Attitudes of university students towards Sesotho: A case study of students enrolled in Sesotho modules.

By

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Declaration

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I, <u>Soyiso Godsave Khetoa</u>, hereby declares that **Attitudes of university students towards Sesotho: A case study of students enrolled in Sesotho modules** is my own work. All sources used or quoted in this treatise have been acknowledged by means of complete references in the text and through a provision of a list of references.

This study has not been previously submitted (in part or as a whole) for any degree or examination by any other university.

…………………………..   ……………………

Signature   Date

I

Dedication

This study is dedicated to my mother, **Nomikhaya Khethoa**.

This work belongs to you.

Your unconditional support is a force to be reckoned with.

This study is also dedicated to an astounding late member of my family, **Mohlamme Seakgwe ''Groover''**.

Your resilience and determination to transcend over life's hardships was remarkable. It was a character in you which I will forever admire. You had dreams and your dreams did not pass on with you. What you desired to realise for the education of the future generation of South Africa shall be realised.

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Abstract

Language attitudes towards Sesotho remain a largely unexplored area of sociolinguistics in South Africa. African languages in parts of Africa did not enjoy the parity of use in business, justice system, politics and media during colonial and apartheid eras. This limited function given to indigenous languages in formal functions or settings has significantly affected the perceptions of speakers of African languages about their languages. The depravation of African languages an opportunity for equivalent usage in various prestigious domains by the governments that ruled South Africa until the collapse of apartheid has dented African languages. Linguistic practices observed in the education, business and legal system prior democratic rule in South African have not significantly changed. The hegemony of English is still observed. Indigenous languages have yet to play significant roles in society and in strategic sections of the state. This study, therefore, aimed at establishing university students' attitudes towards one of the formerly marginalised indigenous South African languages, Sesotho. While the primary objective was to establish students' attitudes, attention was also given to factors which are responsible for the attitudes possessed by university students enrolled in Sesotho towards Sesotho. The study used a multipronged approach in its elicitation of data. Employing both questionnaires and interviews. The findings indicate that there are positive attitudes towards Sesotho among students enrolled for Sesotho modules. Students' responses largely suggested that they want the language to be meaningfully developed so that it can be actively used in education, particularly higher education.

Students also realised the benefits inherent in getting education in their own languages. Moreover, students indicated bilingual practices in teaching practices within lectures may prove to benefit their education in higher education especially at the university which this study used as its research site. This study therefore recommends that practical steps must be taken to advance the use of Sesotho in higher domains. The language question in higher education must be taken seriously. Independent structures and bodies must be established within universities to monitor and enforce adherence to prescriptions as provided in institutional language policies. Institutions must quickly realise impact that indigenous languages can have in the development of the country. The government together with its chapter 9 institutions must actively engage institutions with clear-cut programmes on the elevation of indigenous languages.

Kgutsufatso

Ditsela tseo batho ba bonang Sesotho kateng e dutse e le karolo ya phedisanopuong ya linkwistiki e sa natsweng haholo Afrika Borwa. Dipuo tsa Maafrika dikarolong tse ding tsa Afrika ha di a ka tsa fumana monyetla wa ho sebediswa kgwebong, ditshebeletso ho tsa toka, dipolotiking le bophatlatsing ba ditaba nakong ya bokoloniale le dinakong tsa kgethollo. Tlhokeho ena ya tshebediso ya dipuo tsa lapeng mesebetsing e amohelehileng kapa ditikoloho tse tshwanelehileng e behile tjhebeho ya dipuo tsa Maafrika ka mosing mabapi le tshebediso ya dipuo tsa bona. Taba ya ho kotela dipuo tsa Maafrika, ho se di nehe tokelo ya ho tshwana le dipuo tse ding tshebedisong ya Makala a mmusong wa Afrika Borwa, ho entse hore seriti sa dipuo tsa Maafrika se we. Ho boha tshebediso ya dipuo tsa Maafrika thutong, kgwebong le tshebetsong ya toka pele ho puso ya tokoloho Afrika Borwa ha ho a fetoha ho hang. Taolo ya puo ya English e ntse e bonahala. Dipuo tsa lapeng di ntse di na le kabelo eo di lokelang ho ba le yona setjhabeng le mafapheng a mang a hlokolosi mmusong. Ka hoo, sepheo sa boithuto bona ke ho utolla pono ya baithuti ba yunivesithi ho e nngwe ya dipuo tsa lapeng e neng kgellwa fatshe dipuong tsa Afrika Borwa, Sesotho. Leha sepheo sa motheo e ne e le ho utolla pono ya baithuti, ho ile ha boelwa ha shejwa dintlha tse ding tse nang le seabo ponong ya baithuti ba ingodiseditseng Sesotho. Boithuto bona bo sebedisitse mawa a mangata a fapaneng ho bokella datha, ho sebedisitswe mmoho le mathatama a dipotso le diinthavui. Diphetho di bontsha hore ho na le pono e ntle ka Sesotho ho baithuti ba ingodiseditseng dimojule tsa Sesotho. Dikarabo tsa baithuti di lekanya hore baithuti ba lakatsa ha puo ya Sesotho e ka ntshetswa pele hore e tle e kgone ho ka sebediswa thutong e phahameng.

Baithuti ba boetse ba hlokometse molemo wa ho fuwa thuto ka dipuo tsa bona. Haholoholo, baithuti ba elelletswe tshebediso ya dipuo tse ngata ha ho rutwa ke barupelli ba bona le kamoo ho etsahalang kateng thutong e phahameng haholo yunivesithing moo boithuto bona bo etseditsweng teng. Boithuto bona bo kgothaletsa hore mehato e bonahalang e lokelwa ho nkuwa ho phahamisa tshebediso ya Sesotho thutong e phahameng. Taba ya puo thutong e phahameng e lokelwa ho tsotellwa haholo. Mekgatlo le dibopeho tse ikemetseng di lokelwa ho hlongwa ka hare ho diyunivesithi ho lekola le ho hatella tshebediso ya maano le dipholisi tsa tshebediso ya puo. Ditheo di lokela ho elellwa ka potlako sekgahla seo dipuo tsa lapeng di nang le sona ntshetsopeleng ya naha. Mmuso hammoho le ditheo tsa kgaolo ya 9 di lokela ho kenyeletsa ditheo tse ding tse nang le mananeo a ho phahamisa dipuo tsa lapeng.

Keywords

Endoglossic

Exoglossism

Indigenous language

Language attitudes

Language shift

Language rights

Linguistic dominance

Triangulation

Mixed methods

Qualitative

Quantitative

List of tables

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Chapter 1

1.1   Introduction

Indigenous languages in South Africa experienced decades of systematic denigration to level where they were not used in any meaningful way. Momentum for the recognition of indigenous languages in South Africa was significantly advocated for during the negotiations aimed for the establishment of a new South Africa. The promotion of indigenous languages as official languages was meant to recognise and celebrate the diversity of cultures in South Africa. non-indigenous languages were the only languages used in respected avenues of society.

Before colonialism indigenous languages were effectively used to trade, conduct business, negotiate people's identities, and to transfer indigenous knowledge from one generation to the next generation. The arrival of European settlers in South Africa significantly disturbed the African civilisation's constructs such as the verbal story-telling. European settlers imposed their native languages in many sectors even in the education of native Africans.

On this background this study seeks to establish the perceptions and attitudes of students towards languages of African origin, particularly Sesotho. Attitudes towards Sesotho is an area of knowledge that have not been intensively investigated in South Africa. This study seeks to premier this part of Sociolinguistics in South Africa.

1.2   Background/rationale

Language attitude is a worldwide phenomenon as pointed out by Alebiosu (2016:21). Language attitudes towards Sesotho remain a largely unexplored area of sociolinguistics in South Africa. African languages in parts of Africa did not enjoy the parity of use in business, justice system, politics and media during colonial and apartheid eras. The constrained function of indigenous languages in formal functions or settings has

significantly affected the perceptions of speakers of African languages about their languages. Owu-Ewie and Edu-Buandoh (2014:1) laments that the study and use of African languages in education has been unfavourably viewed by many including African intellectuals. Owu-Ewie and Edu-Buandoh (2014) in their study expressed their astonishment at the perception that Africans who study their languages beyond Junior High School are somewhat regarded as 'academically weak'. According to Owu-Ewie and Edu-Buandoh (ibid) this perception has resulted in fewer educated Africans studying their indigenous languages.

There is a growing preference for English over African languages in South Africa. Barkhuzein (2001) registers that the IsiXhosa students he used in his study preferred English over their first language because according to the learners English is easier to learn and is more enjoyable. The learners also held the perception that English is essential for purposes such as furthering studies or securing lucrative opportunities and finding employment. One often encounters negative attitudes towards African languages in Africa, and this is demonstrated by professionals and the working-class preference of having their children receiving education in an imported language. This demand for English has been fuelled by the extensive use of English in institutions associated with prestige and power.

In Dalvit and De Klerk (2005:1) study, the findings provided that students observed the status of English as the dominant language in South Africa particularly in the domain of education and other high-status domains in the country. Students emphasised the role of English as a lingua franca. The hegemony of English in South Africa and the preparedness for linguistic shift by speakers of indigenous languages has led to the unplanned withdrawal of African languages such as Sesotho from public sphere (Moeketsi, 2014: 217-218). There is a general belief in South Africa that Black South African languages are substandard to English because they do not enjoy the international status enjoyed by English. Black South African Languages speakers are not exempted of this belief.

Mesthrie (2002) puts it that the composition of South African society in the past advanced the promotion and development of Afrikaans to ensure unrestricted use. The development

of African languages was not meaningful because the use of African languages would be limited restricted purposes (Mesthrie, 2002). African languages were never intended for use in the upper levels of education, the economy and political activities (Mesthrie, ibid). African languages still suffer institutional disposition. This is manifested in churches reverends and pastors addresses congregants in English, and at political gatherings politicians' deliberate matters with their political constituents in English over local languages (Mkhombo, 2010:79).

Language is not a politically neutral medium of communication, but a social practice that determines power relations and shapes subjectivity (Parmegiani, 2012:74). Transformation when it comes to the issue of languages suffers in South Africa due to the long history of linguistic exclusion of African languages. There is a lack of clear-cut indication when coming to the issue of when and where is it appropriate for one to use indigenous African languages. This hesitation has been promoted among other factors by systems of apartheid rule that advocated for the limit or total exclusion of indigenous languages in formal settings. Kamwangamalu (2001) observes that the British people foisted Anglicization policies in all spheres of life in South Africa soon after their arrival in the 18th century, thereby introducing Dutch as the language of operations. The government system that reigned from the 1950s also did not change the status quo as far as indigenous languages are concerned.

The systems of government preceding democratic rule in South Africa has left indigenous South African languages an undesired legacy. This, however, has not discouraged students from taking-up African languages at South African institutions of higher education. University students' attitudes towards learning Sesotho remain an area of knowledge that has not been extensively explored. Since the inception of democracy in South Africa the number of students enrolling into African languages courses has not augmented significantly. This research's findings provide data as far as the perceptions, feelings and beliefs of students about studying Sesotho at varsity. African languages are offered at tertiary institutions because they have a role to play in society. This study will also establish from students which domains should embrace the use of indigenous

languages, and whether or not, indigenous languages in certain domains must be negotiated or not.

1.3   Research problem

The lack of rigorous commitment by South African government and private sector to adopt programmes that will advance the use of indigenous South African languages beyond low level domains has negatively affected how Black South African Languages are viewed. As such, African languages such as Sesotho are slowly withdrawing from public use, these languages are then being used in households and corridors (Moeketsi, 2014: 217). When there are signs of withdrawal from public function, it then becomes problematic to understand the reason why students still enrol in African languages. The conviction of students for continuing to study indigenous languages must then be established. The continued will of pursuing studies in indigenous languages even when students who remain with African languages are regarded as 'academically weak' is a matter that has an astonishing effect.

The linguistic fact that African languages are less equal than others in South Africa is disquieting. While the constitution recognises eleven official languages it is somewhat unsettling to see that the status-quo has not changed.

1.4   Aims of the research

This research aims to:

- ➢ To establish attitudes of students enrolled in Sesotho modules towards Sesotho.

- ➢ Examine factors linked to students' attitudes.

## 1.5	Objectives of the research

This study's objective is to:

❖ To explore students' attitudes towards Sesotho.

❖ To establish factors responsible for students' attitudes towards Sesotho.

## 1.6	Research questions

The primary purpose of this study is to establish students' attitudes towards Sesotho at a tertiary institution. This study will make an attempt to provide answers to the following questions:

➢ What are students' attitudes towards Sesotho?

➢ Which factors are responsible for students' attitudes towards Sesotho?

## 1.7	Research design and research methodology

This study used a multi-pronged approach. Data was gathered through the use of interviews and questionnaires. Working together, the aforementioned instruments complemented each other in order to provide a comprehensive picture on students' attitudes. The elicitation of data in this study relied heavily on the following methodologies: the qualitative and the quantitative. This approach required the researcher to go to the field to conduct interviews and distribute questionnaires.

Qualitative research approach in nature is flexible, and brings emphasis on people's lived experiences, perceptions, assumptions, prejudgements and presuppositions, Neumann (2000). This approach is incorporated in this study due to its appropriateness in a study that is centred on finding out students' perceptions and attitudes towards one of the languages which were systematically denied prospects of functioning at higher levels. Qualitative approach is a non-numerical examination and interpretation of observations

for which the purpose is discovering underlying meanings and patterns of relationship (Babbie, 1999). On the other hand, quantitative approach employs strategies of inquiry such as experiments and surveys, and data is collected on predetermined instruments that yield statistical data (Creswell, 2003: 18). The combination of these two methods according to Schumacher (2006) allows for results to be shown qualitatively and explains why they were obtained quantitatively. Using two methods will counteract any limitations that could emanate from using one method.

1.8   Population and Sampling

Studying the entire number of second and third year students enrolled Sesotho modules students may prove expensive and may require a lot of time. On this account this study will study a small number of students representing a sample of the entire population of enrolled Sesotho students. The students included in the sample are a subset of the entire group of second and third year students who are taking up Sesotho as a module at University of the Free State, which is one of the three university institutions located in Bloemfontein, Free State.

This study centres its elicitation of data on a non-probability technique. According to Etikan, Musa and Alkassim (2016: 1) this technique uses subjective methods to decide which elements are included in the sample. These scholars lament that this technique is relatively cheap in the sense that it does not include randomization of the population. This technique provides an opportunity for the researcher to choose specifically a sample that will talk to the needs of his/ her research.

Being able to work with a sample that has some form of knowledge on topics being investigated may help this research to get rich and informed responses. For this study's data elicitation this study wishes to have a sample that is familiar to the language in question.

Etikan at al (2016: 3) distinguish seven types of purposive sampling methods:

1.8.1 Maximum variation sampling

According to Palys (2008) maximum variation sampling involves searching for cases or individuals who cover the spectrum of positions and perspectives in relation to the phenomenon one is studying.

1.8.2 Homogenous sampling

According to Cohen and Crabtree (2006) homogeneous sampling is the process of selecting a small homogenous group of subjects or units for examination and analysis. Generally this type of sampling aims to use a sample that share the same characteristics or traits (e.g., a group of people that are similar in terms of age, gender, background, occupation. In this respect to this definition, this study will follow this type of sampling. This type of sample is appropriate for this study due to its character of focusing on shared traits among the sample. This study will elicit data from students enrolled in Sesotho modules at second and third years of studies.

1.8.3 Typical case sampling

Gertiser (2014) indicates typical case sampling provides an overview to people with no background on investigated subject. This form of sampling is helpful for very large or complex projects.

1.8.4 Extreme case sampling

Palys (2008) provides that when dealing with extreme case sampling researchers focus on extreme cases because they present the purest or most-cut instance of a phenomenon researchers are interested in.

1.8.5 Critical case sampling

Palys (2008) posit that critical case sampling deals the researcher looking for a decisive case that assist the researcher in making certain conclusions about which of the several

explanations is most plausible, or is identified by experts as being a useful choice due to the generalisation it allows.

1.8.6 Total population sampling

Total population sampling is a type of purposive sampling technique that involves examining the entire population (i.e., the total population) that have a particular set of characteristics (e.g., specific attributes/traits, experience, knowledge, skills, exposure to an event, etc.).

1.8.7 Expert sampling

Expert sampling involves the researcher seeking consent from individual who are considered to be expert in a certain area of study and begin the process of data elicitation directly from an individual or group of respondents (Etikan and Bala, 2017).

This study draws from non-probability techniques to choose purposive sampling as a technique that is used to collect data from participants. Therefore homogenous sampling is the purposive sampling method employed in this study. This method according to Etikan at al (2016: 3) focuses on candidates who share similar traits or specific characteristics such as age, culture, jobs or life experiences. This study comprised of students enrolled in Sesotho modules at the University of the Free State. Sampled students were studying Sesotho at second- or third-year level. Students at these levels of study may possess sufficient experience with the language of Sesotho which can enable them to provide elaborate and rich responses.

This study intends to elicit data from students in their second and third year of their study. These students must be enrolled in Sesotho mother-tongue (linguistics and literature) and Sesotho Language Proficiency programmes. It is the contention of the researcher that the

prospective sample are students in advanced years of study and may be able to provide rich data for the study.

1.9   Ethical issues

In any research that uses human beings as subjects or respondents, ethical considerations play a focal role. The proposed treatment of human subjects must be carefully examined before any interaction is realised between the researcher and his or her research subjects. Forrester (2010:99) cited in Zikode (2017:24) provides that ethics refers to the question of observing behaviour that is morally acceptable especially when conducting research in a governed circumstance particularly when human and animals are involved. Forrester (ibid) provides the opinion that a researcher must be guided by the following principles when the research involves human or animals' participation:

- ➢ protection from harm
- ➢ respect for individual dignity
- ➢ right to self-determination
- ➢ right to privacy
- ➢ protection of confidentiality
- ➢ honesty and integrity from the researcher

The researcher in this study is mindful of the need to protect participants from any harm during the duration of the study. To safeguard the rights of participants, the researcher will not publish identities of participants in the development of this study's treatise. Cohen et al (2000) assert that it is the responsibility of the researchers to protect and preserve the dignity of the respondents, and that researchers must be cautious of the effects the study might have on the respondents. To make sure that the researcher follows his ethical obligations, this study was subjected to ethical clearance at the Faculty of Humanities, University of the Free State. Data collection was not conducted until approval was granted by the Ethics Committee of the Faculty of Humanities.

Once the Ethics application was approved the researcher administered both the information sheet and consent form to participants. The use of these documents allowed participants to have matched information about the study. The researcher observed participants' rights to participate voluntarily.

Participating students be required to complete and sign a consent form indicating that they agree to participate voluntarily. The identities of participating students will be kept confidential.

This study followed institutional ethics evaluation processes.

1.10   Value of the research

This study will provide data into this unexplored area. The attitudes of students learning African languages towards African languages at universities remain one of the largely unexplored areas. Therefore this study may provide guidance to studies that will follow.

Perceptions of students registered or students registering modules in the departments of African languages ought to be recorded so that they provide basis for future debates on language policies and language development in South Africa. Furthermore, this study will provide statistical representation on validity of use for African languages or lack thereof in academic institutions such as universities.

This study may also encourage debates on issue of intra-language attitudes such as attitudes towards certain variants of Sesotho, attitudes towards certain registers, attitudes towards regiolects and idiolect. Such studies will grow the body of knowledge on the phenomenon of language attitudes in the sociolinguistics of Sesotho.

1.11   Definition of concepts

Indigenous language: In this study indigenous language refers to languages
                                    spoken by native South Africans. Embedded in the

language is the identity and culture of the speakers. English, Afrikaans and other imported languages are excluded in this category.

Language rights:

Language rights are human rights which have an incidence on language preferences of or use by state authorities, individuals and other entities. Language rights are usually considered broader than linguistic human rights and this guide will use both terms as it discusses both necessary minimal and possible extra measures that can be taken to effectively implement the rights of linguistic minorities. As language is central to human nature and culture, and is an expression of identity, issues surrounding language are particularly important to linguistic minority communities seeking to maintain their distinct group and cultural identity, sometimes under conditions of marginalization, exclusion and discrimination (Language rights of linguistic minorities: a practical guide for implementation draft).

Language attitude:

Melander (2003) quotes Ryan et al (1982) defining language attitudes as any affective, cognitive or behavioural index of evaluative reactions towards different language varieties or speakers. Language attitudes are beliefs, thoughts and feelings about a language held by an individual or a group of people.

Linguistic dominance:

An essential constituent of imperialism as a global phenomenon involving structural relations between

rich and poor countries in a world characterized by inequality and injustice (Phillipson 1998 cited in Kervin Penny 2002).

Language shift:

Language shift is the process by which a speech community in a contact situation gradually stops one of its two languages in favour of the other (Ravindranath, 2009).

Triangulation:

It is the mixing of data or methods so that diverse viewpoints or standpoints cast light upon a topic. The mixing of data types is often thought to help in validating the claims that might arise from an initial pilot study (Olsen, 2004).

Mixed methods:

As a method, it focuses on collecting, analysing, and mixing both quantitative and qualitative data in a single study or series of studies. Its central premise is that the use of quantitative and qualitative approaches, in combination, provides a better understanding of research problems than either approach alone (Creswell JW and Plano Clark V L, 2011).

