THE MISMATCH BETWEEN LANGUAGE POLICY AND LANGUAGE PRACTICE: STATUS PLANNING FOR ISIZULU IN A MULTILINGUAL AND MULTICULTURAL SOCIETY

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DECLARATION

I, Rama Pillay declare that except for the referenced citations, this is my original work.

Signature_____

R. Pillay.

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Last, but not least, my son, Ravashlin whose precious moments were sacrificed so that I could complete my study and my wife, Mogana, for her love, patience and constant support without which this study would not have been accomplished.

ABSTRACT

Although isiZulu has been accorded official status by the constitution of the country, the language continues to be marginalised in the private and public sectors. This illustrates that there is a considerable mismatch between the language policy on the one hand, and language practice on the other hand in these sectors. This is due largely to the problems associated with the practical implementation of the language policy.

This study sets out to investigate the attitudes of Zulu and non-Zulu speakers at selected private and public sector institutions to gauge how these speakers feel about isiZulu and what can be done to promote the language in this region. Against this background, an empirical investigation comprising a questionnaire survey, which produced descriptive and inferential statistical data, was undertaken. Data were gathered by means of questionnaires from a random sample of Zulu and non-Zulu speakers from the eThekwini region. Semi-structured interviews were conducted with Zulu and non-Zulu speakers at selected private and public sector institutions in this region. Data gathered from the semi-structured interviews were used to complement data from the questionnaires.

The main findings indicate that among Zulu speakers, isiZulu has entrenched its position in the domestic domain because it is the main language of communication with family members, friends and neighbours. However, the language has not yet established itself in the commercial sector. The findings reveal that Zulu speakers are proud of isiZulu and they feel that the language has the potential to be used in all spheres of society. The majority of non-Zulu speakers on the other hand, consider isiZulu an important requirement for employment opportunities. They also feel that the isiZulu is going to play an important role in the future and it is imperative that people acquire the language so that they can communicate effectively with the majority in this region. Since

the majority of Zulu speakers and non-Zulu speakers in this study display positive attitudes towards isiZulu it augurs well for the future development of the language. Based on the main findings, detailed recommendations are suggested to enhance the practical implementation of isiZulu in the eThekwini region and in other parts of KwaZulu-Natal.

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CHAPTER ONE

1.0. INTRODUCTION

1.1. Background to the problem

The demise of apartheid in South Africa and the subsequent introduction of democracy resulted in a number of changes. A major change involved an overhaul of the language policy of South Africa. The new language policy recognises eleven official languages. The nine indigenous African languages, hereafter abbreviated into IAL's, have been accorded the same status as English and Afrikaans. The language policy further states that all eleven languages must be equally promoted in the country. This means that South Africa has a very progressive constitution because it recognises eleven official languages. The reality, however, is that contrary to the constitutional principle of language equity, which states that all official languages must enjoy parity of esteem and must be treated equally (The Constitution of South Africa, 1996, Section 6 [2]), the status quo with regard to languages in this province has remained. IsiZulu continues to be marginalised in almost all the province's institutions.

A study conducted by Pillay (2003) on the *Sociolinguistic investigation of the status of isiZulu at former House of Delegate's High Schools in the greater Durban area*, revealed that most learners have positive attitudes towards isiZulu. A similar study conducted by Moodley (2004) in the Durban metro, area validates these findings. According to the census data of 2001, isiZulu is the dominant language in KwaZulu-Natal. In fact, 80.9% of the people in this province speak isiZulu (Census, 2001:16). Although isiZulu has been accorded its rightful place by the constitution of the country, its elevation in this province has been fraught with difficulties. This is because the constitution does not state which language must be used in which province and for what purposes. A language policy is not only a language clause in a constitution, but it is, as Djite (1990:96) points out:

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"The realisation and consciousness raising about language as a cultural heritage and as a primary factor of socio-economic development, the calculated choice of the language(s) of education and administration, and the actual implementation of that policy".

Unless the gaping loopholes in the current language policy are closed, efforts to promote isiZulu will not be realised in our multilingual society. Fortunately, the previous National Minister of Education, Professor Kader Asmal, recognised the loopholes in the language policy. The Minister stated that the language policy is not working well for all and so it requires an immediate review (Daily News, 8 May 2001). According to Asmal:

"Although the language policy promulgated in 1997 was theoretically sound, it had not really worked on the ground.... Some school governing bodies refused to comply with all the provisions of the language-in-education policy because of racism and use explanations as varied as school culture, corporate vision, capacity and resource availability as covers for their actions".

It is not clear what will be reviewed but it is hoped that the loophole that the minister alludes to can be filled by isiZulu in this province. Apartheid education had a negative impact on isiZulu and other African indigenous languages and it also resulted in African people rejecting these languages as languages of learning and teaching. According to Kamwangamalu (1996, 1997b) for indigenous languages to become competitive vis-à-vis English-or Afrikaans-medium education, they must be 'cleansed' of the stigma of inferiority they have been carrying for decades. It is therefore, important that isiZulu be cleansed of the stigma of inferiority, firstly, by isiZulu speakers themselves and secondly, by non-isiZulu speakers. This cleansing can be achieved if the Zulu speaking elite affirm isiZulu by using it in private and public platforms. Furthermore, isiZulu must enjoy the same advantages that are currently associated with English and Afrikaans. Every language in any country should be used to help people to function effectively in a society and ultimately enable them to promote economic and social development. According to Mkanganwi (1987:1), nations are able to develop because their

languages provide an important link between the individual and his or her social environment.

One of the main factors that have stifled the promotion of isiZulu has been market forces. This is because there has been no demand for isiZulu in the private and public sectors in the past. IsiZulu has a low economic value in society because Zulu speakers have negative attitudes towards their language. The main purpose of this study is to determine whether people are in favour of or against the greater use of isiZulu in private and public domains. Having discussed the purpose and need of the study, I will now focus on important themes that guide the development of this study.

1.2. Language attitudes

According to Ajzen (1988:4) an attitude "is a disposition to respond favourably or unfavourably to an object, person or event". The attitude of people towards the language policy, the use of language for learning and teaching purposes and the use of languages in other spheres of society will be considered in this study. The investigation of the attitudes of people towards isiZulu is important to determine whether the language can meet their material needs.

According to Fasold (1984:148) "a language is rich, poor, beautiful, ugly, sweet, sounding harsh and the like". The learning of a new language is also affected if people have negative attitudes towards the people who speak that language. Fasold (1984:148) states that "attitudes towards languages are often the reflection of attitudes towards members of various ethnic groups". One can assume that non-Zulu speakers are yet to embrace transformation taking place in the country and they adopt a blasé attitude towards the language. People who have positive attitudes towards a language are likely to acquire it. Holmes (1992: 345) attests to this when he says "people are more highly motivated and consequently more successful in acquiring a second language when they feel

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positive towards those who use it". On the other hand, if people feel that acquiring a new language is of little help to them, they may have negative feelings towards that language.

There are often inconsistencies between assessed attitudes and action. This is also found in language attitudes. Fishman (1977:308) concurs with this view where he states that "indeed, acquiring, using and liking English are imperfectly (if at all) related to each other". This means that language attitudes are different from actual behavior because it depends on the context of the situation.

People may be motivated by a particular desire they have for a particular language. One way of categorising attitudes according to Hoffman (1977), Gardner and Lambert (1972) "is the motivation that people may have for holding favourable or unfavourable attitudes towards a language". Motivation refers to the combination of desire and effort made to achieve a goal. It links the individual's rationale for any activity such as language learning with the range of behaviours and degree of effort employed in achieving goals (Gardner, 1985). Instrumental and integrative motivations play a crucial role in shaping the language attitudes of people and these two components must be explained in detail in this study. Since isiZulu is the most widely spoken language in KwaZulu-Natal it could motivate people to learn it in order to communicate effectively with the majority. I now turn to the distinction between instrumental and integrative motivations in shaping the attitudes of people towards a particular language.

1.2.1. Instrumental motivation

According to Gardner and Lambert (1972:72), "instrumental motivation is characterised by a desire to gain social recognition or economic advantages through knowledge of a foreign language". This is currently the trend in our country where English, which is seen as a passport to success is forcing people to acquire the language.

Furthermore, Young (1995:69) argues that "speakers of indigenous languages forsake their home language because of the perception that the target language is a language of power, upward social mobility, access to learning, employment and improved quality of life". This attitude illustrates instrumental motives.

The elite have tended to shun local languages and cultures, which they associate with the poor. According to Mazrui (2000) a country has to transcend dependency and rely on indigenous languages, techniques, personnel and approaches for a purposeful change. With regard to languages, Mutasa (2002: 242) cites Mazrui who contends that:

> "No country has ascended to first rank technological and economic power by excessive dependence on foreign languages. Japan arose to dazzling heights by scientificating the Japanese language and making it the language of its industrialisation. Korea scientificated its language and made it the medium of its technological takeoff".

The elite must realise that every language can be used as a medium of technology. This can be seen in the way that Afrikaans developed into a fully-fledged scientific language. Africans can realise their optimum technological capabilities after developing and utilising their languages as tools of instruction in formal education (Rwambiwa 1996:570). It is incumbent upon the Zulu speaking elite to play a more prominent role in promoting isiZulu so that the language can play a more meaningful role in the lives of African people.

1.2.2. Integrative motivation

According to Baker (1992:32) "an integrative motivation to a language is mostly social and inter-personal in orientation". He further states that it has been defined as the desire to be representative of other language communities. African parents who send their children to multiracial schools want their children to learn English so that they can integrate themselves easily with the communities in which they live. A favourable attitude towards the continued sole use of English

as a language of learning could be perceived as an integrative attitude in this study. Versfeld (1995:24,25) states that "many African language speakers moving into English medium schools are rejecting their home languages, which they regard as inferior".

Fasold (1984:208) argues that language choice is seen as evidence of a person's desire to be associated with the values of one speech community or another. IsiZulu is likely to wither and die if the Zulu speaking community ingratiate themselves with English to the detriment of their home language.

In conclusion, attitudes towards a language are determined by the rewards that a particular language offers a particular person in a society. People are likely to learn a new language if it has benefits for them, be it instrumental or integrative. Passing an examination and pursuing a career is construed as instrumental motivation. On the other hand, wanting to be like members of the dominant group is regarded as integrative motivation. Having discussed the two important components of language attitudes, I now move on to societal multilingualism.

1.3. Societal Multilingualism

Fasold, (1984:1) and Wardhaugh (1992:98) state that South Africa is a multilingual country. This is because there are speakers of different languages in the same country. Therefore, it is not surprising for people to become bilingual or multilingual in linguistically diverse countries. Fasold, (1984:1) and Wardhaugh (1992:98) state that:

> "In many parts of the world, it is just a normal requirement of daily living that people speak several languages: perhaps one or more at home, another in the village, still another for purposes of trade and yet another for contact with the outside world of wider social or political organisation. These various languages are usually acquired naturally or unselfconsciously and the shifts from one language to the other are made without hesitation".

Richard Ruiz (1988:10) has studied the language policies of diverse settings and identifies in them, what he calls, an orientation or ideology. He notes that in the public response to the use of different languages in society, there are three underlying ideologies, namely, language as a problem, language as a right and language as a resource.

According to Ruiz (1998:10), the idea of language as a problem is a Eurocentric practice. Societies who identify language as a problem are those whose languages cannot be assimilated to other languages. In South Africa, African languages have been previously marginalised and also taken as a problem by the apartheid government. The apartheid government did not want to spend huge financial resources on indigenous African languages because they did not want to develop these languages into languages of science and technology. This did not fit in the grand scheme of apartheid education, which wanted the African majority to be subservient to their colonial masters. Indigenous African languages continue to be marginalised in our society although these languages have acquired official status.

Lo Bianco (1996:7) eloquently articulates the issue of language as a problem in South Africa. He poses a number of questions on the language problem below:

> "How are they required to get the children of non-English speakers to understand English? So many people cannot understand the safety measures that are inscribed on industrial manuals or on medicine bottles. How do we tackle this problem? How can social services be delivered effectively when so few people speak English? How can voting rights be secured and drivers licenses be granted? The manifestations of the problem approach are multifarious".

The current linguistic scenario where English is promoted at the expense of indigenous African languages can pose a serious threat to the development of these languages in our country. The government must effect its language policy vigorously on the ground or else language democracy in South Africa will be a nonentity.

Many countries in the world have commended South Africa for its constitution. Language rights are entrenched in the constitution. The issue of language as a right is a very important one, which has to be addressed seriously in this country, precisely because in the past, peoples' basic rights were violated by successive apartheid governments. With regard to language, the constitution guarantees amongst other things, the following rights for the citizens of South Africa:

- The right to be addressed and heard in your own language or at least the language of your choice.
- The right to have your language and your linguistic identity respected.
- The right to be educated and trained in the language of your choice (where tertiary institutions can play a meaningful role).
- The right to access information.
- The right to participate in all aspects and at all levels of public life (The South African Constitution, 1996).

It would appear from the above, that the constitution recognises the linguistic rights of all the people in this country. However, it is becoming increasingly apparent that a considerable mismatch appears to exist between language policy on the one hand, and actual language practice in the private and public sectors on the other hand. The language policy clearly states that multilingualism be promoted in South Africa; but language practitioners in languages other than English are complaining that their languages are becoming marginalised. The problem is further exacerbated by the fact that speakers of African languages are not convinced of the status and role of their languages in society.

Dr Ben Ngubane, former Minister of Arts and Culture, (Language Planning Report 1996:3) stated that there has been a political miracle in this country. He further mentioned that we have to accomplish a social and economic miracle. This can be attained if we regard our languages as a resource, to be harnessed

and developed in much the same way as our natural resources. Lo Bianco (1996:9) cites Ruiz who suggests that:

> "One can transform the status quo of unequal relations amongst speakers of different languages, if one approaches languages as a resource. Language as a resource presents the view of language as a social resource. Policy statements formulated in this orientation should serve as a guide by which language is preserved, managed and developed".

We must consider ourselves fortunate because we have so many languages in our country. We must not see our languages as problems but as resources, which need to be used to facilitate development in all spheres of society.

1.4. Statement of the Problem

Democracy in our country heralded a new dawn for our people. The majority of people believed that their indigenous languages would be elevated and enjoy the same status as English and Afrikaans. Kamwangamalu (2000a:59) observes that:

> "Status planning for African languages seems to be at odds with the languages in the country's institutions ... Kamwangamalu further contends that: the lack of a bold political initiative to promote these languages, together with the vested interests and conflicting ideologies ensure that African languages are associated only with their traditional role as vehicles for cultural heritage".

There are a number of studies on the status language planning in a multilingual and multicultural society. However, other studies have focused on status planning of African languages on a national level (Kamwangamalu 2000a:50). This study focuses on the status planning of isiZulu at regional level. It is also important to gauge the views of people about what can be done to revitalise isiZulu in our society. This is because the frequency of the use of isiZulu by people is diminishing. If a language is lost, it will be difficult to revitalise it. The Premier of KwaZulu-Natal, Sbu Ndebele, in his State of the Province Address on the 1st of March 2005, stated that most of the country's indigenous languages are

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getting increasingly marginalised. He is adamant that we actively promote and integrate the use of isiZulu fully into our school curriculum and in the formal process of government and business. Recently, National Minister of Education, Naledi Pandor, introduced sweeping changes to the school curriculum. One of the changes included the use of African languages as languages of learning and teaching at schools.

1.5. Relevance of the study

In the past, isiZulu was despised by both Zulu and non-Zulu speakers. If people have no pride in isiZulu, then the chances of promoting the language will be impossible. This study will also show how isiZulu can become a resource in the daily lives of people.

The beneficiaries of this study will be Zulu speakers and non-isiZulu speakers in this province and other provinces. Many people are oblivious of the official status of isiZulu.This study will conscientise people about the official status of isiZulu in this province. Since this study focuses on the status language planning of isiZulu in a multilingual society, the findings will be of immense value to language planners and others who have a vested interest in promoting isiZulu in our society. The study will offer more realistic approaches that can be adopted in promoting isiZulu at regional as well as at national level. The study will also play a crucial role in educating people about the importance of isiZulu in a multilingual and multicultural society. Ultimately, the study will play a pivotal role in the revitalisation of isiZulu in our society.

1.6. Scope of the study

This study focuses mainly on status planning of isiZulu in selected private and public sector domains in the eThekwini region. It attempts to ascertain the views of urban respondents towards isiZulu. This is a major limitation of the study. Due

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to time constraints and the lack of resources, I was unable to ascertain the views of rural respondents towards isiZulu.This seems to be the trend in many studies today where emphasis is placed on language development in the urban areas rather than in the rural areas. Hopefully, future studies will address this major omission.

This study also focuses on the attitudes of educators, parent component of governing bodies, employees at Hullets, Standard Bank, First National Bank, Nedbank, eThekwini municipality, Department of Arts and Culture, South African Police, Metro Police, a clinic and a hospital towards isiZulu. Previous studies by Pillay (2003) and Moodley (2004) have focused on the views of educators and learners towards isiZulu.This study goes much further in that it also attempts to ascertain the views of people in the private sector towards isiZulu.

Respondents from diverse linguistic backgrounds participated in this study. Hence, the study reflects the demographic profile of the eThekwini region. Members of the school governing bodies also participated in the study. Previous studies have ignored the views of the parent component of school governing bodies. According to the School Act of 1996, the governing bodies are required to develop the language policy at their respective schools. The parents' views will indicate the problem associated with the introduction of isiZulu at schools since all schools in KwaZulu-Natal are now compelled to introduce isiZulu. Parents need to be made aware of the language choices that are available to their children at schools. It would be interesting to see whether isiZulu is offered as an examination or non- examination subject and more importantly, the competencies of educators teaching the language.

At the work place, this study attempts to identify how workers communicate with each other and with members of management. This study will determine how management accommodates workers who speak languages other than English.

1.7. Hypotheses

An important hypothesis of this study is that Zulu speakers have positive attitudes towards isiZulu. Non-Zulu speakers on the other hand, resent the idea of learning isiZulu. Another hypothesis of this study is that isiZulu has the potential to meet the material needs of people in the eThekwini region. The study further hypothesises that isiZulu can be developed as a language of research, science and technology. The last hypothesis states that people are aware of their language rights.

1.8. Aims of the study

The main aim of this study is to determine the attitudes of Zulu and non-Zulu speakers towards isiZulu. It is possible that Zulu speakers look down upon their language and that non-Zulu speakers have a low opinion of isiZulu. Another aim of this study is to find answers to the following questions: Do non-Zulu speakers show allegiance to this province? Are they patriotic to South Africa?

Zulu speakers on the other hand may consider isiZulu inferior because of the stigma associated with it. They probably feel isiZulu is not a language that can help them to get a job and become financially secure. The study poses a series of questions to people at schools, banks, Hullets, eThekwini municipality, Department of Arts and Culture, South African Police services, Metro police, a clinic and a hospital. Their answers to the questions posed will determine the integrative and instrumentative value of isiZulu in our society.

A major aim of this study is to explore debates on multilingualism by focusing on conceptual and theoretical perspectives. Although isiZulu has been accorded official status it is marginalised in the commercial sector and in education. Heugh (1999:70) is of the view that "although multilingualism is entrenched in the constitution ... the promise of a vibrant and linguistically diverse country looks

disappointing". The trend in many of the country's institutions is towards English. The irony is that the majority in this province are not proficient in English to participate effectively in the formal economy. They remain on the fringes of society. Alexander (1997:86) argues that "no nation has ever thrived or reached great heights of economic and cultural development if the vast majority of its people are compelled to communicate in a second or even third language".

From the above excerpt, it can be extrapolated that Alexander advocates the use of indigenous languages in all sectors of society. This would mean the mass participation of our people in the formal economy.

The study also aims to determine the factors that are affecting the development of isiZulu as a language of education and commerce. The attitudes of important stakeholders will be investigated. Their responses may enable us to determine what is stalling the development of isiZulu in this province. At the workplace, the study aims to ascertain the languages that workers use to communicate with each other and whether management has structures in place to deal with communication problems that may arise. In education, the aim is to determine whether parents are positive about the introduction of isiZulu in the school curriculum. Lastly, this study aims to devise practical and tangible measures to promote isiZulu in the private and public sectors.

1.9. Key questions to be answered

1. What are the language choices of isiZulu and non-isiZulu?
   speakers in the eThekwini region?
2. What are the attitudes of isiZulu and non–isiZulu speakers at selected private and public domains towards isiZulu?
3. What is the nature of debates towards multilingualism in South Africa?
4. What bodies exist to facilitate the development of isiZulu in this province?

5. What is the role of primary, secondary and tertiary institutions in promoting isiZulu?

6. How can the private sector promote isiZulu?

1.10. Sources used in this study

The primary sources include newspapers, periodicals, magazines and scholarly journals. Review articles, literature review on multilingualism and language attitudes are used as secondary sources. The internet is used as an additional source to gather information for the study.

1.11. Previous research

Numerous studies have been undertaken by scholars on multilingualism in South Africa. These include research done by:

- Chick, K and McKay, S (2001). Teaching English in multiethnic schools in the Durban area: The promotion of multilingualism or monolingualism. *South African Linguistics and Applied Language* Studies 19:163-178

- Mutasa, D.E (2000). Language policy and language use in South Africa: An uneasy marriage. *South African Journal of African Languages* 20:217-224

- Maartens,J. (1998). Multilingualism and Language Policy in South Africa. In G. Extra and Maartens, J (eds). *Multilingualism in a Multicultural Context. Case studies on South African and Western Europe.* Tilburg: Tilburg University Press.15-36.

While the above scholars address the mismatch between language policy and language practice in South Africa the following researchers focus on language attitudes of University students in Cape Town.

- Finchilescu,G. and Nyawose, G. (1998). Talking about language: Zulu Students views on language in the new South Africa. *South African Journal Psychology* 28: 53-61.

Whereas the aforementioned scholars provide an analysis of Zulu speaking University students' views on the language issue, then the scholars below contribute to our understanding of language attitudes germane to KwaZulu-Natal albeit on a regional level.

- Moodley, D. L. (2005). *A sociolinguistic analysis of multilingual conflict in post-apartheid South Africa with special reference to isiZulu in the greater Durban metro area.* MA Unpublished Dissertation. University of KwaZulu-Natal.
- Pillay. R. (2003). *A sociolinguistic investigation of the status of isiZulu at former House of Delegates high schools in the Greater Durban area.* Unpublished MA Dissertation. University of KwaZulu-Natal.

While the above scholars focus on language attitudes of principals, educators and learners' at schools in the Greater Durban area, the following scholar demonstrates quite convincingly, the challenges facing the revitalisation and rejuvenation of African languages in Southern Africa.

- Mutusa, D.E. (2002). *The Renaissance of African languages: An Inevitable Enterprise. South African Journal of African Languages.*22: 239-247.

If the above scholar focuses on what can be done to promote African languages in sub-Saharan Africa then the following scholar add to our understanding of the marketability of African languages in South Africa.

- Kamwangamalu, N.M.2000. A new language policy, old language practices: Status planning for African languages in a Multilingual South Africa. *South African Journal of African Languages.*20:50-60.

While Kamwangamalu examines status planning for African languages in South Africa, Zungu below touches on the status of isiZulu and the challenges facing the language in KwaZulu- Natal.

- Zungu, P.J. 1998. The status of isiZulu in KwaZulu-Natal. In G. Extra and Maartens, J (eds). *Multilingualism in a Multicultural Context. Case studies on South African and Western Europe.* Tilburg: Tilburg University Press.37-49.

I have hitherto, paid particular attention to multilingualism in South Africa, attitudes of people towards languages in the country and the marketability of African languages. Kamwangamalu's research has contributed immensely to our understanding of status planning of African languages in this country. However, empirical research adds to the breadth and depth of status planning of isiZulu in this province. To date, no empirical research has been done on status planning for isiZulu in the eThekwini region. This study addresses a neglected area of research.

1.12. Structure of the study
Chapter One: Introduction

In this chapter, an overview of the entire study is given. A number of key themes associated with the study are listed and explained in detail. This chapter also sets the aims of the study including the hypotheses to be tested against the data.

Chapter Two: Literature review

Chapter two focuses on a number of language issues. This chapter begins with an in depth discussion on the current language situation in the world. International literature on language planning is examined with specific reference to Wales and Tanzania. The review of literature on language planning in these two countries will demonstrate how they have managed to promote their

indigenous languages. Thereafter, I review South African literature on language planning in the apartheid and post-apartheid eras. I then move on to review literature on multilingualism in South Africa. The latter part of this chapter focuses on literature review on language attitudes in KwaZulu-Natal.

Chapter Three: Theoretical framework

This chapter outlines the theoretical orientation and identifies and discusses in detail the theories that deal with language and attitudes. Bourdieu's theory of Power and Practice (1991) and Giles, H., A. Mulac, J.J. Bradac and P. Johnson (1987) speech accommodation model are presented and discussed. Social marketing theories are discussed adding to our understanding of how isiZulu can be promoted in the private and public sectors.

Chapter Four: Research methodology

This chapter examines research methods and procedures for collecting and analysing data. A combination of quantitative and qualitative research methods are used in this study. The rationale for choosing an eclectic research method is explained. The purpose of the pilot study is discussed. The pilot sample includes some of the important stakeholders in the eThekwini region. Questionnaires which are typical of quantitative research were used to gather data for this study. The semi-structured interviews are used to complement data gathered from questionnaires. Only closed-ended questions were used for the questionnaire survey. A total of 400 copies of the questionnaires were distributed to Zulu speaking respondents (200) and non-Zulu speaking respondents (200) at selected private and public institutions. Lastly, problems encountered in the study are discussed.

Chapter Five: Data analysis and discussion

This chapter focuses on analysis and results of the data collected from the respondents in the questionnaire and interview survey. Tables and graphs are used to augment the analysis of the data. This chapter is important in the sense that an analysis of quantitative and qualitative data is crucial in determining the danger isiZulu is faced with and what should be done to market it in our society.

Chapter Six: Conclusion and recommendation

This chapter gives a summary of the study, which will be on the aims and hypotheses. It includes a summary of the findings, justification of the hypotheses and the recommendations that will be based on the analysis of the data. As mentioned earlier, South Africa is in its twelfth year of democracy. It is not surprising that it has a number of teething problems. There is a need for further research on the language problem in our society.

1.13. Recapitulation

In this chapter, the need for the study was explained. It highlighted the key themes that are crucial to our understanding of the title of this study. The statement of the problem was outlined including the relevance and scope of the study. Aims of the study were presented. Key questions to be answered in the study were listed. The sources used in the study were outlined. Previous research focusing on multilingualism in South Africa, language planning and attitudes towards language were highlighted. The next chapter investigates evidence of research on language planning both inside and outside the African continent.

CHAPTER TWO

2.0. LITERATURE REVIEW

2.1. Introduction

Initially, an in depth discussion is given on the current language situation in the world and its consequences if proactive measures are not taken to protect all our languages. The legacy of the colonial era on African languages is then outlined and discussed. The next section examines the effect of globalisation on languages. International literature on language planning is examined with specific reference to Wales and in Africa. The review of literature will give us a better understanding on how Wales and Tanzania have successfully promoted the use of indigenous languages in the private and public sectors. Thereafter, I review South African literature on language development in South Africa. In particular, I outline diachronically and synchronically the issues of South African language policy and language planning. A thorough review of literature on multilingualism in South Africa is also presented. This section furnishes up to date information on the current language structures that are in place to promote multilingualism. Lastly, a review of literature on language attitudes in KwaZulu-Natal is given.

2.2. The current language situation in the world

According to Skutnabb-Kangas (2002:1), the languages of the world are disappearing daily. UNESCO always emphasises the importance of world languages, but it is all rhetoric. Languages are an essential part of people's heritage. However, with the death of every language, a vast library dies (Skutnabb-Kangas, 2002:5). This means that huge reservoirs of indigenous knowledge systems disappear with every vanishing language. Languages today are disappearing faster than ever before in human history and many more are threatened. A language is threatened if it has few users and a weak political status, and especially if children are no longer learning it. Romaine (2002:1)

reminds us of the four key reasons why so many languages are disappearing in the world today:

> "They include that fewer than four percent of the world's languages have any kind of official status in the countries where they are spoken... most languages are unwritten, not recognised officially, restricted to local community and home functions and spoken by very small groups of people".

Krauss (1992:7) warns that the coming century will see either the death or the doom of 90% of mankind's languages. According to Oakes (2005:151), every year, on the occasion of International Mother Tongue Language Day, UNESCO reminds us that half of the world's 4,000-8,000 languages are in danger of extinction.

The United Nations Organisation (U.N.O.) has called for action against the homogenisation. According to Skutnabb-Kangas (2002:1), "cultural diversity is as necessary for humankind as biodiversity is for nature. In this sense, it is a common heritage of people and it should be recognised and affirmed for the benefit of present and future generations".

Just as conservationists struggle to save endangered wildlife and plant species from extinction, so do linguists face a mammoth challenge in keeping alive indigenous languages that are disappearing from the face of the earth. Stephen Wurm (2001:13) emphasises the importance of linguistic diversity. According to him:

> "Each language reflects a unique world view and culture complex mirroring the manner in which a speech community has resolved its problems dealing with the world, and has formulated its thinking, its system of philosophy and understanding of the world around it. In this, each language is the means of expression of the intangible cultural heritage of people and it remains a reflection of this culture which underlies it, decays and crumbles, often under the impact of an intrusive, powerful, usually metropolitan different culture. However, with the death and disappearance of such a language, an irreplaceable unit in our knowledge and understanding of human thought and worldview is lost forever".

It is quite clear that any language lost is a great loss to the human race. This means that the importance of languages cannot be ignored any longer. Language is our most prized possession and should be treasured. To be silent on this issue would mean that we are aiding and abetting the disappearance of our indigenous languages.

According to Skutnabb-Kangas (2002:3) the main reason for our ignorance is the lack of resources for the study of languages. She bemoans the fact that in her adopted country, Denmark; there is precise information about pigs, their age, weight and lifespan. She finds it quite disconcerting that there is no idea of how many languages are spoken in that country. Bacon is a major export item in Denmark but people's linguistic capital in languages other that Danish and English has so far been treated as invisible or even as a handicap. It has been invalidated and constructed as not convertible to other types of capital, symbolic capital in Bourdieu's terms (1991) or national capital in Skegg's terms (2002).

Most linguistics state that there are around six to seven thousand languages in the world. The (Ethnologue 14th) lists over 6800 languages in 228 countries. There might even be twice as many languages. Skutnabb-Kangas (2002:3) laments the fact that we do not know exactly where the languages of the world and their speakers and users are. What is clear though is that just as Europe is genetically the world's most homogenous continent (Cavalli-Sforza, 2001:23). He also states that there is hardly any linguistic diversity in Europe and in the Middle East. The table below gives the figures and distribution for the different languages in the world.

Table 1: The distribution of languages in the world (Ethnologue, 14th ed.)

Where	How many languages	% of total
Europe	230	3%
The Americas (South, Central, North)	1,013	15%
Africa	2,058	30%
Asia	2,197	32%
The Pacific	1,311	19%

From the above table, we observe that Asia has the highest number of languages followed by Africa. A significant percentage of languages are spoken in the

Americas and by people in the Pacific region. It is surprising to note that the Europeans speak so few languages.

According to the Science journal published in the Daily News on the 15th March 2004, English is set to slip down the global league table of world languages. In 50 years' time, Arabic, Hindi and Urdu could overtake it. Nine years ago, English was second only to Chinese in terms of the number of people speaking it as their mother tongue. In 1995, an estimated 1,1 billion people spoke Chinese and there were 372 million English speakers in the world. For the young generation of 15 to 24 year olds, English was expected to slip to fourth place in the language league. Chinese would still dominate, with 166 million native speakers aged 15 to 24. However, the next most popular language would be Hindi/Urdu, with 73, 7 million young speakers, followed by Arabic (72,2 million). The number of native English speakers aged 15 to 24 was expected to be 65 million. (Daily News 15 March 2004).

Skutnabb-Kangas (2002:6) reminds us that when we talk about world's languages, even the most spoken ones, we do not really know what we are talking about. Some of the changes in the information cited above are due to changes in the classification systems. Some are the result of real changes, but many are the results of guesswork. The problem is that we do not know which is which. We do not have even the basic information needed for efficient language planning and language policies. Skutnabb-Kangas (2002:6) says even when speaking of millions of people, our figures are highly dubious and unreliable.

She states further that relatively few people speak most of the world's languages. The median for the number of speakers of a language is probably around 5-6 000 (Posey, 1997). There are just about eighty languages with more than ten million speakers together accounting for over 4 billion people (The Ethnologue, 14th edition). Communities of one million speakers and above, speak fewer than three hundred languages, meaning that over 95% of the world's spoken languages have fewer than one million native users. A quarter of the world's spoken

languages and most of the sign languages, have fewer than one thousand users, and at least some five hundred languages had in 1999, under a hundred speakers (The Ethnologue 13th edition). Some eighty three to eighty four percent of the world languages are endemic, that is, they exist in one country only (Harmon 1995). This means that many countries in the world have a monolingual language policy. According to Phillipson (1999:2), monolingual speakers are depriving themselves of a great deal of linguistic and cultural sensitivity if they are confined to the worldview of a single language, however widespread and varied this language is. Phillipson (1999:2) argues that monolingualism is not valid in a linguistic diverse world.

From the above discussion, we notice that the indigenous languages are in a precarious situation. It is therefore, important to identify and discuss the reasons for the disappearance of these languages. I now turn, to a discussion on the legacy of colonialism and its impact on indigenous languages.

2.3. The legacy of the colonial era

In Africa, the colonial powers created artificial borders between states. The power balance among European countries dictated how state boundaries in African countries ought to be drawn. They did not take cognisance of the languages and cultures of the different ethnic groups. The artificial borders imposed by the colonial powers stifled their advancement in their quest to conquer more countries in Africa. The consequence of this was that societies that were once united in terms of languages were now divided. Groups that were dissimilar in terms of languages were now joined together.

Despite these problems, the former Organisation of African Unity (OAU) agreed to live with their current borders. Many African leaders were obsessed with power in the post colonial era. According to Wright (2002:70) the "idea of one party, one language, and one nation was typical of countries in the post colonial period". Bamgbose (1994:36) categorised this in Africa as "obsession with the number one". According to him:

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"It seems that we are obsessed with the number 'one'. Not only must we have one national language, we must have a one party system. The mistaken belief is that in such oneness of language or party, we would achieve socio-cultural cohesion and political unity in our multi-ethnic, multilingual and multicultural societies".

The use of a single language in an African country was politically expedient. This went against the promotion of language democracy on the continent. Many countries in Africa were characterised by linguistic diversity. However, African governments did not consider the implementation of a multilingualism policy feasible. The implementation of such a policy was too costly. Linguistic and cultural differences were seen as retrogressive while the combining of different groups into a single nation was seen as progressive. Laitin (1992: 8) notes that, there was "optimism that this could be done through the commitment to nationalist ideology, the charisma of the new leaders and universal education, all of which would provide, the nurturing for the integrated growth of these new nation states".

Another argument against multilingualism was that it could stifle development and economic growth. Banks and Textor (1963: 25) state that "research by some scholars suggested that states that were highly heterogeneous in terms of languages were characterised by low or very low per capita Gross National Product". Pool, (1972: 216) reported "a general acceptance of the opinion that language diversity breaks down occupational mobility and thus, slows development".

According to Fardon and Furniss (1994:86), "in their introductions to policy statements and constitutions, governments may have lauded the linguistic skill of multilinguals coping with numerous languages in their daily encounters". They did not consider multilingualism when discussing laws relating to integration. According to Wright (2002:72), "the ethos for national unity and multilingualism was seen to be promoting what divided the nation and held it back from development and modernity and was rejected". Therefore, no state made

provision for the use of an indigenous language in political discourse and education.

The problem was compounded because the authorities were in a quandary on how to determine the actual choice of language. The idea of using a former colonial language was mooted. Proponents of this idea argued that a colonial language was neutral and provided a link with the outside world. Such a proposal was incongruent to those who wanted a complete break with the colonial past. The continued use of a colonial language would invariably inculcate a sense of inferiority.

Most countries pursued language policies that included the languages of their former colonial states. Many governments of the post colonial era were saddled with heterogeneous populations. They were under the impression that a single language was ideal for the promotion of a nationalist ideology. This scenario was gleefully accepted by the former colonial powers. Mazrui and Tidy (1984:299) cites Moorhouse who states that:

> "English was promoted and adopted because it was seen as politically neutral beyond the reproaches of tribalism. The British press were surprised and stated that it was remarkable that English has not been rejected as a symbol of colonialism".

The idea of selecting one language over the other from a number of indigenous languages was not seen as the ideal solution. However, Ansre (1970: 2-3) writing in the post colonial era noted that "the ideal language ought to be indigenous because it can then engender a sense of national pride, facilitate the promotion of the indigenous cultural heritage and provide a certain amount of loyalty at the emotional level".

Progressive writers favored this solution. Fanon (1967:17-18) stressed the link between language and culture, "to speak means to be in a position to use certain syntax, to grasp the morphology of this or that language, but it means above all to assume a culture, to support the weight of a civilisation".

Colonialism had a major influence on African consciousness and languages. Language is the means by which we express our thoughts, feelings and emotions to others. Language is vital for us to express ourselves appropriately and is important for intellectual development. According to Mwaura (1980:12):

> "Language influences the way, in which we perceive reality, evaluate it and conduct ourselves with respect to it. Speakers of different languages and cultures see the universe differently, evaluate it differently and behave towards its reality differently. Language controls thought and action and speakers of different languages do not have the same worldview or perceive the same reality unless they have a similar culture or background".

A deduction from this linguistic scenario is that if one wants a better perception of reality one has to escape from the colonial linguistic prison. It is difficult for Africans to think in their mother tongue and to write in a colonial language. Colonial languages tend to distort reality and stifle creativity. Colonialism has resulted in people losing interest in their languages. These people suffer from an inferiority complex, which is clearly articulated by Fanon, (1993, 12) who states that:

> "Every colonised people... in whose soul an inferiority complex has been created by the death and burial of its local cultural originality - finds itself face to face with the language of the civilising nation; that it is with culture of the mother country. The colonised is elevated above his jungle status in proportion to his adoption of the mother country's cultural standards".

This means that the colonised becomes so overwhelmed with the masters language that they consider themselves to be superior to those who speak the local languages. They alienate themselves from their Africanity and they try their level best to perfect the newly found language which is an exercise in futility.

European languages inherited from the colonial era in Africa, were often learnt as second or third language in schools. This had a major influence on African thinking. Describing the colonial situation, Ngugi (1986:23) states that, "in Africa, colonialism played a major role in marginalising not only African languages but also the African consciousness". Ngugi (1986:23) also reminds us that

colonialism played a major role in controlling African thinking and perceptions. He further states:

> "The language of an African child's formal education was foreign. The language of books he read was foreign. Thought in him took the visible form of a foreign language. The colonial child was made to see the world and where he stands on it as seen or defined by or reflected in the culture of the language of imposition". (Ngugi, 1986:23)

This led Ngugi to conclude that "the domination of a people's language by languages of the colonising nation was crucial to the domination of the mental universe of the colonised". It can also be inferred that those who are most proficient in European languages are most superior. Little do these people realise how inferior they are.

According to Ngugi (1986) the biggest weapon unleashed by colonialism was the cultural bomb. The effect of the cultural bomb is to destroy the belief of people in their names, in their languages, in their unity, in their abilities and ultimately in themselves. It makes them want to identify with that which is alien to them, for instance, with the languages of others and their cultures rather than their own.

The mental liberation in Africa has sometimes been seen at least in terms of reducing the European linguistic hold on the continent and elevating indigenous African languages to a more central position in society. Ngugi's own effort to write in his native tongue Gikuyu is not only an exercise in reaffirming the dignity of African languages but also a modern attempt to counteract the influence of European languages on the African mind. Ngugi (1986) states: "Why should Africans be obsessed by taking from his mother tongue to enrich other tongues? How can we enrich our languages? Why not create literary monuments in our languages".

English is spoken in Britain as well as in other European countries. It is not a carrier of their culture. For the British and particularly the English, it is additionally and inseparably from its use as a tool of communication, a carrier of their culture and history. In European countries, children are educated through their mother

tongue. It is therefore not surprising that these countries are highly advanced scientifically and technologically. In most African countries children are educated in a second language. This has retarded scientific and technological development in these countries.

Policies in African countries continue to be determined by countries in the west. Mutusa (2002:241) is of the view that "their supremacy in economic fields gives them the power to put pressure on nations to perpetuate the use of colonial languages in administrative and educational domains". He adds that "dependence syndrome manifests itself in the continued use of colonial languages in education, in some cases with the excuse that African languages will landlock, them, block the window on the world and exclude them from participating in international affairs". (Mutusa, 2002:241)

Africa had been under colonial rule for a number of years. This has adversely affected the minds of Africans. According to Mutusa (2002: 241):

> "Colonialism bred a problem of elitism. The elite shun local content, which they conceptualise with the illiterate in mind. Undoubtedly, this is a prescriptive approach to life. The elite see the problem not for themselves and their children but for the lower class. This is a lack of consciousness on the part of the elite who seem not to realise that they are losing their identity or disenfranchising themselves".

The capitalist world requires a small number of technicians and managers and a large number of unskilled and semi-skilled workers. The schools determine which individuals have access to specific jobs. Language is one criterion for determining which people will complete different levels of education. In this way, language is the means by which the elite access jobs with high salaries. Hence, language is a factor in creating and sustaining social and economic divisions.

2.4. The effect of globalisation on languages

The threat posed by globalisation is that it requires everyone to learn English. The policy that requires everyone to learn a single language is seen as a solution to the communication problems of multilingual societies. This implies that a

command of the dominant language is seen as a solution to linguistic inequality. If people learn the dominant language, they will not suffer economic and social inequalities. This assumption is a good example of ideology.

Language education has become increasingly ideological with the spread of English for specific purposes, curriculum and methods (Fairclough, 1989). Requiring individuals to learn English for education and employment often helps to sustain existing power relationships. Thus, the assumption that English is a tool for getting ahead and that teaching English is empty of ideological content is an example of ideology.

It is worth mentioning that when the feeling about the naturalness of a language use becomes pervasive, the dominant group has established hegemony.

According to Gramsci (1971:12), hegemony is:

> "The spontaneous consent given by the great masses of the population to the general direction imposed on social life by the dominant fundamental group; this consent is historically caused by the prestige (consequent confidence) which the dominant group enjoys because of its position and function in the world of production".

Examples of linguistic hegemony can be found in capitalistic countries like United States of America and Great Britain where there is a lot of rhetoric about multilingualism but it is often invisible in the print and electronic media.

Language is one arena for struggle, as social groups seek to exercise power through their control of language; and it is also a prize in this struggle, with dominant groups gaining control over languages (Fairclough, 1989). This aspect of struggle is especially important in education, where different groups often engage in struggle over recognition of diverse languages and culture in a school curriculum.

