

**ASSESSING THE USE OF NORTHERN SOTHO AS AN OFFICIAL LANGUAGE: A
COMPARATIVE STUDY OF CAPRICORN AND MOPANI DISTRICT MUNICIPALITIES,
LIMPOPO PROVINCE**

by

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DECLARATION

I declare that the thesis: *Assessing the use of Northern Sotho as an official language: a comparative study of the Capricorn and Mopani District Municipalities, in the Limpopo Province*, hereby submitted to the University of Limpopo, for the degree of Doctor of Philosophy in Translation and Linguistics Studies, has not previously been submitted by me for a degree at this or any university; that it is my work and that all material contained herein has been duly acknowledged.

K.L. MPHELA

Date

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ABSTRACT

This thesis assesses the use of Northern Sotho as an official language in the Capricorn and Mopani District Municipalities of Limpopo Province. The Constitution of the Republic of South Africa stipulates clearly that all eleven official languages are equal.

The study argues that Northern Sotho, as one of the 11 official languages of the Republic of South Africa, deserves to be treated with respect. It (the study) has shown that Northern Sotho is currently not enjoying the proper status that is afforded to it by the Constitution of the Republic of South Africa (1996). The business world does not make use of Northern Sotho as it is regarded as an inferior language which is associated uneducated people. Furthermore, the study has discovered that many of the public and private sector companies communicate with their employees and members of the public in English, while most of these employees and members lack the necessary linguistic proficiency. Information that is directed to employees and members of the public only serves the purpose if it is distributed to them in the language that they best understand.

The main factor with regard to the use of Northern Sotho in all spheres of life is that many Northern Sotho speakers feel ashamed of speaking the language, particularly in public. This is not surprising because many, mainly educated African people, despise their indigenous languages because they consider them backward, inferior and under-developed. English is still used as a dominant language.

The researcher drew on theories of scholars such as Piaget, Laswell, Weaver and Schramm to ground this study. Ethnolinguistic vitality theory is also considered as the study of minority languages and more specifically, Northern Sotho, involves language vitality issues.

The researcher has used qualitative research methodology designed through document analysis, observations and individual interviews. Research findings confirm that the Constitution of the Republic of South Africa (1996) indicates that all the 11 official languages should be used in all spheres of life with equal regard and consideration. This implies, among others, the entrenchment of the right of learners and students to be taught in the language that they best understand. The 12 participants from Capricorn and the 12 from Mopani District

Municipalities stated that the use of English should not be tampered with. All the other remaining respondents concurred that Northern Sotho should be granted its rightful status in all official communication. Northern Sotho was found to have linguistic vitality in that majority of Capricorn and Mopani District Municipalities' residents are Northern Sotho speakers who deserve to be afforded their constitutional right to be served in the medium of Northern Sotho as their indigenous language of choice.

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CHAPTER 1: INTRODUCTION AND BACKGROUND

1.1 INTRODUCTION

This study seeks to outline the extent to which Northern Sotho (which is constitutionally termed Sepedi) is used as an official language in the Capricorn and Mopani District Municipalities in the Limpopo Province. For the purposes of this study, the municipalities encompass municipal offices and other shops and businesses found in the Capricorn and Mopani Districts. This is done in the context of available legislative framework, language and communication theories and literature review in the field of communication. The study attempts to investigate whether or not Northern Sotho enjoys equal status and treatment as compared to the other official languages in the two above-mentioned district municipalities.

1.2 BACKGROUND TO THE STUDY

When South Africa became a democracy in 1994, the new government declared that the country should have 11 official languages. During the apartheid period, however, only Afrikaans and English were recognised as official languages (Webb, 2007:16). All the other languages, although used in education, were not recognised as such. Northern Sotho is one of the 11 official languages spoken in Limpopo Province, South Africa. The other official languages are Sesotho, Setswana, siSwati, Tshivenda, Xitsonga, Afrikaans, English, isiNdebele, isiXhosa and isiZulu. Of these 11 official languages, nine (Northern Sotho included) are indigenous while two (English and Afrikaans) are foreign (Da Costa, Dyers & Mheta, 2014:338). Northern Sotho has, together with the other eight indigenous languages, received official status, since the advent of democracy in South Africa in 1994. Before then, English and Afrikaans were the only two recognised official languages in the province (Webb, 2007:32). The 2011 South African Census estimated the number of Northern Sotho speakers in South Africa to be 4 618 576. At about 0.9% of the population in the world, Northern Sotho speakers are a large indigenous language group. Most speakers of this language are located in the Limpopo province. There are also a number of other speakers of the language in the

other eight South African provinces, namely, Eastern Cape, Free State, Gauteng, KwaZulu-Natal, Mpumalanga, Northern Cape, North West and Western Cape (Dyers, Da costa & Mheta, 2014:340).

Indigenous African languages have assumed a new role in the new South Africa. They are now languages with an economic, political, administrative, legal status, which means that they can be used widely within their geographical locations and beyond. This acceptance gives users of these languages a sense of cultural identity and belonging in South Africa, as their country of birth (Dyers, Da costa & Mheta, 2014:341).

Globalisation has focused renewed interest in English as a language of technology. This poses a threat to the promotion of minority languages. The terrain of minority languages is considered as a field that is under-researched (Bouhmama & Bouhmama, 2015:466). This study is, therefore, seeks to investigate the extent to which Northern Sotho is treated as minority language in an attempt to contribute to this neglected field of research.

1.3 RESEARCH PROBLEM

Language is an important tool of communication and cultural expression in that it defines who a person is within a wider spectrum of people and identity. Ngubane (2003:2) argues that “a person’s language is in many ways a second skin, a natural possession of every normal human being, which we use to express our hopes and ideals.” In other words, the definitions of language and identity are inseparable. During the apartheid era, development of African languages was stunted. Cluver (2013:5) states that the government never intended to develop African languages into fully standardised languages, because they were regarded as inferior to both English and Afrikaans.

In 1953, the apartheid government introduced Bantu Education Policy whose objective was to alienate Africans by providing them with inferior education. This policy was an integral part of the Group Areas Act of 1950, which was based on separating people along colour lines. In 1976, the apartheid government declared that Afrikaans should be used as a medium of instruction in African schools. This policy was vehemently opposed by student political activists, culminating in the 1976 Soweto student uprising. This uprising brought fundamental changes in the education system of South Africa. One of the demands which the students put

forward was that English and not Afrikaans should be the medium of instruction in African schools. English became the language of national unity and liberation. It was used by the African National Congress and other South African liberation movements for political mobilisation of the oppressed and disenfranchised people (Cluver, 2013:4).

The South African Constitution (Act No.108 of 1996) articulates a Multilingual Language Policy. Section 6 of that constitution states that: “The official languages of the Republic of South Africa are Sepedi (Northern Sotho), Sesotho, Setswana, isiSwati, Tshivenda, Xitsonga, Afrikaans, English, isiNdebele, isiXhosa and isiZulu.” Section 6 furthermore states that the national government and provincial governments, by legislative and other measures, must regulate and monitor the use of official languages. Without detracting from the provisions of subsection (2), all official languages must enjoy parity of esteem and must be treated equitably.

The fact that these languages have been given equal official status implies that they should be treated equally in all spheres of communication. The South African government, which is a custodian of the constitution, must monitor the implementation of this legal imperative. This will again increase these languages’ chances of being developed, grown and promoted. Sandile (2009:1) notes that the new South African language policy has made a significant break with the rigid policy of Afrikaans-English bilingualism that existed during the apartheid years. Murwamphida (2008:1) adds that “it is the policy of the South African government that all languages receive equal status.” Ngugi wa Thiong’o (1986:11), who is one of the advocates of the use and development of African languages, points out that “the use of African languages is a necessary step towards cultural identity and independence from centuries of European exploitation.”

Although South Africa has 11 official languages which should enjoy equal use and status, the researcher claims that other official languages, mainly English, seems to be more important and official than others, in all the district municipalities of the Province. The other official languages, particularly indigenous African languages, and specifically Northern Sotho, are not as clearly recognised as English is in the facilitation of effective communication in the district municipalities.

Since this study focuses on the assessment of Northern Sotho as an official language in the two district municipalities, attention is focused on the extent to which it is used and the way it is treated in district municipalities.

1.4 DEFINITIONS OF KEY CONCEPTS

Translation: Brislin (1976) defines translation as “the transfer of thoughts and ideas from one language to the other.”

Language: Hall (2010) notes that “language is the institution whereby humans communicate and interact with each other by means of habitually used oral-auditory arbitrary symbols.”

Culture: It is an integrated pattern of human knowledge, belief, and behaviour that is both a result of the integration of the human capacity for learning and transmission of knowledge to succeeding generations (The Merriam-Webster Unabridged Dictionary, 2011:356).

Indigenous Language: Indigenous language is a language that is native to a region and spoken by indigenous people, often reduced to the status of a minority language (The Merriam-Webster Unabridged Dictionary, 2011:763).

Official language: An official language is the language used in government and courts of law, and for official business (Richards, Platt & Weber, 2012:187).

Multilingualism: It refers to the use of three or more languages by an individual, or by a group of speakers such as the inhabitants of a particular region or a nation (Richards *et al.*, 2011:185).

Bilingualism: Richards *et al.* (2010:29) stipulate that bilingualism is the use of at least two languages either by an individual, or a group of speakers, such as the inhabitants of a particular region or a nation.

Communication: Cleary (2009) outlines communication as the process of creating meaning between two or more people through the expression and interpretation of messages. In other words, communication has to be sensible.

Discourse: Henry and Tator (2009:64) stipulate discourse as the way in which language is used socially to convey broad historical meanings.

1.5 COMMUNICATION MODEL

Since language is a communication instrument, the researcher has adopted the Communication Model as one of its theoretical bases (Cleary, 2009). As a communicative act, language is part of human activity and in order for people to have meaningful communication (speaker, speech and the receiver who gives feedback), they must interact using the same language. They will, thus, understand each other and one another better as language and communication are dialogic (Bock, 2014:44). The use of Communication Model also renders this study interdisciplinary in that it involves both Communication and Linguistics as stand-alone disciplines. The use of Northern Sotho in all spheres will empower its speakers to participate in all areas of life. Moreover, by affording Northern Sotho its rightful status as an indigenous language, it will make the coming generations realise that their language (Northern Sotho) is regarded as standard and official. This study is also mainly communicative in that it involves participants who interact with each other using Northern Sotho, which is sometimes code-switched and translated as the linguistic mode to suit the needs of the relevant speakers. All these above-mentioned aspects (linguistic, code-switching and translation) accentuate meaning and facilitate communication among the interlocutors.

1.6 PURPOSE OF THE STUDY

1.6.1 Research Questions

The main research question is:

- To what extent does Northern Sotho, as an official language, enjoy official status in the Capricorn and Mopani Districts?

The sub-questions are:

- Why does English seem to still enjoy superior status to Northern Sotho in the Capricorn and Mopani Districts?
- What are people's attitudes towards using Northern Sotho in the municipalities as public areas in the Capricorn and Mopani Districts?

- How can Northern Sotho, as an indigenous language, be rightfully treated as an official language in South Africa?

1.6.2 Aim and Objectives of the Study

The aim of this study was to assess the use of Northern Sotho as an official language of communication in the Capricorn and Mopani District Municipalities in the Limpopo Province.

This study had the following objectives:

- To determine whether or not Northern Sotho, as one of the indigenous languages of South Africa, receives the necessary attention in official circles in Capricorn and Mopani District Municipalities;
- To investigate the attitude Northern Sotho speakers living in Capricorn and Mopani District Municipalities have towards Northern Sotho; and
- To explore ways in which Northern Sotho can be promoted so that it is used widely and effectively as an official language in the relevant district municipalities.

1.7 METHODOLOGY

The researcher has used the qualitative research methodology to gain perspectives from the lived experiences of the participants. Qualitative research is often used if the problem has not been investigated before (Bless, Higson Smith & Sithole, 2013:16). Qualitative research uses smaller samples and the intended sample included 20 participants interviewed personally due to the fact that they were from various groups and various locations within the Capricorn and Mopani districts. The instruments used were document analysis, observations and personal interviews.

1.8 RATIONALE OF THE STUDY

While extensive research has been conducted on Northern Sotho in general, little attention has been given to the role of this language as an official language in the district municipalities under study. For the most part, district municipalities deal with local governments and because of the nature of their functions, they interact with local people on a daily basis by solving their problems as well as giving and explaining government directives to them which are mostly related to social, political and economic development. By working with the local people directly, and given that most local people are not competent in English, it would make more sense if the local indigenous language (Northern Sotho) could be used as an official language of communication in all spheres. In China, the use of minority languages was discouraged. This had a devastating impact on education (Ping, 2014:89). It can, therefore, be gathered that discounting indigenous languages adversely affects communication. Indigenous African languages are still competing for recognition in Africa though many African governments have incorporated these languages and have promoted them to the status of official languages, making them languages of wider communication (Makoni, 2012:1).

1.9 CONCLUSION

Some minority languages, such as Northern Sotho, will flourish or perish unless speakers of these languages raise robust awareness about them. However, social, economic and political factors have, sometimes, hampered their promotion. This study explores the position of Northern Sotho and how the language is used in official contexts. A language can only be strong and become revitalised if it is widely used in official contexts.

CHAPTER 2: THEORETICAL FRAMEWORK AND LITERATURE REVIEW

2.1 INTRODUCTION

It is necessary for the researcher to investigate the already existing theories that surround the research subject before undertaking the research. Literature review, thus, forms the basis for preliminary and critical reading on the topic. The necessary information concerning the theoretical literature on the topic is provided in this chapter. Second language acquisition as theoretical basis is discussed. Literature review familiarises one with different theories related to the topic while the latest developments, gaps or weaknesses are also exposed. The need to improve existing perceptions about indigenous languages is, therefore, highlighted. This study takes into consideration viewpoints of other scholars and researchers in the field of language and language practice of the minority languages by sharing the views of second language acquisition theorists. Critical perspectives which cover relevant themes of the research are also shared.

2.2 LANGUAGE ACQUISITION THEORIES

2.2.1 Introduction

In order to create a solid understanding of the topic under study, a theoretical underpinning is used to guide what and what not to include in the literature review. It also helps to answer the research questions. The researcher has, therefore, included second language acquisition theories as a theoretical grounding to elucidate the use of Northern Sotho as a mother tongue and second language as both mother tongue and second language learning are applicable to the acquisition of minority languages in the public spheres, as many speakers are not mother tongue Northern Sotho speakers. The theory of the social constructivist, Piaget which mainly focus on learning language in phases, the contribution of Behaviourists to language acquisition and Chomsky's tenets on language acquisition are all incorporated in this study.

Ethnolinguistic vitality theory is also included as it is central to the focus on Northern Sotho as minority language.

2.2.2 Piaget and Constructivism

Since Piaget (1972:6) regards cognitive development as key to interpreting language acquisition, it is relevant to this study as this study investigates the use of Northern Sotho (mother tongue acquisition) as the language of communication. This is helpful in that it offers a solid foundation to the theoretical perspective of the study. According to this theory, there are four crucial stages of development which encompass the following:

- The Sensory-Motor Period, which he says happens from birth to 2 years;
- The Pre-Operational Period, which takes place from 2 to 7 years characterised by egocentrism; and
- The Operational Period, which is from 7 to 11 years. Piaget further divides the last stage into two parts, which are the period of concrete operations and that of formal operations (Seligman, 2012:150).

The foregoing discussion serves as a contribution towards understanding how a mother tongue speaker develops language. The study is, however, not limited to an exclusive account of how a person develops L1 language from birth, but also involves L2 development at a later stage in the speakers' lives. Applying the contents of the above paragraph through further interpretation is central to the study's theoretical background. In the Sensory-Motor Period, Piaget (1972) mentions that children are born with "action schemas" to "assimilate" information about the world. These action schemas include among the rest, sucking and grasping. It is amazing how a child acts immediately when breastfeeding takes place for the very first time, without having been taught before by anyone how to do it. Because the children would not yet have enough interaction with people around them, the knowledge of the language they use is still limited to basic sounds. It seems to be more of internal communication than expressing anything to anyone. Piaget (1972) calls this state a focal point in language development when the language of children is "egocentric" as they engage primarily in self-talk (Piaget, 1972:4).

Mwamwenda (2014:85) discusses various stages of language development as proposed by Piaget. The Pre-Operational Period, is from 2 to 7 years. It is said to be a stage where a child makes rapid progress, which, coupled with the development of mental schemas, allows children to accommodate new words as used in certain situations. Words will come, of course as the child interacts with more people who are living in the environment where they grow up. Since the words picked up by the child will be those used by the people who raise the child, the basic vocabulary of children 2-7 years of age will constitute a limited scope of vocabulary. These words are used in certain situations and environments and these situation serve as an indirect mechanism that will assist the child to associate words with what they refer to. Situations take place in environments, and the specific environments also influence the type of diction that is understood and acquired by the children. The situation and the exposure to language within a specific environment act as influence and they serve as an advantage since the early exposure is crucial to language learning. It is therefore, more difficult to acquire a language at a later stage as the initial exposure is so important. The children's language is also seen as "symbolic" at this stage, and they can talk beyond what is happening here and now. They can express a certain feeling. This gives more credit to acquiring L1 as it may be the case with the engagement with L2, because a symbolic way of doing things also involves the concept of the application of imaginative thinking. A child, thus, will use the imaginative skill he naturally has, to associate words with certain symbols, which allows him to use words to name things that already exist in his mind. This cannot confidently be said about L2 learning, as a child in L2 will obviously be taught words for the sake of just knowing how they are spelled and what they refer to, by another person who has a picture of what he is talking about in his mind and not in the mind of child in question (Seligman, 2012:151).

When elaborating on the third stage, which is the Egocentrism stage, Piaget mentions states that the stage involves 'animism'. He avers that a child tends to consider everything as being alive. Inanimate objects are also seen as being alive to them. This is the reason why he says their language, at this stage, is egocentric, because they see everything purely from their own perspective. No other person is included in their world of thinking at this stage (Lorenco, 2016:123-1240).

The last stage that Piaget talks about is the Operational Period between 7 and 11 years. He identifies language movement in thinking, as there is a movement from immature to mature thinking and illogical to logical reasoning. Children also change from egotistical to a more altruistic perspective and their language becomes “socialised” at this stage. The child starts to know how to ask questions, give answers, command and criticise. It cannot be seen as worse than when L2 is learned. Children behave in such a manner in their L1 language development, which happens in a natural way as compared to being taught by someone who does not even accurately know what vocabulary the child needs to prepare them for future communicative purposes. Various situations that the child will come across as a grown-up person demand different diction and use of language. This may be seen as the basis to say that Piaget has managed to make a crucial contribution in accounting for acquisition of language, especially L1. It is through his theory that one is able to see the value of acquiring L1 and growing up to find it being given the status of language of communication (Seligman, 2012:151).

Northern Sotho, is a first language to the majority of people both Capricorn and Mopani District Municipalities in the Limpopo Province. It might, therefore, be the better language choice when deciding on the official status of languages and medium of communication. Cognitively, employees in the municipalities under study, communicate better in their indigenous languages. The general municipal population also pick up and understand better in their indigenous languages, which, in this study, is Northern Sotho. Currently, many Northern Sotho learners are introduced to English L2 before they have mastered concepts in their L1, since English is the main medium of instruction (Da Costa, Dyers & Mheta, 2014:345). This, therefore, causes a challenge because they still battle with their L1, and even worse, with their L2. If they were to be taught in their L1 until they have mastered concepts, it would be easier and better to introduce such concepts in L2 in the later years. Communicative skills are best developed using one’s L1 because, cognitively, language learners would have a wide range of vocabulary in their L1. If done in an L2, the speaker faces the challenge of having to express himself or herself in an L2 which is not his or her L1, which he or she may not yet be proficient and/or comfortable in. Communication would be best if speakers had become proficient in their L1 vocabulary.

There are many other theories of language acquisition such as the tenets of Vygotsky who focuses on caregiving to learners engaged in interaction with peers (Wessels, 2010:4). Although a single theory can provide the full perspective, Piaget's theory is conducive to the understanding of SLA. In applying this knowledge to the situation of the Northern Sotho learners, it is evident that L1 speakers have an advantage when acquiring the language at an early stage. It is, therefore, imperative that Northern Sotho speakers should pay much attention to language acquisition even in the early years. If Northern Sotho speakers in Mopani and Capricorn Districts would receive assistance in making the language a priority as the main language of instruction in schools, the level of Northern Sotho knowledge will be increased once the student enters tertiary learning institutions. Northern Sotho learners as minority language learners, can, experience discrimination in areas of education such as the inadequate access to mother tongue education (de Groof & Lauwers, 2005:49).

2.2.3 The Behaviourist Theory

The behaviourist theorist, Skinner (1957), argues that it gives a better account of how language is acquired from birth. Bloomfield and Thorndike share the same view with Skinner (Mwamwenda, 2014:175). They all agree that language is a set of habits which children acquire by imitation and constant repetition. They see language acquisition as a process that centers on habit formation that involves trial and error as the child is engaged in the process. This means that the child keeps on failing to use the correct language, but will ultimately succeed. After the child has mastered the correct way of expressing an idea, he or she achieves mastery of a part of his or her set of habits (which is being able to say something correctly). Since habits are closely connected to behaviour, the personal achievement entrenches the behaviour that the child adopts.

The behaviourists point out that children imitate adults. For example, an adult can utter the word 'bed' which the child will repeat. The child will constantly repeat the word until he or she knows how to utter it properly or will produce it the way he or she has heard it from the adult. The word 'bed' turns into a stimulus that attracts the child into responding by imitating the utterer of the word.

The difference between this theory and cognitive development theory is that cognitive development theory does not see the ability to utter a word in isolation from understanding its meaning, whereas the behaviourist theory contends that understanding can come later as the child grows. The process of imitation is divided into three types of responses which are: the echoic response, mind response and tact response. The echoic response has to do with the child's effort of echoing what an elderly person around has echoed. The echoed words and structures will, as they are repeated regularly, be internalised. The tact response is considered to be external to the child. If the child sees an object and an elderly person utters a word in relation to the object, the child will also utter the word. The object will then become the stimulus through which the child will respond by uttering the word he would have heard before from the adult (Mwamwenda, 2014:144). This theory could be seen as partly contributing towards an account on how language acquisition takes place, but cannot be completely trusted as 100% reliable. It has some shortfalls in that it puts words as separate from understanding. This theory underscores the emphasis on language acquisition as a totally externally initiated process. It makes it appear as if the child gets everything from the outside world and that in acquiring language one depends entirely on what those who are around do or say. What an individual can use within to acquire language is neglected as such.

Since the study looks at Northern Sotho, which is the language spoken as L1 by the majority of people who stay in the two places chosen to conduct the study, it is important to look at how Behaviorism accounts for L1 acquisition. Because of the theory's emphasis on external stimuli, this theory seems to be in favour of L2 acquisition as opposed to L1 acquisition. Behaviorism states that children hear from the people around them and then imitate, with reinforcement following from the elderly person who has uttered the imitated the word in question. It is akin to teaching. L1 acquisition does not take place through the instructions of anyone acting as a teacher of language to the child. L2 can better align with this theory more than L1 possibly can. A better account on understanding L1 acquisition has to be through a theory that emphasises that language acquisition happens more naturally than it could occur through any form of external instruction.

2.2.4 The Nativist Theory

Chomsky (1975) came up with a theory called the Transformational-Generative Grammar Theory, which is also known as the Nativist or Innateness Theory. His argument is that the Behaviourist Theory fails to account for the fact that people produce sentences they have never heard before on a daily basis. The Behaviourist Theory puts more emphasis on the view that people say what they have heard from other people. The Behaviourists focus more on external factors that motivate behaviour and incorporate the concepts of punishment and reinforcement (Seligman, 2012:147).

Chomsky (1975) points out that the nature of language acquisition cannot be explained merely on the basis of word association. His proposal of the LAD (Language Acquisition Device) is remarkable in that he discovered that humans can generate an infinite number of sentences. The LAD predicts the manner in which a child is likely to use a language. According to this theory children can construct an infinite number of sentences which are grammatically correct. Chomsky (1975) proposes the concepts of the surface (words used to express what is conveyed) and the deep structure (the message expressed). His TGG holds that a noun phrase can be transformed into a noun with optional articles (Mwamwenda, 2014:149).

Chomsky (1975) further rules out that all languages are following the rules of grammar. He refers to these rules as a generative grammar, because he sees them as being limitless, as they are based on the limitless creativity of these grammar rules. So, these grammar rules go from one generation of creativity to the next, hence the name generative grammar. The LAD referred to above, is the one, according to Chomsky, that enables the child to produce a limitless number of utterances of correct sentences that the child has never heard before. According to this theory, the device has rules of grammar and syntax of any language of the world. Thus, Northern Sotho is also included. This would narrow down language acquisition to a point where one's personal abilities to use language in a flexible way are restricted to be confined to imitation of what other language users have said before. Language would totally lose its dynamic nature. The L1 speakers, including those in Capricorn and Mopani, who speak Northern Sotho as L1, are flexible and their language is dynamic. It is a natural characteristic

of the people staying in these regions to display a very good proficiency in their L1, which they take much pride in as well.

Chomsky (1975) does not necessarily maintain that the external factors play an independent part in the L1 acquisition of a child. He argues that all the sounds that the child hears and utters, including sentences, are processed simultaneously and related to the rules that control the production of such sounds and utterances in the LAD. So the external factors play a part, but are not limited to imitation of whatever is communicated externally.

The two theories, namely, the Cognitive theory and Transformational Generative Grammar (also known as the Nativist theory), provide a better account of how L1 is acquired from birth. The arguments put forward by both Chomsky and Piaget count for a good representation of the advantages of using L1 as an official language in communicative interaction by people who are in the majority and speak that same language. The Cognitive theory highlights the stages of development which Chomsky also aligns himself with when he states that in all the distinct stages of language acquisition all children of the same age regardless of place or area where they grow up, will produce utterances of similar structure at the same stage of development. Proponents of the Behaviourist theory, however, do not explain how language acquisition takes place from childhood.

In summary, it may be said that Northern Sotho could seriously be considered if Capricorn and Mopani District municipalities need an official language that would meet the language needs of the majority of people in the two districts. A person who grew up speaking a language which is spoken by the majority of people will always feel more comfortable to use it in any domain. The processes that both Chomsky and Piaget outlined and propose as an account of how language acquisition takes place from birth, should be viewed in the same serious light as the crucial aspect of deciding to make L1 a better choice for any person's official language.

This study is, therefore, seeks to establish whether or not majority of the people who stay in the two municipal districts agree or disagree with the notion that L1 has more advantages if it is chosen as an official language where majority of people speak that same L1. Since majority of people grew up speaking Northern Sotho in the Mopani and the Capricorn Districts, it was

appropriate to use Piaget and Chomsky's theories regarding the value of L1 acquisition. The idea was to determine whether or not Northern Sotho L1 acquisition could benefit the speakers by equipping them to become better users of the language than those who were taught L2. The focus was on promoting Northern Sotho as an indigenous official language. The three above-mentioned theorists concur that L1 acquisition takes place mostly from birth; they also refer to the child when giving their accounts. Piaget and Chomsky view language acquisition as a natural process and they maintain that L1 acquisition has a universal nature. The aforementioned tenets by these theorists have been used as part of the theoretical framework of the study because they are all of the opinion that L1 acquisition is a process that is incremental to language development. Investigating how a person, who has developed language better than any other language, is given an opportunity to use that same language as an official language of communication, becomes crucial to achieving the objective of the study. Since language is, in essence, a form of linguistic communication (Van der Walt, Evans & Kilfoil, 2010:50), the following linguistic theories could not be excluded from an investigation of Northern Sotho as a minority language.

2.2.5 Ethnolinguistic Vitality Theory

Ethnolinguistic vitality theory is relevant to this study as Northern Sotho's vitality as a minority language is a prime concern. Language is influenced by etymological social factors which affect linguistic vocabulary as it evolves. Linguistic deviation is obvious in social membership and attitudes. The social environment undeniably influences the language domains (Giles, Bourhis & Taylor, 1977:308).

Ethnolinguistic vitality is defined as the aspect which makes a group behave as a distinctive and active collective entity in intergroup circumstances and situations. Groups that have little vitality are likely to cease to exist as distinctive collectives culminating in language death (Heugh, 2014:361), while those with a higher vitality are regraded to be able to survive. Demographic, institutional and status factors all form an integral part of language vitality (Giles, Bourhis & Taylor, 1977:308). Group identity is linked with the individual's self-concept (Ehala, 2009:38).

The term 'vitality' refers to strong language use and a low vitality indicates that language use is weakened and language is likely to become extinct and consequently it is not to be used by subsequent generations. The stronger the affective commitment, the stronger the level of vitality the group possesses. Thus ethnolinguistic vitality can, therefore, be described as the group's will to act collectively deriving from its members' emotional attachment to this specific group membership (Ehala, 2009:38). Ehala (2010:365) is of the opinion that the concept of vitality should be distinguished from the term sustainability.

It should, however, be cautioned that affective commitment is not the sole cause which motivates the group members to pay attention to their collective intergroup situations. Factors embracing emotional attachment, bonded solidarity, enforceable trust and symbolic power are all part of public and private discourse. Educational discourse is regarded as one of the most important tools used by groups to achieve social cohesion and ethnolinguistic vitality (Ehala, 2009:39). Ehala (2010:364) further elaborates by saying that vitality has both an objective and subjective aspect and the core notion of vitality aims to explain the phenomenon of ethnic group maintenance by the level of the group's vitality.

Four key variables of ethnolinguistic vitality are identified, namely, Perceived Strength Differential between an inter-group Distance (PSD), the perceived intergroup relation distance (R), the level of utilitarianism (U) and the level of inter-group discordance (D) (Ehala, 2009:39).

Sakamoto and Morales (2016:51) observe that globalisation is exerting an influence on ethnolinguistic vitality and linguistic and cultural needs are lost, exacting attention to the importance of the minority communities and their languages. It is clear that critics see linguistic vitality in a serious light. Minority languages should, therefore, aim at protecting their uniqueness and to focus on the language vitality by paying attention to the usefulness of the language in practical situations, contexts and group cohesion combatting distance amongst the members. By engaging in a study on the rights of the Northern Sotho speakers to use their language in the two demographic municipalities, ethnolinguistic vitality is addressed.

2.3 COMMUNICATION THEORIES

In this section the researcher introduces theories of communication which are relevant to this study. One of the ways in which scholars have sought to understand the nature of communication is by means of models which describe and explain communication process (Steinberg, 2011:51). Steinberg (ibid) outlines that 'models are visual diagrams of abstract ideas. The basic purpose of a model is to present the distinctive features of a real situation in a simplified form so that it can be described, explained and interpreted more easily.

2.3.1 Lasswell's View of Communication

Lasswell (1948) describes communication as a phenomenon that emphasises the effect of a message on the recipients. He states that communication process could best be explained by asking the following questions: 'Who says what to whom in what channel to what effect?' In the model, the communicator formulates the content message. The channel indicates the medium of transmission, and describes either the individual recipient or the audience of mass communication.

The model focuses attention on the individual components of the communication process and emphasises that the components occur in a sequence that begins with the communicator and ends with the recipient. In other words, communication is a one-way process in which the communicator influences others through the content of the message. Lasswell (1948:117). suggests that there could be a variety of outcomes or effects of communication, some of which may be unintentional.

2.3.2 Shannon and Weaver's View of Communication

Shannon and Weaver (1949:40) concentrate on how the channels of communication could be used most efficiently and how to send a maximum amount of information along a given channel. They also focus on which kind of communication channel carries the maximum amount of signals or sounds. Like Lasswell's model, Shannon and Weaver's models depict a sequential process in which each component of the communication process is clearly defined. Although not indicated by means of a label, Shannon and Weaver's model also draws our

attention to the effects of the message. This is because Shannon and Weaver's greatest concern was the efficient transmission of information from communicator to recipient and the clarity of the message that is transmitted.

2.3.3 Schramm's View of Communication

Schramm (1954:3) was aware that for a message to be understood by the recipient in the manner intended by the communicator, the participants must share a common language, common backgrounds and a common culture. Schramm is suggesting that if people do not have some common background or frame of reference, noise such as internal prejudices may be introduced and cause misunderstanding or different interpretations of the message by the participants. Therefore, it is essential to make provision for feedback in a model of communication.

Schramm's model moves away from the technical view of communication to the issue of the content of messages and the meaning that is exchanged between the participants. Schramm and other theorists who follow this approach to the study of communication regard meaning, not transmission, as the most important aspect of the communication process. Schramm's view of communication is more complex than previous views and adds substantially to our understanding of the communication process. Schramm's model describes communication as a dynamic interaction in which meaningful messages are exchanged by two active participants (Schramm, 1954:5).

2.3.4 Systems Theories of Communication

While semiotics still exists as a field of linguistics, today many other methods of human communication have been developed mainly by Saussure and Peirce. Systems theory is a field of study that has played a major role in the development of communication theory. Until the time that Bertalanffy, and Wiener developed systems and cybernetic theories, focus on human communication studies was on language, linguistics and semiotics. With the advent of these new systems, however, communication systems were re-considered as integrated systems (Bertalanffy, 1968). Significantly, human communication was no longer dealt with as entirely separate and distinct from other communicative processes. Systems theory treated

human communication in the same manner as all other communicative processes, whether it is the engineering systems such as telephone systems, physical communication phenomena such as light or energy transfer processes, living biological systems, or entire social systems (Bertalanffy, 1968). These new systems theories made little distinction between the precise communication processes that were involved in these different kinds of systems, rather they looked at the overlying principles of communicative transfer and the influence of communicative relationships within systems.

2.4 LANGUAGE

Sapir (2010:7) stipulates that 'language is the purely human and non-instinctive method of communicating ideas, emotions and desires by means of a system of voluntary produced symbols'. This means that language is a vehicle through which people communicate. Beedham (2011:1) mentions that language is a 'vehicle for thought' In other words, it is an instrument through which ideas are shared among people. Thus, language is not only a principal medium that people use to communicate, but it is also a vehicle that connects the speakers to their own and other cultures.

Language should be standardised under specific rules and regulations. This will help prevent cultural assimilation. This standardisation should, however, not discriminate or disallow other dialects and languages to be spoken. Rather, it should encourage speakers of those dialects and languages to respect and promote their use, which will lead or will eventually lead to the growth and development of a standardised language. It can be inferred that a standard language is a linguistic variety which is associated with specific sub-groups (usually educated people). It is used for specific functions such as communication on the radio, writing, education and television which serve a diverse community of speakers (Da Costa, Dyers & Mheta, 2014:335).

2.5 PROVISIONS OF THE LANGUAGE POLICY

This section covers the provision made by the Constitution of South Africa regarding the concept of language policy.

2.5.1 The Constitution of South Africa (Act 108 Of 1996)

The Constitution of South Africa (1996) stipulates different provisions of the language policy. It grants official status to eleven languages of which Sepedi (Northern Sotho) is one of the official languages. Section 30 (4) of the Constitution of South Africa (1996:15) advocates that 'everyone has the right to use the language and to participate in the cultural life of their choice'. For example, in the legal fraternity, it gives the right to the accused people to be tried in the language that they understand.

The policy compels the government to provide the services of translation and interpreting. The Constitution of South Africa (1996) stipulates that unfair discrimination may not be practised against anyone on the basis of language (Section 8 (3)). It outlines that all 11 official languages are equal. The equality of all 11 official languages includes the equal status of Sepedi (Da Costa, Dyers & Mheta, 2014:339). However, as far as this study is concerned, the pivotal point is to determine how far provisions as outlined in the Constitution of South Africa (1996) have been realised in the daily activities of the South African citizen.

2.5.2 Language Policy

According to Le Page (2013:80), language policy is a top-down process, whereby national language policy is usually developed by politicians and not by language experts, and in which their decisions on language may seem useful at times, but not in the long run. For Paulston (2012:55), language policy is not a choice, but 'decisions' taken on the introductory level that are prepared on political and economic grounds, and which demonstrate the power of those who rule. Mann and Wong (1999:17) assert that language policy is 'governmental statements made on whatever statuses and functions selected languages have been assigned, usually at the national level'.

Shohamy (2011:45) observes that language policy is the primary mechanism for organising, managing, and manipulating language use in society, and it is through language policy that decisions are made about languages that should be legitimised, used, learned, and taught. According to Shohamy (2011:45), language policy is the primary mechanism for organising and

managing, manipulating language use in society. It is through language policy that decisions are made about language that should be legitimised, used, learned, and taught.

According to Cooper (2010:33), language policy should include the following stages: *corpus* planning (that deals with the coinage of new terms, reforming spelling, and adopting new script), status planning (that is official languages should be given functions, for example they should be used as a medium of instruction and as vehicle of mass communication), and acquisition planning (to have more speakers and new words).

Language policy is quintessentially about choice. It may be the choice of a specific sound, or expression or specific varieties of language. It may be the choice regularly made by the individual or a social defined group of individuals or a body with authority over a defined group of individuals (Spolsky, 2011:1). Nodoba (2010:32) argues that, although there is a new language policy in South Africa, the language used in society still reflects the past. This, he claims, is because of the manifestation of a factor known as linguicism (discrimination against a person on the grounds of his or her language preferences or language background).

Traditionally, the state is the major player in the field of language policy. It regulates which languages and forms of literacy are official and national, and it imposes rules and constraints on the use of languages (Webb, 2007:43). Weinstein (2012:123) argues that a language policy may be rendered redundant if the languages that are provided are not used in the official realm. Language policy is an issue of considerable ethical, political, and legal importance in jurisdiction around the world. However, the language policy must be effective providing guidance on how to use all the official languages within a given country or area.

2.5.3 Language Policy and Culture

Language policy is grounded in linguistic culture, which embraces behavioural patterns, cultural forms, prejudices, folk belief systems, attitudes, ways of thinking about language, and religion-historical conditions associated with a certain language. A speech community holds a belief about language in general and its language in particular (from which it usually derives its

attitudes towards other languages). These aforementioned elements are part of the social conditions that affect the maintenance and transmission of language (Schiffman, 1996:5).

2.5.4 The National Language Policy Framework (NLPF)

The National Language Policy Framework draws from the Constitution of the Republic of South Africa. Its aim is to afford all eleven (11) official languages' equal status and also to protect them, particularly the African languages, given the fact that these were marginalised during the apartheid era. Its commitment is to promote national language equity and language rights as required by a democratic dispensation.

Furthermore, the NLPF is there to make a point that all government services such as information and knowledge are accessed in all official languages in order to accommodate all South African citizens. In communicating with the members of the public, the language of the citizens' choice can be used and all oral communication be made in the preferred official language of the target audience.

