# THE STATE OF THE INDIGENOUS LANGUAGES
## IN KROONSTAD SECONDARY SCHOOLS.

BY

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# DEDICATION

**This work is dedicated to my mother, Selloane Malehlohonolo Matube and my late father, Ntai Matube who advised me to strive on in life and never to despair. You were so inspirational to me that I had to venture into this work.**

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My greatest gratitude is sent to my wife, 'Ma-Thato and to my family, Thabang, Thato and Palesa for having trust in me and encouraging me to strive on.

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Finally I give unbounded thanks to the Almighty God for having given me strength to complete this arduous task.
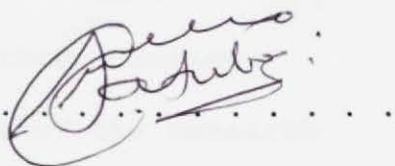
# DECLARATION

I declare that:

## THE STATE OF THE INDIGENOUS LANGUAGES IN KROONSTAD

## SECONDARY SCHOOLS

is my original work. The sources quoted here have been indicated by complete references and I acknowledge that this dissertation has not been submitted by me for a degree at another university.

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

# C O N T E N T S

## SUMMARY

This study focuses on the extent to which the indigenous
languages are used among Kroonstad secondary schools.  This is
prompted by the declaration of the South African constitution
that the indigenous languages be declared official languages.
This research therefore investigates whether these languages
are used equitably by the students at schools and whether they
have been included in the school curriculum.

To achieve this exercise interviews are conducted among
secondary school children and their educators.  Data is
collected, arranged and analyzed.  It is then discovered that
in Kroonstad only four indigenous languages are found, namely
Sesotho, isi-Zulu, isi-Xhosa and Setswana.  Of these languages
only Sesotho is being used for communication purposes.  The
other languages are being used at home and among their
speakers only.

A recommendation is therefore made that much attention should
be given towards the development of the indigenous languages
so that they could be used by a large variety of people.
These languages should be developed to become the media of

instruction now that most people feel that they are as important as other official languages. A major task should be given to the government, the curriculum and language planners to develop the indigenous languages to a point where they would receive recognition of their status as official languages. For this to be attained, the indigenous languages should be included in all schools curriculum to be studied as subjects.

# CHAPTER 1

## INTRODUCTION

This research study aims to investigate the state of the indigenous languages at Kroonstad Secondary Schools. This stems from the fact that the indigenous languages in South Africa have been accorded the equal status with the erstwhile official languages i.e. English and Afrikaans (South African Constitution Act 108 of 1996). In spite of this the indigenous languages in Kroonstad seem not to receive equal attention as the other official languages mentioned above.

Much attention is therefore focused on the response people give to the indigenous languages since the language policy declaration in the South African Constitution in 1996 on equality of indigenous languages. The researcher investigates whether Kroonstad secondary schools accord the necessary attention to the indigenous languages since the schools are a vital factor for learning.

Attention is focussed on Kroonstad Secondary Schools. Kroonstad is situated in the North East of the Free State province. It is an area populated with mostly Sesotho speaking inhabitants. Other indigenous languages like

isiZulu, isiXhosa and Setswana are found but not to a large extent as the Sesotho speakers. Of these languages, Sesotho is the most dominant due to the regionality of the Basotho's in this area. Most schools in Kroonstad do offer Sesotho as a subject. Sesotho is also a language of instruction at lower classes up to Grade 7.

There are thirteen (13) secondary schools in Kroonstad. Out of the thirteen, three are predominantly White with few Black learners and all White staff members. Out of the ten (10) Black schools, three are situated in a White area although they have a mixed staff with all Black learners. The seven remaining schools are in the Black township and are completely Black. These Black schools offer only two of the indigenous languages i.e. Sesotho and IsiIsiZulu. The latter is only offered at one secondary school. The other indigenous languages found in the area are not offered at any of the schools. Of the three White schools, only one offers Sesotho and this is done for communication purposes only. The rules of syntax are not being followed intensely and as a result Sesotho is not a compulsory subject.

## 1.1  Motivation

One of the aims of teaching a language is to encourage
learners to have interest in the language and to develop
innate love of the language to an extent that they could
cultivate the culture of reading different textual materials
that is written in these languages, on their own accord.

Schools have to bear in mind that the quality of the language
they have to offer at these schools has to be high.  Learners
have to speak and aspire for a high standard of language
taught at their schools.  Learners from such schools should
be proud and feel that they are part of the community of
these indigenous language speakers.

## 1.2  Aims of the research

This research should attempt to investigate:

- The extent to which the indigenous languages are offered
  at the Secondary schools.

- The research therefore investigates what is it that the
  educators do to encourage the learners to take their
  indigenous languages seriously.

- It again investigates what type of materials, for example, magazines, books, newspapers, periodicals do learners read and what aspects of interest do they prefer.

- To examine the quality and the seriousness given to the indigenous languages at these Secondary schools.

- It seeks to determine the attitude that the Blacks have towards their indigenous languages. Why have many Black learners enrolled at White schools where the indigenous languages are ignored and are never taught as subjects?

**Methodology of research**

A suitable method of conducting research is to get the most relevant data. Rubin (1995:64) purports that this could be achieved by fieldwork, to collect information that would not otherwise be available. This includes allowing the evaluator to gain his own perspective from which to judge the work.

Rubin (1995:64) further mentions a mixture of aspects of fieldwork, which include among others:

- Structured survey.

- Interview/conversations with individuals and groups affected by the project.

- Interviews with key people outside the project.

- Visits to other projects addressing similar problems.

- Interview with target groups, project staff, partners and other relevant people.

- Group discussions.

- Observations.

(Rubin, 1995:64).

Schnetler et. al. (1998:16) maintain that to collect appropriate data, it is customary to draw up a structured data collection that would require visits to individuals targeted for the project. This would provide adequate communication between parties by means of the voice, body language, facial expression etc. The greatest advantage for this kind of activity is to have 'personal contact' (Schnetler et. al. 1998:16).

Following the above information, for purposes of investigation, interviews will have to be conducted to establish exactly the state of the indigenous languages at Kroonstad Secondary schools. Following Rubin

(1995:16) target groups, staff and other relevant people will be visited and interviewed. These interviews will be conducted at schools where the majority of educators offer Sesotho as a language. Other areas of research will encompass schools in town which have Black pupils, in order to get their feeling about the absence of the indigenous languages at these schools. One school does Sesotho only for communication purposes. This will also be visited. Group discussions will be held with White pupils who do not have Sesotho as a subject at their school to find out their feeling about the situation of not having any of the indigenous languages offered at their school.

Participants in this research will be the educators and the learners. These will be asked questions individually. The researcher will interview two educators and two learners from each of the institutions that will be visited.

Interviews will be conducted in both English and Sesotho for the sake of those learners who might not follow the questions in English. This will also make it easier for them to be able to answer.

Students from White schools - Black and White students - will not be asked all the questions that will be set to the rest of the Black students. This is caused by the fact that they do not do Sesotho at the same level as the Black students. More discussion will be held with these students because they differ mostly with how Blacks perceive knowledge of different languages at Black schools as they do.

Different books, articles and magazines will be investigated to check as to whether there is any attention being given to the publication of indigenous languages in different magazines and other forms of publications. It will also be ascertained just how frequently these publications are distributed to the public.

**.4**      **Literature review**

The study of the State of the Indigenous Languages in Kroonstad Secondary Schools has not been conducted before. There are, however, studies that have been conducted on the attitude people have on the indigenous languages at other different places. Scholars like Dube (1992), Mampane(1993) and Laka(1994) to quote just but a

few conducted these studies. These were conducted at
Soweto and neighbouring places around the Rand.

Dube (1992) studied the Language Attitude in Soweto, a
Place of the Indigenous Languages; Mampane (1993)
studied Corpus Planning in Northern Sotho. Laka (1994)
concentrates her studies on Language Attitudes Towards
Mother - Tongue by School Children in Vosloorus Area.
Khumalo (1995) focuses her attention on The Language
Contact Situation in Daveyton.

The above studies reveal that the Blacks in those areas
show much interest in their indigenous languages and
wish to see them develop. There is a growing concern
that Blacks should keep to standard language and not to
contaminate their languages by other non-standard
languages. The indigenous languages have to be
developed to a point where they prosper in different
fields like science and technology, commerce and
especially in fields that would be welcomed by the
corporate world.

According to Pattanayak (1990: 15) language is a vehicle
of communication and it is also a cultural institution,
which is an integral part of social, emotional and

intellectual life of its speakers. He further investigates that all languages are equipped with necessary structures optimal to handle any domain of human communication. Following this statement the need is to investigate whether the indigenous languages are being used as a vehicle of communication by the different speakers of the languages concerned as compared to how they use other languages of European origin.

It further suggests that indigenous languages could be developed in new domains only if necessary conditions are created (Pattanayak 1990: 15). This refers to:

> "Language and vitality being measured in terms
> of the rate of domains in which language can be
> used effectively, namely socialization,
> education, government courts, trade, industry
> defence, managerial decision and so forth. Such
> domains could be covered by more than one
> language used complementarily" (Pattanayak 1990:
> 16).

Indigenous languages could therefore be improved to be on par with the other languages. The young learners

could use them effectively for the enhancement of their culture and daily communicative interaction.

Indigenous languages could be used effectively for literacy and medium of instruction. Bamgbose (1991:63) investigates this in his study of the use of mother tongue as a medium of instruction. He further suggests that not only could mother tongue or indigenous languages be used as medium of instruction but also that they have to be taught as subjects. From this statement a deduction could be made with the use of the indigenous languages whether they are or could be developed enough to be used as media of instruction at schools. Tollefson (1991:47) has this to say about the encouragement of the education of mother tongue as a means of instruction:

> "....that mother tongue is often preferred to
> support and maintain language other than English.
> The mother tongue speakers view its use as a right
> that must be protected by the government."

