go ya sekolong o hlakomelo  
ngwana yo wa gagwe.

Gomme dithata di a ithuta di a go feta bakamoso  
bja gagwe bo saire marago ka lebaka la ngwana  
Mangwe le mangwe o swanetsgo gore o ithlakomelo  
e -bile o be e dithuto tsa gagwe peir gore  
a tle o kgone go Phomelia mo bapheing

O ka se tsene sekolo wa bo tsa hlakomelo ngwana  
ka nako ye be. O swanetsgo go tseba seo sepe lego  
bahokwa go wene peir o swanetsgo gore o sepe  
ka taring ya malebo yo baphelo. O sepe wa  
kama ke tsa nako...

Figure 60: Written sample 32



Go ima ga morutwana ke poelamoro go bokamosong.

Ke dumelalana le kgogo ye, kalebaka la gore barutwana ba bangwe ba ima ke moka ga basatla sekolong ka fao ba salela morago ka dithuto tsa bona.

Go ima ga morutwana go dira gore a lofe dithutong tsa gagwe kgafetsa kgafetsa. ka fao seo se badira gore na seke ba tseba seo sa ka sekolong. Babangwe bafelel tsa ba dula gae ka ge ba tshaba dipolelo tsa batho, a lewa ke dihlolong tsa gore batho ba tlireng ka yena ka gobe o sa tsena sekolo.

Babangwe ba barutwana bare go ima banape batlog la sekolo ba dula gae ba sehlwe ba boela sekolong gap ka ge ba sehlwe ba sa kgona go kgotlelela dipolelo tsa barutwana bao a tseaga le bona sekolo. Seo se bafetsa bokamoso bia bona morago ka gore ntle le thuto o ka seke wa dira selo.

Babangwe ba ima mola bale diholong tsa godimo ba setse ka matsatsi a a itsego gore bafetsa, ke moka seo se bathibela, ba dula gae go fihlela ngwana yo a mawelego a etla lefaseng. Mola a bego n kabe a fetse e ba gona a sathomago, ke moka mola a bego o nyaka go fihla gona o pelela ke go fihla ka nako ye e swanetseng.

~~Go ima~~ Go ima ga morutwana ~~ee~~ godira gore bokamoso bia gagwe bo boele morago ka gobane e ka sehlwe a sa lebeletse bia gagwe bophelo bjalo ka morutwana a

Figure 61: Written sample 33

32/50

Go ima go marutwana le paelamoiago bakamosong. Ka  
lebaka la qore o ka se kgone go tswetiso di -  
thulo tsa tsoga peir ko lebaka la ngwana yo a  
swanetsgo qore a be le motswadi wa qagur.  
O swanetsgo qore o ye Sekolong ngwana o tliio eia le mang

O feta le monyetlo wa magolo wa qore dbe seo o  
nyakago qoba sono bapheiong bjo qago ngwana le  
yena o nyaka thakomelo ya malebo go tswa  
go batswadi ba qagur. Ga o ~~be~~ <sup>somp</sup> talago  
ngwana qagur ~~be~~ <sup>somp</sup>, o tliio go feta ngwana ~~ha~~ ng?

Marutwana yo mangwe le yo mangwe o swanetsgo qore  
a some ka thala qore a fihlele toro ya qagur  
t sago qore o ime e seke yo <sup>manyanane</sup> manyanane. O  
swanetsgo qore o tlogela go ya Sekolong o hlokomela  
ngwana yo wa qagur.

Gomme dithata di a ithuta di a go feta bakamoso  
bja qagur bo saiea marago ka lebaka la ngwana  
Mangwe le mangwe o swanetsgo qore o ithakamele  
-bile o be e dithuta tso qagur peir qore  
a tle a kgone go Phomelia mo bapheiong

O ka se tsene Sekolo wa ba wa hlokomela ngwana  
ka nako ye be. O swanetsgo go tsiba seo se se lego  
bohlokwa go wene peir o swanetsgo qore o sepele  
ka taeleng ya malebo yo bophelo. O seke wa  
kqhala le tsa qotswo taeleng.

Figure 62: Written sample 34

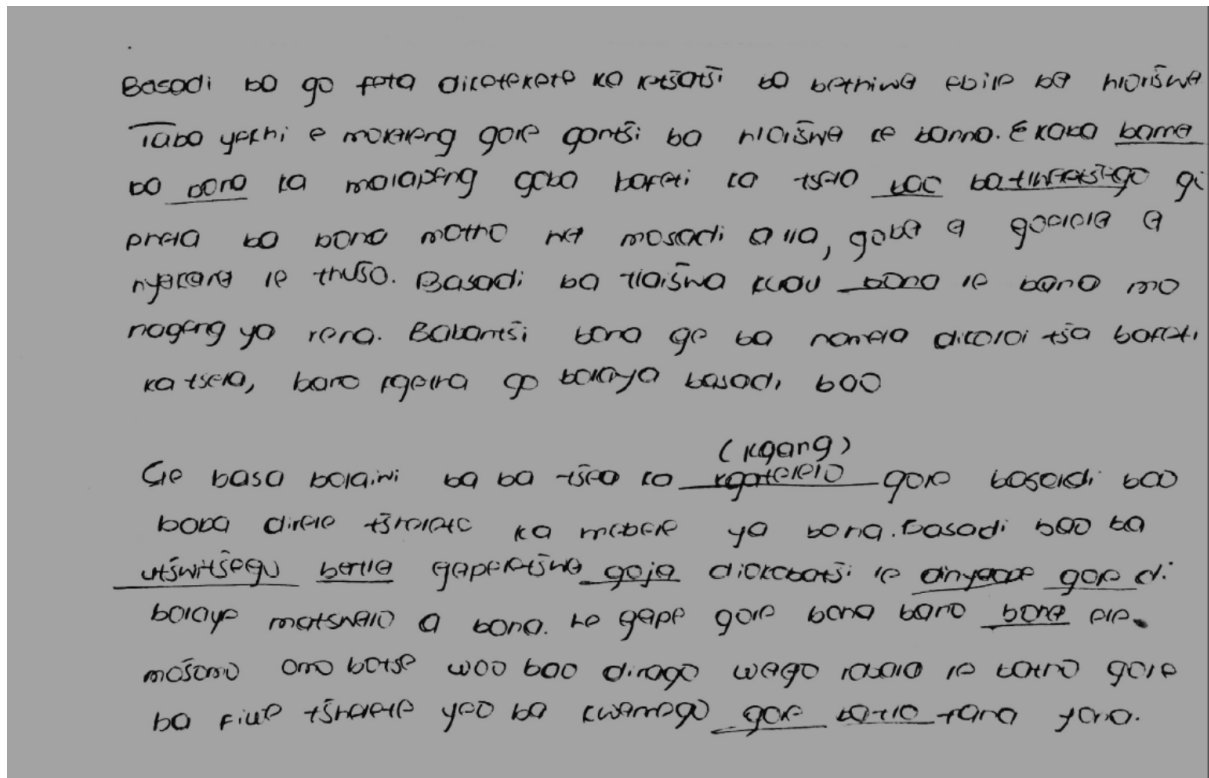


## DISTRICT Y

The following written samples (Figures 63 to 79) show how Grade 10 and 11 learners from district Y write the Sepedi language in the classroom.

School 1

Grade 10



Basodi bo go feta dicaterele ko kerebosi bo bathing ebile ke hlošwa  
Tlaba yefhi e mokang gore gantsi bo hlošwa le bomo. E kaka bomo  
bo bono ka malapang goba bafati ka tšilo woo bo tšilafatšile go  
pela bo bone motšo ke mosodi a ho, goba a gopole a  
nyarara le tšilo. Basodi bo tšilwa kuoo bono le bone mo  
nagang ya rera. Balamisi bone go bo noma dicaterele tša bafati  
ka tšilo, bone rera go bonyo basodi, boo

Go basa bolani ba ba tšilo ko <sup>(kgang)</sup> kgaterele gore basodi boo  
bono dicaterele tšilwa ka mabak ya bone. Basodi boo ba  
utšilafatšile belle gapelele goja dicaterele le dinyane goja di:  
bolape matshele a bone. ke gape gore bone bone bone pa.  
mosomo omo bote woo boo dicaterele waga rera le bone gore  
bo fite tšilafatšile yoo ko kwamego gore le tšilo rera jara.

Figure 63: Written sample 35

100

Letsatsi le le latela qobe qole mokibelo. Ke ile ka  
tšena gae ele go ebe ke boa sekolo saqa maha.  
Ke ile ka se keje nako yagose bale... Ke gona ake gane  
ele go ke ipetša gore ke diile phošo... lebaka la  
gore ke ska bala ke gore ke ile ka huetša  
melaetša go tšwa go omungwe wa barutwana baka  
bao ke tšenago le bona ka mphatong.

Ke ile qeke bala melaetša oia ka huetša o  
mpotša ka mokgwa nna ke lego ka gona. Enc go ke  
gapola ebe keya go ngwala ka mošapalogo. Mantšu  
aie ebe ba mpotša ona ebe ele ogo kwiša bohloko  
mo elego gore ketlo palela ko tšeletša ka phaphusing  
fike gane ebe gose tshwanelo go tšea ditaba tša  
ka gae ka nagana ka tšona sekolong. Efela ebe  
kesa kgoni go latela tshwanelo yea.

Letsatši la go ngwala molekwala la fihla.  
Marutišigadi ketana o ile a rafa diiri nyana  
tša gore ko itukisetše. Ke ile ka pateta ke go  
itukisetša ka waka la gore ebe ke nagana  
gantši. Nowa... Bana ba bangwe ba ile ba itše  
tša go ya go ngwala molekwana. Ka iti ya  
Sengane mesung, Marutiši o ile aie bitša aie  
lette go ngwala ka gore nako šetš eile. Ke  
ile kaya go ngwala. Ke be ke ngwala mara ke  
sa tsebe gore ke ngwala eng. Ke ile la fetsa go  
ngwala la ya gae.

Figure 64: Written sample 35

Moksotso woo ke ilego ka lemoga gore ke dirile phošo  
E be ele labohlano matapama gomme ke dutše lebagwera  
baku. Bagwera baku baibe ba ksuba alibatše ba enwa –  
madeta. Iekšatši leo la labohlano matapama e be re  
dutše makuleng ao e bitšiwaga PALEDI. Kamoha ga  
rena e be re sena selo gomme bagwera baku ba nyaka  
šalebe yago reka diokobutše.

Labohlano lona leo irile ge eba bošego bagwera baku  
ba tlela ke monagano wa gore ba utswetša lekula teta la  
PALEDI, ile ka kuwena re dumelekana gomme nna ke  
sa lemoge gore ke dira phošo. Ba nile gotsena ka kua  
lebenkeleng, bare nna ke šale ka ntle ke ba botše ge maha  
aekla.

**Figure 65: Written sample 36**

Sekriste le setšore ratse le legato tšoge rago se-  
 kriste ba sa šomiše dihlatse. Ka mo go setšo ba šomiša  
 dihlatse. Se kriste ba šomiša thapelo feea.

Sekriste bašhefa modimo gore gona eufša ka mo go  
 setšo go ba botša ka modimo <sup>o a ba</sup> waba hakanakanya. Modimo  
 O rite nakwea a sa Phela ga sentle a boletš' ka setšo.

Sekriste se sa setšoge sa kopana le setšo ka lebarala  
 gore ba kela ba lwa ntšwa ye e senang mona modima  
 yana. Mo lefaseng re tlebe go hwa le go Phela, Modimo  
 mo keyena a mosi a sebang gore mang o hloka fana  
 neng. Ga go motso mang ka fana mang a ba botšang phatso  
 gore o tlo hloka fana neng.

32

Setšo se ka setšoge sa kopana le sekriste. Mo  
 lefaseng gandle manaba, motso yomangwe le ya  
 mangwe o ntle le naba lagage. Lefase le makokokoto  
 alona, le fase le mabo Phela o lona, le fase le bahoi a  
 bona. Kamo go setšo o tlo kwa ba go botša gore o ntle  
 badimo. Badimo ba tsuwa ke rago rena re tseba  
 Modimo e seng badimo, setšo o tlo kwa bare noagišane  
 wa gago keyena go dirang dilo tšeo ka mo go ge o  
 fela o re kela lwa, bare botšiša mo agelwane wa  
 gago.

Figure 66: Written sample 37

Go baia dipuku gwa baba (mata) qobka dira gore  
di seke tsago babela ofio pheia o baia mehle  
materionq ago saho go babela. Gebka tsena  
sekoi o baia ofio phasa wafia waba le baka  
moso bjowe obo ratago. Gebie motho go swane  
tse gore o hiamphe motho go mongwe le go  
mongwe gore ofio o thusege ka boleta. Bophele  
ng bja motho go nyakega bokamoso bja bo kaom  
Watsena sekoi wa phasa o tloba le senotierio  
sa mabati a bopheio, wafia wate leboga ka  
morago o somo mosomo owe o ratago ka  
lbaka la thuto goba gona go ratega.  
DP = 13 14

Figure 67: Written sample 38

Tshelele e gona go tshenkhanya mocho  
bophele long  
ka gobane mocho a lebelele Tshelele o lebele  
tshenkhanya bophele long  
Tshelele e tya gone mocho a lebele ba  
kgoitse ba gase ka le haka la Tshelele  
Tshelele e tya mocho gone a lebele hasari  
kagase ka gobane yena o kanyisa Tshelele  
ya gase a se gona o tula gae ka kgothane  
o tshenya ile Tshelele ya gase (1)

Figure 68: Written sample 39



Barasa ba bantšhi ba nale bana ka gore ge o ba  
eletša ga ba thaešše maele. Barutiši ba leka ka maetla  
gore re kgone go theeletša ge ba ruta, efeela ga re thae  
tše. Bana ba gešo thuto e bohlokwa; ge o sa tsene se  
kolo e tshebile eng ka gore bophelo bjo ke lebile.  
maphelo a nale mathata kudu ka gore ga re nyake  
go tseba diio.

Gore o tie o be seipone se se botse le setšha  
ba se ikgantšhe ka wena. Thuto ke senotiele sa mab  
ati a bophelo bja rena. Ka gobane re leka ka ma  
atla gore le tie lebeng bana ba ba botse le gona  
le setšhaba ba le hiompeng ge le le pele ga bana  
Thuto ~~ke o bje~~ bohlokwa a re tseneng diio  
bana ba bo rena ge o ba botša ka thuto o  
ka re wa ba roga. ga banyake selo ge o bolet  
a ka thuto.

Figure 69: Written sample 40

Uomme thuto e nyaka nako yago ithuta le go  
bala, gape e nyaka le maele a mantši gopatswadi  
bagago le morutiši yeo o mo kgonago yeo o ka  
kgonago dula fase le yena gogona maele a ma  
kaone. Go nyakega le ~~thotihetšho~~ thotihetšho  
thotihetšho ye ntši mabapi le dithuto tšago  
go.

Thuto ke senotlolo sa mapheo a reno baswa  
ka kgobane go ke/sebe le tšhwelepeo bophelelong  
bja gago ntle le thuto. Thuto ka ye bohiakwa  
ka ge ronale di toro tše botse tšeo re nyako  
go gobona ka maso di phetega ka tsela ya  
maieba. Gore dilo tšagago ditie di sepele ~~ge~~ botse  
ka thelelo o swanetše ope le hiompha go batho  
o seke waba le le nyatšo.

Thuto ~~ke~~ ke lesedi leo okase le tsholego  
ka morago, thuto gae nyake bagwera ka  
ge bona ba kgona go lahletšana. Bagwera ba  
nele bako ya bona yeo o koberago yona gore  
batie ba iketie le wena.

Figure 70: Written sample 41



Mosomo wa maphodisa o bohlokwa  
kudu

Mosomo wa maphodisa o bohlokwa kudu  
mo setshabeng sa rena ku gore maphodisa  
a šona kudu mo setshabeng gore ditšotši di se  
ke tsa gona gore senyetsa ku mo qayeny  
a rena nna ke bona maphodisa a šona  
kudu

Maphodisa a bohlokwa ku gore a gona  
go re thusa go rena le muthutya a rena  
go swana le go ba go utsweditse buqona  
go tla ba go thusa ka pele le gore  
maphodi a šona ba tšusa, ba tho. ba  
go senya le ba o utswa ku metseng ya  
buthe

Nna ke a dumela gore mosomo wa maphodisa  
o bohlokwa kudu motšeny wa bo rena  
a ka gore gona le buthe ba go tšusa tseleng  
go swana le buthe ba go utswa le buyotšeny  
buthe nna ke bona ~~maphodisa~~ maphodisa a šona  
kudu e ne a re thusa kudu

Maphodisa a šona kudu tu mosomo wa  
bona wa go tšusa buthe ba go senya  
mo setshabeng sa rena ke bona maphodisa  
ba tho ga ba thusa kudu ku gore  
ba kgoni go tšusa buthe ba go senya  
mo se tšabeng sa rena

Figure 71: Written sample 42

Ditlamorago tsa go tshaba seralo.

Ge eie wena mošomane o tshwanetsi o tsena seralo ka gore o tlo nyara dilo ke dinuthi mo kopanong. Gantsi ge eie wena mošomane o tshwanetsi o tsena seralo ka gore o tlo nyara le mošo wa go tlo go tshaba.

Ge eie wena mošomane o tshwanetsi go tsena seralo ka gore o tlo <sup>Somela</sup> bareela thara ya go. O tlo feleletsa o tshaba dilo tsa go se iore wa thoma go utswa mo sechabeng. wa thoma le go lapitisa batho ba bangwe wa lapitisa le ba lapa la gona.

Gantsi basetsana ba tlogediša seralo ke gore ba imile ba chaba gore batho ba tloeng ka bona. Ebile ba feleletsa ba šomiša mabele ya bona go dira tshetele gore batho ba kopne go hlokomela bana ba bona. Bontshi ba baithuti ba tlogediša seralo ke gore barutiši ba bona ba bolela le bona ka morago wa go sebe base.

Basemane ba diriša ke baqera ba bona, ebile ba phela kago bašana moaka. Gantsi basemane ba dira dilo eie ba bantsi fela go swarwa ba ba nnyane ka gore ba bangwe ba kopna go ke <sup>ipolela</sup> bolelele. Basemane ba feleletsa ba herera mesomo ya go sebe base ka gore a go ba tsena seralo.

Basetsana ba gapeletsa go dira dilo tsa go se iore ke ba tshaba ba hlokomela goba ba hloka tshetele. Ba tshaba ba nyara tshetele yago reka dilo tse ba di nyarang.

Figure 72: Written sample 43

Kego<sup>1</sup> ngwalela lengwalo le ka go swaba  
ebile ke satsabe gore ke direng.

Ke kgopela tshwarela mmago rina ruri e  
be ele phoso. ke be ke lebe letse di  
swants'o tseo di sayegu ka tsela ka  
amogela seo. ruri ngwana dira ga bolawe.  
bagwera bata banvutse tsona ka whatsapp  
gomme ke sadi bone babe. gomme ka ~~di~~  
tekola gore ke kgone godi bona botse.

Ke go-be mpotsa gore ngwana dira ga  
bolawe. ga ketsebe gore ~~ke~~ tswelle pele  
ke reng mmago rina. Maka ke bolala se  
gotswa boteng ba pelo yaka.

Mka thaba kudu go oka amogela tshwarela  
yaka gomme wa kwisisa seo bedire  
gilego

Figure 73: Written sample 44

potšišo 1

Ditlamorago tša go tšhaba sekolo

(H) Ditlamorago tša go tšhaba sekolo ke tša gore  
 o tlo palelwa kago kereya hmereko o akao  
 beretlago kagore nakong tša gani bjalo geosa  
 rotega ago sana mmereko oia firago ona kaore  
 go swana le ~~metshene~~ metshene yeo šo  
 miswag inyako agona go bala gore okgono

go šomiša geosa rutege o tšaseya kgone.  
 enyaka gore o tsebe gore geo ping a seto  
 o tsebe gore kesao go bereka go dirang.  
 gani bjale di takising bonyaka batho bago  
 kgona go go bala tšhalele yeo e pale tšnego

ke banamedi baba ba be bafwe di tšhentšhi  
 tšhabana tšano leba le honu gono bolwetši  
 bo bangwe bo tšani bo eleng covid ia  
 go oberetla goretla batho pelo koloi etloga anyat  
 gore o ba balele melao yago nyakog gore  
 baselle bakgomana batlote sanitaiza nakong tšohle.

gore ba tšhireletšego bolwetši bolwetši geosa tšena  
 sekolo oša kgone gobala otladi bala bjang gani  
 bjalo agona neberetla ya batho bagore rutege makgo  
 adi polose anyaisa batho bago kgona gotseba gore  
 se keng selikeng okgone logo balela balela batho  
 melao gaba tlile potlako yeo gore agona go betla

Figure 74: Written sample 45

Bjaio ka batho bao ba rataqo go phela re swanetsi  
 go isireletsa ka mekqwa -e montsi. O swanetsi  
 go hlapa diatia metsotso -e masopedi masomopedi  
 kgaretsa kgafetsa. Ge o eya lebenteleng o swanetsi  
 go apara sešing nko le molomo pele go o ka  
 tšwa ka monyako. Ge o tsena ka lebenteleng dirisa  
 sebelaya dihatši pele o tsena ka lebenteleng. Ga wa  
 swanela go etela maiko a qeny ka qobane ga  
 go tsebje qore o na le twatsi nang.

✓  
 Serhaba se swanetsi qoba ngata e tee qore se  
 kgone go fedisa bolwetši bja corona ebile se  
 rute bana ka twatsi -ja corona qore ba kgone  
 go tiwa ba niwekile qamma ba ralokere ka  
 sebelleng qoba ka lapeng a bo bong. Seo se  
 ka tšusa qore bana ba sa fetelwa ke  
 twatsi -ja corona.

Paio -ja batho bao ba hlokoletšiši ka twatsi -ja  
 corona ke batho ba bantši kudu kua naqeng  
 -ja china ka qobano bolwetši bjo bja corona  
 bohomile qona.

Figure 75: Written sample 46

Ditlamorago tša go tšhaba sekolo

Ge ole Morutwana ga se wa Swanela go tšhaba sekolo ka ge o ka tla wa palelwa ke go tšwelela ge go hwetšwa dipolelo sekolong. O tla palelwa ke go ya ka kreting ya go lotela tša ge dipolela tša gagae di sa kgahlisi lebaka e le gore o be o sa ngnwale meletwana/dihlahlobo tša gago.

Ge ole Morutwana o swanetše go ya tšatši le lengwe le lengwe sekolong gore o tle o kgone go tšwelela. Matsatši ao o khutšago ka ona ke moribelo le Sontaga. O swanetše go tsitsintela dipukung tša gago o tlogele go phela o le mebileng o sa bale dipuka. O swanetše go tseba gore thuto ke seetsa ka lewisning ebile e bohlokwa kudu mo bopheleng.

Morutwana<sup>thana</sup> o swanetšero go somiša monyetla wago tšeni tšekolo ka bokgwari ka lebaka la gore gona le bao ba nyatago go boela sekolong efela ba palelwa ka lebaka la gore nako e ba šite tlogetše. Thuto e bohlokwa kudu. O swanetše o khmetše thuto gore o o ipshine ka ba loto la bophelo bja gago. Go bose ka go rutega wa ba moetapale yo mokaone.

Ditšatši le dinotagi a se tša swanela baratwana ka ge di ba palelwa go lebelela diputu tša bona. ke ge tšena tša marato. Tšeo ke tšeo batšwadi ba rer ba llago ka tšona tšatši ka tšatši. Bangwe ba ma dinotagi ba thoma go hlaba le go bolelwa ba mo mibileng. Maphadisa ba tla ba dira mošamo wa bona ke moka a ya kgareng mmolai, ke mo thuto leledi la bophelo e felang gona.

Figure 76: Written sample 47

batho bao ebago ba diritšha ditotšhe e be e le bagwera baka e be te sei  
 digi dilo tšho ba di dirago e be bare ke ~~pe~~ se be ka leta ka tsamaya le bona.  
 E be re tsamaya ka dikoloi tša batho ba bagolo re lata ke ye ra butšha ke  
 yagwe, e le rena bo mponeng, re apara d'apara eša go tšha dithe tša  
 mmale le baka e lego goka bašmane gore rena bare boni. Bafela  
 maseleng a mantši ao ebago re a ~~pe~~ kua gae. E be e le rena  
 bo mponeng re na kea phela.

Bafela bafe ditlamorago ke ditlaloima ke ile ka lvala, ka ima ka  
 ba o mosese bjalo ka patla ya mhwelere. Bagwera baka bafle ba  
 mpona bjalo ka mpša. E be ba ntšhega ba mpitšha ka mabichšo ao le  
 nna a ntšhega pešo. E ke tla dirang nna ngwana wa batho.  
 Malwetši ao ebago a ntšeni e be e le amagolo ke a wantšha  
 ka mogwe mokgwa o nka kgonago la gona. E be ke sa tšhebe

**Figure 77: Written sample 48**



Aprika-borwa kamoka. Twatsi ye ya covid-19 eha le maatla  
kudu. E go tšea matsatsi a 10 kamoka yaqo hloša mo lefaseng.  
E bolale batho ba go tšwelela mesong mesomong gomme ya  
napa ya feta le bona mo pateng. Twatsi ya corona e  
kgona le go monela maboto gomme ya dula.

Kofo nageng ya rena ya Afrika-borwa re e lwantšha  
Sanitaisa seo rehlolago mo matrogong gore e seke  
ya rephetela. Ra apara dipapamelomo le nko gore re  
seke ra hema twatsi yeo e fokago le moya le go  
tshelana lco borena. Ra dula ka tšisocial (distance) 2m-  
2m moqwe le moqwe kgale.

Bo radingaka bare twatsi ye e thomile ke ditshweni ya  
ja naga gomme ya thoma bolwetši bjo gomme bja  
fetela batho ya dinaga ka moka. Naga ya rena e ile  
ya swanela ke gore e nyake dingaka ka nageng  
yengwe gore dule di thuso naga ya rena. ke fao baling  
bare re thome go somiša di papamelomo.

Twatsi ye ya corona e thomile go bonagala ka  
ngwaga wa 2019. ke kxao baieng ke Covid-19 (Corona  
Virus disease - 2019). Twatsi ye ya corona e be e bonagala  
nageng ya china fela efela bona ba be ba e tšea  
menlae bare ba hla e fedisa gomme bare ba patelwa.  
Ke moo elego ya thoma go ba bogale go soro.

Naga ya rena e lwantšha bolwetši bja ka mela  
ya naga kamoka. ka gare ga thekisi ga wa dumetelwa  
batho ba go feta (7). Se o ramela thekisi go nyakega  
pampini ya tumelelo gotswa go (Permit admire) [3]

Figure 78: Written sample 49

Atlamang tša go tšhaba sekolo.

Ge ole morutwana ga se wa swanela go tšhaba sekolo ka ge o ka tla wa palelwa ke go tšwelela ge go hwetšwa dipolelo sekolong. O tla palelwa ke go ya ka kreting ya go latela ka ge dipolela tša gagae di sa kgahliši. lebaka e le gore o be o sa ngnale melekwanan/dihlahlobo tša gago.

Ge ole morutwana o swanetše go ya tšatši le lengwe le lengwe sekolong gore o tle o kgone go tšwelela. Matsatši ao o khutšago ka ona ke moribelo le Sontaga. O swanetše go tsitsintela diPukung tša gago o tlogele go phela o le mobileng o ša bale dipuka. O swanetše go tseba gore thuto ke seetsa ka lewiswing ebile e bohlokwa kudu mo bopheleng.

<sup>trana</sup>  
Morutš<sup>ana</sup> o swanetšero go šomiša monyetla wago tšena tšekolo ka bokgwadi ka lebaka la gore gona le bao ba nyatago go boela sekolong epele ba palelwa ka lebaka la gore nato e ba šile tlogetše. Thuto e bohlokwa kudu. O swanetše o khwetše thuto gore o tle o ipshine ka ba leeto la bophelo bja gago. Go bose kudu go rutega wa ba moetapele yo mokaone.

Dikobatsi le dinotagi a se tša swanela barutwana ke ge di ba paleliša go lebelela diputu tša bona ke go tšwela tša marato. Tšeo ke tšeo batšwadi ba rena ba llago ka tšona tšatši ka tšatši Bungere ba ma dinotagi ba thoma go hlaba le go bolelwa batti mo mobileng. Maphadisa ba tla ba dira mošamo wa bona ke moka a ya kgaepong mmolai, ke mo thuto lesedi la bophelo e felang gona.

Figure 79: Written sample 50

The figures presented above (Figures 29 to 79) show how Grade 10 and 11 learners from Districts X and Y write the Sepedi language in the classroom. Among other things, these figures portray the application of grammatical mechanics such as syntax, spelling, orthography and punctuation marks. The perusal of the written samples also revealed how Sepedi teachers flag grammatical errors when doing assessment. It shows that teachers highlight grammatical errors by underlining, encircling, or writing short descriptions of the identified errors. The contents of these written samples will be explored in detail in the interpretation and analysis chapter (chapter 5).

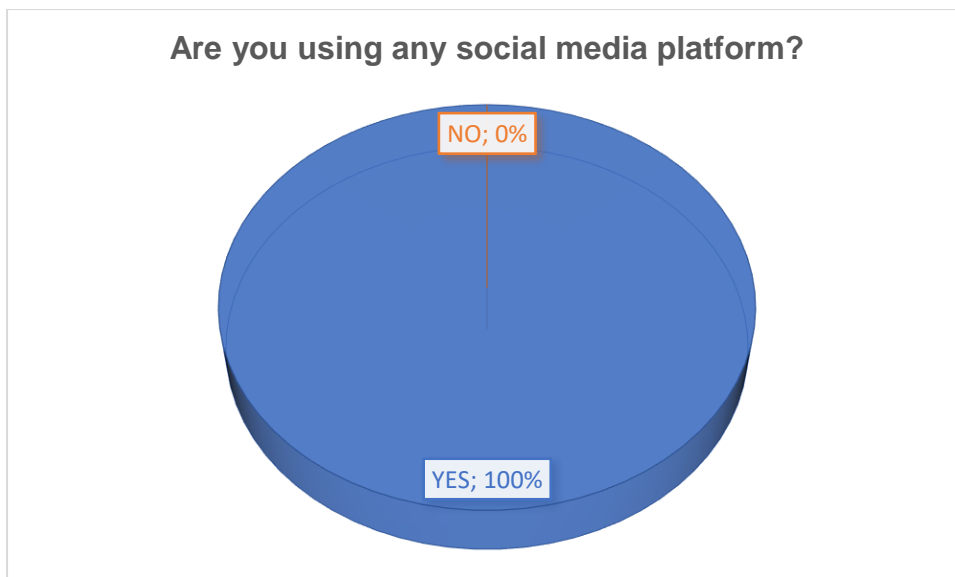
#### **4.4 PART C: RESPONSES FROM THE FOCUS GROUP INTERVIEWS WITH LEARNERS**

The following section presents the data gathered through focus group interviews done with Grade 10 and 11 learners. The researcher only managed to do focus groups in two schools. The initial plan was to do focus group interviews in all the 10 selected schools. However, due to the limitations related to restrictions of physical interaction with participants during COVID-19, it was only possible to cover two schools. The completed focus group interviews took place before the COVID-19 period. This section is divided into two, the first part presents the data from school 1 and the following part presents data from school 2. In each part, the data correspond to the questions contained in the focus interview questions.