1.12 Chapters outline

Chapter 1:

Introduction

Chapter one begins by discussing the background of the study. It then addresses the nature of the problem in this Doctoral dissertation. Thereafter it goes on to mention the questions that this study seeks to respond to, and provides the aims inherent in this study. A discussion is then made on the design and

methodology employed in this study. The sample of the study is discussed. Ethical considerations are also made mention of. Furthermore, the research value is pronounced upon. Lastly, the terms used in this study are arranged and defined.

Chapter 2:   Literature review

This chapter discusses the literature that is relevant for this study. In this chapter relevant theories and arguments by different authors are explored

Chapter 3:   Research methodology

The chapter presents step by step information about

how the data was collected and full description of the participants.

Chapter 4:   Presentation and interpretation

This chapter presents the collected data on questionnaires and interviews. The data collected will be resented and interpreted. Data collected using questionnaires will be presented using figures and tables.

Chapter 5:   Findings and conclusion

This chapter will present the findings of the study as well and present the conclusion.

Chapter 6:   Recommendations

This chapter will briefly provide the recommendations.

1.13 Conclusion

This chapter presented literature review which forms the basis of contention in this study. Several scholars were cited as a means to provide a clear picture about what exactly this study seeks to address. The research's problem statement was discussed. The research questions which this study seeks to respond to were listed. The aim of the study which is to find out what are the students attitudes towards Sesotho was discussed. The research methods which this study followed were explained and various interpretations were offered for the methods which are going to be used. The research value was also discussed.

Chapter 2

2.1 Introduction

This chapter provides a review of literature concerning language attitudes, language policy, language and identity, historical context of languages of South Africa, exoglossic status of languages and linguistic dominance. The literature provided in this chapter aims to provide a clearer picture into the concepts which the study premise itself on. The literature discussed herein this chapter provides other scholars' perspectives on the study's subject matter.

2.2   Historical context: South African indigenous languages

In precolonial Africa indigenous languages coped more than enough in addressing and facilitating societal issues. In pre-colonial Africa indigenous people had languages with which they were able to facilitate communication on topics which were relevant to the life experienced at the time. Knowledge and life lessons were successfully imparted from generation to generation, as such these languages successfully coped with meeting the societal needs experienced before colonists presented a different world to the indigenous people of the African continent (The Ministerial Committee Report on Indigenous African Languages, 2003: 7). According to the aforesaid report "traditional societies with their indigenous knowledge systems were able to accumulate knowledge and interpret it across critical areas of knowledge such as astronomy, medicine, philosophy and history, and then passed this knowledge on to subsequent generations through language". Some of the very important lessons about life were shared through the recitation of proverbs such as "*Kgomo e thibela lerumo*" which translates that human life is more important than wealth.

The indigenous methods for knowledge transfer in African fashion then became disturbed by the presence of people of European descent on African land. The indigenous knowledge system vehemently relied on oral activities. "Oral literature, which lies at the

heart of African cultural life as it had carried the indigenous languages and culture from generation to generation was undermined when written literature from the west was introduced" (The Ministerial Committee Report on Indigenous African Languages, 2003: 8). The report goes on to indicate that "in the course of time the literary culture outstripped the indigenous culture and unequal relations of power between the two were established and have persisted to this day". It can therefore be deduced that the arrival of colonizers in South Africa and perhaps in Africa has introduced a certain tradition aimed at treating Africanism with contempt. The colonizers entrenched the culture of one group being dominant than the other. This is realized in the fact that the colonizers sought not to integrate nor advance the indigenous literary culture to high level usage. They up-scaled the written literary culture they came to Africa with.

However, it must be noted that the arrival of people of European descent in Africa did not only marginalise indigenous languages as was witnessed under the Apartheid administration in South Africa. Ditsele (2014: 98) laments that indigenous African languages experienced some level of development under the reign of European missionaries, the language development witnessed at the time was used as a mechanism aimed at the conversion of black South Africans to Christianity.

It is during this time that indigenous languages were developed to such levels that they will not only be spoken languages but were able to be represented by means of a writing system. Emphasis on this statement is well captured in Hartshorne (1987: 65) when he submits that "the translation of the Bible, dictionaries, grammar and school reading books in vernacular languages, all had their origins in the work of the missionary societies as did their drive for their use in the early years of primary school". In March 2018, an article was published in *News24* in South Africa titled "Colonialism brought with it written African languages". This article stated:

> "It was British missionaries who painstakingly wrote down the sounds they heard local African people speaking and the created (written) words, the written grammar that became our written mother-tongue languages for our local tribes like Xhosa, Zulu, etc."

Amid all these notable developments, British colonizers did not miss the opportunity of imposing their native language upon the locals in Africa. Awobuluyi (1992) observed that colonists in Africa all emanated from different parts of Europe, and that colonists imposed their languages on indigenous people in the colonies they controlled. In colonies such as South Africa where English was the language of the colonisers, Awobuluyi (1992) provides that the use of indigenous languages was restricted to the first few years of schooling. Thereafter, all schooling instruction would be carried out in English. According to Ditsele (2014: 99) the British government supported the efforts of teaching black people in their native languages which the missionaries advocated for. According to Ditsele (ibid) before native languages were introduced in formal education especially in lower grades, these languages were already used by missionaries to impart contents of the consecrated book to African people. He goes on further to say that" the government was happy to have formal education in the native languages of black people at the primary level but objected to this being extended to the secondary school".

The dawn of Apartheid in South Africa, however, introduced a culture of denigration especially for the black majority and their languages in South Africa. Contrary to the efforts of British missionaries, advocates of the Apartheid system failed to recognize indigenous languages as functional languages but used African languages as the source for advancing their strategy for dividing and ruling natives. In the history of South Africa during apartheid, languages were used as a means to realize the categorization of people into different tribes and clans. Although this segregation did not solely rely on languages, languages remains one of the tools the apartheid used for the vilification of people of African origins. The position that had been held by missionaries that the black population could be civilized through being afforded some kind of educated in English was dropped soon after the National Party assumed power.

Unlike the missionaries, the Apartheid government's support for mother tongue education based itself on principles of separate development. Hlatshwayo (2000) posit that the Bantu education Act introduced in 1953 sought to miseducate the Africans so that their academic credentials would be made irrelevant in the country's corporate world. The education of black South African people would always be of sub-standard when

compared to that of their masters. The engineering of apartheid was such that indigenous African languages in South Africa were dis-appropriated in various upmarket domains including the labour market. African languages were treated as languages of "delinquents" in the face of labour markets. According to Snail (2010:72) the education of black South Africans was structured in a manner that is consistent with the aspirations of white minorities. In Snail (2010:72) Dr H.F Verwoerd is quoted saying "The Bantu pupil must obtain knowledge, skills and attitude in the school which will be useful and advantageous to him and at the same time beneficial to his community. The school must equip him to meet the demands which the economic life of South Africa will impose on him. The Bantu teacher must be integrated as an active agent in the process of the development of the Bantu – community. He must learn not to feel above his community, with the consequent desire to become integrated into the life of the European community". This had far reaching implications on indigenous languages, marks of such implications are still observable in this new South Africa.

When Dr H.F Verwoerd took office in 1954 he maintained that English and Afrikaans be used as languages of teaching and learning, and African languages remained as taught subjects (Snail, 2011: 72). Therefore, Afrikaans and English enjoyed statuses of prestige and power. Verwoerd objected against Africans being tutored in European languages on the basis that it would expose Africans to chances of upward mobility. Makalela (2015) in Charamba (2017: 46) laments that "Dr H.F. Verwoerd, the architect of apartheid, developed a blue print for the Group Areas Act that ensured Africans were separated into homeland reserves on the basis of perceived language differences". This would later inspire differences among indigenous people of South Africa. These differences were then used to inspire and instigate malice among indigenous people. Language was used as a marker of the "different/ other" in homelands.

According to Bamgbose (2011: 1) "it is a well-documented fact that upon the arrival of colonial representation in Africa, colonial powers imposed their languages in each territory they governed as the language of administration, commerce, trade and education. Objectives differ from one colonial power to another, ranging from assimilation of the culture of the occupying power to selective cultivation of an elite that can relate to the

masses in their own culture. In spite of the superficial differences, the outcome is the same as far as language is concerned: the language of the colonial power was dominant and the African languages took a secondary position in status and domains of use". According to Bamgbose (2011: 2) the lasting effect of the colonial inheritance is that the uncontested hegemony of imported languages which began in the colonial times has persisted till today. "One other resounding effect of colonialism in Africa was the introduction of the partition which was pronounced upon at the Berlin Conference in 1884-1885; the resolution was to diminish the numerical strength of each cross-border language in territories concerned, thereby reducing its claim to enhanced status and correspondingly enhancing the dominance of the imported official language" (Bamgbose, 2011: 2).

Phillipson (1992) commenting on the marginalization of indigenous African languages indicates that English was used (and is still used) by Western countries to subjugate the people of the former colonies, with South Africa included. Many African states have yet to upset the status quo since African states have chosen to stick with the language of the colonial master and rather than advancing their own. This state of affairs has allowed African languages to suffocate at the hands of global ideologies such as global trade, which African governments feel they cannot be part of if they conduct themselves in African languages.

Period	Language	Official status	Domain of use	Supporting sources
1652 – 1806	Dutch	Yes	➢ Trade ➢ Politics ➢ Religion ➢ Education ➢ Negotiation ➢ Social intercourse	Dutch was the dominant language in the Cape from 1652 to 1795, and then from 1803 to 1806 (Steyn, 1995).

1795 – present	English	Yes	➢ Judiciary ➢ Business ➢ Media ➢ Education	Van Niekerk G (2015), Multilingualism in South African courts: The legislative regulation of language in the Cape during the nineteenth century.
1830 - present	Afrikaans	Yes	➢ Church ➢ Education ➢ Work	/www.sahistory.org.za/article/english-settlement
1994 – present	Indigenous South African Languages	Yes	➢ Education ➢ Media	Zikode NP (2017), An evaluation of the implementation of the language policy for higher education: African languages as medium of instruction at selected South African universities; Master's thesis: University of Pretoria.

Table 2.2 Moments in South African languages history

2.3   The appropriation of exoglossism in South Africa

Exoglossic refers to the use of a non-indigenous language as an official language or a second language in a particular country or community (Oxford dictionaries.com). This definition encompasses exactly what transpired in South Africa when the languages of the African people were disregarded, and the languages of Western settlers were accelerated into the position of official languages. The degradation of African languages in an African country reduced significantly the plausibility of their function in up-scale domains.

The post-apartheid government in South Africa welcomed and inherited without contest the exoglossic characteristic which characterized South Africa during the periods of Anglicization and the start of the Union of South Arica during which English was declared as the *lingua franca*, as it still is today (see Sithole, 2015). The democratization of South

Africa saw indigenous languages being elevated to the status which equalled English and Afrikaans, but the linguistic practices observed in the country does not reflect what is prescribed in the country's constitution.

Batibo (2005: 12) recounts that "African countries after gaining much desired independence from the colonial chains had some important changes to make. The states were faced with challenges of shaping their nationhood and stimulating national development in the direction of becoming modern states. The most challenging realities that most of these states had to grapple with were the prevailing multilingual and multi-ethnic phenomena. Most of them took a short-cut by adopting an exoglossic language policy, in which the ex-colonial language was adopted as official language and, in some cases, served also as national language".

The government that ascended to govern post 1994 did not do much practically to alter the situation nor did it give any significant function to the languages that had been newly afforded official statuses. Practically, these indigenous languages were just offered official status, however, their existence remained divorced from any official function that mattered. African languages continued to be exposed to limited social functions. African languages, like many other minority languages in the world, have received less recognition in schools and other spheres of life. Ntshangase (2014: 26) quotes Mutasa (2006: 216) alluding that when English is to be compared to African languages it would be seen that English enjoys more status than African languages.

Schools in South Africa have extremely been enforcing linguistic dominance of English over African languages by denying developing policies that will have students being taught in their native languages beyond grade 4. Subtractive linguistic orientation is often observed in the education of an Africa child in South Africa. Reasons such as destitution and the inability to afford the kind of education desired by many students have forced students to take up their education in English in government schools. This therefore exposes many learners to being subjected to taking-up English as the language largely employed in their education in South Africa. Adegbija (1994: 344) quoted in Nyaugwa (2014: 30) submits that the education system continues to strengthen and entrench firmly the establishment and maintenance of the hegemony of colonial languages. In South

Africa, profound linguistic competence and performance in English is a prerequisite for admission into good schools and is perceived as the language of people who lack barbarism. The stretch at which English has become important in the life of an African child is made visible in primary education. Here learners are taught in their languages up to grade four. From this grade their languages are then retained as taught subjects especially in public schools.

Moyo (2002) remarks that South Africa failed to boldly change the linguistic scenario which was advocated for by pre-independence governments, what the new democratic government did was to retain the colonial masters' language even after successful attainment of independence. Although mechanisms were put in place to promote and preserve nine indigenous South African, English and Afrikaans (to a lesser extend) remained the language(s) of jurisdiction, parliament, administration, business, politics and education. African countries after gaining independence, African governments settled the status quo, this indicates that, language policies instituted in African countries in colonial and post-colonial times basically remained unchanged and unopposed (Nyaugwa, 2013: 30).

According to Sithole (2015) exoglossic "is a declaration of a foreign language in a country as the official national language". This foreign language will then function to facilitate the business of higher domains communications such as government communications, administration, education and issues pertaining to international relations as witnessed in South Africa that even though the majority of language speakers are not eloquent speakers of English, English is the language through which many important communications are conducted and are debated upon.

Batibo (2006: 12) in his study investigated the language policies of 55 African states. According to his study's data it is indicated that African states after gaining independence, chose to use ex-colonial languages for national matters without giving much attention to indigenous languages of the land. Using Batibo's (ibid) data, the chart below will show how exoglossic language policy has been employed by African states.

The chart reveals that most African countries have adopted an exoglossic policy or have accorded only minimal secondary functions to indigenous languages. The majority of

countries in Africa have adopted an exoglossic language policy, in that they rely heavily on an ex-colonial language for their official or national communication. Only a small percentage of countries use an indigenous language, either exclusively or dominantly, in their national affairs. Such countries are generally considered to be models in the use of local languages in formal domains (Batibo, ibid).

USE OF EX-COLONIAL VS DOMINANT INDIGENOUS LANGUAGES AMONG AFRICAN COUNTRIES AND TERRITORIES

■ Number of countries

ENDOGLOSSIC	LARGELY ENDOGLOSSIC	EXOGLOSSIC	LARGELY EXOGLOSSIC
2	8	18	27
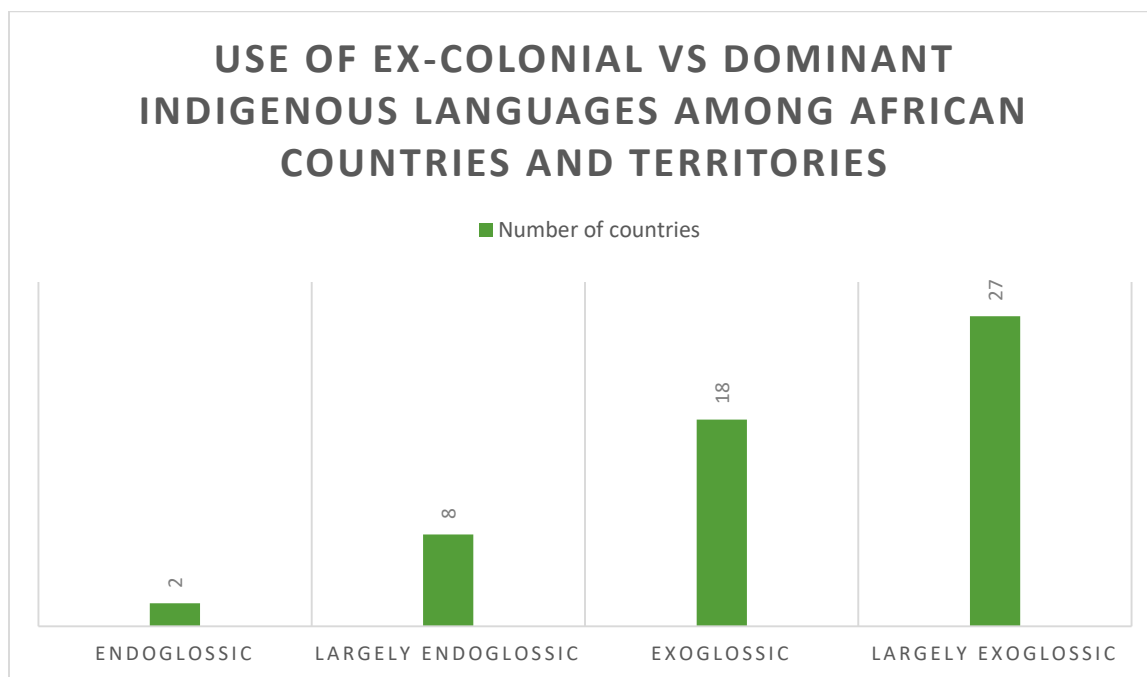
Figure 2.3(a) Use of ex-colonial languages (Adopted from Batibo, 2006)

IsiZulu in South Africa has the largest number of speakers, but it has not been considered by the state a language that must be used alongside English, and it does not seem like this language will be afforded such status. IsiXhosa and IsiZulu are both are mutually intelligible varieties from the Nguni language family. Together these languages constitute a greater majority of speakers in the country, but these languages are not considered for national utilisation. An Indo-European language have been chosen for purposes of government-controlled communications, be it intergovernmental and intragovernmental dialoguing. This Indo-European language is used as a primary language for communicative transactions and other matters pertaining to national importance.

Some countries in Africa however have taken the position to elevate their own indigenous languages. This practice has strengthened the cultural identities of those nations and has minimized undue outsider influence. This is a notable effort which may have allowed government not to use language to constraint participation of citizens in politics and other important matters. Sithole (2015) in his study which looked at the functional vitality of indigenous African languages in South Africa, provided a table indicating African states that are using their indigenous languages as unifying languages that bear national significance.

Endoglossic nations in Africa			
Active endoglossic nations		Passive endoglossic nations	
Nation	Language(s)	Nation	Language(s)
Tanzania	Swahili (Kiswahili)	Botswana	Setswana
Somalia	Somali	Burundi	Kirundi
Sudan	Arabic	Lesotho	Sesotho
Ethiopia	Amharic	Malawi	Chichewa
Guinea	Fula, Manding, Susu, Kisi, Kpelle, Loma, Basari, Koniagi	Ruanda	Kinyarwanda
		Swaziland	Siswati

Figure 2.3(b) Presentation of Endoglosism

It can be suggested that nations within the African continent that are not mentioned are actually those African countries that negotiate their identity and future in foreign languages. Indigenous languages in these states are not progressively plat-formed so that they can realise their true potential. The extended use of exoglossic varieties in African has delayed the development of indigenous varieties, so much that the practicality of developing indigenous varieties has been left to the issue of feasibility and cost.

2.4   Reaction to linguistic dominance/ imperialism pre-democratic era

The hailed mechanism employed aggressively to divide and rule under apartheid regime was the categorization of people according to languages they speak and organizing habitation on the basis of shared linguistic characteristics. Sithole (2015) observes that during apartheid era, the usage indigenous African languages was promoted by government officials and the government itself when it was important for the implementation of the policy of 'divide and rule'. The use of indigenous languages was used to appropriate and mark citizenship under the laws and policies of Bantustans.

According to Marjorie (1982) Afrikaans had been synonymous with being a language of labour bureaus, the police, and prisons. This linguistic imperialism which was endorsed by apartheid structures was met with defiance when Afrikaans was forced into being the language for teaching and learning in township schools. This language policy which was intended for township schools was developed without consultation with the black majority. It was just imposed on learners who responded by rejecting the policy. The language issue in township schools was the spark that ignited the tragic Soweto demonstrations in 1976 (Marjorie, 1982). Under the apartheid regime, Colored people (a mixed-race group) have traditionally been Dutch/ Afrikaans speakers and help shape the language but are now switching to English in sympathy with blacks (Marjorie, ibid).

The architects of the apartheid plan envisioned a separate system of education for blacks where the vernaculars would be included gradually in university instruction. This policy was objected to from the onset by the black majority because they noticed the "divide-and-rule" motive behind this plan (or policy), Marjorie (ibid). Because of this policy the black majority started developing hatred of the Afrikaans language. This hatred encouraged students to defy what the then government tried to enforce in black township schools. Marjorie (ibid) indicates that in 1976, due to black Africans' hatred of apartheid and of Afrikaans as the language of the oppressor, over 15000 students marched in the streets carrying banners with slogans such as "Blacks are not dustbins- Afrikaans stinks". This was a monumental language defiance demonstration by the African people in South Africa.

Below is a picture of students in 1976 carrying a placard. The message contained in

Adopted from: http://theconversation.com/strategic-lessons-south-africas-students-can-learn-from-the-leaders-of-1976-60976

This picture indicate black students attitudes towards Afrikaans in 1976 when students marched in Soweto to demonstrate students dissatisfaction with Afrikaans being imposed on them as a medium of instruction in township schools. The forcing of Afrikaans in township schools added feelings of discontentment and this feeling expressed itself when over 20 000 students protested that they do not want to be taught in Afrikaans. The introduction of Afrikaans in township schools came at a time political tensions where still at a rise and this provided students with an opportunity to make a bold statement against the intention of the apartheid government.

The kind of emotive speech used in the placards suggests that students did not have the desire to keep the language that is not theirs in the townships and their schools. Afrikaans

has overstayed its welcome in the hearts of students who protested against it unprecedented hegemony within the confines of township school life.

Adopted from: http://www.sahistory.org.za/topic/june-16-soweto-youth-uprising.

