

**AN EXPLORATION OF THE INFLUENCE OF KHELOBEDU DIALECT ON  
STANDARD SEPEDI: THE CASE OF STUDENTS' WRITING IN A SEPEDI  
CLASSROOM CONTEXT AT THE UNIVERSITY OF LIMPOPO**

by

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THESIS

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## **DEDICATION**

I dedicate this work to my late father Shibishi Robert Letsoalo

## DECLARATION

I, Mmaranti Pamla Letsoalo, hereby declare that the thesis; **An Exploration of the Influence of Khelobedu Dialect on Standard Sepedi: The case of Students' writing in a Sepedi classroom context at the University of Limpopo** is my own work and that all the sources that I have used or quoted have been duly acknowledged and indicated through complete references. The thesis has not been previously submitted in part or in full for any degree to any other university.

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Signature

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Date

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This study would have not been successful if it was not for so many people.

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## **LIST OF ABBREVIATIONS**

LoLT:	Language of Learning and Teaching
L1:	First Language
SCT:	Social Constructivism Theory
NLF:	National Language Framework
LiEP:	Language in Education Policy
NLPHE:	National Language Policy in Higher Education
DoE:	Department of Education
CHE:	Council on Higher Education
HEIs:	Higher Education Institutions
NLPF:	National Language Policy Framework
Wits:	University of Witwatersrand
UJ:	University of Johannesburg
UKZN:	University of Kwazulu-Natal
UL:	University of Limpopo
SADC:	Southern African Development Community
NLU:	National Lexicography Units
CDA:	Critical Discourse Analysis
L2:	Second Language
BA CEMS:	Bachelor of Arts Contemporary English Multilingual Studies
TREC:	Turfloop Research Ethics Committee
UNESCO:	United Nations Education, Scientific and Cultural Organisations
NTS:	National Terminology Services
SANDF:	South African National Defense Force
DACST:	Department of Arts, Culture, Science and Technology
NLS:	National Language Services
TCS:	Terminology Coordination Section
DAC:	Department of Arts and Culture
PLC:	Provincial Language Committees
NLB:	National Language Bodies

## **ABSTRACT**

This study explores the influence of the Khelobedu Dialect on Standard Sepedi with a special focus on the students' writing. A classroom is a space where students need to feel the confidence to take part in classroom activities, language should not be a barrier. Post-1994, South Africa had to take quick measures to redress the injustices that were implemented towards indigenous languages by the previous government. This meant that South African indigenous languages were elevated to official status. Part of this process of officiating indigenous languages of South Africa was based on the concept of language planning which required that official languages must have orthography. This meant that those dialects which did not have orthography could not form part of the standardisation process. Khelobedu is one of the dialects in Sepedi which was left out during the standardisation of Sepedi. This was because of the settlement of the missionaries in South Africa. With the growing need to promote multilingualism and to use indigenous languages for learning and teaching, students who speak Khelobedu as a first language face challenges in the Multilingual classroom where Sepedi is used as a medium of instruction.

Instruments such as individual interviews, focus group interviews and document analysis was used to gather data for this qualitative study. The data for this study has revealed that students face various challenges in the Multilingual Studies classroom, in the individual interviews participants have highlighted challenges such as phonological, spelling and finding relevant terminologies from their first language to the standardised Sepedi. The data from the focus group has revealed that most of the participants agree that these challenges are predominant. Both types of interviews revealed that participants will appreciate having orthography from the first language be added to the standard Sepedi. Document analysis instrument data has revealed the challenges that the students face in the Multilingual Studies classroom.

With the current trends in Higher Education where education is evolving and issues of inclusivity are of importance, the study suggests a model for the re-standardisation of Sepedi where orthography from Khelobedu can be added through the process of corpus language planning.

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## **CHAPTER 1: INTRODUCTION AND BACKGROUND TO THE STUDY**

### **1.1 Introduction**

This chapter will spell out the background and orientation of the study by discussing the information reported. According to Nordquist (2017:1-2) “language standardisation is the process by which conventional forms of a language are established and maintained”. Exclusion of certain dialects in the standardised language can lead to students facing writing challenges in a classroom. Therefore, this study seeks to explore the type of influence Khelobedu dialect has on the standard form of Sepedi to afford spaces for language re-standardisation of Sepedi.

The study intends to explore the influence of Khelobedu on the students’ writing in a formal standard Sepedi classroom. This will be achieved by discussing in detail the key concepts of the study which will be followed by the research problem of the study.

Limited concepts of literature concerned will be reviewed and will further be elaborated in chapter 2. The role of theory in the current study is discussed in detail to make links between the abstract elements of the study. This will be followed by the purpose of the study which will also be discussed to earth the aim and objectives of the study. Besides, the research methodology of the study will be provided to indicate the methods undertaken to carry out this study. Moreover, the ethical considerations of the study will be discussed to display the precautionary measures undertaken to conduct the study. Lastly, it will be important to also outline the significance of this study in this chapter to show how the study will be of pedagogic value and linguistic benefit to the Khelobedu speakers.

Various studies across the globe have focused on the concept of language standardisation (Gavin, Botero and Borwen, Dunn & Dunn, 2013; May 2012; Nurani, 2015; Abedi, 2013; Mesthrie, 2009; Wilches, 2009; Chin, 2015). These studies attest that the importance of language standardisation is global. Hogg and Denison (2006) postulate that English could have taken a different written form if it was not for the contribution of orthography of other dialects; this is through the French dialect that has contributed massively to English development. As Karanja (2012) has stated, Kiswahili has over 15 dialects spoken over Eastern Africa. Such dialects include Kisiu, Kipate, Kiamu, Kimvata (Njubi, 2009). Njubi (2009:109) notes that above and beyond “these

various dialects, there is a standard Swahili which is based on the Kiunguja dialect; the variety is spoken in Zanzibar". "Standard Swahili is a result of language standardisation undertaken by the East African Interterritorial Language Committee which concluded that dictionaries, novels, short stories poems, plays school reading materials should be written in standard Swahili".

Various studies focused on language standardisation (Pillier, 2018; Sterkzuk, 2015; Cerruti and Riccardo, 2014; Lane, 2014). Wardhaugh (2006:33) refers to "language standardisation as the process by which a language gets to be codified in some way; that process usually involves the development of such things as grammar, spelling books and dictionaries, and possibly literature". Once there is a codification of the dialect and language standardisation is implemented, the language becomes possible to teach deliberately. It takes in elements such as ideological dimensions, social, cultural, and political to be regarded as a language which will, therefore, direct this research to the key concept of language. Magagula (2009:1) defines "language standardisation as the process by which authoritative language body, such as a government-appointed body, prescribes how a language should be written: that is, its orthography, how its sound should be pronounced, how its words should be spelt, which words are acceptable in formal situations and what the appropriate grammatical constructions of the language are". This consensus is also seen in Webb and Sure (2000:18). In another study Poole (1999:112) argues that language standardisation "often establishes itself in urban centres and then spread from them into the surrounding areas". For this investigation, language standardisation is defined as the process wherein a certain body of languages in a country agree on acceptable orthography and acceptable grammar that should form part of a language.

Dialect is also one phenomenon that has been extensively researched. Yao, Ohanita and van Ours (2016); Etman and Beex (2015); Stuart-Smith, Pryce, Timmins and Gunter (2013); Behravan (2012). This is also seen in the earlier work of Crystal (1997:2360) where "a dialect is defined as a variety of a language that is eminent from other varieties of the same language by its pronunciation, grammar, vocabulary, discourse convention and other linguistic features". Crystal (1997:2360) also postulates that a "dialect is frequently used to refer to the language used by people



from a particular geographic or social groups or to mean a substandard variety of a language, that, everyone speaks a dialect”.

Garcia and Sandhu (2015:204) define a dialect as “a linguistic system derived from another, which enjoys less prestige than the majority language, which does not benefit from a strong differentiation from other linguistic systems and derives from the same ‘parent’ language”. Budiarsa (2015:4) defines a dialect as a “variety of a particular language which is used by a particular group of speakers that is indicated by organized indicators such as syntactical, phonological, grammatical markers”. As seen in the work above, dialects are seen as a spoken code that involves unwritten orthography, this will, therefore, be the operational definition for this study henceforth.

As this study focuses on the influence of Khelobedu dialect on the students’ writing in a standard Sepedi classroom, it is important to revisit the etymology of how Khelobedu was clustered as a dialect. The Khelobedu has been a field of interest to researcher and sociolinguist for many decades (Ziervogel, 1969; Mokgokong, 1966; Sekhukhune, 1988 & Paulos & Louwrens, 1994). In an earlier study Ziervogel (1969) notes that Sepedi dialects are classified in the following way:

- Southern dialects: Kopa, Setebele-Sotho, Molepo, Mothiba, Mothapo and Makgoba;
- Central dialects: these include Pedi, Kone, Tau, Roka and Moletlane;
- North-Western dialects: these are comprised of Hananwa, Tlokwa, Moletši and Mamabolo
- North-Eastern dialects: These include Lobedu (in this study it is referred to as Khelobedu), Phalaborwa, Kgakga, Tswapo; and
- Eastern dialects: Such include Pulana and Kutswe.

On the other hand, Mokgokong (1966:3-4) provides a distinctive cluster of the dialects attached to Sepedi as compared to Ziervogel (1969). The classification is as follows:

- The Central Sotho Dialect Cluster: Pedi, Tau Kone, Mphahlele are the most important dialects of Sekhukhuneland.
- The Eastern Sotho Dialect Cluster: Pulana, Kutswe and Pai.

- The North-Eastern Sotho Dialect Cluster: this cluster includes Lobedu and Phalaborwa. Mokgokong (1966) notes that these dialects show a great resemblance to the Kgaga dialect and Tshivenda language,
- The North-Western Sotho Dialects Cluster: This cluster includes Hananwa, Matlala, Tlokwa and Mamabolo. These clusters are common in the Polokwane area and Mokopane.

Mokgokong (1966) and Ziervogel (1969) clustering of these dialects show minor differences as shown that others such as Mamabolo are regarded as dialects by Mokgokong (1966) whereas Ziervogel (1969) has not identified Mamabolo as a dialect. Ziervogel (1969) continue to note that the Northern Sotho is the written language of the then Northern and Eastern Transvaal. In this area dialects are spoken, some of which differ considerably from the written language, for instance, Khelobedu and Phalaborwa; Pulana, Kutswe and Pai in Pilgrim's Rest and Bushbuckridge, Moletši and others which are mentioned above. However, Poulos & Louwrens (1994) posit that Northern Sotho as a term is used to refer collectively to several dialects that are concentrated in the Central, Eastern, North-Western and Northern Transvaal. It is therefore clear from these scholars Mokgokong (1966), Ziervogel (1969) and Poulos & Louwrens (1994) regarded Northern Sotho as the rightful name for the language. As it is shown in their classification of dialects, Sepedi is regarded as one of the dialects in the Sekhukhune land. However, in this study, Sepedi will be adopted as the general name of the standardised form as adopted in the Constitution of the Republic of South Africa (1996).

Rakgogo (2019) argues that Sepedi as a dialect characterised by historical reasons, is viewed by scholars such as Mesthrie (2002:70) to be a language of the prestigious group and historical facts and it is, for this reason, it was selected as the basis for the standard language. Rokgogo (2019) continue to note that Sepedi as the official language is based on the Pedi dialect of the Sekhukhune land. Notably, the South African languages are based on the speech of the largest and most successful groups such as Pedi. It is for these reasons that Sepedi dialects were clustered according to their linguistic similarities. Nevertheless, Fasold & Connor-Linton (2006:313) asserts that one of the constituents to be noted when clustering dialects, is their linguistic similarities and mutual intelligibility. Rakgogo (2019) notes that there are different

dialects of which some are mutually intelligible while others are not. Such a case can be seen in Khelobedu and Tlokwa, while Balobedu and Batlokwa can understand each other, but speakers of Khelobedu dialect and Pulana cannot understand each other. Therefore, the legitimacy of clustering the Sepedi dialects according to linguistic similarities is still an area that needs to be explored. As Rakgogo (2019) states that some of the dialects that are considered as Sepedi dialects were just included there to favour and accommodate the administrative, not linguistic classification.

## **1.2 Research problem**

Languages have a vast number of varieties of dialects within them. The research is concerned with one of the official languages of South Africa; Sepedi and one of its dialect, Khelobedu. Mojela (2008) notes that “Sepedi is one of the 11 official languages of the Republic of South Africa. It consists of 27 dialects” (Mojela, 2008). Amongst these dialects are Sekopa, Sephalaborwa, Sekone, Sehananwa, Sepulana, Sekutshwe, Sekgopo, Khelobedu. In the South African context, the National Language Policy stipulates the use of official languages as languages of learning and teaching (LoLT). This disregards students who speak a dialect as L1, because, for this current study, such students often use Khelobedu interchangeably as they write and also during oral presentations.

It is important to also note that Khelobedu is a dialect that its people historically originated from the previously known greater Zimbabwe and Mapungubwe Kingdoms (Mohale 2014). This is seen in Motshekga (2008:35) that “the first chief Monotopa who had a daughter, Dzugudini, entered into a sexual relationship with her brother and she fell pregnant. She and her mother refused to reveal the secret of who impregnated her to her father. They decided to leave the royal kraal and fled her father’s brutality and took some of his followers and her rainmaking powers to the Venda region of the Northern Province”, now Limpopo Province. This bears the detail that Khelobedu is a dialect that is linguistically double-edged. As Balobedu initially settled in Venda from Zimbabwe (Meyer and Sagvolden, 2006; Meyer, 2005) have a linguistic history of Tshivenda and thus the majority of its linguistic terminology is related to Tshivenda language as compared to Sepedi (Mohale, 2014). However, political stands categorised Khelobedu as a dialect of Sepedi and because of its geographical context that is also similar to Sepedi.

Mojela (2008) notes that the case of the Khelobedu dialect was not included in the language standardisation of Sepedi, and this was because of where the missionaries settled. This means that all the learners whose dialects were considered in the process of language standardisation of Sepedi, such as Sekone and Seroka, do not encounter any language problems in learning as these dialects are recognized and are standardized. It is however different in the case of Khelobedu. Most of the dialects added minor lexicons to the expansion of standard Sepedi. Because of this, the study will seek to explore the influence of Khelobedu on the writings of Sepedi students. This is supported by Allen and Linn (1986) where they define a dialect as 'impure' and thus cannot be used in a classroom context especially the dialect that did not form part of the language standardisation process. It is therefore the endeavour of this investigation to explore the influence of Khelobedu on the students' writing in a Sepedi classroom.

### **1.3. Theoretical framework**

The theoretical framework that grounded this study is two-fold. The Social Constructivism Theory (SCT) that aims to elaborate on the issues that surround language and power and Language Variation theory that seeks to address the issues of language classification in a society.

#### *1.3.1. Social Constructivism Theory*

Ernest, 1999:84) note that SCT "is a theory of knowledge in sociology and communication that scrutinizes the familiarity and thoughtfulness of the world that is established cooperatively by entities. This theory assumes that understanding, significance and meaning are developed in coordination with other human beings. It is imperative to note that SCT is not solely based on social interaction but also in educational contexts".

The study of Thomas, Menon, Boruff, Rodriguez and Ahmed (2014) aimed at investigating knowledge translation in advancing the science of knowledge. Their study needed a sociological theory of knowledge, SCT was useful to inform the design evaluation of knowledge transformation interventions. As such, the study "explored the extent to which SCT has been applied in the literature for healthcare professionals".

Since the study is concerned with mismatches around a language and a dialect, social constructivism theory plays an important role in this aspect as this theory as Du Toit (2018) notes that social constructivism upholds that there are many speeches available on any particular subject and each culture will live according to a certain set of speeches depending on their past and understanding of actions. As noted earlier, Khelobedu has deep roots with the Vhavhenda culture which therefore makes the dialect to be linguistically double-edged with terminology that is both similar to Sepedi and Tshivenda.

For this investigation, the context of SCT will be in the educational space. Vygotsky (1987:45-46) notes that the expectation is a “constructivist learning environment is that the students play a more active role in classrooms and accepts more responsibility for their learning. It will be important in this study to explore the challenges that are faced by learners whose mother tongue is not included in the standardised Sepedi as they have to juggle between a non-standard language and a standardised one”. As noted in Dressman (2008) theory delineates that means of intellectual about scholastic problems impede originality among researchers, policymakers and teachers.

Cannella & Reiff (1994:29) noted that “constructivism is an epistemology, a learning or meaning-making theory that offers an explanation of the nature of knowledge and how human beings learn it. Duffy ‘s (2006:11) study focuses on the “cultural embeddedness of learning, employing the methods and framework of cultural anthropology to examine how learning and cognition are distributed in the environment rather than stored in the head of an individual”. Constructivism is a theory of awareness that seeks to understand how humans generate the relationship between knowledge and meaning. As a theory of learning, constructivism is relevant in this study as the research seeks to understand how students who speak a dialect of Khelobedu learn in the classroom of standard Sepedi. Hein (1991:1) reiterates “that constructivism refers to the idea that learners construct knowledge for themselves, each learner individually and socially constructs meaning, as he or she learns. It maintains that individuals create or construct their new understanding or knowledge through interaction of what they already know and believe and the ideas, events, and activities with which they come into contact”.

Besides, this theory plays a significant role in guiding this current research one of the focus of SCT in a language is meaning-making. This according to Bo (2015:48) consists of various theses and some of those theses are that “the primary function of language is communication rather than representation, so language is essentially a social phenomenon”. This makes this current study important as it seeks to investigate the re-standardisation of a language; Sepedi. It will be important to show in this study how the speakers of Khelobedu which is a dialect within the official language Sepedi will be able to show understanding and meaning if their dialect is included in the standardized language.

Bo (2015:48) goes on to mention that “linguistic meaning originates in the casual interaction of humans with the world, and in the social interaction of people with people, again the linguistic meaning is based on the conventions produced by a language community in the long process of communication”. Lastly, Bo (2015:48) notes that “language and meaning quickly or gradually vary as the communicative practice of a linguistic community does. Therefore, the important point of SCT and language is to focus on the triangular relation among language, humans (a linguistic community) and the world, rather than the dyadic relation between language and the world”.

Social constructivism according to Bo (2015:48) argues that “the emergence of language is due to human beings’ need to communicate and cooperate”. Bo (2015:49) continue to note that “there would be no language without the need for communication with other people”. The Balobedu students do not need to feel isolated as a result of feeling their dialect is not acceptable. Language flourished with the “expansion of communicative needs, and declines with shriveling of communicative needs, this means that when a language is used by increasing population, it must satisfy more and more complex needs, and the lifeworld would experience of its users”. SCT also asserts that if a language slowly drops its reliant population, it does not act as its communicative means anymore; it will also lose its liveliness, and even become deadly.

Duffy (2006:11) noted that “constructing meaning is learning, there is no any other kind of learning other than constructing meaning. Knowledge is acquired through involvement with content instead of imitation or repetition”. It is through this theory that the literature review of this study will be briefly reviewed below.

### 1.3.2. *Variational Linguistics*

Schmid (2012) notes various theories in sociolinguistics namely historical linguistics, which tries to model why and in which ways languages change and are related to each other, the theories in the field of grammar and lexicology which aims to understand the nature and structure of language(s) and the variational linguistics which aims to explain the patterns of variation (accents, dialects, registers) and investigate the parameters influencing these patterns. In this study, variation linguistics seemed to be best suited as the study seeks to explore the influences that a standard language Sepedi influences a dialect Khelobedu. Variational linguistics has been a center of interest for many years (Weinreich, Labov, & Herzog, 1968; Chambers, 2003; Fasold & Preston, 2007). Wolfram (2006) notes that language variationist cover a wide range of linguistics range of linguistic disciplines, for the purpose of this study classification of dialects will be the focus.

Weinreich, Labov and Herzog (1968) established one of the resounding arguments for language variation to be seen as inherent variability in a grammatical system. They further state that the grammatical systems denounce the homogenous view of language, where systematic processes are categorical. Such in the case of Khelobedu and Sepedi as a standard language where there are grammatical, syntactical differences. Ramajela (2011) notes that the term dialect was traditionally perceived as referring to a regional variety of the standard language and the geographical region in which such differences occurred. Ramajela (2011) continue to note that dialects are never quantified, therefore, dialects such as Khelobedu, and others are regarded as dialects of Sepedi. This is because the difference between dialects in Sepedi are countless. There is no research that subsequently provide empirical data on how dialects, especially in Sepedi are classified or are considered to be regarded as dialects of Sepedi. Consequently, the difference between Khelobedu and the standard variety is enormous. Hence Ramajela (2011) notes that the work of Louwrens (1995) isolates two issues which makes the classification of varieties as dialects of Northern Sotho (Sepedi) difficult:

- i. The criteria which are used when these varieties are characterized as dialects of Sepedi.
- ii. Where the line between language and dialect should be drawn.

Romajela (2011) notes that the regional variety with modern dialectology refers to much more than merely the speech varieties of those who are settled in specific geographical area.

#### **1.4. Literature review**

##### *1.4.1. Language and Dialect*

The Constitution of the Republic of South Africa (1996) recognises 11 official languages. It will also be important to illustrate the difference between a language and a dialect.

Khweyane (2014:8) postulates that “there is a distinction between dialect and a language”. A language is superior to a dialect. There is a belief that a dialect is an improper form of language. Dialects are also viewed unconventionally what seems to be a normal language and deviation of accuracy from a language. To emphasize this, according to Khweyane, Harold (1986:18) describes a “dialect as a language which does not have a written form, and which has not been alphabetized”. For instance, Mohale (2014) points out that Sepedi alone has more than five varieties and this claim by the Ethnologue of Languages of the World may be disputed. Khweyane (2014:9) also argues that no one speaks a language. Everyone speaks a dialect of a language.

Wardhaugh (1999:27) has highlighted an important factor between a language and a dialect, “that language and ethnicity are virtually synonymous. A Chinese may be surprised to find that another person who appears to look like a Chinese does not speak Chinese” The same in a South African context that an isiZulu speaking person cannot assume that another who is in the same geographical region as him should be able to speak isiZulu.

Such a case in the current study, where the expectation in a classroom should not be that every learner who has enrolled in the multilingual studies module may be able to comprehend Sepedi as an official language.

Wardhaugh (1999:8) argues that “people do usually know what language they speak; they may not always lay claim to being fully qualified speakers of that language. They may experience difficulty in deciding whether what they speak should be called a language or merely a dialect of some language”.



#### *1.4.2. Constitutional language stipulations*

##### *\*The constitution of the Republic of South Africa*

The Constitution of the Republic of South Africa (Act No. 108 of 1996) recognises the value of multilingualism by providing for eleven official languages of South Africa and all official languages to appreciate equality of honour and to be treated fairly. Fredericks (2011:1) argues that the “1996 South African Constitution contains several provisions that deal specifically with the protection of languages and of rights relating to language. The most important of these section 6 recognises 11 official languages as official languages”. The acknowledgement of many languages, along with execution, is becoming a requirement latent in most countries, including South Africa.

##### *\*National Language Policy Framework*

The National Language Policy Framework (2003) stipulates that nearly 25 diverse languages are articulated in South Africa, of which 11 are official and have been approved as official status in terms of the Constitution (Act No. 108 of 1996) because their usage includes about 98% of the population. The NLPF (2003) argues that though “South Africa is a multilingual country, a striking characteristic of multilingualism in South Africa is the fact that several Indigenous languages are spoken across provincial borders; shared by speech communities from different provinces”. “There is currently a strong awareness of the need to intensify efforts to develop the previously marginalized indigenous languages and to promote multilingualism in South Africa that can be liberated from the undue reliance on the utilization of non-indigenous languages as the dominant, official language of the state”.

Another important factor to note in the NLPF is that it pledges a “renewed method to multilingualism in South Africa, but powerfully inspires the deployment of the indigenous languages as official languages to nurture and encourage national unity”. Since Xhosa is not recognized as an official language, but a dialect of Sepedi, it will be important through this study for Xhosa to also feature in the “national unity” phenomena that are clearly stated in the NLPF (2003).