Skutnabb-Kangas (2002:20) states that globalisation is a 'killing agent' because the free market ideology demands homogenisation, which kills diversity. Today, world languages are facing serious problems and the masses do not reap the

benefits that globalisation is promising. The affluent do not want to have anything to do with the free trade system and even less with democracy since they are afraid of mass financial and democratic participation of the people. Kamwangamalu (1997:75) notes that in order to preserve the privileges associated with knowledge of the language of rule, the elite tend to resist any language planning attempt which seeks to promote the language of the masses. They do this by rejecting the home language as a language of learning and teaching, opting instead for a colonial language which is not accessible to the majority.

Skutnabb-Kangas (2002:3) argues that:

> "The most important direct agents in language murder are the media and educational systems. The real culprits are the global economic, military and political systems. When languages are learned subtractively rather than additively they become killer languages. Killer languages pose a serious threat to the linguistic diversity of the world. Even if all official languages are a threat to non-official languages, English is today the world's most important killer language".

Some academics are of the view that European languages are unlikely to disappear in the near future because these countries are wealthier than countries in the developing world. However, according to Calvet (1993:142) "a sense of paranoia has developed in recent years because globalisation is seen as a threat to all languages other than English, including the national languages of wealthy European societies".

Dalby (2002:279-280) claims that:

> "English is already taking over more and more of the functions hitherto performed by the various national and regional languages: there is every reason to suppose that it will go on doing so, as global business and the global media monopolise more and more of people's lives. This means that even the national languages are threatened with disappearance in the long term".

English is presented in the classroom as better adapted to meet the needs of modern societies. English tend to be projected as the languages of modernity,

urbanity and upward mobility. Phillipson (1999:1) states that to describe English in such terms, ignores the fact that a majority of the world's citizens do not speak English, whether as a mother tongue or as a second language. He says strong forces are at pains to create the impression that English serves all the world's citizens equally well, whereas this is manifestly not the case, as the gap between the global haves, many of whom are English-speaking, and have-nots, often not English speaking, is widening.

The more languages people learn, the higher their incomes. Mutual respect starts when on the one hand, you start to learn the language of the country you live in, without discarding your own mother tongue, and on the other hand, you strengthen your mother tongue by studying other languages. The learning of new languages should not happen subtractively, but additively. According to Skutnab-Kangas (2002:8) "formal education which is subtractive, that teaches children something of a dominant language at the cost of their first language is genocidal". Thus, it is important to learn our mother tongue before we learn other languages.

Although English is seen as a passport to success in many countries, opportunities to learn English are severely limited. In many schools throughout the world English is taught as a foreign language with much emphasis on grammar and little emphasis on communicative competence. Those children who are poor and are excluded from a formal education system may be unable to learn the dominant language of the corporate world and as such they are unable to find jobs in the formal sector. Education is important to the governments in implementing policies which play a vital role in determining who has access to the institutions of capitalistic markets and ultimately to political power. Language policy in education plays a crucial role in the structure of power and inequality throughout the world.

Despite the explosion of English language programmes throughout the world there is widespread inability to speak the language correctly. This ensures that many people are unable to access the mainstream economy and political power.

Although developing countries have set aside vast resources for English language teaching and learning, these countries have been unable to remove the language barriers in order to enable the majority to participate effectively in private and public institutions.

English language competence remains an obstacle to education, employment and the economic wellbeing due to political systems that pursue capitalistic policies. Modern societies require certain kinds of language competence which are accrued by the elite in these societies. The masses will never be able to acquire the necessary English language competence to be able to function effectively in these so called modern societies.

Coulmas (1992:148-149) discusses the relationship between economic and social costs in the determination of national and regional language policy and conclude that it is usually counter-productive to consider "economic costs" as though languages were a purely micro economic issue. He stresses the fact that the richer a country is, the more possible it is for the rulers to take the social costs of language policy into account (Coulmas: 1992:148-149). Thus, countries such as the Netherlands and Canada can spend vast sums on different aspects of language policy, especially on the learning of foreign languages and on the accommodation of the languages of immigrant minorities, whereas most African countries are constrained to implement language in education policies that are, to put it mildly, irrational. According to Coulmas (1992:149) they choose these options "in plain view of the social costs of a monolingual system, which is the cost of an elitist system where 25% of the national budget is spent for the education of 12% of all pupils".

It is clear that leaders of African countries are influenced by the World Bank and the International Monetary Fund because these institutions dictate to African countries about how they ought to determine their language policy. It is time that African leaders implement language policies that include the indigenous languages of the continent.

As alluded to earlier, it is claimed that globalisation is a killing agent when it comes to the disappearance of indigenous languages (Skutnabb-Kangas 2000: xi). The spread of English has demoted many of our local languages. According to Wright (2000: 231-232), it would be hard to deny that the amount of linguistic exchanges in English has increased over the last few decades. It is quite apparent that English dominates a wide range of domains at the global level, from medicine, technology and academia to international politics, entertainment and commercial activity (Oakes 2005:156).

It would appear that as globalisation gives English the ascendancy it also allows language activists to be more vocal about the threat posed by English. Indeed, Phillipson (2000:96) notes that as "English expands; users of English as second language are verbal about their unequal communication rights". Those that are protesting include academics and politicians from former colonial states who are aggrieved as English second language speakers.

If languages are given official recognition they are likely to grow and exist for a long time. Eric Mamer, spokesperson, on administrative reform for the European Union (EU) has endorsed the identity of each member of the European Union. This will no doubt play a major role in ensuring that the indigenous languages in each country are allowed to grow.

The governments of Wales and Tanzania have made great strides in promoting their indigenous languages. These languages are now used today in higher educational institutions as a medium of teaching and learning.

2.5. Language development in Wales

A resurgence of activism in the twentieth century, both at grassroots level and on the part of international pressure groups, drew attention to the large numbers of "local" languages under threat from more powerful regional and international

languages (Crystal 2000, Nettle and Romaine 2000). Language activists have ensured that governments introduce legislation that protects minority languages. Maori, for instance, is now a co-official language with English in Aotearoa/ New Zealand, while the position of the regional and minority languages of Europe has been strengthened by the European Charter for Minority Languages (Edwards and Pritchard Newcombe 2005:136).

English hegemony was seen as a threat to the survival of the Welsh language. The census statistics indicate that the number of people speaking Welsh has decreased steadily over the years. Information gathered from other sources such as the number of people involved in bilingual education corroborates the trend that the number of Welsh speakers is dwindling.

However, Baker (1999) states that "Bilingual education in Wales is among the best in the world". Baker is a worldwide expert on bilingualism and bilingual education. He has praised the Welsh medium educational sector on increasing dramatically the number of children that are able to speak Welsh. At a conference organised by the Welsh language Board, Baker (1999) said:

> "Welsh medium education is a victim of its own success, having grown very quickly in all sectors over recent years. We are now faced with a challenge to ensure that pupils and students progress from one sector to the next. More children need to study subjects through the medium of Welsh or bilingually, especially when they move into secondary education and especially in the more Welsh speaking area. The same need also occurs when students progress to the further and higher education sectors in Wales". (Welsh Language Board)

Several recent developments have raised the profile of the language and greatly improved the long-term prognosis (Davies 1993, Williams 2000a). These include legislative measures to ensure progress towards equal status for Welsh and English, Welsh language broadcasting and changes in the education system. Edwards and Pritchard Newcombe (2005:136) observe that in the last decade

there has been a gradual increase in the use of Welsh in business and communication.

The Welsh Act of 1993 played a significant role in elevating the status of Welsh. According to Edwards and Pritchard Newcombe (2005:136), the Welsh Language Board, established as an advisory body in 1988, was refashioned and strengthened subsequent to the Act. It has set itself four priorities: to increase the numbers of Welsh speakers, to provide more opportunities to use the language, to change the habits of language use and encourage people to take advantage of the opportunities provided, and to strengthen Welsh as a community language (Welsh Language Board).

Some writers have mixed feelings about the survival of the Welsh language. Jenkins (2000) predicts its inevitable demise while others are more optimistic. According to Williams (1994:139) fears of the demise of the language have been greatly exaggerated. He states further that the twenty-first century may well witness a fully bilingual Wales, where the option to speak, write and read in Welsh is secure. The burgeoning of bilingual and Welsh-medium schooling has clearly played an important role in this process with growing numbers of English - speaking parents choosing this form of education for their children, encouraged by excellent academic outcomes (Reynolds, Bellin and Ab Ieuan, 1998).

The use of Welsh in other spheres of society is actively encouraged. Wmffre (2000) states that only when a "learned" language is used in educational and restricted contexts that a society can be described as bilingual. Government bodies are required to prepare and implement a Welsh language scheme. Local councils in the Welsh assembly use Welsh as an official language issuing official literature and publicity in Welsh versions: for example, letters to parents from school, library information and council information and all road signs should be in English and Welsh including the Welsh versions of place names. Welsh also has a huge presence in the Internet. The United Kingdom government has ratified the

European Charter for regional languages in respect to Welsh. The language has already increased its prominence since the creation of the television channel S4C in November 1982, which broadcasts exclusively in Welsh during peak viewing hours. Recently, a car park attendant in north Wales caused a furore when he charged motorists who spoke Welsh half the price for the use of parking facilities. (Daily News 3 November, 2006:4). Non-Welsh speakers were livid because they were charged double the price. Welsh rights pressure group Cymuned welcomed the idea. Aran Jones (Daily News 3 November, 2006:4), says that the attendant needs to be congratulated. He adds that "this is also a price not just for local people, but people from outside the area who make the effort to speak a bit of Welsh in a Welsh area". (Daily News 3 November, 2006:4).

The use of Welsh at home is a major step in ensuring the transmission of Welsh from one generation to the next. Aitchison and Carter (2000:127) attest to this:

> "Of all the domains that are central to the maintenance and reproduction of language none is more critical than that of the family around which discourse takes place and socialisation is nurtured. Any evaluation of the condition and vitality of a language must therefore accord special attention to the home environment".

An innovative project (The Twf Project) was launched in March 2002. It was funded by the National Assembly. The management and administration of the project is the responsibility of the Welsh Language Board. The Twf project attempts to be all inclusive. This is visible in the range of marketing materials that they use which can appeal to a wide audience. A remarkable strategy that they use is a leaflet listing six good reasons for Making Sure Your Children Can Speak Welsh. Brightly colored with minimal text, it encapsulates the Twf message about the benefits of bilingualism and it is also available as a poster. It is illustrated in the figure on the next page.

Figure 1. Six good reasons for making sure your children can speak Welsh.
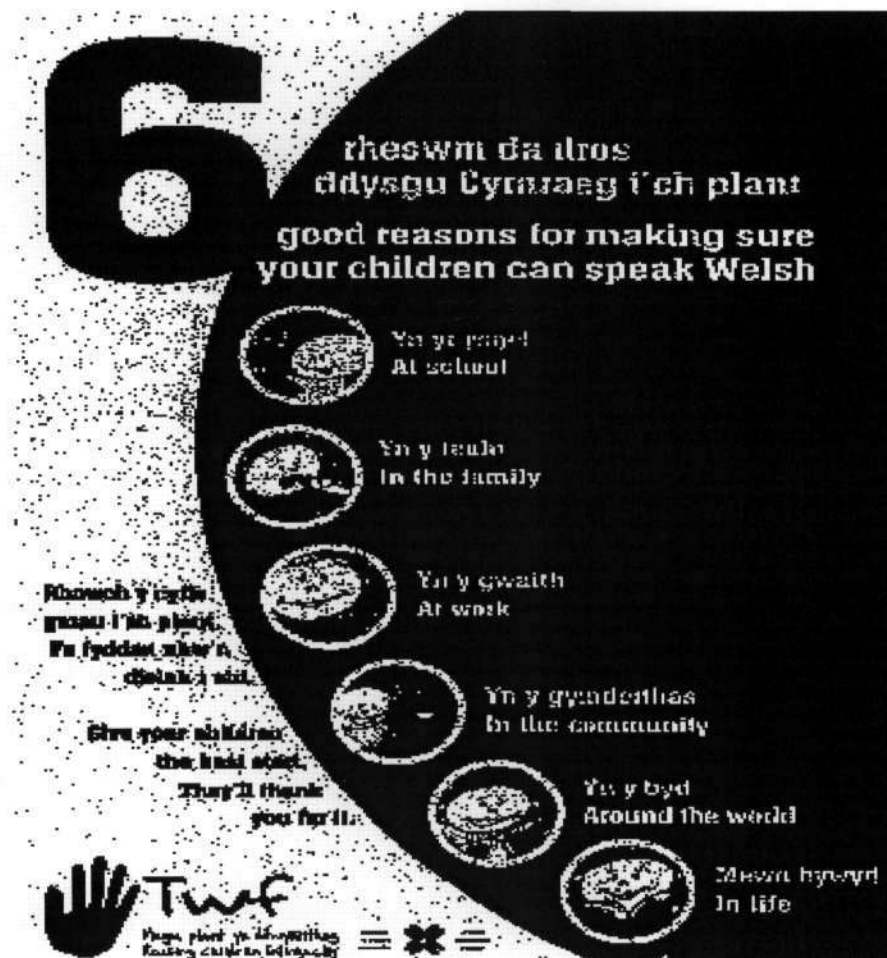
Source: Edwards and Pritchard Newcombe (2005:144)

According to Edwards and Pritchard Newcombe (2005:143) another popular resource is the Twf newsletter, featuring case studies of families including celebrities who have successfully brought up bilingual children; its circulation rose from 20 000 for the first issue to 40 000 for subsequent issues. Furthermore, a compact disc of Welsh songs for parents to sing with their children proved to be successful with the families. Other attractive features of the project included the National Eisteddfod, the Urdd Eisteddfod and the National Agricultural Show. The involvement of the Welsh-language television personalities was well received. It would appear that the marketing strategy adopted by the project has been

successful. The trickle down effect is evident. The project has taught us that a multifarious approach is most suited in reaching a wide spectrum of a population. Some people may display positive attitudes while others may be hostile towards a particular language. The form and content of advertising is crucial in influencing one's attitude towards a language.

It must be noted that Wales is a developed country with enormous financial resources. Although Welsh is regarded as a regional language in Europe, the government took the necessary steps to arrest the decline of the language. It has been a huge success.

IsiZulu, on the other hand, is the language spoken by the majority in this country. As mentioned earlier, the Premier of KwaZulu-Natal has taken a bold decision in introducing isiZulu at all six thousand public schools. This study seeks to ascertain whether people have positive or negative attitudes towards isiZulu and what can be done to promote the language in this province. Having touched on the promotion of Welsh in a bilingual society I now move on to language development in Africa.

2.6. Language development in Africa

Africa has not achieved much success with the implementation of its indigenous language policy. Only Tanzania, with its impressive promotion of Swahili and Somalia with the implementation of Somali as a language of learning and teaching are cited as examples of countries which have achieved some success with their language policies. Bamgbose (1991:111), for example, lists the Congo, Ghana, Kenya, Nigeria, Senegal, Sierra Leone and Zambia as examples of countries that have failed to implement effectively their language policies. Many Africans think that being educated means speaking fluent English, French or any other colonial language. Unfortunately, such a scenario represents the colonial past. Tanzania is a shining example of a country that has rejected the language

of its former colonial rulers and has elevated an indigenous language as a language of learning and teaching in all its institutions.

Some people argue that the use of Swahili as instructional medium has contributed to the poor state of Tanzanian education. However, language experts like Dr. Martha Qorro of the University of Dar er Salaam's Department of foreign languages and linguistics disagree. According to Qorro , Swahili is not to blame for Tanzanian's poor education standards and stressed that research results have shown that students learn better in their mother tongue languages than foreign ones (The Perspective Africa News, 2002:2). Qorro claims that he is not a professor of Swahili, but he has been teaching English for over twenty years and he has noticed that students have problems comprehending English.

The African Union's (A.U.) decision has vindicated the late Nyere's decision in advocating universal use of the Swahili across east Africa during his tenure as president. Today, Swahili is the only African language that has been adopted as an official language in three countries namely Kenyan, Tanzanian and Uganda. Swahili is spoken by an estimated 100 million people mostly in Southern Africa and is being taught in about 50 institutions of higher learning in the United States of America, Europe and Africa (The Perspective Africa News, 2002:3). The stand taken by the African Union indicates that Africa cannot rely on using foreign languages as the means by which people conduct their daily activities because such languages have not worked well in the past.

There are many heads of states in Africa who address their people in colonial languages in rural areas. These people do not understand what their leaders are saying. Like European colonialists, African leaders today feel proud when they stand at public rallies and address the people in English, French, Portuguese, Spanish or Arabic languages, which often necessitate unnecessary translations.

Some African politicians and the elite are so brainwashed that they argue that anyone who does not speak English or French, the two widely used colonial

languages on the continent, is unfit to hold public office. The African electorate needs to follow discussions of the African Union institutions live by listening to their people talk in African languages rather than wait for an incoherent translator to tell them what the person they voted into office has said. Translations done by an incoherent translator do not relay the correct message.

Excuses such as the high costs of adopting African popular languages do not hold water. African leaders are advised to spend their financial resources judiciously. The use of foreign languages in people's daily lives has marginalised many of the continents people from actively taking part in the decision making process of their countries and the continent. Swahili deserves the honour accorded to it by the African Union. The colonial veneer covering the minds of African politicians is finally being removed and soon more popular African languages such as Hausa, Luo, and isiZulu are to be accorded their rightful place as official working languages of the African Union (The Perspective Africa News, 2002:4).

Those few countries that use African indigenous languages in their daily discourse subscribe to the principles of the African Renaissance a concept coined by President Thabo Mbeki. African Renaissance involves the rebirth and reawakening of Africa in all facets of life. In terms of languages, Africa has made some changes in the recent past. In 1986 the conference of African Ministers of Culture produced a draft document called Language Plan of Action of Africa whose aims include the following:

- To encourage each and every member state to have a clearly defined language policy.
- To ensure all languages within the boundaries of member states are recognised and accepted as a source of mutual enrichment. (Organisation of African Unity, (OAU) draft: language plan of action for Africa, 1986).

It would appear that South Africa took its cue from the above Language Plan of Action in developing its current language policy. The Language Plan of Action was followed a decade later by the, Harare Declaration which is a product of the Intergovernmental Conference of Ministers on Language Policies in Africa held in Harare on the 20th and 21st of March of 1997. The declaration hoped to achieve among other things:

- In broader terms, Africa acknowledges its ethno-linguistic pluralism and accepts this as a normal way of and a rich resource for development and progress.

- Africa, where democratisation in a pluralistic context seeks to produce through sound and explicit language policies Africans who are able to operate effectively at local levels as well as at regional and international levels.

- A democratic Africa that seeks to promote peaceful co-existence of people in a society where pluralism does not entail replacement of one language or identity by another, but instead promotes complimentarily of functions as well as co-operation and a sense of common identity.

- Africa where scientific and technological discourse is conducted in the national languages as part of our cognitive preparation for facing the challenges of the next millennium (Intergovernmental conference of ministers on language policies in Africa, Harare, 20-21 March 1997, 'Harare Declaration').

Linguists at a meeting in Asmara (Eritrea) reached consensus on yet another declaration. The salient points of the declaration are as follows:
- The vitality and equality of African languages must be recognised.
- All African children have the right to attend school and learn in their mother tongue.
- Every effort should be made to develop African languages at all levels of education.

- The effective and rapid development of science and technology in Africa depends on the use of African languages. (The Asmara Declaration on African Languages and Literatures, January 11-17, 2000).

The three declarations have been well planned. Hopefully they provide a platform for the development of African languages. According to Ntuli (2002:54) we have entered what is now described as the 'African Century', the century of the rebirth and revival. He also states that "the rebirth of Africa requires Africans to re-examine their lives, their traditions, customs and knowledge systems anew with a view of extracting some lessons from their past to find what can still be of use at this junction in the history of Africa, and what has to be jettisoned"(Ntuli, 2002:54-55).

Berger (1977: 60) on the other hand, regards the process of "rebirth as an effort to prepare and revive values of style of life that existed before the invasion of African societies by the colonial powers". He is of the view that it is a journey of discovery and reclamation. Questions about religion, worldview culture and knowledge, values, language and education constitute the agenda for the African Renaissance.

Renaissance is about recapturing the dignity that Africans lost in the colonial era and equipping themselves with indigenous knowledge systems and strategies so that they are able to meet the challenges of the 21st century. Hopefully, Renaissance can produce independent thinkers, capable of producing goods and value systems worthy of emulation. It must also help to distance themselves from their 'unsavory past' (Ntuli, 2002:60). There is a need to decolonise our minds. Africans need to take pride in themselves, their languages and culture.

African Renaissance is currently taking shape in the form of, for instance, the New Partnership for Africa's Development (NEPAD) and the creation of the African Union (A.U.) with its own Parliament (in the process incorporating

structures such as the Economic Community of West Africa States (ECOWAS founded in 1975), the common market for Eastern and Southern Africa (COMESA 1994) and the Southern African Development Community (SADC) (SADC 2003; ECOWAS 2003; COMESA 2003).

New Partnerships for Africa's Development (NEPAD) is an initiative in particular of the Presidents of South Africa, Nigeria, Senegal and the Algeria. According to Ohiorhenuan (2003, 6), African Renaissance is a comprehensive integrated plan that addresses key social, economic, political and educational priorities for the continent. African Renaissance has the necessary language mechanisms in place. African leaders must have the political will to implement polices that espouse the principles inherent in the African Renaissance. Otherwise, the African Renaissance will remain a lofty ideal without any meaning.

2.7. Language development in South Africa

In order to gain a thorough understanding of the present language situation in South Africa it is necessary to take a diachronic view of the apartheid and post-apartheid eras. When the Dutch led by Jan van Riebeeck arrived in the Cape in 1652 they encountered the Khoikhoi and the San who were the indigenous people in that part of South Africa. These people were no strangers to the European visitors because the Portuguese, French, Dutch and the British made sporadic visits to the Cape during the 1400's. Initially, a **policy of free association** was followed, with the Khoikhoi, especially, intermingling freely with the Dutch (Maartens, 1998:25). In order to trade with the settlers there was a dire need for interpreters who were selected from the indigenous people. They had some understanding of the English and Dutch languages which they acquired from the missionaries during their tenure in the Cape. According to Maartens (1998:25), farmers were desperate for labourers in 1658 and the first slaves started arriving at the Cape from present-day Angola, Madagascar, Bengal and Guinea. Other slaves, political refugees and criminals from south-east Asia were

brought to the Cape to be rehabilitated. These people spoke Portuguese and Malay-Portuguese. They were forced to learn Dutch rather than their own languages. According to Maartens (1998:25), for most of the next century, Dutch (or Hollands) and Afrikaans-Holland co-existed as high and low varieties respectively.

The English first arrived at the Cape in 1795 at the time of the First British Occupation. By the time of the second British Occupation in 1806 an aggressive Anglicisation policy was well under way. The British believed that the colonised people should sacrifice their language for English. This indicates that the colonisers wanted the local people to discard their languages. The colonial languages had a negative impact on the indigenous languages so much so that the Khoisan languages are almost extinct. They are only a few varieties that are still spoken in Namibia and in Botswana and these are also severely threatened (Traill 2002:44).

Lord Charles Somerset was the governor at the Cape from 1814 to 1826 (Reegan, 1986). The Oxford History of South Africa (1990) describes this period:

> "The British authorities saw the importance of language as apparent from the step periodically taken to compel the public use of English. They applied pressure first in the school; they extended it by proclamation in the courts from the late 1820's onwards. In 1853 they made English the exclusive language of Parliament and in 1870 they appeared to be firing on all cylinders."

Alexander (1989:20) states that the language policy in the colonial era allowed for a basic education through the mother tongue, but the main aim of the British language policy was:

> "Of tolerating basic (primary-level) schooling in the relevant indigenous languages i.e. for the small percentage of African children who actually went to school and promoting English medium instruction in a classically Anglo centric curriculum for tiny mission elite".

This helped to cultivate positive attitudes among the elite towards the English language. The elite have abandoned their mother tongue. According to Alexander (1989:28) "this group plumped for English and adopted an elitist and patronising attitude towards the languages of the masses". The indigenous languages were used in education to a certain extent. IsiZulu was introduced as a subject of study in the former Natal in 1885 and by 1922 a vernacular was a compulsory primary school subject in African schools in all the provinces (Hartshorne, 1987:186). It is important to state that isiZulu is now compulsory in all public schools in KwaZulu-Natal. Whether people have a positive attitude to this latest development, this study will investigate.

In a 'Union Convention' that was held in Durban in 1908, the main item of discussion was the language issue. There was also an attempt to reconcile the difference between English, Dutch/Afrikaans-speaking people. The indigenous African languages were never discussed at all. On May 1910 the Act of Union was signed. Article 137 of the Union's Constitution gave Dutch co-equal status with English as official languages of the Union. According to the Union's Constitution the two languages had judicial equality and would thus have equal freedom, rights and privileges under the law. Subsequent to this, Afrikaans replaced Dutch.

The struggle for the establishment and recognition of Afrikaans as an autonomous language came to being in 1925 when it became an official language of South Africa. The language struggle between English and Afrikaans culminated when English was the language of choice under General Smuts. The Afrikaners had to fight to retain their Afrikaans medium schools. The fact that both English and Afrikaans were compulsory in white schools, at all levels of schooling indicates the extent to which the continued struggle for the recognition of Afrikaans had been won.

In 1948, Dr. Malan's National Party came to power. A policy of Christian National Education was adopted and Afrikaans returned to its ' rightful position' in white education alongside English as a compulsory subject up to standard ten, now grade twelve. The medium of instruction could be either English or Afrikaans depending on the mother tongue of the child. Therefore, the National Party language policy also promoted mother tongue education. It is important to note that children could receive education in their mother tongue either in English or Afrikaans. Bilingual education was not allowed. In African education, mother tongue education in indigenous language was compulsory for the first 4 years, and thereafter one of the two official languages had to be used. It can be seen that the National party government placed a lot of emphasis on mother tongue education.

According to Roberton (1973:ii-iii) the primary aim of apartheid education was racial and social segregation. He adds that:

> "One of the prime functions of education in South Africa is to prepare each and every child to occupy a niche in a highly segregated hierarchical and static society, with the relative position of each individual in that hierarchy being determined by the sole criterion of skin color".

Education in the apartheid era ensured that Africans remained subservient to their white masters. They were given an inferior education which confined them to a life of misery. The apartheid education system was formalised with the introduction of the Bantu Education Act of 1953. The Act coincided with the United Nations Educational, Scientific and Cultural Organisation (UNESCO) concept of mother tongue education. Once mother tongue instruction period was completed African children were compelled to learn some of their subjects through the medium of English and others through the medium of Afrikaans (Hartshorne, 1987:91).

Some of the subjects had to be written in English and others in Afrikaans, which was an added burden for the learners (Hartshorne, 1987:95). The Soweto Uprising of June 16th 1976 was a culmination of a long struggle against apartheid education. Student's resistance brought to an end the dual medium policy of the National party government.

The main consequence of the enforcement of the Bantu Education Act of 1953 was the creation of negative attitudes towards Afrikaans as well as distrust towards the Department of Bantu Education. Africans view mother tongue education with suspicion because they think it is a surreptitious attempt to prevent their social and economic mobility in society.

On 31 May 1961, South Africa became a 'Republic' under the leadership of Dr. H. F. Verwoerd. The Republic of South Africa Act guaranteed judicial equality for English and now Afrikaans, for the first time. The use of Afrikaans permeated every sphere of society.

Alexander (1997:53) points out that the Milnerist policies of the Verwoerd era did not result to the kind of resistance and cultural movement for the development of the African languages that characterised Afrikaans in the Milner era. Rather, the resistance took the form of opposing Afrikaans in favour of English where Afrikaans became the **language of oppression**; English became the **language of liberation.**

Alexander (1997:83) ascribes this development to ... "the Anglo-centrism of the political and ... cultural leadership of the oppressed people ... for reasons connected with the class aspirations of that leadership".

Afrikaans represents a full-developed scientific and commercial language. Historically, Afrikaans does share a fate similar to that of African languages under colonialism as it was despised and devalued. Yet, Afrikaans against all odds

made a meteoric rise to political dominance. State apparatus were used to entrench the language in all institutions.

During the past two/three decades of the last century Afrikaner leaders realised that large scale Afrikaner poverty could not be effectively eradicated. Afrikaners who were not educated did not understand English or Dutch. The decision to opt for Afrikaans made the task of rehabilitating the poor Afrikaner much easier. The fact that Afrikaners could speak and use Afrikaans at high school and university and in their business dealings with government made a decisive difference in helping them to overcome their sense of inferiority towards the English language. It has enabled them to develop a peculiar culture. More importantly, it enabled them to master science and technology in their own language. As the Nigerian writer Omoste (1994:9) points out "Afrikaans constitutes one of the rare cases in Africa of a group effort to incorporate western culture, science technology with a hybrid language. Omoste also states that it could serve as a model for African indigenous languages".

The success of Afrikaans in becoming a fully-fledged technological language is mainly due to the efforts of the Afrikaner people and their government. This shows that with resources and determination any language can be developed to the highest possible standards. Language policy decisions are actually political decisions that can only be taken by National governments and political leaders. The National Party promoted Afrikaans when they came into power. It is only after the National Party had assumed power that Afrikaans was recognised and promoted in status. It was a top-down approach with the language being forced on people who did not have any say on the language choice at that time.

The Afrikaans language movement has been successful because it received enormous support from the Afrikaans people. Language planning for indigenous African languages is likely to fail if they do not receive active support and participation from their respective communities. In KwaZulu-Natal, if people do

not appreciate isiZulu and take pride in the language it may pose problems in terms of promoting the language. This study attempts to ascertain whether Zulu and non-Zulu speaking people are positive about isiZulu.

2.8. Multilingualism in South Africa

The new language policy as set out in the Constitution together with the establishment of The Pan South African Language Board (PanSALB) has not been very successful in achieving its goal of promoting multilingualism in South Africa. Although the new language policy recognises the historically disadvantaged African languages, these languages cannot compete with English and Afrikaans. Webb (1999:352) reports that there is indeed a mismatch between language policy and language practice. He gives a number of examples to illustrate this problem. They include those put forward by parliamentarians:

- The proposal by the portfolio committee for Defence that English be the only language of the South African National Defence Force and that English be the only language of orders, training, general communication, control and co-ordination (February, 1998).

- The serious discussion of using only English as the language of records in the courts (February, 1998).

Parastatal bodies are also guilty. Webb asks us to consider the following decisions:

- The decision by the Post Office to use only English for internal business, with English as the language of meetings, the minutes of meetings, memoranda, notices , letters and even of advertisements of employment opportunities (April 1998).

- The decision by South African Airways to use only English on its internal flights (being reconsidered)

The private sector took similar decisions. They include those by the:

- The Land and Agriculture Bank of South Africa which decided in 1997 that English would be its official language, despite the fact that the majority of its staff members were Afrikaans-speaking and that 80% of its clients were Afrikaans-speaking.

- The decision of the official journal of nurses, *Nursing World* to use English as their official language in 1997.

Walker (1984:161) defines an official language as one designated by government decree to be the official means of communication of a given state in government administration, law, education and general public life. While Walker's definition focuses on government, Fasold (1984:74) on the other hand, views an official language as fulfilling all or some of the functions listed in 1 to 5 below. Fishman (1971:288) adds (6) and (7) to the list. The official language is used:

(1) as the language of communication for government officials in carrying out their duties at the national level;

(2) for written communication between and internal to government agencies at the national level;

(3) for the keeping of government records at the national level;

(4) for the original formulation of laws and regulations that concern the nation as whole;

(5) for forms such as tax forms;

(6) in the schools; and

(7) in the courts.

Language practices in most government institutions show that it is mainly English, and to some extent Afrikaans, that perform some or all of the above functions. It is quite obvious that the above list confines itself to the government sector. This study seeks to determine the role of isiZulu as an official language in both government and private sectors. The transformation of the language policy in our country is taking place at a slow pace. Some individuals are becoming

more vocal about their language rights. Nicol, writing in the Sunday Times (February 29, 2004) elaborates on this:

> "A Xhosa parent who believes that English hegemony is consigning South Africa to a ghetto of mediocrity. She adds that in schools, English becomes the medium of instruction too early. This results in our pupils having no language background because they have not been given a thorough grounding in their mother tongue. The result is that they have no language skills in their mother tongue. She also believes that the cognitive ability of our young people has been impaired by this tendency towards adopting English as a first language. We are stunting the educational growth of our children. Their abilities will only be mediocre. She finds it preposterous that she has to pay to have her child take private mother-tongue lessons. The reason that her daughter takes private lessons is because her school in the northern suburbs of Cape Town does not offer isiXhosa. She feels strongly that pupils should learn three languages. In Cape Town it would be English, Afrikaans and isiXhosa. In Durban it could be isiZulu, English and seSotho and Johannesburg it could be English sePedi and isiZulu. According to her bilingualism is not enough, we should all be multilingual".

Proponents of mother tongue education argue that learners taught in their mother tongue tend to be more successful in acquiring information and using it accordingly. The success of Afrikaans as language of science and technology has demonstrated convincingly that with the necessary resources and political will any language can be developed to the fullest. Technological advances in Japan and China are examples of the effectiveness of indigenous language learning and teaching. This means that one does not have to master English to be an expert in science and mathematics. A foreign language cannot facilitate the fulfillment of one's intellectual development.

According to Alexander (Mail and Guardian 2-8 February 2001: 29), the vast majority of parents want their children to be proficient in English as a matter of course. However, up to 88% of South African parents want the home language to be maintained next to English throughout the education of their children. Heugh (Mail and Guardian 2-8 February 2001: 29) has calculated that about 4% of people who have an African language as a home language want their children to

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be taught through the medium of English only from day one. This indicates that the statistical results of Heugh's study view the child's home language as a resource to enable the child to realise its full potential.

We should be proud South African citizens. Our children, the future human resource of the country can be taught in their mother tongue and at the same time become proficient in English. Alexander (2001:29) suggests that our children should be able to speak three South African languages, one of which ought to be English. Alexander (2001:29) poses these questions:

- Do we want to perpetuate a badly implemented English second language system of education or do we want to have a bilingual education system in which all have equal opportunities?
- Do we want to programme failure and mediocrity into the system or do we want to unleash the potential of our children in the spirit of an African revival in the new millennium?

Support given to English by the African elite and the negative perceptions of mother tongue education are the main cause of the negative attitudes towards this type of education in South Africa. This study attempts to ascertain the views of Zulu and non-Zulu speaking people in the eThekwini region of KwaZulu-Natal towards isiZulu.

National Minister of education, Naledi Pandor, attempts to make an indigenous language compulsory as a school subject has drawn sharp criticism from sceptics who fear a decline in the use of English. I feel that English is an international language with enormous economic benefits but we should be able to speak our mother tongue before we speak other languages. Such a linguistic scenario has found resonance with van Zyl, a journalist at You Magazine. Van Zyl has decided to learn isiXhosa. According to him, in speaking Afrikaans, Mandela removed the stigma attached to the language (van Zyl, 2005). This person has reciprocated

because he has chosen to learn the language spoken by about eight million South Africans. He has a basic command of isiXhosa which he uses to communicate with street vendors and beggars. His use of simple isiXhosa words lights up their faces. His teacher of isiXhosa feels that his use of isiXhosa should not be confined to the classroom. He says that he struggles to find people in the city who can converse with him in isiXhosa. Van Zyl argues that many urban isiXhosa speakers feel their language is useless outside their homes.

The government announced recently that those seeking employment in the government or state institutions must be competent in at least one indigenous African language (Naidu, 2005). It is quite apparent that if incentives are not offered our precious indigenous languages will disappear. There was a hue and cry by the Public Servants Association which stated that a knowledge of an African language as a prerequisite for employment in the government sector could prejudice their members (Naidu, 2005). Head of the African Languages Association of South Africa Dr. Abner Nyamende said the proposals were not discriminatory. He adds "African languages have been disadvantaged all along and if anything Afrikaans has shown us that such measures can be successful" (Naidu, 2005). Van Zyl however, has no intention of working for the state in the near future but he says he does want to talk to fellow South Africans. Another isiXhosa enthusiast AG Dreosti (van Zyl, 2005). "hopes to catch up in life by learning to speak the language. Dreosti says there's a lot of enjoyment of daily life that he missed out as a South African speaking only English and Afrikaans". Yet another isiXhosa enthusiast Lara Probert (van Zyl, 2005) grew up believing that African languages were inferior. He states that apartheid caused so much pain. She states further that African people are so amazing and the more we learn about one another the narrower the gap between us becomes.

Van Zyl (You Magazine, 2 June 2005) concludes by saying that the way to anyone's heart is through their language. I also noticed that Zulu speaking people exude warmth and love when I communicate with them in fluent isiZulu.

Alexander (2002:88) however, states that "Community of language is not an essential attribute of the nation. In other words, the crucial issue is not the capacity of the citizens to communicate with one other effortlessly, regardless of the language in which they do so".

This in essence means that although we are making concrete efforts to communicate with one other it is not enough because according to Alexander (2002:88) language needs to be used in order to create greater 'intersection' between communities and thereby, greater economic parity between South Africans.

Naledi Pandor must be complimented for radically transforming the language curriculum of our schools. The new Further Education and Training (FET) programme which includes grades 10, 11 and 12 now requires schools to offer indigenous languages as subjects and they should be developed as languages of instruction so learners can be taught in their mother tongue. Professor Cynthia Marivate is elated at the latest language development for schools. According to her, the minister's plan will help save our indigenous languages from extinction and empower speakers to use them in various domains (You Magazine, 2 June 2005). She states that only 22% of all South Africans understand English well enough to fill in tax returns and to use ATM's amongst others. She believes that English should still receive preference as a practical subject at schools but children should also be taught in the indigenous language of their choice. According to the new curriculum any one of the official languages can be the language of learning and teaching at schools.

On 30th March, 2004, the Department of Arts and Culture hosted the 'Advancing Multilingualism in a democratic South African' conference (Kaschula, 2004:12). This conference was held because of the practical problems of implementing our multilingual language policy. One of the major initiatives of the conference was a National Bursary Scheme for languages. The bursary scheme was mainly for

students embarking on studies in indigenous languages. A human language technology programme was also established in order to ensure the technological advancement of indigenous languages in such fields as law, commerce, science, politics and education. Also, language research and development centers were established in order to ensure the equitable use of indigenous languages throughout the country thereby presenting further career opportunities Kaschula (2004:12).

It is hoped that the current Minister of Arts and Culture, Dr. Pallo Jordan, play a more active role in implementing our multilingual policy otherwise the policy will be mere statement of intent. In November 2002, the previous Minister of Arts and Culture released the final draft of the National Language Policy Framework. According to Kaschula (2004:13):

> "This framework outlined the historical context of language planning in our country, the key elements of the new policy, as well as the necessity to build human capacity through language. This framework also set the scene as far as implementation strategies are concerned".

The new Implementation Plan is part of the National Language Policy Framework NLPF) that gives effect to the provisions on language as set out in section 6 of the Constitution, 1996 (Act No.108 of 1996). The Minister of Arts, Culture, Science and Technology, Ben Ngubane, announced the Policy Statement of the NLPF on 3 December 2002. Cabinet approved the policy on 12 February 2003. The National Language Service (NLS) of the Department of Arts and Culture (DAC) will facilitate the establishment of the required structures and play a co-ordinating role with regard to the identified mechanisms. The structures established to manage the implementation of the Language Policy include the Language Units, The National Language Forum and the South African Language Practitioners' Council (Implementation Plan, 2003:12).

The successful implementation depends mainly on the collaboration of all national and provincial structures, as well as PanSALB. (Implementation Plan, 2003:12). PanSALB is an important partner of the DAC on language matters. The National Language Service unit falls under the jurisdiction of the DAC. The success of the implementation of the government's macro language plan depends largely on the contribution of all stakeholders. It is important that PanSALB and the DAC work together in facilitating the establishment of the required structures and play a co-ordinating role with regard to the identified mechanisms.

It is worth mentioning that there are provinces that have made steady progress in implementing multilingualism and language awareness campaigns. The Western Cape was the first province to have its Language Policy and later the Languages Act in place.

Each province is encouraged to form its own Provincial Language Committee (PLC), which oversees language matters that affect specific provinces. Provincial Language Committees advise on issues relating to language policy legislation, of the local authorities in the province. Furthermore, these languages committees must oversee language in education, translation, interpreting, the promotion of the literature of the previously marginalised languages, language rights and mediation, lexicography and terminology developments as well as co-ordinating and funding language research projects. (Implementation Plan, 2003:12-13).

The National Lexicography Units is responsible for the development of lexicons in the 11 official languages of our country. They are closely aligned with the National Language Bodies. This relationship has to be clearly defined. The National Language Bodies consists of first language speakers in the official languages of the country. The language units in governments and provinces are responsible for the implementation of the language policy. The aim of this joint effort is to increase the demand for language services, especially translation,

editing and terminology development. In this way job opportunities are created. Students of African languages are encouraged to pursue studies in these languages because job opportunities await them once they complete their studies at tertiary institutions. This is a huge sigh of relief for African language departments at tertiary institutions, who are complaining about the decrease in the number of students offering these languages.

National and provincial government language units are required to manage the implementation of the language policy. The staff members in the language units are expected to have the necessary qualification to translate and check the quality of products in the 11 official languages in the national government departments as well as the official languages of the specific province. If national and provincial governments cannot handle all the work in their unit, it is expected to be outsourced. The translation and editing outsourcing policy is responsible for the outsourcing of work to private translators. The policy also stipulates that outsourcing be done through a tender process, which takes place at least every two years.

Language units are crucial to ensuring the sustained use of the 11 official languages of the country. They are to be in the forefront in promoting multilingualism in all government spheres. They are responsible for the following:

- Entrenching the Language Policy in the department or province.
- Raising awareness of the Language Policy and the Language Code of Conduct within the department or province.
- Managing and facilitating all translation and editing services, whether in house or outsourced.
- Proofreading and printing documents in the official languages.
- Advising the department or province on language use (oral and written).

- Managing and facilitating training programmes for new recruits in translation, editing and terminology development, and language programmes in the official languages for the employees of the department or province.

- Collaborating with DAC and PanSALB Bodies (e.g. provincial language committees, national language bodies and national lexicography units) to develop terminology.

- Acting as intermediary between the department or province and DAC and/or PanSALB with regard to developmental support and training provided by DAC and/or PanSALB.

- Encouraging the use of plain language in the Public Service. (Implementation Plan: 2003:12)

All language units required by the policy ought to be established by the end of 2005. The National Language Forum is another important feature of the implementation process. The main aim of the Forum is to monitor the implementation process, scrutinise and prioritise projects and the advocacy campaigns (Implementation Plan, 2003:16).