The reaction to the linguistic imperialism at the time was met with strong conviction of great defiance by the student body. The message was clear and unambiguous; Afrikaans was resented by black majority and the students totally did not want it in their schools.

Even though the student marches explicitly demonstrated a complete hatred for Afrikaans, this language did not lose its status as a language of the judiciary, police, prisons, etc., in South Africa. This reaction to Afrikaans did not advance the use of Black South African Languages (BSALs) but advocated for the use of English. The matches

addressed the issue of Afrikaans being imposed but did nothing much to address the issue of indigenous languages being elevated into the academic languages nor languages through which national issues can be conducted.

2.5 Language attitude

In this section the researcher will define the concept of language, and attitude, discuss language attitudes in South Africa, and discuss factors influencing language attitudes. Attitude towards a particular language is influenced by the status and power associated with that particular language. The attitude will be negative if the group's past leaves much to be desire, e.g. if a group of people have been subjected to ill-treated by people a certain language, this group of people may tend to have negative attitudes towards the language of people who subjected them to ill-treated and injustice (Sithole, 2015).

2.5.1 Language

Language is both a system of communication between individuals and a social phenomenon. Henry Sweet contained in Allwood (2012) defines language as: ''language is the expression of ideas by means of speech-sounds combined into words. Words combine into sentences, this combination answering to that of ideas into thoughts''. The second definition argues that ''language is a system of arbitrary vocals symbols by means of which a social group cooperates''.

The definitions offered provide two considerations into the idea of language. First as the transaction of communication through which linguistics properties such as phonemes which are combined to form words and subsequently these words connect to form meaningful sentences. The second consideration provides the indication that units of language can be used ambiguously to organize society or a group of people. Here language is considered as a unit in society which the society uses to navigate and negotiate life and express their aspirations. In this regard, language one part of human existence that is important.

Salient in the senses provided above is the fact that language is important to human population because it is a means through which they organise society, the individual, and their world. Important elements of a language are that they should be sensible to their audience or speech community, they must be "able" to be represented in either of the two forms (written and verbal), for as long as it meets the societal and individual demands. It is important to notice that from a linguistic perspective no language is inherently superior to another.

Sapir (1921) laments that ''language is a purely human and non-instinctive method of communicating ideas, emotions and desires by means of voluntarily produced symbols''. Language is not only used to communicate ideas or emotions, it is also used to mark external factors such as tribal affiliation, ethnicity, class in society, level of education and so on. Language has a social function. Among many things a language does, the researcher is listing a few that are striking about language:

➢ Expresses identity
➢ Helps in the establishment and maintenance of societal or social relationships
➢ Communication
➢ Used to reveal information about a speaker

In multilingual states like South Africa, language is used to categorize people into distinguishable groups. Pre-democracy language was used as a marker of ethnicity and was manipulated into being a strong tool used to advance the divide-and-rule policy. In the current dispensation language is used as a marker of barbarism or intelligence. Those who demonstrate strong speech production of Indo-European languages are regarded as smart, and if they themselves are members of the black society, they want to dissociate with their native languages when they are handling "important" issues.

It is important in conclusion of this subsection to quote Sapir (1929) observation that:

> Human beings do not live in the objective world alone, nor alone in the world of social activity as ordinarily understood but are very much at the mercy of the particular language which has become the medium of expression for their society.

It is quite an illusion to imagine that one adjusts to reality essentially without the use of language and that language is merely an incidental means of solving specific problems of communication or reflection. The fact of the matter is that the 'real world' is to a large extent unconsciously built up on the language habits of the group… We see and hear, and otherwise experience very largely as we do because the language habits of our community predispose certain choices of interpretation (Bodomo, 1996).

2.5.2 Attitude

According to Ditsele (2014) definitions toward the concept of attitude vary in their degree of elaboration and in their weighting given to different features of attitudes. There is no single definition that is universally agreed upon when speaking about the concept of attitude. This is the result of the concept being difficult to define. Therefore researchers must always find a definition that suits their settings and the needs of their research. People show attitudes of varying nature such as attitudes to the variation of a language, attitude to minority language and dominant language, attitude foreign and second language, attitude to a specific language (Mamun, Rahman, Rahman and Hossain, 2012).

This study adopts the definition of an attitude as innate readiness of viewing things or events with some level of satisfaction (like) or dissatisfaction (dislike) (Albarracin et al 2005 cited in Jowell, 2005). The attitude concept In Bakker (1992) is defined as a ''mental or neutral state of readiness, organised through experience, exerting a directive or dynamic influence through the individual's response to all objects and situations with which it is related''. In the view of Jowell (ibid), attitudes are formed through a process of evaluating things or events subjectively in an effort to determine the pros and cons of the evaluated subject; such assessments are influenced among other things by affective and emotional responses, and related beliefs.

For the purpose of this study it is important to make the following statement: scholars such as Baker (1992) believe that there is always an element of discrepancy between

what people say and what they actually do. When dealing with attitudes, there is always an element of latency, therefore no one can know with certainty the attitude possessed by an individual. Therefore, Baker (1992) lamentations suggests that attitudes can be inferred from external manifestations, such as their terrestrial behaviour towards objects, people and things, and the kind(s) of statements made towards the elements mentioned in this sentence. The argument made in this paragraph is reflective of the sentiments put forth by Agheyisi and Fishman (1970) when they lamented that "attitudes are not directly observable but have to be inferred from the subject's introspection''. In Garcia-Santillan et al (2012) the concept attitude takes the following denotation "attitudes are aspects not directly observable but inferred, comprised of both beliefs and behavioural dispositions towards the targeted object".

Inherent in the concept of attitudes are three main components. According to Williams (2011) the components mentioned here-under are interlinked with the concept of attitude:

- ➢ cognitive component
- ➢ affective component
- ➢ conative component

The first component according to Williams (2011) refers to our thoughts, beliefs and ideas about something. The second one refers to the feelings that something evokes. And lastly, the conative or behavioural refers to the tendency or disposition to act in certain ways towards something. It is important for the purpose of this study to provide examples intended at enhancing the senses provided by Williams.

Elaboration and examples

2.5.2.1 Cognitive component

The cognitive component of attitudes has to do with people's viewpoints, assessment of things and attributes normally associated with a particular object. Haddock and Maio, (2010) posit that an individual's attitude can base itself primarily upon a consideration of

the positive and negative characteristics associated with the attitude object. Factors associated with an object have something to do with how people view the object.

If an individual notices some value in learning a particular language because the language shows some signs personal benefit and decides to actually learn that language. That person is said to portray the cognitive attitude toward that language.

2.5.2.2 Affective component

According to Haddock and Maio (2010) a ''primary way in which feelings affect attitudes is due to affective reactions that are aroused in the individual after exposure to the attitude object'' e.g. many people may indicate that they despise a certain language because of the way the language sounds to them. These negative affective responses are likely to produce a negative attitude towards that language. The affective component of attitudes refers to feelings or emotions associated with an attitude object. Affective responses influence attitudes in a number of ways.

If an individual has continually been ill-treated by speakers of a certain language, this ill-treatment may evoke nor encourage a reaction. The person who has been receiving subordinate treatment may resent the language of the people he or she has been receiving ill-treatment from.

2.5.2.3 Behavioural component

Haddock and Maio (2010) indicates that behavioural component of attitudes centres itself on pre-lived experience with respect to an attitude object.

If a language may forcibly be impositioned on a group of language speakers who are not the native speakers of the imposed language, the non-native speakers of the imposed language may suggest total rejection of the imposed language, and sometime protest against the use of such a language in their own surroundings. South Africa offers a good example of this reaction which was observed when the 1976 students protested against the language policy of that time.

The relationship between these three components is portrayed here-under. It is important to realise that individually these components are different but they can work together or build on one another to shape our attitudes. These attitudes then shape how we relate to the objects, things or the world.
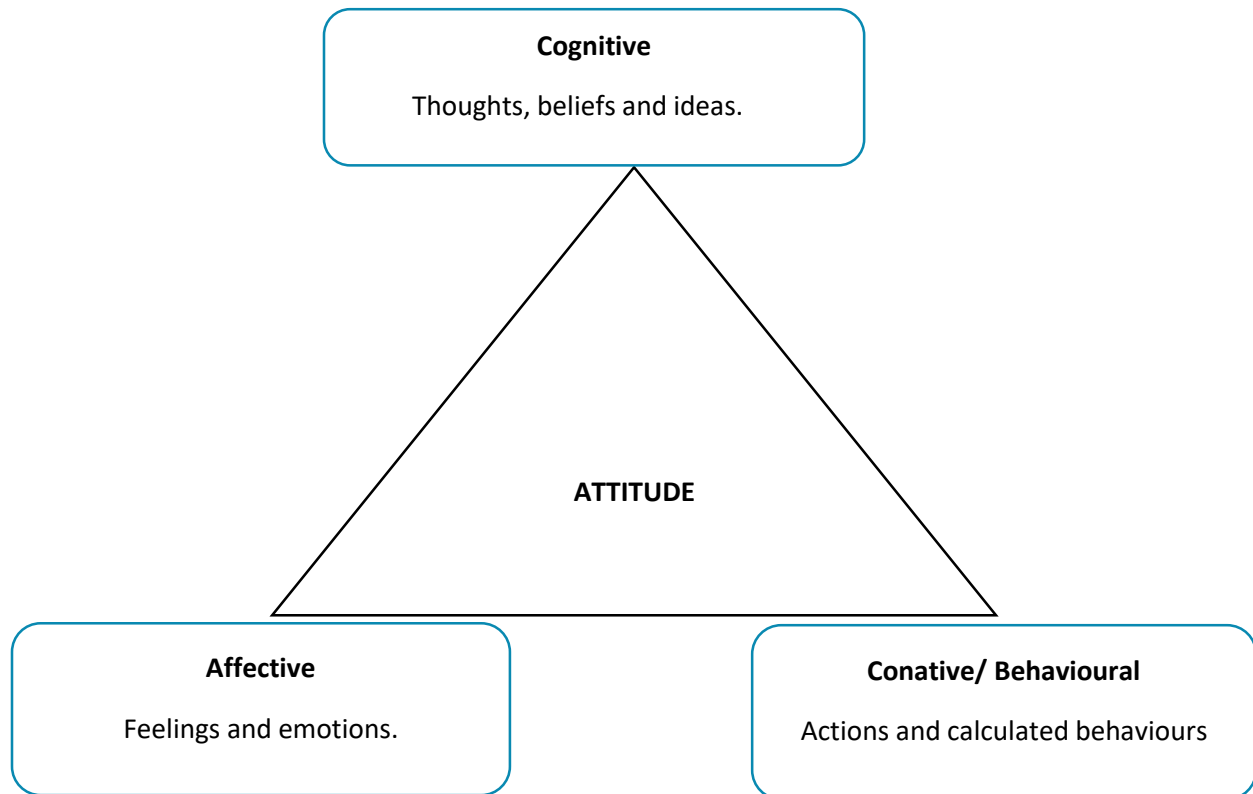
Figure 2.5.2 Components of attitude

Figure adopted fromhttps://www.researchgate.net/figure/Triadic-Model-Components-of-attitudes_fig1_281194253

2.5.3 Functions of attitudes

Attitudes certainly invoke a certain kind of a (demonstrative) reaction in the individual holding them. These reactions can sometimes present an observer with slight clues as to what kind of an individual the person holding an attitude is.

There are two functions of attitudes that will be discussed in this subsection. These functions seeks to demonstrate how attitudes are used by individuals to maintain or reject certain social phenomenon.

2.5.3.1 Knowledge function

These are attitudes that provide meaning for life. The knowledge function refers to our need for a world which is consistent and relatively stable. This allows one to predict what is likely to happen, and so gives one a sense of control. Attitudes can help organize and structure experiences.

2.5.3.2 Ego-defensive

The ego-defensive function refers to holding attitudes that protect our self-esteem or that justify actions that make us feel guilty (McLeod, 2018). This serves to protect individual's consciousness of egoism and distinctiveness.

Speakers of African languages may cautiously use languages of European descent due to the lived experience especially because of events that forced their own languages to take a more reserved role in society. Extensive application of foreign languages may endanger indigenous languages out of existence. On this background speech communities of indigenous languages must preserve their own languages by actively using. Failure to do some may increase the chances of that language facing extinction.

2.5.4 The use of attitudinal data

Jowell (2005) posits that one of the key uses of attitudinal data is in the design, development and evaluation of behavioural interventions. Based on the perceived link between attitudes and behaviours, attitudinal data can provide a framework for examining the attitudinal influences that precede the behaviour change that the intervention seeks by investigating factors which might inhibit and or encourage the desired behaviours.

Attitudinal data can also help identify the social influences and actors that have the biggest impact on the attitudes of groups targeted for behavioural change, thereby allowing for indirect targeting of interventions. Moreover, attitudinal data can be used in policy evaluation and subsequent policy improvements.

The data gathered in this study will help guide future conversations and debates around issues pertaining to the use of African languages in institutions of higher education and other high level domains in society. The findings of this attitudinal study may stimulate certain convictions about the use of indigenous languages and the impact which can result from the use of these languages.

2.6 Socio-historical elements of language attitudes in South Africa

The preceding subsection ''The reaction to linguistic imperialism'' in no uncertain terms indicated that socio-historical background of a society factors in on the kinds of attitudes that speech communities may have towards a certain language or a language that is their own. The governments predating democracy in South Africa dispositioned indigenous languages especially in domains associated with prestige and power. This resulted in Africans pursuing complete linguistic competency and performance of English, thereby minimising attention and focus on adequate acquisition of indigenous languages. The lack of interest in meaningful acquisition of indigenous languages was stimulated by the status it enjoys as language required to lend an opportunity to secure employment. Fishman (1970) indicates that language attitudes are particularly adhered to in a multilingual setting where the knowledge of particular language is associated with a particular 'social type'.

Fishman's sentiment is well captured in diverse societies like South Africa, where there is a continued practice of fostering linguistic competence of English and Afrikaans languages over indigenous languages because of aspired social status 'promised' by complete linguistic competency and proficiency in English and Afrikaans languages. In South Africa, like many African countries, being very articulate in English is regarded as being sophisticated and is somehow perceived to be an indicator of an individual's

"academic prowess". The power dynamics within the borders of South Africa have rendered language an instrumental value were one language is valued over other languages it co-exists with in a country. This is due to the economic potential supposedly portrayed by glorified language.

According to Appel and Muysken (1987) ''the fact that languages are not only objective, socially neutral instruments for conveying meaning, but are linked up with the identities of social or ethnic groups has consequences for the social evaluation of, and the attitudes towards languages''. To emphasize this point, Rudwick (2006) provides that language attitudes generally divulge a multi-layered information about individuals' perceptions towards themselves and towards languages. According to Rudwick (2006) language attitudes are inseparably linked to perceptions of identity.

Maluleke (2005) argues that since the attainment of democracy in South Africa, there has been a change in attitude by Xitsonga mother tongue speakers towards their own language. This change is portrayed by their efforts of pursuing fluency of English at the expense of their own language. This change according to Maluleke (ibid) is demonstrated by their lack of will to learn to speak, write and read the Xitsonga language properly. The effect of such behaviour promises a future were the speakers of a language end up losing their identity, language and culture, as suggested by Rudwick's sentiments.

A number of studies conducted by African scholars such as Maluleke (2005), Mamabolo (2005), Nkosi (2008), Magwa (2008), Makhathini (2011), Maseko (2011), Mkhombo (2012), and Nyauwa (2013) have indicated that African language speakers feel that African languages cannot function as mediums in education, therefore, they gradually seek complete linguistic competence

of English. The marginalisation of indigenous African languages in the current dispensation is not solely the work of English or Afrikaans speakers. Africans at large are actively encouraging the denigration of African languages by choosing to seek linguistic competence of other languages other than theirs. The studies of scholars referred to above reveal a decline of interest in speakers of African languages wanting to learn their languages and learning through them.

Even though Africans are actively participating in the disparagement of indigenous African languages, Maluleke (2005), in his study, believes that innate English speakers are prime movers in the linguistic domination of English over the Xitsonga language. He continues to indicate that innate speakers of English have been successful in making African languages speakers feel ashamed of and abhorrent of their own indigenous languages. Moreover, according to Mutasa (2006) African languages have been marginalised mainly because people do not recognise them as languages of upward mobility, and job interviews are never conducted using African languages even if the person is applying for a job in an African language department. Language attitudes supporting the dominant role of English, both within the education system and in society as a whole, seem to indirectly contribute to the marginalisation of African languages (Dalvit, Murray and Terzoli, 2009). Nyaugwa (2013) argues that despite the apparent progress made in promoting the use of African languages, African people due to the colonial influence and decades of total disregard of indigenous languages continue to exhibit negative attitudes towards the use of indigenous languages in national issues.

Misleading misconceptions about indigenous African languages have been registered in Ntshangase (2014). These misconceptions contribute to the attitudes developed by language speakers of African languages about African languages. According to Ntshangase (2014) negative attitudes towards indigenous African languages are encouraged by the following misconceptions:

> ➢ local indigenous languages lack depths to express modern concepts especially in the field of academia.
> ➢ indigenous languages of Africa lack the 'buying power' or the 'market value' which render them unfit to be used as languages of trade.

Some of the myths normally uttered encourages the exclusion of African languages. The pronounced myths often include the following statements according to Ntshangase (2014), and Dalvit, Murray and Terzoli (2009):

> ➢ a single language will unify a nation.
> ➢ using English as a language of teaching and learning will improve first additional language speakers' proficiency in English.

> ➢ in order to master a target language one must start learning while still very young.
> ➢ only one language should be used (in education).

Adding to the list, Nyaugwa (2013) provides statements pronounced in writing by three citizens from three different countries of Africa. These authors lamented the following statements:

> ➢ the advantage of learning English unlike indigenous language is access and exposure "an entire world of knowledge, skills, jobs, power and influence", and that English language skills is akin to being in prison.
> ➢ a child in English will learn better than a child taught in indigenous language.
> ➢ even though Kiswahili is the official language there is a growing preference for English among Kenyans.

Ntshangase (ibid) indicates that there is not scientific proof to justify or prove the validity of these myths but most policy makers tend to base their thinking on them when they pass language policies. This attitude of limiting and/ or excluding indigenous languages have been entrenched in government so much that even the current government in South Africa has yet to make inroads with practical decisions that will have significant benefits for Black South African Languages. Indigenous languages have never been plat-formed to function across various domains that serve national interest. The following table will provide domains in which indigenous languages have been promoted. The table was devised using the details contained in the table formulated by Ngara (1980) cited in Ntshangase (2014):

Domain	African language(s)	English
Public administration	O	X
Language of instruction (Education)	O	X
Judiciary system	X	X

Official documentation	**O**	**X**
Parliamentary publication	**X**	**X**
As a lingua franca	**O**	**X**
International communication	**O**	**X**
Radio and Television	**X**	**X**
Religious worship	**X**	**X**
School subjects	**X**	**X**
Home language	**X**	**X**
Scientific and technical records	**O**	**X**

Table 2.6 The use of African languages in different domains

Key   **X** – Functional   **O** – Not functional

The table indicates clearly that currently indigenous languages can be accessed in very limited domains. It clearly indicates that there is a need for language policies that will clearly advocate for meaningful function of indigenous languages, and very direct policies aiming at the development of African languages for functional use. Failure of present government to make meaningful inroads with the debate around the advancement of African languages has had somewhat negative outputs.

Nyaugwa (2014) indicates some hostility of African languages speakers towards studying their own languages. According to Makanda (ibid) the rejection of African languages as languages of teaching and learning are based on the reasons provided hereunder:

- ✓ due to the multiplicity of languages, all languages cannot be used as media of instruction in education
- ✓ there is a lack of technical development, personnel and appropriate materials to implement the language policy
- ✓ the cost of implementing a policy advocating the use of indigenous languages would be high.

Shariff (1973) and Mesthrie (2002) observed that language misconceptions are prevalent in African states. These misconceptions are damaging and continue to hamper progress

in the program of linguistic advancement of the African languages. According to Henderson (undisclosed), the prevalence of language myths and misconceptions can be traced to the general lack of linguistic training among the public. According to Henderson, language myths and misconceptions have a significant role in perpetuating lack of equal education. Children acquire and internalize language misconceptions, which can lead to negative attitudes towards certain languages or language varieties.

2.7 Factors influencing language attitudes

Certain linguistic practices observed in communities, household, state institutions and schools can sometimes encourage certain type of linguistic behaviours. There are several reasons influencing or affecting language attitudes. Olorunsogo (2017) provides a comprehensive list of the reasons why people choose to hold certain attitudes, ranging from micro factors to macro factors. People hold certain attitudes for the following reasons according to Olorunsogo (ibid):

- ➢ individual difference
- ➢ social differences
- ➢ historical attributes
- ➢ political association
- ➢ prestige and power of the language
- ➢ language policy
- ➢ occupation
- ➢ language misconceptions

Olorunsogo (2017) argues that historical events may play a focal role in development of people's attitudes towards various languages, formal or not. Olorunsogo (ibid) goes on to say that past events and occurrence can influence attitudes towards a language or language variety. The claims made by Olorunsogo are also observed in South Africa. Generally there are negative attitudes among black South Africans against Afrikaans due to its association with Apartheid government.

Attitudes can either be negative or positive. Individuals who may have an unwelcoming experience with a particular culture may in turn grow negative attitudes towards the language of that particular culture. This statement is supported by Juvrianto's (2016) lamentation that "some Middle East people may not want to study English because they learn from their history that Western people were colonialist".

