MULTILINGUALISM IN THE FET BAND SCHOOLS OF POLOKWANE AREA, A MYTH OR A REALITY

BY

MOGODI NTSOANE

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SUPERVISOR: **MONA M.J (MR.)**

UNIVERSITY OF LIMPOPO
PRIVATE BAG X 1106
SOVENGA
0727
LIMPOPO PROVINCE
SOUTH AFRICA

CHAPTER ONE

1.1 AN INTRODUCTION TO THE LANGUAGE PROBLEM IN SOUTH AFRICA

Extract

> Language prejudice is of two types: positive
> and negative. Negative prejudice is image
> effacing. It is characterized by negative
> evaluation of one's own language or speech
> patterns and a preference for someone else's.
> An example of this kind of self-
> -denigration is the case of David Christiaan,
> the Nama Chief in Namibia, who, in
> response to the Dutch missionaries' attempt
> to open schools that would conduct their
> teaching using Nama as a medium of instruction,
> is reported to have shouted, "Only Dutch, Dutch
> only! I despise myself and I want to hide in the
> bush when I am talking my Hottentot language"
> (Vedder, 1981: 275 as quoted in Ohly, 1992:65.
> In Ambrose, et al (eds.) undated: 15).

1.1.1 **Introduction**

The South African Constitution (1996) and the Language-in-Education Policy (1997) have declared the eleven languages spoken in the country as official. Despite this directive, it remains questionable when it comes to the issue of the language of instruction and indigenous languages in schools. In most cases, the language of instruction becomes an issue with new governments that come into offices in countries that are multilingual. This tendency has been so not only in South Africa, but also in

countries such as Nigeria and the USA (Ntsoane, 2005:7).The indigenous languages, on the other side, become an issue with relatively poor performance towards epistemological access in Grade 12 (Malada, 2005:17), due to the language of instruction which is foreign both to the culture and genius of African learners.

1.1.2. **An option for Multilingualism in South Africa**

To ease tensions around issues of languages, South Africa has opted for the principle of multilingualism, which aims at the promotion of all the eleven official languages of the country. Ntsoane (2005: 6) further argues that today, even the indigenous languages of the country are regarded as official languages, and despite this fact, they are not used as media of instruction. Only as school subjects may these languages be offered. One wonders as to whether the concept, multilingualism, is a reality or a myth.

It is, thus strongly felt that the principle of multilingualism has been misconstrued to mean something like bilingualism in the Language-in-Education Policy (1997). The policy has modified the principle to describe the learning of more than one language rather than more than two languages. Is the conception of multilingualism as meaning 'on the basis of principle and practicality with developmental perspective, to create a situation in which all languages can co-exist and interact and share... (Beukes & Barnard, 1994: 8)' pivotal to the practice in the FET band schools of Polokwane Area? One may wonder!

1.2 THE PURPOSE OF THE STUDY

It is of paramount concern that the points that led to the undertaking of this study on the topic be highlighted. The points include, amongst others, the following: Identification of the problem; Indication of why this study needed to be done; Unambiguous statement of the significance of the study; *et cetera*.

Thus, it could be said that the problem that arises with the principle of multilingualism is when the government modifies the principle to mean the learning of two languages in public schools. Here the number "two" is used to imply the prefix, "multi" and not "bi", as in the word "Bilingualism". The conception people have of the principle seems to be naïve.

Thus, it became obligatory that the level of awareness, understanding and experiences of the people regarding the principle; the factors that influence people to have particular perceptions on indigenous languages; and the different ways in which the concept is being promoted, are established.

The findings of the study should be helpful in providing a breed of new information on how the principle of multilingualism could best be promoted, especially in the FET band schools of Polokwane Area, Limpopo.

1.3. RESEARCH QUESTIONS

While the researcher strongly believes and understands that the principle of multilingualism aims at promoting all the official languages in South Africa, it is also doubtful as to what developmental perspective the schools of Polokwane Area have with regard to the creation of situations for indigenous languages to serve as media of instruction. Schools seem reluctant to promote the learning of indigenous languages other than African learners' Home languages.

The following questions guide the researcher through the entire research project and align our understanding to the practice in schools with regard to the concept, multilingualism:

(a) To what extend is multilingualism conceived of?

(b) Is the conception based on the principle and practicality with developmental perspective?

(c) What misconceptions and misinterpretations prevail with regard to the promotion of multilingualism?

1.4. AIMS OF THE STUDY

The principle of multilingualism is being defined in a number of ways by a number of people. This makes one to believe that it is the wide spectrum of definitions that renders the concept to many interpretations and different meanings in different contexts and situations. Despite the fact that the principle was proclaimed in the L.E.P.(1997), there is little evidence of the extend to which the principle has been promoted, and opportunities created for all the languages of South Africa to co-exist, interact and share in the curricula in schools.

(i)   General Aim(s)

The general aims of this study are:

(a) to establish the extend to which the concept is conceived of;

(b) to establish as to whether the conception is on the basis of the principle and practicality with developmental perspective; and

(c) to clarify misconceptions that may prevail with regard to the meaning and misinterpretation of the principle.

(ii)   Specific Aim(s)

The researcher chose to conduct the research on the topic, "Multilingualism in Further Education and Training Band Schools of Polokwane area: A Myth or a Reality" specifically to find out how the concept is conceived of by people concerned in matters of academic by;

(a) determining the level of people's awareness, understanding and experiences with regard to the principle of multilingualism;

(b) establishing factors influencing the people's conceptions with regard to the principle and practicality with developmental perspective; and

(c) establishing any prevalent misconceptions and misinterpretations that need clarity with regard to the promotion of multilingualism in the FET band schools of Polokwane Area.

1.5. HYPOTHESIS

Though today the indigenous languages of South Africa are regarded as official languages, their usage as media of instruction in schools is still a question. The L.E.P and the NCS require two languages in a Grade. To a large extend, the requirement is susceptive to misconceptions and misinterpretations as it can readily be misconstrued to imply bilingualism in its implementation. For instance, most schools offer two languages as part of the curriculum and, on the other side, there is a notion that the indigenous languages of South Africa can never serve as media of instruction.

The researcher is of a hypothesis that there are misconceptions and misinterpretations in the implementation of policies that are to promote multilingualism in schools, especially in the FET schools of Polokwane Area, that render multilingualism as a myth and not a reality.

1.6. SIGNIFICANCE OF THE STUDY

The study determines the extent to which the principle of multilingualism has been promoted in the FET band in schools of the Polokwane Area in order to ascertain whether the principle is a reality or a myth. The theoretical information that is provided is significant in the induction of new ways and understanding of how the principle of

multilingualism could best be implemented in schools in order to achieve national and cultural unity out of diversity. A new way of defining the concept is effected as a result of the study, 'to facilitate feasibility of the principle (Ntsoane, 2005: 5)'.

1.7. THEORETICAL PERSPECTIVE OF THE PRINCIPLE OF MULTILINGUALISM

The principle of multilingualism is widely acknowledged as being implemented, especially among the indigenous people of South Africa, yet they rarely show a commitment to promote it. The truth is that multilingualism is an old principle that can be equaled to the beginning of different cultures. According to John Edwards (1994:1), multilingualism is a powerful fact of life around the world, a circumstance arising, at the simplest level, from the need to communicate across speech communities. Edwards (1994:15) relates the origins of the principle of multilingualism in terms of the Biblical era narrated in the Tower of Babel story, in the book of Genesis, 9:1. It is stated that the divine punishment for human temerity is the creation of a confusion of languages. Edwards has noted that many linguists and others, of course, have felt the linguistic diversity was not a punishment per se, but rather a vital component of human life.

It is further maintained by Edwards (1994: 33) that it is apparent that multilingualism – the ability to speak, at some level, more that one language – is a widespread global phenomenon. Edwards (*ibid*), associates the origin of multilingualism with the simple movement of people; political union among different linguistic groups; federations based upon more arbitrary, and often involuntary, amalgamations resulting from colonial boundary-making and country-creation; cultural and educational motivations; individual talents and opportunities interacting with circumstances. He also indicates that census play an important role in revealing the linguistic fabric of societies within their borders, and that in most instances, multilingualism arises through contact and necessity (Edwards, 1994: 39).

It is maintained by Todd (1984: 167), who is of a different view, that the principle of multilingualism owes its origin to the protestant missionaries who used a number of local

languages to teach literacy and to explain the mysteries of Christianity. One generalization was made that the vernaculars proved equal to the task. Based on the perception that language, in an African perspective, can be regarded as a resource which is useful both for the community and the individual, Bamgbose (unpublished: 12), maintains that multilingualism will cease to be looked at as a problem rather than an enrichment of the socio-cultural life of a community. Thus acquiring more than one language becomes something to be envied and sought after rather than a necessary evil.

So, it can be said that the Language-in-Education Policy (1997) in South Africa was, to a large extent, informed by the resolutions and directives enshrined in the deliberations of the 1930 meeting of the Executive Committee of the International African Institute in Rome, the 1986 provisions in the Organization of African Unity (OAU) Language Plan of Action for Africa (Herbert, 1994:146, in Ntsoane, 2005: 2-3), the 1996 Constitution of South Africa and other reliable institutions and organizations.

Kashoki (1994:145) has hinted that the 1961 Commonwealth Conference at Makerere University, Uganda, was the shaping instrument for the retreat from language policies that favoured the use of one or several selected languages as media of instruction and/or as school subjects. This is a clear indication that all languages, in the past, enjoyed parity of esteem with any other language that happened to be within the borders of the country.

It is absurd that the principle of multilingualism seems to have been refined to suit the academic interests of the Department of Education in South Africa, by modifying the view on multilingualism as meaning 'more than one language rather than two languages'. This differs with what Beukes & Barnard (eds.) (1984: 8) maintain. According to their interpretation, multilingualism means that on the basis of principle and practicality with developmental perspective, to create a situation in which all the multiple languages can co-exist and share in this country.

The two ways in which multilingualism is being interpreted by Edwards (1994: 33) and Beukes & Barnard (eds.) (1984: 8) respectively, and the literal meaning of the prefix

"multi-" in the word; Multilingualism, remain susceptible to misconception(s), especially when it is understood that the prefix "multi-" means many, and the prefix "bi-", as in Bilingualism means two. It is also confusing that "more than one" is used, in the Language Policy that stands to promote eleven languages, to mean "at least two languages" which are a requirement at exit of the Further Education and Training band.

1.8 DEFINITION OF TERMS

The terms that appear in the text have to be understood as used in context by the researcher.

ANC	: African National Congress
BGEP	: British Government's Education Policy
ECIAI	: Executive Committee of International African Institute
FET	: Further Education and Training
GET	: General Education and Training
HSRC	: Human Science Research Council
Indigenous language(s)	: Language(s) spoken by blacks/Africans
L.E.P	: Language-in-Education Policy
LoLT	: Language of Learning and Teaching
MEC	: Member of Executive Committee
Multilingualism	: A practice of using several languages
NCOP	: National Council of Provinces
NCS	: National Curriculum Statement
OAU	: Organisation of African Unity
OBE	: Outcomes-Based Education

PanSALB	: Pan South African Language Board
SAASA	: South African Academy for Science and Arts
SASA	: South African Schools Act
SAPA	: South African Press Association
TALK	: Transfer of African Language Knowledge
TIMSS	: Third International Mathematics and Science Survey
TISSA	: Telephone Interpreting Services for South Africa
UNESCO	: United Nations Education, Science and Culture
	Organisation
UNIN	: United Nation's Institute for Namibia

1.9. LIMITATION(S) AND DELIMITATION(S) OF THE FIELD OF STUDY

As not all techniques of collecting data are obsolete, others which were used might have limited the study as;

> (a) some of the people who were prompted for responses might not have been honest, while others might have liked to impress the researcher,

> (b) influential people in the area under research, might have lobbied for a sabotage of the study because the researcher is also an educator within the area,

> (c) some of the people at schools might have with-held important issues due to the fact that the questionnaires had to be administer during school hours and/or might have not fully cooperated,

> (d) the researcher may find it difficult to visit schools in person due to

being employed on a full-time basis.

To overcome hindrances that are indicated above, the researcher relies mostly on lived experiences of the area and what has been revealed by the literature study.

The research project was undertaken in the Limpopo Province and the field of study was delimited to twelve FET band schools of Polokwane Area, Capricorn District.

1.10. RESEARCH DESIGN AND RESEARCH METHODOLOGY

1.10.1. **Design**

Due to models or theories that are open to misconceptions and interpretations regarding the promotion of the principle of multilingualism, a need arose for a research to be conducted in the FET band schools of Polokwane Area. The research was conducted to establish the verity or mysticism of the principle.

Quantitative research methodology were used so as to involve numerous respondents with an aim to explain causes or relationships the responses would reveal, and hence arrive at a general conclusion with respect to the hypothesis.

Data gathered were analysed with intent to establish patterns and regularities, and to test the verity or mysticism of multilingualism in schools. Falsification was used in testing some data colleted through questionnaires, which were administered during normal school sessions.

A cross-sectional study in six (6) circuits that constitute the Polokwane Area was conducted over a period of two weeks. The circuits and schools are located in urban, semi-urban and rural areas of the Limpopo Province, within a radius of +/-50 km from the city of Polokwane.

1.10.2. **Sampling**

The Polokwane area is made up of sixty-two (62) schools that are located in urban, suburban and rural areas. Twelve schools (+/-20%), that is two schools per circuit, were selected according to the proximity of the schools with respect to the researcher's residence.

Based on the assumption that people are different (Moll, 1995: 57), a random sample population of five (5) respondents per school, who are representative of the population presently involved in the FET band schools of Polokwane Area, were surveyed. The sample population, out of the five respondents, comprised of the Head of Department (HoD) for languages, English educator, and three learners taken from Grades 10, 11 and 12. The responses were used to draw inference about the meaning of the data in a quest to establish the verity or mysticism of the principle of multilingualism in schools of Polokwane Area.

1.10.3. **Instrumentation and Materials**

A deductive form of logic is instrumental in testing the verity or mysticism of multilingualism in the FET band schools of Polokwane area and, the hypothesis in a cause-and-effect form (Creswell, 1994: 7). The intent is to develop generalizations that contribute to the promotion of multilingualism and that enable the researcher to better predict, explain and understand some phenomena regarding the principle and social behaviour. Data were collected from a sample of educators and learners who are currently engaged in the FET band schools of Polokwane Area by means of questionnaires. Books, journals, periodicals, newspapers, *et cetera*, were used in gathering data on literature "in order to draw a holistic view of the situation (Moll, 1999).

1.10.4. **Variables in the study**

Ordinal variables were used in which responses were assumed at a linear scale. Responses that indicated lack of knowledge, indifference or not applicable were also taken into consideration when analyzing and interpreting data.

It is believed that the research methodology and research design elaborated in the above text is fruitful in the theoretical analysis and interpretation of data collected. A logical conclusion about the verity or mysticism of multilingualism in the FET band in schools of Polokwane Area is thus drawn.

1.11 LITERATURE STUDY: MULTILINGUALISM

1.11.1. **Introduction**

The word "Multilingualism" is formed of three syllables, namely; Multi-, lingual- and -ism. It is possible to attach literal meaning to each syllable, and to further fuse the literal meanings into a cohesive definition. Thus, the syllables can be understood to have the following meanings: Multi- > many, -lingual > of the language and -ism > pertaining to a movement or an organization. A fusion of the three syllables into a cohesive definition would thus be: A movement or an organization that advocates for the use of many or several approved languages. Thus, it would seem the meaning of the concept "Multilingualism" is blatantly shallow that it is open to different interpretations leading to different ways of implementation by stakeholders. This study is carried out to detail the principle as practised and implemented in other countries, both in and outside Africa. It is believed that it would, be, then easy to scrutinize the principle from a South African perspective and to enquire on the academic significance and implications the principle has to offer.

It is strongly felt that indigenous languages were not only marginalized due to colonialism, but also as constitutions in most post-independence countries were drawn. Thus, this study commences by citing, at least, three ways in which the principle of multilingualism has been identified. For instance, Edwards (1994:1) maintains that multilingualism is a circumstance arising, at the simplest level, from the need to communicate across speech communities. Edwards (p.3) further interprets the principle as the ability to speak, at some level, more than one language. Contrary to Edwards, in Beukes & Barnards (1994: 8), Albie Sachs is reported as saying that multilingualism means on the basis of principle and practicality with developmental perspective to create a situation in which all the languages can co-exist and interact and share this country.

Thus, it can be understood that different people conceive of the principle in different ways.

There are policies that, in the past, out-rightly militated for the principle of multilingualism as illustrated in The British Government's Education Policy in British Tropical Africa of 1925 (Herbert, 1994: 144), The Northern Rhodesia Education Policy of 1927 (Herbert, 1992: 115), the International African Institute of 1930 in Rome, UNESCO in 1935, the 1961 Commonwealth Conference at Makerere University, Uganda, the 1945 Proposal for the Development of a Nigerian Constitution (Akinnaso, 1989: 133) and the OAU Language Plan of Action for Africa of 1986. Reference to Todd (1984:166) is also made, who has observed that multilingualism tends to occur in third world countries which can ill-afford to spend money translating the necessary texts into their own languages.

Citing the situation in Guatemala, Langan (1996: 107) maintains that it was unimaginable that there would be government sponsored and supported bilingual education programmes in Spanish and Mayan languages. This further gives valuable information. That this became possible indicates that, with time, multilingualism could also be sponsored and supported in Guatemala and in any country which is multilingual. No

wonder South Africa opted for the principle of multilingualism in a bid to promote all the eleven official languages the country has recognized. In addition, in a recent move, it is reported by Dube (2006:5) that the Limpopo Province MEC for Education, Dr. Aaron Motswaledi has announced that African language mother-tongue learners educated at former Model C schools will in future be taught in their mother-tongue. This is reported to be an experiment the Department of Education in Limpopo is planning to implement later in the year, 2006. Mautjie Pataki is reported saying, to this effect, that;

> Therefore, logic would apply that black children should study African languages as their first languages so that in future these languages can be used as media of instruction in institutions where they are found to be in majority. This is how the German, Japanese, Spanish and other nationalities have developed and secured their languages against the English hegemony (Pataki, In: Capricorn Voice, Feb, 8-10, 2006: 6).

1.11.3. Conclusion

Concisely, it can be said that the sources that have been cited above are just a few of what will be consulted in compiling literature that is relevant to this study. The information gathered will be important in deciding the answer that is posed in the research topic.

1.12 DEMARCATION OF THE STUDY

Chapter One

The chapter encapsulates sub-topics such as Statement of the problem; Purpose of the study; Research questions; Aim(s) of the study, which is further sub-divided into General

aim(s) and Specific aim(s); Hypothesis; Significance of the study; Theoretical perspective; Definition of terms; Limitation(s) and Delimitation(s) of the field of study; Research methodology; Literature study; Demarcation of the study; and Conclusion.

Chapter Two

Chapter Two is concerned with the literature study based on the theoretical perspective of the principle of multilingualism.

Chapter Three

This chapter scrutinises the Constitution; the Language-in- Education Policy (L.E.P); the National Curriculum Statement (NCS); and other related documents with regard to the principle of multilingualism in an attempt to establish how the principle is being conceived of and how it is currently being promoted.

Chapter Four

The description of method of sampling collected data is done in this chapter. Sub-topics in this chapter include introduction, research methods and conclusion. The research methods are listed as follows: the questionnaire, how the questionnaire was administered and limitations.

Chapter Five

Chapter five is concerned with data presentation, analysis and interpretation of collected data, from which the conclusion is drawn and recommendations are made in the next chapter. The conclusions that are drawn are cardinal in drawing a general conclusion about the reality or mysticism of the principle of multilingualism in schools of Polokwane Area.

Chapter Six

As the last chapter of the research, the general conclusions were drawn in here. A logical conclusion regarding the reality or mysticism of the principle of multilingualism in the FET band in schools of Polokwane Area was also drawn and recommendations made regarding the conception and promotion of the principle.

1.13. CONCLUSION

It is believed, by the researcher, that this chapter introduces the entire study in a logical manner in order to appropriately and successfully respond to the research questions, achieve the aims of the study and test the hypothesis. That the study was successfully carried out depended much on the preceding chapters.

While the review of literature has been out-lined, it is believed that the question surrounding the reality or mysticism of the principle of multilingualism in the FET band in schools of Polokwane area has been partly answered pending the detailed literature study and results of data colleted by means of questionnaires. On this note, it was also important that an interrogation of the Constitution, Language-in-Education Policy, National Curriculum Statement and other related documents, with regard to the principle of multilingualism, was conducted.

CHAPTER TWO

LITERATURE STUDY: MULTILINGUALISM

2.1. Theoretical Perspective of the Principle of Multilingualism

2.1.1 Introduction

In the precedent deliberations, it was indicated that the issues of language-of-instruction and indigenous languages in schools remain questionable. This is so despite the fact that the principle of multilingualism is widely acknowledged as being implemented. There seem to be a tendency, especially among the indigenous people of South Africa, to rarely show a commitment to promote multilingualism. In the "Background to the Problem", attempts were made to cite some reasons which are believed to be responsible for questions to arise around issues of language.

The way in which the Language-in-Education Policy is implemented seems to foreground only two languages as pivotal to learning and teaching, albeit the declaration of the indigenous languages of South Africa as official. The truth is that multilingualism is an old principle that can be equalled to the beginning of different cultures. Moreover, that, being the case, should mean opportunities for indigenous languages to serve as Languages of Learning and Teaching ought to have been created already.

According to John Edwards (1994:1), multilingualism is a powerful fact of life around the world, a circumstance arising, at the simplest level, from the need to communicate across speech communities. It is, therefore, imperative that the principle be extricated in order to erode any misconception(s) and negative perception(s) that might be borne in the minds of people. The extrication of the principle, thus calls upon a need to give a theoretical background of multilingualism under the following sub-headings:

(i)   The origins of the principle of multilingualism

(ii)   What informed the Language-in-Education Policy in South Africa

2.1.2. **The Origins of the Principle of Multilingualism**

John Edwards (1994:15) relates the origins of the principle of multilingualism in terms of the Biblical era narrated in the Tower of Babel story, in the book of Genesis, 9:1. It is stated that the divine punishment for human temerity is the creation of a confusion of languages. According to Edwards (1994:15), it is stated that:

> This is remedied, in a curious way, with the
> glossolalia of Pentecost (noted in Acts) – that
> intriguing "speaking in tongues" which still
> finds expression in some religious
> gatherings, but which is hardly a common
> language in any ordinary sense (Edwards, 1994:15).

Edwards has noted that many linguists and others, of course, have felt the linguistic diversity was not a punishment *per se*, but rather a vital component of human life. He enjoys an enormous support from what he calls "the famous injunction" in the book of Genesis, 9: 1, where it is stated that:

> Once the flood had receded, to "be fruitful
> and multiply" has been interpreted as
> including linguistic diversification; that is
> Noah's descendants were commanded to
> develop new languages (Edwards, 1994: 15).

It is further maintained by Edwards (1994: 33) that it is apparent that multilingualism – the ability to speak, at some level, more that one language – is a widespread global

phenomenon. Edwards (*ibid*), associates the origin of multilingualism with the simple movement of people; political union among different linguistic groups; federations based upon more arbitrary, and often involuntary, amalgamations resulting from colonial boundary-making and country-creation; cultural and educational motivations; individual talents and opportunities interacting with circumstances.

No wonder, according to Edwards (1994: 35), that only about one-quarter of the world's states currently recognize more than one official language – although it is perfectly clear that virtually none of the remaining three quarters are anything like monolingual. A sad thing about the above-mentioned scenario is that, among those countries that do grant official status to more that one language, the vast majority are bilingual only.

It has also come to the attention of Edwards (ibid) that census play an important role in revealing the linguistic fabric of societies within their borders. What one gathers from the latter statement is that most societies are multilingual in nature, but in most cases have a common language that is predominantly used. Edwards (1994: 39), further maintains that in most instances, multilingualism arises through contact and necessity. It can also be said that the principle of multilingualism is a result of language varieties that manifest themselves when interlocutors try to bridge a language gap between them.

It is maintained by Todd (1984: 167), who is of a different view of the origins of the principle of multilingualism, that the principle owes its origin to the protestant missionaries who used a number of local languages to teach literacy and to explain the mysteries of Christianity. On this approach of teaching and explaining, the different missionary bodies had differing degrees of success, with one generalization made that the vernaculars proved equal to the task.

The approach, having been used in Cameroon, was loathed by the Cameroonians themselves, and this led to vernacular schools to diminish in popularity and in number. The loathing of vernacular schools did not only occur in Cameroon, but also elsewhere in Africa as witnessed by Bamgbose (unpublished: 12). He argues (*ibid*) that until the

colonial experience of central administration through imported official languages, nothing was more natural than for Africans to speak several different languages. Africans had to learn the language of a neighbouring group whenever out-group interaction so demanded.

Bamgbose (ibid) has also noted that the obsession with a monolingual policy is a latter-day development based on the alleged untidiness and divisiveness of multilingualism. He is of the idea that we cannot afford to continue to propagate and perpetuate the myth that monolingualism is a virtue and multilingualism is a bane. On this ideology, Bamgbose (ibid) says that instead, we need to stress that bilingualism is a virtue and multilingualism opens up opportunities as well as challenges for socio-cultural development.