#### **DISTRICT X**

#### **SCHOOL 1**

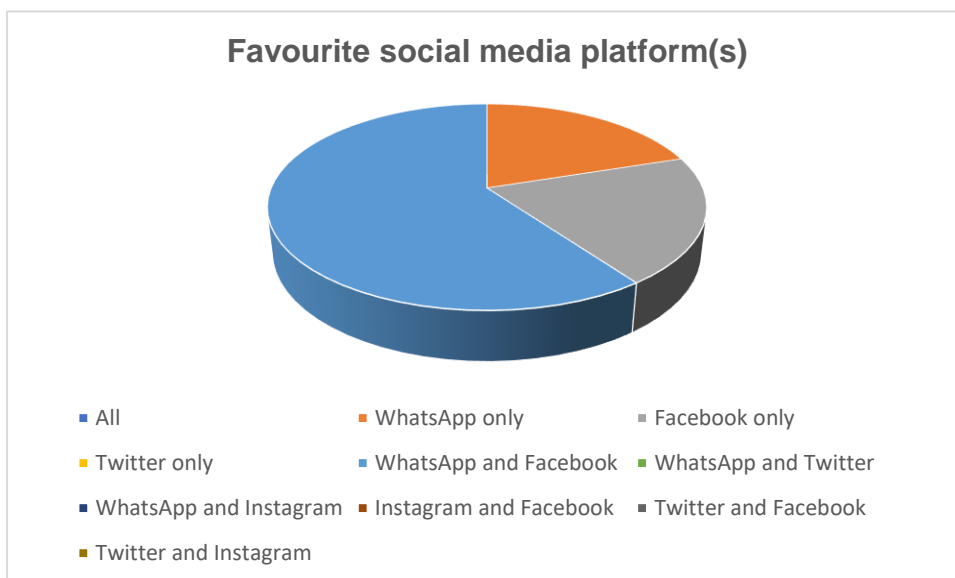
***Q1: Are you using any social media platform for socialising with your peers after school hours?***



**Figure 80: Group 1 Social media usage**

As displayed in Figure 80 above, all participants in the focus group indicated that they use social media for socialising.

**Q2: What is your favourite social media platform? (a) Facebook, (b) WhatsApp, (c) Twitter or (d) Instagram?**



**Figure 81: Group 1 Favourite social media platforms**

In response to the question about the social media platform(s) of choice, participants from school 1 indicated that they use Facebook and WhatsApp. In the group, 60% use both Facebook and WhatsApp, 20% WhatsApp only and 20% Facebook only.

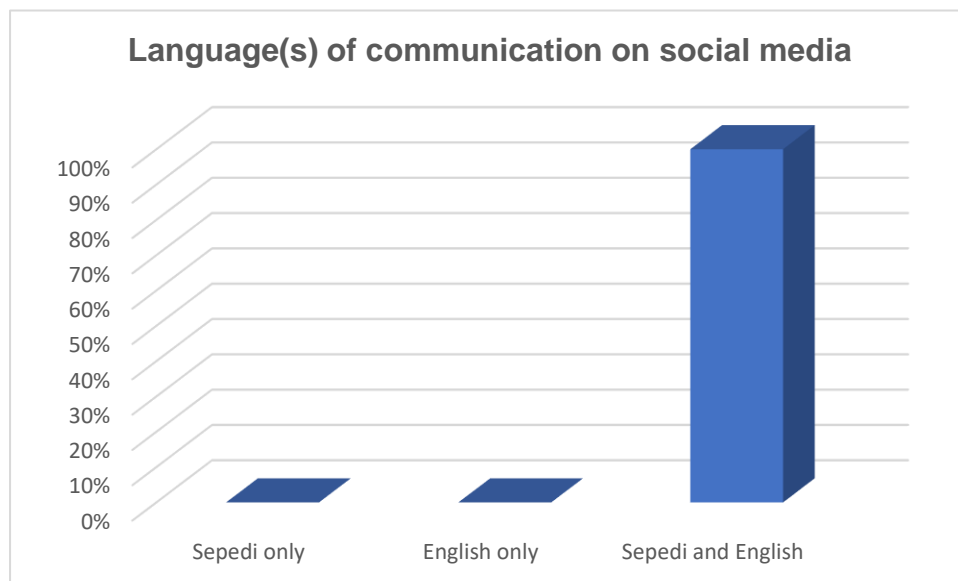
**Q3: What do you do most of the time when you have logged into a social media platform?**

In response to the question about the activities performed on social media, the response was that:

*Re no bolela le bagwera. Re tlošana boduthu. Re ba botša gore go direga eng ka mo lapeng. Ge go na le di question paper re a sentelana gore re kgone go thušana ka moka.*

(We just chat with friends. We give each other company. We give them updates on what is happening in our homes. If there are question papers, we share them among ourselves).

**Q4: Which language do you use on social media?**



**Figure 82: Group 1 Language of communication**

In response to the question about the language of communication, all learners said that they use both Sepedi and English.

**Q5: Do you follow grammar rules when texting or writing statuses on social media?**

Learners indicated that they do not follow grammar rules when texting on social media. One of them said:

*Aowa. Nka no re ke ngwala 'gape', ka no ngwala 'GP'. Goba ke ngwala 'Morena' ka no ngwala 'Mna'. Le ge ke ngwala 'bathong', nka no ngwala 'ba2ng'. Re ngwala ka mokgwa wo ka gore ge re ngwadile re kgona go kwešišana.*

(No. Instead of writing 'gape', I can just write 'GP' or 'Mna' in place of 'Morena' and 'ba2ng' for 'bathong'. We write in this way because we can understand each other).

**Q6: What type of language do your peers or friends use on social media to text or share thoughts? Is it a formal or informal language?**

When reflecting on the kind of language used by peers on social media, their general view was that:

*Ga e amogelege ka sekolong. Polelo yeo batho ba bangwe ba e ngwalago ke yeo e leng gore ga ya hlapa. Like ba šomiša mahlapa gantši.*

(They use informal language. The language used by some people on social media is not acceptable. It is full of vulgar words).

**Q7: Do you sometimes use social media language or SMS language unconsciously when writing in a formal setting like at school?**

Some of the learners responded by indicating that:

*Ee. Like ka gore re šomiša social media, ge re ngwala ditaodišo re fele re lebala mantšu a nnete gomme re šomiša ao re a šomišago Facebook. Ke gore menagano ye ya rena e šetše e tliwaetša. Le English le yona re a e šotekhatha. Ka English ka essay o kereye re ngwala se Mxit, then ga e šapho.*

(Yes. Since we use social media when writing an essay, we usually forget the correct words and we opt for what we use on Facebook. I think our minds are used to social media writing. Even when we write in the English subject, we shorten words. During English essays, we write as if we are writing on Mxit, and this is not good).

In contrast, others argued that:

*Go bolela nnete ga re di ngwale tšeo ka gare ga diessay. Re ngwala gabotse ka gore re a tseba gore mam o tlo re fokoletša meputso, ge re ka ngwala mongwala wo e sego*

wona. Ebile ge re fetša go e ngwala essay, re a e bala go tšheka gore na ga ra dira diphošo. Mara go re jela nako. Ga se gantšhi re šomiša mongwalo wa Facebook ka sekolong.

(Truly speaking, we do not use such in our essays. We write properly because we know that our teacher will reduce our marks if we write ungrammatically. Post-writing, we proofread to check if we did not commit writing mistakes. However, this is time consuming. Often, we do not use Facebook writing style at school).

**Q8: Do you think your exposure and use of unconventional language on social media might be affecting your writing of Sepedi in the classroom?**

In giving feedback to the experienced effects of social media on the written work of Sepedi, learners said:

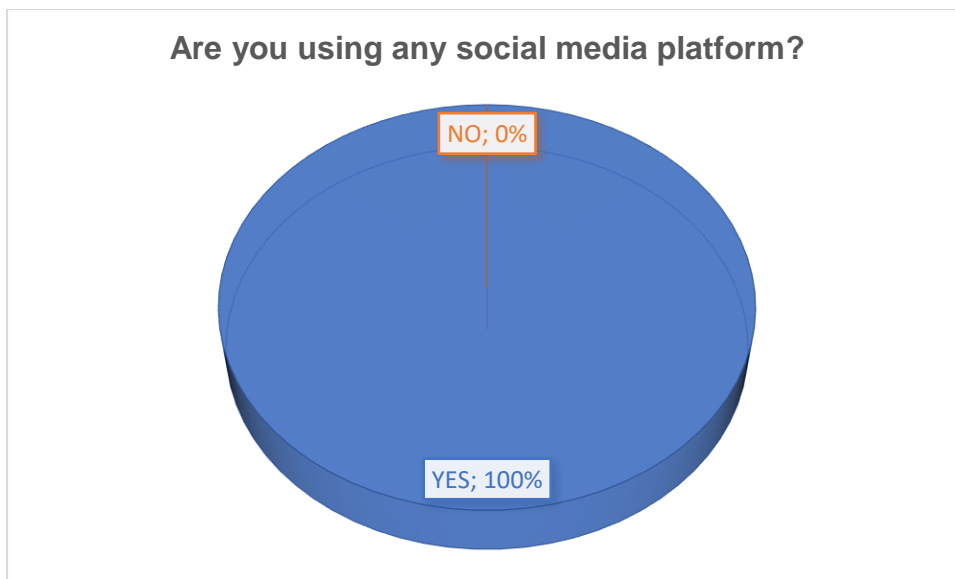
*Eya re a e lemoga, e a re tametša when coming to re ngwala so. As we said ge re ngwala 'Morena' re ngwala 'Mna', so we are not going to be correct. E re tšeela dimarks. Barutiši ba re fokoletša dimarks ba re ga ra fetša mafoko, re filo šotekhatha. Ba re ga re šomiše polelo ya go dumelelwa.*

(Yes, we realise the impact of social media in the classroom. It destroys our minds when coming to the writing skills. As we said, when writing 'Morena' we write 'Mna'. As a result, we are not going to be correct. It (social media writing style) reduces our marks. Teachers reduce our marks, they say we have not completed the sentences and we shortened words. They say we do not use acceptable language).

## **SCHOOL 2**

**Q1: Are you using any social media platform for socialising with your peers after school hours?**

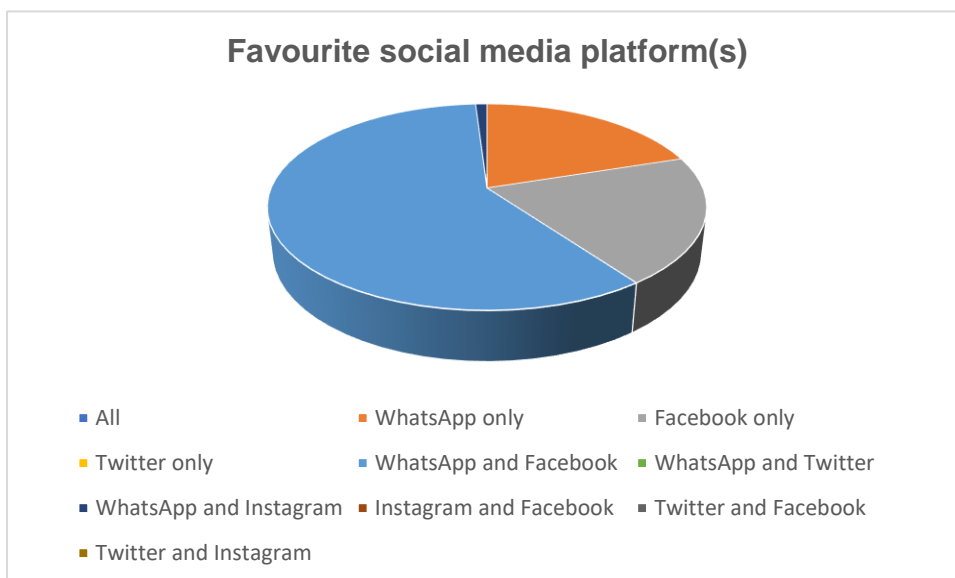




**Figure 83: Group 2 Social media usage**

As demonstrated in the figure above, all the learners in the focus group indicated that they use social media for socialising.

**Q2: What is your favourite social media platform? (a) Facebook, (b) WhatsApp, (c) Twitter or (d) Instagram?**



**Figure 84: Group 2 Favourite social media platforms**

In response to the question about the social media platform (s) of choice, participants from school 2 indicated that they use Facebook, WhatsApp, Twitter and Instagram.

Within the group, 59% use both Facebook and WhatsApp, 20% WhatsApp only, 20% Facebook only, and 1% Instagram and Facebook.

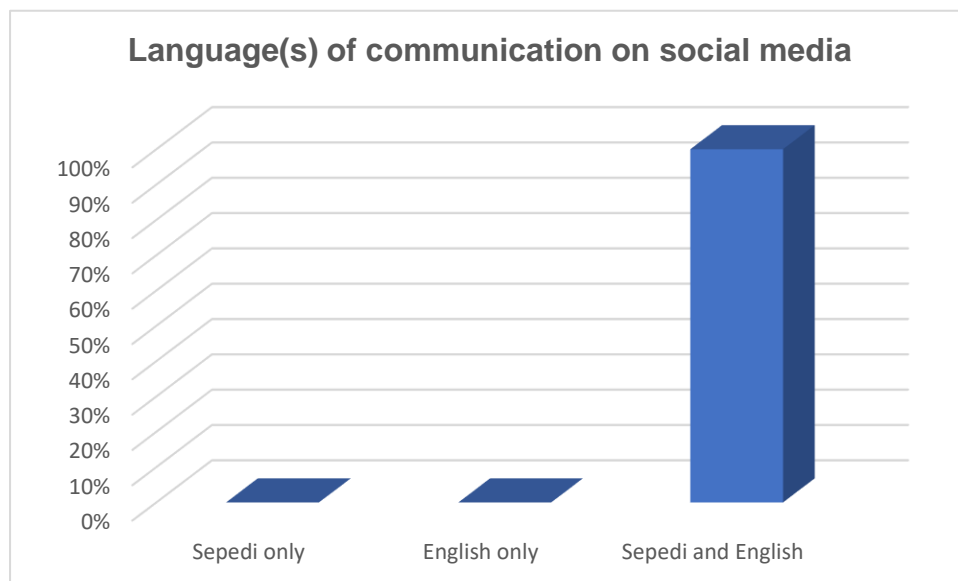
**Q3: What do you do most of the time when you have logged into a social media platform?**

In response to the question about the activities executed on social media, the response was that:

*Re šomiša social media ge re bolela le bakgotsi ba rena. Re a tehlaloša gore batho ba tsebe gore ke wena motho wa mohuta mang. Re e šomiša ge re tšwafišegile gore re tloge boduthu.*

(We use social media when chatting with our friends. We explain ourselves so that people can know who we are. We use it when we are bored to avoid boredom).

**Q4: Which language (s) do you use on social media?**



**Figure 85: Group 2 Language of communication**

In response to the question about the language of communication, all learners said that they use both Sepedi and English.

**Q5: Do you follow grammar rules when texting or writing statuses on social media?**

In answering the question about grammar observation during texting, all learners said 'aowa ga re lebelele gore re ngwala bjang' (No, we are not careful on how we write). They also emphasised that:

*Re no ngwala feela. Re ngwala feela, as long as a tlo nkwa gore ke reng. A ke re ga re tšheke gore spelling se bjang. Ebile re ngwala ka bokopana. Ge taba e le ye telele re šia mantšu a mangwe gore a kgone go nkwešiša ka pela.*

(We just write, as long as someone will understand my message. By the way, we do not check the spelling. We even shorten words. If the statement is long, we omit other words so that the message could be understood quickly).

On a different scale, one of the learners said:

*Nna ke ngwala ka polelo yeo e lego gore e šapho, e hlapile.*

(I use the correct form of writing).

**Q6: What type of language do your peers or friends use on social media to text or share thoughts? Is it a formal or informal language?**

In giving a summary of how their peers use language on social media, learners' general view was that:

*Ba bangwe ba a e latela, ba bangwe ga ba e latele. Ba bangwe ga ba e latele ka gore ga ba nyake go senya nako. Ge lefoko e le le letelele ba le ngwala ka boripana.*

(Some use correct grammar, and some do not. Some do not follow the rules of grammar because they want to save time. If a sentence is long, they shorten it).

**Q7: Do you sometimes use social media language or SMS language unconsciously when writing in a formal setting like at school?**

For question 7, learners argued that:

*Ga re swane. Go ya le gore o šomiša social media bjang. If o phela o le social media o tlo tlwaela gore ge o ngwala wa šomiša mantšu a le. Mara ge o sa e šomiše ka kudu, o tlo gopola wa šomiša mantšu a maleba. Re kgaoletša ka English feela ka gore re šetše re tlwaetša go ngwala ka boripana. E šetše e le mo mading.*

(We are not similar. It depends on how you use social media. If you are always on social media, your writing will be dominated by its words. However, if you do not use it extensively, you will remember to use correct words when you write. We only shorten in English because we have been doing this for quite some time now. It is already in our blood).

Other learners within the group expressed that:

*Mongwalo wa social media o a re tametša. O a re tametša ka gore re ngwala mantšu ao e sego ona gomme ra feila. Barutiši ba re fokoletša meputso ge re ngwala ka mongwalo wo e sego wa maleba. Ge ba re file taodišo ya Sepedi gore re ngwale, o hwetše ba re file nako le palomoka ya mantšu. Ge re ngwala re lebelela nako wa hwetša re na le dikgopolo tšeo re nyakago go di tšweleletša, re fetša re šomiša Sepedi sa social media gore re kgone go feleletša ka pela. E ne o kereya e le gore re ngwala dikgopolo tšeo di kwalago, mara ka gore re berekišitše Sepedi sela se sa hlwekang, seo se re fokoletša dimaraka.*

(The social media writing is destroying us. It destroys us because we write wrong words and then we fail. Teachers reduce our marks if we use an incorrect writing style. If they gave us essay to write in Sepedi, they usually give us the number of words required with an allocated time. When writing, we check time, and you would find that we have many ideas to put down and end up using the form of Sepedi writing use on social media so that we can finish on time. You would find that we wrote valid points, but because we wrote the Sepedi language incorrectly, that reduces my marks).

**Q8: Do you think your exposure and use of unconventional language on social media might be affecting your writing of Sepedi in the classroom?**

In giving feedback to the experienced effects of social media on the writing of Sepedi, learners said:

*Mongwalo wo o a re tshwenya. Ka gore mo social media re šomiša Sepedi, English le Afrikaans, o hwetša ge re fihla mo sekolong re lebala. Re ngwala 'mara' sebakeng sa 'eupša' goba 'roko' sebakeng sa 'mosese'. Ke gore re fo ngwala, ka morago ga mo o hwetše re lusa dimaraka.*

(This kind of writing is giving us problems. Since we use Sepedi, English, and Afrikaans on social media, you would find that when we come to school, we write 'mara' instead of 'eupša' or 'roko' for 'mosese'. We just write and after that we lose marks).

#### **4.5 PART D: RESPONSES FROM TEACHERS' INTERVIEWS**

This part of data presentation presents responses from the interviews done with 17 Sepedi teachers from 10 schools. Twenty (20) participants were selected from schools in two districts in Limpopo Province, South Africa: 10 from Sekhukhune Districts and 10 from Capricorn District. But only 17 participants finally took part in the study. The data focused on teachers' experiences about the written work of Sepedi learners in the classroom.

The data were gathered in response to the following interview questions:

- a. What is your general experience about learners' form of writing, when they write the Sepedi language in the classroom?
- b. Do you experience any writing challenges or problems when assessing learners' written work? If yes, please specify and explain.
- c. When assessing social media, we had observed a special writing style, which has deviated from the standard writing of the Sepedi language. If you have experienced such kind of writing, which of the following characteristics did you come across when assessing learners' written work in the classroom?
  - Grammatical (syntactic, and morphological) deviations
  - Spelling deviations
  - Punctuation deviations
  - Omission of letters and words
  - Code-mixing
  - Borrowing
- d. CAPS clearly indicates that teachers should use rubrics when marking learners' activities such as written work. When assessing learners' written work in the Sepedi subject, which aspects do you include in your marking rubric?

- e. Which methods do you use to develop and encourage grammatical writing in the classroom?

The responses from interviewees will be presented in the next section. They are grouped into themes that correspond to the above-mentioned questions. For easy of reference, each interviewee is assigned an alphabetical letter ranging from A to T.

#### **4.5.1 Teachers' general experience about learners' form of Sepedi writing in the classroom**

This subsection paints a picture about teachers' general experience of how learners write the Sepedi language in the classroom. The responses are presented verbatim.

##### **Q1: Response from Interviewee A:**

*Barutwana ba na le bothata bja go kgaoletša mantšu. Dithaka le tšona ga di ngwalwe gabotse. Mohlala, lentšu le matšatši le ngwalwa bjalo ka matxatxi. Se se šupa gore ba šomiša 'x', sebakeng sa 'š'. Barutwana ba kgona go ngwala gore go xap, sebakeng sa go gabotse.*

*Tšhomišo ya maswaodikga le yona ke botha. Barutwana ga ba šomiše dithakakgolo le dithakannyane gabotse. Ba thoma mafoko ka dithaka tše dinnyane. Nako ye nngwe ge ba tsopola seboledi thwii, ga ba šomiše leswao la maleba go bontšha gore ba a tsopola. Mohlala: a re ke a tla, sebakeng sa a re 'ke a tla'.*

*Tšhomišo ya malemepedi le yona e a bonala ge ba ngwala. Ba tswakanya Sepedi le Seisimane.*

*Mafoko a bona ga a felele, gomme se se dira gore molaetša o se ke wa kwagala.*

(Learners have a problem of shortening words. Furthermore, they do not write letters correctly. For instance, a word *matšatši* is written as *matxatxi*. This means that they use 'x' instead of 'š'. Learners can write *go xap* instead of *ke gabotse*.)

The application of punctuation is also problematic. Learners do not use capitalisation (the use of upper case and lower case letters) correctly. They start sentences in lower case. Sometimes when they do direct quotations, they do not use an appropriate

punctuation mark to show that they are quoting. For example, they can write *a re ke a tla*, instead of *a re "ke a tla"*.

Code mixing is also a challenge. When they write, they mix Sepedi with English.

They do not complete their sentences; as a result, their sentences turn to be meaningless).

**Q1: Response from Interviewee B:**

*Bana ba a ngwala eupša ga ba ngwale go kgotsofatša. Go gongwe ba ngwala ka go kgaoletša. Mohlala, ge o ba fele taodišo, bana ba ngwala o ka re ba ngwala WhatsApp. Ba kgaoletša mantšu, re bona o ka re ba šomiša mongwalo wo ba o šomišago ge ba le diWhatsApp.*

(Learners are writing, but it is not satisfactory. Here and there they shorten words. To give an example; if you give them an essay type activity, they write as if they are writing on WhatsApp. They shorten words, we assume that they use WhatsApp writing style).

**Q1: Response from Interviewee C:**

*Palo ya bana e a oketšega ka go palelwa ke go ngwala. Ba bangwe ba tloga ba palelwa ke go tseba gore lefoko le thongwa bjang. Ga ba tsebe gore ba swanetše go thoma ka tlhakakgolo. Mantšu a go swana le 'ka moka' le 'gore' a ba fa bothata. Ga ba tsebe gore 'ka moka' ga e kgomaganywe. Ba bangwe ba ngwala ka Sepedi, eupša ba šomiša polelo yeo e sego ya maleba; gomme barutiši ba inaganela gore ngwana a ka be a nyaka go reng.*

*Mantšu a go kgomagana a a tlogelanywa, a go tlogelana a a kgomaganywa. Ge e dirwa ke ngwana o tee go kaone, eupša ge e dirwa ke bontši bja bana wena bjalo ka morutiši o fele o ipotšiša gore na phošo ke ya gago goba ya bona. Ge ba ngwala 'i', ba ngwala 'l' le 'o' ka godimo. Ge ba ngwala gantši ga ba rweše 's' hlogwana gore e be 'š'; gomme se se dira gore mongwalo wa bona o bonagale o ka re ke wa Setswana. Ke bona ba tšwafa gomme se e ba setlwaedi. Le ge ba ngwala ka Seisemane ba a kgaoletša. Barutiši ba Seisimane le bona ba lla ka gore bana ba bona ba ngwala seWatsapo. Ge ba ngwala ba šomiša mokgwa wa tlogelo ya ditlhaka. Tšhomišo ya maswaodikga le yona ke bothata. Mo ba swanetšego go bea fegelwana ga ba e bee.*



*Ga ba boele morago ba bala lefoko gore ba kgone go kwa gore le a balega. Ba dira mafoko a thwii, a go hloka maswaodikga. Ge o ba boditše gore ge ba fetša go ngwala lefoko ba swanetše go bea khutlo, ba no e bea ntle le go tsitsinkela gore lefoko le a balega. Ba bangwe le khutlo ga ba e bee, ba ngwala temana ye nngwe ye telele ya go hloka maswaodikga. Barutwana ba re ba lebala go bea maswaodikga. Sepedi se fetoga ye nngwe ya dithuto tša go opiša bana hlogo bjalo ka thuto ya dipalo; ba re bona ga ba se kwešiše.*

*Batswadi le bona ba na le khuetšo ka gore ga ba hlohleletše bana go ithuta go ngwala Sepedi gabotse. Le taba ya medumo ke bothata. Ge go be go kgonega re be re ka boela go thuto ya fonetiki gore bana ba kgone ditlhaka le medumo. Ba bangwe bana ga ba tsebe le go bopa mantšu. Ga ba tsebe gore mantšu a ngwalwa ka dinoko.*

(The number of learners who cannot write is increasing. Some of them even struggle to construct a sentence. They do not know that they must start their sentences with a capital letter. Words such as ‘*ka moka*’ and ‘*gore*’ are problematic to them. They do not know that ‘*ka moka*’ is not written conjunctively. Some of them write in Sepedi, but they use inappropriate language; teachers must guess the meaning behind such kind of language.

Conjunctive words are written disjunctively, and disjunctive words are written conjunctively. The writing problem is not a serious concern if it is experienced by an individual learner. However, if this happens to most of the learners, as a teacher you would ask yourself if you were the problem or the learners are the problem. When they write ‘*i*’, they just write ‘*l*’ and ‘*o*’ at the top. When writing, learners do not put a diacritic on top of ‘*s*’, so that it becomes ‘*š*’. As a result, it seems like they are writing in the Setswana language. I think they are lazy to write, and this has become a norm. Even when writing in English, they shorten words. The English teachers also complain that learners write as if they are writing on WhatsApp. When writing, they omit letters. We also experience a problem when coming to the use of punctuation. Where a coma is required to be placed, they do not put it. They do not proofread their sentences. They just write sentences excluding punctuation. If you tell them that they need to put a full-stop at the end of the sentence, they just do that without double-checking the meaning of the sentence. Some do not even use a full-stop; they just write a long paragraph without punctuation. Learners say they forget to punctuate. Sepedi turns to be one of

the difficult subjects such as Mathematics, as learners indicate that they do not understand it.

Parents also have influence as they do not encourage their children to write Sepedi correctly. The knowledge of speech sounds is a challenge as well. If it was possible, we would go back to teach phonetics so that learners can understand letters and sounds. Some of the learners do not know how to form words. They do not know that words are divided with syllables).

**Q1: Response from Interviewee D:**

*Gantši ga ke bone mantšu a social media mo mongwalong wa Sepedi. Se ke se lemogile ke gore bana ga ba ne le lerato la Sepedi. Bana ba magaeng o ka re ba phalwa ke ba ditoropong ka go ba le kgahlego ya Sepedi.*

(Usually, I do not see social media writing style in learners' form of writing the Sepedi language. However, I realised that learners are not enthusiastic about learning of the Sepedi language. I think learners in the urban areas have more interest to learn the Sepedi language than those in the rural areas).

**Q1: Response from Interviewee E:**

*Bana ba lahlegelwa ke Sepedi. Ba šomiša maadingwa kudu ebile ba ngwala mantšu a Seisimane. Ba pedifatša mantšu a Seisimane gore a kwagale o ka re ke a Sepedi.*

(Learners lose the Sepedi language. They use a lot of borrowed words, and they write English words. They make English words to sound like Sepedi words).

**Q1: Response from Interviewee F:**

*Ga ba sa ngwala ka mokgwa wa tshwanelo. Mohlala, tšhomišo ya tlhakakgolo, kgomaganyo le tlogelanyo ya mantšu ga di dirwe gabotse. Mohlala, lentšu le 'mosepedi' le ka ngwalwa bjalo ka 'mo sepedi'. Mo a swanetšego go kopantšha o a aroganya, mohlala 'motho yo mogolo' e ba 'motho yomogolo'. Ke bona social media e na le khuetšo ye kgolo kudu mongwalong wa bana wa polelo ya Sepedi.*

(They do not write properly. For example, the application of upper and lower case and the separation and combination of words are not done accordingly. For example, the

word 'mosepedi' can be written as 'mo sepedi'. Where words are supposed to be separated, they are grouped together. For instance, 'motho yo mogolo' would be 'motho yomogolo'. I think social media have an impact on how learners write Sepedi).

**Q1: Response from Interviewee G:**

*Mopeleto ke bothata. Kgomaganyo le tlogelanyo ya mantšu ke bothata. Mantšu ao a kgomaganago a a tlogelanywa mola ao a tlogelanago a kgomaganywa. Barutwana ba šomiša 'x' sebakeng sa 'š'. Tšhomišo ya makopanyi ga se ya maleba, ba kopanya makopanyi le dikarolo tše dingwe tša polelo. Ba palelwa ke go hlama goba go šomiša polelo go tloga mephatong ya fase. Bana ga ba itlwaetše go ngwala polelo ya go ngwalwa, ba šomiša kudu polelo ya go bolelwa. Ga ba kgone go farologanya gare ga polelo ya go ngwalwa le polelo ya go bolelwa. Re a ba ruta ka dilo ka moka, eupša ge ba ngwala ba boela morago go ngwala ka go diriša diphošo. Ba lebala gore ka sekolong re nyaka polelo ya semmušo.*

(Spelling is a problem. The combination and separation of words is a problem. Words that are supposed to be combined are separated, and words that should be separated are combined. Learners use x instead of š. The use of conjunctions is not correct; they attach conjunctions to other parts of speech. They fail to use grammatical language from lower grades. Learners do not practise written language; instead, they write spoken language. They are unable to differentiate between spoken and written language. We teach them everything, but when it is time to write, they repeat the corrected mistakes. They forget that we want formal writing in the classroom).