2.5.5 Limpopo Language Policy Implementation Plan (LLPIP)

Limpopo Language Policy Implementation Plan stipulates that every government entity, at Provincial or local level, should ensure that its oral, written and electronic communication takes place with the assistance of interpreters and translators and other technical means such as simulcast and subtitling. These services should be carried out in the official languages of the Limpopo Province, depending on the language use and needs of the residents. In terms of the LLPIP, one can easily say that all members of Limpopo Province may use any one of the six official languages of Limpopo in their communication with any institution of the provincial or local government, moreover, they can be served in any of the six official languages at any institution of the provincial or local government where there is a substantial need for communication and services in that language based on the language needs and preferences of the community.

2.5.6 Municipal Language Policy

Municipal Language Policy flows from the Provincial Language Policy. In other words, it is domesticated from it. The Constitution of South Africa (1996:4) states that municipalities 'must take into account the language usage and preference of their residents'.

In South Africa, municipalities, are, in terms of subsection 6(3) (b) of the Constitution, obliged to adopt language policies and this obligation relates also to the obligations set out in section 195. Moreover, it states that South African municipalities must use a language if 20% of the community uses a specific official language. The acceptance of this regional reality of the usage of languages focuses attention on the status of these minority languages (The Constitution of South Africa, 1996:5).

2.5.7 PanSALB Act 59 of 1995

The objective of PanSALB Act 59 of 1995 is to promote and develop African languages. This is an important document which charts out ways of actively preserving local languages. The document outlines that for a language to survive, it must be used for a wide range of functions which include the official use. The Act also outlines that 'if a language is not used, it will begin to wither and die'. This Act states that for communication to be facilitated among African communities, African languages should be afforded the opportunity. It also points out that when promoting all languages, their use and development, it is possible to support democracy and the unique language rights of every linguistic community. Language is a resource.

2.5.8 Language Treatment

The Constitution of the Republic of South Africa mentions that all 11 official languages are equal and should enjoy parity of esteem. This appears to be theoretical because practically, other languages, such as English and Afrikaans, receive sublime and privileged treatment over others. In other words, English and Afrikaans are still highly regarded as compared to African indigenous languages which do not enjoy equal reception.

2.5.8.1 The status of African languages

Sabiha (2012:67) stipulates that language status is the position of a language in comparison with other languages. Before 1994, English and Afrikaans were given a high status as compared to African languages and they were used in all spheres of life. Today all the 11 official languages are equal in status as stated in the Constitution but, surprisingly, English is still dominating all the other 11 official languages, inclusive of Northern Sotho.

2.5.8.2 Colonial legacy

Colonial powers imposed their languages as languages of administration, commerce and education in all the territories they annexed. Their objectives differed from one colonial power to the other, ranging from assimilation to discrimination. According to Bamgbose (2011:1), African languages took a secondary position concerning their status and domains of use. However, the secondary position that African languages held prior to independence, still persists to date.

2.5.8.3 The negative perception of multilingualism

Bamgbose (2011:1) stipulates that the negative perception of multilingualism serves to diminish the status of African languages, presenting them as a problem rather than an asset. Furthermore, a typology of African languages shows that there are three types of languages which are: major, minority and endangered. The major languages such as Swahili, Hausa, Yoruba and Zulu are spoken by numerous speakers and are associated with a higher status perhaps even with political and economic power (Bamgbose, 2011:1).

2.5.8.4 Language and identity

The use of African languages can enable their users to understand phenomena from many spheres of life. In the case of the Igbo society, Ofomata (2011:87) outlines that the acquisition of a mother tongue by Igbo children will promote the development of Igbo songs, arts, music and story books, referring to the children's social environment in diaspora. Children apply their pre-knowledge of their social environment to interpret their world. The immediate environment and related experiences are conducive to the generation of more Igbo teaching materials. In line with what Ofomata (2011:77) advocates, it is imperative for African languages to be developed.

Language cannot be separated from culture as it is a vehicle of identity, socialisation, solidarity and cohesion. Thus, language is a carrier of culture. There is an agreement that a sound foundation in the language of the home increases children's self-esteem and confidence to embrace their own ethnicity (Ofomata, 2011:77).

Language and culture are two important elements. In their study, Rasila and Mudau (2012:1) reveal that language is transmitted, interpreted and configured through cultural interaction. Language, therefore, aids in the registering of culture in the mind. It is important to take into consideration that one's language should be respected and properly treated for the growth and development of the society.

2.5.8.5 The role of bilingualism

People who learn another language after developing competence in their first language and who develop high levels of competency in the second language are regarded as bilingual. A first additional language is also referred to as the second language (Van der Walt, Evans & Kilfoil, 2010:6). The appropriate use of African languages in addition to foreign language (English) can improve communication, literacy and understanding, responsibility and other skills.

2.5.8.6 The Importance of a *lingua franca*

There is a notable deceleration of growth and development specifically in South Africa and in Africa in general because important communication relies on foreign languages whose acquisition and learning levels are very low among many African communities. A common language, therefore, should be seen as an integrating force, a means by which political empowerment and participation of all citizens is fully facilitated (Erastus, 2013:41). The current study contends that it is important for a common South African language to be chosen and nurtured in order for communication to be effective. This will also help harness national identity.

2.5.8.7 Knowledge growth

Okolocha and Yuka (2011:8) argue that a plausible reason for the African continent's lack in human creativity and knowledge growth can be attributed to the inability of the African governments to recognise the backlog second language citizens have in using English in the corporate world in comparison with their English mother tongue counterparts, who are already fluent in English as the language of communication.

2.5.8.8 Social development

Rasila and Mudau (2012:1) argue that language is very crucial for social development. Moreover, society is influenced by modern trends and citizens are required to be literate in the language of the masses. It is impossible for society to develop while their language is not spoken or used in daily activities. Routine use of indigenous African languages will foster development. In order to cultivate the love for indigenous languages, speakers should focus on recalling the high frequency words such as the name of the month of the year (Rasila & Mudau, 2012:4).

2.5.8.9 Language as a communication tool

Africans should communicate in the language they understand most because if they do not communicate using the language they understand, it will result in a communication breakdown. Studies conducted by Alberts and Mollema (2013:31) highlight that language plays a fundamental role in allowing a person access to justice. The Constitution of the Republic of South Africa 1996 validates this when it allows the accused person an opportunity to be tried in a language they understand best. Section 35(3)(k) of the Constitution stipulates that: 'Every accused person has a right to a fair trial, which includes the right to be tried in a language that the accused person understands or, if that is not practicable, to have the proceedings interpreted in that language'.

In this instance, a court interpreter plays a chief role by guaranteeing that the accused fully participates in the trial by interpreting correctly. In terms of Rule 68 of the Rules of the Magistrates Courts, every court interpreter has to take an oath swearing or affirming to interpret

truly and correctly to the best of their knowledge and ability implementing the language they are called upon to use when interpreting an official language of the Republic of South Africa.

According to Alberts and Molema (2013:31), interpretation skills are especially grounded in the elements of accuracy and competence. It is generally acknowledged that interpretation in court is a complex activity depending on the interpreter's skills in various factors. This study suggests that for citizens to be competent, they should have first mastered their home language.

2.6 LANGUAGE MAINTENANCE

Language maintenance involves the passing on of a minority or lesser-used language which continues to function in society (Heugh, 2014:378). Many linguists are concerned about the maintenance of minority languages and the effect of changing the status of languages. In Australia many of the minority languages spoken are endangered. In South Africa, despite the 1996 Constitution's decisions to declare 11 languages as official, languages such as Northern Ndebele and isiNdebele were not declared official and these speakers are worried that their languages will be defunct as they do not have the resources to sustain them. They fear that speakers might opt for a language shift which means moving to a language with a higher status which might end in language and identity loss. Communities can make an effort to save their languages by revitalising them. Revitalisation is, however, only possible if the speakers regard their language as endangered and that it might become distinct. This emphasises the importance of using the unique languages and to protect them (Heugh, 2014:379).

2.7 PROMOTION AND ADVOCACY OF INDIGENOUS LANGUAGES

2.7.1 Literature on Indigenous Languages

Table 2.1 displays the various critics who have contributed extensively to the corpus of available literature on indigenous languages. Their contributions are grouped together according to themes. These themes embrace:

- Language loss, transformation and identity;
- Multilingualism;
- Promotion of indigenous languages to serve as media of instruction;
- Language power;
- Promotion of indigenous languages to be used in media;
- Diversity as an asset
- Uniqueness;
- A minority language used as tertiary medium of instruction;
- Integration of minority languages in policy development
- Elevation of the African languages;
- Language and the restoration of self-esteem;
- Indigenous language status;
- Global use of indigenous languages;
- Mother tongue instruction;
- Language as a vehicle of knowledge;
- The value of bilingualism;
- Common language as an integrating force to boost development
- The role of additional languages;
- The African Renaissance;
- Community-driven development;
- Language and the court of law;
- The value of writing indigenous language;
- The role of culture; and
- Language attitudes.

These themes serve as sub-headings in the study.

Table 2.1 Proponents and their contributions to indigenous literature

| AUTHORS ON INDIGENOUS LANGUAGES | THEMES | MAIN PERCEPTIONS ON INDIGENOUS AFRICAN LANGUAGES |
|--|--|---|
| Mutasa (2015) | Language loss, transformation and identity | Indigenous languages must be used in a pilot study approach at university level. Universities have an important responsibility to promote transformation of the linguistic landscape of the country. Loss of language affects identity and self-confidence. |
| Kadenge (2015) | Multilingualism | Multilingualism must be promoted on websites. |
| Johnson (2008) | Promotion of indigenous languages in pre-school | Indigenous languages should feature strongly in kindergarten, homes and schools. African languages should not take a back seat to European languages. |
| October (2002) | Promotion of indigenous languages to serve as language of exams; standardisation | Matric learners who write exam using the second language has a challenge to communicate their knowledge. Local languages should be developed so that citizens can communicate competently in their everyday activities. |
| Alexander (2005) | Language power | The target language opted for communication processes, becomes the language of power. |
| Nyugi Wa Thion'o (1986) | Language power | Africans were controlled by being forced to speak European languages. |
| Moyo (2002) Mateza (2013) | Media as vehicle for promotion of language | Indigenous African local languages should be used as media of communication. These indigenous, minority languages should also be heard on television and the radio. |
| Asmara (2000) | Diversity as an asset | The diversity of African languages reflects the rich cultural heritage of Africa and must be used as an instrument of African identity. Language should be used as part of the African Renaissance. |
| Tonkin (2003) | Diversity as an asset | The diversity of language acts as a definite advantage: it creates unity in small communities and promotes unique cultures, thereby advancing distinctive identities and curbing alienation and homogenisation. |
| Wurm (2002) | Uniqueness | Each language reflects a unique world-view and culture, mirroring the manner in which a speech community has managed to resolve its problems in dealing with the world. |
| Tlowane and | A minority language used as | These proponents observe the experience of learning |

| | | |
|-------------------------|--|--|
| Kgapane (2006) | tertiary medium of instruction | through 'Sesotho sa Leboa' in the Multilingual Studies) of the first dual medium degree in South Africa, namely in BA (CEMS) at the University of Limpopo in the Limpopo province. They implemented MUST which is an acronym coined to put across compulsory mother tongue speaking. |
| Salam (2005) | Integration of minority languages in policy development | Language is a vehicle for knowledge and know-how. It is the driving force of production. The integration of African languages within broader information policy is crucial. |
| Adegoju (2008) | Elevation of African languages | English dominates African languages in all spheres of life. African languages should be afforded sufficient status to ensure its survival. |
| Okwudishu (2006) | Elevation of African languages | African languages are not being developed from local to national level. These languages do not enjoy the same status as English. |
| Viriri (2003) | Language and restoration of self-esteem | Language is not only regarded as a means of communication, but also as a culture's transporter. African languages need to be appreciated for their real cultural heritage. Attention should be paid to the restoration of the indigenous speakers' humanity, identity and culture. |
| Sonaiya (2007) | Indigenous language status | African countries were under the oppression of the European countries. European languages such as English and French were regarded as the most productive languages rather than the African languages. English is still dominating and gaining better recognition than African languages. |
| Ndlou (2008) | African languages are deemed as inferior due to poverty and other tensions | African languages are unwelcome as they are linked with problems, poverty and political tension. |
| Vambe (2006) | African languages should be used globally | African languages should be commonly used everywhere in the world. |

| | | |
|-----------------------------------|--|---|
| | | African languages are carriers of values. |
| Makori (2005) | Mother tongue instruction | Learning through the medium of mother tongue instruction ensures better academic results and a lower failure rate. |
| Okolocha & Yuka (2011) | Mother tongue instruction | Development must be based on indigenous language development when working with the mother tongue. |
| Campbell (2006) | African languages as vehicle of knowledge | African schools use English as mother tongue due to globalisation. |
| Nzimande (2012) | The optional second additional language | The second additional language must be added as an asset. |
| Russel (2013) | Social cohesion | All Africans must know an indigenous language. |
| Ofamatu (2011) | Bilingualism and indigenous languages | Bilingualism broadens the communication frame. |
| Erastus (2013) | The common language | The common language is an integrating force. Development strategies must be based on the indigenous languages. |
| Prah (2003) | Additional languages | Additional languages should be taught at school to benefit the understanding of the indigenous languages. |
| Asmara (2004) | The African Renaissance | All Africans of all indigenous languages have the right to be taught through the medium of mother tongue instruction. The suppressed African spirit must be revived. |
| Chambers (2010) | Community-driven development | Participation of the community is important for community-driven development. |
| Alberts and Molema (2013) | Minority languages and the court of law | Interpreters' ability to understand and speak a minority language is crucial in court as support the accused. |
| Sebate (2014) | The value of writing in indigenous languages | Indigenous African languages should be used in written form to enrich the corpus of indigenous literature. |
| Rasila and Mudau | Culture | Language is transmitted and configured through culture. |

| | | |
|---|---------------------------|--|
| <p>Makanya (2012); Maharaj and Syakwazi (2013)</p> | <p>Culture</p> | <p>Culture and language define whom we are.</p> <p>Culture can cause certain language attitudes</p> |
| <p>Oz, Demerezen & Pourfeiz (2015);</p> <p>Zhao (2015);</p> <p>Bouhmama & Bouhmama (2015),</p> | <p>Language attitudes</p> | <p>Attitudes, in L2 research, involve a certain stance towards the target, the language learning situation and language learning experiences.</p> <p>Native speakers of the target language or the pertinent target language community, as well as international or intercultural speakers will all have a unique attitude towards acquiring the target language.</p> <p>Affective factors in L2 learning are neglected as attitude impacts language learning.</p> <p>Nations worldwide are aware of the threat of English dominance.</p> <p>Language attitude is an important new topic discussed in language learning.</p> |

The views of the above-mentioned authors are presented hereunder.

2.7.2 Language Loss, Transformation and Identity: Mutasa (2015)

Mutasa (2015:57) stipulates that it is essential to preserve indigenous African languages through teaching them as subjects in all universities and to use them as languages of learning and teaching in a pilot study approach. Intergenerational transmission of languages through education is the most effective strategy for and indeed the most far-reaching factor in their survival. His research is crucial due to the fact that African languages have numerous roles to play even if communication is not included as in, for example, representing one's identity. Thus, language is a reflection of its speakers. This is summed up in the 1978 National Day Rally Speech by the Prime Minister of Singapore, Mr Lee Kuan Yew, who advocated that people who become deculturised and lose their language, lose their identity and self-

confidence. They suffer from a sense of deprivation. In order to operate functionally in the world, self-knowledge is crucial. Even though English is spoken by Chinese people it does not follow that Chinese people will abandon their Chinese customs and values. English is a vehicle for communication and connection with people from other languages.

Indigenous African languages speakers have their value systems rooted in their languages, and these are worthy of preservation. African students who communicate only in English, almost making it their First Language, and children of academics who do not speak indigenous African languages, are deprived of their culture and value system. According to Mutasa (2015:57), content subject lecturers should be encouraged to attend conferences organised by indigenous language lecturers, especially those conferences on mother-tongue education; universities should dissipate negative attitudes in their communities. He further claims that universities have a role to play in transforming the linguistic landscape of the country. By advancing or implementing some of the stipulations in their language policies and by formulating clear and watertight development and implementation plans subject to realistic timeframes, they are more likely to achieve multilingualism of one kind or another. In this way, universities can eliminate traces of the remnants of the colonial legacy.

2.7.3 Multilingualism: Kadenge (2015)

The focus of Kadenge's work is on how indigenous African languages can play an equal role similar to English. His study reveals that although universities, such as the University of the Witwatersrand (WITS), have well-drafted language policies, they do not practise what policies state they should. Kadenge (2015:37) postulates that language use on the website is critical, because it is the main means through which Wits projects itself to South African stakeholders and the world at large. Public signage has the same function but is mainly intended for locals, WITS staff and students. He, furthermore, mentions that the WITS website is monolingual and contradicts the institution's commitment to multilingualism which is expressed in its 2003 language policy. Since the policy recognises Sesotho as an official language of the institution, one would expect the website to be packaged in this language too. There is nothing which

stops the university from having a website that has an option of translating materials into indigenous languages that are dominant at WITS, namely, isiZulu and Sesotho.

Even the profiles of the African Languages and Linguistics departments, which should be at the heart of promoting multilingualism and actualising and implementing the WITS language policy, are presented in English only. Their course models and staff profiles are all presented in English (Kadenge, 2015:38). This testifies to the dominance of English and how English remains to be the language of power in this university. Kadenge (2015:39) asserts:

While the WITS language policy advocates multilingualism, the public signage at this institution is largely monolingual. It is mainly in English. Although the policy underscores the importance of African languages, especially Sesotho, Wits shows limited use of this language or any other indigenous South African languages.

Language expresses the cultural values and emotional response embraced by a community. Consequently, it is important for Wits to practise what its language policy dictates and to pay attention to indigenous languages and the incorporation thereof as part of the communication system.

2.7.4 Promotion of Indigenous Languages in Pre-schools: Johnson (2008)

Johnson (2008) is of the opinion that indigenous languages, both the major as well as the minor, are barred from being spoken or taught as subjects in the kindergarten, nursery, primary and secondary schools. According to Johnson, indigenous languages are disappearing from classrooms and they are also disappearing from our homes. Learning and speaking European languages is not bad but valuing European languages at the expense of African languages is not beneficial.

Speaking an African language, provides speakers with identities that cannot be easily eroded. One of the important roles of African languages is its use in promoting and developing African countries. African languages are retailers of other elements of culture. It is vital to develop and promote the use of African languages in different spheres, particularly as a vehicle of communication (Johnson, 2008).

Languages have been around and survived for a long time, and they are here to stay. All languages are important in moulding people, especially in pre-school when children are still impressionable. Language is one of the factors that help create a strong identity and a sense of belonging in society. It is the nexus between people and their cultural heritage and.

2.7.5 Standardisation of Indigenous Languages: October (2002)

Most African language speaking learners do not perform well in their matriculation examination. October (2002:5) writes that 'African language speaking learners in the Western Cape will tend to do badly in the matriculation examination largely, because the medium of instruction and assessment is not the mother tongue, but a second or third language'.

African languages are also vehicles for producing knowledge, creating, sustaining, and ultimately transmitting indigenous knowledge to people, particularly Africans. Through the use of African languages in the educational domain, a wealth of indigenous knowledge is accumulated. It is imperative, therefore, that local languages be developed so that people can be able to communicate competently in them. The ideal is to promote indigenous languages to the position of standard language so that examinations, in all subjects, can be conducted in the mother tongue.

2.7.6 Language Power: Alexander (2005)

Language is a key component and the barometer for human our development. Alexander (2005:5) suggests that for people to have power, the first tool they need to have is language so that they are able to communicate, pass ideas and draw plans for their development. African languages need to be developed, especially in schools, as when these languages have been developed in schools, they will be ready for use in other domains.

2.7.7 Media: Moyo (2002) and Mateza (2013)

Moyo (2002:150) argues that South African language policy, in its current shape and form, is aimed at promoting 11 official languages. He declares that:

The introduction of South Africa's eleven official languages was also aimed at promoting multilingualism in education. Viable languages could thus be used in early education as media of instruction, where a common dialect in mutually intelligible languages would be chosen for instructional purposes.

Moyo's aspiration is to promote the use of African languages as languages of communication in all areas of life. He suggests that there are disparities in language use. Moyo (2002:151) asserts that despite the proposal of developing a multilingual society by recognising all 11 languages regional Limpopo indigenous languages are not recognised. The other nine languages are utilised for mass communication. English is still privileged as it receives much airtime on the television in juxtaposition to the other indigenous languages. Indigenous African languages, which have the majority of speakers as compared to English and Afrikaans combined, are seldom used and have lamentably, relegated to the low linguistic status.

English is afforded a superior position at the expense of African languages in the economic world. African languages should be given a chance to serve as vehicles for creating opportunities to facilitate the development of the economy. Mateza (2013) asserts that South Africa's print media needs to explore growth of African languages. It is important for the African languages to be given much opportunity in the field of media. Mateza (2013) indicates that the industry needs to investigate the growth of African languages. Readers are eager for news to be communicated in their mother tongue. Mateza (2013) also reveals that 'the growth of **Ilanga** and **Isolezwe** newspapers in KwaZulu-Natal is proof that there is a market for such diversity.' He, furthermore, points out that television and radio were ahead of the pack and had made strides in accommodating African languages.

Other print media need to see to it that African languages are kept through using them. It means that they should publish newspapers through African languages. **Imvo Zabamisundu**, South Africa's first Xhosa newspaper in the Eastern Cape, suffered when it was taken over by Caxton. The newspaper was an institution that recorded the achievements of Africans, and produced great journalists'. This means that Africans must stand their ground and protect their languages.

The researcher has a great admiration for the Afrikaners (those who speak Afrikaans). They stand up and fight for their language. It is time every African stands up and says sorry, 'But we need this in our own languages too'. Currently, there are many untold stories in the rural areas of South Africa because no one shows keenness to narrate those stories in indigenous African languages.

2.7.8 Diversity as an Asset: Asmara (2000) and Tonkin (2003)

Asmara (2000) posits that the diversity of African languages reflects the rich cultural heritage of Africa and must be used as an instrument to champion the course of African renaissance. He mentions that African languages should collectively be viewed as a device for identification. This scholar supports the fact that African languages must be developed and given their rightful status. African languages are essential for the decolonisation of African minds. He, however, notes that the effective and rapid development of science and technology in Africa depends on the use of African languages. Thus, modern technology must be used for the development of African languages. African languages must take on the duty, the responsibility and the challenge of speaking for the continent (Asmara, 2000). African languages should be taken into consideration in the same way as the European languages should.

There has to be a clearly spelled-out continent-wide policy that provides channels for effective intercultural communication among citizens of an integrated Africa (Asmara, 2000). African languages and African development should be seen as dialectical in which the language factor stops being simply a medium of communication. African languages should also be seen as a language of teaching and learning from the lower grades up to tertiary institution.

On the promotion of the economy and the political expansion, Tonkin (2003:6) asserts that the diversity of language is a definite advantage as it fosters unity in small communities and promotes unique cultures, thereby establishing distinctive identities and limiting alienation and homogenisation. The rich diversity of linguistic idioms carries with it a variety of cultural forms

and different ways of reasoning and a plethora of coping devices to deal with the uncertainties and daily challenges.

He maintains that it is since time immemorial that people have been experiencing life on earth, interacting among themselves, communicating with outsiders and with the environment. Through language, people develop wisdom, coping strategies and strategies for survival. Language is part of people's identity.

2.7.9 Uniqueness: Wurm (2001)

Language serves as a mirror to its speakers. Therefore, with language people are able to determine who they are, where they come from and where they are going to. It is, therefore, important to allow African languages to be developed. Language is also a resource that people can use to advance their unique knowledge. Wurm (2001:13) supports this view when he says that each language mirrors a unique world-view and culture reflecting the way in which a speech community has dealt with its challenges in dealing with problems. The speech community has defined its thinking, its system of philosophy and interpretation of the world around it. Each language is the distinctive means of communicating the intangible, cultural heritage of specific speech communities, and it remains an echo of this culture even after the culture might disappear or crumble, often under the influence of an invasive, powerful, usually urban culture. However, with the disappearance of such a language, knowledge and understanding of the language and human thought are lost forever.

African languages should be encouraged to grow, because one cannot remove man from his unique medium of communication. Wurm (2001:13) observes the threat of language shift and language death. This implies that in order for a language to develop, it should be used and maintained by the speakers. This will help avoid it to come under threat extinction.

2.7.10 Tertiary Medium of Instruction: Tlowane and Kgapane (2006)

Tlowane and Kgapane elaborate on learning and assessment through the medium of Sesotho sa Leboa in the B.A. CEMS degree at the University of Limpopo. They describe the experience

of learning through Sesotho sa Leboa in the Multilingual Studies (MUST) of the first dual medium degree in South Africa, namely in BA (CEMS).

Tlowane and Kgapane (2006:83) observe that:

Students especially in the first year at university struggle to make sense of lecture inputs delivered in English and often do not comprehend what their lecturers are saying. When it comes to writing, students often simply copy from textbooks or their lecturer's notes because they do not have the competence to write their own ideas in English.

However, in MUST (using indigenous languages) classes, students do not experience problems of understanding their lecturers because of their familiarity with the language of teaching and learning (LoLT). Tlowane and Kgapane (2006:84) agree that a better understanding of the content is possible in classes where content is communicated through the language that is understood best. Students also feel free to ask questions.

Participation of students in class where English is used as a language of learning and teaching is low. While discussing ideas, students use their own language (code-switch). They are reluctant to take part in the classrooms because they are apprehensive of making mistakes in English. This validates the fact that African languages should have equal status with English.

2.7.11 Integration of Indigenous Languages in Policy Development: Salam (2005)

Salam (2005:9) outlines that the public is well informed about socio-economic development-related issues such as education, health, agriculture, finance and economy. They participate in debates, and consequently require more from their governments. This happens only if information is given in the languages they are familiar with. According to him, language plays an important role towards understanding different spheres of life. This is to say that there is an urgent need to facilitate integration of African languages within information policy and access.

2.7.12 Elevation of African Languages: Adegaju (2008); Jibril (2007); Okwudishu (2006)

African languages should be given sufficient attention to ensure their survival. In the light of this assertion, Adegaju's (2008:15) study outlines that to safeguard the survival of African languages, researchers must follow a holistic approach which, according to Jibril (2007:4), must be a combination of 'action research, advocacy and activism' (ibid.). Language serves as a powerful means of group identification and pride. His study can be an eye-opener, challenging researchers to work hard in order to develop African languages.

African languages are not currently developed from local to national level. This shows that these languages do not enjoy equal status with English. Okwudishu (2006:135-136) posits that a national language development programme that does not afford indigenous languages their deserved attention is working against itself. Development in Africa should promote the cultivation of a literate citizenry that are actively involved in the socio-economic, political and cultural life of the population. Development involves languages chosen that should help gain information for the population.

Okwudishu (2002:39) maintains that there is a need for the development and elevation of African languages and to ensure that these languages play a crucial role in the spheres of life such as social, economic as well as political realms. Disuse of African languages will stunt socio-economic growth because English will continue to enjoy maximum freedom at the expense of African languages. Okwudishu (2003:39) emphasises that African languages, according to the World Bank 2000, are marching in the 21st century with a relevant question to face. The question that arises is whether or not the African child will claim the 21st century.

2.7.13 Language and Restoration of Self-esteem: Viriri (2003)

Viriri (2003:75) posits that indigenous languages form the quest for cultural heritage in Africa. Great Zimbabwe, as a living site, originated from a process grounded in the crystallisation of the acts and beliefs of people in time and space, because of a creative imagination, social interaction, and appropriate responses to certain environmental circumstances using the medium of their mother tongue.

This is the reason why language is not only regarded as a means of communication, but also as a vehicle of cultural transmission. Viriri (2003:95) outlines that this cultural transmission involves conservation and control in the form of language and policy planning that would be conducive towards the re-establishment of the indigenous speakers' self-esteem, identity, culture and humanity. Indigenous languages seek to focus on African politics, sociology, sports and economy.

2.7.14 Indigenous Language Status: Sonaiya (2007); Ndlovu (2008)

Previously, most African countries were under the oppression of the Euro-Western countries, whereby European languages such as English and French were regarded as more productive than the African languages. After such excruciating struggles, English still dominates and gains better recognition than African languages. In support of this, Sonaiya (2007:18) writes:

...what continues to be of great concern to many in Africa is the fact that even after independence not only are European languages still being maintained within the educational system, but very little is being done to develop African languages which had suffered over a century of neglect.

Scholars endeavour to fight against the disuse of African languages, but the situation seems to be the same as English is still continuing to enjoy a high status. The study conducted by Ndlovu (2008) outlines that African languages are seen as unwelcome languages, associated with problems including political tension, poverty and underdevelopment. The existence of many African languages is equated with low economic status, while the prevalence of one language for the whole nation is associated with economic success.

Language should be seen within the context of democracy and human rights whereby the right to the language of choice is considered an integral part of fundamental human rights. Language is undoubtedly an essential part in the making of Africa and African identities (Ndlovu, 2008:140). It affirms identity to its speakers. Ndlovu further stipulates that language offers a window of opportunity to people's understanding of the dynamics of African development, worldview and philosophies of life. Rather than limiting them to the role of media in dialoguing about African politics, economics, democracy and human rights, African

languages should be seen as an integral part of these issues. They should, therefore, be afforded their rightful status of equality in the Districts and the country as a whole.

2.7.15 Global Use of Indigenous African Languages: Vambe (2006)

African languages need to be used as a means of communication everywhere in the world. Vambe (2006:9) is of the idea that language is a bearer of culture, values, ideas and social aspirations which are reflected through the images communicated by people engaged in the struggle with nature and other phenomena. Indigenous languages must be recognised globally. Trade is crucial for economic development. If people overseas can speak an indigenous African language there, will be economic benefits for all parties involved.

2.7.16 Mother Tongue Instruction: Makori (2005); Makamu (2009); Okolocha and Yuka (2011)

Makori (2005) postulates that the reasons given for support of the use of African languages in education include the belief that learning is easier if experienced through the use of one's mother tongue. What Makori's work emphasises can only be achieved if African languages speakers are passionate about their languages. In the same vein, Makamu (2009:29) states that one can imagine a situation whereby students or pupils had to learn, speak and write in their own language. The consequential performance, as far as language is concerned, would be of a high standard because they would be using the language they know and understand. The present study agrees with what Makori and Makamu perceive because enforcing a single medium of instruction throughout the country can lead to a high failure rate in schools.

However, one of the challenges to the policies of promoting language medium education is linguistic diversity. The other challenge is the overall attitude by most Africans towards African languages. It is important for Africans to realise that African languages are regarded as an inseparable part of culture.

Okolocha and Yuka (2011:8) argue that one of the reasons that explains why the African continent persists in lagging behind in human creativity is because the African government has not recognised that when their citizens compete intellectually in a second language, they end

up being a step behind their competitors who use their mother tongue as a language of business.

Countries with productive intellectual capacities end up forcing their languages to dominate consumer nations with their end-products and thus restricting African languages to have access to tools of communication within tribal and ethnic interactions. There are many indigenous African languages that have been ignored by makers of language policy. In view of that, Okolocha and Yuka (2011) emphasise the need to rethink our strategies towards the development and promotion of indigenous African languages by appreciating the mother tongues.

2.7.17 Language Enforcement as a Means of Control: Ngugi wa Thiong'o (1986); Le Roux (2013)

Ngugi's observation is that Africans were controlled by forcing them to speak European languages. Language was twisted into a mechanism that separated children from their own history. Ngugi (1986:17) argues that colonisation was not simply a process of physical force. Rather, 'the bullet was the means of physical subjugation. Language was the means of the spiritual subjugation'. In Kenya, the colonisers introduced English as a language of education and as a result, orature in Kenyan indigenous languages withered away. This was devastating to African literature because language embraces culture and culture embodies (particularly through orature) the entire set of values by which speakers view themselves and their position in the world. Africans experiences could, therefore, not be effectively expressed properly in another language. Ngugi further argues that writing in African language is a necessary step towards cultural identity and independence from centuries of European exploitation.

Le Roux (2013:35) observes that the June 1976 riots in South Africa were a direct result of an enforced language policy. Black school children were forced to study through Afrikaans as medium of instruction which sparked of the riots which led to the killing of people. The resistance was against the language enforcement and the control of the Apartheid regime. It highlights the value of free choice of language as medium of instruction.

2.7.17.1 African Languages as a vehicle for knowledge: Roy-Campbell (2006); Rubagumya (2003); Qorro (2003)

African languages are spoken widely in the African countries than the European languages. Notwithstanding this fact, most African countries still use colonial languages as primary languages. Roy-Campbell (2006:2) outlines that in most African countries, education takes place through the medium of the home language in the first few years of primary school after which the switch follows then towards the European language.

The government of the Republic of South Africa has granted equal use of 11 official languages in all spheres, but English is still dominating all ten other official African languages. Qorro (2003:16) asserts that knowledge which is expressed in English should be shared with a wider population in Africa by using African languages.

African languages should collectively be used as a vehicle for producing knowledge. With the lack of use of African languages in all spheres of life, wealth of indigenous knowledge is locked in these languages. Disuse of African languages, as a media of instruction, is the positioning of Africa as a receiver rather than a contributor.

2.7.18 Social Cohesion: Russel (2012)

Language is a key to social cohesion. The researcher does not suggest that all South Africans should learn and speak to each other in English in South Africa. That was practised in the past. Although important, it has largely failed and only the elite has been touched by the magic tongue. But, the researcher would argue that it is through the teaching and learning of African languages widely that social cohesion occurs. If everyone in this country speaks an African language, we could talk about social cohesion. Underpinning a language is establishing a culture. Language is what moves it along, creating a window into an individual's inner world and space.

Russel (2012) contends that if one uses other people's language, one can enter certain social spaces that cause automatic and more sustainable social cohesion rather than the at-the-spur-of-the-moment and temporary social cohesion initiated by, for example, sporting events in the case of the football World Cup.

Although such events are important, languages lack social cohesion on a national scale. By speaking one another's languages, cohesion and trust would be enhanced. This national trust, underpinned by the way speakers speak with one another, is at the heart of social cohesion. The researcher advocates a prosperous South Africa in which pride and respect are a priority. Language speakers need to protect their languages so that they become a pillar for social cohesion and development. Every student should be able to read and write in an African language and English by the time they leave the schooling system. Similarly, no student should be able to graduate from any South African university without having passed a mother tongue or vocation specific second and additional African language module or course. Therefore, language is at the heart of who we are as South Africans.

2.7.19 The Optional Second language: Nzimande (2012); Wolhuter (2013)

In May 2011, the Minister of Higher Education and Training Blade Nzimande (2012) suggested that all university students should pass one African language course as a graduation requirement. The current study supports him. It is vexing, however, that the new weekly time allocation for language teaching in schools, poses a barrier to the feasibility of the minister's proposal.

Nzimande (2012) posits that the new allocation renders it optional for students to choose a second additional language, that is, one language taught outside scheduled teaching hours. If the additional language is optional, students will probably not go for that option and the learning of an African language would thus be immaterial. This additional language is usually not assessed and does not count for the promotion of students from one grade to the next.

The curriculum makes two languages compulsory, namely; one home language and the other first additional (Wolhuter, 2013:114). According to the Department of Basic Education's curriculum documents, this is intended to promote the cognitive skills essential for academic learning. Typically, an African mother-tongue student would choose the languages that suits him or her, one as home language and the other as first additional language as in, for example, English or the other way round. This is not suitable for non-native speakers of an African language. The situation is not symmetrical for all students. This is because most

African language-speaking students have an immeasurable exposure to English than English or Afrikaans speakers generally have to other South African languages.

2.7.20 Bilingualism: Ofomata (2011); Oostendorp (2014)

Ofomata (2011:87) asserts that learning of a mother tongue by Igbo children enhances the development of the Igbo arts, songs, story books and music using the social environment of the speakers in Diaspora and link it with their social environment. The arts and literary writers could also help in the production of relevant Igbo teaching materials.

The appropriate use of African languages in addition to foreign languages (English) can improve communication, literacy and understanding. Bilingualism is an asset and the first language (mother tongue) has a major and lasting role in identity, learning and the acquisition of additional language(s). Furthermore, this will help in building individual confidence, self-esteem, intercultural awareness, social responsibility and other skills. Language cannot be separated from culture; it is a vehicle of identity, socialisation, solidarity and cohesion. There is an agreement that a sound home language foundation increases children's self-esteem and confidence in their own ethnicity (Ofomata, 2011:77).

Oostendorp (2014:246) mentions that bilingual children (those who can speak two languages) display a metalinguistic awareness or knowledge about language. This metalinguistic knowledge refers to the rules of the language. Further, bilingual children seem to be aware of the arbitrary nature of language from an earlier age when compared to monolingual children. This arbitrary nature refers to the ability to use more than one word for the same concept. Bilingualism is also said to have benefits regarding executive control functioning as bilingual speakers have to focus on the language in use and focus on the relevant information. There are also a variety of studies, as referred to by Oostendorp (2014:247), that maintain that bilingual children acquire language at a slower rate but this statement is met with contention as there are many opposing views regarding this. Bilinguals have to deal with cross-interference of the languages used.

2.7.21 The Common Language: Erastus (2013)

Development in Africa slows down because important communication relies on foreign languages. This means that parties involved in the process of development cannot interact effectively. A common language, therefore, should be seen as an integrating force, a means by which political empowerment and participation of all citizens are fully facilitated (Erastus, 2013:41). The current study claims that it is important for African languages to be improved in order for communication to be effective.

Many Africans are unable to access government information because of communication barriers. Erastus's study revealed that Africa does not need to rely on foreign languages for its development when it has such diverse linguistic resources which are well-saddled in their cultural heritage that are critical for social capital formation.

Many Africans embrace countries such as China, Korea, Japan, Europe and England. They buy products such as mobile telephone handsets, cars as well as household appliances whose manuals are in first languages of those countries. They neither speak nor understand the directions for the use of these products yet they are the end users of these products. Remarkably, African end users can still figure out the Chinese, Japanese or Korean orthographic representation. The secret behind is that these countries base their development strategies on the indigenous languages exactly what is missing in most African countries.

2.7.22 Additional Languages: Prah (2003)

Prah (2003:24) affirms:

I am not suggesting that exclusively only African languages should be taught. The suggestion is that education should be conducted in the home languages of the people. In addition, other languages can be learnt as subjects geared towards the cultivation of other African languages. Such additional languages could include both the old colonial languages and some local or African languages.

Prah appeals for additional use of African languages in education. African languages can play a major role by uplifting the standard of education in Africa. Currently, most (South) African parents send their children to model-C schools with the perception that their children will receive better education. It is important to realise that if African languages are not given the same standardised status like English, English may end up being regarded as the first language in most African countries. Most public schools in South Africa use English as the main medium of instruction. The evidence is that in many of these schools, subjects are offered in English.

2.7.23 African Renaissance: Asmara (2004)

Asmara (2004) indicates the need for indigenous African languages to take part in all spheres of life by stating that if indigenous African languages are not given the required recognition, then it is possible for English to dominate them. Amongst many issues relating to indigenous African languages, Asmara made the following observation:

- All African children have the unalienable right to attend school and learn their mother tongues and that every effort should be made to develop African languages at all levels of education;
- The effective and rapid development of science and technology in Africa depends on the use of African languages;
- African languages are vital for the development of democracy based on equality and social justice; and
- African languages are essential for the decolonisation of African minds and for the African Renaissance.