The forum is also responsible for the networking and collaborating on issues concerning the implementation of language policy. The main focus of the forum is terminology development and language projects to prevent any duplication of efforts. I think this presents a challenge to the present structures. If it is not handled well it could well lead to a situation where the left hand does not know what the right hand is doing. The leadership of the forum and PanSALB need to work together to ensure that their efforts complement each other and that they do not work to undermine each other.

The South African Language Practitioner's Council is expected to be established. The Minister of Arts and Culture appoints the South African Language Practitioner's Council. It consists of one person nominated by the Department of Art and Culture (DAC), the Department of Justice (DOJ), PanSALB, the South

African Qualification Authority (SAQA), and the Council on Higher Education and professionals in the field of translation interpreting, lexicography, terminology, language editing and law (Implementation Plan, 2003:1).

Parliament establishes the Council and the members are to hold office for a period of five years. The language practitioners' council of South Africa is responsible for the managing of the training, accreditation and registration of language practitioners in an effort to raise the status of the language profession and the quality of language products by setting and maintaining standards. The council is required to co-operate with the National Qualifications framework (NQF) training programmes and South African Qualifications Authority (SAQA). These two bodies are already in place and they are required to ensure that the various qualifications from the different institutions are authenticated and are of the same standard.

The implementation of the Language Policy is to include terminology development, translation and editing, language technology, a language code of conduct, directory of language services, language audits and surveys, language awareness campaigns, the telephone interpreting service for South Africa, an information databank, the development of Sign Languages, language learning and budgeting. (Implementation Plan, 2003:14)

The most important task is providing interpreting and translating services to the community either directly or by referral. Phumzile Mlambo Ngcuka (Daily News 2005) said:

> "One of the most indirect benefits of these centers will be their ability to change people's attitudes towards indigenous languages. Attitudes that reinforce practices as well as perceptions of inequality due to lack of a poor economic value attached to these languages".

Other initiatives include the Human Language Technologies (HLT) programmes that oversee the development and effective management of re-usable electronic

languages and speech resources in South Africa. There is a dire need for all stakeholders to work effectively to implement multilingualism in the country.

HLT makes it possible for people to interact with computers through human speech and language. It is encouraging to note that a number of HLT's are in commercial use in South Africa, such as telephone based information system and automated booking systems for accommodation, travel and entertainment. HLT examines high level machine translation systems through voice operated systems that can be used by people with low literacy levels to applications in education and training and public service. The HLT unit researches and creates language software products such as machine translation systems, spellcheckers, term extraction and speech data products.

The language implementation plan consists of too much detail and in my opinion is very ambitious. Furthermore, how is the government going to monitor the plan? What action is going to be taken against people and organisations that flout the principles of the plan? The language implementation plan does not spell out how it hopes to deal with these people and organisations.

The language implementation plan must articulate the aspirations and hopes of the majority in the country. Ten years of democracy have not yielded much in terms of delivery for these people. The protests against lack of service delivery reflect the frustration of the masses.

Globalisation has often been associated with Americanisation. The elite think and live everything American. Some years ago, President Thabo Mbeki, alluded to the first and second economy. The people who benefit from the first economy are the elite. The second economy is made up of the unemployed people. The majority find it difficult to enter the first economy because they do not have the necessary education and their skills are limited. It is hoped that the implementation plan will benefit the marginalised because they can now express themselves in their mother tongues in all spheres in society.

The private sector is expected to follow suit and provide services to the people in the language that they understand best. This is because the majority of our people do not understand English. The National Language Policy is already finding resonance in education and within the media. Tertiary institutions are already assessing their language policies. The Senate of the University of Cape Town has recommended English as the language of instruction. The creation of tri-lingual glossaries in isiXhosa, English and Afrikaans is being developed in disciplines such as engineering, law and commerce (Kaschula, 2005:22). The intention is to develop multilingual awareness among the University community. The medical faculty at the University adopted a tri-lingual policy. All doctors are required to be proficient in English, Afrikaans and isiXhosa in order to graduate. According to Kaschula (2005:22), on site clinical examinations are conducted with patients in the language they understand best. The students are then graded according to their ability to conduct a clinical examination as well as their language abilities. Doctors are being equipped with skills that allow them to succeed in the real world.

Other universities such as the University of Port Elizabeth are trying to make African languages more relevant. The University has linked isiXhosa to a technology and communications course and postgraduate numbers have increased to 16 students in 2004 (Moodie, 2004). The students do field work to collect oral history and folk stories as part of the establishment of a government-funded research center (Moodie, 2004). We have already mentioned that PanSalb has set up offices in all nine provinces so that they can work to elevate the indigenous languages of their provinces.

Professor Shole of the University of South Africa states that: "South Africa is now an African country and the African identity is emerging. Professor Shole says that you cannot do that without an African language" (Moodie, 2004).

The draft language policy of the University of KwaZulu-Natal has sparked a lot of controversy. The draft policy states that "It would be a better irony if the new

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South Africa allowed its indigenous languages to erode irreversibly through benign neglect" (Govender, 2005).

According to the draft document the university intends to develop bilingualism in two phases, the first from 2006 to 2011. In the first phase:

- IsiZulu is expected to be introduced in course material and terminology;

- Students and staff are required to demonstrate a satisfactory level of competence in isiZulu and English; and

- The university introduces translation services.

The document states that the main language of administration is English, but all administration documents are in English and isiZulu. The university's web pages, curriculum, syllabi and contracts of employment are to appear in both languages as soon as possible. However, the document has drawn severe criticisms from certain academics. Organisations such as the Student Representative Council have welcomed the draft policy. According to the president of the student body "it is only fair people use their own languages for whatever they wish to" (Govender, 2005). Recent developments indicate that the university will become a bilingual university with English and isiZulu as languages of instruction. This will be implemented in 2008. This draft plan was passed by the senate. Deputy Dean of Humanities, Professor Sihawu Ngubane has welcomed the latest developments. He believes that the instruction of isiZulu would bring down the university's failure rate. He adds that: "introducing isiZulu will enable students who are not first language English speakers to express themselves and afford them the opportunity to write their examinations and assignments in their own language" (Sookha, 2006). It is envisaged that the first phase of the language policy plan will start in 2008 and will run until 2018. The second phase will start in 2019 and span a 10-year period until 2029 (Sookha, 2006).

According to Bonga Ntanzi, Head of Arts, Culture and Tourism Department all 6000 government schools in the province are expected to offer isiZulu as an

official examination subject (Naidu, 2006). The premier of KwaZulu Natal Sbu Ndebele mentioned this in the education budget speech. He is steadfast about isiZulu being promoted in KwaZulu Natal (Madlala, 2005). It is only when politicians put their money where their mouths are that we see language policy being implemented.

The electronic media is being transformed. There are now programmes on television which represent the eleven official languages. S.A.B.C. news is now also being broadcast in Xitsonga and Tshivenda. e.tv, the independent channel broadcasts news in African languages in its morning edition. Radio is an important medium of communication in South Africa. There is an increase in the number of national and commercial radio stations that broadcast in African languages. Advertising in African languages is visible on television. Cell phone giants Vodacom and MTN provide service for its users in all official languages. Microsoft has launched an isiZulu Language Interface Pack for the Windows XP programme as part of its global local language programme. The programme includes commands and computer instructions in isiZulu. Four computer games, including Solitaire are translated into isiZulu. Gordon Fraser of Microsoft South Africa (Sunday Tribune 23 April, 2006:10) said: "the new programme would ensure the preservation of language and culture and help a lot of people who were excluded from technology because of language barriers". Fraser added that his company decided to "start with isiZulu because it is most widely used language in South Africa" (Sunday Tribune 23 April, 2006:10). He stated that his company's intervention is a start of a long process to include all languages on their new programme. Setswana and Afrikaans were expected to be included in the programme in 2006. The programmes were designed in conjunction with the Pan South African Language Board and the isiZulu National Language Body.

The government must be commended for taking bold steps in promoting our indigenous languages. The government could have followed the route of many postcolonial countries in the world and allowed our indigenous languages to become extinct. But the country took a decisive step to protect, promote and

develop our languages. We did so because we believed in the richness of the languages and cultures in the country. A major reason for the concern regarding the marginalisation of the historically disadvantaged languages is that the majority of our people are not adequately conversant in English. Having dilated on the status of multilingualism in South Africa, I now review literature on attitudes towards isiZulu in KwaZulu-Natal.

2.9. Attitudes towards isiZulu in KwaZulu-Natal

A number of studies highlight people's attitudes towards isiZulu in KwaZulu Natal. Zungu (1998:37) analyses the status of isiZulu from the perspective of Zulu and non-Zulu speakers. She states that isiZulu was held in high esteem during Shaka's reign. Sadly, with the introduction of democracy the language is not given the prominence it deserves in this province. She believes that the Bantu Education system played a major role in relegating isiZulu in all spheres of our society. She cites the courtrooms and universities where people look down upon isiZulu. Zungu mentions that the use of isiZulu is non-existent in the domains of economy and trade. This study touches on the current status of isiZulu in these domains amongst others.

Broeder, Extra and Maartens' (1998:124-140) language survey at primary schools in the Durban Metropolitan area highlights the language situation at these schools in the post-apartheid era. According to Broeder et al (1998:129) there are strong indications in the data collected that learners prefer to be taught in their home language. They state that if children show a strong desire to be instructed in their home language then the education authorities need to re-examine their current language policy with English used as a medium of learning and teaching.

Moodley's study (1999) on language policy and language practice at Ganges Secondary brought to the fore some interesting findings. An analysis of data collected from questionnaires completed by parents, learners and interviews conducted with educators reveal that despite the changes in the language

legislation not much in terms of language policy has changed at Ganges Secondary, a school in the eThekwini region. She also states that the governing body is not fully aware of its role in determining language policy at their school. It would appear that decisions on language policy are made by educators in the interests of educators. This goes against the spirit of the Language in Education Policy (LiEP). From the empirical findings it emerged that although learners and parents show strong support for isiZulu it is excluded from the curriculum. A remarkable finding of her study is that a significant number of parents and learners indicate a preference for isiZulu to be taught as subject and for both English and isiZulu to be used as mediums of learning (Moodley, 1999:139).

Moodley feels that the school language policy favours the exclusive use of English and Afrikaans as first and second language respectively. This situation is preferred by educators but not by all parents and learners. She argues that the school needs to consult with all role players when determing language policy so that the policy does not prejudice anybody.

Moodley's study focuses on language policy and language practice at one high school in Durban. It is doubtful whether her findings and conclusion can be generalised to other schools in the region. Findings of a different nature emerge from this study conducted at selected high schools and primary schools in the eThekwini region.

Pillay's article (2001) on the status of isiZulu at high schools in Phoenix a residential area, north of Durban, presents an empirical investigation of learners' attitude towards isiZulu. The study provides valuable empirical data. An overwhelming majority of Zulu and non-Zulu learners show a strong desire to learn isiZulu but schools are reluctant to offer the language because educators of the language are not available. Although Pillay's findings are significant he did not take into account the views of the parent component of the school governing body towards isiZulu.

Research by Chick and McKay (2001) at two former white high schools, two former Indian high schools and two primary schools (one former House of Delegate school and one former House of Assembly school) in the Durban area reveals that isiZulu is not effectively maintained and there is little evidence of code switching at these schools. Their study indicates that educators and administrators have ambivalent attitudes toward the use of isiZulu in class. The occasional use of isiZulu is allowed in one school. At the remaining schools, isiZulu is discouraged in the class. Educators and principals at these schools agree that English and not isiZulu is important for economic advancement. Interviews with some educators indicate that the use of isiZulu in the classroom can be of immense help to Zulu speaking learners even if educators break school language policy.

While Chick and Mckay elaborate on the attitudes of educators and principals towards isiZulu, this study attempts to gauge the views of relevant stake holders in primary and secondary schools towards isiZulu.

While the foregoing studies, enhances our understanding on language attitudes of learners and educators at former Indian and White schools towards isiZulu, Sandiso Ngcobo's study (2001) on isiZulu speaking educators' attitudes towards the role of isiZulu in Education in Durban gives a different dimension on the language attitude situation in this area. His study indicates various sets of attitude towards the role of isiZulu in education. According to him, there are Zulu speaking educators who are passionate about the use of isiZulu in education. There are however, an equal number of educators' who support the continued use of English at schools. He cites Eastman (1990:9) who indicates "people do not necessarily want to be educated in their first language if that language has no cachet in the broader political and economic context".

An amazing finding of Ngcobo's study is that many respondents believe that mixing English with isiZulu is beneficial to the education of their children. He also notes that the use of isiZulu in English medium schools has not started in

earnest. Is the Revised National Curriculum Statement (RNCS) a catalyst to catapult isiZulu as a language of learning and teaching at levels of education in our province?

Additional studies on language attitudes have been carried out recently. These include research done by Pillay (2003) and Moodley (2005). In his study on the sociolinguistic investigation of the status of isiZulu at former House of Delegates High Schools in the greater Durban area, Pillay's findings reveal that the majority of Zulu and non-Zulu learners display positive attitudes towards the learning of isiZulu. Educators at these schools display similar attitudes about the learning of isiZulu. While Pillay's study focuses on the attitudes of Zulu and non-Zulu learners and educators towards isiZulu, Moodley's (2005) study concentrates on the multilingual conflict in Post-Apartheid South Africa with special reference to isiZulu in the Greater Durban metro area. Her study contributes to our understanding of attitudes towards isiZulu. However, it has limitations. In fact both Pillay's and Moodley's studies did not ascertain the views of the parent component of the school governing bodies towards isiZulu. This study presents a different perspective on language attitudes namely that of parents towards isiZulu, something that was omitted in the previous research findings.

Another shortcoming of Moodley's study is that she did not consider the views of Zulu speaking learners towards isiZulu. Most schools in the greater Durban area reflect the demographic profile of KwaZulu-Natal. Therefore her findings cannot be accepted because they may not reflect the views of people in other parts of this province and in the country.

While the above scholars provide valuable data concerning principals', educators' and learners' views towards isiZulu, the subsequent scholars confine their research on language attitudes at tertiary institutions. In fact, Geyser, Narismulu and Ramsay-Brijball (2001) were instrumental in hosting the first regional higher education workshop on language planning and policy implementation in KwaZulu-Natal. The workshop included a discussion on the current

sociolinguistic profile, the language policies and curricular responses at tertiary institutions. Their findings indicate that isiZulu is the language spoken by the majority in this province, yet it is not accorded its rightful place at tertiary institutions. It is inferred from this that tertiary institutions have not developed their language policies. With regard to the transformation of the language curriculum, it is vital that authorities take the necessary steps to promote isiZulu.

On 18th September 2002 the Sociolinguistic department also hosted a language planning workshop. A key objective of the workshop was to reach consensus on developing practical strategies for promoting multilingualism at primary, secondary and tertiary institutions. Members at the workshop felt that an aggressive campaign was required to make people more aware of their languages. It was recommended that the Provincial Minister of Education, Ina Cronje ensure that all schools comply with the provisions of the Language in Education Policy. Ndimande, Desai and Ramsay-Brijball (2003) presented a number of practical strategies to promote multilingualism. One of the strategies included offering a basic isiZulu course for all non-Nguni speaking students. As per 2004, non-Nguni speaking students are now required to pursue isiZulu as a subject of study in the faculty of Humanities.

Ramsay-Brijball (2003) has studied Zulu-English code switching among Zulu L1 speakers at the Westville campus. An analysis of results indicate that isiZulu L1 speakers use Zulu-English code switching that is a mixed stigmatised variety as a tool to define themselves to express their aspirations. She surmises that Zulu-English code switching exposes the hybrid nature of the respondents' identity.

The investigation of her respondents' attitudes towards Zulu-English code switching throws light on the way her respondents construct identity. Ramsay-Brijball (1999:164) states that attitudes may be intrinsic and extrinsic. She cites Hoffman (1977) who avers that "intrinsic attitude refers to a person's perceived sentimental value of a language and the manner in which it is used. Extrinsic attitude on the other hand, refers to the instrumental value that a language or

language variety holds for a person". Her findings reveal that an overwhelming majority of her respondents indicate that isiZulu is their preferred choice in the home settings. This means that the respondents in both groups place a strong sentimental value on their home language. On the question of the importance of isiZulu in their lives, Brijball's findings reveal that respondents attach a greater value to English than isiZulu. It could be that English is seen as the better option because of its associated economic advantages. It is worth mentioning that in a monolingual situation isiZulu is seen as a high variety while in a diaglossia situation it is perceived as low variety.

A recent study carried out by Ndimande (2004) **on language and identity: The case of African languages at South Africa's higher education** provides more information on the attitudes of university students towards isiZulu. Data retrieved from the questionnaires completed by isiZulu L1 students indicate that the majority of the students love their home language. These students feel that isiZulu is not receiving the attention it deserves. They feel that African language learners at primary and secondary level of education need to enroll for an African language at university. Ndimande (2004:70) suggests that African languages are languages of ancestors, they are symbols of identity, they are becoming languages of the economy and they are now creating employment opportunities in areas such as translation and interpreting. Recently, the Faculty of Humanities, Westville campus approved isiZulu as a university wide module of study. Ndimande (2004:71) intimates that this intervention is a step in the right direction towards addressing the imbalances of the past, towards achieving equity and ultimately promoting multilingualism in KwaZulu-Natal.

Whereas Brijball's and Ndimande's study elaborates on isiZulu L1 university students attitudes towards Zulu-English code switching on the Westville campus, this study focuses on the attitude of Zulu and non-Zulu speaking parents and educators towards isiZulu as it was stated before.

IsiZulu growing status internationally is slowly taking the language to new heights. IsiZulu which incorporates values of respect, humanity and culture is popular among international students at the University of KwaZulu-Natal (Makhanya, 2003). This has prompted the United States of America government to channel funds into the teaching of the language at some American Universities for the benefit of students who are to visit South Africa on exchange programmes.

The former Head of the isiZulu Department at the University of KwaZulu-Natal, Professor Sihawu Ngubane stated that the language was now fully established at some universities in America giving foreign students an opportunity to experience different cultures. He said that they had four post-graduate students teaching isiZulu at four universities in the U.S.A. and they have reported a great interest in the subject among local people. Ngubane said that the department receives 15 students every year, most of them from America, interested in learning the language and culture of Zulu people. This is because isiZulu is the most spoken language in the country and the aura associated with King Shaka has created great interest among foreigners interested in learning more about Africa. Katherine Tomlinson an American exchange student at the University of Natal, offered isiZulu and she fell in love with the country. She concludes that students who wish to learn an alternative language should consider isiZulu which is a favourite subject at American Universities (Makhanya, 2003).

Review of literature on language attitudes of parents, educators, learners and university students can reveal that people have mixed feelings about the role of isiZulu in primary, secondary and tertiary institutions. It would appear that many people are not familiar with the language in education policy and the merits of isiZulu as a language of learning and teaching. Previous studies focused on language attitudes at either a primary, secondary or tertiary institutions. This study goes much further in that it attempts to investigate people's attitudes towards isiZulu in the private and public sectors.

2.10. Recapitulation

The introduction of this chapter dealt with the present language situation in the world. An up to date analysis on world languages was conducted. It revealed that the indigenous languages of the world are being sidelined at an alarming rate. The impact of colonialism and globalisation on languages were outlined. The success of Wales in promoting Welsh was highlighted. Language development in Africa was discussed. Particular attention was paid to the development of Swahili in Tanzania. A diachronic view of the language situation in the apartheid and post-apartheid eras was touched on. The status of multilingualism in South Africa was discussed. Lastly, literature on attitudes towards isiZulu in KwaZulu-Natal was reviewed. The next chapter focuses on the theories and models relevant to the study.

CHAPTER THREE

3.0. THEORETICAL FRAMEWORK

3.1. Introduction

In this chapter I discuss Bourdieu's theory of power and practice, accommodation/ethnolinguistic theory and the multilingual theory as they provide vital information on how attitudes are formed. Attitudes towards isiZulu are an important aspect of this study. There is also a discussion on language maintenance and language planning. The latter part of this chapter focuses on marketing and language planning models.

3. 2. Bourdieu's theory of power and practice

Bourdieu (1991:14) argues that society cannot be analysed simply in terms of economic classes and ideologies. Bourdieu considers educational and cultural factors to be more important in understanding society. A key concept in this theory is **field**. According to Bourdieu (1991:14): "It is regarded as a social area where people wage a struggle to pursue desirable resources".

One of the main ideas of Bourdieu's work (1991:14) for which he is well known among his contemporaries is the idea that there are different types of **capital**. People in general are accustomed to economic capital. It is important to note that there are other types of capital. He states that language is a form of capital that can be exchanged for other forms of capital. This includes social, economic or cultural capital. Forms of capital can be converted in the way that certain qualifications are used by individuals to obtain lucrative jobs.

The terms used by Bourdieu such as 'markets', 'capital', 'profit', are terms borrowed from economics. His view is that the practices we describe today as 'economic' (e.g., buying and selling commodities) can be used in other fields, such as the fields of (literature, art, politics and religion). These fields are

characterised by their own distinctive forms of capital and profit. Practices may not bring financial gain but it may yield other types of 'capital' such as cultural or symbolic capital. Bourdieu (1991:15) says this "capital might bring some kind of 'profit' in the linguistic market place".

Bourdieu (1991:18) is of the view that "linguistic utterances or expressions are forms of practice that are acquired in the course of learning to speak in the particular contexts of the family, the peer group and the school". This basically means that the way children and adults speak influences their status in the linguistic market place. The linguistic practices in the different contexts determine the expected value that linguistic products will receive in other fields or markets such as the labour markets.

Linguistic utterances or expressions are always produced in particular contexts or markets and the properties of these markets endow linguistic products with certain "value". According to Bourdieu, (1991:18) "on a given market, some products are valued more highly than others". Part of the practical competence of speakers is to know how and to be able to produce expressions which are highly valued in the linguistic markets concerned.

Different speakers possess different quantities of linguistic capital. Moreover, the distribution of linguistic capital helps to define the location of an individual with the social **space**. Bourdieu (1991:18) reminds us that the "differences in terms of accent, grammar and vocabulary, are indices of the social position of speakers and reflections of the quantities of linguistic capital (and other capital) which they possess". If speakers have more linguistic capital their chances of succeeding in the linguistic market place are much higher. The forms of expressions which receive the greatest value and secure the greatest profit are those that are relatively rare on the markets where they appear.

Such a scenario occurs when a prominent person addresses a community in their vernacular rather than English. They expect their leader to speak in English but they feel in awe when he communicates fluently in the local language.

According to Bourdieu, (1991:19) such a "response is possible only in so far as the people recognise English as the only acceptable official language and the local language is frowned upon". The leader is able to draw symbolic profit from this situation. This is because he has all the qualifications which guarantees his competence in the local and the dominant language. What is praised as good quality linguistic utterances by the leader would have been accorded different and no doubt much lower value had it been uttered by a poor person who spoke mere fragments of English.

What can be extrapolated from this is that in our society where the majority is not proficient in English, it is important that the African elite affirm isiZulu by using it in private and public domains. This will help to remove the stigma attached to isiZulu particularly by isiZulu and non isiZulu speakers. IsiZulu with its numerical strength can be accorded a higher value in the linguistic market place that is dominated by English. If people notice that proficiency in isiZulu is respected in the linguistic market place then they are bound to acquire the necessary competence in this language. People who are bilingual and multilingual have a better chance of succeeding in the linguistic market place that is characterised by a number of languages.

Individuals from different social backgrounds have varying linguistic capital which they bring to the linguistic market place. Bourdieu (1991:21) illustrates this point by considering some of the typical speech practices of individuals from different class backgrounds when they find themselves in formal or official situations such as an interview or in a classroom discussion.

Individuals from upper class backgrounds are endowed with the necessary linguistic capital which enables them to fit in the formal market with relative ease. The confidence and fluency with which they speak concur fairly closely with the expected conditions in the linguistic market place. They are able to reap symbolic benefits by speaking in a way that comes naturally to them. Therefore, on most public occasions they speak with confidence and thereby distinguish

themselves from all those who are less endowed with the required linguistic capital. On the other hand, the linguistically challenged must make an effort to adapt their linguistic expressions to the demands of formal markets. The result is that their speech is often accompanied by tension and anxiety. This speech by the downtrodden is a sign of those desperate to produce linguistic expressions that is contrary to their own. They try hard to imitate those that come from privileged backgrounds but their attempts are in vain as they continue to be marginalised. This is the scenario faced by millions of people in our society who are not proficient in English.

The linguistic products of those that are poor are assigned a limited value in the linguistic market place and this has a negative impact in their endeavours in other fields. Hence the tendency of working class children to eliminate themselves from the educational system. The high failure rate and the high drop out rates at our schools is testimony to this.

Bourdieu (1991:22) prefers to examine correctly the ways in which those who are most deprived are able to express themselves in the diverse settings of everyday life. These gatherings of friends or peers, conversations among workers in the office or on the shop floor can be viewed as markets with their own properties and forms of censorship, so that individuals who wish to speak effectively in these situations must concur to some extent with the demands of the markets. Slang is a form of speech which is tailored to the markets for which they are produced. In Bourdieu's terms, slang is the product of the pursuit of distinction in a dominated market. It is one of the ways in which those individuals especially men who are poorly endowed with economic and cultural capital are able to distinguish themselves from others.

According to Bourdieu (1991:22), education is the means by which social and linguistic capital is transferred from one generation to the next. Educational success entails a whole range of cultural behaviours, extending to non-academic features like gait and accent. Privileged children know this behavior. Children

from disadvantaged backgrounds do not know this behavior. It stands to reason that privileged children meet their educational expectations with relative ease. Under-privileged children rarely meet their educational expectations. This is as a consequence of their upbringing. Bourdieu (1991:22) regards the ease or the natural ability as the product of a great social labour on the part of the parents. They equip their children with the necessary skills so that they can succeed in education. Bourdieu (1991:22) suggests that a key part of the process is the transformation of society's cultural habits or economic positions into symbolic capital that is regarded as real and authentic. Symbolic capital is nothing more than economic or cultural capital which is acknowledged and recognised as it tends to reinforce the power relations which constitute the structure of social space.

To summarise we can say that Bourdieu's theory has given us a better understanding on the different types of capital. Linguistic utterances are construed as a form of capital in the linguistic market place. The linguistic market place has structures in place that regulate the power relations among individuals. People that come from disadvantaged backgrounds are not endowed with the necessary linguistic capital to succeed in society. They are confined to a life of misery. People that come from affluent backgrounds have the linguistic capital to be successful in life. The irony is that the elite are the ones that fit in the world of educational expectations with relative ease. The majority struggle to meet their educational expectations and they succumb to a system that makes them failures. Having discussed Bourdieu's theory of power and practice I now move on to a discussion on the ethnolinguistic theory/ accommodation theory.

3.3. Ethnolinguistic theory / Accommodation theory

Ethnolinguistic vitality (Giles, Bourhis and Taylor 1977) is closely linked to the accommodation theory (Giles and Johnson 1981). This study helps us to assess the relative ethnolinguistic vitality of isiZulu with a view to determining the future

of isiZulu in view of the ever increasing ascendancy of English in all spheres of our society. According to Giles et al (1991:20):

> "Ethnolinguistic vitality focuses on the social, economic and political strength of the ethnic or linguistic group, the idea being that just as socially subordinate individuals display greater accommodation so groups that have low vitality are more likely to adopt accommodative behavior which can be convergent or divergent".

Convergence and divergence are two key concepts in Giles, Mulac, Bradac and Johnson's (1987) speech accommodation model. Convergence focuses on how individuals shift or change their speech to resemble those that they are interacting with. Divergence on the other hand, refers to ways in which speakers accentuate speech and non-verbal differences between themselves and others. According to Giles and Coupland (1991:73) the degree of convergence that a speaker alludes to depends on his or her need for gaining another social approval. Thanasoulas (2000:1) believes that:

> "The study of the accommodation theory may, on the one hand, reveal the extent to which language impinges on our lives, resulting in the maintenance or breakdown of human relationships and on the other hand give useful insights into the tendency for different varieties to evoke or trigger different perceptions of speakers".

By examining the attitudes of Zulu and non- Zulu speakers towards isiZulu in the private and public sector this study intends to determine the vitality of isiZulu against English in this province. High or low ethnolinguistic vitality may be an indicator of language maintenance, language shift or language death. According to Giles et al (1991) linguistic vitality can be determined through the interaction of three factors namely demography, status and institutional support. Demographic factors include migration, emigration, immigration and birth rates. Status factors encompass economic, social prestige and socio-historical aspects as well as the status of a language among local and international speakers. Lastly, institutional support refers to the recognition of people's language in spheres of media, education, government and the industry.

Having outlined the three variables that are pertinent to Giles et al (1991) theoretical framework, I now expand on information that is relevant to this study.

- **Demography**

According to the census data (2001), isiZulu is the language spoken by the majority in the KwaZulu-Natal (80%) and in the country (23%). Although the language is spoken by the majority in this province it is not the language of economic power. Giles erred by not taking into account that a minority group, the elite in our case can be the dominant group in terms of power. The result is that if the vitality is not high it can be distorted. Williams (1992:210) states it creates "the danger of confusing the demographic concept minority with conceptualisation of minority in terms of power and dominance". The table below illustrates clearly that demographically, isiZulu is the dominant language in this province.

Table 2: Languages spoken in KwaZulu-Natal

Languages in KZN	% Speakers
Afrikaans	1,5
English	13,6
IsiNdebele	0,2
Isixhosa	2,3
Isizulu	80,9
Sepedi	0,1
Sesotho	0,7
Setswana	0,1
Siswati	0,1
Tshivenda	0,0
Xitsonga	0,0
Other	0,5

Source (Census 2001:17)

Although isiZulu is the most widely spoken language in the province, it is not the language of economic power. It is important to note that a language with numerical strength is not necessarily the language of power. Liebkind (1999) argues that numerical strength and geographical distribution may play a crucial role as regards to ethnolinguistic vitality.

Linguistically, KwaZulu-Natal is relatively a homogenous province with isiZulu mother tongue speakers being the dominant ethnolinguistic group. Although isiZulu is the most widely spoken language in the province and in the country, it is the only language that has shown a steady increase in the number of people that speak the language. Rudwick (2004:108) indicates that many young isiZulu L1 speakers use their numerical superiority as an argument in language debates. In terms of demography, isiZulu is in a very fortunate position in this province.

English on the other hand is the language spoken by the minority in this province (13, 6%). On a national level the figures are much lower. In fact 8,2% of the entire population speak English as a first language. English language proficiency remains very low among isiZulu L1 speakers in this province. English language proficiency is a good yardstick to measure the standard of our education system. The high failure and drop out rate indicates that the standard of education in this province is not in a healthy state.

Those with the financial resources send their children to the best schools. However, only a minority can afford such a luxury. Unfortunately, the majority of our children cannot afford to pay the exorbitant fees required at these schools.

- **Status**

IsiZulu has a low economic status when compared with English. Languages that have a low status are those that are not regarded as an economic resource. People invariably opt for languages that have a high economic status. Rudwick (2005:104) argues that isiZulu carry a wide range of functions in the social and private domains.

A PanSALB study conducted some time ago indicates that isiZulu is the most preferred language in the country and that out of the nine provinces; seven are comfortable using isiZulu because it is mutually intelligible. Rudwick (2004:105) suggests that a large number of Africans whose home language is one of the eight official African languages and who reside in the province have some

proficiency in isiZulu. Rudwick's study (2004:105) reveals that the majority of his uMlazi respondents explained that isiZulu speakers in KwaZulu-Natal expect and encourage African immigrants who live in the province to learn isiZulu.

English has a higher economic status then isiZulu. English is seen as the language of education and business. Recently, there have been a number of advertisements in the print media requiring proficiency in isiZulu for certain jobs. This is not sufficient enough to challenge the status of English as the language of economic power in the province.

However, the linguistic scenario in education has changed recently. Schools are now required to offer isiZulu as subject of study. Tertiary institutions such as the Durban University of Technology and the University of KwaZulu-Natal are assessing their language policies and greater emphasis is being placed on isiZulu as a medium of instruction. Hopefully, this will enhance the status of isiZulu in the province.

The relationship between English and isiZulu is a diglossic one. This term was introduced by Ferguson (1972:232). He defined diglossia as:

> "A relatively stable language situation in which, in addition to the primary dialects of the language (which may include a standard or regional standards), there is very divergent, highly codified (often grammatically more complex) superposed variety, the vehicle of a large and respected body of written literature, either of an earlier period or in another speech community, which is learned largely by formal education and is used for most written and formal spoken purposes but is not used by any sector of the community for ordinary conversation".

It is important to note that a diglossic situation can occur in a single language, as well as in two or more languages. The language used in formal and public occasions is associated with prestige and is referred to as the high (H) variety. The other language used for low functions such as the home and friends is referred to as the low (L) variety. In eThekwini region, English is construed as the high variety which is used in public domains while isiZulu is the low variety which is used in domestic domains.

In the private and public sectors, people regard English as a high variety. This is because of the economic advantages associated with English. However, people at the different institutions are exposed to English, standard isiZulu and non-standard varieties of isiZulu as well as other languages. This means that Ferguson's original definition of diglossia requiring two varieties of the same language can not be met. Fishman (1967:20) modified Ferguson proposal in two ways. Firstly, he considers separate codes, "which are most often along the lines of high and low languages". Secondly Fasold, (1984:40) agrees with Gumperz's view that diglossia "exists not only in multilingual societies which officially recognise several languages, and not only in societies that utilise vernacular and classical varieties but also in societies which employ separate dialects".

From the above discussion we observe that function is an important criterion in distinguishing between a high and low variety. A diglossic situation involving English and isiZulu means that these languages have standard and non-standard varieties. Thus a diglossic situation can operate in a single language, as well as in two or more languages.

According to Kamwangamalu (2000:199) a lot has been written about diglossia. However, not a lot of research has been done on diglossia and code switching (Mkilifi, 1978; Scotton, 1986; Wald, 1986). Code switching is a communicative strategy that speakers use to switch from one language to another in middle of a sentence while continuing with the same message. Kamwangamalu (2000c:202) states that diglossia is a "useful macrolinguistic construct for the study of code switching structure". He further states code switching in the African context is characterised by unidirectional switching from African languages (low varieties) to the ex-colonial languages (high varieties). It stands to reason therefore that a diglossia relationship between isiZulu and English is crucial to our understanding of the form and function of Zulu-English code switching.

Ramsay-Brijball (1999 and 2003) has conducted a number of studies on code switching and she witnessed the ease with which isiZulu first language (L1)

speakers resort to code switching. Kieswetter (1995) and Moyo (1996) among others state that code switching is a common feature of the speech of isiZulu L1 speakers. But in her research studies in (1999 and 2003), Ramsay-Brijball, found that many isiZulu L1 speakers deny engaging in code switching. Some see it as linguistic pollution which is destroying standard isiZulu and should be avoided. These people are proud and loyal to their language. In her study on code switching patterns among isiZulu L1 speakers at the Westville campus, Ramsay-Brijball (2003) noticed that students have a negative attitude towards isiZulu. She states that they "opt for English which they regard as their vehicle to achieve academic success and upward social mobility" (Ramsay-Brijball, 2003).

Zulu-English code switching reflects the social identity of people. This variety sheds some light on one's level of education and elite closure a concept used by Myers-Scotton (1993:149). She defines elite closure as a "type of social mobilisation strategy by which those persons in power establish or maintain their powers and privileges via linguistic choices". The educated elite are the ones that engage in elite closure as opposed to those rural isiZulu L1 speakers who are not educated. Laitin (1992) observes that the elite generally use the preferred language for intra-elite communication and a different lingua franca for communication with the masses who do not understand English. Kamwangamalu (1997:91) states that the elite do use English. This is done during the elections when the elite code switch extensively using English and isiZulu when addressing their respective constituencies. He indicates that the elite hold on to their privileges and rebuff any attempts that seek to elevate isiZulu.

Chick (1996) argues that such a situation can perpetuate gross inequalities in our society. Although the constitution accords equal status to eleven official languages, people who are more proficient in English have more power than those who are monolingual isiZulu speakers. However, there are government officials who are trying to promote bilingualism and multilingualism in our society. National Minister of Education, Naledi Pandor and the Premier of KwaZulu-Natal, Sbu Ndebele among others have taken a bold decision to promote African

languages. But people persist with English which they see as a gateway to success in our society. Chick (1996) indicates that race based inequalities are being replaced by class based inequalities. The emerging African middle class have associated themselves with English which they regard as a license to succeed in society.

Historically, isiZulu had a low status. People in the urban areas tend to view isiZulu mother tongue education with a lot of suspicion. Rural dwellers on the other hand, are proud of their language. As an educator, I have noticed that isiZulu L1 speakers say that they cannot read and write isiZulu. They have discarded their home language for English. According to Fasold (1984, 213) when a "community forsakes its own language in favour of another language shifts occurs". Language shift is a process that occurs where one language is replaced by another as a means of communication. According to Edwards (1985:50) "when language shift occurs it often reflects ... the pragmatic desires for social mobility and an improved standard of living". This is the situation in the urban areas where the youth are abandoning isiZulu for English. The situation is exacerbated by parents sending their children to English medium schools. Fishman (1989:206) cautions that what "begins as the language of social and economic mobility ends within three generations or so as the language of the crib as well as even in democratic and pluralism permitting contexts".

This study provides an up to date analysis of the attitudes of people toward isiZulu and determines whether isiZulu can be developed as a language of power in the eThekwini region.

- **Institutional Support**

Institutional support includes a number of factors. Giles et al (1977) refer to domains such as the media, the government, the education system, the religious and cultural domains and industry as some of the domains that affect the ethnolinguistic vitality of a language. Williams (1992:210) states that:

"The language use in these spheres of life certainly has a major influence on the ethnolinguistic vitality of a language, but one has to keep in mind however, that the institutional support factors do not adequately take into consideration the link between language and ideology".

As mentioned earlier Giles et al (1977) suggests that a language that has official status ought to have much higher ethnolinguistic vitality for a particular group of people who speak the language as a mother tongue. Thus far we notice that not much has been done to promote isiZulu in our society. IsiZulu which is an official language is still marginalised in this province. Although the language is spoken by the majority it is relegated to a level where it has a low status. Zungu (1998:36) contends that the use of isiZulu is confined in the home setting especially in the urban areas. Urban isiZulu L1 speakers tend to use English or they code switch extensively in most other domains. Therefore, the frequency of the use of isiZulu only by these speakers is diminishing daily.

If anything has changed in terms of language practices, it is that English has been put on a pedestal in virtually all of the provinces' institutions including parliament, education and the media. It is quite apparent therefore that many institutions in the province are not abiding by the principle of language equity in the constitution.

Rudwick's (2004:110) empirical study conducted in uMlazi indicates that isiZulu enjoys a lot of support by many of its speakers. Data collected from respondents in uMlazi suggests that the majority regard isiZulu as a cultural resource and maintain that it is used at home. Rudwick (2004:110) points that "with regards to the institutional support given to isiZulu at this point of South African history, it remains to be seen, as to whether the contemporary symbolic has any influence on the ethnolinguistic vitality of the language".

Many schools have not been very active in implementing the language in education policy. Empirical investigations carried out by Chick (2002), Pillay (2003) and Moodley (2004) validate this trend. At primary, secondary and tertiary institutions, students are not taught in mother tongue despite this being the most

pedagogically sound principle. Pupils who cannot learn in English drop out of school and university, increasing the high rate of illiteracy in our society.

Kaplan (1992:289) believes that "literacy is not merely the ability to read and write; it is the ability to use reading and writing to achieve societal goals, to develop one's full potential and to participate in the social, economic and political life of the country through learning". These ideas are consistent with Hillrich (1976:53) who states that:

> "A person is literate when he has acquired the essential knowledge and skills which enable him to engage in all those activities in which literacy is required for effective functioning in his group and community and whose attainments in reading, writing and arithmetic make it possible for him to continue to use these skills towards his own and the community's development".

Statistics relating to literacy in our country vary from study to study but they have a common feature namely that a large number of our adults and children are illiterate. Research carried out by the Department of Education in 2003 with grade three learners indicate that the majority of our learners cannot read and write (Daily News 11 June, 2003). The previous National Minister of Education noted "that youngsters scored only 39% for reading and 30% for numeracy. He said the report based on tests written by over 52 000 learners from 1400 schools was the first baseline study on the state of schooling in South Africa" (Daily News 11 June, 2003). Another important finding of the study was the role of the language of instruction in learner performance. The study revealed "that learners who wrote the tests in their home language performed better than those who wrote in a second or third language. The minister mentioned that his department had long been considering the role of language as a major barrier to learning not only in the foundation phase but in the entire system" (Daily News 11 June, 2003).

The Daily News in its report on the bottom of the class cites a number of schools in the eThekwini region that have performed poorly (Bisetthy, 2003). A number of schools had a zero percent pass for subjects such as English. Yet another report

in the (Daily News, 31 August 2004) by a former CEO of the Schools' Governing Body Foundation complains about the sorry state of our education. His gripe was that our education system promotes quantity at the cost of quality and produces learners untrained in basic skills such as reading and writing and ill-equipped for the modern world. He states further that South Africa had an education system where nobody fails in the normal sense of the word, but somewhere along the chain, you discover to your horror that people cannot do the things they are supposed to be able to do in everyday life" (Yutar 2004). His other findings were the continued poor overall senior certificate results and decline in exemption passes. In the Western Cape only 35% of grade 3 learners could perform adequately at that level in literacy while only 15% could perform adequately in numeracy tests. A shocking finding was that many primary schools returned a zero percentage for learners who cannot read and write.

(Nicol, 2005) cites Tessa Dowling of Africa Voices and Dr Neville Alexander director of the project for the Study of Alternative Education in South Africa at the University of Cape Town, who link the woeful matric pass rates to the language of instruction at schools. Those that pass matric have a functional knowledge of English. The commercial sector carries the financial burden to have its employees competent in English. Managers are in agreement that language proficiency of workers is the key to greater productivity. Alexander (2005) also points out that Africa's predicament is as a result of its inability and indecisiveness to pursue mother-tongue education and thorough training in English, French or Portuguese by highly competent teachers. To support his argument he states that in Asia and Japan the focus over the last fifty years has been on mother-tongue education and good second-language training (Alexander, 2005). It is important that we use our precious financial resources sparingly. Alexander estimates that the cost of our high matric failure rate is in the order of R 3 billion (Nicol, 2005). Therefore, any organisation that incurs such huge losses every year needs to take drastic steps to reduce its losses.

3.4. Multilingual theory

A discussion on the multilingual theory in this chapter is apt because the title focuses on multilingual and multicultural society. Some researchers maintain that the "bi" and "multi" are relative since both refer to more than two languages. Fishman (1972) concurs that "bi" may mean more than two and therefore can be used interchangeably with "multi".

South Africa is a linguistically diverse country. In view of this the democratic government has chosen a multilingual approach as its language policy. As mentioned earlier, the African languages have the same official status as English and Afrikaans. One of the goals of the language clause in the constitution is the promotion of additive multilingualism through mother tongue education by using the official indigenous languages as media of learning and teaching. Thus far not much progress has been made in this regard.