**Q1: Response from Interviewee H:**

*Mongwalo wa bana o re fa bothata, ga ba šomiše mareo a Sepedi. Ge ba ngwala ba šomiša mantšu a go swana le 'mara' yeo e lego gore ka Sepedi ga e gona. Ga ba tsebe le gore mantšu a wela magorong afe a maina.*

(Their writing gives us problems; they do not use Sepedi terms. When writing, they use words such as 'mara', which are not there in Sepedi. They do not know how to categorise words according to their noun classes).

**Q1: Response from Interviewee I:**

*Re itemogela diphošo tša mopeleto wa go fošagala. Bothata bja tšhomišo ya maswaodikga, le bothata bja mongwalo. Barutwana ba kgomaganya mantšu ao a sego a swanela go kgomaganywa.*

(We realise the errors of wrong spelling. We also see the problem of using punctuation marks and writing properly. Learners combine words that are not supposed to be combined).

**Q1: Response from Interviewee J:**

*Maitemogelo a ka ke gore leleme la gae le a felela go barutwana. Ka gore ba šomiša maleme a šele gore ba kgone go kwana. Barutwana ba šomiša polelo ya go bolelwa ge ba ngwala. Barutwana ga ba ne tlotlontšu ya go nona ya Sepedi. Ga ba tsebe polelo gabotse. Yo mongwe wa baithuti ge a be a swanetše go ahlaahla hlogo ya 'modirelaleago' ke gopola a re modirelaleago ke motho wa mmasepala. Ga ba itšhwenye go hlatha ge eba lentšu ka nnete ke la Sepedi. Menagano ya bona ga se ya maphefo. Ge ba ngwala mafoko ba tšea nako go ngwala ka ge ba sa kgone go hlatha le go šomiša dikarolo tša polelo.*

*Ge morutwana a sa tsebe lentšu ka Sepedi o tla bona a sothofatša lentšu la Seisimane le ge lereo la Sepedi le le gona. Se se dira ke gore tlotlontšu ya bona ga se ya nona. Bjalo ka morutiši wa Sepedi le Seisimane, ge ke bona barutwana o ka re ga ba kwešiše lereo ka Sepedi ke ba hlalošetša ka Seisimane gomme o tla kwa ba re 'Owoo', ya ba gona ba lemoga gore ke bolela ka eng. Mepeleto le yona e a fošagala. Mokgwa wo barutwana ba o šomišago ge ba ngwala difounung o swana le woo ba o šomišago ka phapošing. Ga ba tsebe gore ke neng mo ba swanetšego go katologanya mantšu le gore ke neng mo ba swanetšego go kgomaganya mantšu. Ga ba tsebe go ngwala 'tšh' le 'tš'. Ke bona bjalo ka barutiši re swanetše go boela morago go motheo wa fonetiki gore barutwana ba kgone go ikgopotša dikarolwana tša polelo.*

(My experience is that the use of home language is drifting away from learners. Because they use foreign languages for communication. They use spoken language when they write. They do not have enough vocabulary of the Sepedi language. They really do not know the language. When one of the learners was supposed to write an

essay about 'modirelaleago' (social worker), said 'modirelaleago' is a municipal worker. They are unable to tell if a word is indeed of the Sepedi language. They do not have powerful minds. When writing sentences, they take long because they are unable to use parts of speech.

When a learner does not know a Sepedi word, they will make an English word to sound like a Sepedi word. This is because their vocabulary is not rich. As an English and Sepedi teacher, if I see that learners do not understand a Sepedi word, I explain it in English; you will hear them saying 'owoo', meaning they now understand what you mean. Spellings are also faulty. The writing style used by learners on social media is like what they write in school. They do not know how when to combine or separate words. They do not know how to write 'tšh' and 'tš'. As teachers, I think we must go back to the teaching of phonetics so that learners can remember language components).

**Q1: Interviewee K response:**

*Ka lehlakoreng le lengwe bana ba kgona go ba le tsebo ye ntši, ge ba hloka tshedimošo ba e nyaka gona mo makaleng a ithanete. Bana ba kgona go godiša tlotlontšu le tsebo ya mopeleto wa nnete ba lebeletše gore mo inthanete ba ngwala bjang. Mohlala, ge bana ba sa tsebe mehuta ya ditaodišo ba ka hwetša tshedimošo yeo pele morutiši a ka ba ruta ka phapošing. Dikgokaganyo tša leago di ka thuša bana go godiša tsebo ya bona ya thutapolelo gomme se se fokotša mošomo wa barutiši. Barutwana ba kgona le go lebelela goba go nyaka matlakala a Sepedi mo dikgokaganyong tša leago gomme seo sa ba thuša gore ba itokišetše mešongwana ya phapoši.*

(On the other side, learners can collect information from the internet, including from social media. Learners can improve their vocabulary and writing skills, learning from internet. For example, if they do not know types of essays, they can go online to search information before a teacher could teach them in the classroom. Social media can help learners to learn grammar. This eases teachers' pressure of teaching grammar. Learners can also find previous question papers from social media, and this helps them in preparing for classroom assessments).

**Q1: Response from Interviewee L:**

*Bana ba rena ba ngwala dilo tšeo e le go gore ga di nyakege ge go ngwalwa. Mohlala, bana ba šomiša tlhaka ya 'x', go mantšu bjalo ka 'xap' gomme ke nagana gore se se dirwa ke yona khuetšo ya social media. Ke nagana gore ba dira ke dikhuetšo tša ka ntle ga phapoši. Bana ba tšea nako ye ntši go dilo tšeo di sa amanego le tša ka phapošing.*

(Our learners use the wrong form of writing. For example, they use the letter 'x' on words such as 'xap' and I think this might be a result of social media influence. I think their writing is being influenced by external factors. They spend a lot of their time on things that are not related to school).

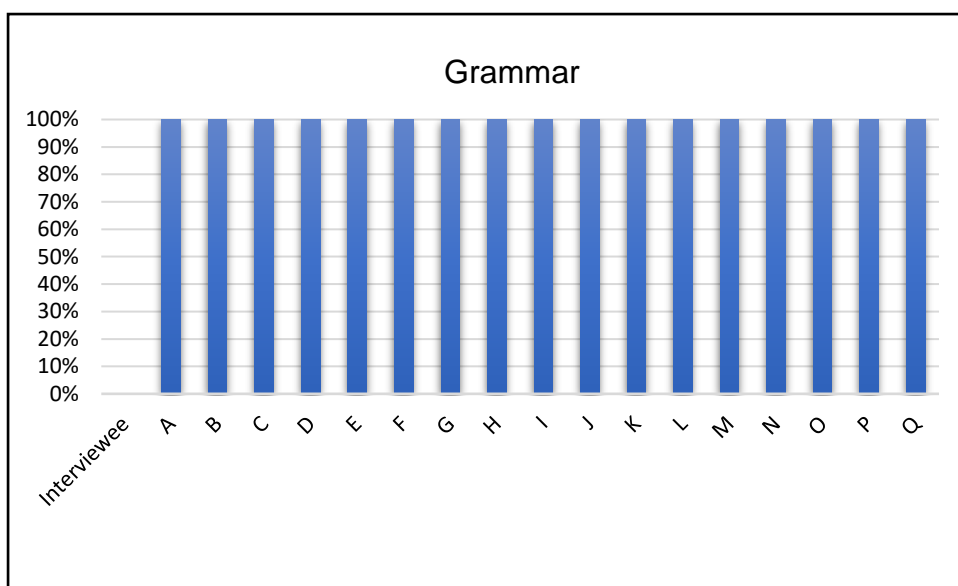
**Q1: Response from Interviewee M:**

*Go barutwana ba ke šetšego ke ba rutila, mengwaga ye ke bilego le bona, bana ba rena ba na le bothata re lebeletše mongwalo wa bona wa Sepedi. Ga ba ne kgahlego ye kaalo ka Sepedi. Kudukudu ba lebeletše ka mola sekgoweng ka mola. Ge ba eya go ngwala, tše ba di ngwalago gantši ba no ngwala ka go kgaoletša. Mohlomongwe ga ke fe mohlala, ke re ngwana ge o mo fele essay, o re a ngwale essay, o humana go na le mantšu a mangwe ao e leng gore ge ba ngwala mongwalo o swana le wo ba o ngwalago ge ba tšhata mo diWatsapong le mo diFacebook. O humana ngwana ge a re 'o se ke wa dira sa gore le gore', ga a tlo ngwala 'o se ke wa'; o tlo re 'oska', ya lentšu letee a le kgomagantšha ge a ngwala. Ke mantšwana a mmalwanyana ao e lego gore bana ge ba a ngwala ga ba napile ba otloga gabotse go ya le ka mokgwa woo e lego gore re a šomiša ka gona mo lelemeng la gaborena ge re ngwala.*

(Looking at the kind of learners I taught since I became a teacher, our learners have a problem, in particular their writing of the Sepedi language. They have little enthusiasm for the Sepedi language. They focus more on the English language. When they write, they shorten words. For example, if you give them an essay, when they write, they use WhatsApp and Facebook writing style. You will find a learner writing 'oska' instead of 'o se ke'. It happens to many words, whereby learners do not write properly as expected in our home language).

#### 4.5.2 Sepedi writing challenges or problems observed in learners' written activities

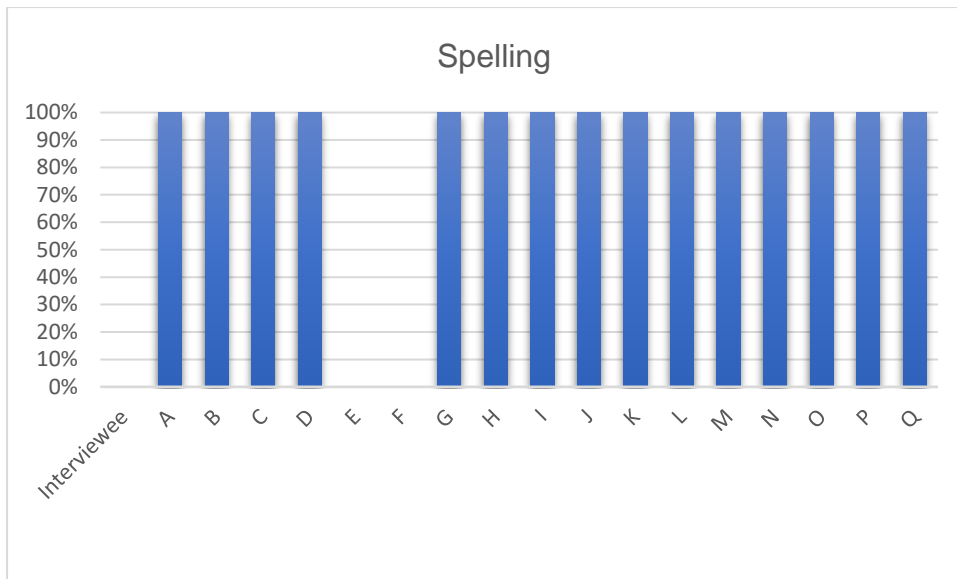
In response to question two (identified writing deviations or social media writing style features), teachers indicated that they noticed the following writing divergence: a) grammar (syntax and morphology), b) spelling, punctuation, c) word and letter omission, d) code-mixing and c) borrowing. The following figures sequentially display the intensity of the above-mentioned identified writing deviations in percentages. In these figures, 0% means that the interviewee (teacher) did not find the writing deviation in learners' written work and 100% means that the deviation is identified.



**Figure 86: Grammar**

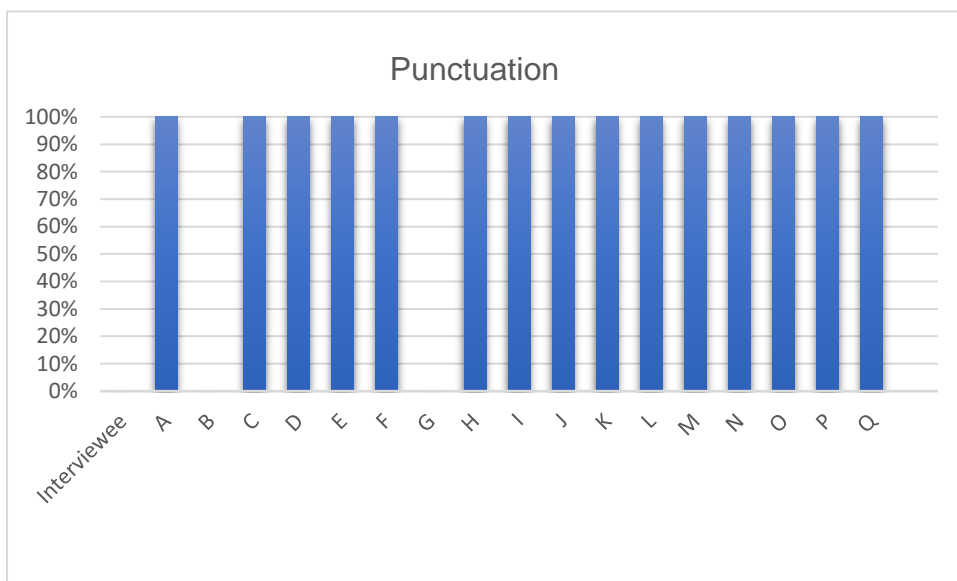
Figure 86 above shows that all interviewees found writing errors related to grammar in learners' written activities. The errors include, but not limited to, syntax, morphology, and the writing system.





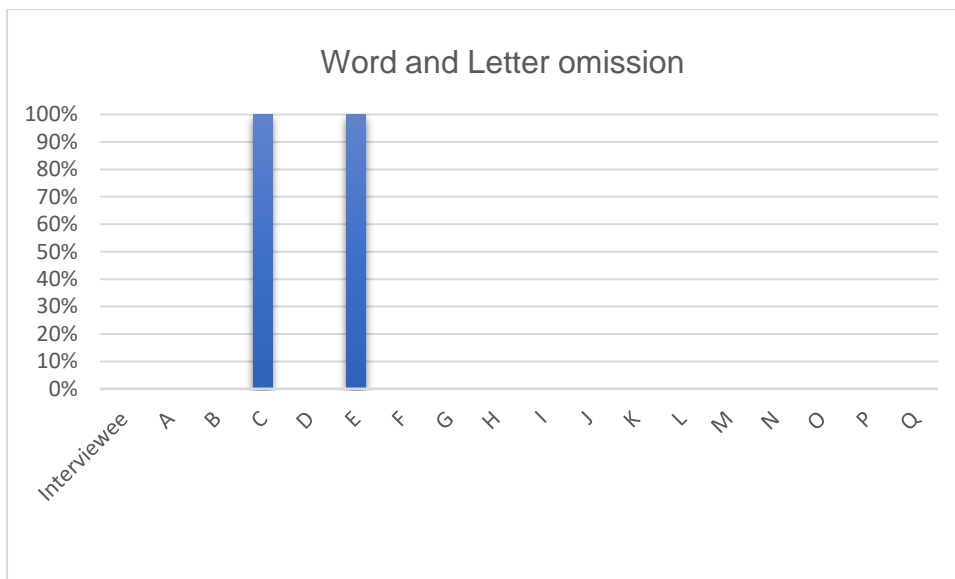
**Figure 87: Spelling**

Regarding spelling errors, only 2 interviewees out of 17 mentioned that it is not usual to find spelling errors in learners' written activities. Nonetheless, as displayed in the above figure, 15 over 17 interviewees regarded spelling as a common error in the classroom.



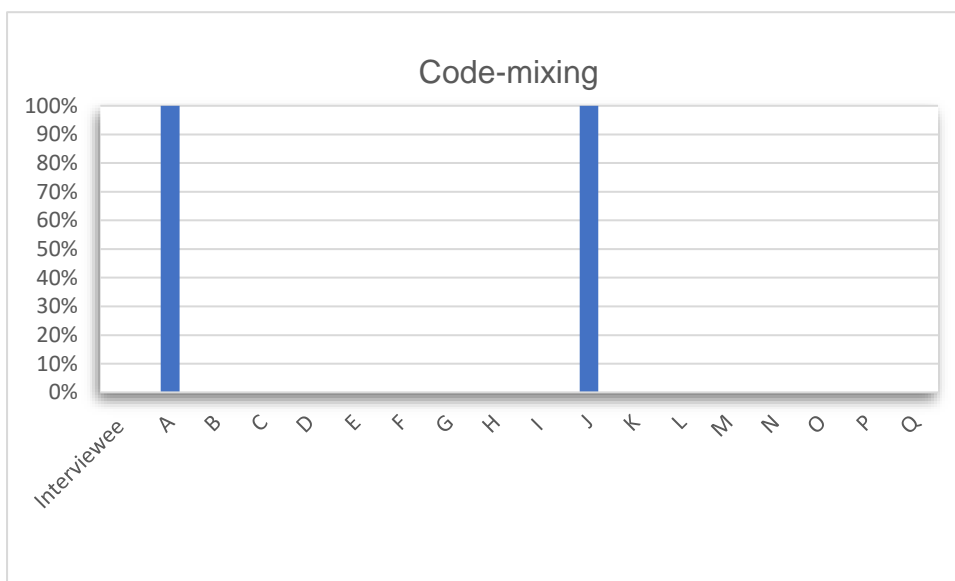
**Figure 88: Punctuation**

Figure 88 above indicates that out of 17 interviewees, only 2 mentioned that most often, punctuation errors are not found in learners' written samples. On the other hand, the remaining 15 discovered punctuation inaccuracies in learners' written activities.



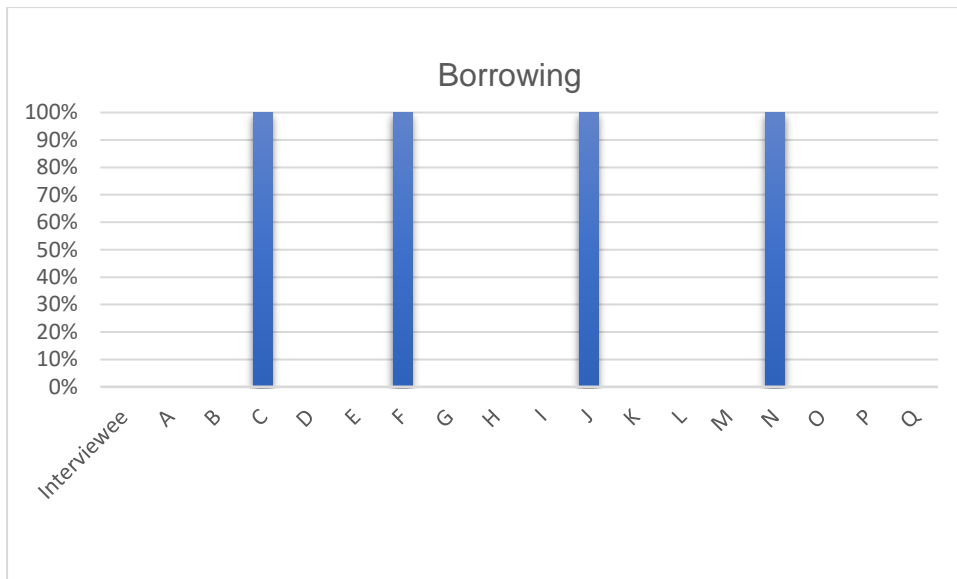
**Figure 89: Word and Letter omission**

From Figure 89 above, it is evident that word and letter omission is not an issue of concern in the classroom. The figure shows that only 2 of the 17 interviewees made a discovery of instances where learners omitted words and letters in their writing.



**Figure 90: Code-mixing**

Code-mixing also appears to be a minor writing challenge, because 15 of the 17 interviewees argued that code-mixing is not an issue of concern on learners' classroom writing. Notwithstanding, 2 of the 17 interviewees mentioned code-mixing as one of the errors found in learners' written activities.



**Figure 91: Borrowing**

According to Figure 91, 4 interviewees out of 17 identified the problem of borrowing in learners' written activities. However, 13 interviewees of 17 shared the view that borrowing does not dominate learners' writing in the classroom.

#### **4.5.3 Contents included in the marking rubric**

This section answers the question about the contents of the marking rubric as used by teachers when assessing learners' written activities. Participants were asked to give details about aspects of language which form part of their marking rubric criteria. The participants alluded to the fact that language aspects included in the marking rubric include, but not limited to, grammar, syntax, spelling, the use of punctuation, vocabulary, handwriting and the essay structure. Interviewees' responses are presented below:

**Q3: Response from Interviewee A:**

*Godimo ga rukuriki go lebelelwa tšhomišo ya ditlhakakgolo, tlhamo ya mafoko, popego ya taodišo, le diripa tša polelo.*

(In the rubric, we focus on the use of upper case, sentence construction, structure of the essay and parts of speech).

**Q3: Response from Interviewee B:**

*Go rukuriki ge re swaya re lebelela polelo le mongwalelo, re lebelela maswaodikga, mopeleto, le segalo. Ge re swaya re bea rukuriki, re laetša gore o hweditše bokae sebakeng sa bokae.*

(In the rubric, we include language and writing, we assess the use of punctuation, spelling and accent. In the rubric, we write the score mark and show how much a student scored over the total mark).

**Q3: Response from Interviewee C:**

*Re lebelela maswaodikga, ditlhaka – ge eba ba ngwala ditlhakakgolo le ditlhakannyane ka mokgwa wa maleba. Re lebelela kgaoganyo le kopanyo ya mantšu. Se sengwe re se lebelelago ke kgetho ya mantšu. Re lebelela ge eba barutwana ga ba šomiše maadingwa sebakeng sa mareo a Sepedi. Re lebelela le gore na bana ge ba fetša ba kgona go boela ba bala mešomo ya bona. Tatelano ya mafoko le mopeleto; bjalo ka go ngwala ‘š’ gabotse, le tšona di a lebelelwa.*

(We assess the use of punctuation marks, how letters are written – we check if learners use upper and lower cases correctly. We assess separation and grouping of words. We also assess the choice of words. We examine if learners do not use borrowed words instead of Sepedi terms. We also scrutinise if learners can proofread their work. We also look at the sequencing of words and spelling like the proper writing of ‘š’).

**Q3: Response from Interviewee E:**

*Godimo ga rukuriki re lebelela mopeleto, tšhomišo ya mantšu, le tlotlontšu.*

(In the rubric we assess spelling, choice of words and vocabulary).

**Q3: Response from Interviewee F:**

*Re lebelela tlhamego ya mafoko.*

(We look at the sentence structure).

**Q3: Response from Interviewee G:**

*Ge re swaya re šomiša rupuriki. Re lebelela popopolelo (tlhamo ya mantšu le mafoko). Re lebelela gore o ngwadile ditlhaka gabotse. Mohlala, o tla hwetša e le gore ngwana o ngwadile sefapano (+) sebakeng sa 't' goba 'q' sebakeng sa 'g'. Re lebelela ge eba o tlogelantše mantšu go ya ka tshwanelo goba o a kgomagantše go ya le ka tshwanelo. Re lebelela tlhamego ya mafoko le taodišo.*

(When marking, we use a rubric. We scrutinise spelling (formation of words and sentences). We check if the letters are written properly. For example, you would find that a learner wrote a cross (+) instead of (t) or 'q' in place of 'g'. We also assess if a learner separated or grouped words accordingly. We evaluate the structuring of the essay and sentences).

**Q3: Response from Interviewee H:**

*Re lebelela diteng, peakanyo le sebopego. Re lebelela mopeleto, mongwalelo le maswaodikga.*

(We check the contents, presentation of ideas and the structure of the essay. We examine spelling, writing and the application of punctuation marks).

**Q3: Interviewee J response:**

*Re šomiša rupuriki bjalo ka sedirišwa sa go thekga barutwana ka go ba fa ditshwayotshwayo mešongwaneng ya bona. Re ba fa khophi ya rupuriki ra hlaloša gore re lebeletše eng ge ba ngwala. Meputso le yona a arotšwe go ya le gore barutwana ba fihleletše seo rupuriki e se nyakago.*

*Ka gore ke na le barutwana ba bantši, ke ngwala gore diphošo tša bona di kae. Gomme ke a thalela go bontšha gore ba hlokomele. Ke bitša ba bangwe ba barutwana ka dula fase le bona go kwešiša gore ke eng seo se ba fago bothata ka ge ba paletšwe ke go ngwala ka mokgwa wa maleba.*

(We support learners by using rubric through giving comments on their activities. We give them a copy of the rubric so that they can know the marking criteria. Each criterion

is allocated marks. This helps them to know if they have met the requirements of the rubric.

Since I have many learners, I just highlight the mistakes. I underline the mistake so that they can see them. I sit down with some of the learners so that I can understand their problems when they failed to write as expected).

**Q3: Response from Interviewee K:**

*Rupuriki e šomišwa go hlahla barutwana gore ba tsebe gore re nyaka ba dira eng ge ba ngwala. Mohlala, re ba bontšha gore diteng le polelo di filwe meputso ye mekae. Gomme ba swanetše go netefatša gore ba ngwala ka temogo ya gore go nyakega eng. Ge ba ngwala ditaodišo, diteng di swanetše go sepedišana le hlogo. Le ge re e tla tabeng ya mopelelo, bana ba swanetše go hlokomela gore ga ba dire diphošo tša mopeleto ge ba ngwala.*

*Re swaya ka rupuriki goba ra fa barutwana dintlha go ba hlahla gore ke kae moo ba paletšwego gona. Re ba fa le ditshwayotshwayo. Ge ke ba fa mešomo yeo e swailwego ke ngwala diphošo tšeo ke di lemogilego. Gomme barutwana ba kgona go lemoga diphošo tša bona. Mohlala, ge ke be ke ngwala diphošollo, yo mongwe wa barutwana o ile a re ye nngwe ke 'kgumana' a lemogile gore ke seo a se ngwadilego sebakeng sa 'humana'/hwetša'.*

(We use rubric to guide learners on what we expect from them when they write. For example, we show them the mark allocation for the essay contents and language. So, they must write consciously, with knowledge of what is expected. When writing an essay, the contents must align with the essay topic. When coming to spelling, learners must make sure that they do not get it wrong.

We must with a rubric or give learners points so that can know where they went wrong. We also give them comments. When giving them their marked activities, I note the identified writing mistakes. Subsequently, learners can realise their mistakes. For example, when I was mentioning the mistakes one of the learners said, 'we also use *kgumana* instead of *humana/hwetša*').

**Q3: Response from Interviewee L:**

*Re lebelela sebopego sa sererwa, tšhomišo ya polelo, maswaodikga, ke tšeo re di lebelelago ge re swaya dipuku tša bana.*

(We look at the structure of the topic, language usage and punctuation).

**Q3: Response from Interviewee M:**

*Re na le yona rupuriki re a e šomiša. Rena gantši ka mo Sepeding, diessay tša rena ka mokana ga tšona, re di swaya ka rupuriki. Ka gare ga rupuriki ya rena ge ngwana a eya go swaelwa, re lebelela taba ya sebopego sa setšweletšwa seo ngwana a yago go ngwala ka sona gore na ke sa mohuta mang. A re fe mohlala, mohlomongwe bana ba ngwala lengwalo, re a thoma ra lebelela gore ge ngwana a ngwala lengwalo, ke sebopego sefe sa lengwalo. Ngwana o swanetše a be le aterese, go be letšatšikgwedi, go be le madume, and then go tla mmele wa lengwalo, and then gwa tla thumo goba ona mafetšo. Godimo ga rupuriki ntweo e gona, e na le meputso yeo e filwego gore ge ngwana a ngwadile dilo tšona tše, ngwana a ka fiwa meputso ye me so. And then gapegape, ke sona sebopego seo re bolelago ka sona. Re yo lebelela taba ya mepeleto, gore na mopeleto wa ngwana ke wa mohuta mang. E ya go re botša gore mabokgoni a ngwana ke a godimo, ke a ka tlase bjalo, go ya ka dilevels tša gona ka moka ga tšona. Re lebelela dilo tša mohuta woo.*

(We have a rubric, and we use it. For all essays written in the Sepedi subject, we mark them with a rubric. We look the structure of the written essay. For example, if a learner writes a letter, we look at the structuring of that letter. A learner must start with the address, followed by date, greeting, body and then end with a conclusion. There is a mark allocation for the letter. We then look at the issue of the spelling. This will tell us if the level of learner's writing skills is high, low etc).

#### **4.5.4 Support given by teachers**

From the data collected through interviews, it appeared that teachers guide learners about the correct or incorrect form of writing Sepedi in the classroom. This section answers the question about the support teachers give to learners to help them write grammatically. Participants indicated that they support learners by giving them



comments in their written activities. Some even go an extra mile by calling learners one by one to understand their writing problems.

**Q4: Interviewee B response:**

*Seo re ba dirišago sona, ke go ba hlohleletša gore ba bale dipuku tša Sepedi tšeo ba di šomišago ka phapošing gore ba ithute mopeleto. Se segolo re fele re ba fa le mešongwana ya mopeleto gore ba itlwaetše go ngwala.*

(We encourage learners to read their prescribed Sepedi books to learn spelling. Importantly, we constantly give them spelling activities so that they can practise writing).

**Q4: Interviewee C response:**

*Barutwana re ba fa ditshwayotshwayo gore ba lemoge mabofokodi a bona. Re šomiša mešomo ya phapoši go lokiša bana gore ge ba tlo ngwala ba tlwaele mongwalo gabotse.*

(We give learners comments for them to realise their mistakes. We use formative assessments to prepare learners to know how to write correctly).

**Q4: Interviewee G response:**

*Ke ba fa temana ya go ba le diphošo gomme ka ba kgopela gore ba phošolle. Re dira mošomo ka moka gore ke ba hlahle.*

(I give them a paragraph full of writing mistakes and request them to correct it. We do the activity together so that I can help them).

**Q4: Interviewee H response:**

*Gantši re ba fa piletšo gore ba tlwaele mopelete. Bana ba fele ba tšea gore ge re ba ruta mopeleto re a ba nyatša ka ge e le ba bagolo gomme ge re lebelela mongwalo wa bona go bontšha gabotse gore ba hlaelela tsebo ya mopeleto.*

(We usually do dictation activities with them so that they can master spelling. Learners think that we undermine them when we teach spelling since they are old enough for it; however, when we look at their writing, they lack knowledge on spelling).