##### *\*Schools Acts*

The school's Act of 1996 is aimed to provide for an undeviating scheme for the institute, control and funding of schools; to modify and revoke some of the laws within the school's policies. The School's Act (1996) states "that whereas the achievement of democracy in South Africa has consigned to history the past system of education which was based on racial inequality and segregation; and whereas this country requires a new national system for schools which will redress the past injustices in educational provision, provide an education of progressively high quality for all learners and in so doing, lay a strong foundation for the development of all our people's talents and capabilities, advance the democratic transformation of society".

Amongst other things that the School's Act (1996) is aimed at implementing, the language policy of public schools is one of them. The school's Act outlines the rules and regulations that a public school must follow to instigate a uniform system in public schools. Thus, the Act states that "the governing body of a public school may determine the language policy of the school subject to the Constitution, this Act and any applicable provincial law. Secondly, no form of racial discrimination may be practised in implementing the policy determined under this section".

#### *\*Language in Education Policy*

Khweyane (2014:18) states that of "all the domains of language policy, one of the most important is the school". As Cooper (1989:33) adds that "acquisition planning alongside status planning and corpus planning as the third focus of language policy." Khweyane continues to mention that the "languages spoken at home are usually unfitted and school almost universally aim to develop literacy in a written form of language which is standardised". Spolsky (2004:46) states that "the language spoken at home is likely to be a local variety, while the language of school will commonly be regional or national." The language of learning and teaching is an important factor that is essential and crucial as learning can hardly take place without it.

#### *. \*National Language Policy in Higher Education.*

Letsoalo (2014) states that the National Language Policy in Higher Education (NLHPHE) is an important article and the first initiatives in South African Higher

Education towards multilingualism. Govender (2009) highlights the significance of the National Language Policy for Higher Education (DoE 2002). According to Govender (1999:14) “the language policy for higher education developed by the Council on Higher Education (CHE) in July 2001 affirms the role of Higher Education Institutions (HEIs) in promoting multilingualism by underscoring the necessity for the development and use of African languages as languages of tuition at the tertiary level (CHE 2001)”. The report submitted by the CHE to the then Education ministry led to the development of the National Language Policy for Higher Education released in November 2002 (DoE 2002).

The NLPHE (2002, section 6 & 12) makes it compulsory for “Higher Education Institutions (HEIs) in South Africa to promote multilingualism in their institutional policies and practices and to indicate in their three-year rolling plans the strategies they have put in place to promote multilingualism”. All Higher Education establishments were asked to also indicate progress towards such initiatives. In initiating language transformation, each institution was expected to develop a language policy following the framework for policy development set out in the Language in Education Policy (LiEP) adopted by the then Department of Education (DoE 1997) and the National Language Policy for Higher Education (DoE 2002). It was also recommended by a ministerial committee appointed by the education ministry in 2002 that each HEI in South Africa should classify an indigenous African language of choice for primary expansion as a medium of instruction.

The National Language Policy Framework (NLPF 2003) recommended that some steps had to be implemented immediately. These were the following:

- “All higher education institutions must submit full statistics reflecting the position of languages of tuition and formal academic languages over the preceding 3-5 years”.
- “All higher education institutions must submit a language policy indicating the steps being taken to provide language proficiency and access to language users of others that the designated language(s) of tuition”.
- “The Ministry of Education must make available to all Higher Education institutions a comprehensive list of documents relating to language education policies in Higher Education”.

- “All higher education institutions should participate in facilitating and promoting the goal of the national language policy to develop all South African languages in such a manner that they can be used in all high-status functions, including especially their use as formal academic languages at the higher education level”.

As far as language policy revision is concerned, most HEIs, according to Naledi Pandor (DoE 2006), responded positively. An examination of a sample of these policies (Wits 2003, UJ 2006, and UKZN 2006) reveals that they are aligned with national language policies in education, satisfy the imperative to promote multilingualism and have acknowledged an indigenous African language of prime for initial development as a medium of instruction. However, implementation lags far behind policy changes.

*\*The language policy of the University of Limpopo*

As the current study is located in the University of Limpopo, it is important to outline the language policy of this university. One of the aims of this document is to “ensure equality and to endorse impartial use of English, *Sesotho sa Leboa*, Xitsonga, Setswana, isiNdebele and Afrikaans as the main languages in the University’s vicinity” (UL Language policy 2007:2). The policy also states that the University of Limpopo will subscribe to and uphold the policy of functional and additive multilingualism. To quote from this document,

Against this backdrop, the University of Limpopo situated in a rural area must adopt a language policy that is in touch with language developments in the country and at the same time that promotes and facilitates multilingualism in teaching, learning and research.” (UL Language Policy 2007:4).

In another section, the UL Language Policy states, “The University of Limpopo shall operate starting with the Province, Country and moving on into the Southern African Development Community (SADC) Region” (2007:5)

Despite these stipulations, the University of Limpopo (2007) also emphasises that in the medium to long term, English will remain the medium of instruction in the majority of academic programmes because of the language’s local and international relevance (2007:7). *Sesotho sa Leboa* will be used as a medium of instruction in *Sesotho sa*

Leboa courses, namely in the courses offered for degrees in the African languages. Therefore, the language policy of the University of Limpopo does not promote multilingualism, as African languages are taught only as subjects and are not used as mediums of instruction. There is therefore a contradiction between different sections of the language policy.

Besides, several proposals in the UL Language Policy, such as the establishment of a Senate Committee on Language, the setting up of a Language Services Centre and linking staff appointments to the institution's language policy remain unimplemented.

#### *1.4.3. Language Standardisation*

The concept of language standardisation is an undisputed worldwide phenomenon. Various studies have been done on the concept of standardisation (Nordquist, 2019, Hill, 2010, Wolff & Gleich 1991). In their study, Lafon and Webb (2008:230) argue that South Africa has "recognized standard varieties, but these lack broad acceptance within the various sectors of their respective speaker communities, and this constitutes a serious impediment to their use as a language of teaching and learning". Such a case was seen in the Khelobedu dialect where this L1 cannot be used in a classroom context because of its exclusion in the standardisation process of the Sepedi language.

This point is further visited by Cook (2008:68) that "by using Setswana as an example, she shows that the forceful imposition through the school system of a standard variety that differs markedly from people's own, and diverse, practices, and the lack of official sanction for those amounts to a negation which is an erasure of their identities. As a result, the future of the said standard language is bleak, as English is taking over the functions that the primary language was intended to assume". But for this investigation, it will be important to see how a non-standard dialect can benefit a standard language. As Cook (2008:69) reiterates the "impact of an overestimation of the standard language on the linguistic character of a speech community, arguing that such a development can silence or erase linguistic diversity". This is the reason that the Constitution of the Republic of South Africa (1996) gave the mandate to form bodies of languages that will assist in the growth and promotion of the indigenous language of South Africa.

#### *1.4.4. Institutions responsible for terminology development*

##### *\*Pan South African Language Board*

The Pan South African Language Board (1995) is a language board that is aimed at promoting multilingualism in South Africa by fostering the development of all official languages in South Africa. This is one of the mandates fostered by the Constitution of the Republic of South Africa (1996) that the indigenous languages of South Africa have faced segregation and marginalisation in the Apartheid regime and therefore there should be measures undertaken to rebuild and regain the dignity of the indigenous languages in South Africa. One of the mandates by law, PanSALB (1995) is instructed to examine grievances about language rights damage. Another of PanSALB's focus area is that of lexicography and terminology development.

The board developed nine National Lexicography Units in 2001 and their task is to compile monolingual explanatory dictionaries and other products to help with language development. Olivier (2004) has stated that PanSALB aims to break down language barriers, as in the case of this study, which seeks to explore the challenges that Khelobedu speaking students face in a standard Sepedi classroom.

Since the establishment of the Pan South African Language Board (PanSALB) in 1995 as mandated by the Constitution of South Africa, there are several agencies formed by PanSALB to monitor and develop indigenous languages of South Africa.

##### *\*Verification of new terminology in South Africa*

As mentioned, since the establishment of PanSALB (1995), there were several agencies formed to monitor the growth of national languages of South Africa; with a special focus on the indigenous languages of South Africa. The Department of Higher Education and Training (2012); Maseko, (2012) recognised the ill-fated state of indigenous languages of South African Higher Education and affords for indigenous languages to be used across disciplines at tertiary institutions. However, Maseko (2012) also notes that "no subject could be taught without relevant subject-specific terminology. Without proper subjects-specific terminology in the languages of choice, the principle of having a shared language of learning and teaching would remain a pipedream". Alberts (2010:600) notes that "terminology development adheres to the

language policy of the country. In the previous government, with a bilingual policy, terms were supplied in English and Afrikaans”. However, with the adoption, a multilingual policy by the Constitution of the Republic of South Africa (1996) terminology of the African official languages has to be developed.

### **1.5 Purpose of the study**

The aim and objective underpinning the study are illustrated as follows.

#### *1.5.1 Aim of the study*

This study aims to explore the influence of the Khelobedu dialect on students’ writing in Sepedi.

#### *1.5.2 Objectives of the study*

- Identify the language challenges affecting Khelobedu students’ writing.
- Classify the language challenges affecting Balobedu students’ writing.
- Trace the origins of those language mistakes.
- Suggest ways to be taken to redress the influence of Khelobedu on the writings of students.
- Substantiate how the inclusion of Khelobedu can help with the language restandardisation of the Sepedi language.
- Suggest a model that can be used in the inclusion of some Khelobedu (dialect) terms in the standard language.

### **1.6 Research methodology**

The study has employed a qualitative research approach. This method deemed to be appropriate for this study as it allowed data to be collected through focus groups, interviews, document analysis and naturally occurring data. Creswell (2014:230) defines “qualitative research as an approach for exploring and understanding the meaning individuals or groups ascribe to a social or human problem. The process of research involves emerging questions and procedures; data typically collected in the participants’ settings; data analysis inductively building from particular to general

themes, and the researcher making interpretations of the meaning of the data". Hence this approach was found most relevant for this proposed study.

### *1.6.1 Research design*

The study employed a case study design within a qualitative research method. Although the study investigation focused on the Khelobedu dialect, it will also contribute to other dialects of other languages. This type of research design is appropriate for this investigation as the research employed an in-depth analysis of the data. Yin (2004:15) states "that a case study is pertinent in any research that addresses either a descriptive or an explanatory question, whereas a well-designed experiment is needed to begin inferring causal relationships. Secondly, one may want to illuminate a particular situation to get a closer or in-depth and first-hand understanding of it". Hence, the study set out to understand the linguistic behaviours of students in a Sepedi classroom to find common ground for all the dialects. In addition to that, this study will adopt the exploratory type of case study. Yin (2003:2) states that "this type of case study seeks to explore conditions in which the involvement being assessed has no clear, single set of consequences".

### *1.6.2 Sampling*

In this study, the populations are the students and lecturers at the University of Limpopo. Polit and Hungler (1999:37) delineate that "population is an amassed or the total of members of a group". Convenience sampling was selected as the proper sample type to select the research site for this investigation as the site is reachable for the researcher. Etikan, Musa and Alkassim (2016:2) "defines convenience sampling as the type of sample where members of the target population that met certain practical criteria, such as easy accessibility, geographical proximity, availability at a given time, or the willingness to participate are included for the study". The sample for this investigation comprised of students in the BA CEMS degree who were purposively selected as this cohort of students is the only students that use Sepedi as a Medium of Instruction (Moi), from the first year to third-year levels. Furthermore, two academics who teach Multilingual Studies (MUST) modules were interviewed. The sampling method which was used for the selection of the lecturers was a purposive



type of sampling as these are the only lecturers who are involved in teaching multilingual studies module in the BA CEMS degree.

There was a sample size of a total of ten (10) students that were purposively selected as the study set out to explore students whose home language is Xhosa. According to Leedy and Ormrod (2001:144), “purposive sampling is a form of nonprobability sampling whereby units to be observed are sampled based on a researcher’s prerogative about their relevance and prominence thereof”. De Vos (2005:202) posits “that the purposive sampling technique is used whereby a researcher selects a sample for a specific purpose, by going directly to the available subjects for focus groups purpose”.

### *1.6.3 Data collection*

As the current study is within the qualitative paradigm of research, and the kind of data that was collected is from interviews which were divided into two strands; focus group interviews and teacher interviews. Another type of data that was used is document analysis.

#### *\* Interviews*

##### *\* Focus Group Interviews*

Focus groups were used to collect primary data for this investigation. “Focus groups are group interviews that give a researcher the ability to capture deeper information more economically than individual interviews”. They can be combined into an inclusive study design or can happen individually when a detailed subject is being explored (Nagle & William, 2013). It was important to use focus groups as a tool to collect data amongst students as it allowed students to discuss deeply to bring out reliable data and also to understand the research subject. Focus groups help to extend and clarify some of the misconceptions that may occur in other sources of data. The students who formed part of the focus groups were purposively selected students who were two groups from the first year to the third year. The choice of this form of interviews was meant to reduce power relations between the students and the researcher as their lecturer.

##### *\* Teacher Interviews*

Another instrument that was employed for data collection was interviewing. This instrument was used with the lecturers who provided additional data on the inconsistencies in Sepedi classrooms emanating from the dialect of Khelobedu in the classroom. In this case, a tape recorder was used to capture data that the researcher might otherwise have missed during the face-to-face interaction. Besides, the interviewees were able to discuss their perceptions and interpretations concerning the situation at hand. For this reason, it was important to employ open-ended questions for the interviews, as such, interviews allowed the researcher to do further enquiry.

#### *\*Document Analysis*

Bowen (2009) states that Document Analysis is an orderly technique for studying or assessing documents, both published and automated material, just like other analytical methods in qualitative research. Since the study sought to explore the mismatches between students' home language which, in this case, is Khelobedu, and the Medium of Instruction (Mol) which is Sepedi, documents such as students' written assessments, tests, assignments and class activities were scrutinized for analysis purposes to find out if their dialects influence their writing.

#### *1.6.4 Data preservation*

##### *\*Audio recording*

This study used audio recordings as an instrument for data collection. Patton and Michael (2002:3), Gibbs, Friese, Mangaberia (2002:34) believed that the "creative and judicious use of technology greatly increases the quality of research". Therefore, in this study, the use of audio recordings to preserve data was used. In that sense, the transcription instrument is also of importance.

##### *\* Transcription*

Transcription is a practice central to qualitative research (Duranti, 2007, Davidson, 2004; Dooly and Moore, 2017; Chambers and Loubere, 2017). Markle, West and Rich (2011:88) postulate that the definite procedure of building thorough transcripts permits one to turn out to be accustomed "with what you are observing, you have to listen to the recording again and again and through this process, the researcher begins to notice the interesting and often subtle ways that people interact". This is seen in the

work of Davidson (2004) that literature provides a vast variety of the definition of transcription, but Jaffe (2000:20) gives a distinct definition that transcription of data in research has to do with imitating transcribers' logical or political bias and contours the clarification and assessment of orators, relations and context depicted in the transcript. Therefore, transcription of data of this study was important to allow the researcher to listen to the recording timeously and to also preserve the data for future references.

### *1.6.5 Data analysis*

A thematic approach was employed to analyze the data. This is done by categorising themes that are similar in all the data from the instruments used to see what the mismatches are between home language and medium of instruction. "Thematic analysis is a qualitative analytic method or form identifying, analyzing and reporting patterns (themes) within data". "It minimally organizes and describes the rich detail. However, frequently it goes further than this and interprets various aspects of the research topic (Braun & Clarke, 2006:6)". For each of the instruments used for data collection, thematic analysis, following the stages below, was used. Since the study used two instruments for data collection, namely, document analysis and interviews, data from these two instruments were coded, then followed by the identification of occurrences of themes, which were then named and analyzed accordingly (Braun & Clarke, 2006).

The data analysis tool is adopted from the Braun and Clarke (2006) framework. This data analysis was led by the following:

1. Familiarization with the data: this includes bringing together the data where the researcher was interrogating the aim, objectives and also the topic of the study to identify the link between the data and the hypothesis of the investigation.

2. Identifying codes: this process involves a researcher's intention of identifying and creating themes for the sole purposes of reducing the data for analysis. For this proposed study, this process will involve generating codes in terms of identifying the various words that often Khelobedu speakers face challenges.

3. Searching for themes: in this stage, the researcher identified the coherent patterns in the data that are relevant to the research. This involved sorting relevant themes of the envisaged study into different themes.
4. Reviewing themes: for this stage, the researcher went back to check if the coded themes are of relevance to the research objectives of the study, i.e., if they answer the question asked by the topic of the study. For this study, the themes developed were able to answer what kind of impacts Khelobedu has on students who learn in Sepedi.
5. Defining and naming the themes: Here the researcher defined and also refined the themes that were used for data presentation and also analysis of the data within the themes.
6. Writing up: this stage involves intertwining between the literature review and the themes identified, which, in the end, should answer the question of the impacts that a dialect as a home language has on the learning process of students.

#### *1.6.6 Quality criteria*

##### *\*Credibility*

The researcher safeguarded the credibility of this academic study. The respondents were given a platform to provide information as well as their views for confirmation and validity of the study. The researcher ensured that correct and established research methods are adopted. This ensured that participants feel the findings represent their experience.

##### *\*Dependability*

In qualitative research, the impression of dependability states to the correctness attained; "it is used to indicate the correctness of information, explanation, interpretation or other sorts of account of data as disclosed by respondents" (De Vos Strydom, Fouché & Delport, 2007:322). This was achieved through a discussion of suitable documents and preliminary visits to the organisations themselves. Lincoln and Guba (1989) endorse that "prolonged engagement" between the investigator and the respondents assists in establishing a relationship of trust between the parties; and,

therefore makes the work easier. Such engagements provide rich data that will allow other studies similar to this one to be conducted which may provide similar results.

The researcher ensured that engagement between the investigator and the respondents assists in establishing a relationship of trust between the parties; hence it was expected to make their work easier.

#### *\*Trustworthiness*

“This is a means to support the arguments that the inquiry’s findings are worth paying attention to” (Lincoln & Guba, 2005:290). Flick (2004:6) argues that “qualitative researchers need to be as vigilant as positivist researchers about ensuring the validity and reliability of their studies”; even if they choose to use terms such as credibility and authenticity to describe the qualities that establish the trustworthiness of their studies”. Its use in the envisaged study will assist in finding out whether or not the data analysis is harmonious with the respondents’ experience” (Curtin & Fossey, 2007:92). Because of this, the respondents will be allowed to verify whether or not the interpretation of their responses is sensible and reflective of their intended meanings (Creswell, 2009).

#### *\*Transferability*

This study also ensured transferability by doing a detailed work of unfolding the investigation setting and the theories that are dominant to the investigation. In so doing, it allows any other researcher to transfer to different contexts.

#### *\* Bias*

Simundic (2013:23) defines bias as a “trend or deviation from the truth in data collection, data analysis, interpretation and publication which can cause false conclusions. Bias can occur either intentionally or unintentionally”. As the researcher’s home language is Khelobedu, which is the dialect in an investigation the researcher will avoid bias in the process of data collection by reflecting the data as it is from the research subjects, also in the data analysis and interpretation the researcher intended to be objective in this regards. As the study requires lecturers who teach in the module intended to be under investigations, the researcher also plays the role of being the researcher and the lecturer, therefore, in the case of lecturers interviews research assistants will be employed to conduct the interviews on behalf of the researcher.

Stevano and Deane (2017:67) argue that “research frequently involves working with research assistants to conduct data collection activities and this is due to the range of different functions that research assistants end up fulfilling, from translation to guide to the gatekeeper” and in the case of this study, research assistants will be used to assure that the study will be objective as possible. Quality criteria will be observed to make sure that the interpretation of the results of the research is meaningful and appropriate.

### **1.7 Significance of the study**

The significance of this study is related not only to pedagogic value but also to cultural benefits. The significance of this study is two-fold, and the current study will add value to the linguist and educational aspects.

#### *1.7.1 Linguistic aspect*

Firstly, if it is true that there exist various dialects in the Sepedi language, and the study will lead to a generation of vocabulary and glossaries in Sepedi, thus there will be some growth of Sepedi language and the dialect of Khelobedu can be acceptable in a formal context. The study also helped in understanding these mismatches that can lead to language standardisation of certain glossaries.

#### *1.7.2 Educational aspect*

It will further assist language teacher trainees in understanding what dialects exist in the Sepedi language. Furthermore, the envisaged study will benefit most learners whose home language is Khelobedu in terms of some terminologies being integrated as official. Other dialects of other official languages will benefit from this study as a model will be developed for language re-standardisation. As mentioned earlier, glossaries will be developed for the Khelobedu dialect which will be shared with relevant stakeholders such as the Department of Arts and Culture and Department of Education. Secondly, the study will also benefit Balobedu as a tribe that they will be able to learn about the historical background of their dialect.

### **1.8 Ethical considerations**

The purpose of this study, its significance and value were explained to the students both in writing and orally. Informed Consent in writing was sought for each student

and the lecturers concerned. Permission to audio (tape) record was sought, with the declaration that the data will be used for research devotions only. The researcher assured students and lecturers of anonymity and confidentiality should the information provided get used in public spaces such as conferences without the written permission of those who appear in the extracts or clips selected.

#### *1.8.1 Permission to Conduct the Study*

As the participants for this proposed investigation are human beings, ethical clearance was applied for by the researcher at the different levels of ethical clearance offered by the Turfloop Research and Ethics Committee. This granted the researcher permission to collect data for the research project.

#### *1.8.2 Permission from the Dean of Faculty*

The study seeks to interact with lecturers concerned in the Faculty of Humanities, specifically in the School of Languages and Communication Studies within the Department of Translation, Linguistic and Interpreting. It was important to seek permission from the Dean of the Faculty of Humanities to observe correct ethics.

#### *1.8.3 Permission from the Head of Department*

As mentioned, this study interacted with students concerned with this study, it was therefore imperative to request permission from the Head of the Department to allow the researcher to interact with the students concerned,

#### *1.8.4 Voluntary Participation*

The researcher emphasised that participation in this study was strictly voluntary and that there would not be any negative consequences should an individual decide to withdraw from the envisaged study. The participants were also told of any significant news developed during the research that may influence their preparedness to continue to participate in the research.

#### *1.8.5 Informed Consent*

Informed Consent is a consensus that is established between the researcher and the participant. Fouka and Mantzorou (2011:2) state that “informed consent seeks to

incorporate the rights of the autonomous individuals through self-determination". The authors support the notion of a researcher and participants establishing an understanding of what is expected from both parties. For this study, this was done via Informed Consent letters. This was done by presenting the purpose of the study and then giving detailed procedures that would follow the post-data collection.

#### *1.8.6 Anonymity and Confidentiality*

Anonymity and confidentiality was precedence in this study since it deals with human beings who deserve respect and the right to privacy. In this regard, the personal information of the participant will not appear in the study to ensure confidentiality.

According to Fouka and Mantzorou (2011:6), "anonymity is protected when the subjects' identity cannot be linked with personal responses". Levine and Robert (as cited in Fouka & Mantzorou, 2011:6) state that "confidentiality means that individuals are free to give and withhold as much information as they wish to the person they choose". Informed Consent will highlight the freedom of privacy that is at liberty to the participants. Should any of the participants in the study be negatively affected by the processes of this study, such participants will be referred to the University counselling structure for further assistance.

### **1.9 Organisation of the thesis**

The rest of this thesis is organized as follows. Chapter 1 stipulates the motivation and background of the study; key concepts of the study are discussed. This includes the research problem of the study, preliminary literature review, the purpose of the study, the methodology of the study was also clearly stated. This is followed by the quality criteria, the ethical consideration and lastly the significance of the study.

Chapter 2 illustrates an in-depth discussion of scholarly literature in the field of languages. Key headings such as language and dialects, standardisation of languages, perspectives of a standard language, language ideologies, standard language and impurities, language change, language attitudes and Critical Discourse analyses were reviewed.