Todd (1984:166) aligns well with Bamgbose in that he too, has observed that the failure that is associated with multilingualism is due to the fact that multilingualism tends to occur in Third World countries which ill-afford to spend money translating the necessary texts. Todd (1984:167) further hints that:

> Often, statements regarding the viability
> of vernacular education are made by theorists
> about countries where education experiments
> using indigenous languages have not been
> made. In Cameroon, vernacular schools had
> been in place for over a century, and her
> experiences can be catalogued and examined.

There is no doubt, whatsoever, that multilingualism, as documented by various authors and other researchers, did not originate as per government imperatives alone, but also as per a need to communicate. This need has been successfully addressed in society and in education, making languages viable for whatever purpose(s) they could be used to serve. For instance, Bamgbose (unpublished: 12), finds it relevant that language, in an African perspective, can be regarded as a resource which is useful both for the community and the

individual. Based on the perception above, Bamgbose (*ibid*), maintains that multilingualism will cease to be looked at as a problem rather than an enrichment of the socio-cultural life of a community, where acquiring more than one language becomes something to be envied and sought after rather than a necessary evil.

2.1.3. **What Informed the Language in Education Policy in South Africa?**

As a language practitioner, the researcher strongly takes the position that like in other countries which are multilingual, language problems in South Africa emanated prior to the 1994 National Elections, when English and Afrikaans were regarded as the sole official languages in the country. According to Ntsoane (1995: 1), the two languages were used as corner-stones for political power and dominance, as an instrument for the preservation of certain priviledges that were to be enjoyed by the white minority groups, and also as a tool for unfair and unequal distribution of the country's economic resources.

The indigenous languages of South Africa were considered unofficial, and as such, the languages were relegated to informal uses such as cultural activities, rituals and interpersonal communication among members of the community. That, it is believed, was done because it was felt or rather believed that the languages were incapable of expressing modern concepts. So as a newly-independent country, South Africa was also faced with some of the problems typical of many post-independence multilingual countries, which A.D. de V. Cluver, in Herbert (1992: 115) summarises as follows:

- The section of a national or official language(s) capable of expressing modern concepts.

- The creation of a unified, multi-ethnic nation.

- The creation and promotion of equal opportunities for all citizens.

- The institution of an efficient administration of
  the country (Herbert, 1992: 115).

It can be said that the current Language-in-Education Policy of South Africa, is seen as greatly influenced by some resolutions and directives enshrined in the deliberations of the 1930 meeting of the Executive Committee of International African Institute in Rome, which espoused the virtues of African languages and cultures. It is upheld by the committee, among others, that:

> Neglect of the local languages involves the danger
> of crippling and destroying the pupil's productive
> powers by forcing him to express himself in a
> language foreign both to himself and to the genius of
> his race (Kashoki, 1994: 145)

Kashoki (*ibid*), has hinted beyond doubt that the 1961 Commonwealth Conference at Makerere University, Uganda, was the shaping instrument for the retreat from language policies that favoured the use of one or several selected languages as media of instruction and/or as school subjects. This was endorsed by the National Education System of the country. The endorsement is a clear indication to the fact that all languages, in the past, enjoyed parity of esteem with any other language that happened to be within the borders of the country. The indication thus reinforces the notion that 'man learns basically using his cultural language or mother tongue'.

The provision in the Organization of African Unity (OAU) Language Plan of Action for Africa of 1986 also militated for multilingualism by stating the fact, that:

> Member states have the duty of fostering and
> promoting national, regional and continental
> linguistic unity in Africa in the context of the

multilingualism prevailing in most African

countries (Kashoki, 1994: 146).

In line with the provision, the South African Government rightfully declared all the eleven languages spoken in the country, including Sign Language, as official languages. In the Constitution, the government has proclaimed the fact that they recognize, *inter alia*:

Cultural diversity as a national asset and

tasks the government, amongst others,

to promote multilingualism, the

development of official languages and

respect for all languages used in the

country (Constitution, Act 108 of 1996).

To show commitment to promote the principle of multilingualism, the National

Ministry of Education in South Africa subsequently announced a new Language-in-Education Policy in General and Further Education during the year 1997. In a statement by the Minister of Education, Prof. SME Bengu, it is maintained that both societal and individual multilingualism are a global norm today (L.E.P, 1997: 1). Based on what the Constitution and the Language-in-Education Policy declare, it is evident that the two documents owe existence to many ideologies and cultural considerations. Thus, it is believed that the present language policies will, *inter alia*;

1. Promote full participation in society and the
   economy through equitable and meaningful
   access to education.

2. Promote the language policies most supportive
   of general conceptual growth amongst learners,
   and hence to establish additive multilingualism

as an approach to language in education.

3. Promote and develop all the official languages.

4. Support the teaching and learning of all other languages required by learners or used by communities in South Africa, including languages used for religious purposes, languages which are important for international trade and communication, and South African Sign Language, as well as Alternative and Augmentative Communication.

5. Counter disadvantages resulting from different kinds of mismatches between home languages and languages of learning and teaching.

6. Develop programmes for the redress of previously disadvantaged languages (TL 103 / 2002 MEDEM 1-Q: 82).

The Language-in-Education Policy in South Africa rests upon the imperatives cited in the above extract in most certain terms. No wonder, the Minister of Education, Prof. SME Bengu, in the "Statement on a New Language-in-Education Policy in General and Further Education", under the sub-heading; Multilingualism: Laying the foundations for a new Nation and Society, contends that:

The new Language-in-Education Policy is therefore conceived of as an integral and necessary aspect of the new government strategy of building a non-racial nation in South Africa. It is meant to facilitate communication across the barriers of colour, language and religion, while at

the same time creating an environment in which

respect for languages other than one's own would

be encouraged. This approach is in line with the

fact that both societal and individual

multilingualism is a global norm today,

especially on the African continent (L.E.P, 1997: 1).

It is the reason why it is not palatable to note that the principle of multilingualism has been seemingly refined to suit mostly the academic interests of the Department of Education in South Africa. This researcher finds the modification of the view on multilingualism as meaning 'more than one language rather than two languages' as being highly questionable.

Much as the views on multilingualism differ, it is also confusing that 'more than one' is used, in the Language Policy that stands to promote eleven languages, to mean 'at least two languages'. The two languages are a requirement at exit of the Further Education and Training band schools. Thus, most of the learners are limited to the learning and speaking of two languages

2.1.4. **Conclusion**

Concisely, it can be said that the South African option to align itself with the principle of multilingualism is plausible, given the fact that the option is the path most followed in countries which are multilingual, and which were colonized and had exogenous languages as the only official languages.

It was also indicated that the principle is as old as the Bible can witness, and apart from that, other institutions and organizations such as the Executive Committee of International African Institute of 1930 in Rome, the 1961 Commonwealth Conference at Makerere University in Uganda, the OAU Language Plan of Action for Africa of 1986, the South African Constitution of 1996 and the Language-in-Education Policy of 1997,

have all militated for the principle of multilingualism. We are thus able to realize and acknowledge multilingualism as the principle that legitimately befits the country's linguistic fabric and not as a 'package' that was tailored for us, as a nation, by other outside policy-makers who have no idea of the country's linguistic needs, including linguistic needs at grass-roots level. This is a reason enough for the principle of multilingualism to have been an option for South Africa.

What remains at large is to establish what the *pros* and *cons* of the principle are as various authors and researchers have experienced.

2.2. A Thorough Study of the Principle of Multilingualism

2.2.1. Introduction

As it was reflected in the precedent deliberations that different people are of different beliefs and/or interpretations on the principle of multilingualism, it is therefore relevant that a thorough study be done on the principle to establish the reason(s) behind those different beliefs and/or interpretations. This researcher believes that one aspect or phenomenon can be seen, understood, approached and /or implemented by all in one conclusive way. Thus, there is an opinion that there ought to be a generic way in which the different beliefs and/or interpretations can be consolidated, of which this literature study is hoped to achieve.

In the researcher's own understanding, the word 'Multilingualism' has three syllables, namely: Multi-, lingual- and -ism. Looking at the three syllables, each at a time, it is possible to attach literal meaning to each, and to further fuse the literal meanings into a cohesive definition. The meaning of the word so derived should be neutral and free from any influence pertaining to any school of thought. For instance, as indicated earlier on, the syllables can be understood to have the following meanings: Multi- > many, -lingual > of the language and -ism > pertaining to a movement or an organization.

A fusion of the meanings of the three syllables into a cohesive definition suggests being a movement or an organization that advocates for the use of many or several approved languages. The literal definition could be true, but too shallow to contemplate on in a country such as South Africa with its eleven official languages. One might wonder as to which language(s), amongst the eleven, would be regarded as approved language(s) because all are regarded as official. Perhaps the meaning of the concept is too open to different interpretations that it leads to different ways of implementation by stakeholders.

It is envisaged that the literal meanings that have been induced should serve to introduce the principle even better to a man in the street than the meaning(s) presently in use. The meanings should also aid in unravelling limiting factors and aspects that prevail in reality and otherwise regarding the promotion of multilingualism. The study is being carried out to detail the principle as practised and implemented in other countries, both in and outside Africa. It is hoped that it would, then, be easy to scrutinize the principle from a South African perspective and to enquire on the academic significance and implications the principle has to offer.

2.2.2. The Study

It is strongly felt that indigenous languages were not only marginalized due to colonialism, but also as constitutions in most post-independence countries were drawn, as already indicated. Based on the three ways in which the principle of multilingualism is identified, there is a strong urge to indicate that the injunction that the principle is conceived of in different ways by different people enjoys a great support. The three ways of identifying the principle will be revisited at a later stage to elucidate the misconceptions and/or conceptions that people might have.

It is surprising that people are not ready to promote the principle of multilingualism, especially in Africa where some indigenous languages are facing extinction and where the promotion of the principle is a common call. According to Herbert (1994: 144), the British Government's Education Policy in British Tropical Africa (Great Britain, 1925),

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maintains that indigenous languages should be given primary importance in the educational policy of colonial territories.

The British Government's Education Policy in British Tropical Africa of 1925 coincides with the Second African Education Commission, which published a study entitled: Education Africa in the East, Central and Southern Africa. The study reveals that all peoples have an inherent right to their own language. It was discovered that indigenous languages were the means of expression of the peoples' personalities. Thus, to deny or deprive them of their own language(s) would be a great injustice that can be committed against a people. As a result, the Northern Rhodesia, now Zambia, allowed for the use of four indigenous languages, namely Bemba, Lozi, Nyanja and Tonga, in its educational policy as early as 1927 (Herbert, 1994: 144).

In 1930, a meeting was held in Rome by the International African Institute, in which the following points were fore-grounded by Herbert (p.145),as quoted by Ntsoane (2005: 7-8), that:

- It is a universally acknowledged principle in modern education that a child should receive instruction both in and through his mother tongue and this priviledge should not be with-held from the African child.

- The child should learn to love and respect the mental heritage of his own people and the natural and necessary expression of his heritage is the language.

- We are of the opinion that no education which leads to the alienation of the child from his ancestral environment can be

right, nor can it achieve the most
important aim of education, which consists
in developing the powers and character of
the pupil.

- Neglect of the local language involves the
danger of crippling and destroying the
pupil's productive powers by forcing him
to express himself in a language foreign
both to himself and to the genius of his race.

- Consequently, "As a general rule, therefore,
during the first three years of school
education instruction should be carried on
exclusively in an African language".

- As a safeguard, "We recognize that it is
undoubtedly necessary for the progress
of Africa that many Africans should
acquire a thorough knowledge of
European language in order to obtain
free access to the sources of western
life and thought, but these will be better
understood and more appreciated by the
student if he has first learned to think in
his own language and to understand his
own civilization" (Herbert, 1994 : 145
In: Ntsoane, 2005: 7-8).

Herbert (*ibid*), further indicates that the statement laid by the International African
Institute of 1930 in Rome is reinforced by the philosophical position assumed by

UNESCO in 1935. The stance UNESCO assumed was given concrete expression in the 'well-known' report; "The Use of Vernacular Languages in Education", which upheld the view that on educational, cultural and psychological grounds, education is best and more efficaciously imparted by means of the mother tongue as a medium of instruction. Indeed, the report confirms the fact that African languages enjoyed parity of esteem with any other language and that African languages are equally capable to serve as media of instruction in schools. Thus, Herbert (1994:143) bears testimony to that effect by hinting that:

> It is well-known and widely acknowledged
> that language policy before the early 1960's
> when most former British colonies in Africa
> attained political independence was strikingly
> tilted in favour of African languages,
> especially in the domain of formal education
> (Herbert, 1994: 143).

It wasn't until 1961 that the Commonwealth Conference at Makerere University Uganda proclaimed a retreat from language policies that clearly favoured the use of one or several selected languages as media of instruction and/or as school subject(s) in the national education system. On this proclamation, Herbert (1994: 143) argues, in 'A Note on Some Language Policy Antecedents', thus:

> In a significant departure from previous
> policy stance regarding the role of African
> languages in the formal educational process,
> the new stance held that wherever English
> functioned as a second language, particularly
> where it served as a medium of instruction in
> the higher grades, schoolchildren should be
> exposed to it as early as possible upon

entering school, preferably as a medium of

learning right from the start (Herbert, 1994: 143).

Subsequently, countries such as Kenya and Zambia immediately adopted the policies that now made English the dominant medium of instruction during the entire span of a child's education in the formal national education system – a situation that still holds sway in Zambia. And not only in Zambia, but also in other countries such as Botswana, Swaziland and Lesotho, which are largely bilingual but African, though their second language remains English.

The stance is rather absurd because prior to the Commonwealth Conference of 1961, the notion that the mother tongue was the most appropriate medium of instruction generally held sway. This absurdity was later to be neutralized by the provisions of the Organization of African Unity (OAU) Language Plan of Action for Africa of 1986, which espoused the virtues of indigenous languages of Africa, especially in the formal education domain. Herbert (1994:146) maintains that:

- A major primary objective is to encourage each
  and every member state to have a clearly defined
  language policy.

- Steps should be taken to ensure that all
  languages within the boundaries of member
  states are recognized and accepted as sources
  of mutual enrichment.

- Appropriate measures should be taken to liberate
  the African from undue reliance on the utilization
  of non-indigenous languages as the dominant,
  official languages of the state in favour of the
  gradual take-over of appropriate and carefully

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selected indigenous languages in this domain.

- Member states have the duty of fostering and promoting national, regional and continental linguistic unity in Africa in the context of the multilingualism prevailing in most African countries (Herbert, 1994: 146).

In Namibia, in 1990, the situation was well under guard. Herbert (p.147) quotes Kashoki (1992a: 43), who proclaims, with regard to the formulation of the post-independence language policy at that time, that:

> If Namibia does not embark upon an integrated
> language policy at the dawn of its political
> independence, it will have made a false start.
> The time to put the Namibian House in
> order as far as language is concerned is at
> the beginning and not when independence has
> been consolidated. At that time, deep-seated
> attitudes will have set in and become
> entrenched and it will then be extremely
> difficult, if not impossible, to change them
> (Kashoki, 1992 a: 43. In Herbert, 1994: 147).

Herbert (*ibid*), maintains that the United Nations Institute for Namibia's (UNIN) publication; 'Towards a Language Policy for Namibia' reinforces the latter view by Kashoki. He points out that:

> Experiences of other African countries have
> shown that where English has been the
> vehicle for communicating the affairs of

government, law, education and politics, the
development of African languages has all too
often been retarded if not overlooked altogether.
This seems to be largely due to the
lack of an integrated language policy at the
beginning which can lead to indigenous
 peoples developing attitudes of
indifference to their own language (UNIN 1981: 54).

In his paper, titled, 'One Nation, Four Hundred Languages: Unity and Diversity in Nigeria's Language Policy ', Akinnaso (1989: 133) indicates that since colonial times, Nigeria has been faced with the problem of forging national unity out of diversity. Akinnaso (ibid) cites Sir Arthur Richards' 1945 Proposal for the Development of a Nigerian Constitution in which it is identified that language diversity is one of the major difficulties in promoting Nigerian unity. It is further indicated by Akinnaso (*ibid*) that even Chief Obafemi Awolowo, repeatedly drew attention to language diversity, having indeed once advocated the creation of 'linguistic states' in Nigeria. Today, the Nigerian Policy on Education caters for the aspirations of the people who speak four hundred languages.

In Nigeria, there is the requirement that three major Nigerian languages be used, in addition to English. It is also a requirement that every schoolchild learns at least one of the three major Nigerian languages, in addition to his or her mother tongue. The two requirements as per the Nigerian Policy on Education, section 1:8, are further detailed by Akinnaso (1989: 137) who cites two major points regarding state provisions that are seen to be in favour of state autonomy and rights of individual citizens, namely:

1. The provision that each state may select one or more Nigerian language(s) in addition to English for purposes of conducting business in the National House of Assembly.

2. The requirement that the mother tongue or language of immediate community be used in initial (pre) primary education, as per the Constitution (sec. 91) and National Policy on Education (sec. 2: 11[3]) & (sec. 3: 15[4]).

It is, however, noted by Akinnaso (1989: 138) that the Nigerian Policy on Education shows a pervasive presence of English, which remains the substantive official language of the nation and the major language in education. Another thing worthy of note is that English, here, is recommended as the primary medium of instruction from upper primary classes onwards. Akinnaso is but antagonized by the sign of ideological inconsistencies prevalent in the two state provisions of the Nigerian Language Policy, which he sums up thus:

1. The ideology of Linguistic pluralism, that underlies the insistence on multilingualism in the policies, especially on mother tongue education in the state provision, is inconsistent with the ideology of linguistic assimilation, that is; the belief that everyone regardless of linguistic background should learn the dominantly language(s) of the society.

2. The ideology of Vernacularisation, emphasising the status and corpus development in indigenous languages, that underlies the mother tongue education and the propaganda of indigenous languages, is no doubt at variance with the ideology of Internationalization, which emphasises the adoption of an exogenous

language of wider communication, English in

this case, as the official language of government

and much of education (Akinnaso, 1998: 138).

In as far as Todd (1984: 166) maintains, multilingualism tends to occur in Third World countries which can ill-afford to spend money translating the necessary texts into their own languages. Citing the situation in Cameroon, Todd (p.160) argues that in the Traditional Cameroon Education there was little European influence on Cameroon culture until the nineteenth century, when traders and missionaries first established permanent settlements on the coast.

What is ironic about the situation is that, it was the Portuguese who first made contact with Cameroon as early as 1472. Just as much as Todd (*ibid*) recalls what Chinua Achebe (1965: 27) once insisted upon that culture did not arrive in Africa with the white man, one may add that the same is true of education.

Todd (1998:167) believes that often statements regarding the viability of vernacular education are made by theorists about countries where education experiments using indigenous languages have not been made. He argues this way because, he maintains, in Cameroon vernacular schools had been in place for over a century, and her experiences can be catalogued and examined.

It is further maintained by Todd (1984:160), that Traditional African Education was oral and exemplary, where myths and folktales taught children about the history, religion and philosophy of their people. By means of proverbs and aphorisms, it is maintained by Todd (*ibid*), children were shown the value of cooperation and made to realize that 'one hand cannot tie a bundle' and that 'a man who walks alone will make mistakes'; by means of work-songs, labour was made more tolerable and methods of work such as farm-clearing and house-building systematized; in songs and dance, legends were relived and customs remembered; by means of example and precept, girls were taught to farm and cook while boys learnt to hunt, to prepare the land for cultivation and to protect the

family. That such education was effective, Todd (ibid) maintains, is shown by its survival in the New World and in all parts of the world in which Africans have settled.

In yet another account of a multilingual country, Langan (1996: 107) cites the situation in Guatemala, fifteen years earlier, that it was unimaginable that there would be government sponsored and supported bilingual education programmes in Spanish and Mayan languages. The programmes were retarded despite serious study by the linguists and anthropologists who advocated for such a system. Langan (*ibid*) is of the opinion that the majority of Guatemalans (including Mayas) did not appreciate the linguistic complexity and beauty of the twenty-two different Mayan Languages spoken within the borders of the country. She (*ibid*) maintains that:

> School teachers would tell the Mayan children
> to stop using their mother-tongue, because
> it was not a real language and took up space in
> the brain, which could be more profitably used
> to study Spanish and learn school information
> (Langan, 1996:107).

The way the Guatemalan and Mayan teachers reasoned, as Langan maintains, has a remedy in John Edwards' (1994:1) injunction, which clarifies the relevancy of being either monolingual, bilingual or multilingual. It is maintained by Edwards (*ibid*) that:

> To be bilingual or multilingual is not the
> aberration supposed by many (particularly,
> perhaps, by people in Europe and North
> America who speaks a 'big' language); it is,
> rather, a normal and unremarkable
> necessity for the majority in the world today.
> A monolingual perspective is often,

unfortunately, a consequence of possession

of a powerful 'language of wider

communication' as English, French, German,

Spanish and other such languages are styled.

This linguistic myopia is sometimes

accompanied by a narrow cultural awareness

and it is reinforced by state policies which, in

the main, elevate only one language to official

status (Edwards, 1994: 1).

In the 'Preface' of the book: Multilingualism, authored by John Edwards (1994), it is hinted that a study of languages, of multilingualism and its ramifications, can be seen as part of sociolinguistics, or the sociology of language, or the social psychology of language. Edwards (*ibid*), further argues that following a considerable period in which the social aspects of language were neglected, Joyce Hertzler had to write a paper in 1953 titled, 'Towards a Sociology of Language', which advocated that more attention be paid to the interaction of language and situation. It is not accidental that Edwards (1994: 1-2) had to come out with the following shocking revelation that:

While there exist something like 5,000 languages

in about 200 countries, a fact which itself argues

for the prevalence of multilingualism, only a

quarter of all states recognize more than one

language. Also even in those countries in which

two or more varieties have legal status, one

language is usually predominant, or has regional

limitations, or carries with it disproportionate

amounts of social, economic and political power.

Switzerland, for example, with its recognition of

German, French, Italian and Romansch, shows

clear linguistic dominance for one variety at the

canton level and the four languages are not, in

any event, anything like equal in cross-community

utility. Singapore also has four official languages

– English, Mandarin, Tamil and Malay – but the

latter two are much less important than the former

pair. Ireland recognizes both Irish and English as

national varieties, but the first has increasingly,

only symbolic significance in general life of the

country (Edwards, 1994:1-2).

Following Edwards' revelation, it can be understood that the issue of language of instruction in schools has thus been trivialized by the use of a 'language of a wider communication', the language of business, law, economics and politics, English in this case, putting indigenous languages of other countries, including South Africa, at a disadvantage. Little is realized that, in education, what really matters is being aware and getting insight into the subject matter, irrespective of the language-of-instruction.

Edwards (1994: x), quotes Noam Chomsky (1997), who insists that in order to get at those central principles which promise explanatory insight, one must pare a subject down to essentials. Edwards (ibid), further maintains that:

Opposition to idealization is simply objection to

rationality; it amounts to nothing more than an

insistence that we shall not have meaningful

intellectual work…you must abstract some

object of study, you must eliminate those factors

which are not pertinent…When you work within

some idealization, perhaps you overlook

something which is terribly important. That is the

contingency of rational inquiry that has always

been understood. One must not be too worried

about it. One has to face this problem and try to
deal with it, to accommodate oneself to it. It is
inevitable (Edwards, 1994: x).

In support of the above statement, The Educator's Voice (2002:12) under the sub–title,
'Listen to Understand', argues that:

In education, listening is a skill that must be taught
and practiced. In the multicultural pluri–ethnic
societies of today's world, the learning environment
must encourage understanding and respect among
ethnic groups. Education must contribute to the
reduction of social, racial and cultural prejudices.
The defense of freedom of expression, another
critical element of a culture of peace, also requires
us to teach that this right does not mean the right to
defame, to engage in fanaticism or to promote
hatred and rejection. Education institutions, like
society in general, are enriched by cultural diversity
and those who are deprived of this element of
multi–ethnicity live much poorer lives (The Educator's
Voice, Mar. 2002:12).

The statements cited above are showcased by Rowan Fernandez of Kaizer Chiefs
Football Club's assertion in an interview with Krew Magazine. The footballer, when
asked if there was a language barrier at Chiefs, responded that:

No. The general language spoken at Chiefs is
English, but obviously the black players
will speak their home languages to each
other. The German coaches and manager

will always speak English in front of the
team, though, which shows a good deal of
respect for the players. Basically, we somehow
all get the message across each other, be it
in English, Zulu, German or Afrikaans (Krew
Magazine, 2006: 44).

The fact that the players get the message across each other in any language is similar to how learners get to grasp the subject matter. That they are taught in English does not necessarily mean the subject matter is better understood than it would have been in an African language. The essential aspects of the targeted information, action, skill or knowledge are thus always within reach and even easier to reach when communication is in one's Home language.

A popular opinion is that the contributions that have been already rendered in this study have showcased the principle of multilingualism as it is practised elsewhere outside South Africa. In South Africa, it has been established by Calteaux (1996:18), that the country as a whole is a multilingual society. It is maintained by Calteaux (ibid) that there are four language groups (plus/minus 25 – 30 languages) that can be distinguished within its borders, namely the European languages, the Indian languages, the Khoi-San languages and the African languages. It is also hinted that some of these language groups include more than one language family, and apart from all the home languages, a few mixed languages can also be identified. According to Calteaux (1996:18), evidence of this diversity of languages is found in the Census data of 1991 which clearly indicate that South Africa is indeed a very multilingual society.