Sceptics view the acquisition of additional languages as a problem. English medium schools worry that the linguistic, cultural and religious diversity threaten the identity of their schools. The recent nose ring saga at a Durban high school is a case in point. The learner was not allowed to use a nose ring at school. The parent of the child went to the high court to challenge the school. The judge ruled in favor of the child stating that the school respect religious and cultural diversity (Daily News June, 2006).

Assimilationist policies in education discourage learners from using their mother tongue at schools. If learners retain their culture and language then they are viewed as less capable of identifying with dominant culture and language of society. It would appear that some schools do not want to promote diversity. They want us to believe that their schools are homogeneous and everybody is expected to confirm to the ethos of these schools and forgo their language and culture once they enter the school gates.

Proponents of multilingualism view the acquisition of additional languages as a resource to help people to fit in a linguistically diverse society. According to

Jessner (1999:203), the Dynamic Model of Multilingualism (DMM) states that "metalinguistic awareness is considered a key component in the cognitive aspects of language learning". It is crucial in speeding up the language learning process and the learning experience. DMM presents multilingualism as a dynamic process of language development where existing language systems show influence in developing one's metalinguistic skills as part of the dynamic perspective of the model. Jessner (1999:203) also states that:

> "In addition to focusing on the crosslinguitic influence in multilinguals and the advantage gained from contact with several languages, the model also concentrates on the cognitive aspect of language learning. Metalinguistic awareness in particular is considered crucial in the search for an explanation of catalytic effects that can take place in third language learning".

Multilingual education should therefore concentrate on increasing metalinguistic awareness in language students by teaching commonalities with languages they already know. The focus of similarities could offer positive effects for multilingual education. This means that the re-activation of the knowledge of other languages in the learner and thus prior language knowledge could guide learners in the development of a further language system (Jessner, 1999:207).

Schools should make maximum use of its cultural and linguistic resources. Discouraging a child from actively using his or her home language in the learning process is not a sound educational principle. It is seen as a sheer waste of linguistic resource. It has been proven that when children are encouraged to develop their ability in two or more languages they gain a deeper understanding of a language and how to use it effectively. They have more practice in processing language especially when they develop literacy and are able to compare and contrast the ways in which their languages organise reality. Cummins (1999:3) mentions that more than 150 research studies support what Goethe, the German philosopher once said "the person who knows only one language does not truly know that language". The research suggests that bilingual children may develop more flexibility in their thinking as a result of

processing information through different languages. Phillipson (1999:1) who is professor of English uses three languages everyday (English, Danish and Swedish) and an additional two languages frequently (French and German) in speech, reading and in writing.

He says that monolingual speakers are unaware of the advantages of bilingual and multilingual education. It has been proven that bilingual and multilingual children perform better in school when the school effectively teaches the mother tongue and where appropriate develops literacy in that language. On the other hand, where children are encouraged to reject their mother tongue then intellectual development is stunted.

The acquisition of a language or languages should have a positive rather than negative impact on an individual. Positive effects are achieved through additive bilingualism while a negative effect is achieved through subtractive bilingualism. Basically, additive bilingualism occurs when learners add additional languages to their linguistic repertoire while continuing to develop conceptually and academically in their first language. Subtractive bilingualism occurs when the child's home language is abruptly replaced by a second or third language. Heugh cites Cummins (1999:47) who states that there is concrete evidence to indicate that children who are bilingual and multilingual have distinct advantages over monolingual children. According to Cummins (1999:47) there are well over 100 empirical studies carried out during the past 30 years that have reported a positive association between additive bilingualism and a student's linguistic, cognitive or academic growth. However, there is evidence that subtractive bilingualism may retard intellectual development. This illustrates that languages can be used as a resource to facilitate additive language programmes in education.

Children who speak isiZulu at home in KwaZulu-Natal may well choose English as the second language or third additional language. Children whose home language is English may receive multilingual education through other languages

of the province. Studies have shown that multilingualism can develop children's cognitive skills. This approach can help to remove linguistic racism that is so prevalent in our society. It can also facilitate the growth of a multicultural and intercultural nation. This would go a long way towards reducing the intercultural tensions currently plaguing our society.

The additive model can provide a better guarantee of empowerment of all South Africans rather than the elite. Furthermore, the additive model can facilitate competent learning of English for the majority of our people. If schools and universities develop their languages in such a way that they affirm the languages and cultures of the entire populace then they are sending a strong message that they reject the negative attitudes of those who are against linguistic and cultural diversity in our society. Cummins (1999:6) believes that multilingual children have an immense contribution to make in their respective societies if only we as educators put into practice what we believe is true for all children. He also states that "children's cultural and linguistic experience in the home is the foundation of their future learning and we must build on that foundation rather than undermine it; every child has the right to have their talents recognised and promoted within the school" (Cummins, 1999:6).

It may be said that our society do not regard languages as a problem but rather as the linguistic glue that binds the people of the country who come from diverse linguistic backgrounds.

3.5. Language Maintenance

This study seeks to determine how current language practices influence language maintenance and shift. According to (Kamwangamalu 2001:257) languages in this province co-exist in a three tier, trilingual system with English at the top, Afrikaans in the middle and isiZulu at the bottom in KwaZulu-Natal. Clyne (1997:306) states that this trilingual system can be described as asymmetrical multilingualism for at least one of the languages, English has more prestige than others.

Fishman (1972:76), a renowned scholar in the field of language maintenance and shift defines the language maintenance as, "the relationship between change (or stability) in language usage patterns, on the one hand, and ongoing psychological, social or cultural processes, on the other hand, in populations that utilise more than one speech variety for intra-group or for inter-group purposes."

According to Kamwangamalu (2001:257), language shift is used to refer to speech communities whose native languages are threatened because their intergenerational continuity is proceeding negatively, with fewer and fewer users. Language maintenance is the reverse of language shift. As mentioned earlier there are a number of factors that are responsible for language maintenance and shift. Generation is considered the most important factor. The other factors include numerical strength of a group in relation to other minorities and majorities, language status socioeconomic value, education and institutional support/government polices (Fishman 1991; Paulston 1987; Romaine 1995; Sridhar 1988). All these factors do not operate in isolation but there are interlinked in determining language maintenance and language shift. According to Gupta and Yeok, (1995:302) the ability of parents to transmit the ancestral language to their children is an important test for language maintenance and shift. Tollefson (1991) believes that:

> "Individuals' decisions to transmit or not to transmit the ancestral language are often influenced not by generation alone, but also by other factors such as the status of the ancestral language in the wider society, government's language policy vis a vis the ancestral language in question and community support in particular".

The South African Indian community decided to forego their languages because the languages did not have any value in the economy and the government at that time did not recognise these languages. Whether isiZulu experiences the same fate as the Indian languages, will be investigated in this study.

3.6. Language Planning

It is important to note that there is no universally accepted definition of language planning. Haugen (1965:20) was the first to introduce the term. He defined "language planning as the activity of preparing a normative orthography, grammar, and dictionary for the guidance of writers and speakers in a non-homogeneous speech community". Subsequent to Haugen's definition of language planning a number of definitions appeared in other publications.

Weinstein (1980:55) defines language planning "as a government authorised, long term sustained and conscious effort to alter a language itself or to change a language's functions in a society for the purpose of solving communication problems". However, Weinstein's definition is too restrictive in that it includes only the activities of the government, its agencies and other bodies in language planning. It does not include the contributions of individuals in language planning efforts.

Language planners focus their attention on language behaviour. Some definitions appear to be more specific. They mention or focus on one aspect of language planning. Kloss (1969) views the object of status planning to be recognition by a national government of the importance or position of one language in relation to others. The term status planning has since been extended to refer to the allocation of languages or language varieties to given functions, for example as medium of instruction, official language, and vehicle of mass communication. Gorman (1973:73) refers to this as language allocation and defines it as authoritative decisions to maintain, extend, or restrict the range of uses (functional range) of a language in particular settings.

The use of various languages in addition to Amharic as media for initial literacy in the Ethiopian mass literacy campaign is an example of language allocation, and many would call an example of status planning (Cooper 1989:32). In terms of

language importance, status planning should be put under language allocation. Gorman (1973) and Rubin (1983) choose to use language allocation while Cooper 1989:34) prefer a more general term namely status planning. For the purpose of this study, the concept status planning is used.

Cooper (1989:33) notes that "considerable planning is directed toward language spread, that is an increase in the users or the uses of a language or language variety, but not all planning for language spread can be subsumed under the rubric of status planning". For example, when a language begins to spread as a lingua franca, like Swahili in east Africa, it becomes more useful and thus attracts even more speakers. Cooper (1989:33) mentions that "new users may influence the language through language contact, just as Swahili have been influenced by their large number of non-native speakers". New users may introduce new uses, as in the case of Swahili which are now employed in all functions of a modern state.

Status planning in the South African context is essentially concerned with the promotion of marginalised African languages. The post-apartheid government has introduced a number of legislations to promote African languages. Corpus planning, on the other hand, is concerned with the standardisation of African indigenous languages to provide these languages with the means to compete effectively in the linguistic market place. This study is essentially concerned with status planning for isiZulu in a multilingual and multicultural society.

Karam (1974:108) states that regardless of the type of language planning, in nearly all cases the language problem to be solved is not a problem in isolation within the region or nation but is directly associated with the political,economic,scientific, social, cultural, and or religious situation. The political, economic and scientific considerations are crucial to language planning. Language planning efforts are ideological in nature and this fact must be taken into account in trying to understand them.

In as much as language planning is directed ultimately toward the attainment of nonlinguistic ends, Cooper (1989:35), defines "language planning not as efforts to solve language problems but rather as efforts to influence language behavior". (Cooper 1989:62) reminds us that:

> "While language planners are interested in knowledge and usage as the outcomes of ultimate interest, they may want to encourage awareness and positive evaluations in order to promote the higher levels of adoption, just as manufacturers employ advertising campaigns to increase public recognition of new products".

There are a number of language-planning campaigns that have been implemented with success in different parts of the world. Cooper (1989:62) says Israel is a good example:

> "Posters with the (Hebrew) injunction, 'Hebrew [person] speaks Hebrew' appeared in Palestine in the early part of the twentieth century, long before the establishment of the state. The Academy of the Hebrew Language publishes and distributes lists of approved terms for various specialised fields. For many years the Israeli radio broadcast a one minute skit, twice daily, in which one speaker criticised another for using a given expression (in many cases used by everyone in everyday speech) and then supplied a normative alternative (in many cases used only in writing or only on the most formal public occasions if at all). While it can be argued that these examples reflect instructional as well as promotional goals, the desire to sharpen awareness and to shape the public's attitude appears to be a primary aim of such campaigns".

The next section gives a theoretical background on marketing and examines strategies that can be adopted to market languages in the South African context.

3.7. Marketing

People generally associate marketing with products and enterprises. It is important to note that marketing is more than this. Marketing is a basic human activity that pervades all human interaction. It goes far beyond the selling and distribution of manufactured products. Traditionally, marketing has often been associated with formal business organisations. These organisations have been

tasked to find innovative ways of persuading consumers to purchase products and or services peculiar to a particular business organisation. According to Kotler and Levy (1969:10), business organisations that are more aggressive put emphasis on the changing needs of customers and the development of new products and or services with modification to meet customer needs.

Frain (1986: 6) defines marketing as the:

> "Management function that organises and directs all those business activities involved in assessing and converting customer purchasing power into effective demand and for a specific product or service and in moving the product or service to the final consumer or user so as to achieve the profit target or the objectives set by the organisation. It appears that Frain defines marketing only in terms of business transactions and does not include social marketing".

Marketing has been broadened to include non-profit organisations. The primary reason for the growth of this sector is that it is now affecting the livelihoods of many people. Kotler and Levy (1969) state that "non-profit organisations now occupy as much media prominence as major business organisations". Kotler and Zaltman (1971:2) maintain that there "is no universal agreement on what marketing is". They maintain that marketing lies in the exchange process and it does not occur unless there are two or more parties with some thing to exchange between each other and both are able to carry out communication and distribution. Kotler and Zaltman (1971:12) do not limit marketing only to business transactions. They also quote Sandage (1960) who define:

> "Marketing for non-profit organisation or for social purposes as the design, implementation and control of programmes calculated to influence the acceptability of social ideas and involving considerations of product planning, pricing, communications, distribution and marketing research".

Kotler (1972:46) defines marketing as a general concept, not confined to business transactions. He believes that marketing consists of actions undertaken by persons to bring about a response in other persons concerning some specific social object. He goes on to define social object as any entity or artifact found in society, such as a product, service, organisations, person, place or idea.

According to Kotler (1972:47) an organisation, a person, place, or idea can be marketed in the same manner that a product or service produced by a business organisation.

Profit organisations are mainly concerned with profit making. Profit organisations may include organisations that produce goods or services for commercial gains. Non-profit organisations are not in the business for making profits but are merely there to service the community. Mackey (2000:3) state that non-profit organisations are not prohibited from making money. However, these organisations do make money. The money they make should be used to uplift their communities.

Luck (1969:54) maintains that the concept of marketing should not be broadened too much. He argues that marketing should not be broadened to include non-profit organisations. Kotler (1972:47) argues that marketing should be all encompassing and should include non-profit organisations. He also states that the concept of marketing has to be broadened further than organisations that have customers. Luck (1969:54) asserts that while the views of Kotler and Levy (1969) on the broadening concept are both imaginative and intriguing, they might lead to confusion regarding the essential nature of marketing. He argues that those who maintain that the definition of marketing should be all encompassing are missing the point, as marketing would no longer be bound in terms of either institutions or the ultimate purpose of its activities.

The other dilemma is the question of market boundaries. Unlike Kotler (1972:01), Luck (1969:53) believes that marketing is concerned with markets that are characterised by buying and selling. He believes that marketing should be confined to business transactions. According to him, Kotler's arguments are convoluted and without substance. Luck (1969:55) does however state that marketing should not only be confined to business organisations.

One must remember that marketing is not only confined to private sector organisations but even the public sector organisations are increasingly turning to marketing principles for survival in a globally competitive world.

A government of a country may want to gauge the effectiveness of its service delivery. Governments often turn to marketing in order to determine the effectiveness of its service delivery. The South African government makes use of the print and electronic media to improve its service delivery. They also advertise their achievements in the above mentioned media. I now focus on social marketing.

3.7.1. Social Marketing

An increasing number of non-business organisations have begun to examine marketing as a means for enhancing their institutional goals and products. Social marketing was "born" as a discipline in the 1970's when Philip Kotler and Gerald Zaltman realised that marketing principles can be used to sell ideas, attitudes and behavior. Kotler and Zaltman (1971:5) define social marketing in the following way "Social marketing is the design, implementation, and control of programs calculated to influence the acceptability of social ideas and involving considerations of product planning, pricing, communication, distribution and marketing research".

They mention that the use of marketing skills helps to translate present social action efforts into more effectively designed and communicated programmes that elicit the desired audience responses. Like commercial marketing the focus is on the consumer. This means we try to determine the wants and needs of people rather than encouraging them to purchasing what is being produced. According to Kotler and Zaltman (1971:7), the marketing problem is typically viewed as "developing the right product backed by the right promotion and put in the right place at the right price". There are four P"s. in social marketing. They include Product, Promotion, Place and Price. These four rubrics are normally used for profit making organisations. But non-profit organisations are increasingly relying

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on the developing the products and services and backing them with the right promotion and putting in the right place so that they are noticeable.

Product is the first "P of social marketing. Kotler and Zaltman (1971:7) state that in marketing for non- profit organisations, sellers also study the target market and design appropriate products and services. Goods and services have to be prepared in such a way that the potential customer finds attractive and is willing to purchase the product.

According to Kotler and Levy (1969:7), business organisations recognise the value of defining their products broadly, emphasising the basic customer need which the products meets. They state that the production definition would vary with the object of planning. Thus for a language academy it could be national pride and for a mass-literacy campaign it might be the enhancement of economic opportunity rather than reading and writing. Products are defined and audiences targeted on the basis of consumer needs. Social marketing has borrowed some of the tools that are used to market goods for profit organisations. They include the print and electronic media. Kotler and Zaltman (1971:7) mention that the social marketer must design social products for each market which are buyable and which instrumentally serve the social cause.

Promotion is the second element that non- profit organisations can use to market their products. According to Fifield (1998) as outlined by Kunneke (2001:107), the objectives of promotion are:

- To build awareness and interest in the product or service and the organisation.

- To differentiate the product and the organisation from competitors.

- To communicate and portray the benefits of the product or service.

- To build and maintain the overall image and reputation of the organisation.

- To persuade customers to buy the product or use the services.

Promotion encompasses all those communication tools that can deliver a message to a certain audience. The communication tools include the following four categories.

- Advertising which is any paid form of non-personal presentation and promotion of products, services or ideas by an identified sponsor.

- Personal selling which entails any paid form of personal presentation and promotion of products, services or ideas by an identified sponsor.

- Publicity is any unpaid form of non-personal presentation and promotion of products, services or ideas where the sponsor is unidentified.

- Sales promotion is miscellaneous paid forms (special programmes, incentives, materials and events) designed to stimulate audience interest and acceptance of a product.

A key element in advertising is an effective and efficient media that will be able to make people more aware of the product available. With respect to a particular language an audience can be targeted and convinced of the merits of acquiring that language. Gaedeke (1977; 123) lists the following as some of the promotional tools that an organisation can use in its endeavours to promote products and services:

- Road shows

- Slogans on t- shirts, pamphlets and the like.

- Billboards

- News releases

- Posters

- Theme songs

- Conference

- In- house publications

The above promotional tools can make people more aware of the various social products that are available on the market. This will enable people to make an informed choice on the product they want to buy.

The third "P" in social marketing is Place. Kotler and Zaltman (1971:8) state that the third element calls for providing adequate and compatible distribution and response channels. Place describes the way that the product reaches the consumer. This means that products that are to be marketed ought to be accessible and easily available. A person motivated to buy a product must know where to find it. Promotion of a consumer product is futile if there are no outlets in which the consumer can buy it. Similarly, promotion of an idea in the service of a social cause will fail if adopters of the idea do not know how to put the new possibilities into practice.

Price is the fourth element in social marketing. Kotler and Zaltman (1971:9) believe that price represents the costs that the buyer must accept in order to obtain the product. For them price includes money costs, opportunity costs, energy costs and psychic costs. Price therefore, encompasses what the consumer must do in order to get a social marketing product.

Kotler and Zaltman (1971:9) maintain that pricing a product is based on the assumption that members of a target audience perform a cost benefit analysis when considering the investment of money, time or energy in the issue. They believe that in the marketing of social products it is important to consider how the rewards for buying the product can be increased relative to the costs or the costs reduced relative to the rewards. The "four P's" in social marketing are integrated in an administrative framework in the figure on the next page

3.7.2. Social Marketing Planning Process

FIGURE 2: Social Marketing Planning System
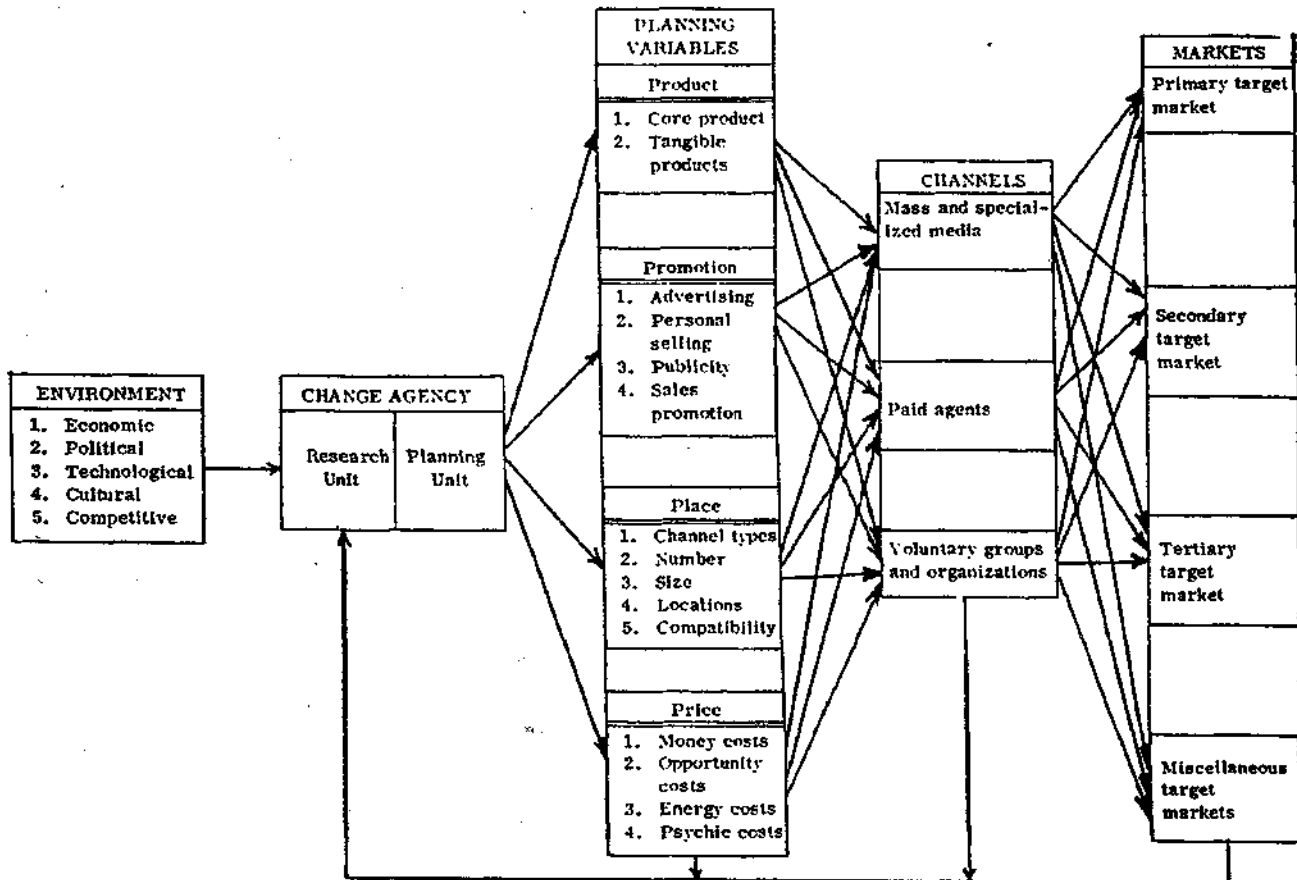
Source: Kotler and Zaltman (1971:10)

Information is gleaned from the economic, political, technological, cultural and competitive environments. The change agency consists of a research and planning unit. For example, the marketing of a social product would entail monitoring economic developments (instrumental value of the product), political developments (the status of the product in the country's constitution), technological developments (the role played by the internet, banks and cell phone companies in promoting the product), cultural developments (people's attitude towards the product) and competitive developments (why one product has a higher status than other products). The research unit collects different types of information and formulates its social marketing plans on the basis of the information collected. The marketers of the product would consider whether their

product is viable, whether it can be promoted, the place where the product can be found and whether it is backed by the right price. Thereafter, the channels of communication would be identified such as mass or specialised media, paid agents and volunteer groups. It would differentiate the programmes for the primary target market, secondary target market, tertiary markets and miscellaneous target markets (religious institutions). According to Kotler and Zaltman (1971:10) this approach represents an application of business marketing principles to the problem of marketing social change.

3.8. Language Planning Models

As mentioned earlier, the democratic government has a multilingual language policy. This policy reflects internalisation and pluralism, two of the four models of language planning mooted by Cobarrubias (1983). Internalisation is the use of a colonial language as an official language anywhere in the world, while pluralism recognises more than one language for official purposes. It can be said that South Africa has pluralistic language policy. The two other language models are linguistic assimilation and vernacularisation. According to Kamwangamalu (2000:2) "assimilation requires everyone to learn the politically and economically dominant language of the country while vernacularisation refers to the restoration of an indigenous language and its adoption as an official language". The assimilation towards English is widespread in the country while vernacularisation has yet to get off the ground.

The above language models do not indicate how multilingualism can be managed to ensure that African languages do not remain peripheral to English. Kamwangamalu (1997a) has suggested reverse covert planning as a framework for promoting African languages. According to Kamwangamalu (1997a:82-83), reverse covert planning means that African languages ought to be invested with power and the perquisites of the kind associated with English (or with Afrikaans during apartheid) before any serious attempt is made to promote them as instructional media or as the languages of the workplace. He argues that the

language consumer would not strive to acquire knowledge of African languages, for currently these languages are not marketable and have no cachet in the broader political and economic context. Kamwangamalu (1997b:245) states that a language is marketable if it has the potential to serve as a tool by means of which its users can meet their material needs. These ideas are consistent with Cooper's (1989) suggestion that language planning be viewed as a marketing problem. Cooper (1989:72) cites Kotler and Zaltman who all agree that language planning as a market related problem involves "developing the right product backed by the right promotion and put in the right place at the right price".

With respect to the product, Cooper (1989:74) is of the opinion that language planners must recognise, identify or design products which the potential consumer finds attractive. He states further that products are defined and audiences targeted on the basis of consumer needs. According to Cooper (1989:74), the promotion of a communicative innovation refers to "efforts that induce potential users to adopt it, whether adoption is viewed as awareness, positive evaluation, proficiency or usage". Place refers to the provision of adequate channels of distribution and response. This means that if a person wants to buy a product he must know where to find it (Cooper, 1989:78). He mentions that the price of a consumer product is viewed as the key to determining the product's appeal to the consumers.

Bourdieu (1991:66-67) also views language planning as marketing problem. This is seen in his definition of status planning which he regards as:

> "As an exercise in regulating the power relationship between languages (products in Cooper's jargon of marketing) and their respective users in the linguistic market place. Bourdieu considers linguistic products (including languages, language varieties, utterances, accents) as signs of wealth or capital, which receive their value only in relation to a market, characterised by a particular law of price formation".

According to Bourdieu (1991:77), "the market fixes the price for a linguistic product or capital, the nature, and therefore the objective value of which the

practical anticipation of this price helps to determine". The more linguistic capital that speakers possess, Bourdieu (1991: 18) states, the more they exploit the system of differences to their advantage and thereby secure a profit.

Applying the salient ideas of Cooper and Bourdieu to our country, it is clear that the products to be marketed are the nine historically disadvantaged African languages. The places where these languages are to be found are known to most South Africans. It is taken for granted that people know that isiZulu is the language spoken by the majority in KwaZulu-Natal. IsiXhosa is the dominant language in the Eastern Cape. Sesotho is spoken by the majority in the Free State and Gauteng. Since the official languages of the country are geographically based it is not difficult for people to locate the products they are looking for.

Language planners and other stakeholders need to consider price and promotion as variables that are missing in our current language policy. It is worth mentioning again that linguistic products are also goods to which the market assigns a value; and that on given linguistic market, some products are valued more highly than others (Bourdieu, 1991:18).

This study seeks to determine whether isiZulu is a viable linguistic product that can be marketed and create job opportunities for those who pursue the language as a subject of study.

3.9. Recapitulation

A major part of this chapter dealt with Bourdieu's theory of power and practice, ethnolinguistic theory/accommodation theory and the multilingual theory. These theories influence how attitudes towards languages are formed. Language maintenance and language shift were discussed. Language planning, and in particular, status planning were referred to. Marketing principles for a profit and non-profit organisation were highlighted. Lastly, language planning models were outlined. The next chapter examines the research design and methodology.

CHAPTER FOUR

4.0. RESEARCH DESIGN AND METHODOLOGY

4.1. Introduction

Any study that seeks to ascertain the views of people towards a particular language require special attention be paid to research methods. Since language is such a contentious issue in our society and in the country, it is important that the correct sampling procedures, data collection methods and data analysis procedures be used to acquire authentic and reliable findings that reflect the views of the general populace.

The Ministerial Committee (2004:4) refers to the crisis in African languages at universities and at schools resulting from the hegemony of English. In the past, there was a dearth of research in African languages. Much of the research focused on English and Afrikaans enabling these languages to be fully developed as languages of science and technology. Hontandji of Benin (2002:34), one the most esteemed intellectual on the African continent, regards the present situation as untenable. According to him, this is the only continent or subcontinent where all the reading and research are done in non-indigenous languages.

Something has to be done to intellectualise our marginalised African languages (isiZulu in this study). If we do not grab this opportunity, we are going to be in a state of permanent mediocrity. To correct this situation we must be clear on the specific methods and procedures required for the investigation of this study. Anything contrary to this may cast doubts on the reliability and validity of this research study. In this chapter, I present a detailed account on the research paradigms and the rationale for using them in this study.

4.2. The Research paradigm

The selection of the correct research paradigm is crucial in any research as it forms the frame of reference for the investigation of a particular topic. The ways

of seeing the world are known as paradigms. Mark (1996:206) cites Guba and Lincoln who describe a paradigm "as a world view that defines for its holder the nature of the "world" the individuals place in it and the range of possible relationship to that world". Language is the most critical attribute in understanding and interacting with the world around us. The knowledge of the world can be distorted if it is acquired in a foreign language.

Crabtree and Miller (1992:8) regard a paradigm as "representing a patterned set of assumptions concerning reality (ontology), knowledge of that reality (epistemology) and the particular ways for knowing that reality (methodology)". In this study the hypotheses made in chapter one will be tested against the data collected through reliable research methods. The definition of any research is two fold. Firstly, according to Hatch and Farhady (1982:1), it is a systematic approach to finding answers to questions. Secondly, it must contribute to an existing body of knowledge in a particular field. This study attempts to accomplish the latter. I have already stated that status planning is not a new field of study in South Africa. It has been explored by Kamwangamalu at a National level. To date no research has been done on status planning in the eThekwini region.

Taylor and Bogdan (1984:2) state that two major paradigms have dominated research in the social sciences in the last century. They include the positivistic and the phenomenological paradigms. It is important to note that some researchers use alternate terms to refer to the positivistic and phenomenological paradigms. The alternate terms are listed in the table below.

Table 3: Alternative terms for the main research paradigms

Positivistic Paradigm	Phenomenological Paradigm
Quantitative	Qualitative
Objectivist	Subjectivist
Scientific	Humanistic
Experimentalist	Interpretivist

Source: Hussey and Hussey (1997:47)

The table below illustrates a comparison between the quantitative and qualitative research paradigms based on ontological, epistemological, axiological, rhetorical and methodological assumptions.

Table 4: Quantitative and Qualitative paradigm assumptions

Assumption	Question	Quantitative	Qualitative
Ontological assumption	What is the nature of reality?	Reality is objective and singular	Reality is subjective and multiple as seen by participants in a study.
Epistemological Assumption	What is the relationship of the researcher to that researched?	Researcher is independent from that being researched.	Researcher interacts with that being researched.
Axiological Assumption	What is the role of values?	Value-free and unbiased	Value-laden and biased
Rhetorical Assumption	What is the language of research?	Formal Based on set definitions Impersonal voice Use of accepted quantitative words	Informal Evolving decisions Personal voice Accepted qualitative words
Methodological Assumption	What is the process of research?	Deductive process Cause and effect Static design – categories isolated before study Context-free Generalizations leading to prediction, explanation, and understanding Accurate and reliable through validity and reliability	Inductive process Mutual simultaneous shaping of factors Emerging design – categories identified during research process Context – bound Patterns, theories developed for understanding Accurate and reliable through verification

Source: Creswell (1994: 5)

According to Hillocks, cited by Synder (1995:45) "the distinction between quantitative and qualitative methodologies has divided researchers over such questions as what counts as research, what counts as evidence and what are the principles which allow us to connect evidence to our claims". Denzin and Lincoln (1994:5) state that within each paradigm there is a diversity of views. The nature of the study dictates whether one employs the quantitative or qualitative research methods. Those working with the quantitative paradigm argue that the researcher tries to present data that is free of any bias or subjectivity. Those working with the qualitative paradigm maintain that such objectivity is unachievable.

The quantitative research approach can be used to carry surveys with a large sample of respondents. This allows for generalisations to be made. There are,

however, limitations with regard to the choices that respondents have. Furthermore, respondents are not given a chance to expand on their responses. Another limitation is that the respondents tend to be subjective in their responses. Qualitative research methods are suitable where the sample of the population is small. This makes it easy for the researcher to interact with his subjects because the investigation is very informal. However, a major constraint of the qualitative approach is that it is difficult to generalise because the samples are too small.

Therefore, if quantitative and qualitative research methods are used in tandem, it should lead to reliable findings. The use of quantitative and qualitative research methods together is referred to as triangulation. Denzil (1970:297) defines "triangulation as the combination of methodologies in the study of the same phenomena". He argues that the use of different methods by a number of researchers studying the same phenomena should, if their conclusions are the same, lead to greater validity and reliability than a single methodological approach. This is important for any scientific research.

Green et al (1989) cited in Creswell (1994:175) suggests that there are five purposes for combining methods in a single study. They are:
- Triangulation in the classic sense of seeking convergence of results.
- Complimentary, in that overlapping and different facets of a phenomenon may emerge.
- Developmentally, wherein the first method is used sequentially to help inform the second method.
- Initiation, wherein contradictions and fresh perspectives emerge.
- Expansion, wherein the mixed methods add scope and breadth to a study.

Having discussed the quantitative and qualitative research methods I now focus on the sampling process.

4.3. The sampling process

The sampling process is crucial in any empirical study. In this section I discuss how I went about selecting the target population, the sample frame, the selection of the appropriate sampling technique and lastly how I chose the sample size.

4.3.1. The target population

A population is any group of individuals that have one or more characteristic in common that is of interest to the researcher. The population may all be the individuals of particular type, or a restricted part of that group. According to Tuckman (1978:227) "a population refers to the establishment of boundary conditions that specify who shall be included or excluded from the study". A population is a large pool of elements or objects from which smaller units can be used. According to Neuman (1997:203) in defining the population, the researcher "specifies the unit being sampled, the geographical location and the temporal boundaries of the population". The target population for this study is from the eThekwini region. This geographical region was chosen because of its rich cultural and linguistic diversity. The eThekwini region is one of the few metropolitan regions in South Africa that is characterised by such diversity.

This region is highly dense comprising over two million people. The huge population that inhabits this region is proportional to the population of KwaZulu-Natal where there are approximately 9, 4 million people (Census 2001). The eThekwini region is a highly heterogeneous region where people from different ethnic, language and cultural backgrounds dwell. In fact, the Africans are the majority followed by the Indians. It is worth mentioning here that the Indian population in this region is the largest outside India. The White and Coloured population groups are a minority in the eThekwini region. The rich diversity of the region expedited the selection of the target population. It was easy to capture the heterogeneity of the region which is a salient feature of good sampling. Due to

time and financial constraints I was not able to target the entire population of KwaZulu-Natal. The chosen target population adequately reflects the demographic profile of the province.

Selecting an adequate sample framework becomes easy if the population is heterogeneous especially in a language attitude study. The selection of a sample has a major influence on the data collected. Singleton and Straits (1999:135) state that sampling is important for a number of reasons. Firstly, they say that it is sometimes virtually impossible to study a particular social group or population in its entirety for reasons such as time, cost, size and the like. To circumvent this, a well selected sample can suffice as a sample is a sub-section of the target population. A sample can be a cost effective and practical way of collecting data. Secondly, a sample population renders the planning and logistics of observation and other means of data collection more manageable. Therefore, great care has been taken to ensure that all elements in the research process are accounted for. This will not cast an aspersion on the researcher and the data collected. Thirdly, researchers seek to establish the broadest possible generalisations. This is not always possible in the social sciences. The researcher has to pay particular attention to what is represented and ensure that the characteristics of the target population are taken into account.

4.3.2. Determining the sample frame

Once the population has been selected the next step involves selecting the sample. The sample frame is important for the operationalisation of the population. According to Neuman (1997:203) a sample frame is defined "as a specific list that closely approximates all the elements in the population". Therefore, the extent to which the sample represents the entire population is very important. The researcher needs to articulate very clearly what is being represented. Generalisations should be made only about the populations represented by the sampling frame.

Selecting the sampling frame for this study proved to be quite tedious. Selected private and public institutions were chosen because review of literature revealed that research on language attitudes have been touched on by researchers at some public sector institutions such as primary and secondary schools in the greater Durban area. However, to date no research has been done on language attitudes in the private sector. There is a paucity of studies in this field. Both Zulu and non-Zulu speakers were included in the sample frame. My interest in this field arose out of the desire to promote isiZulu to all in KwaZulu-Natal.

I have already mentioned that isiZulu is the most widely-spoken language in KwaZulu-Natal and in the country. Historically, the language has been denigrated and de-valued. Studies of this nature can make people more aware of the language options available to their children and the wider population.

I decided to explore the language attitudes of people in the private sector because the promotion of isiZulu in this sector has not really taken off as expected. Studies in the past have targeted either Zulu speakers or non-Zulu speakers' opinions and views on isiZulu. The attitude of people towards their own language is one of the most important factors that determine whether the promotion of isiZulu can be a resounding success or a dismal failure.

The sampling frame included 8 schools targeting educators and governing body members. The four high schools were (Northwood, Hillgrove, Woodhurst and Ferndale). The three primary schools were (Woodview, Esselen, and St Anthony's). The last school, the Sathya Sai School in Chatsworth caters for both primary and high school learners. One of the eight schools is an ex Model C school, another is a private school and the others are all government schools. Other stakeholders included employees at Huletts, First National Bank, Nedbank, Standard Bank, Durban Metro Police, South African Police, hospitals, a clinic and

the Department of Arts and Culture. The restriction of the sample frame to these institutions and organisations was mainly due to their geographical location.

4.3.3. The sampling technique

Since the sample represents a population it is crucial that the correct sampling technique is chosen because it must ensure that one generalises beyond the actual group that comprises the sample. The researcher involved in a language attitude study must find a representative group of speakers. This is referred to as sampling. If a poor sample is chosen it would be difficult to generalise findings to a larger population. A good population must be thoroughly representative. It is very important that all parts of the population are represented; no part should be over represented or unrepresented. This is why choosing the correct sampling technique is so important.

There are basically two methods of sampling namely, probability and non-probability sampling. The difference between these two types is discussed by Nachmias and Nachmias (1981:288):

> "The distinguishing characteristic of probability sampling is that one can specify for each sampling unit of the population the probability that it will be included in the sample. In the simplest case, each of the units has the same probability of being included in the sample. In non-probability sampling, there is no way of specifying the probability that each unit has a chance of being included in the sample and there is no assurance that every unit has some chance of being included".

Probability sampling technique consists of simple random, systematic, stratified and cluster sampling. Non-probability sampling on the other hand, consists of convenience sample, quota, snowball and purposive sample. Probability sampling has more advantages than disadvantages. A major advantage ensures that each person in the population has an equal chance of being selected to be in the sample. Another advantage, according to Singleton and Straits, (1999:41) is

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that by virtue of random selection, the laws of mathematical probability may be applied to estimate the accuracy of the sample. Probability sampling uses smaller samples which are less time consuming to assess and more importantly the financial costs are low. The simple random probability design was used for this study.

Simple random sampling is the basic probability design and it is incorporated into all the more elaborate sampling designs. The simple random probability sampling is said to be an accurate and precise method of probability sampling that ensures that the statistician uses an array of mathematical techniques to analyse the data.

Non-probability has its advantages. A major advantage is that it is easy and cheap in setting up the sample. It also helps when the researcher does not have to generalise his findings beyond the sample. According to Nachmias and Nachmias (1981:299):

> "The major advantages of non-probability samples are convenience and economy, which, under circumstances may out weigh the risks involved in not using probability sampling. Also, when a population cannot be defined because of factors such as a non-available list of the population, the researcher may be forced to use a non-probability sample. The non-probability sampling technique is easy and cheap in determining a sample".

Sometimes in probability sampling it may happen that all members of the population may be selected for participation but they are unknown. This can lead to sampling bias. Sampling bias occurs when an accurate sample frame for the population cannot be obtained. Even if there is an available sampling frame there is no guarantee that it is accurate. Having discussed the sampling technique, I now turn to sample size.

4.3.4. The sample size

According to Sommer and Sommer, (1986:202), the size of the population and the available resources and time constraints are crucial in making a decision on the sample size. Some researchers state that a large sample is not a necessary prerequisite for language attitude surveys. In fact, in a large sample the sampling error may be greater. Although large samples provide more precise estimates of the population, the size of the population being estimated does not matter very much. Small samples do not require a lot of time and effort to obtain data. In keeping with this, a sample size of two hundred was selected from the Zulu speaking and the same number for the non-Zulu speaking population. I now turn to the data collection methods that I employed in this study.

4.4. Data collection methods
4.4.1. Introduction

The manner in which data is collected is important in any scientific inquiry. The type of data collected will determine whether the research questions in the study are answered. Quantitative research methods invariably produces quantitative data while qualitative research methods on the other hand, will produce qualitative data. According to Tesch (1990:55) "in many studies, both quantitative and qualitative data are used". This ensures that the research findings are relevant. **Reliability** is typically a quantitative methodological construct. Basically reliability is important in determining whether the findings of a study are credible. According to Raimond (1993:55) the researcher must ask themselves the following question: Will the evidence of their conclusions stand up the closer scrutiny? He states further that repeated findings ought to obtain similar results. This means that the same instrument must produce similar results in repeated trials.

Bogden and Bilken (1982:44) argue that it is not easy to achieve reliability in qualitative research. They believe that reliability is a quantitative concept and that the information gleaned from qualitative research will not be credible and genuine. They believe that there is a need for more clarity on the concept especially with regard to its use in qualitative research. They also alert us to the fact that qualitative researchers focus on validity, accuracy and richness of their data. Bless and Higson Smith (1995:130) state that the greater the consistency in the results the greater the reliability of the measuring procedure. This is not always the case and is precisely the challenge that social scientists face in the new millennium. It is very important that we highlight the correct data collection procedure in order to ensure that the data collected is reliable and authentic.

Validity is another criterion that is important in the selection of a suitable data collection procedure. Validity is the extent to which the research findings accurately represent what is really happening in a situation. According to Coolican (1992:35) an effect or test is valid if it demonstrates or measures what the researcher thinks or claims it does.

Poor research procedures can undermine validity. Since the quantitative approach focuses on the preciseness of measurement, there is a chance that the validity can be low. This means that the researcher does not measure what is supposed to be measured. The qualitative approach on the other hand, captures information which is rich in its explanation and analysis. The researcher's aim is to gain access to the knowledge and meaning of those involved in the phenomena hence validity is high in such a paradigm.

There are a number of different ways in which validity of research can be assessed. According to Collis and Hussey (2003) the most common validity is face validity which ensures that the tests used by a researcher measure what it is supposed to measure. Therefore, extreme caution was taken to ensure that the

correct data collection procedures were used to yield results that were valid and reliable.