According to Asmara (2004:23), it is important to realise that development in most African countries would be sustainable if indigenous African languages are given equal status with English.

2.7.24 Community-Driven Development: Chambers (2010)

This study receives support from Chambers (2010:2) who writes that participation of the community is important for community-driven development. Without effective communication, it is impossible for any government to achieve community-driven development (Chambers, 2010:2). According to Chambers (2010:2), a critical ingredient of community-driven development is community-based planning which is designed to promote community actions. It is an indication that there is a need for community participation in governance matters and this can be achieved if there is effective communication between the municipalities and the communities. In addition, this study realises that all development will be effective if people communicate through indigenous African languages. Moreover, challenges remain because most written material is written in indigenous African languages.

2.7.25 Language and the Court of Law: Alberts and Mollema (2013)

Studies by Alberts and Mollema (2013:31) highlight that language plays a fundamental role in allowing a person access to justice. The Constitution of the Republic of South Africa 1996 validates this when it allows the accused person an opportunity to be tried in a language they understand better. Section 35(3)(k) of the Constitution stipulates that 'every accused person has a right to a fair trial, which includes the right to be tried in a language that the accused person understands or, if that is not practicable, to have the proceedings interpreted in that language'.

In this instance, a court interpreter plays a chief role by guaranteeing that the accused fully participates in the trial by interpreting correctly. In terms of Rule 68 of the Rules of the Magistrates Court, every court interpreter has to take an oath swearing or affirming to interpret truly and correctly to the best of their knowledge and ability from the language they are called upon to interpret into an official language of the Republic of South Africa.

According to Alberts and Mollema (2013:31), interpreting skills are especially grounded in the elements of accuracy and competence. It is generally acknowledged that court interpreting is a

complex activity depending on the interpreter's skills in various factors. This study realises that for speakers to be competent, they should have first mastered their home language.

2.7.26 The Value of Writing in Indigenous Languages: Sebate (2014): *Daily Sun*

African languages are a legacy left by the ancestors and Africans need to continue writing in them. Any language that does not maintain its development will be obsolete. According to Sebate (2014:11), indigenous African languages should be respected. Moreover, Africans should also uplift the standard of indigenous African languages by writing and publishing in them.

Writing and publishing in indigenous African language would develop such languages. Speakers of indigenous African languages should speak and be proud of their indigenous languages. Universities should offer such languages as main subjects from lower levels to higher levels and monitor how many students register per level. Making an effort to promote the lecturing of these subjects in all levels can develop the standard of indigenous African languages.

2.7.27 Culture: Rasila and Mudau (2012); Makanya (2012); Maharaj and Syakwazi (2013)

Culture is defined as people's way of life and is depicted as human-created strategies for adjusting to the environment and it refers to those humans or creatures that are part of the environment. Culture determines the way rituals are carried out within a group. Languages are symbols and are therefore cultural symbols (Maharaj & Syakwazi, 2013:208).

Rasila and Mudau (2012:1) reveal that language is transmitted, configured and interpreted through culture. It is important to take into consideration that one's language should be respected and properly treated. Furthermore, the two scholars are of the idea that language is very crucial for social development. Society also develops and modernises when its citizens are literate in the language of the masses. It is impossible for society to develop while their language is not spoken or used on a daily basis. Routine use of indigenous African languages would foster development.

Speakers of indigenous African languages 'should not be sympathetic to those who seem to have forgotten proper words for example month of the year' (Rasila & Mudau, 2012:4). Africans should communicate in the language they understand better because if they do not communicate in the language they understand, it will result in a communication breakdown. Rasila and Mudau (2012:3) write:

The Mutale local municipality, for example, is dominated by Tshivenda speakers but publishers newsletters are in English. Pay-slips for accounts of community members are still in English only. Most of the adverts on billboards, even in deep rural areas are written in English. The Thulamela local municipality recently put a number of rubbish bins around the Thohoyandou town and some adjacent villages but messages written on them are only in English. The municipality has Xitsonga and Tshivenda speaking communities in the majority.

Culture and language are two elements that define a people. It is, therefore, important to cognise that language is a cultural phenomenon. Promotion of African languages would enable Africans to have a better and broader outlook on life, and it will show that these languages are respected. African languages should be languages of administration, instruction and communication in every sector of the country.

Some of the African people do not value the existence of African languages. They still think that the use of African languages is a waste of time. Their perception is that when one uses African languages, one is regarded as backward. Makhanya concurs that 'the black middle classes look down on indigenous languages and are making sure their children grow up speaking only one language: English'. Government schools and universities are demoting African languages to inconvenient optional subjects. The death of these languages will herald the demise of the African culture.

2.7.28 Language Attitudes (Zhao, 2015; Oz, Demerezen & Pourfeiz, 2015; Bouhmama & Bouhmama, 2015)

Zhao observes that students' language attitudes are neglected as an influential factor on language learning. The following main characteristics are summarised:

- Attitudes are cognitive and affective;
- Attitudes vary in degree;
- Attitudes predispose a speaker to act in a specific way;
- Attitudes are learnt and not inherited;
- Attitudes can be modified;
- Attitudes are influenced by personality of the language learner (Zhao, 2015:2335).

Attitudes towards learning a second or additional language (L2) exert a powerful influence on second language achievement. Attitudes, in L2 research, involve a stance towards the specific language learnt, language learning experiences and the language learning situation. Native speakers of the target language or the target language community, as well as international or intercultural speakers will all have a unique attitude towards acquiring the target language. In other words, attitudes are regarded as multifaceted and a host of influences such as educational, social, psychological, cognitive, affective, cultural and behavioural variables may exert an influence on the language learner's attitudes toward acquiring the language in question. Positive attitudes associated with motivation, can ensure successful language learning (Oz, Demerezen & Pourfeiz, 2015:417-418).

The dominance of English, as a worldwide language, is perceived as a threat to minority languages and language attitudes are seen as a novel field of research which was neglected in the past (Bouhmama & Bouhmama, 2015:466). Concentrating on maintaining Northern Sotho is thus also seen as a way of standing the ground with regard to English dominance in South Africa.

2.8 THE RECOGNITION OF INDIGENOUS LANGUAGES

2.8.1 The Importance of Indigenous Languages

Mutasa (2006:171) is of the view that in South Africa, recognition of indigenous languages as a national official languages, should be declared as the essence language policy. He argues that African languages should be used widely as they are regarded as important. Language makes communication effective. In this sense, people would be able to communicate effectively. Language is essential to skills development in the Republic of South Africa, because the home language of most South Africans is African languages. It is, therefore, important to promote African languages. Mutasa adds that all languages should have an official status at national and provincial levels and that conditions should be created for their promotion and development. Recognition and promotion of African languages is the most tangible manifestation of language revival leading to survival. A view from this perspective is that the importance of a language cannot be ignored.

Language is one of the most enigmatic possessions. It is the principal factor enabling individuals to become fully functioning members of the group into which they are born. Nations are able to develop, because language provides an important link between the individuals and their social environment. Musehane (2000) shows the successes and flaws in employing language provisions of the Constitution of South Africa (1996). He investigates the provisions of the Constitution of South Africa (1996) that have an impact on the use of African languages in general and Tshivenda in particular. Musehane's (2000:280) view on the equality of official languages is that African languages in general are being undermined at the expense of English. He states that authorities look down upon Tshivenda to such an extent that people are discouraged from learning or studying it. He further stresses that negative attitudes towards African languages play a role in the undermining of such languages. Musehane (2000:279) is points out that Tshivenda is being discriminated against in South Africa. He quotes an instance of the SABC TV programme where Tshivenda and Xitsonga share fifteen of the thirty minutes slots per day. When considering SABC TV it is clear that E-TV also broadcasts Northern Sotho news for only fifteen minutes. From Musehane's point of view, it is clear that African languages

are not afforded their rightful opportunity to enjoy equal coverage and are not deemed as important languages.

2.8.2 Globalisation

Phaahla (2006) mentions that language is an ever present badge of membership, reinforced in the subtleties of linguistic style. He also outlines that the process of using one's language to express solidarity involves evolution and maintenance of both group and individual identities. When defining individual identity, culture and community membership, language plays an imperative role. Phaahla further stipulates that bearing in mind the globalisation wave sweeping the world today, the sophistication of local black languages should be significantly stepped up from their normal range of mundane to an economic discourse so that mother tongue speakers can take charge of their languages and compete locally in terms of being generally innovative and competent in the domain of business not only locally but also globally.

The use of indigenous languages would empower Africans to grip economic concepts and prove what they have mastered intellectually in a language that they are familiar with. Phaahla (2006:152) posits that native African language speakers believe that African languages are inherently lacking in capacity to serve as media of communication for the purpose of higher learning, economic activity, social mobility or any other serious public business.

In many African communities, African languages are only used as a way of communication. Singh (2009:127) writes:

In the rural African dominated schools the respective indigenous mother-tongue is generally the mode of communication. In African dominated townships, a mixture of approaches of only English, only mother-tongue or bi-lingual teaching is done.

Singh (2009:128) illustrates that languages have died out and disappeared at a dramatic and steadily increasing pace in many parts of the world. The language situation in South Africa is theoretically that all official languages are equal while practically African languages are not given status equally to English. African languages might be in danger if nothing is done to make sure

that equal status is given to all official languages. There is a need to teach African indigenous languages to people abroad in order to connect these people globally and to facilitate good communication when doing business regarding global matters. Singh further states that as English and Afrikaans speaking Whites challenged each other for political control in South Africa, their respective languages did not only become the media through which their aspirations and goals were articulated but also what they should represent ideologically. English is a language which comes from England and Afrikaans from Netherland. These two aforementioned groups of people view their languages as superior to African languages. According to Singh (2009:129), while successive governments, since the early twentieth century, created the impression that they supported the survival of African languages, their real agenda was to subtly undermine and suppress them. Indigenous languages also need contact with countries from which English and Afrikaans speaking people originally come from. Trading with global countries can benefit indigenous languages too. According to Davids (2013:60), studies have indicated the benefits of global contact such as communication with the African Union (Au), the European Union (EU) and the United Nations Organization (UNO). Economic globalisation refers to the intensification of a global market operating across national and international markets. Sources linked with market competition are technological change and multinational competition. Education forms an integral part of globalisation. Education is done through the medium of instruction. In that respect globalisation is also affected by language use and the knowledge of different languages including indigenous languages (Davids, 2013:61).

Languages are not regarded only as tools of communication but they are vehicles of cultural expression. Diakite (2005:1) asserts:

Language is well known to be an extremely important vehicle for knowledge and know-how. It is the driving force of production and productivity in a modern economy, however based on science and technology. Unfortunately, the language situation in Africa is, generally speaking, characterised by the supremacy of a few European languages inherited from colonisation, in most public activities (administration, education, health, justice, trade etc.).

Most Africans are not well informed about the activities that are taking place globally. The main reason for this is that African languages are do not get much attention in the same way as those in Europe do. Diakite (2005:7) postulates that 'this will happen only if the information is

given in the languages they are most familiar with. In other words, Africa and Africans will develop with their languages’.

Herriman and Burnaby (1996:29) outlines that:

The established languages of the courtroom in South Africa are Afrikaans and English. Use has been made of interpreters down the years when dealing with evidence presented by someone who could not speak either languages and the courts have sometimes distinguished themselves by not taking translation at face value.

The above position holds for the Capricorn and Mopani district municipalities as well. In general, there are major inadequacies in the current practice. Most of the magistrates, judges and public prosecutors are White and few have any command of an African languages or any intimate understanding of South African’s range of conventions (Burnaby, 1996:29).

Furthermore, interpreters employed to interpret from English or Afrikaans to African languages do not have professional training which would make them vigilant to the ethics of their craft, to cultural distinction in translation and the exigencies of discourse in the field. Nida and Taber (1974:6) posit that translation is the transformation of text representation from one language into another. It is the end result of the process of transferring the meaning of a written text from one language into another. On the other hand, language interpreting or interpretation is the intellectual activity of facilitating oral and sign-language communication, either simultaneously or consecutive. Interpreting is a communication act whereby utterances in a source language are rendered in a target language at formal or informal settings. It is translation that conveys the meaning of the original, or source text, by using equivalent language and the forms and structures of the target language, in order to produce a translation that reads like an original.

During the apartheid period, translation and interpretation were not the main issues since the only official languages were English and Afrikaans and most of African languages, such as Sepedi, Xitsonga, Tshivenda, isiZulu, isiXhosa, and isiNdebele were downgraded. By the middle of 1994 translation and interpreting services were essential. Additionally, South Africa is a democratic country which has 11 official languages which should be used equally (Wolhuter, 2013:105). As in many other areas in South Africa, court cases are presented in English. This

is a problem as majority of people speak English. Even though interpreting services are provided, the accused may end up sentenced because the misinterpretation of information by the interpreters. Normally, people speak better in their mother tongue and if they can be granted a chance to speak in their home languages, they would have a fair trial.

2.8.3 Newspaper Coverage and Indigenous Languages

The media comprise of various types of tools such as newspapers, radio and television. This study focuses on newspapers. Several newspapers are produced every day from Monday to Sunday, while others are produced once a week. Mopani District consists of a weekly newspaper called *Letaba Herald*. None of the above-mentioned newspapers is completely written in Northern Sotho. The newspapers are written in English and Afrikaans and less in the mother tongue of the residents. The following examples would help authenticate the claim:

The first example from the *Letaba Herald* of 16th August 2010:

A far reaching vision to transform the ward 8 area of Modjadjiskloof formerly Duiwelskloof from becoming a ghost town to a vibrant new centre within five years was outlined last week, the new ward chancellor, Mr Mosila Mr and Reuben ward eight includes the town of Modjadjiskloof and Mooketsi the informal settlement of Makgoba and farms within its settlement of Makgoba and farms within its area, including tomato producer ZZ2. Mr Reuben presented the five year 2010 to 2011 Intergraded Development Plan (IDP) for the ward following extensive investigation and consultations with the communities...

Here is another example of the articles that appeared in *Letaba Herald* of Friday 26 May 2009:

Twee plaaslike vissermanne het die afgelope naweek die winter water van die Tzaneen dam aangedurf. Nick van Rooyen en Jaco Rademeyer het n volt opgediep uit die lang grasse langs die dam en aanmekaar geflans. Die manne het die vierspesie kompetisie in baie ernstige lig gesien en dus besluit om op die water te oornag sodat hulle hulle tyd aan visvang kan spandeer.

The above-mentioned articles appeared in the weekly newspaper of Mopani District. They validate the fact that the language of the district is undermined. The Constitution of the Republic of South Africa (1996) section 6(4) stipulates that all South African official languages must enjoy parity of esteem and must be treated equitably. Yet, in Mopani District, this is not

happening. Reports should also be written in African languages so that the Africans could also be encouraged to read the newspaper.

Murwamphida (2008:43) confirms that newspapers serve as the main source of information to the world. They are a channel that gives the world information to the people. Without newspaper reading, one remains without knowledge. It is, therefore, an advantage to read the newspapers in the language that one understands. There are a number of newspapers in South Africa and a great number of such newspapers are written in English whereas a small percentage of them are written in African languages, whereas the Africans are in the majority (Wolhuter, *ibid.*).

2.8.4 Election Posters (2008)

English is seen as the language of politics in South Africa because in almost every political gathering, only English is used. Indigenous African languages are given a lower status. Before the 2009 elections in South Africa, many parties launched their manifestos which were written in English and only a few in Indigenous African languages. Posters which were displayed in some of the rural areas in Capricorn and Mopani districts municipalities, for example, were in English. Only few posters were written in Northern Sotho and these were grammatically incorrect. The following are some of the captions appearing on the African National Congress (**ANC**) posters which were showed in some areas in Capricorn and Mopani Districts:

Working together we can do more!

A better life for all!

Vote ANC.

The above-mentioned posters validate the fact that there is discrimination amongst official languages in South Africa. These posters were supposed to be in the languages that are spoken within the district in order for people to understand these important political messages so that they can be able to make the right decision when electing their political parties. Another alternative could be inclusion of captions in more than one

language, which was also not done. It cannot be assumed that people living in the rural areas know other languages besides their minority home language.

2.8.5 Indigenous Language in Informal Settings

Herriman and Burnaby (1996) assert that regardless of the official status of languages, the situation in practice is often of more importance to the indigenous language users. In practice, it is a site of struggle, which overwhelm the most vocal participants in the languages debate who include, amongst others, Afrikaans-speaking people, fearing the future of their languages.

In most cases, in informal settings, there is no stipulated language policy. People are free and permitted to use their mother tongue even though it may not be an official language in South Africa. It is known that people are more eloquent and proficient in their mother tongue and dream in their own mother tongue. In such gatherings, one is able to understand the issues under scrutiny as one will be using one's mother tongue. It is also highlighted in the Constitution of South Africa (1996) that all official languages should be used equally.

Usually, African languages are used as home languages and in schools as subjects. However, in most cases, most parents are comfortable when their children study English as their first language in schools.

2.8.6 Indigenous Languages and Formal Settings such as Banks

The use of African languages in formal settings such as banks is also important. It is imperative that the client should understand the teller and vice versa. The researcher focuses on banks as financial institutions which should also consider the use of indigenous languages in their everyday activities. Badenhorst (2004:46) mentions that:

A bank is a company that has a license to receive deposits and conduct financial transactions on behalf of its clients. The bank lends money to borrowers whose applications have been approved. Anyone is entitled to lend money, but one has to be registered by the Registrar of Banks to take deposits and handle transactions.

Capricorn and Mopani are districts which have several towns that have many banks: NedBank, Amalgamated Bank of South Africa (ABSA), Capitec Bank, Standard Bank, and First National

Bank (FNB). All these banks use English as their means of communication, therefore which makes it difficult for many customers to inquire about their accounts because they understand or know little English or no English at all. Banks should accommodate their customers by appointing employees who are capable of speaking the language of the customer. All documentation used in these banks is in English: letters, deposit slips, withdrawal slips and bank statements. The Constitution of South Africa (1996) stipulates that all South African citizens have the right to information and knowledge in their mother tongue, but in the Capricorn and Mopani Districts people are still denied access to information in their language.

Most of the notices in Capricorn and Mopani Districts are written in English only and for someone who cannot read and understand this language, it remains a problem. Notices to remind pensioners about their grant payment dates are written in English. The notices become meaningless since they do not accommodate the relevant people whom they are meant for. Moreover, according to Sapir (1921) 'language as a means of communication, sharing ideas, and emotions using a common language', but in many places in South Africa, this is not the case. Therefore, in Capricorn and Mopani Districts, communication remains a challenge.

It is imperative for a company to be sensitive to ethnicity and indigenous use of languages when catering for a diverse customer base. Marketers and bank personnel need to pay attention to effective communication with their customers, ushering in a new focus of service delivery in consumerism. Banks should use plain, comprehensible language which accommodate speakers of all indigenous languages (Gage-Lofgren, 2014:14).

Misunderstanding of the language of communication to inform customers about certain aspects leads to consumers being misled, resulting in 'unclarity confusion' (Leek & Kun, 2006:185). The field of consumer behaviour and consumer responses has received renewed interest in responsible, green consumer orientation. Satisfying the customers' needs is a novel topic to be investigated (Ertz, 2016:1). Investigating people's responses to the medium of communication for ethical reasons can, consequently be regarded as a new focal area in the field of consumerism.

2.8.7 The Use of English in Tanzania

Kishe (2004) notes the case of Kiswahili in Tanzania and has this to say: 'If Kiswahili is officially recognised as a medium of communication at the regional level, it will become an important integrating force at the upper horizontal level, thus uniting the élites from the respective countries'. Kische notes that if Kiswahili is adopted as a working language, it will act as a point of contact between the government and the people who are the target of development, thus providing a means of sharing information and the exchange of ideas. He emphasises the importance of acknowledging minority languages to improve understanding also when doing business. Communication by the use of foreign languages such as English by Africans is of a poor quality. Africa has lost its connection with its indigenous languages in that these languages are often treated as foreign on the continent of their origin. Africans must find better ways of uplifting the status of African indigenous languages. Language embraces the entire scope of people's way of life. Salawu (2010:66) states that while culture is reflected in the socio-politico-economic system of a people it is by far more predominantly reflected in a people's mode of communication. This refers to language it is a single most characteristic element of a people's culture. The researcher notes that language plays an important role in culture in its entirety.

Salawu (2010:68) asserts that Africans who are literate in the European languages should also use African languages. African languages are there to be used by all proudly African language speaking Africans (those who take pride in their culture), and these languages should be used alongside Western European languages.

Lupogo (2014:29) found in his study that it is time for the government to adopt Kiswahili in Tanzania as Language of Instruction in secondary schools and tertiary institutions because more than 90% of Tanzanians are familiar with Kiswahili. Moreover, all local services from various offices, trading centres are done in Kiswahili throughout the country (Lupogo, 2014:28).

He further suggests that Kiswahili as a language should be mostly used in Tanzania. This is because many of the customers that are served by the municipality are from outside and they are much more familiar with Swahili as a language, rather than English.

English should also be used but only where necessary. The study points out that this does not mean English should totally be phased out, but should be used as a subject which would be taught by English professional teachers who would enable a student to understand proper English, which is different from the current situation in which students are expected to learn English through using it as a language of instruction taught by those who do not dispose of sufficient knowledge of English grammar (Lupogo, 2014:35).

2.8.8 English in South Africa and Africa

Herriman and Burnaby (1996) examine the politicisation of Afrikaans in South Africa by the apartheid leaders which has resulted in the stigmatisation of Afrikaans. Recognition of English and Afrikaans as official languages, embedded ethnic division and inequalities caused Africans to feel depressed and inferior. This is why many people, together with Northern Sotho speaking people, no longer prefer to speak or learn Afrikaans as it is seen as the language of the former oppressors in South Africa.

Herriman and Burnaby (1996:30) aver that excellent translation and interpretation services are required in order to bridge the gap between the English and African languages. They lay out the past and discuss present developments that are directed at providing information as well as improving the standard of communication.

In many instances, African languages are regarded as useless. Alexander (1998:6) notes:

English is not only ... an international language, but it's a language which for many, many decades still is going to open up job possibilities for anybody who wishes to get a good job in South Africa and we would be disadvantaging our children and future generations if we are to move away from them having to learn or being encouraged to learn English.

However, this understanding is largely a misconception. The most developed countries such as those in Asia, for example, Japan, Europe and Thailand, use their own home languages in all that they do and they are really developed. Most Africans do not take pride in using their own African languages. English has stolen their thunder. Their misconception is that it is the only language of production. The language situation in Africa is painful. Regarding this painful situation, Bamgbose (1998:9) asserts:

The effects of the continued dominance can be seen in alienation resulting in unfavourable attitudes to African languages. The attitudes may be illustrated in the preference for early acquisition of these languages (with two-year-olds being made to speak English or French in elite homes), taking pride in proficiency in the imported languages at the expense of a sound knowledge of one's own mother tongue, preference for written communication in a European language, addiction to information disseminated in imported languages by electronic and print media, and lack of interest in, and concern for, the development of indigenous languages.

Bamgbose's study shows that the language situation in Africa is not improving; instead English is continues to be highly regarded than African languages. In Africa, English is seen as a language of power and superior to African languages. Most schools in urban areas, use English as a language of instruction. In some circumstances, African children are still forced to take English as their first language. In connection with this dominance, Awonusi (2004:97) highlights that:

The perception of English as a language of socio-economic power is almost demonstrated in the mushrooming of the straight-for-English nursery and primary schools in many urban centres. Almost all English medium nursery schools (with English as a language of instruction) have private proprietors, unlike primary and secondary schools owned by government and some private proprietors.

Ologunde (1982:281) maintains that to date, English receives high status. The position of the Yoruba language in the education of the Yoruba people does show any dignity. It is still being mistreated while English is still considered as a superior language. This observation, expressed over two and a half decades ago, still captures the present linguistic situation. In the present situation, English is still regarded as the yardstick in the economy and other spheres of life.

In many African states, most churches in urban areas use English as the medium of communicating messages whereas the largest percentage of the congregation use African languages. There could, admittedly, be some non-African language speakers who ordinarily need to get interpretation of the messages from African languages to be translated into English. However, the messages are mainly in English with an interpretation into African languages. Ayoola (2007:120) posits that:

Many Nigerian church-goers believe that attending English-speaking churches can improve their English; hence they would rather worship in an English-speaking church even when they would have been more blessed in a church where their native language is the medium of communication.

The value of media in the distribution of information to people in public places should not be underestimated. In order for the public to participate in local as well as national issues, the use of local languages should be taken into account. In this view, Bamgbose (2003:84) indicates that the test of the effectiveness of the media for empowerment must be embedded in how far possible they can involve the widest audience, and consequently, this must embrace active use of African languages.

2.8.9 Local languages in South Africa and Africa

The educated class of Africans do not value their local languages. They regard local languages as languages of the poor and uneducated class. They feel that one cannot go far with the use of local languages. Salawu (2006:6) mentions that Africans, especially the educated (Western), do not believe that their languages qualify to be media of instruction in education, business, and governance. Thus, they patronise these languages.

Adegoju (2008:24) points out that some radio and television stations, based in Yoruba-speaking states, prefer to use English to present their news before giving an abridged version in Yoruba. From Adegoju (2008) and Salawu (2006) studies, African languages are not taken into account as compared to English.

In order for African languages to survive, different bodies such as Universities, Colleges of Education, language researchers and other stakeholders should work together. Adegoju

(2008:26) says that he would go a long way to preserve and empower endangered languages. Jibril (2007:285) asserts that linguists should avail themselves to form lobby groups to inform communities, local government councils, state or regional governments, national assemblies, parliaments and state to follow policies or carry out actions which will facilitate the use of African languages. This should happen in government, education, businesses, homes and other domains. Furthermore, action should be taken to develop these languages promoting the funding of research, publications and website development. Babola (2002:3) adds that it ' is then suggested that the local government councils in Nigeria, which are seen as the custodians of the indigenous cultures, could be given the responsibility of overseeing the development of indigenous languages in their areas of operation so as to nurture and preserve the many cultures in Nigeria.'

According to Phaswana's (1994:46) study, most African students view English as a better language of communication and also as a language of success in education and economy. His study reveals that indigenous languages are continuing to be downgraded. He also states that African languages should be given high status, since these languages are regarded as official languages of economy, education as well as government. Phaswana further indicates that without such affirmative action, the new language policy will fail to achieve its goal of ensuring the equality and democratisation of all languages. It is, therefore, important to promote African languages and grant them a higher status.

In. South Africa, African languages were afforded a small role to play in the media. Where they are given a role to play, it was only to perpetuate Apartheid. Since 1993, the bulk of newspapers and magazines which were directed to readership in African languages were strongly censored and they were mostly under control of Afrikaans Perskor Beperk (Snail 2011:74). The study also mentions that the South African Press Association (SAPA) was responsible for the collecting and distribution of news. News printed by the African newspapers and magazines was collected by SAPA from institutions strongly attached to apartheid, for instance homeland leaders.

Moreover, Snail (2011:74) affirms that Natal had a *Zulu daily* called *Illanga la se Natala* and in the Cape *Imvo Zabantsundu*. The study also indicates that there were several other

newspapers in African languages, but all of them were not read by the African people and therefore, had a very small readership which was usually made up of the adherents of Apartheid. The South African Broadcasting Corporation (SABC) was responsible for the news. Broadcasting in African languages started in 1940 in Sesotho, isiZulu and isiXhosa of which there were only music and news programmes.

Different factors about the low status of African languages have been outlined by several researchers. Bamgbose (2011:1) states the various factors why African languages are not taken into account in several circumstances. He outlined eight factors regarding the inferior of the African languages. In this study, the researcher focuses only on two of those factors:

2.8.9.1 Colonial legacy

Colonial powers imposed their languages as languages of administration, commerce and education in all the countries which they annexed. Objectives differ from one colonial power to the other, ranging from assimilation to indirect rule. According to Bamgbose (2011:1), African languages were pushed to the periphery in status and domains of use.

2.8.9.2 The negative perception of multilingualism

Bamgbose (2011:1) stipulates that 'the negative perception of multilingualism serves to diminish the status of African languages, presenting them as a problem rather than an asset'. Furthermore, a typology of African languages shows that there are three types of languages, major, minority and endangered. The major languages such as Swahili, Hausa, Yoruba and Zulu are spoken by large numbers of speakers and are almost invariably associated with higher status perhaps political and economic power (Bamgbose, 2011:1). Any status that may be given to major languages, causes languages to be inferior.

2.8 THE HEGEMONY OF THE ENGLISH LANGUAGE: Silva (1997)

Silva's study reveals that the advent of Nelson Mandela's government in 1994 brought about rapid changes in the balance between English and Afrikaans in government and the media, and also increased the use of African languages on television. Although African languages are now covered in the media sector, as Silva's study discovered, it is not sufficient. Most newspapers are written in English.

Politically, English still remains the language of use. Most of the political speeches are in English; national conferences are held largely in English and in Parliament, although all official languages may be used, English is still regarded as a principal language. Most tertiary education is mainly in English.

The status of English as an international language is one which is politically dominant than any other South African languages, and its choice by the African National Congress (ANC), seems to ensure its eternal dominance.

2.9.1 SADTU's Discussion Document

English has always been well established as a language of learning to the exclusion of indigenous languages in South Africa. SADTU Discussion Document outlines that most learners write their examinations in a language which they are not familiar with as, in most cases, English is not the language that they understand. As the document stipulates, English is regarded as a language of learning and teaching. Even after 1994, English is still regarded as a better language than indigenous African languages. Alexander (2005) points out that while African language speakers are proud of their unique mother tongues, they tend to use them only in primary language domains, that is, home, within the community and often in Foundation Phase in the primary school. They do not think that these languages could develop to become a powerful means of communication. Neither do they believe that they could become part of their formal lives. African language speakers lack the belief in their own African languages as they were not given the opportunity to grow and develop at the same rate as English and Afrikaans as European languages. They, therefore, do not have the equal status.

Studies conducted by Chisholm (2004), Reddy (2004) and Alexander (2005) display that learners who use African languages at home, and who do not perform well at schools, because of the inadequate competence in English as a language of learning and teaching are excluded from full participation in the world of work. English, as a colonial language, carries more status as compared to African languages.

2.10 NEGLECT OF AFRICAN LANGUAGES

2.10.1 The Status of African Languages

Bamgbose (2005) points out that 'the strength and role of African languages have been eroded due to the impact of colonialism'. He elaborates that not many Africans believe their children could receive meaningful education today in African languages beyond the early years of initial education. It is true that to date, English is the language of business in South Africa. The implication is that Africans who are literate only in African languages are not taken into consideration; only those who can speak and understand English are regarded as special and important. Bamgbose's also mentions that Africans who use African languages at home are treated differently from the rest of the world, since they are not educated in English. The reason why African languages are not given much status in postcolonial Africa is that English was often regarded as the only medium of instruction. The belief is that African languages do not have of academic and scientific terms in their treasury of terminology. Bamgbose further believes that African languages have to be intellectualised in order to compete on a more equal ground with the colonial languages. This should be done by the proponents of the intellectualisation of African languages. African languages should be given equal status with English. A rapid development of African languages needs to be taken into account.

2.11 LACK OF APPROPRIATE TERMINOLOGY

2.11.1 Translation

Madiba (1997) outlines problems that crop up in translation and interpretation. He points out that the main challenge of translation is lack of appropriate terminology. Madiba (1997:68) notes:

Translation from languages such as English into African languages is seriously constrained by the lack of well developed modern terminologies in these languages. Thus translating into these languages, a translator has to develop new terms in most cases, and requires a thorough knowledge of the linguistic systems of these languages.

The above input by Madiba shows that translation has a fundamental role to play in facilitating communication in various languages.

2.12 CONCLUSION

Chapter 2 has discussed second language acquisition theory and reviewed literature on attitudes towards learning indigenous languages. Crucial key themes were identified, summarised and discussed. The position of minority languages in relation to the dominance of the European languages was shared. The role of minority languages in the public domain was analysed. The next chapter covers the research methodology.

CHAPTER 3: RESEARCH METHODOLOGY

3.1 INTRODUCTION

This chapter describes the research design that was used to assess the use of Northern Sotho as an official language. It also explains the rationale behind the methodology and how the research was conducted. It shares information on the qualitative approach that was used and the information on the participants who co-operated. The research instruments that were used are also discussed viz. document analysis, observations, and interviews. The specific sample and size are indicated. The case study design and interpretivist research paradigm are referred to.

3.2 RESEARCH METHODOLOGY

3.2.1 Research Design

Burns and Grove (2010:195) define research design as ‘a blueprint for conducting a study with maximum control over factors that may interfere with the validity of the findings’. Moreover, Parahoo (2012:142) stipulates research design as ‘a plan that describes how, when and where data are to be collected and analysed’.

3.2.2 Qualitative Research

Qualitative method was used first to explore the relationships between the data. The use of a qualitative approach assisted the researcher with in-depth/comprehensive analysis of the data. A qualitative study is defined as ‘...an inquiry process of understanding a social or human problem based on building a complex, holistic picture formed with words, reporting detailed views of informants and conducted in natural setting’ (Leedy, 2012:96). In this study, therefore, the qualitative method was used to assess the use of Northern Sotho as an official language of communication in Capricorn and Mopani district municipalities in the Limpopo province.

The researcher has followed a case study approach, because case studies emphasise detailed contextual analysis of a limited number of events or conditions and their relationship (Soy, 1997:61). In addition, Babbie and Mouton (2001) point out that case studies focus on one or few instances of some social phenomena such as a village, a family or a juvenile gang. The case study is relevant for the current study as it seeks to investigate how language is used in two districts: Capricorn and Mopani. Thus, two similar cases were compared in the above-mentioned districts.

Qualitative research deals with understanding the process and the social and cultural contexts which underlie various behavioural patterns and is mostly concerned with exploring the why questions of research (Maree, 2011:51). Qualitative research focuses on describing and understanding phenomena within their naturally occurring contexts called naturalistic contexts with the intention of developing an understanding the meaning(s) imparted by the respondents, as seen through the eyes of the participants so that the phenomena can be described in terms of the meaning that they have for the participants (Maree, 2011:51). Qualitative research studies, people or systems interacted with provide data. Observing the participants in their natural environment and focusing on their meanings and interpretations are essential in qualitative research (Holloway & Wheeler, 1996).

Rossmann and Rallis in Creswell (2003:181) define qualitative research as a research that takes place in a natural setting. They further maintain that a qualitative researcher often goes to the site (home, office) of the participant to conduct the research. Furthermore, the qualitative method provides findings with descriptions that are meant to accurately reflect the case under study. The qualitative methodology refers to research that produces descriptive data, generally the participant's own written or spoken words pertaining to their experience or perception (Brynard *et al.*, 2014:39). It entails discovery of novel or unanticipated findings and the possibility of altering research plans in response to accidental discoveries. The fundamental theme of qualitative research is a phenomenological one. It is a focus upon the real-life experiences of people (Brynard *et al.*, 2014:39).

Qualitative methodologies allow the researcher to know people personally, to see them as they are, and to experience their daily struggles when confronted with real-life situations. This

enables the researcher to interpret and describe the actions of people (Brynard & *et al.*, 2014:39).

Additionally, in qualitative research, methods such as case studies, in-depth interviewing of key informants, participant observation, questionnaires and perusal of personal documents such as life histories, diaries and autobiographies are used (Brynard *et al.*, 2014:40). According to Streubert and Carpenter (1995) qualitative research and qualitative researchers, approach the world from a different perspective. Qualitative research is largely rooted in an understanding of the social world that sees human action as the force that creates what we perceive to be society. Furthermore, in qualitative research there is less acceptance of the argument that it is the existence of an objectified society that constrains, shapes and governs how people think and act (Streubert & Carpenter, 1995).

Roberts and Wilson (2012:1) maintain that qualitative research produces data that are rich and voluminous, shedding light on the lived experience of the being-in-the-world and the interactions inherent in complex social phenomena. Moreover, it is important for qualitative researchers to keep interview data in the context in which it was gathered and to preserve the respondents' use of their own language to protect, as far as possible, the original meaning expressed through the data (Roberts & Wilson, 2012:3). Qualitative research is important when identifying gaps in underserved areas in the society. Qualitative methods emphasise aspects of meaning, process and context: the why and the how, rather than the how many (Cohen & Manion, 1994; Litoselliti, 2003).

Qualitative research has helped the researcher to go deeper into analysing the qualities in the samples on the subject under research. It is relevant to this study as it requires the collection of data in the form of a policy documents, reports and other relevant documentation related to language issues and interviewing participants with regard to their personal lived experiences regarding the status of Northern Sotho. The qualitative method is vital, because it provides the researcher an opportunity to implore the opinions, feelings and attitudes of participants.

3.2.3 Advantages of Qualitative Research

The following are advantages of qualitative research:

- Issues and subjects covered can be evaluated in depth and in detail;

- Interviews are not limited to particular questions and can be redirected or guided by researchers in real time;
- The direction and framework of research can be revised quickly as soon as fresh information and findings emerge;
- The data in qualitative research depend on human experience and this is more compelling and powerful than data gathered through quantitative research;
- Complexities and subtleties about the subjects of the research or the topic covered are usually missed by many positivistic inquiries;
- Data are usually gathered from few individuals or cases therefore findings and outcomes cannot be spread to larger populations. However, findings can be transferred to another setting; and
- With this type of research, the researcher has a clear vision on what to expect. They collect data in a genuine effort of plugging data to bigger picture (Cohen & Manion, 1994:54).

3.2.4 Disadvantages of Qualitative Research

The following are disadvantages of qualitative research:

- The quality of research is heavily dependent on the skills of the researcher and can be easily influenced by personal idiosyncrasies and biases of researchers;
- Rigidity is more difficult to assess, demonstrate and maintain;
- The quantity of data makes interpretation and analysis time-consuming;
- Qualitative research is sometimes not accepted and understood especially within scientific communities;
- The presence of researcher in the process of data gathering is unavoidable and can therefore affect or influence the responses of subjects;
- Issues on confidentiality and anonymity can pose problems during presentation of findings; and
- Findings can be time-consuming and difficult to present in visual ways (Cohen & Manion, 1994:57).

Qualitative research makes it easy for the researcher to gain a clearer understanding about the targeted population. This is easy to deal with than those questions that focus on when and how much. With clearer understanding, researchers has managed to reach out to people even more. Since this type requires smaller scales, low cost is therefore another advantage. The strengths of qualitative research are discussed next.

3.2.5 The Strengths of Qualitative Research

Dudwick, Kuehnast, Jones and Woolcock (2006:3) stipulate that qualitative methods allow researchers to explore the views of homogenous as well as diverse groups of people to help unpack these different perspectives within a community. The other benefit of using a qualitative approach is that the inquiry is broad and open-ended, allowing the participants to raise issues that matter most to them. Qualitative researchers do not have a preconceived, finite set of issues to examine (Yauch & Steudel, 2003:472).

