

**THE EXPERIENCES OF ISIMPONDO SPEAKERS IN LEARNING STANDARD
ISIXHOSA THROUGH THE FORMAL EDUCATION SYSTEM: AN
EXPLORATORY STUDY AT A SCHOOL IN THE BIZANA DISTRICT OF THE
EASTERN CAPE**

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DECLARATION

I, the undersigned hereby declare that this thesis is my original work and has not in its entirety or in part, been submitted at any other university for a degree.

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ABSTRACT

This study investigates the experiences of isiMpondo speakers in learning standard language through the formal education system. The sociolinguistic factors such as attitudes, language policies and language use in multilingual societies are taken into considerations. The children of non-standard language speakers such as those who speak dialects like isiMpondo have to use another language in their early years in the school system.

It is articulated that the isiMpondo that the child brings to the school from the environment is not accommodated simply because it is a non-standard language; whereas the language that is used in the classroom situation is the isiXhosa variety which is a standard one.

The research findings show that isiMpondo impacts on learner's education directly because they lose marks during the course of the year and during examination times if they use it. The study concludes with a recommendation that educators should honour the seven roles of educators by appropriate norms and standards. Some approaches to teaching have been suggested to be used by teachers with regard to inclusivity, as it recognises diversity, and values the following: the uniqueness of the individuals, the experiences, abilities, cultural and language backgrounds of each individual. All in all it seeks to meet the needs of the individual learner by creating a non-discriminatory teaching and learning environment.

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List of acronyms and abbreviations

BICS: Basic Interpersonal Communication Skills

CALP: Cognitive Academic Language Proficiency

FLA: First Language Acquisition

SLA: Second Language Acquisition

LAD: Language Acquisition Device

CUP: Common Underlying Proficiency

DET: Department of Education and Training

LiEP: Language-in-Education Policy

DoE: Department of Education

OBE: Outcomes Based Education

L1: First Language

L2: Second Language

MT: Mother Tongue

LoLT: Language of Learning and Teaching

TL: Target Language

ZPD: Zone of Proximal Development

NCS: National Curriculum Statement

HL: Home Language

LO: Learning Outcome

FAL: First Additional Language

SAL: Second Additional Language

LTSM: Learning Teaching Support Material

MTBBE: Mother tongue-Based-Bilingual-Education

CAPS: Curriculum and Assessment Policy Statement

DBE: Department of Basic Education

FET: Further Education and Training

GET: General Education and Training

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CHAPTER ONE

INTRODUCTION

I.0 Introduction

Human beings live in a world of social activity. In that world they live at the mercy of the particular language which has become the medium of expression for the society (Kramsch, 1998:85). Therefore, it would be unrealistic to imagine that one can adjust the so called reality without the use of language, and that language is an incidental means of solving specific problems of communication. The reality is that, the real world is to a large extent unconsciously built up on the language habits of the group.

Despite that, formal learning in schools takes place through the transfer of information from the teacher to the learner and by the negotiation of knowledge between them. The teacher has information that he or she wants to impart to the learner in which ever for the method chosen by the teacher for the learner to access this information, some form of communication is necessary. Some thoughts and ideas must be expressed in a ‘concrete’ and efficient way. In the classroom language plays an essential role in realising ideas. The language provides us with the mechanism or vehicle to communicate effectively (October, 2004:5).

(Reader’s Digest Universal Dictionary, 1987:323) defines ‘communicate’ as

“...to share or convey information; to have an interchange of ideas.”

This implies that to communicate means to express oneself in such a manner that one is readily and clearly understood. In other words this means that if the means of communication is inappropriate, there will be no knowledge transfer. Further it seems logical that before any other considerations are made with regards to teaching and learning, the instrument which enables this interaction should be in place. Communication involves the following: a transmitter, a receiver and a message. At school the transmitter is the teacher, the receiver is the learner and the message is the knowledge.

The purpose of communication is that the message should be received by the receiver. The message should be transmitted through a certain medium which reaches a receiver and evokes a desired response, for example understanding (van der Westhuizen, 2005:420). All

in all the success of the interaction is determined by the effectiveness of the communication. (Kaschula, 1995:87) states that societies throughout the world have rules concerning language use in interaction. These rules may differ from culture to culture.

However, general awareness of these rules would be necessary for the effective communication to take place. This implies that effective communication in a variety of contexts for a variety of purposes is more important than accurate standard language. Otherwise a conflict will result. (Kramsch, 1998:57) advocates that the acquisition of literacy is more than a matter of learning a new technology - it is linked to the values and social practices in a given context and when the values of the school do not for example match those of the home it may become the source of conflict. This implies that children from different social background bring to school different types of literacy's of which not all will be suitable for school literacy practices.

Outcome Based Education (OBE) (the approach used while conducting this research) stresses the need to teach language for communication, meaning that learners who study languages in school should be able to use these languages outside the classroom. In other words OBE stresses that what is learnt at school should be a continuation of what has been started at home. Therefore, language should be more than just a classroom subject. It means it should be a life skill that opens up opportunities for the learner. Learners should be able to use the language to engage in conversation and interact with speakers of other languages. In order to do so they must be given an opportunity in school to practice the language in situations similar to those they will meet with in the real-life situations. This does not necessarily imply that the school should not guard against the use of non-standard use, but teachers should guard against attitudes that suggest that certain varieties of speech of the learners are not good as they should be and not equivalent to other varieties.

The first democratic president of South Africa, Nelson Rholihlahla Mandela (1994-1998), in one of his quotes states that:

If you talk to a man in a language he understands, that goes to his head. If you talk to him in his language, that goes to his heart.

This statement implies that the primary language of a person is the only dearest language to his or her heart. The president's quote clearly shows that language is what makes the learners think and acquire knowledge to express ideas, to interact with others and to manage their world (National Curriculum Statement Grade 10-12: General, 2003:09). This is also

supported by Obanya when he states that 'even the relationship at the intimate and personal level is also in the first language' (Obanya, 1999:487). With the same view (Alexander, 1992) states that citizens can only participate meaningfully in public life if they do so in the language they understand better. In agreeing with them (Bamgbose, 2000:48), states that language is the most important factor in the transfer and acquisition of knowledge and skills.

In South Africa, languages may have been given equal status through the Constitution, but there will always be forms of linguistic inequalities and it is this inequality which encourages linguistic prejudice which we ought to be aware of. One of the objectives of this study was to assess how dialect influences academic achievement in classes where the mother tongue is taught through standard language rather than the dialect itself.

(Obanya, 2004:8) advocates that language is a powerful element of quality in education. Language problems cause problems with interrelationships and learning. Most learners who experience problems in spoken language also experience problems in reading and written language. These problems hamper the learners' progress at school and limit their career opportunities (Landsberg, Kruger, & Nel, 2005:144). This situation encourages the situation of learners not being assisted with their school work at home (Landsberg, Kruger, & Nel, 2005:37).

The majority of learners in South Africa are bilingual or multi-lingual and they often attend school in a language that is not their first language, (Pan South African Language Board (PanSALB, 2000). Not all the local languages are being recognised by the Department of Basic-Education, including the non-standard dialects, for example isiMpondo. The logistic difficulties (Adler, 2001), together with a widespread preference for education in English (Vesely, 2000), has resulted in a review of the Revised National Curriculum Statement's (Department of Education, 2002) language policy which uses an additive approach to bilingualism or multi-lingualism, whereby the first language is maintained and used as a basis for the learning of another language (Chick & McKay, 2001; The Advisory Panel on Language Policy, 2000).

Linguistic diversity is one of South Africa's defining features. South Africa's language diversity is supported by arguably the most progressive constitutional language provisions. The negotiated settlement and political parties identified language as an area in need of planning for post-apartheid South Africa (Eastman, 1992:95).

The South African Constitution guarantees learners the right to receive education in the language of their choice. The children of minority language speakers have to use another language in their early years in the school system, the same applies to those who speak non-standard dialect such as those who speak isiMpondo. This means that by implication the minority language speakers as well as non-standard dialect speakers are underprivileged in terms of access, education and achievement in their primary language of communication and this affects conceptual development. There is prejudice against learners who speak a non-standard dialect as well as those who speak minority languages and this results in learners often being made to feel that their dialect or variety of language is inferior. That could lead to poor self-esteem among learners (Du Plooy & Swanepoel, 1997:143). Furthermore, this builds a false foundation for the children (Sure, 2000), (UNESCO, 1953) as cited by (Cummins, 1991:55-56).

This needs to be seen against the importance of the language policy which is to equalise education, democratise decision-making, and prepare South Africans for life and work in the twenty first century (Ndhlovu, Bertram, Mthiyane, & Avery, 2007:60). In other words the importance of the policy is to try to remove some of the barriers to learning that existed in the past. The emphasis on education is on what the learner already knows as opposed to the teacher input and content. Therefore, education is something that deals with personality development and prepares the individual for life in a society (Obanya, 1999:487).

The individual's inner self is in the primary language, which in this case is isiMpondo which is a dialect that is not recognised by the Department of Basic Education. Language reflects the values and culture of a person, when an individual's language is rejected, that automatically means that an important part of that person's self is rejected. Again language concerns the question of identity, a preference for being oneself rather than a copy of someone else. When a certain language is rejected that means so much is at stake, for example, the culture which involves the history of people, the sense of belonging, and the distinguishing character of one's social group from another. (Carbaugh, 1990:15) as cited by (Kaschula, 1995) states clearly that every language reflects the values of the speakers of that particular language group.

Therefore, a student's self-esteem is jeopardised if the school fails to show respect of the primary language of the child and the culture of which it is part of (Halley, 2004:217). The

students may face a stiff penalty for academic success if they take on cultural practices that threaten these affiliations with home and community cultures, they may feel alienated in both settings. At the same time they face a penalty for failure, limited or no access to higher education. Yet all children deserve the chance to succeed in our educational system without having to lose their pride in or identity with, the culture to which they were born with (Haley, 2004:239). Our national population is made up of a rich diversity, and a sense of heritage is important to everyone's identity.

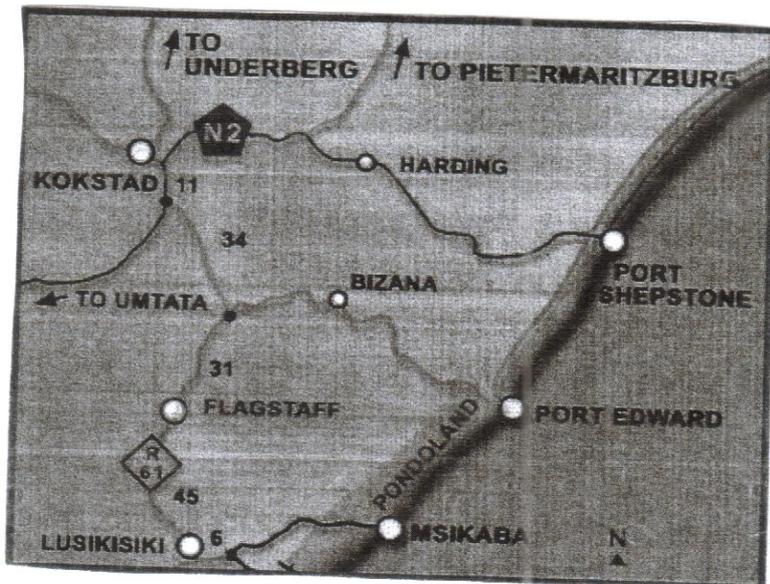
1.1 Background and the context of the study

Language has always been a burning issue in South Africa. This study is set in the context of historical, political, educational and social realities of language policy and planning in South Africa. Much attention is on the Language-in-Education Policy and the South African Schools Act and this research also looks at the impact of standardisation of a language.

I am an educator at Loli Comprehensive High School in Bizana Eastern Cape Province. The school is situated in a poverty-stricken, low socio-economic residential area where illiteracy, unemployment and substance abuse plague the community. The social challenges of residents compel them to focus on survival and many do not possess the required skills to assist their children to overcome educational barriers. The research is conducted in two schools; Langa Primary school as well as Loli Comprehensive Technical High School. Langa starts from grade R to grade seven, whereas Loli Com-Tech High begins from grade eight to grade twelve. Langa is one of the feeder schools for Loli.

Having taught isiXhosa Home Language over a period of fifteen years in grade twelve, my observation has been that, 100 % of the learners pass isiXhosa but the problem is with the attainment of levels of excellence, i.e. levels six and seven. Learners fail to get level seven in isiXhosa which is regarded as their home language (School-based Annual Report, 2008-2012). Exploring the reasons for this is the main objective of this study, and in the last chapter the reasons are clearly articulated.

The area in which the research is conducted is in Bizana, at the border of the Eastern Cape and KwaZulu-Natal provinces.



A map of the area in the Eastern Cape where the research was conducted

The schools are ten kilometres away from Port Edward, and fifty five kilometres away from Bizana. The people of Bizana speak isiMpondo which is one of the dialects of isiXhosa. Bizana learners are not proficient in isiXhosa since their exposure to this language at home is often minimal. This implies that they have to learn to speak, read and write isiXhosa at school. The dialect is not accommodated during the isiXhosa lessons although it is the one commonly used outside the classroom as well as inside the classroom during other periods except for the isiXhosa period. The language policy of Loli Com-Tech High stipulates that the main language of teaching and learning across the whole curriculum is to be English. It also stipulates that educators will use isiXhosa to explain some of the concepts which learners may experience problems with in order to promote understanding as part of promoting multilingualism. This will seldom happen through code switching of isiMpondo and any other language but rather in isiXhosa and or English.

Bizana learners seem not to have a freedom of language choice, and their situation seems to be more or less the same as during the apartheid years. During the apartheid years English and Afrikaans were the only two official languages, despite the fact that there were so many languages spoken in South Africa. The apartheid regime favoured mother-tongue schooling, but with different reasons for Black children. The superior mother-tongue schooling was only in favour of the whites. The language policies in education focused particularly on the rights of Afrikaners to educate their children in their mother-tongue. Mother-tongue programmes for Black children were consistent with the ideology of apartheid. The programmes

functioned as one of the pillars of apartheid in perpetuating both racial and ethno linguistic divisions in South African society (Mesthrie, 2002:423). Mesthrie also emphasised that Bantu education together with Bantustan policy never aimed at developing African people. According to Mesthrie, Bantu education had nothing to do with culture, identity, norms and values of the community. The mother-tongue was the medium of instruction up to the seventh grade, while English and Afrikaans were used equally as a medium of instruction. Black learners showed poor competence in this new medium of instruction. The main aim of the policy was to produce a poorly developed curriculum that would lead to ill-empowered Africans.

Mother-tongue schooling for Blacks was employed from the passage of the Bantu Education Act of 1953 to the end of the apartheid era to support social and educational goals of Verwoerdian-style apartheid. State bilingualism was aimed at achieving equality of opportunities for the white speakers of English and Afrikaans, while on the other side discouraging the development of any African language except for the mother tongue. (Prinsloo, Peeters, Turi, & van Rensburg, 1993:146), come up with some limitations that were there during the apartheid regime which are as follows:

The entire African population, who have been instrumental in developing their own languages, were marginalised. The creation of Bantustans which aimed at curbing the advance of language integration among Africans became visible. There was also an acute lack of literature, except for trivial literature or government propaganda or children's books. There were no facilities and there was little financing to be given to the language boards to improve the black languages; for example now we have the board (the PanSALB) that is responsible for the development of languages including the African languages. Language policy throughout the apartheid regime remained an important concern. During that time language was a defining characteristic of ethnicity and partly through the process of standardisation of African languages was used to set the boundaries of ethnic identities (Mesthrie, 2002:435).

At the height of apartheid Black people were removed to homelands and townships. A racial and ethnically segregated education system was the one that was central to the maintenance of these boundaries. Schools were divided into Afrikaans-medium and English-medium schools, and some labelled as 'Afrikaans only schools' which English learners were not permitted to attend, unless they learned in Afrikaans as a LoLT. Division extended to the

institutions of higher education, for example the following institutions were divided according to (Fobe, 2010:24) as follows, Fort Hare was for the Black students, Rhodes University was historically English-medium and for whites, Stellenbosch University and the former university of Orange Free State were historically white Afrikaans-medium universities and so on.

From the 1970s onwards, the language situation in all Black schools was fairly uniform, that is children were educated in an African language, in theory their mother tongue for the first four years of schooling, and it was specified that English and Afrikaans be taught as subjects from the first year of schooling, thus forcing children to become trilingual. In senior primary levels and in secondary school, English and Afrikaans were used as media of instruction. The two languages shared this media of instruction as follows: half the school subjects were taught through the medium of English and half through the medium of Afrikaans while the mother tongue was used for non-examination subjects. Consequently, mathematics and social studies were to be studied in Afrikaans with no individual choice left to individual schools (Hartshorne, 1992:203) cited by (Lemmer & van Wyk, 2010:229).

This led to the struggle for language rights by the African youth which in turn led to the Soweto uprising in 1976 where the youth took to the streets rejecting the use of Afrikaans as the medium of instruction. That led to the end of the apartheid policies where the government was in favour of Afrikaans as the language of economy, law and education. The overall response to linguistic diversity during the apartheid era was a centrally designed policy of state bilingualism which gave status to English and Afrikaans as the official languages of government at all levels. (Lemmer & van Wyk, 2010:228) advocate that:

The policy was driven by political and ideological motives which was shaped to cater primarily for white English and Afrikaans speakers in the interests of white supremacy and effectively ignored the needs of speakers of African and other languages. Educators were trained and gained experience in monoculture institutions with an emphasis on specialization in a particular school subject which did not prepare them for teaching literacy skills across the curriculum to linguistically diverse pupils.

1.1.2 Post-1994 and the New Constitution

South Africa became a democratic country in 1994 with the new Constitution of the Republic of South Africa. The issue of language was one of the crucial issues. Chapter Two of the Constitution contained the Bill of Rights with obligatory constituents. By this time, various matters had to be debated, among others: the political and constitutional rights of the African

languages as opposed to English and Afrikaans, the need for a lingua franca, the choice of the languages to be used as the medium of instruction and as subjects at school; and the role of English as a linking language (October, 2004:13-14).

In November 1991, the Curriculum Model for Education in South Africa (CUMSA) proposed that, there should be only two compulsory languages, of which one should be the medium of instruction. CUMSA specifically recommended that only one should be compulsory, the state must take practical and positive measures to elevate the status and advance the use of all these languages.

In 1994, the Government of National Unity came into power. The language situation of South Africa moved from bilingualism to multilingualism. Instead of having two official languages we moved to eleven official languages of which nine out the eleven languages are African languages (Constitution of the Republic of South Africa, 1996a:114). This was a way of trying to redress the inequalities of the past especially concerning language issues. Chapter 1 Section 6, article 5 of the Constitution also states that the language policy must recognise:

“...the historically diminished use and status of the indigenous languages of the South African.”

Furthermore, the Republic of South Africa adopted a new Constitution, which provides in Clause 6, for eleven official languages in the context of an ambitious language policy:

1. The official languages of the Republic of South Africa are sePedi, seSotho, seTswana, siSwati, tshiVenda, xiTsonga, Afrikaans, English, isiNdebele, isiXhosa and isiZulu.
2. Recognising the historically diminished use and status of the indigenous languages of our people, we must take practical and positive measures to elevate the status and advance the use of these languages.
- 3b. Municipalities must take into account the language usage and preferences of their residents.
4. The national government and provincial governments, by legislative and other measures, must regulate and monitor their use of official languages. Without distracting from the provisions of subsection (2), all official languages must enjoy parity of esteem and must be treated equitably.

5a. A Pan South African Language Board established by national legislation must promote and create conditions for the development and use of:

- i) all official languages;
- ii) the Khoi, Nama and San languages; and
- iii) sign language; and

5b. promote and ensure respect for:

- i) all languages commonly used by communities in South Africa, including German, Greek, Gujarati, Hindi, Portuguese, Tamil, Telegu, and Urdu; and which reflect the linguistic diversity of ... South Africa with a multilingual policy reflecting the reality of South African society.
- ii) Arabic, Hebrew, Sanskrit and other languages used for religious purposes in South Africa.

The National Unity Government, as well as the Constitution, recognised eleven official languages, by doing so rejecting the historical bilingual approach which reflected only the linguistic diversity of white South Africa with a multilingual policy reflecting the reality of South African society.

The term official language in the post- apartheid era has a completely different meaning from its use from that of the apartheid era. (Fasold, 1984:74) considers that a true official language should fulfil all or some of the following functions: firstly that an official language must be used as a language of communication for government officials at national level. Secondly it should be used as the written communication internally between government agencies at national level. Thirdly, it must be used for the keeping of records at national level. Fourthly, it must be used for the original formulation of laws and regulations that concern the whole nation. Lastly, it must be used for forms such as tax forms.

(Prinsloo *et al*, 1993:168) state that all official languages need to be respected and promoted. The other way to promote them is through the distribution of the functions. According to them all South African official languages are valuable. In addition to that the national government and provincial governments may use any particular official languages for the purposes of government, taking into account usage, practicality, expenses, regional circumstances and the balance of the needs and preferences of the population as a whole or in

the province concerned; but the national government and each provincial government must use at least two official languages (Horne & Heinemann, 2003:73).

The various language boards, responsible in the past for the development and regulation of individual languages, have been replaced by the Pan South African Language Board (PanSALB). The Pan South African Language Board (PanSALB) was established by the PanSALB Act 59 of 1995 to promote and protect multilingualism and to protect all the official languages.

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

The vision of PanSALB is expressed as follows by (Horne & Heinemann, 2003:77-79):

The Board is to provide for the recognition and furtherance of multilingualism in the Republic of South Africa through the development of previously marginalised languages. The Board sees as its responsibilities to co-operate with civil society organs in the development of:

- Community service based on interpreting and translation of educational materials and literature in indigenous languages.
- Dictionaries which maximise access to language within families of languages.
- Networks with neighbouring countries on language related matters.
- Capacitating training programmes amongst speakers or users of indigenous languages, in language training and developmental work.
- And programmes which uncover indigenous knowledge of South Africa.

The structures of the board (PanSALB) are reflected as follows:

1. Provincial Language Committees.

The role of the Provincial Language Committees in each province is to advise the board in language related matters affecting any province.

2. The National Language Bodies.

The bodies will advise the board on any particular language, sign language or augmentative and alternative communication.

3. The National Lexicography Units.

The role of this unit is to champion the compilation of dictionaries of all official languages as part of promoting the principles of language development.

1.1.3 Language-in- Education Policy

(The Language in Education Policy, 1997:106) appeared on 14 July 1997 as an integral component of the government's strategy for nation building. LiEP was conceived as an integral part of the new government's strategy of building a non-racial nation in South Africa. It was and is meant to facilitate communication across the barriers of colour, language and religion. The underlying principle of this policy is to maintain home language (s) while providing access to, and the effective acquisition of, additional language (s). The right to choose the language of learning and teaching is vested in the individual's parents of the children of the school.

With specific regard to language in education policy, the Constitution of the Republic of South Africa makes specific provision for education in Section 29 of the Bill of Rights and guarantees the right of all South Africans to a basic education, the redress of the past discriminatory practices and language in education:

Everyone has the right to receive education in the official language or languages of their choice in the public education institutions, where that education is reasonably practicable. In order to ensure access to, and implementation of this right, the state must consider all reasonable educational alternatives, including single medium institutions taking into account: equity; practicability; and the need to redress the results of past racially discriminatory laws and practice (RSA 1996a:114).

The Language-in-Education Policy stipulates the following aims: (Department of Education, 1997b):

- To promote full participation in society and the economy through equitable and meaningful access to education;
- To promote respect for all languages spoken in the country;
- To promote an additive approach to multilingualism;

- To pursue a language policy supportive of general conceptual development of learners, and to establish multilingualism as an approach to language in education;
- To promote and develop all the official languages;
- To support the teaching and learning of all the languages that learners need to acquire;
- To encounter disadvantages resulting from mismatches between home language and the language of learning and teaching;
- To develop programmes for the redress of previously disadvantaged languages.

(The Language-in-Education Policy, 1997:108) further stipulates that its implementation should be as follows: Schools will offer at least one approved language as a subject in Grade one and Grade two. From Grade three onwards, all schools shall offer their language of learning and teaching and at least one additional approved language as subjects. All language subjects shall receive equitable time, and resource allocation and progression from Grade one to Grade ten must include outcomes in one language and in Grade ten to twelve outcomes in two languages must be achieved. In terms of the LoLT, the policy recommends that the learner's home language should be used for learning and teaching wherever possible, especially in the Foundation Phase where children first learn to read and write.

It also recommends that, where children make a transition from their home language to an additional language as the LoLT, this process must be planned carefully. The policy further explains that this means that the additional language should be introduced as a subject in grade one; the home language should be used alongside the additional language for as long as possible; when learners enter a school where the LoLT is an additional language for the learner, special provision should be made for assistance to the learner until he or she can learn effectively in the LoLT.

Thus, the language-in-education policy exemplifies sound linguistic principles with regard to the second language acquisition and the role of the first language in this process. The Revised National Curriculum (RCNS) Grade-9 (DoE 2002:5) affirmed the Language-in-Education Policy by stating that the home language should continue to be used alongside the additional language for as long as possible. Provincial school Acts and regulations as well as school governing bodies' policies on language are bound by these national policies and legislation. The latter do aim at creating an environment in which national unity would be promoted

through a policy of additive multilingualism. For example the use of home language is encouraged and the learning of an additional language should be done judiciously.

The Department of Basic Education (DBE) issued a new draft policy in November 2013 concerning the promotion and strengthening of African languages. This draft policy aims at making sure that all non-African home language speakers speak an African language. It is also strengthening the use of African languages at Home language level. The new curriculum and assessment policy statement also follow an additive approach to the promotion of multilingualism. The use of the learners' home language which should be used for learning and teaching wherever possible is stressed. The policy should commence in Grade one in 2015 and will continue until 2026 when it will be implemented in Grade 12.

The South African Schools Act (SASA), 84 of 1996 (RSA 1996b) was adopted to guide transformation in schools and to regulate admission policies in public schools, which can no longer discriminate against learners of a particular race, for example, by language tests to determine school admission (Lemmer & van Wyk, 2010:230). According to Section 6(1) of SASA, the school governing body is responsible for determining a language policy for the school that is appropriate for the school's circumstances while subject to the Constitution, (SASA, 1996b), any applicable provincial law and the language in education policy. According to the National Education Policy Act No27 of 1996 (RSA1996c), norms and standards for language policy in public schools are determined by the Minister of Education. It seems that the Department of Basic Education is trying by all means to strengthening and improve proficiency in the use of official African languages.

Contrary to policy initiatives, at Loli Com-Tech High, during break-times or in learner gatherings, learners are not allowed to communicate using their home language. Most of the teachers are complaining about learners who have poor background in reading and writing skills. At Langa and Loli, learners come to school using a lot of isiMpondo. Most of them are coming from remote areas, yet their language varieties are disregarded.

These learners show low proficiency in isiXhosa as well as in English as none of the languages they use at school is their mother tongue. However, the mother tongue is the language that brings about the reflection and learning of successful social patterns of acting and speaking in any educational context. Clarity of thought and expression is only possible when one has a certain command over the language that the person uses to communicate. Weakness in any other subject means weakness in that particular subject only, but weakness

in the mother-tongue means the paralysis of all thought and power of expression (Freeman & Freeman, 1998:150). All in all this means that there is a link between language and thinking i.e. cognitive skills (Vygotsky, 1978).

(Jennison, 2012) quoted by (De Secondat, 2012) state that:

The poor and the affluent are not communicating because they do not have the same words. When we talk of the millions who are actually deprived, we refer not to those who do not have access to good libraries and bookstores, or to museums and centres for the performing arts, but those deprived of the words with which everything else is built, the words that open doors. Children without words are licked before they start. The legion of the young wordless in urban and rural slums, eight to ten years old, do not know the meaning of hundreds of words which most middle-class people assume to be familiar to much younger children. Most of them have never seen their parents read a book or magazine, or heard words used in other than rudimentary ways related to physical needs and functions. Thus is cultural fallout caused, the vicious circle of ignorance and poverty reinforced and perpetuated? Children deprived of words become school dropouts; dropouts deprived of hope behave delinquently...

The circumstances surrounding the formal learning of a standard language differ vastly from those of the non-standard. In the formal situation there is usually one person, the teacher, who provides practice and correction and only in a limited sense. In this case isiXhosa is having only one period per day, meaning that isiXhosa is only practised during the one hour period. Whereas in an informal situation children learn a first language in their early years by imitating others and engaging in authentic communication with others within their total environment. In this situation they receive a great deal of individual attention and support from adults and peers who are close to them. This means that when the child is learning this language he or she has no other means of communication. So the motivation to understand and speak is very high. The task of helping the child to acquire this language is done by all members of the family. And the learning process continues throughout the day in an informal, unstructured way (Kilfoil & Van Der Walt, 1997:50).

By contrast, the formal learning of the standard language in a school situation may be accompanied by very low motivation. The learning is formal and structured. It goes without saying that the less similar the circumstances are to those of the first language which in this case is isiMpondo, the lesser the motivation will be when it comes to isiXhosa to other learners.

It has been hypothesised that educators do not accept the learner's dialect isiMpondo to the level that they accept isiXhosa. It became apparent that the study of the experiences of isiMpondo speakers in learning standard isiXhosa through the formal education system together with the attitudes which the learners, parents, teachers show towards the language shed some light on this problem.

The Eastern Cape Department spokes-person (Mbude-Shale, 2013 Celebration in Libode-21 February 2013) in her speech even mentioned that the literacy level of the learners whose home language is less resourced in the world is worrying. Learners cannot think in another language. One of the educational norms is that the teacher should start from the known to the unknown. The syllabus recommends that teachers start from where learners really are, not from some idea of where they should be.

In this democratic South Africa there should be free use of language to express ideas without stigma. For instance learners could use their own individual versions of the standard language, their own accent, spelling and even lexical borrowing and not be heavily penalised. (Maake, 1994:118) supports this idea by stating that learners are more familiar with the language to which they are exposed in their immediate environment. The language that the Bizana learners use in the classroom as their first language is isiXhosa which is recognised as the standard language while their mother-tongue is isiMpondo which is a dialect or referred to as a non-standard dialect.

The issue is whether we are all free in terms of using language to express ideas as the National Chairperson of the ANC, (Oliver Tambo) from 1991 to 1993, in one of his quotes states:

It is our responsibility to break down barriers of division and create a country where there will be neither Whites nor Blacks, just South Africans, free and united in diversity.

We can achieve this through literacy. Literacy focuses on developing each child's ability to understand and use language, both spoken and written, as an integral part of learning in all areas. The development of language and literacy is crucial to living and learning. Language is used to communicate with people, to share and express feelings, to give and obtain

information and to understand ideas and develop thoughts. Language and literacy should be considered in a holistic way taking account of the integral nature of the areas of talking and listening, reading and writing.

The research undertaken by the Department of Education (DoE, 2008) has shown that South Africa faces many challenges in developing literacy in learners who are Second Language English speakers. Schools in South Africa are under-resourced with a lack of well used general libraries and many homes do not have reading books. It was also proven that books in African languages are so scarce that children do not have the opportunity to read in their home language.

1.1.4 The status of languages in the NCS

According to the South African National Curriculum Statements (NCS) what is important is Knowledge, Skills and Values worth learning. This is based on the assumption that knowledge is underpinned by the collective vision, mission, values and principles of all people. These principles are the principles of South African people which are democracy, human rights, social justice, equity, non-racism, non-sexism, and ubuntu. All these principles are found in the Constitution of the Republic of South Africa Act no. 108 of 1996 (Department of Education, 1996) and the manifesto on values, Education and Democracy. (Van Rooyen & de Beer, 2007:14) simplified the NCS as the documents detailing the new curriculum in different learning areas, and the Department of Education is using the name of the documents in which the new curriculum is described as the name of the curriculum.

According to (Spady, 1994) who is seen as the father of Outcomes Based Education (OBE) the important thing in learning is to ensure that learners gain necessary knowledge, skills and attitudes or values in order for them to be successful lifelong learners who will fulfil meaningful roles in real life that is, in and outside the school. The conditions and opportunities for learning must be created within the system in order to enable and encourage learners to achieve the stated desired outcomes. The OBE's purpose will be achieved if the principles are being applied by educators consistently, systematically, creatively, and simultaneously.

In short, in the OBE the role of the teacher was to define what learners are expected to learn, and then the teacher had to design an educational system to ensure that the learners have

maximum opportunity to learn. The main focus is on the outcomes which must be developed and achieved and all the components of the educational system must be focussed around it (Booye & Du Plessis, 2008:51). According to Angie Motshekga, Minister of Basic Education, there were so many challenges during the process of implementing Outcomes Based Education (OBE) which resulted in the review in 2000 which led to the Revised National Curriculum Statement Grades R-9 and the National Curriculum Statement Grades 10-12 (2002).