Language attitudes are in essence a reflection of various experiences that language speakers have had with a certain language. The experiences that people have with a particular language shape their attitudes towards that particular language. Olorunsogo (2017) provided a list of factors attributed to the different kinds of attitudes a speech community may have about their language and that of others. Hereunder Olorunsogo (2017) provides some details about how external factors can influence people's perceptions and attitudes towards languages.

2.7.1 Historical factor(s)

Historical occurrences or events can influence people's attitudes towards their own language, or that of others. Sometimes these attitudes can be levelled towards substandard speech within the same language or towards certain accents of the same language. Events previously encountered at times shapes a person's affection or disaffection of a particular language. For example, if a person has experienced decades of being told that his or her native language is inferior to another. There is a chance that that speaker may develop affection for the language which has been portrayed to have superior power. On the other hand, the person may even grow strong feelings towards his or her own language. Demanding respect for it and detesting the imposed language. What is important to note here is that the kind of attitudes held are encouraged by the lived experience.

2.7.2 Political association

Parker (2015) posits that the Afrikaner Nationalist Movement is a noticeable structure in South Africa which advocated the development of Afrikaans into the status it attained under apartheid. Legislation and binding prescriptions were made available which pertained to the use of Afrikaans in education, justice and other domains. However as a language of tuition, Afrikaans was rejected by masses of student body in South Africa. This political decision ignited the Soweto uprising in 1976. Parker (2015) indicates that the resentment of black South African township students sparked the 1976 uprising against the introduction of Afrikaans as the medium of instruction since they viewed Afrikaans as the oppressor. The death of many marchers at the hands of the police provided unintended momentum which culminated into a national uprising in major urban areas, drawing the support of the oppressed masses of all sectors which focused of political issues. The collapse of Apartheid in South Africa did not greatly alter black people's perceptions about Afrikaans. Afrikaans continues to be viewed by many as of the public as the "language of the oppressor" (Roberge 2006).

Between the years 2015 and 2016, in many South African universities disruptions occurred as students protested against institutional language policies. Confrontations were observed in South African campuses between African students and their White counterparts, as they voiced their dissatisfaction with Afrikaans being one of the languages used as a medium of instruction in institutions of higher education. Students who are native speakers of indigenous languages rallied in and around institutions of higher education, making remarks about the necessary change that must be brought in universities, especially about the language issue. The following pictures are just a few of many that made it to the internet which clearly indicates students' attitudes towards languages in South Africa:

The exclamation in the above photo indicates the views of non-Afrikaans speakers at the University of Pretoria campus in Pretoria. Students went as far as putting graffiti on institution's walls in an effort to manifest their dissatisfaction about language policy at the institution. The call for the removal of Afrikaans as a medium of instruction came as an indication that institutions of higher education have been failing to recognise the diversity of languages in South Africa. Therefore the student body, particularly those who are black, felt that Afrikaans students are offered an opportunity to do well in their studies while black students had to take-up classes in a language that is not their primary language.

The picture below indicates solidarity with a language which seems not to be favoured by black students. The statement provided in the placard reads "Afrikaans will stay". This provides the tensions that continue to exist between languages spoken in South Africa. These advocacies for Afrikaans are particularly because of the privileges that most Afrikaans speakers have been afforded in South Africa. Speakers of Afrikaans have schools were Afrikaans is not just a taught language but it is a language of instruction for several important subjects. Most of Afrikaans speakers have had the opportunity to be taught from the lower grades in their language. The substitution or withdrawal of Afrikaans from institutions of higher education and learning could be damaging especially to people who have had little interest to the language which a majority of black South Africans have

been made to take up education with, voluntarily or not. The Education System for public schools is set-up in such a way that students are taught in their primary languages up to grade 3. When students progress to the fourth grade their primary are then substituted with English. Public school students will then learn in English from the fourth grade until they finish their academic life. The same cannot be said about Afrikaans students in private schools.

Adopted from: https://city-press.news24.com/News/youth-evolution-20160611

If important national issues are negotiated and concluded through the use of a certain language, that language will be associated with power. Therefore for people to participate in discussions central to issues of national importance they would need to acquire that language. Therefore, because of association with politics, people may gradually develop positive feelings towards the language. In South Africa, people even go to the extent of embarrassing themselves trying to speak English, just because this language is used by people they look-up to in political structures and other spheres of life. Many football stars in the country have been fun of because of how they struggled with expressing themselves in English.

2.7.1.2 Sophistication

More often than not, people aspire to sound intricate and clever, and if they feel like a certain language feels and sounds intricate they want to be associated with it. Such

language makes people to think or believe that they are superior to other people, therefore, because of this connotation people often feel like knowing or speaking a language that will make them appear as either very bright or sophisticated. This can be often observed in South African townships were linguistic performance and competence of Indo-European is given praise and there is a continued sense of admiration towards Indo-European languages.

2.7.1.3 Economic emancipation

All over the world languages deemed superior over others are a prerequisite for employment and a necessary means for adequate acquisition of opportunities. People may tend to favour such a language because knowledge of such a language "promises" upward mobility in terms of acquiring information of available opportunities, etc.

This is the kind of language that will have people shifting towards its acquisition because of the benefits that may be there if an individual possesses adequate knowledge of it. South Africa is not immune to this linguistic practice. There has been a growing number of black South Africans living in abject poverty who are gradually shifting towards English because this is a language of employment in the country.

Too many job advertisements lists English proficiency as a requirement in South Africa and other African states. This has enormously contributed to growing numbers of indigenous Africans language speakers seeking total or complete linguistic competence of English. This is so because many living in destitution possess the perception that having English in your linguistic repertoire can advantage a person into getting a good job. This sentiment is made obvious by Dalvit (2004) findings in his study, were students from Fort Hare considered English to be an important language, and they recognised it to be a prerequisite for getting a good job.

2.8 Mentalist perspective

This study employs mentalist perspective approach for the benefit of being able to predict other human behaviours. Attitudes are crucial in the development or preservation of languages, therefore it is important to pay attention to peoples behaviours when a research tries to predict or establish people's attitudes towards a certain language.

This study is also interested in behaviours stimulated in the mind, ''the mental state(s) cannot be directly observed but have to be inferred from the behaviour or from self-reported data which are often of questionable validity'' (Ihemere 2006). It must be emphasised however that elements of what transpires in the brain and/ mind is or may be directly influenced by events transpiring on the physical world. To determine the attitudes of students towards Sesotho, the researcher depends largely on the statements made by students in the interviews and the self-reported on the questionnaires.

This study will rely on scripted responses to determine students' attitudes. While it is difficult to determine what happens in the brains of students, their responses will help figure out student's perceptions especially towards the language in question in this study.

2.9 Language attitudes in multilingual settings

It is difficult for this inquiry to ignore the notion of multilingualism since the sample for this study will include students with varying linguistic backgrounds and repertoires. It is important to mention at this stage that while sample requirement for inclusion require students to be enrolled in Sesotho modules, the researcher is also conscious of the fact that Sesotho is not the only language that students know. It is also important to note that the institution from which this study is conducted has a dual language policy which recognises English and Afrikaans as languages of teaching and learning across many faculties. The implication(s) for such a linguistic practice is that students who major in an African language at the institution cannot have knowledge imparted to them through an African language in other modules. Those who take up an African language as a non-compulsory module do so for various reasons.

The result of using bi-language policy in this institution is that students accumulate bi/trilingual speech patterns. The acquired languages may then be employed to fulfil different objectives, in different domains, to serve varying purposes. Therefore multi-language competences can be looked at as a resource that can be used to facilitate communication aimed at achieving different goals at different spheres of life, be it at family level, societal level or for more intriguing situations.

The University of the Free State where this study is conducted recognises multilingualism. The following provisions are stated in the preamble of this university's language policy that was approved in 2016. According to the Language Policy document (2016), the university is committed to the following principles:

> ➢ enabling a language-rich environment committed to multilingualism with particular attention to English, Afrikaans, Sesotho and isiZulu and, other languages offered on the three campuses.
> ➢ ensuring that language is not a barrier to equity of access, opportunity and success in academic programmes or in access to the university's administration.
> ➢ ensuring that language is not used or perceived as a tool for social exclusion of staff and/ or students on any of its campuses.
> ➢ contributing to the development of Sesotho and IsiZulu as higher education languages within the context of the needs of the university.

In respect of multilingualism, this university postulate that multilingualism means the use of a combination of Afrikaans, English, IsiZulu, and Sesotho for different purposes according to each campus needs. Multilingualism is supported among other activities by an expanded tutorial system especially designed for first year students. At the institution tutorials take place in English, Afrikaans and Sesotho in the same class on the Bloemfontein campus. This means that in a tutorial class there is an alternation between language so that the content discussed within a tutorial session is comprehended by students and student participation can be increased.

According to Romaine (2008) multicultural and multi-language communities have always been in contact with each other economically, and socially through trade, commerce, knowledge sharing, intercultural marriages and through the creation of multilingual

environments. This concept of multilingualism has everything to do with the ability of mankind to communicate in different languages, this ability to use languages to serve different purposes can be done individually or collectively (Soler-Carbonell, 2014).

In multilingual nations, multilingualism is used as a resource to mitigate linguistic barriers between members of the same society who are not speakers of the same language. Multilingual speakers can make use of their different linguistic resources for different purposes, most notably to re-create different identities (Soler-Carbonell, 2014). In South Africa, some languages are used to facilitate family and communal issues, while a few others are used to manage and negotiate national and international matters. Such linguistic practice subconsciously advocates for the explicit use of certain language.

South Africa has nine provinces, each with its dominant language. In Free State where this study is conducted, according to Census (2011) there are more than twelve languages spoken in this province. Sesotho is the dominant language, followed by Afrikaans and IsiXhosa respectively. The table below indicates language distribution across Free State province.

First language	No. of Speakers	Percentage
Sesotho	1 717 881	64.20%
Afrikaans	340 490	12.72%
IsiXhosa	201 145	7.52%
Setswana	140 228	5.24%
IsiZulu	118 126	4.41%
English	78 782	2.94%
Sign language	32 910	1.23%
Other	15 935	0.60%
IsiNdebele	10 008	0.37%
Xitsonga	8 039	0.30%
Sepedi	7 393	0.28%
Tshivenda	2 592	0.10%
SiSwati	2 246	0.08%

Table 2.9a FS language distribution   Source: Census 2011

Sesotho has majority of speakers in this province. Sesotho is not only spoken in the Free State province alone. Sesotho is also a dominant language in South Africa's neighbouring country, Lesotho. Even though the orthography of the same language differs between these two countries, these linguistic variations are evidently mutually intelligible.

Although it is the largest language spoken in Free State, Sesotho co-exists with other language varieties in the province. Sesotho is not only spoken in the Free State. It is also spoken in other provinces as observed in the table in the below.

Provinces in which Sesotho is spoken	Speakers figure
Gauteng	573 151
Free State	243 086
Mpumalanga	107 902
Eastern Cape	94 140
Limpopo	81 403
North West	79 693
KZN	57 143
Western Cape	30 096
Northern Cape	7 695

Table 2.9b Distribution of L2 Sesotho speakers   Census 2011

It can be observed from table 2.9b that South Africa is indeed a multilingual state. This table indicates that Sesotho has an additional 1 274 309 speakers, even though these speakers are not primary speakers of the language. Due to its co-existence with other languages in South Africa Sesotho has gained the status of being an alternative language for purposes such as dialoguing among speakers of indigenous South African languages.

From the tables above we can learn that there are still positive attitudes among indigenous language speakers about each other's languages. South Africa is characterised with multi-language competences and the ability to speak more than one language is high among speakers of African languages. In South Africa it is common to find a primary speaker of a certain language speaking two or three more languages. The

researcher has linguistic competence and performance in at least three more languages besides his primary language. This has been encouraged by contact with speakers of other languages. For competence in other languages, this was encouraged by policies put in place in schools he attended.

2.10 Language rights

Madonsela (2014) postulate that ''the issue of language rights must be emphasised because of the erroneous belief that only certain category of individuals have language rights. It became an important responsibility of the South African government to promote tolerance and social cohesion through the recognition of language rights and to eliminate human differences, as has been done throughout democratic''.

According to Heugh and October (2005) language rights of English speakers are entrenched in South Africa particularly because English has over the years attained international status and predominantly enjoys prestige of usage in the public domain. The duo further asserts that speakers whose languages are considered superior tend to take linguistic rights for granted largely because their rights are guaranteed. This status quo was ascertained by the long history of colonial and apartheid unequal usage of languages. The effect of that can be noticed in inequitable provisions centred on language in education (Heugh and October, 2005).

Language rights according Nyaungwa (2013) implies that all persons, regardless of their ethnicity, culture, traditions, tribe or background are at liberty to learn and use their primary language in any capacity. The notion of language rights at best ''implies that every language should be used as a medium of teaching as it is the right of the speakers of that particular language to use it. By implication, all languages should be used, in the print and electronic media thus enabling every individual to access information in their language'' (Nyaugwa, 2013).

South Africa is not excused from having such rights that are salient to the protection of languages found within the country. Post-apartheid, government negotiated and adopted a new constitution in South Africa. The said constitution would address past injustices on

language issues in South Africa by affording indigenous South African languages official status. The linguistic practices however did not change reasonably as indigenous languages are yet to "participate" meaningfully into the economic life of the country. The observed status quo is suggestive that the provisions tabled in the constitution have not been accorded meaningful consideration by the South African government and other high-level domains in the country.

Subtle and somewhat "restrained" discrimination on people of African descent on the basis of the languages they speak continues to be observed in South Africa. This subtle discrimination can be observed on prerequisite set-out on job adverts that prospective incumbents to certain position must have certain linguistic capabilities in order to be awarded a job; they must be able to demonstrate strong linguistic competence and performance in English rather than African languages. Furthermore, native speakers of indigenous African languages are continually exposed to unfair competition in job interviews since they are expected to conduct themselves in English in the interviews unless the interview occurs in institutions were there are language units that will then be able to offer interpreting services. The stipulations contained in the South African constitution of 1996 and South African Bill of 2000, of rights seems not to be taken notice of.

The South African Languages Bill puts forward the following statements:

> ➤ the bill seeks to provide for an enabling framework for promoting South Africa's linguistic diversity and encourage respect for language rights within the frame work of building and consolidating a united, democratic South African nation, taking into account the broad acceptance of
> ➤ linguistic diversity, social injustice, the principle of equal access to public service and programmes, respect for language rights, the establishment of language services at all levels of government, the powers and functions of such services, and matters connected therewith.

This bill (Act) has the objective to:

> ➤ to give effect to the letter and spirit of section 6 of the constitution,

- to promote equitable use of the official languages of South Africa,

- to enable all South Africans to use the official languages of their choice as a matter of right within the range of contexts specified in this Act with a view to ensuring equal access t government services and programmes, and to knowledge and information,

- to provide for a regulatory framework to facilitate the effective implementation of the constitutional obligations concerning multilingualism.

This is a binding act which should be observed with caution by entities mentioned below:

- the state, which shall include any department of state or administration in the national, provincial or local sphere of government; and

- any institution exercising a public power or performing a public function in terms of any legislation, subject to the provisions of section 5(4)(c). Refer to the South African Languages Bill.

Section 6(2) of the South African constitution makes the following provision: ''recognising the historically diminished use and status of the indigenous languages of our people, the state must take practical and positive measures to elevate the status and advance the use of these languages. Section 6(3) laments that the national government and provincial governments may use any particular official language for the purposes of government, taking into account usage, practicality, expense, 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 at least use two official languages. And moreover, section 6(4) provides that the national government and provincial governments, by legislation and other measures, must regulate and monitor the use of official languages without detracting from the provisions of subsection 2, all official languages must enjoy parity of esteem and must be treated equitably''.

A measure to enhance the participation and usage of all official languages in South Africa was realized in 2012 with the introduction of Use of Official Languages Act, act no 12 of 2012. This act has the objective to:

- ➢ regulate and monitor the use of official languages for government purposes by national government,

- ➢ promote parity of esteem and equitable treatment of official languages of the Republic,

- ➢ facilitate equitable access to services and information of national government, and

- ➢ Promote good language management by national government for efficient public administration and to meet the needs of the public.

What is common between the statements of the three documents mentioned above; South African Languages Bill, Constitution of South Africa, and Use of official languages act is that all these document comments on one thing: the use of all official languages in domains other than homes, and that all languages must enjoy equal use. To a greater extent the provisions contained in these documents are yet to be realised under a willing leadership.

Linguistic rights are somewhat unfamiliar to the larger South African population. This is caused by the fact that these rights are communicated in a language of minority speakers. An individual who is aware of his linguistic rights is supposed to use his or her language without having to validate himself or herself. Linguistic rights are interlinked with democracy, freedom and popular representation in the political process (Phillipson, 1998). If a person is truly liberated, he will not be encouraged to take up education or employment in a language of foreign origins to him. He must be allowed to function within his language and add meaningfully to the development of personal and societal life using his language.

2.11 Language in Education policy

The Department of Education's Language Policy since 1998 is based on the principle of the right of children to be educated in their mother-tongue whilst having access to a global language (Language in Education Policy: briefing by department, 2006). At first glance this statement seems to mean that children will be afforded an education in their primary languages while having access to languages such as English as additive language, thereby plat-forming bilingualism among learners' population. The semantics of that prescription seems to be totally ignored in South Africa. In the context of South Africa that statement actually means that learners in South African schools, specifically in townships schools, are actually experiencing the notion that is referred to as subtractive bilingualism. The reality encountered by learners in township schools is that their native languages are vigorously employed to teach in lower grades. In intermediate and senior phase grades the native language is then replaced with English. This practice is continued despite a number research studies suggesting that there are lasting benefits for studying in primary languages. Taylor and Fintel (2016) research outputs pointed out that "among children in schools of a similar quality and coming from similar home backgrounds, those who were taught in their home language during the first three years of primary school performed better in the English test in grades four, five and six than children who were exposed to English as the language of instruction in grades one, two and three''.

Section 8 of Language in education policy 1997 stipulates that: the language(s) of learning and teaching in a public school must be (an) official language(s). The norms and standards of this language in education policy aims to promote the following sentiments:

- ➤ recognising that diversity is a valuable asset, which the state is required to respect.
- ➤ promotion, fulfilment and development of the state's overarching language goals in school education in compliance with the Constitution.
- ➤ the protection, promotion, fulfilment and extension of the individual's language rights and means of communication in education.
- ➤ the facilitation of the national and international communication through promotion of bi- or multilingualism through cost-efficient and effective mechanism.

➢ to redress the neglect of the historically disadvantaged languages in school education.

The use of language in basic education system of South Africa is provided hereunder. The treatment of languages as important resources in education is described in the three bullets that follow. According to Language in Education policy document languages as subjects will be treated in this manner:

➢ all learners shall offer at least one language as a subject in Grade 1 and Grade 2.
➢ from Grade 3 onwards, all learners shall offer their language of learning and teaching, and at least one additional approved language as subject.
➢ all languages subjects shall receive equitable time and resources.

2.12 Language policies in South African Universities

Socio-historically language has been a quarrelsome subject from the time South Africa was not a democratic state, and it is still a matter of concern today. Universities in South Africa have been tasked to develop indigenous African languages linguistically so that they can elevate in status as intellectual languages. Nudelman (2015) postulate that "language has often been a contentious issue in South Africa from the early days of colonialism, where English and Dutch were at odds each other, until today's issues regarding the promotion of African languages especially in basic and higher education". Looking at the language history of South Africa, it is quite clear that drastic measures must be taken to allow African languages to perform over and above societal level. According to Nudelman (2015) the advancement of African languages following South Africa's transition to a constitutional democracy was important not only for societal transformation but to enable previously disadvantaged South Africans access to education.

Policies have been devised in the past two decades by universities as a redress mechanism on language inequalities in South Africa. These efforts however have not resulted in a situation where African languages are treated as bi-medium languages. They are only used by departments of African languages within the department, and are only invited for function when there is a bridge of communication between the university and the people it wished to address. A very positive move was only taken by University of Kwa-Zulu Natal when it introduced that the dominant language in the KZN region will be offered across faculties as an additive language during the first year of undergraduate studies. Below are some of the language policies of some of the universities in South Africa.

2.12.1 Central University of Technology

The policy statement of Central University of Technology (2015) acknowledges and takes cognisance of the constitutional, legislative, statutory and national context of CUT. According to the document the institution committed to promoting accessibility for students, practitioners, scholars, academics, support services staff and the public, as well to involve improving accessibility to learning material and media/ communication at the institution. In all its endeavours the university will, but within the limits of its mandate as a university of technology, reasonably accommodate multilingualism within the regional, national and international contexts with which CUT operates.

The academic language and the language of all forms of institutional transactions will be English. Furthermore, the document indicates that the institution will continue in its endeavours to empower its students and staff in English proficiency. It will however, wherever possible, promote indigenous languages in teaching and learning, within the context of individual consultation. In essence what this means is that indigenous languages will only be used under circumstances where the facilitator sees the need to do so during student and facilitator consultations. Indigenous languages will not be used interchangeably within the same learning environment. Teaching and learning facilitation at CUT will in all learning environments such as classroom, laboratories, etc, will be conducted in English.

The following table will indicate language use at the institution since September 2015.

Category of use	Language used
Teaching and learning	English
Individual consultation with students	English or, A language according to language needs of the students.
Provisions for students with disabilities	South African Sign language, or according to the needs of the student.
Language of oral and written correspondence	English
Language for general communication	English
Language of institutional transactions	English
Language of record	English
Disciplinary hearings	English, and the use of interpreter into any official language will be arrange in cases where such will be required.