4.4.2. Ethical considerations related to data collection

Research ethics is the hallmark of any credible scientific research. People should never be coerced into participating in any research even though it can adversely affect the results of the study. People have a right not to participate in any study. According to Bless et al (1995:100) the following considerations are some of the generally accepted ethical considerations in the social sciences. They are:

- **Right to privacy and voluntary participation:** Researchers should at all times respect the right of people to privacy and they should not be forced to participate unless they have consented. Bless et al (1995:100) states that the consent must be informed, in the sense that the participants must be aware of the positive and negative aspects or consequences of participation. If the positive and negative aspects are outlined it may facilitate co-operation. Researchers must be objective and must not hide anything from the participants. At all times the dignity of participants must be respected.

- **Anonymity:** Researchers should be open and candid about what they are investigating. Some respondents are likely to divulge information of a private nature if they are informed that they are participating in scientific research. Respondents identities should not be revealed as this might embarrass them should confidential information be revealed. Bless et al (1990:100) also suggests that the names of participants be omitted and the respondents be identified by a number instead of their name. The anonymity of people must be respected. In this way researchers can ensure that the responses are free of bias and ambiguity.

- **Confidentiality.** In studies where anonymity cannot be maintained respondents must be assured that the information given will remain confidential. The researcher must endeavour to be honest at all times. It is important that the data collected be used by the researcher concerned and no other person should be privy to the data. This will allay the fears of people and they are likely to be honest when completing the research instrument. This can enhance the quality of data collected.

I tried at all times to adhere to the above ethical considerations during the research process so that the results and findings are highly reliable and valid.

4.5. The Quantitative design

4.5.1. Introduction

The quantitative approach is important because the researcher tries to measure the degree in which certain aspects one assumes the phenomena consists of, are present in reality (Meulenberg-Buskens, 1993). The attitude of people towards isiZulu is indeed a reality and research in this area is long overdue especially in the private and public sector.

The quantitative approach has dominated the social sciences for a long time. The advantages of this approach will be outlined as we discuss the different data collection techniques used by quantitative researchers. Any inherent limitations in the quantitative approach will be offset by the qualitative approach. We have already stated that an eclectic research approach will be used for this study.

4.5.2. The Quantitative data collection techniques

The two commonly used quantitative data collection methods are survey and experimental designs. Surveys are important to collect data that deal with current

issues. Johnson (1992) and Nunan (1992) agree that survey methods are used to discuss a number of language issues such as the investigation of the attitude of people towards a particular language. The language survey carried out for this study will determine whether people have positive or negative attitudes towards isiZulu. Experimental studies on the other hand, permit casual relationships to be identified. The aim is to manipulate the independent variable in order to observe the effect on the dependent variable. The experimental design was not used for this study.

The survey design has numerous advantages some of which are discussed below. A survey ensures that a sample can be drawn from a population and inferences made about that population. If the population is too large it is time consuming and tedious to collect data from every member, therefore a sample of the whole population will suffice. A representative sample can show traits of an entire population if statistically reliable techniques are used. This makes it possible to generalise from the findings.

The survey design is very economical. It facilitates the rapid collection of data and it enables the researcher to identify attributes of a population from a small group of individuals. There are two types of surveys namely, the descriptive and analytical survey. The descriptive survey is concerned with identifying and counting the frequency of a specific population either at one point in time or at various points in time so that comparisons can be made. The descriptive survey is frequently used in attitudinal studies. I now turn to a discussion on the quantitative study instrument.

4.5.3. The Quantitative study instrument (The Questionnaire)

A critical feature of any successful research is the instrument. The instrument used for this study was the questionnaire. The questionnaire is the most appropriate quantitative instrument in a language attitude study. Seliger and

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Shohamy (1989:172) say "questionnaires are printed forms for data collection which include questions or statements to which the subject is expected to respond, often anonymously". Respondents for this study were required to participate in a voluntary and anonymous language survey.

Seliger and Shohamy (1989:172) concur that questionnaires are used mostly to collect data on phenomena which are easily observed such as attitudes, motivation and self concepts. This means that questionnaires are important in collecting data on concepts that are abstract rather than concrete. Seliger and Shohamy again remind us that questionnaires are used to collect data on language issues as well as obtain background information about the research subjects such as age, previous background in language learning, number of languages spoken and years of study of a language. Some of the variables mentioned above were used to develop the questionnaire for this study.

A questionnaire has a number of written questions both short and long on a particular topic where the opinions and views of people are required. It is the most commonly used instrument in survey research. According to Sommer and Sommer (1986:107) the questionnaire "is a systematic gathering of information about beliefs, attitudes, values and behavior". The questionnaire proved to be a valuable tool in ascertaining the perceptions of people about the language issue by asking them to complete a self–administered questionnaire.

Tuckman (1988:213) argues that a questionnaire can be used to gather information on almost any topic. These include items such as what a person knows (knowledge or information) what a person likes and dislikes (values and preferences) and what a person thinks (attitude and beliefs). The information collected is then quantified by determining the number of people who responded which may be used to generate frequency data.

Questionnaires have numerous advantages. Firstly, it is less expensive and it ensures that the questionnaires can be administered to a large sample. I personally incurred most of the costs for this study hence the self-administered questionnaire seemed the most economical way of collecting data. The second advantage was that respondents were assured of their anonymity. People were more relaxed and they completed the questionnaires at leisure. Thirdly, since the questionnaire had mainly closed-ended questions it required the respondents to place an X in the appropriate column. This helped facilitate the completion of the questionnaire within a short period of time.

According to Seliger and Shohamy (1989:172), if the same questionnaire is given to all respondents the data collected is more accurate. Lastly, questionnaires provide cross sectional data which complements data from the semi-structured interview. The semi-structured interview as a data collecting tool will be discussed under the qualitative study instrument.

However, the questionnaires are not without its disadvantages. Some researchers state the data collected from questionnaires is very subjective. To circumvent this shortcoming they opt for the match guise technique. This technique is time consuming and I chose not to use it.

Seliger and Shohamy (1989:172) are of the view that a major problem with questionnaires is that they are inappropriate for subjects who cannot read and write in a second language. They say that it is especially true for research in language learning as subjects have problems reading and providing answers in another language. It is for this reason that I designed a separate questionnaire for Zulu speakers so that they could be comfortable in completing the questionnaire in their own language.

Seliger and Shohamy (1989:172) say that there is no assurance that the questions in a questionnaire have been understood by the subjects and

answered correctly. It may happen that subjects are in a hurry and they may complete the questionnaire in haste without really understanding its contents. Although the questionnaire has its advantages and its disadvantages it is considered the best instrument by many researchers in terms of time, money and human resource. They say that in spite of its shortcomings the questionnaires are important to collect data on phenomena which are not easily observed such as attitude. This is precisely what the questionnaire was used to achieve that is to collect data on the attitude of people towards isiZulu in this study.

The foundation of any questionnaire is the questions. The questions determine the kind of information to be elicited from respondents. Questions must be structured in such a way that they motivate their subjects to respond positively. I developed the questionnaire for non-Zulu speakers independently. In designing the questionnaire for Zulu speakers I enlisted the help of a colleague who helped to translate the questionnaire from English to isiZulu.

According to Nachmias and Nachmias (1981:207) major considerations involved in formulating questions are content, structure, format and sequence. I elaborate on these considerations in the following paragraphs. Although survey questions deal with a number of parameters, most questions must have the following categories namely, factual questions, opinion and attitudinal questions. Nachmias and Nachmias (1981:207) say that factual questions are based on biographical information such as age, gender, education and the like. Opinion or attitudinal questions in contrast 'are verbal expressions of attitude'. These two categories were considered when designing the questionnaire for this study.

The content of the questionnaire is only one aspect in the construction of a questionnaire. It is also important to consider the structure and format of the questionnaire. The structure of a questionnaire may take different forms. There are basically two categories namely, open-ended and close-ended questions. Open-ended questions may require a respondent to express an opinion or record

a response. This means that the person responds freely without any inhibitions. Here, the respondent may respond at length which is time consuming and may sometimes compromise the quality of responses. In close-ended questions, the response could be a mere 'yes' or 'no', it could entail a selection of an item from a list of suggested responses. Only close-ended questions were used to develop the questionnaires for both Zulu and non-Zulu speakers.

Ranking, rating and matrix questions are commonly used in the formatting of questions. Ranking, rating and matrix type questions were used for this study. According to Nachmias and Nachmias (1981:215-218), the rating scale is used whenever respondents are asked to make a judgment in terms of sets of ordered categories. The matrix question is a method for organising a large set of rating questions that have the same response categories. Lastly, ranking-type questions are used whenever we want to obtain information regarding the degree of importance that people give to a set of attitudes.

After the format of questions have been decided it is imperative that the questionnaire has the correct sequence of questions. It is also important to know the order in which the questions will be used. Questions must be related to the previous questions to allow for continuity. The order in which the questions are presented has a bearing on how willing a respondent is, to complete the questionnaire. This is crucial in ensuring that the response rate is high. The wording in the questionnaire is another important consideration. The questionnaire must be worded in such a way that it is comprehensible to the respondent. Furthermore, the questionnaire should be clear, free of any bias and without any ambiguity. Simple terms must be used which makes it easy for the respondent to understand, otherwise, they may not respond positively to questions that are loaded with difficult words.

After the questionnaire has been completed it is customary that an introductory statement be included on the cover page of the questionnaire where the

respondents are assured that the information provided will in no way compromise their identity and the information given will be held in the strictest confidence. For this study, an introductory statement stating the purpose of the questionnaire was provided to allay the respondents fears associated with the completion of a questionnaire.

I utilised two questionnaire forms, one for **Zulu speakers** (Refer to Appendix A) and the other for **non-Zulu speakers** (Refer to appendix B). The questionnaire to Zulu speakers had three sections, A, B and C. Section A of the questionnaire sought to elicit personal data on age, gender, population group, place of birth, level of education, occupation, whether one was a member of a school governing body or not, the school that one studied at and lastly the home language. Biographical information is always required at the beginning of a questionnaire as a means of encouraging people to introduce themselves.

In Section B, Zulu speakers were given a number of statements and were required to indicate the frequency in which they use isiZulu by using the following four point scale.

All the time	Sometimes	Rarely	Never

Data collected from such a scale is easy to analyse. In this section respondents were asked how often they use isiZulu when speaking to their family members (grandparents, parents, brother and sisters). This was done to determine whether the use of isiZulu is still strong in the home setting. It will also indicate whether the Zulu speakers are proud of the language and culture. Respondents were then asked how often they use isiZulu when speaking to their neighbors, friends, at home and at work. These questions were included in the questionnaire to determine whether the use of isiZulu is increasing or decreasing in these domains. It can also help to determine whether there is a language shift from isiZulu to English. Other questions included in this sections were those dealing with how often respondents listened to isiZulu radio programmes, isiZulu radio

news, watch isiZulu news bulletins as well as isiZulu television programmes. Respondents were then asked how often they read isiZulu newspapers, magazines and isiZulu books. Information collected from these questions will go a long way towards determining whether there is a market for isiZulu in the eThekwini region.

The second last question in the section asked respondents whether they use isiZulu to show solidarity. Responses from this question will shed light on whether people subscribe to the principles of Ubuntu. Finally, respondents were asked how often they use isiZulu when dealing with public officials. This will give an indication as to whether Zulu speakers are insisting that public officials speak to them in isiZulu.

Section C consisted of general questions. Questions 24 to 35 required respondents to state the importance they attach to isiZulu in certain formal and informal situations. Respondents were given a three point scale to rate the importance of isiZulu in certain formal and informal situations. By choosing one of the three categories, the respondents indicate how much importance they attach to isiZulu in their society.

Questions 36 to 41 consisted of a structured 5 scale response format, like the following Likert Type scale.

Strongly Agree	Agree	Neutral	Strongly disagree	Disagree

The most popular type of fixed scale is the Likert scale (Likert, 1932). A Likert scale consists of a number of items that indicate agreement or disagreement with a statement pertaining to an attitude, belief or judgment. The Likert scale is internationally recognised and is commonly used in language attitude studies.

Question 42 asked respondents whether isiZulu would help them in the future and question 43 asked respondents if they had a choice where would they introduce isiZulu as a language of learning across the education curriculum. Questions 44 to 49 used a three point scale ranging from high, average to low. Respondents were required to rate isiZulu with respect to a number of situations. For these questions respondents were required to choose from the following scale.

High	Average	Low

Questions 50 to 61 required respondents to state which occupational fields provide the best opportunities for learning isiZulu. These questions will determine the value of isiZulu as social and economic capital.

The questionnaire to **non-Zulu speakers** had four sections. Sections A consisted of nine questions and were identical to the questions in the questionnaire to Zulu speakers. For questions 10 to 18 a Likert type scale consisting of the following five categories was used.

Strongly Agree	Agree	Neutral	Strongly Disagree	Disagree

Respondents were required to state whether they agree or disagree with a number of statements relating to their attitudes towards isiZulu. Section C had 11 questions which were almost identical to the questions in the previous questionnaire. Questions 30 to 36 required respondents to rate isiZulu in respect to a number of statements pertaining to the status of isiZulu. The last section focused on general issues. Respondents were asked a number of general questions ranging from whether isiZulu will help them in the future, to whether there are many institutions that offers isiZulu as a subject of study. Some of the questions in this section required a categorical response mode where respondents were offered only two possibilities for each item.

4.5.4. The Pilot study

The draft questionnaire must be reviewed. This was done by conducting a pilot study. Sommer and Sommer (1986:116) caution that:

> "No matter how carefully one phrases the original questions, there are bound to be some words that are difficult or unclear and some topics will be left out. They further state that the secret of learning to write clear questions is practice, feedback, more practice, more feedback and still more practice".

It is important that questionnaires are given to those people who have a similar profile to those who will eventually participate in the language survey. The pilot study included friends and acquaintances who worked in the private and public sectors. They included a Zulu speaking educator and a non-Zulu speaking educator, a banker at First National Bank, A Durban Metro Policeman, a South African Policeman and a nurse. The pilot study did not exceed 10 people. Those who were selected for the pilot study were given a thorough briefing of what was expected of them. They had to complete the draft questionnaire and appraise the questionnaire in terms of its structure and content.

An identical questionnaire was given to both Zulu and non-Zulu speakers for the pilot study. However, from the feedback received, it was clear that questions posed to Zulu speakers about the extent to which they use isiZulu in various domains could not be posed to non-Zulu speakers because they are to a large extent monolingual English speakers' and are therefore unlikely to use isiZulu in those domains. Subsequent to this, two separate questionnaires, one to Zulu speakers and the other to non-Zulu speakers were distributed to the pilot sample. On the basis of further feedback received, both the questionnaires were modified. New items were included and some items that were unclear and ambiguous were omitted. The revised questionnaire was pre-tested again.

Certain amendments were made to the introductory statements to the questionnaire to Zulu speakers. A new item was included in Section A of the questionnaire. It read as follows, *Ngabe ulilungu lomkhandlu wesikolo?* Are you a member of a school governing body? The question was included in the questionnaire because parents are instrumental in developing the school's internal language policy. Their input is vital. There were other amendments made by my supervisor.

The draft questionnaire to non-Zulu speakers was also amended. Item one in Section A was deleted. In Section B the extent to which non-Zulu speakers' use of isiZulu in various domains was replaced by questions pertaining to the attitudes of people towards isiZulu. In Section D, all questions relating to non-Zulu speakers ability to read, write and speak isiZulu were omitted. I felt that these questions were well covered in previous research and the inclusion of these questions would merely duplicate results. This section included a number of general questions pertaining to isiZulu. Both questionnaires were given to my supervisor for final approval.

4.5.5. The administration of the final questionnaire

Before the questionnaires could be distributed I had to seek permission from the Department of Education and Culture to conduct research at eight schools. A letter was written and faxed to an assistant director of research in Pietermaritzburg (Refer to Appendix C). Permission was granted subject to certain conditions (Refer to Appendix D). With respect to the distribution of questionnaires to the schools I telephoned some principals of schools requesting permission to conduct research at their schools. The other schools I visited personally and asked the principals' permission to conduct research at their schools. Most of the principals agreed and I sent the questionnaires with an educator whom I knew, who administered the questionnaires at their respective schools. A letter detailing how the questionnaires ought to be distributed was also

given to the responsible educator (Refer to Appendix E). Each school was given 20 questionnaires, 5 were to be administered to Zulu speaking educators, another 5 to non-Zulu speaking educators, 5 to Zulu speaking governing body members and the remaining 5 to non-Zulu speaking governing body members.

With regard to the administration of questionnaires to the other sectors I telephoned managers and other individuals asking them permission to conduct research at their respective institutions. Some of them were receptive others were not citing time constraint as reasons. Those individuals that were in favor of the research were given letters detailing the nature of the study and the procedure in administering the questionnaires (Refer to Appendix F). Smaller organisations such as the Banks were to administer 20 questionnaires, 10 to Zulu speakers and 10 to non-Zulu speakers. Bigger organisations such as the South African Police, Durban Metro police, Hullets, hospital and clinic were given 40 questions, 20 to Zulu speakers and 20 to non-Zulu speakers.

4.5.6. Data analysis

Data collected from close-ended questions are not always user-friendly in its exact form but the data has to be converted to a different form so that the data can be easily analysed. This process is referred to as coding and scoring (Tuckman, 1978:239). Once all the questionnaires are collected, both complete and incomplete, the statistician who was enlisted to conduct the statistical data analysis wasted no time in numbering the questions and capturing the data. Data collected only from the completed questionnaires were analysed to determine whether the aims of the study were fulfilled. Incomplete questionnaires were discarded or the data was not used for analysis.

Although there are a number of computer programmes that are available, the researcher or statistician is at liberty to choose the most appropriate, depending on the type of questions in the questionnaire. Computer programmes like the

package for Social Sciences (S.P.S.S.) makes it easy to edit and enter data collected from the questionnaire. The S.P.S.S. version 11.0 is an advanced statistical data analysis programme that provides many descriptive and comparative statistics. Frequency and cross tabulations were used to assess the statistical assumptions as laid out in this chapter.

4.5.7. Problems encountered in the Quantitative study

There were a number of problems encountered in the administration of the questionnaire. Since the questionnaires were administered to respondents in the private and public sector it was quite apparent that many of these people are on the move and therefore have little or no time for completing questionnaires. Some respondents felt that the completion of questionnaires was a sheer waste of time and of no help to them. This means that some people do not consider matters pertaining to research to be important.

A major problem was the low response rate and that not all questionnaires were returned on time. Respondents were given ample time to complete the questionnaire but some did not bother to return the questionnaires. It must be noted that a lot of time and energy went into developing, preparing and printing the questionnaires.

Another problem was that individuals who were requested to administer the questionnaires did not relay the correct instructions to respondents. This affected the way in which the questionnaires were completed. Since the survey was voluntary, some respondents chose not to participate and many questionnaires were returned unanswered.

Multiple choice answers do not add to the depth and breadth of a study. These questions do not probe respondents into giving in-depth answers because they are restricted in their choices. Lastly, the fact that a non-Zulu speaking

researcher was pursuing research in isiZulu might have acted as a constraint in the way Zulu speakers completed the questionnaires. Having outlined and discussed the quantitative research method I now turn to a discussion on the qualitative research methods.

4.6. The Qualitative design

4.6.1. Introduction

A qualitative researcher studies people in their natural settings and they have a vested interest in understanding people through both written and verbal utterances. Qualitative research endeavours to understand human behaviour through observations and interactions with people in order to understand the world as they perceive and understand it. Schurink and Schurink (1998:3) cite Mounton (1986) who states that "the aim of qualitative research is not to explain behavior in terms of universally valid laws or generalisations but rather to understand and interpret the meanings and intentions that underlie everyday human action".

Unlike quantitative research where the respondents are restricted to multiple type questions, qualitative researchers probe their subjects to give detailed responses. I also chose qualitative research methods for the following reasons. Firstly, qualitative research methods can give an intense description of a phenomenon such as language attitudes. Secondly, qualitative research is based on description and explanation gained through words which are rich in information.

4.6.2. The population and sample

In keeping with the phenomenological approach, data for the qualitative part of this study was collected from the respondents themselves. These respondents were selected purposely. Crabtree and Miller (1992:33) cite Patton who suggests

that qualitative researchers "typically focus in depth on relatively small samples selected purposely". He contrasts this with the quantitative research design, which typically depends on large samples selected randomly. He states further that the purposive sampling technique strives to gather information that is rich in nature. In fact respondents that are selected purposely are best suited to answer questions in a semi-structured interview.

Crabtree and Miller (1992:34) mention that sample size in qualitative study is typically small often between five to twenty units of analysis. In keeping with this trend I chose ten individuals from the selected private and public sector organisations. Five Zulu speakers and five non- Zulu speakers were selected to participate in the semi-structured interview. All these individuals in the sample were selected from the population of the eThekwini region. Not all members of the sample occupied positions of authority. Some were managers while others were ordinary workers. The views of the various stakeholders will definitely add to the depth and breadth of the qualitative data in this study.

4.6.3. Data collection techniques

Crabtree and Miller (1992: 17) provide a comprehensive list of qualitative data collection techniques. They are listed below.

Observation
> Unstructured
> Structured (direct)
>> Mapping
>> Category systems
>> Checklists
>> Rating scales

> Participant
> Recordings
>> Audio
>> Visual
>> Audiovisual

Self
    Diaries
    Journals
Interviewing

Unstructured
    Everyday conversation
    Key informant
Semi-structured (interview guide)
    Depth/focused
        Individual (depth)
        Group (focus group)
    Life history (biography)
    Oral history
    Critical incidents techniques
    Free listing
    Ethnoscience interview
    Projective techniques
    Diagram-directed techniques
        Genogram
        Ecomap
        Life space

Structured (interview schedule)

Pile sorts/ triad comparisons (Q-sorts)
    Rank-order methods
        Paired comparisons
        Balance incomplete block design
    Surveys/questionnaires

Material Culture

Archives/documents
    Cultural products
        Physical artifacts
        Music/art/dance
        Film/fiction/folktales/games/jokes

Observations are easily available but require a vast amount of resources and are very demanding especially if one does not have enough finances. Interviews are important if the sample is small and easily accessible. In fact Taylor and Bogdan (1984:77) view "qualitative interviewing as flexible and dynamic ... and ... has been referred to as non-directive, unstructured, non-standardised and open-ended interview". Material culture such as archives, documents and the like are

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not suitable for a language attitude study. Recording the exact words or responses proved to be a better option. This can be done only through interviews. The open-ended nature of the approach allows the subjects to answer freely without being restricted. The interview, as data collection technique is discussed below.

4.6.3.1. Interviews

The purpose of an interview is to gather information by actually talking to a subject. This can be done on a one-to-one basis or over the telephone. According to Seliger and Shohamy (1989:166) "interviews are personalised and therefore permit a level of in-depth information and obtain data that often have not been foreseen". They also state that much of the information during an open/unstructured interview is incidental and comes out as the interview proceeds. Seliger and Shohamy (1989:166) agree that interviews are important to collect data on language attitudes. They say that it can also be used as tests for obtaining information about learners' language proficiency.

Interviews have limitations. They are costly, time consuming, tedious and difficult to administer. Researchers who are not properly trained with interview skills may have difficulty with this data collection procedure. The researcher's personal bias may result in the subject responding in certain way to please the interviewer. Having touched on the advantages and disadvantages of the interview as data collection procedure, I now turn to a discussion on the different types of interviews. They include structured, semi-structured and unstructured interviews.

According to Crabtree and Miller (1992:19) "structured interviews are similar to spoken questionnaires with a rigidly structured interview schedule directing the interview. They state further that structured interviews are best when sufficient trustworthy information already exits on which to develop the interview schedule". It is for this reason that I did not use the structured interview. The semi-

structured interview occupies a somewhat middle position between the structured and unstructured interview. Semi-structured interviews are guided, concentrated focused and open-ended communication events that are co-created by the investigator and interviewee(s) and occur outside the stream of everyday life while unstructured interviews are, according to Crabtree and Miller (1992:19), "equivalent to guided everyday conversation and is part of participant observation". In the unstructured interview there are no written questions and the flow of the discussion is directed by the interviewer. This type of interview requires a lot of skill on the part of the interviewer because it is quite demanding.

I employed the semi-structured interview as a means to collect qualitative data for the study. The semi-structured interview schedule consisted of a series of questions which were posed to the respondents who participated in the study. All the respondents were required to answer identical questions.

4.6.3.2. The Qualitative study instrument (the semi-structured interview)

The form or protocol used for the recording information depends on the nature of the study. According to Creswell (1994:152) a protocol is used for conducting interviews. A description of each component can be found in Creswell (1994:152). The interview schedule for the study consisted of ten open-ended questions and probes into certain questions. The last question in the schedule required subjects to state whether they had anything to add to the interview.

There were two separate interview schedules, one for **Zulu speakers** (Refer to appendix G) and the other for **non-Zulu speakers** (Refer to appendix H). Both schedules had identical questions except that one schedule had questions translated into isiZulu. The respondents for the interview were specifically selected. Selected individuals in the private and public sector were required to give their honest opinions about the use of isiZulu in a multilingual society. More

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importantly, they were required to comment on the present status of isiZulu in the eThekwini region and their thoughts on how isiZulu can be promoted.

According to Creswell (1994:152) audio recorders and note-taking are techniques used by researchers to record information from interviews. The most common means of recording is to write down the subjects' responses exactly as they are spoken. Fowler (1993:108) states that the "recording of answers for open-ended questions must be done verbatim; that is exactly in the words that the respondent uses, without paraphrasing, summarising or leaving anything out". It is incumbent on the researcher to assure subjects that whatever is recorded is confidential. The advantage of writing down the actual words of the subject is that the information is readily available and need not be transcribed later on. Sometimes, technical glitches may occur with the audio recorder and the information cannot be retrieved. The entire process has to be conducted again which may elicit information that is completely different. This can be quite frustrating for the interviewer.

4.6.4. Data analysis

Data collected by qualitative research methods can be voluminous and the task of analysing the data can be quite overwhelming. According to Seliger and Shohamy (1989:201) data analysis refers "to sifting, organising, summarising and synthesis of the data so as to arrive at the results and conclusions of the research". Qualitative data analysis is not as straight forward as quantitative data analysis where the data can be easily converted into numbers and percentages. According to Seliger and Shohamy (1989:201), qualitative data analysis techniques "deal with non-numerical data usually linguistic units in an oral or written form". The data used for this study was in a written form.

There are a number of qualitative data analysis strategies available to researchers. However, it is important to note that no one strategy is said to be

correct. In fact, Tesch (1990) argues that the process of data analysis is eclectic, there is no right way. Some researchers opt for data reduction and interpretation (Marshal and Rossman, 1989:114).This basically means that the researcher takes large amounts of data and tries to reduce them to certain categories or themes and tries to decipher whether certain patterns emerge from the categories or themes.

Crabtree and Miller (1992:21) on the other hand, identify three organising styles namely template, editing, immersion/crystallization. Of all three styles, editing and template styles are the most commonly used. The editing style is similar to Marshal and Rossman data reduction and interpretation style. I used the editing style for the qualitative data analysis. The researcher tries to edit large volumes of information by searching for sentences or words that will illuminate this part of the analysis. The aims of the study must be borne in mind when searching for the words and sentences. After this, the relevant words or sentences are sorted and organised into categories. These categories are developed on the basis of the responses from open-ended questions posed to the respondents. About 5 categories were used to codify the responses. A major pitfall of this style of analysis is that it does not capture responses in its entirety and loses much of what the data offers. Some researchers suggest that the responses be recorded verbatim. According to Bogdan et al (1982:93) transcripts are the main source of data in many interview studies. Godsell (1983:11) agrees and says that transcripts are also a source of quotes which may be used to enrich a written report. However, it is important that quotes are used judiciously as too many quotes may distort the message in the entire transcript.

4.6.5. Problems encountered in the Qualitative study.

There were qualitative methodological limitations at a theoretical and practical level. At a theoretical level, interviews are highly subjective and are open to bias. Sommer and Sommer (1986: 104) states that while no research method is absolutely free of subjectivity the interview is more open to bias than most other

research methods. Another limitation is that it is difficult to generalise findings from interviews. However, Merriam cited in Creswell (1994, 158) argues that the "intent of qualitative research is not to generalise findings but to form a unique interpretation of events".

At a practical level, the processing of data proved to be time consuming and frustrating. The coding of responses from the open-ended questions took up a lot of time. The translations of quotations from isiZulu to English also took up time. Overall, the qualitative research methods proved to be more demanding and expensive.

4.6.6. Recapitulation

In this chapter, I discussed the quantitative and qualitative research paradigms and furnished reasons for choosing an eclectic approach. The importance of validity, reliability and ethical considerations in scientific research were highlighted. The research instruments used for this study were discussed. Particular attention was paid to the questionnaire (quantitative research instrument) and the semi-structured interview (qualitative research instrument). The advantages and disadvantages of each method were discussed. The latter part of this chapter focused on how quantitative and qualitative data were to be analysed. The next chapter provides an in depth analysis of the quantitative and qualitative data.

CHAPTER FIVE

5.0. DATA ANALYSIS AND DISCUSSION

5.1 Introduction

In this chapter a particular attention is paid to the analysis and discussion of the data. Since questionnaires were administered to non-Zulu speakers and Zulu speakers, data collected from their responses will be analysed separately. This chapter is divided into two sections, section one focuses on quantitative and qualitative analysis of data retrieved from Zulu speakers while the second section deals with the analysis of data pertaining to non-Zulu speakers.

5.2. Quantitative data analysis (Zulu speakers)

A total number of 116 questionnaires were returned. Due to this moderate number, descriptive and inferential statistics were used to analyse the data. In statistics, a number of mathematical methods are use to organise and analyse data. The main aim of descriptive statistics is to present quantitative descriptions in such a way that it is easy to manage and to comprehend.

5.2.1. Descriptive statistics

According to Seliger and Shohamy (1989:211) descriptive statistics refers "to a set of procedures which are used to describe different aspects of the data. Seliger and Shohamy add that such information can sometimes be the sole purpose of the research or at other times it may provide the researcher with basic insights and an initial impression of the data, information that will be useful for subsequent analysis phase of the research".

Descriptive statistics includes frequency distribution in the form of tables and graphs which helps to illuminate the information analysed. According to Cooper and Schindler (1998) descriptive statistics also uses measures such as the mean, median, mode and variability like variance, range and outliers. Central

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tendency measures such as mean, median, mode and standard deviation were used to describe the distribution of the measured variable.

5.2.2. Biographical information

Items 1-9 were aimed at obtaining some biographical information of Zulu speaking respondents. The numbers in presenting the data are not numbered exactly as the actual questionnaire. The percentage distribution of respondents in the various sectors is presented first and then other biographical items.

Table 5: Occupational profile

	Freq.	%	Valid %	Cumulative %
Schools	13	11.2	11.2	11.
Banks	9	7.8	7.8	19.
S.A.P. Metro police, eThekwini Municipality and Dept. of Arts and Culture	33	28.4	28.4	47.
Hospitals	36	31.0	31.0	78.
Hullets	25	21.6	21.6	100.
Total	116	100.0	100.0	

A glance at the above table reveals that the majority of respondents who participated in this study work in hospitals (31, 0%). A significant number work as public servants (Schools, South African police services, Metro Police, eThekwini Municipality and Department of Arts and Culture). 21, 6% work at Hullets, the largest sugar refinery in KwaZulu-Natal. 7, 8% of the respondents are bankers. The data in the above table provides an adequate cross section of respondents who work in the private sector and public sectors. The information collected from these respondents will provide valuable information on Zulu speakers' attitude towards isiZulu.

Bar graph 1: Age groups

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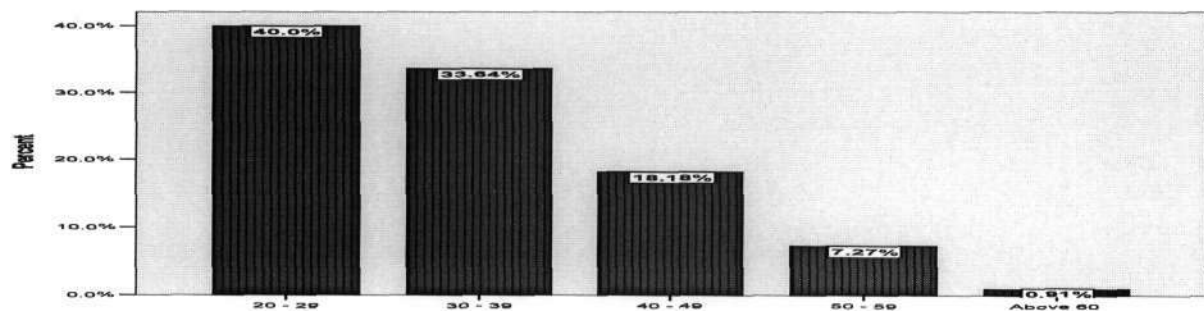
The above bar graph indicates that the majority of respondents (40%) are in the 20 to 29 year age group. 33, 6% are in the 30 to 39 year age group. 18, 18% are in the 40 to 49 age group. 7,3% are in the 50-59 age group and 0, 9% are above 60 years. The majority, if not all of the respondents were born in the apartheid era where isiZulu had a very low status. It will be interesting to see how Zulu speakers rate isiZulu as an official language in this province.

Bar graph 2: Gender
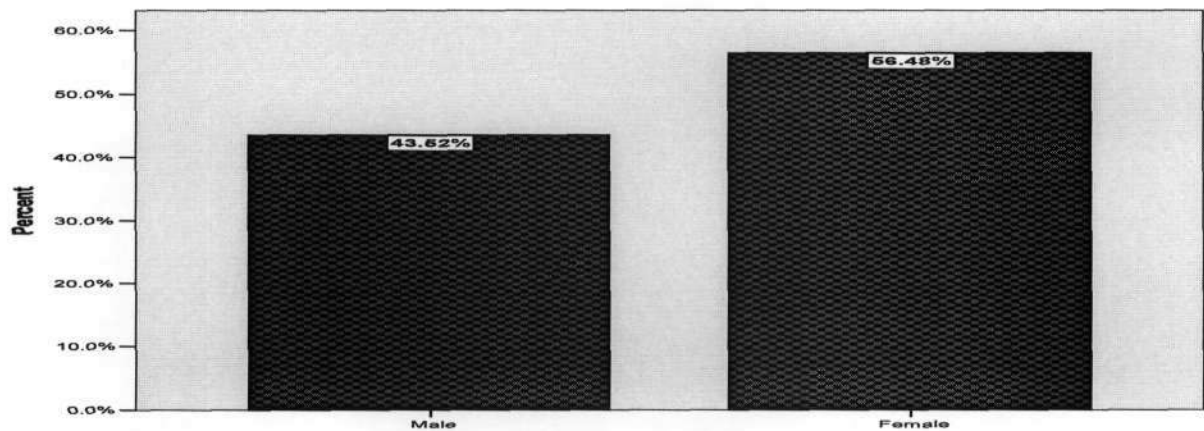
From the above bar graph we observe that a slightly higher percent of females (56, 5%) than males (43, 5%) participated in the study. This is not surprising since the above gender composition is in keeping with the province where there are more females than males. Although more females than males responded, the responses of both females and males will be pertinent in determining how they feel about isiZulu.

Bar graph 3: Educational level
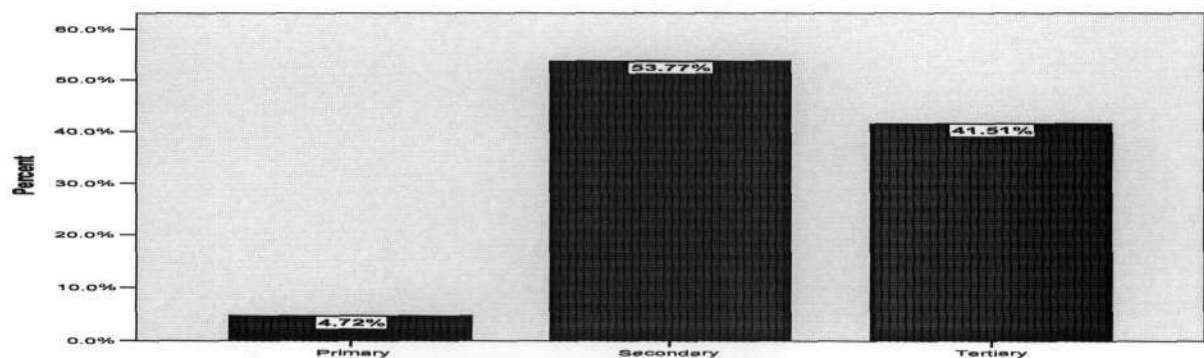
The above bar graph indicates that the majority of respondents (53, 8%) reported

that they had secondary education while a significant percent of them had tertiary education (41, 5%). Only 4, 7% had primary school education. This means that the majority of respondents who participated in this study had some secondary or tertiary education.

Table 6: Member of the school governing body

		Freq.	%	Valid %	Cumulative %
Yes		11	9.5	10.3	10.3
No		96	82.8	89.7	100.0
Total		107	92.2	100.0	
Missing	System	9	7.8		
Total		116	100.0		

The majority of the respondents (82, 8%) stated that they are not members of the school governing body. Only 9, 5% of the respondents are members of the school governing body. Schools in the eThekwini region were targeted. These schools have a large number of Zulu speaking students, yet, there are too few African parents on the governing body. It could be that these schools are reluctant to embrace the transformation process taking place in this province or that parents are disinterested in their childrens' education.

5.2.3. Extent to which isiZulu is used in different domains.

The table below presents the extent to which isiZulu speakers use their mother tongue in different domains.

Table 7: Extent to which isiZulu is used in different domains

How often do you use isiZulu:	All the time		Sometimes		Rarely		Never	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%
When speaking to grandparents	96	82,8	13	11,2	0	0	2	1,7
When speaking to parents	82	70,7	33	28,4	0	0	1	0,9
When speaking to younger brother/sister	93	82,2	13	11,2	8	6,9	2	1,7
When speaking to older brother/sister	97	83,6	17	14,7	1	0,9	1	0,9
When speaking with neighbours	80	69	29	25	5	4,3	2	1,7
When speaking with friends	93	80,2	18	15,5	1	0,9	4	3,4
To listen to isiZulu radio programmes	41	35,3	56	48,3	16	13,8	3	2,6
To listen to isiZulu radio news	34	29,3	67	57,8	11	9,5	1	0,9
To watch isiZulu television programmes	63	54,3	49	42,2	3	2,6	1	0,9
To watch isiZulu news bulletins	25	21,6	68	58,6	14	12,1	4	3,4
To read isiZulu newspapers and magazines	18	15,5	58	50	33	28,4	1	0,9
To read isiZulu books	65	56	39	33,6	5	4,3	1	0,9
To show solidarity	9	7,8	51	44	27	23,3	23	19,8
At work	31	26,7	63	54,3	17	14,7	3	2,6

From the above table we notice that the majority of respondents (82, 8%) stated that they use isiZulu all the time when speaking to their grandparents. It could be that their grandparents are monolingual isiZulu speakers and they have to communicate with their children in that language. Even with parents, we observe a similar trend, 70, 7% of respondents reported that they use isiZulu all the time when speaking to their parents. Their parents are old and they like to be spoken to in isiZulu which is part of their custom. Turning to brothers and sisters, a similar pattern emerges where an overwhelming majority reported that they use isiZulu to communicate with their siblings. From the above analysis, it is clear that the home is typically the domain which is associated with the highest use of isiZulu with family members.

The above findings are consistent with the 2002 census figures which states that isiZulu is the home language of 23, 8% of South Africans. A survey conducted by Plus P4 research also found that nearly 25% of South Africa's 46 million estimated people speak isiZulu as their home language (Daily News 28 May, 2006). This study seeks to determine whether a strong use of isiZulu at home is strong enough to halt the shift from isiZulu to English in other domains.

From the table we observe that (69%) of respondents reported that they use isiZulu to communicate with their neighbours all the time. They also use isiZulu all the time when talking to friends (80, 2%).This indicates that isiZulu is used extensively for communication purposes. Rudwicks (2004:106) study in uMlazi reiterates that "isiZulu seems to enjoy a considerable social status as the vast majority of Africans in KwaZulu-Natal see the language as the dominant medium in the home and culture". An analysis of data pertaining to the use of isiZulu in the print and electronic media is discussed below.

From the above analysis we notice that more respondents listen to radio programmes sometimes (48, 3%) than all the time (35, 3%). Less than 40 % of Zulu speakers listen to radio programmes all the time. This means that although they have access to radios they do not spend a lot of time tuning in to Zulu

programmes. They probably listen to other radio programmes which are in other languages. They do not want to remain Zulu monolingual speakers. A similar trend can be seen for isiZulu radio news bulletins. The majority (57, 8%) listen to the news sometimes. It could be that Zulu speakers are disinterested in Zulu radio programmes and news bulletins. Turning to television, an interesting trend emerges. More people watch television programmes all the time (54, 3%) than sometimes (42, 2%). Recently, there has been an increase in the number of Zulu programmes on television. This variety has attracted more viewers. With regard to television news bulletins, the trend is similar to that of isiZulu radio news bulletins. Not many people are watching television news all the time. It could be that few people have televisions and radios at home.

Turning to newspapers, (50 %) stated that they read newspapers sometimes. A paltry 15, 5% read these resources all the time. These resources are available but it appears that people are not keen to exploit this avenue. It could be that people are just not interested in reading newspapers and magazines. It is surprising that (56, %) respondents stated that they read books all the time. Also puzzling, is that only 7, 8% of respondents reported that they use isiZulu to show solidarity. Only 26, 7% of respondents stated that they use isiZulu at work all the time. It could be that Zulu speakers are discouraged from speaking their home language at work or the greater use of English is dictated by the situation they find themselves in.

From the above we notice that isiZulu is firmly entrenched in social domains. However, the majority do watch isiZulu television programmes and they spend much time reading books. IsiZulu is seldom used at work. It could be that the relationship between Zulu and English is a diglossic one, where isiZulu is used mainly at home and English at work. A study conducted by Chick and Wade in (1997:272) with 636 African students, found a similar result. The majority of these students were university students and the rest were matric students. Their findings found a diglossic relationship between English and isiZulu where the former is used at home most of the time and the latter at work.

5.2.4. Importance of isiZulu in society.

Items 24 to 35 required respondents to rate isiZulu as important, a little important and unimportant in different spheres of society.