3.2.6 Research Instruments used in Qualitative Research

Document analysis, observations and personal interviews were used as data collection instruments and are briefly elucidated next.

3.2.7 Document Analysis

Document analysis overlaps with literature review as both deal with data sources in a written format, but making use of document analysis as data gathering strategy where the researcher focuses on all types of written communication that may shed light on the phenomena under investigation, may include documents as written data. Written data may embrace: unpublished and published documents, company reports letters, reports or ant written documents connected to the study (Maree, 2011:82). The researcher has analysed the following documents: deposit slips as collected from banks, bank statements of Capitec, Nedbank, ABSA, Standard bank and FNB. Brochures, letters used in general communication with customers, advertisements, notices, till slips, application forms and newspapers in public, private and parastatals were also perused. The analysed documents played a key role in exposing the dominance of English in official circles in the Capricorn and Mopani districts.

The following are the advantages and disadvantages of document analysis (Bowen, 2009:38).

3.2.8 Advantages of Document Analysis

The advantages of document analysis are:

- Document analysis is less-time consuming and therefore, more efficient than other research methods;
- Many documents are in the public domain;
- Document analysis is less costly than other research methods and is often the method of choice when the collection of new data is not feasible;
- Documents provide broad coverage, they cover a long span of time, many events, and many settings; and
- Document are suitable for repeated reviews (Bowen, 2009:38).

3.2.9 Disadvantages of Document Analysis

The disadvantages of document analysis are:

- Documents are produced for some purpose other than research; they usually do not provide sufficient detail to answer a research question;
- Documentation is sometimes not retrievable, or retrievability is difficult;
- Document analysis is a low-cost way to obtain empirical data as part of a process that is unobtrusive and nonreactive. Often documentary evidence is combined with data from interviews and observation to minimise bias and establish credibility (Bowen, 2009:38).

This study has used both document analysis and personal interviews. Wyse (2014), distinguishes the advantages and disadvantages of personal interviews which were used as a tool for obtaining data in this study.

3.2.10 Observations

Simple observations are a qualitative data technique recording events observed by an outsider. A researcher can observe the behaviour of people interacting or carrying out certain tasks. The researchers have, without interfering, made field notes of the observations to guide

them in their data analysis. This type of data collection is useful in anthropological research and studies of minority groups. The challenge is to record accurately as noise sometimes have to be made in secret as part of the endeavour to remain unobtrusive. This method is costly and very time-consuming but has its place in scientific research when activities need to be monitored (Bless, Higson-Smith & Sithole, 2013:188). It is therefore, used in conjunction with document analysis as when visiting a business, observations are also valuable in recording the atmosphere and general attitudes of the language speakers and non-verbal cues can be noted. While collecting different documents for analysis, observations were made regarding the use of language, studying the atmosphere and general attitude of the language speakers to follow the non-verbal cues as part of the communication too. Observations were made when visiting the municipalities, the local stores, the banks and social gatherings such as weddings, parties and funerals taking place in the Capricorn and Mopani districts at church.

3.2.11 Interviews

According to Seliger and Shohamy (1989) the purpose of the interview is to gather information by engaging in a conversation with the participant. Nhonco (2015:105) agrees with Seliger and Shohamy who mentions that the interview is important, since it affords the researcher to gather more information than when using other methods, because interviews allow researchers to seek further clarification from the participants. The interviewer can probe the participant and obtain data that have not been foreseen (Seliger & Shohamy, 1989). This study has used structured personal interviews, because this type of interviews are usually conducted with one respondent at a time (De Vos, Strydom, Fouche & Delport, 2014:186).

The purposefully selected participants assisted with the provision of data, by responding to questions during the personal interviews. The interviews were arranged to suit the needs and time of the participants. The participants were willing to respond to the pre-arranged questions and to elaborate on the issue of using Northern Sotho as medium of communication in the Capricorn and Mopani districts as they realised the value of good communication. They were also informed about their rights to withdraw when they would wish to do so. This instrument also assisted the researcher as he was able to gain more information on the participants' reactions and non-verbal cues.

3.2.12 Advantages of Personal Interviews

Personal interviews are explained by referring to the advantages and disadvantages of this data collection tool.

- Interviews help with more accurate screening. The individual being interviewed is unable to provide false information during screening questions;
- Interview is no doubt going to capture verbal and non-verbal cues, but this method also affords the capture of non-verbal cues including body language, which can indicate a level of discomfort with the questions;
- The interviewer is the one that has control over the interview and can keep the interviewee focused and on track to completion; and
- Interviews can capture an interviewee's emotions and behaviors (Bless, Higson-Smith, Sithole, 2013:198).

3.2.13 Disadvantages of Personal Interviews

Disadvantages of personal interviews follow next:

- Cost is a major disadvantage of personal interviews. They require staff to conduct the interviews, which means there will be personnel costs; and
- The size of the sample is limited to the size of your interviewing staff, the area in which the interviews are conducted, and the number of qualified respondents within that area.

This study realises the importance of personal interviews as a tool of data collection, because as a researcher you have an advantage of communicating with your respondents face-to-face. Additionally, as the researcher you have the opportunity of asking questions that are not included in your interview schedule in order to get more information under the study (Bless, Higson-Smith & Sithole, 2013: 199).

3.2.14 Quality Criteria: Qualitative Research

3.2.14.1 Credibility

Credibility is defined as the confidence that can be placed in the truth of the research findings (Holloway & Wheeler, 2002). It establishes whether or not the research findings represent plausible information drawn from the participant's original data and is a correct interpretation of the participants' original views (Graneheim & Lundman, 2004). In this study, after analysing data, the researcher took it back to the respondents to verify if that data is a true representation of what they said.

3.2.14.2 Transferability

Transferability refers to the degree to which the results of qualitative research can be transferred to the other contexts with other respondents (Bitsch, 2005). To achieve this, the researcher attempted a thorough job of describing the research and the assumptions that are central to the research. This is likely to allow researchers who wish to transfer the results to a different context to be responsible for making the judgement of how sensible the transfer is.

3.2.14.3 Dependability

Dependability is defined by Bitsch (2005) as the stability of findings over time. According to Tobin and Begley (2004) dependability involves participants evaluating the findings and the interpretation and recommendations of the study to make sure that they are all supported by the data received from the informants of the study. In the current study, the researcher described the changes that occurred in the setting during the process of research and how those changes affected the way the researcher approached the study.

3.2.14.4 Confirmability

Confirmability refers to the degree to which the results of an inquiry could be confirmed or corroborated by other researchers (Baxter & Eyles, 1997). After the study, the researcher conducted data audit that examined data collection and analysis procedures and made judgements about the potential for bias or distortion.

3.2.15 Sampling

It is impossible to study the whole population when doing research. A sample is that part of a statistical population which is observed or the selected part of a population which represents all organisms of a specific area (Cresswell, 2009:31). This has helped the researcher know the target population. For the purpose of this study, the researcher used non-probability sampling method. Specifically, purposive sampling technique will be used. According to Bertram and Christiansen (2014:60) 'purposive sampling means that the researcher makes specific choices about which people, groups or objects to include in the sample'. In this study the following groups of people use Northern Sotho as their first language and are likely to use Northern Sotho as a language of communication. These groups allowed the researcher to assess an appropriate amount of diversity or variation that is represented in the population.

According to Charmaz (2006), the sample size is determined by the aims of the study. In addition, Patton (2002) points out that there are no rules for sample size in qualitative enquiry. He further states that sample size depends on what one wants to know, the purpose of inquiry, what's at stake, what will be useful, what will have credibility, and what can be done with available time and resources. Therefore, the choice of the sample in the current study was based on credibility, rigour and in-depth understanding of the phenomenon, rather than representativeness or the ability to generalise. In the current study, the researcher randomly chose the subgroups. Specifically, stratified random sampling was used to choose the subgroups and the even number format to be followed. These groups reflected different numbers, for example, 4 or 10 respondents. These figures differed according to the proportion of the respondents within the population. Mason (2010) recommends that at least six

respondents should be used in qualitative research especially for interviews. There is, therefore, no consensus on the number of respondents to be used in a study.

When considering the participants, it was also viable to study the available demographic statistics as supplied by Statistics (2011). Studying these statistics, regarding the use of languages in the Mopani and Capricorn districts the situation with regard to the Northern Sotho speakers as part of the Sepedi group reveals that the largest part of the community is Northern Sotho. The available statistics referring to the Northern Sotho population of South Africa mentioned revealed that the number of Sesothos was 64,64% in total at that stage in the Capricorn and Mopani areas. The Northern Sotho people were clearly in the majority. The Xitsongas were 45,02% in that area. The Sesothos were 2,94% and the Afrikaans 2,09% of the Capricorn and Mopani population. These statistics were recorded in 2011 and are the only quantitative information available. It can be gathered that the numbers are even more. The sample population for this study was purposefully chosen by approaching willing citizens who could see the importance of being served through Northern Sotho in the Capricorn and Mopani districts.

The sample population for this particular study, as conducted by the researcher, was as follows:

Twenty (24) Northern Sotho participants were involved in the personal group interviews. They were divided as follows:

- 2 Northern Sotho learners: 1 from Capricorn, 1 from Mopani (NSLCm1 & NSLMf1);
- 2 Northern Sotho educators: 1 from Capricorn, 1 from Mopani (NSECf1 & NSEMm1);
- 2 Northern Sotho lecturers: 1 from Capricorn, 1 from Mopani; (NSlectCm1; NSlectMf1);
- 2 Northern Sotho curriculum advisers: 1 from Capricorn, 1 from Mopani; (NSCuradvCm1; NSCuradvMf1);
- 2 Northern Sotho language workers: 1 from Capricorn, 1 from Mopani (NSLangwCf1; NSLangwMm1);
- 2 Northern Sotho civil servants: 1 from Capricorn, 1 from Mopani (NSCivCm1 & NSCivMf1);

- 2 Northern Sotho big business owners: 1 from Capricorn, 1 from Mopani (NSBbusf1 & NSBbusMm1);
- 2 Northern Sotho small business owners: 1 from Capricorn, 1 from Mopani; (NSSbusCf1 & NSbusMm1);
- 2 Northern Sotho self-employed people: 1 from Capricorn, 1 from Mopani (NSSelfCm1 & NSSeM1);
- 2 Northern Sotho unemployed people: 1 from Capricorn, 1 from Mopani (NSCUnempCf1 & NSUnempMm1); and
- 2 Health care owners: 1 from Capricorn, 1 from Mopani (NSHealthm1 & NSHealthf1)
- 2 Municipal workers: 1 from Capricorn. 1 from Mopani (NSMunicipal MC1 NSMunicipalMf1)

3.2.16 Data Collection

Data collection is a process of gathering and measuring information on targeted variables in an established systematic fashion, which then enables one to answer relevant questions and evaluate outcomes (Cresswell, 2009:56). Document analysis was used as the first method of data collection and analysis. According to Bowen (2009:27) document analysis is a systematic procedure of reviewing or evaluating documents both printed and electronic. Administrative methods (2010) stipulate that “document analysis is a form of qualitative research in which documents are interpreted by the researcher to give voice and meaning.” This helped the researcher to read much of the written material. In this study, documents that were used are advertisements, public notices, memoranda, letters, reports, newspapers, application forms and financial documents. The idea was to understand how Northern Sotho is used as an official language of communication.

Personal interviews were also used as the second instrument of collecting data. The researcher explained what this study is all about to the participants before interviewing them. This allowed the researcher to probe more questions in order to obtain detailed information from the respondents. A tape recorder was used to record the interviews, and, important notes were written down. This has allowed the researcher to know how respondents felt and believed

about the use of Northern Sotho in particular as an official language and whatever it has been used for in the other spheres of life. An interview refers to a dialogue situation, a give-and-take situation between researchers and respondents, and much detail can be obtained through interviews, as the respondent is allowed to talk until they exhaust a particular topic (Forcece & Richer, 1973:169). Bertram and Christiansen (2014:80) define interviews as a structured and focused conversation where the researcher has particular information that he or she wants from the respondent in mind, and has designed particular questions to be answered. According to Marshall and Rossman (1995:80) an interview allows the researcher to understand the meanings people attach to their everyday activities.

Additionally, this type of data collection method has the advantage that the fieldworker has more control over the response rate while respondents are more likely to respond since they do not want to disappoint the fieldworker (De Vos *et al.*, 2014:186). Also, De Vos *et al.*, 2014:186) realise that this type of data collection is specifically suitable in cases where respondents have low literacy rates or find it difficult to read and complete a questionnaire.

3.2.17 Data Analysis

Qualitative data was analysed by transcribing the collected data. This step was followed by reading the transcripts to identify categories of responses and to start coding. Miles and Huberman (1994) indicate that 'when one works with texts or less well-organised displays, one often notes recurring patterns and themes which pull together many separate pieces of data'. Data obtained from document analysis and interviews was thematically analysed.

3.2.18 Ethical Considerations

3.2.18.1 Ethical guidelines

Ethical guidelines are essential in research, since they protect the participants. They also direct the researcher on the ethical parameters within which he or she must operate. Strydom (1998: 73) defines several ethical issues that need to be considered while the research is undertaken. Permission was sought from the University of Limpopo's Ethics Committee (Turffloop Campus). This is a normal procedure which ascertains that participants were not exposed to harm and that confidentiality was achieved. This study did not involve physical

activities and therefore, no medical risk was associated with it. If the participants experienced distress after participating in the study, they were referred to a counsellor or psychologist.

3.2.18.2 Voluntary participation and informed consent

The researcher asked for consent from the participants before proceeding. Participants had to sign a consent form which indicated that if a participant felt uncomfortable before or during the interview, the researcher would terminate the interview immediately. Research subjects were given a detailed explanation of what the research aimed to achieve through their involvement. This helped them understand their role in the study and to alleviate any fears that they might have.

3.2.18.3 Confidentiality and anonymity

Participants were assured that their identities would not be disclosed. In other words, the information gathered would be dealt with in confidence. The results of the study would be made available to the participants should they request them.

3.3 CONCLUSION

A qualitative research method was used in his study and this would help the researcher to come up with transferable (document analysis and interviews) and generalised (quantitative questionnaires findings). As always the case with the researchers, respondents are suspicious when asked to comment on issues of languages but because of the use of personal interviews, this problem was reduced. The findings are discussed in Chapter 4.

CHAPTER 4: ANALYSIS OF DOCUMENTS AND OBSERVATIONS

4.1 INTRODUCTION

This chapter analyses documents and interviews conducted in the study. Document analysis was the main instrument used to extract information from participants. The aim of the research was to explore the use of language in various spheres in South Africa, particularly in the province of Limpopo. Document analysis is elucidated through observations which were carried out in different spheres of public life in the Capricorn and Mopani District municipalities. The spheres involved were different banks in town where the researcher investigated different modes of communication by analysing their deposit slips, brochures, letters to see whether or not Northern Sotho occupied equal status. Furthermore, the use of Northern Sotho by journalists in the local newspapers was also investigated. Observations were also made during church services with regard to the use of language. Another salient public sphere covered in this regard was the taxi ranks. Health centres and municipalities were also included as research sites.

4.2 THE USE OF NORTHERN SOTHO IN BUSINESSES

4.2.1 The Role of Businesses

People run various types of business in order to make a living on a daily basis. In a business, people negotiate deals. A buyer buys from a seller. Businesses are regarded as important parts of the corporate world. According to Stephenson (2008), business is a regular production or purchase and sale of goods undertaken with an objective of earning profit and acquiring wealth through the satisfaction of human wants. Dicksee (2011) defines business as a form of activity conducted with an objective of earning profit for those on whose behalf the activity is conducted. Every business sells goods to various kinds of people with the main aim of making a profit. Furthermore, Sinclair (1997:219) avers that business is the work relating to the production, buying, and selling of goods or services. Language plays a critical part as a vehicle of communication between a buyer and a seller.

4.2.2 The Use of Northern Sotho in South African Commercial Banks

People go to banks for various reasons such as to open accounts, deposit money, cancel accounts, merge accounts, and to enquire about their financial status. A bank is a 'financial establishment which uses money deposited by customers for investment, pays it out when required, makes loans at an interest and exchanges currently' (Allen, 2002:17). Crowther (1996:4) defines a bank as an institution that collects money from those who have it to spare or who withdraw it from their income and lend it to those who require it. A bank is an institution where money is kept or withdrawn by clients at any time. There are different kinds of banks in South Africa.

The following are banks that are found in Capricorn and Mopani District municipalities where users are Northern Sotho-speaking:

- ABSA;
- First National Bank;
- Standard Bank; and
- CAPITEC Bank.

4.2.3 Reception

It is the responsibility of the banks to inform their clients about any matter concerning their financial affairs. Effective communication should, on a regular basis, take place between the bank and its clients. Clients should receive or access information in a better way. Therefore, language plays an essential role. Banks should use language that accommodates clients. Each bank consists of variety of sections and clients are welcome to visit such sections where necessary. Communication usually takes place between clients and the service provider at the time of their visit to the banks. Language now plays an important role in the facilitating communication (Murwamphida, 2008:129).

Murwamphida (2008:129) asserts that clients are welcomed by information displayed on the walls and windows. Clients lead themselves to the enquiry desk where they meet an assistant who helps them. Gordon (2007:15) maintains that the receptionist's job is to take care of the visitors to a firm. The receptionist's tone of voice is crucial; it should be welcoming and clear.

Some visitors may be foreigners who often need additional help as they might have difficulty understanding English. These procedures were also observed by the researcher who visited banks in the relevant districts under investigation.

Reception areas play a chief role in the bank and in most cases this areas seem to be ignored. Reception is regarded as the face of the bank as it welcomes clients on a daily basis. Murwamphida (2008:129) mentions that 'communication at this point should accommodate its customers by using the customer's language'. Furthermore, her study argues that in the bank, there is information pertaining on the forms that clients complete while depositing money. Statements are sent to customers on a monthly basis. They also receive brochures, letters, magazines and newsletters from the banks. For effective communication to take place, language plays a pivotal role.

The researcher observed that customers were addressed in English. When they entered the banks, they were confronted with only one medium of communication and that was English. This put them immediately at a disadvantage and they did not feel familiar with the surroundings due to that. Older persons observed seemed insecure and lost. They were answered in English and had to try and find their way to the appropriate tellers. The researcher did not observe any welcome notices in Northern Sotho.

4.2.4 Deposit Slips

According to Wells Fargo Bank (2014), a deposit slip is a document which refers to a form of printed paper provided by a bank to its customers for the purpose of filling in information related to the addition of funds in an account. They further state that a 'deposit slip is a form supplied by a bank for a depositor to fill out, designed to document in categories the items included in the deposit transaction'.

Murwamphida (2008:130) asserts that a deposit slip is a crucial document on which the clients completes the requested banking details in order to deposit the money. It is crucial, because if it happens to be done incorrectly, the deposited money may end up in another account or at times even get lost.

The researcher observed that in most cases, where majority of clients were Northern Sotho speakers, deposit slips were issued in English. For clients to be able to complete the deposit

slips correctly, it should be made available in Northern Sotho. Awoniyi (1982:151) indicates that English is used as a language of administration. Since banks service people on a daily basis, such people should be catered for in the language they understand best. By accommodating clients and granting Northern Sotho customers the opportunity to communicate in their language, bank personnel should take care of them (the Northern Sotho speakers).

Nord (1992:28) identifies the importance of translation in this case when she defines translation as the production of a functional target text maintaining a relationship with a given source text that is specified according to the intended or demanded function of the target text. In Murwamphida's (2008:132) study, the process of depositing money by using a computer is also frequently utilised nowadays. Customers are requested to log in their personal pin number. After entering the personal pin number, the client is instructed to press the enter button (Murwamphida, 2008:131). The researcher observed that the language used to guide clients on how and what to do on the slip is English. Usage of indigenous African languages, including Northern Sotho, was ignored by the majority of banks. It is important for the slips to be written in Northern Sotho in order to minimise mistakes and confusion.

Webb (nd) stipulates that language is the central instrument of communication (albeit not the only one); it ought to be equally clear that language is central to the attainment of the goals of economic development in a country. However, decision-makers in economic development, seem to be oblivious of this need, possibly because language is such an interwoven part of human existence that people do not seem to pay attention to its role in life. In so far as language is experienced as 'a problem' in the formal sphere (whether public or private) it is generally only linked with the workers' ability to 'write reports'. This means that the role of language is reduced to a means of transferring information, since language is an instrument of communication. Banks should make use of languages that accommodate their clients. Banks that use languages that accommodate their clients grow as they receive support.

4.2.5 Electronic Banking

Electronic banking may be in the form of an Automatic Teller Machine (ATM). The ATM is an unattended electronic machine in a public place, connected to a data system and related equipment and activated by a bank customer to obtain cash withdrawals and other banking services (Merriam-Webster Dictionary, 2012). ATM transactions involve withdrawing or depositing cash from an ATM machine. The consumer enters a personal identification number (PIN) to verify identity, the checking account is checked for sufficient funds, and if everything is satisfactory. The researcher observed especially older people who had difficulty operating the tellers and they also did not understand the English used.

Currently, ABSA ATMs recognise 11 official languages. The first step by an ABSA ATM is to insert the ABSA card. After inserting the card the ATM gives the client an opportunity to select the client's language of choice, therefore, for client(s) who will choose Northern Sotho from ABSA ATM, the terminology reads as follows:

- Insert the personal pin number (*Tsentša nomoro ya gago*);
- Type of account (*Mohuta wa akhaonte*); and
- Amount withdrawn (*Tšhelete yeo o e nyakago*).

The ATM communicates with the client in Northern Sotho until the end of the transaction. Moreover, in areas whereby ATM machines are available, messages to clients are written to inform them or alert them about something. Most warning messages in most banks are written in English if not Afrikaans.

It is important to give clients an opportunity to use the language that they better understand because clients are important. ABSA bank, in Capricorn and Mopani Districts, have realised the importance of their clients by giving them an opportunity to use the language of their choice. Clients, therefore, understand their financial status because communication takes place in the language they understand clearly.

4.2.6 Internet Banking

Today, technology plays a significant role in people's lives. People are obliged to adjust as technology changes fast. In most cases, English is used when one performs internet banking. Those who do not understand English will not understand. The use of official languages, which includes Northern Sotho, should be taken into consideration when doing internet banking. Badernhost (1994:49) argues that:

If you have a computer and you subscribe to the internet, you can do most of your banking on-line. You have to register at your bank and thereafter you are able to log on to your account through the internet. The basic transactions you will be able to perform are balance enquiries, statement enquiries and transfers. You will also be able to see account information, do airtime purchase transactions and see the transaction log for a specific period of time.

All processes of performing internet banking are easy if all official languages are given an opportunity. Northern Sotho should be given an opportunity to facilitate communication during the process of internet banking.

4.2.7 Bank Statement

A bank statement is a printed paper by banks that shows all transactions performed by clients. According to Summers (1995:140), bank statements are a record or a report of transactions that shows amounts of money paid, received, owed, and their total. Such a statement is sent to the client on a regular basis. In South Africa, banks issue statements in English. Below is a written information on statements as observed from document analysis at the ABSA bank:

- *Terminal;*
- *Sequence number;*
- *Card number;*
- *Account number;*
- *Statement for period;*
- *Balance broad forward;*

- *Withdrawal;*
- *Current balance;*
- *Available balance;*
- *Debit;*
- *Credit;*
- *Balance; and*
- *Reference charges.*

The above information is important to account holders. They should read and understand the given information. Murwamphida (2008:135) notes that 'writing information in English is to disadvantage others'. For account holders to understand and interpret information written on the statement, such statements should be written in Northern Sotho.

4.2.8 Telephone Banking

Technology is, today, advanced in that it enables people to access their banking information quickly. If there is any transaction on their accounts, smses are sent to them. According to Murwamphida (2008:135), telephone banking is a process whereby the account is linked with the cell phone. Most banks, such as Standard, ABSA and Capitec, give their clients an opportunity to see what is happening in their bank accounts. Such information should be written in Northern Sotho so that Northern Sotho speakers can understand. Murwamphida (2008:135) adds that 'an account holder may access the account by banking some transfers of money to their accounts. In this instance, the use of English is not sufficient to communicate information to the clients.

4.2.9 Communication in the Banks

Cleary (2009) outlines communication as a process of creating meaning between two or more people through the expression and interpretation of messages. In turn, communication is the act of giving, receiving or exchanging information, ideas and opinions so that the message is completely understood by both parties (Taylor, 2000:2). Since a bank is an institution which

clients visit on a daily basis with, better communication should be taken into consideration. Currently, much focus is on the following: verbal communication, magazines, brochures as well as letters. The researcher observed the need for assistance of customers in Northern Sotho. It stands to reason that if the majority of speakers in a specific area are Northern Sotho, they should be given assistance orally or through the ATM machines in the medium of Northern Sotho.

4.2.10 Verbal Communication

Verbal communication is a daily occurrence in banks. According to Cleary (2009), verbal communication is any communication involving words, thus including spoken words. The use of language that clients do not understand may result in poor communication. According to the Business Dictionary (2015), verbal communication is the sharing of information between individuals by using speech. People working in a business need to effectively use verbal communication that employs understandable spoken words. Murwamphida (2008:136), asserts that managers have a responsibility to see to it that there is sound communication that is going on in the work place. Managers should send information to their subordinates through language. These subordinates should, in turn, make inputs on the running of the business. All these can be achieved if proper indigenous language (Northern Sotho) use is taken good care of.

Banks whose majority of clients are Northern Sotho speaking should employ staff members who speak Northern Sotho. Normally, clients make phone calls in order to enquire about their accounts. Moreover, clients visit banks for various reasons, such as opening accounts or to making enquiries about their already existing accounts. The use of a common language in verbal communication plays an important role. In businesses such as banks, Northern Sotho is used for verbal communication while English is used for writing. Awoniyi (1982:151) argues that when only verbal intercourse is necessary, Somali is invariably used even for the business with the government.

4.2.11 Brochures

Each bank has its own unique brochure. Merriam-Webster (2012) defines a brochure as a small, thin book or magazine that usually has many pictures and information about a product. The researcher observed that Capitec brochures are accessible to people free of charge. Brochures are important in the dissemination of information to the clients and anyone who wants to become a client. Since they are important in the dissemination of information, brochures should be accessible in language(s) that clients understand.

4.2.11.1 Capitec bank

Capitec issues brochures written only in English as follows:

Flexible savings account

- *Choose your deposit amount and frequency of your deposits;*
- *Choose a name for your saving plan; and*
- *Access your plan anytime using remote banking.*

Fixed-term savings account

- *Fix your flexible savings account to earn higher interest;*
- *Reinvest or transfer the interest to your main account;*
- *Accept an interest rate fixed for the full term;*
- *Receive money available on the maturity date; and*
- *Becomes a flexible savings account on maturity date.*

Invest today

Visit Capitec bank branch with these documents (see Fica flyer for details):

- *Identification document; and*
- *Original proof of residential address.*

4.2.11.2 Nedbank

Nedbank also publishes its brochures in English:

'We're always looking for ways to help you achieve your financial goals and aspirations. **MyFinancialLife**'.

'MyFinancialLife' is a secure online personal money management tool. You can customise your screen to see all you need in one place. It's so easy and it's for free. See the following examples:

- **Net-worth calculation** – see all your assets, such as your savings balance, investments, retirement funds and your house, less all that you owe, such as your credit card, bond account and overdraft balances. This is your net worth, and changes in value are automatically updated, making it easy for you to keep tabs on your net worth;
- **Spend analysis** – by means of easy graphics your card and electronic transactions are categorised so you can see where you're spending and make changes;
- **Budgeting** – track your actual spending against your planned spending;
- **Saving for a goal** – set your goals (such as a holiday) and then choose the amount you would like to save up in a specific timeframe. This tool calculates how much you should put aside each month;
- **Alerts** – these **keep budgeting or goal-saving on track**, and can be sent by email or SMS. You can, for instance, choose to receive alerts when 50% of your allowed credit card limit has been reached, so it's even easier to stay on track; and
- **Calendar view** – track debit orders against payments that need to be made, making it easy to view weekly, monthly or yearly transactions. That way you can always plan to have sufficient funds available. No nasty surprises.

4.2.11.3 Standard Bank

Standard Bank also publishes its brochure in English as follows:

- **Choose a personal loan that fits your lifestyle, needs and budget.**

- *Whether it is realising your dream for paying for your studies, buying new furniture, renovating your home or paying for unforeseen medical expenses at Standard Bank. We understand your needs;*
- ***What do you need to qualify for a personal loan?***
- *Be formally employed and have a bank account with a debit order facility;*
- *Earn a gross monthly income of at least R3, 000;*
- *Have a transactional account with us or another bank into which your salary is electronically paid;*
- ***What are the benefits of the personal loan?***
- *Highly competitive interest rates;*
- *Fixed, monthly repayments;*
- *One's money will be transferred directly into your transactional account;*
- *No early termination fees if one pays the loan off earlier;*
- *Credit life insurance that will pay off your loan in the event of natural or accidental death, permanent or temporary disability or retrenchment; and*
- *It is evident that Northern Sotho does not receive its rightful pace in the banks. English dominates and the researcher observed that many customers were battling with the language.*

4.2.12 Letters

According to Summers (1995:811), a letter is a written or printed message that is usually put in an envelope and sent by mail. Normally, banks send letters to clients. Through letters, clients are informed about new benefits or any developments within the bank. Murwamphida (2008:138) stipulates that there are situations whereby the clients are forced to write letters to the bank. The content of a letter differs in accordance with the problems that necessitate the writing of the letter. In addition, a letter is a written message from one party containing information.

In most cases, clients receive their financial documents written in English. Even though financial documents are written in English, it is important for them to be in the language that

clients understand, therefore. Musehane (2002:279) reveals that all 11 official languages should be accorded equal status. The following is an example written in English:

MyFinancialLife

MyFinancialLife is a secure online personal money management tool. You can customise your screen to see all you need in one place. It's so easy and it's for free. See the following examples:

- ***Net-worth calculation*** – see all your assets, such as your savings balance, investments, retirement funds and your house, less all that you owe, such as your credit card, bond account and overdraft balances. This is your net worth, and changes in value are automatically updated, making it easy for you to keep tabs on your net worth;
- ***Spend analysis*** – by means of easy graphics, your card and electronic transactions are categorised so you can see where you're spending and make changes;
- ***Budgeting*** - tack your actual spend against your planned spend;
- ***Saving for a goal*** – set your goals (such as a holiday) and then choose the amount you would like to save up in a specific timeframe. This tool calculates how much you should put aside each month;
- ***Alerts*** – these keep budgeting or goal-saving on track, and can be sent by email or SMS. You can, for instance, choose to receive alerts when 50% of your allowed credit card limit has been reached, so it's even easier to stay on track; and
- ***Calendar view*** – track debit orders against payments that need to be made, making it easy to view weekly, monthly or yearly transactions. That way one can always plan to have sufficient funds available. No nasty surprises.

Standard Bank

Standard Bank also publishes its brochures in English as follows:

Choose a personal loan that fits your lifestyle, needs and budget.

'Whether it is realising your dream for paying for your studies, buying new furniture, renovating your home or paying for unforeseen medical expenses at Standard Bank we understand your needs'

4.2.13 Notices

Merriam-Webster Dictionary (2012) defines notices as information that tells you or warns you about something that is going to happen. When people go to most banks, notices that tell them about a particular product and services are all posted on the walls. They usually inform clients on what is happening in the bank. Such notices should, therefore, be in the language(s) that clients are able to read and understand.

The following notices were displayed in the banks where clients are Northern Sotho speakers.

4.2.13.1 First National Bank: Capricorn and Mopani Districts

During the research, notices were pasted on the walls. The main emblem that attracted the client was written in an attractive and coloured font, asking: **How can we help you?** Many answers from people who got help from the services of the bank were pasted on the walls. The following were some of the answers:

FNB helped me to get my degree;

FNB helped me to find my right partner; and

FNB helped me to build my first home.

All of the notices were written in English. They made the customers aware of the products the bank offers. People who utilised Capricorn FNB were Northern Sotho-speakers, in the majority; as a result, Northern Sotho should have been included in order to circulate the information in a language(s) that clients understood best.

4.2.13.2 Capricorn and Mopani Standard Bank

When the researcher arrived at these district for observations, clients were directed to various sections where they were helped. Important points where they were supposed to get help from were written in English. The following were found:

Exit – wait for green light – pull

Exit – Wait for the green light – push

NO EXIT

Queue here for cheque accounts

Queue here for enquiry

Teller

Express teller

Reception.

Moreover, many posters were pasted on the walls informing clients about products and services that Standard Bank offers. Those posters were written in English. The researcher observed that the importance of disseminating information in the language(s) that clients understand better was important.

Capricorn and Mopani CAPITEC Bank

The Poster that was found in CAPITEC Bank read as follows:

Please note

E-mailed statement.

E-mailed statements for accounts such as municipal rates and taxes (utilities), cellphone and retail stores must be printed and may be accepted as proof of residential address. The statement must be in the official letterhead or include the recognisable logo and information of the organisation, and it must contain your full name or initials, surname and residential address. This statement may not be emailed to the branch.

Documents issued in the name of a trust were requested as follows:

We need the following when a proof of residential address document is issued in the name of a trust:

Letter of authority as issued by the Master of the High Court;

Fica declaration form to be completed by any of the listed trustees;

*Copy of the identity document of the trustee who completed the Fica Declaration form; and
Original residential address verification document (that matches the acceptable documents listed here).*

Posters should have been written in Northern Sotho because CAPITEC Bank has Northern Sotho speaking clients as well. Northern Sotho-speakers should be given an opportunity to access information in their own language(s) as stipulated in the Constitution of the Republic of South Africa.

The following are leaflets from the above-mentioned banks in the Capricorn and Mopani Districts:

Need a SIM?

Apply for an FNB Connect SIM via Online Banking, Cellphone Banking or an FNB Branch.



How do I Port my number to Connect?

In order to request a port of an existing number, please make sure your number is on prepaid.

Customers can request a port during the sales process at branch or Online. Alternatively dial *147# from your Connect SIM to port your number.

Please note:

- Porting your number can take between 48 – 72 hours. Unused minutes, data and SMS's cannot be carried over and will be lost.

What if I lose my SIM?

Block your SIM on Online Banking, at an FNB ATM or your nearest FNB Branch.

Online Banking

- Select My SIM cards
- Select the phone number you wish to block

ATM

- Select More Options
- Select Connect
- Select SIM services

How do I do a SIM Swap?

Get a replacement SIM from any FNB Branch and request a SIM Swap.

Alternatively order a replacement SIM from FNB Online Banking and do a SIM Swap via the FNB App or Online Banking.

How do I recharge my Connect SIM?

FNB Banking App

Login to the FNB App. Select 'Buy' to purchase Airtime, Voice, Data or SMS bundles.

Online Banking

Login to Online Banking. Select 'Buy' to purchase Airtime, Voice, Data or SMS bundles.

ATM

Select more options from the ATM. Select 'Prepaid' to buy Airtime, Voice, Data or SMS bundles.

Order a replacement SIM via Online Banking

- Select My SIM cards
- Select a phone number
- Select Replacement SIM

Do a SIM Swap via FNB App or Online Banking

- Select My SIM cards
- Select the phone number you wish to swap
- Select SIM Swap

Why Connect?

Because FNB is more than just a bank

FNB's very own cellular offering. Connect would like to introduce you to a better way of managing your telecoms while you manage your banking and help you save money.

What does Connect from FNB give me?

- 1 Convenience & Transparency**
View all your SIMs in one place, check balances and transaction history on the FNB App and Online Banking.
 - 2 Simplicity**
Block or unblock a SIM or do a SIM Swap without having to go into a branch or calling any call centre - you can do it on the FNB App and Online Banking.
 - 3 Control & Flexibility**
Create your own package, you choose the amount of Voice, Data and SMS's bundles you need and can change them monthly.
 - 4 Savings**
Great prices PLUS up to 40% back in eBucks on your Connect SIM spend.
- Additional benefits include:**
- Zero data charges when banking with an FNB SIM.
 - FREE calls to general enquiries call centre.

Experiencing a problem?
Contact us on 087 575 0147 and we'll help you solve it.

Item No: 997335OCT16

Figure 4.1: FNB banking particulars

NEDBANK INSURANCE FUNERAL PLAN

It's so easy to get caught up in what will be that we forget to enjoy what is.

But with the Nedbank Insurance Funeral Plan we help you to take care of tomorrow, so that you can live life today.

Our plan is flexible, giving you the certainty that you, or your loved ones, will be well remembered.

Cover Amount

You may choose up to R50 000 cover for yourself or your spouse/life partner.

HOW MUCH IT COSTS

For R32,50 a month you can buy cover of R10 000 for yourself, or for R57,00 you can cover yourself, your spouse/life partner and up to five children for R10 000*:

| COVER | R10 000 | R20 000 |
|--|---------|---------|
| Yourself | R32,50 | R50,00 |
| Your individual benefit plus a family package covering your spouse/life partner and up to five children. | R57,00 | R99,00 |

*These premiums are based on you and your spouse being age 55 or younger.

BENEFITS AND FEATURES

WE FIT IN WITH YOU

You have up to three grace months on your policy, without having to give up your benefits. Only one grace month is allowed per year.

PEACE OF MIND

Your family won't have to worry about funeral expenses.

NO-LAPSE BENEFIT

As long as you pay a minimum of just R20 a month, your funeral plan will remain yours in times of financial difficulty. Cover is adjusted if you pay less than your policy premium.

ADDING VALUE FOR LIFE

Have access to benefits such as assistance with funeral arrangements and transportation of mortal remains.

OPEN TO ALL

The Nedbank Insurance Funeral Plan is available to everyone, not only Nedbank accountholders.

INSURE A LOT MORE

Add up to 29 family members and relatives to your policy.

HOW TO GET THE NEDBANK INSURANCE FUNERAL PLAN

- You can apply at a Nedbank branch or through the Nedbank Contact Centre, or with the community sales teams.
- You must be a legal and permanent resident with a green bar-coded South African identity document (ID book).
- All your dependants must be South African citizens.
- Children must have a valid birth certificate with an identity number.

HOW TO PAY YOUR PREMIUMS

You can pay your premiums by cash, debit order or Electronic Funds Transfer. Cash payments can be made at your nearest Nedbank, Pick n Pay, Shoprite or Spar.

HOW TO CONTACT US

You can visit your nearest Nedbank branch or contact the Nedbank Contact Centre on **0860 555 111** and press option **2**.