Table 2.12.1 Language usage

2.12.2 University of Witwatersrand

Wits will make African languages mandatory for incoming students in the Humanities and Engineering departments. Wits University students starting a Bachelor of Arts degree in 2019 will be required to learn an African language as part of their academic requirements. The move is part of the implementation of the Wits Language Policy that aims to promote isiZulu, Sesotho and South African Sign Language (SASL) at the institution (Mashishi, 2018).

2.12.2.1 Facts and figures

Wits has a reputation built on research and academic excellence, and is strategically located in Johannesburg, a world class city, with countless opportunities for students and

staff to engage with and present solutions that will contribute to our country's knowledge-base and built our future (wits website).

2.12.2.2 Background into the development of the policy

According to WITS policy document (2003), at the institution about 76 home languages are spoken by staff and students. This owes particularly to the fact that the institution is based in a most linguistically city in South Africa. This diversity of languages complicates decisions on language policy at the institution, according to their policy document. At the institution, two indigenous languages has a recognisable number of speakers, IsiZulu however has a greater number of speakers than Sesotho.

Due to financial constrain, the university committed itself to the support and promotion of Sesotho. The university would develop material and resources needed for the teaching of Sesotho as a subject at all levels of education. The decision not to support the development of IsiZulu was because the university believed that the institutions based in Kwa-Zulu Natal are more suited for that exercise.

According to the policy document, the university communicates a clear intention to develop Sesotho into a language of teaching and learning. The institution provides a clear indication for the introduction of English and Sesotho as a bilingual medium of instruction (in the foreseeable future). The university encourages multilingualism because it has a pool of languages used in different contexts, for various purposes.

The university aims to support multilingualism by:

- ➢ allowing the use of all official eleven languages for interaction on the University campus.
- ➢ translating key documents such as contracts, rules, application and registration forms, into the official language of the province.
- ➢ providing interpreting services where necessary
- ➢ including multilingual and multicultural practices at ceremonial gatherings, e.g. graduations.

Efforts for the development of Sesotho language:

- ➢ research and develop language teaching resources, materials and courses in Sesotho for staff and students.
- ➢ research and develop language teaching resources, materials and courses in Sesotho for primary and secondary education if this is financed by government.
- ➢ play a role, alongside government, in the development of the Sesotho language for use as a medium of instruction in Higher Education.

2.12.2.3 The rationale for the choice of Sesotho

WITS university cannot afford to offer instruction in all eleven official languages although it is government policy that the Higher Education system as a whole should endeavour to do so. The choice of Sesotho is a strategic one. The university's research indicated 64.6% support for the choice of an Nguni language, with IsiZulu receiving 49.7% and IsiXhosa 14%. The Sotho languages received 57.4% support with the highest support for Sesotho with 28.7%. Although IsiZulu was the dominant language, the institution anticipated that institution in Kwa-Zulu Natal will have a greater claim to becoming centres for the development of this language. Sesotho is the next logical choice. Sesotho is the home language of 11.3% of the student population with 32.1% speaking a language from the Sotho language family. It is the language widely spoken in this context; it is intelligible to speakers of the other Sotho languages, and it has only one natural institutional base within South Africa; namely the University of the Free State.

2.12.3 University of Johannesburg

The University of Johannesburg subscribes to a multilingual ethos where the linguistic diversity of the Gauteng province is acknowledged and conditions created to support successful teaching, constructive and meaningful academic discourse, and effective institutional governance and communication.

The language policy document of the University of Johannesburg (2014) provides that the policy is based on recognition of the following principles:

- ➢ the rich multilingual nature of the Gauteng region.
- ➢ the notion of functional multilingualism where the choice of using a particular language is determined by different contexts such as the purpose and nature of language use and communication.
- ➢ the multilingual repertoires of students and staff as resources for effective teaching and learning.
- ➢ the important role of language in promotion human dignity, and the transformation process required to build a free and just democracy.
- ➢ the need to cultivate a spirit of respect and inclusiveness in matters relating to language.
- ➢ the need to develop and study indigenous languages as fields of academic study.

The roots upon which this policy is rooted promises participation of indigenous languages as resources that will help in realizing successful learning and teaching. The policy statement of the University of Johannesburg reads:

- ➢ designated languages: given the University's geographical context and reflecting our commitment to promoting multilingualism in the context of higher education, Sesotho sa Leboa (Northern Sotho), English, IsiZulu and Afrikaans are designated as primary languages. The institutional use of these languages will be guided by the principle of functional multilingualism.
- ➢ all approved modules and programmes are offered in English, and whenever possible and reasonably practical, will also be offered in the other three designated languages.
- ➢ UJ will adopt comprehensive measures to ensure that students have access to English academic literacy courses to facilitate the use of English as a tool for teaching and learning, and for professional purposes.
- ➢ English is the primary language of internal governance, administration, marketing, and internal and external communication.

- the use of the other three designated languages in these areas will be promoted as far as reasonably practicable with due consideration of the nature of the target audience, and the availability of human and other applicable resources.
- the use of any particular language(s) must not serve as a barrier to participation in official institutional governance and communication.
- the University is committed to promoting multilingual awareness and positive language attitudes among its students and staff. The measures to enhance this awareness.
- the University's linguistic landscape will support the institution's multilingual ethos. Measures, including multilingual signage, will be detailed in the Language Policy Implementation Plan in line with the notion of functional multilingualism.
- conditions will be created for the ongoing and systematic elaboration/ intellectualization of IsiZulu, Sesotho sa Leboa and the continued elaboration of Afrikaans as academic languages and languages of science.

While WITS is committed to the project of promoting multilingualism as guided by the South African Constitution, it does not provide clear cut direction on how African languages. This policy document does not indicate clearly the measures that will take to realise the project of language development and intellectualisation particularly for African languages.

Institution have yet to take bold steps towards the project of meaningful development of African languages. Institutions does not speak in definite terms when it comes to the issue of the development of African languages. Institutions have resorted to using the phrase ''were reasonably practical'' in order to refrain from providing definite direction on steps to be taken by institutions to develop African languages.

2.12.4 Stellenbosch University

Language policy has been a highly contested issue at Stellenbosch University. News24 (Schroeder Fatima, 2017, "Court dismisses application to OVERTURN Stellenbosch University's new language policy") reported that:

Two Western Cape High Court judges have dismissed an application for the review and setting aside of a Stellenbosch University policy that abandons Afrikaans as a primary language of instruction.

The 2016 policy gives Afrikaans and English equal status as languages of instruction.

The applicants argued that the policy infringed the rights of Afrikaans-speaking students at the university.

The university, on the other hand, countered that the assumption was mistaken.

In a judgment handed down on Wednesday, the Judge said: "Looking squarely at the 2016 policy, one gathers that it does not reduce the Afrikaans offering at SU. In fact, the expressly stated goal of the policy is to maintain and, if possible, increase the Afrikaans offering, subject to demand and resources."

The policy adopts a preference for English in certain circumstances in order to advance the university's goals of equal access, multilingualism, integration, and preserving Afrikaans, the judge pointed out.

The contents of this article provide that the university has taken a position in support of multilingualism at the institution. The promotion of multilingualism is a constitutional obligation which needs to be observed at institutions such as SU which caters for people coming from different walks of life. While English has been given the medium of instruction, the use of Afrikaans at the institutions has not been considerably minimizes. The article suggests that from the policy document the use of Afrikaans is ascertained at the institution.

Stellenbosch University recognises and promotes multilingualism. To realise multilingualism, the institution uses three language; Afrikaans, English and IsiXhosa. This institution's language policy provides that:

2.12.4.1 Learning and teaching

Language plays a pivotal role in knowledge transfer at all levels. Institutions have realised the role played by language in education. The country's constitution has provisions for the enhancement of multilingualism. To meet this requirement Stellenbosch University devised its institutional language policy. Language policy document of Stellenbosch University (2016) provides that:

➢ Afrikaans and English are SU's languages of learning and teaching. SU supports their academic use through a combination of facilitated learning opportunities for students, including lectures, tutorials and practicals, as well as learning support facilitated by means of information and communication technology.

➢ for undergraduate modules where it is reasonably practicable and pedagogically sound to have more than one class group:
    ✓ there are separate lectures in Afrikaans and English.
    ✓ learning opportunities such as group work, assignments, tutorials and practicals involving students from both language groups are utilised to promote integration within programmes.
    ✓ students are supported in Afrikaans and English during a combination of appropriate, facilitated learning opportunities (e.g. consultations during office hours or routinely scheduled learning tutorials and practicals).

➢ for undergraduate modules where both Afrikaans and English are used in the same class group, the combination of facilitated learning opportunities is as follows:
    ✓ during each lecture, all information is conveyed at least in English and summaries or emphasis on content are also given in Afrikaans. Questions in Afrikaans and English are, at the least, answered in the language of the question.
    ✓ students are supported in Afrikaans and English during a combination of appropriate, facilitated learning opportunities.
    ✓ for first-years modules, SU makes simultaneous interpreting available during each lecture. During the second and subsequent years of study,

simultaneous interpreting is made available by SU upon request by faculty, if the needs of students warrant services and SU has the resources to provide it. If two weeks have passed with no students making use of the interpreting services, it may be discontinued.

- ➢ in the following instances, lectures will be offered in one language only:
  - ✓ where the nature of the subject matter of the module justifies doing so, for example where the module is on the language itself.
  - ✓ where the assigned lecturer is proficient to teach only in Afrikaans or English. For these modules additional support is provided:
    - ✚ if the lectures are in Afrikaans, SU makes simultaneous interpreting available in English. If the lectures of the first year modules are in English, SU makes simultaneous interpreting available in Afrikaans, and during the second and subsequent year of study, simultaneous interpreting is made available by SU upon request by faculty, if the needs of students warrants services and SU has the resources to provide it. If two weeks have passed with no students making use of the interpreting services, it may be discontinued.
    - ✚ in addition to lectures, there are appropriate, facilitated learning opportunities.
- ➢ where all the students in the same class group have been invited to vote by means of a secret ballot, and those students who have voted, unanimously agree to it, the module will be presented in Afrikaans only or English only, provided that the relevant lecturers and teaching assistants have the necessary language proficiency and agree to do so.

2.12.4.2 Internal institutional communication

For purposes of internal institutional communication the university seems to be flexible on the use of languages. However, it is important to note that the use of IsiXhosa is limited

to functions other than the ones that are deemed important. SU's Language Policy document makes the following provision:

➢ documentation of primary importance is made available in Afrikaans and English. The remainder of the documentation is made available in Afrikaans, English and IsiXhosa depending on the languages of the target audience.

➢ the language of written communication within faculties and divisions (e.g. agendas and hand-outs) and at meetings depends on the language needs of the readers or participants, provided that no one is excluded by the language of communication.

➢ oral or written enquiries and requests by students and staff are, where reasonably practicable, dealt with in the language of the enquiry or request.

➢ Afrikaans, English and IsiXhosa are used judiciously at official events, such as official meetings, ceremonial occasions and inaugural lectures.

Across the language policies mentioned in these subsection, one thing can be learned. Except in the case of University of Witwatersrand, elaborate indications are made that indigenous African languages will be employed to condone functional multilingualism. WITS University is clear in its policy that it is planning to put practical measures to develop Sesotho into a language that will also serve as a medium at the university.

English is presented to be an all purposes language. Where English does not meet the linguistic needs of students, languages such as indigenous will be invited to enable students understanding of concepts addressed in a specific module. This outside-class language alternation does not find room in assessed work since students are expected to demonstrate the understanding of concepts and phenomena's in English alone, except in mainstream African languages modules. It does seem that the notion of linguistic inclusiveness in institution of higher learning seems to be looked upon as a tool to present institutions as being truly multilingual, when in actual fact a majority of institutional transactions are taken out in English.

Besides English, every province has its dominant language which practical steps must be taken to develop that language to function in unlimited domains. Students who are in the health, law, humanities, etc. must be offered linguistic proficiency in the language that is dominant in the province they are taking up studies in so that a fall of communication

between professionals and the public can be discouraged. It would make work daunting for a nursing student who is going to service Sesotho speaking community which may not have the proficiency of English, if the nurse does not speak the language of the majority.

2.13 Language and identity

There is absolutely an element of interconnectedness between language and people's identities. Language and identity are closely related to each other (Kroner, 2007). Language remains one contentious issue which has yet to be afforded the necessary attention. Indigenous people in African states are gradually acquainting themselves with the language of the capital society because they associate economic advancement not with their own languages. Since a majority of poor black people desire wealth and want to secure a good future for their sons and daughters, they familiarize themselves thoroughly with English because they associate English with success. Some have totally even lost linguistic competence of their native languages. This is linguist shift is also encouraged by the processes of modernisation encountered especially urban settlements.

Other scholars such as Peter Lucko believe that English has had a detrimental (murdered) effect on African languages (Kroner, ibid). Eckert at al (2013) submits that English was imposed on indigenous populace in order to strengthen the power of the colonists. Eckert at al (2013) suggest that the disempowerment of indigenous languages can have serious consequences on people's local culture, life and identity. Caramella (2012) advocates for effective and active usage of primary languages as a way of marking and emphasizing people's identities. Caramella (ibid) argues that the substitution of a language with another may only be for functional value, for getting along with the world. This type of linguistic behaviour leaves a bitter aftertaste. As indicated earlier, language is intertwined with identity, therefore, compromising the populace of one's own language in favour of another can mean that as time goes on, your own language will face extinction. And as a result, the rich knowledge and the world perspective carried in the language will also fade away. At best, the marginalization of a language presents an

opportunity for lingocide and the death of a culture; a culture which has organised people's livelihood for centuries.

Nongogo (2007) in her study argued that learners attending school at the former C schools who are of African descent retain their African languages and use them as a primary marker of ethnic identities and ideas of ethnic purity. This group of learners are conscious of the cultural value of language. Certain cultural practices require an individual to conduct himself in the language which the ancestors can relate with.

One other interesting factor about this phenomenon "language and identity" is that language does not only mark ethnic membership, but it is used to construct desired identities. According to Le Page and Tabouret-Keller (1985) cited in Nongogo (2007) speakers use language to perform certain acts as basis for construction of an identity, in these acts speakers seek to align themselves with or detach themselves from certain social groups. Group membership is so important to people that they choose certain linguistic repertoires to acquire because of the desire to either distance oneself from the already acquired language or gain linguistic competence of the language desired for "self-advancement" and other reasons associated with that language.

A study focusing on language use and identity of pupils in Umlazi in 3 Secondary schools realised that because of the close interconnectedness of the isiZulu language and the Zulu culture, learners sample portrayed a strong conviction for the use of their language and expected no impure speech of the language. More than anything, learners wanted to identify with their mother-tongue than the language employed as the LOLT (Rudwick 2004, in Nongogo, 2007). This gives the supposition that the learner sample in Nongogo's study were wary of their group and cultural membership and did not aspire that that be tempered with.

2.13.1 Schools of thought on the relationship between language and identity

The first school of thought considers that the group's language is often a key factor in defining groups, functioning very often as a distinctive marker within a group (Edwards, 2011). Followers say that "specific languages are related to specific cultures and to their attendant cultural identities at the level of doing, at the level of knowing, at the level of being" (Fishman, 2001:3). As a result, ethno-cultural groups often seek to maintain their language, and in this way their ethno-cultural identity.

A second school of thought, however, considers that the major role assigned to language in constructing group and individual identities is exaggerated. This school argues that many groups have maintained their identity even though a language shift has occurred (Canagarajah, 2008; Kumar et al., 2008; Lane, 2009; Liebkind, 1999). Myers-Scotton (2006), for example, argues that language is not the most important feature in defining identities, especially when compared to factors such as religion or territory. In two separate studies, Canagarajah (2008) and Kumar et al. (2008) argue that Tamil and Hindi identities have been sustained, even though language shift has occurred within both the migrant Tamil and Hindu communities. In other words, group identity is maintained despite language shift, as Canagarajah (2008, 169) mentions: "Tamil identity and community are being redefined in terms of cultural rituals and not language".

We can then say that a definite relationship between language and identity should not be assumed for all groups. In other words, there is often a variable changeable than a definite fixed relationship between language and identity. For example, Coulmas (2005) explains that the Dutch language is a marker of identity in Belgium, but not in Holland, where it is "unchallenged" by other languages as it is the conventional choice of language. Of particular relevance here is Kumar et al's (2008: 50) statement that "if a group considers language a core value, it will hold language central to its identity and will be likely to view language shift as a shift in culture". The Irish, for example, managed to preserve their identity despite shifting the language to English, because the Irish cultural values were expressed more through Catholicism than language (Somlicz, 1979 cited in May 2001, p. 136).

A third school of thought argues for a degree of inter-dependence between language and identity, since a group's language affects the construction of its identity, and the group's

identity impacts on the language attitudes and choices of the group (Liebkind, 1999:144). Jupp et al. (1982) affirmed that there is a mutual relationship between language and identity in that certain styles of using language help to construct and reveal the speaker's social identity. Similarly, personal, social or ethnic identity can influence the speaker's way of communicating in various contexts. For example, the way white people talk in work places can be different from the way Asian and African workers talk even though both groups are using English to communicate in the workplace (Jupp et al., 1982).

The pronouncements carried out by the third school of thought is salient to how this studies sample views the notion of identity. This can be observed in chapter 4. Students were asked is they viewed themselves as Mosotho or South African. Just over 50% of them remarked that they view themselves as Basotho. This group of students view language as the marker of their identity. In turn, Basotho is a group of people belonging to the same cultural norms and values. Therefore, for this group of students, language is salient to how they make sense of who they are.

2.14 Language and development

Magwa (2008) argues that the relationship between language and development is a close one. According to Magwa (2008) meaningful development is impractical to realize especially where linguistic barriers continue to exist. Therefore there is a need to look closely into the issue of how language adds to the development of a country especially in the continent of Africa. Bodomo (1996) asserts that too often than not theories and issues of achieving an accelerated rate of development in Africa are discussed without considering linguistic issues. This lack of discourse discourages full participation from members belonging different communities in national development endeavours. The inability of ordinary members within different societies to participate in nation building efforts through the employment of their own languages impacts on the development of former colonial states. Bodomo provides us with an excellent example of how the disregard of African languages contributes negatively on the development of African states:

Young African agricultural extension experts graduated from of the universities in Africa and were ready to impart new farming technologies to rural farmers in various areas of their country. On the very first day of their jobs they came to terms with one which had apparently been neglected in the course of their training: language. In spite of all the academic theorizing about sharing new technologies with indigenous people, apparently nobody ever thought that these scholars were going to start working with people, majority of whom did not communicate in their language of training, in the language in which all the wonderful theories of agricultural extension were propounded.

This example illustrates vividly that the language of the natives or indigenous people requires that they be included in the planning of national development so that development can be realised without hindrance. Could it be that the lack of involvement of indigenous language in the development dialogue in Africa is the result of the lack of knowledge from the political structures about the functions of language, because politicians seems to realise the importance of indigenous languages during the election times when they need to rally for votes and ascertain approbation among speakers of indigenous languages.

When efforts for the inclusion of African languages in the discussions pertaining to state's development are not accelerated gradually, it is likely that indigenous languages will be forced to complete withdrawal. There are signs already in African states that indigenous languages are viewed as less effective languages.

A fair observation is made by Mutasa and Ogutu (2008) in Sithle (2015). These scholars lament that no African will be interested in learning languages such as Shangaan or

IsiXhosa, even Kiswahili or Wolof as long as the mastery of Portuguese, Afrikaans, French or English remains the sole criterion for finding a lucrative opportunities in education, sportsmanship or elsewhere, or for acquiring information or training in Africa. This then has less desired effects on the growth and development of African languages.

2.15 Social change and language shift

In a developing state it is inevitable not to encounter change, which in turn, encourages the repositioning of people in wealth, education, livelihood, etc. South Africa is a diverse country. In its boarders there are more languages than recognized by the constitution of the country. With the advent of democracy in South Africa, movement categorized by ethnic collectiveness collapsed and interracial relations gradually showed upward movement. However, one thing remained, the language stigmatization which characterised the government system preceding the democratic rule had already encouraged the thinking that upward mobility can only realised by acquiring linguistic competence and performance in English and Afrikaans.

To understand precisely how social change influences language shift, it is important for this study to explore the relationship between these two concepts. Fasold (1984) indicates that language shift is a something that happen over time, it is a process which involves a shift from one language to another in the same community. This shift, according to De Vrie (1994), is a habitual use of one language to another. De Vrie (ibid) posit that the shift is intergenerational, and intragenerational. In support of this statement we can trace the history of both colonialism and apartheid, and see how these government systems have encouraged the perceptions the natives have about their L1s. The multigenerational oppression which vigorously put restrictive measures to disposition indigenous languages in South Africa impacted on indigenous speakers so much that there was a noticeable shift towards English (and Afrikaans to a lesser extent) around the time South Africa was ushering the democratic government.

Most multilingual states like South Africa have resorted to using English as the lingua franca; using this language on national platforms and in government's public engagement

with the citizens. This is done because some languages in South Africa are not mutually intelligible; therefore this presents communication barriers between citizens. English having acquired the status of a world language is then used because there is a general belief that this language makes communication between speakers of different varieties possible. This linguistic practice has certainly popularised the English language while indigenous languages of the state are afforded unmatched attention.

A shift from a language to another is influenced by many factors, among which, there is social development which encourages change. The break from one's language maybe caused by perceptions speakers have about the status of their own language or their future aspirations. Farooq (2012), on the other hand, indicates that any alternation or modification that occurs in a situation over time is referred to as social change.