Table 8: Importance of isiZulu in society

Rate the importance of isiZulu for people to:	Important		A little important		Unimportant	
	Freq.	%	Freq.	%	Freq.	%
To make friends	104	89,7	6	5,2	0	0
To read	89	76,7	21	18,1	1	0,9
To write	84	72,4	24	20,7	3	2,6
To watch television	68	58,6	38	32,8	4	3,4
To get a job	45	38,8	39	33,6	24	20,7
To live in KZN	79	68,1	21	18,1	10	8,6
To bring up children	87	75	19	16,4	3	2,6
To go shopping	48	41,4	51	44	11	9,5
To go banking	55	47,4	30	25,9	25	21,6
To make phone calls	53	45,7	47	40,5	10	8,6
To pass examinations	53	45,7	28	24,1	25	21,6
To be accepted in the community	85	73,3	20	17,2	5	4,3

An overwhelming majority (89, 7%) consider isiZulu an important requirement in making friends. We have already alluded to isiZulu being important for communication with friends. The majority of respondents also consider isiZulu important for reading (76, 7%) and for writing purposes (72, 4%). They attach a lot of importance to isiZulu for these activities. As mentioned earlier, a number of respondents stated that they spent a lot of time reading books. The majority of respondents consider it important to watch isiZulu programmes on television. Perhaps, they identify with and can relate to these programmes because they are in isiZulu. 38,8% of respondents consider isiZulu an important requirement in order to secure a job. This shows that a significant percent of Zulu speakers consider isiZulu important for instrumental reasons. But respondents of an equal percentage are not sure about the importance of isiZulu in securing a job. However, the majority of Zulu speakers are confident about the importance of isiZulu considering that they live in this province. They believe that isiZulu should remain an important language in this province. The majority of respondents (75%) also consider isiZulu important to raise their children. They are adamant that their children adhere to their mother tongue.

A significant percent of respondents consider isiZulu important for shopping (41, 4%), banking (47, 4%) and for making calls (45, 7%). This illustrates that isiZulu has the potential to be used in the commercial sector. Telkom and the cell phone companies have started offering services in African languages to customers. Perhaps, if more people demand services in isiZulu, companies will be obliged to provide services in this language.

It is surprising that only 45, 7% of respondents consider isiZulu an important requirement for examinations. The others are ill informed about the merits of isiZulu in the school curriculum. The majority of respondents (73, 2%) consider isiZulu important in order to gain acceptance into the community. They show strong allegiance to their language.

5.2.5. Attitudes towards isiZulu

Items 36 to 41 are Likert type questions. The neutral category was not used for analysis as no responses were recorded for the category.

Table 9: I like to hear isiZulu being spoken

		Freq.	%	Valid %	Cumulative %
Strongly Agree		72	62.1	64.9	64.9
Agree		38	32.8	34.2	99.1
Strongly Disagree		1	0.9	0.9	100.0
Total		111	95.7	100.0	
Missing	System	5	4.3		
Total		116	100.0		

The majority of respondents (62, 1%) strongly agree with the above statement. 32, 8% of the respondents agreed with the statement. IsiZulu is their mother tongue and they therefore like to hear the language being spoken. They are proud of their home language. They identify with the language and they do not consider it inferior.

Table 10: isiZulu should be taught to all in this province

	Freq.	%	Valid %	Cumulative %
Strongly Agree	72	62.1	64.9	64.9
Agree	32	27.6	28.8	93.7
Disagree	1	0.9	0.9	94.6
Strongly Disagree	6	5.2	5.4	100.0
Total	111	95.7	100.0	
Missing	System	5	4.3		
Total	116	100.0		

The majority of respondents (62, 1%) strongly agree that isiZulu should be taught to all in KwaZulu-Natal. Zulu speakers are positive about their language and they hold it in high esteem. If the language is taught to all it may boast the image of the language that was previously marginalised by apartheid. Zulu speakers want the language to be taught to all at schools so that their children can improve their writing and reading skills in isiZulu. Many learners can barely write a simple sentence in their mother tongue.

Table 11: I like speaking isiZulu

	Freq.	%	Valid %	Cumulative %
Strongly Agree	74	63.8	66.7	66.7
Agree	36	31.0	32.4	99.1
Strongly Disagree	1	0.9	0.9	100.0
Total	111	95.7	100.0	
Missing	System	5	4.3		
Total	116	100.0		

Here again the majority of Zulu speakers (63, 8%) show a strong desire to speak isiZulu. They are confident about speaking their language. They do not suffer from an inferior complex. They do not want to alienate themselves from their language which they hold dear to their hearts. The Zulu language is vital for the survival of the Zulu people. If the language disappears it will erase the heritage of a number of generations.

Table 12: Learning isiZulu enriches my cultural knowledge

	Freq.	%	Valid %	Cumulative %
Strongly Agree	68	58.6	63.0	63.0
Agree	36	31.0	33.3	96.3
Disagree	2	1.7	1.9	98.1
Strongly Disagree	2	1.7	1.9	100.0
Total	108	93.1	100.0	
Missing	System	8	6.9		
Total	116	100.0		

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The majority agree wholeheartedly that isiZulu can enrich their cultural heritage. They are sentimental about their culture. It is important to note that language is a vital pillar of culture. It is the means by which one access beliefs, rituals and behaviour from previous generations. It shows that they have not lost interest in their culture. Since adults are positive about the language, it is important that their children instill a love for the language and culture. The children are the future custodians of the Zulu language and culture.

Table 13: isiZulu is a language worth learning

	Freq.	%	Valid %	Cumulative %
Strongly Agree	73	62.9	62.9	62.9
Agree	42	36.2	36.2	99.1
Disagree	1	.9	.9	100.0
Total	116	100.0	100.0	

The majority of respondents strongly agree that isiZulu is a language worth learning. They attach great importance to the language because it has a bright future. They have no intention of abandoning their language and their great cultural heritage. This shows that the language is unlikely to wither and die in the near future. Parents also need to talk to their children in isiZulu so that they can improve their speaking skills. Children must feel proud to speak the language.

Table 14: Knowledge of more than one language is a good idea

	Freq.	%	Valid %	Cumulative %
Strongly Agree	101	87.1	87.1	87.1
Agree	13	11.2	11.2	98.3
Strongly Disagree	2	1.7	1.7	100.0
Total	116	100.0	100.0	

87,1% of respondents strongly agree that knowledge of more than one language is a good idea. They feel that while their mother tongue is important the acquisition of additional languages will hold them in good stead in a multilingual society. They do not want to remain monolingual isiZulu speakers. An additional language such as English will give them the edge in the corporate world.

5.2.6. Rating of isiZulu in different spheres of society

Table 15: Rating of isiZulu in different spheres of society

How would you rate isiZulu in respect of the following:	High		Average		Low	
	Freq.	%	Freq.	%	Freq.	%
As an official language in KZN	80	69	28	24,1	8	6,9
As a language of economic power	39	33,6	63	54,3	13	11,2
As a language of political power	46	39,7	63	54,3	7	6
As a language of science and technology	48	41,4	47	40,5	21	18,1
As a language of commerce	35	30,2	58	50	23	19,8
As a language of communication	57	49,1	53	45,7	6	5,2

The majority of respondents (69%) rate isiZulu highly as an official language. It is seen as a language of prestige. As the dominant language in this province it has been given the recognition it deserves. Only 33,6% of respondents rate isiZulu highly as a language of economic power. They are not convinced that isiZulu has the potential to be the language of economic power. Almost 40% of respondents rated isiZulu highly as a language of political power. Since the majority in the provincial government is Zulu speaking it is not surprising that so many rate isiZulu high as a language of political power. A significant percent (41, 4%) of respondents' rate isiZulu highly as a language of science and technology. They strongly believe that isiZulu can be developed as a language of science and technology. The necessary infrastructure needs to be in place so that the language can be modernised and take its rightful place in the world of science and technology. This will allow people to access science and technology through isiZulu. IsiZulu with its numerical strength can reach this goal in the future. 30, 2% of respondents rated isiZulu high as a language of commerce. They believe that it has the potential to be the lingua franca in the corporate world.

5.2.7. Domains that offer the best opportunities for using isiZulu in the future.

Items 50 to 51 required respondents to state which domain offers the best opportunity for learning isiZulu in the future.

Table 16: Use of isiZulu in different domains in the future.

In which of the following situations would you use isiZulu in the future:	Freq.	%
At home	99	85,3
With friends	77	66,4
At work	65	56
In dealing with public servants	76	65,5
The media	56	48,3
Legal services	55	47,4
Banks	59	50,9
Shops/supermarkets	66	56,9
Education	77	65,5
Health care	83	71,6
Sports	70	60,3
Entertainment	64	55,2

85, 3% of respondents stated that they would use isiZulu at home in the future. This correlates with responses given to questions pertaining to the use of isiZulu with family members. This suggests that isiZulu will be the main language of communication with immediate and extended family members in the future. The majority also reported that they anticipate using isiZulu when communicating with friends in the future. The status quo of isiZulu in the domestic and social domains will not change much in the future.

A large percentage of respondents (56%) see a greater role for isiZulu in the commercial sector. This means that the language will have economic value in the future and will be easily marketable. Knowledge of isiZulu will accentuate ones chance of a job in the commercial sector. Turning to public servants, 65,5% feel that isiZulu will play a greater role in the provision of services in this sector. According to respondents, the greatest demand for isiZulu will be the healthcare sector (71, 6%). Most respondents (65, 5%) anticipate a greater role for isiZulu in education. It will probably be one of the main languages at all educational institutions in future. Many respondents also see a role for isiZulu in the private sector such as banks, legal services and shops in the future. Presently, the private sector has not been very effective in providing services in isiZulu to its customers. If more Zulu speakers demand services in their language then the commercial sector will take notice and take the necessary steps to improve service delivery. Respondents also foresee a greater role for isiZulu in sports (60,

3%) and entertainment (55, 2%).This means that people will be able to unleash their potential in isiZulu in a number of ways.

5.3. Central tendency statistics

Central tendency statistics is a sub-section of descriptive statistics. According to Seliger and Shohamy (1989:215) they provide information about the average typical behaviour of subjects in respect of a specific phenomenon. The following central tendency statistical measures will be discussed in this section.

- Mean

- Median

- Mode

- Standard deviation

According to Seliger and Shohamy (1989:215) the mean is the sum of all scores of all subjects in a group divided by the number of subjects. Some refer to the mean as the average score in statistical terms. The mode is the score which has been obtained by the largest number of subjects that is, the most frequent score in the group. The median is the score which divides the group into two in such a way that half of the scores are above it and half are below it. Standard deviation is the square root of the average square distance of the scores from the mean. The higher the standard deviation the more varied the responses on a given variable. Having discussed some of the variables associated with central tendency statistics, I now present the central tendency statistics for the Likert type items 36 to 41 in the questionnaire. The ratings for these questions ranged from 1, strongly agree, 2, agree, 3, strongly disagree, 4, disagree. The neutral category was not included because no responses were recorded for this category.

Table 17: Central tendency statistics.

	item 36	item 37	Item 38	item 39	item 40	item 41
Valid	111	111	111	108	116	116
Missing	5	5	5	8	0	0
Mean	1,00	1,00	1,00	1,00	1,00	1,00
Median	1,00	1,00	1,00	1,00	1,00	1,00
Mode	1	1	1	1	1	1
Std. Deviation	0,538	0,772	0,533	0,630	0,505	0,492

5.3.1. The Mean

From the above table we observe that the overall mean score for the six items is 1.This reveals that on average, respondents agreed strongly with the statements. They have strong views about their language. They like it to be spoken. The average respondent strongly believes that isiZulu should be taught to all in this province. They also believe that isiZulu is vital for them to keep in touch with their culture. They therefore strongly agree that isiZulu is a language worth acquiring in the future. Lastly, for them a knowledge of one language is not sufficient. They strongly believe that the acquisition of additional languages should be the trend. We can confirm that the average Zulu speaker in this study has a positive attitude towards isiZulu.

5.3.2. The median

The median result for the six items is 1. Strongly agree, is the median response to the six items. This reveals that almost 50% of the respondents strongly agree with statements pertaining to language attitudes. They are overly enthusiastic about their language and are confident that it has a role to play in a multilingual society.

5.3.3. The mode

The mode for the six items is 1. This indicates that strongly agree was the most frequent response given by the respondents. This again confirms their positive attitude towards isiZulu.

5.3.4. The standard deviation

The standard deviation for the six items varied from 0,492 to 0,772. If the standard deviation is zero it means that there is no difference in the opinions of the subjects. However, the standard deviation for the above items is above zero which indicates that the respondents perceived the items differently. Some of them selected strongly agree, some selected agree, others selected strongly disagree and some chose disagree as a response to the six items.

5.4. Inferential statistics

Inferential statistics uses data collected from the sample to make generalisations about a population. This means that inferential statistics is used to infer from the sample data what a population might think about an issue. We try to reach conclusions far beyond the sample data. Different types of measures are used in inferential statistics. The following are some of the measures.

- Cronbach Alpha Test (Reliability test)

- t-test

- ANOVA test

5.4.1. Cronbach alpha test

The Cronbach alpha test is used to measure the internal consistency among the items in the questionnaire. The Cronbach coefficient alpha for the questionnaire was 0.861. If the value of the alpha is above 0, 7 or the closer the value of the alpha is to 1, the greater the reliability of the questionnaire. Therefore, with regard to the questionnaire to Zulu speakers, the alpha was above 0, 7 indicating that the instrument was judged to be reliable. There was also a high degree of consistency among the items. The t-test and one way analysis of variance (ANOVA) were used to test for significant differences in the response patterns to items 36 to 41 in the questionnaire.

5.4.2. t-test

The t-test is used to compare the mean values for two groups so that the comparison can provide a statistic for evaluating whether the difference between the two groups is significant or not. According to Tuckman (1978:257) the t-test helps to determine whether the probability that the difference between two groups is a real difference, rather than chance difference. The probability is then compared to a selected level of significance. If that probability is less than or equal to the pre-selected level of significance, statistically there is a significant difference between the two groups. On the other hand, if the probability is greater than 0, 05 this means that statistically there is no significant difference between the groups.

Table 18: t-test

		t	df	Sig. (2-tailed)
36	Equal variances assumed	.212	106	**.832**
	Equal variances not assumed	.217	104.941	.829
37	Equal variances assumed	.838	106	**.404**
	Equal variances not assumed	.813	85.608	.418
38	Equal variances assumed	.167	106	**.868**
	Equal variances not assumed	.171	105.028	.865
39	Equal variances assumed	-.204	98	**.839**
	Equal variances not assumed	-.204	90.805	.839
40	Equal variances assumed	1.445	106	**.152**
	Equal variances not assumed	1.431	95.243	.156
41	Equal variances assumed	.064	106	**.949**
	Equal variances not assumed	.064	95.492	.949

The p. significance values for items 36, 37.38,39,40,41 are 0,832, 0,404, 0,868, 0,839, 0,152 and 0,949. The results reveal that the p. significance values for six items are above 0, 05. It indicates that statistically, there is no significant difference in how males and females perceived the above items. The respondents showed a high degree of agreement to the five items. They are united in their opinions about the role and future of isiZulu. They identify strongly with the language. They feel that it is a proper and real language that ought to be taken seriously in this province.

5.4.3. ANOVA test

ANOVA tests are used to establish the significance of difference between the dependent variable and independent variable. The dependent variables are those variables that need explaining and elucidation such as respondents' attitudes towards isiZulu.The biographical variables are the independent variables in the sample. These variables are used to explain any statistically significant relationships between the two groups. Tuckman (1978:262) states that it can be used for almost any number of independent variables but are typically used for two, three or four variables. The interpretation rule for the ANOVA test is the same for the *t*-test.

Table 19: ANOVA test – Occupation

		Sum of squares	df	Mean Square	Sig.
36	Between Groups	1.932	4	.483	153
	Within Groups	29.923	106	.282	
	Total	31.856	110		
37	Between Groups	.201	4	.050	.988
	Within Groups	65.439	106	.617	
	Total	65.640	110		
38	Between Groups	2.913	4	.728	.033
	Within Groups	28.384	106	.268	
	Total	31.297	110		
39	Between Groups	.499	4	.125	.873
	Within Groups	41.908	103	.407	
	Total	42.407	107		
40	Between Groups	.718	4	.180	.596
	Within Groups	28.592	111	.258	
	Total	29.310	115		
41	Between Groups	1.861	4	.465	.102
	Within Groups	26.027	111	.234	
	Total	27.888	115		

The p. significance values for items 36, 37, 39, 40, and 41 are 0,153, 0,988, 0,873, 0,596 and 0,102. The results reveal that the p.values for items 36,37,39,40, and 41 are above 0, 05. There is statistically, no significant difference in how the subjects perceived the five items. They generally agreed with items. They are proud of their language and they really like to hear it being spoken. They would also like to see it being taught to all in this province. For them isiZulu is the means by which they acquire their culture. If the language is eroded than the culture will cease to exist. Ignorance on the part of people can

contribute to the demise of a culture. It is for this reason that they consider isiZulu a language worth learning. Lastly, they agree that knowledge of an additional language is important in a linguistically diverse society. The p. significance value for item 38 is 0,033. below 0, 05. It indicates that statistically, there is a significant difference in how subjects in the different economic sectors perceived this item. All of them do not agree with this statement. Some of them probably feel that if a person speaks isiZulu than that person is not educated. They do not consider isiZulu a language worth speaking.

Table 20: ANOVA test - Age groups.

		Sum of squares	df	Mean Square	Sig.
36	Between Groups	.840	4	.210	.580
	Within Groups	30.615	105	.292	
	Total	31.455	109		
37	Between Groups	1.304	4	.326	.711
	Within Groups	64.114	105	.611	
	Total	65.418	109		
38	Between Groups	.926	4	.231	.526
	Within Groups	30.247	105	.288	
	Total	31.173	109		
39	Between Groups	3.632	3	1.211	.021
	Within Groups	35.073	98	.358	
	Total	38.706	101		
40	Between Groups	.424	4	.106	.780
	Within Groups	25.294	105	.241	
	Total	25.718	109		
41	Between Groups	.322	4	.081	.867
	Within Groups	26.732	105	.255	
	Total	27.055	109		

The p. significance values for items 36,37,38,40 and 41 are 0,058, 0, 711, 0, 526, 0,780 and 0,867. The results indicates that the p.value for items 36, 37, 38, 40 and 41 are above 0, 05. It reveals that the respondents in the different age groups showed a degree of agreement to the five items. They identify with language and feel that it is their responsibility as mature individuals to uplift the language rather than undermine it. Ultimately, it is the ordinary people who have to play a role in uplifting isiZulu in their communities. The p significance value for item 39 is 0,021.This value is below 0, 05. The respondents showed a strong disagreement towards this item. It suggests that respondents in the different age groups have different views about the role of isiZulu in enriching their cultural knowledge. Since they live in an urban area they do not identify with their

language and culture. They have become westernised and some have converted to Christianity and therefore see no need to learn isiZulu and keep in touch with their culture.

Table 21: ANOVA test – Education.

		Sum of squares	df	Mean Square	Sig.
36	Between Groups	.160	2	.080	.763
	Within Groups	30.491	103	.296	
	Total	30.651	105		
37	Between Groups	1.336	2	.668	.340
	Within Groups	63.127	103	.613	
	Total	64.462	105		
38	Between Groups	.657	2	.328	.328
	Within Groups	29.994	103	.291	
	Total	30.651	105		
39	Between Groups	.498	2	.249	.527
	Within Groups	37.502	97	.387	
	Total	38.000	99		
40	Between Groups	.186	2	.093	.677
	Within Groups	24.465	103	.238	
	Total	24.651	105		
41	Between Groups	.084	2	.042	.851
	Within Groups	26.859	103	.261	
	Total	26.943	105		

The p significance values for items 36, 37, 38, 39, 40 and 41 are 0,763, 0,340,0,328,0,527,0,677 and 0,851.The results indicates that the p.value for all 6 items is above 0, 05. It reveals that a large number of respondents agreed with the items. The respondents with primary, secondary and tertiary education echo similar sentiments about the importance and role of isiZulu in their society. Having discussed the inferential statistics, I now turn to the qualitative results.

5.5.Qualitative results (Zulu speakers)

The results are based on responses to the semi-structured interviews (Questions 1-10 in the semi-structured interview, Appendix G)

5.5.1. Attitudes towards isiZulu

The views below are given as expressed by the respondents themselves. The following are some of responses to question one in the semi-structured interview.

"ULimi lwesiZulu ngiyaluthanda njengoba ngaluncela kumama wami".

"I like the Zulu language because it is my mother tongue".

"Ngiyaluthanda ulimi lwami futhi ngiyaziqhenya ngalo".

"I like my language and I am also proud of it".

"Iphezulu kakhulu imizwa".

"A very high attitude/ positive attitude"

"Asisetshenziswa ngokwanele, ikakhulukazi kwezomnotho nakumabonakude".

"It is not being used to the fullest especially in the economy as well as on television."

"Kubalulekile ukwazi isiZulu ngoba kukhona abantu emphakathini abangasazi isiNgisi".

"It is important to know isiZulu because in the community there are people who do not know English."

"Mihle kodwa hhayi kakhulu".

"It is good but not that good"

"Ulimi lwesiZulu lubukelwa phansi kakhulu. Uma ukhuluma ulimi lwesiZulu ubukeka njengomuntu ongafundile".

"The Zulu language is despised. If you speak the Zulu language you are regarded as someone who is not educated".

There are Zulu speakers who feel that the language is their mother tongue. They like the language and are extremely proud of it. It is because of this that they have positive attitudes towards the language. Some say that although the language has official status it is not being used to its maximum in the economy and on television. They decry this situation and say that the language is not getting the recognition it deserves. There are some who say that it is important to

know isiZulu because not all in the community know English. This indicates there are some people in the communities who speak to each other in English. But many of the old people find it difficult to communicate with these people because they are monolingual isiZulu speakers. Others look down upon people who speak isiZulu and regard them as uneducated. They have a low regard for the language and people who speak it. It appears that isiZulu has not cleansed itself of its stigma of inferiority. There are some people that still harbor negative attitude towards the language.

5.5.2. Importance of isiZulu

Respondents gave a number of reasons for the importance of isiZulu in society which is question 2.1 in the semi-structured interview. Below is a summary of their reasons.

Ulimi lwesiZulu lubalulekile ngoba lufundisa ngenhlonipho nemvelaphi yakho kanye namasiko.

32% stated that the language is important because it educates you about respect, your origins and about your culture.

Kubalulekile, ngoba kubalula ukuxhumana.

20% stated that it is easy to communicate.

Ngoba abantu abaningi ilona limi abalwazi kangcono.

16% stated that for the majority it is the only language that they know a bit well.

Kubalulekile ukuthuthukisa isiZulu ukuze singashabalali.

10% stated that it is important to uplift the language so that it does not disappear.

16% did not respond and 6% do not consider it important.

Quite a large percentage of respondents feel that the language is important because it educates people especially the younger generation about their customs, their origins and traditions. The *hlonipha* custom is one of the most important customs in traditional Zulu culture. Zulu speakers feel that their language is vital for the survival of this and other customs. Zulu culture is also important to understand one's origin. People must not lose sight of their origins and identity. The language helps one to communicate with others because for the majority, isiZulu is the only language they know. Some fear that isiZulu will disappear in the future if they do not speak it all the time. However, others state that isiZulu is not that important because it has limited value in society. People have a right to use any one of the eleven official languages and no one language should be more important than the others.

5.5.3. The status of isiZulu in society

Analysis of responses to question three reveals that 63% of the respondents are not satisfied with the status of isiZulu. 20% are satisfied and 17% did not respond.

The majority of respondents are not satisfied with the present status of isiZulu in this province. They feel that English is still the dominant language in most spheres of society. They are afraid that their language is being swamped by English and it poses a serious threat to the survival of their language. They feel that isiZulu language and culture will remain stifled as long as English is the medium of instruction in schools and universities. Others feel that isiZulu has been accorded official status and it is now up to the communities to play a more decisive role in uplifting the language. But there are some in the community who insist on speaking English with each other, as well as with their children.

5.5.4. Governments 11 official language policy

There were many views given by respondents on government's eleven official languages. The following are some of their responses.

"Kufanele zilingane ngoba siyalingana sonke emhlabeni".

"They ought to be equal because all of us are equal in the world".

"Khona bathi ulimi lokuxhumana nezinye izinhlanga isiNgisi".

There are others who say that the language to communicate with other groups is English.

"Ilungile ngoba itshengisa inhlonipho nokwazisa ezinye izilimi".

"It is all right because it shows us respect and admiration of other languages."

"Okwamanje lezi zilimi eziyishumi nanye azithathwa njengezibalukile zonke kukhona ezibukelela phansi".

"At this moment, these 11 languages are not regarded as important; there are some that are despised".

"Anginankinga nazo zonke kodwa isiZulu kumele sinikezwe indawo yaso njengolimi olukhulunywa eKwaZulu-Natal".

"I have no problem with all but isiZulu must be given its place as it is a language spoken in KwaZulu-Natal".

There are some who say that the languages ought to be equal because our constitution recognises 11 official languages. We should use these languages to promote peace and harmony with the different population groups and build our democracy. Others say that democracy is the biggest threat to our languages because it has allowed English to thrive at the expense of the African indigenous languages. All the pronouncements of 11 official languages having equality and parity of esteem have not come to fruition. There are some who say that it gives all languages especially the African languages respect since these languages were marginalised in the past. There are others who say that some of these languages are still regarded as inferior. They say that the 11 official language

policy is an attempt to please as many people as possible and is not having the desired effect. The languages are not receiving the attention it deserves. The last statement is that of a proud Zulu speaker who wants the language to be given its rightful place in KwaZulu-Natal.

5.5.5. Are the authorities doing enough to promote isiZulu?

The following is a summary of responses to this question: Do you think that the authorities are doing enough to promote isiZulu in our province? 22% stated yes, 56% stated no, 6% were not sure and 16% did not respond.

The majority of respondents are of the view that the authorities are not doing enough to promote the language or the process has not been very effective in certain spheres of society. A blatant disregard is shown by some schools who have not offered the language or who offer the language only for communication purposes. IsiZulu is not used widely in the private sector. A significant percentage of respondents feel that the authorities are trying their best to promote the language in our society but the onus ought to be on the communities.

5.5.6. What can be done to promote isiZulu?

The above question yielded the following responses:

"Abafundi kumele bafundiswe zonke izifundo ngesiZulu nangesiNgisi".

"All learners ought to be taught all subjects in isiZulu and English".

"Ezikoleni, isiZulu akube impoqo ukusifunda kula mazinga aphansi".

"At schools, isiZulu should be compulsory to learn it at the lower grades".

"Ukufundwa kwezincwadi ezibhalwe abalobi abamnyama".

"Reading of books written by African authors".

"Izingane kufanele ziqale zisencane ukufundiswa isiZulu ezikoleni nasemakhaya".

"Children must be taught isiZulu at a young age at school and at home"

From the above responses it is clear that many respondents feel that isiZulu should be the medium of instruction at schools. They place a lot of emphasis on mother tongue education. If learners receive instruction in their mother tongue it would help reduce the high failure rate at schools. Others feel that isiZulu should be a compulsory subject especially in the lower grades.

The writing of books by African writers is crucial in developing literacy among African children. It would be easy for them to follow the story line if they are exposed to the language in the lower grades. The learning of isiZulu should start at home and be reinforced at schools. This will help develop a solid foundation in the child's mother tongue.

5.5.7. Language rights

Are you aware of your language rights? Is question 7 in the semi-structured interview? The following is a summary of responses to the above question.

"Athi unelungelo lokukhuluma ulimi lwakho noma ikuphi lapho ohamba khona".

"They say that you have a right to use your language anywhere you go."

" Ukukhuluma isiZulu ngaso sonke isikhathi".

"To speak Zulu all the time".

"Unelungelo lokukhuluma ngolimi lwakho ngoba waluncela ebeleni".

"You have the right to speak your language because it is your mother tongue"

The majority of respondents are aware of their language rights. They know that their language rights are protected by the constitution and they need not be afraid

to use their language. Their language rights cannot be suppressed or trampled on by anybody. It is surprising that some people do not know their language rights. A lack of publicity could be the reason or language rights may be the least of their worries as they have other priorities.

5.5.8. Violation of language rights

The following is a summary of the responses to question 8.

"Ngingathatha izinyathelo zomthetho".

I can take the necessary steps according to the law".

"Ngingaphatheka kabi kakhulu. Ngingahambela izikhunga ezinjengo-Human Rights Commission ukuyofuna usizo".

"I can be very disappointed and can go to organisations such as the Human Rights Commission to seek help".

"Ngimuyise enkantolo yamalungelo esintu".

"I can take them to the Human Rights commission".

"Ngingaqonda ngqo eMinyangweni ebhekele ezaMasiko".

"I can go straight to the Department which is responsible for Culture".

It would appear that Zulu speakers are aware of the organisations that they may go to, if their rights are violated. The other recourse that people have is to seek help from the Department of Arts and Culture which is also responsible for the promotion of language and culture.

5.5.9. Communication problems

How would you deal with people who do not understand isiZulu? The following are some of the responses articulated by the respondents to the above question.

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"Ngingabasiza ukuba bakwazi ukusifunda".

"I can help so that they know how to learn it".

"Ngingenza konke okusemandleni ami ukusifundisa nokubasiza ngoba kusho ukuthi abakafundi ngokwenele".

"I can do everything I could to teach and help them because it may happen that what they learnt is not enough".

"Ngingabaphatha kahle ngibasize ukuze basazi futhi basizwe kahle".

"I can treat them well, help them so that they know and understand it well".

'Kumele ngibafundise futhi ngibasize ekuthuthukiseni ulwazi nolimi lwesiZulu".

"I ought to teach them as well as help them to increase their knowledge of isiZulu".

Zulu speakers understand and appreciate the communication problems that are experienced by non-Zulu speakers. They empathise with their non-Zulu speaking counterparts. They are prepared to go to great lengths to teach them the language so that they can speak it properly and correctly. They are willing to reach out to non-Zulu speakers. This is encouraging and it may help reduce the communication gap between Zulu speakers and non-Zulu speakers.

5.5.10. Items not included in the questionnaire

The following are some of the responses to items not included in the questionnaire.

"Ngokubona kwami, abafundi kumele bafunde zonke izifundo ngolimi lwebele"

"My view is that children should learn all the subjects through their mother tongue".

"Abafundi kumele bafundiswe ngesiNgisi nangesiZulu ukuze baphumelele kahle esikoleni".

"Children ought to be taught through English and isiZulu so that they are successful in school".

'Kuyangimangaza ukungena ezitolo ezinkulu uthole ukuthi usizwa umuntu ongasazi isiZulu kanti kufunela asazi naye isiZulu ngoba uyena okuncengela ukuthi uthenge".

"It surprising when you enter some departments stores and find that you are assisted by a person who does not understand isiZulu. It is imperative that he/she knows isiZulu because he/she is the one who begs you to buy".

"Izichazimagama kumele zibekhona nezemisho ukusiza abangasazi kahle isiZulu".

"There must be dictionaries and sentences to help those who do not know isiZulu adequately".

"Ukufundiswa kwesiZulu kubalulekile. Kufanele kuqalwe ezingeni lokuqala umntwana eqala eya esokoleni".

"The teaching of isiZulu is important and it must begin in the lower grades when the child starts school".

"Kungaba yinto enhle uma isiZulu singanikwezwa inhlonipho esifanele eNingizimu Afrika futhi kuqiniswe ukufundwa kwaso ezikoleni".

"It can be a good thing if isiZulu is given the respect it deserves in South Africa as well as entrenching its teaching at schools".

The first statement is a view of a Zulu speaker who feels strongly about mother tongue education. This will ensure that children learn with ease and are comfortable in the classroom. The second statement is that of a person who is a

proponent of bilingual education. He probably feels that the child will be able to learn the mother tongue as well as English so that they are able to meet the challenges of a multilingual society. The third statement articulates the view of a person who goes to department store and it irks him to see that employees are not conversant in isiZulu. These stores are providing a service and it is imperative that Zulu speakers are able to access services in their mother tongue. The fourth statement illustrates the importance of dictionaries in enhancing non-Zulu speakers' competence in isiZulu. The fifth statement is that of a person who attaches great importance to the teaching of isiZulu in primary school. The last statement is that of an individual who wants people to respect isiZulu in Africa and develop innovative ways of teaching the language at schools. Having discussed the quantitative and qualitative results of Zulu speakers I now discuss the quantitative and qualitative results of non-Zulu speakers.

5.6. Quantitative data analysis (Non-Zulu speakers)

A total number of 127 questionnaires were returned. Quantitative descriptions make it easy to comprehend descriptive statistics.

5.6.1. Descriptive statistics

Both descriptive and inferential statistics are presented and discussed. The descriptive statistics are presented first and then the inferential statistics.

Descriptive statistics will entail a discussion of frequency distribution in the form of tables and bar graphs. Central tendency statistic measures such as the mean, the median, the mode and standard deviation are also presented and discussed.

5.6.2. Biographical information

Seven demographical categories will be discussed: occupation profile, age, gender, population group, education, member of governing body and home language. Responses to these seven categories are presented in form of tables and bar graphs.

Table 22: Occupation profile

	Freq.	%	Valid %	Cumulative %
Schools	53	41.7	41.7	41.
Banks	24	18.9	18.9	60.
S.A.P. Metro Police, eThekwini Municipality and Dept. of Arts and Culture	29	22.8	22.8	83.
Hospitals	12	9.4	9.4	92.
Hullets	9	7.1	7.1	100.
Total	127	100.0	100.0	

The above table reveals the occupation of the various individuals who participated in this study. 41,7% were from schools, 18,9% from banks, 22,8% were public servants who are involved in the South African Police Services, Metro Police as well as employees at eThekwini Municipality and Department of Arts and Culture, 9.4% were from hospitals. 73, 9% are employed in the public sector (41, 7% are in schools, 22, 8% are public servants, and 9, 4% are in the hospitals). 26% of the respondents are employed in the private sector (18, 8% are in the banks, 7, 1% are in Hullets). It can be seen from the above analysis that the majority of respondents are employed in the public sector rather than the private sector. Nevertheless, the responses of individuals from both sectors will enhance our understanding of their attitudes, views and opinions about isiZulu in our society.

Bar graph 4: Age groups
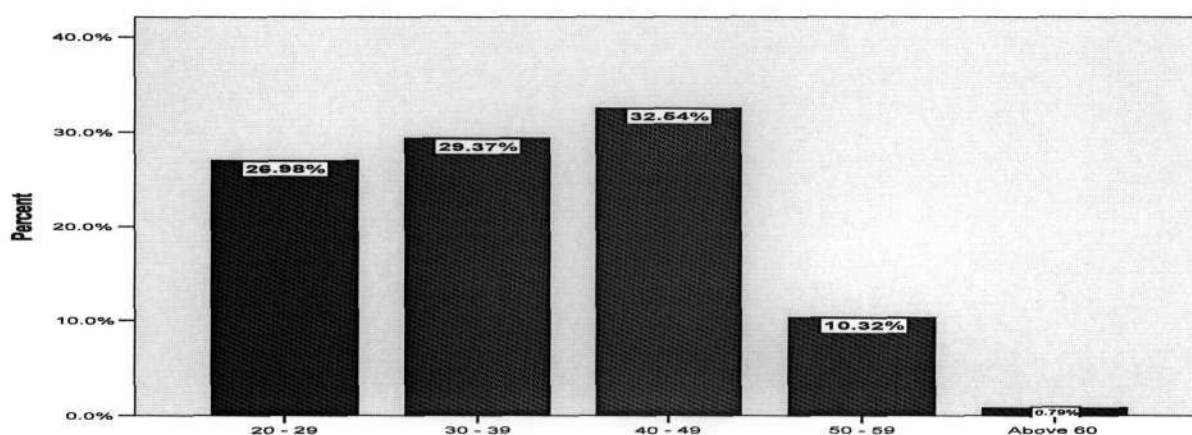
The above bar graph illustrates the age groups of respondents who participated in the questionnaire survey. 26, 9% are in the 20-29 year age group, 29.4% are in the 30-39 year age group, 32,5% are in the 40-49 age group, 10,3% are in the 50-59 age group, 0,8% are above 60 years . The majority of the respondents are

in the 30-49 age groups (61, 9%). The majority of respondents who participated in the survey are mature. Their ability to reason and make rational decisions will be tested.

Bar graph 5: Gender
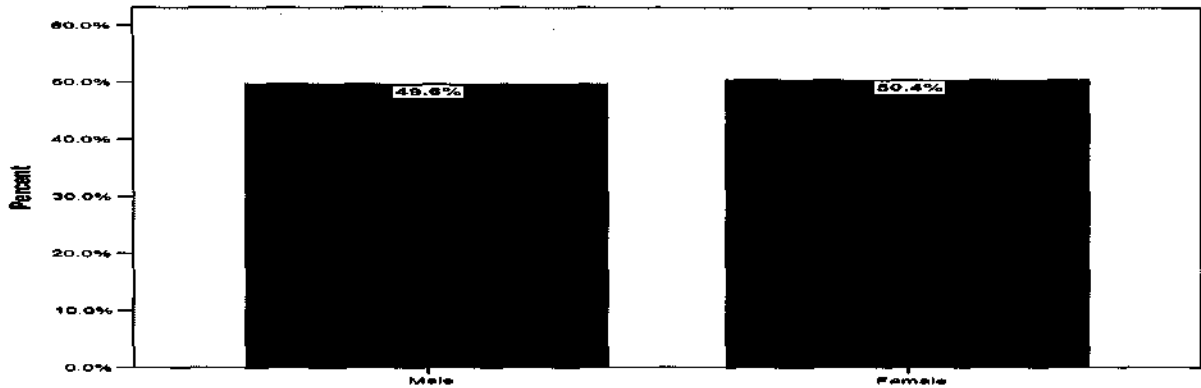
The above bar graph reveals the gender composition of respondents who participated in this study. 49, 6% were males, 50, 4% were females and 1, 6% of the respondents did not answer. This is a fair reflection of the gender profile in this region because there are more females than males.

Bar graph 6:Population groups
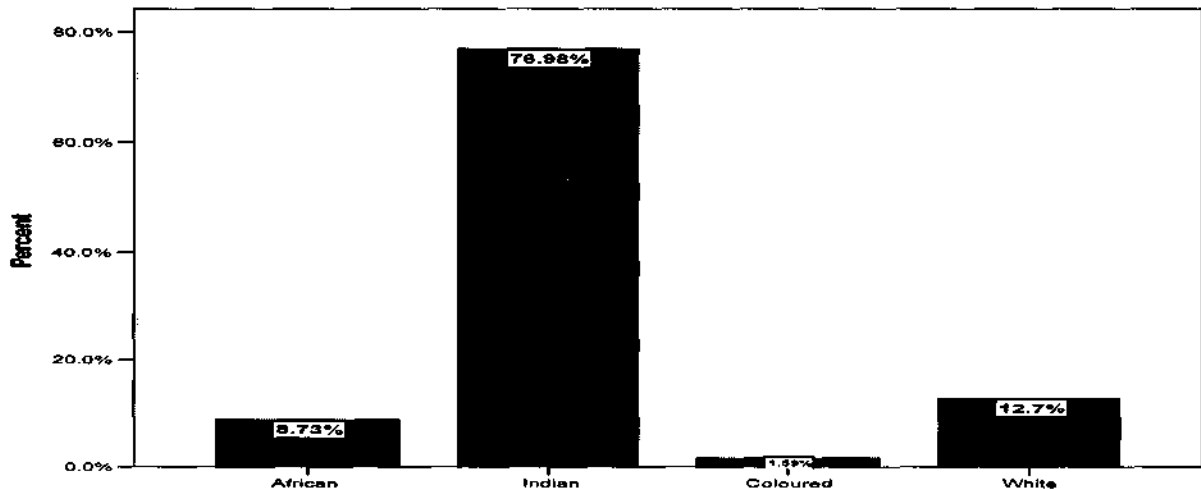
When respondents were asked to state their population group, 76,9% reported that they were Indians, 12,7% reported that they were whites. 8,7% of the respondents indicated that they were Africans. These are non-African Zulu

respondents who speak other African indigenous languages. According to census statistics (2001:17) there are indeed speakers of other African languages in this province. It is not surprising that Indians are the majority because they are the dominant non-Zulu speaking group in the eThekwini region.

Table 23: Educational levels

	Freq.	%	Valid %	Cumulative%
Primary	7	5.5	5.6	5.6
Secondary	36	28.3	28.8	34.4
Tertiary	82	64.6	65.6	100.0
Total	125	98.4	100.0	
Missing System	2	1.6		
Total	127	100.0		

From the above table we observe that the majority of respondents reported that they have tertiary education (64,6%). 28,3% indicated that they have secondary education and 5,5% reported that they have primary school education. This indicates that the majority of respondents who participated in this study have some kind of formal education.

Table 24: Member of the school governing body

	Freq.	%	Valid %	Cumulative %
Yes	28	52.8	56	56
No	22	41.5	44	100.0
Total	50	94.3	100.0	
Missing System	3	5.7		
Total	53	100.0		

(52,8%) reported that they are parent members of school governing bodies. 41, 5% indicated that they were not members of these governing bodies. These are educators who also participated in the questionnaire survey. The parents are the majority in school governing bodies. Since the parents are in the majority they have a vital say in developing the school's language policy. Although schools are now compelled to offer isiZulu in this province, some schools have opted to maintain the status quo. Sithole, C.E.O. of the National House of Traditional Leaders (Ntshingila, 2006) states that "If you look at most former model C schools, only English and Afrikaans are being used". Others say that indigenous languages should be made accessible to all South Africans. They say that it is disappointing to see that integrated schools have not taken the opportunity to

promote isiZulu to White, Indian and Colored pupils. In some schools, isiZulu is offered as non-examination subject or as third language which Zulu speaking learners do not find challenging.

Table 25: Home language

	Freq.	%
Afrikaans	2	1.6
English	86	67.7
Gujarati	1	0.8
Hindi	2	1.6
Tamil	5	3.9
Other	30	23.8
Total	126	99.2
Missing	System	1	0.8
Total	127	100

From the table we observe that English is the home language of majority of respondents (67, 7%). 1, 6% of respondents indicated Afrikaans as their home language. Few respondents indicated Tamil (3, 9%), Gujarati (0, 8%), and Hindi 1, 6% as their home languages. Although the majority of respondents indicated English as their home language, there are some respondents whose home language is not English. It could be the older generation who are using Indian languages to communicate with each other. The younger generation is to large extent monolingual English speakers. They have abandoned their mother tongues because it does not have any value in the linguistic market.

5.6.3. Attitudes towards isiZulu

The information below relates to the non-Zulu speakers attitude towards isiZulu. The analysis of data in the tables below is for the Likert type questions in section B in the questionnaire.

Table 26: Is isiZulu an important requirement for employment?

	Freq.	%	Valid %	Cumulative %
Strongly Agree	25	19.7	19.8	19.8
Agree	75	59.1	59.5	79.4
Disagree	23	18.1	18.3	97.6
Strongly Disagree	3	2.4	2.4	100.0
Total	126	99.2	100.0	
Missing	System	1	0.8		
Total	127	100.0		

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The above table indicates that 19,7% of respondents strongly agree that isiZulu is an important requirement for employment in this province. 59,1% of respondent's agree. 18,1% of respondents disagree. Non-Zulu speaking respondents in this study feel strongly that isiZulu is an important requirement for employment in this province. They attach a lot of importance to isiZulu for instrumentative reasons.