The purpose is to investigate further the state of the indigenous languages at secondary schools, and whether these languages could be used effectively as media of instruction. Attention is focussed further on whether

the extent to which these languages are used could be developed comparatively as other languages; modernization of languages then has to be checked. Fasold (1984:249) maintains that for this purpose, language has to undergo expansion of the lexicon. Tollefson's view on the spread of a language is through modernization, which is:

"The expansion of the English language through
The expansion of the integrated global economic
market." He claims that: "....the global market
has dominated through many parts of the world
by spreading English into major political
and economic institutions. The economic and
military power of the English permeated
through many countries and as a result
spread the English language in the process"
(Tollefson 1991:84).

Let us now review closely the works of the following: Dube M.M.R.(1992); Mampane J.M.(1993); Khumalo N.H.E.(1995) and Laka G.S.(1994).

1.4.1    Dube MMR (1992:122) investigates the attitudes of the people of Soweto towards the indigenous languages.   Her

findings are that the people of Soweto have a positive attitude towards the indigenous languages even though they have a feeling that English could well be used to serve the country because of its functionality. Indigenous languages are held at a high esteem and a feeling is that they need to be accorded the chance for development. This is greatly needed because according to Dube (1992), the indigenous languages had been ignored by the previous Nationalist Party government of South Africa, and could not be developed. Soweto people, therefore, feel that it is time that these languages are developed like English and Afrikaans.

She further proposes that the indigenous languages need to be developed to a point where they could have a place in the field of technology. It therefore becomes imperative of the government to make funds available for the development of the true languages of the sub-continents, which have been underrated by the government of the past for so long. If this is never done, then the future of the indigenous languages is doomed in the field of science and technology and can only thrive in the field of education, culture, communication and democracy.

The findings tabled above have a common observation, namely the development of the state of the indigenous languages. This needs to be accomplished because the indigenous languages are viewed to be very important as a means of communication. This is in line with what Bamgbose (1991:42) says that the indigenous languages need to be developed so that there could be communication on different aspects of the socio-economic life. He mentions fields where the indigenous languages could be used, namely, in agricultural information on fertilizers, pesticides, and high-yield variety of crops and much more on planting. This proves that the indigenous languages are also functional.

People's attitudes towards language have to change so that language can develop. Mampane (1993:113) also supports the idea that language could only develop if people change attitude. For language attitude to change, the Language Plan Task Group (LANGTAG 1996:82) recommends the need for people to be careful not to impose language development on the people. Language should be introduced as languages of learning and teaching and it should be optional media in tertiary education, at teacher training colleges and at universities.

1.4.2    In her M.A. Dissertation for 1993, Mampane investigates

Corpus Planning in Northern Sotho, and there she points

out in her findings that indigenous languages have to be

developed and empowered if they are to be used in

whatever field they wish to be used.  She mentions the

need for trained lexicographers and the different types

of dictionaries that are user friendly. Indigenous

languages could show a deficiency because they are not

properly developed to serve as competent instruction

media.  To overcome this deficiency, lexicographers have

an arduous task to perform to provide the indigenous

language users with adequate vocabulary to use so as to

develop the state of these languages.

Mampane (1993) further talks of corpus planners that are

needed to plan and to develop the indigenous languages.

She mentions that it is an expensive exercise to plan

and develop a language, now that language planners,

linguists and language promoters in South Africa have to

work together to change the attitudes of the different

racial groups.

From this premise the researcher needs to look at the

attitudes of the people, which need to be changed so

that they could be positively disposed towards
indigenous languages. For the indigenous languages to
be effectively used as the vehicles of communication by
users of different races, then people have to focus
their attention on these indigenous languages and see
them as communication languages.

1.4.3   Laka G.S. (1994) in her research paper investigates the
attitude that Vosloorus school children have towards
mother tongue. She observes that most Black children
have a negative attitude towards their African language
but are positive towards English. She also indicates
that students do not have problems in studying a second
language but they do have a problem towards learning
their own first language (Laka 1994:41).

She then concludes that Black students regard English as
a world language even though they feel that African
Languages are part and parcel of the new democratic
South Africa. Laka further points out that most
Africans favour English as a medium of intercultural
communication and in the process they differ with the
Afrikaners who feel threatened when their Afrikaans
language is being tempered with. They remain loyal and

proud of their linguistic heritage and are determined to
develop it further.

1.4.4    Khumalo in her M.A. Dissertation on The Language Contact
        Situation in Daveyton, notices that owing to racial
        interaction, pupils are forced to adopt languages of
        other races.  This is encouraged by the multiracialism
        at schools and at residential localities where different
        races live.  She finally admits that code switching and
        code mixing are inevitable.  Pupils find themselves
        speaking different languages without realising it
        Khumalo (1995:120).

        (Langtag 1996:83) has a feeling that people would change
        their attitude towards language once they realize that
        their languages are capable of functioning as media of
        instruction in higher education.  For this to be
        achievable, three strategies have been identified:

        1.    The introduction of (optional) university
              courses taught through the medium of an
              African language.

        2.    The translation of high quality
              literature into African Languages, linked to

incentives to produce original literature in
those languages.

3.   The promotion of African drama and
     literature by awarding prizes for the best
     of these works and by prescribing them in
     the schools (Langtag 1996:83).

This emphasizes the strong need for the development of
the indigenous languages and the enlistment of their
state so that they could become functional languages.
They need to be utilized in the different spheres of
life.   There is a great task that needs to be done to
provide the basic tools for language development like
word-formation and style manuals (Langtag 1996:83).

Moleleki (1998:27) at one of the Lexicographic Meetings,
makes a brilliant contribution to The State of Sesotho
Lexicography.  He points out the need to establish
Sesotho dictionaries that would be of great use and
help, not only to the learners but also to those who are
competent in the language.  Mampane (1993:112)
substantiates this in her Dissertation on Corpus
Planning when she mentions the need for trained

lexicographers and the different types of dictionaries that are user friendly.

Moleleki (1998:27) further indicates that the only most viable Sesotho dictionary that is still the most popular is the one produced by Mabille-Diterlen in 1876. It has been revised and the last time it was revised was in 1961. He therefore advocates for the urgent establishment of modern dictionaries to augment those that are already established.

1.5     **Scope of the research**

The scope of the research would be as follows:

1.5.1   Chapter one will include the introduction, purpose and motivation, aim, methodology of research. Literature review will also be included in this chapter to check the previous research material on the topic. Lastly the chapter will show the scope of research.

1.5.2   Chapter two comprises of the overview of the language policy and the historical perspective of the language as it affects the Free State. Case studies of other countries will also be addressed in this chapter.

1.5.3 In chapter three the collected data will be analysed. The questions to the respondents of the interviews will be listed and at the same time analysed.

1.5.4 Chapter four focuses on the interpretation of the findings from the data collected.

1.5.5 The last chapter gives the findings of the research, recommendations of the research project, problems observed, as well as the proposed future research directions. The questions of the research problem will be answered and the final observations will be highlighted in this chapter.

We now move over to chapter two to present the historical perspective of this study.

# CHAPTER 2

**OVERVIEW OF LANGUAGE POLICY IN SOUTH AFRICA**

## 2.1     Introduction

This chapter focuses on the language policy of South
Africa dating back from the early colonial rule in South
Africa and how it compares with that of the other
countries.  The impact that the introduction of
different languages has on the indigenous languages of
the country is looked at.  These language policies are
tabled dating back from the DEIC rule, through the
British Colonial rule up to the Nationalist Party rule
and the Democratic South Africa.  The views of different
writers and educationists on the language policies of
South Africa are looked at and these are linked up with
Kroonstad, which forms the scope of the research.

This chapter therefore attempts to find out what
prompted the formulation of the new language policy in
South Africa.  A comparison will be drawn between the
language policies of other countries that are
neighbouring to South Africa as well as those far away
and a deduction is made from those countries to find out

how their policy, with regard to indigenous languages,
gives rise to South Africa drawing up a policy for the
use of indigenous languages at schools.

2.2         **Historical Perspective**

2.2.1       **The language policy in South Africa between the Dutch
            Colonial rule and the Afrikaner rule**

This section sums up the different language policies
according to the different rulers of the Cape Colony.
First is the language policy during the rule of the
Dutch.  This is followed by the take-over by the English
and finally by the Afrikaners.  The language policy of
the Cape Colony has had problems that date back as early
as the 17<sup>th</sup> Centuries with the advent of the Dutch in the
country.

2.2.2       **The language policy during the Dutch East India Company
            (D.E.I.C.) rule**

The Dutch discovered on their arrival on the Cape Colony
that there were numerous indigenous people residing in
the Cape Colony who immediately posed a problem of
different languages. They discovered that the country,

like many others, was a multi-lingual country. This
raised a problem of communication because there was no
common linqua franca that could be used as a common
means of communication. The Dutch could not venture
into learning or talking the difficult clicks found in
the IsiXhosa and the Khoisan language.

With the establishment of the Dutch East India Company
(D.E.I.C.), the Dutch - who were the rulers of the Cape
Colony at the time - decided on a language policy to
facilitate communication in the Cape Colony. The
natives were to learn the language of the Dutch rather
than they (the Dutch) learn the indigenous language of
the natives (Alexander 1989: 12). Romaine (1982:18)
sees this as shifting one social class of people from an
upper class to a lower working class through using
language because this was marked as the beginning of
oppression by the Dutch who forced their language down
the throats of the natives of South Africa.

This language oppression moved further to educational
circles where Dutch was also imposed upon the people.
The natives were taught Dutch at school and this led to
numerous and prolonged school boycotts.

The African National Council (ANC's) Education Policy
Framework for Education states clearly how education
during the South African's colonial rule became a
political battlefield:

" ... The official language policy in South Africa has
been interwoven with the politics of domination and
separation, resistance and affirmation. Over the past
two centuries, South Africa's colonial and White
minority governments have used language policy in
education as an instrument of cultural and political
control, first in the battle for supremacy between the
British and the Boers, and subsequently in maintaining
White political and cultural supremacy over the Black
majority" (ANC 1995:65).