Calteaux (*ibid*) quotes Van Wyk (1978:29), who maintains that multilingualism is a reality which no South African can escape. It is also indicated that monolingualism is rare in South Africa and is confined mostly to underdeveloped areas with homogenous communities. Thus, the impact which this linguistic situation in South Africa has on education, administration, official policy, politics, indeed on every aspect of day-to-day

life, is felt by everyone. No wonder, the PanSALB (1998:1) found it relevant to encapsulate, in its mission statement, the principle of multilingualism as follows:

> The mission of the Board is to promote
> multilingualism in South Africa by:

> - Creating the conditions for the development
>   of and the equal use of all official languages,

> - Fostering respect for and encouraging the use
>   of other languages in the country and

> - Encouraging the best use of the country's
>   linguistic resources in order to enable South
>   Africans to free themselves from all forms
>   of linguistic discrimination, domination and
>   division; and to enable them to exercise
>   appropriate linguistic choices for their own
>   well being as well as for national development
>   (PanSALB, 1998: 1).

It is also hinted by the PanSALB (1998: 4), in its manuscript, that the official status of nine languages (in South Africa) was extended to national level, adding them to the former official languages (Afrikaans and English). It is further argued that this technicality may, for the foreseeable future, draw anger and resentment from linguistic communities who identify strongly with a language they believe to be different from the languages which now have official status. The PanNSALB (p.5), under the title, 'Language Policy Orientations', has further indicated that:

> The selection of multilingualism over
> monolingualism, together with the principle of

equal status of eleven languages
foregrounds the direction of language policy.
Ruiz (1984 & 1988) offers a way of viewing
language from three different theoretical
positions, *viz*. Language as a problem, Language
as a right and Language as a resource (PanSALB,
1998: 5).

It is further acknowledged by PanSALB (*ibid*), that language planning specialists in Africa frequently refer to these views of language, particularly the views of language as a right and language as a resource. These views, it is maintained, have come under intense discussion in the Francophone and Anglophone countries of Africa. Researchers and authors such as Akinnaso, Bamgbose, Chumbow, Elube, Djite`, Mateene`, Prah and Tripathi, to mention but a few, are said to share a view that the resources which African languages have to offer, need to be uncovered and developed in order that Africans are able to take charge of their destinies.

Thus, South Africa needed to follow a paradigm which included the functional approach to languages in its option for the principle of multilingualism. The approach is said to be inseparable from both the view of language as a right and language as a resource. The PanSALB maintains that language policy and planning informed by these two orientations of language as a right and language as a resource, *inter alia*:

- Acknowledges that there are source of knowledge and expertise which speakers of all languages possess:

- Assume that effective measures will be taken to access and harness this knowledge for the maximum advantage of the society;

- Unlock the potential of existing patterns of local and regional multilingual communication system;

- Utilize international systems for communication across linguistic boundaries;

- Build a flexible network of multilingual communication system to suit the domestic and international requirements of a national plan for development (PanSALB, 1998 : 5).

It has come to the realization of PanSALB (1998: 8), that most of the people who are multilingual in South Africa, speak languages which are indigenous to the country, at home and in their immediate community. According to the PanSALB (p.9), it is also worthy of note that there are commonalities in language use across the entire continent of Africa with that in South Africa. Languages such as Arabic, Kiswahili, Hausa, Fulfulde, Kanuri, Kikongo, which cut across national boundaries in Africa, are used for purposes of regional trade and co-operation. Similarly, the official indigenous languages of South Africa are used as lingua franca across Southern Africa. It has been established by the PanSALB (1998:10) that multilingualism is of value in South Africa because it enables, amongst others the following:

- The Constitution to offer us an opportunity to reclaim the value of linguistic pluralism, and in so doing to rediscover a hidden store of knowledge.

- The revalue of the assets of those people who have access to indigenous knowledge and language

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systems including South African Sign Language,
and who are multilingual.

- The opportunity of participating more fully in the
  international /global community, as the promotion
  of multilingualism would lead to learning languages
  of wider communication for purpose of trade and
  international communication.

- The promotion of multilingualism to have important
  advantages for the entire South African society from
  both socially cohesive and educational perspectives.

According to PanSALB (*ibid*),it has been further established that scholars such as Tripathi (1990), Akinnaso (1991) and Siatchimeta (1992), have analyzed policy and implementation processes on the African continent and pointed out that tensions always arise when language-in-education policies do not match those of the national plan for development. It is pointed out that what tends to happen is that the national (economic) plan usually subverts the Language-in-Education plan as has frequently happened in Africa. It is stated that in Africa the promotion of the use of African languages in education is undermined by the requirement of proficiency in the ex-colonial language for positions of national, political and economic power. The link between the failures of Africa "to develop" and the implementation of Western oriented language policies, which ignore the multilingual reality of the continent, are pointed out by several scholars on the continent.

Based on the pattern followed on language issues that have been deliberated on, it is now understandable why the Minister of Education - in his proclamation of Language-in-Education Policy in 1997 - had to clarify multilingualism in South Africa as meaning the learning of more than one language rather than two languages. The proclamation further hinted that there should be no obligation with regard to learning a historically

disadvantaged language. It is now understandable that this is a Western-oriented language policy. Wardhaugh (1986: 94) as quoted by Calteaux (1996:17), nevertheless, hints that multilingualism is a worldwide phenomenon, - and not a Western phenomenon.

Ambrose, *et al* (undated: 12), argue differently in favour of the principle that multilingualism opens up opportunities as well as challenges for socio-cultural development. The latter view is convincing, though there is a feeling of discomfort with what Beukes & Bernard (1994: 8) state that the eleven languages have already been pointed out as official in South Africa. The difference is that English and Afrikaans are official in almost the whole country while the other languages are official in little pockets which are segregated in their Bantustan areas. Beukes & Barnard (*ibid*), quote the words of Albie Sachs who is utterly opposed to this practical futility to promote multilingualism. He is quoted saying:

> "We say: No, they are not Bantustan languages,
> they are South African languages and they are
> to be spoken in Parliament, they are to be used
> by people in their dealings with the Central
> Government and they are to be developed in a
> regional context, but on the basis of being
> South African languages with the full status and
> dignity of other languages" (Beukes & Barnard,
> 1994: 8).

In support of the above quotation, Bamgbose (1991) as quoted by Herbert (1994: 149) maintains that in the African situation, a person who speaks several languages is to be regarded as a better integrated citizen than one who is proficient in one language, even if that language happens to be the country's official language. It is also true that in a multilingual country like South Africa, not withstanding question of cost and the highly sensitive nature of the issue of selection, it is desirable that multilingualism ought to be the cornerstone of language policy.

Chala (2002: 1), in her article published in "The Teacher" indicates, in addition to the above-mentioned fact, that although the schools have the power to determine their medium of instruction, the policy stipulates that learners have the right to be taught in the language of their choice. This, she maintains, is on condition that at least forty learners in Grades one to six, or thirty-five in Grades seven to twelve, request education in a particular language (Chala, 2002: 1).

There is no doubt that what Chala (ibid) has noted is true, that the drive to promote the eleven official languages is proving to be a 'slow-motion affair'. She maintains this way following the realization that only a few former Model C schools are putting little effort into promoting African languages, and that either Afrikaans or English is picked as the medium of instruction.

In most African schools, Afrikaans and English are offered at second language level; serve as official languages and as media of instruction. In cases where education is offered in other language than either the two languages, the content taught presumably lacks depth and learners have few textbooks to draw on.

Chala (2002: 1) quotes Edcent Williams, who maintains that the problem is not limited to former Model C schools as rural schools are also failing to support African languages. The reason for this, according to Williams as Chala (*ibid*) quotes, is that parents believe that access to the economy is via English.

Contrary to Williams the Director of Transfer of African Language Knowledge (TALK), Jabu Mashinini, as quoted by Chala (2002:1), argues that apartheid can still account for the negative mind-set towards African languages. It is also indicated that parents migrated to towns where they thought their children could get a good education in former Model C schools. This practice indirectly fosters other values and makes Africans lose their own culture and language.

It is further indicated by Chala (*ibid*) that the problem is augmented by the fact that only a few educators attend their language courses in recent years, and attributes this to many demands the educators are having to take on at the same time. It has been noted that educators are faced with many challenges in education, especially with the introduction of the Outcomes-Based Education (OBE), and now lately the National Curriculum Statement (NCS), and therefore shifting their priorities.

Peter Davhi of the PanSALB, traces the origins of the problem of achieving equality between all official languages to the apartheid regime, and further adds that it is important for individuals to know their languages because it defines who they are (Chala, 2002: 1).

In an extract from the "Sunday Times" (Nov. 2, 2003), it is mobilized by a black South African, under the title: Let Us Reclaim Afrikaans, for Afrikaans to be promoted and not to be regarded as the oppressor's language (Ntsoane, 2005: 13). The mobilization for the promotion of Afrikaans is strongly opposed by Weinstein (1983: 138) as quoted by Ambrose, *et al* (undated: 18), who maintains that languages have the right to die and retreat from the public domain. It is argued that;

> Individuals who demand scarce resources
> to publish, teach, and revive all languages
> in the name of human rights, threaten the
> cohesion of the national community – the
> ultimate guarantor of these rights (Ambrose,
> *et al*, undated: 18).

Ambrose *et al*. (*ibid*), further reiterate the fact that they do not subscribe to doctrinaire and abstract language rights, and go on indicating that:

> If linguistic preservation does not encourage
> revitalization, if there are strong factors

towards language shift, and if the speakers
have lost interest in preserving their language
and are willing to adopt a language of the
immediate community in its place, there is
nothing that a linguist, or anyone for that
matter, can do to keep such a language alive
(Ambrose, *et al*., undated: 18).

These strong factors towards language shift, more often, manifest themselves according to situation, like in a situation where it is usually considered impolite to lapse into a language that excludes other people when interlocutors do not have one language in common. So, in a multilingual situation, politeness is made to give way to solidarity. What is sad about the convention that is dictated by politeness is that, more often, it puts the African interlocutor at a permanent disadvantage, since it is always he or she who has to make adjustment in the direction of the other interlocutor's language. In most cases, English becomes a language of common communication.

English? Yes, English of course, just as much as Beukes & Barnard (1994: 9) also consent to the fact that English is a very powerful language; as it is a language used internationally and also as it is a language of business.

In as much as Weinstein, Ambrose *et al*, and Beukes & Barnard support the idea of language shift, it is pathetic to note what their 'school of thought' is doing to a black child's linguistic heritage. A black child who does not know either of the African languages, according to Nicol (2004: 9) can never be regarded as European. It is argued by Nicol in an article published in the "Sunday Times" – Insight (29 Feb, 2004:17), that:

In schools, English becomes the medium of
instruction too early. As a result our pupils
have no language background because there
have not been a thorough grounding in their

mother-tongue. The result is that they have
no language skills at all – neither in their
mother tongue nor in English. Our children,
my children can speak English very well. But
I would question their competence in the
language. Their comprehension of mathematical,
scientific, philosophical and literary concept is
dubious. For someone who has learnt English
without a mother-tongue foundation, the ability to
think conceptually is impaired. Their primary
focus is on understanding the language (Nicol, 2004:17).

No wonder Ambrose, *et al* (undated: 18), argue that children negatively value their own languages or speech patterns and show preference for someone else's. It has also come to the realization of Ambrose, *et al* (*ibid*), that African languages spoken by large majorities are dominated by the more powerful imported European languages.

It is sad, noting that the government's rhetoric to develop official languages could benefit most of the indigenous languages in surviving dominance. The rhetoric to promote the indigenous languages is further derailed by the fact that 'equity' demands that speakers of small group languages should not be placed at a serious disadvantage, while speakers of majority group languages should not, for the very reason, be made to feel superior. One human factor that accelerates the derailment of the rhetoric, as Ambrose, *et al* (p.18) hint is that:

Most people believe that respect for some
languages can never be entirely attained as
there are language prejudices that some
languages are primitive, or refined, or that
some accents are unpleasant, harsh, or
melodious, and in the arbitrary value

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judgments on speakers of certain languages,

based solely on their language or their mode

of speaking (Ambrose, *et al*, undated: 18).

It is undoubtedly clear that language prejudices further strengthen the status of English and/or Afrikaans, which historically held dominant positions as official languages and as media of instruction in schools, and still are. The principle of multilingualism, as practised in South Africa, seems to promote the two non-indigenous languages to levels that far surpass those of the indigenous languages. In my view, the principle is based on practicality with developmental perspective which, seemingly, is not for the promotion of indigenous languages.

In schools, the pass requirements tailor the principle of multilingualism down to something like bilingualism as two languages must be passed on exit at Grade 12, one at first language level , and the other, at second language level. The Constitution of South Africa (1996) endorses the above requirement on a national level through its provision for regional dispensation for the development of languages. There is a looming danger that clouds the development strategy for all the official languages in the country as the indigenous South African languages are the ones that will be developed up to regional levels, while their European counterparts are developed up to national level. This is so, as long as English remains the medium of instruction in schools. And, in the observation made by Beukes, *et al*, (1994: 9), it is maintained that:

It is easy to declare them equal and that would

be the worst thing to do, to say you are equal

but not to create the means whereby in

practice you are really equal (Beukes, *et al*, 1994: 9).

The disparity between indigenous languages and imported languages is further highlighted in the "Educator's Voice" (2003: 22), under the sub-title: African Language Outrage, thus The Glen High School and Hillview High School in Pretoria (where the

dominant second languages are Setswana, Sepedi and Xhosa) have more than 80% black learners. These are not catered for, academically, with regard to their African languages. It is maintained by the schools' heads of academics that:

> African languages are not in the schools' language
> policies and they cannot be facilitated to the
> learners through the schools. All they care for is
> their Afrikaans language culture and Afrikaans
> educators who lose their jobs if African languages
> are implemented (Educator's Voice, 2003: 23).

It is interesting to note that, even the renowned author and academic, Professor Es'kia Mphahlele had to comment, as Nicol (2004: 17) quotes, that:

> By default English is becoming the dominant
> medium of education and government did not
> think deeply enough about the consequences
> of the language policy (Nicol, 2004: 17).

According to Nicol (*ibid*), Mphahlele is of the opinion that without the political will to promote the language policy, 'we fall back on the easiest option, which is English'. On second thought, Mphahlele is reported to be saying that English teaching is slipshod whereby the tragedy is that, the language ability of many pupils has been diminished.

In the same source, Neville Alexander, a language commentator, also argues in support of Mphahlele that:

> An English only, or even an English–mainly,
> policy necessarily condemns most people – and
> thus the country as a whole – to a permanent
> state of mediocrity since people are unable to be

spontaneous, creative and self-confident if they

cannot use their first language (Nicol, 2004:18).

Nicol (*ibid*), points out that South Africa will condemn itself to what could be called a 'ghetto of mediocrity' if parents decide to have their children taught in English rather than their mother-tongue, and if the black middle class favours English as a language of power (Nicol, 2004: 18). It was further observed by Nicol (ibid) that:

Thus, when President Thabo Mbeki does a

whirlwind Imbizo through rural KwaZulu

-Natal, he speaks mostly in English. Partly

that is because he wants an international

stage, partly because he assumes that his

audience has some English. But is that true?

(Nicol, 2004:18).

In KwaZulu-Natal, the predominant language is isiZulu, yet the President failed to promote the language up to its regional level. According to Asante (2005: 22), as quoted by Mashele (City Press, 2005: 29), Africa needs to save all its languages from extinction, and that this is a reality that only a fool can dispute. Mashele (*ibid*), further indicates that there are more than 1800 languages spoken in Africa, with English as the only language that receives special recognition. He acknowledges the fact that English is the language of commerce, but points out that language is not only a communication tool as it also defines who you are, where you come from and where you are heading.

It is maintained by Mashele (*ibid*), that children are no longer taught their own languages, they know nothing about their own idioms and proverbs – and they associate English with intelligence – and that they have been indoctrinated by apartheid into believing that anything to do with black is evil. In churches too, English is further regarded as the language that the Creator understands best. Mashele, in the same source, further cites an example in which a congregation of only, for argument's sake, Venda-speaking people is

compelled to have sermons by a pastor preaching in English and an interpreter needed to enable the congregation to hear what the pastor says. I find it insulting that our people have to listen to one message dictated in two different languages.

The example of the congregation, cited by Mashele, recalls Obakeng Motlhanke's article in the City Press, (2005: 29) in which he urges the Minister of Education, Naledi Pandor, to speak in her mother-tongue. Motlhanke (*ibid*), nevertheless, welcomes Pandor's move to embrace all indigenous languages in the school system but further indicates that the move should have been done a long time ago. To Motlhanke's surprise, the Minister is not willing to speak any of the languages herself. Motlhanke (*ibid*), reports that:

> Sometime ago she was interviewed by
> Motsweding FM's, Boitumelo Korogo.
> To my utter dismay, she struggled to
> construct a single seTswana sentence.
> Every time you watch TV or listen to the
> radio, you'll hear her speaking such
> eloquent English, you would think she is
> an English woman straight out of Sussex
> (Motlhanke, 2005: 29).

While the Minister's action might not have been exemplary, it does not fall short of the President's KwaZulu-Natal speech cited earlier on. There is just a pervasive tendency in the government of the day to ensure that English is sunk deep into the people's ideologies, and that indigenous languages are well provided for only on paper.

With reference to the two case studies that I read on, one was conducted by Sithembiso Ndlovu, in the "Sowetan" (September 3, 2004: 2) entitled; Promoting Multilingualism, at Realogile High School in Alexandra Township, Gauteng, where Thulani Mangoni and Takalani Ravuluvulu attend. The other case study was conducted by Sara Murray, entitled; Teachers Learning African Languages Through Relationships: The importance

of engagement and respect, in which she deliberates on the topic with regard to desegregation – that African schools have remained 'almost wholly racially exclusive and under-resourced'.

CASE STUDY 1: Sowetan – Education. (September 3, 2004: 2)

In this case study, Sithembiso Ndlovu interviews two learners and principal. It comes to Ndlovu's realization that to Thulani Mangoni, relating with children from other language groups was difficult when he started high school – but things became better when he got used to their cultures. It is reported by Ndlovu (*ibid*) that:

> He told "Sowetan – Education" that his first
> days at Realogile High School in Alexandra
> Township which is open to Venda, Pedi,
> Sotho and Zulu speakers were a nightmare.
> He said the pupils in his classroom were
>
> grouped in different language groups
> because they could not understand each other
> (Sowetan, 2004: 2).

Ndlovu (*ibid*), was told by the principal that this only occurred during the first few days upon registering at the school, but as time went on, the children started mixing and getting used to each other's company. Their mixing and getting used to each other's company made them forget about their differences and they all got along with each other.

To Ndlovu's realization, the integration between the different cultural groups should start from the day a child starts school. He maintains that this will allow learners to grow and tolerate each other, and most importantly, learn each other's languages.

Contrary to Thulani Mangoni, Takalani Ravuluvulu who is a Venda said that it was not hard for her to get along with other pupils because she can also speak seTswana. She indicated, in the report to Ndlovu, that she only spoke her home language when she was with her friends, and only changed to Setswana to accommodate those who didn't understand Venda. What was interesting to Ndlovu was that when the pupils started their day during the morning, it was not easy for anyone to notice that they were from different cultures. Ndlovu attributed that to the fact that the school did not group the children but encouraged them to learn about each other's cultures. In this regard, Ndlovu (*ibid*) quotes the principal of Realogile High School, Thabo Borchardt, who argues that:

> The children are only divided when they
> attend their vernacular lessons. We
> promote cultural diversity amongst the
> pupils. We occasionally organize cultural
> days where the children learn about each
> other's nation. In our prayer sessions during
> assembly we pray in different languages in
> order to accommodate everyone (Ndlovu, 2004: 2).

Ndlovu, seemingly, is not wrong to have observed that children from township schools had an advantage in communicating than those who went to former Model C schools. Children from township schools stand a good chance of being accepted in many communities, as it would be easier for them to communicate in every part of the country.

Ndlovu reiterates a need for subjects such as mathematics and science to be taught in the pupil's mother-tongue because it would be easy for them to understand. Despite Ndlovu's call to teach in the language that affords learners a full understanding, Borchardt argues that the subjects are not difficult but that the pupils struggle in understanding English – and as a result they will also struggle to understand these subjects.

CASE STUDY 2: Research Document, (Sara Murray), Undated: 1-9.

In her draft paper, Sara Murray (undated: 1), deliberates on the topic with regard to desegregation, where a significant movement of black students (that is African, Indian and Coloured students) into 'white' schools since 1991 was made. Drawing from Vally & Dalamba (1999), Murray (*ibid*) was able to observe that desegregating schools has done little to change their culture and ideology as racism is still prevalent, both structurally and in the attitudes of the teachers and students. The report (p.26) reveals that 98% of teachers in the former white schools surveyed remain white and that school governing bodies are largely comprised of white parents and teachers. The findings of the survey, conducted by Vally & Dalamba (1999), as Murray (undated: 2) has studied it, reveal the following that:

- Most white schools surveyed have assimilationist policies for integrating black students. As one student, who was interviewed, put it: "I feel that if pupils from other races want to come to our school then they must adjust to the culture and norms of the school (p.24)".

- In some schools, the home languages of African students are (unconstitutionally) banned. One African student interviewed said: "If you use your mother tongue the teacher says that he has nothing to do with that, you are not supposed to be here, you should attend a black school (p.45).

- In schools with a substantial number of African students, teachers did recognize that 'language was an important factor in influencing learning and

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performance'(p.44) and that some learners struggled
with English (Murray, undated: 2).

Despite these revelations, Murray (*ibid*) further cites what the writers of the report have established. It is maintained the writers have found out that:

> There exists little acknowledgement or indication
> that perhaps educators and learners should
> learn an African language. Instead many learners
> are encouraged to see the use of African languages
> in a suspicious light (p.45). Furthermore, there are
> no structured, coordinated programmes to help
> teachers cope with multi-racial, multi-lingual and
> multi-cultural classes in South Africa, neither
> is there any nationally instituted anti-racist
> programme for schools (p.5) (Murray, undated: 2).

What former Model C schools do with regard to the indigenous languages is a shame and shows that there are some people who still believe that knowledge is valid only if it is accessed in English. It has been indicated, in Case study 1, that the children from township schools had an advantage in communicating than those who went to former Model C schools. An advantage in communicating should contribute positively in learning and acquisition of knowledge.

No wonder Murray (undated: 3) acknowledges Transfer of African Language Knowledge's (TALK) approach to language learning. According to Murray (*ibid*), the idea underlying TALK's approach is that ordinary people have knowledge about language and culture that they can share. These ordinary people's knowledge of African languages has its origins in the work of the two American missionaries, Tom and Betty Sue Brewster. In their book: Language Acquisition Made Practical (1976), the Brewster

have developed a method to train people to learn language in the community. The method is said to rest on a number of principles such as the following:

1. Language is learned rather than taught.

2. Language learning is a social experience
   rather than an academic activity
   – a language is learned from the people
   who speak that language.

3. Language and culture are learned together
   in the community.

4. A learner must assume the role of 'learner'
   in the community, someone who as yet
   knows nothing about the language or culture,
   but who needs and wants to learn from native
   speakers. This requires that the learner rejects
   the role of 'educated foreigner' who has come
   to help 'these people' (Brewster & Brewster,1996: 7).

5. Language is best learned by 'learning a little
   and using a lot' with native speakers for real
   communicative purposes and in order to
   establish relationships (Murray, undated: 3).

Murray (undated: 4), further maintains that Johan Louw, a missionary language teacher who brought the Brewster to South Africa to run courses in the 1980's, described to her what he (Louw) saw as the key to their approach that, and I quote;

I think one of the most important things is that

you start with the people immediately, so that

immediately you are not only language learning

but also learning culture and communicating

in the community (Murray, undated: 4).

The way Louw describes the approach is further elucidated on by Neville Alexander (1998:10), as quoted by Murray (p.4) that before the official language demise of Africa, there was a relationship between language and racism, which he sums up thus:

Racial prejudice and racism are without any

doubt reinforced and maintained by language

barriers (as well as by group areas, separate

schools, separate amenities, etc.). If we want

to fight against racial prejudice and racism

then we have among others, to break down

language barriers (Murray, undated: 4).

In accordance with what Louw and Alexander contend on, Murray (p.9) draws up three recommendations pertaining school language policy, that:

1. Language policies are developed together
   with anti-racist and multi-cultural policies.

2. School Governing Bodies bear in mind the
   importance of African language learning for
   breaking down racial and cultural barriers
   and making possible the growth of new,
   inclusive cultures in their schools.

3. Since government is unlikely to provide
   either direction or financial support, School

> Governing Bodies should consider how they
> could implement such policies using the
> current resources of their schools. They need
> to think creatively about how to involve the
> African language speakers in their schools, and
> there are many ways in which this could be done.
> For example, there could be a programme in
> which teachers learning an African language
> stayed for a week with the family of an African
> student in their school. There would need,
> of course, to be rewards for both the families and
> the teachers (Murray, undated: 9).