Chapter 3 spells out the research methodology for the study justifying the choice of particular methods of data collection and analysis.



Chapter 4 presents, discusses and interprets the finding of this study.

Chapter 5 proposes and discusses a model for the re-standardisation of Sepedi.

Lastly, chapter 6 is the concluding chapter where the summary of the findings and the recommendations of the study are presented

### **1.10 Conclusion**

In chapter 1, the motivation and background of the study were spelt out. A vast number of works of literature was also reviewed to identify the gap that this study seeks to fill. The purpose of the study was also outlined; which is to explore the influence of Khelobedu dialect on students' writing in Sepedi. The research methodology of the study was also outlined, taking into consideration the quality criteria of the study, the ethical considerations and lastly the significance of the study. It is therefore important to profoundly review literature in this field. Thus, the next chapter discusses in detail the literature of various scholars' key concepts that support this study.

## CHAPTER 2: LITERATURE REVIEW

### 2.1 Introduction

As part of the background to the problem, the research referred to the literature regarding language, dialects, standardisation, re-standardisation of language, language and power and the influence of a dialect on a formal language. The concept of language is too broad, however, this study seeks to explore the mismatches that occur in the students' writing whose home language is a dialect to a standard language. Hence concepts of language and power, language planning, language attitude and language change will be reviewed and linked to the current study.

An automated search and physical search were piloted to classify the literature on the numerous aspects of the subject and to choose pertinent sources for the review. The main source of the electronic search was Google Scholar, other search engines such as Jstor and journal articles were used. Other scholarly writings such as theses and dissertations, books and conference proceedings were also used for this study. The search was restricted to sources in Language, Dialects and Standardisation concepts conducted from January 2010 to February 2020. The quest approach is demonstrated in table 2.1. below. **Table 2.1.: Literature pursuit approach**

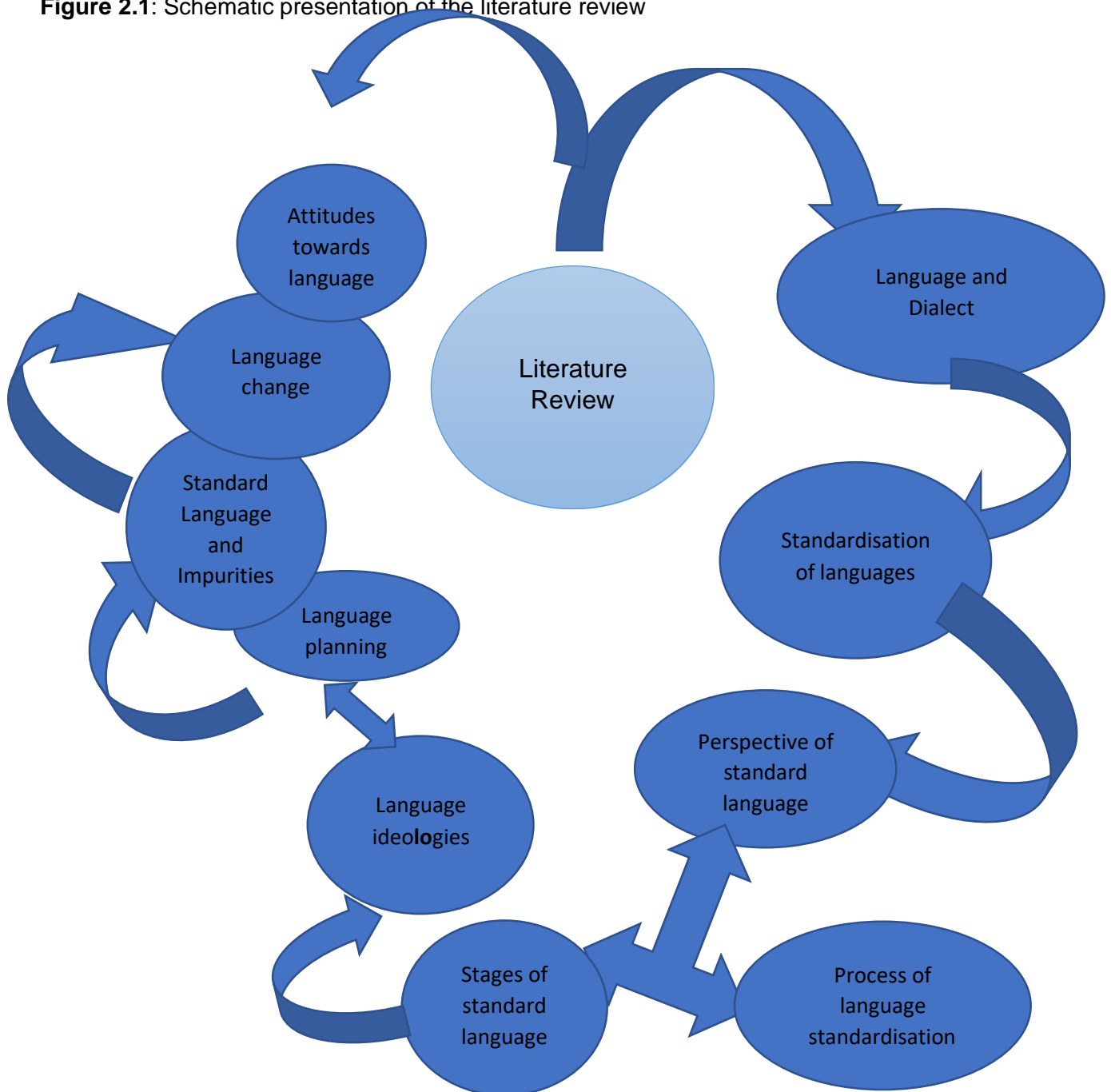
Database(s)	Keywords	The cut-off date of articles included in the search	Limitations
<ul style="list-style-type: none"> <li>• Google Scholar</li> <li>• Jstor</li> <li>• Articles</li> <li>• Thesis and dissertation</li> <li>• Books</li> <li>• Conference proceedings</li> </ul>	<ul style="list-style-type: none"> <li>• Language</li> <li>• Dialects</li> <li>• Standardisation</li> <li>• Re-standardisation</li> <li>• Language and power</li> <li>• Politics of language</li> </ul>	January 2010 to February 2020	Language, dialects, language change, language planning, language attitudes, ideologies, perspectives of language, processes of language standardisation, stages of language standardisation

This literature review begins with an overview and ontological perspective of the difference between language and dialect. The ontological perspective is followed by a discussion of the standardisation of language. This will be followed by a review on the politics of language, a

review of the imbalances of language and its impurities, ideologies, standardisation and also the process of language change. This will assist in understanding the language attitudes in a South African context and also the standardisation procedures in South Africa. These subheadings were guided by the objectives of this study.

The outline of the literature review is presented schematically in Figure 2.1.

**Figure 2.1:** Schematic presentation of the literature review



## 2.2 Language and Dialect

Language and dialect have been researched for several years (Coulmas, 2005; Briggs & Wilson, 2004; Brennan, 2001). Moscoso & Moustouli (2017) postulate that there can be no

doubt that in the Magher in general, and Morocco in particular, the debate over the designation of languages has awakened a passion, not only amongst linguists and sociolinguists but also amongst sociolinguists, anthropologist and other researchers in the social and human sciences.

Language is the countenance of social message through which awareness, belief, and behaviour can be practised, clarified, and shared. This sharing is based on orderly, conservatively used signs, sounds, gestures, or marks that convey understood meaning within a group of the public. For this investigation, it will be important to show with illustrations the difference between a language and a dialect. Although many scholars in linguistics have argued that it is difficult to draw a thin line between the two McHwoter (2016) attempt to differentiate between a language and a dialect and notes that “languages are written and standardized and have literature, while dialects are without codified rules and have no literature”. For this study, these definitions will be adopted as a lens that will project and direct this investigation.

Snail (2011) argues that there are more than dozens of South African Bantu dialects and they have been investigated immensely, such as in the case of Khelobedu whose historical work dates back to the 60s with the work of Kridge and a few other ethnographers. Snail (2011) also notes that the loss of dialectical substantial is unfortunate, particularly as dialects often comprise a material that empowers the natives to determine the historical course of the linguistic process in these languages far more accurately. In a sense, Snail portrays a picture that dialects are to the Bantuist a historical source as they are to the Indo-Europeanist. Lanham & (Prinsloo) are of the view that research into the geography of dialects is just as imperative as dialect research.

The dialect concept has been intrinsically investigated (Hudson, 1981; Fishman, 1979; Labov, 1972; Crystal 1997; Rickford & Rickford, 1995). Nordquist (2019) argues that a “dialect is a regional or social variety of language distinguished by pronunciation, grammar, and/or vocabulary”. The very fact that language and dialect continue as distinct ideas suggest that linguists can make a neat difference for dialogue diversity worldwide. Therefore, in general practice, a language is written in tallying to being spoken, while a dialect is just spoken. But in a scientific sense, the world is buzzing with the disharmony of qualitatively equal dialects, often shading into one another, all

demonstrating how magnificently complicated human speech can be. It is for this reason that this study on how Khelobedu influences the written standard language in a Sepedi classroom.

Lee (2005:6) notes that “different dialects may originate from contact with other languages or from the fact that certain features of a language shared by its speakers evolve among some communities but are kept among others”. Crystal (1997:2360) defines dialect “as a variety of language that is distinguished from other varieties of the same language by its pronunciation, grammar, vocabulary, discourse conventions, and other linguistic features”.

Garcia & Sandhu (2015:203) note that “language has been researched for hundreds of years. Consequently, the language will oppose dialect. For example, the Romance languages derive from Latin and in this sense are its dialects”. “These languages do not distinguish themselves from those linguistic common factors that relate them, rather for those factors which are different in one another”. This is the case in Khelobedu; literature has shown that Khelobedu is derived from Sepedi (Mohale, 2014). Garcia and Sandhu (2015:204) conclude that “there is a lack of agreement on the scientific definitions of language and dialect and it has created confusion in the literature”. Even though the term dialect is regularly used to categorise people who speak a language that is not officially recognised, every human being speaks a dialect. (Preston, 1993).

### **2.3 Standardisation of languages**

As mentioned earlier, the concept of language standardisation has been researched for some time both nationally and internationally. Studies such as that of Mojela (2008; Finlayson & Madiba (2002) Taljard & Nchabeleng (2011) Rutten, Krogul & Schoemaker (2019) Lafon & Webb (2008) Deumert & Mabandla (2017). Lafon & Webb (2008:8) note that “the nine official indigenous languages of South Africa, as we are all aware, have all been standardised to a significant extent, besides, we are also aware that these standardised dialects have not been generally accepted in all highfunction context, in particular in schools, that learners do not know these varieties effectively; that is, they do not have the required communicative competency in them”.

In this current study, one of the dialects of Sepedi which is Khelobedu will be under investigation.

Lafon and Webb (2008:8) noted that “language standardisation requires the use of the standard language in the educational system so that it could be considered as a second native or as a foreign language”. It synchronises the use of the standard language in all spheres of public life, in the judicial system, and the legislative one. It encompasses the design of legislative and legal corpus of laws and amendments to the constitutional ones which would provide it with legal status and official use.

Lafon & Webb (2008:9) continue to note that “when a linguistic community seems to want a language variant which would surpass the local outlines, the selection of a *standard language* begins and the basis upon which this selection is made are mostly the dialects of the economic and urban centres”. Nordquist (2019:1) argues that “English advanced a standard diversity by moderately ordinary means, over the centuries, out of a kind agreement, due to various community influences”. Also, for many other countries, the development of standard language has to be done quicker than in some of the already developed countries. This is the case in the South African context, where post-1994 where South Africa gained her freedom, indigenous languages of South Africa had to be elevated to official status. Nordquist (2019:1) further “argues that standardisation is vital to abridge messages, to make possible the formation of an agreed orthography and to deliver an even form for school books”.

Lane (2014:265) notes that evolving a standard language for a marginal language is not an impartial procedure but it has penalties “for the status of the language and how the language users relay to the new standard”. A possible intrinsic delinquent “with standardisation is whether the language handlers themselves will receive and identify with the standard”. Lane (2014:265) argues that “when standardising minority languages one risks creating a standard that the users do not identify with, and thus, language standardisation which was hypothetically intended to empower minority language speakers may create a new form of disgrace for those who feel that they cannot live up to the new codified standard language” (Lane, 2014). Williams (2015) investigated a Welsh scenario of standard language and a dialect; an ordinarily spoken

form that was comprehensible transversely regions were established, this was the language podium which also became the medium of instruction in school and of a formal discussion. It also became, in time, the language of news bulletins on the news media. Williams (2015:26) also notes that “there were two varieties of dialects that most people had, that of the street and that of the chapels or pulpit. Given that the religious institutions drew people together across social class these were not class varieties but status group varieties”.

This was unavoidable assuming that Welsh was omitted from the language agencies during the language processes. However, Williams (2015) note that varieties of language that had more firm stability in the social contexts and may have been considered to have been updated to the official status.

## **2.4 The perspective of a standard language**

### *2.4.1 Language Planning*

As noted that the language phenomenon has been researched for some years, language planning phenomenon is no exception (Zsgisa, Boyer & Kramer, 2014; Bulot & Blanchet, 2015; Suso, 2015). Nikolovski (2015) argues that language planning encompasses changes in the language, changes of the relations among languages as well as humans acting upon languages and their interrelations. Furthermore, Nikolovski (2015:67) states that “planning consists of determining precise objectives and utilization of means and methods for their realization by the set deadline”. The expression of “language planning places language next to things apt to be planned, managed or navigated through”. This study seeks to revisit the concept of language planning, thus allowing the process of re-standardisation of Sepedi.

Nikolovski (2015:67) points out that standardizing is a socio-economic phenomenon that entails the design or a “search for orthographic and grammar rule common for all the users of a language, tending to expand its use in as many areas of human life as possible. Standardisation of a specific language may be realised by acting upon several different fields of the language”. Thus, language standardisation can be implemented in the field of lexicality, by introducing new words borrowed from the

dialects of the language or other languages, by borrowing or conveying lexical content from one or more fields of human activities, constructing and coining new words Nikolovski (2015:5). Hill (2010:103) also points out that language planning is a “concept that has been central to South African language policy debates”. Language emerges within the context of a growing sociolinguistics orientation to the general study of languages in contact.

Three of the concepts in language planning is status planning, corpus planning and acquisition planning. Status planning involves the external or functional development of a language in society while corpus planning is defined as the internal development of a language (grammar, lexicon), the acquisition planning which deals with promoting and spreading language learning.

The Corpus planning stage plays a significant role in this present study as a study seeks to explore the influence of a dialect Khelobedu on a standard Sepedi language. In an ordinary case, Khelobedu and the standard Sepedi have different lexical units (Mojela, 2008; Mohale, 2014) hence there was an exclusion of Khelobedu in the language standardisation process of Sepedi. Lewis & Henson (2013) defines language planning as the overt, directed, purposeful language change brought about to solve some identified problems. This definition is in line with Mesthrie’s (2009:375) definition “that language planning regards all mindful efforts that intend to change the language behaviour of a speech community”.

#### *2.4.2. Processes of Language Standardisation*

Language Planning concepts is a concept that contributes tensely to the processes of language standardisation (Zaidi, 2013; Lewis & Henson, 2013). Haugen (2013) suggested, “that there are four stages which are selection, codification, implementation and elaboration of function”. Echoing this, Nicolle (2017) also identifies four stages of “language planning, status planning, corpus planning, acquisition planning and prestige planning”. Nicolle (2017:12) argues that these four stages of language planning do not exist in isolation. Activities aimed at changing the functions of language (status planning) often require changes in the form or structure of the language (corpus planning), and may also involve education and training (acquisition planning) status planning activities will only succeed if positive attitudes towards the



language are adopted (through prestige planning) by both the speakers of the language and others in the wider society such as government officials, teachers and pastors. Mesthrie (2009: 375-380) suggests:

#### \*Selection

Mesthrie (2009:375) argued that “language planning can be understood as a normative response to linguistic diversity, that chooses certain linguistic forms of language varieties over others, and promote them as being ‘the norm’ is the basis of most language planning activities”. Furthermore, the selection process designates the method of selecting a certain language variety to be used for a certain purpose in society. At the national level, this includes the choice of a national or official language; at the local level, this includes choosing which dialect of a language to use as the medium of instruction in a Mother Tongue education programme.

#### \*Codification

Having selected a diversity for some of the functions, they are then codified concerning the written form (graphitization), its grammar (grammatication) and its vocabulary.

Mesthrie (2009:375) points out that graphitization is where a variety of “language is being used in a written form for the first time”, the development of orthography is a crucial activity. The orthography must adequately represent the structure of the language (including its phonology if an alphabetic or syllabic system is chosen), it must be easy to read and write, and must be acceptable to the community. For these reasons, orthography should involve collaboration between linguists, literacy specialists, and community representatives.

Grammatication: this is the process where codifying the rules of the grammar typically occurs in the case of national languages and languages which are learned as a second language, but this activity does not always happen with languages which are only used in a local context by mother-tongue speakers.

Lexicalisation which is the third stage under codification in a situation where the language is being promoted to an official function of some kind lexicalisation often involves making decisions about which words are authentic and which are loanwords.

This is particularly the case where the language is associated with a particular ethnic or political identity. An example of a product of lexicalisation is a dictionary.

Implementation is another stage that is involved in the codification process, it typically involves material production in the codified language variety. This is usually done by the state in the case of national languages, and by a combination of local communities and government organisation in the case of local languages. Implementation can also comprise happenings such as language festivals and other cultural events where the language is used, incentives and laws requiring the use of the language in certain situations.

Lastly, elaboration: this process involves “all aspects of corpus planning which the language is developed to meet the needs of modern society” (Mesthrie, 2009:376). One important aspect is the development of new vocabulary, in particular terms for technological items such as mobile phones and computers. New words may already be in use, either borrowing from another language, extension of the meaning of existing words.

Lafon et al (2005:15) note that several remarks can be made regarding the language standardisation procedures in the native languages in South Africa:

(a) “The primary phase in the standardisation of the Bantu languages versus the selection and determination of (phonetic, morphological, syntactic, lexical; spelling and writing) norms (generally referred to as corpus planning) seems to be well underway, being handled by the National Language Bodies under the guidance of PanSALB. Particular attention is also being paid to the development of technical terminology and registers”.

(b) “There are, however, several problems. Particularly notable is the continued tension between rural and urban varieties. In discussing this matter, the 2005 workshop proposed that an “inclusive” approach, which was also called a “polycentric approach”, be followed, that is, that linguistic features from more than one constituting dialect should be recognised as standard norms. It was argued that it was important that the selection and determination of norms do not alienate constituent communities.

The notion of a standard language as exhibiting flexible stability was proposed, i.e. that standard languages allow for some degree of variation/linguistic pluralism. A significant corollary to this approach is that urban dialects, such as the Zulu of Soweto (so-called Gauteng Zulu), be recognised and accepted as varieties with their integrity”.

(c) “As regards the other phases in the language standardisation process, several tasks still require serious attention. The Constitutional language stipulations and the language policies at various levels and domains of government and numerous institutions (such as universities) have established the status of the Bantu languages; however, as Lafon demonstrates: these languages do not yet have the prescribed status in language policy practice, for example as languages of study in the South African school system. Similarly, regarding the use of these languages, a large amount of developmental work also needs to be done.

(d) “Important phases in the development of the Bantu languages as fully-fledged standard languages are the process of promoting their acceptance by the community, developing speakers’ proficiency in them (typically through the formal education system), and encouraging their wide-spread usage”.

“These phases are very crucial to the language standardisation in the South African context. Noteworthy is that they should be carried out by consultations and participatory engagement among the stakeholders.

(e) “Linked directly to the previous matter, is, of course, the larger problem, namely addressing the negative attitudes to the Bantu languages. Important in this regard is establishing support for the language standardisation process among the intellectual leaders of speech communities: teachers, church leaders, community leaders, writers, politicians, etc. Changing negative attitudes to the Bantu languages in South Africa is a very complicated phenomenon”.

Kamwangamalu (2010:361) examined the “language planning situation in South Africa, where language has been instrumental in the country’s transition from colonialism to apartheid to democracy. In particular, it addresses, diachronically and synchronically, the issues of language spread and use, language policy and planning,

and language maintenance and shifts". Kamwangamalu (2010:362) looked at "language policy and planning with a focus on South Africa's new language policy and on attempts being made to implement it". The results showed that "there is a mismatch between language policy and language practices, with the former promoting additive multilingualism, and the latter showing a trend towards unilingualism in English virtually all the higher domains of language use". The suggestions of this inclination for the existing language policy and language preservation and scrutiny were debated concerning the indigenous languages of South Africa.

Whereas Alexander (2004:113) argues that "there is no political neutral theory of language planning, even though the power elites tend only to examine language policy under conditions of crisis. In South Africa, language planning was associated with the discredited racist social engineering of the apartheid era, especially because of the deleterious effects of Bantu education and because of the stigma of collaboration that came to be attached to the Bantu language boards". Alexander (2004:113) points out that a few "attempts have been made from time to time to put forward ideologically and politically neutral theories of language planning. In the real world language planning, even that which denies that it is language planning serves specific ideological and political ends".

Thus, Lo Bianco (2008:25) argues that "language policy is not some de-contextualised set of protocols that can be transported from context to context, setting, and applied by disinterested technicians but the historical settings of culture, legal and political environment, ethnic relations, socio-legal parameters of policymaking and memory influence not only what is possible in any specific setting but also serve to shape its form and its content".

## **2.5. Language ideologies**

Language ideologies have been researched for several years (Mliroy, 2018; Chen, 2018; Rosa, 2016; Reyes, 2011).

Wolff (2017:4) argues that “Africa is highly ideologised in terms of two antagonistic positions. Facing two extreme ideological positions, namely the 19<sup>th</sup> century European nation state-ideology vs 20<sup>th</sup>/21<sup>st</sup> century African Renaissance-ideology”. Language developers and decision-makers in Africa are trapped in an intricate predicament of being wedged among ideologies.

Wolff (2017:4) postulates that the “academic and political discourse on language policies and language use in post-colonial Africa tends to be highly ideologised and seems to be trapped amongst a rock and a hard place. The debate suffers from a mismatch between the multilingual realities in the African post-colonies and the prevailing political ideology”.

Makoe & McKinney (2014) discuss a different ideology of language where they state that “existing research on language on South Africa schooling frequently draws attention to the problematic hegemony of English and the lack of access to education in the home language of the majority of learners, often drawing on the metaphor of a gap or a disjuncture between post-apartheid Language-in-Education policy (LiEP) and its implementation”.

In this work, Makoe & McKinney (2014:80) maintain that the concept of the opening complicates the substantial endurances among apartheid and the “post-apartheid language in education policy, as well as notions of what language is and what amounts as linguistic competence and capital”. Language ideologies and the expansive process of power assist in the diagnostic framework to mark the logic of the links amongst apartheid and the contemporary language policies and classroom ideologies. Makoe & McKinney (2014), Woolrad & Schieffelin (1994) postulate that language ideologies “refer to the sets of beliefs, values and cultural frames that continually circulate in society, informing how language is conceptualised and represented as well as how it is used”.

The conception of language ideologies enables us to afford substitute interpretation of the South African LiEP and its execution in schools. Such principles are erected through discourse, that is, systems of power/knowledge. This is also seen in Makoni

(1999:289) that the connections among “apartheid linguistic production, where the language was used as a rift and the instruction plan, in official preserving of a particular list of 11 official languages in the post-apartheid constitution”.

Layton (2014:53) work was inspired by the “philosophy of language and the bearing that acuity and discourse about languages have on various language users in the classroom”. The work lures on the philosophy of considerate of Bourdieu’s linguistic capital, as well as language ideology and critical discourse analysis. Layton (2014:53) argues that “there is a link between the micro-level and macro-level discourse that circulates a specific type of language ideology that affects the positioning of diverse language users in the classroom”. Layton (2014:53) study “suggests that the discourse of language as distinct and restricted entities that must endure uncontaminated limit the teaching of language and literacy, and constrain the student from using their full linguistic collection in the classroom, reducing students to incomplete monolingual speakers”.