Figure 4.2: Nedbank insurance funeral plan

Easy Top-Up

Get your FNB Smart Account

1 Open an Easy Account

R4,95 Pay-As-You-Use
Of R49 Bundle per month

R59
x24 Months

FREE 50MB + 15min
x24 Months

Easy Account



FREE

- Cash withdrawals at selected tills
- Unlimited swaps
- FNB debt orders and transfers
- Save from R1 and earn 5.5% interest
- Get rewarded with money to save

Plus on Easy Value Bundle

- Get 4 FNB ATM cash withdrawals a.m.
- Free cash deposits up to R4,000 per atm at R18 ATM
- Get 10 qualifying electronic transactions
- Earn up to R5 back per R100 spent at Shoprite & Checkers

Conexis A1



- 5 Megapixel camera with flash
- 8GB Storage

FREE Accessories

- Power Bank
- Glass Screen Protector
- Protective Bead Cover

Wanted at **R350**

Connect SIM



- Buy online with no airtime
- Manage your Easy Account and Connect SIM in one go
- Avoid the out-of-bundle data rates

FREE

- No data charges when banking on the FNB App using the Connect SIM
- Calls to FNB Call Centres

Save 8% earn interest for 24 months

No credit checks required

No data charges when banking on the FNB App using the Connect SIM

Figure 4.3 FNB easy top up

To open your account, we need both of these documents from you, which we will scan and keep record of for identification and verification purposes:



Document 1

Original identification document

Document 2

Original proof of residential address document

Important note

- Certified copies of original documents are only accepted in the case of rental or lease agreements and marriage or birth certificates
- Temporarily identify documents or passports are not acceptable
- A valid version of the document must still be current and unexpired
- If your proof of residence document indicates a different name of surname than your identification document, a marriage certificate, divorce court order or name change letter can be accepted to prove the difference.
- Fica requires that all client information be correct and up to date. It is therefore important that you notify us of any changes to your identity or residential address details. Visit your nearest branch with your identification document and original proof of residential address to update your details
- Should a savings account be opened for a minor, the following documentation is needed from the parent or legal guardian:
 - Declaration form completed by the parent or legal guardian
 - Proof of residence document which is addressed to the parent or legal guardian who completed the Fica Declaration form

More info

Call our 24hr Client Care Centre on 0860 10 20 43 or visit us.

fica info
documents needed to open an account

Visit an accountable institution in terms of the Financial Intelligence Centre Act (FICA) and must comply with the Fica requirements.

Additional information: www.fica.gov.za
Approved credit provider: www.capitec.co.za
Approved credit provider: www.capitec.co.za



Figure 4.5 Capitec bank fica information

one card to manage all your accounts

you get

- credit card account

 - Earn the highest interest on a positive balance
 - Up to 55 days interest-free
 - Personalised credit based on your profile and affordability
 - Secure online purchases with MasterCard® SecureCode™
- transaction account

 - Earn the highest interest on your daily balances
 - Pay low, fixed transaction fees
- up to 4 savings plans

 - Earn highly competitive interest rates
 - Choose your deposit amount and name your savings plan
 - Get one tax-free savings account (deposit up to R30 000 a year)
 - You define the term and amount
- cover against losses

 - Chargeback protection
 - Lost card protection
 - Travel insurance
- currency conversion

 - No currency conversion fees for international payments



best way to bank

Using your card

- Access all your accounts
- Do cashless payments (zero fees worldwide at card machines, online and for telephone or mail orders)
- Get cash at ATMs

Using your cellphone app

- Update your daily card limits for withdrawals and card machine purchases
- Transfer outstanding balance from straight to budget payment option
- Create, view and settle budget balance

Straight

- Interest-free – pay your full outstanding balance before the next credit card instalment due date
- Up to **55 days** to pay for purchases, interest-free
- Minimum monthly payment of 5% on outstanding balance

Budget

- Manage your money and repay purchases over a longer term
- Up to **48 months** for repayments

Figure 4.6 Capitec bank one card to manage all your account

Global One
Money Management

credit facility

The credit facility is replacing our multi loan, which will be discontinued on 27 February 2016.

new upgrade now

What's new

- Get up to R5 000
- Pay lower interest and initiation fees
- Monthly service fee
- Approved once every 6 months
- Full amount available each month after repayment

Your credit facility can be accessed anytime by cellphone, internet and our ATMs.

Apply now
Visit your nearest branch with these documents:

- Identification document
- Original proof of residential address (e.g. municipal rates and taxes account in your name with your street address, not older than 3 months)
- Latest salary slip
- 3-month bank statement (showing 3 salary drops)

Transact, save and get credit with Global One!

capitecbank.co.za
Get more details visit us at www.capitecbank.co.za or call 0800 200 200, and subject to change.
 A registered credit provider. VOTR Reg No: 14230712. Capitec Bank Limited. Reg No: 1999/000864/06

Figure 4.7 Capitec bank credit facility

Society Scheme Fees for 2016

Society Scheme is a savings account specially designed for people who wish to save together or who already belong to the following:

- Stokvels;
- Burial societies, Savings or Investment clubs;
- Travellers clubs and Grocery clubs;
- School tea clubs and Music and Jazz clubs; or
- Any other type of group savings.

Society Scheme product is targeted at people 18 years and older and available to foreign nationals.

Value-added Offers

The benefits of Society Scheme to the customers are:

- Opening account deposit of R100
- No monthly management fee for balances greater than R5 000.
- An account that keeps average monthly balance of R5 000 automatically get entry into the monthly Savers Draw.
- A group stand a chance to win the monthly prize for R5 000.

At the end of the year, a group is randomly selected to win the bonus prize of R50 000.

Move forward with our innovative payment and banking products!

SnapScan

SnapScan is an innovative app that lets you pay for things with your smartphone. It's a simple, safe and convenient way to pay. Download* the SnapScan app from your app store or go to www.getsnapscan.com, link your bank card and enjoy unbelievably simple payments. SnapScan can be used with any MasterCard® and Visa credit or cheque cards, as well as selected debit cards, issued by any bank in South Africa.

Tap to Pay™

Buying small items on the run has just become faster with your MasterCard® contactless card from Standard Bank. Waste no time when you pay for purchases up to R200. All you need to do is tap your card and go. Apply online at www.standardbank.co.za for yours and use it wherever you see the contactless symbol .

MasterPass

Shopping on your computer, tablet or smartphone is easier and more secure with MasterPass™. Download* the app and shop, click and checkout faster online! MasterPass can be used with any MasterCard® and Visa credit or cheque card, as well as selected debit cards, issued by any bank in South Africa. Visit www.standardbank.co.za/masterpass for more info.

InstantMoney®

Send money via your cellphone to anyone in South Africa – quickly and safely. Creating an InstantMoney voucher is as easy as buying airtime – and funds can be sent by anyone, to anyone – even if they don't have a bank account. Find out more at www.standardbank.co.za/instantmoney.

App for Smartphones or Tablets

You decide where and when you need to do your banking. Simply open the secure banking app on your smartphone or tablet, make payments, do transfers, buy prepaid airtime and much more. Download* our revolutionary banking app from your app store or at www.standardbank.co.za/app.

*Network provider's standard data charges will apply. Terms and conditions apply.

Figure 4.8 Standard bank society fees for 2016

Standard Bank **Deposit slip**
Depositoestroskie

Depositor's name _____
Account number _____
Telephone no. including calling code _____
Telephone, or extension _____

Signature _____

Depositor's name or reference. These details will appear on the Memorandum of Depositary's statement.
 Account no. and reference no. (if applicable) _____
 do. (if applicable) _____

Conditions
 I hereby declare that the contents of this deposit slip are true and correct and that I am the owner of the account to which the amount is being deposited. I hereby warrant that the account number is correctly entered on the Bank's records and that the amount is being deposited in the account named.

Withdrawal
 This bank will not accept payment in, or deposit in, foreign currency unless it is in the form of a cheque drawn on a bank in the country of issue. The bank will not accept payment in, or deposit in, any other form of foreign currency unless it is in the form of a cheque drawn on a bank in the country of issue. The bank will not accept payment in, or deposit in, any other form of foreign currency unless it is in the form of a cheque drawn on a bank in the country of issue.

Bank of South Africa (Pty) Ltd. 1920/001/011 (Company Registration No.)
 The Standard Bank of South Africa (Pty) Ltd. 1920/001/011 (Company Registration No.)

Date _____
City _____

| | | | |
|----------------------|--|---|--|
| | | | |
| 1 | Amount deposited (Printer's name / This depositor / Thru as usual) | R | |
| 2 | | R | |
| 3 | | R | |
| 4 | | R | |
| Total cheques | | R | |
| Total value | | R | |

Total R _____

Total R _____

5040 2063 # 7 2

Figure 4.9 Standard bank deposit slip

Disseminated information on the above-mentioned leaflets from different banks in Capricorn and Mopani Districts is written in English. Majority of clients who used the above-mentioned banks were unable to read and understand English. Banks need to take into consideration languages of their clients when disseminating any important information regarding services they offer to their clients. This will help clients understand important information regarding their financial status.

4.2.14 Language Usage in the Retail Business

Retail stores are normally found in cities and small towns. They differ in terms of products and services they offer to their customers. Business Dictionary (2015) defines a retailer as a business or person that sells goods to consumers.

The following retail stores sell furniture:

- *Ellerines;*
- *Geen & Richards;*
- *Joshua Doore*
- *Lewis; and*
- *Morkels.*

Additionally, there are retail chain stores that specialise in selling groceries:

- *Game;*
- *Makro;*
- *Pick 'n Pay;*
- *Spar; and*
- *OK.*

Other retail stores that sell clothes are:

- *Edgars;*

- *Jet;*
- *Uzzi*
- *Truworths*
- *Spitz;*
- *John Graig;* and
- *Markhams.*

The above-mentioned stores rely mainly on members of the public as customers. Language plays an important role in communication. Interaction between and among customers and stores is important as communication brings customers and shops together. Moreover, language is a tool that is used to connect customers. The researcher observed, in these stores, that all communication took place in English. Despite the fact that majority of consumers were Northern Sotho speaking, no room was made for their mother tongue.

4.2.14.1 Notices

In most instances, retail stores have a way of communicating with their customers. They communicate with them by means of notices put up inside and outside the shops. Most of them have a common motto of welcoming customers: '**WELCOME**'. After customers enter the shop, they are directed to the various places where they should go and get assistance. Some of those notices read:

- *Inquiries;*
- *Till;*
- *Manager's office*
- *Exit;* and
- *Pay here.*

Furthermore, customers are made aware of the arrangement of the shop. Shelves are labelled in order to direct the consumers. Labels and arrangements differ from shop to shop.

For example, in a furniture shop, similar sets of furniture are grouped together. They may be categorised as follows:

- Dining room suites;
- Bedroom suites;
- Office furniture;
- Washing machines;
- Radios;
- Sofas;
- Kitchen cupboards;
- Carpets; and
- Electric appliances.

Additionally, shops that concentrate on selling clothes have the following arrangements:

- Female clothes;
- Female shoes;
- Children's shoes;
- Male clothes; and
- Men's shoes.

Retail shops that deal with groceries display the following arrangement of products:

- Bakery;
- Butchery ;
- Cleaning detergents;
- Electric appliances;
- Frozen foods;
- Fruits;

- Tinned products; and
- Vegetables.

All the above notices were written in English. English was used even in retail shops where majority of customers were Northern Sotho-speaking people. Northern Sotho could have been used to write notices in shops, since customers were also Northern Sotho-speakers. The use of customers' language could ease shopping, since they would read and understand what is written. Customers who experience problems with language often seek assistance from other customers. At some point, customers to be inquired from might be experiencing the same problem, and therefore, they might get confused within the shop. This is time-consuming for their shopping.

4.2.14.2 Till slips

Allen (1990:1277) defines a till as a drawer for money in a shop or bank with a device of recording the amount of each purchase. According to Summers (1995:1513), a till is a machine used in shops, restaurants for calculating the amount of money you have to pay, and storing the money. After the customers have paid for a product, a till slip is issued. A till slip summarises the customers' record of all payments. It displays the grand total of the goods to be paid, the amount that the client has handed over to the till operator, tax, and the change to be received. It also shows where the shopping has been done, gives contact numbers of that particular shop and the name of the cashier, as well as the VAT registration number and code.

Most shops write their messages at the bottom of the slip. Information provided at the bottom of the till slip is usually written in English. Northern Sotho-speakers, who cannot read English, struggled to comprehend the written information. At the end, it seemed as if that information was not addressed to them. Retail shops write information on till slips in the languages of the majority of speakers in that particular area.

Till slips of all shops in Capricorn and Mopani Districts were written in English. Even illiterate people were given slips which were written in only English. This was a problem because they

did not understand the messages as they appeared on the paper. The till slip shows the record of payments of the customers. The following details appear on the till slips:

- *Amount;*
- *Cash tendered;*
- *Change;*
- *Date;*
- *Name of the cashier;*
- *Name of the shop;*
- *Number of items sold;* and
- *Vat.*

Details on the receipts were usually written in English and not in African languages such as Northern Sotho, as should constitutionally be the case.

4.2.14.3 Advertisements

Advertisements serve as a means of persuading customers to buy their goods or services. According to the Encyclopedia (2013:67), an advertisement is a notice or announcement in a public medium promoting a product, service, or event or publicising a job vacancy.

In order for a message to be persuasive, advertisers use a range of multimodal signs which include positive words such as 'good', 'better', 'best', 'clean', health and fast. An advertisement plays an important role in the economic world. In order to inform, influence, attract, or persuade customers to buy a product, sound language techniques are necessary. Thus, language convey messages to the customers. In other words, an advert relies on the factual word. Thus, sentences have to be meaningful and in the language that customers understand. Communication used needs to be understandable and familiar to the customers (Mafofo & Wittenberg, 2014:446). In this new democratic dispensation, it is easy, because there are 11 official languages, including Northern Sotho, that can be used in business (Da Costa, Dyers & Mheta, 2014:335).

4.2.14.3.1 Radio

Radio is a fastest medium of providing listeners with information and it is also used to advertise products and services. The Encyclopedia (2013) defines a radio as radiation (wireless transmission) of electromagnetic energy through space. In radio advertisements, only words and sounds are used to transmit the advertised message. Advertising on the radio is very important because messages can reach many listeners within a short period of time.

Words are used to transfer messages while advertising on the radio. In this case, language is significant, and it should be used wisely in order to effectively deliver that message. Thobela FM broadcasts in Northern Sotho. Products are advertised at intervals in Northern Sotho. In using Northern Sotho to advertise on the radio, all ethnic groups and races are addressed. The Constitution of the Republic of South Africa stipulates that all official languages should be used in order to access information and people should also receive information in the language they understand (Da Costa, Dyers & Mheta, 2014:338).

4.2.14.3.2 Television

According to Eksteen (1999:171) television advertising is a popular medium which is aimed at a very large section of the community. The appeal is directed at both auditory and visual perception, and live demonstrations can be given. Programmes incorporate, at intervals, short advertising programmes discussing and displaying products. Cronje, Du Toit, Marais and Matlatla (2006:331) observe that television advertisements are effective, because the visual, auditory and written word can be used to spell out the message clearly. Pictorial material, music, jingles and other striking, eye-catching, attention-grabbing effects can be used to reinforce the message.

On television, pictures and sound are there to reinforce the message that is disclosed by word of mouth. Very few programmes are broadcast in Northern Sotho today. During commercial breaks, advertisements that are highlighted are in other languages other than Northern Sotho.

4.2.14.3.3 The press

Advertisements are frequently and commonly used in newspapers as part of propagandist techniques to attract consumers. Newspaper advertisements are popular because many people are reached through a newspaper (Eksteen *et al.*, 1999:171). Newspapers offer advertisers several advantages as compared to other media. Most adults read daily newspapers, and many of them specifically check the advertisements for information about products, services, or special sales (The Encyclopedia, 2013:87).

Newspapers that are commonly found and read by Northern Sotho-speakers in the Capricorn and Mopani areas are: *Sowetan*, *Daily Sun*, *Sunday Times*, *City Press*, *Capricorn Voice* and *Citizen*. All these newspapers have free advertisements. Companies sometimes insert their advertisement pamphlets inside the newspapers. Such advertisements were written in English.

Generally, there were no newspapers written in Northern Sotho. Newspapers printed in English were also advertised in English. A limited number of advertisements in Northern Sotho were found in newspapers such as *Seipone*.

4.2.14.4 Job interviews

An interview is 'an oral examination of an applicant for employment' (Allen, 1990: 621). In an interview, a team or even one person poses some questions to find out the suitable candidate for the job. Summers (1995:746) defines an interview as a formal meeting during which questions are asked in order to find out whether the applicants are suitable for a job, course or study. An interview is used to select candidates suitable for a job. Most interviews were conducted in English, which puts second language speakers at an immediate disadvantage. English was used even in situations where Northern Sotho speaking were prevalent.

4.2.14.5 Staff training

Staff training plays a crucial role since it teaches new members and old staff members how to execute their duties. Webb (nd:03) states that:

There are, of course, many factors which underlie the inadequate economic performance of the country (including inadequate education and trained workers, the turmoil brought about by transformation in the country, violence and corruption), and language is certainly not a major cause in this regard. Equally true is the fact that there are many factors which play a more important role in economic development than language (such as educational development and the establishment of a work-ethic). However, it is possible that the language factor has some role, and that a language policy specifically directed at economic development may make some contribution towards changing the situation.

Training should be conducted in order to develop skills. It is through language that training takes place. The language that is used should be the one that is well-known to the workers, otherwise the training will be of no help. Proper training in the language that the workers understand best is crucial. Darville (1998:04) warns that:

Literacy must be understood as more than just simply the technical ability to read and write a (simple) text. In a modern workplace, characterised by technologised information and a new style of co-operation between managers and workers, literacy covers a knowledge of how production works, co-ordinating and controlling the production process, handling 'organization charts', job descriptions, work plans, machine operating instructions, procedures manuals, and performance evaluations, as well as devices for budgeting and productivity calculation.

Language is regarded as a tool of instruction because it enhances performance at work. Poor communication, poor productivity.

4.2.15 The Use of Language in Politics

English is seen as the language of politics in South Africa because it is used in almost every political gathering. African languages do not enjoy the same status as compared English (Da Costa, Dyers & Mheta, 2014:346). The researcher has observed that in Capricorn and Mopani Districts, many political parties launched their manifestos of which are written in English, and only a few are written in African languages. The researcher observed the following posters as indicated in Table 4.1:

| Table 4.1: Language used by the ANC on their posters | | | | | |
|---|-------------|-----------|------------|------------|--------------|
| ANC | COPE | DA | EFF | UDM | AZAPO |
| | | | | | |

| | | | | | |
|--|--|--|--|---|--|
| TOGETHER WE MOVE SOUTH AFRICA FORWARD VOTE ANC A BETTER LIFE FOR ALL | South Africa deserves A better government. Your vote can deliver it! VOTE COPE | DELIVER FOR ALL VOTE DA We played our part in opposing apartheid | VOTE EFF FOR QUALITY FREE EDUCATION UP TO A FIRST TERTIARY QUALIFICATION | THERE IS ONLY ONE CHOICE VOTE UDM | FULFIL THE PROMISES OF THE LIBERATION STRUGGLE |
| HOUSE FOR ALL! NOW IS THE TIME | YOUR PARTNER IN CHANGE VOTE COPE | YOUR VOTE CAN MAKE HISTORY VOTE DA | DESTROY E-TOLL PHYSICALLY! VOTE EFF | CORRUPTION DESTROYS THE GAINS OF OUR FREEDOM VOTE UDM | |
| VOTE ANC VOTE ANC FOR FREE QUALITY EDUCATION! | VOTE COPE IT'S TIME FOR CHANGE | VOTE DA ISIZWE ESINYE IKAMVA ELIFANAYO VOTE DA | | | |
| A BETTER LIFE FOR ALL | | | | | |
| GET UP, STEP UP & SHAPE YOUR FUTURE | VOTE COPE | | | | |
| GET UP FOR YOUR BELIEF SA BETTER LIFE FOR ALL VOTE ANC VOTE ANC A BETTER LIFE FOR ALL | | | | | |
| Working together we can do more OVER THE PAST 5 YEARS WE'VE BEGUN TO CHANGE ALMOST 350 YEARS OF INEQUALITY | | | | | |



Figure 4.10: ANC election poster

and President (Jacob Zuma)

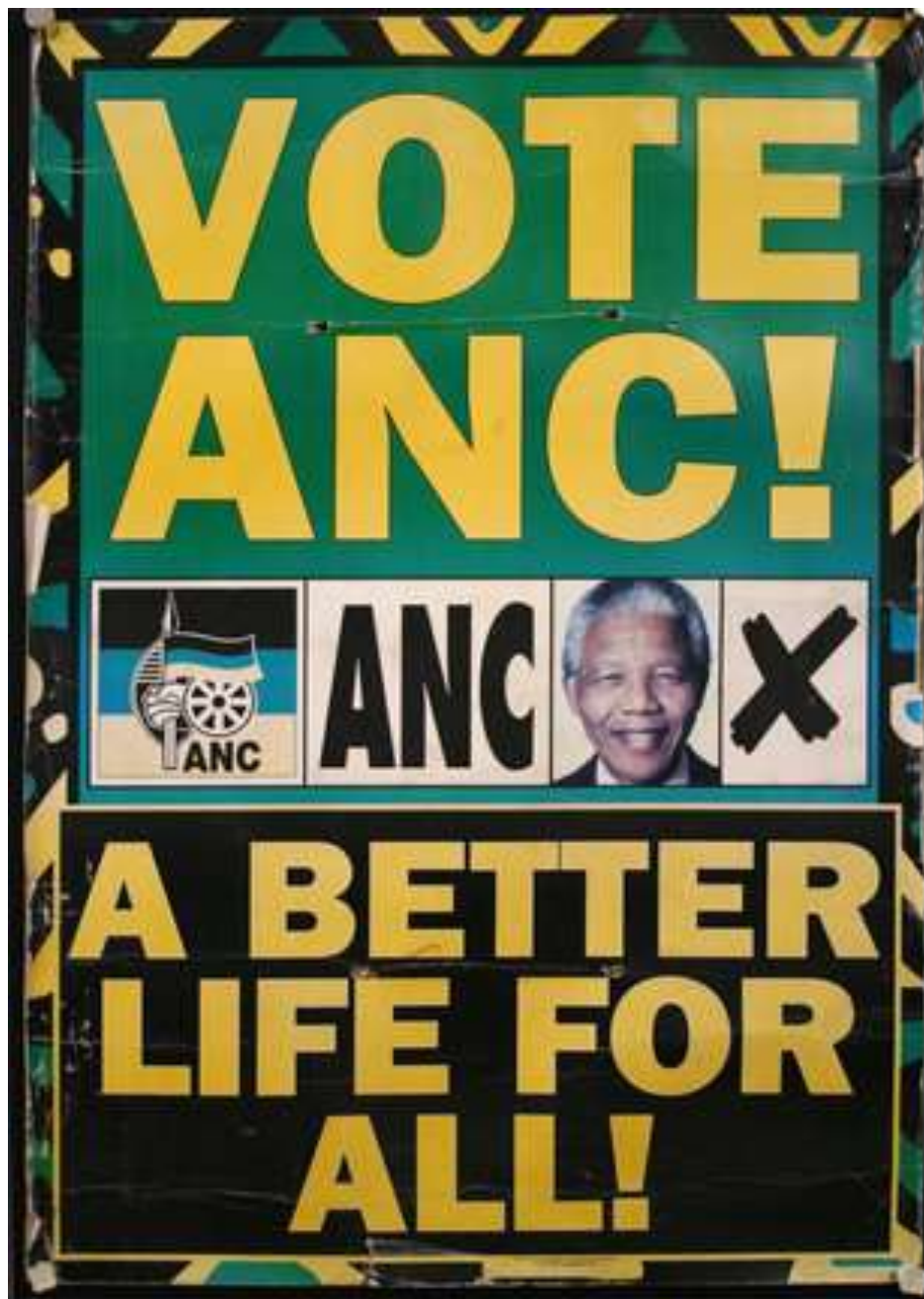


Figure 4.11: ANC election poster and the former President (Nelson Mandela)



www.alamy.com - A05P34

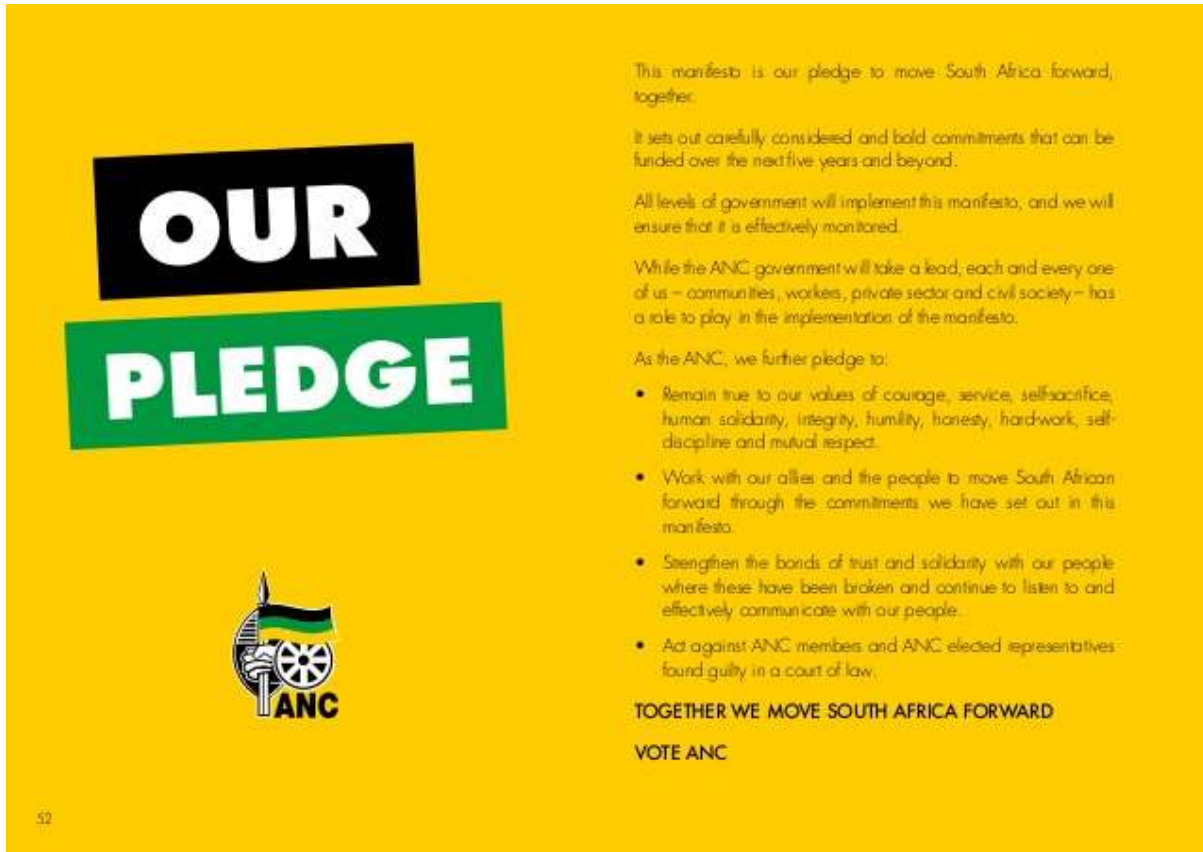
Figure 4.12: ANC registration poster



Figure 4.13: ANC 'Build better communities' poster



Figure 4.14: ANC local government election poster

A yellow graphic with the text 'OUR PLEDGE' in large, bold, white letters on black and green backgrounds. Below this is the ANC logo, which features a hand holding a torch and a gear, with the letters 'ANC' underneath. To the right of the logo is a list of commitments and a closing statement.

**OUR
PLEDGE**



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This manifesto is our pledge to move South Africa forward, together.

It sets out carefully considered and bold commitments that can be funded over the next five years and beyond.

All levels of government will implement this manifesto, and we will ensure that it is effectively monitored.

While the ANC government will take a lead, each and every one of us – communities, workers, private sector and civil society – has a role to play in the implementation of the manifesto.

As the ANC, we further pledge to:

- Remain true to our values of courage, service, self-sacrifice, human solidarity, integrity, humility, honesty, hard-work, self-discipline and mutual respect.
- Work with our allies and the people to move South African forward through the commitments we have set out in this manifesto.
- Strengthen the bonds of trust and solidarity with our people where these have been broken and continue to listen to and effectively communicate with our people.
- Act against ANC members and ANC elected representatives found guilty in a court of law.

TOGETHER WE MOVE SOUTH AFRICA FORWARD

VOTE ANC

Figure 4.15: ANC pledge



Figure 4.16: ANC 'Youth registration' poster



Figure 4.17: ANC 'March' poster



Figure 4.18: COPE election poster featuring Musiwa Lekota



Figure 4.19: COPE election poster about better government



Figure 4.20: COPE 'It's time for change' election poster



Figure 4.21: DA 'Delivery for all' election poster



Figure 4.22: DA 'Opposing apartheid' poster



Figure 4.23: DA 'Your vote can make history' poster

**SO YOU WANT
TO CHANGE
THE FACE OF
SOUTH AFRICAN
POLITICS?**

**WE'LL SHOW
YOU HOW.**



For more information email youngleaders@da.org.za,
visit www.youngleaders.org.za or attend:



Closing date: 15 OCTOBER 2009

Figure 4.24: DA 'We'll show you how' poster



Figure 4.25: EFF election poster 2014



Figure 4.26: EFF 'Destroy e-tolls' poster



Figure 4.27: EFF tshela thupa rally 2016



Figure 4.28: EFF election poster



Figure 4.29: EEF 'Support the advancement of black people' poster

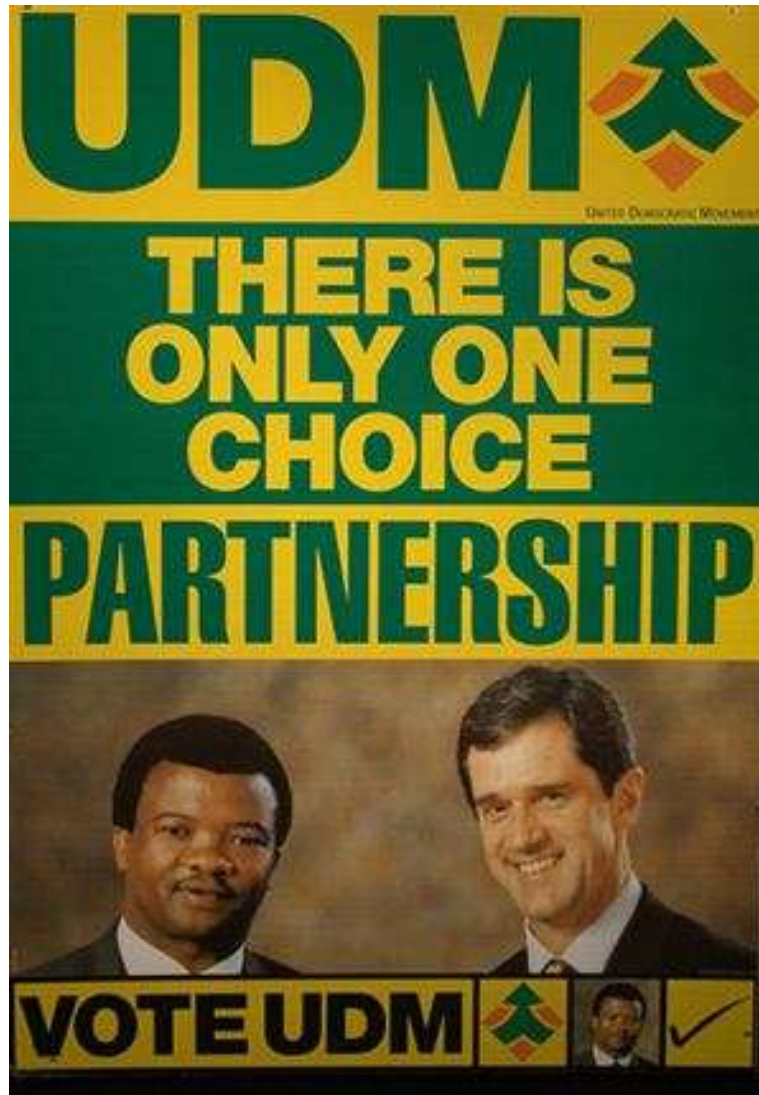


Figure 4.30: UDM election poster



Figure 4.31: UDM election poster about corruption



Figure 4.32: UDM election poster about manifesto 2014

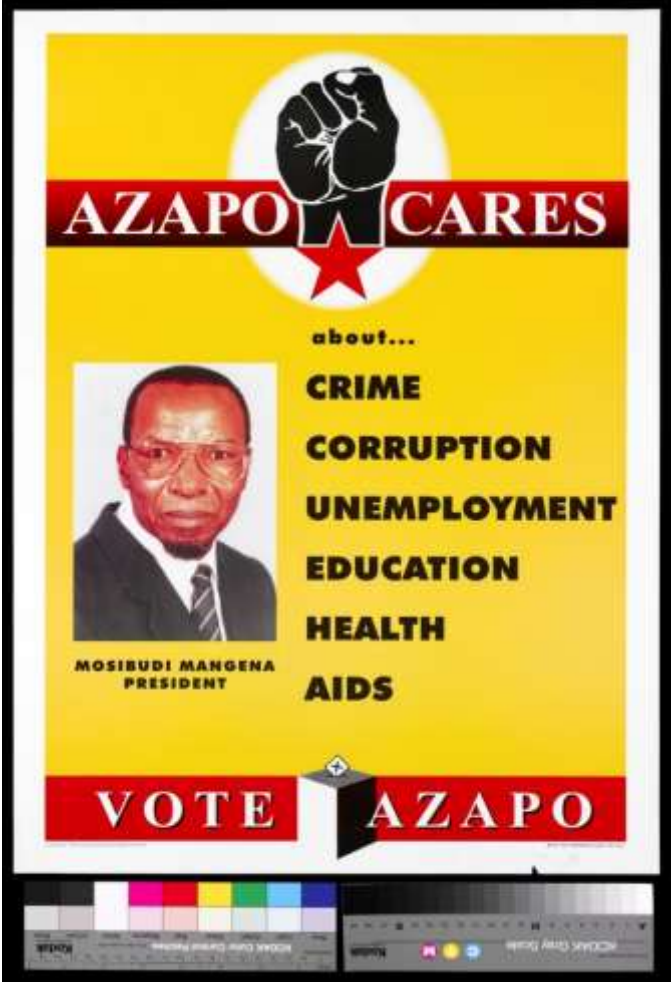


Figure 4.33: AZAPO election poster about crime, corruption, unemployment, education, health and AIDS

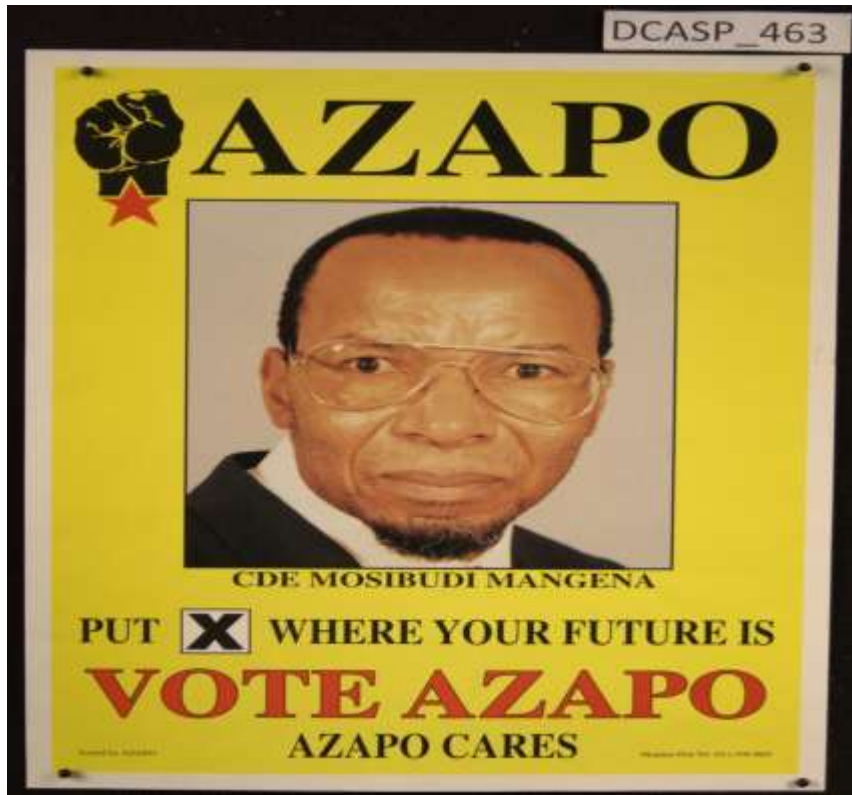


Figure 4.34: AZAPO election poster about care

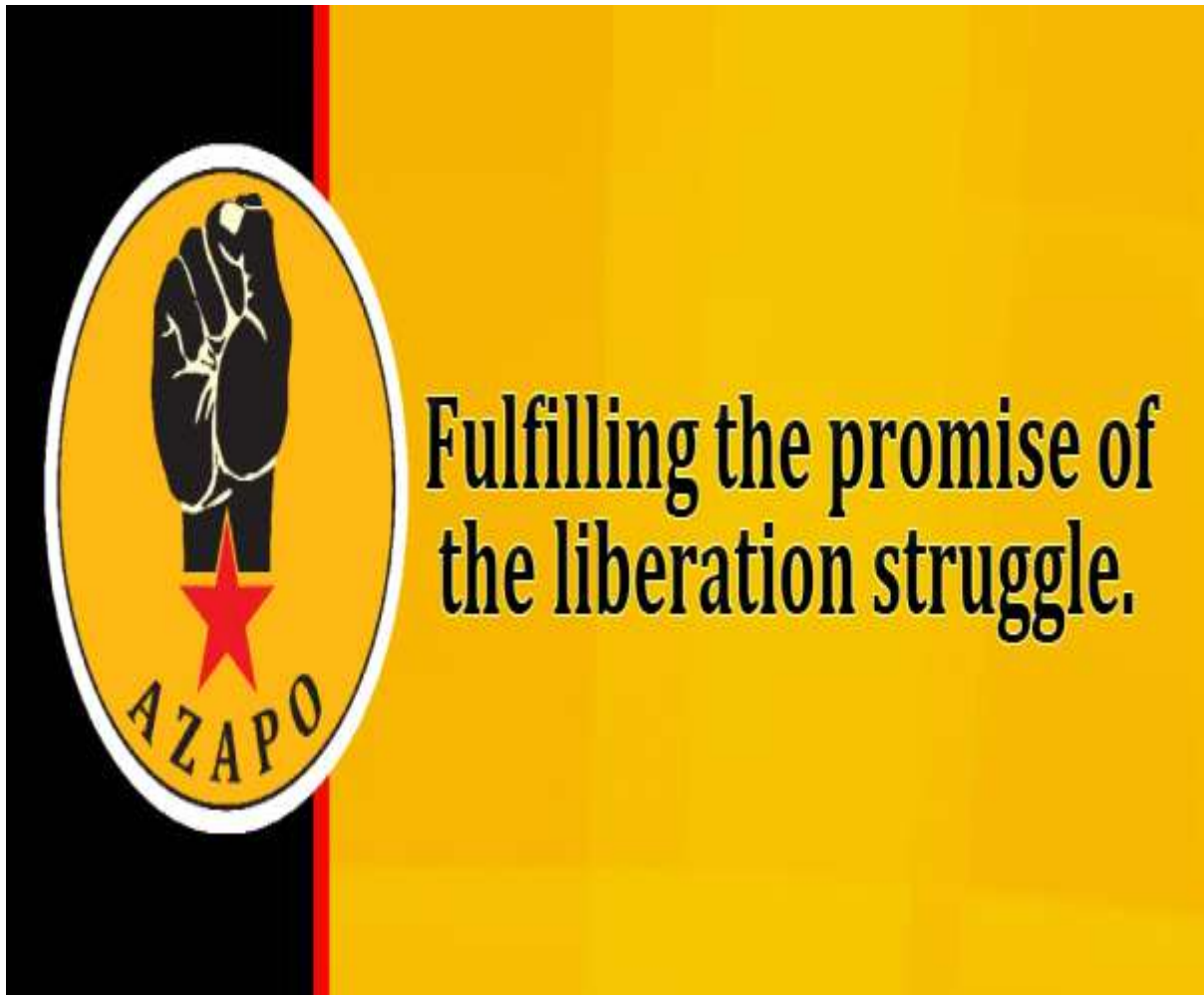


Figure 4.35: AZAPO election poster about fulfilling the promise of the liberation struggle



Figure 4.36: AZAPO election poster about full emancipation of South African women

The above-mentioned posters confirm that there is discrimination amongst official languages in South Africa. The posters were supposed to be in the languages that are spoken in the districts, Northern Sotho in particular, in order for people to understand these important political messages so that they are able to make appropriate decisions.