The message that Murray's recommendations are practicable, and worthy of cherishing, is lauded by Brad Bell in his attempt to promote African languages. In his paper entitled; Mother-tongue Maintenance and Math and Science Achievement: A contribution towards the formulation of multilingual language-in-education policies in South African schools, Bell (undated: 1), quotes Saville-Troike (1991: 5 – 6), who maintains that there is a false but pervasive belief…that children should 'get into English' as soon as possible or they will be retarded in learning. Bell (*ibid*), argues that this quotation, which referred originally to the USA, could just as well refer to certain beliefs we have regarding our own educational system here in South Africa. He maintains that:

> More and more primary schools are
> introducing English, a second language, as
> the language of learning (or medium of
> instruction) from ever-earlier stages. This
> is done in the belief that it will improve the
> learners' fluency in English and promote
> good overall academic achievement (Bell, undated: 1).

This way of thinking, according to Bell (*ibid*), is seen as unfortunate as this may be far from the truth. The possibility is that development of their mother-tongues is being stunted and impedes the development of their cognitive/academic abilities. He argues that it promotes negative attitudes towards the L1 and results in low achievement in conceptual subjects such as mathematics and science.

According to Bell (*ibid*), South Africa has a very clear policies, which promote respect for and use of all official languages in our multilingual society in general and in education in particular. Bell (p.1), further argues that:

> However, while Section 29:1 of the Constitution,
> the Pan South African Language Board (PanSALB)
> and the new National Language Policy of the
> Department of Education also reflects this, the use
> (and consequent status) of English continues to
> spread, both through the popular media as well as
> the education system. In education, multilingualism
> is not merely a 'feel good' policy; it also has very
> strong scientific reasons why it should be promoted
> (Bell, undated: 1).

Bell (p.2), however, hints that any actual changes towards multilingual education will probably begin slowly at the local level of School Governing Bodies, which have the responsibility of formulating and implementing language-in-education policies for their schools. According to Cummins and Swain (1986: 101), as quoted by Bell (p.9), it is recommended that the home language be used extensively in the early years of school, not simply to make children 'feel good', but also to ensure that they improve their overall academic performance. Bell (*ibid*) maintains that:

> Acceptance of the home language in the home
> and school is clearly, then, one of the first

steps in creating an environment where learning
can occur, an environment that fosters feelings
of self-worth and self-confidence. But acceptance
of the home language is only the beginning. Active
encouragement to make use of the home language
in school is equally important. This can be done
in a variety of ways. One way, of course, is to use
the language as a medium of instruction, which
not only enhances students' comprehension,
thereby improving academic performance, but also
provides concrete evidence that the home language
is a useful and valued tool (Cummins & Swain, 1986:
101, in Bell undated: 9).

Bell illustrates his notion of the use of the home language in the academic field by citing language as one of the possible factors influencing the Third International Mathematics and Science Survey (TIMSS), and where two things have been significantly striking. He (*ibid*) illustrates that:

The first was the use of the mother-tongue, in
this case North Sotho, by the township and
farm school teachers for almost exclusively
organizational purposes within the classroom.
For social and disciplinary purposes, the
teachers would occasionally switch into Sepedi,
but then revert back to English for the 'official'
teaching parts of the lesson. The second was
the high degree of reliance by all the teachers on
formulaic phrases in the teaching of conceptual
notions. The more abstract the notion being taught,
the more the teachers sounded like textbooks as

they repeated formulaic phrases they had clearly
memorized at some point. There were not many
questions from students, but in the few instances
when learners asked for clarity, the township and
farm school teachers would generally repeat the
formulaic phrases several times, stressing different
words in the formula each time. The teacher at the
multilingual school rephrased herself, but simply
appeared to use alternative formulaic phrases rather
than adopt a different, less formal, mode of
communication when explaining (Bell, undated: 14).

Not only Bell affiliates to this way of thinking, but also some other institutions and associations. In a report, as published by the South African Press Association (SAPA) under the topic: We Learn in First Language, the "Daily Sun"(2005:15) maintains that the South African Academy for Science and Arts (SAASA) has hinted that non-mother-tongue education will cause large scale illiteracy, to the detriment of all sections of South African society. The Academy is quoted as saying that:

Mother-tongue education is not only a basic
human right, but is maintained internationally
as a non-negotiable educational principle.
Forced foreign language education by non-
mother-tongue-speaking teachers to non-
mother-tongue-speaking pupils will lead
to a shaky knowledge base and large-scale
illiteracy (Daily Sun, 2005:15).

The Academy maintains, according to the report, that several domestic and foreign studies have found out that mother-tongue education is the most effective, where its cost has to be weighed against the benefit it holds for scholars. What the Academy

interrogates is whether it would take South Africa forty years, as it had done in other African countries, to realize the need for mother-tongue schooling. The Academy further argues that:

> The acceptance and implementation of mother-
> tongue education in South Africa is being
> delayed in the midst of excuses in defense of a
> minority language (English) as the lingua franca
> of education. All population groups will pay the
> price for this (Daily Sun, 2005: 15).

Van Niekerk, former member of the National Council of Provinces (NCOP) who served on the Ad Hoc Committee on Multilingualism and a strong language activist, further echoes the ideology. He argues vehemently in favour of African languages that:

> Whatever the motivational factors behind the
> distortions of the linguistic web of the country
> might be, practically every sector reflects the
> disproportionate slice of cake allotted to
> English, the systematic disempowerment of
> Afrikaans, and the neglect of African languages
> (Van Niekerk, 2004: 7).

Van Niekerk (*ibid*) also argues that language is the human community's most multi-faceted and most effective communication instrument, which is also so for the State and Parliament – institutions which are inseparably enmeshed with communication, from the authorities to the citizens, and from the citizens to the authorities. Here, language is regarded as a symbol which is also the reasoning for the most exceptional achievements of a community. It is further acknowledged that language is, at one and the same time, the collective memory of the community and the incentive for its journey into the future.

Van Niekerk (*ibid*), further hints the fact that the compilers of the Constitution have included language in the chapter on Fundamental Rights as Article 6. Language, together with two other factors *i.e*., the flag and the national emblem, are conventionally viewed as national symbols.

It is strongly believed that multilingualism is at the heart of the language intention of the Constitution. It is stated by Van Niekerk (*ibid*) that ministers, departmental and other heads and private sector at large, made unfettered use, over the past decade, of the opportunity to take language decisions and to formulate policies, which often had nothing to do with ideology but more specifically with the promotion of political goals. This included personal likes and dislikes and the so-called direct financial considerations. Consequently, it is reckoned that the practice at Central Government level is replicated accordingly through to the citizens. It seems as if there are attempts to make the country and most of the provinces monolingual because through most levels of government, English acts as a language of wider communication. One would concur with Van Niekerk, who asserts that:

> The informal sector, particularly the business
> community, followed the example of the three
> formal levels of the public sector without at all
> being concerned about what the Constitution
> expects from them generally (Van Niekerk, 2004: 7).

Thus, according to Van Niekerk (*ibid*), the process of elevating English to chief official language of the country is eased by the use of all sorts of half-truths, such as "English is an international language", "Everyone understands the language" and "Multilingualism is expensive". Van Niekerk maintains that:

> The most dramatic shift in the South African
> language landscape since the implementation
> of the Constitution has been the reduction of

Afrikaans in comparison with its former fellow
official language, English. It is the only
language that has been reduced. This did not
happen to the other African languages.
Their justifiably expectations in terms of the
Constitution were not realized. This reduction of
Afrikaans created the space for the elevation of
English way beyond that of Afrikaans and other
languages (Van Niekerk, 2004: 7).

There is reason to believe that the half-truths cited by Van Niekerk (p.7), are perpetuated by many who have been 'swept away' by the tide of Eurocentric Model South Africa has opted for in its language policies. Like what Jabulane Mazibuko (Daily Sun, May 31, 2006: 31) commented on, under the title; Pandor will Destroy our Education, that:

Our nation needs people with broad vision, like
Tebogo Mash, who wrote "Pandor has betrayed
us" on 24 May. How can the Education Ministry
encourage the young ones to abandon English for
African languages? Apart from other academic
qualifications, English is what earns the country 's
unemployed graduates jobs abroad. Pandor has
studied English, knowing very well that to study
anything without it would be crazy. And to rub salt
into the wounds, to change the whole process will
cost the taxpayer billions of rands. President Thabo
Mbeki must stop her before she turns the country's
education system into a disaster (Jabulane Mazibuko,
In Daily Sun, 2005: 31).

In yet another article; "Learning English will Set us Free", by Nancy (Daily Sun, May 26, 2005: 31) it is further hinted that the Eurocentric Model the country has opted for manifests itself on a large-scale mediocrity. It is indicated by Nancy (ibid) that:

> Our country seems to be taking a step backwards.
> The world needs people to learn English. It is a
> way of life. Wake up, government – We need
> English in our Everyday life! Do you think Pastel,
> Excel and other computer programs come in
> African languages? We will have apartheid once
>
> again and suffer isolation from the rest of the world.
> It's not fair (Nancy, 2005: 31).

Waghied Misbach (Sowetan, Jun.2, 2005: 13), further elucidates on the topic; "Tongue Issue", where he points out the pattern followed by the language shift in South Africa. In the article, Misbach maintains that the reality is that Afrikaans is waning in influence, and other language speakers have started to claim their rightful status.

Misbach (ibid), indicates that in a tit-for-tat politics typical of South Africa, realistic discussions of language policy often get lost in the rhetoric. As Misbach noted, the discussion is more pronounced in an election year where recently the African National Congress (ANC) leaders have made a cynical '*toenadering*', *i.e.* approach – towards Afrikaans speakers. The leaders are said to claim that Afrikaners are more likely to buy into democracy than English speakers are.

It is argued by Misbach (2005:13), that there is the hysterical claim by the Democratic Alliance (DA) and other political party leaders that Afrikaans is under attack, that the language is being 'marginalized' and that despite the massive economic and social infrastructure that underpins it, the reality is that Afrikaans is waning in influence. What

is happening is that Zulu, Xhosa and other languages have started to claim their rightful status, Misbach (*ibid*) noted.

In his opinion, Misbach states that it is unlikely that Afrikaans will die out as the doomsayers predict. Afrikaans, as such, will only become a language of minority speakers, with the consequence of reduced use at the airports and elevators. It is further argued that English is now widely accepted as the predominant language of use for the classroom and workplace.

In support of the Eurocentric Model adopted by the South African country, Misbach finds it economically sensible to retain English, because the country is a member of the global village. It is cited by Misbach that:

> Recently, Finance Minister, Trevor Manuel,
> pointed out that China's economic boom is
> prefaced by the importance of English use.
> Chinese exchange students are now learning
> their trades in English at universities and
> schools all over Europe and North America.
> It is also instructive that Japanese and Indian
> students gained their technological expertise
> at American universities (Sowetan, Jun.2, 2005:13).

A guess would be that little has Misbach, and others who are pro-English, noted that citizens want to speak their mother tongue, and to be taught at school in their language. South Africa is, nevertheless, privileged to have people such as Naledi Pandor, the Minister of Education; Mrs Mbete, the Speaker in the Parliament; Mr. M.J Mahlangu, the Deputy Chairperson of the NCOP; and Dr. Jean Benjamin, the Deputy Minister of Social Development, who are positive in their efforts towards the promotion of multilingualism.

The Chief Executive of PanSALB, Professor Cynthia Marivate's efforts have also helped in shaping the country's policies around the preservation of indigenous languages and getting these languages into institutions of higher learning. The PANSALB's constitution, therefore, provides for the establishment of language committees for each of the eleven languages, as well as provincial language committees to promote multilingualism.

It is also suggested by the PanSALB that there be the development of dictionaries for each of the nine official African languages. Though the Telephone Interpreting Services for South Africa (TISSA) did not have a good start with regard to the use of the nine official African languages, the development thereof should be on its way under the new Minister for Arts and Culture, PanSALB maintains. It is further worthy of note that more and more South Africans are becoming pro-multilingualism in a bid to promote the indigenous languages.

The commitment to promote the indigenous languages has since been witnessed by the cabinet of South Africa in its acceptance of a National Policy Framework and Plan for Language during February 2003 and a Language Policy during 2004, where implementation has already started. This shows that the government and the parliament are willing to adhere to the language provisions as intended by the country's constitution.

But, however, with the envisaged implementation of mother-tongue based education in South Africa, it should be noted that this does not necessarily come as a threat to English. As Thobeka Mda (May 22, 2005: 17) argues;

> English under threat? Not in a million years:
> Many Africans have already chosen English
> as their preferred language: by taking children
> to pre-schools and schools where English is
> the language of instruction and of

communication; and by speaking it in their homes
or to address their children (Mda, 2005:17).

And despite all the attempts to promote multilingualism, the Minister of Education, Ms Naledi Pandor, proclaimed in the Sunday World (24 July, 2005: 18) a new curriculum – National Curriculum Statement (NCS) – into Grade 10 in 2006, Grade 11 in 2007 and Grade 12 in 2008. What leaves much to be desired about the NCS is that it provides for only two languages as part of compulsory subjects, where one of the languages is at home language and the other, at least at first additional level.

The provision reiterates an exclusion of the second addition level, that is the third language, which Curriculum 2005 (OBE) espoused. To the majority of African learners in schools which are in the rural parts of the Polokwane Area - Limpopo and elsewhere, Afrikaans is the one language that shall be discarded and an option for the most obvious choice in English shall reign supreme. It is thus, in my opinion, the new curriculum comes as a way of upraising English even further beyond the level of any other language in South Africa.

It is therefore, strongly felt that the Constitution's (1996) rhetoric to promote multilingualism is seriously derailed by the country's option for Eurocentric models in its policy-making. The curriculum, so proclaimed, denies the indigenous languages of South Africa an opportunity to occupy their rightful place in matters academic. The other nine official languages shall, as such, remain dormant, if not extinct, in many parts of the country which are predominantly bilingual.

For instance, in the Limpopo Province, especially around the Polokwane area of the Capricorn District, there are circuits in which learners are predominantly Sepedi, Xitsonga, isiNdebele and Tshivenda speaking. Since 1995, these learners enrolled with the former White-Only schools in towns. Mpho Dube reports in the Northern Review (24 January 2006: 5) that:

African language mother-tongue learners educated at former Models C schools, will in future be taught in their mother-tongue. This is an experiment the Department of Education in Limpopo is planning to implement later this year (Dube, 2006: 5).

A move such as this is most welcome as it affords the indigenous languages of South Africa an opportunity to be promoted to levels to serve as media of instruction in schools. But this is only an experiment still to be implemented. It is unfortunate to note that the move is done within the new curriculum which promotes only two languages.

According to the report by Dube (*ibid*), the MEC for the Department of Education in Limpopo, Dr. Aaron Motsoaledi, maintains that research within the province shows that only 9 percent of the school attending population is unquestionably benefiting from the use of English early-on in their schooling careers. In as much as the research is concerned, Dube (*ibid*) reports what Dr. Motsoaledi has also discovered, that:

…the remaining 91 percent are gradually perishing into the wildness of failure. Researchers all over French and Portuguese-speaking African countries, and indeed their English- speaking counterparts, have proved beyond any doubt that the use of a colonial language as a language of teaching in the early life of a child, benefits only 10 percent of the school-going population (Dube, 2006: 5).

Dr. Motsoaledi maintains, as Dube (*ibid*) reports, that systematic evaluation in developed countries is conducted at all levels of schooling. It is hinted by Dr. Motsoaledi, in the report, that:

> In other developing countries, evaluation
> is done at critical levels in the education
> system, being Grades three, six and nine.
> In South Africa, this was done in 2001,
> targeting Grade three. This process was
> repeated three years later in 2004, when
> the same learners were in Grade six. We
> were disappointed at the results, indicating
> that somewhere we had failed miserably (Dube, 2006: 5).

It is, of course, acceptable what the MEC for the Department of Education is declaring, but to experiment with mother-tongue education involving African languages before those languages could become subjects in former Model C schools, is risky. This I say because there is presently not enough, if not any, resources to teach and learn in African languages, especially subjects such as Science, Technology, Commerce, Mathematics, etc, . But to offer those languages as subjects in schools would be a positive step towards promoting multilingualism and equipping Africans with other indigenous languages than their mother-tongues.

That African languages will, later in the year be put to an experiment in Limpopo, to test their viability in serving as media of instruction in schools, should be approached with great care. I presently take it that the report that African language mother-tongue learners educated at former Model C schools will in future be taught in their mother-tongue, should be understood to imply that African learners will in future be taught their mother-tongue at first language level in former Model C schools. These schools used to offer either English or Afrikaans to African learners at first language level.

The statement above echoes the sentiments of Dr. Aaron Motsoaledi, the Member for Executive Council (MEC) of Education in Limpopo Province. He is reported, in the "City Press" (Jan.29, 2006: 2) by Kgosana & Molefe under the title; Language Policy in Limpopo Ruffles Feathers: some black parents want English for their children, as saying that matriculation results had over the years shown that black learners in former Model C schools are struggling with English first language.

That black learners are struggling with English first language is something that is not surprising, and that cannot get a remedy by simply offering lessons to the learners, as the language is naturally not their first. Black learners in public schools still are struggling with English second language; and it is for this reason that Mother-tongue based Education is desirable to eliminate the struggle black learners have to go through in learning.

In yet another report by Kgosana (City Press, Jan .29, 2006: 23), under the title; Welcome Sepedi, Totsiens Afrikaans, it is strongly believed by Motsoaledi that one of the greatest flaws of a multi-racial education system has been the failure to force suburban schools to teach African languages to their black learners, which is an oversight the MEC for Education is now correcting.

As a way to encourage black learners to learn their African languages, the MEC is also offering bursaries to matriculants who excel in African languages and want to continue in these studies at tertiary level. Kgosana (2006: 23) reports that Dr. Aaron Motsoaledi is trying to rectify the situation at multi-racial schools because he asserts that African kids are doing English as a first language and they are failing in it.

Seemingly, Motsoaledi is embittered by the fact that his own daughters attend an English-medium high school in the city of Polokwane and they cannot read or write their home language, Sepedi. What Motsoaledi maintains, in the report, is that we do not want our languages to disappear because when any nation's language disappears, that nation disappears too. Motsoaledi enjoys enormous support by Kgosana (*ibid*), who reports that:

Besides good pass rates, multi-racial schools
also produced a new cohort of black learners
who were assertive, confident and spoke
proper English. Most of these pupils lost touch
with African languages (Kgosana, 2006: 23).

It would be understandable if these learners produced by the multi-racial schools were assertive, confident and spoke proper English without losing touch with their African languages. This would boost them in terms of their national identity and African advancement.

One is made to be of the opinion that it was as a matter of urgency and commitment to promote African languages that Dr. Aaron Motsoaledi went on to introduce these African languages in former Model C schools in Limpopo Province. It is only absurd to note that some former Model C schools in the province are against the introduction of African languages in their curricula because 'they don't want black teachers in their classes' (Kgosana, 2006: 6). Kgosana (*ibid*), reports this way after concerns were raised by school governing bodies in Limpopo about the placement of black teachers at former Model C schools to teach African languages.

Kgosana further reports in the "City Press" (Feb.5, 2006: 6), under the sub-heading; Department to Act Hard on Model C Principals: African language teachers shunned, that the provincial government has set up policy that has seen African languages being introduced as first languages to black learners in affluent schools. In terms of the policy, Kgosana (*ibid*) reports that learners up to Grade 10 whose home language is not English are required to take their home language as a first language in schools.

It is reasonable to believe that the MEC's directive to introduce African languages as first languages to black learners in affluent schools, is in line with what the Constitution provides, though very lenient, because this a legitimate right that can never be denied any

learner. The policy is seen as a step that is positive hence its inception from Grade 10 as it will afford both learners and teachers a thorough preparation before exit at Grade 12. It is also applausive to note that the MEC has gone some steps further with the department's expenditure of R10 million on learner support materials (text-books, *etc.*) and placement of 143 qualified African language teachers in former Model C schools. These should ensure smooth implementation of the policy

It is only disappointing to learn from Kgosana's report that when the policy was under discussion with former Model C schools the previous year, 2005, most school governing bodies and principals were outright in pointing out that they did not want black teachers in white schools. Motsoaledi is quoted by Kgosana (*ibid*), as saying that "they said black teachers don't work after hours and don't want to participate in extra-mural activities". The reasons advanced for denying black educators access into former Model C schools are purely rooted in hatred - that was sown by the then apartheid dispensation - of one nation by the other.

On a tactical basis, the Chairperson of the Federation of School Governing Bodies of South Africa (Fedsas), Mr. Hannes Jansen, is against the placement of African teachers who have not gone through interviews and other appointment procedures. Little does Jansen realize the fact that the African language teachers who have been placed at these former Model C schools are those already in the system and who have already undergone interviews and other appointment procedures elsewhere, and whose placement could not be nullified by movement from one school to another.

Jansen, as reported by Kgosana (2006: 6), is misinforming the public by pointing out that he (Jansen) was aware that some black parents in schools did not want their children to offer African languages. Kgosana (ibid) further quotes Jansen who maintains that:

> "Sepedi as a subject like any other in
> school is a matter of choice and if
> children don't want to take it as a

subject, nobody can force them to"

(Kgosana, 2006: 6).

It should, however, be noted that what Jansen reiterates, in the report, is only a reaction by misinformed black parents. As Motsoaledi contended in the report," black parents had been misinformed about the policy by some principals". Principals are said to have told them that English was being abolished in favour of African languages. The contention of the MEC is confirmed by the Head of Department of Education in Limpopo, Professor Harry Nengwekhulu, who disclosed that Piet Nel, the principal of Capricorn High School in Polokwane, had allegedly misinformed parents, telling them that English and Afrikaans would suffer as a result of the new policy.

Nel is reported to have timed African language classes against other subjects, which resulted in black learners missing out on important classes. The report indicates that African language classes are supposed to clash only with English and Afrikaans first language classes.

Following the unscrupulous actions of Nel, Nengwekhulu did not hesitate to suspend him for what he said was 'failure to properly implement the policy, among other charges'. It is further reported that more principals are going to be suspended because of this. The report heralds a strong force against the promotion of multilingualism in former Model C schools. It also sends out a loud message that there is a great need to transform mind-sets of many people before African languages attain full recognition in matters academic, given the fact that even those regarded as the intelligentsia and professionals still harbour 'those' apartheid standards and modus operandi.

We are relieved from a plethora of misinformation by the contribution made by Lwazi Mjiyako, Head of the Department of African Languages at the University of Witwatersrand (Wits), who according to Kgosana (2006: 23) maintains that:

Parents who complain should not be blamed
because they do not understand the
complexities surrounding the learning of
languages in schools. Parents should be
informed that if taught properly, English as a
second language does not downgrade their
children's understanding and comprehension
of the language.

Based on Mjiyako's contribution, it is evident that Nel was suspended from his duties as the principal because he took advantage of the fact that parents were ignorant of the complexities surrounding the learning of languages in schools. Hence, according to Mjiyako who teaches isiZulu as a second language to white students, it is reported that learning to read and write a language is not a problem. It is indicated that the real struggle is teaching students how to speak a new language. It is further argued by Mjiyako that:

In case where pupils are native speakers
and already speak the language at home,
it should take not more than a month to
learn to read and write that language
(Kgosana, 2006: 23).

Mjiyako's thoughts enjoy a great support by Dr. Kathleen Heugh, a language researcher at the Human Science Research Council (HSRC), who is of the view that the implementation of African languages in the former Model C schools is a brave move which should have happened much sooner. It is reported by Kgosana (2006: 23) that Heugh asserts that:

If learners have a good oral repertoire and
can speak a language well, then learning to
read and write that language should not be

that difficult. They can use those reading
and writing skills that they learnt in English
and transfer them into their home language,
in this case Sepedi (Kgosana, 2006:23).

The report, by Kgosana, further sheds light on the suspicions which Motsoaledi has about the resistance which former Model C schools show towards the introduction of African languages. It is cited in the report that Motsoaledi suspects that:

Former Model C schools that are resisting this
policy know that the introduction of African
languages is likely to kill Afrikaans as a second
language. Afrikaans as a second language is
normally the alternative language choice for
black learners at suburban schools. Because they
now have to take African languages on a first
language basis, English automatically becomes a
second language alternative for black pupils. This
means Afrikaans as a second language will then fall
off their curriculum (Kgosana, 2006: 23).

It is reported that Motsoaledi is angry about the practice where African learners do Afrikaans albeit Afrikaner kids do not do any of the African languages. This practice, according to me, fosters dominance of African languages by other languages of minority speakers. The MEC is reported as saying that he would rather have African learners struggling to learn their home languages than have them struggle with English first language.

It is related by the MEC, the story of a departmental manager whose son obtained top marks in math and science but only averaged 49 percent pass in English first language. It is said that although the pupil met all the requirements to study engineering at Wits

University, his application was turned down because of his poor marks in English. According to the report, the pupil's parent is very angry and has agreed to let the Department of Education in Limpopo to use his son as a case study.

It is utterly unacceptable that English has been used as a barrier against the pupil's wishes to study towards a career of his own choice, and at an institution of his choice. It is also out of sheer misinformation that, despite the above scenario, it is reported that some black parents have been complaining to schools and to the department about the new policy. Some parents are reported to have asked the MEC to exempt their children from learning their home language as a first language.