**Q4: Response from Interviewee I:**

*Bjalo ka morutiši ke netefatša gore barutwana ke ba badiša dipuku tša Sepedi tša go fapana. Ka tsela yeo ke bona ba tlwaela gore mantšu a ngwalwa bjang.*

(As a teacher, I make sure that I make learners to read different Sepedi books. In that way, they master how words are written).

**Q4: Interviewee J response:**

*Bjalo ka morutiši go ba boima kudu go hlohleletša bana go šomiša polelo ya maleba. Re leka go ba ruta go ngwala mopeleto, mafoko le tšhomišo ya maswaodikga. Ka ge ba kgaoletša mantšu re ba hlohleletša gore ba se ke ba tšwafa.*

(It becomes a challenge for me as a teacher to encourage learners to write correctly. We try to teach them spelling, how to write sentences and the use of punctuation. Since they shorten words, we encourage them not to lose hope).

**Q4: Interviewee K response:**

*Ke leka ka maatla go fa barutwana mošomo wo montši go ba tlwaetša go ngwala. Ke ba hlohleletša go bala dipukwana tša Sepedi tša go bala. Re ba eletša gore ba hlokomele tše di latelago ge ba ngwala: mopeleto, maswaodikga, mantšu ao a tlogelantšhwago le ao a kgomagantšhwago le mehuta ya mafoko. Re ba eletša le gore ba lebelele ka moo ditemana di arotšwego ka gona.*

(I try to give learners lot of words for them to get used to writing. I encourage them to read Sepedi books. We advise them to be aware of the following when writing, spelling, punctuation marks, words which must be separated and those that must be grouped together, and types of sentences. We also advise them to separate paragraphs properly).

**Q4: Interviewee L response:**

*Re šomiša rupuriki bjalo ka sedirišwa sa go thekga barutwana, ka go ba fa ditshwayotshwayo mešongwaneng ya bona. Re ba fa khophi ya rupuriki ra hlaloša gore re lebeletše eng ge ba ngwala. Meputso le yona e arotšwe go ya le gore barutwana ba fihleletše seo rupuriki e se nyakago.*

*Ka gore ke na le barutwana ba bantši, ke ngwala gore diphōšo tša bona di kae. Gomme ke a thalela go bontšha gore ba hlokomele. Ke bitša ba bangwe ba barutwana ka dula fase le bona go kwešiša gore ke eng seo se ba fago bothata ka ge ba paletšwe ke go ngwala ka mokgwa wa maleba.*

(We use a rubric as a learning guide to support learners by giving them comments on their activities. We give them a copy of a rubric, and explain the criteria used to assess their activities. Marks are also allocated according to learners' achievement in terms criteria outlined in the rubric.

Since I have many learners, I note their mistakes. I also underline the mistakes to bring them to their attention. I summon some of the learners and sit them down to understand the cause of their problem since they did not write properly).

#### **4.6 SUMMARY**

This chapter presented the data collected from social media platforms (Facebook and Twitter), Grade 10 and 11 learners' written samples, focus group interviews conducted with Grade 10 and 11 learners and Sepedi teachers' interviews. The first part focused on the social media linguistic behaviour of Tweeps and Facebookers by displaying the nature of punctuation marks, sentence structures, spelling rules and orthography for social media writing. The second part of the data presentation painted a picture about Grade 10 and 11 learners' form of writing in the classroom. In this section, written samples were presented. Thirdly, responses from focus group interviews done with Grade 10 and 11 learners were presented. This data highlighted learners' views about their overall perceptions of the impact of social media in the classroom. This chapter ended by giving responses accumulated from interviews done with Sepedi teachers. Interview data provided teachers' experiences about learners' form of writing and how writing skills are maintained in the classroom.

## **CHAPTER 5**

### **DATA ANALYSIS, INTERPRETATION AND RESEARCH FINDINGS**

#### **5.1 INTRODUCTION**

Liamputtong (2013) and Creswell (2014) posit that data analysis involves the process of turning raw data into evidence-based interpretation, and marking logic out of texts through a deeper understanding of data. As chapter 4 (data presentation) presented a raw data collected through digital material, interviews and documents, this chapter gives the analysis, interpretation of data and research findings. It follows the document analysis and thematic data analysis methods by determining patterns, relationships, or trends through analytical and logical reasoning.

The analysis and interpretation of data aims to explore, understand and describe the impact of social media on the writing of Sepedi in the classroom. The triangulated data collection will also contribute to providing informative analysis and interpretation. This is significant because the analysis and interpretation will be based on multiple data set rather than rely on one data set. This chapter is divided into four parts: **Part A:** Language and social media; **Part B:** Sepedi language in the classroom; **Part C:** Teachers' perceptions about learners' formal writing; and **Part D:** Grade 10 and 11 learners' social media profile. After analysis and interpretation, research findings are presented. The study has established the following findings: findings based on Grade 10 and 11 learners' social media profile; findings based on writing mechanics on social media; findings based on learners' writing of Sepedi in the classroom and teachers' experiences; findings based on learners' perceptions of the impact of social media in the classroom; and findings based on teachers' support in the classroom.

#### **5.2 PART A: LANGUAGE AND SOCIAL MEDIA**

This section scrutinises the social media writing system. It explores the linguistic behaviour of social media users on Twitter and Facebook. Two of the research questions are addressed; firstly, 'which languages are used on social media? The other question addressed is 'what type of language is used on social media'. This section is double-sided; it starts by giving the language profile of social media and concludes by outlining the kind of language used on Twitter and Facebook. This section explores the category of social media language profile, and unpacks the following themes: writing system, Sepedi orthography and the use of punctuation marks.

### 5.2.1 Social Media language profile

A close look at the languages used on social media shows that Sepedi (also known as Sesotho sa Leboa), Tshivenda, Xitsonga, IsiNdebele, IsiSwati, IsiZulu, IsiXhosa, Setswana, Sesotho, English and Afrikaans are languages of communication. Sepedi as the language of focus is used with some of its dialects; namely, Sepulana, Selobedu and Setlokwa. The social media analysis reveals that various Facebook groups and Twitter posts, handles and hashtags are solely created for the purpose of exchanging thoughts in the Sepedi language (see the display in Figures 92 and 93 for reference).



Figure 92: Facebook chat groups



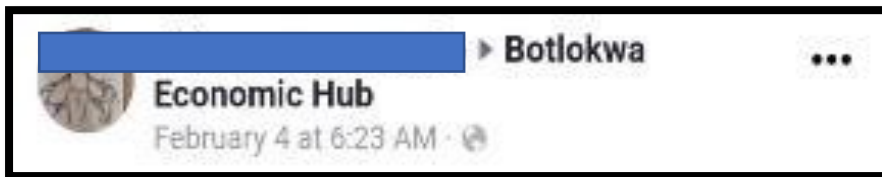
Figure 93: Twitter posts, handles and hashtags

Figure 92 above shows Facebook groups such as *Sepedi se re..mopedi omang?*, *Marema ka dika le diema tja Sepedi* and *Moremogolo wa Thobela FM*, where users share thoughts on specific topics. Here, their language of communication is Sepedi. Similarly, as shown in Figure 93, Sepedi specific posts, handles and hashtags are created as platforms for Tweeps to interact with each other.

Likewise, Sepulana, Selobedu and Setlokwa have their own spaces on social media. This became evident through the analysis of groups such as:



**Figure 94: Sepulana Facebook chat group**

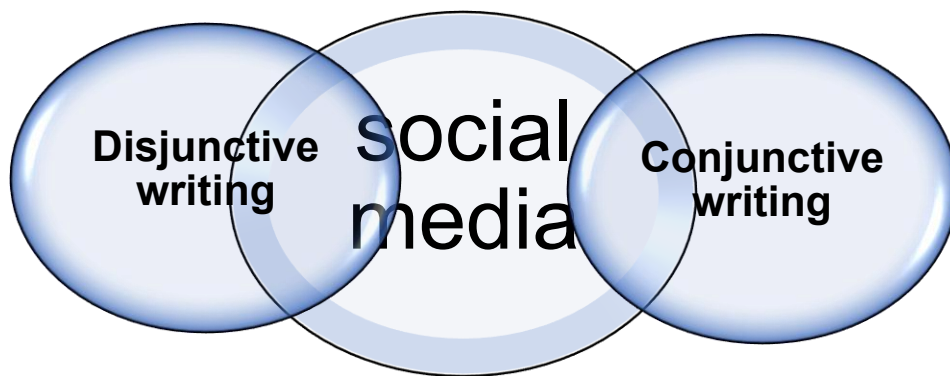


**Figure 95: Setlokwa Facebook chat group**

In both *Sepulana Talk show (Re ya di petapeta)* and *Botlokwa Economic Hub*, social media users who use Sepulana and Setlokwa have freedom to text each in their respective dialects.

### 5.2.2 Writing system

In both Twitter and Facebook, writers often use conjunctive writing where they must write disjunctively. Although Sepedi is a disjunctive language, like its sister languages Setswana and Sesotho, it has become a conjunctive language on social media. Thus, timeously when writing in the Sepedi language, social media users apply the rules of orthography used in Nguni languages, the conjunctive writing system. This contradicts Taljard and Bosch's (2006) differentiation between Sotho language group and Nguni language group writing styles. Another point of observation is that standalone words are wrongfully divided into segments. The following figure shows disjunctive and conjunctive writing juncture.



**Figure 96: Disjunctive and conjunctive writing juncture**

More often than not, Tweepers and Facebookers use conjunctive writing style when writing the Sepedi language on social media. As a result, such writing behaviour accounts for language deviation or structural discrepancy, because of non-compliance with standard writing. Figure 96 above shows that disjunctive and conjunctive writing styles are mixed when the Sepedi language is written on social media. Notwithstanding the fact that Sepedi has grammatical units that require conjunctive representation, this kind of writing system is extended to words that need to be written disjunctively. A point of departure is that the Sepedi language writing system is disjunctive in nature. The following examples show how words are inaccurately written conjunctively and how words that are supposed to be written as units are segmented:

Example 20:

Social media writing style

- a. \*Sepedi sebowe gape sere modulathoko epoloke gare go dula dikokotla.  
(Again, Sepedi says, isolators must save their lives by staying away, it only those who are brave who stay at the centre).
- b. \*Sere: Sethokgwa se setšwago phuti gase tsebjwe  
(It says: the forest which has a duiker is unknown).
- c. \*Wena o bolela ditaba watseba  
(You really making sense).

Standard writing style

- a. Sepedi se boe gape se re modulathoko ipoloke gare go dula dikokotla.

b. Se re: *Sethokgwa se se tšwago phuti ga se tsebjwe.*

c. *Wena o bolela ditaba wa tseba.*

As shown in example 20 above, there is an incorrect conjoining of *se+bowe*, *se+re*, *se+tšwago*, *ga+se* and *wa+tseba*. Twitter and Facebook show the pattern of conjoining between subject concord and other units of the sentence such as verbs. Firstly, conventionally, in the Sepedi language noun class 7 subject concord 'se' cannot prefix a verb. Thus, these two sentential elements should be written separately. Despite this, example 20 above shows that on Twitter and Facebook, they are written as a one unit. Furthermore, let us scrutinise the following:

- *Subject concord and Verb conjoining*

The example above also shows that noun class 7 subject concord 'se' is written as a prefix for verbs such as 'boe', 're', and 'tšwago'. This trend is not only limited to subject concords + verbs; still it can be seen that a negative morpheme 'ga se' is also written conjunctively as 'gase'.

Moreover, there is also a trend of writing single words into segments. As a result, nouns and verbs are written segmentally. This is attested by the following example:

Example 21:

Social media writing style

c. *\*Matla ka dibe – ke pula yago rata ke baloi gore ba kgone go betha tladi'*

(A thunderstorm rain – is a rain which sorcerers take delight in, so that they can create thunderbolt).

d. *\*Kgomo ka nokeng e we tsha ke go hloka balance.*

(A cow falls in the river because of lack of balance).

Standard writing style

a. *Matlakadibe – ke pula ya go rata ke baloi gore ba kgone go betha tladi.*

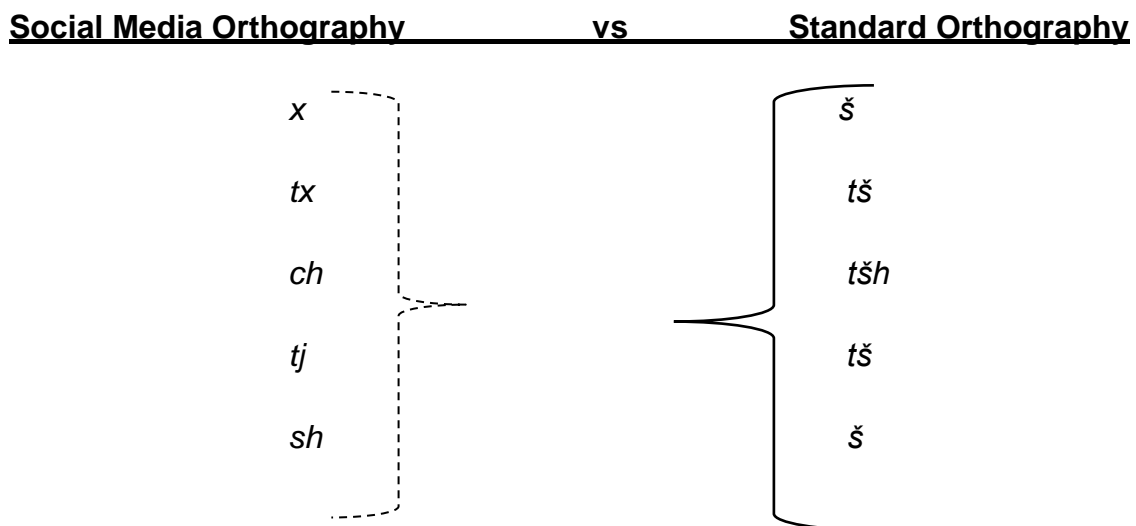
b. *Kgomo ka nokeng e wetšwa ke go hloka balance.*



The above example shows the noun ‘*matlakadibe*’ written as ‘*matla ka dibe*’ and the verb ‘*wetšwa*’ inscribed as ‘*we tšwa*’. Morphologically, each of these two words must be written as one unit.

### 5.2.3 The Sepedi orthography

This section focuses on the orthography used on Twitter and Facebook when the Sepedi language is used as a conversational language. Tweeps and Facebookers frequently use orthographic elements that are not available in the standard orthography of the Sepedi language. So, when writing on social media, a distinctive orthography is applied. Thus, letters such as ‘*x*’, ‘*tx*’, ‘*ch*’, ‘*sh*’ and ‘*tj*’ are used as replacements for the standard letters as noted in Figure 97:



**Figure 97: Social media orthography vs standard orthography**

Figure 97 above illustrates letters that are used on social media, as opposed to how they are written in standard language. On social media, the letter ‘*x*’ is used in place of ‘*š*’, and ‘*tx*’ is used to represent ‘*tš*’. This manifests itself in the following sentences extracted from Facebook:

Example 22:

Social media orthography

a. \* *Tau txa hloka seboka di xitwa ke ...*

(Lions which are ununited they fail to...).

b. \* *Ke kgomo txa mafixa, o di game o lebeletxe mojako.*

(They are wrestles cows; as you milk them, be prepared to runaway).

c. \* *Nama kgapeletxa e thuba pitxa.*

(A forced meat break the pot).

d. \* *Ga go hlokege gore o ka phela o reteletxa gf ya gago ka mantxu a sekgowa.*

(It is not necessary to always use English romantic words when giving praises to your girlfriend).

### Standard language orthography

a. *Tau tša hloka seboka di šitwa ke...*

b. *Ke 'kgomo tša mafiša, o di game o lebeletše mojako.*

c. *Namakgapeletšwa e thuba pitša.*

d. *Ga go hlokege gore o ka phela o reteletša gf ya gago ka mantšu a sekgowa.*

Furthermore, the interpretation of social media language shows that 'ch' is used as an alternative of 'tšh', 'tj' takes the place of 'tš' and 'sh' substitutes 'š'. The following examples give context:

Example 23:

### Social media orthography

a. \* *Seema sa gore gopola chukudu onamele mo hlare se ra goreng.*

(What is the meaning of the proverb that says think of a rhinoceros and climb the tree).

b. \* *Sere monna ke selepe wa adimishana.*

(It says a man is an axe, we lend to each other).

c. \* *Sere modisha wa dikgomo o swa natso shakeng.*

(It says the shepherd of cows leads them from the kraal).

d. \* *Lesogana le sa eteng le nyala kgaetjedi.*

(A youngman who does not visit other areas, marries his sister).

e. \* *Ya boela pitjeng yaswa.*

(If it goes back to the pot, it gets burned).

## Standard language orthography

- a. *Seema sa gore gopola tšhukudu o namele mohlare se ra go reng?*
- b. *Se re monna ke selepe o a adimišanwa.*
- c. *Se re modiša wa dikgomo o tšwa natšo šakeng.*
- d. *Lesogana le sa eteng le nyala kgaetšedi.*
- e. *Ya boela pitšeng e a swa.*

### **5.2.4 The use of punctuation marks**

The use of punctuation marks on social media shows that Tweeps and Facebookers follow a distinct procedure in the application of capitalisation, commas, periods, exclamation marks, quotations and question marks. The application of punctuation marks on social media remarkably takes a different route from how it is generally understood in standard writing. This section presents the observation drawn from social media regarding the use of punctuation marks.

#### *1. Non-purposeful usage of punctuation marks*

Social media analysis shows that users use punctuation marks randomly. For instance, a writer might use a punctuation mark even if it is not compatible with the thought expressed by the sentence. Thus, even if the sentence does not express a strong feeling or emotions such as shock, surprise, anger or a raised voice, exclamation marks can be used. This can be seen in the following example:

Example 24:

- a. *Ka polelo ya Sepedi ya go hlweka ya go hloka dilabi, bana ba mosadi ba bitswa bana ba mpa!!*

(In pure Sepedi language, children of the same mother are called sibling).

The above example shows that the writer was just telling the reader a fact. So, instead of ending the sentence with a period, double exclamation marks are used. Such linguist behaviour is not only restricted to exclamation marks; the observation indicates that the same thing also happens with the application of quotation marks. Social media users use quotation marks even when they are not quoting from any source. They put their own statements within quotes, as in the following example:

Example 25:

- a. *“Mmapelo o ja serati, sekgethelwa ga se nyake.”*

(A person prefers his/her own choices, not what other people chose for her/him).

In this example, the writer expresses a Sepedi proverb rather than quote someone else's words. This proves that quotation marks are used, but not for the purpose of marking a quoted sentence or passage.

### 2. Punctuation marks exaggeration

The use of punctuation marks on social media is also taken to a different level through overpunctuation or closing a sentence with more than one punctuation marks. More often, social media sentences are ended with more than one, but similar punctuation marks or with different punctuation marks. The following example gives context:

Example 26:

- a. *Mosadi yoa hlokofaletsego Ke Monna O bitswa Mohlologadi, Monna ge a hlokofaletse Ke Mosadi O bitswa Eng!??*

(A woman whose husband has passed on is called a widow, how do we refer to a man who lost his wife)?

From the above example, it is attested that social media users mix and exaggerate punctuation marks. As seen, an exclamation mark is concurrently used with double question marks. Since there is no rule to safeguard the aspect of punctuation on social media, most of the social media writers follow the same style when writing. One of the writers on Twitter wrote:

Example 27:

- a. *Ere ka nnete ke wena motswala????*

(Say it in truth that you are my cousin)

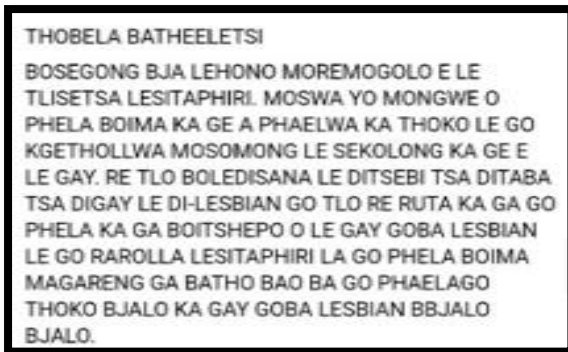
As it can be seen in question 8, a question mark has been exaggerated in the above example. Moreover, the statement is not even a question, but it is punctuated with question marks.

### 3. Capitalisation

The punctuation category of capitalisation is also executed distinctively on social media, in comparison to how it is done in the standard language. On social media, the

conventional rule of applying lower and upper case letters is not observed, and because of this, upper and lower case letters are used haphazardly; sentences start in lower case, upper case letters are used in the middle of the sentences and sentences are written in upper case letters throughout. To put this into perspective, one of the writers on Facebook wrote as follows:

Example 28:



(The above Facebook snapshot presents an announcement made by one of the presenters for a national radio station show in South Africa. In this announcement, the presenter announces that he received a message from a gay person who faces abuse and discrimination in the society and at school. He announces that in the show, he will be speaking with gender experts, who will teach gay and lesbian people how to live confidently in their societies).

So, social media writing shows that upper case letters are not only used for the purpose of signalling the start of a new sentence, but also to show words in a title and to indicate proper names and official titles. The following example affirms the argument:

Example 29:

a. *Sego sago **Nwa** bjala **Bja** Sepedi **Se** bitswa **Eng Ka** English??*

(What is the name of the bowl used to drink Sepedi traditional beer?)

In example 29, the first letters of words such as 'nwa', 'bja', 'se', 'eng' and 'ka' are written in upper case letters, whilst they do not show a title or indicate proper names and official titles or start a sentence. Additional examples are drawn from two Twitter users, who wrote:

Example 30:

a. Ke **Ka Sepedi** esego **Ka setšo**.

(It is in Sepedi, not culturally).

b. Marupeng **Goa boelwa**. **SA** bowa sare, **Ya boela pitjeng yaswa**.

(We always return to the deserted homes. Again, it says if it goes back to the pot, it gets burned).

According to the rules of standard writing, the bolded letters in the above sentence should have been written in lower case letters; however, they are written in upper case.

#### 4. Non-punctuation of texts

It has also been noticed that social media users have a tendency of leaving punctuation marks out. This occurs through the holistic non-inclusion of punctuation marks in the text, or when some sentences are punctuated whilst others are not. In accordance with the aforesaid, when punctuation marks are needed in the text, they are not included. Notably, short or long sentences, even paragraph size texts in example 31 below are written without punctuation.

Example 31:



(The snapshot in example 31 is extracted from Facebook. It shows the expression of an individual who is concerned about the behaviour of the current youth; how they disobey their parents and do as they wish and ultimately destroy their future).

The above example shows that the writer did not abide by the standard rule of applying punctuation marks. It is the opening sentence only which is punctuated correctly. Throughout the text, only commas are used. Instead, emojis (small digital images or icons used to express the ideas or emotions) are used to divide the thoughts in the text. In this context, broken heart and loudly crying emojis are intensively used.

Furthermore, questions type statements are written without proper punctuation. This is observable in the following example:

Example 32:



In example 32, a Facebook user asks about the cause of disputes between siblings who are not living together.

Additionally, it shows that on social media, some of the short sentences are left hanging without proper punctuation. Thus, a complete thought might be put forward without a period at the end of the sentence, as in the following examples:

Example 33:

a.



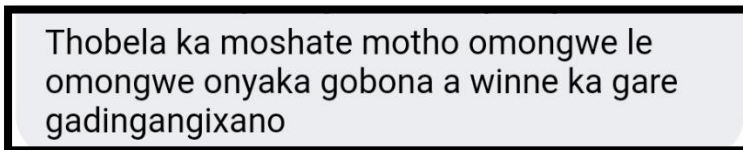
English translation: the springhare said I am faster, the soil said I am wide open.

b.



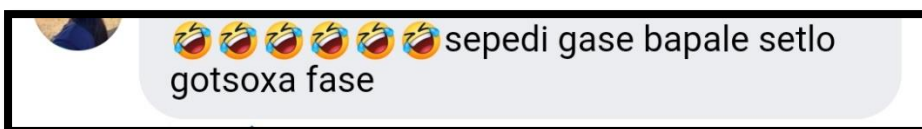
English translation: Hello. I am also lost.

c.



English translation: Hello, every person wants to win during a debate.

d.



English translation: Sepedi is not playing; it will challenge you.

### 5.3 PART B: SEPEDI LANGUAGE IN THE CLASSROOM

This section looks at how Grade 10 and 11 learners write the Sepedi language in the classroom. The analysis in this section will also help in identifying possible similarities between social media language and how learners write in the classroom. Such correlation will assist in the articulation of the informed findings about the impact of social media on learners in the classroom. Statista (2020) found that Grade 10 and 11 age groups (13 to 18 years) spend lot of time of social media; because of extensive participation on social media, their minds tend to be cultivated by the content they



consume (Gerbner, 1967). Bandura (1986) also noted that such kind of social media users are socially and linguistically vulnerable to the adaptation of social media behaviour (which produces positive and negative effects). This section focuses on learners' classroom use of Sepedi language mechanics; and is divided into the following themes: grammar (syntax), spelling, orthography and punctuation marks.

### 5.3.1 Grammar (syntax)

Learners' written samples show inconsistent sentence structuring. Some of the sentences are written correctly and divided according to the form of writing in Sepedi, where the disjunctive writing style is followed. Nonetheless, the written samples also show that most of the learners are unable to divide sentences correctly. For example, a correct sentence structure of the Sepedi language would be:

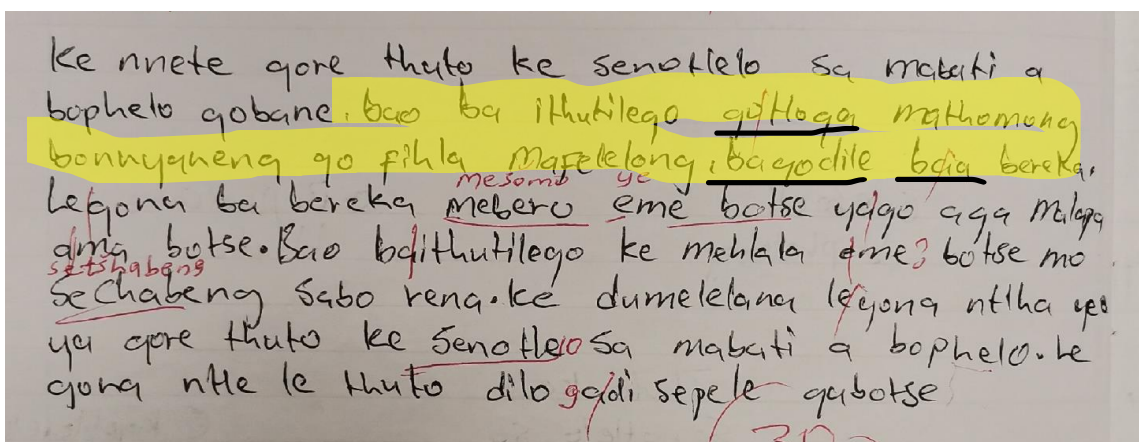
*Subject > concord marker > verb > object*

However, from learners' writing, it shows that they do not divide the sentences according to their correct sentential segments. Instead of following the above exemplified sentence structure, their structure might look as follows:

*Subject > concord marker + verb > object*

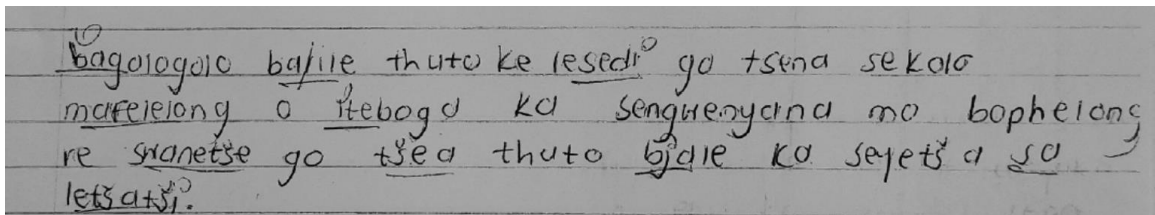
So, instead of writing the concord marker and a verb as separate units, they combine them (the concord marker becomes a verb prefix). Although it is not peculiar for a concord marker to prefix a verb in the Sepedi language, learners often do this out of context. Let us unpack the following written sample:

Written sample 1:



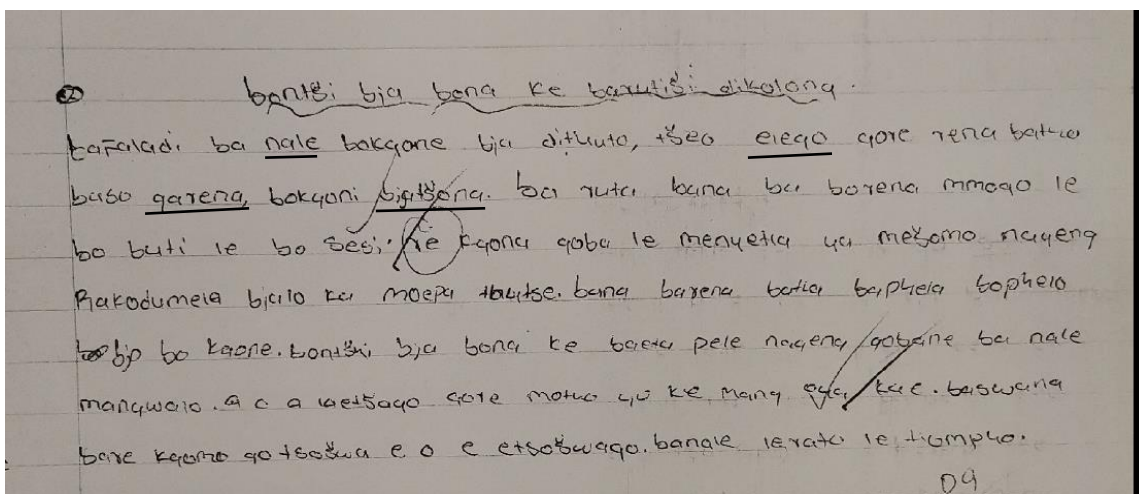
The highlighted portion of the above text validates the argument about the improper structuring of sentences by learners. Let us put focus on the second underlined word, 'bagodile'. The learner wrote 'bagodile' instead of 'ba godile'. In this instance, the subject concord marker 'ba' is incorrectly positioned as a prefix for the verb 'godile'. As a result, this amounts to ungrammaticality according to the syntactic rules of the Sepedi language. It means that each unit should have been written separately. The complementary example is given below:

Written sample 2:



The opening phrase of the text 'bagologolo barile thuto ke lesedi'... shows another syntactic error. Again, in this example, the subject concord marker 'ba' is prefixed to the verb 'rile' whereas they were supposed to be written as separate units (ba rile). This linguistic behaviour shows that often, learners use the conjunctive writing style when writing the Sepedi language. Notably, the syntactic structuring error is not limited to the grouping of the concord marker and the verb. However, further analysis shows that this grouping is extended to other parts of the sentence. Look at the following example:

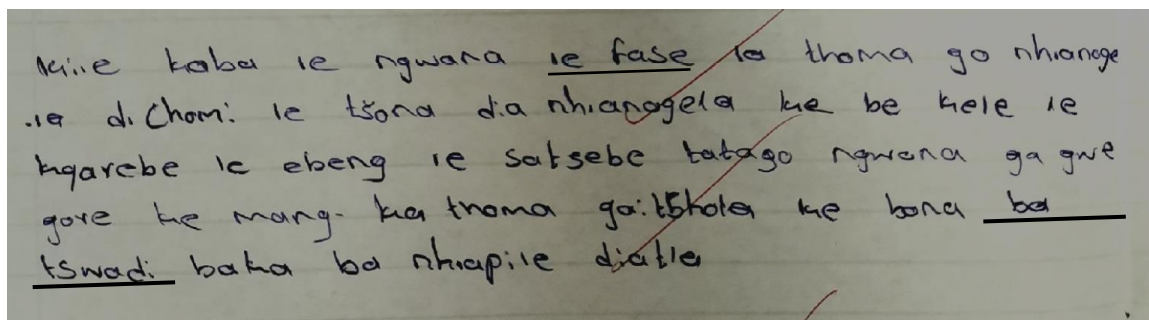
Written sample 3:



The above given example shows a continual grouping of sentence units that are syntactically independent. The underlined 'nale', 'elego', 'garena' and 'bjatšona' should have been written as 'na le', 'e lego', 'ga re na' and 'bja tšona', respectively. The copulative verb 'na le' must be written separately as 'na' and 'le', not as a one unit. Also, 'elego' should have been written as 'e lego' so that the subject concord marker 'e' becomes independent from the copulative verb 'lego'. Likewise, the unit 'garena' must be written disjunctively as 'ga re na' because in Sepedi, 'ga' as a negation morpheme cannot be grouped together with the subject concord 're' and the copulative verb 'na'.