4.2.16 The use of Language in Informal Settings

Regardless of the official status of languages, the situation in practice is often important to users, and is more effective as a site of struggle. The most vocal participants in the language debate are Afrikaans speakers who are apprehensive about the future of their language (Herriman & Burnaby, 1996).

In most cases, there is no stipulated language policy in informal settings. Everyone is free and allowed to use his or her mother tongue even though it may not be an official language in South Africa. At gatherings, one is able to understand the issues under scrutiny as one will be using one's mother tongue. It is also highlighted in the Constitution of South Africa (1996) that all official languages should be afforded equal status.

It is commonly known that Northern Sotho, as African language, is used as a home language and in schools, it is taught as a subject. However, most parents encourage their children to study English as their first language in schools and this undoubtedly leads to the undermining and neglect of African languages.

4.2.17 The use of Language in Formal Settings

One can understand the fact that English is an international language, but the fact that South Africa is a democratic country with 11 official languages should also be considered. Act 108 of 1996 of the Constitution of the Republic of South Africa shows that all official languages should be equally used. It is surprising to find that in most government official gatherings, where participants are Northern Sotho-speakers, invitations, agenda, and the running of the whole programme, is mostly done in English. This again shows that Northern Sotho is not taken seriously as an official language.

The Constitution of Republic of South Africa (1996) section 32 mentions that 'everyone has the right of access to any information held by the state and any information that is held by other person and that is required for the exercise or protection of any rights. However, it also includes a provision that no one should be unfairly discriminated against, directly or indirectly, because of the language he or she uses.

4.2.18 The use of Language in Religion

Almost every person is a believing creature. Religion is a 'belief in the existence of a superhuman controlling power, especially of God or god usually expressed in worship' (Allen, 2002:872). To Summers (1995:1195) religion is 'people's belief in the life of the spirit and usually in one or more gods'. Moreover, Saville-Troike (1982:19) states that any group within a society who has anything significant in common (including religion, ethnicity, race, age,

deafness, sexual orientation or occupation), but not the same eye colour or height has its own religion. That is, a group of people within a community are pinned down to a relationship that is guided by their own interests, social norms, beliefs, and attitudes.

4.2.18.1 African religion and the church

African religion has to do with the relationship between the indigenous African belief and ritual systems (Pye, 1994:5). Before the arrival of the missionaries, Africans used to follow their traditional religion. It was only during the arrival of the missionaries that the Christian religion was introduced by the missionaries. In traditional African religion, culture and language have a fundamental role to play. In facilitating and engaging themselves in their cultural rights and beliefs, communication is in their mother tongue. This is why Northern Sotho speakers perform their religious activities in Northern Sotho at church and at home.

Generally, traditional African religions believe in the dead. This is why the Bapedi render praises and prayers to God through their ancestors. They make use of a selected goat or cow. Two stones can also be used as **badimo** (gods) through which they communicate with their creator. The communication (prayer) is done through the use of Northern Sotho. The language which is used while busy communicating with the ancestors is the mother tongue which may not be mixed with other foreign language terminology or even foreign cultural components. It is believed that the mixture with foreign languages might interfere with their wishes and prayers to their creator. It may even go to an extent of provoking the ancestors (Sepota, 1998:23).

The religion of Bapedi is immensely associated with **ditaola** (divination bones). The divination bones determine and expose the hidden information that has to do with prescriptions and diagnosis. Pure Northern Sotho terminology is used while utilising divine bones. The interpretation of divine bones is determined by the praises and descriptions of the various bones (Sepota, 1998:23).

The arrival of the Christian religion has promoted a new paradigm in as far as religious activities are concerned. Christian religion was brought along with western culture. Christianity and the western culture have since been eroding African cultures to such an

extent that most Africans today find themselves in a dilemma in terms of language use and their beliefs (Sepota, 1998:23).

Before the advent of the new South Africa, the Africans' religion was undermined. Their practices were believed to be heathen. They were made to shy away from their practices. For instance, information on the truth spelled out by the divine bones was totally rejected by Christians. Instead, discouraging remarks were made against the use of divine bones for example, calling it the work of the devil. The real purpose was to promote the Christian culture (Sepota, 1998:25). This implied that the language used by a group of people who belonged to the traditional religion was not promoted.

4.2.18.2 Christian religion

The Christian religion was introduced to Africans by missionaries. A Christian is 'a person who believes in Christianity or has been baptized in a Christian church' (Allen, 2002:176). From Allen's description of Christian religion, one deduces that the Christian religion is a religion practised by believers and followers of Jesus Christ. Summers (1995:225) confirms this idea when he avers that 'believing the ideas taught by Jesus Christ, or belonging to a Christian church: Christian ministers based on the ideas taught by Jesus Christ: Christian doctrine' is being a Christian.

Douglas and Tenney (1989: 210) indicate the origin of the name Christian:

The biblical meaning is adhered of "Christ". The disciples were formally called Christians first in Antioch (Act 11:26). Agrippa recognized that to believe what Paul preached would make him a Christian.

Africans were forced to do away with their own African religion. Christianity was then regarded as the religion of the state in South Africa. Sepota (1998: 23) asserts:

April 1994 marked a very important turning point in the lives of many South Africans because they think that they are now liberated. Yes politically they are liberated, but that is not enough because most people are not at peace with themselves and this

might be the reason why our country is unstable. How can one be at peace with oneself if one is bombarded with conflicting ideas?

Politically, South Africans are liberated but are still bound by the handcuffs of the apartheid legacy. Most Africans have freedom of religion; but they still participate and communicate in foreign languages. English and other dominant African languages dominate in churches where the believers are Northern Sotho speakers. The researcher realises that in a situation where the founder of the church is of a particular language that particular language dominates. Preaching and singing are done in the dominant language. A practical example is the Zion Christian Church (ZCC). The founder is Bishop E. Lekganyane who is a Northern Sotho speaker. The church headquarters are in Polokwane (Limpopo Province in the Capricorn District) and the language mostly used is Northern Sotho. In other instances English and other language translations/interpretations are entered into. Furthermore, the same applies to the International Pentecost Holiness Church (IPHC). The founder of the International Pentecost Holiness Church is Bishop F. S. Modise who is a Setswana speaker. The headquarters of the church are in Soweto (Gauteng Province in Westenia). The dominant language is Setswana in most cases. Translations/interpretations are used to cater for other languages.

Christianity brought along new culture and new language preferences. Missionaries who brought along Christianity were non-African language speakers. That is, the materials that were used were written in a foreign language and had to be translated into Northern Sotho. New terminology was introduced. Missionaries who were responsible to deliver the message were not well versed in the language. As a result, African languages were in one way or another, affected and strained.

4.2.19 The use of Language in the Preaching of Messages

Preaching of messages in African Christian religion is mostly done in the mother tongue as in, for example, the International Pentecost Holiness Church. Moyo (2002:152) confirms this when he points out that 'political and religious leaders at grass-roots level of communication

also normally use local language'. Not all missionaries undermined the development of African languages. Generally, many African languages were developed by the missionaries.

Murwamphida (2008:57) asserts:

The new charismatic churches prescribe the use of English for preaching. The preaching of the Word of God is the core to any form of religious come-together. It is the one that builds their moral and Christian way of life.

Most churches preach English today. Even whereby majority of members are Northern Sotho speakers, English runs the whole of church service. If the preacher is not originally an English speaker, they would then experience some difficulties with the language, because English is not their mother tongue. The message to most of the church attendants will be affected by the struggle with the use of English and the searching of appropriate terminology. The message will not be delivered accordingly.

Majority of Black South Africans do not know English well as they cannot all read and write in English (Webb, nd:01). In the same vein, the majority of listeners of the message that is being preached in English are illiterates, especially elderly people. This group of elderly people experiences problems with the use of English while preaching, because the message is not delivered clearly to them. Moreover, in most cases elderly people do not feel accepted by being part of the activities that are taking place in the church. The current study has observed that they are seen moving from one church to another even to an extent of identifying such churches as the churches of youth that speak in English most of the time. Most preachers claim that they are aiming at accommodating people who do not speak and understand Northern Sotho. In some churches, untrained interpreters interpret from English to Northern Sotho. In most cases, the message gets thinned and distorted on the way due to the lack of appropriate vocabulary. Majority of congregants thus happen to receive diluted information.

Majority of interpreters working in African languages, and many working in other languages, have not had professional training which would make them alert to the ethics of their role, to the cultural nuances in translation and the exigencies of discourse (Herriman & Burnaby, 1996:109). In practice, where the founder is one of the major African language speakers, followers that belong to minor languages in such churches, turn to use the language of the

founder of the church for preaching and for conducting other church activities. From the researcher's observation, it gives the impression that congregants who are Northern Sotho speakers enjoy and support the use of English in preaching in their churches. They seem to be proud of being in churches that preach in English than Northern Sotho. They regard themselves as superior while looking down upon those that deliver their messages in Northern Sotho.

4.2.20 The Use of Language in Prayer

Prayer is the basis of Christian life. In prayer, one communicates with God and expresses one's feelings and solemnly connects to the Creator spiritually through words in communication (Murwamphida, 2008: 59). When Christians pray they must make use of their mother tongue so that at the end of the prayer they feel strengthened and relieved. In the churches of Capricorn and Mopani districts where prayers are done in English, the researcher observed that their belief is that, while they pray in English, they belong to a higher class and they know God better than others.

4.2.21 The Use of Language in the Taxi Industry

A taxi is a mode of transport that transfers passengers from one place to another on a daily basis. Merriam-Webster dictionary (2012) defines a taxi as a vehicle licensed to transport passengers in return for payment; the taxi is typically fitted with a taximeter. At the time of the research, the researcher came under the impression of what was written inside and outside of most taxis in Capricorn and Mopani. It is now important for one to realise that language plays a chief role in all spheres of life. The following interesting messages were found by the researcher:

Table 4.2: Messages at the taxi rank

| Interesting messages at the taxi rank |
|--|
| <ul style="list-style-type: none"> • In the olden days girls used to cook like their mothers but now they drink like their fathers. • Tears of joy. • Don't be close this taxi stop anywhere anytime. |

- Follow me.
- Boss of the road;
- You call me makeza, but unlike you I am able to provide for my family.
- I wanted to get into a cab and yell, "FOLLOW THAT CAR".
- I was in a taxi when the taxi driver said "I love this job because I am my own boss and nobody tells me what to do" then I replied "take a left".
- Don't call me taxi driver.
- My dream is to move to India or Pakistan and become a taxi driver.
- To know me doesn't not mean you must not pay me.
- Don't bring R100 and R200 in the morning.
- Let them talk.
- Show me respect.
- Don't bang the door.
- I am not responsible for the loss of your cellphone.
- Mind your business.

The above messages are interesting and informing. The problem is that they are written in English. The majority of the passengers in the Capricorn District are Northern Sotho-speakers who cannot read and understand English. They are the core customers on a daily basis, therefore, it is important for them to read and understand the written message, however, because such messages are written in a foreign language, those messages end up with less or have no value, because people who are supposed to read them are unable to do so. The researcher is of the idea that such messages should have been written in Northern Sotho. In the Mopani district where the Xitsonga-speaking people are found in the majority, such messages are also written in English, while they were supposed to be written in the language of the majority, because they are the loyal customers.

According to the Constitution of the Republic of South Africa (1996), all official languages in the country must enjoy the purity of esteem. This means that all these languages must have an equal status, but as evident from the discussion, English is more often used in official spheres than most local languages. In cases where Northern Sotho is a dominant language, it is not used in official contexts. However, this study indicates that Northern Sotho is given the

opportunity to be used widely, primarily because this is the language that people use for communication.

4.2.22 Departments of Agriculture and Rural Development in Capricorn District

The following are some of the documents that have been randomly observed from different official cycles. The researcher looked at the languages that were used in both internal and external communication.

Table 4.3 Department of Agriculture and Rural Development in the Capricorn District

| Title and date of issue | Medium | Recipient | Language |
|---|--------------|------------------------------|----------|
| Invitation for casual day event 01-09-2016 | Notice board | Internal staff | English |
| Welcome to Limpopo Department of Agriculture and Rural Development | Website | Internal staff and public | English |
| Bursary applications | | | |
| Career opportunities | | | |
| E-Agriculture project | | | |
| Internship opportunities | | | |
| Speeches | | | |
| Tenders and bids | | | |
| Webmail | | | |

The researcher visited the Department of Agriculture’s premises for publications and observations. The departmental website was also visited to observe the languages that are used to communicate with the general public. The English language was found to be the main language of mass communication. All the ministerial speeches found on the website are written in English.

4.2.23 Department of Health and Welfare in Capricorn District

Table 4.4 Department of Health and Welfare in Capricorn District

| Title and date of issue | Medium | Recipient | Language |
|---|---------------|-----------------------------------|----------------------------|
| <ul style="list-style-type: none"> • Patient rights charter • 31-08-2016 | Notice board | General public and internal staff | English |
| <ul style="list-style-type: none"> • Physiotherapy department is running the Aerobics as follows 31-08-2016 | Notice board | General public and internal staff | English |
| <ul style="list-style-type: none"> • Pharmacy Towards Quality Care Together 31-08-2016 | Poster | General public and internal staff | English |
| <ul style="list-style-type: none"> • Notice: Pharmacy management Mothers/Caregivers (Batswadi/Bahlokomedi) | Notice board | General public and internal staff | English and Northern Sotho |
| Title and date of issue | Medium | Recipient | Language |
| Waiting area: You will be attended to shortly | Notice board | General public and internal staff | English |
| Therapy in progress please do not disturb: Thank you | Notice board | General public and internal staff | English |
| Mankweng Physiotherapy Department: Operation Hours Monday to Friday 7,30 hrs-16,30 HRS | | | English |

The above **Table 4.4** displays a notice board as one of the methods of communication that the hospital uses to communicate with people entering and exiting the premises. English and Northern Sotho are used concurrently at some point. Available data show that English is the main language that is used to disseminate information to the general public. Northern Sotho is sometimes used in certain sections of the hospital as a translation from the original text into English.

4.2.24 Polokwane Municipality in Capricorn District

Table 4.5 Notices (1) in clinics in Mopani District

| Title and date of issue | Medium | Recipient | Language |
|--|--------------|-----------------------------------|----------|
| <ul style="list-style-type: none"> Public Notice, Offices operating on skeletal staff. 02-12-2015. | Notice board | General public and internal staff | English |
| <ul style="list-style-type: none"> Council Meeting, 2014/15 Draft Annual Report and Mid-year performance Report will be tabled, interested parties and stakeholders are invited. Date of the meeting 29-01-2016 | Notice board | General public and internal staff | English |
| <ul style="list-style-type: none"> Council Meeting, The Council will table the 2016/17 Draft IDP and draft budget. Interested parties and stakeholders are invited to attend. | Notice board | General public and internal staff | English |
| <ul style="list-style-type: none"> Notice: Kindly be informed that Application forms for Hawkers permit/license are now closed. ED&T Officers no longer issue out any Application or Temporary Application for Hawkers/Vendors permit. Thank you. | Notice board | General public and internal staff | English |
| <ul style="list-style-type: none"> <i>Tsebišo: Re tsibiša setšhaba ka moka seo se nago le kgahlego</i> | | General public and internal | Northern |

| | | | |
|--|----------------|--|-----------------------|
| <p><i>ya go rekiša mebileng gore diforomo tša diphemiti ditswaletšega bjalo. Kantoro ya diphemiti (ED&T) e tswaletše go fan aka diforomo tša diphemiti ka moka le ge e kaba tša thekišo ya lebaka nyana.</i></p> <ul style="list-style-type: none"> • http://www.cdm.org.za/ | <p>Website</p> | <p>staff</p> | <p>Sotho</p> |
| <ul style="list-style-type: none"> • About Us • Council • Departments • Municipal Documents • LED & Tourism • Careers | | <p>General public and internal staff</p> | <p>Northern Sotho</p> |

Polokwane municipality uses English and Northern Sotho amongst other languages, to write notices to the people. However, majority of written documents are written in English. Northern Sotho is one of the languages that is used together with English, but there is no consistency regarding the translation of original English texts into Northern Sotho.

4.2.25 Department of Home Affairs in Capricorn District

Table 4.6 Department of Home Affairs in Capricorn District

| Title and date of issue | Medium | Recipient | Language |
|---|----------------------------|---|-------------------------------|
| <ul style="list-style-type: none"> • Urgent Notice. Dear client, as from 01September 2014, the Department of Home Affairs will no longer issue Temporary Passports. Emergency Travel Certificate will be issued to an applicant under circumstances of emergency travel purposes only (e.g. Death) if travelling to countries accepting the ECT. We are working together to protect the children. Register child birth within 30 days of delivery. It is the law. All you need | <p>Poster</p> <p>Flyer</p> | <p>General public</p> <p>General public</p> | <p>English</p> <p>English</p> |

| | | | |
|---|--|---|---|
| <p>is: proof of birth or clinic card from the hospital or clinic. Parent's identity document (IDs: Copy of parent 'marriage certificate if married in civil, customary or civil union.)</p> <ul style="list-style-type: none"> Report corruption, fraud, theft and other unethical behavior. Reporting line 0124062900, e-mail report.corruption@dha.gov.za. National Anti-Corruption Hotline: 0800701701 Department of Home Affairs: Polokwane Regional Office We are a government/public organisation. We determine and confirm the status of persons by providing enabling documents in the interest of promoting and protecting the national integrity. Notice Polokwane office of the Department of Home Affairs will be providing special service to invite school learners in uniform to apply for the Smart ID Cards on dedicated Saturdays. This is a special service exclusive to invite school learners and no other persons will be able to apply for Smart ID Card on those days. <p>The dedicated Saturdays to the invited schools are as follows.</p> <p>20 February 2016 5 March 2016 12 March 2016 19 March 2016</p> <p>4. <i>Tsebišo</i> <i>Ofisi ya Polokwane ya Kgoro ya Mero ya Selegae (Home Affairs) e kgethile matšatši a mangwe a</i></p> | | <p>General public</p> <p>General public</p> <p>General public</p> <p>General public</p> | <p>English</p> <p>English</p> <p>English</p> <p>English</p> <p>Northern Sotho</p> |
|---|--|---|---|

| | | | |
|--|--|--|--|
| <p><i>mokibelo go aba ditirelo go ban aba sekolo bao ba memilwego go tla ba apere dikobo tša sekolo go dira dikgopelo tša karata ya boitsibiso. Monyetla wooo fiwafeela ban aba sekolo bao ba memilwego gotla ba apere dikobo tša sekolo, ntle le bona ga gona mothi yoo a tlogo go dira kgopelo ya karata ya boitsibiso ka matšatši auwe.</i></p> <p><i>Matšatši a mokibelo ao a kgethilwego go aba ditirelo go ban aba sekolo bao ba memilwego kea o a latelago</i></p> <p>20 February 2016 5 March 2016 12 March 2016 19 March 2016</p> | | | |
|--|--|--|--|

The Department of Home Affairs in the Capricorn District also uses English and Northern Sotho for communication purposes. Communication is mainly done through flyers, posters, pamphlets, posters as well as website publications. Most of the documents are originally written in English. Some of them are translated into other official languages of South Africa. Northern Sotho publications have been found to be very minimal in comparison with those that are found in English.

4.2.26 Tzaneen Clinics in Mopani district

Table 4.7 Notices (2) in clinics in Mopani District

| Title and date of issue | Medium | Recipient | Language |
|--|--------------|-----------------------------------|----------------------------|
| DO NOT DISTURB | Notice board | General public and internal staff | English |
| M.C.W.H: PEAKANYO, SEKALA SA BANA LE BAIMANA. | | General public and internal staff | Northern Sotho |
| <i>Nako ye molwetši a ka e tšeago a letetše 1h09 (Time spend waiting for consultation)</i> | | General public and internal staff | English and Northern Sotho |

| | | | |
|---|--|---|---|
| 1h09) Go nyantšha goaga lerato go ngwana le ngwana (KU MAMISA SWA OLOVA) A KU DYIWI LA/ NO EATING OPEN A FILE BEFORE CONSULTATION (FILE EBULWA MO PELE O KA THWUSA) NO SMOKING NO ANIMALS NO HAWKER | | General public and internal staff General public and internal staff General public and internal staff | Northern Sotho and Xitsonga Xitsonga and English English and Northern Sotho English |
|---|--|---|---|

It is clear that where reading becomes a matter of life or death, African languages are incorporated though still to a lesser degree.

Table 4.8 Notices in clinics in Capricorn district

| Title and date of issue | Medium | Recipient | Language |
|--|--------------|-----------------------------------|----------------|
| <i>Sekala sa bana, baimana le peakanyo.</i> | Notice board | General public and internal staff | English |
| <i>Balwetši kamoka.</i> <i>Balwetši ba go tšea dipilisi kgwedi le kgwedi</i> | Notice board | General public and internal staff | English |
| STAFF TOILET DO NOT USE OUT OF ORDER | Notice board | General public and internal staff | Northern Sotho |
| MOTHER AND CHILD HEALTH. (SEKALA SA BANA LE BAIMANA) FAMILY PLANNING LABOUR (BATSWETŠI) | Notice board | General public and internal staff | English |

| | | | |
|--|--------------|--------------------------------------|-------------------------------|
| CHRONIC HEALTH CONDITIONS(BA GO TŠEA MARE LE DIPHILISI) | Notice board | General public and internal staff | English and Northern Sotho |
| ACUTE BALWETŠI | Notice board | General public and internal staff | English and Northern Sotho |
| DELIVERY (BOBELEGELO/ MARTERNITY) | Notice board | General public and internal staff | Xitsonga |
| | | General public and internal staff | English and Northern Sotho |

Mankweng clinic was found to be using Northern Sotho and English. The use of languages in the Mankweng clinic shows determination in conveying the proper message to the intended recipients. The degree of equity regarding the use of official languages according to data from Statistics South Africa, Capricorn District shows that the space was dominated by Northern Sotho speakers.

4.2.27 Polokwane Museum in the Capricorn District

Polokwane museum had little evidence of Northern Sotho cultural aspects. They were more geared towards catering for the British culture. This is lamentable as indigenous cultures are not well represented when it comes to artefacts displayed or cultural objects. No indigenous cultural documents are displayed and little evidence of any African language can be seen. The museum should reflect all cultures and languages in South Africa. Because of a lack of objects and documentation, nothing could be analysed. Lack of evidence of indigenous cultures also correspond with lack of promotion of indigenous ethnolinguistic language vitality.

4.2.28 Department of Sports, Arts and Culture, Capricorn district

Table 4.9 Information from the Department of Sports, Arts and Culture to general public and internal staff

| Polokwane museum in the Capricorn district | | | |
|--|---|---|-----------------------------------|
| Title and date of issue | Medium | Recipient | Language |
| <p>BE ADVISED THAT THIS MUSEUM WILL BE CLOSED TODAY, FRIDAY 9TH SEP 2016, DUE TO THE PREPARATION OF A NEW EXHIBITION. WE APOLOGISE FOR THE INCONVENIENCE.</p> <p>NOTICE DEAR CLIENT, PLEASE REPORT TO THE INFORMATION DESK/FLOOR WALKER FOR ALL YOUR ENQUIRIES. KINDLY DO NOT ASK SECURITY OFFICERS FOR INFORMATION. BY MANAGEMENT.</p> | <p>Notice board</p> <p>Notice board</p> | <p>General public and internal staff</p> <p>General public and internal staff</p> | <p>English</p> <p>English</p> |
| <p>Dear Colleagues</p> <p>As we all know that July is the month we celebrate the Birthday of our Icon "Dr Nelson Mandela", in order to make your 67 minutes contribution towards reaching out someone's heart during this time of celebrating his birthday, you are kindly requested to simply honour and respect your clients, i.e. your colleagues, clients and the public, by specifically making an effort to communicate with them in their language from 08h00 to 9h07 on the 18 of July so as fulfil the great man's utterance which reads: 'If you talk to a man in a language he understands, that goes to his head; talk to him in his language that goes to his heart'.</p> <p><i>Bašomimmogo</i> <i>Ka ge ka moka g arena re tseba gore julae ke kgwedi yeo ka</i></p> | <p>Notice board</p> | <p>General public and internal staff</p> | <p>English and Northern Sotho</p> |

| | | | |
|--|----------------|--|---|
| <p><i>yona re ketekago Letšastši la matswalo la Senatla “,Ngaka Nelson. Mandela,”gore o kgathe tema ka metsotso e 67 go thabiša motho yo mongwe, ka nako ye ya go keteka letšatši la matswalo a gagwe,le kgopelwa go tlotla le go hlompha badiriši ba lena,go ra gore bašomimmogo ba gago, badiriši le setšhaba, ka go iteka go ikgokaganya le bona ka dipolelo tša bona go tloga ka 08h00 go fihla ka 09h07 ka la 18 Julae e le go leka go tšweletšo ya polelo ya motho bohlokwa yeo e balegago ka tsela ye:</i></p> <p>Welcome to the Department of Sport, Arts and Culture <i>Le amogetšwe mo Kgorong ya Dipapadi, Bokgabo le Setšo</i> <i>Mi amukeriwile eka Ndzawulo ya Mintlangu, Vutshila na Mfuwo</i> <i>Vho țanganedzwa kha Muhasho wa Mitambo, Vhutsila na Mvelele</i> <i>Wamukelekile emNyangweni wezemiDlalo, ubuKghwari namaSiko</i> <i>Welkom na die Departement van Sport, Kuns en Kultuur</i></p> | <p>Website</p> | <p>General public and internal staff</p> | <p>English, Northern Sotho, Xitsonga, Tshivenda and Afrikaans</p> |
|--|----------------|--|---|

Table 4.10: Invitation from the Department of Sports, Arts and Culture to Mopani District

| Title and date of issue | Medium | Recipient | Language |
|--|-----------------------------|--|----------------|
| <p>The Department of Sport, Arts and Culture, cordially invites Community Members to the Mopani District Indigenous Games to be held as follows: Date : 25 July 2015 Venue : Mokwakwaila Stadium,Ga-Mokwakwaila Greater Letaba Municipality, Mopani District Time : 10:00 For more information please contact, Mr. Mathaba Mapinga (015) 812 3107/072 329 0330</p> | <p>Internet publication</p> | <p>General public and internal staff</p> | <p>English</p> |
| <p>The Deputy Minister for Arts and Culture, Mme Rejoyce Mabudafhasi and the MEC for Sport, Arts and Culture, Mme Nandi Ndalane invite COMMUNITY MEMBERS to the Official Opening of Nkuri –Zamani Modular Library to be held as follows: Date : 02 June 2016 Venue : Nkuri Zamani(Mopani District) Greater Giyani Municipality Time : 08:H00</p> | <p>Internet publication</p> | <p>General public and internal staff</p> | <p>English</p> |

4.2.29 Department of Sports, Arts and Culture Mopani District

Table 4.11 Publications by the Department Sports, Arts and Culture in the Mopani District

| Title and date of issue | Medium | Recipient | Language |
|--|-----------------------------|--|----------------|
| <p>The Department for Sports, Arts and Culture, cordially invites Community Members to the Mopani District Indigenous Games to be held as follows: Date : 25 July 2015 Venue : Mokwakwaila Stadium,Ga-Mokwakwaila Greater Letaba Municipality, Mopani District Time : 10:00 For more information please contact, Mr.Mathaba Mapinga (015) 812 3107/072 329 0330</p> | <p>Internet publication</p> | <p>General public and internal staff</p> | <p>English</p> |
| <p>The Deputy Minister for Arts and Culture, Mme Rejoyce Mabudafhasi and the MEC for Sport, Arts and Culture, Mme Nandi Ndalane invite COMMUNITY MEMBERS to the Official Opening of Nkuri –Zamani Modular Library to be held as follows: Date : 02 June 2016 Venue : Nkuri Zamani(Mopani District) Greater Giyani Municipality Time : 08:H00</p> | <p>Internet publication</p> | <p>General public and internal staff</p> | <p>English</p> |

The Department of Sports, Arts and Culture in the Capricorn District uses the five official languages of Limpopo Province, namely English, Northern Sotho, Xitsonga, Tshivenda and Afrikaans to disseminate information to the public. The results show that most of the documents are translated into Northern Sotho and other languages, however, not all translated information is publicly disseminated in the same way as the original English text. The departmental website is written in English with a certain section that constitutes translation into other official languages. English is the main visible language in most of the departmental communication, particularly electronic communication.

4.2.30 Department of Social Development in the Capricorn District

Table 4.12 Information from the Department of Social Development to general public and internal staff

| Title and date of issue | Medium | Recipient | Language |
|--|----------------------|-----------------------------------|----------------------------|
| <p>ADDRESS BY THE MEC FOR SOCIAL DEVELOPMENT, MRS H.J MASHAMBA, AT THE OFFICIAL HANDING OVER OF MOBILE ECD TRUCKS, DICHOEUNG VILLAGE, EPHRAIM MOGALE MUNICIPALITY, SEKHUKHUNE DISTRICT. 26 JULY 2016</p> | Notice board | General public and internal staff | English and Northern Sotho |
| <p><i>POLELO KA MEC WA KGORO YA TLHABOLLO YA TSA LEAGO, Mdi. H.J MASHAMBA, TIRAGALO YA KABO YA SEMMUSO YA DITHERAKA TSA di-ECD TSA GO THWETHWA, MOTSENG WA DICHOEUNG, MASEPALENG WA EPHRAIM MOGALE, SELETENG SA GA-SEKHUKHUNE KA LA 26 MOSEGAMANYE (JULAE) 2016</i></p> | Notice board | General public and internal staff | English and Northern Sotho |
| <p>Department of Social Development Customer Service Charter. We value you. Your well-being is important to us. We are committed to making a difference in your life. <i>Kgoro ya Tlhabollo ya Leago Tshatha ya Ditirelo tša Badiriši Re a go hlompha. Bophelo bja gago bjo</i></p> | Internet publication | General public and internal staff | English |

| | | | |
|---|---|--|-----------------------|
| <p><i>bobotse bo bohlokwa go rena. Re itlametše (goba: re a itlama gore re tla dira ...) go dira phapano bophelong bja gago</i></p> | <p>Internet publication</p> | <p>General public and internal staff</p> | <p>Northern Sotho</p> |
| <p>The MEC Sport, Arts and Culture Mme Nandi Ndalane Invit community members to <i>Kuluma vukanyi/ Go loma morula</i>, to be held as follows:</p> <p>Date : 14 February 2015 Venue : Chuenespoort Resort (Ga-Chuene), Polokwane, Capricorn District Time : 08HOO RSVP: Khensani Mashiane 015 284 4091 Mashianef@sac.limpopo.gov.za Mosima Komape : 015 284 4091 komapem@sac.limpopo.gov.za</p> | <p>Internet publication</p> | <p>General public and internal staff</p> | <p>English</p> |
| <p>The MEC Sport, Arts and Culture Mme Nandi Ndalane Invit community members to Sport for social change to beheld as follows:</p> <p>Venue : Noko-Tlou Stadium in Mafefe, Lepelle Nkumpi Municipality, Capricorn District Date : 05 December 2014 Time : 08h00 For enquiries contact Mabakane Mangena (015)284-4094/082 829 5088/ mangelam@sac.limpopo.gov.za; Jermina Kaka (015) 284 4321/082 560 7197/ kakaj@sac.limpopo.gov.za</p> | <p>Internet publication</p> <p>Internet publication</p> | <p>General public and internal staff</p> | <p>English</p> |

Table 4.12 shows that the Department of Social Development uses both English and Northern Sotho for internal and external communication with the stakeholders. The internet publications mainly contain English versions; however the Northern Sotho version of speeches were only made available upon request by the researcher.

4.2.31 Mopani District Municipality

Table 4.13 Information to general public and internal staff about where Mopani District Municipality is situated

| Title and date of issue | Medium | Recipient | Language |
|---|----------------------|-----------------------------------|----------|
| Mopani District Municipality is a Category C municipality located within the north-eastern quadrant of the Limpopo province. It consists of five local municipalities: Ba-Phalaborwa, Greater Giyani, Greater Letaba, Greater Tzaneen and Maruleng, and the District Management Area. It is bordered in the east by Mozambique, in the north by Zimbabwe and Vhembe District Municipality, in the south by Mpumalanga province through Ehlanzeni District Municipality, in the west by Capricorn and Vhembe DM and in the south-west by Greater Sekhukhune District Municipality. | Internet publication | General public and internal staff | English |

Mopani District Municipality constitutes documents that are written in English and few that are written in local languages. The municipal website is strictly written in English and does not have an option of using other official languages of the province.

4.2.32 Maruleng Local Municipality

Table 4.14: The Integrated Development Plan of Maruleng Local Municipality (Mopani district) to general public and internal staff

| Title and date of issue | Medium | Recipient | Language |
|--|-----------------------------|--|----------------|
| <p>WELCOME TO MARULENG MUNICIPAL WEBSITE</p> <p>This document is the Integrated Development Plan (IDP) which is the product of many months of consultation within the Maruleng Local Municipal Council and with communities, institutions, organisations and individuals in the wider civil society.</p> <p>This IDP Review for 2008/11 is a developmental but political-driven plan, developed to guide socio-economic development in the municipal area. It is a strategic plan that defines the synergy between various priority needs and the sector plans that address community needs.</p> <p>This document is the Integrated Development Plan (IDP) and is the fourth strategic plan of the current Council which came in office after the 2011 Local Government Election. It is also the product of many months of consultation within the Maruleng municipal Council and with communities, institutions, organisations and individuals in the wider civil society.</p> <p>This Draft IDP for 2016/2017 is a developmental but political-driven plan, developed to guide socio-economic development in the municipal area. It is a strategic plan that defines the synergy between various priority needs and the sector plans that address community needs. In the main, it is informed by the National Development Plan which focuses on redressing the triple ills, namely poverty, unemployment and inequality.</p> | <p>Internet publication</p> | <p>General public and internal staff</p> | <p>English</p> |

| | | | |
|---|--|--|--|
| <p>The key pillars of National Development Plan are:</p> <ul style="list-style-type: none"> • The active efforts and participation of all South Africans in their own development; • Redressing the injustices of the past effectively; • Faster economic growth and higher investment and employment; • Raising standards of education, a healthy population and effective social protection; • Strengthening the links between economic and social strategies; and • Collaboration between the private and public sector. <p>The 2016/2017 IDP review process has also assisted in determining community and stakeholder needs, prioritising developmental objectives and seeking better ways to implement programmes to achieve key objectives and measuring municipal performance. The municipality has prioritized communities needs particularly, the rural poor.</p> | | | |
|---|--|--|--|

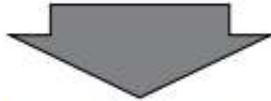
Maruleng Local Municipality uses official languages of the Limpopo province, but English remains the language that is mainly used on their website and other printed documents. The IDP is one of the key documents that contain the future programmes that are aimed at taking services to the people. The document is strictly in English and no other local languages have been used.

4.2.33 Municipality Application Forms

The following are documents used for applications at the municipalities:



APPLICATION FOR EMPLOYMENT



WHAT IS THE PURPOSE OF THIS FORM

To assist a government department in selecting a person for an advertised post.

This form may be used to identify candidates to be interviewed. Since all applicants cannot be interviewed, you need to fill in this form completely, accurately and legibly. This will help to process your application fairly.

WHO SHOULD COMPLETE THIS FORM

Only persons wishing to apply for an advertised position in a government department.

ADDITIONAL INFORMATION

This form requires basic information. Candidates who are selected for interviews will be requested to furnish additional certified information that may be required to make a final selection.

SPECIAL NOTES

1 – All information will be treated with the strictest confidentiality and will not be disclosed or used for any other purpose than to assess the suitability of a person, except in so far as it may be required and permitted by law. Your personal details **must** correspond with the details in your ID or passport.

2 – Passport number in the case of non-South Africans.

3 – This information is required to enable the department to comply with the Employment Equity Act, 1998.

4 – This information will only be taken into account if it directly relates to the requirements of the position.

5 – Applicants with substantial qualifications or work experience must attach a CV.