At Noordelikse Hoerskool in Polokwane, it is reported that the deputy-headmaster, Piet van Rensburg said that an angry black parent stormed the office of the school demanding that his child not be taught Sepedi as a first language (Kgosana & Molefe, 2006: 2). This is disgusting, and as Rev. Mautjie Pataki of the South African Council of Churches in Polokwane maintains, that in their opinion all those who were born African cannot lay claim to either English or Afrikaans being their mother tongue or first language (Capricorn Voice, 2006: 6). Pataki is of the opinion that;

> Contact with one's mother tongue is not
> supposed to be 'created' as suggested by
> Mr. Jansen, Chairman of Fedsas, it is a
> God-given right. Therefore, logic would
> apply that black children should study
> African languages as their first languages
> so that in future these languages can be
> used as media of instruction in institutions
> where they are found to be in majority. This
> is how the German, Japanese, Spanish and
> other nationalities have developed and
> secured their languages against the English

hegemony (Pataki, In: Capricorn Voice, Feb.
8-10, 2006: 6).

Rev Pataki is, according to the report, finding it as ironic that in a country where Afrikaans speakers are in a tiny minority, Afrikaans has to be protected to become a second language to the majority of black students. The reverend is against such a development to be allowed to go on unchallenged, and as such is prepared, due to the council of churches' open policy of dialogue, to meet Mr. Jansen and his committee to understand the rationale behind the argument.

The MEC for Education, Dr. Aaron Motsoaledi, will also be met in discussions to familiarize the council with his line of approach, his frustrations and challenges. I find the council's move to be a brave and a hopeful one in an attempt to bring about positive results in as far as language education policy is concerned.

No wonder Khaya Buthelezi had to comment in the "City Press - Speak Out" (Jan, 29, 2006: 24) that it was 'time for blacks to take pride in African-ness'. Buthelezi must have been disillusioned by those black people who do not wish to have African languages taught in affluent schools in the Limpopo province. It is argued by Buthelezi (ibid), that:

> After 11 (eleven) years of democracy one
> would have thought the black middle class
> would have outgrown wanting to be 'white'
> at the expense of their identity, a trend that
> freedom fighters fought against (Buthelezi, 2006: 24).

Buthelezi hints that, seemingly, the people's liberation was an opportunity to afford Africans all the opportunities to wallow in the white man's world as Africans rush into the white man's neighbourhoods, attend their schools, patronise their restaurants and so on.

Buthelezi is vehemently opposed to the practice where the black middle class do not take any initiative to untangle the shackles of psychological subjugation and their inferiority complex. He argues that:

> The propensity of blacks to aspire to be 'white' is still evident. We name our children with strange names like Natasha which has no historical and cultural richness whatsoever. We speak English to our kids. We are contributing to the extinction of African languages and culture. The reason for this is that from the time we are born, we are taught to hate everything African or black. We are taught to value the white man's culture over our own culture. We are taught to value Caucasian history over our own history (Buthelezi, 2006: 24).

As the example of self-denigration of the Nama Chief in the Extract illustrates, the South African black people too do not openly want to acknowledge African languages as naturally and legitimately their first language. They negatively value their languages and show preference for someone else's, as mentioned earlier on.

2.2.3 Conclusion

The sources that have been consulted in compiling the literature study are compelling with witty information to arrive rather prematurely at a conclusion. One does no longer want in as far as data on multilingualism and the promotion of indigenous languages are concerned. It could thus be said that both the National Ministry of Education and the Limpopo Provincial Department of Education have eventually resorted to Mother-tongue based Education. Seemingly, this is after failing to promote multilingualism. The two

institutions insist on the issue that the Constitution (1996) and the Language-in-Education Policy (1997) are not vocal about.

That African languages will later in the year be put to an experiment in Limpopo to test their viability in serving as media of instruction in schools, needs to be approached with great care. It is presently taken that the report that African language mother-tongue learners educated at former Model C schools will in future be taught in their mother-tongue, should be understood to imply that African learners will in future be taught their mother-tongue at first language level in these affluent schools. These schools offer either English or Afrikaans, to African learners, at first language level.

But if that is what the Limpopo Department of Education wants to concern itself with, - mother-tongue education, one would question the Department of Education's commitment to promote multilingualism, which would certainly equip every citizen of this country with knowledge of at least three official languages.

That the study has been successfully carried out depends much on the preceding chapters. While the Review of literature has been out-lined, it is believed that the question surrounding the reality or mysticism of the principle of multilingualism in the FET band schools of Polokwane area will be answered. On this note, it is therefore important that an interrogation of the Constitution, Language-in-Education Policy, National Curriculum Statement (NCS) and other related documents, with regard to the promotion of multilingualism, is also conducted

CHAPTER THREE

A SCRUTINY OF CLAUSES IN THE CONSTITUTION, LANGUAGE POLICY, NATIONAL CURRICULUM STATEMENT AND OTHER RELATED DOCUMENTS WITH REGARD TO THE PROMOTION OF MULTILINGUALISM.

3.1. Introduction

It is an undisputable fact that South Africa is a multilingual country. This fact can be witnessed almost everywhere within the borders of the country. There is, however, an uncomfortable recognition of foreign languages that prevails beyond that of indigenous languages of the country, especially in matters academic.

The government's intention to promote all the official languages to equal level of utility remains questionable as it is believed that the indigenous languages are failing in the academic domain. The belief creates a chasm between European languages and the indigenous languages of South Africa, and it makes the European languages legible for a further promotion. A further promotion in the sense that the two languages have all along been serving as Languages of Learning and Teaching, as well as in governmental correspondences in general.

Multilingualism, as a practice, aims at the promotion of all the official languages of South Africa. The aim is provided for in the Constitution of South Africa (1996) and is further promulgated in language policies of various institutions and establishments.

It is the intention of this chapter to scrutinize the clauses in the Constitution (1996), Language-in-Policy (1997), the National Curriculum Statement (2003), and other related documents with regard to multilingualism so as to establish the verity or mysticism of multilingualism in the FET band in schools of Polokwane area.

It is also a matter of urgency that we realize the fact that language is a 'tool' for thought and communication, and that it is through language that cultural diversity and social relations are expressed and constructed (NCS- Gr. 10 – 12, 2003: 9). Valid information regarding the promotion of multilingualism will be extracted and clauses that are susceptible to misinterpretation in the implementation of policies that advocate for the promotion of multilingualism will be redefined.

3.2. A Scrutiny of Clauses

A thorough scrutiny of clauses will be done in a systematical order for each of the documents mentioned in the introduction.

I. The Constitution of South Africa

It is maintained in the Preamble of the Constitution (1996:1) that;

> We therefore, through our freely elected
> representatives, adopt this Constitution as
> the supreme law of the Republic so as to –
> Heal the divisions of the past and establish
> a society based on democratic values,
> social justice and fundamental human rights;
> Lay the foundations for a democratic and
> open society in which government is based
> on the will of the people and every citizen is
> equally protected by law;
> Improve the quality of life of all citizens and
> free the potential of each person; and
> Build a united and democratic South Africa
> able to take its rightful place as a sovereign
> state in the family of nations.

As the supreme law of the Republic, the Constitution (1996: 4 – 5) in Chapter 1, Founding Provisions under the sub-section: Languages, states with an exclusion by the researcher, of clause no. 1 that;

6. (2) Recognising the historically diminished use and status of the indigenous languages of our people, the state must take practical and positive measures to elevate the status and advance the use of these languages.

(3) (a) The national government and provincial governments may use any particular official languages for the purposes of government, taking into account usage, practicality, expenses, regional circumstances and the balance of the needs and preferences of the population as a whole or in the province concerned; but the national government and each provincial government must use at least two official languages.

(b) Municipalities must take into account the language usage and preferences of their residents.

(4) The national government and provincial governments, by legislative and other measures, must regulate ad monitor their use

of official languages. Without detracting from the provisions of sub-section (2), all official languages must enjoy parity of esteem and must be treated equitably.

(5) A Pan South African Language Board established by national legislation must –

(a) promote, and create conditions for, the development and use of –

(i) all official languages;
(ii) the Khoi, Nama and San Languages and
(iii) Sign Language; and

(b) promote and ensure respect for –

(i) all languages commonly used by communities in South Africa, including German, Greek, Gujarati, Hindi, Portuguese, Tamil, Telegu and Urdu; and
(ii) Arabic, Hebrew, Sanskrit and other languages used for religious purposes in South Africa (Constitution, 1996: 4 – 5).

The founding provisions cited above recognize all the official languages of South Africa, including others that are used for purposes other than governmental and official correspondences. The provision further protects individual language's rights and wishes to see all official languages enjoying parity of esteem and equitable treatment. It is also a positive move to note that the Bill of Rights, Chapter 2 of the Constitution (1996:14),

under the sub-section: Education reinforces the Founding Provisions by stating, among others, that;

29 (2) Everyone has the right to receive
education in the official language or
languages of their choice in public educational
institutions where that education is reasonably
practicable. In order to ensure the effective
access to, and implementation of, this right, the
state must consider all reasonable educational
alternatives, including single medium institutions,
taking into account-

(a) equity;

(b) practicality; and

(c) the need to redress the results of past racially
discriminatory laws and practices (Constitution, 1996: 14).

The Constitution further states, under the sub-section: Language and Culture (15), that;

Everyone has the right to use the language
and to participate in the cultural life of their choice,
but no one exercising these rights may do so
in a manner inconsistent with any provision
of the Bill of Rights (Constitution, 1996: 15).

Under the sub-section: Cultural, Religious and Linguistic Communities, the Bill of Rights of the Constitution (*ibid*), provides that;

31. (1) Persons belonging to a cultural, religious
or linguistic community may not be denied
the right, with other members of that
community-

(a) to enjoy their culture, practise their
religion and use their language; and

(b) to form, join and maintain cultural,
religious and linguistic associations
and other organs of civil society.

(2) The rights in sub-section (1) may not be
exercised in a manner inconsistent with any
provision of the Bill of Rights (Constitution, 1996: 15).

It could be said that the Constitution of South Africa has been drafted in such a way that everyone would feel satisfied in as far as their language rights are concerned. It is also worthy of note that culture, which is inseparable with language has been considered. Indeed, this makes the Constitution the supreme law and a sound base for all other policies to emulate and further its mission, especially language policies.

It is, thus the researcher's intention to also scrutinize clauses in language policies to find out whether they are actually propounding what the Constitution is set out to achieve.

II. Language-in-Education Policy (L.E.P)

In the Preamble of the Language-in-Education Policy (L.E.P) (1997: 1), it is stated, among others, that being multilingual should be a defining characteristic of being South African. While it is also mentioned that the L.E.P is constructed to counter any

particularistic ethnic chauvinism or separatism through mutual understanding, it is further mentioned that;

> A wide spectrum of opinions exists as to the locally viable approaches towards multilingual education, ranging from arguments in favour of the cognitive benefits and cost-effectiveness of teaching through one medium (Home language) and learning additional language(s) as subjects, to those drawing on comparative intentional experience demonstrating that, under appropriate conditions, most learners benefit cognitively and emotionally from the type of structured bilingual education found in dual medium (also known as two-way immersion) programmes. Whichever route is followed, the underlying principle is to maintain home language(s) while providing access to and the effective acquisition of additional language(s). Hence, the department's position that an additive approach to bilingualism is to be seen as the normal orientation of our language-in-education policy. With regard to the delivery system, policy will progressively be guided by the results of comparative research both locally and internationally (L.E.P, 1997: 1).

In the Founding Provisions of Chapter 1, the Constitution (1996: 4) states that the national government and each provincial government must use at least two official languages. The L.E.P (1997: 1), on the other side, has considered the cost-effectiveness of teaching through one medium and learning additional language(s) as subjects and taking the position that an additive bilingualism is to be seen as the normal orientation of our Language-in-Education Policy.

It is not surprising to see a situation such as this in a country with eleven official languages because the issue of language in South Africa is not seriously regarded as a cultural thread as most of the people still believe that indigenous languages are failing in the academic domain. Maintenance of a home language in this context is merely a 'feel-good' approach because an African learner is free to choose a European language at home language level and an indigenous language at first or even third additional language level.

Much as it was indicated in Chapter 1 of the research document, there is a tendency to modify multilingualism to mean something like bilingualism. It could be said that the L.E.P is better understood when it provides that;

> The right to choose the language of learning
> and teaching is vested in the individual. This
> right has, however, to be exercised within
> the overall framework of the obligation on the
> education system to promote multilingualism.
> This paradigm also presupposes a more fluid
> relationship between languages and culture
> than is generally understood in the Eurocentric
> model which we have inherited in South Africa (L.E.P, 1997: 1).

It is further stated in the L.E.P (1997: 2) that the main aims of the Ministry of Education's policy for Language-in-Education are;

1. to promote full participation in society and the economy through equitable and meaningful access to education;

2. to pursue the language policy most supportive of general conceptual growth amongst learners, and hence establish additive multilingualism as an approach to language in education;

3. to promote and develop all the official languages;

4. to support the teaching and learning of all other languages required by learners or used by communities in South Africa, including languages used for religious purposes, languages which are important for international trade and communication, and South African Sign Language, as well as Alternative and Augmentative Communication;

5. to counter disadvantages resulting from different kinds of mismatches between home languages and languages of learning and teaching;

6. to develop programmes for the redress of previously disadvantaged languages (L.E.P, 1997: 2).

The researcher has, earlier on, indicated that the Constitution (1996), in its Founding Provision, forms a sound base for other policies to emulate and further its mission. It is now understandable that the L.E.P (1997) has taken such a bold point of departure by stipulating aims such as the above-mentioned. It is, nevertheless, still questionable what the L.E.P wants to suggest because the Preamble thereof provides that an additive bilingualism should be seen as a normal orientation of our Language-in-Education Policy, while in its aims the policy is for an additive multilingualism as an approach to language in education.

It is also uncomfortable to note that the same L.E.P (1997: 2) requires, under section 6: Policy: Languages as subjects, that from Grade 10 to Grade 12 two languages must be passed, one on first language level, and the other on at least second language level. The provision is further weakened by the fact that at least one of the two languages must be an official language.

One may wonder at the saying that 'at least one of these languages must be an official language' because it is tantamount to enforcing a language that, to the majority of present-day learners, is regarded as important for international trade and communication. On the other side, one may question the status of the second language – would it be acceptable as a foreign language? If it should be so that the second language is a foreign language then the 'at least one official language' would serve also as a language of learning and teaching. In South Africa this 'one official language' would inevitably be English or Afrikaans.

In most cases African learners take two official languages in a Grade for pass requirement, where the second official language is the mother-tongue. But since indigenous languages are regarded as futile in matters academic, there exists a slim opportunity for these languages to serve as media of instruction in schools. This in itself, forces an African learner to learn through the use of that 'one official language' and opt for a second language which, in affluent schools, would scarcely be an indigenous

language. In public schools, which are in the rural and semi-urban areas, the situation that prevails in affluent schools is not likely to be experienced.

Section 8, Policy: Language of Learning and Teaching (LoLT), of the L.E.P (1997: 2), further reiterates the fact that the language(s) of learning and teaching in a public school must be (an) official language(s).

While an African learner's mother tongue is taken at first or home language level, little will the home language be used for international trade and communication. This means that very few learners in schools benefit less educationally because their mother tongue serves only as a subject. The second language to an African learner is usually English which also serves as a Language of Learning and Teaching. It is also a language for international trade and communication. So, learners are forced to take it for these reasons. It is not evident to the researcher as to how the policy on LoLT intentionally promotes multilingualism and develops programmes for the redress of previously disadvantaged languages in schools. It seems, also, as though the L.E.P (1997) has nothing to do with mother-tongue issue since reference is only made of first or home language whereas the latter could be any language of a learner's choice.

One other confusion is sown in the second aim of the Norms and Standards regarding Language-in-Education Policy (1997:2), published in terms of Section 6 (1) of the South African Schools Act (SASA), 1996, wherein it is stated that the aim thereof is;

> The facilitation of national and international
> communication through promotion of bi- or
> multilingualism through cost-efficient and
> effective mechanisms (L.E.P, 1997: 2).

Here, it implies that individuals will have to make a choice between bi- and multilingualism. While the third aim is the redress of the neglect of the historically disadvantaged languages in school education, the policy is not vocal enough as to how.

The artisanship invested in the policy reveals some elements of hiding behind the 'just' provisions of the Constitution, which the Policy emulates.

On the Rights and Duties of the School, where implementation takes place, the L.E.P (1997: 3) states that;

> 1. Subject to any law dealing with language in education and the Constitutional rights of learners, in determining the language policy of the school, the governing body must stipulate how the school will promote multilingualism through using more than one language of learning and teaching, and/or by offering additional languages as fully-fledged subjects, and/or applying special immersion or language maintenance programmes, or though other means approved by the head of the provincial education department. (This does not apply to learners who are seriously challenged with regard to language development, intellectual development, as determined by the provincial department of education.) (L.E.P, 1997: 3)

The authority vested upon schools by the department of education is far surpassing and blindfold as the school governing bodies at schools are responsible for the determination of how the schools will promote multilingualism. School governing bodies are largely not constituted by the type of personnel the government envisages, and as such this determination of how schools will promote multilingualism is over-looked.

The government only lists ways in which multilingualism could be promoted without detailing out each of the ways for schools. Taking into consideration issues such as the requirement for two languages for cost-effective purposes, practicality with developmental perspective, regional circumstances and the choice between the promotion of bi- and multilingualism, it could be hard to determine how to promote multilingualism, hence most of the schools' option for two languages in a curriculum. This is a basic academic requirement and schools find themselves without a slot to fit the promotion of multilingualism in, and an idea of how to promote it.

Before the L.E.P of 1997, most schools, if not all, offered at least three languages. The policy had long recognized the language fabric of the country and was ready-made for the promotion of multilingualism, though too Eurocentric because two of the three languages had to be the former official languages, English and Afrikaans in this regard.

III. National Curriculum Statement (NCS) Grades 10 – 12, (2003)

The first chapter introduces the National Curriculum Statement, Grades 10 – 12 (General) Languages (English Home Language) (2003: 1) by indicating the fact that the adoption of the Constitution of the Republic of South Africa (Act 108 of 1996) provided a basis for curriculum transformation and development in South Africa. It is also stated that the Preamble states that the aims of the Constitution are to;

- Heal the divisions of the past and establish a society based on democratic values, social justice and fundamental human right;

- Improve the quality of life of all citizens and free the potential of each person;

- Lay the foundations for a democratic and

open society in which government is
based on the will of the people and every
citizen is equally protected by law; and

- Build a united and democratic South Africa
able to take its rightful place as a
sovereign state in the family of nations
(NCS, 2003: 1).

The NCS document (*ibid*), further states that the Constitution further states that 'everyone has the right… to further education which the State, through reasonable measures, must make progressively available and accessible'.

The fact that South Africa has a dynamic constitution cannot be denied as it can be witnessed that reference is constantly made to it. It would, therefore, be a good thing to have implementation that constantly relies on the provisions and directives that the NCS constantly quotes. It is also encouraging to note that the NCS is based on principles, amongst which only four that the researcher deems relevant to the research project will be scrutinized, that is; Social transformation, High knowledge and high skills, Human rights, inclusivity, environmental and social justice, and Valuing indigenous knowledge systems.

Thus on Social transformation, the NCS (2003: 2) states that it is aimed at ensuring that the educational imbalances of the past are redressed, and that equal educational opportunities are provided for all sections of our population. It is further stated that if social transformation is to be achieved, all South Africans have to be educationally affirmed through the recognition of their potential and the removal of artificial barriers to the attainment of qualifications.

But to say a foreign language can serve as Home Language and as Language of Learning and Teaching to an African child could, to some extent, be regarded as an artificial barrier to the attainment of qualifications. Such means of social transformation are social

transformation for transformation's sake because Africans have since been following the same route of learning through the use of English. The practice had not educationally affirmed them as African learners and their potentials were scarcely recognized and not fully unleashed.

It is also said that the NCS (p.3), aims to develop a high level of knowledge and skills in learners by specifying minimum standards of knowledge and skills to be achieved at each Grade and by setting high, achievable standards in all subjects. It is here argued that social justice requires the empowerment of those sections of the population previously disempowered by the lack of knowledge and skills.

Languages indigenous to South Africa have never enjoyed the status that is awarded to the imported European languages which eventually occupied high platforms of usage and publicity. Despite this fact, little is being said about empowering those sections of the population previously disempowered by allowing them access to high knowledge and high skills through the use of indigenous language(s) as medium(s) of instruction in schools.

It is highly commendable that the NCS (p. 4) seeks to promote human rights, inclusivity, environmental and social justice. This, it is argued, can be achieved by infusing all newly-developed Subject Statements with the principles and practices of social and environmental justice and human rights as defined in the Constitution (1996). The new curriculum is perceived as sensitive to issues of diversity such as inequality and language, in particular. The bottom line is that learners should be able to develop to their full potential provided they receive the necessary support in this regard.

The sensitivity that the curriculum should be perceived as acknowledging is rather cumbersome in that it is not frankly communicated with regard to multilingualism. There seem to be some elements of inequality with regard to utility of languages that still reign supreme and languages are not as yet promoted and developed to equal levels as envisaged.

In a curriculum that is dominantly Eurocentric, one would not expect indigenous knowledge system to be valuable, and this is what the NCS (2003: 4) is doing. The indigenous knowledge systems in the South African context, according to the NCS (*ibid*), refer to a body of knowledge embedded in African philosophical thinking and social practices that have evolved over thousands of years. This is in line with what should be the case in South Africa, where African learners are forced to make language choices based on international intentions, forgetting their culture and relegating their birth-right home languages to informal uses.

The principle seems to be inconsistent with the practice in schools, especially in the former Model C schools. In these schools, a large number of African learners offer English as Home Language.

It is surprising to also learn that the NCS (2003: 5) envisages a teacher who is qualified, competent, dedicated and caring. The attributes mentioned of the teacher are not what can be expected because the system is presently 'littered' with educators who did not receive any formal training for implementation of the new curriculum. Only workshops are what teachers have at their disposal. An approach such as this can only be enforced onto teachers who will come to implement the curriculum appropriately when they shall have done an enormous amount of damage. Workshops do not do well in their assessment stage and, more often, follow-ups are not done. It can be said that without formal training it would be hard, if not impossible, to document that workshop is one of the effective means of changing the way education had been dispensed of in the past.

Another point of concern is the issue of the levels of languages, that is, Home Language, First Addition Language and Second Additional Language. It is stated in the NCS (2003: 6 -7) that the Home Language will provide a sound foundation for learning an additional language. The learning of a home language lays emphasis on developing learners' reading and writing skills in particular.

IV. Other Related Documents

There are several documents that have been drafted by various departments and organizations and bodies, which are to do with issues of language(s) that will also be scrutinized with regard to the promotion of multilingualism.

1. Statement by Prof SME Bengu, the then Minister of Education on a New Language Policy in General and Further Education, 14 July 1997.

In outlining the historical context of the New Language Policy in General and Further Education and Training (1997: 1), it is maintained by Prof SME Bengu, the then Minister of Education that;

> The inherited Language-in-Education Policy
> in South Africa has been fraught with
> tensions, contradictions and sensitivities,
> and underpinned by racial and linguistic
> discrimination. A number of these
> discriminatory policies have affected either
> the access of learners to the education
> system or their success within it. Our
> constitution however recognizes cultural
> diversity as a valuable asset, and tasks the
> government, amongst other things, to
> promote multilingualism, the development
> of official languages, and respect for all
> languages used in the country.

The minister confirms the researcher's doubts mentioned earlier on that there are elements of hiding behind the 'just' provisions of the Constitution as mention is made of our Constitution recognizing cultural diversity as a valuable asset, *et cetera*. Nothing on

our Language-in-Education Policy is mentioned yet the historical context is deliberated in a statement that stands to announce a new language policy.

The context within which the minister proclaims the language policy emulates the Constitution and the Language-in-Education Policy cited in the document. By the development of all official languages, the policy is seen as being in line with desire to promote multilingualism. Whichever way the department propounds on the language policy, there is only one standing room in the Language-in-Education (1997) for the offering of at least one official language.

The minister (*ibid*) further proclaimed, in his statement, under section; Multilingualism: Laying foundations for a new nation and society, that;

> the new language in education policy is
> conceived of as an integral and necessary
> aspect of the new government's strategy of
> building a non-racial nation in South Africa
> (Language Policy in General and Further
> Education and Training, 1997: 1).

The statement resonates with the Constitution's directive to recognize all the eleven official languages including others used in the country. This is also in line with the fact that "both societal and individual multilingualism are a global norm today" especially on the African continent. While this is true a practice on the African continent, it is sad to learn that other African countries affiliate to policies that stipulate a requirement for at least one official language or at least two languages for exit requirements at Grade 12 level. These policies are more Eurocentric than African.

Ntsoane (2005: 15) cites a situation in Nigeria where there is the requirement that three major Nigerian languages be used, in addition to English. It is further required that every school child learns at least one of the three major Nigerian languages, in addition to his or

her mother tongue. The Nigerian Language Policy documents not only provisions and/or directives, but also a genuine commitment to promote its indigenous languages.