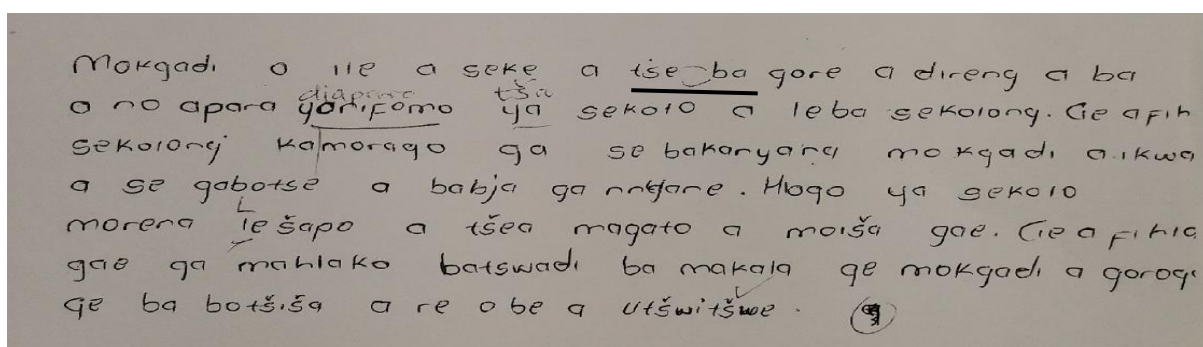
The written sample shows that learners' syntactic challenge is not only limited to how they wrongly group independent sentential units; additionally, it shows that inseparable words are divided into segments. Consequently, parts of speech such as adverbs, adjectives, nouns (subjects and objects), and verbs are often segmented. This can be seen in written sample 4 below:

Written sample 4: Segmented subject



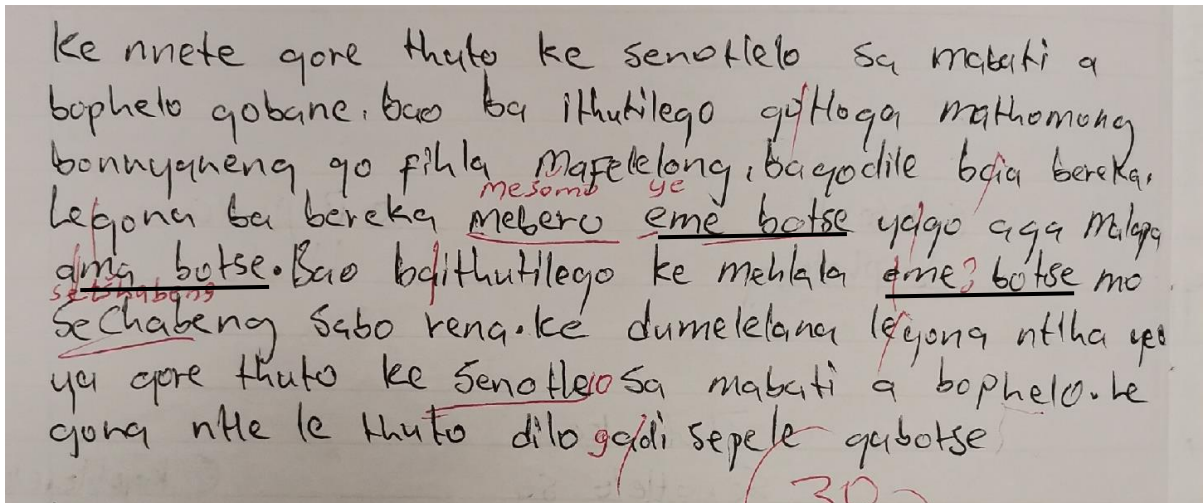
In this sample above, the underlined words 'le fase' and 'ba tswadi' should have been written as 'lefase' and 'batswadi'. Both words are nouns; so, it is ungrammatical for them to be segmented.

Written sample 5: Segmented verbs



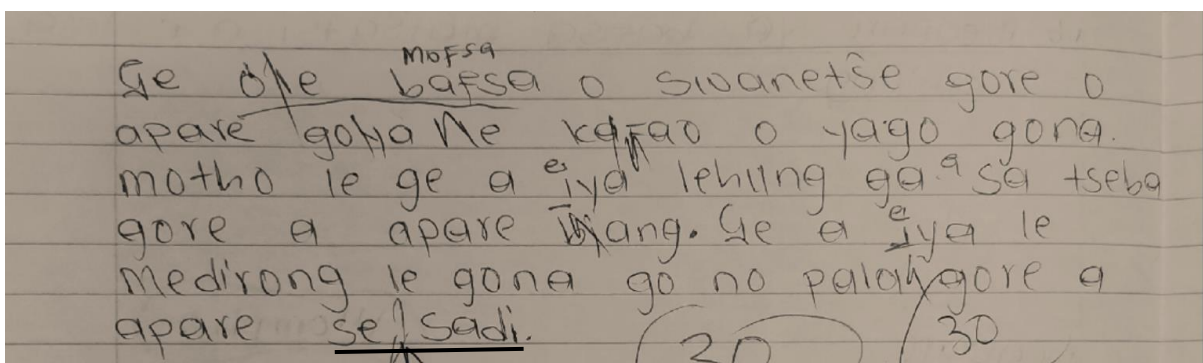
From the above sample, in the first underlined sentence, it is shown that the verb 'tseba' is segmented as 'tse ba'. This is a violation of grammar rules because in Sepedi, verbs are standalone words that can only be inflected with other morphemes; they cannot be segmented.

Written sample 6: Segmented adjectives



The above sample shows adjectives such as 'mebotse' and 'mabotse' being segmented as 'me botse', and 'ma botse'.

Written sample 7: Segmented adverb



As in other segmented parts of speech presented above, sample 7 shows the segmentation of the adverb 'sesadi' as 'se sadi'. 'Se' and 'sadi' are incorrectly written as free morphemes. However, these are bound morphemes since each of them cannot convey a meaning alone.

Generally, learners' written samples show that they do not divide sentences according to the disjunctive structuring of Sepedi.



### 5.3.2 Spelling

Learners' written work shows spelling inaccuracies. Most of the words are spelled incorrectly. The combination of letters is against Sepedi grammar. It is also understood that some of these word flaws result from learners' lack of awareness about the morphological process of Sepedi. For instance, when you inflect a verb with the reflexive morpheme 'i', and the non-reflexive morpheme 'n', some of the verbs must go through the morphological process such as the following:

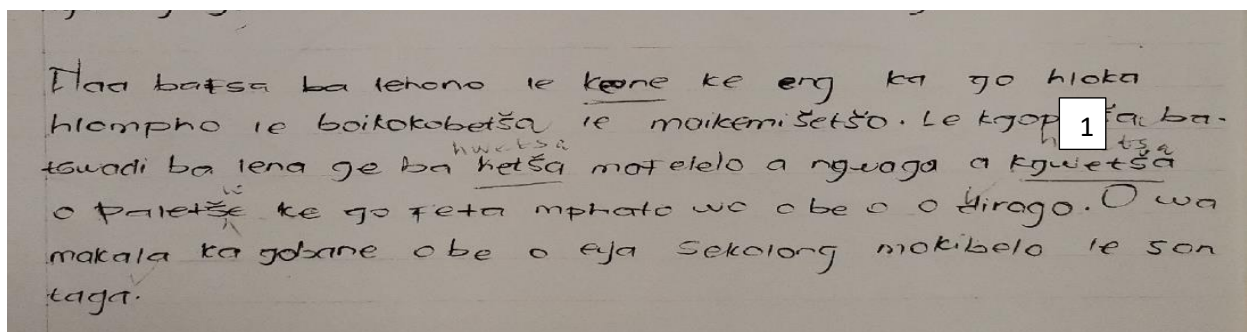
*rata>irata> i+rata = ithata* (to love oneself).

*gata>ngata>n+gata =nkgata* (to be stepped by someone).

Morphologically, when the reflexive morpheme 'i' and the non-reflexive morpheme 'n' are attached to Sepedi verbs, the first consonants go through the plosivation process. The result of this brings morphological change on the word (verb). This can be observed above, where 'rata' changes to 'ithata' after the inflection of the reflexive morphemes 'i', and 'gata' to 'ikgata' after the inflection of the non-reflexive morpheme 'n'. Nonetheless, in learners' written work, words such as 'išireletša' (self-protection), 'nhlanogela' (when someone has turned away from you), 'nhlabile' (to be stabbed by someone) and 'ihlokomele' (to take care of oneself) are noted. Lack of awareness of the morphological process contributes to spelling errors in learners' written work. The following written samples give extra spelling errors extracted from learners' written samples:

#### a. Spelling errors

Written sample 8:



Written sample 9:



44  
 5  
 kgogga ke taba yoo batho ba tebeyo balcoasi by  
 Batho bao ba kgogga go disekerele ba nagana gore bana  
 go ba kotsing go bana go ba kgogga labale goba nyoape. Batho  
 ka moker ba kgogga ba kotsing ya malwatsi a go fape

3  
 Bantšhi lojo batho ba thoma 4 dle ba bonnyane gona  
 ba thomiša ke khuetšo ya segwega, gomme gona ba  
 tlogole e thoma goba batho ba 5 bogelo. Babonjwe  
 thomiša ke go bana batho ba kgogga ba kgogga  
 gomme le bana ba bana gore ba kgogga gore ba t  
 bathong.

Di-kgogga tagi tšob ba di rotaga kudu di dirilwe ka di  
 khemikhale tšob go feti 4000 morago le nikothine le tue  
 mola tšob dingwe di dirilwe ka di tšob go swana lo  
 tšob lo di tšob ka go bolaga magotlo. tšob dingwe di  
 dirilwe ka di tšob di sa kwanojwe le mebele ya bat  
 ke ka fao matho wa gona a feti a sa kgona lo g.  
 šicinyeja morago go go kgogga.

Mmushi wa batho ba metšaga go bat kgogga 6 o telela mosomo  
 a bana gomme seo se ka ka hlulela maletse a go swana  
 kankere ya maswaga, kankere ya kgogga le kankere go madi.  
 mola di khemikhale tšob ka magare go di kgogga tagi di ka  
 hlule maletse a gajwana le balwatsi bja pelo, kankere go bja  
 le balwatsi bja moragano

Written sample 11:

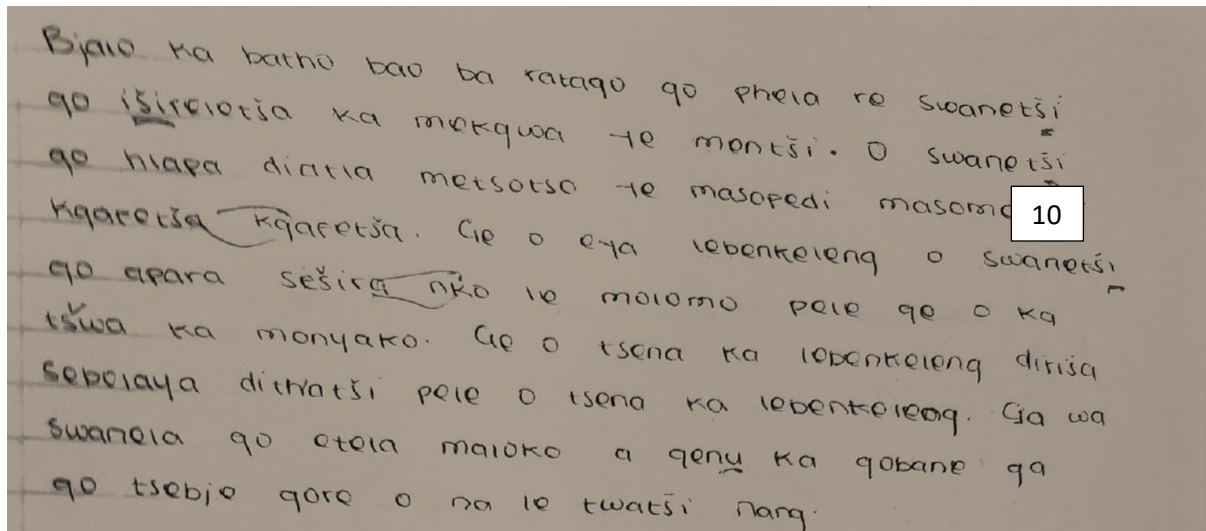
Uomme thuto e nyaka nako yago ithuta le go  
bala, gape e nyaka le maele a mantši gopatswadi  
bagago le morutiši yeo o mo kgonago yeo o ka  
kgonago dula fase le yena o gofa maele a ma  
kaon. 7 Go nyakega le ~~thotibe thothreletšo~~  
thothreletšo ye ntsi mabapi le dithuto tšago  
go.

Thuto ke senotielo sa mapo 8 a rena baswa  
ka kgobane go ke/sebe le tšhwelepeio bopheiong  
bja gago ntle le thuto. Thuto ka ye bohlokwa  
ka ge ronale di toro tše botse tšeo ranyako  
go gobona ka maso di phetega ka tsela ya  
maieba. Gore dilo tšagago ditie di se 9 e Gebotse  
ka theleio o swanetše ope le hamphe go batho  
o seke waba le le nyatsšo.

Thuto kelese ke lesedi leo okase le tsholego  
ka morago, thuto gae nyake bagwera ka  
ge bona ba kgona go lahletšana. Bagwera ba  
nele bako ya bona yeo o koberago yona gore  
batie ba iketie le wena.



Written sample 12:



The following 10 spelling errors are noted in the above samples (written sample 8 to 12):

Example 34:

#### **Incorrect spelling**

- a. *kgwetša*
- b. *Mathepe*
- c. *Bontšhi*
- d. *Segwega*
- e. *Tshebalega*
- f. *Maletse*
- g. *Tlhotheletšo*
- h. *Tswelepelo*
- i. *Hlompho*
- j. *Swanetši*

#### **Correct spelling**

- Hwetša* (find)
- Matepe* (moodiness)
- Bontši* (many)
- Segwera* (friendship)
- Tsebalega* (popularity)
- Malwetši* (illnesses)
- Tlhohleletšo* (encouragement)
- Tšwelopele* (progress)
- Tlhompho* (respect)
- Swanetše* (ought to)

### **5.3.3 Orthography**

The written samples further show that learners transcribe letter sounds of the Sepedi language incorrectly. When writing, learners use letters that are not there in Sepedi orthography. For instance, the word 'setšhabeng' (in the community) is written as 'sechabeng'. It shows that learners replace 'tšh' with 'ch'. This is solecistic because it makes their writing to deviate from Sepedi writing rules. The 'ch' letter combination is

not there in the Sepedi language orthography. Moreover, it also became clear through the perusal of the written samples that 'sh' is also used as a replacement of 'š'. This became clear in words such as 'meshomo', 'phadishano', 'busheletša', 'mashego' and 'nkwisheng'; which were supposed to be written as 'mešomo' (jobs), 'phadišano' (competitions), 'bušeletša' (to repeat), 'mašego' (nights), and 'nkwešeng' (let hear/feel/taste/smell). Instead of writing 'š', learners use 'sh'. Consequently, this results in a wrong spelling because of incorrect phonetic transcription.

Furthermore, another element which emerged from the written samples is the non-inclusion of diacritics; particularly on the letter 'š' and 'tšh'. On numerous occasions, learners left the diacritic on the letter 'š'; so, it is written as 's'. This was seen in words such as 'letsatsi' (day/sun), 'bosego' (night), 'sia' (to leave behind or be afraid of), 'lebetse' (forgot), 'bolwetsi' (illness), 'utsweditse' (stolen from someone), 'swanetsi' (suitable for), 'feleletsa' (to complete), 'kwesisa' (to understand) etc. As a result, this non-inclusion of the diacritic on the letter 'š' results in an orthographic and spelling errors. If Sepedi words which need diacritical marking are written without diacritics, they become to look more like Setswana words than Sepedi.

#### **5.3.4 Punctuation marks**

The application of punctuation marks as one of the writing mechanics was also examined in learners' written work. From this examination, it was noted that the application of punctuation marks is two-sided, with positive and negative reflections. Positively, it was pleasing to note that some of the learners use punctuation marks correctly. Their writing shows the proper placement of punctuation such as the period, comma and capitalisation.

Notwithstanding the positiveness of the use of punctuation marks, many of the collected written samples displayed an incompetent usage of punctuation marks. This incompetence encompasses a) improper capitalisation; b) wrong placement of commas; and c) run-on sentences. Each of these three points will be detailed below.

##### *a. Improper capitalisation*

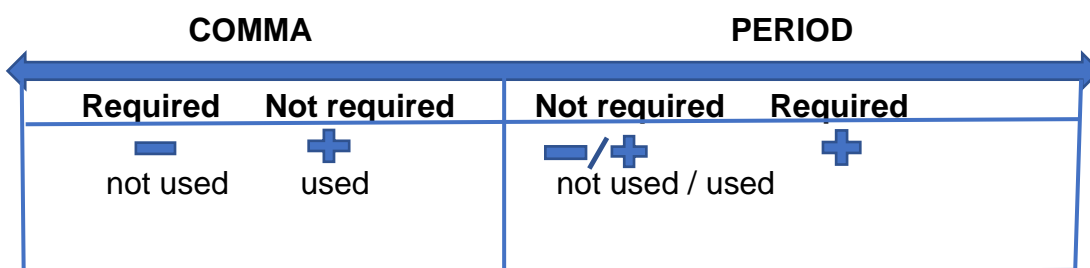
Improper capitalisation emerged as a major challenge for Grade 10 and 11 learners. This is informed by how they start their sentences in lower case. Frequently, learners only write the first letters of the paragraphs in upper case letters; after that, throughout the paragraphs every sentence is initiated with a lower case. Most of the topics within

the written sample required learners to include people’s names (proper nouns) and place names; also in this instance, the first letters of the proper nouns and of the places were written in lower case letters.

Moreover, upper case letters are also used unconventionally. Learners do not use upper case letters only for the purpose of starting a sentence, indicating a proper noun, place name, etc. They use upper case letters haphazardly. As a result of this random use of upper case letters, other units of the sentence such as common nouns, pronouns, prepositions and verbs appeared with capitalised first letters. To some extent, some words are fully written in upper case letters.

*b. Wrong placement of punctuation marks*

The period and the comma are the most used punctuation marks in learners’ written work, but they are sometimes misplaced. For example, conventionally periods are used to mark not only the end of a sentence, but also where a complete thought has been expressed. Nonetheless, it appears that more often than not, learners put periods in the absence of complete thoughts. Furthermore, the use of a comma sometimes raises eyebrows when learners use it without purpose. In the written samples, the comma is sometimes used instead of a period; so, after expressing a complete thought, a comma would be used instead. Also, even if a comma is not used for one of its various purposes like the separation of independent clauses, the division of a series of listed items and so forth, it continues to be used. Let us look at the following figure to understand the use of a comma and a period.



**Figure 98: comma and period usage**

Figure 98 expresses the fact that when learners are grammatically required to use a comma (- shows that the punctuation is required but not used), they do not use it; but they use it when it is not necessary to do so (+ shows that the punctuation is used unnecessarily). In the same manner, but with a slight difference, learners’ written work shows that they do not put a period when required to do so (represented by a - sign

under required); on other hand, some of them put it when there is a need (represented by a + sign under required). Another observation is that a period is used even when it is not required (represented by + under not required).

*c. Run-on sentences*

Another factor observable in learners' written work is run-on sentences. Sentences of a paragraph size (about 7 to 10 lines) are written without commas, periods and question marks. The only punctuation mark used in these kinds of sentences, even though it is not all the time, are upper case letters at the beginning of a paragraph. This means that where commas are needed, they are not used, and complete thoughts are not marked with the period. Some of the sentences are half-punctuated; hence it is noted that in other run-on sentences, commas are used, but periods are not used when complete thoughts are expressed.

#### **5.4 PART C: TEACHERS' PERCEPTIONS ABOUT LEARNERS' FORMAL WRITING**

This section focuses on teachers' perceptions with regards to Grade 10 and 11 learners' form of writing in the classroom. Teachers expressed different views on their experiences about learners' writing in the classroom. In line with the Curriculum and Assessment Policy Statement (CAPS) (2011), teachers continually assess learners' writing based on language structures and conventions. This includes a deep look on how learners produce grammatically and syntactically correct sentences, the use of correct spelling, and the application of appropriate punctuation marks. It also emerged that teachers have multiple strategies to maintain formal writing in the classroom. This section is divided into two sections: teachers' perceptions of language structures and conventions, and strategies that they have put in place to safeguard formal writing in the classroom. Two themes are discussed in this section: 1) language structure and convention, which is divided into syntax, spelling and punctuation; and 2) strategies for promoting formal writing. The second theme is further divided into the following subthemes: the use of the marking rubric, the giving of constructive feedback, and classroom preparatory activities.

##### **5.4.1 Language structures and conventions**

Regarding language structures and conventions, this section looks at teachers' conceptualisation of learners' use of writing mechanics such as syntax, spelling and

punctuation in the classroom. Each of these writing mechanics will be discussed in detail below.

### 1. Syntax

Teachers experience incorrect structuring of sentences in learners' written activities. Even though grammatically learners are excelling, syntactically they are drowning as they do not know how to divide sentences into correct sentential elements. This observation shows that words which are not supposed to be grouped together (referred as +D = divided) are written as single units, and indivisible units or words (referred to as -D = indivisible) are written as segments (see the table 4 below for reference):

**Table 7: Correct and incorrect writing of words**

<b>CORRECT FORM</b>	<b>INCORRECT FORM</b>
<i>Ka moka (+D)</i>	* <i>Kamoka (all)</i>
<i>Yo mogolo (+D)</i>	* <i>Yomogolo (the oldest one)</i>
<i>O se ke (+D)</i>	* <i>Oseke (do not)</i>
<i>Gore (-D)</i>	* <i>Go re (that)</i>
<i>Mosepedi (-D)</i>	* <i>Mo Sepedi (a walker)</i>
<i>Gabotse (-D)</i>	* <i>Ga botse (correctly)</i>

Table 4 above shows some of the words that are wrongfully grouped together and indivisible words that are usually written into segments. As a result, it turns out that teachers come across vigorous use of the conjunctive writing orthography in learners' written work, whilst the Sepedi language is a disjunctive language. It can be observed that teachers acknowledge that learners do not know when to group words and when to separate them.

### 2. Spelling (omission, shortening, borrowing)

In general, teachers see the continual use of wrong spelling when assessing learners' written work. This occurs when learners use wrong letters or change the orthography. This is attested by the fact that most of the times, teachers see the use of 'x' in words where 'š' should have been used. In this instance, it is noted that words such as '*matšatšī*' are written with a letter 'x' as '*matxatxī*'. Alternatively, 'š' is used without a diacritic wherein '*letšatšī*' is written as '*letsatsi*'. The replacement of letters in words is

also identifiable in words with 'tšh', such as 'setšhaba'. More often than not, such words are written with 'ch', which results in the transformation of the word 'setšhaba' into 'sechaba'. This shows that letters such as 'x' and 'c,' which are not available in the Sepedi letter/alphabetical chart, are sometimes included in the Sepedi orthography.

It appears that the spelling problem is not only caused by the use of incorrect letters.

But orthographical incongruity also amounts to spelling error. The following is a point of reference:

Example 35:

**Correct spelling**

- a. *Tlhompho*
- b. *Humana*
- c. *Hwetša*
- d. *Lehono*
- e. *Lehu*

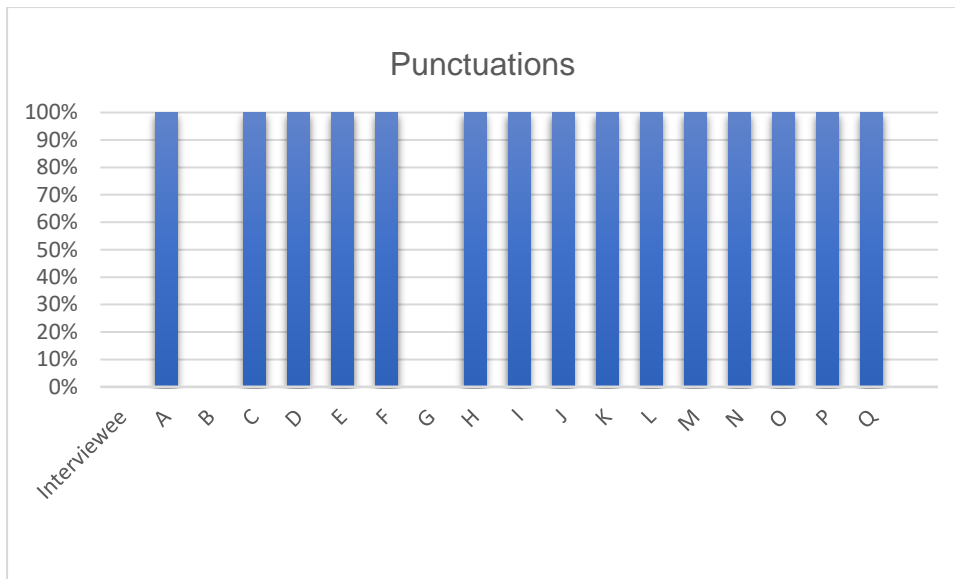
**Incorrect spelling**

- \* *Hlompho* (respect)
- \* *Kgumana* (found)
- \* *Kgwetša* (found)
- \* *Lekgono* (today)
- \* *Lekgu* (funeral)

The incorrect spelling is usually caused by learners' inability to differentiate between spoken and written language. As Grade 10 and 11 learners write Sepedi in the classroom, they are often influenced by external factors such as dialectical variations.

### 3. Punctuation

The use of punctuation marks also emerged as one of the major concerns raised by teachers. In terms of teachers' observations and experiences, learners in Grades 10 and 11 make constant mistakes when applying various punctuation marks such as capitalisation, quotes, and periods. From the interviews, out of 17 teachers, only two did not raise a concern about learners' use of punctuation marks. Nonetheless, the other 15 teachers mentioned that learners do not observe punctuation marks in their writing of the Sepedi language (See the following illustration).



**Figure 99: The use of punctuation in the classroom**

In Figure 99 above, 100% means that an interviewee fully agreed that errors related to punctuation marks dominate learners' written work. In contrast, 0% means that the interviewee did not experience any punctuation mark errors in learners' writing work. It can be understood through the above figure that only B and G, out of the 17 interviewees, indicated the absence of punctuation errors in learners' written work.

Interviewee A put this into perspective:

*Tšhomišo ya maswaodikga le yona ke botha. Barutwana ga ba šomiše ditlhakakgolo le ditlhakannyane gabotse. Ba thoma mafoko ka ditlhaka tše dinnyane. Nako ye nngwe ge ba tsopola seboledi thwii, ga ba šomiše leswao la maleba go bontšha gore ba a tsopola.*

(The application of punctuation is also problematic. Learners do not use capitalisation (the use of upper case and lower case letters) correctly. They start sentences in lower case. Sometimes when they do direct quotation, they do not use an appropriate punctuation mark to show that they are quoting).

It is found that learners are not accurate in their use of upper and lower cases. Thus, they start sentences in lower case letters and use upper case letters in the middle of sentences, even when they are not starting a new sentence, writing a title or proper nouns. Moreover, quotation marks are also not used

correctly. In instances where learners quote a speaker directly, double quotations are not used.

On the other hand, sentences and paragraphs are found with no punctuation marks. Teachers also argue that often learners only put a period at the end of a long sentence or paragraph.

There are also cases of mispunctuation wherein an exclamation mark is used without purpose. This made teachers to conclude that learners use punctuation marks randomly or without purpose. This is proven by the fact that question type statements and ideophones are sometimes written without punctuation marks. In this regard, one of the teachers mentioned that “*mo gongwe bana ba šomiša maekiši eupša ga go šomišwe leswaomakalo*” (sometimes learners use ideophones without exclamation marks).

#### **5.4.2 Strategies for promoting formal writing** ***Language management in the classroom***

There are multiple strategies put in place by teachers to promote quality writing in the classroom. These are the methods applied to assist learners to better their writing skills and to maintain an acceptable form of writing in the classroom. This section outlines how teachers support and assess learners’ written work. It includes the use of a marking rubric, the provision of constructive feedback, and the use of purposeful classroom preparatory activities.