Wolff (2017:5) points out that the existing conventional “discourse on growth and nation-building is based on ideological locations which promote monolingualism”. Most African countries, like South Africa which is a country that has 11 official languages and many dialects which form part of these ideologies (Mohale, 1996). Also, “research on language and literacy practices in a multilingual classroom setting draws attention to the highly productive use of mixed codes to facilitate access to the curriculum”. Milroy (2001:535) “explores the effects of the standard language ideology on attitudes on non-linguists and of language specialists and considers how far linguists themselves have been affected by this ideology”.

As noted, various ideologies are underpinned by the sociolinguists' phenomenon, however, this study seeks to explore the ideology of how a dialect influences the standard language in the students’ writing in the classroom context.

## **2.6 Standard language and impurities**

Language impurities is a concept that has been researched quite intensely by many linguists (Nkosi, 2014; Balfour, 2010; Barnes, 2004; Blommaert, 2010, Fouche, 2009;

Thomas, 1991; Brunstad, 2003). Before discussing language and its impurities, it will be important to also discuss what is meant by language purity. The Virtual University of Pakistan notes that language is a technique of social communication, both spoken or written, containing the practice of words in an organised and conservative way; language is a technique of countenance or communication.

Mohale (2014) note that many dialects took part in contributing to the standardised form of Sepedi. Furthermore, many languages are created based on language interaction and language mingling. The notion of pure and impure language as in linguistic purism refers to an intellectual concept. Brunstad (2003) further notes that purism has worked as a philosophy for eliminating unsolicited rudiments from the language and revitalising internal rudiments. In that way, purism has given a foundation for describing language limitations and language standards, mainly for official languages. Langer & Nesse (2012:607) also notes that “linguistic purism is one of the most conspicuous expanses of historic sociolinguistics subsequently contracts with what speakers think of language use”. Furthermore, Langer Nesse (2012:607) argues that “purism is connected to numerous vital features of historical linguistics, counting the route of standardising languages, the use of language as a construction block in the formation of countries, and the stigmatisation of language diversities or values as objectionable, or even a hazard to one’s distinctiveness”.

Earlier studies such as that of Jernudd & Shapiro (2011:249) note that “language is the ambience of the nation as the manifestation of its inborn values and existing modus. So we can feel the breath of other people through verbal contact”. “This compels the contemporary generation to further refine the lingual asset. Thus Purism in language may be defined in terms of the opening and closure of sources for enrichment”. Jernudd & Shapiro (2011) continue to note that “purism is the opening of the native sources and closure of the non-native sources”. Though the instinctive foundations are exposed broadly, the dialectical and literary causes remain otherwise.

Ndimande-Hlongwa, Balfour, Mkhize & Engelbrecht (2010:7) explores the “inconsistencies concerning the clarification also submission of orthographical rules by three isiZulu newspapers representing the print media”. The discrepancies in the submission of orthographical instructions are also pragmatic in the isiZulu news programme of the South African Broadcasting Corporation. In this article,

NdimandeHlongwa et.al (2010:80) argued that three newspapers are uneven in the submission of some of the orthographic instructions in isiZulu which is an alarm since isiZulu is a formal language and formal languages consume philosophies of what is accurate and improper conferring to the isiZulu National Language Board (NLB).

### *2.6.1 Linguistic purism*

Busse (2018) states that linguistic purism refers to an activity that aims at cleansing a language from unwanted influences. However, what counts as an 'unwanted influence' usually rests on certain social ideals that are not necessarily shared by all members of society. Busse (2018) argues that these ideals may be oriented towards a nostalgic conception of the past, towards certain ethnographic varieties, or the language usage of the conceived social elite.

Kotze & Kirsten (2016:87) afford a methodical scholarship of the degree and effect of the philosophy of purism in Afrikaans historical linguistics. The study discusses "the method of a critical discourse analysis that designates by what means nationalistic, purist ideology of Apartheid was transferred implicitly and explicitly to the linguistic description of the history of Afrikaans". This study engaged in an argument of purism explicitly inherited and wholesome purism and the character of nationalism in linguistic purism.

In standard meanings, linguistic purism is viewed as a language planning philosophy relating the struggle to external rudiments. Langer & Nesse (2012:608) notes that "language purism is one of the most noticeable areas of historical sociolinguistics since it very publicly deals with what speakers think of particular language use". It traces the turf of traditional linguistics which its main focus is the significance of the places of great importance on the sensitivity of language diversities, as opposed to just the importance of sociology perspective.

## **2.7 Language change**

Various studies have focused on language change in sociolinguistics (Hock & Joseph, 2009; Mesthrie, Swann, Deumert and Leap, 2000; Blommaert, 2008). Guy (1990) argues that countless studies of linguistic change consume strained dissimilarities among conflicting forms of variation. Instances are seen in the Neogrammarian



difference amongst consistent sound change and borrowing, and Labov's (1972) dissimilarity among change from above and change from below. Guy (1990) postulates that an elementary attitude for numerous such distinctions is whether or not language exchange is intricate in the origin of an alteration. Guy's work summarises and critiques some main suggestions regarding alteration kinds, and offers a methodical fusion that classifies the rudimentary kinds: *spontaneous change, borrowing, and impositions*, respectively they are allied through a distinguishing linguistic characteristic, like the community level circulation, whether speakers are consciously aware of the innovation, and the domains of language structure that are affected. Guy (1990) also explored "certain variable parameters that allow the further differentiation of subtypes, such as the degree of bilingualism and the demographic balance between the languages, and the possible coexistence of contrasting social interpretations of the innovation".

This is also noted in an earlier study (Murray, 2015:320) that language change is equally apparent and somewhat shadowy. Murray (2015:320) note that all languages change over time, an example can be seen in the English language where it has endured constant and theatrical change all over its "three major periods: *Old English, Middle English, and Modern English*", this is according to Murray (2015:322). It is noted that in English, these types of English evolved over the period and some Old English words have vanished in the orthography of English.

### 2.7.1 Causes of language change

There are distinctive reasons for language change occurrences Murray (2015) points out that the inevitability of language change is guaranteed by how language is distributed from one cohort to the subsequent. Offspring do not begin with an integral sentence structure of the language being assimilated nonetheless relatively must build a syntax grounded on the obtainable information.

#### \*Articulatory simplification

Sound variations have a physical foundation. Subsequently, such sound variations naturally become an articulatory simplification, the enthusiasm has conventionally remained linked to the impression of the comfort of delivery. This is seen in the deletion of certain letters and the inclusion of some other words throughout the evolution of

English from Old English to Modern English. This argument is also seen in Roberts (2007:230) that the main idea of language change is linked with the so-called internal causes.

#### \*Spelling pronunciation

Some other causes are external as noted in Murray (2015:325) note that another “language change cause is language contact. Language contact refers to the situation where speakers of a language frequently interact with the speakers of another language or dialect”. Of value, widespread borrowing can arise, predominantly in contexts where there is a substantial number of people who speak more than one language. Nordquist (2020:1) also defines “language contact as the social linguistics phenomenon by which speakers of different language interact with one another, leading to a transfer of linguistic features”.

Nordquist (2020) argues that language change is a major factor in language change. Contact with other languages and other dialectical varieties of one language is a source of alternative pronunciations, grammatical structures, and vocabulary. Nordquist (2020) alluded that prolonged language contact generally leads to bilingualism or multilingualism, which no different to the South African context where the Constitution of South Africa (1996) acknowledges that indeed South Africa is a multilingual country, “language contact often occurs along borders or as a result of migration. The transfer of words or phrases can be one-way or two-way. For example, Chinese has influenced Japanese, for instances, though the reverse has not largely been true”. Two-way influence is less common and is typically restricted to specific regions.

Nordquist (2020:1) states that “pidgins are often developed for trade purposes”. There are a few hundred words that can be spoken between people of different languages. Another form of oral interaction that can occur amongst different speakers of a language is a creole; this is a fully-fledged language that results from the combination of additional language and is often the first language of a person.

Nordquist (2020:1) & Yang (2000) agree that language change is detected once a cohort of speakers harvests linguistic manifestation that changes from those of preceding cohorts, either in a method or in deliveries. Language change is clarified

when its unplanned services classify when their connections are made clear. Yang (2000) argues that the dispersal of syntaxes is unbendable by the contact between the biotic limitations on human grammar and the assets of linguistics detail in the environment during language attainment. Consequently, Yang (2000) exemplify “language change as the change in grammar circulation over a while, which can be connected to the geometric possessions of historical linguistic information”.

## **2.8 Language Attitudes**

Like many other concepts of language, language attitudes are also a phenomenon that has been widely researched (Garrett, 2010; He & Li, 2009; McKenzie, 2010; Marley, 2004; Moyer, 2007).

Ntombela (2016:1-2) note that the “emergence of democracy in South Africa, the government corrected linguistic imbalances by officialising eleven official languages”. Before that only English and Afrikaans were the recognised official languages. In this work, Ntombela (2016:3-4) uproot the usual defiance that recommends that English is the only feasible language to be used as a medium of instruction in the sense that it expresses capacity about the harm that colonisation instigated in the minds of the colonised. Such observance in Africa is not only noticeable among Anglophones but cuts across Francophone countries as well. Although there are language policies and The Constitution of the Republic of South Africa that applaud multilingualism and promotes the use of indigenous South African languages, English still prevails as the language of choice to many.

Hence Ntombela (2016:3-4) further argued that the “dominance of language across the globe is blanketed by the notions of globalisation assumes the process of linguistic colonisation”. The superlative state is the one where the languages previously burdened are advanced to a similar level of action with those of the past dictators.

While the elevation of one or two languages resonates realistic, it appears to be a challenging duty for nine of the eleven official languages in South Africa. The difficulty is that these languages are mostly spoken in dissimilar provinces, where even the

number of people speaking these languages fluctuates. This means the elevation of some language could be most feasible at a provincial level but would posture complications where, for instance, a language was indorsed to the level of being used in an educational context.

However, Ntombela (2016) note that this is one of the justifications of folklores that are commonly quoted when shielding the weariness of indorsing indigenous South African languages. Like many other studies (Heugh, 2000, Obanya, 1999; Alexander, 2004) Ntombela (2016:3-4) note “that there is no logical basis for not indorsing indigenous languages to the level of operation with the European ones”. The harm appears to be in the attention of Natives of South Africa and officials who have the deficiency and the drive supremacy to convey the demand of language liberation to the civic ethics.

Evans & Imai (2011:26) states that “South Africa is a linguistically, culturally, ethically and ethnically different country and this diversity is reflected in the language use of its residents”. Language use in South Africa tends to coincide in part with provincial geographic borders and also largely along racial lines. Black Africans in South Africa generally have a Bantu language as a first language. Evans & Imai (2011) notes that even though so many people in the country accept the necessity to speak, read and write English competently and to understand English, this dominance is nevertheless also resented and is viewed as threatening the existence of other languages and cultures.

Garrett (2010:205) argues that “there are two matters, specifically, emergent from a set of dialogue relations. One is how to get through to the open is what is being referred to as linguistic scientific knowledge”. The other is how to transform the publics insolences (where there is resistance). Garrett (2010) suggests that “much of the work on language attitudes has been conducted under the rubric of the social psychology of language, but sociolinguistics has always shared overlying anxieties and connection”.

## **2.9. Selected research methodology**

Since this study is qualitative, the case-study design has been adopted. Research methodology specifies the reasoning of the expansion of the development of producing the theory that is a practical structure within which the study is conducted (Mohajan,

2018; Moriarty, 2011; Ospina, 2004; Mason, 2006). Mohajan (2018:87) notes that “qualitative research techniques naturally contain interviews and observation, but may also include case studies, survey, and historical and document analysis”. Qualitative research is an umbrella term used to refer to the theoretical perspective design as (Creswell, 2009; Hancock et al., 2009) narrative, phenomenology, grounded theory, action research, case study, ethnography, historical research, and content analysis. Mason (2006) argued that there have been many efforts to delineate qualitative research in the social sciences, however, qualitative research techniques are suitable in any systematic investigation that pursues to comprehend the exclusive nature of human judgements, behaviours, negotiations and establishments.

For this study, a case study design within qualitative is adopted. Creswell (2009) argues that a case study research is comprised of the documented history and complete analysis of a status quo regarding focus such as industries and markets. The unique aspect of the case-study practice is that it intends to bring out exclusive features and stimulating alterations in the state which is under scrutiny. This study will therefore adopt the case-study design as it seeks to explore a group of people who are Khelobedu speakers and the mismatches between their home language and the medium of instruction. Critical Discourse Analysis was adopted as part of the methodology of this study.

### *2.9.1. Critical Discourse Analysis*

Wodak (2012:22) postulates that Critical Discourse Analysis (CDA) “is not mainly connected to linguistics nor text scrutiny; rather, CDA is regarded as a meta-approach to solving problems in a quiet and unsystematic, solely hermeneutic way”. It was important to also investigate the power relations that exist between the standard Sepedi and Khelobedu. Van Dijk (1995) study elaborates the concept of CDA in a detailed form.

Amongst several characteristics of CDA mentioned in van Dijk (1995:17) such as “CDA pays attention to all levels and dimensions of discourse, viz, those of grammar (phonology, syntax, semantics), style, rhetoric, schematic organisation, speech acts, pragmatical among others, but for this investigation, CDA helped to shape the research in the issues of the “power relation issues”, “dominance and inequality” and

the ways these aspects are replicated or counterattacked by the social group of members through text and talk. The study is also shaped by other characteristics of CDA that the role of discourse in a society, the “descriptive”, “explanatory and practical” aims of CDA studies is the endeavour to expose, disclose what is implied, concealed or otherwise what is not directly understandable in a relation of broadly indorsed supremacy or their primary philosophies. This will then assist in legitimising the constructions and tactics of supremacy and opposition in social relations of class, gender but for this study, language. Van Dijk (1995:18) argues that “powerful speakers may control at least some parts of the minds of the recipients”. Van Dijk (1995:18) further explains that “CDA studies ways in which such influence or control of the mind is socially or morally legitimate”. For example, when an influential narrator self-serving reins the attentions of the other in a way that is in the curiosity of the authority. Such is the case of Balobedu since their language is considered to be the dialect of an officially recognised language; Sepedi. Sepedi is the language that dominates Khelobedu as it has gained political power through it being recognised as the official language. Hence CDA needs to put more attention on the ethically unlawful methods of a broad sense of resistance by the influential. Through introspective observation, the Khelobedu speakers would often switch both in education and higher education context from their L1 to Sepedi as this is the language that is regarded as pure. This is supported by Allen and Linn as cited earlier that a dialect is regarded as impure and immoral to use in any context.

Van Dijk (1995:20) argues that CDA is a “special approach in discourse analysis which focuses on the discursive condition, components and consequences of power abuse by dominant (elite) groups and institutions”. It scrutinizes designs of admission and resistor over the setting, types, writings and discussions, and their possessions, as well as the expansive approaches of awareness device. CDA seeks to understand talk-in-interaction and its meanings in humanity and the ways humanity, particularly systems of disparity, are articulated, characterized, legitimated or replicated in writing and conversations.

In another study, Fairclough (1997:34) postulates that a “critical language is a prerequisite for effective communication”. He believes that there is a close association between the expansion of people’s perilous consciousness of language and the

expansion of their language dimensions and what is being carried out. Hence Fairclough claims that “CDA’s aims should be taken beyond the explanations and interpretations of the relationship between ideology and power to the more applied spheres of both applied linguistics and second language education”. There is a need to determine in what way students hand over a distinct philosophy in their L1 to their use of L2.

Critical Discourse Analysis is an interdisciplinary instrument that reveals variation and prejudice. The usage of a printed manuscript in our everyday proficient lives prolongs the arbitration among philosophy and control. This is also supported by Thompson (2005:50) “that critical approach to discourse analysis seeks to link the text with the underlying structures in society through discursive practices” (as seen in van Dijk; 1995) upon which the text is drawn.

Since the current study is affiliated with Khelobedu being a minority dialect to Sepedi, it’s important to highlight how the concept of power within CDA will be used. One critical and crucial presupposition of adequate CDA is the understanding of the nature of social power dominance (van Dijk, 1993). Power is conceptualised both in terms of asymmetries between participants in discourse events and in terms of unequal capacity to control how texts are produced, distributed and consumed in particular socio-cultural contexts. Wodak (1989) notes that CDA is concerned with choosing the perspective of those who suffer most and critically analyses those in power, those who are responsible, and those who have the mean and the opportunity to solve such problems. Thus, Atawneh (2009:81) postulate that “power is maintained through language”. Besides, since the non-recognition of Khelobedu, as an official language is influenced by political will, it will also be important to show how the concept of political discourse with CDA will be employed in this current study.

## **2.10 Conclusion**

Since this investigation pursues the exploration of the influence of a dialect on a standard language, it was important to review literature that focused on the difference between language and a dialect. Many scholars agree that a language, as opposed to a dialect, is written, codified, has orthography and is standardised whereas a dialect is not codified, there is no orthography and it is not written. The concept of language

standardisation was important to form part of this literature review as this study seeks to attempt to suggest ways in which the Khelobedu dialect can be included in the language standardisation process of Sepedi. Therefore, this will suggest a need to understand language ideologies in the world with a special focus on the South African context. Besides, the language planning concept was discussed profoundly where identification and discussion of stages and processes of language planning were discussed. This is because language planning is a universal concept that has been adopted to govern changes that occur concerning languages. It is clear from the literature that South African languages have not been revisited post-1994 when South Africa gained democracy and freedom. As mentioned, there were many changes during this period and the adoption of nine languages was one of those changes made. This meant that there was a shift in terms of languages used in all context; social and educational. Therefore, a need to tap back into the ideology of language restandardisation is important through the concept of language planning.



## **CHAPTER 3: RESEARCH METHODOLOGY**

### **3.1 Introduction**

This chapter offers a portrayal of the research development undertaken in this study. Evidence regarding the technique which was used in commissioning this research will be outlined as well as the defence for the use of the selected method. The chapter also describes the various stages of the research which includes the research methods, research design. Besides, the chapter also discusses the data collection approach and method, this will be inclusive of the characteristics of the data collection instruments. The discussion will then be followed by the data collection process. The chapter will also provide a descriptive process undertaken for ethical consideration related to the data collection. The data analysis section will be discussed. Lastly, the internal and external validity related to the study will be spelt out.

This research explores the influence of Khelobedu on students' writing in a standard Sepedi classroom

### **3.2 Research method**

Creswell (2009:100) argues that qualitative research is an “effective model that occurs in a natural setting and enables the researcher to develop a level of detail from high involvement in the experience”, Creswell (2009:105) continue to note that qualitative research “consists of a set of interpretative material practices that makes the world visible”. As this study seeks to investigate the actual practices of students in a classroom context qualitative approach deemed important for this study as it is a method that “collects and works with non-numerical data that seeks to interpret meaning from these data that help us to understand social life through the study of targeted populations or places” (Punch; 2013). It is interpretations of people’s insights of diverse proceedings, and it receipts a picture of the people’s insight in a normal situation. Qualitative research investigates local knowledge and understanding of a given programme, people’s experiences, meanings and relationships, and social processes and contextual factors that marginalise a group of people. It is through this study where students’ lived experiences were explored to establish how their home language influences their written standard Sepedi as Walia (2015:50) argues that “qualitative research focuses on words rather than numbers, this type of research

observes the world in its natural setting, interpreting situations to understand the meaning that people make from day to day life". Qualitative research is concerned with people's faith, involvement, and connotation schemes from the viewpoint of the people thus the intention of this study.

### **3.3 Research design**

For this study, a qualitative study was performed using a case study design. It was important to adopt a case study as it is a technique that allows a generation of indepth, multi-faceted sympathetic of complex issues in its real-life context. This is because a case study is an analysis of persons, groups, events, decisions, periods, policies, institutions or other systems that are studied holistically by one or more methods. It is through this, that it was important for this study to investigate the participants in the BA CEMS degree in an attempt to explore their understanding towards disjuncture between their HL Khelobedu and the standard language Sepedi. A case study is a respected and effective way "to investigate and understand complex issues in real-world settings" (Creswell, 2014; Miles et al, 2014; Denzin & Lincoln, 2005). Notably, this study is also qualitative and aims to explore the influence of a dialect on the students' writing in a standard language through the processes of capturing the individuals' point of view, to examine the constraints of everyday life and to also secure the rich description of the participants. Thus, "the fundamental goal of case study research is to conduct an in-depth analysis of an issue, within its context to understand the issue from the perspective of the participants" (Yin, 2014:210). Like other forms of qualitative research, the researcher will seek to explore, understand and present the participants' perspective and get close to them in their natural setting. *3.3.1 Sampling*

#### *\*Population*

The target population for this study defined to include students and lecturers at the University of Limpopo. The students' participation requirement included speaking Khelobedu as a home language (HL) and the lecturer's requirement included them teaching in the classroom where Sepedi is used as a medium of instruction. As mentioned earlier, the convenience sampling technique was adopted as the proper technique as the site was reachable for the researcher. South Africa consist of twentysix universities and some of them have colleges/faculties of Humanities where

languages are studies. However, the convenience technique seemed relevant as the context is reachable and convenient to the researcher.

### *\*Sampling*

For this investigation, students who speak Khelobedu in the BA CEMS programme were purposively selected as the sample as it is the only programme at the University of Limpopo that uses Sepedi as a medium of instruction in one of its modules from the first year to the third year. In this programme, some students speak other types of dialects that exist in Sepedi; for example, Setlokwa, Sepulana, Sekoni and many others as mentioned earlier that students in this programme come from different geographical and language backgrounds. However, as this study seeks to investigate the influence of Khelobedu on standard Sepedi on Students' writing, students who speak Khelobedu were the focus of this investigation. The research also randomly selected the Khelobedu speakers' assignments and tests as they will serve as data for document analysis. The sample size for both tests and assignments was eight (8).

De Vos (2005:202) postulate that "the primary purpose of sampling is the selection of suitable populations so that the focus of the study can be appropriately researched. Thus a major part of qualitative research process lies in determining and choosing an appropriate population sample for the study".

The sample size for this study consisted of eight (8) students and one (1) lecturer attached to the BA CEMS programme.

### *\*Ethical issues related to sampling*

The data collection for this study occurred when the world was hit by the COVID-19 pandemic. During this time, individuals were expected to be on lockdown and institution such as universities where the participants of this investigation were not operational. Initially, the researcher anticipated doing a self-observation to determine the number of students who speak Khelobedu in the BA CEMS programme.

However, this could not have been possible under the strict laws of lockdown in South African under the COVID-19 pandemic. In this case, the researcher used a survey questionnaire to establish the number of students at each level in the BA CEMS degree and to also establish how many students in this programme speak Khelobedu.

This survey was done telephonically to a set of questions in *Appendix D*.

*\*Sample*

Firstly, the students are in between the first year of study and the third level of their studies. In the first level cohort, there was only one student who speaks Khelobedu, in the second level cohort, there were five (5) students whose home language is Khelobedu and lastly, the third level cohort consisted of only two (2) students who speak Khelobedu. The contribution sample group was restricted to those partakers be sought for this investigation as demarcated in this investigation. An informed consent form, as shown in *Appendix A* was required for each participant before participating. The investigator projected 10 student's participants for this study. The convenience sampling technique was selected as a relevant technique for document analysis. This is because the researcher has direct access to the students' assessments for the second-level and third-level students. The final participation was 8 as determined by the outcome of the survey interview. Besides, one (1) lecturer formed part of the participation pool for this investigation. Two students' assignments in the second level and 1 test and 1 assignment in the third level formed part of the data for this research.