Mesthrie (2007) remarks that language shift is not a new phenomenon in South Africa. According to Mesthrie, this phenomenon has been observed in Khoi-San and Malay language speakers shift from their languages to Afrikaans in the Western Cape's Coloured communities, and Indian languages speakers shift from their primary languages to English among KwaZulu-Natal Indian communities.

The motivation for language shift and the circumstances under which this shift occurs vary significantly from one case to another case. Generalizations can be made that the dominance of one language encourages language shift in a setting where more than one language is spoken. When languages are in contact there is a chance that speakers of one language may shift to the dominant language in the region. Sesotho is spoken by the majority of locals in the region. IsiXhosa speakers who migrated into the province find themselves speaking Sesotho more than they speak IsiXhosa in the province. This shift may be encouraged by the will to develop friendships and other meaningful relationships that can give shape to their lives.

Social change is closely related to language contact. Farooq (2012) postulate that there are two factors which are responsible for social change. These are unsystematic and systematic, respectively:

> ➤ climate, existence of people or groups, and

> ➤ the need for sound development, and desire for different social organisation.

It can be deduced from the utterances provided from the bullets that social change is sometime a voluntary phenomenon and at different times it is an involuntary phenomenon. People who have suffered injustice for a long time are susceptible to change. The change might be encouraged by the preparedness to alter the reigning circumstances.

2.15.1 Types of Social Change

Mohinuddin (2017) distinguishes four types of social change:

2.15.1.1 Complete change

Complete change occurs when there is a total change. It is in status and practice. Linguistically such complete changes can be observed in countries like Tanzania. In 2015 the country expressed its position to dump English in the education sector and replacing it Kiswahili. The bilingual speech patterns which characterized the country was then the replaced with monolinguals particularly in school. This bold decision has elevated efforts aimed at having indigenous languages function as medium of instruction. The linguistic experience in the country has taken a different shape completely. The change has been bilingual country to a monolingual state.

2.15.1.2 Partial change

Partial change occurs when the part of a system changes. It is either in status or practice. This type of change has been observed in the language history of South Africa. In the judiciary system of the country only two languages were used in courts. The introduction

of nine indigenous languages as official languages did not change the linguistic practice in the courts. People of African descent who are unfamiliar with English and Afrikaans were now afforded an opportunity to give accounts in their own languages but the language of record did not change into being an African language.

2.15.1.3 Revolutionary change

Revolutionary change is a sudden change and is always visible for a short period of time. When the changes in various sectors of our social system occur suddenly, drastically and sufficiently so as to differentiate it from gradual, slow change, it is called revolutionary social change (Deeksha, accessed 2019). This type of change has not been observed in the history of language use in South Africa.

2.15.1.4 Evolutionary change

Evolutionary change is a slow change experienced over time. It exists in permanent terms. Evolutionary changes occur in course of a long period. It occurs slowly and gradually and through evolutionary process. Such changes are not very drastic or remarkable. They proceed gradually like the process of conditioning and people learn to adjust with such changes gradually (Deeksha, accessed 2019).

2.15.2 Causes of social change

According to Mohinuddin (2017) the list presented hereunder is reflective of causes of social change:

- ➤ natural and geographical position
- ➤ politics and culture
- ➤ socioeconomic issues
- ➤ urbanisation and globalisation
- ➤ modernisation

- ➢ use of modern science and technology
- ➢ outstanding individualism

The attitudes of language speakers are/ may be shaped by change in society, especially if the change does not favour the use of a certain language. This change in society may encourage an individual to change completely, partially, revolutionarily or evolutionarily. The alteration in society changes perceptions of the community; these perceptions affect how people handle themselves and their way of speaking. Language shift proves to be one other factor that is instrumental in shaping people's attitudes towards speech varieties.

On linguistic terms, one can argue that a change experienced in countries such as South Africa is evolutionary. This is observable in tendencies of many black South Africans choosing not to better their linguistic competences and performances of their own languages. The number of indigenous speakers demonstrating affection of the language deemed a language of business does not seem to show any decline. The northward growth of English among indigenous people may be encouraged the desired upward mobility and contact between speakers of unintelligible languages.

2.16 **Language and media**

The media also plays a pivotal role in shaping people's thoughts and doctrines. The mass media have become probably the most important social institution in the construction and circulation of meaning in any modern society; the mass media permeate our daily lives. They have become the main source of leisure activity. And for most people they are the main sources of information about the world, and the only available medium for explaining social and political processes, and is also a major fund of images and suggestions concerning modes of self-representation and general life style (Oso, 2006). Chirimuuta (2017) indicates that the media fraternity has a great role to play in promoting linguistic diversity. In Africa local indigenous languages are invariably relegated to linguistic

doldrums due to the choice of English as the language of disseminating information in media (Chirimuuta, 2017).

In South Africa, there are radio stations and television programmes reporting in indigenous South African languages. English, however, is used in majority of media platforms. Alexander (2010) argues that unless indigenous languages are given market value, unless their instrumentality for the processes of production, exchange and distribution is enhanced, no amount of policy change at school level can guarantee their use in high status function and the ultimate fall from glory and hegemony of English (Chirimuuta, 2017). Until that has happened, English will continue to enjoy the status of use in mass media platforms.

In some provinces in South Africa there are some newspapers being published in indigenous languages. For example *Isolezwe* in Kwa-Zulu Natal publishes in IsiZulu, *Seipone* in the Free State publishes in Sesotho. Even though their popularity cannot be compared to newspapers published in English, their existence suggests that indeed indigenous languages can actually function in domains such as newspapers.

2.17 African languages in print media

It is true that African languages remain marginal and marginalised languages of print, with perhaps possible exception of IsiZulu in parts of Kwa-Zulu Natal. In an article written by Getrude Makhafola published 27th of February 1980 in Mail and Guardian, the article reads "the industry needs to explore growth of African languages. Readers are hungry for news to be told in their mother tongue. The growth of *Ilanga* and *Isolezwe* newspaper in Kwa-Zulu Natal is proof that there is a market for such diversity".

According to Maunder (2015) when South Africa became a democracy in 1994, South Africa's vernacular languages were expected to come into their own, but this never happened. In fact, there are fewer African languages published today than during apartheid, according to Mondli Makhanya (2015), *City Press* editor at large, columnist and former editor of the *Sunday Times*. "This has a lot to do with the Anglicization of the

country since 1994 where… indigenous languages have been deemed 'un-cool' and unable to get you ahead."

Although African languages seem to be neglected in the media sphere, Maunder records the following positives as far as indigenous languages are concerned:

➢ Zulu radio station Ukhozi FM is one of the most popular radio stations in the world and the most popular in South Africa. Over the last decade, it had an average listenership of more than seven million. In November 2012, Vuma FM, a 90% Zulu-speaking and 10% English radio station, launched in KwaZulu-Natal. Its listenership has more than doubled in a year from February 2014, from 121 000 to 271 000 (RAMS past 7 days listenership).

➢ *Isolezwe*, the most successful Zulu newspaper, has a circulation of 107 139 (Audit Bureau of Circulations, fourth quarter of 2014). Other than the *Daily Sun*, this is the biggest circulation of South Africa's dailies, according to the ABC.

➢ *Ilanga,* a twice-weekly Zulu newspaper, has a circulation 90 008 (ABC 2014 Q4), while the circulation of its weekend edition, *Ilanga LangeSonto*, is 49 738 (2014 Q4). *Isolezwe*'s Saturday newspaper, *Isolezwe ngoMgqibelo*, has a circulation if 76 837 and *Isolezwe ngeSonto* on Sunday has a 85 301 (2014 Q4) circulation.

2.18 Languages in the South African Broadcasting Commission

The South African Broadcasting Commission is mandated with providing the South African public with accurate news in the languages they comprehend. There are several radio stations tasked with providing content in all official languages. Standard language is used mostly when reading news. During discussions presenters make use of their linguistic repertoires to alternate between languages especially English. ''Research shows that English dominates on television as well. Media Monitoring Africa (MMA) monitors the SABC main news bulletins and analyses all listed programmes. They found

that although English is only spoken as a first language by 8% of the population and the SABC is required to broadcast in all official languages, English dominates SABC programming and there has been a significant increase in English programming in the last three years. This year, there has been:

➢ 70% English on SABC1

➢ 64 to 70% on SABC2

➢ 95% on SABC3

As opposed to 2014 when:

➢ SABC1 was 35% English

➢ SABC2 49% English

➢ SABC3 85% English.

A big portion of all locally produced content on the SABC is in English. The next biggest languages trailing far behind are Afrikaans and then Zulu'' (Maunder, 2015).

The equitable use of languages is not observed in the linguistic practices of SABC. Reporting and commenting in done in English, other languages are offered a rather disquieting time on screen.

2.19 Conclusion

The aim of this chapter was to provide theoretical foundations for this study. On the onset of the chapter, this chapter contextualised the study by providing the historical context of indigenous South African languages. This contextualises positioned African languages

before the arrival of colonisers in Africa and explained how indigenous languages were used.

This chapter went on to discuss the disposition of indigenous languages in South Africa due to the politics that government the country pre-1994 and elaborated on how languages such as Afrikaans and English were imposed on people of African descent. The literature discussed is expressive on how languages such as English continue to dominate the linguistic scene of South Africa.

The literature also discussed the concept of language attitude. This was however achieved by providing semantics of both language and attitude as standalone concepts. Once that was done, a picture of language attitudes in South Africa was provided and factors influencing language attitudes were discussed. The functions of attitudes were also provided to indicate how attitudes creates and alternate one's perception(s) about languages and their use, especially in the South African context.

Language policies employed by South African universities were mentioned and discussed. The common factor among the policies mentioned in this chapter is the strong advocacy for the use of English. Indigenous South African languages seem to be reserved for target specific purposes, and the demonstration of willingness for linguistic inclusivity by tertiary institutions. It must be noted, that one of the institutions indicated clearly its intention to elevated Sesotho into the status of medium of instruction at the university.

Linguistic rights catered for in the South African constitution were also discussed. The use of one's language does not have to be a right basing itself on practicality and feasibility. In a multilingual setting such as South Africa, indigenous languages must be vigorously used not as a marker of identity alone but also as a resource aiming at contributing to the development of the country.

Chapter 3

RESEARCH METHODOLOGY

This chapter centres itself on providing details on the research methods employed in this study. It comments on the techniques used to gather data and the techniques used in gathering data were distributed to the research sample, and how the sample was chosen and offers reasons to appropriate the chosen sample.

3.**1 Introduction**

In this chapter the researcher discusses research methodologies employed in this study to elicit tertiary students' attitudes towards Sesotho. The research design, data collection, data collection instruments, data analysis methods, sampling and ethical considerations will be discussed in this chapter.

In order to provide responses to the research questions asked in this study, certain processes and procedures must be followed and adhered to. A lot of questions were prepared both in the form of questionnaire and interview questions. These are means through which data is to be sought from respondents. To find fitting knowledge from respondents this study incorporated a technique of finding solution to a common problem by using several techniques, this technique is referred to as triangulation. Both quantitative and qualitative research methods are followed in this study.

3.2 **Research design**

The objective of this study was to provide responses that are credible and honest to the research questions posed by this study. To achieve this goal, certain processes and procedures were followed. Guided by the objectives of this study, the researcher planned how data will be collected, how the data will be collected, how the sample of the study will

be attracted to participate in the study, and how long sessions of data elicitation is going to last.

Research design is a step in research process in which all the decisions in planning a study are made about the type of design, procedure for collection of data, sampling, sources, measurement issues and data analysis plans (De Vos et al, 2011). Leedy (1997) indicates that research design is a plan outlining the entire process involved in the collection of data for a study. It can be deduced from the submissions of both these researchers that research design involves the following steps: a selection of respondents or participants, identification of a research site where data will be collected and decision on techniques such as questionnaire, interviews or surveys to collect data. A brilliant example is offered below to explain the concept of research design.

''When erecting a structure there is no point requesting materials or setting critical dates for completion of project stages until we know what sort of building is being constructed. The first decision is whether we need a high rise office building or a factory for manufacturing machinery, a school, a residential home or an apartment block. Until this is done we cannot sketch a plan, obtain permits, workout a work schedule or order materials'' (*www.nyu.edu/classes/bkg/methods/005847ch1.pdf/* *What is research design?; the context of design*).

The construction of research design has its formation basing itself on numerous factors that include the following aspects:

- ➢ what is it that needs to be researched
- ➢ how long the research would likely take to complete
- ➢ what are the best conditions under which the research study can be undertaken
- ➢ what kind of questions will best get to the gist of what is being researched
- ➢ the nature of the sample from which a researcher seeks to sought out information from.

Having identified area(s) of interest the researcher then has to decide on appropriate approaches to the research problem. Until all the elements mentioned above and probably more, have been considered a study cannot be properly out-taken. These

elements are all important to feed into the skeleton of the study so that can at best achieve its objective(s).

Cohen et al (2011) indicates that research design refers to a predetermination on issues that include the selection respondents for inclusion in a research, the site where the research is to be conducted, data collection procedures and that the core function of having a research design is to have a correct route to seeking answers to research question(s). Cohen goes on further to express that the research design used in his treatise indicates who was studied, where, when and under what circumstances.

Looking at the issue of providing convincing results and minimizing issues of ambiguity this research sees it fitting to make use of two distinct but supplementary research approaches; qualitative and quantitative research approaches. Details on exactly how these approaches were used is discussed from sections 3.5 until section 3.8 of this chapter. To offer trustworthy results the researcher carefully planned the designed to be followed. The planning included methods which must be followed in order to make sure that the study is carried out in a manner that is consistent with its objectives. This study's research design was influenced by the methodology employed in this study.

3.3 Research method

Burns and Grove (2003) postulate that methodology includes the design, setting, sample, methodological limitations, the data collection and analysis techniques in a study. Holloway (2005) indicating that methodology refers to a construction of premises and principles on which methods and procedures for data elicitation are based. Put simply, Walliman (2011) laments that research methods represent the tools of the trade, and they provide the researcher with ways to elicit, organize and analyse information so that the researcher can come to certain conclusions and come to some generalisations about patterns observed in the reasoning contained in data collection tools. Following correct methodologies in your research endeavour may promise high levels of accuracy and validity in your research findings, and deductions made from the information gathered from either the participants or respondents can be believable. The research method

concept can therefore be constructively summarized in these utterances; research methodology is a systematic way to solve a problem. It is a science of studying how research is to be carried out. Essentially it comprises procedures by which researchers go about their work of describing, explaining and predicting phenomena under investigation (Rajasekar, Philominathan and Chinnatahmbi 2013).

Having a research method is essential for the purpose of collecting data from identified sample. A research method is crucial because it provides details of what is being research, how the researched phenomena will be investigated and which sample will be best suited to elicit data. Moreover, following a research method will assist finding solutions to a problem pre-identified by the researcher.

3.4 Research process

Having identified the research problem or the problem statement in this research the researcher adopted a process that aimed at guiding the study to finding solutions to a predetermined study problem. This process allows the researcher to plan how to tackle the problem, figure correct research approaches to follow and techniques to seek information. At best if the research has a process to follow the research study will have an un-amoebic shape; timelines on what needs to be completed when will be available, who should be consulted for permission(s) will be consulted in good time, arrangements for data collection will be done in good time, etc. A research study devoid of a plan or process to follow may present itself to the likelihood of presenting ambiguous findings.

3.5 Triangulation

The concept of attitudes is complex to study. The concept of attitude is not easy to define. However attitudes can be manifested in people's reactions to certain environment or object. This study relies to students answers to predict their attitudes towards Sesotho. It is due to this background that this study has employed triangulation as a method through which data will be collected. Triangulation as explained by Burns and Grove (2001) cited

in Ziyani, King and Ehlers (2004) is the collection of data from manifold or various sources maintaining the same foci. This concept is defined in social sciences as the mixing of data collection methods so that diverse viewpoints or standpoints cast light on a topic (Olsen, 2004). The use of triangulation allows the researcher to probe the same phenomenon using un-identical methods. Ziyani, King and Ehlers (2004) distinguish between seven types of triangulation. All the authors cited in the explanations for different triangulation approaches have been cited in Ziyani, King and Ehlers (2004). The present study has opted to use un-parallel techniques in parallel to problem the phenomenon of attitude as illustrated in the figure below.

Figure 3.5: Triangulation parallel data instruments

Figure 3.5 represents the research tools that will be implemented in this study to realize the use of triangulation as a means through which data will be sourced. This representation indicates the order of how these instruments are going to be used. Participants will first complete a research tool which contains predetermined responses and then respond to a tool requiring more self-engagement.

3.5.1 Data triangulation

In Ziyani, King and Ehlers (2004) this approach is described as an approach which involves the collection of data from multiple sources with the intent to obtain diverse views of the studied phenomenon. The purpose of doing so is to enhance validity of findings. The validity of research findings has certain implications, one of them being that the research findings will provide a trustworthy and credible account. Other factors are also involved in this type of triangulation. According to Denzin (1973) also involved in data triangulation is the issue of time, space and people.

3.5.2 Investigator triangulation

This is a process whereby two or more investigators with diverse research training backgrounds examine the same phenomenon. This removes the potential for bias that may occur in a study conducted by a single investigator. According to Denzin (1973) investigator triangulation involves premise itself on the use of multiple researchers in one research project. This practice is done as an effort to facilitate data validation and to cancel out bias in research work. The use of more than one researcher could assist in making sure that the outcomes of the research are reliable and dependable.

3.5.3 Time triangulation

According to Ziyani, King and Ehlers (2004) time triangulation is the approach applied in cross-sectional and longitudinal studies. Cross-sectional data is the type of data that is collected from various samples or mediums at the same time. In other words the same phenomenon can be tested around the same time while the sample of the research study is based in two unmatched regions. Longitudinal data on the other hand refers to the study of the same sample over time and constantly comparing the results. The difference between the longitudinal and cross-sectional data is that cross-sectional data comparison of data with made using two samples in distinct locations, while longitudinal data is compared within the same sample over time.

3.5.4 Space triangulation

Cohen and Manion (1997) posit that space triangulation approach "attempts to overcome the limitations of studies conducted within one culture or subculture, as not all the behavioural sciences are culture bound, they are sub-culture-bound".

3.5.5 Theoretical triangulation

Denzin (1973) laments that this type of triangulation involves the use of multipronged theoretical principles to interpret the investigated phenomenon. Basically this means more than one theories is used in one research project to interpret or analyse the phenomenon under question.

3.5.6 Methodological triangulation

This form of triangulation involves the use of multiple research techniques such as observations, surveys, questionnaires and interviews to collect data (Denzin, 1973). The use of multiple research tools happens in one study. This approach falls within the confines of this study since the study employs both qualitative and quantitative approaches. At the basic level triangulation embraces the use two or more research methods in a single study.

Morse (1991) cited Johnson, Onwuegbuzie and Turner (2007) further differentiate between two types of methodological triangulation: simultaneous or sequential triangulation. The former representing the use of quantitative and qualitative methods in which there is limited interaction between the two sources of data during the data collection stage, but the findings complement one another at the data interpretation stage. The latter, sequential triangulation, on the other hand is utilized when the results of one approach are necessary for planning the next method. The method applicable to this present enquiry is that of simultaneous triangulation as this enquiry draws from techniques belonging to both qualitative and quantitative research methods to source knowledge from the research sample.

3.5.7 Analysis triangulation

This form of triangulation is interested in the use of more than one analysis tool is employed to analyse data in a single research. The use of varying analysis techniques is aimed at confirming the findings between the two used analysis mechanisms.

This study is especially based on methodological triangulation. The means through which data will be gathered have their origins in two different methods. The decision to use both methods came with the benefits that are there, as the researcher can probe the same phenomenon but using different methodological techniques. The results of this study will then be represented using graphs, charts, and explained using human language. It is the contention of this study that probing a phenomenon from different research techniques maximizes accuracy in the findings. The interpretation of results will then carry two linguistic representations: the numeric and the written speech.

3.6 **Mixed methods**

Mixed methods research is increasingly becoming articulated, attached to research practice and recognized as the third major research approach or research paradigm along with quantitative research and qualitative research (Johnson, Onwuegbuzie and Turner, 2007). This study employs this method particularly because of the benefits expressed by the scholars mentioned in this subsection. Mixed methods research represents research that involves collecting, analysing and interpreting quantitative and qualitative data in a single study or in a series of studies that investigate the same underlying phenomenon (Leech and Onwuegbuzie, 2008). This method according to Creswell and Clark (2007) premise itself on the use of quantitative and qualitative approaches in combination, this combination provides a widened and deep understanding of investigated concept. This type of method can explains human behaviour more fully.

Denzin (1978) indicate that by using mixed methods the bias inherent in any particular data elicitation tool, investigator, and particularly method will be cancelled out when used in conjunction with other data sources, investigators and methods. Denzin (ibid) believe that the results emitting from the use of mixed methods will be a convergence upon the

truth about some social phenomenon. According to Tashakkori and Creswell (2007) in this form of enquiry the researcher can analyse and integrate the findings from both qualitative and quantitative methods in one enquiry.

According to Sechrest and Sidana (1995) there are some benefits for using mixed methods. These are the benefits as provided by Sechrest and Sidana (1995):

> ➢ for purposes of verification
> ➢ to provide basis for early detection possible errors which may emanate
> ➢ to facilitate the monitoring of collected data
> ➢ to probe the data set to determine its meaning

This particular study stands resolute of providing findings that are unquestionable in character, and ascertaining unambiguous results. Choosing to employ mixed methods may prove as a necessary step to minimize errors and ambiguity while increasing validation and honesty. This kind of method proves a viable option for validation of the findings and using multiple research techniques to probe the same social phenomenon boost confidence in the findings. It is the belief of this study that using more than one research technique will allow the researcher to get to the gist of this studies' topic and that this utilization of multiple data sources will enable the researcher to draw richer data from respondents or participants.