From the above statement the ANC has a feeling that this
led to the elevation of other South African languages
while some were either suppressed or marginalized.
This foreshadowed the resistance staged much by learners
during the 1976 riots - as will be pointed out later.
No recognition was given to the indigenous languages as
well as their development for the benefit of the people.
Language resistance has had its roots since this early

linguistic chauvinism that was imposed by the D.E.I.C.
on the indigenous people of the Cape Colony.


## 2.2.3    The language policy during the British rule

Later with the take-over by the British, the indigenous
people were then coerced to accept English as the
language of the Cape Colony.  The British missionaries
had a decisive role to play in converting the mindset of
the indigenous people.  They consciously and
unconsciously taught the natives that their culture
(English) had everything of the best as compared to that
of the Africans.

The British Colonial language policy was established and
it tolerated basic schooling in the indigenous languages
i.e. for a small percentage of Black children who
actually went to school, and it promoted English medium
of instruction for the tiny elite group of Africans who
would be introduced to the Anglo-centric curriculum.
Blacks who attended school were compensated by certain
grants like exemption from pass laws and were accorded
access to rights under liquor laws (Behr 1988: 34).
This then meant that the English culture and language

were given greater recognition even by the Africans to
the detriment of their own indigenous language and
culture.

The British missionaries to further the aspirations of
the British, especially the language culture, used the
African elite.  The African preachers were taught
English and became very eloquent and became impressive
to their fellow people at the expense of their
indigenous language.  They were, however, despised by
the Black activists and were referred to as Black
Englishmen.

The adoption of the English language meant the
simultaneous adoption of English culture among the
natives and accommodation into the new system of rule in
the Cape.  This put the indigenous language into the
dark and literacy in the indigenous languages became the
possession of only a handful of African people as seen
later by Alexander (1989: 18).

2.2.4   **The language policy during the Afrikaner rule**

The Verwoerdan regime had also sown a seed of discontent
among the South African Community by enforcing the use

of Afrikaans on the people of South Africa. The
government policy insisted on the use of Afrikaans as a
language of domination and Social accommodation.
Whoever could express himself or herself in Afrikaans
would be catered for in whatever needs they had. In
this way they would be accommodated by the dominant
Afrikaners and given whatever assistance (Alexander
1989:21).

Much later in the 1970's, this policy bore bitter fruit.
The Africans who had had enough of ethnic division as
well as the degradation of their indigenous languages,
turned against the neo-Milnerist policy of Verwoerd,
which had been forced down upon them. There was
resistance against the use of Afrikaans, which had been
stigmatised as the language of the oppressor. Soweto
learners felt they would no longer be forced to run the
gauntlet by being taught through the medium of
Afrikaans. In 1976 they staged the greatest and
historic uprisings in Soweto, which made the whole
country and countries abroad to stand on their toes.
The government language policy had revealed the first
signs of failure and collapse.

The Cillie Commission was set and had to investigate the 1976 Soweto uprisings. This commission discovered that there was dissatisfaction with regard to Black education. One other major concern was that there was great dissatisfaction with regard to the use of Afrikaans as a medium of instruction, the quality of education, the standard of education, the school buildings and the equipment that was supplied to the schools (Behr 1988:37).

The commission then gave report to the government and this gave rise to the promulgation of the *Education and Training Act of 1979*, which took effect in 1980. This was undoubtedly the outcome of the 1976 school disturbances. Behr (1988:39) further reports that immediately the Act took effect, the Education and Training appointed the Human Science Research council to investigate the educational situation in South Africa and to lay more emphasis on the language situation. One of its most prominent recommendations was that there should be equal opportunities in education, including equal standards in education for every inhabitant.

There were numerous memoranda and submission made to the government in response to the Soweto uprisings. Most

were from different educators organizations throughout
the country, through the African Teachers Association of
South Africa (ATASA), that the language question of
South Africa be looked at, especially the medium of
instruction.

Most submissions opted for the use of English as the
medium of instruction from Std V to Matric and Afrikaans
be dropped as a medium of instruction with effect from
20 July 1976 (Ashely 1985:72). Other submissions
proposed that Afrikaans be taught only as a subject and
not as medium of instruction.

Dr Karel Prinsloo, the Director of the Human Science
Research Council (HSRC) Institute for Linguistic and
Cultural Research, as quoted by Alexander (1989:26),
responds to the theses submitted for the National
Language Project at the Silver Jubilee Conference, that
it is necessary to recognize the nine indigenous
languages as official languages with English and
Afrikaans retaining their national official status.  He
further opposes the recognition of English as a medium
of instruction as opposed to Afrikaans.  He argues that
48% of the South Africans understood Afrikaans;

therefore it should continue its status of language officialdom.

AC Jordan, as quoted by Alexander (1989:36) conversely argues that all languages are equal as a means of communication and bearers of their culture and therefore should be entitled to equal rights and state support in a democratic society. He further suggests that it is advisable for the use of a child's mother tongue to impart knowledge.

Tollefson (1991:43) adds by saying that a child's language has to be used to offer the knowledge whilst special language classes should help the pupil to acquire school language. This in a way stresses the use and recognition of the indigenous languages as media of instruction at schools. This proposition therefore supports that the indigenous languages have to be recognized and be given equal status with the erstwhile official languages in South Africa.

The vernacularists claim that vernacular should also be used to afford modern knowledge to reach the masses (Pattanayak 1990:16). According to A.C. Jordan, quotes Alexander (1989:37), if mother-tongue cannot be

effective enough to take the child beyond the confines

of the supposed "own community" like Afrikaans does,

then as Pattanayak (1990:16) claims, the child has to

continue in mother-tongue but should be given

instruction in a language that would ensure him a place

in a world community.

Alexander (1989:31) has a different opinion with the

imposition of two indigenous languages as first

languages for South Africa.  He notices that South

Africa has the existing indigenous languages spread

throughout the country.  No one language is known

sufficiently and spoken by the different people of South

Africa.

Sesotho is spoken mostly in Lesotho and the Free State;

isiZulu is mostly in Kwa Zulu Natal and parts of the

Transvaal; isiXhosa is in the Cape; Setswana in the

Western Transvaal; Tshivenda, Tsonga and Sepedi are in

the Eastern and Northern Transvaal.  This already

reveals language diversity that exists with regard to

the indigenous languages in South Africa.  The

proposition that these different languages be accorded

an equal status as Jordan, Prinsloo, as quoted by

Alexander (1989:26 & 37) respectively, and the others
postulate, seemed, therefore, not to hold any water.

The language problem of South Africa resulted into many
commissions being formed and numerous educationists
becoming involved after realizing that it could lead to
a crisis.

Schuring (1995:24) has this to say about language that
it should not, however, be translated to all the textual
material that has to be used but the most important
information should be disseminated in a language that
would easily be accessible to the people it is intended
for.

Schuring (1995:24) maintains that language should not be
translated to all aspects that may need translation but
that it should be used equally. It should be developed
to be easily accessible to all the people who may use
it. The South African Constitution doesn't otherwise
also warrant that each and every text should be written
in the eleven languages but that a decision should be
taken when and where it is necessary to use a relevant
language (Schuring 1995:24).

Alexander (1989:9) looks at language as an important vehicle to use in order to build or divide a nation. He points out that the previous South African government had it as a policy to divide the various racial groups of the country. The individuals who live "together" in one country found it difficult to constitute a single united nation because they could not communicate with one another. He further discloses that it was not, however, expected of South Africans to use one language but they are to use any language that would suit any particular situation of interaction (Alexander 1989:9).

The language policy of the National Party·government had such a strong impact on the country's inhabitants that they became threats to one another. A person from one ethnic group e.g. Venda would hide his identity if he found himself or herself in a different place like e.g. Johannesburg. Such a person would not speak Venda, Tsonga or any other language for fear of some kind of victimization. He or she would rather resort to using English to express him or herself for whatever he wished (Alexander 1989:46).

Wally Serote as quoted by Alexander (1989:64) also expresses in the same breath that such language cultures

especially Venda and Tsonga should develop their
languages to such an extent that they could express
their life conditions in their language. This implies
that they should be vocal about their culture so that
those who are listening or are around, should know what
nationality they are.  They should be proud of their
identity.

2.2.5    **The language policy as viewed by the National Education
Policy Investigation (NEPI)**

NEPI's views on the language policy of the country were
such that the injustices and inequalities that were
practiced in the past were to be redressed.  The balance
of power that was vested on the White South Africans and
the middle class had to be shifted.  Tollefson (1991:43)
claims that this puts the native speakers at an
advantage as compared to the non-native speakers.  These
classes of people had the advantage of using both
English and Afrikaans - which are their mother tongue -
as media of instruction.

Blacks had to learn these languages as second languages
and use them as media of instruction.  NEPI was
concerned with ensuring that South Africans use one

another's languages and that English be used as the linqua franca. This was decided because English is the predominant language inside and outside of the country (NEPI 1993:183).

NEPI (1993:183) felt that whatever policy would be drawn for the country as language policy, the indigenous languages were not to be jeopardized. It maintained that different languages had to be respected and developed. It also declared that the status of the indigenous languages be raised (NEPI 1993:184).

## 2.2.6 The language policy during the democratic South Africa

The Constitution of South Africa states that: 'The official languages of the Republic are Sepedi, Sesotho, Setswana, siSwati, Tshivenda, Xitsonga, Afrikaans, English, isiNdebele, isiXhosa and isiZulu.' The Constitution of the Republic of South Africa, 1996. The founders of the constitution recognises that the use and the status of the indigenous languages has diminished. The state, therefore, has to take practical and positive measures to elevate the status and advance the use of these languages (Constitution of RSA, 1996). Schuring

then states that the constitution further declares that
any individual has the right to use any language and be
addressed in the language of his choice at any official
administrative or national government level (Schuring
1995:16).

2.3        **Case Studies**

We now move over to investigate the language policies of
other countries outside the Republic of South Africa.
The purpose is to establish where they differ or tally
with that of the Republic of South Africa.