##### *1. Using a marking rubric*

A rubric as a marking tool prescribed by the Department of Basic Education (CAPS, 2011). It is instrumental where teachers mark essay type questions for Sepedi as a language subject. It helps them to make objective assessment. This is an instrument to assess learners’ level of language structures and convention. CAPS (2011:29) states that Grade 10 and 11 learners “should be familiar with the basics of grammar: parts of speech (word classes), rules of concord, use of tense, auxiliaries and modals, and sentence structures”. The marking rubric also reflects Nekvapil and Sherman’s (2015) concept of ‘micro level’ language management, which argues that institutions are key in the language management process as they make specific efforts to modify or influence language practice. So, in managing the use of language in the classroom, teachers use a marking rubric. Teachers use a marking rubric to note writing



deviations, to evaluate them and to recommend adjustments (Nekvapil, 2012). Also, by using the rubric, learners are afforded an opportunity to know what teachers expect in their written activities.

Teachers argued that a marking rubric is very useful in shaping learners' writing, because it channels them to write appropriately. Moreover, since marks are allocated according to the accomplishment of the rubric criteria, teachers believe that learners will try hard to accumulate marks by observing the criteria. A marking rubric is also used with comments, as teachers write comments on learners' written work. Furthermore, the rubric and comments are meant to guide learners about the dos and don'ts of formal writing. The following table and figure paints the marking rubric and its focus areas. The criteria mentioned by the teachers (appearing in table 5) will be discussed in detail. Figure 100 also shows that teachers' marking criteria are in line with guidelines in the curriculum (CAPS).

**Table 8: Marking rubric**

<b>MARKING RUBRIC</b>	
<b>Criteria</b>	<b>Checklist</b>
Essay structure	Correct essay structure followed
Essay content	Relevant content linking well with the topic
Grammar	All aspects of grammar are observed and applied rightfully
Spelling	Correct spelling used for Sepedi words
Syntax	The correct construction of sentences
Orthography	Correct orthographic form

The use of punctuation	The correct use of punctuation marks
Handwriting	Letters are writing as expected
Vocabulary	Correct choice and use of words

**KAROLO YA A: RUBRIKI YA GO SWAYA DITAODIŠO [MEPUTSO YE 50]**

Dinyakwa		Bokgoni bja go ikgetha	Bokgoni bja maemo	Bokgoni bja magareng	Bokgoni bja motheo	Ga go bokgoni
<b>DITENG LE PEAKANYO</b> (Go araba dipotšišo) Tatelano ya dikgopolo ge go dirwa peakanyo. Temogo ya morero, baamogedi ba tshedimošo le dikamano.  <b>MEPUTSO YE 30</b>	Legato la godimo	<b>28–30</b>	<b>22–24</b>	<b>16–18</b>	<b>10–12</b>	<b>4–6</b>
		-Bokgoni bja go araba potšišo ke bja maemo a godimodimo go fetiša. -Dikgopolo tše bohlahe, tša go hlohla mabjoko tšeo di tšweletšago tsebo ye e tseneletšego. -Peakanyo le tlemagano ya dikgopolo ke tšeo di ikgethilego mo go matseno, mmele le mafetšo.	-Potšišo e arabilwe gabotsebotse. -Dikgopolo di kgahliša kudu ebile di sepelelana le hlogo/sererwa. -Peakanyo le tlemagano ya dikgopolo ke tše botsebotse mo go matseno, mmele le mafetšo.	-Karabo e a kgotsofatša. -Dikgopolo di tlemagane ebile di a kgodiša. -Peakanyo le tlemagano ya dikgopolo ke tše kaone mo go matseno, mmele le mafetšo.	-Tlemagano ya dikgopolo ga se ya maleba. -Dikgopolo ga di tšwelele gabotse ebile ga di bontšhe boithamelolo. -Tatelano le tlemagano ya dikgopolo di tšwelela gannyane.	-Molekwa o tšwele tseleng kudukudu. -Dikgopolo di hlakahlakane ebile ga di nepiše. -Dikgopolo ga di nepiše hlogo ebile di a ipoeletša. -Ga go tatelano le tlemagano ya dikgopolo.
	Legato la fase	<b>25–27</b>	<b>19–21</b>	<b>13–15</b>	<b>7–9</b>	<b>0–3</b>
		-Bokgoni bja go araba potšišo ke bja maemo a godimodimo. -Dikgopolo tše bohlahe tšeo di tšweletšago tsebo ye e tseneletšego. -Bokgoni bja maemo a godimo bja go beakanya le go tlemaganya dikgopolo mo go matseno, mmele le mafetšo.	-Potšišo e arabilwe gabotse. -Dikgopolo di a kgahliša ebile di sepelelana le hlogo/sererwa. -Peakanyo le tlemagano ya dikgopolo ke tše botse mo go matseno, mmele le mafetšo.	-Potšišo e arabilwe ka mo go kgotsofatšago eupša ga se ya hlaka gabotse. -Tlemagano ya dikgopolo e a kgotsofatša ebile e a kgodiša. -Peakanyo le tlemagano ya dikgopolo di a kgotsofatša mo go matseno, mmele le mafetšo.	-Molekwa o tšwele tseleng. -Dikgopolo di hlakahlakane. -Ga go peakanyo goba tlemagano ya dikgopolo yeo e tšwelelago.	-Ga go bolelwe selo ka hlogo yeo e filwego. -O tšwele tseleng kudukudu. -Diteng ga di nepiše ebile di hlakahlakane.

<b>POLELO, MONGWALELO LE PALOBOHLATSE</b> Segalo, retšistara, mongwalelo, tlotlontšu ya maleba ya morero le dikamano. Kgetho ya mantšu. Tirišo ya polelo le melawana, maswao, popopolelo le mopeleto. <b>MEPUTSO YE 15</b>	<b>Legato la godimo</b>	<b>14–15</b> -Segalo, retšistara, setaele le tlotlontšu di sepelelana kudukudu le morero, baamogedi le dikamano. -Polelo ke ya boitshepo, ya go nona, ya maatlakgogedi. -Polelo e na le segalo sa go ba le maatlakgogedi ebile e nonne ka mebolelwana ya go kgahliša. -Ga go na le ge e ka ba phošwana e tee ya popopolelo le mopeleto. -Polelo e beakantšwe ka bokgwari bja maemo a godimodimo.	<b>11–12</b> -Segalo, retšistara, setaele le tlotlontšu di sepelelana gabotsebotse le morero, baamogedi le dikamano. -Polelo e na le maatla, ya segalo sa maleba. -Diphošo tša popopolelo le mopeleto ga se tše kae. -Polelo e beakantšwe gabotsebotse.	<b>8–9</b> -Segalo, retšistara, setaele le tlotlontšu di sepelelana gabotse le morero, baamogedi le dikamano. -Tirišo ya maleba ya polelo e dira gore molaetša o kwagale. -Segalo ke sa maleba. -Mebolelwana e dirišitšwe go godiša boleng bja diteng.	<b>5–6</b> -Segalo, retšistara, setaele le tlotlontšu di sepelelana gannyane le morero, baamogedi le dikamano. -Tirišo ya polelo ke ya motheo. -Segalo le mošito ga se tša maleba. -Tlotlontšu ke ye nnyane kudu.	<b>0–3</b> -Polelo ga e kwešišagale. -Segalo, retšistara, setaele le tlotlontšu ga di sepelelane le morero, baamogedi le dikamano. -Tlotlontšu ke ye nnyane kudukudu moo e lego gore e dira gore ditaba di se kwešišege.
		<b>Legato la fase</b>	<b>13</b> -Polelo ya maemo a godimodimo ya go ba le segalo se maatla. -Ga go na le ge e ka ba phošwana e tee ya popopolelo goba mopeleto. -Polelo e beakantšwe ka bokgwari.	<b>10</b> -Polelo ke ya maemo a godimo ya go ba le maatlakgogedi. -Segalo ke sa maleba sa go ba le maatlakgogedi. -Diphošwana tše nnyane tša popopolelo le mopeleto. -Polelo e beakantšwe gabotse.	<b>7</b> -Tirišo ya polelo e a kgotsafatša eupša e na le diphošo. -Segalo se a kgotsafatša eupša mebolelwana ga se ya dirišwa o kaalo.	<b>4</b> -Polelo ga e kgotsafatše. -Ga go phapantšho ya mafoko. -Tlotlontšu ga se ye kaalo.
<b>SEBOPEGO</b> Dinyakwa/Dipharologantšho tša setšweletšwa. Tšwetšopele ya ditemana le tšhamo ya mafoko. <b>MEPUTSO YE 5</b>		<b>5</b> -Tšwetšopele ya sererwa ke ya maemo a godimodimo. -Tšhalošo ya dikgopolo ke ya maemo a godimodimo. -Tšhamo ya mafoko le ditemana ke ya go ikgetha, ya maemo a godimodimo.	<b>4</b> -Tatelano ye botse ya tšwetšopele ya dintlha. -Tlemagano ye botse ya dintlha le dikgopolo. -Mafoko le ditemana di beakantšwe ka makgethe.	<b>3</b> -Dintlha tša maleba di tšweleditšwe. -Mafoko le ditemana di hlamegile gabotse. -Taodišo e a kwagala.	<b>2</b> -Dintlha tša maleba ga se tše kae. -Mafoko le ditemana di na le diphošo. -Taodišo e a kwagala eupša e na le mafokodi.	<b>0–1</b> -Dintlha tša maleba ga di gona. -Mafoko le ditemana di fošagetše. -Taodišo ga e kwagale.

**KAROLO YA B: RUBRIKI YA GO SWAYA DITŠWELETŠWA TŠE TELELE TŠA TIRIŠANO [MEPUTSO YE 25]**

Dinyakwa	Bokgoni bja go ikgetha	Bokgoni bja maemo	Bokgoni bja magareng	Bokgoni bja motheo	Ga go bokgoni
<b>DITENG, PEAKANYO LE SEBOPEGO</b> -Go araba dipotšišo le dikgopolo. -Tatelano le peakanyo ya dikgopolo. -Morero, baamogedi, dinyakwa/dipharologantšho le dikamano. <b>MEPUTSO YE 15</b>	<b>13–15</b> -Bokgoni bja go araba potšišo ke bja maemo a godimodimo go fetiša. -Dikgopolo ke tše bohiale tšeo di tšweletšago tsebo ye e tšeneletšego. -Tsebo ye e tšeneletšego ya dinyakwa tša mohuta wa setšweletšwa. -Ditaba di nepiša setšweletšwa thwi. -Tlemagano ya diteng le dikgopolo ke ya maemo a godimo. -Tšhalošo ya ditaba ke ya maemo a godimo ebile e thekga sererwa. -Sebopego ke sa maleba sa go sepelelana le setšweletšwa.	<b>10–12</b> -Bokgoni bjo bobotsebotse bja go araba potšišo bjoo bo laetšago tsebo ye botse ya mohuta wa setšweletšwa. -Ditaba di nepiša setšweletšwa. -Molekwa ga se a tšwa tseleng. -Tlemagano ya diteng le dikgopolo ke ye botse. -Tšhalošo ya ditaba ke ye botse ebile e thekga sererwa. -Sebopego ke sa maleba eupša se na le diphošwana di se kae.	<b>7–9</b> -Bokgoni bja go kgotsafatša bja go araba potšišo bja go laetša tsebo ya mohuta wa setšweletšwa. -Go na le nepišo eupša go na le go tšwa tseleng gannyane. -Tlemagano ya dikgopolo le dikamano e a kgotsafatša. -Tšhalošo ya ditaba e a kgotsafatša ebile e thekga sererwa. -Sebopego ke sa maleba eupša se na le diphošo tše dintšinyana.	<b>4–6</b> -Bokgoni bja motheo bja go araba potšišo bja go laetša tsebo ye nnyane ya dinyakwa tša mohuta wa setšweletšwa. -Go na le nepišo ye nnyane ya setšweletšwa eupša go na le go tšwa tseleng. -Tlemagano ya diteng le dikgopolo ga se ye kaalo. -Tšhalošo ya ditaba ke ya motheo ebile e thekga sererwa gannyane. -Ga se a šomiša melao ya sebopego ka tshwanelo. -Go tlogetšwe dintlha tše bohlokwa.	<b>0–3</b> -Karabo ya gagwe ga e laetše tsebo le ye nnyane ya mohuta wa setšweletšwa. -Molaetša ga o tšwelele gabotse ka ge molekwa a tšwelele tseleng kudukudu. -Ga go tlemagano ya diteng le dikgopolo. -Ditaba di hlalošwa gannyane. -Sebopego sa setšweletšwa ga se sona.
	<b>POLELO, SETAELE LE PALOBOHLATSE</b> Segalo, retšistara, setaele, morero, baamogedi le dikamano. Tirišo ya polelo le melawana. Kgetho ya mantšu. Maswao le mopeleto. <b>MEPUTSO YE 10</b>	<b>9–10</b> -Segalo, retšistara, setaele le tlotlontšu di sepelelana gabotsebotse le morero, baamogedi le dikamano. -Polelo e nepagetše ebile e hlamegile gabotse. -Ga go na le ge e ka ba phošo le e tee.	<b>7–8</b> -Segalo, retšistara, setaele le tlotlontšu di sepelelana gabotse le morero, baamogedi le dikamano. -Polelo ga e na diphošo tša popopolelo ebile e hlamegile gabotse. -Tlotlontšu ke ye ntši. -Diphošo ga se tše ntši.	<b>5–6</b> -Segalo, retšistara, setaele le tlotlontšu di sepelelana le morero, baamogedi le dikamano. -Diphošo tša popopolelo ga se tše ntši. -Tlotlontšu ke yeo e lekaneletšego. -Diphošwana tšeo di lego gona ga di fetošele molaetša.	<b>3–4</b> -Segalo, retšistara, setaele le tlotlontšu ga di sepelelane gabotse le morero, baamogedi le dikamano. -Popopolelo ga se yeo e nepagetšego ebile e tšetše ka diphošo. -Tlotlontšu ga se ye ntši. -Molaetša o a tšwelela eupša o arošitšwe.

Figure 100: Marking rubric for Sepedi Home Language (CAPS, 2011)

## 2. *Essay structure and content*

The marking rubric enables teachers to scrutinise the essay structure by looking at how learners structure their work according to the structure which follows the introduction, body and conclusion. Another item under perusal is an essay content. In terms of this aspect, teachers check the alignment between the topic/title of an essay and its content. In this way, it becomes easy for them to know if learners understand the given topic or not. When stressing the importance of checking the correlation between essay content and its topic, Interviewer K argued that “*Ge ba ngwala ditaodišo, diteng di swanetše go sepedišana le hlogo*” (when they write essays, the contents must be linked with the topic). Indeed, learners sometimes misinterpret the essay topics, as Interviewer J reported that “*Yo mongwe wa baithuti ge a be a swanetše go ahlaahla hlogo ya ‘modirelaleago’ ke gopola a re modirelaleago ke motho wa mmasepala*” (when one of the learners had to discuss the topic of ‘social worker’, said ‘social worker’ is someone who works for the municipality). In this case, a learner did not understand the meaning of ‘*modirelaleago*’. This misunderstanding resulted in the wrong conceptualisation and as a result, the entire essay did not address the topic.

## 3. *Grammar, spelling, syntax and punctuation*

Teachers highlighted that they critically look at grammar, spelling, syntax and punctuation. A critical eye is used to understand how learners structure their sentences. It is seen that some of the learners are unable to correctly divide sentences. So, with this aspect, teachers are able to find out if learners do not group words that should be separated, or segment words that are supposed to be grouped together. On this note, teachers noted that often, subject agreement markers are grouped with verbs; instead of being written as separate or independent sentential units. With focus on punctuation, teachers look deep on how learners apply punctuation marks. One of the most emphasised punctuation elements is capitalisation. Interviewer C shared that “*Re lebelela maswaodikga, ditlhaka – ge eba ba ngwala ditlhakakgolo le ditlhakannyane ka mokgwa wa maleba*” (we look at punctuation marks, letters – if they write upper and lower case letters correctly).

#### 4. Handwriting

Handwriting is also intertwined in the marking rubric, and through it, teachers can assess how learners write letters. It became clear that learners do not write some of the Sepedi language letters correctly. For instance, teachers indicated that letters such as 'i', 'l', and 'g' are not written correctly. When writing 'i', learners have a tendency of replacing the dot cap with an 'o'. As for the 'l' letter, it is evident from teachers' responses that learners write it as 'f'. It is also found that sometimes learners write the letter 'q' instead of 'g'.

#### 5. Orthography

When focusing on orthography, teachers look out for the correct use of 'š' because they realised that learners often replace it with 'x' or write it without a diacritic at the top. When it is written without a diacritic, 'š' becomes 's' and words such as '*letšatši*' will be '*letsatsi*'. Subsequently, the orthography of such words deviates from Sepedi to Setswana language. Another aspect which is given a thorough look is how learners write words. Teachers reported that most of the times, learners fail to draw a line between spoken and written language. As a result, learners write dialectically instead of correct writing as per rules of the standard language. Thus, dialects sometimes affect the way learners write. For instance, it was stated that some learners use '*kg*' instead of '*h*' when speaking. So, even in formal writing, the same linguistic variation takes place. This became evident when one of the teachers noticed how one of her learners wrote '*kgwetša*', '*lekgono*' and '*lekgu*' instead of '*hwetša*', '*lehono*' and '*lehu*', respectively.

#### 6. Vocabulary

In the assessment of learners' written work, teachers also pay attention to learners' choice of words. Through this, they discovered that learners do not have full competence in the Sepedi language vocabulary because their writing is bombarded with borrowed and transliterated words. On that note, teachers realised that learners use English words, whilst there are Sepedi words that can be used instead. The occurrence of transliteration can also be observed, as one of the teachers highlighted that she experienced an incident wherein a learner wrote '*thitšhere*' and '*watšhe*' whereas '*morutiši*' and '*sešupanako*' should have been used. Additionally, it was noted that learners extensively use the word '*mara*' while they can use correct Sepedi words

like 'eupša', 'efeela', and 'gomme'. Not only that, but it is also evident that learners use Setswana words when writing their Sepedi essays. Interviewee L emphasised this by saying "bana sebakeng sa go ngwala gore 'ke a sepela' ba tla ngwala 'ke a tsamaya' " (instead of writing 'ke a sepela' [I am leaving in Sepedi], learners write 'ke a tsamaya' [I am leaving in Setswana]).

Moreover, Figure 100 shows that the use of language is allocated 25 marks out of 50. This mark is accumulated through the correct use of language mechanics such as handwriting, vocabulary, punctuation marks, grammar and spelling.

### 7. Giving constructive feedback

It appeared that teachers also use constructive feedback as a way of encouraging academic writing in the classroom. Through this, they can notify learners about their mistakes and how they should fix them in future. This is evident from learners' written samples. Teachers noted the errors by circling, underlining and writing short descriptions, so that learners are aware of mistakes. Learners are also afforded an opportunity to individually consult their teachers. On that note, Interviewee K said:

*Ke leka ka maatla go fa barutwana mošomo wo montši go ba tluaetša go ngwala. Ke ba hlohleletša go bala dipukwana tša Sepedi tša go bala. Re ba eletša gore ba hlokomele tše di latelago ge ba ngwala: mopeleto, maswaodikga, mantšu ao a tlogelantšhwago le ao a kgomagantšhwago le mehuta ya mafoko. Re ba eletša le gore ba lebelele ka moo ditemana di arotšwego ka gona.*

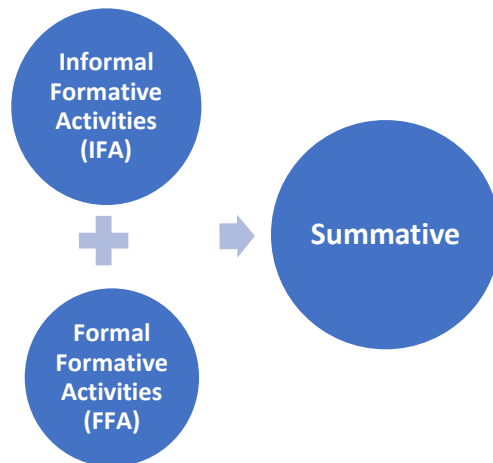
(I try to give learners lot of words for them to get used to writing. I encourage them to read Sepedi books. We advise them to be aware of the following when writing: spelling, punctuation marks, words which must be separated and those which must be grouped together, and types of sentences. We also advise them to separate paragraphs properly).

Although teachers do their best to guide and support learners on how to write correctly, their efforts are in vain as it is said that learners repeat similar mistakes.



### 8. Classroom preparatory activities

Overall, teachers give learners various opportunities to sharpen their writing skills. So, learners are given written activities that help them to practise writing mechanics and to receive constructive feedback. Teachers' work plans are structured as follows:



**Figure 101: Classroom assessments structure**

In the above figure, it is shown that IFA and FFA are used as supportive strategies to shape learners' writing competence. Hence, one of the teachers (interviewer B) highlighted that *“Se segolo re fele re ba fa le mešongwana ya mopeleto gore ba itlwaetše go ngwala”* (most importantly, we give them spelling activities to practice writing). Again, Interviewer C added that *“Re šomiša mešomo ya phapoši go lokiša bana gore ge ba tlo ngwala ba tlwaele mongwalo gabotse”* (we use classroom activities so that learners can get used to formal writing as a preparation for summative assessments). This strategy is used as a preparatory system which takes place prior to learners' writing of summative assessments.

When testing learners through IFA and FFA, teachers usually give learners a paragraph full of grammatical errors and ask them to identify and make relevant adjustments. Such activities form part of shared writing, wherein learners and their teachers work together in correcting grammatical mistakes in a passage. Furthermore, teachers indicated that they use spelling activities as a strategy to emphasise morphology, punctuation, spacing between words etc. However, it appears that learners feel belittled when teachers use the spelling activities as a strategy for language learning. Nonetheless, teachers believe that learners need knowledge in spelling as their writing proves lack of writing competence; and they think that by

teaching spelling, this problem can be solved. This argument is attested by Interviewer H, who stated that “*Bana ba fele ba tšea gore ge re ba ruta mopeleto re a ba nyatša, ka ge e le ba bagolo; gomme ge re lebelela mongwalo wa bona go bontšha gabotse gore ba hlaelela tsebo ya mopeleto.*” (More often than not, learners think that we belittle them, when we give spelling activities; however, when looking at their writing, they lack knowledge on spelling).

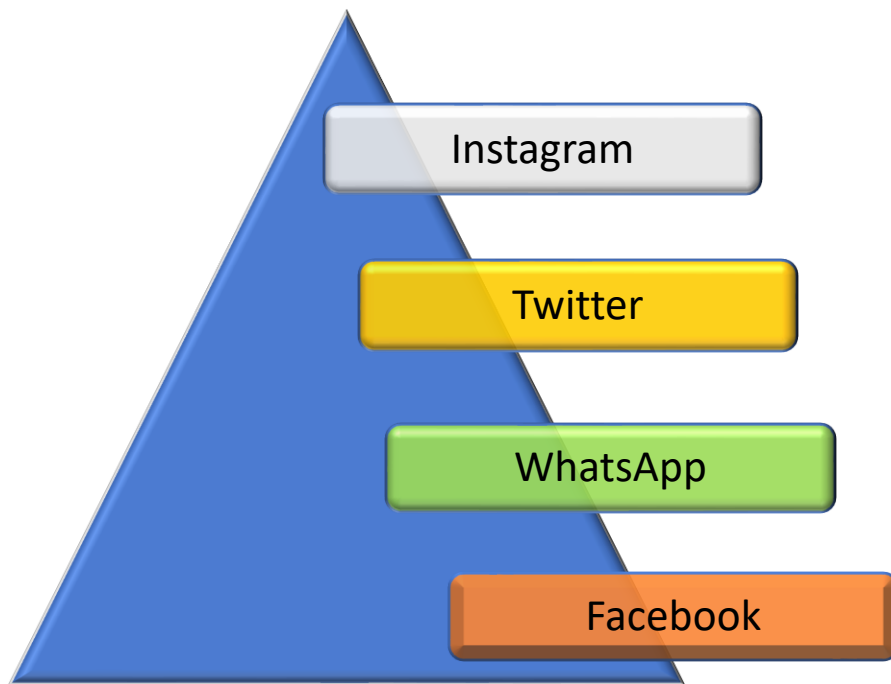
#### **5.5 PART D: LEARNERS’ SOCIAL MEDIA PROFILE AND ITS IMPACT ON THEIR WRITING OF SEPEDI**

This section gives the analysis of the data from focus group interviews done with Grade 10 and 11 learners. As a result of the COVID-19 pandemic, the research did not have access to a maximum number of learners as per the initial intention. The pandemic interrupted this phase of data collection when the researcher had just completed two focus groups out of the planned 10. Most of the 8 identified schools were closed, and access to some of the operating ones was prohibited. So, this is the analysis of two focus groups done with Grade 10 and 11 learners in two schools in Sekhukhune District, Limpopo Province. Grade 10 and 11 learners’ social media profile is detailed in this section. Three themes emerged from this section. They are social media platform preference, social media activities, and language (which focuses on the use of language on social media and its impact in the classroom).

##### **5.5.1 Social media preference**

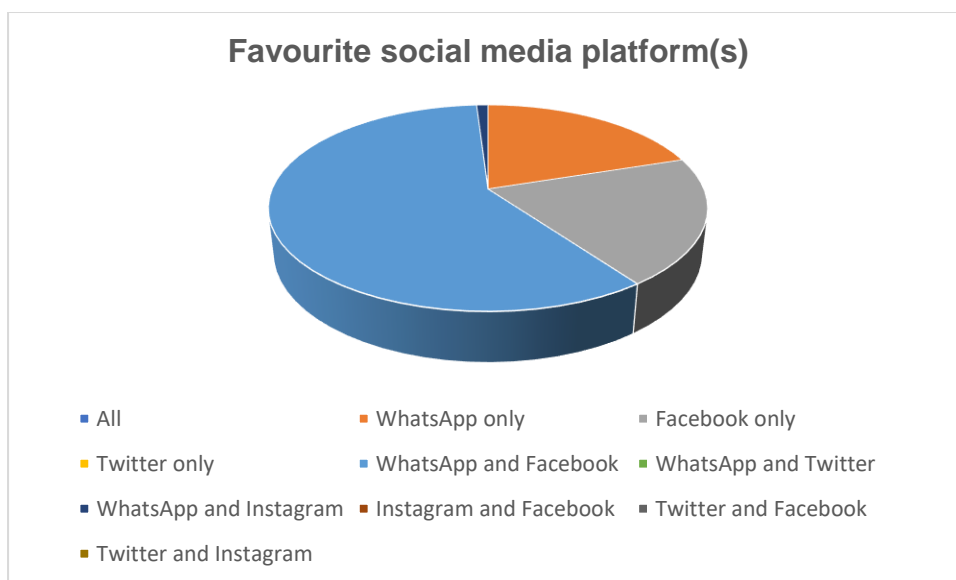
All learners who participated in focus group interviews confirmed that they have registered social media platforms. Figure 102 below shows learners’ preferred social media platforms:





**Figure 102: Preferred social media platforms**

Facebook, WhatsApp, Twitter and Instagram emerged as favourite social media platforms for Grade 10 and 11 learners. This also reflects Statista’s (2020) (retrieved April, 2020, from <https://www.statista.com/> ) social media statistics. Furthermore, it shows that the social media platforms do not have equal rate of usage. This is affirmed by the following figure, which shows the distribution of social media platforms.



**Figure 103: Social media distribution**

Figure 103 above shows that WhatsApp and Facebook are two dominant social media platforms according to learners' usage rate. Most of the learners use both Facebook and WhatsApp, hence its usage rate is 59% in the above pie chart. Some learners only use Facebook or WhatsApp, whilst others use both. Instagram and Twitter also came into the picture. However, these are Grade 10 and 11 learners' favourite social media platforms. This is not surprising because Instagram and Twitter occupied 5<sup>th</sup> and 9<sup>th</sup> position countrywide, respectively (Statista, 2020). This shows how Facebook and WhatsApp are dominant across different age groups in South Africa.

### **5.5.2 Social media activities**

Learners' social media activities include, but not limited to, socialising with friends for leisure and sharing of information (academic and non-academic). Social media are the conducive spaces for learners to interact with their peers outside the school premises. These peers include learners' classmates and friends who met on Facebook, WhatsApp, Twitter and Instagram. During their interactions on social media, one of the things they do is the sharing of information. Social media (Facebook and WhatsApp) also comes handy as it allows learners to instantly share academic material such as previous question papers.

### **5.5.3 Language**

The sociolinguistic profile of social media platforms shows that learners often use Sepedi and English as their home and first additional languages, respectively. Learners switch between Sepedi and English depending on the topic of engagement and the language competence of their peers. This means that English serves as a language that bridges the language barrier between social media users who use different languages. Sepedi is kept as a language of communication only if learners' interlocutors are Sepedi speakers or competent in the language.

Moreover, learners have varying experiences about the prospective impact of social media on their use of language in the classroom. Their experiences are attributed to how they understand the use of language on social media and how it positively or negatively impacts their use of language in the classroom. Each of the mentioned experiences will be unpacked below.

### 1. Use of language on social media

Generally, when writing on social media, learners do not abide by the rules of standard grammar. One of the reasons for this is that no one checks the correctness or incorrectness of how language is used on social media. Another contributing factor is the issue of time. Usually, learners do not dedicate time to proofread their texts on social media; they write and send, as long as the writer and receiver understand the text. Learners' peers also do not follow the rules of conventional grammar. Nonetheless, they can still understand one another since they have mutual understanding of social media linguistics. These include the use of punctuation marks, shortening of words, vocabulary, how letters are written etc.

### 2. The impact of social media in the classroom

Grade 10 and 11 learners have divided thoughts about the impact of social media in the classroom. Learners indicated that social media affect them positively and negatively. Each of this impact will be outlined below:

#### *Positive impact of social media in the classroom*

Social media help learners to communicate and share information with their classmates. It helps them to share ideas about their school and academic materials such as previous question papers, memorandums, etc. Importantly, messaging social media platforms like WhatsApp and Facebook are useful technological resource that aid learners in the process of learning.

#### *Negative impact of social media in the classroom*

As much as learners are affected positively by social media, they are also negatively affected by it. This is informed by how learners unintentionally mirror social media style of writing in the classroom. Hence, they argued that:

*Mongwalo wo o a re tshwenya. Ka gore mo social media re šomiša Sepedi, English le Afrikaans, o hwetša ge re fihla mo sekolong re lebala. Re ngwala 'mara' sebakeng sa 'eupša' goba 'roko' sebakeng sa 'mosese'. Ke gore re fo ngwala, ka morago ga mo o hwetše re lusa dimaraka.*

(This kind of writing is giving us problems. Since we use Sepedi, English, and Afrikaans on social media, you would find that when

we come to school, we write 'mara' instead of 'eupša' or 'roko' for 'mosese'. We just write and after that we lose marks).