Contrary to the situation in Nigeria, the South African Language Policy is heavily doped with Eurocentric conceptualization. In its intention to promote all the official languages, South Africa shuns the fact that not all of its official languages need to be promoted, because English and Afrikaans have historically been serving as official languages. It means the country should be applying its prerogative of 'cost-efficient and cost-effective mechanisms' by promoting only nine official languages. But, because the nine languages are the indigenous languages, the promotion thereof, according to the government, could be costly.

It is also mentioned that the underlying policy principle in our overhanging language policy is to maintain home language(s) while providing access to and the effective acquisition of additional language(s). The maintenance of home language is a good move but come to ask what a home language is and the answer would be appalling. A home language could be any language of a learner's choice, a replacement for mother-tongue or a political asylum in matters academic, to mention but a few meanings. The additional languages that African learners should acquire are indigenous languages other than their mother-tongue because they have long embarked on the learning of English and Afrikaans at second language level and on using the two languages as official languages. In concluding his statement, the minister stated that;

> Lastly, I have requested the Department of
> Education to launch a national information
> campaign to back up the announcement
> of this new language policy, and to develop
> strategy and action plans with our partners
> in the Department of Arts, Culture, Science
> and Technology and the Pan South African
> Language Board to develop all languages in

the pursuit of this new language policy
especially those previously disadvantaged
under apartheid (Language Policy in General
and Further Education and Training, 1997).

Seemingly, campaigns to back up the announcement of the new language policy are in place and successful, but the development of strategies and action plans are not adequately put in place to seriously say South Africa is developing all the indigenous languages, to levels equal in status with English and Afrikaans, in favour of multilingualism.

It is now twelve years since 1994 and nine since 1997, and the researcher is of the opinion that the move to promote indigenous languages in favour of multilingualism has not as yet been effected. All what is happening are statements that stand only in 'black and white'. No wonder Beukes, et al. (1994: 9) in Ntsoane (2005: 15) indicates that:

It is easy to declare them equal, and that
would be the worst thing to do, to say you
are equal but not to create the means
where-by in practice you are really equal (Ntsoane, 2005: 15).

With regard to the development of all official languages of South Africa, Ntsoane (*ibid*), indicates that:

The provision in the Constitution
(1996) for regional dispensation, is not
applicable to the official languages, as only
indigenous African languages will be
developed up to regional levels, while the
imported European languages are developed
up to national level (Ntsoane, 2005: 15).

Indeed, English and Afrikaans will be developed in all regions of the country because the two languages are currently serving as medium(s) of instruction in schools. The indigenous languages stand no chance in this domain and in most former Model C schools these languages do not form part of the curricula.

It is presently in the Limpopo Province where the MEC for Education has forcefully introduced African languages as Home Language for African learners who attend in these affluent schools. A move such as this only emphasizes the learning of mother tongue as Home Language and not the use there-of as a Language of Learning and Teaching. So, learning an indigenous language in a former Model C school which did not offer same before does not necessarily mean the promotion of multilingualism but rather the creation of opportunities.

More has to be accomplished in a bid to pave way for the redress of the previously disadvantaged languages, especially the indigenous languages of South Africa.

2. PanSALB's Position on the Promotion of Multilingualism in South Africa: A Draft Discussion Document, February 1998.

In its introductory paragraph, PanSALB's draft: Discussion Document (1998: 1), indicates, as the purpose of the document, that it explains the understanding of multilingualism and language development in the context of language legislation embodied in the Constitution and other legal documents. It is stated that the mission of the Board is to promote multilingualism in South Africa by;

- Creating the conditions for the development of and the equal use of all languages.

- Fostering respect for and

encouraging the use of other languages

in the country and

- Encouraging the best use of the country's
  linguistic resources, - in order to enable
  South Africans to be free themselves
  from all forms of linguistic discrimination,
  domination and division; and to enable
  them to exercise appropriate linguistic
  choices for their own well being as well
  as for national development (PanSALB, 1998: 1).

The PanSALB's Guiding Principles (*ibid*) for the promotion of multilingualism in South Africa are contained in the Constitution of South Africa (Act 108 of 1996, Clause 6 (1) – (5)) and the PanSALB Act (Act 59 of 1995). The PanSALB's Draft Discussion Document hints that the frequency of terms such as 'status', 'use', 'usage' points clearly towards a paradigm which is also based on the functional or instrumental use of the languages of South Africa. The Act devised by PanSALB includes the two perspectives of language as a right and as a resource. It is evident that the PanSALB's Draft Document also replicates the Constitution, and visa versa.

The responsibility of PanSALB, as spelt out under Section 6(5), is to create the conditions for the development of and equal use of all official languages. It is also stated that PanSALB must promote the positive environment for multilingualism in general, and includes, but is not limited to, the official languages. It is further maintained that;

PanSALB needs to offer advice to
government on language policy and
planning for advancing the status and
use of the official languages, this should
not detract its attention from a broader

focus of facilitating the receptive
environment for the promotion of
multilingualism. This includes the
promotion of inter-linguistic skills and
development of the official languages as
well as other languages used in South Africa
(PanSALB, 1998: 1).

The above-cited injunctions by the PanSALB show the seriousness with which the promotion of multilingualism is being treated, particularly when it has been realized that;

…for language to survive, it must be used
for a wide range of functions otherwise it
begins to wither and die. The task at hand
is to encourage the use of the official
languages as well as all other languages
used in South Africa, in a wider range
of contexts and for an increasing range of
purposes (PanSALB, 1998: 1).

It is thus suggested that the over-estimated use and reliance upon English as a *lingua franca* needs to be reassessed. In so doing, our languages will be seen used in public contexts for high level functions, as *lingua francas* at local and even at regional levels of economic activity, and in relation to their usefulness towards uncovering indigenous knowledge.

It is interesting to note, as cited from PanSALB's Draft Discussion Document (1998: 3), that isiZulu functions as a *lingua franca* for 70% of the country's population, while English can only be used efficiently by only 20% of the population. It is maintained that communication from government, for example, in English can only reach a minority of people who are likely to comprise the educated middle class urban dwellers.

It is important to realize the fact that South Africans should still ensure that maximum advantage is taken of what English and other international languages have to offer. Thus, English can never be wished away as it was stated in the literature study, that English can never be under threat.

In regard to our indigenous languages, the PanSALB (*ibid*), suggests a three-pronged approached which needs to be followed and which simultaneously;

- Engages in the development or elaboration of these languages, and

- Explores and builds on the ways in which the users of cognate languages apply their multilingual skills to communicate.

- Creates the conditions for extending the use of these languages (PanSALB, 1998: 3).

Indeed, the PanSALB heralds signals of hope and confidence in the functionality of indigenous languages for important knowledge acquisition. It is maintained by the Board that their goal is always that of maximizing multilingual communicative competence rather than increasing language barriers amongst people. It is further cautioned, in the same source, that;

While the Constitution has identified 11 languages for official status, we need to understand that this arose out of a historical situation which had previously selected ten African languages and given limited official recognition to these. The

official status of nine languages was
extended to national level, adding them to
the two former official languages
(Afrikaans and English). This technicality
may for the foreseeable future draw anger
and resentment from linguistic communities
who identify strongly with a language they
believe to be different from the languages
which now have official status (PanSALB, 1998:3).

It is further proclaimed that the Board's role is to ensure that in the promotion of multilingualism, it is promoting co-operation and easing the channels of communication, not fostering linguistic competition, division or separatism. The exposition of what is not in the last part of the latter utterance could serve as motivation for elite urban dwellers to want to compete, divide or separate, in order to be accepted to the 'group'.

On Language Policy Orientation, the PanSALB (1998: 5), indicates that the selection of multilingualism over monolingualism, together with the principle of equal status of 11 languages fore-grounds the direction of language policy, Ruiz (1984 and 1988), is quoted by the PanSALB (*ibid*), as offering three different theoretical positions of viewing language, that is; Language as a problem, Language as a right, and Language as a resource.

It is argued that language planning specialists in Africa frequently refer to these views of language, where the latter two views have come under intense discussion in the Francophone and Anglophone countries of Africa.

It should, therefore, be noted that the PanSALB is positive and conscious about the role it is tasked with. The question that remains could be how the directives in the L.E.P and the NCS documents will promote multilingualism with the requirement for two languages for exit at Grade 12? Could it be said that the three theoretical positions of viewing language

have been instrumental in the formulation of the South African language policies? If not, which theoretical position(s) had been instrumental in the formulation of SA language policies? The researcher considers it important that the three positions are further scrutinized so as to gain insight into each and to check on any correlation between each and the SA language policies.

(a) Language as a problem

This is experienced when the ruling party's ideology is segregation and or assimilation. Hence an option, in South Africa, for multilingualism where the response to de facto multilingualism is to promote a language policy based on monolingualism, that is the devotion of the language of the ruling class (PanSALB, 1998: 5). It is hinted that South Africa had, in the past, viewed languages other than Afrikaans and English as problems, and with the emergence of the new ruling elite, language as a problem continues to prevail, though it is manifested through assimilationist tendencies.

(b) Language as a right

Those who harbour the sentiments of the principles of equity will find this orientation in order. Thus, it is maintained that since the people's rights have been violated, one way of ensuring that language rights can be guaranteed is by viewing language from the perspectives of language as a right and language as a resource.

(c) Language as a resource

The orientation is said to be consistent with the principle of interdependence, where different communities/languages are seen to coexist interdependently. This requires that the value of each language and its speech community are acknowledged as part of the whole. The view that language is a resource to the nation carries with it the notion of the instrumental use of languages or functional multilingualism. It has been indicated under the paragraph that discusses the Guiding Principles that the Act devised by PanSALB

includes the two perspectives of language as a right and language as a resource, and that the Act replicates the Constitution.

There is, however, more of the perspective of language as a problem filtering through the latter two perspectives adopted in South Africa. The pervasive use of English as one of the official languages and as Language of Learning and Teaching makes it a serious problem for African learners, especially those attending school in remote rural areas.

Could it be said that the South African Eurocentric model includes the three views of language? Apparently the fact that the last two views 'have come under intense discussion in the Francophone and Anglophone countries of Africa and the assimilation approach adopted by most countries which undergone colonialism have influenced the SA language policy. Also, the first view because of the fact that the economic 'ruling' nations of the world have English for purposes that education and economy could never have survived without in their countries. The sovereignty of South Africa as a country should not, as such, be through the adoption of Eurocentric language policy or English as a language that would come to be so dominant over her indigenous languages.

Is it a coincidence to find out that the SA language policy is greatly influenced by a view that 'everybody' is silent about? The view of language as a problem, - something that necessitates research on its own-, this is what PanSALB is not vocal about. Or could it be said that the issue of paradigm is a ruling factor in this matter? It is a matter of urgency that a scrutiny is done to ascertain the gist of the two issues in question.

(d) The paradigm

The PanSALB (1998: 6) believes that the paradigm which needs to be followed in South Africa is one which includes the functional approach to languages which is inseparable from the view of language as a right and the view that all languages are resources. The paradigm is viewed as the one that requires attention of language policy that addresses the latter two orientations. Such a policy is said to;

- Acknowledge that there are sources of knowledge and expertise which speakers of all languages possess;

- Assume that effective measures will be taken to access and harness this knowledge for the maximum advantage of society;

- Unlock the potential of existing patterns of local and regional multilingual communication systems;

- Utilize international systems for communication across linguistic boundaries.

- Build a flexible network of multilingual communication systems to suit the domestic and international requirements for national plan for development (PanSALB, 1998: 6)

It is, seemingly, the reason why the PanSALB could declare functional multilingualism as the way to go because it is viewed as aligned to the functional approach to languages. The approach is, according to the Board, inseparable from the view of language as a right and the view of language as a resource. The underlying principle that applies here emphasizes functionality of languages and functionality of approach.

What is the PanSALB's understanding of functional multilingualism? The understanding that the Board harbours needs to be traced in order to gain clarity that will aid in better establishing the verity or mysticism of multilingualism in the further education and training band schools in Polokwane area, Limpopo.

(e) Functional Multilingualism

According to the PanSALB's understanding, functional multilingualism originates from a democratic, non-discriminatory perspective, where it is unacceptable, in South Africa, to limit the use of any language on social, democratic and economic reasons. It is, but, not

easy to outwardly say that in South Africa the indigenous are economically and academically functional. The Board has realized that functional multilingualism requires responsible planning which will eradicate fear that irrational multiplication of language service is implied for each language group in South Africa.

It is maintained by the PanSALB (1998: 7) that if functional multilingualism were knitted into a national plan for (economic) development, the following would take place;

> (i) Identification of when, which and how
> languages are currently used;

> (ii) Evaluation of the degree of efficiency
> of use of these languages in those contexts;

> (iii) Indication of what further research is
> required to make better and more efficient use
> of languages; and

> (iv) Identification of which other languages
> could profitably facilitate this process (PanSALB, 1998: 7).

Could one deduce that the South African language planning debates overlooked above-mentioned steps? One is made to believe that way as PanSALB (p.7-8) hints that;

> The modernization of those languages,
> which are presently prevented from
> functioning in domains such as international
> science and technology and regional
> and even national economies, should become
> an urgent priority (PanSALB, 1998: 7 – 8).

The Board realizes also the value of multilingualism as utmost, and indicates that South Africans would be able to;

- Reclaim the value of linguistic pluralism in South Africa;

- Revalue assets of those who have access to indigenous knowledge and language systems and who are multilingual;

- Bring about a more balance perspective which recognizes not only those who only speak English but all who have knowledge and communicative skills;

- Participate more fully in the international/global community; and

- Bring about greater social tolerance and more likely, to have academic success that monolingual people have.

The PanSALB has fully elaborated its understanding of functional multilingualism and in no uncertain terms could it be said otherwise. It is clear that there has been some neglect of the functional promotion of functional multilingualism which emanates from approaches that are not functional. Apparently, indigenous languages are politically recognized as functional and that proves insufficient in other domains, especially the academic and economic domains.

It is not clear, therefore, to unravel the concept multilingualism because apart from functional multilingualism, mention has also been made of additive multilingualism and additive bilingualism. This makes it hard to understand and implement multilingualism as a concept. The PanSALB (1998: 8) has a storage of data regarding multilingualism, which if scrutinized should properly align the understanding and implementation thereof.

(f) Multilingualism

What the PanSALB indicates is the fact that there are about 6000 languages used in about 200 countries, which proves that multilingualism is a global reality. David Crystal (1987: 360) in PanSALB (1998: 8) is quoted as saying;

> the widespread impression that
> multilingualism is uncommon is
> promoted by government policies: less
> than a quarter of the world's nations give
> recognition to two languages, …and only
> six recognize three or more (PanSALB, 1998: 8).

Not only Crystal is appalled by the way multilingualism is being down-played, but also Ingrid Gogolin (1993) is being mentioned as referring to the monolingual habitus in which the general, Western perception about language resides. It is maintained that Gogolin is of the idea that the political, economic and military success of the West has resulted in a superimposing of the monolingual habitus upon the multilingual countries it subjugated. No wonder the PanSALB's task to address the multilingual reality prevailing in South Africa, which needs to be understood against the overwhelming drive toward the monolingual habitus.

South Africa, like most countries, is multilingual, which means that many languages are used in the country in various contexts and for various purposes. It is only unfortunate that most of the South Africans speak languages which are indigenous to this country at home and in their immediate communities only. Little is realized that people would be motivated to learn other languages, such as South African indigenous languages, especially when they need to communicate for reasons which relate to trade and economic activities.

PanSALB (1998: 9) foregrounds languages such as Arabic, Kiswahili, Hausa, Fulfulde, Kanuri, and Kikongo as indigenous African languages which cut across national boundaries and which are used for purposes of regional trade and cooperation.

It is, thus, believed that the indigenous languages of South Africa are also similarly used as lingua francas across Southern Africa. For example, it is stated that isiNdebele is widely used in Zimbabwe and the Northern parts of South Africa, and is understood by speakers of other Nguni languages (isiZulu) is probably used as a lingua franca in South Africa by 70% of the population although its home language speakers constitute only 22%). Setswana predominates in Botswana as well as being spoken widely in at least two provinces of South Africa. Xitsonga is spoken in Mozambique as well as in South Africa. Afrikaans is de facto the lingua franca of Namibia and the Northern Cape, and it functions similarly in several provinces of South Africa as well.

It is strongly indicative of the fact that each of South Africa's official languages is spoken or understood elsewhere in Southern African region and hence functions as a regional lingua franca. Are indigenous languages promoted and developed to meet this regional functionality? The question should not be heard of within the boarders of South Africa, but economic constraints make it even louder.

3.3. Conclusion

The scrutiny that has been done on the documents cited in the chapter has proved adequate in establishing how the issue of languages has been made complicated so as to 'lull' South Africans into believing that equity prevails amongst all official languages. One is made to believe that matters relating to languages are fairly handled.

Complications arise when policies are drawn by different bodies in a bid to achieve a common goal. It is usually not surprising that the approaches and interpretations that various bodies harbour will differ drastically.

For instance, the Language-in-Education Policy (1997) and the National Curriculum Statement (2003) emulate the Constitution (1996) in providing for at least two official languages. While the Constitution provides these two languages for national government and each provincial government, the latter two documents should have taken it from two languages onward in order for them to be seen promoting multilingualism.

It is not known what is implied by the inconsistent reference to 'additive bilingualism', 'additive multilingualism' or 'functional multilingualism' in the document. The same confusion is reaped in the use of 'at least two languages', 'more than one language' or 'at least one of two languages must be an official language'. Further abnormalities are witnessed in the use of words such as 'first language' and/or 'home language'; and nothing to do with mother tongue, when people are so much awaiting mother-tongue based education system.

The chapter that follows will endevour to arrive at clarity of what multilingualism is as people understand or expect it to be, and how the implementation thereof is practically being approached and managed in the FET band schools of Polokwane area. This should also be instrumental to ascertain what people think regarding the use of indigenous languages for purposes that are usually accomplished through the use of other languages.

It is also hoped that any misconception brought by the use of bi- and/or multi-, to mean more than one language, will be addressed by the chapter that follows.

CHAPTER FOUR

THE DESCRIPTION OF METHODS OF SAMPLING RESEARCH DATA

4.1 Introduction

Based on the study of the literature conducted in the precedent chapter, it has been established that the South African middle-class and youth do not openly acknowledge African languages as legitimately theirs. The tendency has been established, especially among Blacks who stay in town, that is Polokwane City, and or attend former Model C schools. The tendency has also been observed elsewhere by authors and researchers alike. For instance, it is maintained that most people believe that respect for some languages can never be entirely attained (Ambrose, *et al*, undated: 18); that there is little acknowledgement or indication that perhaps educators and learners should learn an African language (Murray, undated: 5); and that many learners are encouraged to see the use of African languages in a suspicious light (Vally & Dalamba, 1999: 45 in Murray, undated: 2).

To verify the above statements, Ntsoane (2005: 30) maintains that judgment arrived at after consultations with a number of people, often caters for a wide range of interests and perceptions.

It is behind the latter statement that the researcher's intention is to use as many people, who are presently engaged at different levels of the FET band, as possible in order to establish the verity or mysticism of the principle of multilingualism in schools of Polokwane area, Capricorn District of the Limpopo Province.

4.2 Research Method for Sampling Data

4.2.1. The Questionnaire

The questionnaire is divided into six sub-sections, namely Personal data, Conceptual frame-work, Statistical data on languages, implementation data, Community involvement and Comments. Each sub-section embodies a number of questions as follows:

(i) Personal data

The sub-section seeks data pertaining to the respondent with regard to gender, age group, level of education, home language, preferred language(s) other additional language(s) and residential area.

(ii) Conceptual frame-work

The conceptual frame-work covers questions that seek to establish whether respondents are familiar with the concept "multilingualism" or not, how one rates one's familiarity with the concept on a scale ranging from good, fair, poor to indifferent, whether one regards the concept positively or negatively, and why one regards the concept in that way.

Other questions enquired whether the concept is worth embarking on or not, whether one would say the present offering of two languages comply with the concept or not, how many languages would satisfy the concept. If one agrees that the offering of two languages complies with the concept, would one say multilingualism and bilingualism are one thing or not, and respondents were requested to motivate their response to the latter question.

(iii) Statistical data on official languages

It is in this sub-section that statistics are taken as to number of languages offered at the FET band schools, the specific languages that are being offered, the number of African languages offered as subjects at the school, the number of language groups found amongst the school's population, specific language(s) which serve(s) as language of learning and teaching and the most predominant languages of the school's population.

(iv) Implementation data

It is important that questions relating to the implementation of the principle of multilingualism be raised, such as whether the concept "Multilingualism" is implemented at the school or not, that if the response were to be a "No", whether plans are in place to implement the concept, whether one would say the school actually promotes African languages or not and that if the response is "yes" in which way(s) are African languages promoted.

It was also enquired on whether it was relevant for African learners to offer English or Afrikaans as first language in the FET band or not. Reasons were needed either way.

Respondents were asked to enlist the possible threats and/ or opportunities in the implementation of multilingualism in the FET band schools, to indicate how the languages offered at the school was made and how one would rate the implementation of the concept in the Polokwane Area.

(v) Community involvement

The sub-section seeks to establish if, in the formulation of the school's language policy and the choice of languages offered at the school, parents, learners, SGB members and educators were involved or not. For any "No" response respondents were requested to furnish a reason.

(vi) Comments

Respondents were requested to comment briefly on the issue of multilingualism as to whether it could or could not serve as a vehicle towards the promotion of African Languages in the Polokwane area.

They were also requested to briefly comment on the issue of promoting African languages to levels which will afford them the opportunity to serve as Language of Learning and Teaching in schools, especially in the FET band

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4.2.2 How the Questionnaire was Administered

(i) Geographical location of Polokwane Area

Polokwane area, as defined in terms of the Limpopo Province Department of Education, lies within the Capricorn District and covers a physical area that extends a radius of +\- 50 km North-west of Polokwane City, in the Moletsi territory. Rotating anti-clockwise +\-33 km West, henceforth, lies the Maraba territory, +\- 60 km South-west the Mashashane territory and +\- 30 km South the Marabastad territory, forming a bow-shape (See *Addendum* B, fig. 1). At the centre of the bow-shape lays the Polokwane and Seshego territories. These territories lay in the rural, suburban and urban areas.

The circuits in the rural areas are Bahlaloga, Koloti, Maraba, Maune, and a part of Seshego. The four and a half circuits are under the three Tribal Authorities of Moletsi, Maraba and Mashashane. Moletsi covers +/- 50% of total rural area of Polokwane area. While Mashashane covers +/- 35% of the remaining half, Maraba is squeezed into the remaining +/- 15%. The Pietersburg circuit is 100% urban while half of the Seshego circuit is suburban.

This study is pursued with a major aim to:

(a) Determine the level of people's awareness, understanding and experiences with regard to the principle of multilingualism;

(b) Establish factors influencing the people's conceptions with regard to the principle and practicality with developmental perspective; and

(c) Ratify misconceptions and misinterpretations that may prevail with regard to the implementation and promotion of the principle in the FET band schools of Polokwane area.

(ii) Language Groups within the Area

Taking the circuits that comprise Polokwane area in their sequence above, it can be said that while the Bahlaloga circuit and Koloti circuit (50%) are predominantly Pedi, the Maraba and the Maune circuits (25%) are predominantly Ndebele. There are, of course, a number of other indigenous languages, in small numbers and sparsely located, within the latter four circuits. Pietersburg circuit (10%) encapsulates all race groups and is thus typically multilingual, whereas Seshego circuit (15%) encapsulates all the indigenous African languages.

(iii) The Population

The total number of registered schools in Polokwane area, according to the Analysis of Results in the Polokwane area in 2006, was sixty-two. The schools are situated in six circuits, which form the Area. The first four (66, 7%) circuits are found in areas that are rural, Seshego (16, 7%) in the semi-urban and Polokwane (16, 7%) in the urban area.

(iv) Method of Sampling

A sample consisting of both educators and learners of both genders was selected to prompt responses to the questions in the questionnaire. A total number of respondents

were selected in which thirty-six (60%) learners and twenty-four (40%) educators were involved. The 60% learner sample comprised 12 (20%) from Grades 10, 11 and 12 apiece. The 40% educator sample comprised 12 (20%) Heads of Department for Languages and 12 (20%) English language educators. The sample was selected based on the fact that each member in the larger population had an opportunity and probability to be selected.

(v) Administration of the Questionnaire

The questionnaire was administered over a period of two weeks during normal schooling sessions. Each principal of each school that was selected was formally requested, in writing, for permission to administer the questionnaire. A letter of approval to conduct a research in schools of Polokwane area, issued by the Head of Department of Education: Research Section, was also furnished to each school principal. The request and forwarding of approval letter were done in accordance with the requirement by the department that the questionnaire is administered during the first quarter of the year.

The sampled respondents were formally accommodated in a hall or a classroom at each school selected. The respondents were always given assurance of confidentiality with their responses by an omission of names or any identification means. It was also indicated to the respondents that the responses they gave would be used entirely for the purpose of the present research project. The researcher administered the questionnaire in person, guarding against influencing the respondents in any way.

The personal approach was preferred due to the following reasons:

    (a) to ensure that all the questionnaires were returned after every session.

    (b) to reassure respondents about the confidentiality of their responses.

    (c) to clarify, without influencing or being biased, the respondents

on any technical problem(s) encountered when filling in the questionnaire.