2.3.1      **A look at the language Policy in neighbouring countries
and some overseas countries**

2.3.1.1    **The language policy of Zimbabwe and Namibia**

2.3.1.2    **Zimbabwe**

Zimbabwe, like South Africa, is a multilingual country.
The indigenous inhabitants of the country are the Ma-
Tebele and the Ma-Shona.  These initially spoke their
indigenous languages viz. Ndebele and Shona.  With the
advent of the British Colonialism, English became the

third language in Zimbabwe. The Zimbabwe language policy was determined to adopt Ndebele and Shona as the National languages and was accorded official status. English was declared international language and medium of higher education. Shona became the National language and the vehicle of national culture. This stemmed from being "the majority language of the nation; the language of the Zimbabwe culture of the past; and the language of the Mutapa emperors" (Alexander 1989:41).

The language policy of Zimbabwe also specified at school that learners would be taught in English, Shona and Ndebele for the first three years of schooling after which English became the only medium of instruction. Other minority indigenous languages like Kalanga, Venda, Tsonga and Shangaan were given consideration but English became the linking language, the language of national unity although it was of colonialist origin.

## 2.3.1.3    Namibia

The Namibian language policy had been a clear one. English was declared the official medium of instruction immediately the country was declared independent. This would be used in the lower primary classes. The belief

with this policy was that it would play a unifying role

for Namibia unlike the indigenous languages that may

create divisions among the Namibians (Alexander

1989:43).

There were fears that Afrikaans could become an obstacle

in the way of English if it were to be declared an

official language. This came forth because Afrikaans

had been the linqua franca of the old South West Africa

for years. The aim of declaring English as the official

language was therefore to clear off linquo-tribal

affiliations and differences and create conditions

conducive to national unity in the circles of language.

The local indigenous languages were used to play a vital

role in the society but the Namibians were expected to

rise to the occasion of implementing English as the

official language of Namibia.

## 2.3.1.4    Scandinavia and Netherlands

According to the National Education Policy

Investigations (NEPI), the language policy of

Scandinavia and Netherlands are such that the national

languages of these countries have been declared the

media of instruction. The other languages found in
these countries are studied as subjects (NEPI,
1993:185).

## 2.4.    Conclusion

The language policy of the countries investigated reveal
the indigenous languages of those countries have been
declared the National languages while English has been
declared the official language of those countries. The
language policy of South Africa has been a controversial
one since the beginning of the establishment of the
country. There were no unanimous agreements reached
between the few Whites, who ruled over the majority
Blacks, on the policy to be adopted as regards the
language to be used in the country. This policy clearly
ignored the existence of indigenous languages and it
upheld the White languages and enforced them upon the
indigenous people.

The commissions that were formed as a result of this
somehow shifted slowly and slightly from enforcing White
language domination and somehow gradually recognized
that indigenous people had to be taught through their

indigenous languages. Some Sociolinguists like Schuring
eventually declared that indigenous languages need to be
recognized and be accorded official status. A new
language policy was therefore formulated and it included
the nine indigenous languages as indicated above
(Schuring 1995:5).

Many other countries including South Africa were
unanimously agreed that although children are taught in
their mother tongue, they could do English as a subject.
This was decided because English was taken as an access
language and it could prepare most learners for outside
recognition of their studies (Pattanayak 1990:43).
South Africa had to include even Afrikaans to be studied
as a subject and not as a medium of instruction as it
was the policy at first.

The constitution of South Africa as laid down in 1996,
finally saw it fit to accommodate all the nine
indigenous languages including English and Afrikaans as
official languages of the country. The use of mother
tongue was encouraged for the lower classes so that it
could assist them with more understanding and concept
formulation. It is from this premise, therefore, that
it becomes important to concentrate on the use of

indigenous languages in their different settings and to
check on the extent of their use, recognition and status
given to these languages.

The next chapter will concentrate on the analysis of data
collected.   The questions posed and the analysis of data will
be provided in this chapter.

# CHAPTER 3

## DATA ANALYSIS

The following is an analysis of the responses that the
respondents gave during the interview.  First the question
will be given, followed by the analyses of the responses as
the respondents gave them.  The list of questions asked
during the interviews has been provided in the appendix
section.

This data was collected at most of the Black secondary
schools that offer the indigenous languages.  The White
schools around this place that offer indigenous languages as
subjects were also visited and so respondents from the White
community responded to the questions on the indigenous
languages.  Black pupils attending at White schools were
asked similar questions as their White counter-parts.  There
is, however, one coloured school that offers indigenous
languages and this was also visited for response.

3.1 (a)  **Are there any of the indigenous languages offered in
your school?  If any which are those?**

From this question, the reseacher needs to find out the
different indigenous languages that are offered in the

different institutions found in the Kroonstad Secondary
schools. The response to this question is that at the
Black schools there is only one indigenous language that
is taught and this is Sesotho. The other indigenous
language that is taught is isiZulu, but this is offered
at only one Secondary School.

From White schools the response is that no indigenous
languages are offered at those institutions. The reason
for this is that the area is situated at a White
conservative locality. The Whites see no need to open
up their institutions for other races, hence no other
languages are offered at their institutions but
Afrikaans. English is also offered as a subject and not
as a medium of instruction.

3.1 (b)   Do you think that the indigenous languages should be
included in your school curriculum?

This question is particularly intended for students who
attend at White schools, both Black and White students.
The White students at these schools have a feeling that
they need to learn the indigenous languages and
therefore they feel that they have to be included in the
school curriculum. Pattanayak (1990:18), states that

good training of a language is given in the school,
hence students feel that they need to have the
indigenous languages being included in the school
curriculum. Indigenous languages have been declared the
official languages and therefore they have to be used at
various public places and if the people do not know them
then they would have a problem. They feel disadvantaged
for not knowing the indigenous languages because they
miss a lot of information from the television and the
radio, which is being broadcast in the indigenous
languages.

Students also admit that because of the racial barrier
they find the indigenous languages very difficult
because it is difficult to mix and interact with Black
students with ease so as to learn the language from
them. Now that the indigenous languages have not been
included in the school's curriculum, the students have
to learn the language informally. This is difficult
because even though they are within the same school they
are physically apart and distant from each other and so
this causes a difficulty to join the Blacks in their
discussions so that they may try to follow what they
discuss among themselves. This state of affairs,
emanating from the past apartheid era, makes it

difficult for them to know the language they now wish to know.

One school does Sesotho only for purposes of communication. They maintain that they find Sesotho very difficult and complicated. They only learn word translations.

Example: monna - man

Mosadi - woman and so on.

They say that they only need to know Sesotho for communication purposes so that they could converse with the Blacks so as to learn more from them, Pattanayak (1990:27) confirms this by saying that the school, the home, the neighbourhood and the work place are a socialization dominion. The White students express that they do not wish to learn the syntax of the language because they would not manage it because they find it difficult. Another amazing observation with this class is that they are not allowed to speak Sesotho around the premises except in class. In this way they have limited their interaction with Black students to learn anything from them.

**3.2 How many learners study each of these languages?**

Here the reseacher wishes to establish the number of learners who take the different indigenous languages. This would reveal the position of indigenous language speakers with regard to whether they study their indigenous languages at school or not. The response revealed that 99% of learners study Sesotho while the remaining 1% studies isiZulu.

**3.3 Sesotho appears to be the dominant language. What could be the reason?**

From this question it is easy to establish why Sesotho is studied by the majority of the learners and what causes this situation. That Sesotho is the most dominant language, is effected by the fact that there are more Sesotho speakers in the area and from the onset there has been only Sesotho schools because the area is a Sotho speaking area. The majority of the Sesotho speakers have also absorbed the few isiZulu speakers found around the area, they do not speak their language on their own free accord but only when they are spoken to.

The position is that once a language is in the
minority, it stands to be dominated and assimilated by
the one that is dominant (Pattanayak 1990:106).  Due to
this the isiZulu speakers in the area have eventually
stamped out their ancestral language because they
adopted a dominant language.  One other thing that
causes this situation is that the report given reveals
that some of these isiZulu speaking learners' home
language is actually isiXhosa.  They do isiZulu at
school because it is the only Nguni language that they
can do in the area.  This proves that if there could be
an isiXhosa school in the area those learners would opt
to do isiXhosa and not isiZulu.

3.4     **Do you as learners feel that the indigenous languages
        could be used as medium of instruction at secondary
        schools and tertiary institutions?**

Most respondents feel that it could be very ideal for
learners to be taught in their indigenous languages.  In
different classes most educators have explained that
they are forced to explain some content subjects in the
learners' indigenous languages.  The feeling is that if
they could understand when an explanation is made in
their indigenous languages then learners might as well

be taught in their indigenous languages. Bamgbose
(1991: 64) claims however that it is rare to have
African mother tongue beyond primary education.
Respondents, however, feel that there could be loaning
of English content terminology wherever necessary.

Most respondents, therefore, have revealed that it was
very possible to use indigenous languages as media of
instruction. Learners also confirm that educators
normally use the different indigenous languages when
they teach and this makes them understand the content
better. Bamgbose (1991:67) confirms this that in most
instances where a Language of Wider Communication (LWC)
is supposed to be used, the practice is that mother
tongue is instead being used. The educators always
substitute original terminology where indigenous
languages lack the right terminology and the lesson
still succeeds.

3.5    **Do learners feel that they could proceed with the
       learning of indigenous languages as subjects at tertiary
       level?**

Only a few learners feel they could proceed with their
indigenous languages as subjects to the tertiary

institution.  Educators also feel that it is only a few learners who could proceed to tertiary institution because they do not regard indigenous languages seriously.  Most learners feel that they do not see the need for the indigenous languages to be taught because they would not be interviewed through them for work, but English is being used for interview and only those who are eloquent in the language are being offered the job.

Most respondents feel that if the indigenous languages could be treated fairly as it is required by the constitution, then they would prefer their indigenous languages.  Tollefson (1991:47) emphasizes that the use of native languages is a need that requires government support.  Some feel that they do not have to pursue the indigenous languages at tertiary institution because they need to follow a different line of employment after completion of their studies and so following the line of the indigenous languages at tertiary institution would channel them to some other type of jobs they were not interested in.