A. THE ADVERTISED POST

| | |
|--|--|
| Position for which you are applying (<i>as advertised</i>) | Department where the position was advertised |
| Reference number (<i>as stated in the advert</i>) | If you are offered the position, when can you start OR how much notice must you serve with your current employer? |

B. PERSONAL INFORMATION (please ignore if you have attached a CV with ALL of the following information) ¹

| | | | | |
|--|----------------|--------------|-----------------|---------------|
| Surname | | | | |
| First names | | | | |
| Date of birth | | | | |
| Identity number ² | | | | |
| Race ³ | <i>African</i> | <i>White</i> | <i>Coloured</i> | <i>Indian</i> |
| Gender ³ | | | <i>Female</i> | <i>Male</i> |
| Do you have a disability? ³ | | | <i>Yes</i> | <i>No</i> |
| Are you a South African citizen? | | | <i>Yes</i> | <i>No</i> |
| If no, what is your nationality? | | | | |
| And do you have a valid work permit? | | | <i>Yes</i> | <i>No</i> |
| Have you been convicted of a criminal offence or been dismissed from employment? ⁴ | | | <i>Yes</i> | <i>No</i> |
| If your profession or occupation requires State or official registration, provide date and particulars of registration | | | | |

C. HOW DO WE CONTACT YOU

| | | | |
|--|-------------|---------------|------------|
| Preferred language for correspondence? | | | |
| Telephone number during office hours | () | | |
| Preferred method for correspondence | <i>Post</i> | <i>E-mail</i> | <i>Fax</i> |
| Correspondence contact details (in terms of above) | | | |

| D. LANGUAGE PROFICIENCY—state 'good', 'fair', or 'poor' | | | | | | |
|---|---------------------|--|--|--|--|--|
| | Languages (specify) | | | | | |
| Speak | | | | | | |
| Read | | | | | | |
| Write | | | | | | |

| E. QUALIFICATIONS ⁵ (please ignore if you have attached a CV with these details) | | |
|---|--------------------------------|---------------|
| Name of School/Technical College | Highest qualification obtained | Year obtained |
| <i>Tertiary education (complete for each qualification you obtained)</i> | | |
| Name of institution | Name of qualification | Year obtained |
| | | |
| | | |
| Current study (institution and qualification): | | |

| F. WORK EXPERIENCE ⁵ (please ignore if you have attached a CV with these details) | | | | | | | |
|---|-----------|------|----|----|----|--------------------|----|
| Employer (including current employer) | Post held | From | | To | | Reason for leaving | |
| | | MM | YY | MM | YY | | |
| | | | | | | | |
| | | | | | | | |
| | | | | | | | |
| | | | | | | | |
| | | | | | | | |
| If you were previously employed in the Public Service, indicate whether any condition exists that prevents your re-appointment. | | | | | | Yes | No |
| If yes, provide the name of the previous employing department | | | | | | | |

| G. REFERENCES (please ignore if you have attached a CV with these details) | | |
|--|---------------------|-------------------------|
| Name | Relationship to you | Tel. No. (office hours) |
| | | |
| | | |

| DECLARATION | |
|---|-------|
| <i>I declare that all the information provided (including any attachments) is complete and correct to the best of my knowledge. I understand that any false information supplied could lead to my application being disqualified or my discharge if I am appointed.</i> | |
| Signature: | Date: |

Figure 4.37: Job application form for the government departments

GENERAL

IMPORTANT: PLEASE READ THE ACCOMPANYING INSTRUCTIONS AND COMPLETE THIS FORM CAREFULLY

| | |
|---|--|
| 1 | Furnish full details in block letters in the appropriate spaces below. To qualify for a bursary, please attach photocopies of the following documents: |
| 2 | <p>PLEASE ATTACH THE FOLLOWING DOCUMENTS:</p> <ul style="list-style-type: none"> • Proof of Residence strictly from ward councilors or authorized traditional leaders. • Certified copy of ID document for parent(s), applicant and or legal guardian. • Acceptance Letter from the Institution of higher learning. • Applicant should not be a recipient of another full Bursary. • Original/certified copy of pay-slips/pension slips for both parents/ legal guardian/ (these should not be older than three (3) months) which indicate a combined Income for less than R200 000.00 per annum. • In the case of deceased parents, please attach certified death certificates. • If parents/guardian are self-employed, attach a copy of the latest financial statements (these should not be older than three (3) months). • If from single parent headed household please attach an affidavit indicating that the other parent (mother/father) is not contributing financially towards the applicant. • Certified copy of academic records/matric certificate/June results, whichever is the latest. • Applicant must intend studying on a full time basis. |
| <p>CLOSING DATE FOR SUBMISSION: 31 October 2016</p> <p>Completed forms should be submitted at 9th floor office no 908 or ground floor at the Civic Centre Cnr Landross Mare Street & Bodenstein Street, or they can be posted to P O Box 111 Polokwane 0700.</p> <p>Enquiries: Tel: 015 290 2211/2504</p> | |

PERSONAL DETAILS OF APPLICANT

Surname: _____

Full names: _____

ID number:

| | | | | | | | | | | | | | | | |
|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|
| | | | | | | | | | | | | | | | |
|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|

Gender:

| | |
|------|--|
| Male | |
|------|--|

| | |
|------------|--|
| Femal e | |
|------------|--|

Race:

| | | | |
|---|---|---|---|
| A | W | I | C |
|---|---|---|---|

Disability:

| | |
|-----|----|
| Yes | No |
|-----|----|

Home Address: _____ Code: _____

Postal Address: _____ Code: _____

Contact Number: _____ Home: _____

Alternative Contact Number: _____

PARTICULARS OF PARENT(S)

NB: *Please submit proof of current income (e.g. Latest salary advice or written proof from the employer).*

PARENT(S)

Surname: _____

Full Name of Mother: _____

Home Address: _____

Occupation of Mother: (e.g. Teacher, Domestic worker, Pensioner) _____

Full Name and Surname of Father: _____

Postal Address: _____

Contact Number: _____ Work: _____

Occupation of Father: (e.g. Teacher, Domestic worker, Pensioner) _____

Total combined household income per annum: _____

Figure 4.38 Bursary Application Form of the Capricorn district



**GREATER LETABA MUNICIPALITY
BURSARY APPLICATION FORM 2015**

A. PERSONAL INFORMATION

Surname :

First name :

Date of birth :

Identity number :

Nationality :

Postal Address :

Town/Village :

Tel/Cell :

Alternative cont no :

B. APPLICANTS

Name of the School where you have completed Grade 12:
.....

Name of Circuit where you have completed Grade 12:
.....

Name and telephone number of principal/teacher who may be contacted:
.....

In which year did you complete Grade 12? :

Field of study for which bursary is required:

C. STUDY INFORMATION

Course for which bursary is required:

Name of Institution where you intend to study or are studying:

.....

Have you gained admission to the Institution? :

If yes please attach copy of admission or results of previous academic year.

Estimated cost of the course:

D. PARENTS/GUARDIAN INFORMATION

Full names:

Contact number:

Occupation:

Name of Employer:

Address of Employer:

Contact number of Employer.....

Number of dependents at tertiary institutions:

.....

.....

Annual Income: Father - R.....

 Mother - R.....

 Guardian - R.....

 Total Income - R.....

E. TERMS AND CONDITIONS

1. The bursary is granted to residents of the Greater Letaba Municipality area only.

2. The bursary is for undergraduate studies on a full-time basis of South African Universities, Technikons and Further Education and Training institutions.

Figure 4.39 Bursary Application Form of the Mopani district

APPLICATION FOR REGISTRATION BY A NONPROFIT ORGANISATION



READ THIS FIRST

WHAT IS THE PURPOSE OF THIS FORM?

This form is an application by a Nonprofit Organisation for registration. Registration is voluntary. If the Nonprofit Organisation complies with the requirements for registration then the Director for Nonprofit Organisations will enter its name in a register and send it a certificate of registration.

WHICH ORGANISATIONS MAY APPLY FOR REGISTRATION?

Organisations such as trusts, companies or other associations established for a public purpose whose income and property are not distributable to its members or office-bearers except as reasonable compensation for services rendered.

Nonprofit organisations which were previously authorised or registered in terms of the Fund-raising Act, 1978, are regarded as registered in terms of the Nonprofit Organisations Act, 1997, but are nonetheless required to apply for registration within a specified period after this Act takes effect in order to maintain their registration.

WHO FILLS IN THIS FORM?

The office-bearer responsible for managing the nonprofit organisation.

WHERE DOES THIS FORM GO?

To: Directorate for Nonprofit Organisations
Private Bag x901
PRETORIA
0001

OTHER REQUIREMENTS?

1. ORGANISATIONAL DETAILS

Name of the organisation

Physical address

Code _____

Postal address

Code _____

Tel () _____

Fax () _____

E-mail _____

Date _____ of _____ financial _____ year-end

2. PARTICULARS OF OFFICE-BEARERS (If you have more office-bearers than is provided for on this page, please include the particulars of these office-bearers on a separate page and attach it to this application)

| | |
|---|---|
| Name(s) _____ Surname _____ Address Business _____ Residential _____ ID Number _____ Contact details (W) () _____ Fax () _____ (H) () _____ E-mail _____ Capacity in Organisation _____ | Name(s) _____ Surname _____ Address Business _____ Residential _____ ID Number _____ Contact details (W) () _____ Fax () _____ (H) () _____ E-mail _____ Capacity in Organisation _____ |
| Name(s) _____ Surname _____ Address Business _____ Residential _____ ID Number _____ Contact details (W) () _____ Fax () _____ (H) () _____ E-mail _____ Capacity in Organisation _____ | Name(s) _____ Surname _____ Address Business _____ Residential _____ ID Number _____ Contact details (W) () _____ Fax () _____ (H) () _____ E-mail _____ Capacity in Organisation _____ |
| Name(s) _____ Surname _____ Address Business _____ Residential _____ ID Number _____ Contact details (W) () _____ Fax () _____ (H) () _____ E-mail _____ Capacity in Organisation _____ | Name(s) _____ Surname _____ Address Business _____ Residential _____ ID Number _____ Contact details (W) () _____ Fax () _____ (H) () _____ E-mail _____ Capacity in Organisation _____ |

Figure 4.40 Application for Registration by a Non-profit Organisation for both Capricorn and Mopani districts

The above figures show few selected forms that have been found to be done in English in both Capricorn and Mopani Districts.

4.3 CONCLUSION

The dominance of English as an official language on application forms imply that it is regarded as the main language for printing official documents. If all forms are written in English it means the right to choose the language of service is compromised. According to data presented in the above figures, Capricorn and Mopani Districts consist mainly of Northern Sotho speaking people followed by Xitsonga group. The choice of English rather than Northern Sotho and

other dominating languages in those areas portrays failure to adhere to the National Language Policy Framework by institutions concerned.

As one of the official languages in South Africa, Northern Sotho is used in official circles by means of translating English texts. It is also used in schools; taught as a subject and used as the language of teaching up to Grade 3. It is also used as a language of official communication in various official circles such as state departments and parastatals. Northern Sotho is used to bridge a language barrier for speakers who may not be conversant in English or those who prefer to be served in it. The use of Northern Sotho, in official circles, is not adequate looking at the vast number of English publications in areas that predominantly consist of Northern Sotho speaking people.

Most government departments do not publish information in Northern Sotho the same way as in English yet the messages are directed at Northern Sotho speakers. The information is translated from English into Northern Sotho and other official languages of Limpopo Province, but such information is only made available upon request. Most information on the departmental websites is in English; however, some departmental websites contain a fraction that caters for Northern Sotho and other official languages in the Limpopo Province. English continues to dominate official circles in the Capricorn and Mopani districts despite policies in the National Language Policy Framework advocating equitable use of official languages.

CHAPTER 5: DATA ANALYSIS: INTERVIEWS

5.1 INTRODUCTION

In this chapter, the researcher presents the breakdown of information generated from the interviews on the perceptions of the participants on the role of Northern Sotho as a language of communication in the Capricorn and Mopani Districts. Various themes were identified when studying the participants' responses and their answers were then discussed. Collected data was analysed with the qualitative method of conducting personal interviews and the answers were coded using themes. Theme 1 the explores reasons for the preferred language of communication. Theme 2 covers Northern Sotho as a medium of social cohesion and connection. Theme 3 deals with Northern Sotho and the rainbow nation, while theme 4 deals with elevating Northern Sotho to the status of being used in municipal documents. Theme 5 discusses access to information in Northern Sotho and Theme 6 explores suggestions on how to promote Northern Sotho as an official language. Theme describes different reading habits and Theme 8 analyses the use of English in court.

5.1.1 The Interviewees

Interviewees were narrowed down to only 24. It was sometimes not possible to distinguish between the genders because, at times, both males and females were willing to respond to the questions. Forty (40) personal interviews would be impractical.

The following 24 participants responded to the qualitative personal interviews:

- 2 Northern Sotho learners: 1 from Capricorn, 1 from Mopani (NSLCm1; NSLMf1)
- 2 Northern Sotho educators: 1 from Capricorn, 1 from Mopani (NSECf1; NSEMm1)
- 2 Northern Sotho lecturers: 1 from Capricorn, 1 from Mopani; (NSlectCm1; NSlectMf1)

- 2 Northern Sotho curriculum advisers: 1 from Capricorn, 1 from Mopani; (NSCuradvCm1; NSCuradvMf1)
- 2 Northern Sotho language workers: 1 from Capricorn, 1 from Mopani (NSLangwCf1; NSLangwMm1)
- 2 Northern Sotho civil servants: 1 from Capricorn, 1 from Mopani (NSCivCm1; NSCivMf1)
- 2 Northern Sotho big business owners: 1 from Capricorn, 1 from Mopani (NSBbusf1; NSBbusMm2)
- 2 Northern Sotho small business owners: 1 from Capricorn, 1 from Mopani; (NSSbusCf1; NSbusMm1)
- 2 Northern Sotho self-employed people: 1 from Capricorn, 1 from Mopani (NSSelfCm1; NSSeMlf2)
- 2 Northern Sotho unemployed people: 1 from Capricorn, 1 from Mopani (NSCUnempCf1; NSUnempMm1)
- 2 Health care owners: 1 from Capricorn, 1 from Mopani (NSHealthm1; NSHealthf1)
- 2 Municipal workers: 1 from Capricorn. 1 from Mopani (NSMunicipal MC1; NSMunicipalMf1)

The following questions were posed to the interviewees during the personal interviews to determine their attitudes and perceptions about the use of Northern Sotho:

5.1.2 Interview Questions:

- What is your preferred language of communication? Motivate.
- What kind of reading material do you read in your mother tongue?
- What do you think of the status of Northern Sotho as used in the Capricorn and Mopani districts?
- Why do you think some languages are used more than others in the Capricorn and Mopani districts?
- Do you think it is fair to only speak English in the court of law? Motivate.

- Do you think Northern Sotho enjoys equal status in this area? Motivate your answer.
- What can be done to promote Northern Sotho in the Mopani and Capricorn districts?
- Why do you think is English so dominant in all municipalities?
- Do you think the promotion of Northern Sotho as official language is advisable given the rainbow nation?
- What should happen to non-Northern Sotho speakers in these municipalities?

A brief response and discussion of each follows next by grouping responses according to four basic themes.

5.1.3 Themes

5.1.3.1 Theme 1: Reasons for the preferred language of communication

It was clear when interviewing the respondents that English is the main language of official communication at work. Employees, teachers and learners indicated that the following are always in English: circulars, newsletter, job adverts, brochures, pamphlets, reports, e-mails, job instructions, notices and records (*Government Gazette*). There are many valid reasons why Northern Sotho should be the official medium of instruction. Some state officials have shown some concerns about the dominance of English in the official circles by stating that:

We are a dominant Northern Sotho community in both Mopani and Capricorn. When dealing with the public, there are still many people who are not so advanced when it comes to their level of literacy in English or literacy at all. It is really time-consuming to help the large chunk of the population explaining aspects in Northern Sotho. The citizens are also vulnerable especially the old people as they have the reading and writing problem and to top it all their maths is also not what it should be. This puts them at risk especially when payments have to be made (NSCivCm1).

Apart from the financial risk of not being able to understand English and the literacy problem among older people, the prominent aspect of being able to become educated through schooling and general exposure to knowledge are evident. Learners maintain that if they could study their main academic subjects like Science and Maths through the medium of Northern Sotho, they would be motivated and confident to answer questions and work on problem solving within a group. The fact that all the interviewees could not speak English

fluently, was a definite problem as they felt they could communicate better through the medium of Northern Sotho. English affected their confidence and enthusiasm. English is also viewed as the language of the White man as it comes from Europe. They wished for a more Afro-centric approach in order to develop in a linguistically friendly environment.

NSEMm1 said:

In schools it will be a definite advantage of learners can use their mother tongues. There are so many reasons for preferring Northern Sotho in the Mopani and Capricorn districts. Because the learners grow up using Northern Sotho in their homes and in their homes, they have a solid Northern Sotho foundation which could be to their benefit if they have to study their various subjects using Northern Sotho. The language problem is at the heart of many maths problems, as maths is abstract and would definitely be best explained and understood through Northern Sotho if the students' mother tongue is Northern Sotho. It is true that we use Northern Sotho in the Foundation Phase, but from there onwards the children have to use English in many schools. It is very hard to explain difficult abstract concepts to a child who does not fully understand the language. The other problem is that we as teachers are also not so good at English and there is another crucial problem to be addressed. How can a learner study new work if the teachers cannot communicate the concepts properly through English as medium of instruction? I am just asking.

Both the learners, NSLCm1 and NSLMf1, agreed that they would prefer to study through the medium of Northern Sotho as they would understand their work better and perform better academically. NSLMf1 (18years) said:

I definitely think I would have performed better academically would I be able to study through the medium of Northern Sotho.

NSSbusCf1 and NSbusMm1 were of the opinion that a successful business is linked to a healthy financial plan. Customers, as consumers, can buy the product if they understand what the labels on the product say. In other words, those labels would be crystalised only if they are written in their mother tongue. They can benefit better from the flyers and notices and

become equipped consumers if they be served in the medium of communication of their choice which in the Mopani and Capricorn Districts is Northern Sotho.

NSbusMm1 said:

In order to protect the jobs of my workers, my finances must be healthy. I need all consumers to come and spend their money at my business making them feel appreciated and catered for by informing them about my products in the language that they best understand. If the consumer cannot interpret the information on the flyers and advertisements which are in English, it is to my financial detriment. I think we need to pay a lot of attention to advertising using mother tongue languages and not only English.

NSUnempCf1 and NSUnempMm1, as representatives of the unemployed group, were especially positive about speaking Northern Sotho, but they also touched on the issue of being able to communicate through the medium of English as they are often helped by people from other races. Since many English speaking people are business owners in the districts, it is an advantage if they(representatives) speak English.

NSUnempMm1 said:

I do not have a job and I am left at the mercy of kind people who are caring for me so that I can survive. Most job owners speak English and I, therefore, think it is good that we should also be able to speak English as it complicates matters if you are so fortunate to find a job and the person in charge cannot speak Northern Sotho and you cannot see eye to eye because of a problem with the communication. Since I also get my medicine from the clinic I, however, need to be helped through Northern Sotho as I can take my medication incorrectly if I do not understand the English printed on the bottles.

Government publications and government gazettes are mostly written in English. These documents are translated into African languages but they do not get published, and when they do so, it would be because the policy mandates them to do so. It is also rare to find a constitution in the African language. Translated documents are only for record keeping and not for public use. English dominates.

NSSelfCm1, a self-employed business owner said:

It is very difficult to communicate with the municipalities as we as business owners all have to suffer with the English documents and only later when they see we do not fully understand do they bother to come up with the Northern Sotho version.

Two Northern Sotho language workers, 1 from Capricorn, 1 from Mopani (NSLangwCf1; NSLangwMm1) had more or less the same view. NSLangwCf1 maintained that some of the respondents who preferred English to Northern Sotho stated that they did so because all subjects are written in English not in African Languages. She said:

English is clear, easy to understand and is used in many institutions like banks. English is also seen by others as an international language that everybody must know, but learners must also understand their mother tongue. Most subjects are done in English, it will always be like that. English is the dominant language of learning and teaching; it was used for many year and is still working tod, although Northern Sotho is the preferred language.

5.1.3.2 Theme 2: Language as a medium of social connection

It was clear that the respondents were aware that language was used as a means to connect with friends. Since Northern Sotho speakers in the Mopani and Capricorn society were all, with the exception of a few, Northern Sotho mother tongue speakers, they valued the privilege to be able to communicate informally by using their mother tongue. They enjoyed being fully understood by friends as using the same language helps to avoid misunderstanding and also assists with social connections which can benefit them later when doing business.

NSSeMlf2 posited that:

If you wish to have happy customers, you need to be a good communicator and you need to understand the needs of your customers well. This can only be achieved if you can speak the same language as your customers as consumers. Customer service is paramount. I am self-employed and my business functions well as I have someone who knows how to deal with difficult customers who cannot understand me well due to

language problems sometimes. Social skills couple with good communication is a secret to success.

Two (2) Northern Sotho big business owners: 1 from Capricorn, 1 from Mopani (NSBbusf1 and NSBbusMm2) both agree that social interaction is vital to a successful big business. They were both of the opinion that a successful business is driven by numbers and majority of their customers in the Capricorn and Mopani Districts are Northern Sotho. They both agree that they have to pay more attention to the language aspect as they wished to provide good service and to attract more customers. Since majority of their customers are Northern Sotho speakers they realised that they had to get the help of a translator who would assist with the translation of key messages and advertisements into Northern Sotho. They recently tested such a move towards including few Northern Sotho words and the reaction was overwhelming. They valued social interaction as part of a prosperous business enterprise.

NSSbusCf1 said:

It is a difficult road to travel to be a female business owner, and to be successful I will do anything in my power to play a nurturing role to keep my workers and customers happy as I am because of them. It is the 'ubuntu' principle that works so well for me and part of this 'ubuntu' principle is respect and good communication in the mother tongue. I do business in the language my customers require and the majority of them are Northern Sotho people. I, therefore serve them in Northern Sotho, but I also do not discriminate against other races.

Civil servants, big business owners, lecturers, teachers and learners were all in agreement that the medium of communication plays an essential role in communication. Lecturers indicated that social skills embrace using appropriate medium to communicate. Even at university level, social connections are crucial as modern way of learning emphasises peer work and learning from one another while being assisted by caregivers. Social skills are, in this regard, crucial and they, of necessity, involve a language which, in the case of the Capricorn and Mopani learners, is Northern Sotho.

5.1.3.3 Theme 3: Northern Sotho and the rainbow nation

It was informative to note that business owners were open to the use of more than one language, but emphasised that if the target customers are Northern Sotho speaking, Northern Sotho should feature prominently in their businesses. They were also open to the role of English as a powerful tool of business development and trading.

Learners and educators were all in favour of accommodation of other cultures as they said they are taught at school to honour their national anthem and the national flag. These national symbols emphasise respect for other cultures. The educational element underscores the accommodation of other cultures, but yet they felt strongly about being taught through Northern Sotho as medium of instruction which does not imply the rejection of other cultures and languages. It is a mere language choice. For this purpose, the managers also realised that management needed to be able to use English as well.

NSbusMm1 said:

As a business owner I realise that I need to be open and informed to speak many languages. English enables me to be engaged in international trade. It is however, a huge challenge to express ourselves clearly in English in a way as to benefit my company. I therefore, suggest that Northern Sotho should also be promoted to the level of international communication. That implies that Northern Sotho must be learnt by people all over the globe. I am however, proudly South African and therefore, realise that more is most and more languages can be seen as an enriched community and enriched business opportunities.

5.1.3.4 Theme 4: Elevating Northern Sotho to the status of official use in municipal documents

Participants were all in favour of writing municipal documents, notices and advertisements in Northern Sotho. They were of the opinion that in an area where Northern Sotho is dominant, it should be reflected in the official documents. They were fully aware that Northern Sotho was not enjoying equal status with regard to the writing of documentation.

The two Northern Sotho civil servants, 1 from Capricorn and 1 from Mopani (NSCivCm1 and NSCivMf1) indicated that Northern Sotho should be reflected in formal municipal documents. Their reasons were summarised by NsCivMf1:

It is very difficult for the general public to complete forms that are not in their mother tongue. In order to accommodate the man in the street, these forms must be done with at least an option of Northern Sotho instructions and questions. It will really make the information so much more accessible. We encounter English from time to time which makes it every day language of communication. Our home language (Northern Sotho) is important but it is not a requirement most of the time; this makes English a way to go for all of us. My children have to understand English more than I do, if they want a better future. We use the mother tongue for ordinary communication at home and with friends.

The health care workers were very adamant that patients, as clients, should be assisted in their mother tongue. They claimed that when dealing with people's health, it is crucial to communicate in their language in order to avoid misunderstandings, which often end up sadly. Thus, clear communication is paramount in this regard.

NSHealthMm1 said:

I serve many older people as patients at the clinic and documents should really be available in their mother tongue. It is really irresponsible to gamble with the lives of patients when they cannot understand the English used. It is really not the way it should be done. We are availing ourselves to save lives here. If the language becomes a problem it is really a huge challenge. A patient must receive medication with Northern Sotho labels if the patient is Northern Sotho.

5.1.3.5 Theme 5: Access to information in Northern Sotho

The following interviewees had informative comments:

All the respondents acknowledged accessibility of information in Northern Sotho. NSCivCm1 put it in this manner:

It is very rare to access in Northern Sotho, because they mainly make it available on request. Information is not made available on internet in Northern Sotho in the manner

in which it does in English. If it does then it is hidden or rare, we only see few brochures sometimes.

NSLangwCf1 said:

Most of government documents are written in English, no recognition is given to African language; the problem with the African languages are regional languages; none of them can claim the readership on a national scale compared to Afrikaans and English.

Respondents have also shown some of the areas where information is accessible in Northern Sotho: literature books, brochures, billboards, Bibles, TV and radio programmes. Some respondents also revealed that much can still be done about making Northern Sotho information accessible. Translations would help a lot.

NSMunicipalMf1 said:

The application forms can be translated into our local languages; I think it needs to be done, because nowadays most people understand English, but for those who don't understand ask for help. I saw a police officer helping our elderly people with an affidavit.

I used to see application forms translated in my language (Northern Sotho) in the past years; I just don't see that happening anymore. Our people are used to write in English. English is used everywhere. Schools use English to teach our children the curriculum.

Respondent NSMunicipalCf1, who observed the translated application forms, noted:

I can only say that we have different application forms. Some can also be found in other African languages and others not, I can only say it is very scary to see an application form in the other African languages. There are sections in our governments which are still promoting the use of our African languages.

5.1.3.6 Theme 6: Suggestions on how to promote Northern Sotho as an official language

All the participants were enthusiastic about promoting Northern Sotho. They saw the current situation English domination as unfair. They felt that English could be the second language and Northern Sotho the main medium of communication, yet they also understood the value of

English. They also suggested that there should be proper training of the Northern Sotho teachers and users with regard to the use of the language and that all teachers should be given some courses in Northern Sotho. They further proposed that social groups should be started to help appreciate the Sotho culture. They agreed that Northern Sotho literature should be supported, especially by flourishing business enterprises. They acknowledged the value of using Northern Sotho in advertising.

NSCUnempCf1 suggested that newspapers should be in Northern Sotho so that everyone could have access to information and the latest news:

Reading is a source of information. One can read what you need to know. I am unemployed at the moment and I believe if the Northern Sotho language is promoted I will also have new job opportunities as the Northern Sotho business owners will be better supported by their own people which gives me a better chance to find a job.

NSSelfCm, a self-employed business owner of a small company, asserted that Northern Sotho should be afforded more time on television. Television can serve as a very informative source as, through it, many people would have access to Northern Sotho as a language. Lessons in Northern Sotho can even be offered on television. This way, the nation and people from other cultures would learn Northern Sotho as a language. This would also increase the level of ethnolinguistic vitality as far as Northern Sotho is concerned.

5.1.3.7 Theme 7: Reading material in Northern Sotho

Respondents indicated that materials that they read in Northern Sotho are books that they used to read at high school and some religious booklets that are usually given to them.

NSLCm1 said:

I do read material in my home language (Northern Sotho), but it will always be interesting books that you used to read in high school or the religious booklets that we normally get in streets. We read more recent English books than books in our own language. We also read the 'Seipone' newspaper and the 'Bona' magazine if money is available.

Respondents reported that they only read the Bible and listened to the radio most of the time:

I listen to Thobela FM radio station rather than reading. I used to do the reading while I was still in high school because then, the short stories were part of the curriculum. As for now I can only read the Bible and listen to the radio (NSEMm1).

Respondents who did not often read said:

I can only read some information in my home language if there is a compelling reason, but so far I understand the information I find in English, newspapers, job adverts and motivational books. Those you may not find in home language, I just read English material most of the time (NSLMm1).

and

I used to read interesting old stories in my home language while I was in high school. When I got to the university I have been exposed to lots of interesting English novels and motivational books. I have since then paid no attention to home language books. I am so used to read such books. The books help me to improve more on my English language, because it is needed everywhere in the country and internationally (NSEMm1).

I used to read books in Northern Sotho back then. Those were interesting books. I remember books like 'Lefase ema ke fologe', 'Ntshwe and Lenong la Gauta'. I just don't read any more in my home language more than I read in English; maybe we don't have writers today like those of the olden days. I still narrate those stories to my children even today (NSEMf1).

5.1.3.8 Theme 8: English and the court of law

Respondents felt the use of English as a legal language (in the court of law) puts citizens and the accused in an untenable position.

NSCivCm1 said:

I think English is still the language mostly used, but the South African courts do make room to accommodate the use of the languages that we choose, most court cases that I have attended were using local languages through interpreters to help people who prefer their home languages.

In South Africa we are allowed to testify in court using home languages; just like when you write a statement they asked me questions in my language but they wrote my responses in English. I think the court promotes the use of local languages.

5.2 CONCLUSION

In this chapter, analysed documents correspond with what the interviewees said. The dominance of English is prevalent, and the need for a more frequent use of Northern Sotho in the public domains of the municipalities under study was a salient point raised. After evaluating the documents and the responses by the interviewees, it is apparent that there is a need for Northern Sotho to claim its status as an official language as stipulated in the Constitution of the Republic of South Africa.

CHAPTER 6: RESEARCH FINDINGS

6.1 INTRODUCTION

This chapter outlines research findings of the study. These findings are used to gauge the extent to which Northern Sotho is used as compared to other official languages of the province in the Capricorn and Mopani Districts. First, findings from document analysis and observations and second, findings from interviews.

6.2 LANGUAGES SPOKEN IN MOPANI AND CAPRICORN DISTRICTS

The aim of this study was to assess the use of Northern Sotho as an official language in Capricorn and Mopani District Municipalities of the Limpopo Province. SA statistics (2011) reveal that the largest part of the community in the districts under study is Northern Sotho speaking at 64,64% of the total population in both Capricorn and Mopani Districts respectively. Tsongas were 45,02%, the Sothos were 2,94% and Afrikaans 2,09%. It can safely be predicted that the numbers have even increased. This statistics points to the importance of promoting Northern Sotho to the level of official language because it is language with immense vitality in the two districts

6.3 DOCUMENT ANALYSIS FINDINGS

The findings of the document analysis are summarised in **Table 6.1** below:

Table 6.1 Summarised Document Analysis Findings

| Document analysis | Findings |
|-------------------------------|---|
| Commercial banks: ABSA | Reception: It was found that customers were, to a large extent, served in English Deposit slips: Slips were in English Electronic banking: Electronic banking was conducted in English as a |

| | |
|---|--|
| <p>FIRST NATIONAL STANDARD BANK CAPITEC</p> | <p>medium of communication. Many older citizens needed assistance at the ATM machines: they did not know their pin numbers and could neither understand the use of technology nor English.</p> <p>Internet banking: communication on the internet was done in English.</p> <p>Telephone banking: this was done in English.</p> <p>Communication in the banks: Communication was done in English regardless of whether or not majority of customers were Northern Sotho speaking.</p> <p>Verbal communication: Communication occurred in English even though almost all customers were Northern Sotho. This caused problems for many people, especially older ones.</p> <p>Brochures: All brochures analysed were printed in English. Each bank had its own brochures and Northern Sotho was nowhere observable.</p> <p>Letters: Letters were printed in English. There was no evidence of any printed letters in Northern Sotho.</p> <p>Notices: Notices were put up in English. These notices were inaccessible to speakers who did not understand English.</p> |
| <p>Retail businesses</p> <p>Advertisements</p> <p>Brochures</p> <p>Till slips</p> | <p>Findings reveal that all advertisements, brochures and even till slips were printed in English.</p> <p>Since advertising is such a powerful tool to up the sales, it can be asserted that had these adverts been written in Northern Sotho, the products would be best understood.</p> <p>Till slips: till slips involve money expenditure and change. If a person does not understand English as it is used on these till slips, it would compromise their financial position.</p> |
| <p>Radio</p> | <p>Thobela FM broadcasts in Northern Sotho and advertisements are done in Northern Sotho.</p> <p>There is a choice of different radio stations and the Northern Sotho radio station is a definite asset to the Northern Sotho community.</p> |
| <p>Television</p> | <p>Northern Sotho is only afforded a short time of exposure in comparison with the English programmes</p> <p>No advertisements were done in Northern Sotho as they were still done using English.</p> |
| <p>The press</p> | <p><i>Daily Sun</i> <i>Sunday Times</i></p> |

| | |
|--|---|
| | <p><i>City press</i> <i>Capricorn Voice</i></p> <p>These newspapers appeared regularly in this area.</p> <p>No Northern Sotho is used in these newspapers as they are all written in English.</p> |
| Job interviews | Since many businesses use English, job interviews were conducted in English. This has far-reaching implications for the applicants as English is not their mother tongue. |
| Staff training | Staff training was conducted in English |
| Politics | The following party posters were written only in English: ANC, COPE, DA, EFF, VDM and AZAPO. |
| Informal settings | At home and in informal settings, Northern Sotho appeared to be a language of choice. |
| Formal settings | All official documents are in English. |
| Church | Prayers are rendered to ancestors who address God. The <i>ditaola</i> (divination bones) were used. English was used mostly in the church sermons. In churches, translators and interpreters assisted with the translation of English messages. There was, thus, evidence of recognition of Northern Sotho in churches. |
| Taxi ranks | A long list of slogans were collected when visiting the taxi ranks to analyse the language seen on posters and notices. |
| Departments of Agriculture and Rural development | All public notices, council meetings, municipal documents, and urgent notices were written in English. The general Northern Sotho speaking public was addressed through the medium of English regardless of the fact that their mother tongue is Northern Sotho. |
| Department of Home Affairs | English and Northern Sotho were observable in the notices to the general public. |
| Department of health: Tzaneen clinic | Notices in clinics in the Mopani District were in English, Northern Sotho and Xitsonga. |
| Polokwane municipality | The notice boards reflected Northern Sotho, English and Xitsonga. |
| Polokwane museum in Capricorn District | The language used to communicate with the public and the communication in the form of written notices was English. |
| The Department of Arts and Culture | English, Northern Sotho, Xitsonga and Afrikaans was used. |

6.3.1 Commercial Banks (Document Analysis and Observations)

Table 6.2: Commercial banks (document analysis and observations)

| Document analysis | Findings |
|---|--|
| Commercial banks: ABSA FIRST NATIONAL STANDARD BANK CAPITEC | <p>Reception: Customers were served in English to a large extent.</p> <p>Deposit slips: Slips were in English</p> <p>Electronic banking: Electronic banking was done in English. Many older citizens needed assistance at the ATM machines as they did not know their pin numbers and could neither understand the use of technology nor English.</p> <p>Internet banking: communication on the internet was in English.</p> <p>Telephone banking: this was conducted in English.</p> <p>Communication in the banks: Communication was made in English regardless of whether or not majority of customers were Northern Sotho.</p> <p>Verbal communication: Communication occurred in English even though many customers were Northern Sotho speaking. This caused problems to many people, especially older ones.</p> <p>Brochures: All brochures analysed were printed in English. Each bank had its own brochures and Northern Sotho was nowhere observable.</p> <p>Letters: Letters were printed in English. There was no evidence of any printed letters in Northern Sotho.</p> <p>Notices: Notices were put up in English. These notices were inaccessible to speakers who did not understand English.</p> |

Discussion:

Documents which were analysed were: deposits slips, brochures, letters, forms, electronic banking, internet banking, telephone banking, and banking inside the bank. The researcher visited the bank and physically sat and observed customers at the reception in various banks. Nedbank and ABSA paid much attention to the convenience of their customers as they provided a system where tickets were issued and customers were allowed to sit while waiting. This system were, however, not used at Standard bank. Capitec had seats too but they endeavoured to limit paperwork. This created a faster way of being served at the tellers. All communication was, however, in English. Many consumers had difficulty in understanding messages communicated to them in English. At no point was there any effort to bring an

interpreter. This, therefore, indicated lack of communication. Older customers were most vulnerable as they had to rely on other people to assist them with their challenges of withdrawing and depositing. Since they could not understand English there were instances where their money was at risk. At the reception, customers were served in English.

Deposit slips and forms were all printed in English. Electronic banking was also done in English. Many older consumers needed assistance at the ATMs as they battled with quite a number of communication barriers. They could not operate the technology independently. Sometimes, they could not remember their pin codes. All these barriers would make a simple banking transaction challenging. Internet banking communication was also conducted in English. Telephone banking was also done in English.

All brochures analysed were printed in English. Each bank had its own unique brochures and Northern Sotho was nowhere observable. The researcher also investigated the written communication available. He found that even letters were printed in English. There was no evidence of any letters printed in Northern Sotho. It would be convenient if notices were put up in Northern Sotho as well.

6.3.2 Document Analysis of Retail Businesses

Table 6.3: Document Analysis of Retail Businesses

| Retail businesses | Document analysis |
|-------------------|---|
| Brochures | Brochures and till slips were printed in English. |
| Advertisements | Since advertising is such a powerful tool to up the sales, it can be asserted that had these adverts been in Northern Sotho, products would be best understood. |
| Till slips | Till slips involve finances. If a person does not understand English as a language used on these till slips, it would compromise their financial position. |

Discussion:

The researcher investigated many shops such as Game, Ellerines, Geen and Richards, Joshua Doore, Lewis, Morkels, Macro, Pick 'n Pay, Spar, and OK Bazaars. The following retail clothing shops were visited Edgars: Jet, Uzzi, Truworths. Spitz. John Craig and Markhams. These stores did not have any communication in Northern Sotho as well when the study was conducted. Brochures and till slips were printed in English. Communication with customers inside the shops was also dominated by English. There was, however, occasional Northern Sotho words used when customers communicated with each other. It points to the need to be served in Northern Sotho. Since advertising is such a powerful tool to up the sales, it can be asserted that they be written in Northern Sotho. Till slips involve finances. Therefore, if a person does not understand the language (English) used on these till slips, it would compromise their financial safety.

6.3.3 The Use of Northern Sotho on Radio

Table 6.4: The Use of Northern Sotho on Radio

| Radio communication | Observation |
|---------------------|---|
| Radio | Thobela FM broadcasts in Northern Sotho and advertisements are done in Northern Sotho. This radio station is an asset to the Northern Sotho speaking community. |

Discussion:

Apart from other radio stations that still focused largely on using English as a medium of communication, Thobela FM radio is a station that broadcasts in Northern Sotho. This radio station is also popular and listened to in taxis and in the houses of citizens in Mopani and Capricorn Districts. Radio broadcasting plays a cardinal role in the promotion of language and use of Northern Sotho. Thobela FM broadcasting includes talk shows, stories, ad plays and advertisements.

6.3.4 Television as Medium of Communication in the Capricorn and Mopani Districts

Table 6.5: Television as Medium of Communication in the Capricorn and Mopani Districts

| Television as medium of communication | Observations and findings |
|---------------------------------------|---|
| Television | Northern Sotho is only afforded a short time of exposure in comparison with the English programmes. No advertisements are done in Northern Sotho as they are still done using English. |

Discussion:

Apart from a few African television programmes such as *Muvhango* and *Bophelo ke Semphekgo*, the medium of communication used on television is predominantly English. The news is broadcast in African languages but Northern Sotho is afforded only a few hours per week. Advertisements are broadcast in English and only washing powder is advertised using an African language. There is still a need for programmes to be done in Northern Sotho, especially educational programmes for the young children, as language development in the early stage of the child's life is a crucial aspect.