Learners' success in the classroom is also at stake, as they lose marks because teachers penalise them for using improper writing in the classroom. Furthermore, even though teachers do their best to show learners how to write; due to their extensive usage of social media in the classroom, learners continue to write as if they are writing on social media. So, learners' extensive participation on social media and frequent use of social media results in adjustment in the use of language in the classroom. This adjustment results in learners' use of social media language features in the classroom. Subsequently, when they are in the classroom, they unconsciously reproduce the writing style of social media.

**a. Mass media cultivation effects and the impact of external factors**

The above argument supports Gerbner's (1967) argument that mass media (including social) has an ability to cultivate people's behaviour. Grade 10 and 11 learners agree that their consumption of social media language affects how they write the Sepedi language in the classroom. They argued that:

*Re fele re šomiša mongwalo wa social media. Re šetše re tlwaetše go ngwala ka mokgwa wo re nyakago, ka hlogong re no re morutiši le yena o tla kwešiša se re se ngwalago. Like ka gore re šomiša social media, ge re ngwala ditaodišo re fele re lebala mantšu a nnete gomme re šomiša ao re a šomišago Facebook. Ke gore menagano ye ya rena e šetše e tlwaetše. Le English le yona re a e šotekhatha. Ka English ka essay o kereye re ngwala se maxit, then ga e sharp.*

(We usually use social media language. We are used to write as we wish; in our minds we conclude that a teacher will understand what we wrote. Because we use social media, when we write essays, we often forget correct words and we opt for what we use in Facebook. This is because our minds are already accustomed to social media language. In the English subject, we also write in short. In English essays we often write as if we are writing on Mxit and this is not correct).

This shows that the more learners remain active on social media, the more their language in the classroom gets affected. Bandura's (1986) Social Cognitive Theory coined the issue of behavioural transfer. In this study, it is evident that learners transfer their social media linguistic behaviour to the classroom. Subsequently, their external linguistic environment negatively affects their use of language in the classroom. This is because the language learners observe, use and learn from social media (as the external environment) interferes with their use of the Sepedi language in the classroom. This is attested by errors such as the use of punctuation marks, structuring of sentences, spelling and orthography discovered in learners' written work. Teachers also alluded to such writing errors, although some of them do not attribute them (errors) to the effects of social media. Nonetheless, the analysis of focus group responses indicates a link between the social media form of Sepedi and how it is written in the classroom.

In contrast, as Badura (2002) argues that people differ on how they are affected by their environment; for some learners, the extensive use of social media does determine how they write in the classroom. This kind of learners can draw a line between academic and non-academic contexts. This nullifies Bandura's (2002) and Gerbner's (1967) argument that the more individuals consume particular content from mass media platforms (like social media), their minds are cultivated to such content and their behaviour ultimately changes. This is because when some of the learners are on social media, they conform to its writing style; and they adjust back to the academic writing when they are in the classroom. So, there is no cultivation and external environment effects. This assertion was noted by one learner:

*Go bolela nnete ga re di ngwale tšeo ka gare ga di essay. Re ngwala gabotse ka gore re a tseba gore mam o tlo re fokoletša meputso ga re ka ngwala mongwala wo e sego wona. Ebile ge re fetša go e ngwala essay, re a e bala go tšheka gore na ga ra dira diphošo. Mara go re jela nako. Ga se gantšhi re šomiša mongwalo wa Facebook ka sekolong.*

(Truly speaking, we do not use such in our essays. We write properly because we know that our teacher will reduce our marks if we write ungrammatically. Post-writing, we proofread to check if we

did not commit mistakes. However, this is time consuming. Often, we do not use Facebook writing style at school).

Nevertheless, from this analysis, it is only few learners who mentioned that their use of the Sepedi language in the classroom is not affected by social media.

#### **b. The impact of social media on learners' academic performance**

In addition, learners mentioned that the impact of social media on their writing of Sepedi in the classroom also results in poor academic performance of Sepedi as a subject. Learners lose marks because of writing ungrammatically. This became clear when learners stated that:

*Barutiši ba re fokoletša dimarks ba re ga ra fetša mafoko, re filo šotekhatha. Ba re ga re šomiše polelo ya go dumelelwa. Mongwalo wa social media o a re tametša. O a re tametša ka gore re ngwala mantšu ao e sego wona gomme ra feila. Barutiši ba re fokoletša meputso ge re ngwala ka mongwalo wo e sego wa maleba.*

(Teachers are reducing our marks, they say we did not complete sentences, we used shortcuts. They say we do not use acceptable language. The social media language is destroying us. It destroys us, because we write wrong words, and we fail. Teachers reduce our marks if we use ungrammatical language).

Ultimately, learners are not only affected by social media linguistically; but they also suffer academically since their academic performance and progress are also compromised.

### **5.6 FINDINGS FROM ANALYSIS AND INTERPRETATION**

After the analysis of the data collected through digital material (Facebook and Twitter), Grade 10 and 11 learners' written work, interviews (telephonic interviews with Sepedi teachers and Focus groups with Grade 10 and 11 learners), the following findings emerged:

### **5.6.1 Findings based on Grade 10 and 11 learners' social media profile**

It has been found that Grade 10 and 11 learners actively participate on social media. Their participation is more on the texting social media platforms like WhatsApp, Facebook and Twitter. Their active participation is not peculiar since Dredl, Hünninger and Linaa (2012) indicate that social media platforms are among the most influential and dominant social networking channels around the world. WhatsApp, Facebook and Twitter were also pointed by Statista (2020) and Datareportal (2020) as the most social media platforms used by Grade 10 and 11 learners' age group (13 to 17 years old) locally and internationally.

Often, learners log in to social media platforms for various reasons such as:

- Exchanging messages (through the chat feature) with their peers;
- Reading other users' posts;
- Engaging in a discussion on various topics; and
- Sharing of academic material (previous question papers and memorandum).

Furthermore, learners use English and Sepedi as languages of communication. Sepedi is mainly used between Tweeps and Facebookers who share it as a home language. They then switch to English when their fellow conversers are not competent in the language. Their use of language on social media is not governed by any grammatical rules. Therefore, they do not follow the rules of the conventional grammar (the way in which writing mechanics are applied in an academic context such as school).

Moreover, it is noted that their use of punctuation marks, spelling and choice of words is not governed by any rules. Punctuation marks are used haphazardly. Learners do not use punctuation marks according to their specific purposes, as they are known to be in a conventional context (such as classroom). Sometimes, on social media, texts are written without punctuation marks. The spelling is not taken into consideration and borrowed words are used extensively. English and Afrikaans words are used in the Sepedi text even if the correct Sepedi words are available. Learners believe that they do not have to worry about their use of language on social media, since people they communicate with understand such language.

### 5.6.2 Findings based on writing mechanics on social media

Another finding that emerged in the analysis is that the application of writing mechanics such as grammar (syntax), spelling, orthography and punctuation marks is used differently on social media compared to how they should be applied in the classroom. The syntax of the Sepedi language on social media follows a conjunctive writing approach; a writing system that groups sentential elements (parts of speech) together (Taljard & Bosch, 2006). On social media, users write conjunctively like ‘Sepedi sebowe gape sere modulathoko epoloke gare go dula dikokotla’. In contrast, in the classroom this will be written disjunctively as ‘Sepedi se boe gape se re modulathoko ipoloke gare go dula dikokotla’.

The Sepedi language on social media is written with letters such as ‘x’, ‘tx’, ‘ch’, ‘sh’ and ‘tj’, in words such as:

- a. *Txa, xitwa, lebeletxe, reteletxa, mantxu;*
- b. *Chukudu, sechaba;*
- c. *Adimishana, modisha, shakeng;* and
- d. *Kgaetjedi, pitjeng.*

These letters (letter combinations) are not compatible with the Sepedi orthography. Moreover, it has been found that the application of punctuation marks on social media has deviated from how they are used in the conventional grammar. For instance, the study found that punctuation marks are used haphazardly without any purpose. Thus, a text can be marked with a question mark, although it is not a question. Punctuation marks are also exaggerated; social media users put more than one punctuation marks at the end of a single sentence like in ‘*Mosadi yoa hlokofaletsego Ke Monna O bitswa Mohlologadi :: Monna ge a hlokofaletse Ke Mosadi O bitswa Eng!??*’. Often, social media users do not punctuate their written texts. Even more, capital letters are not used correctly. Sentences can start in lower case letters and words that do not need upper case letters are written in upper case. As a result, one will find an upper case letter used unnecessarily in the middle of a sentence. On social media, sentences or paragraphs can be found written fully in upper case letters.



### 5.6.3 Findings based on learners' writing of Sepedi in the classroom and teachers' experiences

The study also realised that learners' writing of Sepedi in the classroom is full of errors. These errors are attributed to grammar (syntax), spelling, orthography, punctuation marks and the writing system. It has been found that Grade 10 and 11 learners are not consistent on how they structure their sentences. Although some sentences are written correctly, many learners still show incompetence in dividing sentences correctly. Parts of speech such as pronouns or concords which should be written independently are combined. For example, learners wrongfully combine concord markers with verbs as in '*bagodile*', which is opposed to '*ba godile*' as the correct form. Additionally, indivisible words such as verbs, nouns, adjectives and adverbs are segmented.

It has also been found that learners spell words incorrectly. This is because of wrong word transcription, non-usage of diacritics and misspelling of words. This is what Farina and Lyddy (2011) refers to as 'non-standard spelling and orthography' because even if learners' writing follows a legitimate letter-sound correspondence, it deviates from the conventional spelling and orthography of the Sepedi language. Learners' writing violates the orthography of the Sepedi language. For instance, instead of writing '*setšhabeng*', some learners write '*sechabeng*'. In this instance, '*ch*' is used instead of '*tšh*'. Another orthographic error which cuts across Grade 10 and 11 learners' written works and experience by teachers is the use of '*sh*' instead of '*š*'. For example, learners write '*meshomo*' and '*phadishano*' instead of '*mešomo*' and '*phadišano*'. Likewise, '*s*' is also used as an alternative of the diacritical letter '*š*'. The writing deviates from the Sepedi language to Setswana language because words such as '*letšatši*' are written without diacritics as '*letsatsi*'.

The use of punctuation marks has also been found to be one of the errors committed by learners when writing Sepedi in the classroom. It has been found that only few learners know how to use punctuation marks correctly. Most of the learners' written work show incompetence in the use of punctuation marks. A case in point is the improper use of capital letters, wrong placement of punctuation marks, and run-on sentences. Errors in the use of capital letters always create a mismatch between the use of upper and lower case letters (Lyddy, Farina, Hanney, Farrel & O'Neill, 2014; Verheijen, 2015). Learners use upper case and lower case letters incorrectly.

Sentences are started in lower case letters and in the middle of a sentence, words which are not supposed to be capitalised are capitalised. The first letters of proper nouns and place names are written in lower case letters. It was also observed that learners write run-on sentences (sentences written without punctuation marks).

#### **5.6.4 Findings based on learners' perception about the impact of social media in the classroom**

It has also been found that Grade 10 and 11 learners are linguistically and academically affected by social media. They are also positively and negatively affected by social media language. On a positive note, it has been discovered that learners use social media as a teaching and learning platform. They use it as a channel to share academic information such as question papers, memoranda, and to communicate with their peers about school-related topics. Negatively, learners are affected by their imitation of social media language in the classroom.

Learners' extensive use of ungrammatical language on social media results in the reproduction of similar language in the classroom. The regular use of ungrammatical language on social media has an impact on the writing reflexes of learners as texters, and it influences them to use the social media language even in the classroom (Odey et al., 2014). Considering this, it has been discovered that learners transfer writing errors such as incorrect use of punctuation marks, sentence structuring (syntax), spelling and orthography from social media to the classroom. Such writing errors may be intentional and unintentional. They may be intentional because learners assume that teachers will understand their writing. Again, their writing may be unintentional because their minds are accustomed to ungrammatical writing of social media; even if they write ungrammatically, they become not aware of it. They only realise their writing transgressions after teachers have assessed their work. It was also revealed that learners are aware of the impact of social media on their writing of the Sepedi language in the classroom. Although teachers continually make learners aware of acceptable and unacceptable language, learners' language usage does not show improvement. This is because learners are habituated to ungrammatical writing; consequently, it is difficult for them to adjust back to conventional writing.

Furthermore, learners' incompetence in the writing of the Sepedi language in the classroom affects their academic performance; this is because teachers deduct marks when learners' written work contains errors. Writing mechanics (such as the use of

punctuation marks, syntax and spelling) are usually allocated between 15 and 20 marks. So, if learners' written work is full of errors, they are at risk of losing marks. This affects their academic achievements. Nonetheless, some learners display an ability to draw a line between social media language and classroom language. With such learners, there is no transfer of ungrammatical language from social media to the classroom.

#### **5.6.5 Findings based on teachers' support in the classroom**

One of the findings is that when teachers assess learners' writing of Sepedi in the classroom, they check the correctness of syntax (sentence structuring), spelling and punctuation marks. After noting errors in learners' written work, teachers use various methods to curb the use of ungrammatical language in the classroom. For example, they give constructive comments, indicate the errors by writing short descriptive notes to learners, have one-on-one chats with learners whose writing is not improving, and by using the marking rubric so that learners can be aware of what is expected of them. As a result, it cannot be argued that learners' use of ungrammatical language in the classroom results from lack of knowledge and support.

### **5.7 SUMMARY**

This chapter provided the thematic analysis of the data collected from digital material (Facebook and Twitter), interviews with Sepedi teachers, Grade 10 and 11 learners' written work and focus group interviews with Grade 10 and 11 learners. Bandura's (1986) Social Cognitive Theory, Neustupný and Jernudd's (1987) Language Management Theory and Gerbner's (1967) Cultivation Theory were instrumental in the data analysis. The chapter started by painting a picture about the use of the Sepedi language on social media. The first section gave a detailed description of how the writing mechanics in the Sepedi language are used on Facebook and Twitter. This was followed by Grade 10 and 11 learners' use of the Sepedi language in the classroom. Learners' written samples were unbundled to explore the kind of the Sepedi language they write in the classroom. Thirdly, this chapter focused on teachers' experiences about learners' form of writing in the classroom and the remedial actions put in place to curb the writing deviations. Finally, learners' social media profile was explored. This described their preferred social media platforms and language, and how they use the Sepedi language. Attention was also placed on the

impact of social media on learners' use of the Sepedi language in the classroom and their academic performance.

From the research findings, firstly, it has been found that learners participate extensively on social media. Secondly, Sepedi on social media appears as a deviant form of language from the standard language because users do not follow conventional rules like in the standard language when communicating. Thirdly, the study found that Grade 10 and 11 learners are not competent in writing the Sepedi language. This results from the writing errors found in their written work. Fourthly, it was discovered that Grade 10 and 11 learners accept that social media affects their use of language in the classroom, as it makes them to deviate from conventional rules of Sepedi. Their writing models the language used on social media. Learners' written work is also full of errors which echo social media language features. Such errors are also spelled out by Sepedi teachers. Finally, it became evident that Sepedi teachers use multiple methods to support learners in the classroom as a way of curbing the deviations in writing.

## **CHAPTER 6**

### **SUMMARY OF RESEARCH CHAPTERS, CONCLUSIONS AND RECOMMENDATIONS**

#### **6.1 INTRODUCTION**

This chapter presents summary of chapters, the conclusions drawn from the findings, and recommendations. The conclusions are based on study findings. Moreover, the study spells out the methodological limitations; and finally, recommendations for future research/projects are made.

#### **6.2 SUMMARY OF RESEARCH CHAPTERS**

This study is composed of six chapters, which collectively contributed to the findings of the study, answering the research questions and accomplishing the research aim and objectives. Each chapter is summarised below:

##### **Chapter 1**

In chapter one, a general introduction to the study was provided. This included the introduction and background to the study, which gave a broad overview and contextual factors of the study. Through the background, a brief history of social media and its language has been outlined. Moreover, this chapter stated the statement of the problem, and the research aim of the study, which was to explore, explain and describe the impact of social media on the writing of Sepedi in secondary schools. This was complemented by the research objectives, which were used to address the research aim. Then, the research questions, which guided the study were also presented. These questions helped the study to find answers to the research problem. The introductory chapter also gave definitions of terms. The research parameters, which set the scope of the study, were also stated in this chapter. Finally, the organisation of the study provided guidelines on how the study is structured.

##### **Chapter 2**

In chapter two, the study captured the literature review. Literature pertaining to the background of social media and its current state nationally and internationally was presented. The taxonomy of textspeak discussed the prominent features of social media language. The impact of social media on literacy development, advantages of social media on literacy development, and the integration of social media with teaching and learning were discussed. The chapter also discussed the theoretical and

conceptual framework. Three theories that were used to frame the study are: Bandura's (1986) Social Cognitive Theory, Neustupný and Jernudd's (1987) Language Management Theory and Gerbner's (1967) Cultivation Theory.

### **Chapter 3**

Chapter three presented the research methodology. The chapter started with the discussion of the philosophical worldviews. Interpretivism (also known as constructivist) was chosen as the relevant philosophy for the study. Furthermore, the research design and strategies were outlined, where the qualitative research approach was chosen. Descriptive and exploratory research strategies also emerged as the appropriate methods to be used to carry out the research study. Population and sampling were also discussed in this chapter. Then, the data collection methods were discussed. Interviews, documents analysis and digital material emerged as the most appropriate data collection tools. The chapter also discussed the data analysis techniques. Thematic and document analysis were chosen as the most suitable analysis methods of the study. Finally, ethical considerations and quality criteria were explained in detail.

### **Chapter 4**

In chapter four, raw data were presented. The data were divided into four sections, namely: social media data; learners' written samples; responses from the focus group interviews and responses from teachers' interviews.

### **Chapter 5**

Chapter 5 focused on data analysis and interpretation. The data were thematically analysed, and the four emerged themes were language and social media, the Sepedi language in the classroom, teachers' perception of learners' formal writing and learners' social media profile and its impact on their writing. Moreover, the research findings were also presented in this chapter.

### **Chapter 6**

In chapter 6, the study presented a summary of the research chapters, conclusions drawn from the analysis, methodological limitations, and lastly, recommendations of the study.

### 6.3 CONCLUSIONS

This section presents the conclusions of the study. The study concludes that there are similarities in terms of writing errors between social media language and Grade 10 and 11 learners' classroom language. The following table summarises the similarities:

**Table 9: Writing errors found on social media and in learners' written work**

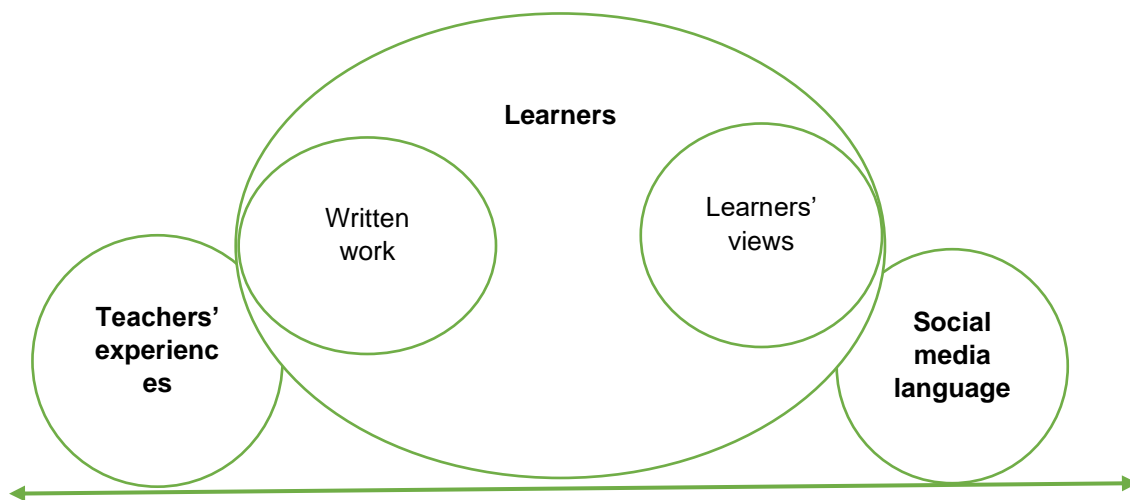
WRITING ERROR	CATEGORY A: SOCIAL MEDIA	CATEGORY B: LEARNERS' WRITTEN WORK
1. Incorrect use of conjunctive and disjunctive writing	✓	✓
2. Spelling errors	✓	✓
3. Orthographic errors. The use of:		
a. <i>ch</i> for <i>tšh</i>	✓	✓
b. <i>s</i> for <i>š</i>	✓	✓
c. <i>sh</i> for <i>š</i>	✓	✓
4. Incorrect punctuation	✓	✓
a. Incorrect use of periods, commas, question marks and exclamation marks.		
b. Incorrect use of upper and lower case.		
c. Non-punctuation of sentences and paragraphs.		

This study concludes that there is a relationship between learners' writing of Sepedi in the classroom and social media language. This relationship is established through the findings based on the analysis of language use on social media, learners' written work, teachers' experiences about learners' writing, and learners' views about the impact of social media on their writing of Sepedi. This has established a relationship between

learners' writing of Sepedi in the classroom and social media language. This connection is based on the following:

- a. There is great similarity between writing errors found on social media and learners' written work.
- b. Learners are aware of the impact of social media and accept that their writing is influenced by social media.
- c. The errors experienced by teachers in learners' written work reflects the writing errors found on social media and in learners' written work.
- d. Learners' writing errors affirm teachers' experiences about the former's use of Sepedi in the classroom.

The following figure illustrates the relationship between the findings:



**Figure 104: Relationship between study findings**

Figure 104 above shows that there is a relationship between teachers' experience in learners' written work, what learners write and say about social media's influence on their writing and language use on social media.

It can be said that this research study discovered that social media have an impact on how Grade 10 and 11 learners write the Sepedi language in the classroom. This assertion is supported by learners' affirmation about the impact of social media on their writing of Sepedi in the classroom as discussed in chapter 5. Learners observe linguistic behaviour from the external environment such as mass media (like social media) and model it in their classroom setting because their minds are being cultivated by such behaviour (Bandura, 1986; Gerbner, 1967).



The research study further concludes that Sepedi learners from schools under Sekhukhune and Capricorn Districts experience writing challenges. It was not expected to find such challenges. Moreover, the schools are situated in Limpopo where Sepedi is regarded as the first language of most of the population (Stats SA, 2019, retrieved December, 2019, from <https://www.statssa.gov.za>). Learners' written work showed lack of competence on the use of correct syntax, punctuation marks, spelling, orthography and the writing of the Sepedi language. Sepedi teachers also confirmed that Grade 10 and 11 learners struggle to get the writing of the Sepedi language right.

#### **6.4 RESEARCH QUESTIONS ANSWERED**

The purpose of this study was to investigate the impact of social media on the writing of Sepedi in secondary schools. To address the research objectives, the following questions were answered:

##### **a. Which languages are used on social media?**

The analysis of the languages used on social media shows that Sepedi (also known as Sesotho sa Leboa), Tshivenda, Xitsonga, IsiNdebele, IsiSwati, IsiZulu, IsiXosa, Setswana, Sesotho, English and Afrikaans are languages of communication on social media platforms. Sepedi as the language of focus, is used with some of its dialects; namely, Sepulana, Selobedu and Setlokwa.

##### **b. What type of language is used on social media?**

The observation made on Twitter and Facebook shows that the use of the Sepedi language on social media is twofold. Firstly, it shows that some of the Facebookers and Tweeps use a grammatical form of the Sepedi language. Thus, they follow the rules of grammar and language conventions in their writing (as acceptable and recognised by the standard grammar of the Sepedi language). Subsequently, there are also occurrences of ungrammatical language on social media (non-application or faulty usage of the grammatical mechanics such as capitalisation, punctuation, spelling, typo [how letters are transcribed], and syntactax).

##### **c. What type of the Sepedi language is written by learners in the classroom?**

In the classroom, Grade 10 and 11 learners use grammatical and ungrammatical written forms of the Sepedi language. Although some of the learners use grammatical language, in which writing errors are few or not there at all; other learners' written language is full of grammatical errors. Such, result from wrong usage and placement of punctuation marks, spelling errors, syntactical errors and incorrect orthography.

**d. What is the language trend or pattern prevalent on social media?**

The pattern of the Sepedi language used on social media shows odd usage of conjunctive and disjunctive writing systems; words are segmented wrongfully, and sentential units are incorrectly combined. Social media also show special orthography of the Sepedi language where letters such as 'x', 'tx', 'ch', 'sh', and 'tj' are used. There is also the prevalence of incorrect application of punctuation marks. Nonetheless, other social media users use conventional language.

**e. Is there any impact of social media on the writing of Sepedi?**

The study has found that there is an impact of social media on the writing of Sepedi in the classroom. Grade 10 and 11 learners confirmed that their writing is affected by social media; as they use social media language in the classroom, consciously and unconsciously. It also emerged that social media do not only affect learners linguistically, but they also affect them academically. This is because learners forfeit marks for the wrongful usage of writing mechanics.

**f. Are there any similarities between social media language and the written language of Grade 10 and 11 learners in school?**

The findings of this study show that there are similarities between social media language and Grade 10 and 11 learners' writing of Sepedi in the classroom. There are similarities in the odd use of conjunctive and disjunctive writing, spelling errors, orthographic errors, and incorrect usage of punctuation marks.

**g. What are teachers' and learners' views on the impact of social media on the writing of Sepedi in class?**

Grade 10 and 11 learners' views about the impact of social media on the writing of the Sepedi language are divided. Learners argued that social media affect them positively and negatively. The positive effects are that learners can use social media as a

teaching and learning platform. On the negative side, social media contribute to Sepedi learners' use of unconventional/ ungrammatical writing in the classroom.

### **6.5 METHODOLOGICAL LIMITATIONS**

The data collection of this study occurred prior to and during the national lockdown caused by Covid-19 pandemic. The national lockdown was introduced when the researcher had just completed two focus group interviews with Grade 10 and 11 learners. The UNISA Covid-19 guidelines for students also instructed that under lockdown alert level 4 and 5, no research activities must be done with human participants (through face-to-face mode). Consequently, since the data collection happened during fluctuating alert levels, the researcher did not have enough focus group interviews with Grade 10 and 11 learners. Not only that, but schools were also using rotational attendance for learners; consequently, it would still be impossible to find Grade 10 and 11 learners in one place. However, the two completed focus group interviews provided sufficient qualitative data for the study. This was justified by other learners who were not directly involved in the study, but were asked the same questions that were posed to focus groups. Their answers confirmed the same results about the impact of social media on learners' use of the Sepedi language in the classroom.

### **6.6 RECOMMENDATIONS**

The study explored the impact of social media on the writing of Sepedi in secondary schools under Sekhukhune and Capricorn Districts. It has been discovered that social media users use non-standard form of the Sepedi language, which does not abide by the rules of standard language. As a result, Grade 10 and 11 learners adopt social media language since they extensively participate on social media (Statista, 2020; Bandura, 1977; Gerbner, 1986). The consequences of the impact of social media are affirmed by learners and teachers, and manifests itself in learners' written work. To this end, the research study can make recommendations for future researchers (including language experts) and Limpopo Department of Basic education.

It would be helpful for future researchers to explore the impact of social media on Sepedi learners from other schools in other districts outside Sekhukhune and Capricorn Districts, where Sepedi is spoken in the communities and taught as a school subject in the form of home language. As the focus was on home language learners, future studies should research the impact of social media on Sepedi first additional

language learners. Since this study only focused on Grade 10 and 11, it would be insightful to know the impact of social media on Sepedi learners and students in other academic levels such as Grade 12 and at tertiary levels. Prospective researchers should also research if there are no other factors that contribute to learners' incompetence of Sepedi writing in the classroom besides social media.

Locally and internationally, much has been written about the impact of social media on the writing of languages such as English and Afrikaans (Akbarov & Tankosić, 2016; Mittal, 2015; De Jonge & Kemp, 2012; Freudenberg, 2009; Geertsema, Hyman, & Van Deventer, 2011; Grace, Kemp, Martin & Parrila, 2013; Roelofse, 2013; Thubakgale & Chaka, 2016; Mphahlele & Mashamaite, 2005). This study should pave a way for future researchers to look at the impact of social media on learners or/and students from other African languages such as Xitsonga, Tshivenda, IsiNdebele, IsiZulu, IsiXhosa, SiSwati, Sesotho, and Setswana. Bandura's (1977) Social Cognitive Theory, Neustupný and Jernudd's (1987) Language Management Theory and Gerbner's (1986) Cultivation Theory should also be applied in such research to see how these theories are pertinent in different situations.

It would also be interesting to see how different methodological approaches can be applied in researching the impact of social media on the writing of Sepedi and other languages in secondary schools, even at a university level. Creswell and Creswell (2018), Tracy (2013) and Merriam and Tisdell (2016) argue that qualitative research should be based on the quality of data rather than its quantity; future researchers should engage in detailed discussions with large group of learners. This might help to gain broad views from secondary school learners about the impact of social media on their language usage in the classroom.

Moreover, other Computer Mediated Communication (CMC) channels such as Short Messaging Services (SMSs) and additional social media platforms such as WhatsApp, WeChat and Telegram should be explored to study how the Sepedi language is written in such platforms. Statista (2020) shows that the age group of secondary school learners and university students (13 to 25 years old) participate largely on these platforms.

Finally, further studies/projects are recommended for the Department of Basic Education and researchers to study learners' writing development (in all official

languages) from Foundation Phase to Senior and Further Education and Training Phase. This should be the case since Neustupný and Jernudd (1987) argue that the management of language must be at both micro level (by independent language experts, language activists, language users and researchers) and macro level (by organised institutions like the Department of Basic Education). Such studies/projects will help the department to draft a well-informed educational curriculum with specific focus on learners' development of literacy skills (including writing skills) through curriculum phases.

### **6.7 SUMMARY**

This chapter has outlined the structure of the study. Secondly, the conclusions of the study are presented. The study has concluded that there is a relationship between social media language and learners' writing of Sepedi in the classroom. The established relationship further led to the conclusion that learners' classroom writing of Sepedi is affected by social media. One of the conclusions was that learners experience writing challenges in the classroom as they are unable to write error-free language. Methodological limitations were outlined; and finally, the study made recommendations for future research and for consideration by the Department of Basic Education.

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## **APPENDIX A: PARTICIPANT INFORMATION SHEET**

### **Title: The impact of social media on the writing of Sepedi in secondary schools**

Dear Prospective Participant,

My name is **Shaku Kganathi Joel**, and I am doing research with **Dr D.R. Mabule**, a senior lecturer in the Department of Linguistics and Modern Languages towards a doctoral degree (PhD) at the University of South Africa (UNISA). We are inviting you to participate in a study entitled “**The impact of social media on the writing of Sepedi in secondary schools**”.