As it was proclaimed in the preceding chapter that attitudes have their origin in the mind and are not very easy to study; the employment of a mixed research approach will assist in trying to provide a comprehensive picture of the attitudes that will be deduced from written representations from this research respondent's sample. The two methods working in solitude will at best provide this enquiry with a detailed image pertaining to the attitudes directed towards African languages, particularly Sesotho. The attitudes that will be presented in this research will attitudes of native speakers of the language and those of non-native speakers who are studying the language at institutions of higher education and training. It is imperative that such attitudes be sought and well understood because such an exercise will help shape many programs intended for the African languages.

In conclusion, the decision to utilize mixed methods in this enquiry is fitting because this plural approach will provide a more elaborate understanding to the phenomenon being investigated and its use will give greater confidence in the conclusions generated (Valerie Caracelli in Johnson, Onwuegbuzie and Turner, 2007). As this is done, a fuller picture aimed at providing greater understanding and profiling attitudes towards an African language, Sesotho, will be shared; the findings of this attitudinal study will provide basis for a new debate into the perceptions of the student body about their indigenous languages.

It has been mentioned extensively in this section and others that this enquiry will be using two research methods in parallel to source data from this study's sample. It is there important at this time that we discuss these two methods that are effectively going to be used in this enquiry: quantitative and qualitative research methods respectively.

3.7 **Qualitative research method**

Sometimes measuring percentages about how many people feel strongly about something is just not enough. Sometimes you need to have an understanding regarding why a certain number of people agree on something while others hold a different perception. Some questions asked by research studies such as this one requires elaborate self-report, providing reasons, and detail experience especially on social phenomenon that require in-depth account in other for generalisation to be made correctly. Wyse (2011) explains that qualitative research is primarily exploratory; it is used to gain an understanding of underlying reasons, opinions and motivations (for or against a given social phenomenon).

According to Hancock (2002) in his research points out four characteristics of a qualitative research which assist us to make sense of the world. In Hancock's opinion qualitative research:

 ➤ is concerned with developing explanations for social phenomena

- aims to help us to understand the world we live in and why things are the way they are
- is concerned with the social aspects of our world and seeks to answer questions about why people behave in certain manners, how opinions and attitudes are formed, and how people are affected by the events that go on around them.

As pronounced in the sentiments of Hancock this enquiry seeks to investigate attitudes held by students at one of the universities of South Africa towards Sesotho, as well as to investigate reasons for attitudes possessed by students. For this reason, qualitative methodology seem appropriate since research techniques inherent in this method will help in responding to the 'why' questions contained in this study and "what" questions that seek to find out factors associated with the possessed attitudes. An enquiry that follow this method may ascertain responses that provide reason, provides a detailed picture of factors involved in a certain phenomenon.

As opposed to quantitative approach which is concerned with measurement of a phenomena, qualitative approach is characterized by the following concepts as proposed by Hancock (2002):

- subjectivity
- holistic
- phenomenological
- anti-positivist
- descriptive
- naturalistic
- inductive

Embedded in this method as we can learn from the characteristics listed above is that in a qualitative study the intention is to understand a phenomenon in depth. The pursuit for complete comprehension a phenomenon must take to account the study's motivation. The exploratory nature of this method enables researcher to discover certain knowledge about how certain events or social phenomena that affects the population in which they occur. The researcher employing this method collects or gather data about a phenomenon in the natural settings of the sample he or she is investigating.

Qualitative research aims to help researchers to understand the social world in which people live and why things are the way they are (Hancock, Windridge and Ockleford, 2007). The short comings of this method in this study will then be supplemented by the use of another method which will be used in parallel: quantitative research method. Where one method fails to provide a complete picture of a situation, it is believed that the other method used in parallel with to one that will be having shortcomings will the help put the picture together, in a very comprehensive manner. The combination of these two methods is done in study because the researcher intends to provide a deeper and clearer image on the attitudes held towards African languages and explain how these kind of attitudes came to being.

3.8 **Quantitative research method**

For the purpose of providing measureable evidence this study has co-opted the use of quantitative method and to supplement qualitative method were the need arises. At the end of this enquiry the researcher wants to provide representations in percentage about a number of speakers of Sesotho holding negative attitudes towards the language they speaker, and again, the number of speakers possessing positive attitudes.

In the words of Creswell (2003), quantitative research employs strategies of inquiry such as experiments and surveys, and that data is collected on predetermined instruments that produce statistical data. This method is used to answer questions on relationships within measurable variables with an intention to explain, predict and control a phenomena (Leedy, 1993). The use of this method is best suited for answering questions that seek to find out how many people feel strongly about something, phenomena or events.

Quantitative research differs from qualitative research in that it is concerned with measurable such numerals, figures and stats. It is objective and it describes results rather than interpreting them.

While qualitative results will provide semantics for phenomenas discovered in this study, the quantitative will deduce the findings to statistical representations, providing numeric explanations for concepts discussed in the findings. The mixing of this concepts is

recommended in this study because of their ability to provide detailed image of the findings. This makes provision for results to be represent in two modes of communication understood by human; the numeric and written speech.

The table below will indicate differences between quantitative and qualitative research, and how they work in unison in mixed method research.

	Quantitative research	Mixed Research	Qualitative research
Scientific method	Deductive The researcher tests hypothesis and theory with data.	Deductive and inductive	Inductive The researcher generates new hypotheses and grounded theory from data collected during fieldwork.
View of human behaviour	Behaviour is regular and predictable	Behaviour is somewhat predictable	Behaviour is fluid, dynamic, situational, social, contextual and personal.
Most common research objectives	Description, explanation and prediction	Multiple objectives	Description, exploration, and discovery
Focus	Narrow angle lens, testing specific hypotheses	Multiple focus	Wide angle and "deep angle" lens, examining the breadth and depth of phenomena to learn about them
Nature of observation	Attempt to study behaviour under controlled conditions	Study behaviour in more than one context or condition	Study behaviour in natural environments. Study the context in which behaviour occurs
Nature of reality	Objective (different observers agree on what is observed)	Common sense realism and pragmatic view of world (i.e. what	Subjective, personal, and socially constructed

		works is what is "real" or true)	
Form of data collection	Collect quantitative data based on precise measurement using structured and validated data collection instrument (e.g. close-ended items, rating scales, behavioural responses)	Multiple forms	Collect qualitative data (e.g. in-depth interviews, participant observation, field-notes, and open-ended questions) The researcher is the primary data collection instrument
Nature of data	Variables	Mixture of variables, words, and images	Words, images, categories
Data analysis	Identify statistical relationships	Quantitative and qualitative	Search for patterns, themes, and holistic features
Results	Generalizable findings	Corroborated findings may generalize	Particularistic findings Representation of insider (i.e. "emic") view point Present multiple perspectives
Form of final report	Statistical report (e.g. with correlations, comparison of means, and reporting of statistical significance of findings)	Eclectic and pragmatic	Narrative report with contextual description and directive quotations from research participants.

Table 3.8 Differences between qualitative, quantitative and mixed approaches (adopted from Johnson and Christensen (2008).

3.9 **Data collection**

Well-chosen and well implemented methods for data collection and analysis are essential for all types of evaluations (Peersman, 2014). There are various techniques from which researchers can choose to use to collect data and, or to obtain data for a study. Some social phenomenon are better studied using techniques that are plausible in natural settings were research participants reside, such techniques include research interviews, which is one of the techniques employed herein this study. On the other hand, other techniques can be administered in various settings: these techniques include questionnaires, this technique is also used in this study.

It is believed in this study that the use of these techniques will help provide answers to the research questions asked by this study. It was imperative for the researcher in this study to use research techniques that can draw as much reliable information from research respondents.

3.10 **Questionnaires**

A researcher, guided by certain levels of interest in determining the extent to which research respondents hold a particular attitude may use questionnaire(s) to probe that attitude. Kahn (2006) submits that a questionnaire is a collection or series of questions dealing with some topic or related group of topics given to a group of individuals determined in advance for the purpose of gathering data on a problem under consideration. Questionnaires is the probably best available instrument for obtaining information from a wide number of people, if properly constructed and carefully administered (Ary et al, 1979). Using the analogy of Ary et al, the decision to use this research instrument in this study is well grounded since the sample for this inquiry is diverse in characteristics, the sample for this study has different origins, and possesses unmatched life experiences. Due to this fact, it is believed that the data captured from a sample that has different experience with the Sesotho language will provide rich data.

This instrument is used frankly to source opinions from respondents on how strongly students endorse ideas pertaining to the use of indigenous languages in higher education

and other domains, or rather how strongly they agree or disagree with statements contained in the questionnaire.

Researchers should aim for the simplest wording possible while still conveying the intended meaning in the construction of questionnaires (Mkhombo, 2010). An effective questionnaire has certain characteristics it should meet. The following scholars; Borg and Gall (1983) and Olrich (1883), and Good and Scates (1972) cited in Nkazela (2015) indicate that a questionnaire must meet the following:

- ➢ it must be appealing and tempting
- ➢ it must be elegantly arranged
- ➢ it must be clearly printed
- ➢ it must be brief
- ➢ it must obtain some depth from respondents in order to avoid superficial replies
- ➢ it must not be must be arrange in a that supports researcher's bias
- ➢ questions must not elicit ambiguous responses
- ➢ should be arranged in a logical and psychologically proper order.

Guided by the submissions of these scholars the researcher developed this study's questionnaire carefully so that the aforementioned requirements are met. Moreover, the questionnaires for this study follows the following chronology: questions starts from the general (that includes the profiling of participants) to the phenomenon specific questions. This chronology will provide respondents direction as they attend to very easy question and progressing to field specific questions. Since this study is intended to collect data from a sample with diverse experience especially towards the language under question, questionnaires are a best fit to this inquiry. Students can then respond or complete the questionnaire freely without the fear of being identified.

Questionnaires in this study were developed for students to attend to in writing, by themselves. The researchers only tasked was to explain and providing an overview of the questionnaire so that respondents can be able to complete the questionnaire at their leisure without feeling dubious about what is required of them. The administration and interpretation of questionnaires was done as an effort to minimize confusion on the part of the respondents.

3.10.1 Self-administered questionnaires

According to The Health Systems Assessment and Planning Manual: a self-administered questionnaire is a structured form that consists of a series questions. The concept of self-administration is self-explanatory. It explains that respondents fill in the questionnaire themselves, without the interference of the researcher. A self-administered questionnaire is handed over to the respondent who completes it on his own, but the researcher is available to assist where assistance is required. The researcher limits his own contribution to the completion of the questionnaire to the absolute minimum. The researcher thus largely remain in the background and can at most encourage the respondents with a few words to continue with his contribution, or lead him back to the subject (Vos, Strydom, Fouche and Delport 2005).

This form of instrument is relatively easy for respondents to complete by themselves since the questions asked in it normally seeks to measure dichotomous responses, and semantic differential responses. Dichotomous response requires respondents to provide responses by either indicating yes or no, and semantic differential responses are responses levelled at indication if a responded does "something" frequently or not, these are the "sometime", "never", "always" responses. This kind of instrument should not be difficult for students with the literacy of university education. It is on this background that the researcher decided to use this kind of questionnaires. For this study the researcher handed the questionnaires to respondents directly as a means to counter misinterpretations that may occur while respondents are completing the questionnaire.

Due to the fact that sometimes questionnaires are not returned to the researcher by a certain number of respondents within the chosen sample, the researcher decided to distribute questionnaires to a great number of students in their second and third year enrolled in Sesotho modules. The researcher did this as a means to increase the number of responses even if some students may withdraw from participation. The researcher's presence for issuing of questionnaires serves as a bridge to minimize doubt when there are language and literacy issues from respondents.

3.10.2 Advantages of questionnaires

A list of questionnaires advantages is provided herein as outlined in Ngidi (2007), where she studied the attitudes of learners, educators and parents towards English as a language of learning and teaching in Mthunzini Circuit. Advantages of using a questionnaire include (see Ngidi, 2007):

➢ affordability is the primary advantage of a written questionnaire because it is the least expensive means of data gathering.

➢ written questionnaire preclude possible interview bias. The way the interviewer asks questions and even in the interviewers general appearance or interaction may influence the respondent's answers. Such bias can be completely eliminated with a written questionnaire.

➢ a questionnaire permits anonymity. If it is arranged such that responses are given anonymously, the researcher's chances of receiving responses which genuinely represent a person's belief, opinion, feelings or perceptions would increase.

➢ questionnaires permits respondents sufficient amount of time to consider answers before responding.

➢ questionnaires can be distributed to many people simultaneously, that is a large sample of the population can be reached.

➢ they provide greater uniformity across measurement situations than interviews. Each person responds to exactly the same questions because standard instructions are given to the respondents.

➢ generally the data provided by the questionnaires can be more easily analyzed and interpreted than data obtained from verbal responses.

➢ using a questionnaire solves the problem of non-contact "when the researcher calls". When the target population to be covered is widely and thinly spread, the mail questionnaire is the only possible solution.

➢ a respondent may answer questions of a personal or embarrassing nature more willingly and frankly on a questionnaire than in a face to face situation with an interviewer who may be a complete stranger. In some cases it may happen that

respondents report less than expected and make more critical comments in a mail questionnaire.

➢ respondents can complete questionnaires in their own time and in a more relaxed atmosphere.

➢ the administering of questionnaires, the coding analysis and interpretation of data can be done without any special training.

➢ data obtained from questionnaires can also be compared and inferences can be made.

3.10.3 Disadvantages of questionnaires

Much as questionnaires have positives, it also has some shortcomings. Listed below is a list of some of the shortcomings pertaining to questionnaires as listed in Ngidi (2007):

➢ questionnaires do not provide the flexibility of interviews. In an interview an idea or comment can be explored. It is possible to gauge how people interpret questions if questions asked are interpreted differently by respondents; the validity of the information obtained is jeopardized;

➢ people are generally better to express their views verbally than in writing;

➢ questions can or will be answered only when they sufficiently easy and straight forward to be understood with the given instructions and definition;

➢ the mail questionnaire does not make provision for obtaining the views of more than one person at a time, it requires uninfluenced views of one person only;

➢ answers to mail questions must be seen as final. Re-checking of responses cannot be done. There is no chance of investigating beyond the given answer for a clarification of ambiguous answers. If respondents are unwilling to answer certain questions, nothing can be done to it because the mail questionnaire is essentially inflexible;

➢ in a mail questionnaire the respondent could examine all the questions before answering them and the answers to different questions could not be treated as "independent"; and

➢ researchers are unable to control the context of question answering, and specifically in the presence of other people. Respondents may ask friends or family members to examine the questionnaire or comment on their answering, causing bias if the respondents own private opinions are desired and written questionnaires do not allow the researcher to correct misunderstanding or answer questions that the respondents have. Respondents might answer questions incorrectly or not at all due to confusion or misinterpretations.

All the listed shortcomings in this inquiry were supplemented through the parallel use of questionnaire together with research interviews. Using multi-pronged approach was essential in this study specifically to avoid issues of validity in the findings. Using interviews to probe elements which cannot be thoroughly probed by questions was a best fit for this study.

3.11 Research interviews

As a supplement to questionnaires, this study made use of research interviews. It asked open-ended questions to which respondents were required to reduce their thoughts in writing, in their own hand writing. This enable the respondents to make their own decisions about responses they offered without the interference of the researcher. The limited access the researcher had in this process maximized the level of independency of respondents in providing their opinions, feelings and thoughts. This inquiry used interviews as an effort to closely understand social experience of participants regarding Sesotho and how they negotiate everyday life using Sesotho.

Indicated in Fakude (2012), an interview is a specialized form of communication in which people interact for a purpose. It is a verbal interaction between people during which ideas, attitudes and feelings are exchanged. The denotation of interviews is beautifully summed by Seale, Giampietro, Gubrium and Silverman (2004) when the posit that an interview is a social encounter where speakers collaborate in producing retrospective and prospective accounts or versions of their past or future actions, experiences, feelings and thoughts. For the purpose of this inquiry, all ideas, attitudes and feelings shared had to be reduced

to writing by respondents. Each person's answers will reflect his or her perceptions and interest (Tuchman, 1994). Tuchman (1994) indicates that one way of finding out about a phenomenon is to interview people involved in it. Opinions and attitudes have been extracted from university students in this study because of their lived experience with the language of Sesotho.

Since attitudes are normally easy to perceive, the use of interviews will at least provide the researcher some literature to reference from. Researchers use interviews to uncover the meaning structures that participants use to organise their experiences and make sense of their worlds. These meaning structures are often hidden from direct observations and taken for granted by participants (Hatch, 2002). He extends by saying "interviews offer tools for bringing these meaning structures to the surface.

3.11.1 Self-administered interviews

Copies of interviews questions were printed and distributed to respondents. The researcher did this as a strategy to maximize that data elicitation can continue even when the researcher's voice may be compromised. This activity would better enhance self-engagement before respondents can pen-down responses. Having respondents administer responses to the questions asked in the interview question-sheet provided participants the opportunity not to copy nor emulate responses from each other. This type of approach minimizes time spent on interviews. Having respondents jot down their responses by themselves minimizes the opportunity the researcher may have in guiding their responses or their thinking around questions asked.

3.11.2 Advantages of interviews

- ➢ interviews provides an elaborate and deeper picture than the variable-based correlations of quantitative studies.
- ➢ the questions asked in this inquiry increases the greater chance of getting satisfactory feedback.
- ➢ they provide detailed expressions.

Patton (2001) registers the following about interview advantages;

- usually interviews yields richest data, details and new insights
- permits face-to-face contact with participants
- provides the opportunity to explore topics in depth
- allows the interviewer to explain or help clarify questions, increasing the likelihood of useful responses
- allow the interviewer to be flexible in administering the interview to particular individuals or circumstances.
- the interviewer can adapt the questions (if necessary) during the interview process. The interview allows for the interviewer to probe and get a clearer response to questions (McMillan and Schumacher 2006 cited in Dhurumraj 2013).

3.11.3 Disadvantages of interviews

The list provided hereunder is interview disadvantages as suggested by Patton (2001):

- they are expensive and time consuming
- flexibility can result in inconsistencies
- may distort perceptions and desire to please the interviewer
- takes time to transcribe
- may involve travelling to research sites
- takes significant time analysing them

3.12 **Sampling**

Salaria (2012) posit that sampling is the process by which a small number of individuals are chosen from an entire population of interest to the researcher, this number of people analysed in order to find out about something about the entire population from which it was chosen.

Respondents sample for this inquiry has been selected to fit the purpose of this inquiry. This study required that a sample be drawn from students enrolled Sesotho modules at both levels; that of being additive language, and main stream subject. This combination would ascertain that this research is actually drawing attitudes towards Sesotho from a pair of sample which does not have identical experience with the language. Therefore from this diverse sample rich data will be realized.

It is aimed that students forming part of this enquiry must come from second and third year of studies. They must come from both the additive and mainstream classes. Due to the fact that the institution is host to students who come from enormously varying backgrounds, the decision to choose a sample from this institution promises rich data, coming from diverse audience whom have different experiences.

Powers et al (1985) cited in Vos et al (2005) laments that researchers study the sample in an effort to understand the population from which it was drawn. This research is interested in describing the sample not primarily as an end in itself but rather as a means of helping us to explain some facet of the population. Fundamentally this study will describing and unearthing attitudes towards Sesotho and critique its functionality.

3.13 **Limitation of the study**

Since respondents were required to scribe their response, the researcher would not observe the attitudes but had to rely greatly on the reported accounts in order to deduce from the statements what kind of attitudes are held by respondents towards Sesotho. This study is limited only to students who have Sesotho at varsity as their major module or as an elective module. The two groups encounters with Sesotho are not identical in nature, however, what is important to this study is that the two does have experience with Sesotho. It is this experience that develops or encourages the development of attitudes.

3.14 **Area of study**

The data for this inquiry was sourced directly from the main campus were respondents are enrolled as students. Conducting research in students' natural space provide students comfort and allows students to take decisions that are not influenced largely by researcher's bias , as opposed if students were to be invited to an environment where the researcher has some kind of "power".

The location chosen for this inquiry was particularly for the reason that the researcher aimed that the environment will trigger liberal and honest thinking on this matter.

3.15 Data analysis

During the process of data collection the researcher is engaged in what can be referred to as a preliminary analysis of the data. That is, the researcher discards that which is not relevant to the research project and retains only the relevant data. Once the data collection has been completed, an in-depth analysis of the data is made by means of data filtering and mapping (Brynard and Hanekom, 1997).

At this stage according to Khetoa (2016), the researcher cautiously looks for inconsistencies that may lead to false representation of findings through checking whether or not the responses offered in the questionnaires and research interviews were consistent with the research problem of the study. The researcher also vigorously checks for themes from the data corpus, and critiques the responses from the data corpus precisely to find an understanding which can link the responses to the phenomenon addressed by the study.

In the analysis of collected data, this study going to use the seven steps of data analysis at tabled in Onwuegbuzie and Teddie (2003). The journey of data analysis in this present inquiry follows the steps communicated in the table below. The data collected will be presented in such a manner that they provide an explanatory picture that will rule out doubt and ambiguity of the results.