Table 3.1: sample table

Students interviewed		Focus group interviews		Lecturer interviews	Document analysis
First-level Multilingual Studies module	1	First-level Multilingual Studies module	1	1 lecturer in the Multilingual studies module	
Second-level Multilingual Studies module	6	Second-level Multilingual Studies module	6		2 assignments
Third-level Multilingual Studies module	2	Third-level Multilingual	2		1 test and 1 assignment

		Studies module			
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### 3.3.2 Data collection

#### *\*Data collection approach*

For this research, a survey, interviews, focus group interviews and document analysis were used as instruments of data collection. The data collection for this investigation was divided into two sets; firstly, individual interviews for the eight (8) participants were conducted. Notes were used to capture any research thoughts during and after each interview. Since the study is qualitative, the interview questions were open-ended type of question. Open-ended questions are the type of questions that allow the participant to elaborate or give substantiated reasons for their answers. The interview began with the basic knowledge of languages and dialects and more open-ended intensive questions followed, with the intent to gather more in-depth knowledge of contents from the participants (Creswell, 2009). The interview resolved with more open-ended questions, enclosed to offer more in-depth regarding their interest in having Khelobedu being part of the standardised Sepedi.

The second set of interviews was conducted a week later, this interview included having all the participants in one online room to share their understanding, knowledge, and experiences of being a Khelobedu speaker in a Sepedi formal setting. For this type of interview, the research sent all the participants a link to a virtual meeting for participation. One participant in the group was selected as the moderator for the group and the researcher played the role of a facilitator.

The third set is an individual interview with the lecturer who teaches in the BA CEMS, in the Multilingual Studies module where Sepedi is used as a medium of instruction. This interview was done in an attempt to seek to understand the approach of the lecturer towards Khelobedu speakers in the classroom.

As mentioned, the data for this study was gathered at a time when students are expected to engage in online learning because of attempts to curb the curve of COVID19, it was not possible to do face-to-face interviews but eight (8) were available for online interviews for both the individual and focus group interviews. As part of the

interview overview, the researcher established that the participants were in a room with a closed door to avoid noise that may alter with the sound recording. The Google meet calendar application allows for the host, in this case, the researcher to record the interaction both with video and audio. For this study, there were eight (8) participants who took part in the individual interviews and this is the same group of participants that took part in the focus group interview.

#### *\*Characteristics of the data collection instrument*

The demarcation of data collection instruments is presented below.

#### *\*Survey as an instrument*

In stage 1 of the data collection process, we included all the students in the BA CEMS degree; from the first level to the third level which has a total number of 54 students. Stage 1 is a survey that was used to establish the number of students in the BA CEMS who speak Khelobedu as a home language. Check & Schutt (2012) note that “a survey is the collection of information from a sample of individuals through their responses to questions”. For this research, a telephone call survey was used to be able to establish the number of students who speak Khelobedu as an L1. This is supported by Glasow (2005) who postulates that “surveys are capable of obtaining information from large samples of the population”.

#### *\*Interviews*

Stage 2 of the data collection was a presentation of the process of interviews with the 8 students and 1 lecturer in the BA CEMS degree. In this case, the participants were requested to take part in an online interview. The schedule for the process of data collection was presented to the students to confirm their availability. Initially, the interviews were spread across one week, however, since the data collection method was virtual, time-slots and dates were changed to different times. This will be illustrated in the tables below:

Table 3.2: Initial setup dates for students' interviews

Participants	Date and time	Invitation link to participate in the interview
P1	06/08/20 @ 11:00-12:00	<a href="https://meet.google.com/ehercrb-vnq">meet.google.com/ehercrb-vnq</a>
P2	06/08/20 @ 12:15-13:00	<a href="https://meet.google.com/ehercrb-vnq">meet.google.com/ehercrb-vnq</a>
P3	06/08/20 @ 13:00-14:00	<a href="https://meet.google.com/ehercrb-vnq">meet.google.com/ehercrb-vnq</a>
P4	06/08/20 @ 15:00-16:00	<a href="https://meet.google.com/ehercrb-vnq">meet.google.com/ehercrb-vnq</a>
P5	06/08/20 @ 16:00-17:00	<a href="https://meet.google.com/ehercrb-vnq">meet.google.com/ehercrb-vnq</a>
P6	07/08/20 @ 14:00-15:00	<a href="https://meet.google.com/ehercrb-vnq">meet.google.com/ehercrb-vnq</a>
P7	07/08/20 @ 15:00-16:00	<a href="https://meet.google.com/ehercrb-vnq">meet.google.com/ehercrb-vnq</a>
P8	07/08/20 @ 11:00-12:00	<a href="https://meet.google.com/ehercrb-vnq">meet.google.com/ehercrb-vnq</a>

Table 3.3: Dates for Lecturer interview

Lecturer	Day and time	Length of recording
L1	20/10/20 @ 14:00	00:45:59

Table 3.4: Final set-up dates for the interviews

Below is a final schedule that the researcher used for data collection.

Participants	Date and time	Length of recording
P1	06/08/20 @ 11:00-12:00	00:45:40
P2	06/08/20 @ 12:15-13:00	00:45:23
P3	06/08/20 @ 13:00-14:00	00:30:00
P4	06/08/20 @ 15:00-16:00	00:46:00
P5	06/08/20 @ 16:00-17:00	00:40:12
P6	07/08/20 @ 14:00-15:00	00:30:20
P7	10/08/20 @ 15:00-16:00	00:42:35
P8	10/08/20 @ 11:00-12:00	00:37:46

*i. Advantages of interviews*

Berg (2009:87) asserts that “interviews offer a more flexible approach to the interview process”. In this investigation, it was important to do interviews as it was alluded to earlier that one of the instruments used in a qualitative study is interviews. This type of instrument, assisted the researcher to understand the behaviour of participants regarding their understanding of the relationship between their home language which is Khelobedu and the standard language Sepedi. The other advantage of using interviews in this study is related to its type of questionnaire. Interviews in a qualitative study are open-ended type of questions. Besides, as there is no rigid structure to the qualitative research process, the researcher is allowed to make follow up questions.



This then allows for flexibility. The disadvantages of interviews are outlined below. As in this study, the interviews allowed the researcher to understand the responses straight from the participants.

The following section discusses another important instrument used in this study which is focus group interviews.

*\*Focus Group Interview*

Stage 3 involved a focus group interview with the first, second and third-level students. Ordinarily, the students would have been requested to make themselves available in a room where they can engage in various questions. However, in this study, the students were sent a link to request them for an online meeting. Dilshad & Latif (2013) notes that focus group interviews are a qualitative technique for data collection. Below is a table that illustrates the time-slots of when the data was captured for this instrument.

Table 3.5: Focus group interviews

Participants	Link for the meeting on Google meet	Length of the recording
All the participants (Students)	<a href="https://meet.google.com/ehe-rcrb-vnq">meet.google.com/ehe-rcrb-vnq</a>	01:40:22

The focus group interview has enabled the researcher to uncover personal attitudes and beliefs the participants have toward their home language and Sepedi as a standard language. Since the participants of this study share different views on the use of Sepedi in a formal setting, the focus group has also allowed the participants to have an in-depth discussion regarding the questions probed, thus, the setting of the focus group has allowed the participants to share their opinions, whether they agree or disagree with each other.

*\*Document Analysis*

Stage 4, this stage required the lecturer to explore the formal assessments of the students. In this case, two types of assessments were used in the second-level and third-level of the Multilingual Studies module. These assessments included two (2)

assignments in the second level of study and one (1) test and one (1) assignment in the third level of study.

Bowen (2009) and O'Leary (2014:90) note "that analysing documents incorporates coding and content into themes similar to how focus group or interview transcripts are analysed".

#### *\* Data collection process*

Since this study seeks to understand the mismatches between a dialect and a language among students, it was necessary to use qualitative instruments to capture the data. Instruments such as interviews, focus group interview and document analysis and a survey were the primary instruments for data collection in this study. In the original design of data collection, the data collection process was to be conducted on face-to-face interaction, however, due to the state of South Africa undergoing the process of curbing the curve of the pandemic virus; COVID-19 the data was collected through online face-to-face interaction. The data collection was described in stages form. The researcher facilitated nine (9) individual interviews inclusive of students and one lecturer as participants. In this research, individual interviews were used to afford the researcher the platform to understand the participants' knowledge and understanding of the views the participants have on their home language (HL) and the standard Sepedi. Focus group interviews also seemed to be relevant for this study as the researcher wanted to understand the participants' shared knowledge on the issues around Khelobedu and Sepedi. With the focus group instrument, participants were also sent invitation links to a meeting at a given time to participate in the interview. Lastly, assessments comprising tests and assignments were used as the source of data. In this case, the researcher read through the selected assessments to try to identify the challenges that the students may have encountered in their writing.

#### *\*Audio recordings*

It was planned that audio recordings would be used for data collection. However, due to the pandemic of COVID-19, the use of online recording was used to gather as much data as possible. The audio recordings are, in fact, the primary data source, as they capture the verbal interaction that participants engage in. It is crucially important that

the recordings are clear, audible and reflect as fully as possible the utterances by different participants. It was important in this study to use audio recordings as they helped the researcher to revisit the data. Sullivan (2010) notes that one of the primary benefits of recording interviews in research is that it allows the interviewer to concentrate on the interview rather than writing, which can act as a distraction to both the interviewer and the interviewee. This in turn often leads to a disjointed interview where key information can be overlooked, forgotten or messed. Mary (2008) further states that studies have shown that recorded interviews allow the interviewee and the interviewer to develop and foster a better relationship and rapport during the proceedings, which led to the interview disclosing more detailed and in-depth information. Therefore, in this investigation, the use of audio recordings was done as the primary source of data collection. The data was later transcribed for further analysis. This will be presented in detail in chapter 4. The recorded data for this investigation were stored both in the google drive and external hard drive which can only be accessed by the researcher.

*\*Ethical considerations related to data collection*

Particularly, this study's participants are human, ethical clearance was obtained from the University of Limpopo ethical clearance office. This was done to ensure that the research is conducted responsibly and ethically and to also ensure that the research will lead to beneficial outcomes.

The researcher ensured ethics remained a top priority throughout the study. Following the methods, as outlined in this chapter was important in ensuring the validity and reliability of the study. The informed consent, sent and read to each participant before the interview, is shown in *Appendix D & E*. The letter of Informed Consent follows the University of Limpopo guidelines which include a fair explanation of procedures, description of risks reasonably to be expected, a description of benefits reasonably to be expected, an offer of inquiry regarding the procedure, and an instruction stating that the participants are free to withdraw. The participants of this study were all over the age of 18 and they all demonstrated a healthy mental capacity. Meeting these criteria qualified them as participants in this study. Besides, all the participants were ensured confidentiality and anonymity. The participants for this investigation were made aware that the interviews are personal interactions aimed for research purpose and

everything recorded will remain confidential to protect the participant. Furthermore, the data will only be accessed by the researcher as it is stored in an external hard drive only accessible by the researcher. The following section discusses the data analysis for this research.

### 3.3.3 Data analysis

Qualitative research encompasses various types of data analysis such as narrative analysis, content analysis, discourse analysis, framework analysis, grounded theory and thematic analysis. For this research, thematic analysis was adopted as the main method for analysis for the interview, focus group and document analysis instruments. The technique seemed to be suitable as the data required interpreting patterns of meaning and also required the process of categorising verbal or behavioural data to classify, summarise and tabulate the data. Nowel, Norris and White (2017:230) argue that “thematic analysis is a qualitative research method that can be widely used across a range of epistemologies and research question or research objectives. It is a method of identifying, analysing, organising, describing, and reporting themes with a data set. Braun and Clarke (2006) argued that thematic analysis should be a foundational method for qualitative analysis, as it provides core skills for conducting many other forms of qualitative analysis”.

#### *\*Data analysis for interviews and focus group*

The thematic analysis was used to analyse the interviews and focus group data. This analysis method comprised of four steps, namely: transcription, checking and editing, analysis and interpretation, and validation.

#### **Step 1:** Transcription

The researcher transferred the audio-recorded data onto paper to be able to read it to get an idea of what the data was about.

#### **Step 2:** Checking and Editing

The data was divided into smaller related meaningful units. This was achieved by reading each paragraph and recording the themes that were in every paragraph. Similar themes were then grouped to make related units. This will be discussed in detail in the next section.

### **Step 3: Analysis and Interpretation**

In this instance, the researcher used the themes extracted from the data to do an analysis and make interpretations. This was achieved by using the researchers understanding of the themes that were presented.

### **Step 4: Verification**

The validity of the data was checked by going through the transcripts again. The central theme was obtained through this process of validation.

#### *\*The process of data analysis*

The recorded interviews were transcribed word-perfect by the researcher. The identity of the participants was removed from the transcripts to maintain their confidentiality to protect their information relating to their background. The letter P was used to identify the participants. Since there are 8 participants each participant was assigned numbers next to the letter P which means the first participant will be named P1 to P8. The lecturer was also named L which represent the lecturer. The recorded interviews were transcribed within a time frame of between 50 hours to 100 hours of being conducted. The intention for this speedy transcription was so that the researcher could be familiar with the data as quickly as possible. As noted, this research adopted a thematic analysis method. Braun and Clarke (2006) identify six (6) stages of using thematic analysis. Below is a delimitation of how the data was analysed through the six (6) as identified by Braun and Clarke (2006).

#### *i. Thematic Analysis procedure*

##### *\*Familiarisation of the data*

In this stage, the researcher took adequate time to study the data in detail, in an attempt to ensure that the data were in line with the aim and objectives of the study (Braun and Clarke, 2006). The interviews were the same set of questions which embodied the experiences that participants have when they are taught in a language that is different from their L1. All sessions were audio-recorded. The questions posed to the participants were in English, however, participants were not limited to respond

to English but could use their home language, Sepedi or English. In instances where English was not used, the researcher translated the data to English. This will be shown by italicising the translated data in the next chapter.

The focus group interview intended to get the participants in an online room to establish if the participants share the same ideology about being taught in Sepedi whereas their HL is Khelobedu. In this case, one participant was selected as the moderator of the group and the researcher played the role of being the facilitator. With this instrument, the data were also transcribed. The participants were also not limited to use English to respond to the questions. The participants preferred to use their home language to interact with each other. In this case, the data were the participants used their home language, the researcher will translate to English. This will be evident by the use of italics to show the translated version of the interaction.

The data from the Document Analysis were reviewed to ensure that the data are relevant within the context of the study. Assignments and Test assessments of students in the second level and third year of study were used as documents to analyse. As alluded to earlier, the document analysis tool is used to strengthen the data gathered from interviews. The researcher studied these assessments in detail to acquaint herself with the data. As the research seeks to explore how Khelobedu influences the writing of students' in a Sepedi classroom. It was established through this stage that students struggle with the spelling of some terminologies that exist in Sepedi.

#### *\*Generating of Initial Codes*

Braun and Clarke (2006:77) note that “thematic analysis involves a constant moving back and forward between the entire data set, the coded extracts of data that is analyses, and the analysis of data that is produced”. As mentioned, the interviews data were the primary data of this investigation. After the researcher has familiarised herself with the data collected, stage two of data analysis involved labelling and organising the transcribed data into sources of information. Some initial codes included and are not limited to:

**Theme one:** Linguistic difference: In this theme, the research sought to understand the underpinning language differences pertained between Khelobedu and Sepedi.

**Theme two:** *Linguistic challenges and difficulties.* In this theme, the researcher sought to discuss the language challenges that the Khelobedu speakers encounter in the Sepedi classroom.

**Theme three:** Cultural differences: In this theme, the researcher sought to discuss the cultural differences between Khelobedu and Sepedi.

These initial codes were coded by reading through the transcripts timeously and extracting responses that are similar or different. These initial codes suggest to the researcher that students whose home language is Khelobedu in a Sepedi classroom face challenges. The codes will assist the researcher in generating themes.

#### *\*Searching for Themes*

This is a massive stage in thematic analysis. The data must pass through a sequence of the checkpoint earlier so that initial codes and themes can be generated. It is important to articulate the objectives of the study as the guiding themes for this study. In this stage, the researcher grouped the audio recordings and the document analysis data into themes. The following are the themes derived from the data. These themes are guided by the objectives of the study, which is also known as the guiding themes:

- *Identified language challenges*

Participants showed a great deal of encountering language challenges in the Sepedi classroom. It is visible through the data that the vast difference of certain terminology in Khelobedu and Sepedi, which results in phonological differences between the dialect and the standard language. There are various challenges that dialect speakers may come across when writing in a formal language. One of the major challenges faced by the Khelobedu speakers is the element of differences in spelling and pronunciation of certain words which are different. Other types of challenges involve the identification of terminology that the participants are not with as Khelobedu speakers. To other participants, some words in the formal Sepedi become difficult to translate into Khelobedu. This, in turn, requires the participants to spend more time on the work than anticipated.

- *Classified the language challenges affecting Balobedu students' writing.* The language challenges found in the research are classified by categorising the codes and themes mentioned earlier. This will help the researcher in organising

the data into categories that make it easier to retrieve, sort and store for future use. The data classification used the following phases:

**Scanning the data:** This process involved listening to the audio recorded interviews, reading through the transcribed data and reading through the assessments of students to be able to tackle the organisation process.

**Identifying the codes and themes:** This process involved naming the extracts of data that are usable in this investigation into searchable and sortable categories.

**Separation of data:** In this phase, once the data is separated, it is then classified, the researcher would be able to extract relevant data for analysis with ease.

- *Traced the origins of language mistakes*

In this section, Social Constructivism theory will be used to analyse this theme. Since social constructivism theory deals with the issue of language and power among many others, this theory seemed relevant to analyse this theme as it will enable the researcher to establish what type of mistakes the students come across in the classroom. It will be important to show the process of standardisation of Sepedi that led to the imbalances between Khelobedu and Sepedi.

- *Suggested steps to be taken to redress the influence of Khelobedu on the writings of students.*

Data from the participants which highlight the important fact that they encounter challenges in the Sepedi classroom and the analysis from the tracing the origins of language mistake will help the researcher to suggest techniques to be taken to redress the influence of Khelobedu on the writings of students. As shown in the data, participants showed interest in the possibility of Khelobedu terminology being included in the standard Sepedi. This will be analysed together with the last theme which is aimed at corroborating how the inclusion of Khelobedu can help with the language restandardisation of the Sepedi language.

- *Substantiate how the inclusion of Khelobedu can help with the language restandardisation of the Sepedi language.*

Through the data collected and analysed in this study, the researcher will suggest ways in which a language can be re-standardised with the focus of including a dialect that was left out of the standardisation process initially. This suggestion will not only



assist Khelobedu dialect and the standard Sepedi but may assist other dialects that exist within other official languages, South Africa.

*\*Advantages of using thematic analysis*

Braun & Clarke (2006:9) postulate that “thematic analysis is a qualitative research method that can be widely used across a range of epistemologies and research questions”. For this investigation, it was important to use thematic analysis as it has enabled the researcher to provide a rich, detailed and yet complex account of data that can be modified for the needs of other studies. “A good thematic analysis should produce trustworthy and insightful findings” (King, 2004:34). This technique has enabled the researcher to examine the perspectives of different research participants by highlighting similarities and differences and generating unanticipated insights. This technique has also enabled the researcher to take a well-structured approach to handle the data, helping to produce a clear and organised final report.

### **3.4 Internal and External Validity of the Study**

The researcher has ensured the reliability and accuracy of the data. This is shown by indicating that the design, implementation, and data analysis have minimised bias and that the findings are a representation of the participants.

#### **3.4.1 Credibility**

The participants of this study were given a chance to provide information as well as their views for confirmation and validity of the study. This ensures the participants feel the findings represent their lived experiences. Also, the researcher ensured credibility by using the prolonged engagement strategy. This included long-lasting engagement with the participants. The researcher devoted an adequate period to grow acquainted with the setting, to test for misrepresentation, to shape confidence, and to get to recognize the data and to get amusing data. The triangulation strategy was also relevant in this study as different multiple methods of data collection were used to ensure consistency of the data collected.

#### **3.4.2 Confirmability and Dependability**

The research has addressed the aspect of neutrality by securing the inter-subjectivity of the data (Lincoln and Guba, 1985). The interpretation of the data was grounded on the data and not on the preferences of the researcher.

Besides, the researcher ensured that the data of this study was dependable by making sure of the accuracy of the data obtained. This process included the aspect of consistency throughout the research to ensure that the analysis process is in line with the accepted standard of qualitative case study design research. To support this, the researcher will provide a complete set of notes on the decision made during data collection, data transcription, data analysis and all the information related to data management. Lincoln & Guba (1989) postulate that this enables the auditor to study the transparency path.

### 3.4.3 Transferability

The data derived from this research will contribute to other researchers' work. This included a quality description of the context and the hypothesis that are important in this research. The researcher holds a responsibility to deliver a dense report of the participants and the research procedure, this is done to ensure that the reader can measure whether the findings are transferable to their location.

## 3.5 Conclusion

The goal of this chapter was to outline the research method used to answer the research objectives. The research methods, research design which encompasses the sampling techniques, the population, the sample size of the study and the ethical issues related to data collection approaches were outlined. This was followed by an in-depth discussion on the data collection process which included looking at the characteristics of the data collection instruments and the data collection process. Data analysis procedures were outlined, bearing the importance is adequately showing how all the data collection instruments were used for analysis. Lastly, it is important to outline the internal and external validity of the study to ensure that the study is credible, confirmable and Transferable and also credible. The next chapter provides the study results and demonstrates that the methodology described in chapter 3 was followed.

## **CHAPTER 4: PRESENTATION, DISCUSSION AND INTERPRETATION OF FINDINGS**

### **4.1 Introduction**

This chapter will generally bring out the presentation, discussion and interpretation of the findings of the study from the online interviews, online focus group interviews and document analysis instruments. A total of nine (9) participants took part in the data collection of this study, eight (8) of the participants are students in the BA CEMS programme and one (1) lecturer who teaches in the Multilingual Studies module where Sepedi is used as a medium of instruction. The chapter begins by presenting the data management for this study which will show how the data was handled in this study. Research findings will be presented, discussed and lastly, an interpretation of the data will be made.

### **4.2 Data management**

The data for this study was managed by firstly seeking permission from the University of Limpopo. Later, permission from the TREC committee at the University of Limpopo was obtained to request permission to do the research. The students and the lecturer were asked to participate in the study by signing a consent form provided by the researcher. Instruments for data collection were tested and positioned where there will not be any sound obstruction for audibility. The researcher ensured that the participants were in a closed and quiet room to get audible data. The researcher listened to the recordings immediately after each recording to validate if the audios are audible enough, this gave the researcher a chance to see if there is any room for improvement in terms of recording the data.

At a later stage, the recorded audio recordings were stored in the external hard drive and later the researcher transcribed the audio recordings to written data. Initially, the questionnaires were prepared in English, there was no expectation that the participants should respond in English. In that case, the participants have responded to the question in both English and Khelobedu and at times Sepedi was also used. The researcher also used Sepedi in-between the interviews to elaborate on some

aspects that the participants did not understand. The data was transcribed as raw as it was, in cases where a home language was used, a translation in English is provided by the researcher underneath each turn. These transcripts are also stored in an external hard drive and both the audio recording and the transcribed data will be preserved in the external hard drive for a minimum of five years for future reference.

### 4.3 Research findings

As mentioned in the previous chapter, three types of instruments were used for data collection, namely, online interviews, online focus group interview and document analysis. The data will be presented in this order below. The participants of this study were invited through emails and consent letters were sent upon agreement to do the interview.

### 4.4 Data from lecturer interview

The data for this interview took about ninety minutes of recording time. The lecturer has made indications that there are varieties of dialects of Sepedi that different students bring to the classroom as the students come from different geographical backgrounds within Limpopo province.

#### Extract 1: Varieties of dialects

3	R	Alright. So, the first question is how many dialects of Sepedi are you aware of?
4	L	Yah. I think there are a couple of them and most of them are...I mean, of course, dialects are regional, you know you can identify if a student comes from the Bushbuckridge region.
5	R	MH.
6	L	That this student comes from the Sekhukhune region thus there is a student who comes from say, Mankweng
7	R	Okay.