6.3.5 The Press as a Medium of Communication: Findings established through

Table 6.6: The Press as Medium of Communication: Findings established through Document Analysis

| The press | Document analysis |
|---|--|
| The press <i>Daily Sun</i> <i>Sunday Times</i> <i>City press</i> <i>Capricorn Voice</i> | These newspapers appeared regularly in the districts. No Northern Sotho is used in these newspapers as they are all written in English. |

Discussion:

The researcher bought the above-mentioned newspapers and searched for examples in Northern Sotho. No evidence of advertisements or news reports in Northern Sotho could be found. It also points to the neglect of the Northern Sotho community as little was said about them or their achievements in these newspapers. These newspapers focused largely on general news regarding the government and decisions it took. No advertisements were printed in Northern Sotho. This made it difficult for the Northern Sotho community to associate themselves with the newspapers.

6.3.6 Language used in Job Interviews

Table 6.7: Language used in Job Interviews

| Job interviews | Observations and document analysis |
|----------------|--|
| Job interviews | Since many businesses are in English, job interviews were conducted in English. This had far-reaching implications for the applicants. |

Discussion:

The researcher observed the language used during in the job interviews. All the applicants answered questions posed to them in English, which put them at a disadvantage.

6.3.7 Observation of Staff Training

Table 6:8 Observation of Staff Training

| | |
|----------------|---|
| Staff training | Staff training was facilitated in English |
|----------------|---|

Discussion:

All workshops and staff training observed were conducted in English although majority of the attendees were Northern Sotho speaking. **A suggestion might be to code-switch in order to maximise understanding.**

6.3.8 Language used on Political Parties' Posters

Table 6.9: Language used on Political Parties Posters

| | |
|---|---|
| <p>Politics ANC, COPE, DA, EFF, VDM and AZAPO.</p> | <p>The following parties' posters were scrutinised: All these posters only reflected English and not Northern Sotho.</p> |
|---|---|

Discussion:

After analysing data, it was clear that even political parties only preferred to use English. It can be predicted that should the posters also have included the dominant language of the districts where posters were put up, supporters would have been more satisfied that their needs were also taken care of by political leaders. The right to be served in a language that voters understand is important.

6.3.9 The Church as Formal Setting

Table 6.10: The Church as Formal Setting

| The church | Observations |
|---|---|
| <p>The church as a formal setting Prayers and sermons</p> | <p>Prayers are said to ancestors who address God. The <i>ditaola</i> (divination bones) were used. There were thus certain Northern Sotho terms that were used. English was used mostly in church sermons. In church, translators and interpreters assisted with translation of English messages. There was thus evidence of recognition of Northern Sotho in the church.</p> |

Discussion:

It was observed that in church, some Northern Sotho terms such as the *ditaola* were used. Gasa and du Plessis (2013:149) mention that religion contributes to social structure and the well-being of the society by entrenching values. It is, therefore, liberating to notice that the church pays attention to the use of Northern Sotho as a language. Since the *ditaola* has Northern Sotho origin, it is evident that the church recognises this point albeit in a linguistic way. The sermons, however, were at the time of this investigation, still mainly conducted in English.

6.3.10 Taxi Ranks as Informal Settings

Table 6.11 Taxi Ranks as Informal Settings

| | |
|-------------------|--|
| Taxi ranks | Slogans on posters and notices were written in English at taxi ranks in the districts. |
|-------------------|--|

Discussion:

The researcher collected many words which prove that English is dominantly used by these taxi owners and their passengers. Thus, they appeared to be regarding the European code as a superior language to theirs. A certain element of grandeur seems to be attached to the English words instead of Northern Sotho words, which could have been much more comprehensible. It is also proof of lack of pride in their language.

6.3.11 The Department of Agriculture and Rural Development

Table 6.12: The Department of Agriculture and Rural Development

| | |
|--|--|
| The Department of Agriculture and Rural development | All public notices, council meetings, municipal documents, and urgent notices were written in English. The general public, who were Northern Sotho speaking, were addressed |
|--|--|

| | |
|--|--|
| | through the medium of English regardless of the fact that their mother tongue is Northern Sotho. |
|--|--|

Discussion:

Formal businesses, namely, the Department of Agriculture and Rural development lamentably also focused mainly on using English. All forms, job application forms and correspondence were in English. It would be a great improvement clients could be served through their mother tongue. It is ironic that a department which is supposed to be quintessentially there for the citizens, does not focus on the rural aspects.

6.3.12 Department of Home Affairs

Table 6.13 Department of Home Affairs

| | |
|-----------------------------------|--|
| Department of Home Affairs | Northern Sotho and English were observable in the notices to the general public. |
|-----------------------------------|--|

Discussion:

The researcher observed that although almost all customers were Northern Sotho speakers, the Department of Home Affairs focused on the use of English. The reasons why only English were used was not given. Migration and passport issues, birth, marriage and death certificates were also handled in English only.

6.3.13 Tzaneen Clinic

Table 6.14 Tzaneen Clinic

| | |
|---|--|
| Department of health: Tzaneen clinic | Notices in Mopani district clinics were written in English, Northern Sotho and Xitsonga. |
|---|--|

The staff in Tzaneen clinic used Northern Sotho, Xitsonga and English, though in the main, Northern Sotho was dominant. Patients were happily assisted as a result of this approach.

6.3.14 Polokwane Municipality

Table 6.15: Polokwane Municipality

| | |
|------------------------|---|
| Polokwane municipality | The notice board reflects Northern Sotho, English and Xitsonga. |
|------------------------|---|

Discussion:

The Polokwane Municipality was also found to use the three main languages spoken in that area. That was also very encouraging to notice. Written communication, was however, still largely done in English. It can be argued that if Northern Sotho were used in these municipalities, clients could be helped faster as they would understand communication better. This would also improve the speed and time with which the municipalities respond to their clients' need.

6.3.15 Polokwane Museum

Table 6.16 Polokwane Museum

| | |
|--|--|
| Polokwane museum in Capricorn District | The language used to communicate with the public is English. |
|--|--|

Discussion:

Polokwane museum was lamentably still using English only in all forms of communication. Their written notices were also written in English.

6.3.16 Department of Arts and Culture

Table 6.17 The Department of Arts and Culture

| | |
|--------------------------------|--|
| Department of Arts and Culture | This department communicated a languages the following regional languages: English, Northern Sotho, Xitsonga and Afrikaans are used. |
|--------------------------------|--|

The Department of Arts and Culture reflected regional languages such as English, Northern Sotho, Xitsonga and Afrikaans.

6.4 FINDINGS OF QUALITATIVE INTERVIEWS

The following themes were identified when analysing the responses from the interviewees:

They are presented in **Table 6.18**.

Theme 1, explores the reasons for the preferred language of communication. Theme 2 covers Northern Sotho as medium of social connection. Theme 3 is about Northern Sotho and the rainbow nation while theme 4 deals with elevating Northern Sotho to the status of being used in municipal documents. Theme 5 discusses access to information in Northern Sotho and Theme 6 is assesses suggestions on how to promote Northern Sotho as an official language. Theme 7 deals with reading habits and theme 8 is all about English in court.

6.4.1 Analysis of Themes and Responses

Table 6.18 Analyses of Themes and Responses

| Main themes | Summarised responses |
|-------------|--|
| Theme 1 | Reasons for the preferred language of communication |
| Theme 2 | Northern Sotho as medium of social connection. |
| Theme 3 | Northern Sotho and the rainbow nation |
| Theme 4 | Elevating Northern Sotho to the status of being used in municipal documents. |
| Theme 5 | Access to information in Northern Sotho |
| Theme 6 | Suggestions on how to promote Northern Sotho as an official language. |
| Theme 7 | Reading habits |
| Theme 8 | Language in the court of law |

Theme 1: Reasons for the preferred language of communication

Discussion:

Respondents reported that they preferred to be served in the medium of Northern Sotho. Majority of respondents from both districts have shown knowledge of interpreting in the court of law. They all responded that at work, English was the main language of official communication. Employees, teachers and learners posited that circulars, newsletter, job adverts, brochures, pamphlets, reports, e-mails, job instructions, notices and records (*Government Gazette*) were always in English. They asserted that in order for learners at school level to perform better, they had to be able to study through the medium of their mother tongue. They maintained that Northern Sotho learners had a backlog when it came to academic performance. They also viewed English as a language of the White people and yearned for their own Afro-centric medium.

Respondents also said that they were often helped by people from other races and since many English speaking people are business owners, it was beneficial for them to use the language. Apart from Northern Sotho they, however, expressed a wish to be able to know English as they valued it for its international role and for doing business with people from other cultures. Older people would benefit a lot if they could be served in Northern Sotho as they do not know English that well. If they do not understand English, it could put them at risk when it comes to financial tasks.

Theme 2: Northern Sotho as medium of social connection.

Discussion:

Northern Sotho respondents were enthusiastic about speaking Northern Sotho in all circles. They socialised using Northern Sotho and felt that they could also make important connections especially business connections as a result of these socialisations.

Theme 3: Northern Sotho and the rainbow nation.

Discussion:

Despite their Northern Sotho linguistic orientation, respondents respected other cultures. The request was to elevate Northern Sotho speakers to become proud of their language so that they do not view their Northern Sotho heritage as inferior to other languages. Respondents recognised the value of variety, and they felt proud of the rainbow nation. They just wished to be regarded as equally important and wished to have their own literature, radio programmes, newspapers and official forms in Northern Sotho.

Theme 4: Elevating Northern Sotho to the status of being used in municipal documents.

Discussion:

Respondents felt convinced that they had the right to read the official forms in their own mother tongue. They argued that all forms gathered from official departments needed to be completed in Northern Sotho as well, especially in the area where Northern Sotho was a dominant language.

Theme 5: Access to information in Northern Sotho.

Discussion:

Respondents felt adamant about their right to have access to all information whether it be newspapers, radio programmes, news or television broadcasts. They argued about the danger of not being able to understand documentation in the bank or other official forms. Money is often involved and many older people are at risk. It was also clear that they appreciated the

little bit of Northern Sotho as found in the Department of Arts and Culture and the clinic. They appreciated that a lot.

Theme 6: Suggestions on how to promote Northern Sotho as an official language.

Discussion:

Respondents were aware that their language needed to be used in order for it to flourish as a language. They wished for Northern Sotho to be reflected in all communication, even adverts. Advertising in Northern Sotho would also be to the benefit of business owners. They also suggested that social groups should be started to promote their own culture. They proposed that Northern Sotho literature should be encouraged and new writers should come to the fore. Business enterprises could help a great deal with funding. They also recognised the value of advertising and using the Northern Sotho language as the language to use when advertising new products. There was a need for Northern Sotho reading material.

Theme 7: Reading habits

It was quite poignant to realise that the only available reading material in Northern Sotho was the Bible, a magazine or two, their Northern Sotho newspaper and that was the total sum of Northern Sotho literature. Northern Sotho language is in need of good writers who can use the language and create literature. In accordance with the theoretical lens on language acquisition, rewarding and mother tongue instruction are very crucial for the child to learn the language. This is not possible if there is no children's literature available to educate the nation in their own mother tongue.

Theme 8: Language in the court of law.

Respondents' felt that the accused could be best defended in their own mother tongue, as it could be a life-threatening situation when people decide whether or not one should be sentenced to spend many years in jail and one does not understand what is said. The accused should be able to follow what is happening to them in their own language. It is a gross injustice if the accused should only rely on lawyers and sometimes those lawyers are not even Northern Sotho and it is hard to communicate about serious matters.

6.5 CONCLUSION

It is clear from the findings that only the health care centres, the Department of Arts and Culture put in an effort to accommodate African languages and more specifically Northern Sotho. A newspaper and magazine or two appear in Northern Sotho and there is lack of available literature in Northern Sotho. This lack of available literature and documentation in the Capricorn and Mopani areas, negatively affects the ethnolinguistic vitality of Northern Sotho. More television programmes need to be broadcast in Northern Sotho. It is ironic that the very political parties fighting for the rights of their followers do not use their language on their posters. Only English is used. Findings from document analysis and interviews' responses correlate in their quest for the promotion of Northern Sotho as an official language.

CHAPTER 7: RECOMMENDATIONS, SUMMARY AND CONCLUSION

7.1 INTRODUCTION

This study investigated the use of Northern Sotho (Sepedi) as an official language. The study attempted to explore whether or not what the Constitution of the Republic of South Africa (1996) says about the use of all 11 official languages of the Republic is entrenched. Since Northern Sotho is one of the official languages, it is supposed to be given the full status it deserves as an official language. The essence of this study is that Northern Sotho does not get enough recognition as an official language in many spheres of life, which might affect its linguistic vitality. English is still being used at the expense of Northern Sotho.

7.2 ANSWERS TO RESEARCH QUESTIONS

Research questions

The main research question:

- To what extent does Northern Sotho, as an official language, enjoy equal status in the Capricorn and Mopani districts?

The study has proved that Northern Sotho does not enjoy its rightful place. The document analysis revealed that even in political spheres, only English is used on posters. That was quite an eye-opener and conscientisation. These posters should, in fact, reveal a sensitivity to the rainbow nation and afford each language its own space and place. After studying official documents and supplying evidence of application forms and interview responses, it was established that Northern Sotho is far from the official language that it is supposed to be. Observations in banks and courts revealed a sad picture of people put at risk because they have to use English. Without the relevant literature, not only at the level for the adults, but also children's, literature should be provided in Northern Sotho in order to promote the language and elevate its status to its rightful level.

Sub-questions:

- Why is English still enjoying superior status to Northern Sotho?

The reason for the dominance of English has to do with the Eurocentric ties and lack of available literature in Northern Sotho. The Northern Sotho community has a huge responsibility towards their own people to put in an effort to make the government aware of the fact that where the dominant language is used in districts such as the Capricorn and Mopani that language should be respected and used in conjunction with English and other dominant languages. The official forms of the respective municipalities should, therefore also be in Northern Sotho if the districts have the largest percentage of Northern Sotho speakers as was indicated by Statistics SA (2011).

- What are people's attitudes towards using Northern Sotho in the municipalities as public places?

Document analysis, observations and interview responses validated the fact that Northern Sotho people would really appreciate it if they could be served in Northern Sotho. They were all in favour of using their mother tongue, even in schools. Those who were in favour of using English in equal measure were business people who focused on trade. Using Northern Sotho does not mean becoming monolinguals. The idea is to promote bilingualism, but with the difference of affording Northern Sotho people their right to be taught through Northern Sotho and to be served in the pertinent municipal areas through Northern Sotho.

- How can Northern Sotho be promoted as an indigenous, official language in South Africa?

It has become clear that literature serves as an important instrument of promoting language. Businesses have a great responsibility to support minority languages in the areas where the dominant language is spoken. The world of advertising is a valuable tool that can be used to attract customers as consumers. The municipalities have to print official forms in Northern Sotho. Banks and businesses should pay attention to Northern Sotho in the Capricorn and Mopani Districts and have a user-friendly approach which should involve Northern Sotho speaking receptionists to assist the citizens. Older people should be respected and assisted

affording them a chance to use their mother tongue and to be helped by speaking their language.

7.3 SUMMARY OF CHAPTERS 1-7

Chapter 1 emphasises the background of the study. It outlines the researcher's aim and objectives. It also contains aims, research questions and delineates the focus of the study.

Chapter 2 outlines how different scholars and other relevant language documents view the importance of African languages. It can be deduced that scholars are of the view that all languages should have an official status at national and provincial levels and that conditions should be created for their promotion and development. Recognition and promotion of African languages is the most tangible manifestation of language revival leading to survival, and supporting linguistic vitality. A view from this perspective is that the importance of a language cannot be ignored.

Chapter 3 describes the research design that was used to assess the use of Northern Sotho as an official language. It also explains the rationale behind the methodology and how the research was conducted. It discusses qualitative research methodology, research instruments such as document analysis, observations and personal interviews.

Chapter 4 explores data analysis of the document analysis and observations. In order for people to survive, they have to cooperate and in order for that to happen they need to communicate. Language is underscored as the main instrument of communication at the disposal of human beings; consequently, the specific languages that dominate and that are used for production processes become the languages of power. Communication is crucial in life and languages are used for this purpose. The neglect of minority languages and their official status are described.

Chapter 5 deals with qualitative data and shares the themes identified in the research topic. Qualitative data reinforce the concept of Northern Sotho as the language of preference. The themes incorporate the view of Northern Sotho as an official language, attitudes towards

English and Northern Sotho, the use of Northern Sotho in official spheres, Northern Sotho reading material and the use of Northern Sotho in banks and courts.

Chapter 6 captures the findings of the use of languages in Capricorn and Mopani Districts. These are shared according to document analysis, observations and interviews. The arrangement of the discussions of this study findings flow from different themes which emanate from interview questions, and document analysis. All these are made to synchronise with the objectives as stipulated in Chapter 1.

Chapter 7 comprises a summary of chapters and it summarises what each chapter is about. It also outlines recommendations for future studies.

7.4 RECOMMENDATIONS

This study acknowledges that all 11 languages in South Africa have been constitutionally granted official status. Northern Sotho, like any other official language, needs to be recognised as a language that can be used to perform official tasks. The researcher makes the following recommendations:

- The study recommends that implementation of the language policy should, from time to time, be monitored by both state and private institutions
- State institutions as well as private institutions must be bound to hire full-time translators and interpreters so that language services can be made available to people in the languages of their choice
- Rotation of language groups regarding distribution of information by government institutions should be well monitored to avoid preference of certain languages at the expense of others
- It is recommended that more Northern Sotho newspapers and magazines should be introduced as a way of making information available to Northern Sotho speakers in their own language. This will advance the status of Northern Sotho and would prevent language death
- Institutions should make provision for translation of websites into other official languages to enable people to choose languages they wish to access information in

- The study recommends that printed communication material such as posters, pamphlets and official magazines that are directed to a given speech community, should be distributed in the language of that community
- Northern Sotho should be used as a medium of instruction in schools in areas where it is a dominant language. Mother tongue instruction should be made available from Foundation Phase up to university level. Learners and students should be able to choose the language they wish to be taught in. This would require the development of reading materials in Northern Sotho
- Northern Sotho and other official languages should also be made a prerequisite to employment and tertiary enrolment in order for speakers to see value in their language.

7.5 LIMITATIONS OF THE STUDY

- The study was limited to the Capricorn and Mopani Districts Municipalities, and other areas where Northern Sotho is spoken were not covered; and
- The study only incorporated a limited number of informants who are all Northern Sotho speaking. Other speakers of other languages were not included. This could add to an element of subjectivity, although the researcher worked towards credibility and transferability of the findings.

7.6 SUGGESTIONS FOR FUTURE RESEARCH

Topics for future research are:

- An investigation into the role of advertising in the promotion of Northern Sotho
- Newspapers and the role of journalists in facilitating indigenous language acquisition
- Service delivery and the medium of instruction
- Good communication as a prerequisite for safe financial decisions in the bank.
- Availability of Northern Sotho literature.

7.7 CONCLUSION

In order to develop Northern Sotho as an official language, the government should foster love for indigenous languages and promote Northern Sotho by reinforcing funding. The government should also support the units that deal with development of languages. As an official language, Northern Sotho should be advanced to a higher level. The language policy implementation plan should be made across all spheres of official operation to hold institutions accountable if they fail to comply with their language policies. New approaches to language can give birth to novel perceptions to promote Northern Sotho language. South Africa's rainbow nation should be assisted to celebrate the ethnolinguistic roots of the country and to regard these ethnolinguistic roots as a crucial historical aspect which should be protected and nurtured as part of the country's rich national heritage. Nurturing the uniqueness of minority languages is a strength and should not be seen as a weakness. Promoting the Northern Sotho language and to stand up for its rightful use is important to supporting the growth and development of indigenous languages.

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ADDENDUM A: Interview responses

The following 24 participants responded to the qualitative interviews:

- 2 Northern Sotho learners: 1 from Capricorn, 1 from Mopani (NSLCm1;NSLMf1)
- 2 Northern Sotho educators: 1 from Capricorn, 1 from Mopani (NSEcf1; NSEMm1)
- 2 Northern Sotho lecturers: 1 from Capricorn, 1 from Mopani; (NSlectCm1; NSlectMf1)
- 2 Northern Sotho curriculum advisers: 1 from Capricorn, 1 from Mopani; (NSCuradvCm1; NSCuradvMf1)
- 2 Northern Sotho language workers: 1 from Capricorn, 1 from Mopani (NSLangwCf1; NSLangwMm1);
- 2 Northern Sotho civil servants: 1 from Capricorn, 1 from Mopani (NSCivCm1; NSCivMf1);
- 2 Northern Sotho big business owners: 1 from Capricorn, 1 from Mopani (NSBbusf1; NSBbusMm2);
- 2 Northern Sotho small business owners: 1 from Capricorn, 1 from Mopani; (NSSbusCf1; NSbusMm1);
- 2 Northern Sotho self-employed people: 1 from Capricorn, 1 from Mopani (NSSelfCm1; NSSeMlf2; and
- 2 Northern Sotho unemployed people: 1 from Capricorn, 1 from Mopani (NSCUnempCf1; NSUnempMm1);
- 2 health care owners: 1 from Capricorn, 1 from Mopani (NSHealthm1; NSHealthf1)
- 2 municipal workers: 1 from Capricorn. 1 from Mopani (NSMunicipal MC1; NSMunicipalMf1)

The responses of the personal interviews are incorporated. The following questions were posed to the interviewees during the personal interviews to determine their attitudes and perceptions about the use of Northern Sotho:

Responses were recorded and the most salient ones are shared.

The interview questions:

- What is your preferred language of communication? Motivate.
- What kind of reading material do you read in your mother tongue?

- What do you think of the status of Northern Sotho as used in the Capricorn and Mopani districts?
- Why do you think some languages are used more than others in the Capricorn and Mopani districts?
- Do you think it is fair to only speak English in the court of law. Motivate.
- Do you think Northern Sotho enjoys equal status in this area? Motivate your answer.
- What can be done to promote Northern Sotho in the Mopani and Capricorn districts?
- Why do you think is English so dominant in all municipalities?
- Do you think the promotion of Northern Sotho as official language is advisable given the rainbow nation?
- What should happen to non-Northern Sotho speakers in these municipalities?

A brief response and discussion to each follows next by grouping responses according to four basic themes.

Questions:

- 2 Northern Sotho learners: 1 from Capricorn, 1 from Mopani (NSLCm1;NSLMf1)
- 2 Northern Sotho educators: 1 from Capricorn, 1 from Mopani (NSECf1; NSEMm1)
- 2 Northern Sotho lecturers: 1 from Capricorn, 1 from Mopani; (NSlectCm1; NSlectMf1)
- 2 Northern Sotho curriculum advisers: 1 from Capricorn, 1 from Mopani; (NSCuradvCm1; NSCuradvMf1)
- 2 Northern Sotho language workers: 1 from Capricorn, 1 from Mopani (NSLangwCf1; NSLangwMm1);
- 2 Northern Sotho civil servants: 1 from Capricorn, 1 from Mopani (NSCivCm1; NSCivMf1);
- 2 Northern Sotho big business owners: 1 from Capricorn, 1 from Mopani (NSBbusf1; NSBbusMm2);
- 2 Northern Sotho small business owners: 1 from Capricorn, 1 from Mopani; (NSSbusCf1; NSbusMm1);
- 2 Northern Sotho self-employed people: 1 from Capricorn, 1 from Mopani (NSSelfCm1; NSSeMlf2; and

- 2 Northern Sotho unemployed people: 1 from Capricorn, 1 from Mopani (NSCUnempCf1; NSUnempMm1);
- 2 health care owners: 1 from Capricorn, 1 from Mopani (NSHealthm1; NSHealthf1)
- 2 municipal workers: 1 from Capricorn. 1 from Mopani (NSMunicipal MC1; NSMunicipalMf1)

What is your preferred language of communication? Motivate.

NSLMf1: Our preferred language is Northern Sotho as that is our mother tongue in this area. WE definitely like Northern Sotho the most

NSECf1: The learners prefer Northern Sotho, but they do not know the language that well since they have not been taught through Northern Sotho as first language in the past. They lack knowledge.

NSCivMf1: Northern Sotho. English is however, mostly used.

NSbusMm1: Since I am running a business, I need to be open-minded and cater for all customers, and in trade we use English.

NSCivCm1: We are a dominant Northern Sotho community in both Mopani and Capricorn. When dealing with the public, there are still many people who are not so advanced when it comes to their level of literacy in English or literacy at all. It is really time-consuming to help the large chunk of the population explaining aspects in Northern Sotho. The citizens are also vulnerable especially the old people as they have the reading and writing problem and to top it all their maths is also not what it should be. This puts them at risk especially when payments have to be made

NSHealthm1: It is crucial that the patients should understand what is happening to them and what they should do with regard to their medication. If they cannot read the language used, they might suffer as a result.

NSHealthf1: Many patients are Northern Sotho and older people are the regulars here. They must be able to follow instructions and need to be able to use Northern Sotho.

NSEMm1 said: *In schools it will be a definite advantage of learners can use their mother tongues. There are so many reasons for preferring Northern Sotho in the Mopani and Capricorn districts. Because the learners grow up using Northern Sotho in their homes and in their homes, they have a solid Northern Sotho foundation which could be to their benefit if they have to study their various subjects using Northern Sotho. The language problem is at the heart of many maths problems, as maths is abstract and would definitely be best explained and understood through Northern Sotho if the students' mother tongue is Northern Sotho. It is true that we use Northern Sotho in the Foundation Phase, but from there onwards the children have to use English in many schools. It is very hard to explain difficult abstract concepts to a child who does not fully understand the language. The other problem is that we as teachers are also not so good at English and there is another crucial problem to be addressed. How can a learner study new work if the teachers cannot communicate the concepts properly through English as medium of instruction? I am just asking.*

. NSLMf1 (18years) said: *I definitely think I would have performed better academically would I be able to study through the medium of Northern Sotho.*

NSbusMm1 said: *In order to protect the jobs of my workers, my finances must be healthy. I need all consumers to come and spend their money at my business making them feel appreciated and catered for by informing them about my products in the language that they best understand. If the consumer cannot interpret the information on the flyers and advertisements which are in English, it is to my financial detriment. I think we need to pay a lot of attention to advertising using mother tongue languages and not only English.*

NSUnempMm1 said: *I do not have job and I am left at the mercy of kind people who are caring for me so that I can survive. Most job owners speak English and I therefore think it is good that we should also be able to speak English as it complicates matters if you are so fortunate to find a job and the person in charge cannot speak Northern Sotho and you cannot see eye to eye because of a problem with the communication. Since I also get my medicine from the clinic I, however, need to be helped through Northern Sotho as I can take my medication incorrectly if I do not understand the English printed on the bottles.*

NSSelfCm1, a self-employed business owner said: *It is very difficult to communicate with the municipalities as we as business owners all have to suffer with the English documents and*

only later when they see we do not fully understand do they bother to come up with the Northern Sotho version.

She said: English is clear, easy to understand and is used in many institutions like banks. English is also seen by others as an international language that everybody must know, but learners must also understand their mother tongue. Most subjects are done in English, it will always be. English is the dominant language of learning and teaching; it was used for many year and is still working tod, although Northern Sotho is the preferred language.

Why do you think some languages are used more than others in the Capricorn and Mopani districts?

NSSeMlf2 posited that: If you wish to have happy customers, you need to be a good communicator and you need to understand the needs of your customers well. This can only be achieved if you can speak the same language as your customers as consumers. Customer service is paramount. I am self-employed and my business functions well as I have someone who knows how to deal with difficult customers who cannot understand me well due to language problems sometimes. Social skills couple with good communication is a secret to success.

NSSbusCf1 said: It is a difficult road to travel to be a female business owner, and to be successful I will do anything in my power to play a nurturing role to keep my workers and customers happy as I am because of them. It is the 'ubuntu' principle that works so well for me and part of this 'ubuntu' principle is respect and good communication in the mother tongue. I do business in the language my customers require and the majority of them are Northern Sotho people. I, therefore serve them in Northern Sotho, but I also do not discriminate against other races.

Do you think the promotion of Northern Sotho as official language is advisable given the rainbow nation?

NSbusMm1 said: As a business owner I realise that I need to be open and informed to speak many languages. English enables me to be engaged in international trade. It is however, a huge challenge to express ourselves clearly in English in a way as to benefit my company. I therefore, suggest that Northern Sotho should also be promoted to the level of international

communication. That implies that Northern Sotho must be learnt by people all over the globe. I am however, proudly South African and therefore, realise that more is most and more languages can be seen as an enriched community and enriched business opportunities.

NSLCM1: We are taught to respect all cultures at school and we learn about the national flag and national anthem. The teachers teach us to learn from others and we interact in school. WE also enjoy sport and when we compete against other countries we compete as a rainbow nation.

NSlectCm1: At tertiary level the students are of different races and cultures. We have to co-opearte to achieve good results. Interaction is a crucial part of constructivist teaching.

NSMunicipal MC1: Since we are dealing with Northern Sotho speaking people, we should communicate with them via Northern Sotho so that we can understand one another.

NSMunicipalMf1: When dealing with the public citizens one is sometimes disappointed by their behaviour. They can be very difficult if they do not get what they requested. It is harder to think of a rainbow nation when dealing with difficult customers. Dissatisfied and grumpy people can be found in all cultures.

What do you think of the status of Northern Sotho as used in the Capricorn and Mopani districts?

NSCivMf1: Northern Sotho does not enjoy its rightful status as English dominates.

NSBbusMm2: Northern Sotho is spoken by the majority of people, yet English is till the language used in businesses.

NSLCm1: I prefer Northern Sotho because it is the language that I understand most.

NSECf1: I also prefer Northern Sotho because learners understand the language better than English. Especially Foundation Phase learners. These learners perform better if explained to in Northern Sotho. English is learnt at a later stage.

NSEMm1: Northern Sotho is definitely better understood within the Limpopo area. People are more at ease when communicating via their mother tongue. Engli9sh is also used, but it would

be wonderful if the learners could start learning Northern Sotho in Foundation Phase so that they could have a solid knowledge of Northern Sotho when reaching the Senior Phase.

NsCivMf1: It is very difficult for the general public to complete forms that are not in their mother tongue. In order to accommodate the man in the street, these forms must be done with at least an option of Northern Sotho instructions and questions. It will really make the information so much more accessible. We encounter English from time to time which makes it every day language of communication. Our home language (Northern Sotho) is important but it is not a requirement most of the time; this makes English a way to go for all of us. My children have to understand English more than I do, if they want a better future. We use the mother tongue for ordinary communication at home and with friends.

NSHealthMm1 said: I serve many older people as patients at the clinic and documents should really be available in their mother tongue. It is really irresponsible to gamble with the lives of patients when they cannot understand the English used. It is really not the way it should be done. We are availing ourselves to save lives here. If the language becomes a problem it is really a huge challenge. A patient must receive medication with Northern Sotho labels if the patient is Northern Sotho.

What should happen to non-Northern Sotho speakers in these municipalities?

NSLCm1: The information should be made available in Northern Sotho so that the speakers can understand. All languages should be available to the speakers and definitely the dominant speakers should have the right to use their own language.

NSECf1: Customers must be served in a language of their choice.

NSCivCm1 put it in this manner: It is very rare to access in Northern Sotho, because they mainly make it available on request. Information is not made available on internet in Northern Sotho in the manner in which it does in English. If it does then it is hidden or rare, we only see few brochures sometimes.

NSLangwCf1 said: Most of government documents are written in English, no recognition is given to African language; the problem with the African languages are regional languages; none of them can claim the readership on a national scale compared to Afrikaans and English.

NSMunicipalMf1 said: *The application forms can be translated into our local languages; I think it needs to be done, because nowadays most people understand English, but for those who don't understand ask for help. I saw police office helping our elderly people with an affidavit. I used to see application forms translated in my language (Northern Sotho) in the past years; I just don't see that happening anymore. Our people are used to writing in English. English is used everywhere. Schools use English to teach our children the curriculum.*

Respondent NSMunicipalCf1 said: *....who observed the translated application forms has explained in this manner: I can only say that we have different application forms. Some can also be found in other African languages and others not, I can only say it is very scary to see an application form in the other African languages. There are sections in our governments which are still promoting the use of our African languages.*

What can be done to promote Northern Sotho in the Mopani District?

NSCUnempCf1 suggested that newspapers should be in Northern Sotho so that everyone could have access to information and the latest news: *Reading is a source of information. One can read what you need to know. I am unemployed at the moment and I believe if the Northern Sotho language is promoted I will also have new job opportunities as the Northern Sotho business owners will be better supported by their own people which gives me a better chance to find a job.*

NSSelfCm: *The television can serve as a very informative communication mode and all can have access to the Northern Sotho language. Lessons in Northern Sotho can even be taught on television. All can then learn more about the African languages and culture and more specifically Northern Sotho.*

What kind of reading material do you read in your mother tongue?

NSCUempCf1: *I do not have lots of books as I do not have money to buy material to read. I cannot afford to read magazines, but sometimes read the newspapers that are thrown away by others. Some newspapers are in Northern Sotho. I understand a bit of English too.*

NsbusCf1: *I read the newspaper to keep up with what is happening around here. I also occasionally buy a best seller to read such as the books by John Steinbeck such as “The Grapes of wrath.”*

NSLangwMm1: *I enjoy any reading material and because I am very busy at work, I seldomly read books. I read magazines such as “Bona” and “Drum.” There are not any Northern Sotho magazines available except for the few articles in “Bona.’*

NSLCm1 said:*I do read material in my home language (Northern Sotho), but it will always be interesting books that you used to read in high school or the religious booklets that we normally get in streets. We read more recent English books than books in our own language. We also read the ‘Seipone’ newspaper and the ‘Mabona’ magazine if money is available.*

I listen to Thobela FM radio station rather than reading. I used to do the reading while I was still in high school because then, the short stories were part of the curriculum. As for now I can only read the Bible and listen to the radio (NSEMm1).

I can only read some information in my home language if there is a compelling reason, but so far I understand the information I find in English, newspapers, job adverts and motivational books. Those you may not find in home language, I just read English material most of the time (NSLMm1).

I used to read interesting old stories in my home language while I was in high school. When I got to the university I have been exposed to lots of interesting English novels and motivational books. I have since then paid no attention to home language books. I am so used to reading such books. The books help me to improve more on my English language, because it is needed everywhere in the country and internationally (NSEMm1).

I used to read books in Northern Sotho back then. Those were interesting books. I remember books like ‘Lefase ema ke fologe’, ‘Ntshwe and Lenong la Gauta’. I just don’t read any more in my home language more than I read in English; maybe we don’t have writers today like those of the olden days. I still narrate those stories to my children even today (NSEMf1).

Do you think it is fair to only speak English in the court of law? Motivate.

NSbusf1: *Definitely not. How can a person defend himself if he cannot express himself properly in court?*

NSHealthm1: *People who go to court are often under pressure and stressed. To worry about communicating in a language you do not know is even worse.*

NSHealthf1: *People are starting to become depressed and we do get them here at the clinic. They often complain that they were not understood. The court is system for justice. I am asking you how can they then be so unfair?*

NSSelfCm1: *We go to court if dissatisfied with business deals. We need to be fully understood and to be able to follow what is said about our money.*

NSCivCm1 said: *I think English is still the language mostly used, but the South African courts do have a room to accommodate the use of the languages that we choose, most court cases that I have attended were using local languages through interpreters to help people who prefer their home languages. In South Africa we are allowed to testify in court using home languages, just like when you write a statement they asked me questions in my language but they wrote my responses in English. I think the court promotes the use of local languages.*

Why what can be done to promote Northern Sotho in the Mopani and Capricorn districts?

NSSelfCm1: *If a language is spoken by the people, it will not die.*

NSCUnempCf1: *Reading material must become freely available so that Northern Sotho can be read. Reading is to the mind what exercise is to the body.*

NSlectCf1: *Literature must be done in Northern Sotho. We need a large bulk of available Northern Sotho reading books, newspapers and magazines. Television programmes can also help a lot.*

NSCuradvCm1: *the schools and universities have a huge responsibility to promote Northern Sotho. Northern Sotho speakers must be visible on posters with speech bubbles done in Northern Sotho and translated in English. That way the language can also receive attention.*

ADDENDUM B: FACULTY APPROVAL OF PROPOSAL



University of Limpopo
Faculty of Humanities
Executive Dean

Private Bag X1106, Sovenga, 0727, South Africa
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DATE: 28 April 2016

NAME OF STUDENT: MPHELA, KL
STUDENT NUMBER: 200205674
DEPARTMENT: Translation Studies
SCHOOL: LANGCOM
PhD

Dear Student

FACULTY APPROVAL OF PROPOSAL (PROPOSAL NO. FHDC2016/130)

I have pleasure in informing you that your PhD proposal served at the Faculty Executive meeting on 17 February 2016 and your title was approved as follows:

TITLE: Title: ASSESSING THE USE OF NORTHERN SOTHO AS AN OFFICIAL LANGUAGE: A COMPARATIVE STUDY OF CAPRICORN AND MOPANI DISTRICT MUNICIPALITIES, LIMPOPO PROVINCE

Note the following:

| Ethical Clearance | Tick One |
|--|----------|
| Requires no ethical clearance Proceed with the study | |
| Requires ethical clearance (Human) (TREC) (apply online) Proceed with the study only after receipt of ethical clearance certificate | √ |
| Requires ethical clearance (Animal) (AREC) Proceed with the study only after receipt of ethical clearance certificate | |

Yours faithfully

Prof RN Madadzhe

Executive Dean: Faculty of Humanities

CC: Mr P Nagel

Supervisor: Dr MJ Mogoboya

Co-supervisor: Dr SJ Chokoe

Finding solutions for Africa

ADDENDUM C: TURFLOOP RESEARCH ETHICS COMMITTEE CLEARANCE CERTIFICATE



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TURFLOOP RESEARCH ETHICS COMMITTEE CLEARANCE CERTIFICATE

MEETING: 05 July 2016

PROJECT NUMBER: TREC/71/2016: PG

PROJECT:

Title: Assessing the use of Northern Sotho as an official language: A Comparative study of Capricorn and Mopani District Municipalities, Limpopo Province

Researcher: Mr KL Mphela

Supervisor: Dr MJ Mogoboya

Co-Supervisor: Dr SJ Chokoe

School: Languages and Communication Studies

Degree: PhD in Translation and Linguistics Studies


PROF. TAB MASHEGO
CHAIRPERSON: TURFLOOP RESEARCH ETHICS COMMITTEE

The Turfloop Research Ethics Committee (TREC) is registered with the National Health Research Ethics Council, Registration Number: REC-0310111-031

Note:

- i) Should any departure be contemplated from the research procedure as approved, the researcher(s) must re-submit the protocol to the committee.
- ii) The budget for the research will be considered separately from the protocol.
PLEASE QUOTE THE PROTOCOL NUMBER IN ALL ENQUIRIES.