In the ongoing process of implementing, the challenges resulted in another review of the Revised National Curriculum Statement Grades R-9 and National Curriculum Statement Grades 10-12 in 2009. The outcome of the review is Curriculum and Assessment Policy Statements (CAPS). This implies that the two National Curriculum Statements for Grades R-9 and Grades 10-12 are combined in one document which is the National Curriculum Statement Grades R-12. As a way of improving the implementation of the new curriculum, the two national statements were amended with effect from 2012 with a single comprehensive and Assessment Policy document. The document provides a clear specification of what is to be taught and learnt on a term by term basis. The document clearly states what is expected to be done by the South African educator from the General Education Band to the Further Education and Training Band in order to develop learners.

The kind of knowledge, skills, values and attitudes that South Africa believes its citizens require are replicated in the NCS document as follows:

The National Curriculum Statement Grade R-12 gives expression to the knowledge, skills, and values worth learning in South African Schools. The curriculum aims to ensure that children acquire and apply knowledge and skills in ways that are meaningful to their own lives. In this regard, the curriculum promotes knowledge in local context, while being sensitive to global imperatives.

The National Curriculum Statement Grades R-12 serves the purpose of:

- Equipping learners, irrespective of their socio-economic background, race, gender, physical ability or intellectual ability, with the meaningful participation in society as citizens of a free country
- Providing access to higher education
- Facilitating the transition of learners from education institutions to the workplace

- Providing employers with a sufficient profile of a learner's competences

The National Curriculum Statement Grades R-12 is based on the following principles:

- Social transformation: Ensuring that the educational imbalances of the past are redressed and that equal educational opportunities are provided for all sections of the population
- Active and critical learning: Encouraging an active and critical approach to learning, rather than rote and uncritical learning of given truths
- High knowledge and skills: The minimum standards of knowledge and skills to be achieved at each grade are specified and high, achievable standards are set in all subjects
- Progression: The content and context of each grade shows progression from simple to complex
- Human rights, inclusivity, environmental and social justice: infusing the principles and practices of social and environmental justice and human rights as defined in the Constitution of the Republic of South Africa; the National Curriculum Statement Grades R-12 is sensitive to issues of diversity such as poverty, inequality, race, gender, language, age, disability and other factors
- Valuing indigenous knowledge systems: Acknowledging the rich history and heritage of this country as important as contributors to nurturing the values contained in the Constitution
- Credibility, quality and efficiency: Providing an education that is comparable in quality, breadth and depth to that of other countries.

The National Curriculum Statement Grades R-12 aims to produce learners who are able to:

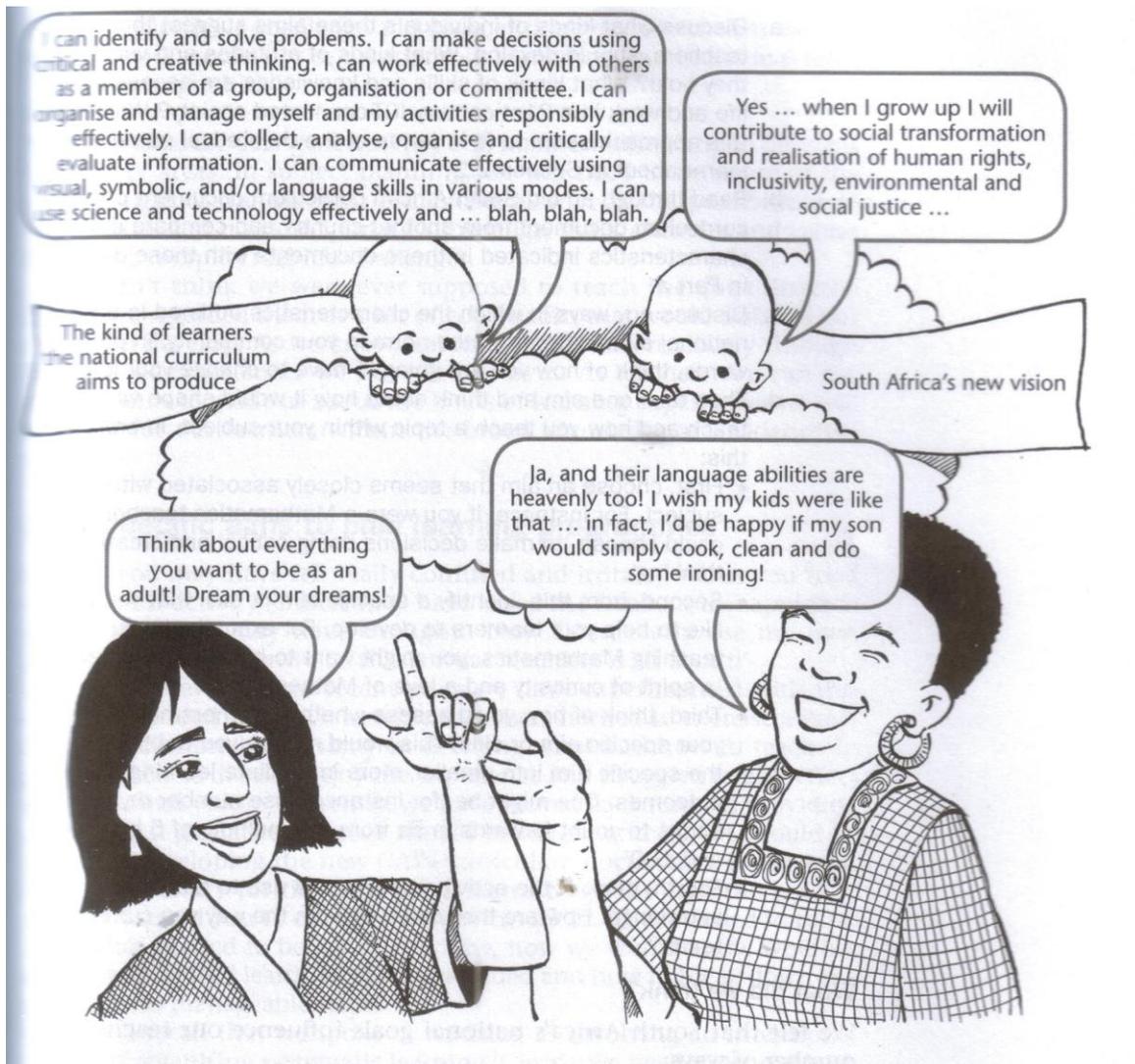
- Various curriculum differentiation strategies such as those included in the Department of Basic Education's Guidelines for inclusive Teaching and Learning (2010). Identify and solve problems and make decisions using critical and creative thinking
- Work effectively as individuals and with others as members of a team
- Organise and manage themselves and their activities responsibly and effectively
- Collect, analyse, organise and critically evaluate information
- Communicate effectively using visual, symbolic and/or language skills in various modes

- Use science and technology effectively and critically showing responsibility towards the environment and the health of others
- Demonstrate an understanding of the world as a set of related systems by recognising the problem-solving contexts do not exist in isolation.

This, therefore, means inclusivity should become a central part of the organisation, planning and teaching at each school. This can only happen if all teachers have a sound understanding of how to recognise and address barriers to learning, and how to plan for diversity. The key to managing inclusivity is to ensure that barriers are identified and addressed by all of the relevant support structures within the school community, including teachers, district-based support teams, institutional-level support teams, parents and special schools as resource centres.

The new National Curriculum Statement is innovative as it allows the learners to find out information for themselves. The value of this new curriculum is that, learners are at liberty to come up with their ideas in a class. Compared to the olden days when teachers were like organs talking from the beginning of the lesson till the end. And learners were taken as empty vessels. In this curriculum they are being recognised that they come to school with a great deal of experience. The school however needs to know the learners different contexts. The school will also be in a position to apply the learners' different context in the learning situation. Learners can even come up with their suggested topics. In the process they become confident as they are given the opportunity to become self-reliant.

(Critos, Long, Mays, Moletsane, Mityane, Grosser, & De Jager, 2012:71) come up with the kind of learners the national curriculum aims to produce in the following cartoon:



This cartoon summarises the kind of learners that the national curriculum aims to produce. The new curriculum should produce learners with better understanding of other people and the world at large. It should produce learners who are competent enough to deal with a variety of situations and to work as teams. Such competence and skills are acquired if learners have the opportunity to try to develop their abilities by becoming involved in work experience schemes while they are still at school. (Cristie, 2008) cited by (Critos *et al*, 2012) summarise the kind of learning that is needed by South African learners as follows:

- learning to live together
- learning to know
- Learning to do
- Learning to be

The National Curriculum Statement (NCS) reinforces the need to devise strategies against the background of the need to create a democratic society, heal the divisions of the past and foster unity in diversity. It is within the context of cultural diversity and the need to promote tolerance and openness that the NCS committed itself to promoting multilingualism. Throughout the NCS there is a clear and unmitigated policy commitment to multilingualism (Revised National Curriculum Statement Grade R-9: Overview, 2002:7) is cited as one of the strategies that finds expression in the curriculum. The policy statement regarding the number of languages to be learnt is clear:

In a multilingual country like South Africa it is important that learners reach high levels of proficiency in at least two languages, and that they are able to communicate in other languages (Revised National Curriculum Statement Grade R-9: Overview, 2002:20).

The multilingual language policy is, therefore, clear: the nation through the Constitution, and the state through the Department of Education, commit themselves to the promotion of multilingualism. But it is submitted in this thesis that there is a mismatch between the policy and implementation strategy, in both the General Education and Training Band (GET) (Grades R-9) and in the Further Education and Training Band (FET) (Grades 10-12) curricula.

1.1.4.1 The NCS GET Band

Firstly, the NCS Grades R-9 curriculum does not stipulate clearly how, and to what extent, policy is to be put into practice. It stipulates further that the implementation of policies is left to school governing bodies: The Department of Education's language-in-education policy gives School Governing Bodies the responsibility of selecting school language policies that are appropriate for their circumstances and in line with the policy of additive multilingualism. Additive bilingualism or multilingualism means that when a learner goes to school, he or she should learn at least two languages.

It is crucial that one of these languages be the home language or mother tongue of the learner which is maintained, developed and affirmed. An additional language must be added to it but should be taught alongside the mother tongue and must not replace it (Ferreira, 2009:27). The mother-tongue refers to the dominant language that is spoken in the home and that a child is raised in and they are normally able to speak it fluently before going to school (Ferreira,

2009:27). He further said that, that language is the language a child speaks at home and in which they have fluency.

The above statement does not say anything about those languages that are not recognised at school because of the stigma of being labelled as dialects. In this case the so called additive bilingualism cannot be practised. What may be practised is subtractive bilingualism which happens when the learner's mother tongue is not taught at all or is taught for a few years and is then replaced by other languages. It seems clear that the majority of learners in South Africa experience subtractive multilingualism or bilingualism. The Languages Learning Area Statement provides a curriculum that is supportive of whatever decision a school makes (Revised National Curriculum Statement Grades R-9: Languages, 2002:4).

There is, however, lack of clarity particularly in this band General Education and Training (GET) where the Languages Learning Area is first introduced. The statement with regards to policy and requirements notes the importance of reaching "high levels of proficiency in at least two languages" and of learners being able "to communicate in other languages" (Revised National Curriculum Statement Grades R-9: Overview, 2002:20). The phrase "other" languages is never explained. The only reference to what could constitute an "other" language is the reference to the Second Additional Languages, however, this reference is made only in relation to official languages:

The Languages Learning Area Statement covers all official languages as: Home Languages, First Additional Languages, and Second Additional Languages (Revised National Curriculum Statement Grades R-9: Overview, 2002:20).

There is no mention of languages which are not official languages. What is mentioned is that:

1. All learners must learn their home language and at least one additional official language.
2. Learners become competent in their additional language, while their home language is maintained (Overview, 2002:20).
3. All learners learn an African language for a minimum of three years by the end of the General Education and Training Band (GET). In some circumstances, it may be learned as a Second Additional language (RNCS, Grades R-9 2002:4)

In this categorisation, the third language which can be taught and learnt could be a non-official language or a foreign language, but it does not in this band have a Learning Area Statement dedicated to it. There are no learning outcomes specific to it, even though supported by the National Curriculum Statement (NCS). A school governing body wishing to offer its learners a non-official language as a subject in the GET Band, finds no guidance in any of the NCS documents as to the modalities of implementation of non-official language teaching. This lack of information makes it hard to introduce them (foreign and non-official languages).

The categorisation also has implications for the manner in which languages are approached by the educators and learners and for the Learning Outcomes and Assessment Standards. According to this categorisation a Home language is an official language which a learner understands and speaks when first coming to school; the First Additional Language is an official language a learner may not know on entering school, while the Second Additional Language is intended for learners wishing to learn three languages, (Revised National Curriculum Statement Grades R-9: Languages 2002:4). This third language may be an official language or non-official language, which includes foreign languages.

The problem with the third language is that, there is no guidance whatsoever in the NCS document as to how to implement this. In this manner the basic requirements for the implementation of the multi-lingual language-in-education policy set out in the NCS GET band curriculum are, therefore, incomplete. The multilingualism it defines is also limited. The three-part definition (quoted above) of, and implementation requirements for additive multilingualism rest in fact on two imperatives: the recognition of the value of the home language which is an official language, and the early, sustained teaching and learning of another official language, which for a minimum of three years, has to be an indigenous language.

The emphasis is consequently on two official languages. The learning of a third language, the Second Additional Language, is not required and plays a minor role, while non-official languages, as shown above, have no status whatsoever. The emphasis on a home language is the recognition of the cognition benefits of learning through the home language. The principle of mother-tongue instruction has strong pedagogical foundations. Moreover, this policy of home language instruction is in line with the Constitution and creation of conditions

for the development and use of all official languages and provides for every person to have the right to study in their own language.

The introduction of another official language, the First Additional Language, from Grade I, and continued until Grade 9, effectively means that learners are immersed in bilingual education at a very early age. This requirement has cognitive and emotional benefits which are well documented and are referred to specifically in the language in Education Policy document:

It has been demonstrated that, under appropriate conditions, most learners benefit cognitively and emotionally from the type of structured bilingual education found in dual-medium programmes (Language in Education Policy, 1997:2).

One of the main objectives of this democratic South Africa is to develop just and equitable system that provides a good quality education system and training country wide to learners whether young or old. This means that the gross inequalities of the past system in terms of educational attainment, skills, employment opportunity, productivity and income, as well as the separate system of education, will be addressed. To date this has not been the case.

In order to transform the legacy of the past, educational provision will endeavour to obtain a transformative democratic mission and ethos. In principle, new education and training policies to redress the legacies of underdeveloped and inequitable development, and to grant learning opportunities to everyone, should be based on the constitution which guarantees equal, non-discriminatory education opportunities for all (RSA1995a:17). In this sense education is not a favour, an incentive or a luxury, but a right, which should be afforded to every individual (Lemmer & van Wyk, 2010:172).

There is only one way to achieve it and that is through language which is central to our lives. We communicate and understand our world through it. This goes on to present language as unique amongst all the learning areas as the means through which all other learning and teaching takes place. The uniqueness of languages as an integrative tool and as contributing to the curriculum is acknowledged in the following manner by the (Revised National Curriculum Statement Grades R-9: Languages, 2002:5-6) as follows:

It develops reading and writing, the foundation for other important literacy's. It is the medium for much of other learning in the curriculum. It encourages cultural understanding, access to other views, and a critical understanding of the concept of culture. It stimulates imaginative and creativity, and thus promotes the goals of arts and culture. It provides a way of communicating information, and promotes many of the goals of science, technology and environmental.

1.1.4.2 The NCS FET Band

NCS FET like the GET band curriculum affords languages a privileged position. As in the GET band curriculum, the purpose of language learning is defined in broad, holistic terms. The purpose of language learning in the FET band falls essentially under two desired outcomes - the fostering of cross cultural communication and tolerance:

In view of the linguistic and cultural diversity of South Africa, its citizens must be able to communicate across language barriers and foster cultural and linguistic tolerance and understanding (National Curriculum Statement Grades 10-12: General, 2003:9).

and developing an all-encompassing literacy:

...languages are the basis of all learning, not only in everyday life but also in the workplace...language is a gateway subject... literacy is the basis for the completion of daily tasks and contributes to the life skills the learner needs to deal with the world. Language is a tool that can facilitate meaningful relationships (National Curriculum Statement grades 10-12: General, 2003:12).

The status of languages in the FET band is clear because the way they are grouped is different from the way they are grouped in the GET band. In the FET band curriculum, Home and First Additional Languages are grouped together in one learning field. Second Additional languages fall under another learning field. In the GET band curriculum, all three categories are grouped under the learning Area Languages. In the FET curriculum, Home and First Additional Languages are part of the Languages (Fundamentals) learning field, while Second Additional Languages are in the Learning field Human and Social Studies and Languages. This division clarifies the position of Second Additional Languages which is not clarified in the GET band and allows for differentiation in the rules of combination.

However, although in the FET curriculum the importance of languages is recognised and a distinction is made between Home and First Additional Languages, on the one hand, and

Second Additional Language, on the other, the importance and relevance of non-official languages is given even less place than in the GET band curriculum. The minor status of non-official languages in the FET band curriculum is evident in that no printed version of subject statement for the non-official languages is available. There is no specific Learning Programmes Guidelines (LPG) or Subject Assessment Guideline. The English Second Additional Language Subject Assessment Guidelines and Learning Programmes Guidelines are applicable to all non-official languages.

These are only referred to twice in the Languages Learning Field description and on both occasions in a vague and indeterminate manner. The first time non-official languages are referred to is under the rubric 'Purpose' where they are referred to as 'further languages':

Learners are obliged to include at least two official languages as Fundamental subjects and further languages may be taken as Core and or Elective subjects (National Curriculum Statement Grades 10-12: General, 2003:9).

The second time they are mentioned is under the rubric Language levels and the meaning of the statement is particularly not clear:

The Subjects Statements for Home, First Additional and Second Additional Languages may be versioned for approved non-official languages, and these languages may be offered as Core or Elective Components of the Curriculum (National Curriculum Statement grades 10-12: General, 2003:11).

The NCS curriculum makes no case whatsoever for non-official languages. They are not defined, and their purpose, scope, and relevance are not explained.

1.5 The value of learning a non-official language

Accommodating non-official languages at school has got an educational value. It will not only benefit those who speak them but others who do have an interest in learning them. The value of learning languages other than official languages goes beyond practical usefulness. Firstly, learning a non-official language has educational value which is pertinent in any geographical, social context in that it provides an opportunity for personal growth. Secondly, learning languages other than our own official languages has implications for the shaping of values which are vital in a pluralistic cultural context such as South Africa.

Learning non-official language is an experience which leads to personal growth. Expressing and negotiating in a language which is your primary language leads to a better knowledge of self and to an awareness of one's place in the greater scheme of things. On the other side expressing and negotiating meaning in a language which is foreign raises up questions and critical appraisals of both the familiar and the unfamiliar, thereby leading to a better knowledge of self, and of other. Learning the non-standard language which is isiMpondo in the case of Bizana, for example, will widen the context of the isiMpondo speakers geographically, intellectually and emotionally and on the other side leads the individual to see themselves as a part of the world.

This broadened view of the world is one of the fundamental aims of education, including the interests of others in learning a certain dialect. (Jarvis, 1980) argues that what characterises an uneducated person is a limited world view, one with little sense of being part of the wider context, of being part of a community of humankind. He further goes on to say that for the 'uneducated person', life is limited to the immediate surroundings and there is little curiosity about what is not known and little tolerance of that which is unfamiliar. The educated person, he argues has a broad view of the world, is responsive to the multiplicity of ways of seeing, and perceives phenomenon as a complex, and is aware of the interrelated nature of all things.

Acquiring a language which is a non-official language, and which is not a familiar language will let learners embark on the road of becoming informed human beings, and along the way learn about their fellow human beings, their similarities and their differences. They learn to understand themselves and others. Education is about personal growth and the development of the community. Non-official languages foster this growth and development through learning about different people and cultures.

At a deeper level, the study of languages serves to help us understand that which we as humans have in common. Language is an expression of our essential humanness, that is, what we share as human beings and that which makes us distinct from other forms of life. Different languages express the diversity of human action of how socially, culturally, and politically humankind interacts in diverse ways with the physical and metaphysical worlds. Learning languages and particularly languages which are non-official languages is a valuable means to enable individuals to reflect on humankind, on difference, to learn to be tolerant of these differences, and more importantly to understand them.

Learning a non-official language also helps to understand the diversity that underlies not only our languages, but also our way of constructing and organising knowledge. Understanding the differences between us being equally valid, amount to realities in which we live and interact. In the context of a pluralistic society, this last benefit is the most important argument in favour of learning a non-official language whether it is a non-standard language or not. In order for one to be proud while one is speaking another language competently, one is required to know his or her language first whether it is an official language or not. In order to speak another language competently, one is required to restructure one's view of reality, and learn to see the world differently.

(Reagan & Osborn, 2002:13) cited by (Balladon, 2010:59) state that in studying languages other than official language, we are seeking to understand (and, in at least a weak sense, to become) the Other-we are, in short, attempting to enter into realities that have, to some degree, been constructed by others and in which many of the fundamental assumptions about the nature of knowledge and society may be different from the present situation. This means that by learning another (non-official language) is the idea of broadening our minds, getting to know the world that is around you (if the dialect is your primary language). Many of the concepts with which we operate are culture-bound. For example there are words that are there in isiXhosa and are also there even in isiMpondo but differ when it comes to meanings. For instance '*ukwelama*' in isiXhosa: '*ukubona into ongaqhelanga kuyibona*' seeing something for the first time, something that is unusual whereas in isiMpondo the word is having another meaning which means '*ukuzana*' or '*owelekela*' that is somebody who is your next of kin who is born before you or after you '*niyelamana*' in isiMpondo instead of '*niyezana*'.

For the National Curriculum Statement (NCS) to be truly multicultural and to prepare learners for the realities of the future, it needs to promote the teaching and learning of non-official languages whether they are standardised or not. I believe that education needs to go beyond the present multilingual educational policy to include non-official languages and cultures. By doing that South African education would be acknowledging in practice the reality of being at one with the world.

1.1.6 Relevance of the text books

As indicated in this thesis, the text books do not accommodate the non-standard speakers at all. Most writers think that all the learners who are doing isiXhosa as their first language are all mother tongue speakers of isiXhosa. Most of the books do not deeply describe the topics just like the old ones that were used before this New Curriculum. However, there are earlier books for example by writers like Satyo and Pahl, which present detailed grammatical isiXhosa information.

Even Mkhutshulwa (a departmental employee) when commenting on the CAPS workshop in Bizana area, stressed that isiXhosa teachers in Bizana should teach grammar by using the old text books. This implies that she is aware of the fact that the NCS together with CAPS text books writers cater only for the mother-tongue speakers of isiXhosa and do not cater for those learners who are doing isiXhosa as their first language but is not really their mother tongue. (See Giles & Powesland, 1975) who define the mother tongue as a language which is taught in schools and is highly regarded but is in some sense false since it is not usually used by all children as a medium for ordinary conversation.

1.1.7 Aspects of standardisation

It has been advocated by (Wolfram & Fasold, 1974:17) that language differences derive from social differences, and therefore language standardisation is unavoidable. Doubtlessly, certain norms for behaviour are set up as 'proper' in a culture and thereby norms of linguistic behaviour may be set up. Therefore, the notion of correctness is used with respect to language. Traditionally, the notion of correctness in linguistics relates to societal norms of appropriateness in terms of speech and behaviour.

The language becomes widely known as standard. It is normally used in writing, by radio stations, television etc. But the moment a certain language is standardised a number of people tend to believe that that dialect is the correct one and all other dialects are wrong (Trudgill, 1999:13). Other scholars like (Woolfram & Fasold, 1974, Trudgill, 1974, 1999) are of the same view that other dialects that are not standardised are a deviation from the accepted speech or corruption of the standard language. (Wolfram & Fasold, 1974:18) attest to that by defining a standard language as:

...a codified set of language norms which are considered socially accepted to the most prestigious social class in a society.

However, in most cases it is the language that is used by the educated people and they consider it as 'pure', 'correct' rather than the other forms of speech. It is true that standard language can perform functions that a non-standard cannot perform, but that does not necessarily make it super-ordinary.

(Pride & Holmes, 1979:103) attest to this by saying that non-standard language cannot perform functions that a standard can perform in a society. For that reason the standard dialect becomes popular to the society. On that note other varieties of that standard dialect becomes less prestigious than the standard one. And those who speak it regard themselves as being at the top of the social scale in the sense that they have more influence, education and prestige than people who speak the non-standard dialect. This dialect which is isiXhosa needs to be taught in relevant schools and is rewarded in examinations. It would not be too surprising then if some learners around Eastern Pondoland (Bizana, Mount Frere, Lusikisiki, and Flagstaff) do experience some comprehension difficulties when learning in isiXhosa.

The most important part of the standardisation process as stated by (Trudgill, 2002:166) results in a situation where, in most cases, a characteristic is either standard or non-standard. After the process of standardisation the dialect is no longer the same as other dialects, it can no longer be a geographical or regional dialect but is a social dialect. In most instances, the setting up of standardised language is formal, and is supported by the codification of a norm in prescriptive grammars and codifying agencies like the school. Nevertheless, it is also possible, however, for a standard language to be set through informal means. These norms of suitable speech behaviour are effective on two levels, which are inter-language relations and intra-language framework (Wolfram & Fasold, 1974:19). In inter-language relations it is where one language may be set up as a standard language for the nation. Thus, Spanish is considered to be the standard language of Peru although there are actually more native speakers of Quechua than Spanish (Wolfram & Fasold, 1974). However, in terms of intra-language framework, one dialect may be established as a standard language as opposed to other varieties of the same language. For example, in Germany, Hochdeutsch is considered the standard dialect as opposed to Plattdeutsch, which is spoken in particular regions of Germany.

1.1.8 African literature and the notion of standardisation

Speech is the primary medium of language which developed well before writing. We as human beings cannot know with any certainty how long human kind has been talking, but spoken language was there before written language for a long time (Horne & Heinemann, 2003:112). (Horne & Heinemann, *ibid*) imply that speech is a primary language of communication among all people, and it is true that some languages have never been written down at all.

African literature was composed of oral literature, a literature which was delivered from generation to generation by word of mouth. Examples of this literature are folktales, riddles, traditional poetry, songs, proverbs and idioms. This literature is entirely dependent on the performer and the audience. After the arrival of missionaries it was then that the amaXhosa developed the so called Modern Literature - the written one. The modern literature is composed of short stories, novels, drama and modern poetry which is different from the traditional literature.

Modern poetry is done by the modern poet yet the traditional one is performed by the traditional poet '*imbongi yomthonyama*'. Both literatures have a common goal which is to educate the nation, and to guard the nation from all the dangers of human life. For example when a grandmother is telling folklore to the grandchildren, there is also a message that the grandmother is conveying to the grandchildren apart from the main one of happiness. Every folklore tale, poem, song, etc., always has a message carried forward in each and every performance. The oral performance was educational until the arrival of the missionaries or the standardisation of isiXhosa was introduced and this changed the nature of education.

1.1.9 Impact of standardisation on dialects

When a language is made a standard language many people tend to believe that that language is now superior (Halliday, 2009:233). This implies that when a variety of a language is selected as a standard it creates the assumption that that variety is better than the others. (Corson, 1994:273) sees standard as a model of 'excellence' and 'correctness'. By this he means that the non-standard has everything to do with the incorrectness and inappropriateness. (Halliday, 2009) disagrees with Corson because according to him there is no such thing as wrong and right but it depends on how one uses a language. What is right in

one speech form could be wrong in another. (Kramersch, 1998:80) states that what is authentic in one context could be inauthentic in another context.

(Appeal & Muysken, 1987:59) associate the non-standard varieties with low economic educational achievement. This means that a child who knows the non-standard better than the standard cannot really succeed in education, as he or she can be disadvantaged. (Van Wyk, 1992:27) supports this statement when he states that, the non-standard varieties are used for lower functions such as interactions by peer groups, families at home and by players and spectators on the playground. The non-standard in this case can be associated as the language of the poor people, and it can be interpreted as the poor that are being held back by their language.

The use of the non-standard language tends to hinder the progress of standard language in the classroom situation, because the pupils are using these varieties at home and they tend to use them even at school. This shows that there is a conflict between the home language (if the home uses a non-standardised one) and the school language (which is a standardised one). This study explores the experiences of isiMpondo speakers in studying the standard language (isiXhosa) in a formal educational setting.

The fact that the difference between standard and non-standard is not only that of a linguistic one but is also a social one, is also observed by (Trudgill,1974:82) in the elimination approach of the non-standard dialect where the non-standard dialect of the child is made inferior by the school educators and is replaced by the so called standard dialect. In relation to the 'bidialectalism' approach the point is made that even though the approach seems to be good as it respects the learner's feelings about his or her own language, it is important to point out to the learners that "some accents are more highly valued than others."

It has been observed by the researcher that even some isiMpondo speakers do feel threatened among amaXhosa while pronouncing some isiXhosa words. This is supported by (Hornberger, 1996) cited by (Haley, 2004:61), when they state that:

When the learners use a stigmatised variety, either because it is a home language or peer language, negative consequences may occur in institutions that do not share the same values.

(Trudgill, 1974:80) is of the same view when he is criticising the elimination of a non-standard approach by saying that the approach is wrong in the sense that it might affect the learner in a psychological way because language is more than a means of communicating a

message. It is also a symbol of identity and group membership. One cannot just stop a person in speaking his or her language.

Similarly, (Halliday, 1978:100) stresses that in such situations of the two conflicting environments (the home and the school), the learner is always the sufferer. The learner becomes aware that his or her environment is in conflict with that of the school and the dominant culture it represents. And it is this discontinuity and conflict that I see is as the heart of the problem in this thesis. In this way the study hopes to come up with some solutions to the problem.

My hypothesis was, that the learners do not do well in the language (standard language which is isiXhosa in this case of the Bizana district) because the learners are being penalised in the examinations. The reason is that the learners did not get enough practice of the standard language which in this case is isiXhosa. The learners do not do well because they do not have enough vocabulary, not enough grammar, as well as not enough semantic meanings of words.

The children when they enter the school, they enter with different languages. The child who speaks the non-standard dialect is at a disadvantage because certain contexts demand the use of the standard. Many contributing factors could be cited but they tend to fall under three respective headings (Halliday, 1978:104):

- The teacher
- The subject matter, and
- The language system

1.1.9.1 The teacher

One of the most important roles of the teachers is to make the children feel secure at school and to trust them. In that sense teachers need to encourage a climate of acceptance even for those learner's whose home language is a non-standard dialect and is not accepted at school. It is the duty of the teachers to treat learners as individuals, to encourage them to use their home language and to learn the learner's language and about their culture (Landsberg, Kruger & Nel, 2005:155). The real situation is that, the child who speaks a non-standard language is penalised by the teacher for doing so. The school made so many attempts to prevent the child

from speaking their non-standard dialects. And each non-standard feature of which the teacher is aware of is commented on and corrected (Trudgill, 1974:80). For example, the child will be told by the isiXhosa teacher that it is wrong to use words like '*gijima*' (run) instead of '*baleka*', and '*chola*' (receive) instead of '*fumana*'.

Educators have roles toward the teaching profession according to Norms and Standards. In Norms and Standards policy document educators have to fulfil seven roles and only those that are being mentioned are the ones with relevance in this study which are as follows:

Firstly, the educator is a learning mediator. This role requires the educator to be sensitive to the diverse learner needs, consider those learners with barriers to learning, construct an appropriate learning environment which is inspirational, demonstrates sound knowledge of the learning area. This, therefore, implies that educators need to be sensitive to their own possible stereotypes about children. It is the duty of the educator to create a positively non-threatening environment in which children will want to participate in speaking, reading and writing activities without the fear of being told that the language they use is non-standard. Frankly, tolerance from educators towards the learners is needed, irrespective of the language that is spoken by the learner.

The Fourth one relates to the educator as the scholar, researcher and life-long learner. The educator must achieve an on-going personal academic professional development which will inform him or her about on-going curriculum changes and diverse learner needs. The educator needs to be familiar with policy documents. The educator should know what the learner's different contexts are. The different context of the learners will inform the educator about the needs of the learners which requires the educator to use different types of methods while teaching.

The fifth one is the community, citizenship, and pastoral role. This role involves practice, promotion of critical, committed and ethical attitudes towards a sense of respect and responsibility towards others, upholding the Constitution and promoting democratic values and practices in both school and society. The educator will need to develop a supportive and empowering environment, including full information about the aspects of life, aspects such as HIV/AIDS, Pregnancy awareness, drug awareness. Arguably, the educator will not be in a position to do this if he or she does not respect the child's language irrespective of whether it is a standard dialect or non-standard dialect. The educator should be able to apply different context in the learning situation.

The sixth one relates to assessment. Educators need to understand the various purposes of assessment, including identifying the needs of the learners. There are certain qualities that need to be considered by the educator when assessing the learners which are as follows: fairness, respect for the rights of all learners, professional ethical behaviour, and sensitivity to individual differences and objectivity (Dreyer, 2008: 38). This implies that for the teachers to be in a position to achieve the desired outcomes, it is important for them to assess learners according to their different learning styles, abilities and their different backgrounds.