9	L	And again, you can also identify students from Botlokwa versus someone <i>wa go tšwa ko Moletši</i> . All those dialects are important, you know. I mean, like in an (inaudible) context for instance
10	R	MH.
11	L	You know, Between Mankweng to Ga-Molepo which (inaudible) close.
12	R	MH.
13	L	But five different sets are notable if not, you know...most of them are subtle but there are dialectical differences that are there. I mean even in the closest setup, from someone who comes from Ga-Dikgale, we can always pick it up that you have a slightly different tone, you have slightly different word choices
14	R	MH.
15	L	That is naturally dialectical. So, all those things you...especially the context were (inaudible) in Northern Sotho
16	R	MH.
17	L	You become familiar and you naturally observe them in the way students talk, in the way students engage and of course, in the kind of debates about which word is appropriate and which word is not appropriate.

Extract 1 illustrates that L is aware that there are different dialects that the students bring into the classroom. This is shown in turn by number 3 where L states that there are a couple of dialects that they can identify, such that they can be able to tell in the classroom if the students come from Ga-Sekhukhune region or they are from Mankweng (turn number 6). In turn number 6 L further states that they can also identify if students are from Botlokwa region or Moletši. L points out that they can distinguish these dialects by how the students speak (turn 17).

**Extract 2: Khelobedu dialect in the classroom**

97	R	MH. Okay. So, based on that, are you aware of any students who are Khelobedu speakers in your classroom?
98	L	Yes, yes. We do, we have several and you know, we always had students who come from a Khelobedu background
99	R	MH.
100	L	At one level or another level, sometimes it is more than one, sometimes it is more than two but we had always had, you know, students of Khelobedu background and one thing that stands out is that they've always been very confident, you know\
101	R	MH.
102	L	Someone would expect them to be pushed around, to be teased but they have generally been very self-assured.
103	R	Okay.
105	L	And they don't let that, you know, silence their voice. They are very self-assured, they can stand up for themselves\
106	R	MH
107	L	This is interesting because Khelobedu is a highly stereotyped language\

Extract 2 is a representation of L acknowledging in turn number 98 that there are students who speak Khelobedu in the classroom. L notes in turn number 98 that

Khelobedu is a highly stereotyped dialect and it can be expected that these students may be pushed around and not be taken for granted in the classroom.

#### **4.5 Data from students' interviews**

The interviews took six weeks. Students from Multilingual Studies which is taught and assessed in the medium of Sepedi from the first level of study to the third-level of study who were sampled as shown in chapter three were interviewed. The time frame for the interviews was not all the same time, however, the interviews lasted between thirty (30) minutes per participant. All the audio interviews were transcribed. The data will be presented according to the themes identified in the previous chapter.

##### 4.5.1 Language challenges

###### *\* Linguistic difference between Sepedi and Khelobedu*

Of the eight students that were interviewed individually, all the students agree that there is a difference between their home language which is Khelobedu and Sepedi; the language that is used for teaching and learning purposes. To clarify this, participants have shown that:

**P1:** was a bit hard for us to differentiate the two dialects.

**P2:** Yah, it is very different as I said in Sepedi we mostly use “s” and then in Khelobedu when we speak, we use “z”.

**P3:** I sometimes find it hard since *e se language ye e lego gore ke a e bolela mo hae.*

*I sometimes find it hard since it is not a language that I speak here at home*

**P4:** Yah, because *ge re etšwa gae, re eya sekolong*, we learn different things, so it is difficult

*Yah, because when we leave home to come to school, we learn different things, so it is difficult*

**P5:** It is not easy because of the words that we use in Khelobedu. Like for example, we use the letter “k” in most cases (as compared to) in Sepedi. (inaudible) so it's quite difficult in terms of writing.

**P6:** Okay. Learning *ka Sepedi*, it is very difficult because most of the words are very new to us. And the most difficult part is when we have to write.

**P7:** I just struggle with...yah, struggling with spelling because I am drawing from two languages and you find that from the key and put it together with Sepedi, it kind of challenged me.

**P8:** there are things that I know in my dialect and there are those that I do not know in Sepedi. So, it becomes difficult if I want to say something in Sepedi which I do not know but knowing it in my dialect.

The data above illustrates that students who speak Khelobedu face challenges in the Sepedi classroom. Among the responses, P1 expresses that Sepedi and Khelobedu have linguistic difference as it is a bit difficult for her to differentiate between the two. P2 has alluded that in Sepedi there is a use of the letter "S" and Khelobedu there is a use of "K", therefore the two are different. P3 also expressed that Sepedi is not a language that they use at home, therefore, there is a huge transition when they come into the classroom context. P4 said that the two varieties are different because when we leave home to go to school, we learn different things at school. P5 spoke in the same breath with P2 as she mentions that there is a use of the letter "K" in Khelobedu as compared to the use of the letter "S" in Sepedi. P6 also agrees that the two dialects are different especially when it comes to writing. Further stating that some of the words are new to her. P7 argues that it is difficult as they have to draw from two languages, which proves to the researcher that it is difficult for the student to be able to juggle between the two varieties in the classroom. Lastly, P8 alludes that there are things she knows in Khelobedu that she does not know in Sepedi. Therefore, it becomes difficult for them if they want to say something in Sepedi, which is a variety they do not know to the best of their abilities.

#### **4.6 Data from the focus group interviews**

##### **4.6.1 Language challenges**

*\*Linguistic difference between Sepedi and Khelobedu*



### Extract 3: P1 response

134	P1	Since we started school. We have been doing Sepedi since then.
135	R	Yah
136	P1	And they are arguing gore bona they are having difficulties <i>ka tlelaseng</i> because <i>ba bolela</i> Khelobedu when they are at home and they use Khelobedu when they are with their friends.
		<i>And then they are arguing that they have difficulties in the class because they speak Khelobedu when they are at home and they use Khelobedu when they are with their friends.</i>
137	R	MH.
138	P1	(Akere?) (right?)
139	R	MH.
140	P1	But now, it is also the same <i>ka</i> English. We don't usually speak English <i>re le ko gae</i> or <i>ko di tlelaseng</i> but then we don't have any difficulties <i>ka di classes tša</i> English then I don't understand there, <i>gore</i> why is it so difficult for them  <i>But now, it is the same in English. We don't usually speak English at home or in the classroom but we don't have difficulties in the classes of English then I don't understand why is it so difficult for them.</i>

In the focus group interview, P1 has shown disagreement with the challenges that the other participants argue they face in the classroom. As shown in turn number 134, P1 points out that although Khelobedu is the Home Language of the participants, Sepedi has been used in the classroom since the beginning of formal education, therefore, learning in Sepedi should not be difficult. This has alluded in the individual interview that P1 faces no challenges with learning in Sepedi.

**Extract 4: P2 response**

10	P2	Oh, yah, I was still saying <i>gore</i> from my point of view, <i>rena ma</i> students ba go user Khelobedu.  <i>Oh ya. I was still saying that from my point of view, we Khelobedu students</i>
11	R	MH.
12	P2	When we are doing university duties.
13	R	MH.
15	P2	I can say it is hard.
16	R	Okay.
17	P2	Because at university, you are forced to use Sepedi wherein our native language or our mother tongue is Khelobedu. So, it's hard.
18		Yah. Okay.

In the focus group discussion, P2 reassured her latter view that using Sepedi in the University context in a classroom where Sepedi is expected to be used is difficult and hard. In turn, 17 P2 states that in a University, you are forced to use Sepedi whereas our native language or our mother tongue is Khelobedu, it is, therefore, hard to transition between the two as there is linguistic difference between her home language and the language that is used as a medium of instruction.

### Extract 5: P3 response

25	P3	<p><i>Yah, nna I think challenges tše e lego gore ke hlakana natšo in classrooms. Like mo gae ankere we are used to wabha khelo khela dzwelo dzweela and ge nkhedha ka mo go ruteng re abha dilo tšela, sepela and bo rena ya (inaudible), sepela ye.</i></p> <p><i>Yah, I think the challenges we face in the classroom...like here at home we are used to speak “khelo kheela” “dzwelo dzweela” and when it comes to learning we speak of “dilo tšela” (those things), walk and we say (inaudible) walk ye</i></p>
26	R	MH.
27	P3	<p><i>Re dhwaedhe ho abha ka di “k” le di “z” ka mokhwano je ge re fihla ka tlelaseng...no, it is so difficult for us.</i></p> <p><i>We are used to speaking with “K” and “Z” in this way when we get to the classroom...no, it is so difficult for us...</i></p>
28	R	Mhm,mhm.

In this extract, P3 confirms that there are challenges they face in the classroom as Khelobedu speakers. In turn, 25 P3 argue that at home they use words such as *khelo kheela* (Khelobedu terms which refer to that thing in English) and *dzwelo dzweela* directly translated to those things in English. Therefore, it is very the two dialects are different linguistically.

### Extract 6: P4 response

202	P4	It is like we are forced <i>gore re rute</i> Sepedi.
203	R	MH,
204	P4	<p>So, <i>le rena</i>, they have to consider us and they will have to always (inaudible).</p> <p><i>So, they have to consider us and they will have to (inaudible)</i></p>
205	R	MH.

206	P4	Just because of <i>nna re</i> Malobedu. They have to understand that <i>le rena</i> we struggle so much when we are taught in Sepedi <i>Just because we the Balobedu. They have to understand that we struggle so much when we are taught in Sepedi</i>
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Extract 6 shows P4 response to a question do they face challenges when they are taught in the Sepedi classroom. In turn, 202 P4 pointed out that she feels as though she is forced to learn in Sepedi. In turn 204 and turn 206 she outlines that Khelobedu speakers should be considered in the classroom and that they have to understand that Khelobedu speakers struggle so much when they are taught in Sepedi.

#### Extract 7: P5 response

45	P5	I think I agree with P2 because <i>rena</i> Balobedu when it comes to...like <i>ge rele sekolong...</i>  <i>I think I agree with P2 because we as Balobedu when it comes to...like when we are at school...</i>
46	R	Mhm.
47	P5	Because even the teachers, academically when they mark, <i>ba re makha</i> wrong.  <i>Even the teachers, academically when they mark, mark us wrong</i>
48	R	Yah.
49	P5	Because of the word <i>le elego gore ba le ngwadhe ka</i> Khelobedu. <i>E le gore</i> they are different from words <i>tša</i> Sepedi.  <i>This is because of the word that you have written in Khelobedu which is different from the Sepedi word.</i>

P5 also share the same sentiments as the majority of the participants that Khelobedu speakers face many challenges in the classroom of Sepedi. This is seen in turn

number 47 where P5 notes when Khelobedu speakers use their home language in their writing they are marked wrong.

**Extract 8: P6 response**

85	P6	I have the same challenges with everyone, with pronouncing words in Sepedi because we are used to Khelobedu, also.
86	R	Okay.
87	P6	Also, writing them is a problem because some of the words are completely different.
88	R	MH.
89	P6	Others they mean...other words in Khelobedu mean a different thing in Sepedi and vice versa.

In this extract, P6 starts by saying in turn 85 that she has the same challenges as everyone in the group has pointed. However, P6 brings in a new point in turn 87 that writing is also a problem because some of the words are completely different. In turn number 89 P6 states that other words mean a different thing in Sepedi and vice versa.

**Extract 9: P7 response**

182	P7	You find that in class, some pass Sepedi very well and there are those that would get average marks and you would ask yourself why once you check their scripts.
183	R	MH.
184	P7	They were writing Khelobedu because that is what they are familiar with.
185	R	MH.
186	P7	And they are writing the correct thing but the problem is what, writing the standardised language.

**Extract 10: P8 response**

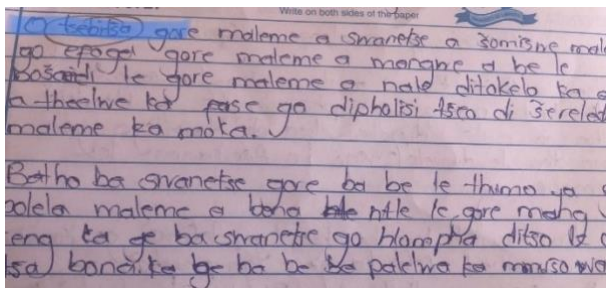
36	P8	<i>ke nagana gore challenge ye re nago le yona ke when translating. I think the challenge we have is when we have to translate.</i>
37	P8	<i>O humana ele gore o transleitha from your mother tongue to Sepedi seo re se šomišago ka sekolong, a se formal. You will find that translating from Sepedi to your mother tongue is not formal.</i>
38	R	MH. mum.
39	P8	<i>O khumana ele gore di alternative words. You will find that alternative words</i>
40	R	MH.
41	P8	<i>Mantšu a go elana from mother tongue to Sepedi, a ba different...kere a ba difficult go a transleitha</i>
		<i>Relevant words from the mother tongue to Sepedi are different...I mean they are difficult to translate into.</i>

Extract 3 illustrates that P8 agrees that using Sepedi in the classroom becomes challenging. P8 states that the challenge she comes across mostly has to do with translating from the mother tongue to Sepedi to understand the terminology that may be used in the Sepedi classroom. P8 also mentions that sometimes the translated words may not be formal and in turn, 41 P8 was hesitant to mention that words in the mother tongue which is Khelobedu are different in Sepedi but has opted to use the word difficult, thus implying that at times the relevant words in the home language are not only different but also difficult to translate into.

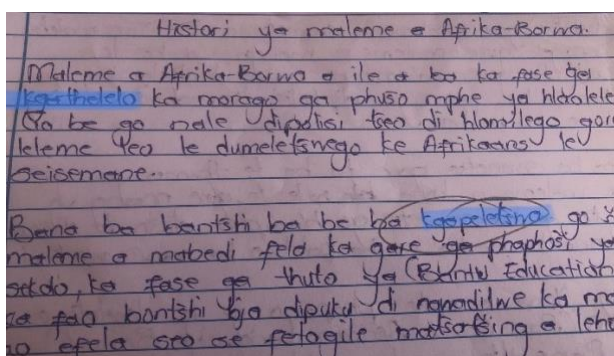
#### 4.7 Data from document analysis

The data presented in this section is from the third level students in the Multilingual Classroom. Picture one and two are from a test that was given to the students to form part of their formative assessment. Picture two, three, four, five and six are from assignments of the second level cohort of students whose home language is Khelobedu. The assignment was given to the students to investigate and present results on any topic of their choice concerning autoethnography. These picture present snippets of words that the participants got wrong in terms of terminology and spelling challenges of Sepedi words.

**Picture 1:** P7 Terminology challenges



Picture 1 is depicting one of the challenges that the students have illustrated both in the interviews and focus group interviews. As alluded in the participants stated that they do face challenges in writing. P7's picture shows in the highlighted part the students struggle with relevant terminologies in Sepedi. Firstly, this highlighted terminology shows that P7 writes “o tsebitša” which in Sepedi it should read “go tiišeletša” directly translated to “to strengthen”. Firstly, in Sepedi terminology, there is the use of “go” which means “to” but P7 use “o” which is not wrong to use in her home language as Khelobedu does not have the letter “g”. **Picture 2:** P7 Phonological challenges



Picture 2 of the data also represents one of the challenges that the participants have alluded. In this picture, the highlighted words show that the participant has challenges with the spelling in Sepedi. The first highlighted word P7 spells “*kgatelelo*” as “*kgathelelo*” which in this context means “*under-privileged*”. The second word is spelt as “*kgapeletšwa*” which is a formal Sepedi is spelt as “*gapeletšwa*”. This is a clear indication that participants understand what is expected of them in the classroom, however, writing the correct spelling is a challenge for the Khelobedu speakers. Thus, this picture illustrated the phonological challenges that Khelobedu students face in the Sepedi classroom.

**Picture 3:** P8 Phonological challenges

*Maleme ao a lego a maemo ke maleme ao a be a **kgateletšwe** ka nako yeo. Ge nako e ya ge Afrika-Borwa ye ntshwa thopa mmušo maleme a ile a kgethwa le go direlwa dingwalwa gore a be le Maemo ka fase ga maloathego. Maleme a be a le gona efela a se na maemo a **kgateletšwe** ke mmušo wa tlhaolele.*

Picture 3 is an assignment that required the third-level students to engage with literature regarding the state of indigenous languages of South Africa. The assignment required the students to draw from the history of languages during the Apartheid era and post 1994 where indigenous languages of South Africa gained a status of being recognised as official languages. In this extract, P8 also shows challenges of making spelling errors. P8 spells the bolded word as “*kgateletšwe*” instead of “*gateletšwe*” which in this context also refers to *under-privileged*. P8 has also shown signs of incorrect grammar use where the participant does not follow the grammar rules of Sepedi.

**Picture 4:** P2 Phonological challenges

*Pele ga letšatši le hlaba ba be ba **emmešwa** kgauswi le tsela go ya ka maemo a bona gomme ba tlotšwa dihlare tša tšhireletšo ka morago ga fao gwa bethwa motho yo mongwe le yo mongwe go ya ka maemo, pele ga ge ba hloma sehlopha sa go tsena ka nageng.*



This extract is taken from the HMUA021 assignment where the task requested the students to conduct a mini-research on auto-ethnography research. The students were asked to choose a topic of their choice and engage with a more knowledgeable adult who may assist in feeding information to their task. In this abstract, P2 also shows signs of facing challenges in spelling words in Sepedi. The bolded word which is written as “*emmešwa*” is spelt incorrectly, the correct spelling of Sepedi should be “*emišwa*” which is directly translated “*to stop*”.

**Picture 5:** P3 Phonological challenges

*Ke kgethile hlogo taba ye ka ge ke nyaka **otseba** ka dikgato tšeeee di swanetšego go phetiwa ka gare ga leeto la lenyalo.*

This extract is also taken from the HMUA021 assignment where the task requested the students to conduct a mini-research on auto-ethnography research. The students were asked to choose a topic of their choice and engage with a more knowledgeable adult who may assist in feeding information to their task. Noteworthy, the Khelobedu dialect does not have the alphabet “g”. P3 in this extract shows that in the bolded word. P3 writes “*otseba*” which is a formal Sepedi should be written as “*go tseba*” directly translated as “*to know*” in English.

**Picture 6:** P5 Phonological challenges

*Mong wa koma mmogo le kgoši ya setšhaba sa Medingen village ba theile melao yeo e **lebisitšwego** badudi ba lefelo leo ka bophara. Bohlokwa bja go **tega** melao ye ke go ruta badudi ka seo se amogetšwego le tšhohle tšeo di sa amogelwago. Ga go lešoboro leo le dumelelwago go amogela lesogana la go boya komeng gosa **kgatalege** gore ke bana ba motho goba yena papa go lesogana ka sebele, molao ke molao gomme go swanela go latelwa.*

Like in the previous extract, some speech sounds are there in the formal Sepedi which is not in Khelobedu. The extract above shows that in the first bolded word which reads “*lebisitšwego*” instead of “*lebišitšwego*” which is translated as “*directed*”. P5 also makes a mistake of spelling the word “*thekga*” which is a formal form of Sepedi but in this case, it is spelt as “*toga*”.

#### 4.8 Classification language challenges affecting Balobedu Students writing

The following section presents a table of language challenges that Khelobedu speakers come across. Worthy to be noted the Khelobedu speakers face the following challenges as supported by the data above:

**Table 4.1: Classification of the challenges**

Challenges	classification
Oral	<ul style="list-style-type: none"> <li>• Pronunciation</li> <li>• Unavailability of relevant terminology</li> </ul>
Writing	<ul style="list-style-type: none"> <li>• Phonology</li> <li>• Incorrect grammar use</li> <li>• Unavailability of relevant terminology</li> </ul>
	<ul style="list-style-type: none"> <li>• Time</li> </ul>

Firstly, the participants of this study highlighted that various challenges influence their Sepedi in the classroom. They have pointed out that there are challenges in oral work which is broken down into two clusters of challenges in pronunciation as shown in the focus group data and also challenges in the unavailability of relevant terminology. This then influences their efficient participation in the Sepedi classroom.

Secondly, the participants highlighted challenges in writing Sepedi with the classification of making spelling errors which are shown in the document analysis data, unavailability of relevant terminology which is shown in the online individual interviews and the online focus group interview, and also the participants alluded that since there are challenges of spelling and unavailability of relevant terminology, the time afforded

to the class to do a task becomes too little for them as they have spent too much thinking about the relevant terminology.

Tegegne (2015), Fromkin et.al. (2003), Holmes (2001) note that there is a variation that can be found within a language. The differences in a language are shaped by a detailed human action in which a language is used. As noted by Cheshire (2005) the non-standard dialects have been unacceptable in school however students who come from both the standard and non-standard dialects are expected to attend school. This poses challenges to the students who speak a non-standard dialect. Such a case in this investigation where Khelobedu is one of the dialects that did not form part of the standard variety of Sepedi but Khelobedu speakers do attend school.

Tegegne (2015) records that the effect of the standard dialect used in school emanates in the evaluation form. Variances in dialect at school not be counted against students regarding their ability to learn or understand concepts. Tegegne (2015) continue to outline that “exams are mainly prepared in the standard dialect, therefore, the dialect used on assessment creates a bias against students who do not speak a standard dialect”.

The following section traces the origins of language mistakes.

## **4.9 Tracing the origins of language mistakes**

### *4.9.1 Historical perspective of Sepedi and Khelobedu*

Mojela (2008) notes that Sepedi is one of the 11 official languages in the Republic of South Africa. It comprises over 20 dialects (Mookgokong 1966:8-9), with the following among the major ones: Sekone, Sepedi, Seroka, Khelobedu, Setlokwa, Sepulana, Sekopa, Sehananwa, Sekgaga and Sephalaborwa. Mojela (2008:120) alludes that “only a few of these dialects are represented in the official standard language i.e. Sekone, Sepedi, Sekopa, Sekgaga (of Mphahlele), and the dialects around Turfloop and Chuenspoort. The majority of the dialects contributed very little to the development of standard Sepedi concerning vocabulary and structure”. The dialects which were side-lined amongst others were Sepulana, Seroka, Setlokwa and Khelobedu.

### *4.9.2 Factors contributing to the language mistakes*

*\*Missionaries in South Africa*

One of the major factors that contributed to the language mistakes encountered by Khelobedu speakers can be “ascribed to the influence of colonialism and lack of government co-ordination” (Mojela 2008:120). The missionary activities and their role in the standardisation of Sepedi, and the influence of early writers and publication. Frescura (2015:230) and Warneck (2011:57) noted that the “European missionaries to southern Africa during the nineteenth and twentieth centuries played an ambiguous role in the history of religion”. Warneck (2011:57) further states that on the one hand the missionaries were driven by “humanity and bring about material and social changes which would improve its quality of life. On the other hand, they were possessed of a moral self-righteousness which led them to make hasty and uninformed judgements upon indigenous morals, norms and values they were scarcely equipped to understand”. Like other languages of South Africa, the missionaries contributed to the orthography of this language (Molepo, 2014; Ranamane, 2012; Snail, 2010; Fast, 1991). UNESCO (2000) stated that the “Berlin Lutheran missionaries played a major role in converting Northern Sotho to a written language. Their endeavours laid a sound foundation for subsequent creative writing in this language. UNESCO (2000) further states that at that point their primary aim was to enable members of their congregations to read the Bible and other religious writings”.

However, the missionaries’ only focus was on the varieties of where they have settled. Mojela (2008:121) notes that the “missionaries started developing orthographies in Sepedi and Sekopa, and translating the Bible and many religious publications into these dialects. These publications were meant to be used for education and communication with indigenous Bapedi and Bakopa”. Mojela (2008:121) continue to note that the “missionaries in Bopedi did not regard Sepedi as a dialect of any language because they were unaware of Seroka, Khelobedu, Sepulana, Setlokwa, Sehananwa and Sephalaborwa. Instead, many parents from areas such as Bolobedu and Botlokwa sent their children to study at Botšhabelo where they taught in Sepedi”. This on its own became a problem to the Khelobedu speakers as they now have to switch to Sepedi for learning purposes, this has put a risk on their dialect to not be recognised. However, Mojela (2008:122) pointed out that although “few missionary stations were later established in other parts of former Transvaal, they did not pay

much attention to the development of the dialects around the area". These new stations included Medingen (Mmidinyene) in Bolobedu. As the Balobedu people were learning in Sepedi through the orthography that was developed in Bopedi, the dialect of Khelobedu was not considered as part of Sepedi development.