Some learners feel that if they have to pursue the indigenous languages at tertiary institution, it might be difficult for them if they would have to switch from

using their indigenous languages to English as the
tertiary institution would require.  Bamgbose (1991:93)
also confirms this by stating that many up to date
grammatical descriptions at university are still in
English.  There is therefore a great need to avail the
text in a language that would be taught in. This applies
to the indigenous languages.

3.6     **Are the educators who teach indigenous languages fully
        qualified to teach them?**

Only a few schools have a problem of educators who are
not well suited for teaching the different indigenous
languages at their institutions.  Most educators are
fully qualified and often undergo courses to further
equip themselves for the training of indigenous
languages.  Some schools have used educators as stopgaps
because of insufficient number of teachers in Black
schools to fit in the indigenous subject allocation.
Bamgbose (1991:93), says that the teaching of indigenous
languages should be as important as English and Physics
and not just as a subsidiary course in language.  This
would make educators to be fully equipped and prepared
for the lesson.  Educators are not to be taken to teach

their mother tongue just to make up the minimum teaching periods required (Bamgbose 1991:93).

3.7 **As educators what attempts do you do to improve the standard of 'your teaching' of the indigenous language?**

The aim here is to find out whether educators themselves are well equipped to present the subject with impudence. Most have truly been well trained and have experience in the subject. There are regular workshops conducted which they attend to upgrade themselves. It was also discovered that most educators are assigned to teach these languages because they have qualified from teacher training colleges to teach them.

There are, however, cases where some educators are assigned to teach the indigenous languages because there is a shortage of educators to teach the subject. These educators have reported that they are not well suited to teach the subject because it was not their speciality to handle the subject. These educators feel that if they could be relieved of this responsibility and qualified educators could be given this job then this would be of an advantage to the learners.

**3.8** **What incentives do you as an educator give to learners to ensure that they develop the love for their indigenous language?**

Now that indigenous languages have not been selected as media of instruction, something needs to be done to ensure that learners take them seriously as subjects. Most Black schools have not done anything in this regard but some have visited the Basotho Cultural Village in Qwaqwa where learners are exposed to their cultural life and artefacts.

At this centre attendants are exposed to real cultural life and they come to realize what they miss by not practicing their culture. The institution that does isiZulu has not done anything so far. Some institutions offer learners some prizes for doing well in their indigenous languages. This they do because they have realized that most learners do not take these indigenous languages seriously.

Some educators have taken it upon themselves to encourage learners to memorize some good Sesotho poems and once these learners are ready with this task, then they are presented at parade to perform their expertise

to the whole school.  This in a way encourages the other

learners to imitate them.  They would also try to

perform what they know to other learners even though

they may not be ready to do it to the whole parade.

This somehow makes them to know something and it helps

them a great deal in the accomplishment of their work.

Some educators have indicated that they sometimes

organize some inter-class competition by reading the

best written compositions to other classes so that they

could see what other learners from other classes write

for them to copy.  This competition builds more

awareness and love towards the indigenous languages.

3.9      **As Black learners do you regard the indigenous languages
         as equally important as other foreign languages?**

Most educators feel that learners use their indigenous

languages for communication purpose but they still feel

that English is more important than the indigenous

languages.  This is caused by the fact that most content

subjects are offered through the medium of English and

therefore the learners need to learn the language for

purposes of more understanding in their different

content subjects.  Some feel that what makes English

important is that it is a medium of instruction and for

them to pass they have to master it. This is what makes
English more important as compared to the indigenous
languages. In response to this Wolfson (1989:275)
observes that English has been widely accepted that the
use of ethnic languages decreases gradually.

Besides English being the medium of instruction,
learners feel that they need to learn English more than
their indigenous languages because the corporate world
considers English mostly for purposes of employment.
Some educators have pointed out that even interviews for
employment for posts in the indigenous languages are
done in English. This still puts English at an edge
above the indigenous languages. Tollefson (1991:43)
confirms that learners who do not speak the language of
instruction - that is English - are disadvantaged if
they have to compete with native speakers. So the
learners feel frustrated when they realize that they
have to learn indigenous languages in vain. Learners
also feel that clinging to the indigenous languages in
this fast changing country will cause them to lag
behind.

3.10    **Language upholds culture; what is done to ensure that culture is upheld through the indigenous languages?**

From this question it would be established if learners have been made to practise their culture and to find out if they could derive any liking or appreciation of their culture. From the respondents it was clear that most learners do know how to use their language to express their culture. For example indigenous songs, praise songs, dances etc. are being practised.

Wardhaugh (1992:218) claims that language speakers need to display their relationship between their language and culture. The isiZulu speakers around this place lack a powerful language to use in a display of their cultural life. They do not value what they need to do to convince anybody that they know their culture. They confirm that due to their low numbers they feel shy to expose their language.

3.11    **Which African cultural activities do you ever attend and do you gain anything out of them?**

Both students have disclosed that they do not attend any of the cultural activities. Blacks only attend those

that are organized at their homes. The White students
have voiced that if they could be invited to these
activities they could attend so as to learn the culture
of the Blacks. They feel it is important to know the
culture of the Blacks now that they live together. This
would lessen whatever clashes might occur between them
because they do not understand how Blacks react
sometimes. But if they could know that it is part of
their culture and they know how it is performed, then
they would tolerate it. Kaschula & Anthonissen
(1995:21) claim that for one to interact and communicate
effectively with other people, then one will know enough
about their culture.

3.12    **Do you ever organize festivals or lectures - through the
indigenous languages?**

Most respondents have not done this kind of exercise.
The reason for not organizing these activities is that
most learners are shy to make their culture known to the
other learners. The respondents, however, feel that
something should be done to encourage these learners to
come up and do something with this problem. There are
suggestions made towards symposia being organized so
that good speakers could be invited to address learners

and educators on topics of great concern so that learners could learn from these speakers.

Subject committees have been formed but these do not meet regularly to discuss problems encountered in the indigenous languages especially isiZulu. Subject committees should meet to discuss the writing of literature, essay or composition writing, and schools should be encouraged to establish different language clubs that would exchange their work in writing. Prizes like traditional hats, artefacts like beads, bracelets, necklaces, earrings etc. should be offered as incentives for the work done.

3.13 **Young people use more loan words in their speech than they use authentic indigenous words, example: kwata – kgena; what is your feeling towards this?**

Almost all respondents are totally against this idea of young learners having to mix English, Afrikaans or any other language with the indigenous languages when they talk. Learners have to be encouraged to speak a pure language. If they speak indigenous languages then they should not be mixed with English. Sutcliffe & Wong (1986 : 123) claim that the language of Black people,

particularly the young people, has changed and is changing more rapidly than that of the indigenous White people because of a number of factors like migration, acculturation, racism etc. With the South African Black, acculturation is the real cause. This practice of mixed language destroys the indigenous languages because they have much influence especially from the television shows. The youth is therefore attracted to this kind of language and later they use it more than they use their indigenous languages.

3.14    **How often do you read materials written in the indigenous languages?**

The White students have revealed that they could read materials in the indigenous languages if they knew them. But as it is now they cannot read the language and therefore there is no point for them to attempt reading any material, which they will not follow in the ultimate end. They cannot make head or tail of what they might attempt to read.

The Black students responded that they sometimes attempt reading material written in the indigenous languages. This exercise is, however, tedious for them because they

are not conversant with reading such materials. They
therefore lose interest quickly and they seldom enjoy
what they read because lack of regular practice.

3.15 **Do you think that the indigenous languages could be
effectively used in reporting the daily news in
newspapers**

This idea created great enthusiasm. Respondents claim
that indigenous newspapers could be most welcome and
elderly people could mostly appreciate them. Most of
the elderly people are semi-literate. They prefer to
use their native languages. Weinreich (1968:107)
confirms that adult members of a certain language group
will use a new language only when they negotiate
something - partial shift - but otherwise they keep to
their native language. Hence when they have to read
anything they prefer their native literature. They can
read Sesotho, isiZulu, and Setswana and comprehend, but
not English and they only find themselves reading the
Bible because of lack of material to read and lack of
encouragement to read regularly. So if such newspapers
could be available, then they would be in a position to
read current news. The elderly people could be well
informed and they could develop the love for reading.

It could also develop their sense of anticipation with regard to the time of acquiring their newspaper as elderly people are c onsistent with whatever they do.

3.16    **What kind of magazines would you like to see published in Sesotho?**

The type of magazines that most respondents wish to have would be the one that would talk about health now that there are different diseases that afflict the youth – including the most feared HIV/AIDS. Magazines should handle sexuality and the respondents also wish to read about economic affairs. This would be ideal because the youth need to be informed about commercial issues, which is one aspect where the indigenous people still lack much information and knowledge. Magazines should talk more about school affairs so that the youth could develop more love for school.

3.17    **What is your feeling about the publication of  magazines in the indigenous languages for young learners in lower classes?**

Respondents feel that this would be most informative to the young readers because they would be introduced to

reading from an early age. Few respondents could still recall the old magazine or periodical, *Wamba*. They feel that *Wamba* was quite informative to the learners. It had serial comic strips that related stories to the learners and those stories were quite enthralling to learners. Such periodicals could be republished. *Kahano* and *Puisano* were sort of school newspapers and they too were highly informative to learners. They developed the learners' love of reading newspapers and 77were also quite ideal for the learners to read because they gave them initial training to getting used to reading newspapers.

3.18    **Do you ever talk any of the indigenous languages on your own accord, and if so what progress have you made?**

When asked of the progress they have made in learning the indigenous languages, the White students declare that they have learned basic communication like:

Dumela, ntate/mme. (*Good morning, father/mother.*)

Ke a leboha. (*Thank you.*)

Tsamaya hantle, ntate. (*Go well, father.*)

This is all the basic they know and they wish they could construct lengthy sentences. The Black students who

attend at these schools have disclosed that they

sometimes converse with their White peers but they find

it difficult to follow the conversation.  They sometimes

ask them about the television programmes that they find

exciting.  They have also disclosed that as Whites they

do not talk Sesotho among themselves.