The broad context from which the learner comes must be considered by the educator. Educators in the process of fulfilling these roles should mobilise appropriate resources for the child, and remove any element that may be problematic for the child to learn and develop to his or her potential. The issue of non- standard dialects in this case (isiMpondo) should not be taken per se by the educators as the problem but, as the challenge they are facing. In this study the challenges that are faced by the educators who are teaching isiXhosa as the home language to the learners who speak isiMpondo were investigated.

In addition to the above view, (Ndhlovu, Bertram, Mthiyane, & Avery, 2007:61) contends that educator's success is measured by learner's outcomes; educators must provide evidence for learning success by defining performance indicators, educators must continually assess their own and their learners progress; teaching should be learner centred, and that outcomes and performance indicators must be made known to learners. Each learner can learn and succeed but that does not necessary mean on the same day as well as in the same way. Schools, therefore, control the conditions that directly affect successful school learning.

Despite the above roles, educators have rules which constitute appropriate behaviour in the classroom. They ask questions and expect certain kinds of answers while rejecting others. These rules are determined by both the nature of the social situation, by the subject matter and by the educators approach to it. This is so because the language that the teacher speaks outside the classroom is informal just like that of the children. In the classroom he or she is guided by the rules of the syllabus which stipulates that standard language must be the only language to be used in the classroom. This implies that the child whose language is not standard will be disadvantaged by the teacher and that there may have difficulty in the classroom.

The official educator's duty is to make sure that he replaces the non-standard language with the standard language. On the other side the educator needs not to forget one of the main objectives of this democratic South Africa which is to develop just and equitable systems that provide good quality education. The gross inequality of the past systems in terms of educational attainment need to be borne in mind, as well as the present drive for non-discriminatory education opportunities for all, (RSA 1995A:17). In the same Constitution the non-official languages have been given little or no status at all even though the policy stipulates that non-official languages must be respected and maintained. In the field of education non-standard language speakers are devalued by the educators. (Kaschula, 1995:28) speaks of tolerance in the communicative rules and events to avoid language prejudice. This implies that teachers need to be tolerant of other people and their languages otherwise there will be difficulty in improving communicative competence if educators are intolerant.

On the other side the learner has to handle material presented in the standard language, for example in text books; and he or she has to adjust to an educational process and a way of life that is largely or entirely conducted in the standard language. This already raises the odds against them. What is highlighted here is the conflict between two environments: The educational institution differs from that of the community from which the children come from. The value system being promoted by the school does not match that of the sector of society from which the child comes from. What the teacher says is correct is definitely different from what the child has already been told is correct at home, and what he has heard adults using all his life (Wolfram & Fasold, 1974:177).

1.1.9.2 The subject matter

The situation moves from bad to worse when adding the explanation that non-standard dialects are discriminated against by society. In other words the standard language is not required only by the specific factors in the child's education but also by social pressures and prejudices, which have the effect that the child's own mother tongue is downgraded and the learner who is stereotyped is likely to fail. The discrimination of the non-standard language confers a stigma on its speakers (Wolfram & Fasold, 1974:180). It confers the stigma on its speakers in the sense that, it implies that the child's language is inferior. The school tried to eliminate the stigma by eliminating the negative concord and other non-standard grammar

and pronunciation from the speech of the learners, and replacing them with the standard language equivalence.

Nevertheless, in the process of eliminating the stigma by trying to give the learner the opportunity to feel accepted in the school premises by speaking the standard language, this brings in a question of identity. It reminds us about the fact that language is central to our lives, and it involves a lot of culture and a person's identity. We as human beings should consider it as not a simple vehicle to transport a message but as a critical part of people's culture (Horne & Heinemann, 2003:11).

1.1.9.3 Language as a system

According to (Halliday, 1978:105) there is no way that education can compensate for society. He suggests that there may be differences in the relative orientation of different social groups towards the various functions of language in given context, and towards the different areas of meaning that may be explored within a given function. He clearly points out that, this tends to favour certain modes of learning over others, but this also creates for some children a continuity of culture between home and school which it largely denies to others. He agrees with the fact that there are those learners who are being disadvantaged by the school's environment.

(Halliday, 1978: 233) emphasised that it is not a good thing to make anyone especially a child feel ashamed of his or her language, as that makes them feel ashamed of the colour of his or her skin etc. (Trudgill, 1974:80-81) advocate the same view by stating that:

To suggest to a child that his language and that of those with whom he identifies is inferior in some way is to imply that he is inferior.

Consequently, that is likely to lead to a hostile environment from the school values or to a rejection of the group to which he or she belongs. Socially that implies that that particular group has less value than others. It has been stated earlier that a language is not as simple as something that is used only to transport a message. It involves your identity, culture and state of belonging. (Halliday, 1978) states that the system which is supposed to upgrade the child may sometimes degrade the child because of the standardisation process.

Certainly, it is due to this attitude that the term sub-standard was previously used for non-standard language, implying an inferior status for anything but the standard (Van Wyk, *ibid*) as cited by (Sigcau, 1993:27). In contrast (Giles & Powesland, 1975:12) argue that the non-standard is not at all sub-standard but merely a different variety of language, having its own complex and equally rule-rich system. This argument suggests that standard dialect has attained its prestige over other varieties on the basis of a cultural accident and that it is in fact no more fashionable than non-standard varieties of that language except for the status. (Giles & Powesland, 1975) further mention that social implications of the above statement should not provide non-standard dialect users with a negative self-image and identity and a feeling that their mode of communication is undeniable as pleasant as rich as the prestigious variety.

In contrast again with the idea of 'standard' being so prestigious, the truth has nothing to do with the nature of the language but everything to do with its function for which it has developed. (Halliday, 1978) even made an example of Pekingese Mandarin which is accepted as the Standard Chinese, but is intrinsically not better in potential than other dialects of Chinese.

All in all isiXhosa is not intrinsically better than other non-standard varieties of isiXhosa. One of the major advantages is that it has developed a range of styles to suit different kinds of uses of the language, particularly in writing. Local varieties of isiXhosa, wherever they are used may express one's identity and group membership, but in the broader official spheres, it is the standard isiXhosa that is used and needed to express and exchange an understanding of larger issues. The non-standard dialects suffer and in some cases have actually become extinct. For example, the standardisation of isiXhosa, and that other dialects or varieties like isiBhaca, isiXesibe, isiMpondo etc) become subordinates of isiXhosa. This means that standard isiXhosa deprives its speakers of a valuable resource and capacity to enjoy their cultural diversity.

Many of the needs which language serves are universal human needs, common to all societies at all times, as we all have the same bodies, brains, and we all live on the same planet. Hence we all need to understand and to control the process and the objects that we see around us, and to express our thoughts, our feelings and our perceptions. Every language is a beautiful precision instrument designed for this purposes. This implies that according to (Halliday, 2009) language is an important thing in the lives of human beings.

Halliday's view (2009) is that all languages are equal being based on the important foundation that all languages have been developed to express the needs of their user and that this is being prejudiced. In the field of education non-standard dialects are regarded as deviations from the norm of standard isiXhosa and as such those who adhere to them are disadvantaged educationally (Sigcau, 1993:42).

It is the responsibility of the school to make sure that pupils are not disadvantaged in their education and that they are not deprived of their right to use their primary language, while, on the other hand, it is the role of teachers to influence standard isiXhosa in school. The teacher should be prepared to recognise both his own and other people's linguistic attitudes and ideally, to explore these attitudes taking the pupils into his confidence. The teacher is there to guide the pupils as they need to learn some form of the standard language. In isiXhosa FET teacher's workshops in the Bizana district, it is always stressed that, if we want to improve the results of isiXhosa in the Bizana district we should not allow the pupils to use the non-standard language in class as the use contribute to the misunderstanding or confusion about certain words, and the learner ends up not knowing which word is the right one.

Contrary to this, learners' use of non-standard language when writing compositions seems to be common as well as in everyday language use. A child would use words like: '*ukuvutshwa*' (to be ripe; when the food is ready to be eaten) instead of using the word '*ukuvuthwa*', '*ukugijima*' (to run) instead of '*ukubaleka*'. We do accept words like '*Matshi*' (March) instead of '*Kwindla*', in fact all the names of the months while we do have the standard words for them, accept the borrowed word usage. And also words like '*usikiphile*' (to cross the boundaries) instead of the word '*uwelile*'. We do accept the words like '*iProfesa*' instead of '*injingalwazi*' in the vocabulary of isiXhosa.

The consequence of this is that non-standard speakers become disadvantaged, inferior and even develop a sense of shame (Corson, 1994:83). Societies too are not static, and changes in material and social conditions lead to new meanings being exchanged (Halliday, 1978:196). The most important thing about vocabulary creation by natural process is that it is open ended, more words can be added. There is no limit to the number of words in a language, and there are always some registers which are, and which will be expanding. Language developers have a special responsibility of creating new elements of language which will point the way to the creation of the vocabulary.

(Fasold, 1990:285) contends that:

...correcting disfavoured speech forms in the classroom is a too demanding task to expect teachers to carry out consistently.

It is the duty of the teachers to plan more systematically to influence their pupils' habitual uses of language for thinking and feeling. Pupils' expectations are partly determined by what has happened in similar lessons. That is controlled by the teacher. If the standard language differs from the mother tongue, the teacher is not supposed to discard the mother tongue, as there are functions of language to which the one is appropriate but not the other. Otherwise that will lead to language prejudice (Kaschula, 1995).

According to (Carter,1993:66), even though Standard language has been extensively described and codified, it is not a homogeneous entity, it is subject to historical change and variations across the world; for instance, Standard English has many varieties. For example, Standard Scientific English, Standard Medical English and Standard Business English, some formal and legalistic, some technical, some persuasive, which are used as different occasions and for different purposes. There are context in which Standard spoken English is appropriate and desirable (for example, in most formal interview situations, or in public discourse with larger, unknown audiences), but there are other situations in which formal Standard English may be out of place (such as small group discussions with colleagues or friends), in which more informal, local dialect forms may be more appropriate as long as communication is clear and comprehensible.

According to (Trudgill, 1983) there are forms of writing for which dialect related errors are not inappropriate and need never be corrected. He even made an example of personal letters, and creative writing. The criterion he has in mind is that there is no need to adjust language use that comes naturally to a writer unless there is a penalty for not doing so as in the case of the school that the learners get penalised when they use non-standard language. Language depends on the people. People are always moving, and their movement cause a change to language. This change occurs unconsciously because people concerned are always not aware of the change. (Trudgill, 1983:102) sees language change as a phenomenon which is natural and inevitable. He sees no inherent reason why non-standard forms should not be used in essays.

1.1.10 Non-standard speech at school

The school is a place or building or institution where education is given and where one can learn something that is taught. The school is a place where knowledge and skills are

transferred to people, usually children (Rens, 2006:19). The school is regarded as the natural continuation and extension to home life in that the same sort of behaviour is supported and encouraged (Edwards, 1979:9). In contradiction to the Edwards statement, however, non-standard dialect speakers experience a sharp discontinuity between home and school; for example isiMpondo dialect and other isiXhosa dialects are regarded as a violation of the norm when used in the classroom situation.

One language can have several varieties, sometimes called dialects (Trudgill, 1974:15). These varieties arise because speakers of the same language are living in different parts of the country, or belonging to different social classes, then they develop their own ways of using the language. Each community has two varieties of language; the formal variety and the informal variety of a language. In this case (Heinemann, 2004) comes up with an example of English. In South Africa the South African English is regarded as the regional variety with many words borrowed from the languages of the region. Moreover, learners at school are being taught a standard form of English that is recognised and understood internationally. The formal is regarded as being appropriate for the school. The informal is inappropriate for the school but appropriate for the home in some circumstances (Heinemann, 2004:83).

The language that is used in school is standard. It is a dialect that has much more status and prestige than other dialects. In school non-standard are treated as 'poor', 'incorrect', 'inappropriate' varieties. They are being stigmatised as they do not receive any 'prestige' as is the case with the standard variety. By status (Horne & Heinemann, 2003) referred to standing or position of one language in relation to others, the degree of respect with which the language is viewed. The non-standard one is regarded as the dialect which lacked care, organization, and rules as opposed to the standard language which is used to illustrate the rules of grammar, is used as the medium of literature etc.

Non-standard isiXhosa varieties are used in informal situations and they are a mixture of two or more languages used either simultaneously or interchangeably in informal situations (Calteaux, 1996:48). These are the varieties that include isiXhosa dialects such as isiMpondo, isiMpondomise, isiHlubi, nisiXesibe, isiBhaca, isiBomvana, isiCele; and other urban varieties of languages such as Isichamto, Tsotsitaal, registers etc (Van Wyk, 1992); (Calteaux, 1996); (Horne & Heinemann, 2003); (Gxilishe, 1996). The above varieties are used in informal situations such as; amongst group of friends, interaction with the peer groups, family groups, on the play grounds, etc, (Myers Scotton, 1992); (Calteaux, 1996); (Van Wyk, 1992).

Nevertheless, the non-standard is neglected and is often stigmatised in the classroom (Gxilische, 1996); (Sigcau, 1993). Educators tend to advocate language which is quite remote from the everyday life of the learners. At school, learners are expected to write and imitate the standard speech of their educators, while on the other side or outside the school life it is only then that they would use non-standard varieties (Edwards, 1979:148). To some educators who are obsessed with the rules of isiXhosa the non-standard use may provoke negative attitudes, for example if the child speaks the so called non-prestige dialect like isiMpondo, isiXesibe, isiHlubi, isiBhaca in the case of isiXhosa. According to (Horne & Heinemann, 2003) these attitudes may be transmitted to the child even if the educator expresses no overt disapproval of the language. (Halliday, 1978:100) mentions earlier that the learner becomes aware that his or her semiotics is in conflict with that of the school, and the learner suffers because of that.

Educators like all members of the society hold perceptions concerning the different language varieties. But on the other side the younger generations see no need to adhere to their standard languages as long as they have passed the message. For them the purpose of using the language is communication. (Kieswetter, 1995:6) contends that the young generation mix various languages for better communication. This implies that it is usual to hear learners communicating by mixing their language with other languages used on the school premises.

In the above argument it is clear that class language excludes much of the everyday language of the learners because the non-standard language that they speak outside the classroom is not allowed. The value of the importance of standard language at school implies that one who is competent enough in it or happens that the standard language is the home language to him or her will feel more at home in the classroom situation and will also perform better than the one who speaks the non-standard form. This implies that the child's language directly determines their success or failure at school.

This is supported by (Heinemann, 2003; Nomlomo, 2013) when talking of the implications of learning in a language that is not your mother tongue, who points to the most important implication i.e. low literacy levels. Nomlomo, (2013:213) attests that, there is no resource that the learner can use to build the new learning experiences without the mother tongue. (Nomlomo, *ibid*) even argued that the important tool in mediating and developing the learner's process skills which are necessary in acquiring scientific literacy is nothing else but, the mother tongue.

1.2 Research problem

The use of non-standard language in the Bizana area which is isiMpondo tends to hinder the progress of standard language isiXhosa in the classroom situation. The pupils are using the dialect isiMpondo at home, and at school isiMpondo is taken as a deviation from the norm of the standard language which is isiXhosa. Therefore, there is a conflict between the home language (isiMpondo) and the school language (isiXhosa). Teachers are guided by the syllabus which stipulates that standard language must be the only language to be used in the classroom. The experiences and feelings of Bizana learners as well as of isiXhosa teachers were investigated concerning this issue of non-standard dialect versus standard dialect.

The language that the learner used in the classroom situation is different from that which he or she uses outside the classroom. The learner is faced with two different situations, that is, a school with a formal standardised language and then the immediate society with an informal non-standardised language. Learners experienced discontinuity between the home and the school. The learner's knowledge, use of language and the broader aspects of the socio-cultural context all cause discontinuity between the home and the school.

1.3.1 The aims of the study

- The study aimed to investigate how isiMpondo hinder the progress of isiXhosa in the classroom situation.
- How do the Bizana learners cope in the classroom situation when they are taught a standard language as opposed to the non-standard language used at home?
- How does the whole situation affect the learners' results when they are studying and learning standard isiXhosa?
- What are the challenges that are being faced by the educators who are teaching isiXhosa?
- To investigate the views of the parents on the use of isiMpondo by their children at home.
- To query and problematise the issue of mother-tongue - that is not all learners have equal access to standard isiXhosa so the issue of mother tongue must not be taken for granted.

1.3.2 The objectives of the study

The objectives of this study include more specifically the following:

- To compile a corpus of isiMpondo lexical items that is used by Grade R learners.
- To explore the notion of MT in the context of language variation and language shift.
- To assess whether pupils are able to read and use the isiXhosa text books.
- To assess how dialect influences academic achievement in classes where the MT is taught through standard isiXhosa rather than the dialect itself.
- To investigate the learner's attitude towards learning standard isiXhosa.

1.4 Chapter summaries

Chapter one introduced this study. The study is about the experiences of isiMpondo speakers in two schools in Bizana districts in learning isiXhosa as the standard language. The background of the study is articulated, starting from the state of language policy during the apartheid regime to the post-apartheid era.

The chapter also explores the aspects of standardisation and the impact of it. There are benefits attached to the word 'standard'. When the language is termed standard it is treated as proper, prestigious, correct, institutionally valued dialect which has been selected by historical accident or by deliberate language planners. The standard variety is usually a regional dialect which has been elevated in prestige and often lost its regional association as a result. The status of the standard language automatically stigmatises the non-standard language as it is regarded as poor, incorrect, inappropriate, and does not receive any prestige.

It has been explored that everyone has a unique way of speaking that needs to be respected. As human beings we need to learn the value for each of us of being able to express ourselves in a wide range of forms and styles of which some are appropriate for educational settings, and some are not.

Chapter two contains historical and geographical information responsible for those dialects emerging as prestige dialect. Literature demonstrates that the standardisation of isiXhosa has led to the stigmatisation of other dialects i.e. the non-standard ones, consequently at school,

isiXhosa dialects other than Gcaleka, and Rharhabe do not seem to be accepted. In the field of education these dialects are regarded as deviations from the norm of standard isiXhosa and as such those who adhere to them are disadvantaged educationally.

Chapter three describes the method that has been used in this study. The qualitative method has been employed since the study investigates the experiences of isiMpondo speakers in learning standard isiXhosa at school as their home language. This method has been chosen by the researcher to investigate the research; because it is typically used to answer questions about the complex nature of phenomenon often with the purpose of describing and understanding of complex situations in this study which is the experiences of the isiMpondo speakers in learning standard isiXhosa as their home language. Purposeful sampling has been chosen which led to the use of the following Grades: Grade R, eight, and twelve learners and the SGB parents together with the Grade R teacher as well as the isiXhosa teachers; English teachers and two content subject teachers.

Chapter four presents the data. The data was presented according to the aims of the research - The way the problem was hypothesised. The problems that learners face when studying isiXhosa in terms of reading and writing skills are explored. The teacher's attitude as well as their challenges in teaching isiXhosa in a community that is not of isiXhosa speakers was explained.

Chapter four also seeks to analyse the data. The chapter explored the non-standard language of isiMpondo in the school. IsiMpondo and its impact on learner's education directly is explored as they lose marks during exams if they use non-standard varieties. Teachers guard the correctness of standard language at school whilst learners are exposed to isiMpondo outside the classroom. It seems that the use of isiMpondo is increasing instead of decreasing. Parents seem not to have any interest in their children to master isiXhosa. Their argument is that, isiXhosa is not really their home language; as well as it is not the language of communication internationally. The language they respect more than isiMpondo is English and they want their children to be fluent in it.

Chapter five contains a summary, conclusion, and recommendations of the research.

1.5 Summary

In this chapter it has been spelled out that the education system is not worth a great deal if it teaches young learners only how to make a living but not teaching them how to make a life.

The primary purpose of education is to provide learners with an environment in which each learner can develop as an individual and as a functioning member of the society. This could be possible if learners are not culturally deprived. All teachers especially language teachers have a responsibility to adapt their classroom practice to meet the needs of the learners as specified in the curriculum. Teachers should know and understand how a child's school performance is related to different levels of language skills. Educators should create a positive non-threatening environment in which children will want to participate in speaking, reading and writing activities.

Moreover, educational environments should be created that allow children to develop and maintain both their primary language, (whether the primary language is a dialect or not) and second languages in the most effective and beneficial ways. Educators should be more tolerant of linguistic diversity in the classroom by being sensitive to their own possible negative stereotypes about children who speak a different dialect. In other words educators should create a positive non-threatening environment in which children will want to participate in speaking, reading, and writing activities.

South Africa is a multilingual setting with a high diversity in languages. Also it is a multi-cultural society. Multilingualism is an asset rather than a liability to a nation if the linguistic resources are well-planned. Such planning must recognise the primacy of the mother-tongue languages of individuals and the options to learn other languages. This means that all the African languages spoken in South Africa must be looked after in terms of developing them. Knowledge of other languages provides skills that are needed in this new dispensation.

Most South Africans speak a dialect of a language, and historically there is no logical format that was used to standardise isiXhosa. The next chapter deals with the way in which non-standard languages (like isiMpondo in South Africa) are treated in other countries, and the procedures that are followed in order to standardise a language. Some definitions of terms that are used in this study are explored in this chapter and included in the list of abbreviations at the beginning of this study.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

The main issue in this chapter was to try to understand how dialects are treated in other languages for examples dialects of English in England. The chapter looks at the ways in which the school, teachers, and the state view the use of non-standard speech at school. The impact of non-standard dialects on learner's education, whether the non-standard dialects impact negatively or positively. The chapter provides an important foundation and framework for my study. This study draws from the language that is used by the learners of Langa Junior Secondary School and Loli Comprehensive Technical High School by the time they attend school.

The first part of this chapter explores the following definitions: language and standardisation, standard language, non-standard language, variety, dialect and mother-tongue. The second part of this chapter deals with language prejudice and the impact of non-standard language on the use of standard language in the classroom.

(Horne & Heinemann, 2003:5) state that all languages may be equal, but not equally powerful as they cannot grant their speakers equal access to power and influence. They mean that although different varieties of language are equal in their complexity, equal in linguistic terms, and serve the needs of the speakers that use them, they are not equal in status. I think this is based on the fact that there is a standard and non-standard variety of a language. The standard variety of a language in this study seems to enjoy the greatest prestige, while (on the other side) non-standard does not enjoy any prestige in the field of education. Some children are still discriminated against both consciously and unconsciously for using non-standard dialects (Woolfram & Fasold, 1974:202).

2.1 Definition of terms

2.1.1 Language and standardisation

According to (Webb & Kembo-Sure, 2000:18) language standardisation is the process by which an authoritative language body, such as government body, prescribes how the following should be done:

- How the language should be written;
- How the sounds should be pronounced;
- How its words should be spelled;
- Which words are acceptable in formal situations;
- What the appropriate grammatical constructions of the language are?

(Webb & Kembo-Sure, 2000) describe language standardisation as an act of language planning by the authorities such as governments, educational systems and the mass media. The decisions of the language bodies depend entirely on the linguistic behaviour of the dominant community in the society, and it is the variety spoken by this dominant community that generally becomes the standard language of the broader community. The people stop calling it a dialect.

(Halliday, 2009:232) in support of the above definition describes standardisation as the type of planning that consists of creating a standard language out of one form of an existing language, with or without deliberate modifications. The process includes both internal and external aspects of language planning. Internal, because it involves selecting among, and sometimes modifying, forms of the language itself, its pronunciation, grammar and vocabulary. External, because it involves directing people's language habits, telling them how they should speak or write.

From the above description it is clear that standardisation is a process of upgrading a language. The major tools of standardising a language are in the domains of writing, followed by the gradual replacement of manuscripts with printed books, leaflets and newspapers led to fixed spelling of words (Mullany & Stockwell, 2010:93).

2.1.2 Standard language

(Hudson, 1980:33) defines standard language as:

...a somewhat impressive term which refers to some socio-linguistically accepted features or characteristics, like selection, codification, elaboration of function and acceptance.

Hudson implies that for a variety of a language to be standard, a particular variety needs to undergo some processes. It is so important to elaborate on these characteristics since the term is important in this study.

SELECTION: A particular variety is selected and developed into a standard language. In the case of isiXhosa and isiMpondo selection was done by missionaries. The standardisation of isiXhosa depends entirely on the arrival of the missionaries. The arrival of the missionaries led to the standardisation of isiXhosa. Before the arrival of the missionaries there was no standard isiXhosa. Standard isiXhosa came about because missionaries came into contact with the Rharhabe and Gcaleka groups. Otherwise isiXhosa was once a geographically localised dialect spoken by Rharhabe and Gcaleka groups with the same status as isiMpondo and all other varieties of isiXhosa. By geographical, this means the location or position and other natural elements over which people have little control. In this case of isiXhosa and isiMpondo it was not of anybody's control that the missionaries had first come into contact with the Rharhabe and Gcaleka groups.

With the above view (Sigcau, 1998:03) is of the opinion that if the missionaries had first come into contact with any other variety of isiXhosa like isiMpondo, isiXesibe, then the standard isiXhosa would be based on isiMpondo or isiXesibe dialect. This implies that there was no criterion that was set for the standard isiXhosa, but it was a matter of which group was first met by the missionaries. Therefore, this implies that Rharhabe and Gcaleka happened to be prestigious because of the missionaries who fixed their residence there. It was not a matter of which variety that was selected but the decision of the language bodies dependent on the missionary influence.

CODIFICATION: a particular variety needs to be officially recorded. The manner that is common in which language varieties are codified is through the publication of dictionaries and grammar books (Mullany & Stockwell, 2010:42). Once a variety of a particular language has been codified then norms of usage are followed or become established from the sources

of authority. This implies that for a language to be properly recognised, it needs to undergo a process of codification.

Rharhabe and Gcaleka went into print through the motivation of the missionaries (Makalima, 1992:72). This writing down of these isiXhosa dialects gave them a status which was and is different from that of other isiXhosa dialects, that is a standardised variety. The dialects then developed into a language. The term language in this sense is super-ordinate to dialect (Pride & Holmes, 1979:97).

(Hudson, 1980:27) with the same view attests that the contrast between language and dialect is a question of prestige which a dialect lacks. The dialect was written down, used in schools and that resulted in the stigmatisation of other dialects in the field of education. This is advocated by (Trudgill, 1999 & Wolfram & Fasold, 1974) when they say that in the field of education language varieties which do not conform to the standard language, they are labelled as deviations from the norm of appropriateness.

According to (Mullany & Stockwell, 2010) codification is one of the most powerful mechanism that provides a prestigious status to the variety as it includes the publication of dictionaries. Dictionary publication is very important according to Mullany & Stockwell because it shows that a variety is institutionalised. However, the important thing that is highlighted by (Mullany & Stockwell, 2010) is that, once a standard variety develops and undergoes codification this does saturate one variety with prestige at the expense of all other varieties of that language.

ELABORATION OF FUNCTION: The variety is used in formal and official use. For example in government and educational institutions, in Courts of law, and is also taught at school (Hudson, 1980). This means that the variety is the one that is used in most social, political institutions and economic power is attached to it. IsiXhosa now is taught in schools and is also an official language in South Africa.

ACCEPTANCE: The community has to accept the variety as its national language. Once this has happened, the standard language serves as a unifying force of the state (Hudson, 1980:33). Once it is has been accepted, it is recognised by the speakers of a given society as the language. This brought some pride on the accepted variety and is used as the yardstick for

propriety of expression and communication (Thipa, 1989:30). In that respect that variety enjoys some prestige. Automatically other varieties of that particular language become stigmatised in the process of standardisation. The standard isiXhosa is accepted as the official language as it is recognised by the government for being one of the languages that is taught in the relevant schools.

Through the above characteristics of standard language, Gcaleka and Rharhabe dialects qualify to be standard language. These are more prestigious than other isiXhosa dialects (isiMpondo, isiXesibe, isiBhaca and so on). Their grammatical forms are described in textbooks, and published dictionaries are available. They are the variety which native speakers of other languages learn as a second language.

(Crystal, 1987:286) points out that:

Standard language is a term that is used in socio-linguistics to refer to a prestige variety of language that is used within a speech community and which cuts across, “Regional differences, providing a unified means of communication, and thus an institutionalised norm which can be used in the mass media, in teaching the language to foreigners...”

According to the above definitions it is clear that “standard language” is a codified form of language which is generally accepted as the language in written and spoken forms. It is a language normally employed in writing, and is rewarded in examinations. It is used by the news-readers and presenters on radio and television. It is a fairly formal variety, and is most common in its written form. It is associated with personal prestige because it is normally used by educated people. Standard language is a dialect that is valued by many people, for example Standard English. According to (Trudgill, 1974:19) certain benefits tend to be associated with such language, benefits like economic, social and political benefit. These benefits are also attached to those who speak and write it. Sophisticated words are associated with standard language, for instance, Standard English is considered to be “correct”, “beautiful”, “nice”, “pure” and so on. The same applies to standard isiXhosa when compared to other varieties of isiXhosa it is considered more correct and pure.

Nevertheless, a standard variety is usually a regional ‘dialect’, which has been elevated in prestige and often loses its regional associations as a result. (Arnold, 2002:153) sees a standard form of a language as an institutionally-valued dialect, which has been selected by

historical accident or by deliberate ‘language planning’ by governments to be held up as the standard language. This is exactly what had happened in the case of isiXhosa - that isiXhosa became standardised through a historical accident i.e. contact with the missionaries.

2.1.3 Non standard language

A language which does not conform to this institutionalised norm is referred to as a non-standard (Crystal, 1987:286). A non-standard language is the language variety which is often overlooked in terms of norm selection, codification, acceptance, and elaboration of functions, as it is the case with dialects like isiMpondo, isiXesibe, isiBhaca, etc.

Crystal adds that non-standard is not intended to suggest that other forms lack ‘standards’ in any linguistic sense. It is only that a non-standard is not accepted by agencies such as government, educational systems, and mass media. (Trudgill, 1974:20) in support of the same idea says that the standard variety does not necessarily mean better than other varieties i.e. linguistically speaking.

Non-standard can be used in one particular local tribe or village since before the arrival of European settlers, Africans were grouped according to the language groups they belonged to. Non-standard language is an undeveloped language that serves some of the functions of a standard, but not all, for example isiMpondo cannot serve all the same functions that are being served by isiXhosa. IsiXhosa is a standard language as well as an official language. It is taught at school and is written down in text books. IsiMpondo is a non-standard dialect that has lexical, grammatical and phonological deviations from standard isiXhosa. No pride is allocated to this dialect. It is regarded as improper and substandard. (Mullany & Stockwell, 2010:94) made an example of English by attesting that:

...writing in any dialect other than Standard English in anything but a very informal context would be regarded as improper, ignorant or even humorous over the last century...

(Mullany & Stockwell, 2010) are of the same view that non-standard languages have less prestige than the standard language and are regarded as some kind of a deviation from the accepted norm. With the same view (Trudgill, 1974:20) attests that non-standard, non-prestige varieties of English are some kind of deviations from a norm, and the non-standard language is associated with words like “wrong”, “ugly”, “corrupt”, or “lazy”.

2.1.4 Dialects

The term “dialect” in this study is one of the important terms, since the study is about isiMpondo which is a non-standard variety or dialect. (Heinemann, 2004:82) attests that:

Many languages of the world exist in a number of different forms, or varieties. Some varieties are regional or geographical. The different forms include differences of vocabulary and sentence structure and are often called dialects.

(Trudgill,1974:15) in line with (Horne & Heinemann, 2004) advocate that by saying if two speakers of different languages can understand each other, that would mean they are speaking dialects of the same language except in a few cases like Dutch and German. According to these scholars dialect is a way of speaking found only in a certain area or among a certain group or class of people. In other words dialects are the biggest clue as to where someone comes from.

According to (Woolfolk, 2010:200) the dialect is part of the group’s collective identity, and dialects differ in their rules from the standard language. What is important here is that these differences are not errors, but they identify groups of people like, amaMpondo, amaHlubi, amaBhaca, amaXesibe, etc.

According to these definitions, the word dialect is mostly referred to as a sub-standard form of speech that does not have a written form. A dialect is also referred to as a form of language spoken in a particular geographical area or by members of a particular social class or occupational group, distinguished by its vocabulary, grammar, and pronunciation. One of the most important aspects is that how we speak often reveals a great deal about our personal history and social identity.

According to these definitions, a person’s identity is one of the important variables in the life of an individual, as it can be defined partly by the groups and relationships to which one belongs. These groups help to shape the way in which one person uses language. The fact that a dialect does not have a written form does not necessary mean that it is no longer fulfilling the use of being a means of communication between people who come to share a specific culture and its values.