4.2.3 Limitations

It is hereby acknowledged that though a simple random sampling was used, possible limitations can never be over-ruled. Apart from the limitations cited in Chapter one, the researcher feels that there are still others such as;

(a) depending on the capability of an individual, the time allocation for responding to all items in the questionnaire could have been too short or too long. Though no indication was made on the respondents' side, too long a time would not have affected the responses otherwise.

(b) the tendency of the Heads of Department for languages and English language educators to deem themselves most knowledgeable, they might have responded in a manner that would avoid them being under-rated, especially where a response that indicated "indifference" was required.

(c) learners who reside in rural areas might have found many languages not necessary because they often have one language in common amongst themselves. Minority language speakers always come to acquire this common language as their additional.

4.3 Conclusion

It is hoped that the procedure followed above to sample data will assist in eliminating possible errors that might have otherwise been committed. With few or no errors, the sampled data have to pave a way to the establishment of the verity or mysticism of multilingualism in the FET band schools of Polokwane Area. To arrive at a conclusion, it

is therefore inevitable that the collected data are presented, analysed and interpreted accurately. The Chapter that follows, deals entirely with Data Presentation, Analysis and Interpretation.

CHAPTER FIVE

DATA PRESENTATION, ANALYSIS AND INTERPRETATION

5.1 Introduction

There have been vast deliberations on multilingualism, in the preceding chapters, in which the researcher's point of view; the origin of the concept; the theoretical framework; and how the Constitution and language policies wish the concept to be put into practice have been indicated and interrogated. It is, therefore, necessary that a people's view is also considered in ascertaining the verity or mysticism of multilingualism, especially in the Further Education and Training band schools in Polokwane area.

Ntsoane (2005: 30) maintains that a judgment arrived at after consultations with a large number of people, often caters for a wide range of interests and perceptions. It is in pursued of conclusive information that the collected data are well presented, analysed and interpreted so as to establish the verity or mysticism of multilingualism in the FET band schools of the Polokwane area.

On the basis of the questionnaire, as detailed in Chapter Four, it is important to indicate that the responses, that is data, have been edited for clarity, relevancy, grammatical errors and the number of times an item appears in a given list. Thus, items that appear more than once have been treated as one item, which accounts for a diminished number of responses for a given item.

The collected data was provided by a pool of sixty (100%) respondents comprising twelve (20%) Heads of Department for Languages, twelve (20%) English-First Additional Language educators and thirty six (60%) learners, who are presently, involved in the FET band in twelve (+\-20%) schools out of the sixty-two (100%) schools of the

Polokwane area. The data that follow are a joint effort of all the stakeholders, as stated above.

Thus, sixty (100%) respondents completed the questionnaires. Tables are used in indicating the numbers of respondents with regard to age groups, qualifications, languages and residential areas. In this data presentation, analysis and interpretation, the word 'educators' includes also the Heads of department for languages.

5.2 Data Presentations, Analyses and Interpretations

The layout of the questionnaire informed the entire format, in the articulation of data.

A. The data, with reference to Personal Data, are as follow:

ITEM 1. 1

The following table presents the **Age Groups of the FET learners, and the educators:**

Table 1

Learners 16 - 20	Educators 31 -35	Educators 36 - 40	Educators 41 - 45	Educators 46 -50	Educators 51 - 60	TOTAL
36	4	2	6	3	9	60
60, 0%	6, 7%	3, 3%	10, 0%	5, 0%	15, 0%	100, 0%

Analysis of data in Table 1

- The selection of the sample covered the different age groups. The selection also took into account the people who were then involved in the FET band at schools of

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the Polokwane area. The table indicates that the learners constitute sixty percent of the sample and fall in the age group between sixteen and twenty years.

- The data that follow indicate the age groups of the educator respondents. The age group with the least number of educators was that from 36 – 40 years, followed by that between 46 and 50 years. The two groups have two and three respondents respectively. Ten percent of the educators were between 41 and 45 years of age. 15, 0% of the educators were veterans in the field of teaching as they fall in the age group between 51 and 60 years.

Interpretation of data in Table 1

- The fact that the sample covered the different age groups implies that everyone had an opportunity to participate. A large number of the sample represents the learner population then in the FET band. It was thus important to guard against immature value judgement.

- The educator respondents covered a wider range of age groups than it is the case with the learner respondents. The fact that there were veteran educators amongst the respondents was important for the validation of the facts contained in the collected data.

ITEM 1. 2

Highest Qualification(s) of the learners and educators appear in the table that follows:

Table 2

Learners FET	Educators DIPLOMA	Educators DIPLOMA + DEGREE	Educators DEGREE	Educators DEGREE +	TOTAL NO
36	2	1	11	10	60
60, 0%	3, 3%	1, 7%	18, 3%	16, 7%	100, 0%

Analysis of data in Table 2

- The respondents were all involved educationally at the FET band in the schools of Polokwane area. The educators were of relevant qualifications and some of them with post-graduate degrees. Both the educators and learners were from different language backgrounds.

- There were people in the area who were enlightened with regard to multilingualism. This is on grounds that the educators were having language(s) as major subject(s) and, together with learners, came from different language backgrounds.

- The learners in the FET band were in Grade 10 to Grade 12 and, in most cases, learned only those languages offered at school(s).

Interpretation of data in Table 2

- The FET band schools in the Polokwane area suggest high chances to enrol learners and recruit staff members who are multilingual, because the area is typically multilingual.

- It is a fact that all South African official languages enjoy parity of esteem amongst them. English is but overly preferred and utilised as if it were an African language

- The academic level of the learners is responsible for their uninformed nature with regard to multilingualism, especially in education matters, because of the absence of additive multilingualism in most schools.

ITEM 1.3

The table that follows presents the data collected on **the Home Languages of individual learners and educators**, **without categorising them**.

Table 3

Afrikaans	English	isiNdebele	isiXhosa	Sepedi	Setswana	Tshivenda	Xitsonga
10	1	7	1	35	2	1	3
16, 7%	1, 7%	11, 7%	1, 7%	58, 3%	3, 3%	1, 7%	5, 0%

Analysis of data in Table 3

- Eight of the eleven official languages of South Africa are represented within the FET band and amongst the entire sampled population.

Interpretation of data in Table 3

- The FET band schools in the Polokwane area have high chances to enrol learners and recruit educators who are multilingual, because the area is typically multilingual.

<u>**ITEM 1.4**</u>

The table that follows presents the **Preferred Languages of the learners and educators without distinction.**

<u>**Table 4**</u>

Afrik-aans	English	Afrikaans/ English	Sepedi	English/ Sepedi	English/ Setswana	isiZulu/ Sepedi/ Afrikaans	Total
7	28	5	13	4	1	2	60
11, 7%	46, 7%	8, 3%	27, 1%	6, 7%	1, 7%	3, 3%	100,0%

<u>**Analysis of data in Table 4**</u>

- Amongst the different languages that people preferred were five official languages with a combination of other language(s) in varying degrees, where English was at the top of the list.

- The three most distinguished languages were English (46, 7%), Sepedi (27, 1%) and Afrikaans (11, 7%).

- (20, 0%) respondents preferred more than one language, that is, 8, 3% (Afrikaans and English) plus 6, 7% (English and Sepedi) plus 1, 7% (English and Setswana) plus 3, 3% (isiZulu, Sepedi and Afrikaans).

<u>**Interpretation of data in Table 4**</u>

- People prefer their own languages in their daily communication. This is despite the fact that the majority of the respondents prefer English, seemingly because it is a Language of Learning and Teaching in schools.

- Sepedi is the only African language that appears together with English and Afrikaans as the most distinguished languages.

- The majority of the respondents prefer two languages with an inclination towards African languages. Only a few prefer three languages, which is a gesture in support of multilingualism.

<u>**ITEM 1.5**</u>

Additional languages of the entire sample – sixty in number – revealed the following:

<u>**Table 5**</u>

English	Afri-kaans	Sepedi	Isi-Zulu	English/ Afri-kaans	Xi-tsonga/ isi-Ndebele	Tshi-Venda	Isi-Xhosa/ Sesotho/ Setswana	N/A
12	15	9	4	1	6	1	2	10
20, 0%	25,0%	15,0%	6,7%	1,7%	10,0%	1,7%	3,3%	16,7%

Analysis of data in Table 5

- Some of the people have two or three African language as their additional languages. There are also those who have Afrikaans and English as additional to their Home language, while others have different additional language each.

- Some of the people are bi- or even multilingual in both African languages and European languages.

- There are ten distinct official languages amongst the combination of languages additional to the respondents' Home languages.

Interpretation of data in Table 5

- Polokwane area is typically multilingual and populated by communities who are multilingual, mostly in an African way. That there are three groups, each with two additional languages, proves the latter fact.

- Though multilingual, the area is heavily 'doped' with African nationals. This fact counts in favour of African languages as also viable in daily aspects of the schools' activities.

- The only official language not mentioned in the table is siSwati. To record ten languages in one table is convincingly enough to note the multilingual nature of the Polokwane area.

ITEM 1.6

The data on the **Residential areas of the learners and educators** are as follow:

Table 6

	Educators	**Learners**	**Total**
Urban	6	16	22
Suburban	9	4	13
Rural	9	16	25
Total	24	36	60
	40, 0%	60, 0%	100, 0%

Analysis of data in Table 6

- The choice of the areas is relevant in the sense that the populace thereof is purely multilingual.

- A large number of respondents come from rural areas. The reason for this can be the fact that the area is predominantly rural. The least number was accounted for the suburban area, probably because of learner enrolment there being dominated by learners from other areas. The urban area is where all people are more likely to flock to, due to the current trend of freedom of association, freedom of movement and freedom of choice.

Interpretation of data in Table 6

- Polokwane area is predominantly rural, and a large number of African communities are cultured in the rural area of the Polokwane Area. These African communities are multilingual in an African sense and are pro-multilingual in their daily life.

- The trend in the area is fast growing towards urbanisation, though multilingual because of the African elite who move to urban areas in search of better facilities and quality education for their children.

B. The data collected from respondents with regard to their conceptual framework of the principle of multilingualism are as follow:

ITEM 2.1

Out of sixty (100, 0%) respondents, fifty (83, 3%) respondents were positively inclined that they were familiar with the concept of multilingualism, nine (15, 0%) were not familiar with the concept, while one (1, 7%) was indifferent.

ITEM 2.2

Of the fifty respondents who were familiar with the concept, thirty-two (64, 0%) respondents claimed their rating of their familiarity with the concept as good. Fifteen (30, 0%) respondents claimed their familiarity as fair and three (6, 0%) were indifferent.

ITEM 2.3

The fifty-six (93, 3%) respondents out of sixty, indicated that they regarded the concept positively, while merely four respondents regarded the concept negatively just because they were not familiar with the concept.

Analysis of data under 2.1 – 2.3

- More than half of the respondents were familiar with multilingualism as opposed to only nine who were unfamiliar with the concept. It was only a single person who was indifferent with the concept.

- The familiarity of the respondents with multilingualism averages 47, 0%. This is substantial enough to warrant the need for the concept a place in matters pertaining education.

- The majority of respondents regarded the concept in a positive manner, whereas only a few were negative.

Interpretation of analysed data

- Much as the Area is predominantly multilingual, many people are familiar with multilingualism.

- Consequently, many people are positive with regard to the concept.

- The indifferent respondent should be lacking interest in the concept or completely not concerned with language issues.

ITEM 2.4

The reasons advanced for the respondents to regard the concept positively were as follows:

- The principle recognizes all the official languages and others spoken in the country.

- The principle also offers advantages when one is enabled expression in more than two or more languages.

- The principle could further accelerate learning and teaching.

- The concept could promote and develop indigenous African languages to levels that would afford them the opportunity to serve as Language of Learning and Teaching.

- The principle addresses the true cultural and linguistic diversity found in the country.

- Communication across all the cultural and linguistic groups is enhanced through multilingualism.

- Everyone is afforded an opportunity to use one's own Home language or Mother-tongue.

Analysis of data

- The reasons above indicate the multicultural and multilingual nature of Polokwane area and the people's zeal to use their Home languages in schools.

- Communication across the ethnic groups is essential in bridging cultural and linguistic diversity.

Interpretation of analysed data

- There is a great desire to use a Home language in matters academic and in achieving unity out of diversity.

- There is some understanding, at varying degrees, that the respondents have of the languages spoken in the area.

ITEM 2.5

Fifty-five (91, 7%) respondents cited **the concept as worthy to embark on**, while only five (8, 3%) regarded it **unworthy to embark on**.

Analysis of data

- There are opposing forces when it comes to the worth of the principle at the FET band. It is a relief to learn that the resultant force is largely in the positive direction.

Interpretation of analysed data

- Depending on the level of education, respondents reacted differently. Of significance is to note that the majority found the principle worth implementing at the FET band.

ITEMS 2.6 TO 2.7

The number of respondents who say **the present offering of two languages in a curriculum comply with the concept** is twenty-seven (45, 0%). Contrary to the assertion are thirty-three (55, 0%) respondents.

2.6.1 The responses in the negative indicated that more than two languages comply with the concept. The more than two languages ranged between three and five.

2.6.2 The positive responses showed nine (15, 0%) respondents who say bilingualism and multilingualism are not one thing, thirty-three (55, 0%) say the concepts are one thing, while eighteen (30, 0%) were indifferent.

Analysis of data under 2.6 – 2.7

- The argument still prevails with the compliance of the present offering of two languages with the principle. The practice is in direct conflict with the concept of multilingualism.

- The respondents suggested various numbers of languages that would satisfy the concept. Some of the respondents cited more languages than they (languages) appeared in the sub-section: Home language.

- There are those who felt multilingualism and bilingualism to be one thing because two are many, while others felt differently because they understood bilingualism as restrictive to two - and not meaning many, though plural.

Interpretation of analysed data

- The offering of two languages in schools, to an African learner, means the learning of English and Home language. A choice like this is no choice at all, but a direct attack on Afrikaans. Schools that continue with the offering of three languages are diminishing in number and popularity, though positively multilingualism.

- As a gesture of approval, respondents went out of their way to say multilingualism involves many languages.

- Some clauses that are open to misconception and/or misinterpretation, in policies have made some people to believe that bilingualism is one thing as multilingualism. According to the respondents, **the reason for regarding bilingualism and multilingualism as one thing** is that the two concepts mean more than one. Unlike the latter respondents, those who regarded the two concepts as different said that bilingualism means that a person can speak only

two languages whilst multilingualism means that a person can speak several languages.

C. The statistical data on languages revealed the following:

<u>**ITEM 3.1**</u>

The respondents were asked to indicate the number of languages offered in the FET band at school and forty-four (80, 0%) responses out of sixty (100, 0%) respondents were secured. Twelve (20, 0%) respondents did not attempt anything on the item. Of the forty-four responses secured, thirteen (27, 1%) respondents mentioned two languages, English and Sepedi, while thirty-five (72, 9 %) mentioned three – Afrikaans, English and Sepedi.

<u>**Analysis of data**</u>

- There are schools that offer two languages in the FET band, while others continue with the offering of three languages as it was the case in the apartheid dispensation.

<u>**Interpretation of analysed data**</u>

- The respondents suggest various numbers of languages that would satisfy the concept. Some of the respondents cited more languages than they (languages) appeared in the sub-section: Home language.

<u>**ITEM 3.2**</u>

The languages which are taught as subjects at the schools were cited as Afrikaans, English and Sepedi by forty (66, 7%) respondents. Eighteen (30, 0%) respondents cited English and Sepedi, while two (3, 3%) cited Afrikaans and English.

Analysis of data

- The two languages were cited as Afrikaans and English, and as English and Sepedi. The three languages' version indicated Afrikaans, English and Sepedi.

Interpretation of analysed data

- Because of the present curriculum, most schools are offering two languages. The schools that offer three languages inherited the curriculum of the past education system, which is unconstitutional though multilingual in nature.

ITEM 3.3

All the sixty (100, 0%) respondents cited Sepedi as the only African language offered in the band at the schools.

Analysis of data

- Sepedi is the only African language offered in the FET band in schools of Polokwane area.

Interpretation of analysed data

- English appears in all versions of languages offered in the FET band schools of Polokwane area. This is despite the fact that the majority of learners in the area are African. Sepedi happens to be taught as a subject to African learners who offer English as a Home language in affluent schools.

ITEM 3.4

In response to **the item that sought to establish how many language groups were there amongst the schools' population**, forty-five (75, 0%) responses were secured. The remaining fifteen (25, 0%) were blank spaces. Out of the forty-five responses secured, nine (20, 0%) respondents indicated that there was only one language group, two (4, 4%) indicated that there were two language groups. Thirteen (28, 9%) mentioned three language groups, five (11, 1%) cited four groups, four (8, 9%) cited five groups, another four (8, 9%) six language groups, while eight (17, 8%) cited eight language groups. In one instant, eleven language groups were cited by one (2, 2 %) respondent.

Analysis of data

- The language groups, which are present at the schools, were eight in number under the sub-section: Home language, though other different responses cited ranged from one to eleven languages.

Interpretation of analysed data

- The area is characterised by the four distinct language communities, namely; Afrikaans, English, isiNdebele and Sepedi. The Bapedi are in majority in the Polokwane area, followed by the Ndebele, whereas Afrikaans and English are in the least minority.

ITEM 3.5

Out of the fifty-seven (95, 0%) response that were secured thirty-three (57, 9%) cited English as the language which serves as Language of Learning and Teaching, Afrikaans and English were cited by fifteen (26, 3%) respondents and, English and Sepedi were cited by nine (15, 9%). Only three (5, 0%) respondents cited nothing.

Analysis of data

- English predominantly serves as the Language of Learning and Teaching, with Afrikaans serving as such in schools that completely do not offer African languages and that enrolled learners who chose to learn in the language.

Interpretation of analysed data

- English remains the popular LoLT among the people. A dual medium is also thought of as an alternative to English medium. Where Afrikaans is cited, the native speakers responded in defence to their language, which seems to be under threat of extinction.

ITEM 3.6

On **the item that sought to establish which languages were the most predominant amongst those present at the schools**, fifty-eight responses were secured and only two (3, 3%) did not respond at all. IsiNdebele and Sepedi were cited by six (10, 3%) respondents as the most predominant languages. English was cited by twenty-four (41, 4%) respondents, Sepedi was cited by twenty-one (36, 2%) while English and Sepedi were indicated by one (1, 7%). Three (5, 2%) responses were for Afrikaans and English whereas for Afrikaans two (3. 4%) responses were received.

Analysis of data

- Depending on the locality of the school(s), different languages were cited as the most prevalent amongst those present at the school(s). Afrikaans, English, isiNdebele and Sepedi featured in different schools.

Interpretation of analysed data

- Most urban and sub-urban people believe their schools practice the concept on grounds that they enrolled learners from different language background. These schools offer two languages to these learners, and these learners learn English as a Home language. Sepedi is offered in small doses and with limited opportunities created for the offering there-of.

ITEM 3.7

The language(s) that would be given preference to serve as LoLT at the schools were mentioned by four (6, 7%) respondents as Afrikaans and English. Five (8, 3%) respondent indicated Afrikaans, another five (8, 3%) indicated Sepedi, English and Sepedi by one (1, 7%) respondent while forty-five (75, 0%) responses were for English alone.

Analysis of data

- The people indicated interests in various languages as their preferences to serve as LoLT. Languages cited included English, English and Sepedi, Afrikaans and English, and Sepedi.

Interpretation of analysed data

- People around the world use the languages for all forms of advancement and communication. This is not so with African languages. It is a colonial way of thinking that English is a LoLT and that it is necessary for international trade and communication. To the Africans, the practice needs a challenge and not to be complacent with.

D. The sub-section that follows shows the statistics gathered with regard to the implementation of the principle in the FET band schools of Polokwane Area:

<u>**ITEM 4.1**</u>

The data collected on **the implementation of multilingualism at the schools**, revealed that thirty-five (50, 3%) respondents said 'yes' while the remaining twenty-five (41, 7%) said 'no'.

4.1.1 In motivation of the 'no' there were fifty-six (93, 3%) answers retrieved. Of the fifty-six answers, thirty-five (62, 5%) indicated that there were no plans to implement the concept at their schools, the other twenty-one (37, 5%) respondents that there were plans to implement the concept, while the remaining four (6, 7%) completely ignored the item.

<u>**Analysis of data**</u>

- A lesser number agreed that the concept "Multilingualism" is implemented at the schools than those who disagreed. They also disagreed that there were plans in place to implement the concept. Some were not sure and thus left the question unanswered.

<u>**Interpretation of analysed data**</u>

- That many people found the implementation of multilingualism at the schools not in place is on grounds that only two languages form part of the curriculum. People think of more than two languages to realise the implementation of multilingualism. Since the schools concern themselves with only two languages, African learners in affluent schools profusely make use of English in their daily communication and learning. Thus, other African languages have not yet formed part of the curriculum, and there is no indication that plans are in place to implement the concept at school(s).

ITEM 4.2

Thirty-nine (65, 0%) respondents were confident that their schools promote African languages, contrary to the latter statement, the remaining twenty-one (35, 0%) respondents said that their schools did not promote African languages.

4.2.1 The 65, 0% respondents who indicated that African languages were promoted at their schools cited incidents that proved their stance, as follows;

- An African language is currently taught as a learning area at the schools

- The implementation of Sepedi starts from Grade 8 to Grade 12 at the school

- An African language is offered and spoken at the school

- Five of the eight, who earlier on mentioned that their schools promoted African languages, could not indicate in which way their schools promoted African languages.

Analysis of data

- Some of the schools were promoting African languages by including an African language in the curriculum. To others, the offering of one African language was not enough in the promotion thereof, because other African languages such as Xitsonga, Tshivenda and isiNdebele do not form part of the curriculum yet.

Interpretation of analysed data

- Sepedi is the only African language promoted in the area because the Bapedi are the largest population group in the area.

ITEM 4.3

The relevancy for African learners to offer English or Afrikaans as first language in the FET band schools was approved by thirty-eight (63, 3%) respondents and the other twenty-one (35, 0%) disapproved the move, while one (1, 7%) respondent was indifferent.

4.3.1 Those that approved the move cited the following reasons:

- The Language of Learning and Teaching at tertiary level is English and many things in the business world, like computers, are in English.

- Indigenous African languages are short of scientific, legal and commercial vocabulary.

- Learners have a right to choose a language they need as LoLT.

- South Africa is a multicultural country and as such language preference and choice should be taken into account in the implementation of multilingualism.

The other twenty-one (35, 0%), who did not find it relevant for African learners to offer Afrikaans or English as Home language in the FET band schools, motivated that;

- Home languages should be offered as first languages.

- African learners are not competent in either English or Afrikaans, and this affects their performance negatively.

- The ultimate aim of multilingualism should be the promotion of African languages to levels equal in status with their European counterparts.

Analysis of data

- More than half the respondents approved of the move whereby African learners took Afrikaans or English at Home language level at school(s).

- Only 35, 0% of the respondents disapproved, with a single respondent who remained indifferent to the move.

Interpretation of analysed data

- That it is relevant for African learners to offer Afrikaans or English as Home Language is to shun one's own culture and a great desire to be someone else, other than self. It is only possible on grounds of freedom and rights, but detrimental to the society. Those who agree see opportunities beyond cultural boundaries, be it economic, political, academic, et cetera.

- The disparity of resources in the implementation of multilingualism loses African learners into an Afrikaans/English mentality, which can never identify them as such nor as any other nationality. This is contrary to what the opportunities of multilingualism offer with regard to cognitive development. Multilingualism, considerably, is a vehicle for academic achievement and other learners need their Home languages for that matter.

ITEM 4.4

The item on **THREATS** and **OPPORTUNITIES** revealed the following:
Respondents out of sixty (100, 0%), in the Threats Column, were thirty-five (58, 3%), and their collective responses in a summary form translate into;

The possible threats in the implementation of multilingualism in the FET band appeared as:

- Shortages in both human and capital resources for ideal implementation.

- Problems could be experienced if the implementation is effected only in the FET band especially if it never featured anywhere in the GET band.

- It could take a long time before the development of a complete African vocabulary for effective and meaningful learning and teaching takes place.

- Some languages could receive more attention than others.

- The elite groups, who prefer the English language, dominate the country's economy in many ways and there is a feeling that they could end up undermining those who prefer African languages.

- There exists resistance from the former Model C schools to offer indigenous languages.

- Learners could face confusion when African languages are introduced in their curricula due to their levels of age, the academic demand at the FET band, and the time frame that is limited to three years.

- International communication could suffer beyond repair.

Despite the above-mentioned threats, twenty-five (41, 7%) respondents were also able to cite possible opportunities in the implementation of multilingualism as follows;

- Learners would grasp the subject content well, enriching them linguistically, culturally and academically.

- It makes clustering of schools possible because there won't be barriers to language understanding.

- It affords learners their democratic rights to be taught and to learn in a language of their (learners) own choice.

- It allows for better clarity across all learning and training and amongst learners and everybody alike.

Analysis of data

- A larger percentage of respondents indicated the threats in the implementation of multilingualism as compared to the 41, 7% of those who cited the opportunities.

- Some respondents are afraid of some languages dominating others, the elite groups' preferences working against the linguistic fabric of the area due to economic reasons and international communication and the confusion that learners could experience.