Table 27: Can people increase their knowledge of languages if they learn isiZulu?

		Freq.	%	Valid %	Cumulative %
Strongly Agree		33	26.0	26.2	26.2
Agree		74	58.3	58.7	84.9
Disagree		17	13.4	13.5	98.4
Strongly Disagree		2	1.6	1.6	100.0
Total		126	99.2	100.0	
Missing	System	1	.8		
Total		127	100.0		

From the above table we observe that 26,% of respondents indicated that they strongly agree that people can increase their knowledge of languages if they learn isiZulu. 58,3% of respondents agreed with the statement and 13,4% strongly disagreed. Only 1,6% of respondents strongly disagreed. The acquisition of isiZulu not only holds one in good stead in the job market but it certainly enhances one's general knowledge of isiZulu.

Table 28: People who speak isiZulu have more friends

		Freq.	%	Valid %	Cumulative %
Strongly Agree		13	10.2	10.3	10.3
Agree		33	26.0	26.2	36.5
Disagree		66	52.0	52.4	88.9
Strongly Disagree		14	11.0	11.1	100.0
Total		126	99.2	100.0	
Missing	System	1	0.8		
Total		127	100.0		

A glance at the table indicates that only 10,2% of respondents reported that people who speak isiZulu have more friends. 26% of respondents agree with the idea. The majority (52%) disagree with the idea. 11% of respondents strongly disagreed. In the review of literature I cited a number of examples of how non-African people befriended African people by speaking their language. From my

personal experience I can say that I have many Zulu speaking friends because I speak fluent isiZulu. Sathish Ramdas, who grew up in the Midlands says that, I guess" I have always been able to communicate in isiZulu as far as back as I can remember, because my friends around me spoke the language" (Sunday times 28 May, 2006).

Table 29: isiZulu is a language worth learning in a multilingual society

	Freq.	%	Valid %	Cumulative %
Strongly Agree	41	32.3	32.3	32.3
Agree	77	60.6	60.6	92.9
Disagree	9	7.1	7.1	100.0
Total	127	100.0	100.0	

From the table we notice that the majority of respondents (60,6%) agree that isiZulu is a language worth learning. 32,3% of respondents strongly agree with the statement and 7,1% of the respondents disagreed. This indicates that the majority are positive about learning isiZulu. The acquisition of isiZulu by these people will equip them with additional linguistic capital to meet the challenges of a multilingual society. Therefore the trend in our society should be towards multilingualism rather than monolingualism.

Table 30: I have a high regard for isiZulu

		Freq.	%	Valid %	Cumulative %
Strongly Agree		27	21.3	21.6	21.6
Agree		77	60.6	61.6	83.2
Disagree		19	15.0	15.2	98.4
Strongly Disagree		2	1.6	1.6	100.0
Total		125	98.4	100.0	
Missing	System	2	1.6		
Total		127	100.0		

It can be seen from the above table that 21,3% of respondents strongly agree with statement. 60,6% of respondents agree. 15% of respondents disagree and 1,6% of respondents strongly disagree. The majority of respondents have a high regard for isiZulu. This bodes well for the future development of isiZulu in this province. If people have a high regard for a language they are likely to learn. As mentioned in the section on language attitudes, people are more inclined to learn another language if they are positive towards it.

Table 31: Speaking isiZulu helps to promote intercultural relations

	Freq.	%	Valid %	Cumulative %
Strongly Agree	40	31.5	31.7	31.7
Agree	78	61.4	61.9	93.7
Disagree	7	5.5	5.6	99.2
Strongly Disagree	1	.8	.8	100.0
Total	126	99.2	100.0	
Missing	System	1	.8		
Total	127	100.0		

The above analysis reveals that 31,5% of respondents strongly agree that isiZulu can help to promote inter-cultural relationships. 61,4% of respondents agree with the idea. 5,5% of respondents disagree and 8% of respondents strongly disagree. The non-Zulu speakers are prepared to embrace isiZulu by speaking this language. They believe that they cannot afford to live in little enclaves and the only way to work with the majority is to learn their language. Non-Zulu speakers are positive about cementing intercultural relations with Zulu speakers.

Table 32: I would like to be a fluent speaker of isiZulu

	Freq.	%	Valid %	Cumulative %
Strongly Agree	39	30.7	31.2	31.2
Agree	75	59.1	60.0	91.2
Disagree	11	8.7	8.8	100.0
Total	125	98.4	100.0	
Missing	System	2	1.6		
Total	127	100.0		

Evident in the table is that 30,7% of respondents strongly agree with the statement. 59,1% of respondents agree with the statement. 8,7% of respondents disagreed with the statement. The majority of respondents are willing to be fluent speakers of isiZulu. They are probably motivated by instrumental reasons. As mentioned earlier, a knowledge of isiZulu is an important requirement if one wants to pursue a career in a multilingual society.

Table 33: isiZulu can co-exist with other languages

	Freq.	%	Valid %	Cumulative %
Strongly Agree	43	33.9	34.4	34.4
Agree	79	62.2	63.2	97.6
Disagree	2	1.6	1.6	99.2
Strongly Disagree	1	0.8	0.8	100.0
Total	125	98.4	100.0	
Missing	System	2	1.6		
Total	127	100.0		

33,9% of respondents strongly agree that isiZulu can co-exist with other languages. 66,2% of respondents agree, 1,6% of respondents disagree and 0,8% of respondents strongly disagree. Non-Zulu speakers have a high regard for the language because it is the dominant language in this province. They probably believe that isiZulu has more clout because the provincial government is dominated by Zulu speakers.

5.6.4. Importance of isiZulu

The analysis of data below is based on items 19 to 29 in the questionnaire.

Table 34: Importance of isiZulu in different domains

Rate the importance of isiZulu for people to:	Important		A little important		Unimportant	
	Freq.	%	Freq.	%	Freq.	%
To read	65	51,2	44	34,6	17	13,4
To write	59	46,5	45	35,4	22	17,3
To watch television	51	40,2	48	37,8	25	19,7
To get a job	69	54,3	41	32,3	16	12,6
To live in KZN	76	59,8	29	22,8	20	15,7
To bring up children	40	31.5	56	44,1	29	22,8
To go shopping	28	22	55	43,3	41	32,3
To go banking	29	22,8	51	40,2	45	35,4
To make phone calls	32	25,2	57	44,9	35	27,6
To pass examinations	32	25,2	40	31,5	53	41,7
To be accepted in the community	48	37,8	37	29,1	39	30,7

With regard to reading, 51,2% of respondents indicated that isiZulu is important for reading, 34,6% of respondents stated that it is little important and 13, 4% of respondents reported that it is unimportant. The majority of respondents consider isiZulu important for reading purposes. Since a substantial number of educators participated in this study they have first hand experience of the reading abilities of learners at school. With regard to writing, 46,5% of respondents reported that isiZulu is important for writing while 35,4% stated that it is a little important. 17, 3% felt that it was unimportant. A large percentage of respondents consider isiZulu important for writing. A study conducted by the Human Science Research Council (HSRC) states that 68% of grade 6 pupils in KwaZulu-Natal cannot read and write (Naidu, 2006).The HSRC link poor literacy levels to teach young children in their mother tongue in primary school. The research also noted that those whose home language was the same as the language in which they were

taught obtained significantly higher scores than those who were not taught in their home language. This indicates that there is a strong correlation between home language and academic success at schools. The Deputy Dean for initial teacher education at the University of KwaZulu-Natal, Professor Michael said that poor literacy among learners was a national problem. He added that a major reason for the low literacy levels was that there was no early literacy taught in the mother tongue. He argued that if early literacy was conducted in the mother tongue in conjunction with the second language which is generally English, we would not have this problem (Naidu, 2006).

40,2% of respondents reported that a knowledge of isiZulu is important to watch television, 37,8% of respondents indicated that it is little important and 19,7% of respondents stated that it was unimportant. Therefore a significant percentage of respondents stated that a knowledge of isiZulu is important to watch television. This is because there are a number of television programmes that are in English and isiZulu. A rudimentary knowledge of isiZulu may help non-Zulu speakers comprehend these programmes. The award winning film Tsotsi has elevated the profile of the language among non-Zulu speakers.

54,3% of respondents believe that isiZulu is important to get a job, 32,3% of respondents consider it a little important and 12,6% of respondents regard it as unimportant. The majority of respondents consider isiZulu an important requirement for employment opportunities. This illustrates that non-Zulu speakers are attaching greater importance to isiZulu as a means of pursuing careers in the private and public sectors. 59,8% of respondents consider isiZulu important for people who live in KwaZulu-Natal. 22,8% of respondents consider it a little important and 15,7% of respondents consider it unimportant. The majority of non-Zulu speakers consider isiZulu important for people who live in KwaZulu-Natal. The majority articulated such a response because they are motivated by integrative reasons. This means that a knowledge of isiZulu will enable them to live comfortably with the majority. 31,5% of respondents consider isiZulu important for child-rearing in this province. 41,1% of respondents consider it a

little important and 21,8% of respondents consider it unimportant. The majority of respondents consider isiZulu of little importance in child-rearing in this province. Majority of respondents consider isiZulu to be of importance for shopping, 43, 3%, banking 40,2%, and making phone calls 44,9%. Non-Zulu speakers are not too sure about the role of isiZulu in obtaining the above services.

25,2% of respondents consider isiZulu important in order to pass examinations, 31,5% of respondents consider it of little importance and 41,7% of respondents consider it unimportant. The majority of respondents do not consider isiZulu important in order to pass examinations. They are not aware of the importance of isiZulu in the school curriculum and the problem and challenges that Zulu speaking learners experience in school. However, a significant percentage considers isiZulu an important requirement to pass their examinations. These respondents probably empathise with learners at schools. They feel that if learners write their examinations in isiZulu it may assist them to pass. It is therefore important that examination papers be made available in isiZulu and learners should be given the opportunity to their examination in their mother tongue. This will definitely help reduce the high failure rate at our school. Examination papers in all subjects are available in Afrikaans and English, why are these papers not available in isiZulu? 37,2% of respondents consider isiZulu important for acceptance in the community, 29,1% of respondents consider it a little important and 30,7% of respondents consider it unimportant. The majority of respondents consider isiZulu an important requirement for acceptance in the community.

Table 35:   Rating of isiZulu in different spheres of society

How would you rate isiZulu in respect of the following:	High		Average		Low		Total	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%
As an official language in KZN	40	31,5	70	55,1	17	13,4	127	100
As a language of economic power	22	17,3	72	56,7	33	26	127	100
As a language of political power	51	40,2	53	41,7	21	16,6	127	100
As a language of science and technology	5	3,9	56	44,1	66	52	127	100
As a language of education	23	18,1	76	59,8	28	22	127	100
As a language of commerce	8	6,3	67	52,8	51	40,2	127	100
As a language of communication	44	34,6	65	51,2	16	12,6	127	100

From the above table we notice that 31,5% of respondents rate isiZulu high as an official language in KwaZulu-Natal while 55,1% of respondents gave it an average rating and 13,4% of respondents rated it low. It is surprising that the majority of respondents gave the language an average rating. It could be that they are not aware of its official status. Mayor Obed Mlaba stated that isiZulu is the predominant language in eThekwini and is one of the working languages of the municipality (Maphumulo, 2006). He further states that in KwaZulu-Natal there are over 2, 5 million people who are functionally illiterate. According to him, these people were denied education in the past or received education in a language that they did not understand. He goes on to say that isiZulu is the most widely spoken language in the South African Development Community (SADC) countries and it must be recognised in the municipality.

17, 3% of respondents' rate isiZulu highly as a language of economic power, 56, 7% of respondents gave it an average rating and 26% of respondents gave it a low rating. The majority of respondents gave isiZulu an average rating as a language of economic power. This means that the majority of non-Zulu speakers are not confident about isiZulu being a language of economic power. They probably believe that the language is not fully developed to warrant such a status.

40, 2% of respondents rate isiZulu highly as a language of political power. 41,7% of respondents gave it an average rating and 16, 6% of respondents gave it a low rating. That a significant percentage of respondents gave it a high rating is not surprising because those who are in political power are mainly Zulu speakers. They are going to be in power for the foreseeable future.

3,9% of respondents rated isiZulu highly as a language of science and technology, 44,1% of respondents gave it an average rating and 52% of respondents gave it a low rating. IsiZulu did not receive the financial resources and government support during the heyday of apartheid. This is the main reason for the language not being developed fully as a language of science and

technology. It must be borne in mind that isiZulu has been an official language for only twelve years. However, with necessary support, isiZulu can be developed as a fully fledged language of science and technology.

However, technological changes are reducing the gap between languages. New translation software will now allow for the teaching of computer proficiency in all official languages (Daily News, 8 November 2006). Dwayne Bailey, Director at Translate.org. says that their work has "a parallel impact on language pride in that people now see their language as modern and relevant". This means that the majority who do not speak English can access the computer in their own language. Bailey adds that "it is much simpler to teach a computer to speak isiZulu than to speak English". He concludes by saying that " although English is a universal language and is used largely to conduct business in South Africa, people still underestimate the power of indigenous languages" (Daily News 8 November, 2006).

18, 1% of respondents' rate isiZulu highly as a language of education, 59, 8% of respondents gave it an average rating and 22% of respondents gave it a low rating. The majority of non-Zulu speakers are not sure about isiZulu as a language of education. They probably want the language to be offered as a subject of study at schools and not as a language of instruction. If the language is used as a medium of instruction at schools it would disadvantage non-Zulu speaking learners and it may jeopardise their chances of passing.

Only 6,3% of respondents rated isiZulu highly as language of commerce. 52,8% of respondents gave it an average rating and 40% of respondents gave it a low rating. Non-Zulu speaking respondents have ambivalent attitudes towards isiZulu as a language of commerce. Some feel that isiZulu has the potential to be the dominant language of the commercial sector, others are not sure and some feel that it is not worthy as a language of commerce.

5.6.5. General issues pertaining to isiZulu

The analysis of data below is based on items 37, 38, 40, 44 in the questionnaire.

Table 36: Do you think isiZulu will help you in future?

		Freq.	%	Valid %	Cumulative %
Yes		106	83.5	84.8	84.8
No		19	15.0	15.2	100.0
Total		125	98.4	100.0	
Missing	System	2	1.6		
Total		127	100.0		

An overwhelming majority of respondents feel that isiZulu will help them in the future. Only 15% of respondents reported that isiZulu will not help them. This indicates that the majority of respondents are optimistic about the future of isiZulu in this province. As mentioned earlier, respondents are aware of the economic value of the language as well its importance in building intercultural relations.

Table 37: IsiZulu as a language of learning in the education curriculum

		Freq.	%	Valid %	Cumulative %
Primary School		110	86.6	90.2	90.2
High School		12	9.4	9.8	100.0
Total		122	96.1	100.0	
Missing	System	5	3.9		
Total		127	100.0		

86,6% of respondents stated that isiZulu be introduced at primary schools. 9,4% of respondents stated that the language be introduced at high school. They feel that primary school learners are better prepared to learn the language properly. This will give the learners confidence to pursue isiZulu as a language of study in high schools. This will enable them to acquire the necessary competence in language.

Table 38: Would you learn isiZulu?

		Freq.	%	Valid %	Cumulative %
Yes		108	85.0	88.5	88.5
No		14	11.0	11.5	100.0
Total		122	96.1	100.0	
Missing	System	5	3.9		
Total		127	100.0		

85% of respondents show a strong desire to learn isiZulu. 11% of the respondents are not interested. The majority of respondents are enthusiastic

about learning a new language. They want to add isiZulu to the languages that they already know. This indicates that isiZulu is the language of the future.

Table 39: Are there many institutions that offer isiZulu?

		Freq.	%	Valid %	Cumulative %
Yes		34	26.8	28.6	28.6
No		77	60.6	64.7	93.3
Don't know		8	6.3	6.7	100.0
Total		119	93.7	100.0	
Missing	System	8	6.3		
Total		127	100.0		

26, 8% of respondents indicated that there are institutions available that offer isiZulu as a language of study. 60, 6% of respondents reported that there are not many institutions that offer isiZulu as a language of study. This means that there is a shortage of institutions that offer isiZulu as a language of study.

5.6.6. Domains that offer the best opportunities for learning isiZulu.

Table 40: Use of isiZulu in different domains in the future.

In which of the following situations would you use isiZulu in the future:	Freq.	%
At home	44	34,6
With friends	57	44,9
At work	108	85
The media	40	31,5
Legal services	19	15
Banks	34	26,8
Shops/supermarkets	56	44,1
Education	67	52,8
Hospital/Clinic	66	52
Sports	41	32,3
Entertainment	39	30,7
Politics	45	35,4

34, 6% of respondents reported that isiZulu will be the language spoken at home. The majority of respondents (63, 8%) felt that it would not be used. The response of the majority is hardly surprising since they are English monolingual speakers. 44, 9% of respondents indicated they anticipate using isiZulu in their interactions with friends. A significant percentage of respondents are committed to learn isiZulu. This will enable them to communicate effectively with their friends. If adults and children learn isiZulu it will go a long way in improving communication and co-operation between the Zulu and non-Zulu speakers. This may help to reduce the mistrust and fear between the two groups.

85% of respondents anticipate using isiZulu at work in future while 13,4% of respondents do not foresee a future for isiZulu at work. Of all the domains, respondents attach the greatest value to isiZulu in the work environment. People now realise that a knowledge of isiZulu is going to be very important in the future especially if one applies for a job. Less than 40% of respondents anticipate using isiZulu in the media, legal services and banks in the future. The others probably want the status quo to remain in the private sector. However, 44,1% of respondents foresee a greater use of isiZulu in shops and supermarkets. More than 50% of respondents feel that isiZulu has a future in education. These parents and adults feel that isiZulu is going to be one of the dominant languages in education. Also 52% of respondents foresee a greater use of isiZulu in hospitals and clinics. If non-Zulu speaking doctors and nurses are proficient in isiZulu it would enable them to diagnose the illnesses of patients easily. As mentioned in the literature review, doctors are now required to acquire the dominant African language of the province in which they work.

5.7. Central tendency statistics

The theoretical aspects of central tendency statistics have already been discussed in the previous section. I now present the central tendency statistics for statements 10 to 18. These statements deal with the attitudes of people towards isiZulu which is the hub of this thesis. The ratings for these questions ranged from 1, strongly agree, 2, agree, 3, strongly disagree, 4, disagree. The neutral category was not included because no responses were recorded for this category.

Table 41: Central tendency statistics

	item 10	item 11	item 12	item 13	item 14	item 15	item 16	item 17	item 18
Valid	126	126	126	127	126	125	126	125	125
Missing	1	1	1	0	1	2	1	2	2
Mean	2.00	2.00	3.00	2.00	3.00	2,00	2,00	2,00	2,00
Median	2.00	2.00	3.00	2.00	3.00	2,00	2,00	2,00	2,00
Mode	2	2	3	2	3	2	2	2	2
Std. Deviation	.692	.674	.815	.577	.834	.659	.589	.594	.545

5.7.1. The mean

The mean value for statements 10, 11, 13.15,16,17, and 18 is 2, 00. This indicates that on average, respondents agreed with the above statements. These respondents consider isiZulu an important requirement for employment purposes. They are aware that knowledge of isiZulu will improve the chances of people in getting a job. They attach value to isiZulu in the labour market. Respondents on average have positive attitudes towards isiZulu. They have a high regard for the language and they believe that it is a language worth learning and they hope one day to become fluent speakers of the language. For them, isiZulu can co-exist easily with the other languages in KwaZulu-Natal.

The mean value for statement 12 and 14 is 3,00. This reveals that on average respondents strongly disagreed with these two statements. The average respondent in this study do not believe that people who speak isiZulu will have more friends. They also feel that isiZulu is not worth learning in a multilingual society. This indicates that there are respondents who attach a low value to isiZulu.

5.7.2. The median

The median result for items 10,11,13,15, 16, 17, and 18 is 2.00. Agree is the median response to the eight items. Almost 50% of the respondents agreed with the items in the questionnaire. This indicates that a significant percent of respondents are positive about isiZulu in this province. It augurs well for the future of isiZulu among these non-Zulu speaking respondents.

The median result for items 12 and 14 is 3, 00. Strongly disagree is the median response to these two items. 50% of the respondents do not believe that by speaking isiZulu one can acquire more friends. They probably do not want to intermingle with people who speak isiZulu. Perhaps they are not competent in isiZulu. They also do not believe learning isiZulu is more for the younger

generation than the older generation. It could be that they feel isiZulu is not important to both generations.

5.7.3. The mode

The mode for items 10, 11,13,15,16, 17 and 18 is 2, 00. This reveals that agree was the most frequent response to the above items. Respondents showed a high degree of agreement to the above items. They acknowledge that isiZulu is an important language in this province and non-Zulu speakers should endeavor to learn it

The mode for items 12 and 14 was 3, 00. This indicates that disagree was the most frequent response to the above items. Respondents showed a high degree of disagreement to the two items.

5.7.4. The standard deviation

The standard deviation for items 10,11,12,13,15,16,17 and 18 varied from 0,545 to 0,834. Since the standard deviation of the above items is not zero it means that respondents perceived the above items differently. Not all agreed with items. Some opted for strongly agree, others selected agree, others chose strongly disagree and some chose disagree.

5.8. Inferential statistics

I have already discussed some of the measures that are used for inferential statistics. These were outlined in the previous section.

5.8.1. The Cronbach alpha test

The Cronbach coefficient alpha for the questionnaire to non-Zulu speakers was (0,937). Since the value of the alpha was above 0, 7, the instrument was reliable. There was a high degree of consistency among the items in the questionnaire. The t-test and ANOVA test were also used to test for differences in the

responses patterns of the subjects to items 10 to 18 in the questionnaire. The *t*-test results are shown in the table below.

5.8.2. The t-test

Table 42: *t* – test

		t	df	Sig. (2 tailed)
10	Equal variances assumed	-1.291	122	.199
	Equal variances not assumed	-1.291	121.756	.199
11	Equal variances assumed	-1.868	122	.064
	Equal variances not assumed	1.868	120.227	.064
12	Equal variances assumed	-3.903	122	.000
	Equal variances not assumed	-3.892	117.626	.000
13	Equal variances assumed	-1.783	123	.077
	Equal variances not assumed	-1.783	122.660	.077
14	Equal variances assumed	.322	122	.748
	Equal variances not assumed	.322	119.787	.748

		t	df	Sig. (2 tail(
15	Equal variances assumed	-.266	121	.1
	Equal variances not assumed	-.266	116.498	.7
16	Equal variances assumed	-2.967	122	.C
	Equal variances not assumed	-2.967	118.912	.C
17	Equal variances assumed	-3.012	121	.C
	Equal variances not assumed	-3.011	120.814	.0
18	Equal variances assumed	-1.745	121	.0
	Equal variances not assumed	-1.749	115.022	.0

The p. significance values 10,11,13, 14,15, and 18 are 0,199,0,064, 0,077,0,748 0,791, and 0,083. The *t*-test reveal that the p. values for items 10,11,13,14.15 and 18 are above 0, 05. It discloses statistically that there is no significant difference in how males and females perceived the above items. Male and female respondents showed a high degree of agreement to the items. Both male and female respondents exhibit positive attitudes towards isiZulu. Fasold (1984:148) suggest that the attitude towards a language is often the reflection of the attitudes towards the members of the speech community. This means that if members are positive about isiZulu they are likely to embrace members of that community. However, the p. significance values for items 12, 16 and 17 are 0, 000, 0,004 and 0,003. The p. significance values are below 0, 05. This indicates that statistically, there is a significant difference in how males and females perceived the three items. Males and females responded differently to the above items. The findings may suggest that when it comes to friends, male and female

responses are shaped by gender stereotypes. Males are generally more sociable and they may want to speak another language in order to befriend other people. Females on other the hand, are generally more guarded when it to comes socialising. They may be reluctant to speak a new language for the sake of getting more friends. Males and females have different views about the role of isiZulu in promoting intercultural relations. They all do not agree that isiZulu is an important language to bridge the cultural divide between Zulu and non-Zulu speakers. Not all males and females show a desire to be fluent speakers of isiZulu. Some may consider it a good idea others may frown upon the idea. Some may want to be fluent speakers of isiZulu while others may want to remain monolingual English speakers. Having discussed the *t*-test results I now turn to the ANOVA test.

5.8.3. The ANOVA test

The interpretation rule for the ANOVA test is similar to the *t*-test. The ANOVA test is only for the items 10 to 18. The table below presents the ANOVA test for the occupation profile of respondents.

Table 43: ANOVA test - Occupation

		Sum of Squares	df	Mean Square	Sig.			Sum of Squares	df	Mean Square	Sig.
)	Between Groups	1.994	4	.498	.388	15	Between Groups	3.111	4	.778	**.126**
	Within Groups	57.879	121	.478			Within Groups	50.761	120	.423	
	Total	59.873	125				Total	53.872	124		
I	Between Groups	2.815	4	.704	.185	16	Between Groups	5.300	4	1.325	.003
	Within Groups	54.042	121	.447			Within Groups	38.073	121	.315	
	Total	56.857	125				Total	43.373	125		
?	Between Groups	9.089	4	2.272	.007	17	Between Groups	3.378	4	.845	.045
	Within Groups	73.839	121	.610			Within Groups	40.350	120	.336	
	Total	82.929	125				Total	43.728	124		
}	Between Groups	3.322	4	.830	.038	18	Between Groups	2.705	4	.676	**.056**
	Within Groups	38.615	122	.317			Within Groups	34.127	120	.284	
	Total	41.937	126				Total	36.832	124		
I	Between Groups	3.713	4	.928	**.255**						
	Within Groups	83.144	121	.687							
	Total	86.857	125								

The p. significance values for items 10,11,14,15 and 18 are 0,388,0,185,0,255,0,126 and 0,056. The p. significance values are above 0, 05. This means that statistically, there is no significant difference in how the

respondents perceived the 5 items. Respondents in the different occupations showed a degree of agreement to the above items. They all agree that isiZulu is an important requirement for employment. They are aware of the importance of isiZulu in securing a job in the future. They also believe that if people learn isiZulu it will give them a better understanding of the language and culture. They also concur that the younger generation should learn isiZulu. They are young and it will be easy for them to learn a new language. They also place isiZulu on a pedestal because they have a high regard for it. It gives the language a better image if others speakers are positive about it. IsiZulu can thrive and flourish with other languages in this province. Respondents do not see isiZulu as a threat to other languages. The p. significance values for items 12, 13, 16 and 17 are below 0, 05. This indicates that there is a significant difference in how the respondents perceived the four items. They showed a high degree of disagreement to the items. It could be that these respondents are not in daily contact with people who speak isiZulu. They have no idea that people who are fluent speakers of isiZulu definitely have more friends. For them the language is not worth learning in this province. They do not see isiZulu as language that can promote intercultural relations. They are highly unlikely to be fluent speakers of isiZulu.

Table 44: ANOVA test - Age groups

		Sum of Squares	df	Mean Square	Sig.
)	Between Groups	4.391	4	1.098	.052
	Within Groups	54.409	120	.453	
	Total	58.800	124		
	Between Groups	5.074	4	1.268	.023
	Within Groups	51.774	120	.431	
	Total	56.848	124		
	Between Groups	.927	3	.309	.703
	Within Groups	79.281	121	.655	
	Total	80.208	124		
	Between Groups	1.375	4	.344	.396
	Within Groups	40.498	121	.335	
	Total	41.873	125		
	Between Groups	1.695	4	.424	.646
	Within Groups	81.505	120	.679	
	Total	83.200	124		

		Sum of Squares	df	Mean Square	Sig.
15	Between Groups	3.875	4	.969	.058
	Within Groups	49.053	119	412	
	Total	52.927	123		
16	Between Groups	2.710	4	.677	.095
	Within Groups	40.090	120	.334	
	Total	42.800	124		
17	Between Groups	1.701	4	.425	.305
	Within Groups	41.420	119	.348	
	Total	43.121	123		
18	Between Groups	.736	4	.184	.653
	Within Groups	35.619	119	.299	
	Total	36.355	123		

The p significance values for items 10, 12, 13, 14, 15, 16, 17 and 18 are above 0, 05. This indicates that respondents in the different age groups showed a high

degree of agreement to the above items. This means that respondents from the different age groups view isiZulu in a positive light. However, there were divergent views on item 11. There was a high degree of disagreement to this statement. Respondents do not agree that they can increase their knowledge of languages if they learn isiZulu.

Table 45:   ANOVA test - Population groups

		Sum of squares	df	Mean Square	Sig.
10	Between Groups	3.763	3	1.254	.048
	Within Groups	56.109	121	.464	
	Total	59.872	124		
11	Between Groups	2.278	3	.759	**.145**
	Within Groups	50.154	121	.414	
	Total	52.432	124		
12	Between Groups	7.569	3	2.523	.008
	Within Groups	73.503	121	.607	
	Total	81.072	124		
13	Between Groups	2.430	3	.810	**.062**
	Within Groups	39.443	122	.323	
	Total	41.873	125		
14	Between Groups	2.118	3	.706	**.392**
	Within Groups	84.730	121	.700	
	Total	86.848	124		
15	Between Groups	6.771	3	2.257	.001
	Within Groups	46.027	120	.384	
	Total	52.798	123		
16	Between Groups	1.497	3	.499	**.218**
	Within Groups	40.313	121	.333	
	Total	41.808	124		
17	Between Groups	1.045	3	.348	**.404**
	Within Groups	42.632	120	.355	
	Total	43.677	123		
18	Between Groups	1.438	3	.479	**.186**
	Within Groups	35.296	120	.294	
	Total	36.734	123		

The p significance values for items 11, 13,14,16,17 and 18 are 0, 145, 0,62,0,392, 0, 218, 0,404 and 0,186. The p significance values are above 0, 05. This means that respondents showed a high degree of agreement to the above items. The majority of respondents are Indian and they agree that if they learn isiZulu it can increase their knowledge of that language. They believe that isiZulu is a language worth acquiring in a multilingual society. The more languages a person learns the better the chances of succeeding in the commercial sector. They also agree that isiZulu is a language that ought to be learnt by the younger generation. They believe that isiZulu can build intercultural relationships. These

non-Zulu speakers have a high regard for isiZulu and they hope one day to become fluent isiZulu speakers. The p. significance values for items 10, 12 and 15 are 0, 048, 0,008 and 0,001. The p. significance values for these items are below 0,05. This indicates that respondents showed a high degree of disagreement to these items. They do not agree that isiZulu is an important requirement for employment in this province. They do not regard isiZulu as a gateway to economic success in this province. They do not believe that by speaking isiZulu you can have more friends. These respondents do not consider isiZulu important because they have a low regard for the language.

Table 46: ANOVA test - Education

		Sum of squares	df	Mean Square	Sig.
10	Between Groups	.509	2	.254	.589
	Within Groups	58.291	122	.478	
	Total	58.800	124		
11	Between Groups	.479	2	.239	.595
	Within Groups	55.545	121	.459	
	Total	56.024	123		
12	Between Groups	.903	2	.452	.496
	Within Groups	77.484	121	.640	
	Total	78.387	123		
13	Between Groups	.837	2	.418	.287
	Within Groups	40.475	122	.332	
	Total	41.312	124		
14	Between Groups	.677	2	.338	.606
	Within Groups	81.347	121	.672	
	Total	82.024	123		
15	Between Groups	.679	2	.339	.454
	Within Groups	51.289	120	.427	
	Total	51.967	122		
16	Between Groups	.342	2	.171	.611
	Within Groups	41.876	121	.346	
	Total	42.218	123		
17	Between Groups	.331	2	.166	.627
	Within Groups	42.790	121	.354	
	Total	43.121	123		
18	Between Groups	.124	2	.062	.813
	Within Groups	35.746	120	.298	
	Total	35.870	122		

The p significance values for items 10, 11, 12, 13, 14, 15, 16, 17 and 18 are 0,589, 0,595, 0,496, 0,287, 0,606, 0,454, 0,611, 0,627 and 0,813. The p. significance values for the above items are above 0.05. This indicates that statistically there is no significant difference in how the respondents perceived the 9 items. Respondents with primary, secondary and tertiary education all have

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similar opinions about the importance and role of isiZulu in a multilingual society. There is a positive correlation between level of education and the attitude of people towards isiZulu.

5.9. Qualitative results (non-Zulu speakers)

The results are based on the responses to the semi-structured interview schedule (questions 1 to 9, appendix H).

5.9.1. Positive views towards isiZulu

Analyses of responses to question 1 reveal that the majority of non-Zulu speaking respondents in the private and public sectors have positive attitudes towards isiZulu. The positive attitudes of these respondents will play a vital role in promoting isiZulu in these communities. Perhaps, if the necessary institutions and personnel are available these individuals will learn the language and obtain the necessary skills to function effectively in an African society. There are also non-Zulu speaking respondents who have negative attitudes towards isiZulu. These individuals do not attach any importance to isiZulu and they do not see the language as a unifying force in our society.

The following are some of the positive views articulated by the respondents.

"It is an important language especially in inter-cultural communication".

"IsiZulu is a language which one needs when applying for a job. It is an important language in KwaZulu-Natal because the majority speaks isiZulu".

"It will help me in my work".

"It is a good language to learn especially if your job entails interaction with the public".

"It is the language that needs to be secured, imagine Americans coming here to learn it".

"It is the language spoken by many people in KwaZulu-Natal especially in industry. It is important for better understanding".

The respondents expressed a diversity of views. It can be seen that isiZulu is a language of prestige and there is a lot of urgency in people wanting to acquire it especially in the corporate world. Non-Zulu speakers are attaching much more importance to isiZulu. From the above responses it can be seen that the most obvious factor that a community considers for learning a language is economic factors. According to Holmes, (1992: 65) this is the most important factor in acquiring a new language. The majority of respondents acknowledge isiZulu as a dominant language in this province.

5.9.2. Negative views towards isiZulu

The following are some of the negative views expressed by respondents:

"We should focus on English which is an international language".

"It won't help much if you moved out of the province or country".

"It is a difficult language to learn".

"It is a local language used for traditional or cultural purposes".

"I think it should not be compulsory but optional as we have English which is a universal language".

"I don't see what the fuss is all about. English works fine across all the races".

Respondents feel that isiZulu is not an international language and it has limited value if you move to another province or another country. They consider English as a universal language. This illustrates the continued dominance of English in our society. Max du Preez states that the "soul of the people in South Africa is not English. We will lose too much of ourselves if we lose our local languages. He believes that we need a master strategy to ensure that all our local languages

stay alive, while at the same time making sure that all our children can speak and read English properly" (Daily News, 2002). Some say it is a difficult language. Academics such as Professor Ngubane agree. He says that isiZulu morphology (form of words) is difficult. The phonetics and the syntax are also difficult (Govender, 2006). Some look down on isiZulu relegating it to a cultural and traditional language. Some people believe that isiZulu should be an optional language at schools.

Respondents gave a number of reasons for regarding isiZulu as an important language in our society. The following are some of the reasons.32% of respondents reported that it would increase communication between Zulu and non-Zulu speakers. 24% of respondents stated that it would increase their chance of getting a job. 16% of respondents indicated that it is the language of the majority. 8% of respondents did not respond and 20% of respondents do not consider isiZulu important.

A significant percentage of non-Zulu speaking respondents are of the view that a knowledge of isiZulu would increase social integration and promote racial harmony in our society. People are optimistic about isiZulu and the role it can play in our society. Respondents also believe that a knowledge of isiZulu would help them in the job market. IsiZulu is also important for promotion purposes at work. Managers and supervisors have to be proficient in isiZulu so that they are able to communicate effectively with their workforce to ensure high productivity. A significant percentage of respondents acknowledge isiZulu as the language of the majority. This means that they due consideration is given to the language because it is the language spoken by the majority in this province. They believe that isiZulu has the potential to meet the material needs of its consumers.

5.9.3. Present status of isiZulu

An analysis of responses to question 3 reveals that 46% of respondents are not satisfied with the present status of isiZulu. 36% of respondents stated that they are satisfied. 18% of respondents did not respond. Quite a number of

respondents think that isiZulu is not given the status it deserves. It is still devalued in the province and in the country. However, the others say that the status of isiZulu is being elevated and too much attention is given to isiZulu at the expense of other languages.

5.9.4. Provincial government's language policy

There was a diversity of views by respondents on the provincial government's language policy. The following is a summary of their responses.

"What policy? Really! Every school should have been given one Zulu educator by now".

"Not committed and hence not driven with necessary support and action by the government".

"Government needs to go an extra mile in making sure that people can access their language".

"I think there should be freedom of choice".

"Not fair, English has been and is internationally recognised. So why not English?"

"South Africa has a diverse population, why can't we employ Indian languages together with the 11 official languages?"

"Not organised at all, they should set English as the official language".

It is surprising that people are not familiar and ill informed about the provincial government's language policy. The authorities must do more to make people aware of the language policy. Some say that the policy is not working well for all. In fact the policy exists on paper and is not effective on the ground.

Some feel that the education department has been slow in sending educators of isiZulu to multiracial schools. They feel the onus is on the provincial government

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to fast track the process of sending more educators to these schools. Others believe that a person should have freedom of choice when it comes to languages. They should not be coerced into choosing a language that they do not like. Others opt for English as the official language. They favour a unilingual policy. Some consider Indian languages important and feel that they should be given some status in a multilingual society.

From the above responses we observe that some individuals regard languages as an important resource in facilitating development in society. Others prefer English as the only official language. This can be a problem and may retard development in a linguistically diverse society.

5.9.5. Government's role in promoting isiZulu

The following is a summary of the responses on government's role in promoting isiZulu. 26% of respondents stated yes, 47% of respondents stated no, 7% of respondents were not quite sure, 5% of respondents stated that they did not know, 5% of respondents stated that too much was done and 10% of respondents did not respond.

The majority of respondents feel that not much is being done to promote isiZulu in our province. It is important that the authorities and other stakeholders work as a collective to ensure that isiZulu is given the status it deserves. A significant percent of respondents feel that enough is being done to promote isiZulu in this province. They are satisfied with the progress made in promoting the language. 7% of respondents were not sure and 5% of respondents did not know, which indicates that attempts that are being made to promote the language are not visible. It is surprising that 5% of respondents stated that too much is being done. They feel that isiZulu is receiving more attention than the other languages.

5.9.6. What can be done to promote isiZulu?

The following are some of the responses to question 6: What do you think can be done to promote isiZulu in our society? The following is a summary of the

responses: 26% of respondents stated that it should be offered at primary schools, 8% of respondents stated that workshops should be held and more institutions should offer isiZulu as a language of study, 13% of respondents said that there should be public campaigns, 16% of respondents stated that companies should train their staff, 17% of respondents stated that the media should be used to promote isiZulu and 20% of respondents did not respond.

From the above responses it is quite clear that many respondents feel that isiZulu should be introduced at primary schools. These parents want their children to learn the language. The children will be able to acquire the necessary proficiency in the language. This will enable them to interact with others and more importantly equip them with the language skills so that they can be successful in the corporate world. Others prefer workshops to be conducted so that trained personnel can deliver basic courses in isiZulu to enhance non-Zulu speaker's communicative competence in the language. Others show a strong desire to learn the language but feel that the necessary institutions are not accessible. Some respondents feel that public campaigns will conscientise people about the importance of isiZulu in a multilingual society. Respondents in the private sector believe that the companies must pay for employees to attend courses in isiZulu. There are others who say that the different types of media should devise innovative strategies to promote isiZulu.

5.9.7 Communication problems

The following is a summary of responses to question 7: Do you experience any communication problems with Zulu speakers? 60% of respondents stated yes, 21% of respondents stated no, 7% of respondents stated sometimes and 12 % of respondents did not respond.

The majority of respondents stated that they do experience communication problems with Zulu speakers. They understand their plight and probably sympathise with them. Then there are those who do not experience communication problems with Zulu speakers. Perhaps, they communicate with

Zulu speakers who are fluent in English. A small percentage of respondents stated that they sometimes experience problems. It could be that these individuals use Fanakalo to communicate with Zulu speakers.

5.9.8. Strategies adopted to overcome communication problems

The following are some of the strategies that respondents employ to overcome communication problems with Zulu speakers:

"If my kitchen Zulu and the other person's limited pigeon English is insufficient, an interpreter is sourced".

"I do not know the language very well, so I request help from colleagues at work".

"I learnt some Zulu and this helps me to overcome these problems".

"I try to mix English with Zulu".

"I try as far as possible to communicate with them in isiZulu so that I can learn the language".

From the above analysis, it can be seen that there seems to be communication problems between Zulu and non-Zulu speakers. There are non-Zulu speakers who are making attempts to speak with Zulu speakers. Some of them resort to Fanakalo to communicate with Zulu speakers. This is not a standard variety of isiZulu and Zulu speakers take umbrage when spoken to in a non-standard variety. Then there are others who insist on English when communicating with Zulu speakers. There is no mutual understanding and this belittles the Zulu speaker. Some speak isiZulu well and experience no communication problems. Others code switch in that they mix English with Zulu as a strategy to overcome the communication problem between them. Others have learnt the language and are putting into practice what they learnt so that they can become fluent speakers of isiZulu in a multilingual society.

5.9.9. Items not included in the questionnaire

The following is a summary of non-Zulu speakers' responses on items not included in the questionnaire:

"Since isiZulu is the most spoken language in this province, it should be promoted at schools and banking institutions".

"I am disappointed at the level of transformation with regard to the status and level at which isiZulu is offered at schools since 1994".

"If one intends following a career path in which one will constantly communicate with Zulu speakers then one must ensure that one can speak and understand the language properly".

"Some learners prefer English but in the long run it is essential that they learn isiZulu".

"Everybody should learn English which is a universal language so that there will be no problems between Indians, Whites, Coloreds and Africans".

"We need to promote a culture of additive multilingualism. People should not feel that they are forced to learn a new language just to be more employable. This is discrimination. We have 11 official languages, all of which deserve recognition".

The first statement illustrates the growing stature of isiZulu in the community, However, much more needs to be done to promote isiZulu in the private sector. The second statement indicates the slow pace of transformation in our schools. The status of isiZulu has not been elevated at schools since 1994. The third statement states that the knowledge of isiZulu is a passport to success in this country. The fourth statement is that of an individual who stresses the importance of English and isiZulu. This person is a proponent of bilingualism. The fifth states that all of us must speak English and forego the local languages. This person believes that English is the language that can unify a diverse nation and help us to keep in touch with the outside world. The last statement advocates additive

multilingualism where individuals should strive to acquire more languages but it should be optional.