What follows are some examples of how varieties have emerged in South Africa. To mention a few, five population groups can be identified: Afrikaans speakers of European descent, English and Afrikaans speakers of mixed descent, speakers of indigenous languages of

African descent, English speakers of European descent. The formation of these population groups and their varieties took place under the apartheid regime. Silva cited by (Horne & Heinemann, 2003:29) states that:

The effects of apartheid...the separation of communities into socially distinct groups, and the powerful consciousness of ethnic divergence which developed, impacted upon all aspects of life, including language. White, Black, Coloured, and Indian South Africans all use English, with varying degrees of sophistication, but as a result of their isolation from one another, native English, Afrikaans English, Black English, Coloured English, and Indian English are distinguishable from one another, each containing lexical items unknown to people of other groups, and each exhibiting characteristics pronunciations and even grammatical structures.

According to Silvia, dialects emerged under different circumstances like different patterns of settlement history. In the United States dialects emerged through immigration of the early settlers. The settlers came from different parts of England in the case of English dialects where the colonists developed their own regional varieties which were extended westwards with the spread of the settlers to the Western part of the country (Wolfram & Fasold, 1974:74). The German dialects were being influenced by regions such as Southern Pennsylvania, where there were early settlements of German immigrants, (Wolfram & Fasold, 1974:74).

2. 1.5 Variety

People can speak the same language, but they cannot speak or use words the same way. There will always be differences between people's speech even though they speak the same language. (Kashoki, 1972) as cited by (Thipa, 1989:53) states:

Although we generally say that such and such a people speak such and such a language this does not imply that all the members speaking that language speak it without any difference whatsoever in the words they use, in the way they pronounce individual words, in this way they carry melody over phrases or in the manner in which they construct their sentences.

This means that every human being and every society has a Speech Form-way of speaking - meaning those people who speak and understand a particular language together form what is known as a speech community (Heinemann, 2004:07). Speech community in this case describes a distinct group of people who use language in a unique and mutually accepted way among themselves. This group of people use the same variety of language and share specific rules for speaking and interpreting the speech - meaning this group of people has a different way of speaking a certain language. The word 'different' is the one that is important in the

description of the word variety. These different forms are said to be varieties of one language (Heinemann, 2004).

For example, in the case of English (Horne & Heinemann, 2003:25) come up with an example that clarifies the term variety; within the British Isles, English is originated in England and, therefore, is obviously spoken there, is also spoken in the following regions and countries - in Wales, Scotland, Northern Ireland, and the Republic of Ireland even though other languages are also spoken in some of these areas. What I am trying to highlight here is that the English that is spoken in these different countries is also different and also there are differences between the varieties of English spoken within the various countries and regions. All in all the English that is spoken in one area is different from the one that is spoken in other areas. The differences are called varieties.

(Bright, 1966) in (Thipa, 1989:24), come up with lists of various socially defined factors for language variety which are:

- the social identity of the speaker, e.g. the social dialect (sociolect);
- the social identity of the person spoken to like special vocabulary because of age, young people use words like *'thayima'* (father), *'oleyidi'* (mother) or sex (the respect language: *'ukuhlonipha'*, for male (the language of *'abakhwetha'*) or females (the married ones (*'abatshati'*)).
- the setting or context of communication and the extent of the variation, like where a rural person is talking to an urban one and vice versa, like the urban child will say *'siwinile imetshi izolo xa besidlala ibhola'* instead of saying *'silibethile iqela ebesidlala nalo izolo ibhola'* (we won the match yesterday when we were playing soccer).

2.1.6 “Mother tongue”, “First language”, “Home language”, “Primary language”

These words have been used intertwined in this study. I felt there must be clarity in how they are being used. The terms “mother tongue”, “first language”, and “home language”, and “primary language” are technically terms that refer to the very first language a child learns. In this study these terms will be used to refer to isiXhosa and sometimes to isiMpondo.

Mother tongue is defined by (UNESCO, 1953:46) as:

The language a person acquires in his or her early years and which normally becomes his or her natural instrument of thought and communication.

UNESCO, sees mother tongue as a tool that is being used by the learner to think and communicate with others. Nomlomo, (2013:213) is in support of the same view and contends that the learners' home language facilitates the learner's meaningful knowledge construction.

(Skutnabb-Kangas & Bucak, 1995:360) define a mother tongue as:

...the language one learns first, the language with which one identifies, the language by which one identifies one as a native speaker, the language one knows best and the language one uses most.

All in all, a mother tongue is a language that a person acquires as a child at home usually from their parents and from other members of the family. It is a language of a child that is part of their personal, social and cultural identity. This language brings about the reflection and learning of successful social patterns of acting and speaking. The learning process of this language continues throughout the day in an informal, unstructured way (Kilfoil & Van Der Wart, 1997:3). (Halliday, 2009:245) has the same view of mother tongue as that of (Kilfoil *et al*, 1997) and state that the process of learning mother tongue is not a once off thing, but it is a continuous one, it starts in the home, and continues in the neighbourhood and in the school.

Language learning and language acquisition: I felt it is proper to come up with a distinction between language learning and language acquisition as the words ("acquire" and "learn") are being used in the description of mother tongue above. Language learning is referring to a situation where a person is taught another language by means of formal instruction such as school (Kilfoil & van der Walt, 1997:5). In this case a child is having the knowledge of structures and rules that govern the usage of that language. Nevertheless, language acquisition is a situation where a child picks up another language for example her friends' language almost subconsciously. In this case a child is in a position to use that language for communication purposes but knows nothing about the rules of that language.

Relating the meaning of the mother tongue in the case of Bizana, when one is talking of a mother tongue one is talking about isiXhosa as well as isiMpondo; simply because isiMpondo is not a standard language and, therefore, is not taught at school. Therefore, it is not recognised in the field of education, and isiXhosa is the one that is recognised by the government but is not the one that the Bizana children use at home. According to (Halliday,

2009), (Kilfoil *et al*, 1997), (UNESCO, 1953), (Skutnabb-Kangas & Bucak, 1995), in the definition of mother tongue, they advocate that mother tongue is an indispensable instrument of the intellectual, moral and physical aspects of education. This, therefore, means that it would be possible for Bizana learners to use or mix isiMpondo with isiXhosa in the classroom situation.

Children's rights to education can never be realised unless and until those who teach and those who manage teaching accept that they all have a responsibility towards children. The implication here is that teachers, schools and government remain responsible for ensuring that all children have educational experience that enables them to learn and develop to their fullest potential. That is teachers should respect their roles described by Norms and Standards policy documents in South Africa.

2.2 Language prejudice

In South Africa the word is associated with racism and intolerance. Language prejudice can be caused by so many aspects: the way the language is used, the way people perceives things. Prejudice can be either positive or negative. Prejudice can be determined by social, context and environment (Kaschula, 1995:28). According to (Kaschula, *ibid*) language prejudice can occur within the same language group as well as across language and cultures. Different cultures and language groups have different rules for using language in different situations. It is where the individuals are communicating across cultures perhaps through the use of lingua franca. If they are intolerant or ignorant of the communicative rules which apply in each other's mother tongue then this may result in prejudice against one another.

2.2.1 The social class

The classroom behaviour of pupils is heavily influenced by the expectations which they bring to the lesson. These have been set up both by the pupil's experience of language outside the classroom, and by their particular experience of language in lessons (Routledge & Paul, 1972:115). These two require separate treatment as they are different entities. It is researched by some scholars that pupils' uses of language vary with social class. These differences seem to be related to those expectations about the possible functions of language established in the social environment to which the child belongs. Children from working class homes are likely to perceive differently from middle class children the demands for linguistic performance made upon them in school.

According to (de Bruyn, Erasmus, Janson, Mentz, Steyn & Theron, 2002:18) they state that in Africa, there is a high rate of illiteracy and a maze of native languages. One might think that in these days all communities are literate, yet that is not the truth. The Bizana learners are having a problem in isiXhosa when it comes to tenses (present, past and future tense) as there is no clear distinction in isiMpondo when it comes to tenses '*amaxesha ezenzi*'. This implies that in isiMpondo tenses are not important.

Some differences in the use of a language are being caused by age, race, religion, and so on. Such social stratification gives rise to a variety of socially determined forms such as the jargon used by groups who share similar interests. For example, '*Hey majita, akulalwa namhlanje sizakube sijema ubusuku bonke*' (Hey guys we are not going to sleep today, we will be partying). This sentence may only be used by teenagers and not by older people. The youth have a tendency to use words like '*ithayima*' (father), '*ioleyidi*' (mother), '*ndiyacava*' (I understand).

There can also be phonological differences in the same language spoken by different communities or by different people in the same community. For example, I used to think that there are words that are a symbol or clue that such and such a person did not go to school, but to my surprise, I found that my perception was wrong. For example, like '*ntshinga*' which is an isiMpondo word instead of '*lahla*' in isiXhosa (to throw away something), '*ukutshinceka*' meaning '*ukudikwa*' (to be tired), '*ukugijima*' (to run) meaning '*ukubaleka*' in isiXhosa. I found out that as much as the people who used to use such words are those who are coming from remote areas, but there are many educated ones who used them frequently and proudly simple because they are proud of being amaMpondo.

Therefore, it is in such cases where (Kramsch, 1998:6) states that people who identify themselves as members of a social group tend to acquire the same ways of viewing the world when they interact with other members of the same group. These views are being motivated by the family, school, workplace, church, the government, and other sites of socialisation throughout their lives. The way members of the group use language tend to reflect the common attitudes, beliefs and values, for example what they choose to say and how they say it. (Kramsch, 1998) further emphasised that those people who identify themselves as members of a particular society, identify them to the extent that they can have a place in that society's history, and that they can identify with the way it remembers its history, by turning its attention to the present, and anticipating its future.

Apart from that, when the non-standard dialects are being use by different people, that is by educated and not educated persons, that shows that language varies according to the social characteristics of the speaker like for instance:

Speaker A	Speaker B
I done it yesterday	I did it yesterday
Ngondandigoduka (when I was going home)	Ngozendrigoduka

In the speakers there are grammatical differences which give a clue about their social backgrounds. It is where (Trudgill, 1974:34) talks of internal differentiation of social societies which is reflected in the language.

The social context in which the language is used also affects that particular language. The same speaker may use different linguistic varieties in different situations and for different purposes. This is what (Sey, 1973) in (Kieswetter, 1998) referred to as ‘semantic extension’ when he is talking of four ways where lexical items in African English may be created. The situation in a lesson is not made of things but of meanings. These meanings arise as the pupils interpret certain behaviour, one another’s behaviour and certainly more objective matters (such as the size of a group). Pupils’ behaviour, including their language, is likely to be influenced by the way in which they perceive the subject matter.

The way to which the language is used depends on the perception of the whole situation which provides a context for language use. Some educated people in the Bizana district use the words that are normally used by the illiterate ones when they are angry, they argue that they might have learnt isiXhosa, but there are words in isiXhosa that cannot convey the meaning as it is in isiMpondo. For example, while someone is saying ‘*unditshincile*’ it is more serious than when saying in isiXhosa ‘*undidikile*’ (I am tired of you). It is not an unusual thing for a person who is not Mpondo to say “be careful of amaMpondo ‘*ayatshinceka*’, ‘*ayakhwitsha*’.”

This, therefore, means an educated person will use this word to tell you something with a different meaning than ‘*ukudikwa*’ in isiXhosa meaning (to be tired of something), ‘*ukubetha*’ (beat you a little bit), but when one is using the word ‘*ndakukhwitsha*’ (the isiXhosa word is ‘*ndakubetha*’), (is going to beat you a lot, there will be no mercy at all). What I am trying to point out here is that there are functions of language to which the one is

appropriate but not the other. (Trudgill, 1974:103) attests to the fact that the behaviour of a person does not only need to be suitable for particular occasions and situations, but it also has to be appropriate to the individual. If for one reason or another one has taken that for granted that would contribute to language prejudice. Some Bizana learners they do not know which word is the isiXhosa word between the two words simply because the word that is often used at home is '*ndakukhwitsha*' instead of '*ndakubetha*', '*ukutshinceka*' instead of '*ukudikwa*', '*gijima*' instead of '*baleka*' and so on.

(Fishman, 1972:16) mentions that speech varieties in a particular community can be differentiated between men and women, minors and adults, children and parents, and between leaders and followers. This is advocated by (Trudgill, 1974) as I have already mentioned above that language varieties do vary according to the social characteristics of the speaker as well as the social context in which one finds himself in. That is the same speaker may use different linguistic varieties in different situations for different purposes. For example, there is what is called women's language '*ukuhlonipha*' to respect the people who belong to your husband's family, e.g. a wife is not allowed to mention the name of her father-in-law or his brothers. This process of respect '*ukuhlonipha*' language goes as far as to include particular sounds of that language. If the father's name contained the sound /hl/, this might mean the woman in question would not be able to use a word like '*ukuhlonipha*' respect without converting it to a form without the tabooed sound, '*ukunonipha*.' Other words that are used by the women to respect the elders are:

'*igxabeka*' instead of '*icephe*' (spoon), '*umlungu=umnyepha*' (white person), '*ukutya=ukumunda*' (to eat). '*Indlela=amanyathelo*', (the way) '*Izinja=impasala*' (dogs).

These words are likely to be different from each community. Even in one community it is very difficult to generalise the respect language. The same community could have two words for '*isitya*' (basin) = '*isimundelo*'. This women language '*ukuhlonipha*' is not done in a formal situation like school. It is used at home and that also brought some confusion to the child when he or she is at school. The child gets confused at school if he or she finds themselves in a position of not knowing which word is the correct one. There are informal situations which comprise the home, playgrounds and the streets (Gumperz, 1977:78). Because of different situations, speakers can communicate with each other in ways not

understandable to outsiders (Gal, 1979:130). Thus, systematic variation between speakers within the same context provides information about the aspects of the speaker's social identity, social class, ethnic background, gender, etc.

Additionally, the environment has everything to do with the way one speaks the language. That implies that the environment has got the full influence in the language one speaks. This means that there are differences of social structure, differences of family types, different forms of social hierarchy, with tribes, clans, classes and so on. There are different sets of moral values and concepts of what is acceptable and proper and what is not. The speaker takes into account not just who is speaking to and what about but, also what is going on, what the nature and purpose of the exchange is and which way the situation is going as it were.

According to the South African law there is no language that is inferior to the other language. But most languages especially the African languages have not been developed to academic levels. Even though there is a commitment from the government to put resources into developing the South African Black languages, but the problem is with the practicality (Laufer, 2000:31). There is a prejudice against learners who speak a non-standard dialect of the language of learning. The results of that, the learner whose home language is different from that of the dominant group at school is often made to feel that his or her language is inferior. And this leads to poor self-esteem among other learners (Du Plooy & Swanepoel, 1997:143).

2.3 The attitudes of non-standard speakers towards their language

It has been said before that it is natural that the members of the society tend to attach social value to their languages according to the degree of their development. A language that is being developed, being used in all the functions that the language serves in the society, tends to have a higher status, while an underdeveloped language is accorded a much lower standing even by those who speak it as their mother tongue. With the same view (Mullany & Stockwell, 2010:95) attest that attitudes towards the language whether positive or negative depend upon the speakers of that language.

With the language one can notice that everything that differentiates one group from another constitutes that group's identity. It happens naturally that smaller groups of people will continue to identify with special qualities that make their speech distinctive. This view is supported by (Giles *et al*, 1979:147) as they mention that the speakers of non-standard

languages may retain their languages in order to reinforce their group identity. They also mention that by use of language, a lot can be maintained like rituals. Religious practices too can be easily conducted in their own languages. Maybe this is one of the reasons people do not want to get rid easily of their own languages.

The isiMpondo speakers are so attached to their dialect, and are so proud of their identity. They use to describe themselves by the way they speak, they use to say '*singomtrakambhem*'. Instead of 'nt' which is being used in isiXhosa, isiMpondo speakers use 'ntr'. Instead of calling someone 'a friend' instead they use the word '*mbhem*'. They show that they do have a positive attitude towards their dialect of isiMpondo.

The above discussion clearly shows that although non-standard speakers may have limited access to opportunities which require the prestige variety, they may feel very comfortable in their native styles. This shows that a language is very important to its speakers.

2.4 Contributing factors towards use of non-standard language in the classroom

It has been mentioned earlier that the use of non-standard varieties in class is one of the factors that inhibits learning. Some of the factors that contribute to the use of non-standard will be discussed below.

2.4.1 Multilingualism

Multilingualism refers to a situation where more than two languages are used alternatively. South Africa is a multilingual country which is characterised by many languages that are spoken in it. Amongst these languages eleven are languages that have acquired a status of being official languages, and others are non-official languages. In these official languages, nine of them are indigenous languages. These languages are spoken across provincial borders and are enjoyed by speech communities from different provinces. South Africa has put in an effort to develop the previously marginalised indigenous languages and to give a chance to multilingualism. This gives a chance to liberate the indigenous languages from being dominated by the non-indigenous languages.

South Africa in promoting this multilingualism has put in place a policy framework that gives a new approach to multilingualism in this country, and encourages the use of indigenous languages as official languages in order to promote national unity. This framework considers the acceptance of linguistic diversity, social justice and respect for language rights. Mbali

Ntuli, a member of parliament (MPL), in the *South Coast Fever* newspaper (2014:26 September) encourages diversity by saying that it is the duty of the parents, School Governing Body, and school authorities to actively strive to provide a holistic and diverse school environment for our pupils. Multilingualism has an important role in the society because it plays a unifying function. In South Africa multilingualism is one of the defining characteristic of being a South African. Therefore, the Constitution of the Republic of South Africa promotes multilingualism, and monolingualism is very rare, and is not promoted. It becomes easy for people to communicate and interact when they are multilingual. Due to language contact in these multilingual communities, mixing languages occurs on a large scale. It is the mixing of languages that promotes the use of non-standard language.

2.4.2 Demographics

Another contributing factor to the use of non-standard language in South Africa is demographic pressure, where a language of the minority is dominated by another language in that area. People from the minority group align themselves with the dominant language. One example of this is the Khoi language that was dominated by Afrikaans in the Northern Cape Province. The Khoi are still fighting for the existence of their indigenous language. The majority of the people in South Africa speak a language from one of the two principal branches of the Bantu languages that are represented in South Africa. There is the Nguni group which is characterised by Zulu, Xhosa, Swati and Ndebele. There is the Sotho-Tswana branch which takes Sotho, Northern Sotho, and Tswana. From these groups the languages are intelligible to native speaker of any other language within that group. It is, therefore, possible to have a society in which everyone is mixing two languages for example isiXhosa and isiZulu.

(Jordan in Alexander, 1989:37) agrees that while the child continues to receive training in the use of his own mother-tongue, he should as early as possible receive instruction through a language that will ensure him a place in a world community.” He further argues that the struggle is not for a particular language but it is for the social benefit. The emphasis here is on the notion that the learner must retain his home language as well as acquiring additional languages. It must be considered that the language of teaching and learning in public schools is emphasised to be the mother-tongue and another language of communication. School Governing Bodies (SGBs) should do their best to make sure that multilingualism is promoted

as well bilingualism. Due to demographic pressure learners tend to mix the languages, and therefore end up speaking a non-standard language.

2.4.3 Unavailability of resources

Most schools in the Eastern Pondoland do not have libraries, irrespective of whether the school is a primary, junior or senior secondary school. Apart from the library you will find out that even the literature set-books are so scarce at school to the extent that learners share a prescribed novel, or drama set books in groups of three or four. At Loli they share the set-books up to grade eleven. It is only in grade twelve that they do not share the set-books. In this situation children hardly ever read an isiXhosa book for pleasure. There is no isiXhosa newspaper that is available around and the newspapers that are available are the ones for isiZulu and the isiMpondo newspaper. Even the closest library is the KwaZulu-Natal one which is having two or three isiXhosa novels but mainly those written in isiZulu. This causes some problems for isiXhosa teachers to teach this language. Ultimately, learners tend to have a problem of the correct vocabulary of isiXhosa, and, therefore, mix it with isiZulu.

2.5 The reaction of educators towards the use of non-standard language

Teachers made it clear that using the non-standard is the corruption of the standard language. The goal of the educator here is to eradicate the non-standard features from the speech of the learners (Wolfram & Fasold, 1974:180). They even mentioned that some teachers in the process of eliminating the non-standard language convince the learners not to respond in school to avoid the risk of being corrected. Consequently the school produce what (Wolfram & Fasold, *ibid*) termed ‘mute learners’.

Teachers judge the success and failure of the learners in the language arts on the basis of the type of the language that is used by the learners and consequently tend to make judgements about general intelligence on the same basis (Wolfram & Fasold, 1974:21). Educators at school tend to advocate this language and are likely to be more concerned about the learners who do not use it. Mostly, educators at school, if a learner uses a non-standard dialect that is considered to be bad or incorrect language, seek to judge and evaluate usage in terms of standard rules. Educators even refer to those learners who do not speak the standardized dialect as not precise in their speech. Educators regard themselves as guardians of standard language at school and feel that their main task is to safeguard correctness (Richard-Anarto in Lemmer & van Wyk 2010:238). The notion of correctness underlies what (Horne &

Heinemann, 2003:39) referred to as a prescriptive approach versus a descriptive approach to language. The descriptive approach to language is concerned with facts of usage versus standards.

2.6 Summary

In this chapter it has been contended by most scholars that standardisation is a process that is apparent in all modern nations, in which one variety of a particular language is taken up (by government, the education system, newspapers and other media) and promoted as the ‘standard’ form (Arnold, 2002:152). This entails prescribing its use in the classroom and public examinations, reporting the working of government in this form, printing national publications and any formal or prestigious material through its medium, and treating it as a ‘correct’ and ‘proper’ form of the language.

It has been noticed too that everyone has a unique way of speaking, as we know from our ability to identify individuals by hearing them talk. Speakers from the same social group display the distinct variety of a language we call dialect. Dialects have everything to do with a speaker’s social and geographical origins. It has been advocated by most scholars that dialects do differ in their rules about pronunciation, grammar and vocabulary. These differences are not errors. It has been noticed that dialects differ in terms of how they are used by the speakers. To avoid prejudice, dialects need to be tolerated by the educators as they are supposed to tolerate different races, religions and sexes. It has been pointed out that those who speak a non-standard dialect are being discriminated against at school by teachers.

Learning in the mother-tongue widens the context of one’s own life, geographically, intellectually and emotionally, and on the other hand, leads individuals to see themselves as part of the society since education is about personal growth and the development of the community. The position of a standard language being offered at school is unquestionable. It has been noticed that as soon as there is a “standard” with which other varieties can be compared, the notion of correctness is inevitable too. That particular variety is considered more valuable than the others. It follows that this variety has a higher status than the others. It has been noticed that its status is as a result of historical accident and geographical accidents i.e. that the standard variety is now a variety which is used in writing, and also for official purposes. This is why today it is assumed that children need to be taught in schools to read and write in those standard varieties. It is, therefore, clear that the variety of isiXhosa used in school is Standard isiXhosa, whereas the language that is being used in the community is

non-standard isiXhosa. And thereby educational difficulties can obviously result from this difference which is the focus of this thesis.

The next chapter outlines the methodology and data collection process used for this research.

CHAPTER THREE

METHODOLOGY

3.0 Introduction

In this chapter the focus is on the research process and kind of tools and procedures that was used in this study. The point of departure was on specific tasks (data collection or sampling) at hand. Aspects such as the choice of methods selected, and the procedure employed in the collection of data will be discussed. Types of sampling which were selected, as well as the ethics issue will be described.

The method was used to achieve the following aims: to prove that teachers do penalise learners who use isiMpondo instead of isiXhosa in their presentations as well as in their written tasks. Another point that was proved is that many learners fail to distinguish between isiMpondo and isiXhosa. Apart from these aims the method was used to achieve the following objectives:

- To compile a corpus of isiMpondo lexical items that is used by Grade R learners.
- To assess whether pupils are able to read and use the isiXhosa text books.
- To assess how dialect influences academic achievement in classes where the MT is taught through standard isiXhosa rather than the dialect itself.
- To investigate the learner's attitude as well as the teacher's attitude towards learning and teaching of standard isiXhosa.

In the previous two chapters it was clearly stated that Bizana learners tend to write the way they speak, but their speech is not acceptable in written form. Educators on the other side are not happy and they fight against the use of isiMpondo. The use of isiMpondo by the pupils cannot however be avoided. The pupils then get punished due to the use of this non-standard language which is isiMpondo.

3. 1 Research methods

A research method is a plan of how one has conducted one's research. It is also a guideline within which choice about data collection methods has been made. Action research involves utilising a systematic cyclical method of planning, taking action, observing, evaluating (including self-evaluation) and critical reflection prior to planning the next cycle (Leedy & Ormrod, 2005). The actions have a set goal of addressing an identified problem in the workplace, in this instance improving learner performance in the subject isiXhosa. The method of the research determines how the researcher sampled the population, collected and measured and analysed the data. The qualitative method had been applied in this study.

The qualitative research method is more holistic and 'emergent', with the specific focus, design, and interpretations developing and possibly changing the way. Researchers enter the setting with open minds, prepared to immerse themselves in the complexity of the situation and interact with the participants, categories emerge from data, leading to 'context-bound' information, patterns, and or theories that help to explain the phenomenon under study. (Leedy & Ormrod, 2005:94) states that the qualitative approach is context bound as the participants are exposed to what they understand and experience.

Qualitative research studies can reveal the nature of certain situations, settings, process, relationships, systems, or people. Qualitative researchers enhance reliability by making certain aspects of the research explicit. This method had been chosen simply because it is the method that tries to describe and interpret people's feelings and experiences in human terms (Terre Blanche, Durrheim & Painer, 2006:272). It is the method where the researcher wants to make sense of feelings, experiences, social situations, or phenomenon as they occur in the real world, and, therefore, would want to study them in their natural setting. The researcher worked with data in context. The researcher became interested in the experiences of the isiMpondo speakers in learning a standard language which is isiXhosa as their mother-tongue in a formal education system. The researcher wanted to find out the problems faced by the isiMpondo speakers at school while studying isiXhosa.

In qualitative research the data often includes observations, interviews, documents (e.g. newspaper articles), past records (e.g., previous test scores), and audiovisual materials (e.g. photographs, videotapes, audiotapes) (Leedy & Ormrod, 2005:135). Interviews with the isiXhosa language teachers, the Grade R teacher, the content subject teachers, the English

teachers and the parents who are in the SGB were conducted. The interview process was an especially effective method of collecting information. Semi-standardised interviews were used in this study as this structure is the most appropriate method, due to its flexibility. All interviews were recorded and transcribed.

The method was also chosen simply because the researcher wanted to get the experiences of learners learning a language as a home language while it is not, the experiences of teachers teaching isiXhosa in a community that does not speak isiXhosa but isiMpondo, and the relationship between language and academic performance; as well as the attitude of learners, teachers, and parents of the learners. It is said that in a qualitative method the researcher spent a lot of time on site and interacted regularly with the people who are being studied (Leedy & Ormrod, 2005). It seems relevant as the researcher is the educator that teaches both Grade eight as well as Grade twelve at Loli Comp-Tech High.

The qualitative research method was also employed, simply because it is a type of research which specifically refers to a disciplined inquiry done by a teacher with the intent that the research will inform and change his or her practices in the future. This research was carried out within the context of the teacher's environment (i.e. with the learners in the following grades: Grade eight and twelve in the classroom regarding questions that deal with the educational matters at hand).

Qualitative researchers operate under the assumption that reality is not easily divided into discrete, measurable variables (Leedy & Ormrod, 2005:96). Qualitative researchers are often described as being the research instrument because the bulk of their data collection is dependent on their personal involvement (interviews, observations) in the setting. Rather than sample a large number of people with the intent of making generalisations, qualitative researchers tend to select a few participants who can best shed light on the phenomenon under investigation (Leedy & Ormrod, 2005:94).

Qualitative researchers want to make sense of feelings, experiences, social situations, or phenomenon as they occur in the real world, and therefore want to study them in their natural setting. In a qualitative research method, the researcher worked with data in context simply by becoming interested in a particular phenomenon or situation. The researcher should not disturb the context in which the phenomenon occurs. This can be achieved by entering the

research setting with the necessary care and engaging with research participants in an emphatic manner (Leedy & Ormrod, 2005).

When the researcher looks at the above description, she sees it as a very suitable approach for this study. According to (Leedy & Ormrod, 2005:94) qualitative research is typically used to answer questions about the complex nature of phenomenon often with the purpose of describing and understanding the phenomenon from the participants' point of view.

Qualitative research studies can reveal the nature of certain situations, settings, process, relationships, systems, or people. Qualitative researchers enhance reliability by making certain aspects of the research explicit. This method tries to describe and interpret people's feelings and experiences in human terms (Terre Blanche, Durrheim & Painer, 2006:272).

3.2 Data collection

Data collection is the process of gathering and measuring information on variables of interest, in an established systematic fashion that enables one to answer stated research, test hypotheses, and evaluate outcomes of the study. Accurate data collection is essential to maintain the integrity of research. The method used for data collection was questionnaires, interviews, written tasks, oral tasks, and observations. Both verbal data and non-verbal data were collected.

Grade R, eight, and twelve learners learning isiXhosa as their first language were given some class activities on the reading and writing of isiXhosa. Three different activities were given to Grade R learners. Grade R learners were given oral tasks only. All their tasks were based on sets of pictures which were put in an envelope. They identified the pictures by names, and then arranged the pictures sequentially and then a story about the pictures was told by the learners. The purpose of this was to check the student's vocabulary in isiXhosa and this exercise was recorded.

Grade eight learners were given both oral and written activities to check whether there is any change after their eight years of schooling regarding their reading and writing of standard isiXhosa. The first one was a narrative task based on a picture where they had to analyse the picture by writing what they saw in the picture and then create a topic about the picture and

write about it. The purpose of giving this task was to check whether they are still using a lot of isiMpondo while they were writing. Another task was an oral one where one literature set book, a short story book; the book title is “Ndakuyicela ivuthiwe” by LL Ngewu and EZ Guqa. This was to assess their reading skills. Learner’s written work was analysed checking the following areas of language such as spelling, accuracy complexity, and lexical of pupils performance. All in all, data collection methods were classroom observation, classroom interaction with the learners, individual interview with parents, as well as individual interview with teachers and document analysis which involved the analysis of learner’s scripts and the learner’s questionnaires together with the teacher’s questionnaires.

3.2 1 Sample

Different types of sampling may be used by the qualitative researchers. A sample is an element of the population considered for actual inclusion in the study or a subset of measurement drawn from a population the researcher was interested in (Creswel, 2005). (Cleary & Castillo, 2007: 07) contend that when one is conducting a study it is important to define clearly the group about which one wants to gather information and draw conclusions. The sample for the purpose of this study was drawn from the population consisting of the following Grades: Grade R learners from Langa Junior Secondary School, and Grade eight, and twelve learners from Loli Com-Tech High school. The participating educators were from the schools under investigation.

(De Vos, Strydom, Fouche, & Delport, 2005:194) attest that sampling may be described as taking a portion of a population and considering it representative of that population. It was impossible to work with all teachers, learners and parents hence the researcher decided to use a purposive sampling strategy of choosing learners and teachers who have the experience of being taught in a language which is regarded as their mother tongue, while it is not. The total sample comprised hundred and fifty eight learners, nine educators, and two parents.

3.2.2 Types of sampling

Purposive sampling was used to select the three grades with the purpose of investigating exactly whether these learners do speak isiMpondo when they enter, and while they are at school. Purposive sampling is based on the judgement of the researcher, in that a sample is composed of elements that contain the most characteristic, representative, or typical attributes

of the population (Singleton *et al*, 1988:153) cited by (de Vos *et al*, 2005:202). It is a type of sampling that refers to a method of sampling whereby the sample is selected according to the researcher's discretion, and is also in line with the purpose of the study (Mlitwa, 2009:08). This type became more appropriate for the Grade R learners in order to find out the language that the pupils use when they enter the school. Grade eight and twelve were selected in order to find out the linguistic challenges both in acquiring content and learning isiXhosa. In checking also whether there is any transition after seven years of schooling (selecting Grade eight learners) and finding out whether isiMpondo really does have an impact on the results of isiXhosa.

Furthermore, do these learners still use isiMpondo by the time they are at in the exit point, (this is the purpose of selecting grade twelve). Though all the grade twelves were given the tasks but not all the tasks were analysed, only the sample which represents grade twelve was analysed, for example in grade twelve only 45 compositions were analysed.

A convenience sample is a group of subjects selected on the basis of being accessible or expedient (MacMillan & Schumacher, 2010:175). (Patton cited by MacMillan & Schumacher, 2010) mentions the criterion of convenience which refers to the selection of those cases which are the easiest to access under given conditions. I chose Loli Com-Tech High School because I am teaching at Loli, and Langa because it is one of the feeder schools of Loli and it is a neighbouring school to Loli, just about less than a kilometre away from each other that also implies that the schools share the same community. It was also convenient for me to go to Langa for the purpose of meeting with the teacher and observing the learners and interviewing the Grade R teacher.