3.19    **Do code mixing and code switching bring improvement to
the use of the indigenous languages?**

Both code mixing and switching do not bring any

improvement on the indigenous languages according to the

respondents.  Kaschula & Anthonissen (1995:750) reveal

that code switching and code mixing are forms that are

used among teenagers especially when they communicate

with their peers.  It is only fitting as a communicative

language and could best be used by people who have

mastered their indigenous languages and who could know

when, why and how to use code mixing or code switching.

Most respondents feel that young people should, however,

be totally discouraged from using any switching or

mixing of codes.

**3.20**    **Is it possible to organize a competition, like the English Olympiad, for the indigenous languages among the Kroonstad secondary schools?**

This is possible and can be done to uphold the standard of the indigenous languages among the speakers of the language. Most respondents feel that the indigenous languages are so rich that they could be exploited deeper through competitions like these, which would require detailed information from participants. This would make them feel very proud after writing examinations because they would have gained more knowledge, which will be exposed by the competition.

**3.21**    **What is the future of the indigenous languages in Kroonstad?**

Most speakers of the indigenous languages have come to realize that their languages are equally important and have been accorded equal status with all other languages by the South African Constitution (Act 106 of 1996). This has since sparked keen interest among the people to use their indigenous languages with confidence. Most respondents, however, feel that the use of English in Black people's gatherings should be totally discouraged

because it affords more advantage to the English language over the indigenous language.

Respondents feel that the indigenous languages, like other languages, could be developed further by the educationists to an extent that some content subjects could be taught purely through the indigenous languages (Mampane 1993:113). This could afford more confidence to speakers to handle different subjects in their gatherings. Respondents have a strong conviction that this could succeed and if there is inadequate terminology, then loaning could be resorted to.

The feeling of the White students on the question of the future of the indigenous languages is that they could have a bright future if they could also be in a position to speak the language as fluent as most of the Blacks. This would make the language popular because people would talk the language among Blacks and Whites and the knowledge of the language will grow. If notices or any information is to be disseminated through the indigenous languages, then everybody would read and interpret the message equally and not only a certain section of the community.

They indicate that they have been inspired by the White

lady who is employed as a presenter for the South

African Broadcasting Corporation Television (SABC)

because of her knowledge of isiZulu.  She has therefore

become a very popular presenter.  Lance Klusener, a

cricketer, is also popular because whenever he has to be

interviewed; he uses isiZulu.  If all within the

community could uphold this, then the indigenous

languages would have a bright future.


We now move over to chapter 4 to look at the interpretation of

data.

# CHAPTER 4

## INTERPRETATION OF COLLECTED DATA

This chapter focuses on the interpretation deduced from the views of the respondents in the research as well as the analysis of the responses.

This interpretation gives a general overview of all the responses and how the researcher sees them as affecting the state of the indigenous languages in general. Suggestions as to what could be done to improve the state of indigenous languages will be voiced out. The questions will, therefore, not be handled individually as it was done in the previous chapter.

## 4.1 Implications of the main language that is spoken

When inquiring about the number of the indigenous languages done at the different institutions, it is discovered that in most of the Black schools in Kroonstad, the most popular indigenous language that is being offered is Sesotho with only one school offering isiZulu. This could imply that the Black inhabitants of Kroonstad speak mainly only one

indigenous language, Sesotho, with little or no influence
from other indigenous languages.  The isiZulu that is being
offered at the only institution has no impact on the main
indigenous language.

This position is influenced by the fact that Sesotho is the
most dominant language and has even absorbed some of the
isiZulu learners. This situation correlates well with
Pattanayak's observation (1990:106) that in instances where
English is the dominant language spoken, it normally
dominates and absorbs the other minor languages.  The isiZulu
learners do not use their isiZulu language for communication
purposes but they use Sesotho.  99% indications of the
learners who learn Sesotho as a subject, reveal that Sesotho
is the dominant language in this area.

The respondents further indicate that even the isiZulu
learners themselves are not of Zulu origin only but a mixture
of for instance Zulus and Xhosas.  The implication here is
that one can easily deduce that home background is very poor
when it comes to parental support towards learners having to
show confidence with regard to their isiZulu language.

There is no way in which schools that teach the other
indigenous languages could be erected because of the low

numbers of the speakers of those languages. The fact that
learners of a different indigenous language are found in one
institution means an increase in the domination of one
language by the other. If it could be possible and the
numbers could allow, the different indigenous languages are
to have their different institutions so that they could
engage in self-development. In this way the different
indigenous languages would develop concurrently and learners
of the isiZulu language would not be shy to practice their
culture like it came up in the responses that they are shy to
reveal their cultural identity. Educators would concentrate
on the isiZulu learners and assist them as much as they
could.

## 4.2 Motivation through incentives

According to the respondents incentives are needed so as to
boost the state at which the indigenous languages are. This
incentive should strive to inculcate the love of the language
among the young learners mostly because they are the ones who
learn the language. Incentives could be souvenirs, awards,
cultural artefacts etc. They should be so attractive so as
to win the interest of the language learners. In this way a
spirit of competition may be aroused and all those who take
the language may develop interest to know the language.

In one of the responses, a point was raised on the question
of the possibility of the language being subjected to an
Olympiad competition.  This also could serve as an invaluable
incentive.  Some respondents mentioned that this could make
learners improve their standard of the language.  This kind
of competition is of a high standard and it requires much
knowledge from participants.  If learners could participate
in this kind of competition then their mental awareness with
regard to different aspects of the language has to be very
alert.  Here a learner is subjected to vast reading and
accumulation of much knowledge of the syllabus of the
competition.  Learners who have been subjected to this kind
of venture should have a feeling of pride in them because
they would have accumulated valuable knowledge.  They could
argue confidently and logically with anybody to prove that
they are worth something.

Some respondents mentioned that they normally take learners
on a trip to "Qwa-qwa Basotho Cultural Village."  This is
done to expose them to the cultural life of the Basotho.
This act is ideal because life at this centre depicts the
real cultural life of the Basotho.  Attendants are being
demonstrated how the Basotho live and what their daily
activities are.  Examples could be what type of cultural

beverages the Basotho have like *Basotho beer*, (sorghum beer) *Mahleu a Sesotho* or *Tsoeu-Koto* (what is now known as *Madu*). Most Basotho artefacts are displayed eg. *Moseme* - which is a mat; Basotho hats like *mokorotlo*, *mosetla*, *molia-nyeoe*, and many different types of Basotho cultural clothes like *Seshoeshoe, Sekhatla, Thebetha;* different Basotho blankets namely *Pitso, Letlama, Lilala, Serope sa Motsoetse* and many others. Life at this village is quite informative to those who need to know and follow the Basotho culture. Now if learners are taken on such trips, they gain vast knowledge that might fill a gap of what they miss at urban life.

Most respondents wish for the attainment of a positive enhancement of the language - that most aspects of the language teaching should be re-instated. These include subjecting learners to recitations, writing of summaries of books that have been read and some memory work from prose writing. This could be quite ideal to develop the mental retention of learners and the love for reading Sesotho literature. This however needs to be approved by the language planners. The curriculum designers need to be approached and be given some clarity on this issue and that they should see the real need of this request. Individual educators themselves could appreciate this basic need and

adopt it so that they could implement it. But if this is
enforced upon them from the top, then only a few might do it.

The curriculum should be designed in such a way that all
institutions should be encouraged to implement a common
aspect of work for all institutions of learning. In this
way, the learners could develop their mental retention. The
respondents have indicated the difficulty of teaching
learners who cannot retain what they are being taught. This
is really caused by the fact that their minds are not attuned
to retaining whatever they learn. Their minds are not
retentive and they waste precious time trying to learn a new
aspect of the work, and when they are tested on it, then it
is forgotten.

## 4.3 The suitability of educators

On the question of teachers improving their standard of
teaching, it has been discovered that most teachers have
regrettably declared that they were not happy to offer
Sesotho. They have expressed that they were not trained to
teach Sesotho from college. Now this is the case in most
institutions where educators are allocated subjects they are
not qualified to teach. This practice is quite prevalent in

the case of indigenous languages. Principals have a feeling that once a teacher speaks an indigenous language and has studied it as one of his subjects, then he can automatically teach that subject. Bamgbose (1991:93) condemns this practice by saying that educators should not be made to teach their own language just to make up the minimum teaching periods required. If this practice is allowed to continue then there is no way in which such educators could teach the subject effectively. They stand little chance of motivating and inspiring their learners to excel in the subject, because they themselves lack thorough training in the subject.

Learners who are taught by such teachers lack inspiration from their educators. This is what eventually discourages learners to take the indigenous languages seriously and feel that they would not take such subjects beyond secondary education. The foundation that is laid by such educators for their learners is so weak that there is no way in which learners could talk of their educators impressively, because there is nothing that they gain from them, which is of value. In this way the indigenous languages shall not be held in great esteem in anyway. Indigenous people will keep on despising their own languages because they are not given the attention that they deserve.

Educators should also show some commitment. On the question of learners having to take part in the organization of the cultural activities, educators have to take an active role in leading the learners. The fact that learners do not show any initiative and interest in the activities expected of them, needs educators to step in and even go to the extent of involving the learners' parents and drawing their attention towards the sluggish attitude of their children to take part in the school's cultural activities. But if educators will fold arms and complain that there is nothing that they could do to achieve their aim with learners, then nothing will ever be achieved at institutions where we expect to see the quality of the indigenous languages being improved.

Black parents, up to this present stage still have laid their trust on educators to mould their children for them. This is illustrated by the high illiteracy rate among the Blacks since the advent of the White supremacy government that had not bothered to educate the Blacks but turned literacy among the indigenous people as a possession of a handful of the African people (Alexander 1989:18). There is no way, therefore, in which most parents can formally help their children in their indigenous languages. Parents look forward to educators towards giving almost all their linguistic expertise to their children. True enough, the parents can

only pass over informal communication skills to their
children, but scientific linguistic skill is to be acquired
at school.  If, therefore, educators cannot on the other hand
educate learners in this way, this permeates disillusionment
from learners through to their parents.  They would feel that
the indigenous languages seem not to have any value to their
children. Hence parents eventually take their children to
White institutions where they will be taught languages of the
White origin.