5.10. Recapitulation

This chapter dealt with the presentation and interpretation of quantitative and qualitative data. Descriptive, central tendency and inferential statistics were used to interpret the quantitative data. Descriptive statistics were used merely to describe quantitative data without going into too much detail. Central tendency measures such as mean, median mode and standard deviation were used to provide much more detail about the subject's responses to certain items in the questionnaire. Inferential statistical measures such as the Cronbach alpha test, t-test and ANOVA test were also used. The Cronbach alpha test was used to test the reliability of the questionnaire. The t-test and ANOVA test were used to probe the responses of the subjects much further and to test for significant differences in their response patterns to certain items. The editing style was used to analyse the qualitative data from the semi-structured interview. A large number of the subjects' responses were recorded verbatim. This was done to enrich the qualitative data analysis and interpretation.

CHAPTER SIX

6.0 CONCLUSION AND RECOMMENDATIONS

6.1 Introduction

I conclude this study which investigated the attitudes of Zulu and non-Zulu speakers towards isiZulu. This was done to identify the problems that are stalling the elevation of the language in all spheres of society. I summarise some of the pertinent findings which will help to determine what can be done to market isiZulu in the private and public sectors. I then present the hypotheses that has been accepted and refuted. Lastly, recommendations are made which are based on the findings from quantitative and qualitative data.

6.2 Summary of findings

On the basis of descriptive statistics for Zulu speakers we notice that isiZulu is still the main language of communication with family members, friends and neighbours. IsiZulu has cemented its position as a language of communication in the domestic domain. However, the language has yet to establish itself in the commercial sector because only 26, 7% of respondents always use isiZulu at work. Zulu speakers do not show an affinity for isiZulu radio programmes, isiZulu radio news and isiZulu television news because less that 40% of respondents tune in to radio and television news. They sometimes find the time to listen to radio news, radio programmes and television news. However, the majority of respondents (54, 3%) watch television programmes all the time. This indicates that Zulu speakers are exploiting this avenue of leisure to the fullest. Also the majority of Zulu speakers find the time to read Zulu books. These Zulu speakers want to improve their literacy level in their mother tongue.

With regard to the importance of isiZulu, Zulu speakers rate isiZulu as being important to make friends. This correlates with the high percent (80,2%) of respondents who stated that they use isiZulu extensively when speaking to friends. They also place a lot of importance on reading and writing. This may help

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to reduce illiteracy amongst adults in this province. However, less than 40% consider isiZulu important in obtaining employment. This means that isiZulu has not been accorded its rightful place in the commercial sector. This is because most of the interviews are conducted in English and if you are a monolingual Zulu speaker your chances of getting a job in this sector is remote. The majority of Zulu speakers attach a lot of importance to isiZulu for the upbringing of their children (75%) and for living in KwaZulu-Natal (68%). This indicates that the majority want isiZulu to play a pivotal role in the lives of their children.

As for shopping and bank, less than 50% of respondents consider isiZulu important for these purposes. The full potential of isiZulu in these domains is yet to be realised. A significant percent of Zulu speakers (45,7%) consider isiZulu important in helping them to pass examinations. These respondents are aware of the importance of isiZulu in education.

The majority (62,1%) like to hear their language being spoken and they feel confident speaking their language so much so that they feel it is a language worth learning. They believe strongly that isiZulu can increase their knowledge of traditional Zulu culture. Although Zulu speakers show allegiance to their mother tongue, they also believe that knowledge of an additional language will equip them with the necessary skills to function in a multilingual society.

Zulu speakers are optimistic as they feel that their language will help them in the future (94%). This shows that the language will play an important role in the lives of most Zulu people in the future. It is for this reason that they insist that isiZulu be offered as a language of study in primary schools. Responses from the semi-structured interviews corroborate this view. Many respondents feel that isiZulu should be a compulsory subject at all schools and that it be used as a medium of instruction at these schools to benefit those whose home language is not English.

Zulu speakers are loyal to their language as the majority (85,3%) of respondents believe that the language will dominate their lives at home in the future. They also feel that isiZulu is going to be the main language of communication with

friends. The status of isiZulu in the domestic domain will remain unchanged in the foreseeable future. In the business world, a majority of respondents, (56%) foresee a greater role for isiZulu in this sector. This means that Zulu speakers would like to see isiZulu being used more often in the private sector. A higher percent (65,5%) see a greater role for isiZulu in the public sector. This implies that these speakers anticipate a greater use of isiZulu when dealing with public servants. This will improve the quality of services rendered by the public sector. A significant percentage of respondents foresee a greater role for isiZulu in the media (48,3%), legal services (47,4%), banks (50,9%), shops and supermarkets (56,4%), sports (60,3%) and entertainment (53,2%). This illustrates that there will be a greater use of isiZulu in these domains in the future. The majority or respondents (65,5%) foresee isiZulu playing a greater role in education. They want isiZulu to be used more often in the classroom. Similar responses were articulated in the semi-structured interview.

The findings reveal that Zulu speakers have a positive attitude towards their language. They are proud of their language and feel that it has a bright future and the potential to be used in all spheres of society.

Turning to inferential statistics, the t-test reveals that statistically there was no significant difference in how males and females perceived the 6 items pertaining to Zulu speakers' attitudes towards isiZulu. They believe that isiZulu has a positive image as males and females alike hold it in high esteem. The ANOVA test revealed that the relationships between some variables were strong and others were weak. Not all respondents from the different occupations feel that isiZulu enriches their cultural knowledge. It could be some of them have abandoned their mother tongue for another language. They have a low opinion of the Zulu language and culture and they see no need to keep in touch with traditional Zulu culture. Individuals from the some age groups do not consider isiZulu as a language worth learning. Probably, for them, the language has a low economic value and will not help them achieve economic success. Respondents with primary, secondary and tertiary education are united about the role and

future of isiZulu. They embrace the language and feel that it is a language of prestige.

The descriptive statistics reveal that the majority of non-Zulu speakers believe that isiZulu is an important requirement for employment. For them isiZulu has economic value and it illustrates the instrumentative importance of isiZulu in a multilingual society. They feel that it is a language worth learning if one wants to be successful in a multilingual society. These individuals show a strong desire to learn the language which they have a high regard for (60,6%).

They also regard isiZulu as important to build inter-cultural relationships in our society. This will help them understand their Zulu speaking counterparts and foster an environment where people can leave in harmony. The majority of respondents are inclined to be fluent speakers of isiZulu (59%). They endeavour to speak the language correctly so that they can communicate effectively with Zulu speakers.

Non-Zulu speakers consider isiZulu important for reading and writing purposes. They empathise with people who have poor reading and writing skills. The majority of respondents place a lot of importance on isiZulu for employment. This validates the earlier point where the majority consider isiZulu an important requirement for employment. 59,8% consider isiZulu important for living in KwaZulu-Natal. This indicates that the majority of respondents appreciate the importance of isiZulu in this province. They identify with the language that is spoken by the majority. These respondents are patriotic and show allegiance to KwaZulu-Natal. A substantial number of respondents confirm isiZulu has a role to play when they go shopping, banking and to make phone calls. This illustrates the growing importance of isiZulu in these domains.

Although a sizeable percentage of respondents consider isiZulu important to pass examinations, an equal percentage (41,7%) consider it unimportant. Perhaps, they want the language to be introduced at schools merely for communication purposes.

With regard to the importance of isiZulu, respondents acknowledge isiZulu and accord it the respect it deserves as an official language. They do not rate isiZulu highly as a language of economic power. They probably feel that economic power is in the hands of whites and English hegemony is entrenched in this domain.

The respondents rate isiZulu highly as a language of political power in the eThekwini region. The majority in power are Zulu speakers. The majority of respondents rated isiZulu low as a language of science and technology. They do not believe that the language is fully developed to be used in science and technology. Respondents perceive a greater role for isiZulu in education since schools are now forced to offer isiZulu as a language of study.

The majority of respondents foresee a future for isiZulu and they show a keen interest in learning the language. An overwhelming majority of respondents (85%) predict a greater use of isiZulu at work. This means that knowledge of isiZulu is going to be important if one applies for a job. 52,8% of respondents foresee a greater use of isiZulu in education. The status of the language in education is certainly going to increase in the future. Over 50% of respondents anticipate a greater use of isiZulu in hospitals and clinics. Most of the personnel in these institutions are Zulu speaking.

Non-Zulu speakers have a positive attitude towards isiZulu. The language is going to play an important role in the future as more people are going to use it in different sectors in society. They have a high regard for isiZulu and hope to acquire it because the language is gateway to economic success in this province.

Turning to inferential statistics, the t-test revealed that there was statistically, a significant difference between variables. Males and females do not agree that those who speak isiZulu have more friends. They also do not agree that a knowledge of isiZulu is important to build intercultural relationships. Lastly, they show no interest in becoming fluent speakers of isiZulu. This indicates that there

are individuals who do not have favourable attitudes towards isiZulu. They detest the language and have reservations about its role in society.

The ANOVA test revealed that there were a number of statistically significant differences between the dependant and independent variables. Some respondents from the different occupations do not agree that knowledge of isiZulu is important for gaining more friends. They also feel that it is not a language worth learning because the language cannot promote inter-cultural relationships. These are English monolingual speakers who have negative views about isiZulu. Respondents from the different age groups do not believe that they can increase their knowledge of languages if they learn isiZulu. They probably feel that there is nothing to be gained from learning the language. With regard to ethnic groups, the respondents do not agree that those who speak isiZulu have more friends. There is no correlation between those who speak isiZulu and the number of friends that they have. Having discussed the summary of findings I now turn to the hypotheses that has been accepted and refuted.

The first hypothesis is accepted because the findings indicate conclusively that the majority of Zulu speakers have positive attitudes towards isiZulu. The second hypothesis is refuted because the majority of non-Zulu speakers have positive attitudes toward isiZulu. The third hypothesis is accepted because the majority of Zulu and non-Zulu speakers believe that isiZulu now has economic value and is therefore marketable. The fourth hypothesis is refuted because the majority of Zulu and non-Zulu speakers are not convinced that isiZulu can be a language of research, science and technology. The majority of Zulu speakers are aware of their language rights.

6.3 Recommendations

The main findings indicate that the majority of isiZulu and non-Zulu speaking respondents are positive about isiZulu. Although the majority are enthusiastic about isiZulu much more needs to be done to market it to all spheres of our society. This will ensure that the continued use of isiZulu in all sectors of society

is a fundamental human right as enshrined in the constitution. On the basis of the main research findings, the following recommendations are made:

6.3.1. The role of isiZulu in education

The role of the language of instruction has a major impact on learner's performances at schools. Primary schools, in particular, the foundation phase must be encouraged to introduce mother tongue education in isiZulu. The findings of the study indicate that more Zulu speakers than non-Zulu speakers favour isiZulu as a language of instruction at primary schools. Schools should strive to offer mother tongue education within the additive bilingual paradigm. The child should first learn through the medium of isiZulu and then a second language such as English should be gradually introduced. This will be consistent with the provisions of the LiEP which stipulates that the child's home languages be used in the formative years of schooling.

Numerous findings elsewhere as well as in South Africa alert us to the merits of mother tongue education which is the most sound education principle. Research conducted by an education expert at the University of Port Elizabeth with White and African pupils produced some startling results. A lesson was conducted first through the medium of English. Unsurprisingly, all the White students understood the contents of the lesson very well and subsequently performed well in a test. A second lesson was taught through the medium of isiXhosa to the same group of students. All the Xhosa speaking students understood the contents of the lesson while not a single White student grasped the contents of the lesson (Mzingisi 2000). Similar parallels will emerge if lessons are conducted with English and Zulu speaking students.

According to James et al (2000: 8) it is important that children learn to think and function in the home language up to cognitive academic language proficiency level; and then the child may transfer to the new language, the system of meanings he or she already possesses in his or her own home language. The change to second language should be done gradually because it takes times for

a child to acquire adequate skill in the second language. If the process is rushed it may hinder academic development and may cause mental harm to the child. The above research findings demonstrate quite convincingly that the child's home language is fundamental to learning. The advantage of the additive bilingual programme is that it will entrench the childrens' home language in education while at the same time improving their proficiency in English. In this system of education everybody benefits. It provides a sound foundation in both languages which will enable learners to pursue the study of these languages at high school level with confidence.

Children should be given the option of writing an examination in isiZulu or the papers should be available in this language to facilitate comprehension. Studies have also shown that children who write tests, assignments and examinations in their home language outperform those who write similar tasks in a second or third language.

Non-Zulu speaking students should be encouraged to study isiZulu at schools because greater importance is being attached to the language in the corporate world. More state paid educators of isiZulu need to be sent to these schools. More African educators will transform the staff of these schools and also enable African children to have role models whom they can emulate. This will make Zulu speaking learners feel comfortable in these schools. High school learners, especially grade 12 learners should have the option of writing in isiZulu or the papers should be translated in isiZulu. Presently, this option is only available to Afrikaans speaking learners.

If learners in the entire education system are instructed in isiZulu it would have a dramatic effect on the results. More learners will be successful at primary, secondary and tertiary institutions. The drop-out rate at these institutions will be substantially reduced. It will have a positive effect in reducing the social problems of our society.

Lastly, if the learning of isiZulu is a requirement for all children it could potentially be a powerful means of building a society that can appreciate and promote linguistic and cultural diversity. It will go a long way towards normalising the relations between Zulu and non-Zulu speakers in this province.

6.3.2. Language awareness campaign

Language awareness campaigns should be directed at all stakeholders in education. Parents, educators and learners should be briefed about the contents of the LiEP. All schools should have a language officer who is well versed with the contents of the LiEP. The language officer should work in tandem with the unions and the Department of Education in discussing language policy with the different stakeholders. Perhaps, a union official and department official should be present when the LiEP is being work shopped. The brief of the language officer should be to advise all stakeholders about the merits and demerits of the language options available to learners. The long term consequences of language choices especially on the medium of instruction should be highlighted so that people can make an informed decision. More importantly, role players need to be informed about the recourse they have if their languages rights are violated. They must know that their language rights are enshrined in the constitution and if their right is violated in any way they can seek help from the Human Rights Commission.

People need to be made aware of the status of isiZulu in society. Although isiZulu has official status, people need to know that it is their basic right to use their language. They need to take pride in their language and not be afraid to use it. African parents need to play a more active role in education of their children. They need to stand for school governing body elections. This will encourage them to serve on governing bodies so that they have a major say in developing the language policy of their schools. The African parents on the governing body can workshop other parents who are not conversant in English about the language policy.

The language officer should ensure that the language policy is developed in such a way that it takes into account the interests of all stakeholders. Decisions must always be taken in the best interest of the child. The print and electronic media should be used to increase language awareness campaigns. Regional radio stations should have a slot in their daily programmes to assist non-Zulu speakers with useful words and expressions that they can use to communicate with Zulu speakers. Some time ago the SABC promised regional television stations to develop the dominant indigenous language in each province. The regional television station in this province should introduce a Siyafunda series to help non-Zulu speakers with basic Zulu. This programme will help these speakers to develop an interest in the language. The media should also be used to propagate the merits of additive bilingualism to parents and educators.

6.3.3. The role of the government

The provincial government must work in synergy with all stakeholders to ensure the success of its multilingual policy. This will ensure the emancipation of isiZulu from its present status. This is vital for political and economic stability in our society.

The government must ensure that knowledge of an African language (isiZulu in KwaZulu-Natal) is a prerequisite for a career in the public sector. The National Party achieved great success in promoting Afrikaans among the different communities in South Africa. The government should ensure that those wanting to work in the public sector should be competent in at least one indigenous African language. The ministerial committee tasked by the National government to promote and develop African languages suggested a reward scheme for English or Afrikaans speaking employees who learn an African indigenous language (Naidu, 2002).This will definitely help in marketing African languages in this country.

There is a dire need for educators of isiZulu at schools in this province especially in the foundation phase, remedial education and high schools. According to

Sandile Gxilishe, an associate Professor at the University of Cape Town African language department, it is difficult to determine language disabilities in the learner's second language. He said there was a need for research of child language development in indigenous languages (Moodie, 2004).

Fortunately, the National government has acknowledged the serious shortage of educators in African language among other learning areas. The National Department of Education has proposed a national bursary scheme called the Fundza Lushaka Scheme. This bursary scheme offers both financial support and a rewarding career for prospective educators.

The education department must encourage all educators to be competent in at least one African language. The government has a proposal which states that there is a strong need for educators to be able to communicate in indigenous African languages and for "all educators to have at least conversational competence in an indigenous language" (Sunday Times 17 September, 2006). There is talk of incentives and rewards for educators who attend these courses. This will equip educators with the necessary skills to handle multilingual classes.

There must be some intervention on the part of the provincial department of education in the appointment of educators to multiracial schools. The existing education law allows for governing bodies to recommend to the provincial government the appointment of educators. This law has subsequently been amended to allow the provincial department of education the final say in the appointment of educators to these schools. The staff of these multiracial schools will reflect the learner demographic profile.

Some of the above measures will revalorise isiZulu and other African languages in the public sector. This will ensure that isiZulu has economic value in our society. This will make it easy to market the language. Verhoef (1998: 192) agrees because the demand for multilingual skills in African languages would contribute towards raising the status of these languages and the way in which these languages are perceived by the various languages communities.

6.3.4. The role of the private sector

The private sector will take its cue from the government. The private sector must do the right thing and ensure that knowledge of isiZulu is a requirement for employment in this province. If non-Zulu speakers take the initiative and learn isiZulu, Zulu speakers will accord them respect. This will contribute immensely in building a truly non-racial society.

Companies must realise that the vast majority of its potential clientele in this province is Zulu speaking and they need to be catered for. Some local companies trade with other companies in China, Japan and France amongst others. These companies have trained staff who can speak the foreign languages. This helps to facilitate dialogue and trade with these countries. The end result is increase in exports and higher profits. Why do local companies not have trained staff in the dominant language of this province?

It is imperative that the corporate sector educates its workforce about the merits of learning isiZulu especially those who occupy customer service positions. This will no doubt enhance service delivery. If the language proficiency of the workforce is good it would result in greater productivity.

Alexander says "if we want to build a nation and one that is economically sound, then for a certain period, learning an indigenous language must be compulsory" (Nicol, 2005). Companies must realise that majority in this province is not conversant in English. While some companies resist the introduction of isiZulu in the commercial sector other companies such as ABSA bank and Discovery Health for instance have run Zulu classes in KwaZulu-Natal and Johannesburg for their employees. The response has been phenomenal (Nicol, 2005). If people understand each other better at work they will perform their tasks much better. This will ultimately contribute to job satisfaction.

6.3.5. Literacy Campaigns

Illiteracy is a major problem facing millions of people in this province especially the historically disadvantaged who were denied an education in the past. We need an orchestrated effort by the National and provincial government to implement a National Literacy campaign. The National government hopes to use retired professionals to implement its ambitious plan to reduce illiteracy (Da Costa, 2006). The National Minister of Education has been tasked with the development of the implementation plan. The plan would address the shortage of literature in African languages among other issues. The plan is expected to be implemented in 2008.

In the meantime, other role players such as the commercial sector should ensure that employees are aware of other organisations that offer literacy courses. Some academics believe the task of reducing illiteracy in this province and in the country is going to be a long and arduous one. They believe strongly that illiteracy in this province and in the country can be solved if literature is written in isiZulu and other indigenous languages. The provincial government should encourage book publishers to produce books in isiZulu. This is potentially the most potent weapon to eradicate the scourge of illiteracy in this province. The usual response is that there are not enough authors of isiZulu in contemporary South Africa. The local publishing industry relies on prescribed school books which are the core market and it has neglected the adult market.

Fred Khumalo, a journalist at Sunday Times has been trying for some time to get a comprehensive Zulu dictionary but he could not find any. According to him, only English and isiZulu dictionary are available which are thin and shallow. He adds that it is not because it is a poor language; it is rich in history and colourful in expression. The previous government suppressed the development of isiZulu and other African languages. He urges the publishing industry to develop a market for literature in isiZulu and the other languages. There is a ready market

for isiZulu books because the majority of Zulu speakers reported that they are reading isiZulu books.

The Zulu daily newspaper Isolezwe has grown steadily in a short period of time. This shows that there is an increase in the number of Zulu speakers that read this paper. According to a report in the Sunday Tribune, "Isolezwe has tapped into a rich vein of unsatisfied demand as is manifest in the truly startling expansion of the market for Zulu language newspaper". (Sunday Tribune, 2006).

These newspapers also have a social responsibility in promoting isiZulu and reducing illiteracy in the disadvantaged communities. People should be encouraged to read stories about themselves and they will develop an interest in reading. If people become literate they will be able to reclaim their identity and fit into society.

The government is trying its best with its limited resources to promote language and cultural diversity. It can only do so much. Ultimately, it is up to the ordinary men and women to take up the challenge in promoting the language.

6.4. Recapitulation

The conclusions of this study were based on Zulu and non-Zulu speaking responses to the questionnaire and semi-structured interview. The attitudes of these speakers were investigated to determine the problems affecting the promotion of isiZulu. Recommendations were based on the main findings of the study. The recommendations touched on some of the strategies that can be used to promote isiZulu in a multilingual society. The recommendations cannot be regarded as final since isiZulu is a dynamic language that needs to be reviewed constantly to determine whether the language is likely to maintain its status or undergo language shift or death in the future.

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APPENDIX A

Inombolo yophendulayo_____

Uhlelo lwezinga lesiZulu emphakathimi okhuluma izilimi ezihlukene.

Ngingumfundi oneziqu zesiZulu esikhungweni semfundo ephakeme eNyuvesi yakwa Zulu-Natal. Inhloso yaloku ukuthola imizwa yabantu ngolimi lwesiZulu. Sithanda futhi ukwazi ukuthi yini engenziwa ukuthuthukisa isiZulu emphakathini wakithi.

- Kungathakaselwa kakhulu uma ungabambisana nathi kulolu cwaningo olungeyona impoqo nokuyimfihlo.

- Lonke ulwazi ozosinika lona luyisifuba futhi luzosetshenziswa kulolu cwaninigo.

- Sicela usitshele imizwa yakho ngolimi lwesiZulu.

- Sicela ukhombise impendulo yakho ngokwenza isiphambano (X) ngepeni ebhokisini elifaneleyo noma ngokubhala ulwazi oludingekile endaweni efaneleyo

- Sicela ungakhethi izimpendulo ezimbili kanye futhi ungaguquli lokho osukukhethile ngoba kuzokwenza izimpendulo zakho zingabe zisemukeleka.

- Uma ufuna ukuxhumana nathi, khululeka usithinte ngokusebenzisa le mininingwane elandelayo:

Umcwaningi	Umeluleki
Rama Pillay	USolwazi P.J.Zungu
ISikole Sezifundo ZesiZulu	ISikole Sezifundo ZesiZulu
INyuvesi yaKwaZulu Natali	INyuvesi yaKwaZulu Natali
Isikhungo saseHoward College	Isikhungo saseHoward College
Ucingo: (031) 5053862	(031) 2607492
email: rama@ravemail.co.za. /	zungup@ukzn.ac.za.

Lolu hla lwemibuzo lunezinxenye ezine

- Ingxenye yokuqala   (A): Ulwazi oluqondene nawe ngqo
- Ingxenye yesibili   (B) : Ubungako osebenzisa ngabo isiZulu
- Ingxenye yesithathu (C) : Ulwazi oluxubile

Uhla lwemibuzo lwabakhuluma isiZulu njengolimi lwebele ezimbonini ezizimele nakulezo ezingaphansi kombuso

Sicela ushaye isiphambano (X) ebhokisini okuyilonalona noma ubhale ulwazi oludingekile lapho kudingeka khona.

A. Imininingwane emayelana nawe

1. Iqoqo leminyaka

0-19	20-29	30-39	40-49	50-59	60+

2. Ubulili

Isilisa	Isifazane

3. Ubuzwe

Owomdabu	UmNdiya	UmKhaladi	Omhlophe

4. Indawo owazalelwa kuyo

_____

5. Imfundo yakho		
Amabanga aphansi	Imfundo ephakeme	Imfundo yeziqu noma yomsebenzi

6. Umsebenzi wakho

_____

7. Ngabe ulilunga lomkhandlu yesikole?

Yebo	Cha

8. Ngafunda	
Esikoleni somphakathi	
Esikoleni esizimele esingaxhasiwe uhulumeni	

9. Ulimi olukhulunywa ekhaya

IsiBhunu	
IsiNgisi	
IsiNdebele	
IsiXhoza	
IsiZulu	
Sepedi	
Sesotho	
Setswana	
SiSwati	
Tshivenda	
Xitsonga	

2

11. Kukangakanani ukukhuluma kwakho isiZulu?

Ngaso sonke isikhathi	Kwesinye isikhathi	Akuvamile	Angikaze

12. Uvame kangakanani ukusebenzisa isiZulu uma uxoxa nezingane zakwenu?

Ngaso sonke isikhathi	Kwesinye isikhathi	Akuvamile	Angikaze

13. Uvame kangakanani ukusebenzisa isiZulu uma uxoxa nomakhelwane bakho?

Ngaso sonke isikhathi	Kwesinye isikhathi	Akuvamile	Angikaze

14. Uvame kangakanani ukukhuluma isiZulu uma uxoxa nabangani bakho?

Ngaso sonke isikhathi	Kwesinye isikhathi	Akuvamile	Angikaze

15. Uvame kangakanani ukukhuluma isiZulu ekhaya?

Ngaso sonke isikhathi	Kwesinye isikhathi	Akuvamile	Angikaze

16. Uvame kangakanani ukukhuluma isZulu emsebenzini?

Ngaso sonke isikhathi	Kwesinye isikhathi	Akuvamile	Angikaze

17. Uvame kangakanani ukulalela izinhlelo zesiZulu emsakazweni?

Ngaso sonke isikhathi	Kwesinye isikhathi	Akuvamile	Angikaze

18. Uvame kangakanani ukulalela izindaba zesiZulu emsakazweni?

Ngaso sonke isikhathi	Kwesinye isikhathi	Akuvamile	Angikaze

19. Uvame kangakanani ukubuka izinhlelo zesiZulu kumabonakude?

Ngaso sonke isikhathi	Kwesinye isikhathi	Akuvamile	Angikaze

20. Uvame kangakanani ukulalela nokubuka izindaba zesiZulu kumabonakude?

Ngaso sonke isikhathi	Kwesinye isikhathi	Akuvamile	Angikaze

21. Uvame kangakanani ukufunda amaphephandaba kumbe amaphephabhuku esiZulu?

Ngaso sonke isikhathi	Kwesinye isikhathi	Akuvamile	Angikaze

22. Uvame kangakanani ukufunda izincwadi ezibhalwe ngesiZulu?

Ngaso sonke isikhathi	Kwesinye isikhathi	Akuvamile	Angikaze

23. Uvame kangakanani ukusebenzisa isiZulu ebudlelwaneni bakho ?

Ngaso sonke isikhathi	Kwesinye isikhathi	Akuvamile	Angikaze

24. Uvame kangakanani ukusebenzisa isiZulu uma ukhuluma neziphathimandla noma abaphathi bakho?

Ngaso sonke isikhathi	Kwesinye isikhathi	Akuvamile	Angikaze

C. OKWEHLUKAHLUKENE:

Nikeza isilinganiso sokubaluleka kwesiZulu kubantu ekwenzeni lokhu okulandelayo:

	Kubalulekile	Kubaluleke kancane	Akubalulekile
25. Ukwakha ubungani nobuhlobo			
26. Ukufunda			
27. Ukubhala			
28. Ukubuka umabonakude			
29. Ukuthola umsebenzi			
30. Ukuhlala KwaZulu-Natali			
31. Ukukhulisa abantwana			
32. Ukuthenga ezitolo			
33. Ukulondoloza imali ebhange			
34. Ukushaya izincingo			
35. Ukuphumelela ezifundweni zakho			
36. Ukwamukeleka emphakathini			

37. Ngiyathanda ukuzwa isiZulu sikhulunywa

Ngiyavuma kakhulu	Ngiyavuma	Ngiyaphika kakhulu	Ngiyaphika

38. Wonke umuntu kumele afundiswe isiZulu kulesi sifundazwe sakwaZulu -Natal

Ngiyavuma kakhulu	Ngiyavuma	Ngiyaphika kakhulu	Ngiyaphika

39. Ngiyathanda ukukhuluma isiZulu

Ngiyavuma kakhulu	Ngiyavuma	Ngiyaphika kakhulu	Ngiyaphika

4

39. Ngiyathanda ukukhuluma isiZulu

Ngiyavuma kakhulu	Ngiyavuma	Ngiyaphika kakhulu	Ngiyaphika

40. Ukufunda isiZulu kwandisa ulwazi lwami lwamasiko nolwezenkolo

Ngiyavuma kakhulu	Ngiyavuma	Ngiyaphika kakhulu	Ngiyaphika

41. IsiZulu ulimi okufanele lufundwe

Ngiyavuma kakhulu	Ngiyavuma	Ngiyaphika kakhulu	Ngiyaphika

42.Ukwazi izilimi ezingaphezulu kolulodwa kungumqondo omuhle

Ngiyavuma kakhulu	Ngiyavuma	Ngiyaphika kakhulu	Ngiyaphika

43. Uma ucabanga,ulwazi lwesiZulu lungakusiza esikhathini esizayo.

Yebo	Cha

44. Uma bewunakho ukuzikhethela, ubungakuqalisa kuphi ukusetshenziswa kwesiZulu njengolimi lokufundisa ezinye izifundo?

Esikoleni samabanga aphansi	Esikoleni samabanga aphakeme	Esikoleni semfundo ephakeme, inyuvesi nesamakhono

Ungakubeka kuliphi iqophelo ukusetshenziswa kwesiZulu kulokhu okulandelayo?

45. Njengolimi olusemthethweni lombuso KwaZulu-Natali ungakubeka eqophelweni.

Eliphezulu	Eliphakathi nendawo	Eliphansi

46. Njengolimi lwezomnotho ungakubeka eqophelweni

Eliphezulu	Eliphakathi nendawo	Eliphansi

47. Njengolimi lwezombusazwe ungakubeka eqophelweni lwezombusazwe

Eliphezulu	Eliphakathi nendawo	Eliphansi

48. Njengolimi lwenjulalwazi nobuchwepheshe ungakubeka eqophelweni

Eliphezulu	Eliphakathi nendawo	Eliphansi

49. Njengolimi lwezohwebo ungakubeka eqophelweni

Eliphezulu	Eliphakathi nendawo	Eliphansi

50. Njengolimi lokuxhumana nabantu ungakubeka eqophelweni

Eliphezulu	Eliphakathi nendawo	Eliphansi

Yiziphi izimo kulezi ezilandelayo ongasebenzisa ngazo isiZulu esikhathini esizayo?

51. Ekhaya	
52. Uma nginabangane	
53. Emsebenzini	
54.Ekuxhumaneni nezisebenzi zomphakathi	
55.Kwezokwazisa	
56.Kwezomthetho	
57.Emabhange	
58.Ezitolo ezincane nezinkulu	
59.Kwezemfundo	
60.Emitholampilo nasezibhedlela	
61. Kwezemidlalo	
62. Kwezokungcebeleka	

6

APPENDIX B

Respondent number_____

MISMATCH BETWEEN LANGUAGE POLICY AND PRACTICE: STATUS PLANNING FOR ISIZULU IN A MULTILINGUAL AND MULTICULTURAL SOCIETY.

I am a postgraduate student of isiZulu at the University of KwaZulu- Natal. The purpose of this study is to gauge how people feel towards isiZulu. We would also like to know what could be done to promote isiZulu in our society.

- It will be greatly appreciated if you could co-operate by participating in this voluntary, anonymous survey.
- All information you provide is highly confidential and will be used for my research.
- Please indicate your views about isiZulu.
- Please indicate your response with a pen by placing an X in the appropriate box, or by writing the appropriate information where required.
- Please do not mark more than one option, or alter any responses that you have made, as this will invalidate your responses.
- Should you wish to contact us, please feel free to do so. Our details are as follows:

Researcher

Rama Pillay

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University of KwaZulu- Natal

Howard College

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zungup@ukzn.ac.za.

This questionnaire has 4 parts:

- Part A : Personal data
- Part B : Attitude towards isiZulu
- Part C: Importance of isiZulu
- Part D: General issues pertaining to isiZulu

1

Questionnaire to non- isiZulu speakers in the private and public sector.

Please mark with an x in the appropriate box, or by writing the appropriate information where required.

A. Personal Data

1. Age Group

0-19	20-29	30-39	40-49	50-59	60+

2. Gender

Male	Female

3. Population Group

African	Indian	Coloured	White

4. Place of Birth

_____

5. Education

Primary	Secondary	Tertiary

6. Occupation

_____

7. Are you a member of the school governing body?

Yes	No

8. I studied at a :	
Public school	
Private school	

9. Home Language

Afrikaans	
English	
Gujarati	
Hindi	
Tamil	
Telegu	
Urdu	
Other (specify)	

2

B. Attitude toward isiZulu

10. IsiZulu is an important requirement for employment in this province.

Strongly agree	Agree	Strongly disagree	Disagree

11. People can increase their knowledge of languages if they learn isiZulu.

Strongly agree	Agree	Strongly disagree	Disagree

12. People who speak isiZulu have more friends.

Strongly agree	Agree	Strongly disagree	Disagree

13. IsiZulu is a language worth learning in a multilingual society.

Strongly agree	Agree	Strongly disagree	Disagree

14. Learning isiZulu is more for the younger generation than the older generation.

Strongly agree	Agree	Strongly disagree	Disagree

15. I have a high regard for isiZulu.

Strongly agree	Agree	Strongly disagree	Disagree

16. Speaking isiZulu helps to promote intercultural relations in our society

Strongly agree	Agree	Strongly disagree	Disagree

17. I would like to be a fluent speaker of isiZulu

Strongly agree	Agree	Strongly disagree	Disagree

18. IsiZulu can co-exist with other languages in this province.

Strongly agree	Agree	Strongly disagree	Disagree

3

C. Importance of isiZulu

Rate the importance of isiZulu for people to:	Important	A little important	Unimportant
19. Read			
20. Write			
21. Watch television			
22. Get a job			
23. Live in K.Z.N.			
24. Bring up children			
25. Go shopping			
26. Go banking			
27. Make phone calls			
28. Pass examinations			
29. Be accepted in the community			

How would you rate isiZulu in respect of the following?

30. as an official language in KwaZulu Natal.

High	Average	Low

31. as a language of economic power

High	Average	Low

32. as a language of political power

High	Average	Low

33. as a language of science and technology

High	Average	Low

34. as a language in education

High	Average	Low

4

35. as a language of commerce

High	Average	Low

36. as a language of communication

High	Average	Low

D.   General

37. Do you think isiZulu will help you in the future?

Yes	No

38. If you had a choice, where would you introduce isiZulu as a language of learning in the education curriculum?

Primary school	High school	University/Technikon

39. How well do you understand isiZulu?

Very well	Well	Not very well	Not all

40. If you do not understand isiZulu would you learn the language?

Yes	No

41. Did you attend isiZulu courses recently?

Yes	No

42. If yes, were these courses provided at:

Private Institution	Public Institution	Other (specify)

43. Are these institutions easily accessible?

Yes	No

5

APPENDIX C

The Head of Research
Dr. B.Mthabela
Department of Education and Culture

Sir

Permission to Conduct Research at Primary and High Schools
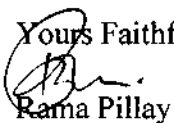
My topic for my PHD dissertation is:

The mismatch between language policy and practice: Status planning for isiZulu in a multilingual and multicultural society.

I have registered the topic with the University of KwaZulu-Natal. My student number is 8319427. My supervisor is Professor P.J.Zungu. The purpose of this study is to gauge how educators and the parent component of the governing body at schools in the Ethekwini region feel towards isiZulu.I hereby apply for permission to conduct research at schools in this region. In support of my application I undertake the following:

- That information will be obtained via a questionnaire, which will be completed by educators and the parent component of the governing bodies.
- That all information gathered will be strictly for the purpose of this study and will remain confidential.
- The completion of the questionnaires will not interfere with instructional time at these schools.

I look forward to working with educators and members of the governing bodies at these schools. Their help will be acknowledged.

Yours Faithfully

Rama Pillay

Contact number: 031-5074545: Work
                   031-5074545: Fax
                   031-5053862: Home
                   0760889529 : Cell

PROVINCE OF KWAZULU-NATAL
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PROVINSIE KWAZULU-NATAL

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| Enquiries: Imibuzo: Navrae: | **GM Gumede** | Reference: Inkomba: Verwysing: | 0140/06 | Date: Usuku: Datum: | 10/04/2006 |

RE: PERMISSION TO CONDUCT RESEARCH

TO WHOM IT MAY CONCERN

This is to serve as a notice that Rama Pillay has been granted permission to conduct research with the following terms and conditions:

➢   That as a researcher, he/she must present a copy of the written permission from the Department to the Head of the Institution concerned before any research may be undertaken at a departmental institution.

➢   Attached is the list of schools she/he has been granted permission to conduct research in. however, it must be noted that the schools are not obligated to participate in the research if it is not a KZNDoE project.

➢   **Rama Pillay** has been granted special permission to conduct his/her research during official contact times, as it is believed that their presence would not interrupt education programmes. Should education programmes be interrupted, he/she must, therefore, conduct his/her research during nonofficial contact times.

➢   No school is expected to participate in the research during the fourth school term, as this is the critical period for schools to focus on their exams.

(M.G. Gumede)

for SUPERINTENDENT GENERAL
KwaZulu Natal Department of Education

APPENDIX E

UNIVERSITY OF KWAZULU-NATAL
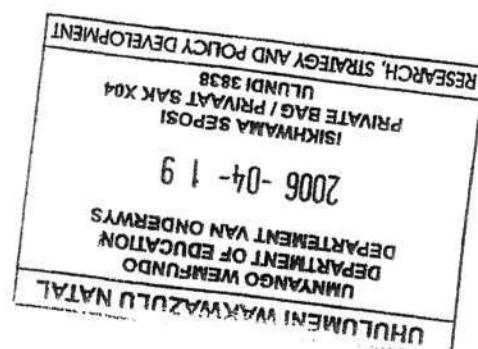
21 Marchwood Cresent
Woodview
Phoenix
4068

Dear Principal

Voluntary Anonymous Survey on Status planning for isiZulu in a Multilingual and Multicultural Society.

Although isiZulu is one the official language of this province it has not been accorded its rightful place in the private and public sectors. This survey will ascertain the views of educators and school governing body members towards isiZulu.

This survey is part of my PhD Research Project. Permission to conduct research at schools has been approved by the KwaZulu- Natal Department of Education and Culture. (see attached letter)

The questionnaire is with your permission to be completed by Zulu and non-Zulu speaking members of staff and governing body. There are separate questionnaires for Zulu and non-Zulu speaking members. Kindly administer copies of the questionnaire to members of your staff and the governing body. Those participating in the survey are assured of privacy, confidentiality and anonymity.

I believe this research will be of immense value to educators and members of school governing bodies. Thank you for co-operation.

Yours faithfully

Rama Pillay
Telephone: (031)-5053862 (home)
(031-5074545 (work)

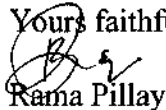# APPENDIX F

21 Marchwood Cresent
Woodview
Phoenix
4068

The Manager

Voluntary Anonymous Survey on Status planning for isiZulu in a Multilingual and Multicultural Society.

This survey will ascertain the views of people in the public sector towards isiZulu. I am a student at the University of KwaZulu- Natal. This survey is part of my PhD Research Project. My registration number is 8319427. The questionnaire is with your permission to be completed by Zulu and non-Zulu speaking members of staff. There are separate questionnaires for Zulu and non-Zulu speaking members. Kindly administer copies of the questionnaire to members of your staff. Those participating in the survey are assured of privacy, confidentiality and anonymity.

Thank you for your co-operation.

Yours faithfully

Rama Pillay
Telephone: (031)-5053862 (home)
          (031-5074545 (work)

APPENDIX G

Uhlelo lwezinga lesiZulu emphakathimi okhuluma izilimi ezihlukene.

Ngingumfundi oneziqu zesiZulu esikhungweni semfundo ephakeme eNyuvesi yakwa Zulu-Natal. Inhloso yaloku ukuthola imizwa yakho ngolimi lwesiZulu. Sithanda futhi ukwazi ukuthi yini engenziwa ukuthuthukisa isiZulu emphakathini wakithi. Lonke ulwazi ozosinika lona luyisifuba futhi luzosetshenziswa kulolu cwaninigo.

IMIBUZO ENHLOBONHLOBO

1. Injani imizwa wakho ngolimi lwesiZulu?

_____

_____

2. Ngabe ulwazi lwesiZulu uluthatha njengento ebalulekile emphakathini.

2.1. Uma kunjalo iziphi izizathu?

_____

_____

2.2. Uma kungenjalo, iziphi izizathu

_____

_____

3. Ngabe wanelisekile ngendlela isiZulu esihlonishwa ngayo njengamanje?

_____

_____

4. Ithini eyakho imibono ngenqubo mgomo kahulumeni mayelana nezilimi ezisemthethweni eziyishumi nanye?

_____

_____

5. Ngokwakho ukucabanga, ngabe iziphathimandla zenza okulingene ukuthuthukisa isiZulu kulesi sifundazwe sakithi?

_____

_____

6. Yini obona ukuthi ingenziwa ukuthuthukisa ulimi lwesiZulu emphakathini wakithi?

_____

_____

7. Ngabe uyawazi amalungelo akho ngolimi lwakho?

1

7.1. Athini?

8. Ungenze njani uma amalungelo akho ngolimi lwakho ephulwa kumbe engahlonishwa?

9. Ungabaphatha kanjani abantu abangasazi noma abangasizwa kahle isiZulu kodwa abazimisele ukusifunda

10. Sicela ubeke owakho umbono wengeze kulokho obona ukuthi kushiywe ngaphandle kule mibuzo.

APPENDIX H

MISMATCH BETWEEN LANGUAGE POLICY AND PRACTICE: STATUS PLANNING FOR ISIZULU IN A MULTILINGUAL AND MULTICULTURAL SOCIETY.

I am a postgraduate student of isiZulu at the University of KwaZulu- Natal. The purpose of this interview is to gauge how you feel about isiZulu. We would also like to know what could be done to promote isiZulu in our society. Please answer as candidly as possible. All information you provide is highly confidential and will be used solely for my research.

SEMI-STRUCTURED INTERVIEW SCHEDULE

1.   What is your attitude towards isiZulu?

     _____

     _____

2.   Do you regard isiZulu to be important in our society?

     _____

     _____

2.1 If yes, what are the reasons?

     _____

     _____

2.2 If no, what are the reasons?

     _____

     _____

3.   Are you satisfied with the present status of isiZulu?

     _____

     _____

4.   What are your views on our provincial government's language policy?

     _____

     _____

5.   Do you think that the authorities are doing enough to promote isiZulu in our province?

_____

_____

6.   What do you think can be done to promote isiZulu in our society?

_____

_____

7.   Do you experience any communication problems with isiZulu speakers?

_____

8.   If yes, how did you overcome these problems?

_____

_____

9.   Comment on any views that you would like to expand on or feel that have been excluded from this questionnaire?

_____

_____