Langa was more convenient even in terms of cost as I was not in need of any transport to go there, and I used break time to go there. Even the grades that I have used at Loli which is Grade eight and twelve are the grades that I am teaching. The experiences and attitudes of teachers who are teaching isiXhosa was researched through the use of open ended questionnaires. It was so convenient to use these colleagues as we as isiXhosa teachers we are sharing every information of the subject during our subject meetings and by the time we are doing our daily preparations.

Simple Random sampling was used in which each person has an equal chance of being selected in the total population. It is described by (Wollfram & Fasold, 1974: 37) as an organised procedure for choosing the participants in order to eliminate bias. Not all the scripts of the learners were analysed, only the sample that represents that grade was used. For example, the population of the grade twelve learners was hundred and three, so 45 learners were used as the sample in their written task, and the Grade eight learners were ninety but only 45 learners were used. The 45 learners that were used were selected randomly. The scripts were given numbers, each individual with an even number was chosen until I arrive at the number of the participants I desired to use in this study.

3.2.3 Questionnaires

According to (de Vos *et al*, 2005:166) the basic objective of questionnaires is to obtain facts and opinions about a phenomenon from people who are informed on a particular issue. The Grade twelve's learners were given some questionnaires to check the following: use of isiXhosa in general; isiXhosa language in the classroom like "have you had any problem as a result of being an isiMpondo speaker?" Also, attitudes towards isiXhosa were researched. (see Appendix B). The Grade R, eight and twelve isiXhosa teachers were also given some questionnaires to check the following: their experiences in teaching this subject; their attitudes towards the use of isiMpondo (see Appendix C).

In this study educators were given questionnaires to respond to in their own spare time. And the researcher collected them after a week. The grade twelve learners were given the questionnaires to respond during break times. The questionnaires were collected by the researcher on the third day. The learner's responses were indicated by ticking the answer. The reaction of the educators to the questionnaires was indicated by circling the appropriate answers. Self-administered questionnaires were used since the researcher handed by herself to the respondents and was available in case problems were experienced.

3.2.4 Interviews

After learners had completed their task, the Grade R teacher was interviewed to check her attitude and to explore challenges when teaching this grade. The focus was on assessing the oral interaction in the classroom situation regarding the kind of language used by both

teachers and learners. Only teachers who teach isiXhosa from Loli Com-Tech High were given the questionnaires concerning the teaching of isiXhosa, (see Appendix C). At Loli Com-Tech there were four teachers who were teaching isiXhosa excluding myself. All of them were interviewed and given the questionnaires. I feel it is important to make a brief description of them. Out of these four, two are isiMpondo speakers and two are isiXhosa speakers. Their ethnic group helped me in the generalisation of the results.

Unstructured interviews were used and conducted during the break time. Two English teachers were interviewed to check the language they used while code-switching in trying to explain some of the concepts. Another two content subject teachers were used, a Technical Drawing teacher and a Mechanical Technology teacher were interviewed to check the language that they use especially while conducting their practical. Two School Governing Body members (parent side) were interviewed to check their feelings about the subject of isiXhosa which is studied by their children.

3.2.5 Observations

I gave an envelope to the grade R teacher after I had explained everything to her. The envelope consisted of pictures which had different names in isiXhosa as opposed to isiMpondo. The aim of this task was to check the language that is used by the learners when they enter the school. I was an observer as per the agreement with the teacher. I jotted notes about initial interpretations of what I was seeing and hearing, and recorded the lesson as a whole. (Leedy & Ormrod, 2005:143) state that the researcher should record any potentially useful data thoroughly, accurately, and systematically, using field notes, audiotapes, sketches, photographs, or any other suitable means. (MacMillan & Schumacher, 2010:352), state that:

Participant's observations enable the researcher to obtain people's perceptions of events and processes expressed in their actions, feelings, thoughts, and beliefs.

On the first day learners had to identify pictures by names and arranged them sequentially. On the second day the story about the pictures was told by the grade R learners. The purpose of this task was to check the student's vocabulary in isiXhosa. A list of isiMpondo lexical terms were provided (see Appendix D). These were used to check whether the Grade R pupils used those terms when they entered the school as opposed to those provided in the text book. This task was conducted in February 2013. The class was comprised of thirty two learners.

The focus was on ten learners who were so active in the class. Below are the pictures that were in an envelope.

Pictures with different names in isiXhosa and in isiMpondo

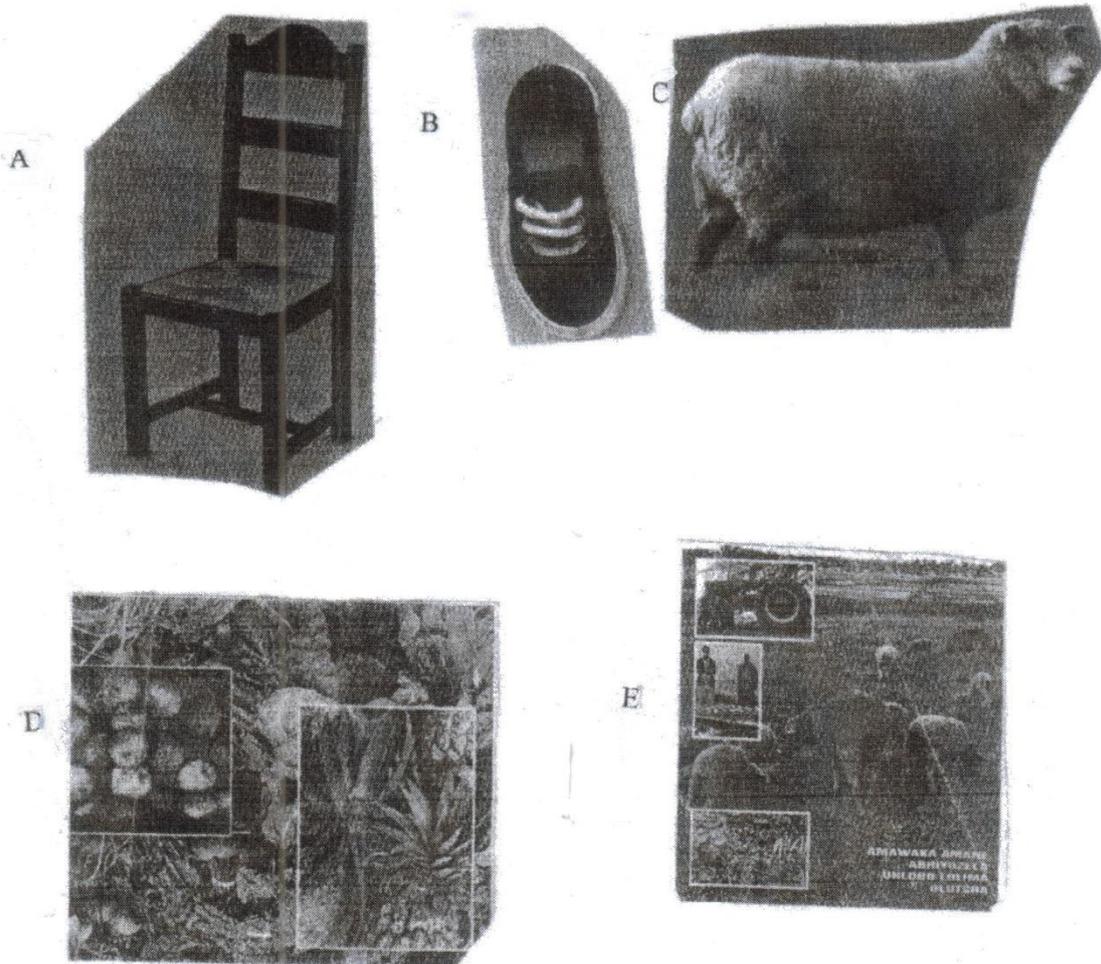
Names of these pictures:

isiXhosa

- A. isitulo (chair)
- B. isihlangu (shoe)
- C. igusha (sheep)
- D. iziqhamo nemifuno (vegetables and fruit)
- E. Iigusha (sheep)

isiMpondo

- isiqobo
- isicathulo
- igutsha
- izithelo nemifino
- amagutsha



3.3 Research sites

The research was conducted in two schools in Bizana in the Eastern Cape Province, at Langa Primary School as well as Loli Comprehensive Technical High School. These are two of the functioning schools with good management, dedicated teachers as well as dedicated parents. The schools are in rural areas. Langa starts from grade R to grade seven and Loli starts from grade eight to grade twelve. The majority of learners communicate with each other in isiMpondo. These learners are not proficient in isiXhosa since their exposure to it is often minimal.

The school was built by the community and all the structures that are in the school were built by the community. Therefore, they are not well resourced; as a result they are among those

schools which were declared as no fee schools. They receive funds from the state. The community is one of the poorest as the schools both qualify for the nutrition school programme, NSP.



These are the grade eights learners eating their nutrition food. The school does not have any hall. They are served the food outside the classroom. In the classroom they are overcrowded. Some do not have desks and chairs.



Others use crates as their chairs.



3.4 Research instruments and tools

The researcher obtained data by doing unstructured interviews, observations and from textual materials. The researcher collected and interpreted data from scholars and from documents.

3.5 Research participants

Since I was an observer in Grade R, the criteria for choosing the learners was based on their interest shown in spontaneous reading. For other grades I was the one who was giving the tasks to the learners. All learners were given the tasks. Their scripts were given numbers, only those with even numbers were picked up to the required number which was 45. I explained to them my research and asked permission from them to use some of their tasks that I gave them. In case of questionnaires, all grade twelve were given the questionnaires. Out of one hundred and three (103) learners, seventy seven (77) returned them.

As for the participating educators of Loli, Comprehensive Technical High School, it was easy because they were my colleagues and they always showed some interest in my research study. Two English teachers who were used, were both the experienced educators. The male one was an isiMpondo speaker. The other one was a female Indian speaker. Two technical teachers, both were male teachers, and isiMpondo speakers. One is an experienced mechanical educator, his subject demands practical work. That therefore, demands him more time with the learners.

The Technical Drawing educator, was my student at the same school, used to struggle in isiXhosa. For the four isiXhosa educators, they are all female experienced educators. Two of them are isiMpondo speakers, and two are isiXhosa speakers. For the two parents, I chose them because of their positions of being in the governance of the school. There are the ones who are active in helping the school in some activities at school who required the help of the parents. One is a male and the other one is a female. Both are working at Sun International casino at Mzamba. Both parents have high school education and are isiMpondo speakers.

3.6 Ethical considerations

(Costello, 2003) stresses the importance of ethics in research. Following his advice I bear in mind that involving other people in my research, demands a consideration of certain ethical issues. It is required by law to show special consideration when you investigate issues pertaining to children. Ethical considerations therefore involve the following aspects:

- Negotiating and securing access: by seeking permission in writing,
- Protecting my participants: by maintaining confidentiality, trust and respect; and
- Assuring good faith: by creating a reputation of integrity.

Permission to conduct the research was asked from the principals of the selected schools in writing. The purpose of the study was explained verbally and in writing to the principals, teachers and to the learners. A detailed account of the purpose of the study and consent form was attached to the questionnaire (see Appendix A). Participants have been assured that their names will not be revealed in the thesis, as well as the real names of the schools. The real names of the schools were not used. Validity of the interviews was addressed. Interpretative validity was obtained by asking participants to comment on the interpretation of the

researcher after the interviews have been completed. Meaning the interpretative approach was used as it considers the social context, conversations, norms and standards of a community as being important in the understanding of human behaviour (Mlitwa, 2010:18).

3.7 Data analysis

According to (Leedy & Ormrod, 2005:96) qualitative researchers make considerable use of inductive reasoning: they make many specific observations and then draw inferences about larger and more general phenomenon. Further their data analysis is more subjective in nature. They scrutinise the body of data in search of patterns subjectively identified that the data reflect. According to (MacMillian & Schumacher, 2010:367) in qualitative studies there is usually a great amount of data to be analysed, summarised and interpreted, and interview transcripts be critically examined and synthesised.

Qualitative analysis is a relatively systematic process of coding, categorizing, and interpreting data to provide explanations of a single phenomenon of interest. A great amount of data was analysed to get the experiences of isiMpondo speakers in learning standard isiXhosa. After the collection of data, analysis was done using the four steps as identified by (Leedy & Ormrod, 2005:136) which are as follows:

1. Identifying statements that relate to the topic.
2. Group statements into meaningful units.
3. Seek the divergent perspective and then,
4. Construct the composite.

The learner's scripts were analysed in order to determine whether the learners still use isiMpondo while they are writing their March, June and September examinations. Simple random sampling was used to choose the scripts. All the scripts first were given numbers and those with even numbers were the ones were used. All the data were analysed qualitatively into different broad themes and categories which corresponded with the aims of the study.

3.8 Hypotheses

It has been hypothesised in this study that learners fail to get good levels which is level six and seven in isiXhosa because they are not proficient in the use of isiXhosa. Learners use isiMpondo frequently in their continuous assessment (CASS) activities, and they get penalised for that or they are being punished for using isiMpondo. Simply because isiMpondo is a dialect - therefore is a non-standard variety and is treated as being poor, incorrect, inappropriate and does not have a status of being official. As an experienced teacher, and marker of isiXhosa Home Language paper two, I noticed that learners tend to use non-standard language (isiMpondo). They simply forget that they are writing examinations, and that standard isiXhosa language is expected; and so are penalised. They lost marks because of the use of isiMpondo.

3.9 Summary

The qualitative method was used in this study to collect data. Suitable types of sampling were used such as purposeful, convenient and simple random sampling. The selection of the sites was guided by the criterion implied in the foreshadowed problem and by concern of suitability. A systematic process of coding, categorising, and interpreting data to provide an explanation of a single phenomenon of interest was used.

The next chapter presents and analyses the data collected for this thesis.

CHAPTER FOUR

PRESENTATION AND ANALYSIS OF DATA

4.0 Introduction

In chapter three the research methods employed in the collection of data have been discussed. In this chapter the data is presented and analysed.

The data that will be presented and analysed here is as follows:

For the Grade R: the words that are being used by the learners;

Grade eight: both oral and written tasks will be presented and analysed;

Grade twelve: both oral and written tasks will be presented as well as the questionnaires which were filled in.

Teacher's responses: one Grade R teacher responses, four isiXhosa teachers, two English language teachers, two technical subject teachers and the two parents (SGB) responses.

Three different activities were given to Grade R learners. Grade R was given oral tasks only. All their tasks were based on sets of pictures which were put in an envelope. They identified the pictures by names, and then arranged the pictures sequentially and then a story about the pictures was told by the learners. The purpose of this was to check the student's vocabulary in isiXhosa and this exercise was recorded. The pictures were pictures with terms that have different words in isiMpondo and in isiXhosa.

4.1 Grade R observations

It has been said earlier that the language that the child brings to school is different from the language which is taught at school. The one that the child brings to school (isiMpondo) is then not accepted.

The learners use words like:

'Isiqobo' (Chair) which is 'isitulo' in isiXhosa;

'izicathulo' (shoes) which is 'izihlangu' in isiXhosa;

'Igutsha' (sheep) which is 'igusha' in isiXhosa;

'Imifino' (vegetables) which is 'imifuno' in isiXhosa;

‘Iziqhamo’ (fruit) in isiXhosa, this word does not exist in isiMpondo for the combination of fruits and has to be learned.

‘Amagutsha’ (which is the plural of sheep), instead of the word ‘iigusha’.

These are only a few examples which I noticed by the time these learners were identifying the pictures by names. When they were telling stories about the pictures, a lot of isiMpondo terms like the use of (ntr, ndr, nkr,) they use (r) who is not there in isiXhosa (see Appendix D) with some other isiMpondo terms that are used by the Grade R learners). In my observation I have noticed that 30 learners out of 32 learners of the Grade R learners are using isiMpondo terms in the classroom. The two learners that seem to be using less of isiMpondo are using isiZulu since the district is on the border of the Eastern Cape and KwaZulu-Natal. In other words not even a single learner that I observed used pure isiXhosa in this grade. Their teacher sometimes corrects them while using isiMpondo but most of the time she just continues with the lesson in isiXhosa.

The answer that I received concerning the teacher’s challenges is that, it is not easy at all to teach this grade in the Bizana area. The language is a challenge because these children are not isiXhosa speakers. As a teacher who is supposed to stick to pure isiXhosa she sometimes finds herself in a corner where she had to code switch to their mother-tongue which is either isiMpondo or isiZulu (see Appendix C). Concerning the issue of correcting them while they are talking, she responded by saying that this is not easy to do while they are talking. So she corrects them afterwards by giving them the isiXhosa words. Another point she highlighted was that: correcting them during their presentation would lead to some of them to be shy, lose their interest in the class. Therefore, she would end up having a passive dull class.

The biggest challenge she mentioned is the closing of the school, when the learners return from the holidays, Easter holidays as well as the June holidays. She then has to start afresh because they speak a lot of isiMpondo at home and have forgotten all the words that she imparted to them.

4.2 Grade eight sample and analysis

Grade eight learners were given oral tasks as well as written tasks. The first task which was an oral one and was taken from a short story book entitled “Ndakuyicela ivuthiwe” by LL

Ngewu and EZ Guqa. This was in order to assess their reading skills and understanding. The focus was on 45 learners since the Grade had 90 learners. As I was conducting the tasks by myself as a teacher who is teaching the grade for the first time, the result is that 40 out of 45 learners can read, but five out of 45 cannot utter a word when trying to read. They remained almost entirely illiterate in isiXhosa.

The major challenge is that of understanding, after they have read a passage or two paragraphs. In other words there is a lack of comprehension. Five learners can summarise showing their full understanding using isiMpondo while summarising. They convert the story into isiMpondo. Thirty five learners cannot summarise but can answer the questions based on the story of what they have read, when answering the questions they use isiMpondo too in the same way as the five learners. I wrote on the board the isiXhosa words versus all the words that they have converted into isiMpondo and reminded them that the words that they have used are not isiXhosa words so they are not accepted at school. The rubric that was used to check their reading skills is found in Appendix E. Here are some of the isiMpondo terms that they use:

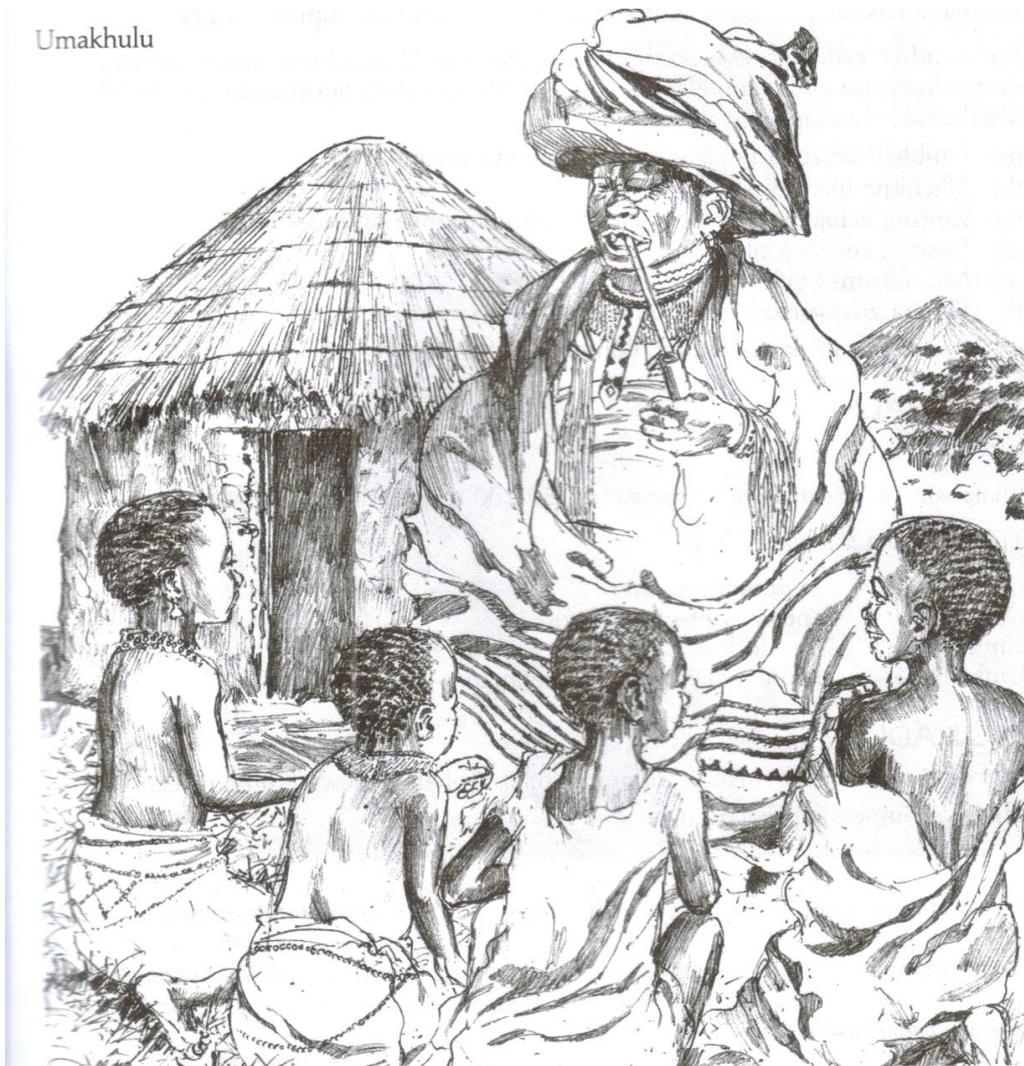
IsiMpondo	IsiXhosa
Ma	> xa
Ukuqeqetsha	> ukuqeqesha
Ekusuku	> ebusuku
Ukutshaya	> ukubetha
Ukuyotywa	> ukunxila
Ukugolwa	> ukubanjwa
Ukutshuba	> ukugqiba
Ze ndihamba	> ndandihamba
Ukuyamba	> ukuhamba
Konu	> kowenu
Hinto	> yinto

In terms of another task, they were given the following pictures to analyse by writing what they saw in the pictures; and then instructed to create topics about them and write about them. A learner had to choose one picture and write about it in the form of creative writing. The task was given on October 2013. The question paper is available (see Appendix F).

Pictures



This picture was taken from the book entitled '*Sichumile isiXhosa ibanga lesibhozo*' (Grade 8)



This picture was taken from the book entitled '*Imvaba kaXhosa*'



The purpose of giving these tasks was to check whether they are using a lot of isiMpondo while they are writing. The results of their tasks show that the learners are trying their best in understanding isiXhosa but they are still using sounds like:

(a) 'sh' instead of 'tsh' for example

IsiMpondo	>	IsiXhosa
Sh	>	tsh
examples: ukushaya,	>	ukutshaya (to smoke)
elusasheni	>	elusatsheni (in the family)

(b) nty>ty

example: Ibhantyi (coat) > ibhatyi

They still use the conjunction (ma) instead of (xa). Those who have moved from using (ma) combine the conjunction with the word that follows it, for example '*xangaba*' because in isiMpondo dialect the conjunction is not separated from the word (see Appendix D)

Lena>le (the isiMpondo include (na) which is not there in isiXhosa '*uyaguzulwa esiXhoseni u-na.*') The influence of isiZulu is evident since the community is closer to KwaZulu-Natal, and the learners are using the following words:

isiZulu	>	isiXhosa
ncane	>	ncinane/ncinci (small thing)
duzane	>	kufuphi/kufutshane (nearer)

umndeni	>	usapho (family)
ukunethezeka	>	ukonwaba (to be happy)

Apart from the isiZulu words that they are using, in other isiXhosa words, they are using isiZulu sounds like:

IsiZulu	>	isiXhosa
Inhlonipho	>	intlonipho (nhl>ntl) (respect)
Zinhle	>	zintle (beautiful)
Insomi	>	intsomi (ns>nts) (folklore tales)

There are those who are still using isiMpondo words such as:

IsiMpondo	>	isiXhosa
Ijiki	>	utywala (isiXhosa beer)
Ukubheka	>	ukujonga (to see)
Ukunakekela	>	ukukhusela (to protect)
Intlahla	>	ithamsanqa/innyweba (lucky)
Ukubhema	>	ukutshaya (to smoke)
Ukuchola	>	ukufumana (to get)
Ukucunuka	>	ukucaphuka (to be angry)
Ekusuku	>	ebusuku (at night)
Iyambile	>	ihambile (it has gone)
Babantu	>	ngabantu (people)
Ukuqhamka	>	ukuthi gqi (to appear)

The above indicates that even at this level it seems nonsensical to insist on the use of standard isiXhosa when the learners bring their own dialect and strengths into the classroom environment.

4.3 Grade twelve sample and analysis

For the oral tasks, the newspaper that is available in isiXhosa (Pondo News) in Bizana was used for learners to see if they can identify some “grammatical mistakes” that are found in it, for example differing word divisions. Other readings were taken from the newspapers (Isigidimi samaXhosa and IBUTHO magazine). For the generalisation of the results; the

researcher also recorded and took some notes on the cluster oral moderation which was conducted on 8th of September 2013. The cluster is made up of nine schools of my circuit. Each school was represented by three learners. Five different aspects had been checked which are the following skills: Reading and listening, prepared topic and unprepared topic and response to literature.

In their oral tasks, it was found that, 32 learners out of 45 learners still use isiMpondo and 13 are using pure isiXhosa. What is noticed is that during their presentations they are not free since they are thinking about making some grammatical mistakes which will lead them to lose some marks. Others after they have uttered an isiMpondo word, they correct themselves immediately. Others are confused they are not sure of which words are pure isiXhosa and which are for isiMpondo. I had to correct them during their presentations but others get confused while you often correct them and they prefer to stop their presentations. What these learners do is normal according to (Kilfoil & van der Walt, 2007:19) when they contend that:

the correction of errors while learners speak puts them on the defensive, and forces them to concentrate on form rather than on meaning. This inhibits communication in a very real sense, since the learner is not concerned with getting meaning across (which is the whole purpose of communication) but is worried about the correctness of what they are saying. This generates anxiety and fear, the learner mumbles and stammers, or worse refuses to say anything.

In their isiXhosa final oral moderation presentation they have to prepare themselves and try to memorise some of the isiXhosa terms just for the intention of getting more marks. In their presentation they cannot help but use words like:

IsiMpondo	>	IsiXhosa
owamntu	>	lowa mntu (that person),
eyanto	>	leya nto (that thing)
ukuxina	>	ukugxotha (to suspend)
ngoandigoduka	>	ndandigoduka (I was going home)
zayengekho	>	wayengekho (He/she was not there)

The word division is a problem because of isiMpondo as I have identified it in the other grades, particularly Grade eight. For five schools in the cluster moderation the oral marks were reduced due to the use of isiMpondo.

A sample of written tasks was used taken from different exam papers for example from creative writing. A sample of 45 compositions was analysed; to check whether they are still using the isiMpondo terms while they are writing their compositions during the examinations (June and September), and a sample is available in Appendix F. Sample of some grammatical tasks were taken from the Grade 12 to check whether they know how to write a summary in isiXhosa without mixing it with isiMpondo. The summary questions in the June examinations as well as September trial examinations 2013 were used. Out of the 45 scripts 20 are from the class B, and 25 are from the class A. The rubric for the summary is available (see Appendix. E)

In their written task they still use some isiMpondo terms like:

'Ukutshumayela' (to preach) instead of *'ukushumayela'* (they are still putting (t), when it is not suppose to be there).

IsiMpondo	>	IsiXhosa
Unyaka omsha	>	unyaka omtsha (New Year)
Ngelitshwa	>	ngelishwa (unfortunately)
Banamatsitshini	>	banamashishini (they have businesses)
Umdlwembe	>	itshivela (not a serious person)
Kahle	>	kakuhle (in a planned way)
Ubugebengu	>	ubundlobongela (referred to a crime)
Ukuzwa	>	ukuva (to hear)
Lengingqi	>	le ngingqi (this vicinity)
Yiyolonto	>	yiloo nto (that is why)
Ukudakwa	>	ukunxila (to be drunk)
Bamatasatasa	>	bamaxhaphetshu (very busy)
Batshetshisa	>	bakhawulezisa (to be fast)

These words show that the learners are having a problem when it comes to writing pure isiXhosa. There is no way that they can get full marks by using the language in their examination. Maybe something else can be done to overcome their challenge by accepting some of the dialectal words during the marking. Because isiMpondo is a spoken language and not a written language it has different characteristics from written language like all other spoken languages. According to (Horne & Heinemann, 2003:130) each form of a language has its own purpose and merits. In their summaries, they use some of isiMpondo terms. The

inclusion of (t) in words like ‘*ukushaya*> *ukutshaya*’ (to smoke) when it is not supposed to be there seem to be a confusion, as well as the omitting of (t) when it is supposed to be there like in ‘*umshayelo*> *umtshayelo*’ (the broom). Only 5 learners out of 45 is able to write a summary in pure isiXhosa.

4.4 Analysing learner questionnaires

The number of the Grade twelve learners was 103, all were given questionnaires but, only 77 learners returned questionnaires. This was comprised of two classes handled by different teachers. There is class A and class B. Class A was the researcher’s class, and class B was handled by another teacher. Learners were given statements where they were asked to indicate if they agreed with the statements or not. They indicated the answers by ticking or crossing the answer. The results are being shown in a table.

IsiXhosa language in the classroom

The table below shows whether educators do allow learners to mix isiXhosa with isiMpondo. The table shows the results of both classes.

TABLE 1

CLASSES	AGREE	DO NOT AGREE
A	37	8
B	28	4

The table shows that educators do not allow learners to mix isiXhosa with other languages in the classroom. There are only 8 learners who say they are allowed to use isiMpondo in the classroom out of 45 learners, and 37 say they are not allowed to use isiMpondo in the classroom in class A. In class B, 28 learners say they are not allowed to use isiMpondo in the classroom, and 4 are saying are allowed. These numbers show that educators of this school are fighting the use of isiMpondo by the learners.

TABLE 2

This table shows that learners do mix isiMpondo outside the classroom.

CLASSES	AGREE	DO NOT AGREE
A	42	3
B	31	1

The table shows that learners do mix isiXhosa with isiMpondo outside the classroom as there are only three who say they do not mix isiMpondo with isiXhosa outside the classroom out of 45 learners in class A. In class B, 31 out of 32 learners agree that they do mix isiMpondo with isiXhosa outside the classroom. This shows that even though there are restrictions inside the classroom in terms of using standard language isiXhosa but outside the classroom there are no restrictions what-so-ever. It is clear that learners are facing two opposite environments, the school and the home. The school refuses to be a continuation of what has already been started at home. The results shows that the Bizana learners refuse to abandon their mother tongue (isiMpondo) as a vehicle of communication.

To resolve this issue (Thipa, 1989:164) contends that language varieties in general should be introduced in tertiary institutions where teachers are being prepared for their profession. Emphasis could be on what these varieties are and on the various ways in which they manifest themselves. Prospective teachers can be taught, and acquire the skills and the didactic tools, to handle varieties in the classroom. Educators should always remember that children are more familiar with the language to which they are exposed in their immediate environment. And therefore it is unfair to punish them for a situation that is not of their own making and since they have no control over it.

TABLE 3

Shows that sometimes learners lack vocabulary of isiXhosa, and that is one of the reasons they mix it with isiMpondo.

CLASSES	TRUE	FALSE
A	43	2
B	29	3

In chapter one it has been mentioned that the Bizana district is on the border of the Eastern Cape and KwaZulu-Natal, therefore, the learners also have the influence of isiZulu. It has been mentioned that these schools do not have libraries, the only library that is close to the school is the one in KwaZulu-Natal with few books in isiXhosa, but most genre books are written in isiZulu. It has been claimed in chapter one that one of the implications these learners are facing is that there is no isiXhosa speaking environment or proficiency role models in their homes.

This table shows that isiXhosa learners have a problem as they lack isiXhosa vocabulary. There is no way that their language isiXhosa can be pure. For them to be able to communicate effectively they resort to isiMpondo or isiZulu. In class A, 43 out of 45 say it is true that they lack the isiXhosa vocabulary, and in class B, 29 out of 32 say it is true. Generally these learners have a problem with the lack of isiXhosa vocabulary. The Bizana district has a challenge as the schools do not have libraries. The learners are surrounded by a community that does not speak isiXhosa. Secondly, in preparations teachers need to consider the lack of resources which means they must be resourceful hence these schools (Loli and Langa) are not well resourced. In order to achieve that, teachers must use Information Communication Technology (ICT) to access some of the teaching resources to enhance teaching and learning, after all the world is all about technology.

TABLE 4

A table showing that educators are not fair by not allowing learners to speak as they wish in the class.

CLASSES	AGREE	DISAGREE
A	29	16
B	20	12

There is some contradiction in the results shown by the table, on whether the educators should correct the use of non-standard isiXhosa in the classroom or not. Because some learners do not see anything wrong while they are corrected in the classroom concerning the use of isiMpondo while others are of the opinion that the educators are not fair. Some learners have accepted the pressure that has been put by their teachers that they should be competent in standard language whether they like it or not because if they use non-standard

language they will be punished by losing marks. The educators put as much pressure as they can on the learners that “It is all about marks not about their comfortability”, (interview isiXhosa teacher).