Interpretation of the data

- The threats encountered in the implementation of multilingualism are largely the lack of resources, which requires the government's intervention. Despite the threats, it is evident that the opportunities that accompany the principle are essential for cognitive development necessary in the academic domain.

- The tendency to have little commitment to promote multilingualism strengthens belief that access to economy and education is viable in English.

ITEM 4.5

On the question of **how the choice of languages offered at the schools was made**, forty-three (71, 7%) respondents ticked 'Government provision' as their answer, while the other seven (25%) believed the languages offered were inherited from the past. The remaining ten (16, 7%) were indifferent.

Analysis of data

- The majority of the people indicated that the choice of languages offered at the school was made through Government Provisions. Some, especially those who offer three languages at their schools, maintain that the languages offered at the school were inherited from the past. Only a few did not want to take a stance in that regard.

Interpretation of analysed data

- The government provides a spectrum of languages from which schools make choices. To some people, the languages offered at their schools were inherited from the past apartheid regime, especially those schools that offer three languages.

ITEMS 4.6 AND 4.7

The implementation of the concept in the FET band at the schools was rated as good by five (8, 3%) respondents, as fair by eight (13, 3%), and as poor by one (1, 7%). Ten (16, 7%) left the question unattended to.

Rating the implementation of the concept in the Polokwane area, five (8, 3%) respondents said it was good, seven (11, 7%) fairly commended, while three (5, 0%) declared the implementation as poor. The remaining nine (15, 0%) did not respond at all.

Analysis of data under 4.6 – 4.7

- A large number of respondents with-held their opinions with regard to their rating of the implementation of the concept in the FET band. A good number said it was fairly implemented, while a fair number suggested that the implementation of the concept is rated as good. Only one 'brave' response rated the implementation as poor.

- The same number of responses was secured for the 'good' rating of the implementation of multilingualism in the Polokwane Area as in the FET band schools of the Area. Possibility might be the same people accounted for the same number. A similar pattern is seen also with other subsequent ratings with a slight difference in numbers.

Interpretation of analysed data

- Many people found it difficult to rate the implementation of the concept in the FET band schools of Polokwane area, as well as in the area itself. Indeed, it takes some expertise to fairly rate any undertaking. People who know something do not necessarily understand it. A large number of people could not rate the implementation of the concept. Only a handful rated it good, while one rated it as poor.

- The same numbers attained when rating the concepts in the Polokwane area as in FET band schools of the Area, which indicates the consistency with which the respondents regard the implementation of the concept.

E. With reference to the subsection: Community Involvement, the data collected are as follow:

ITEMS 5.1 – 5.4

The respondents were prompted for responses **to establish the learners' parents', the SGB's, educators' and learners' involvement in the formulation of their schools' Language Policy** and the following data were gathered;

- Sixteen (26, 7%) respondents confirmed that the parents were involved, while ten (16, 7%) declined that parents were involved. Thirty-four (56, 7%) withheld their responses.

- The learners' and the SGB's involvement were confirmed, in all the three cases above, by the same number of respondents, that is sixteen respondents confirmed, ten declined and thirty-four with-held their responses.

- Fourteen (23, 3%) confirmed while three (5, 0%) declined that the educators were not involved. Forty-three (71, 7%) respondents left the item blank. One (1, 7%) respondent indicated that educators formulated the policy on behalf of the learners' parents, the learners themselves and the members of the SGB.

Analysis of data

- On the issue of community involvement, more than half the sample declined to respond. The numbers of responses that agree that learners' parents were involved in the formulation of the schools' language policies and the choice of languages offered at the schools, remain constant in all other stake-holders. A reason that was given by one opposing response was that educators made the formulation of policies and choice of languages offered on behalf of communities.

- The community involvement in matters academic is so minimal such that educators at schools take decisions on behalf of learners' parents. People appear not to be free to comment because more than half the population decided to remain silent.

F. Lastly, the respondents had to **comment on the two issues**; that of **multilingualism as to whether it could or could not serve as a vehicle towards the promotion of African languages in the Polokwane area.** Another issue was that of **promoting African languages to levels that would afford them the opportunity to serve as Languages of Learning and Teaching in school**s, especially in the FET band schools of Polokwane Area.

ITEM 6.1

On the concept being a vehicle towards the promotion of African languages in the Polokwane area, the respondents passed the following comments:

- African languages would be definitely promoted if implemented in schools. Learners would, most probably, regard their Home languages as more valuable than ever before.

- Educators deserve a rigorous training that is aligned with the present education system to address the issue of multilingualism in learning and teaching.

- People would know, not only two languages, but, many languages. They would learn each other's cultures and ultimately respect each other.

- Africans seem to have lost their roots; hence they do not want their children to be taught African languages as Home language. They are influenced by Western

civilization and believe that fluency in speaking English requires a high level of intelligence.

- African learners have the right to know, understand, learn and be taught in the Home language. Multilingualism is the most appropriate mode towards the promotion of African languages and the most effective means in aiding the understanding of the learning matter.

- As South Africans, we have to be proud of our African languages. We should be able to speak more than two African languages. We should learn, speak and write all the languages spoken in our areas, for the purpose of this study, in the Polokwane area.

ITEM 6.2

The bases of the comments that follow are **on the issue of promoting African languages to levels that would afford them the opportunity to serve as Language of Learning and Teaching;**

- African learners who are taught in African languages will understand well as they will be using those languages on a daily basis.

- Multilingualism will be most instrumental in FET band schools if introduced early in the receptive grades to avoid confusion at a later stage.

- The DoE is not vocal enough about the promotion of African languages. It should be heard speaking good about these indigenous languages in Parliament, Science and Technology, Law, Commerce and Farming, at meetings, seminars, workshops and Olympiads. Schools as learning centres would produce outstanding results.

- Contrary to the issue, English as LoLT in schools, especially in the FET band, is viewed by others as making sense because the corporate world requires knowledge of English.

- It is preferred because some subjects' contents are not easily translated into African languages. Teaching in African languages would not benefit them as foreign words would still feature.

- Individuals in the world enjoy the right to believe that their respective languages are important enough to be used as LoLT in schools as well as tertiary institutions. The opposite could still be proven with other African languages that they would, but just, retard learning.

Analysis of data

- There was a loud statement made around the issue of multilingualism as a vehicle towards the promotion of African languages in the Polokwane area. It was not so with those who hold the opposite view.

- The responses cited, indicate the belief people have that African languages are equally capable to serve as LoLT in schools, especially in the FET band. A bright and prosperous academic achievement is hoped for in the use of those languages in schools.

Interpretation of analysed data

- People support the issue of multilingualism to serve as a vehicle towards the promotion of African languages in the Polokwane area.

- Based on the believe people have, that African languages are equally capable to serve as LoLT in schools, it is not surprising to find out that their loud statement

around the issue of multilingualism is ignored by authorities or otherwise misconstrued.

5.3 Conclusion

In conclusion, the elicitation of the collected data necessitated a need to analyse what the responses under each item or group of items herald. The interpretation of analysed data immediately followed the analysis in each case. It is hoped that core issues that prevail in the responses would be practicable in the promotion of multilingualism.

One can say that without a proper interpretation of the data, it would still render the conclusions and the recommendations open to misconceptions and misunderstandings. The interpretation is considered a final statement of what the responses articulate.
In interpreting the points in the analysis of data, the researcher wishes to point out that the numbers of respondents were cardinal to each statement finalised on.

The lay out of the questionnaire was instrumental in the entire make-up of the chapter. It is the lay out which made the presentation of the collected data, the analysis and the interpretation there-of so meticulous. Given the facts in the latter section, it is inevitable that conclusions are drawn and recommendations made. The chapter that follows draws conclusions and recommends what measures to put in place for the proper implementation of multilingualism, especially in the FET band schools of the Polokwane area.

CHAPTER SIX

CONCLUSIONS AND RECOMMENDATIONS

6.1 Introduction

The conclusions and recommendations that are deliberated on in this chapter stem from the precedent chapters. A wide spectrum of topics on the promotion of African languages through the implementation of multilingualism was studied and exhausted. The final say was provided by the people who are involved with the concept in the FET band schools of Polokwane area.

The study was made with a question in mind, which sought to establish the verity or the mysticism of multilingualism in the FET band schools of the Polokwane area. The study also attempted to deliberate thoroughly on the concept, to scrutinise some clauses in official documents and to find out from people the extend to which the use of indigenous languages of South Africa has been implemented and promoted in the FET band schools of Polokwane area.

6.2. Summary

Throughout the entire research, the guiding tool has been chapter 1, which necessitated the layout and the content. The research was pivotal to the purpose of the study. The research questions, which sought to establish the extent to which multilingualism is conceived of and to check whether the conception was based on the principle and practicality with developmental perspective of the government, aligned with the purpose and aims of the study.

The prevalence of misconceptions and misinterpretations with regard to the promotion of multilingualism had to be checked in order to give clarity. Hypothetically, the research indicated that there were misconceptions and misinterpretations in the implementation of

policies that are to promote multilingualism in schools, especially in the FET band schools of Polokwane area. It was significant to undertake this study to determine the extend to which the principle has been promoted in the FET band in schools of Polokwane area. The theoretical information that was provided was also significant in the induction of new ways and understanding of how the principle of multilingualism could best be implemented in schools.

The literature study and the interrogation of clauses with regard to the promotion of multilingualism were of importance in inducing new ways and understanding of implementing the principle in the best possible way. In pursuit of tangible results, methods of sampling data played an important role when presenting, analysing and interpreting the data collected from the respondents who were then involved at the FET band in schools of Polokwane area. The conclusions that have been drawn are seen as the brainchild of different views people have of the concept.

6.3 Conclusions

In the conclusion, the researcher wishes to indicate that there are questions that are regarded as important before one commences with language planning. Questions such as; "What are the roles of various languages in the life of the people? When is the ethnic or local language used? What is English used for?" (Cooper, in Kennedy, 1984: 82, as quoted by Ntsoane, 2005: 38). The questions might have been answered already in the precedent chapters where it is apparent that to the majority of the people "English is a language of distance, -of semiformal and formal usage" (Ntsoane, 2005: 38).
It is maintained by Ntsoane (*ibid*) that;

> People use their local language(s) in their daily
> local businesses and communication. They do not
> need English or a foreign language for successful
> interlocution. There are instances in formal usage
> where the use of African language resurfaces,

especially when teaching content subjects and there is an important note to make or a crucial point to clarify. No wonder some educators who speak African languages make use of those African languages to teach English to learners who also speak African languages. Based on this ability that supersedes the possibility, it is just being unfair that African languages are denied the status they deserve- to serve as media of instruction in schools (2005: 38).

Tables 4 and 5 indicated the tendency in Polokwane Area where the use of English is fast on the increase. This is despite the fact that a single respondent cited English as Home language in Table 3 of the Elicitation of Collected Data. The tendency is most regrettable amongst many African parents and linguists as Nicol (2004: 17 - 18) pointed out that to someone who has learnt English without a mother tongue foundation, the ability to think is impaired.

It is also disturbing to note, in Table 6, that the majority of the respondents reside in rural areas where African languages are indigenous and profusely used. This is due to the provision that English serves as LoLT in schools, as linqua franca in business and generally as official language in government communication and correspondences. It is not rational enough that we risk the danger of damaging African learners' thinking skills by being fascinated by the prospects that go with English. Thus, African languages are seen as equally viable as English in the education of African learners.

The mobilisation for the promotion of multilingualism is therefore not politically biased but a necessary aspect towards self-identity. It has been evidenced that schools in the Polokwane Area have high chances to enrol learners and recruit staff members who are multilingual as the area is typically multilingual. The national fabric in the Area is

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dominantly African and as such, African multilingualism is possible. The majority found the principle worth implementing in the FET band schools in the area.

That African learners learn two languages - that is Home language and English - which is seen as a direct attack on Afrikaans – is by no means a way to promote the other nine official languages. Factors such as a lack of resources, economic constraints, negative attitudes and prejudices and false beliefs can never be an excuse for the poor or partial implementation of multilingualism in schools. Ntsoane (2005: 39) reasons that those factors had in the past not been considerable in the learning and teaching of English and Afrikaans to speakers of African languages. He further argues (ibid) that it is wrong to believe that it could be costly to allow all African languages to serve as LoLT in schools.

African parents who reside in urban and suburban areas are confused because their children speak English better than their Home languages. They (children) operate on a distorted mentality that informs them that towns are linguistically English-based. Parents have a duty and responsibility to transfer language as well as culture to the next generations. What ethnicity is an African who speaks English?

Languages are not equally capable of expressing modern concepts, as African languages are prone to be stuck in vocabulary. Knowledge and not language is what counts and as such international competence cannot be prioritised at the expense of local competence. English as well, has plenty of borrowed words and thus in the way as it developed, so it will be the case with African languages. A language develops over a long period of usage and refining of borrowed words. It is thus widely acknowledged that African languages have a place in education and that the time for the promotion of all official languages in schools is long overdue.

There is a dire need that the government gathers funds to address the disparity of resources in the implementation of multilingualism. The funding of educators and learners in the studies towards languages is a matter of urgency. This is so because even professionals, academics and intelligentsia use language to put their matter across a broad

spectrum of linguistic communities. Two languages in a curriculum are just not enough in a country with eleven official languages, for that matter.

Multilingualism is a vehicle for academic achievement. It is, thus, a colonial way of thinking still to regard English as the language that is used around the world for all forms of academic advancement and official communication. Although the language remains the popular LoLT among people, it depends largely on the level of education an individual has attained to understand that multilingualism is worth implementing in the FET band schools of Polokwane area.

The people learn and receive lessons in an English medium, as they are not aware that their choices of the LoLT are constitutionally under protection. Educators find an opportunity to dictate what languages form the curricula in schools, as people are not free to recommend their African languages into curricula.

Most of the people feel that African languages are capable to serve as LoLT in schools. It is sad when authorities ignore these languages, or are otherwise misconstrue the reality of the matter. This is despite the fact that opportunities to promote these African languages abound at regional and area levels. The government of the day cannot fail to promote, at least, four of the official languages found in the Polokwane area.

There are people who still find it a threat and unworthy cause to embark on multilingualism, diminish the reason for and the ability of African languages to serve as LoLT. They have been swept away by the tide of the Eurocentric model embedded in the assimilation approach that is still busy driving African languages and multilingualism into demise.

There is a superficial acknowledgement that people are familiar with the concept of multilingualism. When researching deeper into the acknowledgement, little is accounted for. The people understand and perceive the concept on ordinary terms dictated upon by the syllables that form the word. The definitions with which the concept is associated

with are not readily consumable by ordinary citizens, including those people who have read to a particular level of education but not in the language stream. There is an urgent need to define the concept in simple terms so that it is meaningful and that it encourages the promotion of all official languages that were marginalised in the past.

It is unfair and bias that the present definition renders multilingualism subjective and pivotal to the principle and practicality with developmental perspective of some people alien and aloof to concept. The developmental perspective of the day denies the African languages situations to co-exist, interact and share equally with English.

6.4 Recommendations

On the bases of the conclusions drawn above, recommendations that follow are made for the promotion of multilingualism in the FET band schools of Polokwane Area. These should be seen as being in line with what the Constitution, the Language-in-Education Policy, the National Curriculum Statement and the PANSALB's Draft Document stipulate. The recommendations should be viewed as what the people on the ground aspire for.

An area such as Polokwane Area should be prioritised in the promotion of multilingualism in the FET band schools because of its multilingual fabric. While the policy in the Limpopo Province provides that African learners learn African languages as Home Language, the learning and the teaching of other African languages spoken in the area such as IsiNdebele, Tshivenda and Xitsonga should be promoted, in addition to Sepedi, Afrikaans and English.

The promotion of all official languages in the Polokwane area should be through a policy that offers two options to learners, that is, one option should cater for the needs of those learners who are pro-African languages and the other for those who are pro-English. Both options should provide that learners exit at Grade 12 with at least three languages. The pro-African language policy should provide for two African languages, one of which is a

Home language, in addition to English. In the pro-English language policy, one African language in addition to English and other European language recognised and endorsed in the Constitution, like Afrikaans, German, French, etc. should be provided for.

Educators should be given opportunities to enrol for language courses that will equip them with knowledge and competence in various official languages. This should be done with a long-term goal to offer those languages to learners, not only in the FET band schools, but also in all grades.

Textbooks and other learning and teaching media should be made available in African languages to enable those learners who are pro-African language to learn in the language of their choice. This should be done with an intention to preserve local knowledge and expertise. Otherwise it is not all those who have learnt through English medium who will compete internationally.

African languages should be developed to levels that afford them opportunities to serve as LoLT in schools. Terminology that is non-existent in African language should be crafted through borrowing from other languages. Linguists and lexicographers of African languages should be in place to actualise the formation of vocabulary and terminology necessary for African advancement.

Ntsoane (2005: 40) maintains that:

> There should no longer be a problem with regard to language of instruction in schools and all threats should be turned into opportunities. Since the revelation that even English is sometimes taught with the use of some vernacular, the attempts to judge vernacular languages on the basis of possibility to serve as media of instruction in schools should be ruled out by the language's

ability which Cooper (1984), documents in one of his deliberations on "Language planning, language spread and language change" (Ntsoane, 2005: 40).

The education authorities on language planning should view the issue of multilingualism as a reality and not as a myth. The concept can be applied in appropriate with the economics of the country. There had never been such an issue in the learning and teaching of English and Afrikaans in the old dispensation, and the same is expected in the learning and teaching of African languages in schools of Polokwane area.

Apart from the formal dispensation in the promotion of African languages, oral community education should be part of the curriculum. Oral or verbal discourses in other African languages should be used as vehicles of poetry and other narrations. By so doing, people should be able to eradicate and obliterate all the negative attitudes and prejudices, false beliefs and economic constrains previously harboured. The promotion of multilingualism should also be seen as a step towards successful academic achievement, self-identity and cognitive development of learners in general. Thus, in simple terms, multilingualism should be defined as a movement that advocates many languages as school subjects, as LoLT and as an instrument to achieve national unity out of diversity.

6.5 General Conclusion

In concluding the entire research project, it is important to indicate that there are misconceptions and misinterpretations in the implementation of policies that are to promote multilingualism in schools. These render multilingualism as a myth and not a reality.

Factors that influence people's perceptions with regard to the principle and practicality with developmental perspective stem from economic constrains, of which oral community education comes as a recommendation

The recommendations that have been made are significant because new language policy that caters for both pro-African and pro-English has been suggested. Ways in which the concept has to be promoted have also been established. Issues of locality and level of education are no longer responsible for the poor promotion of African languages in schools. Ordinary people are afforded a place in the education of their children through oral community education, especially when the concept is defined in simple terms.

6.6 ADDENDA

FORM A

6.6.1. DIAGRAMMATIC REPRESENTATION OF POLOKWANE AREA

Jupiter

- MASHASHANE

MAUNE CIRCUIT   Matamanyane

- MAKGODU

BAHLALOGA CIRCUIT

- KALKSPRUIT

MARABA CIRCUIT

Ramakgaphola

- MOLETSI-
  MOSHATE

KOLOTI CIRCUIT

Mabokelele

Makgofe

- MMOTONG/SESHEGO

Westernburg   **SESHEGO CIRCUIT**

- POLOKWANE CITY

PIETERSBURG CIRCUIT

FORM B

6.6.2. THE QUESTIONNAIRE

- The questionnaire is aimed at persons who are involved educationally at the FET band schools in the Polokwane area.

- The responses gathered shall be used exclusively for the purpose of the research project.

- The respondents are requested to make a cross against the applicable response, where applicable.

- No identification of the respondents is required for security purposes.

A PERSONAL DATA

1.1 AGE GROUP:

I6 – 20	26 – 30	31 – 40	41 -50	51 60

1.2 HIGHEST QUALIFICATION; --

1.3 HOME LANGUAGE---

1.4 PREFERRED LANGUAGE(S)--

1.5 OTHER ADDITIONAL LANGUAGE(S)--

1.6 RESIDENTIAL AREA

Rural	Urban	Suburban

B CONCEPTUAL FRAMEWORK

2.1 ARE YOU FAMILIAR WITH THE CONCEPT "MULTILINGUALISM"?

Yes	No

2.2 HOW DO YOU RATE YOUR FAMILIARITY WITH THE CONCEPT?

Good	Fair	Poor	Indifferent

2.3 HOW DO YOU REGARD THE CONCEPT?

Positively	Negatively

2.4 WHY DO YOU REGARD THE CONCEPT IN THAT WAY?---------------------------
----

2.5 IS THE CONCEPT WORTH EMBARKING ON AT THE FET BAND IN SCHOOLS?

Yes	No

2.6 WOULD YOU SAY THE PRESENT OFFERING OF TWO LANGUAGES COMPLY WITH THE CONCEPT?

Yes	No

2.6.1 IF "No", HOW MANY LANGUAGES WOULD SATISFY THE CONCEPT? -----
----

2.6.2 IF "Yes", WOULD YOU SAY MULTILINGUALISM AND BILINGUALISM ARE ONE THING?

Yes	No

2.7 MOTIVATE THE RESPONSE IN 2.6.2 ABOVE---

C. STATISTICAL DATA ON LANGUAGES

3.1 HOW MANY LANGUAGES ARE OFFERED IN THE FET BAND AT YOUR SCHOOL? ---

3.2 WHICH LANGUAGES ARE THEY THAT ARE OFFERED? ---------------------------

----

3.3 HOW MANY AFRICAN LANGUAGES ARE OFFERED AS SUBJECTS AT YOUR SCHOOL? --

3.4 HOW MANY LANGUAGE GROUPS ARE THERE AMONGST THE SCHOOL'S POPULATION? ---

3.5 WHICH LANGUAGE(S) SERVE(S) AS LANGUAGE OF LEARNING AND TEACHING? --

3.6 WHICH LANGUAGE(S) IS/ARE THE MOST PREDOMINANT AMONGST THOSE PRESENT IN YOUR SCHOOL'S POPULATION?-----------------------------------

----

3.7 WHICH LANGUAGE(S) WOULD YOU PREFER TO SERVE AS LANGUAGE OF LEARNING AND TEACHING? ---

----

D. IMPLEMENTATION DATA

4.1 IS THE CONCEPT "MULTILINGUALISM" IMPLEMENTED AT THE SCHOOL?

Yes	No

4.1.1 IF "No", ARE THERE PLANS TO IMPLEMENT THE CONCEPT?

Yes	No

4.2 WOULD YOU SAY THE SCHOOL ACTUALLY PROMOTES AFRICAN LANGUAGES?

Yes	No

4.2.1 IF "Yes", IN WHICH WAY(S) ARE AFRICAN LANGUAGES PROMOTED?-----

----

4.3 DO YOU FIND IT RELEVANT FOR AFRICAN LEARNERS TO OFFER ENGLISH OR AFRIKAANS AS FIRST LANGUAGE IN THE FET BAND?

Yes	No

4.3.1 MOTIVATE THE RESPONSE IN 4.3 ABOVE---

4.4 ENLIST THE POSSIBLE THREATS AND/OR OPPORTUNITIES IN THE IMPLEMENTATION OF MULTILINGUALISM IN THE FET BAND SCHOOLS.

THREATS	OPPORTUNITIES

4.5 HOW WAS THE CHOICE OF LANGUAGES OFFERED AT THE SCHOOL DONE?

Government provisions	Balloted	Inherited from the past	Indifferent

4.6 HOW WOULD YOU RATE THE IMPLEMENTATION OF THE CONCEPT IN THE FET BAND AT YOUR SCHOOL? ---

4.7 HOW WOULD YOU RATE THE IMPLEMENTATION OF THE CONCEPT IN THE POLOKWANE AREA? ---

E. COMMUNITY INVOLVEMENT

IN THE FORMULATION OF THE SCHOOL'S LANGUAGE POLICY AND IN THE LANGUAGE CHOICES AT THE SCHOOL;

5.1 WERE THE LEARNERS' PARENTS INVOLVED?

Yes	No

5.1.1 IF "No", WHY WERE THEY NOT INVOLVED? --------------------------------------

_____

5.2 WERE THE LEARNERS THEMSELVES INVOLVED?

Yes	No

5.2.1 IF "No", WHY WERE THEY NOT INVOLVED? --------------------------------------

_____

5.3 WERE THE MEMBERS OF THE SGB INVOLVED?

Yes	No

5.3.1 IF "No", WHY WERE THEY NOT INVOLVED? --------------------------------------

_____

5.4 WERE THE EDUCATORS AT THE SCHOOL INVOLVED?

Yes	No

5.4.1 IF "No", WHY WERE THEY NOT INVOLVED? --------------------------------------

----

F. COMMENTS

6.1 BRIEFLY COMMENT ON THE ISSUE OF MULTILINGUALISM AS TO WHETHER IT COULD OR COULD NOT SERVE AS A VEHICLE TOWARDS THE PROMOTION OF AFRICAN LANGUAGES IN THE POLOKWANE AREA.

6.2 BRIEFLY COMMENT ON THE ISSUE OF PROMOTING AFRICAN LANGUAGES TO LEVELS, WHICH WILL AFFORD THEM THE OPPORTUNITY TO SERVE AS LANGUAGES OF LEARNING AND TEACHING IN SCHOOLS, ESPECIALLY IN THE FET BAND.

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