People who have proper basic training in the indigenous
languages so that they could pass over the information and
the knowledge to their learners should therefore teach the
indigenous languages.  They need to be people who could
master the language and have the adequate technical skill to
motivate the learners to develop the love for the indigenous
languages.  White learners are taught in such a way that they
feel proud of their languages.  That is why the Afrikaners
are complaining to safeguard the Afrikaans language, which
they feel is not being accorded the respect it used to have
by the South African Broadcasting Corporation (SABC), as it
used to be the case during the past National Party regime.

If the Blacks could have the same pride and patriotism with
their indigenous languages then the learners could appreciate

the need to know their languages. They would realize the
beauty that their languages have, which the educators are
unable to present to their learners due to lack of
educational know-how. Learners learn by imitation and if
there is anything good they obtain out of their educators,
they do not hesitate to imitate and try to live up to the
standard of their teachers. If this could be accomplished,
then the indigenous languages could have the status that is
expected of them. The educators therefore have a big task of
setting the standard for their learners. It is through them
that the learners could develop the love for their indigenous
languages.

Educators should attend regular in-service training (INSET)
so that they could obtain up to date information from the
subject advisors on the subject. With less improvement on
the subject there is no hope that the community could gain
much from them to pass on to the learners.

## 4.4    Teaching through the indigenous languages

From the responses that are furnished with regard to the
question of teaching through the indigenous languages most of
the respondents show great acceptance that learners could

easily be taught through the medium of the indigenous
languages and understand the subject matter (Bamgbose 1991:
64). Wherever possible there could be loaning of words or
using the terminology as it is from the Languages of Wider
Communication (L.W.C.). But if one looks closely at this
practise, one finds that there would be problems of attitude
towards borrowing of terminology. Once a subject is taught
in its mother tongue, it requires the language planners and
curriculum designers to be certain of the terminology to be
used with that subject. Indigenous languages, therefore, have
to develop a new and relevant terminology, which will be used
together with the subject (Bamgbose 1991: 93). This can
eventually lead to the compilation of a terminology book
where all new words would be kept. Not only should the
terminology book be compiled but also a dictionary that would
have to explain the meanings of the new words that would have
been coined. This might take a considerable time to
accomplish.

The fact that code switching and code mixing could be used
effectively in this regard, might also not be well received
by some other indigenous people. This might take us back to
the notion of Blacks despising their languages again because
of lack of credibility, that the indigenous languages do lack

some autonomy and have to depend to a large extent on the L.W.C.

If relevant terminology for the different subjects should be compiled, it would somehow be of great benefit and advantage to the indigenous people of this country. The feeling of most educators that the indigenous languages should be used to teach the content subjects could be a success. The other problem that could face the curriculum planners could be how to implement this phasing in of the indigenous languages into schools. What could be best needed could be to phase in this plan gradually and with careful consideration as to where or which levels to start with these phase.

## 4.5 Why students regard English as important

The response from most learners is that they regard English as more important as compared to the indigenous languages. Sutcliffe and Wong (1986:124) also align themselves with this kind of argument that Black children have to concentrate on learning to write and speak Standard English in order to maximize their chances of success in the examinations. Apart from this, the learners have raised concern that they do not want to put themselves at a disadvantage, when they have to

face interviews for employment because this is conducted through the medium of English. If they do not excel in English, then they stand to lose against the native speakers of English or those who are eloquent in the language (Tollefson 1991:43).

This sometimes becomes very absurd when it comes to interviews being conducted through the medium of English only. It has been indicated earlier in this study that the language policy declares that the indigenous languages be included as official languages, (Act 108 of the South African Constitution of 1996) but they still play second fiddle to English. If this has to prevail then the question arises as to why indigenous languages have been declared official languages if they would not be considered for employment criteria. What is even worse is that even interviews for employment for the indigenous language posts are being conducted through the medium of English. This being the case then the learners are right to claim that by not availing and positioning themselves at vantage points with regard to English, then they stand to be disadvantaged as Tollefson (1991:43) states.

This does not only put English at an urge above the indigenous languages as stated earlier but it renders the

indigenous languages partially useless for the learners and the educators because then the indigenous language are being taught for vanity. The state of indigenous languages will therefore be adversely affected by this kind of practice. The indigenous languages have to be accorded the constitutional rights that they deserve and that they have to be used for official purposes (Act 108 of 1996 Constitution of the Republic of South Africa).

## 4.6 The disadvantages of the White students with regard to the indigenous languages

From the side of the White students, one has this to say that the White students feel disadvantaged by not knowing the indigenous languages. They want to know the indigenous languages merely for communication purposes. It is absurd that they do not want to learn the syntactical constructions of a language, which is foreign to them. This could be interpreted as being opportunistic. They merely wish to harvest the advantages they could get by knowing the indigenous languages. If they were to know, to master a language is to know its basic rules of syntax.

Students from the class that does Sesotho only in class and nowhere else around the premises, have very limited

opportunities to learn Sesotho informally. This leaves them with virtually no chance of learning the other indigenous languages if they miss the advantage of making use of the available students who are with them presently. The duration of a subject per period is ± 35 minutes per day with a maximum of ± 70 minutes for one double period per week. This is too short a period to afford students to learn a foreign language. In this way the White community is not yet fully committed to availing their children the opportunities to learn the indigenous languages.

It is only when the White schools could include the indigenous languages in the school curriculum and be taught as subjects that the White students would have a clear opportunity to learn the indigenous languages. It is true that the students wish to know the indigenous languages but they are still trapped within the previous policies of apartheid that rendered the indigenous languages unimportant for the Whites. School children have to be left to interact freely with the Black children if their teachers and community are determined that they should learn the indigenous languages. They have to interact with the Blacks and know their culture so as to learn their language because as Kaschula & Anthonissen (1995:17) observe, social interaction with people of a different culture may affect

their languages. Learning the language in class is not enough. There is a lot that the children could learn informally from amongst one another and in this way they could learn the language both formally and informally.

Lenman (1990:11) encourages schools to prepare pupils for life in a multicultural society by allowing them to discover for themselves problems that would enable them the possibility to live in such a society. In this way pupils are encouraged to foster multicultural behaviour that would also encourage multilingualism. This could be easily envisaged at multicultural schools where pupils of different cultures could be afforded the opportunity of learning one another's languages.

## 4.7  Summary

To sum up this chapter, an observation is made that the indigenous languages could be utilized in the teaching of the content subjects at the institutions. This will, however, require that a tremendous input be made on the improvement and standardization of the indigenous languages so that they can be on par with the White official languages if education through the indigenous languages is to be effective. The main question is the establishment of a suitable terminology

to be used in the teaching of these content subjects. The question of compiling a modern dictionary for indigenous languages is another task that needs to be embarked upon.

Task teams and committees have to be established to check the possibilities needed and to implement the compilation of a viable dictionary to be used by all the relevant people who are interested in seeing the indigenous languages being given the opportunity of being the medium of instruction.

This brings us to the end of this chapter. In the next chapter, we will discuss the findings of the research, make recommendations and suggest possible future research.

# CHAPTER 5

## CONCLUSION

This chapter will focus on the findings of the research project. These will be drawn from the questions of the research, as well as the analyses of the responses from the interviews. The responses will be checked against the historical perspective given in the research, as well as the language policy as set out for the country.

Problems that have been observed with regard to the research will also be stated in this chapter. The recommendations and the possible future research field material suggested for research will be tabled in this chapter.

## 5.1 Findings of the research

The aim of this research is to investigate the state of the indigenous languages in Kroonstad secondary schools. This research may not have uncovered much of what has to be researched and therefore, this research project may not be a complete work. Much will be discussed later in this chapter with regard to the possible future research directions to be undertaken.

From this research, one discovers that most of the
respondents feel that the indigenous languages are very
important to their speakers and need to be developed to be
more viable so that they could be used in different facets of
life.  These should include fields like science and
technology, economics - where most Blacks still lack
information - fields of humanities and ordinary fields of
communication.  Young learners should be the ones who should
receive much attention when it comes to developing the
indigenous languages.

They should be encouraged to speak standard language.  Code
switching and mixing, on the other hand, are unavoidable due
to the rate of multiracialism and racial interaction.  As
Khumalo (1995:120) states it occurs in simple communication
without speaker realizing it.

Other concerns with regard to the indigenous languages are
that they are to be taught by educators who are qualified and
have done their methodology.  Pupils who learn the indigenous
languages have to be trained to be confident to use the
languages whenever they feel fit to do so.  The question of
pupils who do isiZulu as subject and are not bold enough to
come up to be known that they do isiZulu are a result of lack

of confidence which might stem from the teacher who does not

put much effort in the teaching of the indigenous languages.

It must not be a question of a teacher who can speak isiZulu

who would be appointed to teach the subject, but a teacher

trained to teach the language and who has all the skills of

teaching and can do further research in the language, so as

to improve the quality of the subject together with that of

his/her teaching.  Bamgbose (1991:79) also confirms this by

declaring that most of the teachers are untrained or have

received minimal training to teach their subjects.

> "...Methodology for the first language
>
> teaching is often neglected, the assumption
>
> being that if one can speak the language,
>
> one  should be able to teach it."
>
> (Bamgbose 1991:79).

Another finding is that there isn't much background support

from the home where these pupils come from.  The isiZulu

class that lacked confidence actually comprised of pupils who

actually speak isiXhosa from home.  These pupils were made to

do isiZulu because their parents wished them to learn an

Nguni language.  If there was a Xhosa school, then they would

do isiXhosa. There isn't much support then for these that pupils can get from home.