Even the schools do put pressure on the educators. When I was submitting the Continuous Assessment (CASS) schedule to the principal, the principal saw that there are learners who obtained level three which is 40% and he wanted to know whether we have some arrangements with those learners before they write the examination in terms of revision (special arrangement). He further said isiXhosa is a failing subject, if they fail isiXhosa that means they are going to fail. IsiXhosa as their home language is supposed to boost them especially in the (CASS) mark. Out of the pass percentages in their requirements, they are expected to pass isiXhosa with 40% while in other subjects they can get 30% and even less than 30%.

The NCS promotion requirements are as follows:

3x40%

3x30%

1x1-29%

IsiXhosa is among the three subjects of which a learner is supposed to get 40% or more. The situation makes the learners try by all means to use standard language in order to pass the Grade 12. They try by all means to memorise things like idioms. When asked to give idioms like an idiom which starts with the word ‘*inyathi*’ (buffalo); 50% of the class will give you this answer:

‘*Inyathi iyashiywa yiquantam*’ (Inyathi is slower than the quantum,) instead of saying ‘*inyathi ibuzwa kwabaphambili*’ which means wisdom is learnt from the elders.

If you ask them to give the meaning of the idiom ‘*Inkungu ilala kwintaba ngeentaba*’ (the mist covers many different mountains) they will simply give you this answer: ‘*Yonqen’ukubhatala irenti*’, (it is lazy to pay the rent) instead of saying that “*nokuba umi kakubi namhlanje, liyeza ingomso apho uya kubuya ulungelwe*” (even if things are going badly for one today, there is always tomorrow, when things will go better for one (Mesatywa, 1954:192). This tells one about their community, that most of the people in this community are renting because they are working at the Wild Coast Sun, and in Port Edward. They are

familiar with taxes instead of animals like Buffalo. As a result of this these learners do not use idioms in their compositions. I think this needs some urgent consideration by the Department of Basic Education in the Eastern Cape. What is being shown here is that language has a power to influence people's perceptions and behaviour (Horne & Heinemann, 2003:155).

TABLE 5

Inability of learners to speak and write the standard isiXhosa contributes towards them not getting good symbols.

CLASSES	AGREE	NOT AGREE
A	37	8
B	26	6

37 out of 45 learners in class A agree that their inability to speak and write standard isiXhosa contributes to them not getting the best levels in isiXhosa, as well as in class B, 26 out of 32 learners agree with the statement which is above 80% in terms of percentages in both classes. This is supported by the fact that the school was opened in 1995, I joined the school in 1999 as from that year up to 2013 the school has got less than ten level seven in isiXhosa, one level seven in 2003, another two in 2005, another two in 2011, and another two in 2013, see Appendix G. This is surprising to know that isiXhosa is their so called first or mother tongue according to the Department of Basic Education. It is, therefore, clear that the incompetence can contribute to poor results as learners tend to forget that they are supposed to write standard language in class, and they write as they speak.

TABLE 6

The educators have a tendency of favouring those learners who speak standard isiXhosa more than those who do not.

CLASSES	AGREE	DO NOT AGREE
A	11	34
B	21	11

The class A, educator, (the researcher) seemed not to care much about the standard isiXhosa. I have already accepted that the use of non-standard isiXhosa in this area is a fact of life. For the progress of the students I have changed my attitude, as I know that learners in this area do lack the vocabulary of isiXhosa. What is more familiar to them instead is isiZulu and isiMpondo rather than isiXhosa. What I have experienced is that learners during oral lessons tend to switch from isiXhosa to other varieties of isiXhosa. If I do not allow them to switch, they tend to condemn themselves to silence in the classroom for fear of offending the perceived standard norm.

The educator for class B seemed to care much about the standard isiXhosa according to the results as it is 21 learners out of 32 learners who agree that the educator has a tendency of disfavouring those who do not speak standard isiXhosa. (Hudson,1980:209) with the same view of the educator for class B states that, there are educators who believe that their main role is to point out to children speaking non-standard dialects that their speech is imperfect in the hope that they will mend their ways. The effect of this criticism is either to make the child's self-image more negative or to strengthen the determination not to conform.

This suggests that educators need to change their attitudes and accept non-standard varieties in class for the sake of the learners. Therefore, teachers need first to accept the change then try to implement it in the classroom as well as in the staffroom to his/her colleagues. It is hard to change if we do not practise the change. This means that the teachers need to accept the new curriculum (CAPS) and try to implement its policies as well as the Constitution of the Republic of South Africa, Section 31(1) of the Bill of Rights which states that:

Person belonging to a cultural, religious or linguistic community may not be denied the right with other members of that community-

(a) To enjoy their culture, practice their religion and use their language.

TABLE 7

What is the learner's attitude towards isiXhosa as a language?

CLASSES	YES	NO	NOT SURE
A	41	3	1
B	22	2	8

This section deals with the attitudes of learners towards their mother tongue which is isiXhosa. 41 out of 45 say they like studying isiXhosa, 3 learners say they do not like it, one is not sure. In class A, 41 learners seem to enjoy isiXhosa or love isiXhosa. Maybe this is the result of the educator accommodating all the learners in the classroom even those who are not competent in standard language isiXhosa.

In class B, 22 learners enjoy the subject isiXhosa, 2 learners do not enjoy isiXhosa and 8 learners who are in between and undecided. The results show that something needs to be done for example a workshop to introduce other kinds of teaching strategies to avoid displaying some unfavourable attitude towards the learners. What I recommend as the subject teacher, is to adopt a method-one that is fluid and constantly changing, depending upon the circumstances of the learners. (Halley, 2004:64) comes up with a solution to this problem which is an interactive and content-based approach which allows for various methods and techniques that can be used by teachers to meet the needs of diverse learners.

TABLE 8

Do learners like isiXhosa lessons?

CLASSES	YES	NO	NOT SURE
A	29	10	6
B	10	20	2

In class A, 29 learners enjoy the lessons, 10 learners do not enjoy, and 6 learners are in between and undecided. In class B, 10 learners enjoy the lessons, 20 learners do not enjoy the lessons, and 2 learners are undecided. I think the reason for the results of class B is because the teacher has a tendency of favouring those who speak standard isiXhosa. The results in this table show that the attitude of the educator has a contribution and that has resulted in the negative attitude to the learners towards the subject. Another point that cannot be ignored is that these learners do experience some problems in learning the subject due to the fact that it is really not their mother tongue. It is used only in school and not at home.

Learners have indicated that standard isiXhosa seems to be more prestigious than isiMpondo. Learners who know isiXhosa seem to have better chances than those who are isiMpondo speakers. They indicated that this makes them feel less competent as their dialect is treated as having low status which lacks prestige. These learners are so disappointed with the attempt at

eradication of the language they speak, and by the acceptance of isiXhosa at the expense of their dialect isiMpondo.

Nevertheless, they feel the stigma that is associated with their dialect. They somehow lose that sense of belonging, of being united, and a sense of shared experiences. As (Horne & Heinemann, 2003:92) contend that the sense of unity and identity is shown by the language that is used by the members of the group, and by the particular choice of language used to express this identity. It is said that the way we speak reveals a great deal about our personal history and social identity.

The negative attitude of the teachers towards learners and towards their mother tongue needs to be changed. However, primary language influences have the greater effect on the way of studying isiXhosa. But I think this can be tolerated as it is the same as what is happening in English, for example primary-language speakers of Afrikaans will speak English differently from primary-language speakers of an indigenous African language (Horne & Heinemann, 2003:96).

It is important for the educators to make sure that they promote closer interaction between home and school. This is possible if educators are able to create a teaching-learning situation in their classrooms that allows for optimal learning in a climate of safety, care and acceptance (Coetzee, Van Niekerk, Wydeman, 2008:119). Correcting of language mistakes by repeating or rephrasing what learners say, rather than directly drawing attention to the error is one of the recommended strategies to be used by teachers. A paradigm shift is required, that is a change of heart towards the teachers own teaching practice in their schools and classrooms.

TABLE 9

Is it easy to study isiXhosa as their mother tongue?

CLASSES	YES	NO	NOT SURE
A	24	14	7
B	18	13	1

In class A, 24 learners say it is easy for them to study isiXhosa, while 14 learners do not agree and 7 learners are not sure. In class B, 18 learners agree that it is easy for them to study isiXhosa, 13 say it is not easy for them to study isiXhosa as their mother tongue and 1 is not

sure. The results show that some learners are experiencing a difficulty in studying the subject of isiXhosa. These learners are experiencing some challenges in studying isiXhosa. To overcome the problem, the availability of the library in schools, as well as isiXhosa newspapers and magazines would be a solution to this problem. The school on the other side should think about considering the inclusion of isiZulu as another language in the curriculum of the school. This will be explored further in my final recommendations.

I know that the inclusion of isiZulu has some implications in terms of resources as the principal of the school commented in 2010 by saying, “The issue of multilingualism is far from reality as it has a serious implications when it comes to resources and support from the Department of Basic Education and the individual educators especially in our region which is the Eastern Cape which is always having the problem of money. The truth is that we cannot just add another language as the situation requires so. We need to try to apply for that and so many steps need to be followed and we really need to come up with some tangible reasons to support our request” (interview, Principal of Loli Com-Tech high 06-06-2010). The school is still offering only isiXhosa as mother tongue.

I still believe that these learners do have a negative attitude towards learning of isiXhosa. They do not like the idea of their language being subordinated to the status of isiXhosa. They have observed that they are the victims of language shift in this manner that has been described by (Veltman, 1983: 11-20) who contends that

...when the mother tongue of the individual differs from the politically and economically dominant language of given religion, language shift from the minority to the majority language is observed. Therefore attitudes to language reflect attitude to the users and the uses of that language. Attitudes are strongly influenced by social and political factors.

This language shift in the case of Bizana is involuntary and is motivated by the attitude. (Holmes,1992:16) comes up with three levels of attitudes towards a social or ethnic group. The first level is that of attitude towards social or ethnic group. The second one is that of attitudes towards the language of that group. And the third one is that attitude towards individual speakers of that language.

So according to (Holmes,1992:16) the underlying assumption is that in a society, social or ethnic groups have certain attitudes towards each other, relating to their differing position or patterns characterising these groups such as language, and carry over to and are reflected in attitudes towards individual members of that group. She also states that intelligibility is also

affected by attitudes, so people find it easier to understand language and dialects spoken by people they like or admire. Holmes therefore concluded that people are more highly motivated and consequently often more successful in acquiring a second language when they feel positive towards those who use it (Holmes, 1992:345). IsiXhosa teachers in this case should make sure that they display a positive attitude while teaching the learners.

TABLE 10

IsiMpondo is not allowed during the period of isiXhosa

CLASSES	AGREE	DISAGREE	NOT SURE
A	35	10	-
B	26	3	3

In class A, 35 learners say they are not allowed to use isiMpondo and 10 do not agree. In class B, 26 agree that they are not allowed to use isiMpondo in the classroom, 3 learners they do not agree and 3 are undecided. The results show that educators of this school try by all means to promote the standard isiXhosa in their classrooms. One can conclude that, this is one of the reasons the learners do not enjoy the lessons. Teachers seem not to have an option but to force the learners as they are going to be penalised and lose marks if they mix isiXhosa with their own dialect.

TABLE 11

Those who speak isiMpondo are disadvantaged.

CLASSES	AGREE	DISAGREE	NOT SURE
A	32	8	5
B	20	8	4

The results depict that the isiMpondo speakers are disadvantaged as opposed to those who have isiXhosa as their primary language who are automatically at an advantage. They do not have to waste a lot of time learning it, and are comfortable using it as means of communication. The isiMpondo speakers are at a disadvantage. It takes far more mental or cognitive effort for them to understand ideas expressed in it and to express their own thoughts

clearly and accurately. Several studies had proved that cognitive processes work less efficiently through the additional language, as isiXhosa in reality is an additional language to the Bizana learners.

It has been proven that comprehension tasks take about twice as long in the Additional Language as in the Primary Language, and production tasks (tasks that require the learner to produce creative language through speech or writing) takes about three times as long. It is worse in arithmetic in Additional Language than in Primary Language. Generally, the mind is less efficient in an Additional Language (Horne & Heinemann, 2003:14). This naturally affects their efficiency and sense of self-esteem, which in turn affects the way they present themselves and their ideas.

Bearing in mind that language is so closely tied up with a sense of identity, so isiMpondo speakers feel threatened and undervalued when their language is not recognised by the Department of Basic Education. The challenge that these learners face is the fact that isiXhosa is not their home language and they only study it at school and at home they speak something different. That is why they tend to mix isiMpondo with isiXhosa. Some learners do not see any disadvantage in studying isiXhosa, yet they do experience some difficulty. This shows some understanding on the part of the learners, as they have accepted that they lack isiXhosa vocabulary simply because isiXhosa is not their primary language.

TABLE 12

Is it unfair to be prevented from speaking isiMpondo?

CLASSES	AGRRE	DISAGREE	NOT SURE
A	26	11	8
B	19	10	3

Even though these learners at some point seem to understand the situation of isiMpondo as the non-standard, but they see the unfairness when prevented from speaking isiMpondo which is really their home language. Others say they feel like they are being oppressed, because their language is their identity. This democracy is only favouring some people those who are doing their mother tongue at school which is really their mother tongue like other learners who are isiXhosa speakers, and are doing isiXhosa at school as their mother tongue, as well as those who are doing Afrikaans as their mother tongue and are Afrikaans speakers

as well as those who are doing English as their mother tongue and are English speakers. It is even worse to the Bizana learners that they are also doing English as their first Additional Language meaning that all the languages that they are doing are additional languages.

TABLE 13

Do they want to be taught isiXhosa in their mother tongue which is isiMpondo?

CLASSES	YES	NO	NOT SURE
A	1	39	5
B	3	20	9

Both classes do not agree to be taught isiXhosa in isiMpondo. The learners seem to understand the value of each and every language. They understand that each language entails culture. There is no way that you can study another language through another one. Others even argue that it is not a matter of the fact that they dislike isiXhosa but they believe that their language too is important. Those who might have interest in studying isiMpondo should be catered for in that case.

TABLE 14

What do they feel about studying isiXhosa?

CLASSES	HAPPY	NOT HAPPY
A	17	28
B	10	22

There is a contradiction between these learners concerning their feelings about the study of isiXhosa. In class A, the number of those who are not happy in studying isiXhosa is high, and even in Class B there is a high number of those who are not happy in studying isiXhosa. According to the results some are happy and some are not happy. And those who are not happy claim that isiXhosa is not their home language, they are having a concern of studying isiXhosa as their home language while it is not. Maybe they do have a fear of language shift as it is said that it occurs in different ways as Holmes (1992) indicates. One shift is that of

indigenous societies abandoning their language altogether in favour of the dominant group's language.

According to (Holmes, 1992) when language shift occurs, it almost always shifts towards the language of the dominant powerful group. The dominant group has no incentive to adopt the language of a minority. The dominant language is associated with status, prestige, and social success. It is used in the "glamour" context in the wider society- for formal speeches and ceremonial occasions, newsreaders and radio and by those whom young people admire-pop stars, fashion models, etc. It is scarcely surprising that many young minority group speakers should see its advantage and abandon their own languages (Holmes, 1992:60). These learners do not see any advantage in abandoning their language (isiMpondo) and studying isiXhosa, not even by choice.

The demography situation put them in a situation of being more familiar with isiZulu than isiXhosa. They feel so disgraced and undermined because they are forced to do other people's language instead of doing theirs or else let them choose any language that they want to do as the first language. The Constitution of the Republic of South Africa, Section 29 does support them in that they have the right to choose the language of their choice.

4.5 Analysing teacher questionnaires

4.5 .1 IsiXhosa teacher's responses

Four isiXhosa teachers were given questionnaires to respond to by circling the correct answer. Most of their results will not be put in a table as they seem to be more or less the same. Before commenting on the results, I would like this to be remembered that, two educators are Xhosa speakers and two educators are isiMpondo speakers.

Average pass %

TEACHERS	GOOD	AVERAGE	EXCELLENCE
1		X	
2	X		
3		X	
4	X		

The table shows that the pass percentage of the isiXhosa speakers is good, while for the isiMpondo speakers the pass percentage is the average. This tells me that the isiMpondo speakers are too lenient in their teaching maybe they use a lot of code switching to isiMpondo. Their reason for not getting good results they say is because of language interference (see Appendix B). The fact that learners do not get good passes is not surprising in such an area which is at the border of Eastern Cape and KwaZulu-Natal. These learners do shopping in Port Edward and their parents are working in Port Edward which is in KwaZulu-Natal.

Despite the fact that these people are isiMpondo speakers they are in everyday contact with speakers of isiZulu. It is not an unusual thing when you meet someone and they greet you with “*sawubona*” instead of saying “*molo*” (hallow) in isiXhosa. Concerning their experience when marking compositions isiXhosa teachers all say they always experience some errors whereby students mix isiXhosa with other languages. IsiXhosa learners experience problems because of the use of other languages.

The isiXhosa teachers feel very disappointed when they experience the errors while marking the learners. The reason for the disappointment is that those errors spoil isiXhosa as the language, and lower the standard of isiXhosa. It is evident that educators are more concerned about the language rather than the learners. They are in the virtue of promoting standard isiXhosa. The isiMpondo educators seem to feel or understand the learner’s situation that is they understand that it is not their really home language.

Apart from that the isiMpondo educators do feel the pain of losing their mother tongue and adopting another language. This also shows that the isiXhosa speakers in their sub consciousness do protect their language. They used to confront the principal and the deputy principal of the school when is making some announcements and speeches in the assembly. The principal is an isiZulu speaker while code switching he use isiZulu. And deputy is an isiMpondo speaker when code-switching she used to use isiMpondo.

These isiXhosa teachers when confronting these members of the School Management Team complaining about the issue of code-switching which will result in these learners not mastering isiXhosa while code switching to other languages. They first laughed at them and reply by telling them that they seem to forget that these learners are not amaXhosa, secondly now this is new democratic South Africa, so they can speak freely without any restrictions due to their background. Moreover, educational environments should be created that allow

children to develop and maintain both their primary language as well as other languages that are learnt at school in the most effective and beneficial ways possible.

They told these isiXhosa teachers that they do not care much about standard isiXhosa. Their languages too are so important to them. IsiXhosa to them has got its own place which is the classroom in this case of Bizana. The fact that these learners are doing isiXhosa as their mother tongue does not necessarily mean that isiXhosa is more prestigious than other languages. This is supported by (Halliday, 1978), (Horne & Heinemann, 2003) when they say that if a certain language was more useful or prestigious than others during a given period in history, that is because the speakers themselves were more powerful at that time, and not because the language itself was or is any way superior. (Horne & Heinemann, *ibid*) even come up with an example of English. The rapid presence of technology in these days is having a major impact on the development of the English language, and now English language is a world language.

They all penalise the learners who use isiMpondo in the classroom. They are all aware that isiXhosa was once a non-standard dialect until the arrival of the missionaries. IsiXhosa is based on the isiGcaleka and isiRharhabe dialects. Any variety of isiXhosa at school that is not based on isiRharhabe and isiGcaleka is not allowed in the classroom by the isiXhosa teachers. They feel that standard isiXhosa must be maintained at school. As any other variety would not help the learners to advance as far as they would like to. Other varieties of isiXhosa are not codified, therefore are not there at tertiary institutions. Educators are not concerned about the identity of the learners.

The schools should guard against the use of non-standard forms of isiXhosa. Teachers replied in the questionnaires that they will never allow learners to speak other dialects other than isiGcaleka and isiRharhabe. There are no chances that the use of other dialects can widen the vocabulary of isiXhosa. They said that these non-standard dialects do not conform to the norm of the standard dialect. There are rare cases where speakers from Bizana would shift from their language because of its status. This also tells me that the Bizana people are proud of their language.

4.5 2 English teacher's responses

It has been said earlier that another two language English teachers have been interviewed concerning the language they use while teaching English. The first one is an Indian lady and

the other one is an isiMpondo speaker. They both commented that there is no way that they can use English only while they are teaching. They say that they had to code switch to their primary languages of the learners which in this case is isiMpondo. I wanted to know why they do not use isiXhosa while they are code-switching instead isiMpondo. I reminded them for the fact that the tool for communicating the subject matter is language, and also the fact that learners and parents come from diverse language backgrounds, the language policy stipulates that the main language of teaching and learning across the whole curriculum be English.

The policy of Loli Com-Tech High school also stipulates that educators will use the learner's home language in explaining some of the concepts which learners experience problems in understanding as to promote multilingualism. This will seldom happen through code switching. The school language policy is drawn using the Constitution of the Republic of South Africa, 1996, South African Schools Act 84/1996, National Education Policy Act 27/1996, Curriculum 2005 and National Curriculum Statement.

The English teacher responded by saying that for her she knows a little bit of isiZulu since she is living more than twenty years in South Africa. She has worked in KwaZulu-Natal for more than ten years before she came to this school. That is the reason she can speak a little bit of isiZulu. She is having no other choice but to use isiZulu while code-switching. And sometimes she used to ask some learners who are good in English to explain some concepts to other learners. She used to say, "Explain to them in your home language so and so", (Interview teacher). In this community the learner's home language is isiMpondo and there are some few learners who are Zulu speakers.

Another English teacher who is an isiMpondo speaker gave me an honest answer when I asked him which language does he use when code switching, he told me that he does not want to lie to me as much he knows that according to the policy of the school, they are supposed to use the home language of the children when code-switching he told me that: "Remember I am not umXhosa, how do you expect me to use isiXhosa when code-switching?" Therefore, he is using isiMpondo.

He also reminded me that even the learners are not amaXhosa, how will they be in a position to understand the lessons if he is using another second language. The teacher boldly told me

that the mission and the vision of teaching the learners is to make sure that the learners do understand him. He cannot use another language which they seem not to understand it well while trying to make them understand some concept in English. The isiXhosa teachers seem to be fighting the battle but they are far from winning it in this case of Bizana.

It is evident that when teachers are using code switching they use isiMpondo or isiZulu in the classroom when they are supposed to use isiXhosa which is the home language of the learners according to the policy of the school. Maybe the School Governing Body needs to revise the policy and clarify more the issue of mother tongue. It is said in the policy that the teachers should use the mother tongue of the learners while code-switching. They seem to have taken for granted the issue of isiXhosa being not the real mother tongue of the learners. The policy in this way cannot be properly implemented.

4.5.3 Technical teacher's responses

When I wanted to know the language that the technical teachers used when conducting practical, they say they use English and code switch to their dialect. One of the answers I got for this was: "If I wouldn't have translated everything into isiMpondo or isiZulu, none of the pupils could have understood anything and the class would have been damaged themselves with those big dangerous machines that they are using while conducting practical, (interview with a teacher). The teacher proceeded by saying that the pupils English is so poor to such an extent that the teachers cannot teach their subjects using English which is their medium of instruction but they use isiMpondo (Interview, Teacher).

Another answer that I got concerning the issue of using isiXhosa while code-switching instead of isiMpondo was: "I cannot lie to you because you know me very well (the teacher was my student at this school, and now is teaching in the school) that as much as I understand isiXhosa that you taught me but you know that I never wanted to know it but to pass it. Other than that, isiXhosa frustrated me when I was a student. I worked very hard to get 40% which is one of the requirements in order to get a matric certificate. I am a pure isiMpondo speaker '*Ndilimpondo phaqa*' and I am proud of that."

The teacher took his time explaining to me that, according to him to be educated has nothing to do about changing your identity, culture but everything to do about maintaining who you are. The teacher does believe that the language use by various social groups does not only

help identify membership but also constitutes membership, and often this occurs almost without reflection or conscious effort. The teacher is having the same view as (Haley, 2004:59), when they contend that:

...the values, beliefs, and behaviours of a group become codified in ways members use that language; use becomes a signifier for identity.

It is obvious that in Bizana the people have adapted themselves in isiXhosa because of the need to necessarily have command of a language used by the dominant group without eradicating their own language. This is an imposed situation by the Department of Education as well as by organisations like PanSALB by standardising isiXhosa simply by a genuine legislated necessity for the society rather than allowing for dialectic equality.

4.6 Parents responses

The response that I got from the parents concerning the language that they use at home is that it is isiMpondo. I further wanted to know whether have ever criticized their children for speaking isiMpondo at home while they know that at school they are studying isiXhosa. The answer I got was a huge NO. Even the learners admitted that they were never punished by their parents for using isiMpondo at home as compared to their educators who condemn those who use isiMpondo in the classroom, stating that isiMpondo is against the norms of the standard isiXhosa.

When asked whether are there in a position to help their children in their homework in the subject isiXhosa in things like idioms, folklore tales, and riddles. The parent first wanted to remind me whether I have forgotten that there is a difference between the teacher and the parent. I was so stubborn when I was answering the question by giving her the big YES. She even checked whether I know that most parents in this community are illiterate, therefore are not in a position to teach their children at home especially with school work as they knew nothing about it.

After all they mentioned that they are not interested in isiXhosa, they are interested in isiMpondo and telling their children about how are things are done in isiMpondo. They do not understand really isiXhosa and the reason for their children for doing it. They specifically say that the parents do not want isiMpondo to die. Preaching the gospel of isiXhosa at home would indirectly mean that they are indirectly killing isiMpondo. Their job as the parents is to make sure that their children do master isiMpondo at home. And the parent thought that it is

the duty of the teacher to make sure that the children do master all the subjects at school in order for them to pass.

The parents specifically made it clear that, they want their children to pass but do not want their children to become amaXhosa. Subconsciously the parents are afraid of the fact that once a person of a non-standard language background come to speak another language with a relatively high degree of fluency, a further choice is possible. Their children may either retain their mother tongue (isiMpondo) as their primary language of use, or they may make isiXhosa their privilege vehicle of communication. The decision to adopt isiXhosa as their primary language of use will have some negative results which will be the grave consequences for the future of isiMpondo. They also feel that their language and culture is in danger of dying out. (Horne & Heinemann, 2003:15) state:

Language carries culture, and culture carries, particularly through orature and literature, the entire body of values by which we come to perceive ourselves and our place in the world...Language is thus inseparable from ourselves as a community of human beings with a specific form and character, a specific history, a specific relationship to the world.

From this point of view the learning of isiXhosa at the expense of isiMpondo could have an effect of disempowering the individual. This implies that the loss of the mother tongue would effectively cut off the child's traditional and cultural roots and destroy the child's identity. This does not necessarily mean that the parents do not see the importance of learning isiXhosa. However, the child must continue to develop proficiency in isiXhosa and at the same time maintain the primary language which is isiMpondo.

Undoubtedly, the parents do not motivate their children to speak standard isiXhosa at home. Consequently, this implies that there is a clash between the pupil's experience of language for living and the school's attitude to language for learning. This clash between the language habits of the home community and school community's attitudes could have unfavourable effects upon language activity in the classroom.

I also wanted to check whether the parents are aware of the fact that they are the ones who choose the languages for their children, according to South African Schools Act. One parent seems to have heard about this but is not sure how is it done. They even mentioned that they have been told by the principal that their duties is to implement the policies of the school not to amend them as he believes that some of them do not know how to formulate those policies.

4.7 Reporting findings

Qualitative researchers construct interpretative narratives from their data and try to capture the complexity of the phenomenon under study. They use more personal, literacy style, and they often include the participants own language and perspectives. According to (MacMillan & Schumacher, 2010:334), qualitative researchers provide for the logical extension of findings, which enables others to understand similar situations and apply the findings in subsequent research or practical situations. It is observed by the researcher that non-standard use of language is not accepted in the field of education. Those who make use of the non-standard varieties are disadvantaged academically.

The focus of interaction should be on communication not on form, therefore, classroom activities should elicit communicative dialogue from students. IsiXhosa is like an artificial language to those districts whose primary language of communication is a dialect like in places such as the Bizana, Libode, Mount Frere districts etc, because it is used only for formal, official or learned purposes is rather like a computer language since the primary language of these districts is regarded as a non-standard one.

In this regard both pre-service and in-service teacher training for all subject teachers should contain components dealing with the theory and practice of second language acquisition. Teachers who are isiMpondo speakers should be given assistance in upgrading their own language abilities through in-service teacher-training programmes. Otherwise without concerted efforts to improve language learning in schools, the gap between Language-in-Education Policy and school practice will remain to the disadvantage of many South African learners. It is the duty of the language planners to change the attitude of educators towards the use of non-standard dialects. Language planners should be concerned with the ways of solving language problems, and look to the revision of the orthography.

As language changes there is a need to make the existing spelling system accommodate some words from other varieties of isiXhosa. It is also noticed that in South Africa there are so many languages that are spoken that have never been written down, never been described, and there are no grammars for them. This is a call for the language activists, boards like PanSALB to work on and describe the meanings of the words, how sentences are formed and also develop dictionaries and basic orthographies for these varieties.

IsiXhosa that is used by the Grade eight learners is better than the isiXhosa used by the Grade Rs. The use of 'r' as indicated earlier as being used by isiMpondo speakers with the sounds nd>ndr, nt> ntr is no longer in use by the learners by the end of grade eight. The Grade twelve's are much better but the problem is in some of the terms and with the interpretation. There are some terms that are there in isiMpondo and are also there in isiXhosa but the difference is with the meanings. Learners tend to misinterpret the topics especially when they are writing compositions. Although isiXhosa that is used by the learners from Grade eight to twelve is better but the learner's proficiency in isiXhosa is nowhere near for using it as their mother tongue.

Therefore, learners fail to get good symbols, due to the factors that have been mentioned above as language interference, lack of isiXhosa vocabulary, and mixing of isiXhosa with other varieties. Language contact is also seen as one of the contributing factors. It is therefore evident that the in proficiency can contribute to less good results as they tend to forget that they are supposed to write standard language in class, and they write as they speak. This is highly possible where marks are deducted for grammatical mistakes when they are writing compositions, summary, and also in their oral presentation, as it has been mentioned that during the cluster oral presentation some schools their marks were reduced due to the use of isiMpondo terms and lack of some isiXhosa vocabulary.

Their attitude is also one of the factors that prevent them from succeeding in isiXhosa. The evidence of favouritism is there as far as speakers of standard isiXhosa is concerned. There are serious problems facing educators and learners concerning the isiXhosa language. From the above results, a conclusion can be drawn that non-standard use of language is not accepted in the field of education whereas it is accepted at home.

The need to adopt isiXhosa is not as urgent as the opposing conditions are present, (i.e. isiMpondo is not yet standardised therefore is not accepted in the classroom). On the other hand, those who have adapted themselves to isiXhosa have a reward of getting good marks. They are accorded preferential treatment in the attainment process, they are treated as special, they will do better in school in the subject isiXhosa. Whereas those who retain their mother tongue (isiMpondo) as usual are handicapped in the attainment race. That is those who make use of non-standard varieties are disadvantaged academically.

The classroom and school conditions need to be examined to allow and support learner's development in various roles using oral communication with a diverse audience. Teachers

should consider that learning through language and learning language to communicate occurs both at a conscious level and an unconscious level. Language socialisation occurs through participation structures, cultures, cultural frames for understanding, and structuring talk, feedback, and revision processes. These social processes affect what kinds of oral communication are taught, and how learners develop their ideas and feelings in a classroom.

Supportive environments are needed to provide students with safe opportunities and help them communicate in their second or foreign languages. This highlights how talk between teachers and students, and students and students, in the classroom influence learners' second language oral development from the primary language strengths. Mistakes are evidence of the process that learners are developing to learn a language. Learners need to engage with supportive and interactive audiences over time, and have authentic purposes for that interaction in order to see how their language skills affect their lives.

Becoming better at oral activities depends on factors both internal and external to learners. Focusing on diversity in the oral and writing practices in both target and learners' language communities can help students and teachers become more aware of the social groups whose oral practices are a part of all communities and which ones are currently valued. This inclusion in the oral development of students has the potential for raising learners' awareness of how their language choices position them in different contexts and yet allow for them to critically expand their repertoires in both languages.

Student and teacher reflection on how to encourage anti-bias and discriminatory oral practices could help reduce stereotyping and prejudiced assessment of non-native speakers or speakers of other speech varieties based on their vocabulary. Learning to use oral communication is not a neutral task of information transfer from one person to another, but rather it is important social work to relate to others and to create identities in a social context. Secondly, learners risk committing errors at many levels in oral expression, from phonological to discourse; therefore, students need time for oral participation in order to develop fluency and even more time to develop accuracy.

Opportunities in the classroom need to be created to promote oral fluency where learners can gradually manage more complex oral genres. For learners to be motivated to use these opportunities, their own needs, interests, and background knowledge need to be central to their communication. Learners need to feel their peer and teachers support (Haley, 2004:223-224).

How well teachers do their jobs as teachers, depends, to a great extent, on their ability and willingness to help diverse students make necessary adjustments in their behaviour from one peer or home culture without compromising their essential prized value (Kottler, 1997:8) cited by (Haley, 2004:293). A positive non-threatening environment in which children will want to participate in speaking, reading, and writing activities should be created by teachers. Some teachers are not willing to get to know their children's interests and cultural backgrounds in order to select material to present to individual children.