### **WHAT IS THE PURPOSE OF THE STUDY?**

I am conducting this research to research the impact of social media on the writing form of Sepedi in the classroom (with focus to Grade 10 and 11).

### **WHY AM I BEING INVITED TO PARTICIPATE?**

Teachers are requested to take part in this study because of their involvement in the teaching and learning of Sepedi as a subject and because of the experience they have regarding the writing behaviour of learners in formal educational setting. Learners are invited to take part in this study because they write daily and many of them are social media users; thus, they have experience with regard to social media language (SMS or texting language) and how they categorise its impact in relation to their formal writing.

We obtained access to the secondary schools from the Limpopo Provincial Department of Education. The participants are chosen because of their involvement in the teaching and learning of the Sepedi language in schools. The study will approximately need 120 participants and 200 written samples (learners’ written work).

### **WHAT IS THE NATURE OF MY PARTICIPATION IN THIS STUDY?**

In this study you will be required to answer questions such as:

1. What is your experience about learners’ writing of Sepedi in the classroom?

2. Do you have any strategies in place to support learners' language development (with focus to writing)?
3. Are you using any social media platform for socialising with your peers after school hours?
4. What is your favorite social media platform?
5. What do you do most of the time when you have logged into a social media platform?
6. Do you think social media have an impact on how you write the Sepedi language in the classroom?

Interviews will be done telephonically. Focus group interviews will be voice recorded and the learners' written work will be copied.

### **CAN I WITHDRAW FROM THIS STUDY EVEN AFTER HAVING AGREED TO PARTICIPATE?**

Participating in this study is voluntary and you are under no obligation to consent to participation. If you decide to take part, you will be given this information sheet to keep and be asked to sign a written consent form. You are free to withdraw at any time, without giving a reason.

### **ARE THERE ANY NEGATIVE CONSEQUENCES FOR ME IF I PARTICIPATE IN THE RESEARCH PROJECT?**

The researcher does not envisage any negative consequence for those who will participate in the study.

### **WILL THE INFORMATION THAT I CONVEY TO THE RESEARCHER AND MY IDENTITY BE KEPT CONFIDENTIAL?**

The researcher will ensure that the participants' identity remains unknown, and the given information will only be used for the purpose of the research study. The information will only be available to the researcher and the supervisor. Your answers will be given a code number, or a pseudonym and you will be referred to in this way in

the data, any publications, or other research reporting methods such as conference proceedings.

The data will only be accessed by the student, supervisors, internal or external reviewers. The participants' anonymous data may be used for other purposes such as a research report, journal articles and/or conference proceeding. The privacy of the participants will be ensured whenever publication is made about the findings of the study.

During the focus group interviews while every effort will be made by the researcher to ensure that you will not be connected to the information that you share during the focus group, I cannot guarantee that other participants in the focus group will treat information confidentially. I shall, however, encourage all participants to do so. For this reason, I will advise you not to disclose personally sensitive information in the focus group.

#### **HOW WILL THE RESEARCHER(S) PROTECT THE SECURITY OF DATA?**

The soft copies of the written work, recording of the focus groups and recordings of the interviews will be stored by the researcher for a maximum period of five years in an encrypted folder. Electronic information will be stored on a password protected computer. Electronic copies and recordings will be permanently deleted from the computer and the hard copies will be shredded when the maximum time of keeping the data has elapsed.

#### **WILL I RECEIVE PAYMENT OR ANY INCENTIVES FOR PARTICIPATING IN THIS STUDY?**

Your participation in the study is voluntary and there is no incentive for your participation.

#### **HOW WILL I BE INFORMED OF THE FINDINGS/RESULTS OF THE RESEARCH?**

If you would like to be informed of the final research findings or should you require any further information or want to contact the researcher about any aspect of this study, please contact:

**Mr. Shaku Kganathi Joel** on **076 907 0704** or send request by email address to [shakukj@gmail.com](mailto:shakukj@gmail.com).

Should you have concerns about the way in which the research has been conducted, you may contact **Dr D.R. Mabule** on **012 429 8742/082 202 2083** or send email to [mabuldr@unisa.ac.za](mailto:mabuldr@unisa.ac.za). Alternatively, you can write to the institutional research committee on the following email address:

[creccom@unisa.ac.za](mailto:creccom@unisa.ac.za).

Thank you for taking time to read this information sheet and for participating in this study.

Thank you.

Signature

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Mr Shaku Kganathi Joel

## SEPEDI TRANSLATION

### SENGWALWA SA GO FA TSHEDIMOŠO KA THUTONYAKIŠIŠO

Hlogo: Khuetšo ya dikgokaganyo tša leago mongwalong wa Sepedi dikolong tša sekontari (**The impact of social media on the writing of Sepedi in secondary schools**)

Go batšeakarolo,

Leina la ka ke **Shaku Kganathi Joel**, ke dira thutonyakišišo ya tikrii ya *doctorate* (Ph.D.) ka tlase ga bohlapetši bja **Ngk. D.R. Mabule** yoo e lego mofahlošimogolo lefapeng la Linguistics and Modern Languages Yunibesithing ya Afrika Borwa (UNISA). Re le mema gore le tšeeng karolo mo thutonyakišong ye e bitšwago '**Khuetšo ya dikgokaganyo tša leago mongwalong wa Sepedi dikolong tša sekontari**' (**The impact of social media on the writing of Sepedi in secondary schools**).

#### NAA KE KA LEBAKA LA ENG THUTONYAKIŠIŠO YE E DIRWA?

Ke dira thutonyakišišo ye go kwešiša khuetšo yeo tšhomišo ya dikgokaganyo tša leago e ka bago le yona mongwalong wa Sepedi go bana dikolong tša sekontari (Mphatong wa 10 le 11).

#### NAA O RENG O MENGWA GO TŠEA KAROLO?

Barutiši ba kgopelwa gore ba tšee karolo thutonyakišišong ye ka ge ba amega dithutong tša barutwana tša leleme la Sepedi, le ka lebaka la maitemogelo a bona mongwalong wa barutwana wa ka sekolong. Barutwana ba kgopelwa gore ba tšee karolo thutonyakišišong ye ka ge e le bona ba ngwalago ka Sepedi ebile bontši bja bona e le bašomiši ba dikgokaganyo tša leago. Se se šupa gore barutwana ba na le maitemogelo a mongwalo wo o šomišwago dikgokaganyong tša leago. Ebile barutwana ke bona ba ka tsebago gore mongwalo wa dikgokaganyong tša leago o huetša goba o ka huetša bjang mongwalo wa bona wa ka sekolong.

Kgoro ya thuto ya phorofense ya Limpopo ke yona e felego monyakišiši tumelelo ya go ya dikolong. Batšeakarolo ba kgethilwe ka lebaka la gore ba amega go ruteng, go rutweng le go ngwaleng ka polelo ya Sepedi dikolong. Thutonyakišišo ye e ka šomiša batšeakarolo ba 120 le matlakala a baithuti a 200.

## **NAA BOTŠEAKAROLONG BJA KA KE TLA BE KE DIRA ENG?**

O tlo kgopelwa go araba dipotšišo tša go swana le tše di latelago:

1. Na maitemogelo a gago ke afe ka mongwalo wa barutwana, ka phapošing?
2. Na le na le mekgwa yeo le e šomišago go thekga kgolo ya barutwana ya leleme (go lebeletšwe go ngwala)?
3. Na go na le lekala la dikgokaganyo tša leago leo le le šomišago go boledišana le bagwera ba lena ge sekolo se tšwele?
4. Na lekala la lena la mmamoratwa la dikgokaganyo tša leago ke lefe?
5. Na nako ye ntši ge le šomiša dikgokaganyo tša leago e ba e le ge le dira eng?
6. Na le nagana gore dikgokaganyo tša leago di na le khuetšo go mokgwa wo le o šomišago ge le ngwala Sepedi ka phapošing?

Dipoledišano di tla dirwa sellathekeng. Dipotšišo tša go arabja ke sehlopha sa tsepelelo (*focus group*) di tla gatišwa ka segatišalentšu gomme dingwalwa (bjalo ka ditaodišo) tša bana di tla ntšhifatšwa.

## **NAA NKA ITOKOLLA BOTŠEAKAROLONG KA MORAGO GA GE KE DUMETŠE GO TŠEA KAROLO?**

Botšeakarolo bja lena ke boithaopo, gomme ga le gapeletšwe go dumela go tšea karolo. Ge o dumetše go tšea karolo, o tla fiwa sengwalwa se sa tshedimošo gore o se sware gomme o tla kgopelwa le gore o saene fomo ya go laetša gore o dumela go tšea karolo. O a lokologa go itokolla botšeakarolong neng goba neng, ntle le go fa lebaka.

## **NAA GO NA LE DITLAMORAGO TŠA GO SE LOKE TŠEO NKA DI HWETŠAGO MO BOTŠEAKAROLONG BJA KA?**

Monyakišiši ga a bone go ka ba le ditlamorago tše mpe tšeo di ka welago batšeakarolo.

## **NAA TSHEDIMOŠO YE KE E ABAGO LE BOITSEBIŠO BJA KA E TLA BA TŠA SEPHIRI?**

Monyakišiši o tla netefatša gore maina a batšeakarolo ga a tsebje, gomme tshedimošo yona e tla šomišwa mererong ya go amana le thutonyakišišo fela. Tshedimošo e tla ba gona go monyakišiši le mohlapetši wa thuto (*supervisor*) fela. Dikarabo di ka se ngwalwe ka maina, di tla ngwalwa ka dinomoro goba maina a maitirelo. Wo ke mokgwa woo tshedimošo e tla ngwalwago ka gona dingwalweng ka moka.

Tshedimošo yeo e kgobokantšwego e tla ba gona go monyakišiši, mohlapetši wa thuto, le go balekodi ba ka gare goba ka ba ntle (*internal and external reviewers*). Tshedimošo yeo e sa bontšhego gore batšeakarolo ke bomang e tla ngwalwa dipegong tša thutonyakišišo, diathekeleng tša ditšenale (*journal articles*) le dipoelong tša dikopano (*conference proceeding*). Dingwalweng ka moka go tla netefatšwa gore maina goba boitsebišo bja batšeakarolo bo a hlompšwa.

Monyakišiši a ka se netefatše gore batšeakarolo ba tla hlompha diphiri tša ba bangwe dipotšišong tša go arabja ke sehlopha sa tsepelelo, eupša o tla leka ka maatla gore batšeakaro ba se ke ba tsebja. Monyakišiši o tla eletša batšeakarolo gore ba hlomphane. Ge go le bjalo, ke tla le eletša gore le se ke la bolela ditaba tša maphelo a lena tše bohlokwa ge le araba dipotšišo.

## **NAA MONYAKIŠIŠI O TLA ŠIRELETŠA TSHEDIMOŠO BJANG?**

Tshedimošo ka moka e tla bolokwa lebaka la mengwaga ye mehlano pele ga ge e ka phumolwa. Monyakišiši o tla šomiša nomoro goba mantšu a sephiri (*password*) go širetša tshedimošo ye. Tshedimošo ya elektheroniki (*electronic*) e tla phumolelwa saruri ka gare ga khomphutara (*computer*) gomme matlakala ona a tla gagolwa ge nako ya go dira bjalo e fihlile.

## **NAA KE TLA LEFŠWA BOTŠEAKAROLONG BJA KA?**

Botšeakarolo bja gago ke bja boithaopo gomme ga go tefo yeo o tla e hwetšago ka morago.

## **NAA KE TLA TSEBIŠWA BJANG KA DIPOELO TŠA THUTONYAKIŠIŠO YE?**

Ge eba o ka rata go tsebišwa ka dipelo tša thutonyakišišo ye goba go hwetša tshedimošo ya tlaleletšo ya go amana le thutonyakišišo ikgokaganye le batho ba ba latelago:

**Mna. Shaku Kganathi Joel** go **076 907 0704** goba o ka romela molaetša ka *email* go [shakukj@gmail.com](mailto:shakukj@gmail.com).

Ge eba o ka ba le dingongorego mabapi le mokgwa wo thutonyakišišo ye e dirilwego ka gona, ikgokaganye le **Ngk. D.R. Mabule** go **012 429 8742/082 202 2083** goba romela molatša ka *email* go [mabuldr@unisa.ac.za](mailto:mabuldr@unisa.ac.za). Se sengwe o ka se dirago ke go ikgokaganya le kantoro ya go lebelela tshepetšo ya dinyakišišo, o ka dira seo ka go romela molaetša go *email* ye:

[creccom@unisa.ac.za](mailto:creccom@unisa.ac.za).

Re a leboga ge o tšere nako go bala sengwalwa se sa go fa tshedimošo le go tšea karolo thutonyakišišong ye.

Re a leboga.

Mosaeno

---

Mr Shaku Kganathi Joel



## APPENDIX B: CONSENT FORM FOR TEACHERS

I, \_\_\_\_\_ (participant name), confirm that the person asking my consent to take part in this research has told me about the nature, procedure, potential benefits and anticipated inconvenience of participation.

I have read (or had explained to me) and understood the study as explained in the information sheet.

I have had sufficient opportunity to ask questions and am prepared to participate in the study.

I understand that my participation is voluntary and that I am free to withdraw at any time without penalty (if applicable).

I am aware that the findings of this study will be processed into a research report, journal publications and/or conference proceedings, but that my participation will be kept confidential unless otherwise specified.

I agree to the recording of my voice through voice recorder.

Participant Name & Surname..... (please print)

Participant Signature.....Date.....

Researcher's Name & Surname.....(please print)

Researcher's signature.....Date.....

## SEPEDI TRANSLATION

### TUMELO YA MORUTIŠI YA GO TŠEA KAROLO KA GARE GA THUTONYAKIŠIŠO

Nna \_\_\_\_\_ (leina la motšearolo), ke netefatša gore monyakišiši o ntlhalošeditše ka maikemišetšo, tshepetšo, mohola, le ditšhitelo tšeo thutonyakišišo ye e ka di tlišago.

Ke badile (goba ke hlalošeditšwe) ebile ka ba ka kwešiša morero wa thutonyakišišo ye ka ge go hlalošitšwe ka gare ga letlakala la go fa tshedimošo.

Ke bile le monyetla wo o kgotsofatšago wa go botšiša dipotšišo, gomme ke itokišeditše go tšea karolo thutonyakišišong ye.

Ke kwešiša gore botšearolo bja ka ke boithaopo, le gore ke a lokologa go itokolla botšearolong neng goba neng ntle le kotlo.

Ke lemoga le gore diphihlelelo tša thutonyakišišo ye di tla ngwalwa ka gare ga pego ya thutonyakišišo (*research report*), go phatlalatšwa ka gare ga ditšenale, le go ngwalwa ka gare ga dipoelo tša dikopano (*conference proceedings*). Eupša le ge go le bjalo, botšearolo bja ka e tla ba sephiri, ntle le ge nka tsebišwa ge eba go ka se be bjalo.

Leina le Sefane sa motšearolo \_\_\_\_\_  
(ka mongwalo wa go balega).

Mosaeno wa motšearolo \_\_\_\_\_ Letšatšikgwedi \_\_\_\_\_

Leina le Sefane sa monyakišiši \_\_\_\_\_  
(ka mongwalo wa go balega)

Mosaeno wa monyakišiši \_\_\_\_\_ Letšatšikgwedi \_\_\_\_\_

**APPENDIX C: CONSENT FORM FOR PARENTS**

I, \_\_\_\_\_ (parent's name), I allow my child \_\_\_\_\_ to participate in the study entitled **"The impact of social media on the writing of Sepedi in secondary schools"**. I also confirm that the information sheet about the research study has been provided to me and I understood the nature, procedure and the aim of the research underway.

I understand that my child's participation is voluntary and that she/he is free to withdraw at any time without penalty (if applicable).

I am also aware that the findings of this study will be processed into a research report, journal publications and/or conference proceedings, but that my child's participation will be kept confidential unless otherwise specified.

I agree to the recording of my child's responses during the focus group.

Parent's Name (s) & Surname..... (please print)

Child's Name (s) and Surname.....

Parent 'signature.....Date.....

Researcher's Name & Surname.....(please print)

Researcher's signature.....Date.....

## SEPEDI TRANSLATION

### TUMELELO YA GORE NGWANA WA KA A TŠEE KAROLO KA GARE GA THUTONYAKIŠIŠO

Nna \_\_\_\_\_ (leina la motswadi), ke dumelela ngwana wa ka \_\_\_\_\_ gore a tšee karolo mo thutonyakišišong (*research*) yeo e bitšwago “**Khuetšo ya dikgokaganyo tša leago mongwalong wa Sepedi dikolong tša sekontari**” (*The impact of social media on the writing of Sepedi in secondary schools*). Ke kgonthišiša le gore ke filwe letlakala la go mpha tshedimošo ka morero wa thutonyakišišo ye, ebile ke kwešiša ka mokgwa wo thutonyakišišo e tlo go sepetšwa ka gona.

Ke kwešiša le gore botšeakarolo bja ngwana wa ka ke bja boithaopo, le gore a ka itokolla botšeakarolong neng goba neng ntle le kotlo.

Ke lemoga le gore diphihlelelo tša thutonyakišišo ye di tla ngwalwa ka gare ga pego ya thutonyakišišo (*research report*), go phatlalatšwa ka gare ga ditšenale, go ngwalwa ka gare ga dipoelo tša dikopano (*conference proceedings*). Eupša le ge go le bjalo, botšeakarolo bja ngwana wa ka e tla ba sephiri, ntle le ge nka tsebitšwa ge eba go ka se be bjalo.

Ke dumela le gore ngwana wa ka a gatišwe lentšu ge a fetola dipotšišo.

Leina le Sefane sa motswadi \_\_\_\_\_ (Ka mongwalo wa go balega)

Leina le Sefane sa ngwana \_\_\_\_\_ (Ka mongwalo wa go balega)

Mosaeno wa motswadi \_\_\_\_\_ Letšatšikgwedi \_\_\_\_\_

Leina le Sefane sa monyakišiši \_\_\_\_\_ (ka mongwalo wa go balega)

Mosaeno wa monyakišiši \_\_\_\_\_ Letšatšikgwedi \_\_\_\_\_

## APPENDIX D: ASSENT FORM FOR LEARNERS

I, \_\_\_\_\_ (participant name), confirm that the person asking my assent to take part in this research has told me about the nature, procedure, potential benefits and anticipated inconvenience of participation.

I have read (or had explained to me) and understood the study as explained in the information sheet.

I have had sufficient opportunity to ask questions and I am prepared to participate in the study.

I understand that my participation is voluntary and that I am free to withdraw at any time without penalty (if applicable).

I am aware that the findings of this study will be processed into a research report, journal publications and/or conference proceedings, but that my participation will be kept confidential unless otherwise specified.

I agree to the recording of the of my responses during focus group.

I have received a signed copy of the informed consent agreement.

Participant Name & Surname..... (please print)

Participant Signature.....Date.....

Researcher's Name & Surname.....(please print)

Researcher's signature.....Date.....

## SEPEDI TRANSLATION

### TUMELELO YA NGWANA YA GO TŠEA KAROLO KA GARE GA THUTONYAKIŠIŠO

Nna \_\_\_\_\_ (leina la motšearolo), ke netefatša gore monyakišiši o ntlhalošeditše ka maikemišetšo, tshepetšo, mohola, le ditšhitelo tšeo thutonyakišišo ye e ka di tlišago.

Ke badile (goba ke hlalošeditšwe) ebile ka ba ka kwešiša morero wa thutonyakišišo ye ka ge go hlalošitšwe ka gare ga letlakala la go fa tshedimošo.

Ke bile le monyetla wo o kgotsofatšago wa go botšiša dipotšišo, gomme ke itokišeditše go tšea karolo thutonyakišišong ye.

Ke kwešiša gore botšearolo bja ka ke boithaopo, le gore ke a lokologa go itokolla botšearolong neng goba neng ntle le kotlo.

Ke lemoga le gore diphihlelelo tša thutonyakišišo ye di tla ngwalwa ka gare ga pegu ya thutonyakišišo (*research report*), go phatlalatšwa ka gare ga ditšenale, le go ngwalwa ka gare ga dipoelo tša dikopano (*conference proceedings*). Eupša le ge go le bjalo, botšearolo bja ka e tla ba sephiri, ntle le ge nka tsebitšwa ge eba go ka se be bjalo.

Leina le Sefane sa motšearolo \_\_\_\_\_  
(ka mongwalo wa go balega).

Mosaeno wa motšearolo \_\_\_\_\_ Letšatšikgwedi \_\_\_\_\_

Leina le Sefane sa monyakišiši \_\_\_\_\_  
(ka mongwalo wa go balega)

Mosaeno wa monyakišiši \_\_\_\_\_ Letšatšikgwedi \_\_\_\_\_

## APPENDIX E: FOCUS GROUP INFORMATION AND QUESTIONS

Dear participant,

My name is **Shaku Kganathi Joel**, and I am doing research with **Dr D.R. Mabule**, a senior lecturer in the Department of Linguistics and Modern Languages towards a doctoral degree (Ph.D.) at the University of South Africa. We are inviting you to participate in a study entitled “**The impact of social media on the writing of Sepedi in secondary schools**”. We are kindly requesting you to participate in the following focus group. It should take no longer than 45 minutes and your responses will be of utmost importance.

For your participation in the focus group please note the following:

- Your participation in this focus group is voluntary;
- You are free to withdraw from the focus group any time without penalty;
- There is no incentive for your participation; and
- We will use voice recorder to capture the data for this focus group.

Thank you for your participation.

Yours faithfully

Shaku KJ

.....

## **FOCUS GROUPS INTERVIEW QUESTIONS**

These focus group interview questions are about the use of social media and its impact on the formal writing of Sepedi in school.

1. Are you using any social media platform for socialising with your peers after school hours?
2. What is your favorite social media platform?
3. What do you do most of the time when you have logged into a social media platform?
4. How often do you use your first language (Sepedi) for texting and posting of messages on social media?
5. Do you follow the rule of grammar when texting or writing statuses on social media?
6. What type of language does your peers or friends use on social media to text or share thoughts? Is it a formal or informal language?
7. Do you sometimes use social media language or SMS language unconsciously when writing in a formal setting like at school?
8. Do you think your exposure and use of unconventional language on social media affect your writing of Sepedi in class?
9. Do you experience any problems when writing in the Sepedi language?



## SEPEDI TRANSLATION

### DIPOTŠIŠO TŠA GO ARABJA KE SEHLOPHA SA TSEPELELO (FOCUS GROUP)

Go batšeakarolo,

Leina la ka ke **Shaku Kganathi Joel**, ke dira thutonyakišišo ya tikrii ya *doctorate* (Ph.D.) ka tlase ga bohlapetši bja **Ngk. D.R. Mabule** yoo e lego mofahlošimogolo lefapeng la Linguistics and Modern Languages, Yunibesithing ya Afrika Borwa (UNISA). Re le mema gore le tšeeng karolo mo thutonyakišong yeo e bitšwago '**Khuetšo ya dikgokaganyo tša leago mongwalong wa Sepedi dikolong tša sekontari**' (*The impact of social media on the writing of Sepedi in secondary schools*). Re kgopela gore le tšee karolo ka gare ga sehlopa se sa poledišano. Dipotšišo tše ga se tša swanela go arabja nako ya go feta metsotso ye 45, gomme diphetolo tša lena di tla ba bohlokwa kudu.

Botšeakarolong bja lena le swanetše le lemoge dintlha tše di latelago:

- Botšeakarolo bja lena ke boithaopo;
- Le a lokologa go itokolla botšeakarolong neng goba neng ntle le kotlo;
- Ga go ne se le tlo go lefšwa ka sona botšeakarolong bja lena; ebile
- Le tlo gatišwa mantšu a lena ge le fetola dipotšišo.

Re leboga botšeakarolo baj lena.

Wa lena,

Shaku KJ

.....

## DIPOTŠIŠO TŠA SEHLOPHA SA TSEPELELO

Dipotšišo tše di latelago di mabapi le khuetšo yeo dikgokaganyo tša leago di ka bago le yona mongwalong wa semmušo wa leleme la Sepedi sekolong.

10. Naa go na le lekala la dikgokaganyo tša leago leo le le šomišago go boledišana le bagwera ba lena ge sekolo se tšwele.
11. Naa lekala la lena la mmamoratwa la dikgokaganyo tša leago ke lefe?
12. Naa nako ye ntši ge le šomiša dikgokaganyo tša leago e ba e le ge le dira eng?
13. Ke ga kae moo le ngwalago ka leleme la gae (Sepedi) ge le boledišana le bagwera ba lena goba le ngwala maikutlo go dikgokaganyong tša leago?
14. Naa le latela melao ya thutapolelo ge le ngwala melaetša goba maikutlo mo dikgokaganyong tša leago?
15. Naa bagwera ba lena bona ba šomiša mongwalo wa mohuta mang ge ba le ngwalela melaetša goba ba ngwala maikutlo a bona dikgokaganyong tša leago?
16. Naa le fela le šomiša mongwalo wo le o šomišago dikgokaganyong tša leago ka gare ga mošomo wa lena wa sekolo ntle le go lemoga seo?
17. Naa setlwaedi sa lena sa go bona le go šomiša mongwalo wa go se latele melao ya go ngwala mo dikgokaganyong tša leago go ka ba go ama mongwalo wa lena wa Sepedi ka phapošing?
18. Ke ditlhohlo dife tše dingwe tšeo le kopanago le tšona ge le ngwala ka Sepedi?

## APPENDIX F: TELEPHONIC INTERVIEW GUIDE

The telephonic semi-structured interviews with Sepedi teachers were guided by the following questions:

1. What is your general experience about learners' form of writing, when they write the Sepedi language in the classroom?
2. Do you experience any writing challenges or problems when assessing learners' written work? If yes, please specify and explain.
3. When assessing social media platforms, we observed a special writing style, which has deviated from the standard writing of the Sepedi language. If you have experienced such kind of writing, which of the following characteristics did you come across when assessing learners' written work in the classroom?
  - Grammatical (syntactic, and morphological) deviations
  - Spelling deviations
  - Punctuation deviations
  - Omission of letters and words
  - Code-mixing
  - Borrowing
4. CAPS clearly indicates that teachers should use rubrics when marking learners' activities such as written work. When assessing learners' written work in the Sepedi subject, which aspects do you include in your marking rubric?
5. Which methods do you use to improve and encourage grammatical writing in the classroom?

## SEPEDI TRANSLATION

### THLAHLI YA DIPOTŠIŠO TŠA DIPOLEDIŠANO

Dipoledišano le barutiši di hlahlilwe ke dipotšišo tše:

1. Naa maitemogelo a lena ke afe ka mongwalo wa barutwana ka phapošing?
2. Naa go na le ditlhohlo tša mongwalo tše le felego le di bona mešomong ya barutwana ya sekolo. Ge eba di gona, ke diphošo tša mohuta mang?
3. Ge re lekola makala a dikgokaganyo tša leago, re lemoga gore bangwadi ba fele ba šomiša mongwalo wa go fapoga go mongwalo wa setlwaedi wa ka phapošing; ge eba o itemogetše mongwalo wa mohuta woo, ke dife tša diponagalo tše di latelago, tše o kopanego le tšona ge le lekola mongwalo wa barutwana?
  - Diphošo tša thutapolelo (go šaetša mabaka mo mafokong le popofoko yeo e sego ya maleba).
  - Mopeleto wa go fošagala.
  - Bothata bja tšhomišo ya maswaodikga.
  - Tlogelo ya ditlhaka le mantšu.
  - Tswakanyo ya Sepedi le maleme a mangwe.

- Tšhomišo ya mareo/mantšu ao e sego a Sepedi.
4. CAPS e bontšha gore barutiši ba šomiša rupuriki ge ba swaya mošomo wa barutwana; naa ge le swaya mešomo ya barutwana, ke dintlha dife tše le di lebelelago?
5. Ke mekgwa efe yeo le e šomišago go godiša le go hlohleletša popopolelo ya maleba ka phapošing?

## **APPENDIX G: DOCUMENTS ANALYSIS SCHEDULE**

The following questions guided the collection of data from Grade 10 and 11 learners' written samples:

1. What type of the Sepedi language is used by learners in the classroom?
2. What is learners' status on the use of writing mechanics such as syntax, orthography, spelling and punctuation marks in the classroom?
3. Are there any similarities between language usage on social media and in learners' written work?

**COLLEGE OF HUMAN SCIENCES RESEARCH ETHICS REVIEW COMMITTEE**

19 June 2019

Dear Kganathi Joel Shaku

NHREC Registration # :  
Rec-240816-052  
CREC Reference # : 2019-  
CHS-CREC-0274

**Decision:**  
**Ethics Approval from 19 June**  
**2019 to 01 July 2023**

**Researcher(s): K.J. Shaku**

**Supervisor(s): Dr.D.R. Mabule**

**Email: mabuldr@unisa.ac.za**

**The impact of social media on the writing of Sepedi in secondary schools**

**Qualification Applied: Doctor of Philosophy in Languages, Linguistic & Literature**

Thank you for the application for research ethics clearance by the Unisa College of Human Science Ethics Committee. Ethics approval is granted for three years.

The **Medium risk application was reviewed** by College of Human Sciences Research Ethics Committee, on the **(19 June 2019)** in compliance with the Unisa Policy on Research Ethics and the Standard Operating Procedure on Research Ethics Risk Assessment.

The proposed research may now commence with the provisions that:

1. The researcher(s) will ensure that the research project adheres to the values and principles expressed in the UNISA Policy on Research Ethics.
2. Any adverse circumstance arising in the undertaking of the research project that is relevant to the ethicality of the study should be communicated in writing to the Department of Psychology Ethics Review Committee.
3. The researcher(s) will conduct the study according to the methods and procedures set out in the approved application.




4. Any changes that can affect the study-related risks for the research participants, particularly in terms of assurances made with regards to the protection of participants' privacy and the confidentiality of the data, should be reported to the Committee in writing, accompanied by a progress report.
5. The researcher will ensure that the research project adheres to any applicable national legislation, professional codes of conduct, institutional guidelines and scientific standards relevant to the specific field of study. Adherence to the following South African legislation is important, if applicable: Protection of Personal Information Act, no 4 of 2013; Children's act no 38 of 2005 and the National Health Act, no 61 of 2003.
6. Only de-identified research data may be used for secondary research purposes in future on condition that the research objectives are similar to those of the original research. Secondary use of identifiable human research data require additional ethics clearance.
7. No fieldwork activities may continue after the expiry date (**01 July 2023**). Submission of a completed research ethics progress report will constitute an application for renewal of Ethics Research Committee approval.

*Note:*

*The reference number **2019-CHS-CREC-0274** should be clearly indicated on all forms of communication with the intended research participants, as well as with the Committee.*

Yours sincerely,

  
Signature :  
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