Another point to note is that most of the learners, especially those from White schools feel that English is more important than the indigenous languages. This is caused by the fact that most employments still recruit people basing their criteria around English articulacy. This is where learners from White schools differ from those at Black schools together with their educators who feel that the indigenous languages are important.

Most educators and learners have voiced their opinion that the indigenous languages could be used effectively as media of instruction. These respondents have confessed that there is tremendous use of both English and the indigenous languages when content subjects are taught. Whenever learners do not understand the content subject, it is customary with the teachers to resort to the child's native language to explain. The majority of students mostly welcome this because it facilitates their understanding of the subject matter. This practice implies, therefore, that if the indigenous languages could be developed they could be used as medium of instruction.

The indigenous languages, as stated earlier, have been declared official languages by the constitution and have to be accorded the equal status with the other languages spoken in the republic of South Africa. This means that something has to be done to use the language to disseminate whatever information has to be imparted to the people. If the indigenous languages have to be restricted to certain uses and not others, then this would mean that their status as official languages is inferior. This would mean that they exist as official languages only on paper. If this is true, then there is no point of declaring the indigenous languages as official languages if they cannot be used for a variety of purposes.

The White community finds itself to be at a disadvantage by not knowing the indigenous languages. According to the research they truly wish to know the indigenous languages and they admit that they had disadvantaged themselves for long by not knowing these languages. They have admitted that they admire those Whites that are fluent in the indigenous languages. At the same time they do not make much effort to learn the languages. They are still trapped in their pride and superiority complex that they will be doing the Blacks a favour by speaking their languages.

## 5.2  Problems observed

Most Blacks have a strong feeling that the indigenous

languages should be developed and be used.  They are against

any kind of interference caused by code mixing and code

switching which students seem to engage in nowadays.  Most

parents make appeal to the teachers to improve their

teaching skills and dedication to their work, so as to lure

students back to the Black schools where they know that the

indigenous languages would be taught to their children.

Another problem was raised by the pupils themselves that

they are influenced by the care-free type of life from the

American television programmes and then they find themselves

imitating the American way of life and speech.  But they

admit that this has an impact on their languages and that

they find themselves neglecting their indigenous languages.

Students who attend White schools seem to be discriminating

against their own languages and culture.  They have voiced

great disregard for their culture and claim that life has

changed and they need not keep to the old traditional way of

living.  Kaschula & Anthonissen (1995:17) have pointed out

that once communities become increasingly multiracial then

there will be traces of new forms of language and culture.

What is ironic is that they have adopted the White style of living.

## 5.3    Recommendations

The indigenous languages still enjoy great respect and recognition among their speakers.  Other racial groups also feel that the indigenous languages now have a bright future in the democratic South Africa.  It is therefore of great importance that the indigenous languages should be developed further so that they could be more functional and viable to the inhabitants of the country.

## 5.4  Marketing the indigenous languages

On the question of organizing festivals or lectures through the medium of indigenous languages, the respondents gave a negative response.  The reason being that most learners seem not to be keen to take up assignments on researching the subject matter through the indigenous languages.  From the isiZulu School an educator even mentioned that the learners are shy to expose their knowledge of isiZulu.  This goes back to the pace that has to be set by the educators.  At individual schools educators must take the initiative to pave the way to show learners what has to be done in their

studies.   Educators must visit the libraries and get
information on certain information with regard to the
indigenous languages.   This should be compiled and brought
to school.   Learners can now be addressed on these issues
which their educators feel would be of vital importance to
them.

It is true that the medium of instruction in most Black
schools is English but the educators who offer indigenous
languages have to market their subjects too.   They have to
go an extra mile to do the work first so that learners could
follow the example.   They have to show the learners that
indigenous languages are also as important at school as all
other subjects.   It is only through their constant work and
pressure on learners that they could achieve their goal in
this venture.

There has to be days during the week where learners could be
given talks to present at the assembly on a well-prepared
informative topic in either Sesotho or isiZulu - for schools
that offer both these indigenous languages.   Because the two
languages are spoken in the same community the learners will
be keen to inquire from one another, more about the topic or
subject that shall have been discussed.

Educators can organize debates and have a topic discussed in these indigenous languages. At the beginning it might appear absurd because it is not common practice to hold debates in the indigenous languages. But after the first encounter, there would be encouragement to those who would have taken part in this venture. Educators have a great task of ensuring that the indigenous languages are respected. Sutcliffe & Wong (1986:127) suggest that educators have to sit together in groups to investigate language usage in different classes. It is they who have received the training to be the custodian of the education of their societies. At such gatherings they have to invite people who are masters in the language and these should come and motivate the learners and to give them guidance with regard to what is expected of them in life and what the position and the future of the indigenous languages will be.

It is therefore recommended that the language planners, lexicographers, sociolinguists, language experts and all other interest groups should take the advantage of this situation and give much attention to the development of the indigenous languages. It should be left within their power to ensure that in future the indigenous languages could possibly be used as media of instruction in various content

subjects that are offered at the Black schools for a start, not neglecting the White schools.

## 5.5 Reporting news through papers, periodicals and magazines

According to the responses one realizes that there is a great need for publication of newspapers, periodicals and magazines through the indigenous languages. The greater response was that those that are available like *Bona* magazine, newspapers like *Moeletsi oa Basotho* and *iLanga*, former periodicals like *Tswelopele*, *Kahano*, and the now defunct *Wamba*, *Motswalle wa Bana*, had been effective in transmitting information to the different ages of the community. The respondents have re-called the re-publication of these extinct periodicals.

The most dramatic observation made with regard to the availability of this reading material is that with the White community, there is an abundance of such materials for the community to read. With the Black community there is such scarcity of material, hence the high illiteracy rate among the Blacks. It is true that those Blacks that read *Moeletsi oa Basotho* still get first hand information of the news even though the paper is not a daily reporter. The paper reports news from Lesotho but it is read as far as Kroonstad. This

reveals that there is a great need of Black publication of these indigenous news reporters locally. If similar newspapers could be available to the Black community, then they would be of great significance to the community. Most Blacks that are semi-literate could gain access to reading news in their own language. As Weinreich (1968:107) states adult members of a certain language group prefer their language unless they have to negotiate something.

These adult members of the Black community are the ones who form the larger percentage of the semi-literate. The young and the middle aged semi-literate also read papers these days. They are mostly interested in sports to find out how their teams progress through the Premier League, Castle League, and so on. If they could be provided with the indigenous language newspapers, they would mostly be interested in reading about sports but they would also read other news contained in the papers that would be of value to them.

Much concern was raised with regard to magazines. If more Black magazines in the indigenous languages could be available, a greater percentage of the youth and the learner readers could gain access to these publications. Young children like cuttings from magazines especially of people

they adore - beauty queens, players, singers - all these are
pasted on their bedroom walls and cupboards. Young girls
make cuttings and collections of recipes, fashion designs
etc. Now all these could be available to them in their
indigenous languages and they would be appreciated even
more.

Parents could also benefit a lot out of such indigenous
publications. Those who like cooking could interpret
recipes in their own language and more recipes could be sent
by different parents for publication. The male section of
the community could also be introduced to the Do-it-yourself
- (DIY) projects and they could do a lot for themselves.
The indigenous languages can do a lot for the Black
community in this regard.

Generally, the indigenous publications can reach out to many
readers of all levels. They could gain support and if they
strive to be on par with the conventional English papers,
they could be put on a favourable competition. In the same
way that the available newspapers, *Moeletsi oa Basotho* and
*iLanga* are distributed far away from the publication base,
so can we have local newspapers being distributed locally
and being successfully supported.

## 5.6 Possible future research directions

From this study one discovers that the indigenous languages had not been accorded the necessary status they were supposed to enjoy. Much investigation still needs to be made to find out possible concepts to be used when teaching content subjects through the indigenous languages. Much needs to be done to brighten the future of the indigenous languages in the democratic South Africa.

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# APPENDIX

Collected Data for interview questions in chapter 3

This section will focus on the responses that were gathered from the different respondents that were interviewed from different schools around Kroonstad.

Both educators and learners were participants in the interviews that were conducted. The collected data will be listed as it has been found from the respondents. Most responses were found to be the same and therefore such responses were consolidated into one response.

3.1.1(a)    Are there any of the indigenous languages offered in your school? If any which are those?

3.1.1(b)    Do you think that the indigenous languages should be included in your curriculum?

3.1.2    How many learners do each of these languages?

3.1.3    Which is the most dominant language and why?

3.1.4   Do you as learners feel that the indigenous languages could be used as medium of instruction at secondary schools and tertiary institutions?

3.1.5   Do learners feel that they could proceed with the learning of indigenous languages as subjects at tertiary level?

3.1.6   Are the educators who teach the indigenous languages fully qualified to teach them?

3.1.7   As educators what attempts do you do to improve the standard of 'your teaching' of the indigenous language?

3.1.8   What incentives do you as an educator give to learners to ensure that they develop the love for their indigenous languages?

3.1.9   As Black learners do you regard the indigenous languages as equally important as other foreign languages?

3.1.10  Language upholds culture; what is done to ensure that culture is upheld through the indigenous languages?

3.1.11   Which African cultural activities do you ever attend and do you gain anything out of them?

3.1.12   Do you ever organize festivals or lectures - through the indigenous languages?

3.1.13   Young people use more loan words in their speech than they use authentic indigenous words, example  kwata - kgena. What is your feeling towards this?

3.1.14   How often do you read materials written in the indigenous languages?

3.1.15   Do you think that the indigenous languages could be effectively used in reporting the daily news as newspapers?

3.1.16   What kind of magazines would you like to see published in Sesotho?

3.1.17   What is your feeling about the publication of  magazines in the indigenous languages for young learners at lower classes?

3.1.18   Do you ever talk any of the indigenous languages on your
         own accord, and if so what progress have you made?


3.1.19   Do code mixing and code switching bring improvement to
         the use of the indigenous languages?


3.1.20   Is it possible to organize a competition, like the
         English Olympiad, for the indigenous languages among
         Kroonstad secondary schools?


3.1.21   What is the future of the indigenous languages in
         Kroonstad?