A less rigid approach to errors does not mean that they should be condoned at all times, just that they should be stressed at the expense of communicative language use. Teachers need to know that when learners are making errors that is an indication of progress in the acquisition of the target language and should be treated in a specific way. The classes have diverse learners, having learners with different backgrounds, different cultures and different learning needs. This implies that teachers need to be aware of these differences and must cater for them hence inclusive learning is encouraged. The option in this case is to use different teaching approaches to make sure that all learners are a part of the learning activity. Teachers should do this because with such differences learners may not hold same prior-knowledge which becomes a problem in understanding the new knowledge.

Teachers should also bear in their minds that there is uniqueness in the classrooms, no learner or class or group of learners is ever like one another. This means teachers must also apply the relativist approach to their teaching since it supports the individual centred approach where each child will receive a special attention. This may not be easy to apply in an overcrowded classroom however, they need to do it. After all, the act in the classroom support, develop and reinforces the teaching and learning theories that are in line with the current curriculum (CAPS). Teachers at these school can succeed to adapt themselves to teaching in a changing classroom context only if they accept the challenge to change themselves and future teaching practices.

The School Management Team together with the School Governing Body needs to pay a lot of attention to the language policy of the school, due to the fact that the South African government do support multilingualism using the constitutional stipulations on language as a framework. The key to success is for the teachers to respect and value the language and cultural experiences that students bring to the classroom (Valdes, 1980); (Zentella, 1986);

(Scalera, 1994) cited by (Haley, 2004:292). They must understand that there is no “standard” language per se (Villa, 1996) cited by (Haley, 2004:293), and that:

...what students bring are the building blocks for future growth in the language. All children deserve the chance to succeed in our educational system without having to lose their pride in, or identity with, the culture to which they were born. Our national population is made up of rich diversity, and a sense of heritage is important to everyone’s identity.

Teachers should recognise that every variety of language is useful to its user. And this attitude will be a constructive one in a multilingual classroom where all languages are valued and respected. Dialect as the mother-tongue needs to be developed and documented. We cannot run away from dialects. They need to be respected as we cannot respect the culture of one community without recognising the community’s own language.

4.8 Summary

The findings of this study derived from all the data sets show the following: isiXhosa educators do guard against the mixing of isiXhosa with other languages in the classroom. This, therefore, means that educators are fighting the use of isiMpondo by the learners in the classroom. They feel very disappointed when they experience the errors while marking the learners. The isiXhosa teachers even argued that dialects do not conform to the norm of the standard dialect. Therefore, there are no chances that the use of the dialect isiMpondo can widen the vocabulary of isiXhosa.

In contrast with the above view, other educators who do not teach isiXhosa care less about standard isiXhosa. The interview data of content and English teachers reveal that, ‘*Ndilimpondo phaqa.*’ (I am pure isiMpondo speaker). The other responses from the educators show that the Bizana learners are not proficient in isiXhosa, since they are not amaXhosa. That is why they are not using isiXhosa while code-switching.

The parents of the learners seem to have the same view as other educators, as they do not encourage their children to use isiXhosa at home. They feel that it is their duty as parents to make sure that learners do master isiMpondo at home as it is their home language. It is evident from the interview data that learners do not get any support from home concerning the practice of isiXhosa. This revealed the parents’ sense of pride in isiMpondo. This implies that parental support is a problem concerning this issue of isiXhosa. Consequently, learners

mix isiXhosa with isiMpondo. In this case, the problem is perpetuated by the gap between the language used in school and the learner's and parents' home language. Favouritism on the part of isiXhosa teachers is noticed, teachers tend to favour those learners who tried their best in using the standard isiXhosa. This, therefore result in some learners developing the negative attitude towards the subject isiXhosa.

It is my view that, if standardisation is not a property to any language but a characteristic societal treatment of language, I do not see the reason why dialects cannot be developed in order to function in the vastly new settings, role relationships and purposes that have become available to them. Organisations like PanSALB, should take note of that by putting in their processes the issue of standardising isiMpondo and maybe even other dialects. On the other side I do not see why borrowing cannot be a strategy-rescue while we are still waiting for the process of standardisation. In borrowed words (e.g. the word '*iqhude*' in isiXhosa) was borrowed from the Koi and San languages which are no longer there. And English borrowed in isiXhosa the same word and they termed it 'Kudu'. This shows that, borrowing is done even from the now dead or extinct languages.

Dialects need to be recognised as our identity depends on language. In every culture there is a belief that language has special powers. And this leads us straight to the functions of language of which one of them is communication. And communication through language is one of the main features which distinguish humans from all other species on earth. Without forgetting the fact that dialects and communication differences can cause communication challenges.

Recommendations on how to deal with the non-standard language at school will be discussed in chapter five. The most important and crucial thing to be done by the linguistics is to do away with the verbal deprivation or language prejudice and provide a more adequate notion of the relationship between standard and non-standard varieties. Teachers should not forget that children get easily discouraged and are not able to argue their points if their language is scrutinised and thereafter disregarded. They must not be made to feel ashamed of their language, but to be proud of it whether it be a standard or non-standard language.

CHAPTER FIVE

SUMMARY RECOMMENDATIONS AND

CONCLUSION

5.0 Summary

The study has explored the experiences of isiMpondo speakers regarding the notion of studying isiXhosa as their home language when it is in fact not their home language. The importance of non-standard varieties of isiXhosa such as isiMpondo has been argued for within the learning situation. The study was conducted in two schools in Bizana. The importance of language has been explored and it is pointed out that language is never neutral and that it is important to recognise that it has considerable power (Ferreira, 2009:39). Language can represent us in certain ways. It can also influence us and shape our thinking. Language also plays an important role in our identity, how we see ourselves and how we represent ourselves to others. Language is, therefore, central to our identity, so the identity of teachers as well as of learners is constituted in the language. (Downes, 1984:35) contends that language serves as a symbol of the society, a representation of its identity and unity.

Therefore, teaching and learning should cater for learners from different backgrounds. The school has been identified as a place where teaching and learning takes place (Rens, 2004:20). One of the duties of the teacher is to shape the learner's academic and social knowledge. In other words the manner in which the educators interact with learners, orally or in written form (e.g. giving oral or written feedback) contributes to the learners' ability to develop an understanding of academic knowledge.

It has been explored that learners who speak isiMpondo are at a disadvantage, because they have to master isiXhosa and English before they can receive any meaningful education. While they are developing cognitive academic language proficiency in isiXhosa for context reduced and intellectually challenging tasks, those who are isiXhosa speakers would have proceeded to a more advanced level. It is, therefore not surprising when the wrong judgements are made about the intelligence and ability of these learners for not getting level sevens in isiXhosa.

In relation to this phenomenon (Obanya, 2004:8) contends that language is a powerful element of quality in education. (Bamgbose, 2000:48) furthermore, notes that language is the most important factor in the transfer and acquisition of knowledge and skills, hence any Language-in-Education planning exercise must seriously consider it since it facilitates the learning process from the first day of formal education. This attests to the fact that when learners are able to read and write in their home languages and can use it for thinking and for learning, then they will be able to transfer those skills to a Second or Additional Language with relative ease. For example, a book corner in the Grade R class will be an important part of the layout of the classroom. It can be used to accommodate picture books about simple objects such as chairs and tables, food such as vegetables and fruit, pets such as dogs and cats, and the family. These objects should be written in both languages i.e. the non-standard language which is isiMpondo and the standard language which is isiXhosa. This was not happening in the schools which formed the research sites for this thesis. These must then be objects which are familiar to children. Even though the Grade R learners have not yet started reading and writing, but they can view, they can listen and they can talk. The picture books should contain images that are familiar in the child's environment.

Teachers should be more concerned about the success of all learners and work together to provide each group with the resources it needs to maximise its chances of success in school life. It has been mentioned earlier that language is so closely connected with cognitive abilities and with performance in other school subjects. Therefore, teachers should draw the learner's attention to the differences between isiMpondo and isiXhosa more specifically in the lower grades.

Important terms have been defined like standard and non-standard language as the study is about experiences of the non-standard language speakers in studying a standard language through the formal education system. In the discussion, standard language is associated with words like: super-ordinate, prestigious, the most powerful dialect more so than other dialects. It is characteristically used in the institutions of government. The standard language is being managed within the society by people who are professionals like teachers, journalists, writers etc. and to assist in both the creation and preservation of the standard. On the other side the non-standard is associated with words like deviation, sub-standard, inferior, and it is this inferiority that makes the users lost their self-esteem. It is the language of a certain groups of people like amaMpondo, for isiMpondo amaHlubi for isiHlubi, amaBhaca for isiBhaca etc.

The position with regard to standardisation of a language is that language boards, Education department, PanSALB make final decisions on the matter, especially with regard to schools. It seems, then that language boards and PanSALB should consult and liaise with speakers in the market place, as it were in a more meaningful way. This is, therefore, a call for the involvement of the speakers, teachers, pupils plus the parents. In this matter (Thipa, 1989) came up with a solution that, there is a need for some central standardisation body which consists of members from various Language Boards (Thipa, 1989:180). Today this task would possibly need to revert to PanSALB, The National lexicography Unit, The National Language Service in the Department of Arts and Culture and the Department of Basic Education.

The language policy is there at Loli Com Tech High but there seems to be confusion when it comes to implementation. In the policy there is a line which states that educators, while code-switching should use the learners' home language. It does not specify that the home language that the policy refers to is isiXhosa. Most educators while code-switching use isiMpondo as most of the educators in this school are isiMpondo speakers. The problem is that isiMpondo is not a standard language as it does not conform to the norms of the standard language, namely isiXhosa.

Literature survey demonstrates that standardisation of isiXhosa by missionaries lead to the stigmatisation of other dialects of isiXhosa. As a result at school other isiXhosa dialects (like isiMpondo, isiBhaca, isiHlubi etc.) other than isiRharhabe and isiGcaleka are not accepted. These other dialects of isiXhosa are seen as deviations from the norm of the standard isiXhosa in the field of education and therefore those who adhere to them are disadvantaged educationally. Learners are prejudiced by teachers at school by not accommodating all types of learners. There is a lack of willingness to accommodate the needs of all learners by the teachers and they label them as weak as opposed to being at a particular level of academic competence. This usually results from negative attitudes, including teachers' unwillingness to modify their teaching strategies according to the learners needs and to learn from their teaching experience. This point of negative attitude is evident even in this study as suggested in Chapter 4.

The literature has also proved that language differences can be one of the causes of exclusion in the classroom. This is possible if one of the languages is given high status and becomes the dominant language. Speakers of languages perceived as having low status may be excluded

or marginalised, particularly if they have limited proficiency in the dominant language used in the classroom. Consequently, when the learner uses a stigmatised variety because of the reason known by himself or herself, whether it is a home language or peer language, negative consequences may occur in institutions like schools that do not share the same values.

Nonetheless, learners are limited to what they can express. When faced with too high levels of challenge, they struggle, feel frustrated and finally lose interest. The use of non-standard language which is isiMpondo at schools in the Bizana district is evident. IsiMpondo impacts on learner's education directly because they lose marks during the year and exams if they use it. Teachers guard the correctness of standard language at school while children are exposed to other languages outside school which is isiMpondo. The use of isiMpondo at school seems to be seen as something that cannot be avoided as teachers too use it while code switching. It has been proven in this study in Chapter 4 that some learners lose interests in isiXhosa because of the challenges that they are facing due to the fact that isiXhosa is not really their home language.

The literature stressed that when learners do not have access to books at home, this makes it almost impossible to develop an interest in books or to develop a love for reading. It is even worse if the libraries are not available even at schools. When children learn their home language they acquire intellectual skills as well, which in turn are used to learn the First Additional Language or Second Language. This says that the competence in isiMpondo may affect learning in isiXhosa in a positive way rather than in a negative way as it is the case now. Those with poor language abilities in the Home Language may struggle to learn the First Additional Language and this in turn may affect their self-esteem, their personality and, ultimately, their social adjustment in society (Coltman *et al*, 2013:77). The literature here suggests that one should not guard against the use of isiMpondo by the Bizana teachers. It is clear that for some learners to be in a position to master any other language would be when they do master isiMpondo first.

Learners lack comprehension as evidenced in Chapter 4, and this lack of comprehension is caused by a gap in the learners' background knowledge. As a result the learners cannot relate new knowledge meaningfully to what they already know. (Coltman *et al*, 2013:89) state clearly that teachers should note that the size and nature of children's vocabulary can affect their language comprehension, their speaking skills, as well as their ability to write creatively. Therefore, the importance of cultural background in understanding reading material is very

crucial. (Kruger & Nel, 2005:37) point out that many Black families in South Africa are faced with the problem of opposing values between home and school and that makes a contribution to the number of barriers to learning. In this sense culture is referred by (Kilfoil & van der Walt, 1997:172) as:

...a set of central organizing principles which control behaviour, and that there is a correlation between the form and content of a language and the beliefs, values and needs present in the culture of its speakers.

Therefore, the vocabulary of a language provides teachers with a catalogue of things of importance to the society, an index to the way speakers categorise experience, and is often a record of past contacts and cultural borrowings (Kilfoil & van der Walt, 1997:172). The field of sociolinguistics in particular examines how language use by various social groups not only helps identify membership but also constitutes membership. The values, beliefs and behaviours of a group become codified in ways members use that language; use becomes a signifier for identity as seen in chapter 4 of this thesis.

Unavoidably, language use can create social boundaries and inequalities, knowing language use is viewed as social action from this perspective. (Haley, 2004:01) suggests the inclusion of important language learning and instruction in order to help teachers and learners address and transform social and cultural inequalities that affect the learner's abilities to succeed. Without doubt as language functions in a social world, hierarchies exist and exert pressure on the people whose variations are not given status. For this reason, examining how power operates through language use is significant yet often ignored in language classrooms, when in fact, language use is by nature, is political and subject to economies as well. (Bourdieu, 1990) asserted that all language use can be seen as instances of "cultural capital" and those who have access to certain varieties will be valued.

Furthermore, in the area of critical language awareness, language is analysed to make explicit how ideology functions to position people in relation of power and knowledge (Fairclough, 1989). That is, from a socio-cultural perspective, a language is one of the cultural practices that is interrelated with oral practices and embedded in social relationships of power constitutive of culture. In other words, in becoming a literate member of a particular group, both oral and written uses of a language are interdependent, and have particular functions in particular contexts. The attitude towards speakers of language influences the use of language, and the use of language influences who accepts those who speak it into their group.

This, therefore, means that by examining with the students the ways people communicate with each other, we can uncover cues concerning the values they have: how they see the world, and most of all, how they see themselves. Otherwise learners may develop low self-esteem which can have negative effects on their participation and learning in the classroom. This could lead to further stigmatisation of the low learners which need to have a good command of language to understand academic concepts and to develop cognitive academic language skills which are needed to succeed academically.

Despite that, if they try to cope with academic challenges in an Additional Language without having built a good academic foundation in their home language first, there is nothing to build from and they will face problems. If learners are unable to read and write, their chances of succeeding at school are very slim. They will not only fail their language subject, they are likely to fail content subjects as well (Mbude-Shale, 2013). However, teachers should come to realise that, learners are far from being empty containers into which knowledge is poured, individual learners bring individual abilities and attitudes to the learning process. In the case of this thesis they bring with them their own dialect isiMpondo together with its cultural underpinnings.

The literature emphasised that, if the learners' Cognitive Academic Language Proficiency (SCALP) skills are not well developed, they may experience difficulties in conceptualising academic content of subjects (Ferreira, 2009:75). Nevertheless, motivation has been identified as one of the most important factors in the language learning process (Coltman *et al*, 2013:27). Even if a learner is of limited intellectual ability they will learn and acquire an additional language if she or he is highly motivated. And there are different types of motivation that result in the language being learnt and acquired differently. One is integrative motivation which indicates that the learner wants to know the language to become part of the target language community.

In this study, in Chapter 4 of this thesis, it has been proven that learners and parents love their language isiMpondo and, therefore, they just study isiXhosa simply because it is there in the curriculum and isiXhosa is a requirement for the learners to study it. They do not do so because they have a love for the language or because they want to be associated with amaXhosa.

There is also an instrumental motivation which indicates a more utilitarian use for the language, for example getting a job (Coltman *et al*, 2013:28). Learners indicated that they do

not want to study isiXhosa at tertiary level, because there are no job opportunities in studying language except for those who would want to become teachers of which the teaching career in these days is not a good option as there are so many teachers who are unemployed with their degrees especially in the language field. Due to the rationalisation of the schools that was practiced in 2014 in the Eastern Cape Province, the department is far from employing teachers, the only term that the department is using now to close the gap of teachers is ‘redeployment.’ This is having a negative impact on learners who would like to pursue their careers in teaching.

5.1 Learner’s problems

The study reveals that there are serious problems affecting the learning of isiXhosa in this study which are as follows:

- Learners lack isiXhosa vocabulary, and their understanding of comprehension tend to be extremely low. It is evident that vocabulary plays a very important role in the development of speaking skills. Speaking cannot be separated from listening and must be acquired before reading and writing. This, therefore, means that wide vocabulary is the foundation of reading and writing.
- IsiXhosa reading books are so scarce except for the prescribed ones. It is evident that the learning environment is important at all times. The goal of the young learners of a language is to become proficient readers who will be able to decode and to understand what they are reading. When they have learnt a broad vocabulary they can use it to become fluent readers and to build the skill of creative writing.
- They do not have access to isiXhosa newspapers, isiXhosa magazines and consequently lose their interest in reading. It has been proven that children like comics, it is a good idea to include well selected comics as part of the reading collection.
- They are unable to communicate with isiXhosa efficiently and that contributes to them by losing marks. Educators demand that learners should use standard isiXhosa, unable to do that they automatically do not get good marks during oral presentations.
- Learners do not get any help from their parents at home as the parents are isiMpondo speakers and do not see the importance of isiXhosa. This is supported by (Landsberg, *et al*, 2005:37) when they talk of the parental involvement that such a situation encourages i.e. the situation of learners not being assisted with their school work at

home. It is clear that this could have a negative impact on the learners performance towards their education as this is emphasised by (Botha, Mentz, Roos, van der Westhuizen & van Kerken, 2003:212) when they say that parent participation is an indispensable part of public education in South Africa.

- Lack of proficiency in standard isiXhosa causes the greatest problem as it is so difficult for these learners to get good results (symbol A and B) in isiXhosa as it is regarded as their Home Language.
- Bizana learners finds it so challenging to distinguish between the words that are adopted from isiZulu to isiXhosa, words like '*inkinga*' (problem), '*ukusompa*' (to solve), '*imizwa*' (feelings). These words make it so difficult for the Bizana learners to distinguish between the words that are accepted as the standard isiXhosa. Language contact is also a problem to the Bizana learners.
- There are other words which are not adopted in isiXhosa like '*ukutshuba*' the word is used in isiZulu as well as in isiMpondo. In isiMpondo the word is having a different meaning which means to finish doing something, '*ukugqiba*' in isiXhosa. In isiZulu the word is used to refer when the things are so tense it is called '*itshubile*'. The word is not there in the isiXhosa vocabulary but Bizana learners use it.

Even the isiXhosa teachers in some words, they find it difficult to distinguish between the words that are borrowed from isiZulu, for example '*inkinga*', '*ukusompa*', '*imizwa*.' As in isiXhosa there is a word '*ingxaki*' instead of '*inkinga*', and the word '*ukusombulula*' instead of '*ukusompa*', and '*inkanuko*' instead of '*imizwa*.' The confusion in these words is that isiXhosa do have the isiXhosa words, and this is why borrowing should not be applied in such cases.

The basic premise is that, the learners need to be understood and aided in the process of learning a standard language. Teachers should act as knower whose roles are basically passive. He or she should provide the language necessary for students to express themselves freely and to say whatever it is they want to say. The goal is the creation of a cooperative learning environment in which learners are responsible for each other. Techniques that are expected to be used by teachers are supposed to reduce anxiety in the class and to promote free expression of ideas and feelings.

5.2 Educator's attitude and feeling

Before I comment about the educator's attitudes, I felt it is important to stress that educators are the key to any form of learning in the classroom. Therefore, it is important for educators to adopt a positive attitude towards the children and to isiXhosa as the home language. Educators must remember that they act as role models all the time, whether be it intentionally or unconsciously. Educators are expected to use any opportunity that is presented to them to associate and interact with learners.

There are those educators who believe that isiMpondo interferes with learning isiXhosa in a negative way. They say that the features of the isiMpondo get in the way of the isiXhosa and cause errors that are difficult to correct. Part of learning the isiXhosa is to continually reject these errors until the isiXhosa is pure. Educators believe that are the best people to guard against the use of isiMpondo in schools, by insisting on the use of isiXhosa at school. They are of the opinion that the problem of the use of isiMpondo in class could be reduced, if they penalise learners, and as such they do.

In contrast some educators seem to show a positive attitude towards the use of isiMpondo in the classroom. They argue that these learners are not amaXhosa they are amaMpondo and, therefore, see no reason why they cannot be allowed to use their language. Regarding the Bizana learners to freely use their language in Bizana most teachers see this as sort of depriving the learners their right 'to choose'. They also argue that isiXhosa seems to be difficult to these learners so they cannot use it while code-switching. After all, even those who are not amaXhosa therefore cannot use isiXhosa while code-switching.

Teachers believe that only isiXhosa should be used in the classroom during the period of isiXhosa. For me it is certainly very important to expose the learners to sufficient reading and listening and provide regular opportunities to write in isiXhosa. But if there are groups of learners who speak the same language and feel more comfortable using it to discuss among themselves, they should be allowed to do so. Denying a person the right to use his or her language seems terribly unfair. IsiMpondo also promote the learner's self-image and a sense of belonging as indicated earlier.

Nevertheless, it makes sense to insist that the final answers are given in the required language which is isiXhosa. The learners should be given the opportunity to develop understanding and make things meaningful in their mother tongue. I believe that if the isiXhosa teachers value

the learner's language which is isiMpondo and encourage them to work out meanings for themselves, isiMpondo would affect isiXhosa in a positive way. They will enable them to feel confident and appreciated. This will make for better learning conditions.

It is important for educators to consider that learners do not only bring their home language with them but also the social and cultural practices associated with the language. This includes their ways of speaking, behaving, responding, carrying their bodies and showing respect. Teachers should bear in their minds that when the dominant social and cultural practices in the school are different to those of the community, it can cause conflict and miscommunication. However, the teacher needs to assist all learners to feel comfortable and welcome, as well as to understand what is expected of them.

There are negative attitudes shown by some educators towards the learners of isiMpondo. These learners receive lower ratings and become discouraged. Teachers regardless of the particular subject they teach, they need to work to construct more multilingual spaces in their classrooms. In other words, they need to turn their classrooms into the kind of environments where multiple languages are welcomed and valued. They can only do this if they begin to see multiculturalism and multilingualism as potential resources and not only as problems. It is important for teachers to ask themselves regularly, whether they speak to their classes about this.

And teachers could do this by means of anonymous surveys or questionnaires. This will take a lot of courage but if they are committed to creating and modelling justice in their classrooms, it is possible. I believe that teaching is a small window to the real world. Therefore it should have the powerful impact that enables learners to see the real world. In other words teachers should always remember that they are not just teachers to the learners but mentors, surrogate mother, counsellor, confidante, and friends.

The Curriculum and Assessment Policy Statement aims to produce learners who are able to communicate freely, effectively using language skills in various modes. This statement has implications for teacher expertise in the Home language as well as in the First Additional language. Since isiXhosa is the Home Language for the Bizana learners, this means that teachers must be able to produce the type of learner described in the CAPS documents. There is no certainty, however, that curriculum designers have a clear understanding of the challenges that most teachers experience in teaching the language especially the Home

languages in communities that do not speak them as in the case with teaching isiXhosa in one of the Bizana areas.

On the other side multilingualism in the classroom is acknowledged and suggested. There is very little reference made in the CAPS regarding learners' different language abilities or the varying classroom environments in which teachers must function. It is up to the teachers to deal with the difficult situations and to come up with methods and strategies that will enable them to realise the goal of their lessons. I felt it is important for language teachers to know about language acquisition and language learning. As an experienced language teacher I attest to the importance of not only understanding language acquisition and language learning, but being able to apply those theories to practice. Especially in a situation where the curriculum designers seem not to have any clue of a home language being a problem to the learners, they only think of English which is the First Additional Language as being a possible a problem to the learners.

A teacher should be able to determine where the learners are, both cognitively and socially. It is important to know what is learnable at what point in time. Of course this is not that easy when it comes to practicality. As even the curriculum designers do not talk much about dialects or non-standard languages.

5.3 Challenges faced by School Governing Body

According to Section 16 of the SASA, the governance of the public schools vests with the governing body of the school. Schools have been given the power to construct their own language policies. The governing body must draft a language policy for the school. In drafting such a policy the following points must be taken into consideration:

- Provisions of provincial legislation applicable within the specific province must be adhere to;
- Provisions of the South African Schools Act must be complied with;
- The norms and standards that apply to language policy in schools, as published by the Minister of Education in the Government gazette;
- Provisions of the constitution of the Republic of South Africa (SA 1996 (a)) must be adhered to.

Provisions in the Constitutions which are applicable in the formulation of a language policy are section 29 (2), 30, 31, and 9. However, schools have a responsibility to promote a policy of additive bilingualism versus subtractive bilingualism. Reasons for the school not practising the above sections when it comes to practice of languages are:

- There is lack of specific direction on how to implement the language policy itself.
- There is also lack of information available to parents about the benefits of offering more than two home languages in the curriculum of the public schools.
- Most parents are illiterate and they do not know much about the South African Schools Act.
- Most parents are not well educated about how the procedures are to be followed considering the extension of the curriculum all they know is that it is very expensive like the inclusion of more than one home language will be costly.

5.4 Recommendations

It has been proven that the Bizana learners are studying at school isiXhosa as their Home language while their Home language is isiMpondo. The curriculum assumes that these learners are able to function as home language speakers of isiXhosa while that it has been proven not to be the case, therefore they need additional support. (Coltman, Place & Thornhill, 2013:80) say that speaking in the Home language is a language skill that requires a lot of practice before it can be mastered. The Curriculum and Assessment Policy Statements (CAPS) stipulate that children must begin to build a vocabulary of the First Additional Language in Grade R. This should start with vocabulary about the self. In the context of learning a language, children should learn isiXhosa concepts about the self, such as body parts, objects and so on.

The vocabulary of isiXhosa should be improved by writers by means of new dictionaries which are used in modern technology. Multilingual education must be implemented in schools. This can be done by the Department of Basic Education by means of organising language awareness programme appropriate to equip educators with the knowledge of multilingual practice in schools. Language diversity is suggested in this study to be a tool which can be used by educators to gain knowledge.

Nevertheless, those comfortable in using non-standard dialects should not be educationally isolated. According to my opinion dialects deserves place in the language policy of South

Africa. When I look at the way the pupils use these non-standard dialects especially at a primary level of schooling, I am of the opinion that these learners should be allowed to do their dialects. The idea behind this is that the school should not be a completely new environment but a continuation of what has already been started at home.

Educators should be equipped to meet most of the language needs of their pupils. Otherwise, it would be the greatest failure of contemporary education not to be able to help teachers to understand the language complexity of children, classrooms, speech communities and society in such a way as to enable them to make informed decisions about language and culture in the languages. The fact that many learners come from families where the parents belong to different ethnic groups could not be changed, not to mention that others come from illiterate families, therefore, must be accepted.

It is clear that people who speak differently with another dialect should not be considered as having language deficit. Teachers should be aware of the fact that learners who experience communication problems seem to be shy when they have to answer questions or communicate with others. They give the impression that they are unsure of what they are going to say. Because of the inability to compete with others due to shyness some develop low-self-esteem and become depressed. It is the responsibility of the educators to make sure that they motivate those learners so that they can develop the high self-esteem.

Therefore educators must be pleased to experience many language varieties rather than becoming irritated. The children's language development can be further impeded by the immediate multicultural environment in which they live which may also be an unsupportive language environment. It is a challenge for teachers to deal with teaching isiXhosa while these learners on the other side are still struggling to reach the expected level in isiMpondo in their homes. It is therefore, however the teachers' responsibilities to make sure that learners learn isiXhosa and get good symbols in grade twelve.

Doubtlessly, educators will have to go an extra mile in knowing pupils, i.e. their interests and cultural backgrounds in order to select material to present to individual children. The delivery of the lessons of isiXhosa can be reworked to include language support strategies that facilitate language acquisition and development in learners without the need for more curriculum time. Educators should bear in their minds that pupils are different in their mode of learning, therefore must vary their teaching styles and their use of teaching materials and resources to suit the developmental needs of the learners. In such situations the teacher-pupil

ratio is so important to be kept low. The big numbers to the language educators especially in remote areas where the infrastructure and human resource is a problem is a problem too.

Language contact can expand the vocabulary of the languages concerned. In the case of isiXhosa, for example, there are words like ‘*profesa*’ instead of the word ‘*njingalwazi*’, | (Professor), ‘*thelevijini*’ instead of ‘*umabonakude*’, (television), ‘*iselula*’, (cell phone), and these words are borrowed from English to expand the vocabulary of isiXhosa. There are other words like ‘*umakhale-khukhwini*’, ‘*imizwa*’, ‘*ukuthakazelela*’, ‘*inkinga*’, ‘*ukusompa*’, etc. which are adopted from isiZulu. The isiZulu language has got words like: ‘*i-apula*’ (apple), ‘*ubhanana*’ (banana), ‘*umbhede*’ (bed), ‘*iwolintshi*’ (orange), ‘*indishi*’, (dish), ‘*ubhekeni*’, (bacon). This is the so called borrowing. In the Bizana area it is recommended that isiZulu be considered as a language that should be taught and encouraged alongside isiXhosa and isiMpondo.

Therefore, if borrowing is used in isiXhosa to expand its vocabulary, I have seen no reason why it cannot be done in isiMpondo too and even in other dialects. (Nomlomo, 2013:225) is of the view that borrowing is not an abnormal strategy to build terminology. These words contribute to the expansion of isiXhosa vocabulary. The expansion of the vocabulary seems to be going on at a great rate in our time. Many new words even in English continue to be coined from Greek and Latin morphemes for use in science and technology, and some of these get into the general vocabulary. For example, words like ‘*et al*’, ‘*ibid*’ are borrowed from Latin. Not all new scientific words are coined from Latin and Greek elements.

In a multilingual country like South Africa, language diversity should be regarded as an asset as it offers opportunities to expand learners’ linguistic repertoires. This could be possible through the promotion of additive multilingualism, instead of subtractive bilingualism which results from the loss of the learner’s mother tongue. In the education context, promoting language diversity offers a wide range of benefits, such as language development, motivation to learn other languages, high self-esteem as everyone’s languages are recognised and respected, improved communication skills and interpersonal relationships, and improved opportunities to succeed (Ferreira *et al*, 2009:75).

An educator should recognise multilingualism as an asset in pursuing language teaching by means of thinking ways of creativity exploiting the different languages available in a given classroom. The educator can see how other languages are as systematic and clear as his or her own. Linguistic differences should not be seen as deviations from a standard norm, but could

be seen as an asset to gain knowledge. Educators need to understand that linguistic diversity has serious social functions and is not a devaluing of a given language. Therefore, language diversity should be seen as a linguistic resource which educators can use to pursue multilingual speaker's education. The department of education should see a need of training more teachers in preparation for non-standard dialects. I think this matter of non-standard dialect should be taken as a human right issue. In a multilingual society there is a race, culture that results to a language. I also think that the key to the preservation of multilingualism has been the recognition of the first or primary language of the child, the language that the child brings to the classroom, whether the language is a standard one or not. The language planners have to do their duty to check the past of the languages and rectify the shortfalls.

Both standard and non-standard should be accepted at school in pursuing language teaching to avoid the practice of stigmatised non-standard varieties which are different from the norms of the standard language, language planning needs to be considered. In this case children can be given sentences in isiMpondo and asked to translate them into isiXhosa. Planners of isiXhosa need to pay particular attention to the changes that naturally occur in language. This implies the curriculum must be designed in such a way that it caters for learners from different backgrounds so that a learner can get a chance to participate in language discussions even if he or she is not fluent in the standard language which is isiXhosa in this case.

One needs to consider that our learners have different life experiences which need to be catered for at school. Teachers should consider that pupils differ in their mode of learning so they must vary their teaching styles and their use of teaching materials and resources to suit the developmental needs of the learners. One of the purposes of teaching these learners is to provide them with an environment in which a learner can develop as an individual and as a functioning member of the society. Teachers must always remember that they do not teach in a vacuum, otherwise their teaching will be ineffective if they do not take notice of the circumstances in which the students live and learn (Kilfoil & van der Walt, 1997:36).