Mojela (1999) postulates that had an influence on the development of prestige varieties within the African languages. The missionaries were the first to write in the African languages and as such, the varieties that were spoken next to the established mission stations were the first to be written. This has elevated Sepedi to a superior status as the other dialects such as Khelobedu did not have these missionaries' orthographies (Mojela, 2008:120)." Mojela (2008:120) notes that this has proven a definition by Allen and Linn (1986:218) that "the idea that language for which there exists no written form, a language has not yet been alphabetised, is for that reason intrinsically inferior, not a real language, but a mere dialect."

The other factor that contributed to the language mistakes between Khelobedu and Sepedi is the "establishment of schools, tertiary institutions and health facilities at the missionary station, this then created mini-urban centres in the rural areas which were regarded as places of civilization" (Mojela, 2008:122). Therefore, the dialects spoken in these areas became representative of civilization (Mojela, 2008:122). Particularly, "Botšhabelo was one of these mini-urban centres for the Bapedi communities. Besides, orthographies, publications and written materials produced these mission stations, and these would influence the future of the standardisation in favour of the dialects of the communities in the vicinities of the missionary stations. This meant that Khelobedu orthography was not considered".

Earlier writers and publications also contributed to the stigmatisation of Khelobedu. Mojela (2008:123) postulate that when standardising Sepedi, the "Language Board used existing missionary and secular orthographies". Since the missionaries settled in the Sekhukhune area, the majority of the orthographies in the Sekone dialect. This has proven to be problematic towards other dialects of Sepedi as these dialects had no terminology which was developed; dialects such as Khelobedu. This poses challenges to students in the classroom context. Students have to spend a lot of time thinking about the relevant term to complete a task. Participants have also alluded that the majority of terms in Khelobedu are written differently in Sepedi.

**Table 4.2: Different terminologies identified by the participants**

<b>Khelobedu</b>	<b>Sepedi</b>	<b>English</b>
<i>Khegedhelo</i>	<i>Sekotlelo</i>	Dish
<i>Tšhebhela</i>	<i>Sepela</i>	Walk
<i>Zwelo</i>	<i>Dilo</i>	things
<i>Khane</i>	<i>Kganthe</i>	Is it not
<i>Khedhola</i>	<i>Segwagwa</i>	Frog
<i>Booswa</i>	<i>Bogobe</i>	Porridge
<i>Naase</i>	<i>Lehono</i>	Today
<i>Dilo tjeela</i>	<i>Dilo tšela</i>	Those things
<i>Khumana</i>	<i>Hwetša</i>	Find
<i>Khehlaka</i>	<i>Morala</i>	Hut

The few terminologies above are not limited to the ones that are provided by the participants. There is a vast pool of orthography that differ greatly from the standard Sepedi, even though the terminology means the same, they are however pronounced differently.

*\*Lack of standardised orthography in Khelobedu*

Prominent to the fact that Khelobedu took no part in the development of the standard Sepedi, this is based on the above information as alluded to by Mojela (2008). Khelobedu also lacks corpus and standard terminologies. As Garcia & Sandhu (2015:204) define a dialect as “a linguistic system derived from another, which enjoys less prestige than the majority language, which does not benefit from a strong differentiation from other linguistic systems and derives from the same ‘parent’ language”, this definition fits appropriately to Khelobedu speakers as they have to

readjust their thinking in the classroom as evidence has illustrated that terminology in Khelobedu and standard Sepedi is different. Khelobedu does not have standard orthography which may be a challenge in including its terminology in the standard Sepedi.

#### **4.10 Re-standardisation of Sepedi**

Khelobedu has over 2 million speakers who are spread across the areas of South Bolobedu and North Bolobedu. These are people who share common linguistic, grammatical and syntactical variations who deserve to have their language recognised. Because Khelobedu is not recognised in the classroom learners are denied the opportunity to use their home language where Sepedi is used as a medium of instruction. This calls for the need for Sepedi to undergo a re-standardisation process. Formal Sepedi comprises of different dialects that have contributed immensely to the language, however, for Khelobedu it's a different case because Khelobedu did not form part of the standardisation process. Straaijer (2019:230) notes that language standardisation "is generally used within linguistics to refer to the process of bringing about a standard language. This process brings to a language a uniformity and consistent norm form of writing and speaking, and the promotion of uniformity and consistency usually entails the reduction or elimination of variation".

Literature has shown that the standard language is understood as the supreme accurate variation. Since the Khelobedu dialect does not have any standardised orthography it will be important in this study to suggest a re-standardisation of Sepedi to cater for dialects such as Khelobedu to be given a chance to form part of Sepedi.

This process of re-standardisation will benefit the speakers, in particular, Khelobedu students as they will not have to go through the challenges that they encounter in the classroom.

The following are extracts from the data that show how participants feel about Khelobedu terminology being part of the standard variety of Sepedi.

#### **Extract 11: Lecturer's perspective**

252	R	So, how do you deal with a student who brings Khelobedu into the classroom or the assessments?
253	L	Yah. I mean I would generally engage with the concept, think of what does this concept mean?
254	R	MH.
255	L	Is it appropriate in that specific setup?
256	R	Okay.
257	L	If it describes...you know if someone says photosynthesis and there is an alternative way of conceptualising photosynthesis\
258	R	MH.
259	L	Which makes sense\
260	R	MH, mum.
261	L	It should be acceptable. The lecturer, the best he can do is to say...he can just suggest that this word also means something\
262	R	MH
263	L	Or provide an additional word that is more acceptable in the discipline. And as teachers, we can't be very rigid about these things, you know\
264	R	MH
265	L	I don't buy into the rigid approach, I believe that diversity of dialects enrich the standard variety\
266	R	MH
267	L	As opposed to (inaudible)...and I mean, this means that...it suggests to us that there is a need for re-standardising the standard variety.



268	R	MH, mum.
269	L	Re-standardise taking into consideration the evolving nature of the way languages are used\
270	R	Yah, yah
271	L	Because when we box the standard variety, we are setting it up for failure\
272	R	MH.
273	L	We are setting it up for it to die. Because if we cannot bring different experiences into the classroom

Data from this investigation with the lecturer interview showed that there is a need for Sepedi re-standardisation. When asked a question about how they deal with students who used Khelobedu in their writing, L gave an elaborated response in turn number 261 that the terminology should be acceptable. However, the lecturer can suggest a word that is more acceptable in the standard variety (turn number 263). L has also pointed out in turn number 255 that he believes that diversity of dialects enriches the standard variety. In turn, 267 L states that since he does not believe in a rigid approach, it suggests that there is a need to re-standardise the standard variety, considering the evolving nature of the way languages are used (turn 269). L also believes that when we box the standard variety then we are setting it up for failure (turn number 271) as we cannot bring different experiences in the classroom. **Extract 12:** P1 perspective

116	R	So, do you think this process of adding Khelobedu terminology would be beneficial to the learning process?
117	P1	Yah, I think it would be. I think it would be. Many Khelobedu speaking learners would like to improve. Would like to improve in their studies. Their studies will improve.

Initially, P1 alluded that she does not find it challenging when they are taught in the Sepedi classroom when asked a question in turn number 116 if Khelobedu terminology would benefit Khelobedu speakers in the classroom, P1 responded by saying it would be beneficial to the Khelobedu speakers who would like to improve their studies (turn number 117).

**Extract 13: P2 perspective**

74	P2	Yah, I think I was going to benefit from it because I wouldn't be making any mistakes like I do when I speak in Sepedi. After all, After all, in like Sepedi, because in Sepedi we make a lot of mistakes.
75	R	Okay.
76	P2	Yah.

In this extract, P2 agrees that if Khelobedu terminology is added to the standard variety of Sepedi it will benefit them as shown in turn number 74. P2 also extend her response as she notes that in Sepedi there are a lot of mistakes gives a belief that if Khelobedu terminology is added to Sepedi there won't have a lot of mistakes.

**Extract 14: P3 perspective**

74	R	Oh okay. Alright. So how would you feel about Khelobedu for being part of the formal language that you use in the classroom? The terminology that is used in Khelobedu, for example, you gave an example of <i>tšhepela</i> , right, how would you feel if those different terminologies were to form part of Sepedi?
75	P3	<i>Ee, nka thakgala yah. Yah.</i>  <i>Yes, I will be happy yah. Yah.</i>
76	R	So, do you think it will be beneficial to your learning process?

77	P3	MH. A lot, it will be.
78	R	In which way?
79	P3	<p><i>A ke tsebe gore ke re ke eng but akere like, o humane ele gore o tšhaba go phatisipheitha ka tlelaseng just because wa tseba gore o ka nore o khe abha wa bhaeza wa abha language ya go, batho ba bangwe ba no tshoga so, like ya ba out of the (inaudible) what, what. E tloba way too much better because ba tlo no tseba le Khelobedu, Like le ge ba no abha e tlo noba ele gore ke language ye elego gore ra e dhwisisa, la nkwišiša?</i></p> <p><i>I don't know how to say it but it's like, you find that you are afraid to participate in the class, just because you know that you may try to speak but make a mistake and use your language, some other people will laugh like it will be out of (Inaudible) what, what. It will be way too much better because they will know it is Khelobedu, like even when we speak it will be a language that we are used to, do you understand?</i></p>

In this extract, the researcher has also asked P3 how they would feel about Khelobedu being added to the standard Sepedi variety in turn number 74. In turn number 75 P3 points out that they will be happy about it. When asked further in turn number 76 if they believe the process of adding Khelobedu terminology to Sepedi will benefit their learning process in turn number 76, P3 responds by saying “A lot”.

**Extract 15:** P4 perspective

135	R	How would you feel if Khelobedu terminology was to be added on formal Sepedi?
13	P4	Sepedi?
137	R	Yeah.

138	P4	Oh, okay. For me, it would be very much easy because I think that's where we, the Bolobedu people would start to understand a lot of words. I think even academically, we will be able to perform very well because Khelobedu is the same as Sepedi but some of the words, they are not the same.
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Extract 15 is P4 perspective who believes that Khelobedu speakers would benefit if Khelobedu terminology is added to the standard variety. P4 believes that Khelobedu speakers will benefit academically as they will start to understand a lot of words (turn number 138).

**Extract 16: P5 perspective**

73	P5	Yah. I do think if we can use Khelobedu in a classroom, it will benefit, like most of the students, I can say, at the University of Limpopo.
74	R	MH.
75	P5	(I speak Sepedi) so, when we are interacting in class, you are forced to use Sepedi. So, if Khelobedu can be added...like can be used in a classroom, it will be beneficial wherein we will be able to participate cause remember, when we are in classrooms, we end
		up not participating, not because we don't want to but (inaudible) in Sepedi.

Extract 16 shows that P5 believes that if Khelobedu terminology is added to the standard variety of Sepedi, it benefits the Khelobedu speakers as they will be able to participate in the classroom. P5 believes that the Khelobedu dialect hinders active participation in the classroom (turn number 75).

**Extract 17: P6 perspective**

61	R	Okay. So, how would you feel about Khelobedu forming part of a formal language? Like, probably Khelobedu terminologies are included in a formal context, how would you feel about that?
62	P6	Yah, that would be great because I won't have to speak a language that I am not familiar with.
62	R	MH.
64	P6	I will be speaking my home language, the one that I speak most of the time when I am at home.
65	R	Okay.
66	P6	(inaudible)
67	R	Do you think that will benefit your learning process?
68	P6	Yes, very because all assessments, exams, tests everything, the assignments, I will understand them because it will be in my home language.

In this extract, P6 alludes that it will be great if the Khelobedu terminology can be added to the standard Sepedi (turn number 62). In turn number 64 P6 mentions that this is because they will be using their home language which is what they speak every day. Thus, they will understand better (turn number 68).

**Extract 18: P7 perspective**

63	R	Alright. So, how would you feel about Khelobedu, to form part of the formal language, Khelobedu terminology to form part of the formal language?
64	P7	I feel like it would be very fair for those that are doing Sepedi in the classrooms while they are speaking Khelobedu.

65	R	MH. So, in essence, will it be beneficial to your learning process?
66	P7	Yes, it will be.
67	R	In which way?
68	P7	Drawing the...I would say the context of Sepedi to Khelobedu. I would say Khelobedu has a different context from Sepedi.

P7 believes that adding Khelobedu terminology to the standard Sepedi will be fair to the students who are learning in Sepedi whereas they are Khelobedu speakers (turn number 64).

**Extract 19:** P8 perspective

113	R	Okay, the last question, we are almost there. So, do you think it will be beneficial to your learning process if Khelobedu can be used in a classroom?
114	P8	Yes, I think it will be beneficial because everything will be, you know\
115	R	MH.
116	P8	It Will be...as for my writing and my oral speech will be fluent because I know the dialect by heart.
117	R	MH.
118	P8	And the terms and everything by heart.
119	R	MH.
120	P8	So, it's going to be beneficial.

In turn number 114,116, 118,120 P8 alludes that she thinks if Khelobedu terminology can be added to the standard Sepedi it will be beneficial. P8 believes that her writing

and oral work in the classroom will be fluent because they know the dialect of Khelobedu by heart.

#### **4.11 Conclusion**

This chapter presented, discussed and interpreted the data. It connects the data to the objectives of the study and demonstrates the consistency of the analysis with a case study design. Nine (9) participants took part in this case study investigation. Eight participants who are students were individually interviewed to understand the different views they have about being taught in Sepedi which is a standard variety that differs from their dialect which is Khelobedu. The eight participants later engaged in a focus group interview, which was very interesting to see the participants sharing the same sentiments about the fact that there are several challenges they come across in a Multilingual Studies classroom that uses Sepedi as a medium of instruction. It was interesting to see the students also challenging and disagreeing with each other. Among the eight participants, there is one participant who believes that learning in Sepedi as a Khelobedu speaker poses no challenges in the classroom. However, this participant also believes that if the Khelobedu terminology is added to the standard Sepedi, it can be beneficial to the students who speak Khelobedu and are struggling in the classroom.

Later, the lecturer involved in the facilitation of the module was interviewed, making the total participation pool to be nine (9). The data for the lecturer showed that they are aware of the varieties of dialects within Sepedi in their classroom, amongst these varieties are the standard Sepedi language and the non-standard varieties such as Khelobedu. The lecturer noted time and again in the written work of Khelobedu speakers' home dialect creeps in their work. Students' assessments were later scrutinised by the researcher to identify some of the challenges that the participants have pointed out in the individual interviews. This instrument of document analysis has shown a variety of challenges that the participants face when writing in Sepedi. The data in this study has proven that there is a need for Sepedi re-standardisation to include Khelobedu terminology as the students who speak this dialect face challenges in their assessments, especially in their written assessments.

Chapter five suggest ways to be taken to redress the influence of Khelobedu on the standard Sepedi and also proposes a model for standardising Khelobedu terminology.



## **CHAPTER 5: PROPOSED MODEL FOR THE RE-STANDARDISATION OF SEPEDI**

### **5.1 Introduction**

One of the objectives of this study is to suggest ways to be taken to address the influence of Khelobedu on the standard Sepedi. This chapter seeks to suggest a model which informs the re-standardisation of Sepedi to accommodate Khelobedu terminology. This will be done by discussing the steps in which Khelobedu needs to take as a dialect for its terminology to be permeated into Sepedi. The concept of language planning seemed to fit as the suggestion to address the influences. The researcher will do this by discussing the corpus planning stage within language planning. This will be followed by how terminology development is done in South Africa and to also discuss the institutions responsible for terminology development in South Africa. The researcher postulates that these will assist Khelobedu dialect terminology to be included in Sepedi. A model for the re-standardisation of Sepedi will be presented, which will be followed by the language influences upon Khelobedu and lastly, suggestions on what needs to be done for the Khelobedu dialect terminology to be included in the re-standardisation of Sepedi.

### **5.2 Language planning**

Language planning is a social concept that involves the broad construction of a language policy (Blommaert, 1998; Alexander & Heugh, 1999; Jernudd, 1997). Haugen's (1966) model of language planning is comprised of "four dimensions forming a two-by-two matrix. In this scheme, language is viewed as a norm, and function and the object of planning are seen in terms of society and language".

Haugen's (1983) model of language planning consisted of four stages namely, a selection which has to do with status planning, Codification which has to do with corpus planning, implementation and elaboration. This chapter seeks to propose a model for the re-standardisation of Sepedi to include Khelobedu orthography. For this investigation, the researcher will focus on the codification stage as the investigation does not seek to give a dialect an official status but to suggest ways in which Sepedi can be re-standardised to accommodate Khelobedu dialect as this dialect is already recognised as a Sepedi dialect. The following section discusses the process of corpus planning.

### 5.2.1 Corpus planning

Antia (2000) notes that “corpus planning focuses on changes by deliberate planning to the actual corpus or a shape a language. According to Haugen’s model, a norm is selected, and then codified through orthography, grammar and lexica”. Antia (2000:230) alludes that “corpus planning deals with codification, and play a significant role in implementation and elaboration stages. Corpus planning also focuses on the development of the body or form of a language, provision concerning scientific and technological terminology is related to corpus planning”. Literature does not show any indication of Sepedi being re-standardised post-1994. There is a need for language re-standardisation as a language is not static and grows through changes in society. Such is the case of Khelobedu which is a dialect that was not known during the period of terminology development by the missionaries (Mojela, 2008). Alberts (2010:614) alluded that “information is distributed and knowledge is acquired through terminology. The terminology of each subject field or domain increases with every new development or invention, thus, the supplying of appropriate scientific, technical, educational and economic terms should be a national priority, especially in a multilingual dispensation. Should the terminology of the minority or marginalised dialects of the country be developed into functional terminologies, South Africa would be equipped with effective communicative tools”.

### 5.2.2 Stages of language development in South Africa

Alberts (2010:600) postulates that “terminology development plays a pivotal role in language development and the promotion of multilingualism. In essence, standardised terminology contributes to the quality of translations, editing, interpreting services, dictionary compilation and specialised communication”. On the other hand, Haugen (1966:1) expresses that “language development as a process of changing a selected variety from an oral language to a written one. Cluver (1966:1) reasons that language development is not a one-time process but rather a continuing process referring to the planned modification of a selected variety to fulfil any new function that it did not fulfil previously”. Since Sepedi has been given the official status, it has not been restandardised and this may not afford spaces for the language to grow.

For Cluver's (1966:2-3) language growth involves:

- "*Language selection*: the selection of a specific variety for development".
- "*Language elaboration*: the expansion of the functions of the language so that it can operate beyond its traditional domains (home, family, community) as working language in the public domains (schools, government)"
- "*Language spread*: the development of the language as a language for teaching and learning (domain of education for primary, secondary and tertiary level) and a language of communication"
- "*Language modernisation*: general terminology development in all spheres of the working environment (economy, science and technology)."
- "*Language codification*: the development of a writing system, documentation of the existing vocabulary and grammar, development of spelling and orthography or modernising existing spelling and orthographies and standardising the language."

For this study, language codification is relevant as the study seeks to suggest ways in which Xhosa dialect can be developed from being only a spoken dialect but also a written language.

### 5.2.3 Institutions responsible for terminology development in South Africa

#### *\*National Language Services*

"Officially the South African terminology practice started as early as 1950" (Alberts, 2010:609). Translators of the "erstwhile Language Bureau of the Department of Culture (later Department of National Education) started documenting English and Afrikaans on index cards". Other language bureaus situation in government such as the South African Defence Force (SANDF), "South African Railways and Harbours (SAR&H) Department of Education followed. Soon after this in 1976, the Terminology Division of the Department of the National Education amalgamated with Terminology Bureau to form a new Terminology Bureau of the Department. This Bureau was later named the National Terminology Services (NTS) of the Department of Arts, Culture, Science and Technology (DACST) and the section became the official national terminology office for document and disseminate terminology. Alberts notes that in 1998, the NTS and State Language Services amalgamated to form the National

Language Services (NLS) and the NTS became the Terminology Coordination Section (TSC) of the NLS under the Department of Arts and Culture (DAC)".

The TCS and the NLS provide base knowledge for all language groups on national, provincial and local government and all other spheres of technical and scientific communication. This has led to the establishment of a national language board named the Pan South African Language Board (PanSALB).

*\*Pan South African Language Board*

The Pan South African Language Board (PanSALB) was founded in 1996 to encourage multilingualism and advance the official languages of South Africa, as well as the South African Sign Language and the Khoe and San languages. PanSALB formed consultative assemblies to support it in attaining its command, explicitly to endorse multilingualism, to ripen language, and to defend language privileges. Alberts (2010:600) noted that "the structure consists of the nine Provincial Language Committees (PLC's) to assist the province with language policy formulation and implementation. Thirteen National Language Bodies (NLB's) to take care of standardisation (spelling and orthography rules) terminology development, dictionary needs, research and education. Lastly, eleven National Lexicography Units (NLU's) to compile comprehensive monolingual and other types of dictionaries".

PanSALB's NLB's function according to technical committees (TC's) is to develop standards, spelling and orthography rules, conduct research, verify and authenticate terminologies, and assist with standardisation of terms, determine dictionary needs, develop dialects. Alberts (2010) notes that the "TC's concerned with Terminology Development obtain terminology lists from the Terminology Coordination Section (TCS), the National Language Service (NLS), the Department of Arts and Culture (DAC), and other institutions or individuals who compile technical dictionaries or term lists". Their associates might be part of the operational clusters who are busy gathering continuing terminology developments. They can assist to investigate challenging terms, terminology formation or word-forming philosophies pertinent to the language worried. Later, when a terminology development is finished the "project is submitted to the relevant Technical Committee (TC): Terminology Development of the relevant NLB to verify and authenticate terms, assist with the standardisation and stabilisation

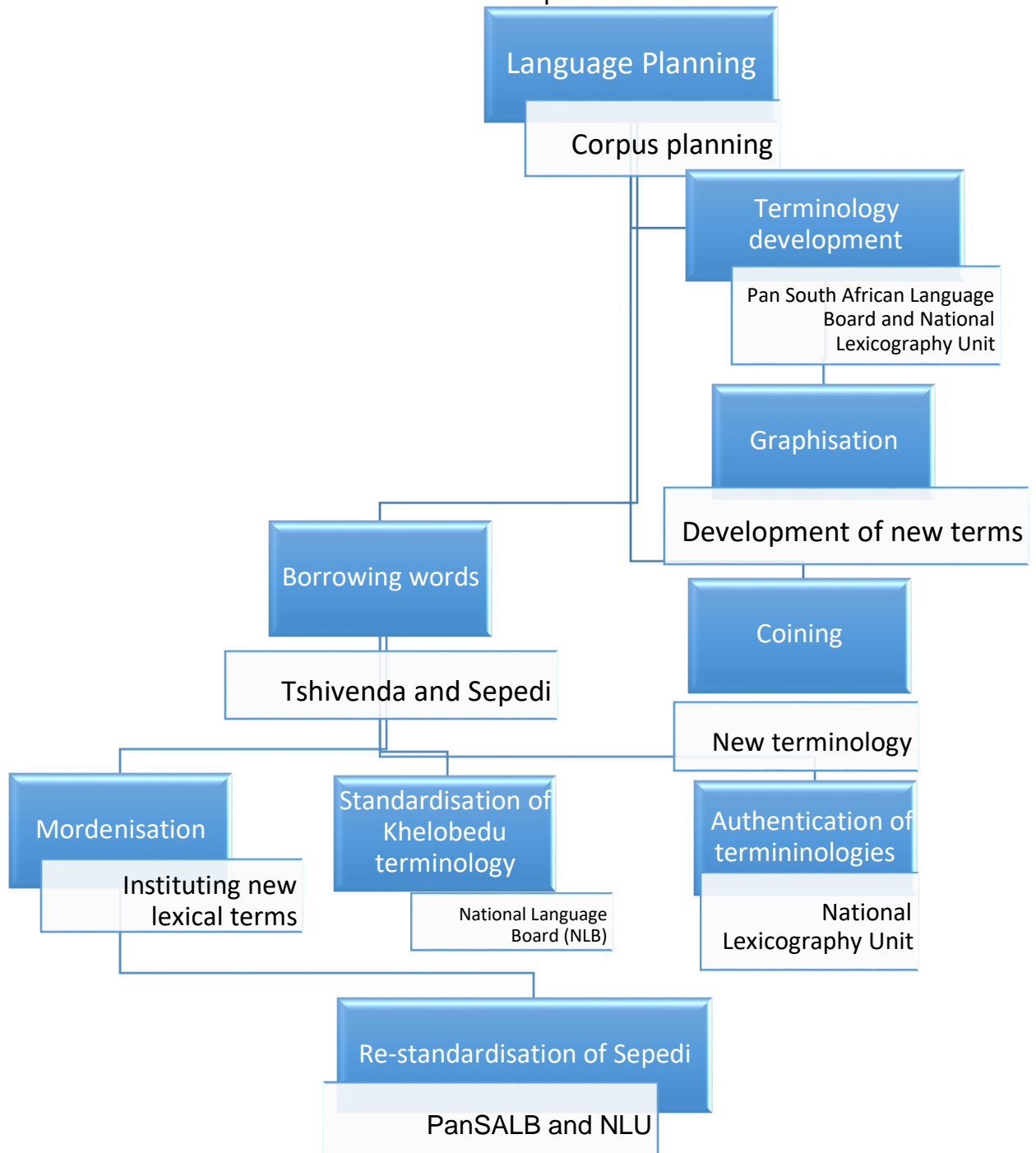
of terms, popularise terms and advise compilers of technical dictionaries or term lists” (Alberts, 2010:604).