To ignore learner's differences is to deny their experiences both linguistically and socially. Multilingual education is essential for the development of both linguistic resources and cultural understanding. The ultimate aim here is to make more people to be more tolerant of linguistic diversity. We as human beings, we must recognise the fact that linguistic varieties

are in use and that structures constitute a dynamic situation, not a static one. A result of the dynamic nature of speech communities is that change within varieties is always going on.

This thesis suggests that there is a need for non-standard varieties to be accommodated in our education system, as recognition of such varieties will improve the socio-cultural relations between school and the society. The curriculum needs to cater for learners from different language backgrounds. In this regard, both pre-service and in-service teacher training for all subject teachers should contain components dealing with the theory and practice of standard and non-standard language usage. (Gunning, 2005:528) cited by (Coltman, Place, & Thornhill, 2013:79) advises that the children's Home Languages must be taken into account when lessons are presented. Both isiMpondo speakers and isiXhosa speakers should be given assistance in upgrading their own language abilities through in-service teacher training programmes in the Bizana area. For the learners to get high levels in isiXhosa, they need to be fluent in both languages (isiXhosa and isiMpondo). They should not really sacrifice their language isiMpondo in the process of learning isiXhosa. The goal of the school should be to balance the two languages.

The gap between Language-in-Education Policy and school practice should be closed. Teachers must act on their role to be of support to the efforts of learners of isiXhosa by planning activities that suit their level. For their oral abilities to develop, the emphasis in oral activities needs to vary between fluency, accuracy and complexity. There is a need to address all the speaking skills. Whatever the children's language background may be, teachers must provide a lot of language experiences and allow children to be actively involved. A teacher needs to have a positive attitude. A teacher with a positive attitude is likely to use different approaches and even individualise lessons where possible.

Well-resourced libraries with a good collection of isiXhosa books as well as containing multiple copies of popular isiXhosa books are needed in both schools that formed the basis for this research. However, a reading collection can be put together from the few interesting books that teachers can get, as well as magazines and other pamphlets of isiXhosa. It is advisable to have a section of the wall allocated to isiXhosa. There should be sufficient opportunities for learners to exchange books before and after school and during breaks. Resources that should be displayed include charts with labelled pictures for teaching isiXhosa especially in Grade eight, flashcards and other wall materials such as calendars and maps written in isiXhosa.

The resources should reflect objects used in all the learners' homes and should reflect local cultures, except in cases where the objects are traditional and there is no isiXhosa equivalent. Objects and resources should be labelled in the Home language which is isiMpondo and in isiXhosa. For example, a picture of a chair can have the words '*isitulo*', '*isiqobo*' written below. This, therefore, means that vocabulary should be introduced in context and in a fun way.

Teachers should consider children's development and abilities and prepare developmentally appropriate lessons. They should present lessons that aim to build a child's intellectual abilities. They should use examples and strategies that acknowledge that children have already learnt something from their environment and that that knowledge could be used in the classroom. It has been mentioned earlier that the teacher should create labels that match labels in the Home Language as well as in the second language. A useful approach is to use colours to write labels in the different languages, for example, label the door using a label that says '*ucango*', (door), written in blue, and another label '*uhlango*' (isiMpondo) written in black.

The needs of learners must be addressed by a school language policy that supports language learning in a rich variety of contexts and not only in the formal language class. A positive language policy should include a wide spectrum of those people involved in the running of a multicultural school. School Governing Body (SGB) and School Management Team (SMT) should be informed of the needs of a linguistically diverse language group in the school and should also be made aware of the special needs of non-standard language learners.

According to (Cummins, 1981) cited by (Lemmer & van Wyk, 2010), our learners require both Basic Interpersonal Communicative Skills (BICS) and Cognitive Academic Language Proficiency (CALP). Where there is language deficit in the area of CALP, learners lack the language proficiency to master academic content and to become proficient in school discourse (Lemmer & van Wyk, 2010:240). According to (Cummins, *ibid*) to achieve academic success, a more sophisticated command of language is needed or necessary.

Moreover, both language teachers and subject teachers have a responsibility to adapt their classroom practice to meet the needs of the children. Teachers need to be sensitive to their own possible negative stereotypes about children who speak a different dialect. The teachers' goal should be for the students to become fluent in both their dialect and the standard language. The educators should create a positive non-threatening environment in which

children will want to participate in speaking, reading, and writing activities. The educators will have to know the children; their interests and cultural backgrounds in order to select material to present to individual children.

The restructuring of education since 1994 has presented an opportunity to shape a new language policy environment, and certainly policy and legislation has embraced an additive multilingualism with the aims at the promotion of all official languages. However, implementation of policy goals in practice presents a different picture. For an authentic equality of opportunity to be provided in the education system, schools have the responsibility to develop school policies and instructional strategies that meet the needs of linguistically diverse learners (Lemmer & van Wyk, 2010:243).

Code-switching is also an important issue for teachers to think about it. Educators need to use code-switching very carefully and consider the reasons for using it. Code-switching is useful to help learners understand difficult concepts. It should not deprive learners the opportunity to think through difficult answers themselves, as the assessment will be only in isiXhosa or in the assessment language which is English in other subjects. In a study conducted in the Western Cape in 2001 and 2002, it was found that when the teacher code-switched frequently to the language understood by the learners, the learners were not being provided with knowledge in the language of assessment (Ferreira, 2009:34). This increased their academic failure. Therefore, while code-switching can be used effectively between isiXhosa and isiMpondo in the schools that formed part of this study, it should be used with considerable care.

5.5 Conclusion

The functions that language performs in our lives have been dealt with in this study, and how language is related to those issues that are universal. The power of language has been discussed to create and change perceptions, to hurt and offend, or to encourage and uplift others. Other issues I have dealt with relate to the language situation of South Africa specifically with eleven official languages. The fact that isiXhosa is the mother tongue of learners in areas like Bizana according to the Department of Basic Education gives it a special importance but also creates problems, some of which I have referred to in this thesis. Therefore a proposal to standardise isiMpondo is recommended. An attempt has been made to promote awareness of the rich linguistic variety in a dialect, as well as of the challenges it

gives rise to. The main aim in this study has been to foster tolerance for the diversity of languages and language varieties in South Africa.

It has been discussed that language is an important tool for understanding ourselves and society, and for solving conflicts. Language can function both as a barrier and as a channel of communication between people. Therefore, the educators need to understand the complex forces that have shaped and continue to shape language by studying and analysing language issues in an objective way. Such an approach is a way of overcoming the kind of prejudice and negative perceptions that can exist among groups of people who speak isiXhosa in a variety of ways and using different dialects. Language study can help to bring about awareness, perspective, and mutual respect. I hope that by proving and discussing information about the importance of language whether standardised or not will enabled one to participate in a knowledgeable way in activities involving dialects in a way that will further the ideals of respect and tolerance.

Parents expect the schools to help develop their children's language skills, but when the child enters the school and his or her language is not accepted that means the child's language is not seen as an asset. They soon feel attacked because they speak a dialect which is isiMpondo in this case. The school rule governed nature of non-standard dialects, or the process of becoming bilingual that characterises the community is rejected. One linguistic challenge that the schools must meet is the acceptance of the stigmatised varieties of isiXhosa that the children speak. Acceptance can only be based on knowledge, and this knowledge should be the basis for effective teaching of the standard dialect.

Two approaches of viewing language are being proposed; that is language should be seen as a right as well as a resource (Smith, 1996:18). The former refers to the point of view that each person has the right to make use of his or her first language in formal as well as informal situations. The later refers to the fact that the knowledge the child has when he or she enters the school should be the foundation for the effective teaching of the standard dialect. The approach must be additive, not subtractive, the expansion of the linguistic repertoires of the children, not their reduction, will contribute to their future success in and out of school (Lee McKay & Wong,1988:158). Teachers should start where the learners are and take them to where they want them to be or where the curriculum needs them to be by using the language and culture the children bring to the school as a foundation upon to which to build the child.

Educators must also become aware of the factors that determine language choice in the community and of the discourse strategies accomplished by code-switching. Classroom norms may be in conflict with community norms if students are never allowed to code-switch in any part of a lesson or a school day. Sensitivity is required in relation to issues of linguistic and cultural change; teachers should search for prevalent patterns in the communities they serve or among the children they teach and they must be alert to the conflicting pressures of norms in flux.

The sociolinguistic approach regards language as a resource which can be employed to improve social life. Maybe some teachers may not agree with this. Such an approach is inevitable, and indeed necessary for the stability of the language, but teachers need to step outside such attitudes and view the whole speech-community with scientific detachment. They shall then recognise that their behaviour is simply that of one group at one point in time, and that in the next generation the innovation that they deplore may well have become completely respectable, and of course uniquely right for the users (Barber, 1993:278).

Seen from the socio-cultural lens, learning language is first and foremost a learner in a social, dynamic, and interactive context. This research will help teachers examine how to mediate learner's active development in collaborative, inclusive classrooms. For this reason, teachers must use, observe, and develop professional judgements in the application of any particular theory. The success with real learners in a given context is impacted by the teacher's decision to be responsive to their struggles and to do so in an informed manner that builds on the theories of language and language learning for success. Undeniably, there are differences between isiMpondo and isiXhosa. And these differences do impact on the learners' performance either negatively or positively.

I conclude this study with a quotation from (Edwards, 2009:73):

The term 'sub-standards' must be consigned to the dustbin, and no variety can be seen as more or less 'correct' than any other. A balance needs to be struck between two approaches to language teaching. These are the instrumental and sociolinguistic approaches. The instrumental approach sees language as a tool and regards communication as being easier if it is standardised. This approach aims at improving the aesthetic and functional characteristics of a language as a tool or instrument.

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APPENDIXES

APPENDIX A: CONSENT FORM

Research Title: the experience of isiMpondo speakers in learning standard language

Researcher: Maqam E.Z

Cell phone number: 072 211 9512

I appreciate your willingness to participate in the interview or to answer the questionnaire in this study. I will contact you to arrange a time for the interview to take place.

- Your involvement in this study is voluntary, and you may withdraw from the study at any time.
- I will treat the information you provide as confidential.
- You will not be identified in any document, including the research report, by your surname, first name, or by any other information. No one will be informed that you participated in this research.
- The research findings will be available to you in request.
- Should you have any queries about the research, you are welcome to contact me with the above cell phone number.
- I appreciate your willingness to be involved in this research study.

I understand the contents of this document and agree to participate in this research.

Name-----

Signature----- Date-----

APPENDIX B:
QUESTIONNAIRE TO THE LEARNERS

SECTION A: ISIXHOSA IN THE CLASSROOM

Please respond to the following statements by putting a tick or cross to the correct answer.

1. Educators do not allow you to mix isiXhosa with other languages in the classroom. Yes/No
2. Outside the class you do mix isiXhosa with isiMpondo? Yes / No
3. The reason for you to mix isiXhosa with isiMpondo is because of the lack of isiXhosa vocabulary. Yes /No
4. Educators are not fair by not allowing you to speak as you wish in the class. Yes/ No
5. Inability for you to speak and write the Standard isiXhosa contribute towards you not getting the good symbols. Yes / No
6. Educators have a tendency of favouring those learners who speak standard isiXhosa than those who do not? Yes /No

SECTION B: ATTITUDES TOWARDS ISIXHOSA AS A LANGUAGE

Please tick or cross the appropriate response.

- | | Yes | No | Not sure |
|---|-----|----|----------|
| 1. Do you like studying isiXhosa? | 1 | 2 | 3 |
| 2. Do you like isiXhosa lessons more than any other lessons at schools? | 1 | 2 | 3 |
| 3. As you are studying isiXhosa as your mother tongue is it easy for you? | 1 | 2 | 3 |

SECTION C: ISIMPONDO

	Agree	Disagree	Not sure
1. IsiMpondo is not allowed during the isiXhosa period.	1	2	3
2. Learners who speak isiMpondo are disadvantaged.	1	2	3
3. Is it unfair to prevent learners from using isiMpondo?	1	2	3
4. Do you prefer to be taught isiXhosa in your own language variety which is isiMpondo?	1	2	3

SECTION D: FEELINGS AND THEIR EXPERIENCES

1. What is your feeling in doing isiXhosa as your home language while your home language is isiMpondo?

2. Do you experience any challenges in learning isiXhosa? If yes, what are those challenges?

3. Do you think isiMpondo is having a negative impact to you towards the learning of isiXhosa? If yes, do you have any suggestions about how to deal with the situation?

4. What language do you use at home with your parents, siblings, other family members and friends?

5. Have you ever been punished at home for speaking a mixture of languages? Yes/ No

6. Have you ever been criticised by teachers at school for using isiMpondo? Yes/ No

7. Will you consider taking isiXhosa as your major at tertiary level? please provide a reason
for your answer.

THANK YOU FOR YOUR TIME AND YOUR COOPERATION

APPENDIX C
QUESTIONNAIRES TO THE EDUCATORS

SECTION A: TEACHING OF ISIXHOSA (Please circle the appropriate answer|).

1. What is your average pass rate of your students?

- Poor
- Good
- Average
- Excellent

2. If it is not good or excellent, what may be the reason?

- Bad performance.
- IsiXhosa is difficult for them.
- Language interference.

3. When marking compositions don't you experience some errors whereby students mix isiXhosa with other languages?

- Not at all
- Always
- Sometimes

4. How do you feel when you experience these errors?

- Disappointed
- Very disappointed
- Appreciative

5. If you feel disappointed, what do you think is the reason?

- Use could fail them.
- Spoil isiXhosa as the language.
- Use could contribute to the language death.

SECTION B

1 Do you penalise learners that use isiMpondo in the class activities? Yes / No

- 2 Are you aware that isiXhosa was once a non-standard dialect until the arrival of the missionaries? Yes /No
- 3 Do you know that isiXhosa is based on the isiGcaleka and isiRharhabe dialects? Yes/No

SECTION C

1. Do you allow learners to speak other dialects other than isiGcaleka and isiRharhabe?
 - a. Always
 - b. Sometimes
 - c. Never
2. Would the use of other dialects other than isiGcaleka or isiRharhabe lower the standard of isiXhosa?
 - (a) Always
 - (b) Sometimes
 - (c) Never
3. Other speakers tend to shift from their dialects to isiGcaleka or isiRharhabe dialects which are associated with high academic achievement.
 - a. Always
 - b. Sometimes
 - c. Never
4. The use of other dialects other than isiGcaleka or isiRharhabe can widen the vocabulary of isiXhosa.
 - a. Always
 - b. Sometimes
 - c. Never
5. You do not allow learners to use other dialects in class other than isiGcaleka or isiRharhabe because they do not conform to the norms of the standard one.
 - a. Always
 - b. Sometimes
 - c. Never

THANK YOU FOR YOUR TIME AND YOUR COOPERATION

APPENDIX D

LIST OF ISIMPONDO LEXICAL TERMS THAT ARE USED BY THE LEARNERS

isiXhosa	isiMpondo
ukuhlawula	ukukhokha (to pay)
umLungu	umnyepha (white man)
ukuhleka	ukusineka (to lough)
ukuvuya	ukugcoba (to be happy)
ingqele	amakhaza (the cold)
isitya	isikotile (the basin)
ukulila/ ukukhala	ukugxwala (to cry)
umgca	umcwili (line)
ukugxotha	ukuxina (expel)
ukuxelela	ukutshena (to tell)
ukuthetha	ukuxela (speak)
ukuhleba	ukusuma (slander)
ukubetha	ukutshaya (to beat)
ukunxila	ukuyotyawa (to be drunk)
ukucaphuka	ukucunuka (to be furious)
ukugqiba	ukutshuba (to complete/finish)
ukuqabela	ukugibela (to mount)
utywala	ijiki (Xhosa beer)

ucango	uhlango (the door)
ubuhlanti	isibaya (kraal)
iimpundu	izibunu (bums)
izihlangu	izicathulo (shoes)
icephe	itshayisa (table spoon)
ukuthiya igama umntwana	ukutha (to name a child)
iqabaka / ikhephu	ingqweqwe (snow)
amandongomane	amakinati (peanuts)
ukunqwenela	ukukhanuga (to want)
intombazana	inkrazanyana (a girl)
ukusweleka	ukutshaba (to die)
ukujonga	ukubheka (to look)
ukusingela/ ukufulathela	ukunikela umva (to turn your back on something)
umngxuma	umlindi (a hole)
izinxonxo	izifofo (dimples)
inkciyo	isiyaca/ isitshaphe (traditional costumes)
isiyezi	isizungulezane(to be dizzy)
umsingizane	umgwimngwi
ukuguquka/ ukujika	ukuphendruka/ ukutshintsha(to change from what you were)
uthe	unele (to say)

imbiza	ungxawu (pot)
ukufinyeza	ukutsheca (to be shortened)
umqolo	umhlana (back bone)
ukubanjwa	ukugolwa (to be arrested)
ayiqondakali	inendrida (it is not clear)
hayi	ncabo (no)
undenzele usuku	undakhelusuku (you have made my day)
ukukhuthaza	ukuwekhuthaza (to motivate)
ukusela	ukuphuza (to drink)
ubundlobongela	ubugebengu (crime)
izele	igcwele (full)
ngaphandle	ngele (except)
ukukhanyela	ukuphika (to deny)
ukuphawula	ukuqaphela (to notice)
ibhaqolo	iibhanqa
igqwirha	umthakathi (witch)
iseshlo	isikade (scene)
ungorhatya	ngoqwaca (iin the evening)
ivenkile	isitolo (shop)
ukuqaqamba	ukuqhakaza (bright)
umonakalo	idemetshe (dametshe)
ikamva	ikusasa (future)

ngesizathu	ngenxeni/ ngesinxeni/ ngesigem (for the reason)
ungavele	ungavesani (why don't you ?)
soze	zeke (never)
ekwaye ikukuphela kwakhe	ehekuphela/ ezekuphela (who was the only one)

kwisilandulo (In negative prefix) isakhi-silandulo) isiXhosa use a- whereas isiMpondo use ave-

isiXhosa	isiMpondo
a-	ave-
asindim	avengum (its not me)
ayisithi	avisithi (it is not us)
akunguye lo	avingulo (It is not the one)

Kuthi kusetyenziswe 'ukwa' ukugxininisa intetho esiMpondweni (to emphasize something in isiMpondo use 'kwa'. Another thing the sentence that is made of two words in isiXhosa is made of one word in isiMpondo.

isiXhosa	isiMpondo
Asiboni mntu	Asibonikwamntu (we do not see any one)
Andimazi nokumazi	Andimazikwakumazi (I do not know that person)

Kwizihlanganisi (conjunctions):

A conjuncton ‘xa’ turns to be ‘ma/na/ne/nxa’ in isiMpondo. Another thing is that the conjunction is not separated with the word that is following it.

isiXhosa	isiMpondo
xa	ma/na/ne/nxa (when)
xa ngaba	nangaba/ mangaba/nengabe (when there is....)
xa kungapha	nakungabha (when is this side)
xa efuna	nefuna/ mefuna/nxefuna (when ever wanted)

u ‘k’ no ‘t’ otsolisiweyo (ejectives) uba ngu –‘kh ‘ no ‘th’ onohahazo (aspirated), consonants ‘t,k’ who do not take ‘h’ in isiXhosa turned to be accompanied by ‘h’ in isiMpondo.

isiXhosa	isiMpondo
ukakayi	ukhakhayi (skull)
Ukukokhela	ukukhokhela (to lead)
Ukhuko	ukhukho (traditional matt)

Isimaphambili ‘uku-‘ in isiXhosa is ‘ukw’ in isiMpondo.

isiXhosa	isiMpondo
Ukunyaniseka	ukwenyaniseka (trustworthy)

In isiMpondo there is a confusion over the deference between ‘bu’ of class 14 and ‘ku’ of class 15.

isiXhosa	isiMpondo
ibuhlungu	ikuhlungu (painful)
ubukhali	ulukhali (she/ he is brilliant)
ubuthuntu	uluthuntu (not sharp)

ebusuku

ekusuku (at night)

in past continuous tense isiMpondo use 'ze' who is not used in isiXhosa.

isiXhosa

isiMpondo

ndandigoduka

zendrigoduka (I was going home)

ababengekho

ezebengekho (those who were absent)

ndandingekho

zendringekho (I was absent)

APPENDIX E**RUBRICS FOR THE READING SKILLS****IRUBHRIKHI YOKUHLOLA INTETHO
ENGALUNGISELELWANGA (AMANQAKU: 15)**

IKHOWUDI	GQWESI LEYO KHOWUD I 7 80- 100%	EMAGQA BINI KHOWU DI 6 70-79%	PHAKAT HI KHOWUD I 5 60- 69%	KUYANE LISA KHOWU DI 4 50 –59%	KUYAZA MEKA KHOWUD I 3 40- 49%	KUNZINY ANA KHOWU DI 2 30- 39%	KUNZIM A KHOWU DI 1 0- 29%
AMANQAK U	9 1/2- 10	8 1/2- 9	7 1/2-8	6- 7	4-5 1/2	3- 3 1/2	0- 2 1/2
UMXHOLO/ UMONGO WESIHLOK O UKUSEBEN ZISA ITHONI, IREJISTA NETSHUKU MO YOMZIMBA Amanqaku: (10)	Unamathel e kumxholo wesihloko Ubonakalis a ingqiqo nolwazi olunzulu ngesihloko Usebenzis a ithoni, irejista nezijekulo ngendlela ngokugqwe sileyo	Unamathele kumxholo wesihloko. Ubonakalis a ukuchaneka kokutolikwa kwesihloko ngokuncom ekayo. Ubonisa ulwazi oluphume izandla ngesihloko. Usebenzisa ithoni, irejista nezijekulo ngendlela encomekay o	Unamathele kumxholo wesihloko, ubonakalisa ukuchaneka kokutolikwa kwesihloko, izimvo zibhadlile. Usebenzisa ithoni, irejista nezijekulo ngokuchan ekileyo	Unamathel e kumxholo wesihloko, izimvo ziyanelisa Usebenzis a ithoni, irejista nezijekulo ngokwanel isayo.	Uzamile ukunamath ela kumxholo nangona kusekho izikroba kwizimvo ezibonisa ukungacace lwa ncam sisihloko. Usebenzisa ithoni, irejista nezijekulo ngokufanel ekileyo	Umxholo Izimvo nothungel wano lwazo kusenzima , Ubonisa ukungabik ho kwenkatha lo xa athetha ngesihloko . Ithoni, irejista ibonisa ukungacac elwa sisihloko. Uyalibala ukusebenz isa izijekulo	Akukho kuthungel ana kwezimvo kumxholo, unengxaki enkulu; akabonisi ngqiqo. Akayiseb enzisi ngokuzith emba ithoni, irejista, akukho zijekulo.
	5	5	4 1/2	3 1/2-4	2 1/2-3	1 1/2 -2	0-1
ULWIMI/ IZIPHUMLIS I/ NOHLELO UKUJONGA ABAPHULA PHULI NOKUPHEN DULA Amanqaku:	Ingqaliselo kulwimi, iziphumlisi nochongo magama nobungqin a bohlelo konke kugqwesile	Ingqaliselo kulwimi, iziphumlisi nochongo magama nobungqina bohlelo konke kukwizinga eliphakamil eyo	Ingqaliselo kulwimi, iziphumlisi nochongo magama nobungqina bohlelo konke kuchanekile	Ingqaliselo kulwimi, iziphumlisi nochongo magama nobungqin a bohlelo buyanelisa Unamathel isa amehlo	Ingqaliselo kulwimi, iziphumlisi nochongo magama kuzamekile Unamatheli sa amehlo kubaphulap huli	Ingqaliselo kulwimi, iziphumlisi nochongo magama kusenzima kubo. Unentloni, ixesha elininzi	Ingqalisel o kulwimi, iziphumlis i nochongo magama nobungqi na bohlelo konke kunjima

(05)	sa amehlo kubaphulaphuli aze aphenhule ngobuchule kwimibuzo efuna ingcaciso, izimvo zigqwesile	Unamatheli sa amehlo kubaphulaphuli, aphenhule imibuzo ngokuncom ekayo	Unamatheli sa amehlo kubaphulaphuli aphenhule nemibuzo ngokwezinga eliphakathi	kubaphulaphuli ngokwanelisayo	okwexesha na. Kunzima ukunika ingcaciso eyanelisayo xa aphenhule imibuzo efuna ingcaciso	akabajongi abaphulaphuli. Uphendula imibuzo embalwa xa kufunwa ingcaciso.	kakhulu. Akabajongi abaphulaphuli, usoloko ejonge phantsi, edlala ngezandla. Akaphenduli imibuzo.
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IRUBHRIKHI YOKUHLOLA ISISHWANKATHELO

(AMANQAKU: 10)

IKHOWUDI	GQWESILEYOKHOWUDI	EMAGQABINI	PHAKATHIKHOWUDI	KUYANELISA	KUYAZAMEKA	KUNZINYANA	KUNZIMANA
7	16	5	4	3	2	1	
80- 100%	70-79%	60- 69%	50 –59%	40- 49%	30- 39%	0- 29%	
AMANQAKU	10- 12	8½- 9½	7½-8	6- 7	5-5½	4- 4½	0- 3½
UMXHOLO/UMONGO NOCWANGCISO Amanqaku: (12)	Umxholo Nocwangciso Ubonakalisa ingqiqo nolwazi olunzulu ngesihloko	Umxholo ubonakalisa ukuchaneka kokutolikwa kwesihloko Isicwangciso senze isincoko saphum' izandla	Umxholo ubonakalisa ukuchaneka kutoliko lwesihloko, izimvo zibhadlile; Isicwangciso senze kwaphuma isincoko esinika imbadla	Umxholo Isicwangciso, izimvo konke kuyanelisa	Umxholo Nocwangciso, izimvo kuzamekile noxa nje kusekho izikroba	Umxholo Iximvo nothungelwano lwazo kusenzima, Isicwangciso sintama ukungabikho kwenkathalo	Umxholo Uthungelwano zimvo kuyingxaki enkulu; isicwangciso asibonisi ngqiqo kwaye sixazalala
	6½ -8	6	5½	4 - 4½	3½	2½ -3	0-2
ULWIMI/ IZIPHUMLI SI/ NOHLELO Amanqaku: (08)	Ingqaliselo kulwimi, iziphumlisi nochongo magama nobungqina bohlelo konke kugqwesile Ubuchule	Ingqaliselo kulwimi, iziphumlisi nochongo magama nobungqina bohlelo konke kukwizinga eliphakamil eyo	Ingqaliselo kulwimi, iziphumlisi nochongo magama nobungqina bohlelo konke kuyaneco	Ingqaliselo kulwimi, iziphumlisi nochongo magama nobungqina bohlelo konke kuyanelisa Ubuchule	Ingqaliselo kulwimi, iziphumlisi nochongo magama nobungqina bohlelo konke kuzamekile Isakhono	Ingqaliselo kulwimi, iziphumlisi nochongo magama nobungqina bohlelo konke kusenzima Isakhono	Ingqaliselo kulwimi, iziphumlisi nochongo magama nobungqina bohlelo konke kunzima kakhulu

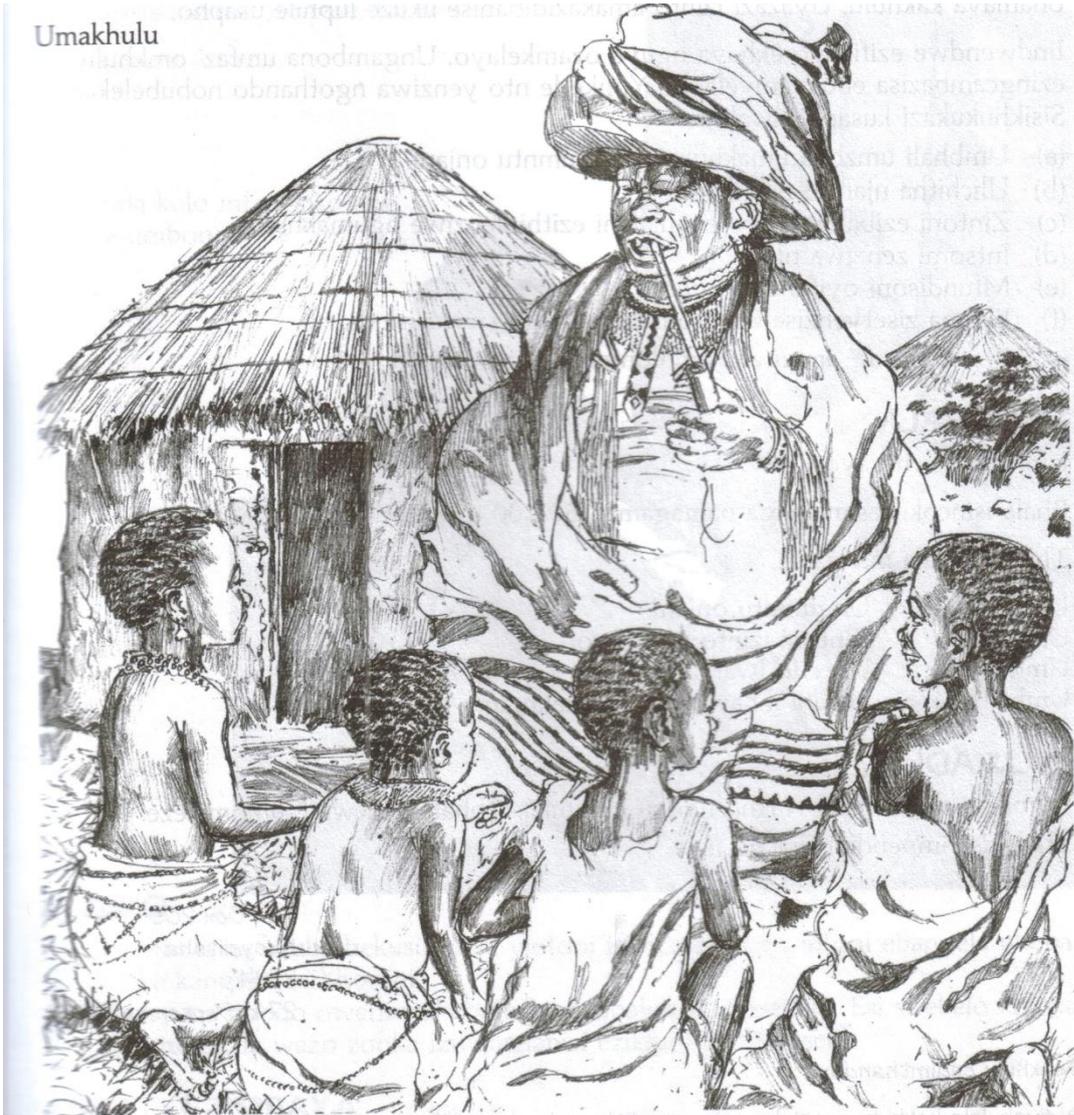
<p>IZIPHUMLIS I/ NOHLELO UKUJONGA ABAPHULA PHULI NOKUPHEN DULA</p> <p>Amanqaku: (08)</p>	<p>kulwimi, iziphumlisi nochongo magama nobungqin a bohlelo konke kugqwesile</p> <p>Unamatheli sa amehlo kubaphulap huli aze aphendule ngobuchule kwimibuzo efuna ingcaciso, izimvo zigqwesile</p>	<p>kulwimi, iziphumlisi nochongo magama nobungqina bohlelo konke kukwizinga eliphakamil eyo</p> <p>Unamatheli sa amehlo kubaphulap huli, aphendule imibuzo ngokuncom ekayo</p>	<p>kulwimi, iziphumlisi nochongo magama nobungqina bohlelo konke kuchanekile .</p> <p>Unamatheli sa amehlo kubaphulap huli aphendule nemibuzo ngokwezing a eliphakathi</p>	<p>kulwimi, iziphumlisi nochongo magama nobungqin a bohlelo buyanelisa</p> <p>Unamathel isa amehlo kubaphula phuli ngokwanel isayo</p>	<p>kulwimi, iziphumlisi nochongo magama kuzamekile</p> <p>Unamatheli sa amehlo kubaphulap huli okwexesha na. Kunzima ukunika ingcaciso eyanelisayo xa aphendula imibuzo efuna ingcaciso</p>	<p>kulwimi, iziphumlisi nochongo magama kusenzima kubo.</p> <p>Unentloni, ixesha elininzi akabajongi abaphulap huli.</p> <p>Uphendula imibuzo embalwa xa kufunwa ingcaciso.</p>	<p>o kulwimi, iziphumlis i nochongo magama nobungqi na bohlelo konke kunzima kakhulu. Akabajon gi abaphula phuli, usoloko ejonge phantsi, edlala ngezandl a. Akaphend uli mibuzo.</p>
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APPENDIX F**GRADE EIGHT QUESTION PAPER****UMBUZO 1**

Jongisisa le mifanekiso ilandelayo, wandule ukuzikhethela owakho ozakuthi uwutolike uchaze ngawo, izitanza zakho zibe kumagama angama-75 ukuya kwali-100. (20)

UMFANEKISO WOKUQALA “IKHAYA”**UMFANEKISO WESIBINI “UMAKHULU”**

Umakhulu



UMFANEKISO WESITHATHU (ESIKOLWEND)