### **5.3 Design of the Model**

The focus of this section is to give a detailed illustration of the model. The model stages of terminology standardisation within language planning such as graphisation, modernisation and standardisation are discussed. The model is presented in figure

5.3.1

**Figure 5.3.1** Model for the re-standardisation of Sepedi



*\*Discussion*

This model suggests that for Khelobedu to be considered to form part of the standard variety of Sepedi, there is a need for terminology development in Khelobedu. As Khelobedu is the dialect of Sepedi (DoE, 2003) there is a need for Sepedi to be restandardised to accommodate Khelobedu terminology. However, Khelobedu has no terminology, therefore, there will be a need for terminology development for

Khelobedu. This can be achieved by following the stages as shown in the model. The Balobedu Kingdom need to institute a language committee that is going to be responsible for representing the Kingdom of Balobedu. Alberts (2010) argues that terminology and language development should be part of the community and the language welfare should reflect the welfare of the speech community by the community itself. Alberts (2010) notes that in this stage of terminology development the terminology consults linguists and subject specialists when supplying or coining translation equivalents. This will mean that the Balobedu speakers should form a committee that will work hand in hand with terminologists in the National Language Board, National Lexicography Units within Pan South African Language Board (PanSALB) to carry out this task. Other stakeholders within the province of Limpopo such as the Department of Linguistics, Translation and Interpreting in the University of Limpopo, the Department of Arts and Culture should be roped in to facilitate the process of terminology development. This will assist in broadening the various alternatives of terminologies of the dialect.

This model suggests that the language planning concept need to be revisited by the relevant language bodies in South Africa (PanSALB). For a language to be restandardised to include terminology of a dialect, the concept of language planning needs to be revisited. Although the language planning concept is encompassed by three stages, namely, status planning, corpus planning and acquisition planning, the corpus planning stage will be the focus for re-standardising a language. In this case, through the relevant language bodies such as the Pan South African Language Board and the National Lexicography Units in South Africa the language will be responsible for terminology development.

Within the corpus planning stage, terminology will be developed through the stage of graphisation. This can be achieved by borrowing words from Tshivenda since Khelobedu has no written form. Balobedu originate from the Venda region and there is a great influence on the way certain words are pronounced Mahashe (2012), Motshekga (2008). Besides, because of the geography of where the Balobedu are based there is an influence of the Sepedi language. It is noteworthy that Khelobedu speakers use Sepedi in the classroom context, words from both languages can be borrowed to develop terminology for Khelobedu (Mohale, 2014. DoE, 2003). Table 5.1.

illustrates words that sound the same to Tshivenda when pronounced in Khelobedu. In this table, the researcher has written words that sound similar to both Sepedi and Tshivenda which Khelobedu speakers may adopt in developing terminology.

The next stage of the model is coining new terminology. In this case, if certain words can only be spoken by Khelobedu speakers, a provision to coin new terminology should be provided. Magagane (2011), Gauton, Taljard & De Schryver (2003) noted that to coin the translation equivalents, strategies such as loaning, transliteration, compounding and paraphrasing are applied. In the case of Khelobedu, this can be achieved by paraphrasing words from Khelobedu.

The modernisation stage is where the terminologies created are institutionalised. Once the terminologist and the stakeholders have developed terminologies, these can be submitted to the PanSALB in the province. The provincial PanSALB will then submit the terminologies to the National PanSALB for verification and acceptance in the term bank of Sepedi. It is important to note that before the terminologies are verified and accepted into the term bank, there is a need to rope in speakers of Khelobedu to also sign off and authenticate the terminology developed. This can be done by awareness campaigns through the media at large; television, radio, print media and also social media platforms. The terminologies will then be standardised and later be authenticated by the PanSALB and this will then lead to Sepedi to be re-standardised to include the new Khelobedu terminology. Re-standardisation is a continuous process that should not stop at any time. This is so because languages grow and new concepts will always be introduced to the language.

**Table 5.1: Khelobedu words similar to Tshivenda**

Khelobedu	Tshivenda	Sepedi	English
<i>Mukhegulu</i>	<i>Mukegulu</i>	<i>Mokgekolo</i>	Old woman
<i>Bohweni</i>	<i>Vhuweni</i>	<i>Bogweng</i>	The husbands home



<i>Moadibo</i>	<i>Muhalivho</i>	<i>Mogadibo</i>	Sister-in-law
<i>Mosada</i>	<i>Musanda</i>	<i>Mošate</i>	Chiefs kraal
<i>Khelemo</i>	<i>Tshilimo</i>	<i>Selemo</i>	Summer
<i>Lethabula</i>	<i>Iutavula</i>	<i>Hlakola</i>	Spring
<i>Ho seda</i>	<i>U sinda</i>	<i>Go setla</i>	To grind
<i>Kheghubhu</i>	<i>Tshigubu</i>	<i>Sekupu</i>	A plastic container
<i>Mozwala</i>	<i>Muzwala</i>	<i>Motswala</i>	Cousin
<i>Apa</i>	<i>Amba</i>	<i>Bolela</i>	Speak
<i>Ezdela</i>	<i>Edela</i>	<i>Robala</i>	Sleep
<i>Ke odhwa ledhora</i>	<i>Ndi na dora</i>	<i>Ke kwa lenyora</i>	I am thirsty
<i>Dhoodha</i>	<i>Do da</i>	<i>Etla</i>	Come
<i>Leboa</i>	<i>Livhuwa</i>	<i>Leboga</i>	Thank you
<i>Hopela</i>	<i>Humbela</i>	<i>Kgopela</i>	Please
<i>Le sale abozde</i>	<i>Ni sale zwavhudi</i>	<i>Le šale gabotse</i>	Goodbye/stay well
<i>Zdwelo zdwaka</i>	<i>Zwithu zwanga</i>	<i>Dilo tša ka</i>	My things
<i>Dala</i>	<i>Ndala</i>	<i>Tlala</i>	Hunger
<i>Naase</i>	<i>Namusi</i>	<i>Mamohla/lehonu</i>	Today

## 5.4 Conclusion

This chapter has illustrated through a proposed model how Khelobedu dialect terminologies can be standardised through the process of language planning to be

included in the standard Sepedi. Language planning is an important concept in language development, this chapter has drawn the insights of this concept of language planning to underpin why is it important to re-standardise Sepedi. The language influences on Khelobedu aided the stages to be taken to standardise Khelobedu terminology as Balobedu has come into contact with Tshivenda and Sepedi, borrowing the writing form of both Tshivenda and Sepedi will assist in terminology development. Chapter six discusses the summary, recommendations and conclusion of the study.

## **CHAPTER 6: SUMMARY, RECOMMENDATIONS AND CONCLUSION**

### **6.1 Introduction**

Chapter four has presented the data and discussion for this study, whereas chapter five has illustrated the model that can be used to make the Khelobedu terminology standard. This chapter will briefly revisit the research design methods of this study. Besides, the chapter will summarise the findings of this study which are related to the objectives of the study. Furthermore, the chapter will provide the recommendations linked to the study and also discuss the contribution that the study will make, and lastly the limitations of the study will be outlined.

### **6.2 Research Design and Method**

A case study design within a qualitative method was adopted for this study. In this regard, purposive sampling was chosen as a sampling technique to select the participants of this study as the study seeks to understand the mismatches between Khelobedu and the standard Sepedi. Since the crux of this research is to explore the influences of Khelobedu in the writing of students in the Multilingual Studies module, this design and method seemed relevant. The researcher had lengthy interactions with the participants to understand the various challenges that they face in the classroom where Sepedi is used as a medium of instruction whereas their home language is a dialect that is not formal or recognised as a formal language. Feagin, Orum & Sjoberg (2015:69) and Yin (2009:15) argue that “one of the advantages of a case study design is to investigate a contemporary phenomenon in depth and within its real-life context, especially when the boundaries between the phenomenon and the context are not evident”.

The following section summarises the research findings of the study.

### **6.3 Summary of the Research Findings**

Since the study is qualitative, a case study design was used. The main purpose of this section is to present the summary of the research findings. The participants of this study were nine (9) in total. Four types of instruments namely, online interviews which included students' interviews, lecturer interviews. Focus group interview was also used

as an instrument for data collection and lastly, a document analysis instrument was used. The summary of the findings will be presented in this manner.

### 6.3.1 Online students' interviews

Eight students were interviewed individually through an online platform. The students were sent an invitation through emails were to confirm their availability and to ensure that the suggested times do not clash with other academic activities. The interviews with the students took a week with different time slots. As the data for this study was collected during hard lockdown level when South Africa was hit by the COVID-19 pandemic and the interviews had to be made online, some of the times the participants will note that they do not have a stable network reception to have the interviews, this has made the researcher move the time for those particular students.

During the interviews, seven out of the eight students indicated that in the Multilingual Studies classroom where Sepedi is used as the medium they face challenges in writing since some of the terminology used in Sepedi is different from their dialect which is Khelobedu. The participants indicated that Sepedi becomes difficult to write as Sepedi is a language that they only used in a classroom context and it is not their everyday language. One student has indicated that they don't face any challenges in the classroom. This was because her parents speak Sepedi as a home language and also that Sepedi has been used in the classroom since she started school so they have learnt the language.

### 6.3.2 Focus group interview

In the focus group interview, all eight students were available for the discussion. In this instrument, the participants were also sent an invitation with the suggested days to check their availability. The focus group interview was conducted a week later from the individual interviews.

The interview revealed that the participants agree that they face challenges in the Multilingual Studies module. Despite the reasons provided by the eight participants, one participant was still adamant that they don't face challenges writing in Sepedi.

### 6.3.3 Document analysis

For this instrument, two students' assignment in the second year and one test and one assignment in the third year students were used as documents to analyse. This was done to trace the language mistakes that the participants make in their writing.

The data from this instrument revealed that the students face challenges when writing in Sepedi as there is evidence of spelling errors, grammatical errors and language mistakes.

### 6.3.4 Lecturer interview

Like the previous interviews, the lecturer was also invited to an online interview. The lecturer has alluded that he is aware of a variety of dialects that are there in the Multilingual Studies classroom and Khelobedu is one of them. The lecturer also noted that on more occasions Khelobedu does come into the student's writing and it becomes a challenge for the lecturer to assess the work as Khelobedu does not have formal orthography. The lecturer also noted that in his opinion Sepedi must be restandardised to allow the language to grow.

## 6.4 Conclusions

Home languages play a huge role in influencing the way students learn, especially in their writing. The study revealed that Khelobedu speakers face challenges in the classroom where Khelobedu is used as a medium of instruction. The study also shows that there is a need for re-standardisation of Sepedi so that Khelobedu terminology can be included in the Sepedi orthography. This process of Sepedi re-standardisation will alleviate the challenges that the students face in the classroom where Sepedi is used as a medium of instruction.

## 6.5 Recommendations

Recommendations from this study are as follows;

- ❖ Khelobedu speakers must establish a committee that is going to represent them for any language/dialect related issues. Since Khelobedu is a dialect and cannot at this stage be represented at a national level, the committee must work

together with the language specialist and terminologies in the province, especially at the University of Limpopo; the Department of Linguistics, Translation and Interpreting and also the Provincial Language Committee within the Province. The committee can be stationed at the University of Limpopo for consultations meetings regarding the terminology development. The terminologies consult linguists and the dialect (Khelobedu) specialist to supply and coin translation equivalents. This can be achieved by borrowing words from Sepedi and Tshivenda and also coining new ones.

- ❖ The terminology that has been developed can then be submitted to the Pan South African Language Board for consideration to form part of Sepedi. However, it is important to have the terminology publicised so that it can be accepted by the community at large before it can be accepted in the standard Sepedi. Once this is achieved then the terminology can be verified by PanSALB and then be accepted, later, the terminology can be saved in the formal Sepedi term bank.
- ❖ Through the process of language planning, Sepedi should then be restandardised. This should include the concepts of Elaboration; this concept assists with the expansion of language functions of the language so that it can operate beyond its traditional domains. Another concept is language codification, where new writing systems are added to the existing language. In this case, Khelobedu orthography will be added to the Sepedi orthography. It is through these stages that Sepedi can be re-standardised.

## **6.6 Contribution of the Study**

The contribution of this study is related to its pedagogic value. The study will lead to the generation of vocabulary and glossaries in Sepedi. The study will also help in understanding the mismatches that can lead to the standardisation of certain glossaries. It will further assist language teacher trainees in understanding what dialects exist in the Sepedi language. Furthermore, the study will benefit most learners whose home language is Khelobedu in terms of having their Khelobedu terminologies to be accepted in the formal Sepedi. Other dialects of other official languages will

benefit from this study as a model was developed for **the** re-standardisation of Sepedi to include Khelobedu terminology.

## **6.7 Limitations of the Study**

### 6.7.1 Sample size sufficiency

Initially, the researcher anticipated ten (10) students will form part of this study as participants. However, during the data collection stage, the researcher could only get participants in the BA CEMS programme from the first year to the third year. This is because the study explored the Multilingual Studies module classroom in the BA CEMS where Sepedi is used as the medium of instruction and no other programme in the University of Limpopo uses an indigenous language as a medium of instruction but rather as a Language of Learning and Teaching (LoLT).

### 6.7.2 Different strategies for data collection

This study's data collection process was done when South Africa and the world at large was hit by the pandemic coronavirus (COVID-19) and the country was under hard lockdown. This is when no individuals are not supposed to meet for any type of gatherings. The researcher had to use online facilities to hold interviews, for individual interviews, focus group interview and lecturer interview. Flick (2018), May (2012) allude that the online approach to data collection in research remains a new and innovative strategy and have positive outcomes such as reducing the issues of interviewer effect as participants cannot see each other.

## **6.8 Concluding remarks**

This study aims to explore the influence of the Khelobedu dialect on students' writing in Sepedi in the BA CEMS programme in the Multilingual studies module where Sepedi is used as a medium of instruction. The first chapter has provided the motivation and the background for this study. The research problem of this study was outlined where it was identified that the majority of Sepedi contributed little or not at all to the formal Sepedi. A brief literature review that guided this study was outlined, followed by the purpose of the study, where the aim of the study and the objective of the study that underpins the study were outlined. The research methodology of this study was outlined, followed by the significance of the study and the ethical considerations of the

study to ensure the study followed proper protocol to conduct research. Chapter two (2) presented links to the objective of the main concepts that guided this study. These concepts included language and power, language planning, language attitude and language change. Chapter three (3) presents a description of the research methods used in this study. The research is qualitative and adopted a case study design as it was best suited for this study. The study employed purposive sampling techniques to sample out the research subject and to also assist in selecting the site of the study. The data for this study are collected through online individual interviews, online focus group interviews, and document analysis instruments. Sepedi. The internal and external validity of the study were also outlined in this chapter. Chapter four (4) is the presentation, discussion of the data where the researcher has shown through different instruments that were used to collect data, students in the Sepedi classroom face challenges in writing. The data has revealed that participants have alluded that they face challenges in the formal Sepedi classroom. One out of the eight students claimed that they do not face any challenges in the Sepedi classroom. The lecturer has alluded that in some instances, students whose home language is Khelobedu religiously use their home language in their writing. The document analysis data has given evidence of learners having challenges with spelling and correctly writing in the formal Sepedi. With this understanding, this study calls for the re-standardisation of Sepedi so that Khelobedu can be included in the orthography. Chapter five (5) is the presentation of the proposed model that seeks to suggest ways Sepedi can be re-standardised to include Khelobedu terminology. This can be achieved by the re-visiting process of language planning. Chapter 6 summarises, recommends and gives concluding remarks for this study.

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## **APPENDICES**

### **APPENDIX A: ETHICS CLEARANCE CERTIFICATE**



**University of Limpopo**  
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**TURFLOOP RESEARCH ETHICS COMMITTEE**  
**ETHICS CLEARANCE CERTIFICATE**

**MEETING:** 10 July 2020

**PROJECT NUMBER** TREC/190/2018:PG-Renewed: 10 July 2020

**PROJECT:**

**Title:** An Exploration of the Influence of Khelobedu Dialect on Standard Sepedi: The case of student's writing in a Sepedi classroom context at the University of Limpopo.

**Researcher** MP Letsoalo

**Supervisor:** Dr JR Rammala

**Co-supervisor/s:** Prof MW Maruma

**School:** Languages and Communication Studies

**Degree:** PhD in Linguistics

**PROF P MASOKO**

**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) This Ethics Clearance Certificate will be valid for one (1) year, as from the abovementioned date. Application for annual renewal (or annual review) need to be received by TREC one month before lapse of this period.
- ii) Should any departure be contemplated from the research procedure as approved, the researcher(s) must re-submit the protocol to the committee, together with the Application for Amendment form.
- iii) PLEASE QUOTE THE PROTOCOL NUMBER IN ALL ENQUIRIES.

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**APPENDIX B: Consent Letter to the Students**

Title: An Exploration of the Influence of Khelobedu Dialect on Standard Sepedi: The case of student's writing in a Sepedi classroom context at the University of Limpopo.

Researcher: Mmaranti Pamla Letsoalo

Participant: \_\_\_\_\_

Dear Madam/Sir

You are hereby requested to participate in this research study on “**An Exploration of the Influence of Khelobedu Dialect on Standard Sepedi: The case of student's writing in a Sepedi classroom context at the University of Limpopo**”. The research is meant for the completion of a PhD study at the University of Limpopo in the School of Language and Communication Studies.

Participation in the research is voluntary and the interviewee is at liberty to withdraw at any time s/he feels uncomfortable. The findings of this investigation will be used only for research and academic purpose and the participants have assured anonymity.

Your participation in this regard will be highly appreciated.

Yours faithfully

Ms. Mmaranti Pamla Letsoalo

\_\_\_\_\_ Date:

### **Appendix C: Consent Letter to the Lecturer**

Title: **An Exploration of the Influence of Khelobedu Dialect on Standard Sepedi: The case of student's writing in a Sepedi classroom context at the University of Limpopo**

**Researcher:** Mmaranti Pamla Letsoalo

**Participant:** \_\_\_\_\_

Dear Madam/Sir



You are hereby requested to participate in this research study on an investigation on **“The Exploration of Khelobedu Dialect on Standard Sepedi: The case of student’s writing in a Sepedi classroom context at the University of Limpopo.”** The research is meant for the completion of a PhD study at the University of Limpopo in the School of Language and Communication Studies.

Participation in the research is voluntary and the interviewee is at liberty to withdraw at any time s/he feels uncomfortable. The findings of this investigation will be used only for research and academic purpose, and the participants have assured anonymity.

Your participation in this regard will be highly appreciated.

Yours faithfully

Ms. Mmaranti Pamla Letsoalo

\_\_\_\_\_ Date:

#### **APPENDIX D: Survey guide**

Title: **An Exploration of the Influence of Khelobedu Dialect on Standard Sepedi: The case of student’s writing in a Sepedi classroom context at the University of Limpopo.**

**Researcher:** Pamla Letsoalo

**Participant:** \_\_\_\_\_

Dear Madam/Sir

You are hereby requested to participate in this research study on **“An Exploration of the Influence of Khelobedu Dialect on Standard Sepedi: The case of student’s writing in a Sepedi classroom context at the University of Limpopo”**. The research is meant for the completion of a PhD study at the University of Limpopo in the School of Language and Communication Studies.

Participation in the research is voluntary and the interviewee is at liberty to withdraw at any time s/he feels uncomfortable. The findings of this investigation will be used only for research and academic purpose and the participants have assured anonymity.

Your participation in this regard will be highly appreciated.

Yours faithfully

Ms Pamla Letsoalo

\_\_\_\_\_ Date:  
Please answer the questions as indicated

1. How many languages do you know of in South Africa?
2. Of those languages, how many can you speak?
3. What is your birthplace? Or a place where you grew up?
4. Do you know what dialects are? What are they?
5. Which dialects of Sepedi do you know of?
6. Which dialect do you speak?

### Appendix E: Interview Guide for students and focus group

#### SECTION A: DEMOGRAPHIC SEGMENTATION

<b>GENDER</b>	<b>MALE</b>		<b>FEMALE</b>	
---------------	-------------	--	---------------	--

#### HOME LANGUAGE:

<b>DIALECTS</b>	
Khelobedu	
Sehananwa	
Sekone	
Sepedi	
Seroka	
Other(s), Specify	

#### SECTION B: QUESTIONS

1. How many dialects of Sepedi do you know?
2. Which dialect do you speak?
3. How do you feel about learning in Sepedi?
4. Which dialect do you think is the formal form? Why?
5. Is the medium of instruction used in the classroom different from your home language?
6. Were there any challenges you faced at school?

7. Do you think some words are different in another dialect from your dialect?
8. Are you able to understand these different words?
9. Which language do you use in class? Is it your home language or the formal Sepedi? Why?
10. What are the language challenges you face in your assessment as your HL is Khelobedu, not the formal language?
11. Do you come across any challenges in oral assessments?
12. Do you come across any challenges in writing your assessment in a formal language?
13. How will you feel about Khelobedu terminology being part of the formal language?
14. Do you think your home language (Khelobedu) can be used in the classroom could be beneficial for your learning process? In which way?

## Appendix F: Interview Guide for Lecturer(s)

### SECTION A: DEMOGRAPHIC SEGMENTATION

<b>GENDER</b>	MALE		FEMALE	
---------------	------	--	--------	--

### HOME LANGUAGE: Same as above

<b>Dialects</b>	
Khelobedu	
Sehanananwa	
Sekone	
Sekopa	
Sephalaborwa	
Seroka	
Other(s), Specify	

### SECTION B: QUESTIONS

1. How long have you been teaching this language(s)?
2. In estimation, how many students do you have in a classroom?
3. Which dialects of Sepedi do they speak?
4. Are you able to tell what dialect Sepedi students speak through their writing?
5. How many students speak Khelobedu in your classroom?
6. What is the difference between formal and non-formal language? Explain in detail.
7. What kind of assessment do you give your students?
8. Do students who speak Khelobedu as a home language have challenges?
9. Do the challenges have any influence on their writing?
10. Do you think students have difficulties in writing in their home language?

11. What kind of difficulties have you identified as a teacher?
12. Do students find it challenging to write in a formal language?
13. Do students find it difficult to present work in the formal language?
14. What is the strategy to overcome these dialects in a classroom?
15. Do you think if Khelobedu was included in the standardization of Sepedi, learners would have fewer challenges?