Stages in the mixed methods data analysis process	Description of each stage	Application in quantitative data analysis	Application in qualitative data analysis
1. Data reduction	Reducing the dimensionality of the quantitative and qualitative data	Via descriptive statistics, exploratory factor analysis and cluster analysis	Via exploratory thematic analysis
2. Data display	Pictorially describing both the qualitative and quantitative data	Using tables and graphs	Using matrices, charts, networks, lists, rubrics, and Venn diagrams
3.Data transformation		Quantitative data are converted into narrative data that can be analysed qualitatively	Qualitative data are converted into numerical codes that can be represented statistically
4. Data correlation		Quantitative data is correlated with qualitative data	Qualitative data is correlated with quantitative data
5.Data consolidation	Both qualitative and quantitative data are combined to create new or consolidated variables		
6. Data comparison	Involves comparing data from both the qualitative and quantitative data sources		

7. Data integration	This is a final stage wherein both qualitative and quantitative data are integrated into either a coherent or two separate sets of coherent wholes

Table 3.15 Seven steps in data analysis process

3.16 **Reliability and validity**

Reliability and validity are important concepts in research as they are used for reasons that include enhancing the accuracy of assessment and evaluation of a research work (Tavakol and Dennick, 2011). Meticulous attention to these two aspects of research must always be observed in a study. Complete adherence to the values expressed in the two concepts can help to assure that fellow scientists (and other stakeholders) accept findings of a research project as credible and trustworthy (Brink, 1993).

''The validity of a study should demonstrate what actually exist and a valid instrument should measure what it is supposed to measure'' (Brink, 1991). To ascertain that this study really questions a really existing phenomena, the researcher read from the literature shared by Mkhombo (2010) that the use of African languages in the public domain is looked upon with contempt by the very speakers of African languages. This statement alone suggest that the issue of African languages being looked with disdain is actually an existing reality in general. The aim of this study of to investigate the attitudes towards Sesotho and the chosen instruments will be instrumental in documenting the attitudes held by participants.

Having obtained data from different sources, the examination of the evidence contained herein have been triangulated in order to see if they provide a true reflection of what really transpired in the course of data elicitation. The reason to have used triangulation in this study was certainly because the researcher wanted to ascertain the validity, correctness,

accuracy and reliability of the results of this study. In essence the use of triangulation would be instrumental in cancelling-out the issue of bias from the researcher.

3.1.7 **Ethical consideration**

It is mandatory for researchers at the University of the Free State to seek ethical clearance if the study they are undertaking will involve human participants. Due to this background the researcher applied to the faculty's ethics clearance committee seeking that this study be granted clearance. In his application, the researcher listed the nature of the involvement of the participants in this study and indicated at great length that nothing unbecoming will be experienced by participants who will voluntarily choose to participate in this study.

The application for ethics clearance is a meaningful step in this research. It was an effort to make sure that this studies gets assessed. Human participation in a research cannot be taken lightly. Looking at the type of involvement that human, some risks must be mitigated.

The choice to participate will be noted by completion of informed consent form. It was narrated to participants that having completed the consent form did not denote that they would be unable to quit from participating if in the course of the study they felt like they wished to discontinue their participation.

3.17.1 Informed consent

Informed consent according to Escobedo is a vital step to any research project. It is the process in which a participant consents to participate in a research project after being informed about its procedures, risks, and benefits. Grady et al (2017) laments informed consent is ethically essential in most research, respects person's to decide whether participation the research is compatible with their interest, including their interest in protection from exploitation and harm. This sentiment is share by Parahoo (2009) quoted in Gelling (2011) as he indicates that informed consent is the process of agreeing to take

part in a study based on access to all relevant and easily digestible information about what participation means, particularly, refereeing to the issue of benefits and harms. Grady et al (2017) expresses that in the process of informed consent, participants are given an opportunity relevant information about research participation and to make voluntary choice. This is a means of protecting the rights and welfare of participants while they contribute to knowledge.

According to Gelling (2011), in order to give truly informed consent, potential participants need to understand the following:

> - the purpose of the research
> - how long their participation will last
> - who will be involved in the research
> - the practicalities and procedures involved in participating
> - the possible benefits and risks of participating and, when appropriate, the alternative therapies.
> - how data about them will be managed and used
> - how long and where the data will stored
> - the purpose of the consent form
> - what is expected of them if they agree to participate in the research
> - how information will be provided to them throughout the research
> - that their participation is voluntary
> - that they can withdraw from the study anytime without giving any reason, and without compromising their future treatment
> - that the research has been approve by research ethics committee

The list provided by Gelling provides a general picture of what should be contained in a consent form. For the present study, participants have been informed of their right for discontinuing participation and the nature of their participation in this study.

3.17.2 Voluntary participation

The principle of voluntary participation requires that people not be coerced into participating in research. For this reason, the researcher provided sufficient information about the study; who is conducting the study, for what purpose, who is involved in the study, etc. This information is crucial for potential participants to know because it is the basis of knowledge from which they can decide to participate or not. No benefits were promised to participants as an effort to manipulate them into participating in this study.

3.17.3 Confidentiality

According to Polit and Hungler (1999) confidentiality denotes that no information that the respondents divulges is made public or available to others. Participants in this study were assured that their names nor the name of the institution from which the data was collected would not be publicized. No response would be linked to a participant in any way. The respondents were assured that the information collected will only be used for research purpose.

3.17.4 Full disclosure

The information sheet pertaining to this study explained everything there is to explain so that participants can make informed decisions on whether to participate or not in this study. This study promoted the issue of full disclosure as an effort to avoid restrictions and impediments throughout the lifetime of this investigation. The researcher in this investigation was cautious enough to guard against deceptive and incomplete disclose. Failing to fully disclose every element of the research to participants actually cancels-out the consent form as a prerequisite in the research, as was indicated by Gelling (ibid) that a consent form must be very explicit in communicating aspects pertain to research.

Deception occurs when an investigator gives false information to subjects or intentionally mislead them about some key aspect of the research.

Incomplete disclosure occurs when an investigator withholds information about specific purpose, nature, or other aspects of the research.

According to ''Deception and incomplete disclosure in research guidance for investigators'' (2008, p. 1 and 2) these are potential risks or harms of deception, or incomplete disclosure:

- participants feeling coerced to have acted against one's will
- might not have chosen to participate if fully informed
- if observed, subject may feel invasion of privacy
- damage to self-esteem, feeling ashamed, guilty, stressed, embarrassed
- forced to have knowledge about self that otherwise might not want to know
- feel loss of control, may be suspicious or distrustful (, 2008)

In overall the researcher in this study was ethically obliged to provide sufficient information to prospective participants so that this information can help them in determining whether they wish to participate or not in this study.

3.17.5 The right discontinue participation

While the consent to participate in the study was read to participants, it was indicated that they have the right to discontinue their participation any time they wish to. It was vehemently expressed to prospective participants in this study that their right to quit from participation will be observed and respected by the researcher, and that they will not experience any kind of ill-treatment when they choose to discontinue their participation. As such, having this knowledge, participants then volunteered by themselves to part-take in this study.

One can never get reach knowledge from a respondents who is kept to participate in the study against his or her will. Therefore it is significant that when respondents feel the need to withdraw, the must be allowed to do so. Meaningful participation cannot be forced onto people. People must be willing to voluntarily participate so that their participation can add meaning to the research being conducted.

3.18 **Conclusion**

This chapter has presented the research method followed in this particular inquiry. All instruments employed for purposes of data elicitation were detailed. How these data instruments were used was also attended to. The research instrument discussed herein this chapter were used to collect data which will inform this inquiry. The data collected seeks to provide knowledge about the kinds of attitudes students have towards Sesotho and provide factors that are responsible for the attitudes sourced.

The researcher employed a mixed method approach which involved collecting data from instruments belonging to both qualitative and quantitative research methods. Using more than one data tool promises a much detailed and rich data. It is on this basis that two data tools are used in this study. The advantages of such a research that uses a multipronged approached has been listed and discussed in this chapter.

The data analysis approach considered in this study was discussed and explained. The researcher's bias cannot be realised here in this study due to the use of varying research tool specifically looking at the same topic.

Ethical requirements were addressed in this chapter as an indication that ethical considerations have been followed so that the wellbeing and the rights of participants are protected. Participants have been afforded knowledge on what the study entails and were afforded an opportunity to decide on their own their position with regard to participation.

This study's instruments were tabled before the Ethics Committee. The committee made a determination that the research tools used in this study could not cause harm to human participants. After the study was granted ethics clearance, the researcher distributed questionnaires. After questionnaires were competed, interviews were conducted. The data elicited from both questionnaires and interviews will be presented in the chapter that follows.

Chapter 4

Data presentation and analysis

4.1 **Introduction**

This chapter provides illustrations (figures and tables) and the interpretations of data. The data presented and analysed in this chapter was collected using mixed methods research. Data collection techniques used to collect data include questionnaires and interviews as discussed in Chapter 3.This chapter aims to provide an overview of findings of both questionnaires and interviews. This chapters reports on the findings in an effort to manifest university students' attitudes towards Sesotho.

4.2 **Questionnaire data**

A total of forty questionnaires were distributed to students in the first quarter of 2019. Only thirty-three questionnaires were administered and returned to the researcher. 17.50 percent of questionnaires were not returned. The results of every question will be reported in full then followed by description.

4.2.1 **Participants' demographic profiles**

This section presents the biological data as provided by respondents. The essence of this biographical data was to ensure eligibility since this study targeted students who are enrolled in second and third year modules for Sesotho at the University of the Free State. The data presented in this section includes the gender, racial category, age, age category, and year of study and the study fields of respondents. All the respondents in this study met the eligibility requirement.

The attitudes observed in this study are possessed by students of unmatched age categories. Observed from students whose backgrounds are unmatched. The diversity from which the students come from also plays a huge role in this study since the attitudes

will not come from a group of individuals who have always been in contact with each other throughout their lives.

4.2.1.1 **Respondents' gender.**

Respondents' gender

Male 36%

Female 64%
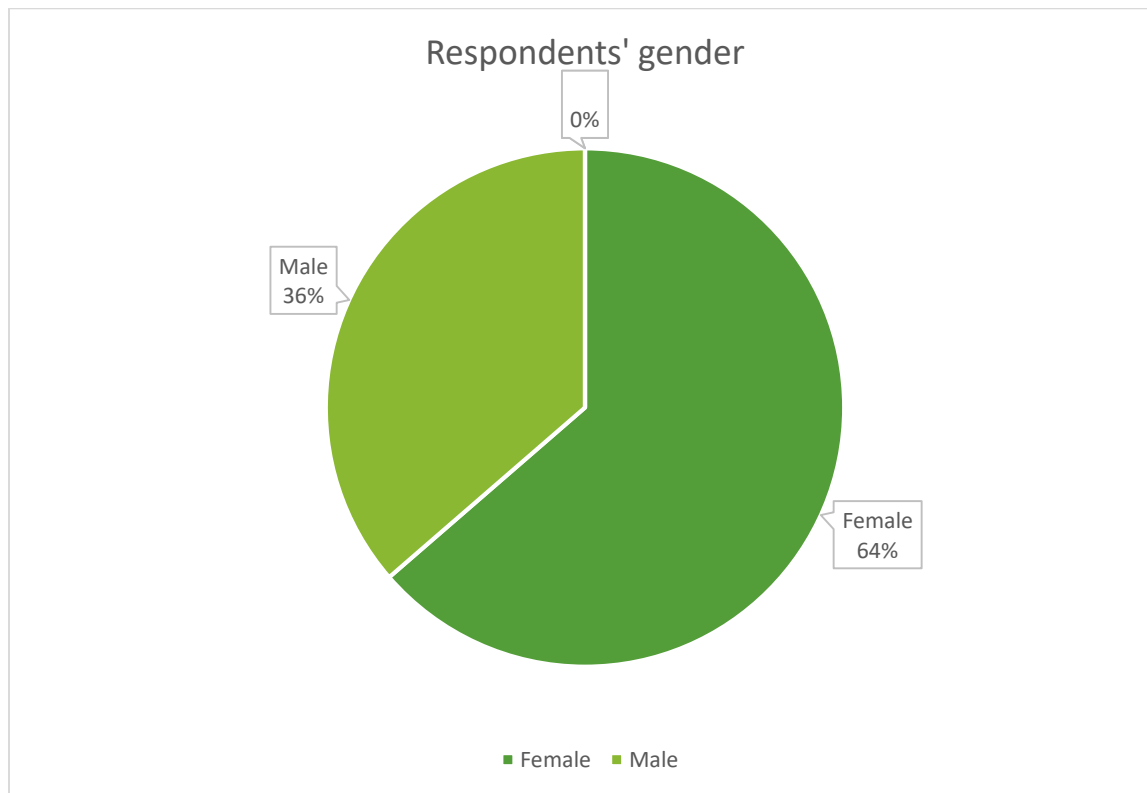
■ Female ■ Male

Figure 4.2.1.1. Respondents' gender

Figure 4.2.1.1. above indicates that a vast majority of respondents are females. All respondents in this sample come from various parts of South Africa. The sample represents a diverse group of respondents. According to figure 4.2.1.1. sixty-four percent of returned questionnaires were self-administered by females while thirty-six percent of the returned self-completion questionnaires were administered by males. Females represent a large number of human species on earth.

The student population of the University of the Free State is about 37 800 full-time students. About 4.9 percent of student population are international students. This

information is contained on UFS website (https://www.ufs.ac.za/about-the-ufs/ufs-in-focus/ufs-in-figures).

4.2.1.2 **Respondents' ethnicity.**
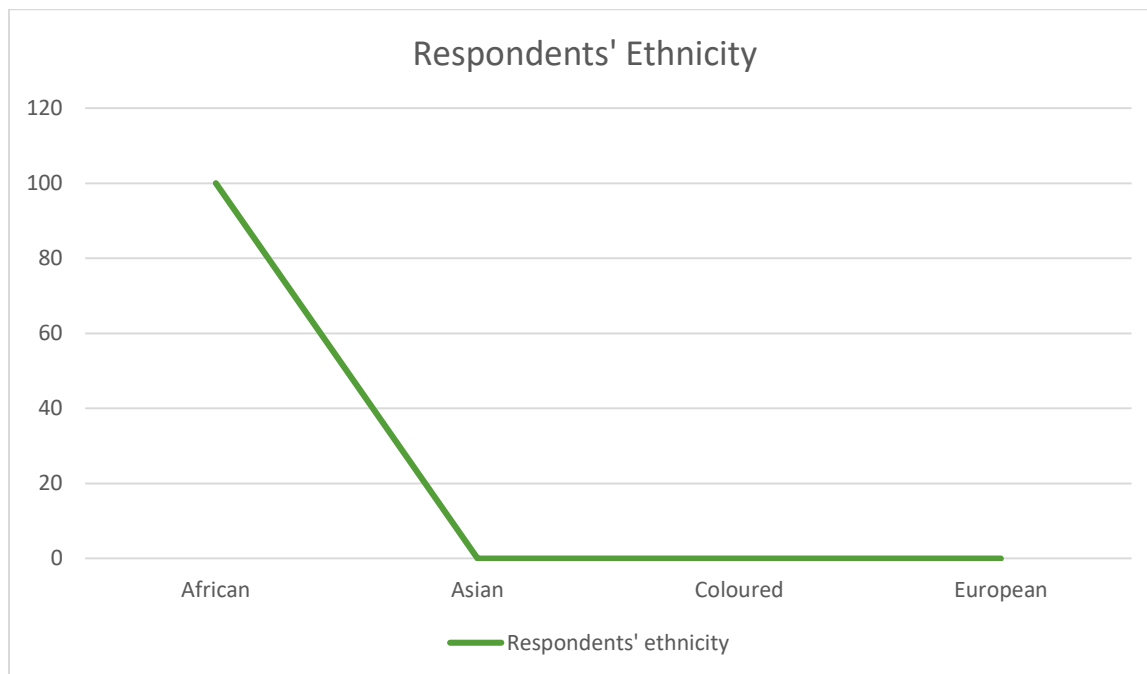
Figure 4.2.1.2 Respondents' ethnicity

Thirty-three of sampled respondents in this study are people of African descent. Figure 4.2.1.2 presents that hundred percent of the sample are Africans. They are South African nationals. This sample represent the eligibility that was initially sought for this study. African languages are normally taken up by people of African descent in great numbers and that fact can be observed from figure 4.2.1.2.

It is quite understandable that all respondents in this research are of African origin. It has been a requirement that respondents had to be registered in Sesotho tongue modules. Figure 4.2.1.2 also provides the narrative that mother tongue modules in African languages are enrolled for by students who have African languages in their linguistic

repertoire. Students from the three other ethnic categories included in this enquiry are reluctant to take up Sesotho at mother tongue level.

4.2.1.3 **Respondents' age category.**

Figure 4.2.1.3 Respondents age category

Eighteen years   Nineteen years   Twenty years   Twenty-one and bove
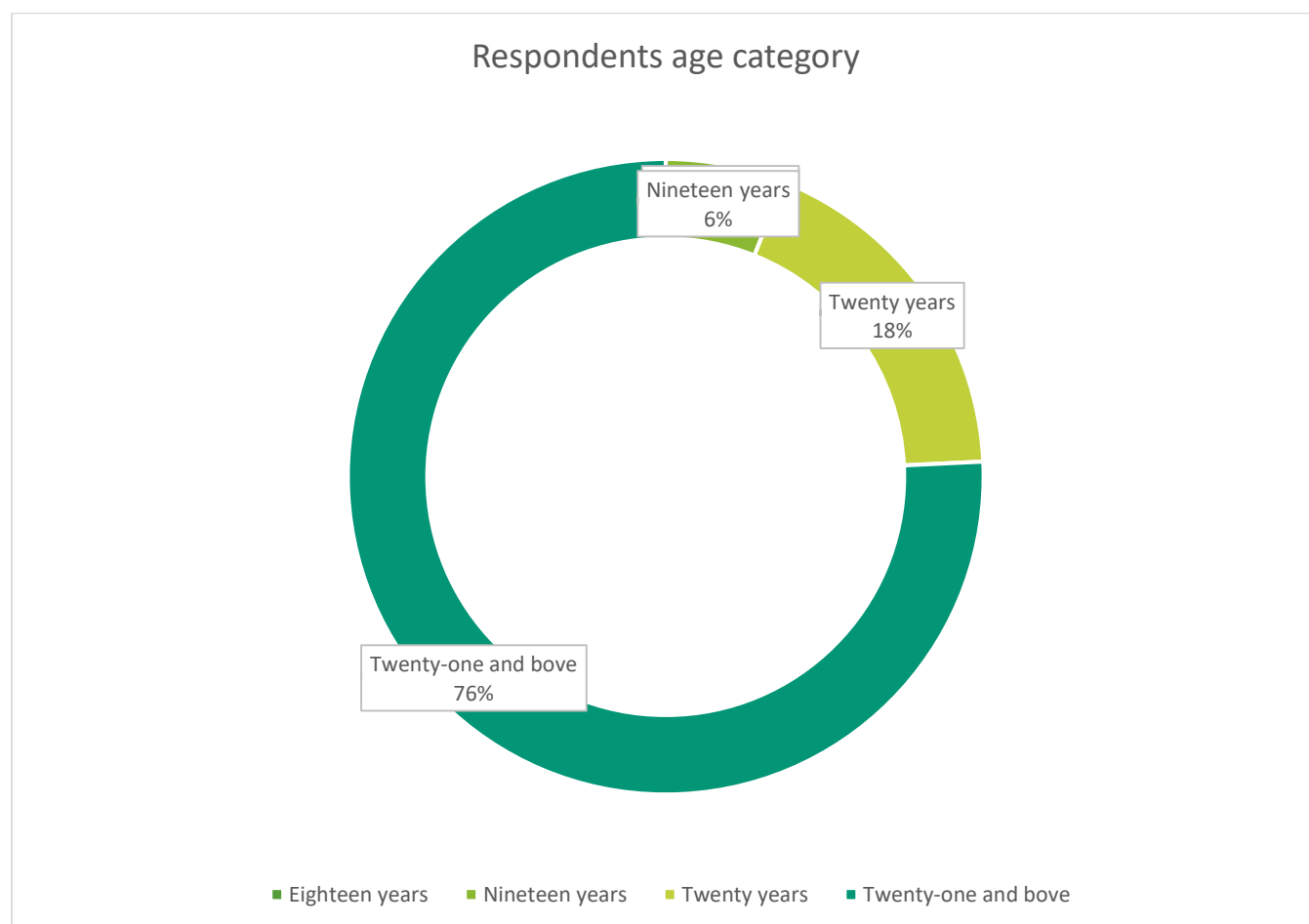
Figure 4.2.1.3 Respondents' age category

Figure 4.2.1.3 presents the age of respondents. This figure shows the respondents' age categories. According to the data contained in the figure all respondents are young adults. According to the data presented in figure 4.2.1.3 all the respondents are under the age of thirty. The figure suggest that the largest number of respondents fall into 21+ age

category. Only six percent of respondents represent the age category of eighteen. Eighteen percent of the student sample are twenty years old. The greater majority (seventy-six percent) of respondents falls in the age category of twenty-one-plus.

This study sought to gather data from students who were already in advanced stages of their studies. It will be observed from figure 4.2.1.4 that fifty-five percent of this study's sample are students in their third year of studies. So it is not surprising that seventy-six percent of the sample is twenty-one and over. The same observation can also be seen in Mbatha at al (2018) study which investigated undergraduate students' attitudes towards studying isiZulu at university. Seventy-nine percent of students in their study were over twenty-one years of age.

4.2.1.4 **Respondents' year of study.**

Respondents' year of study
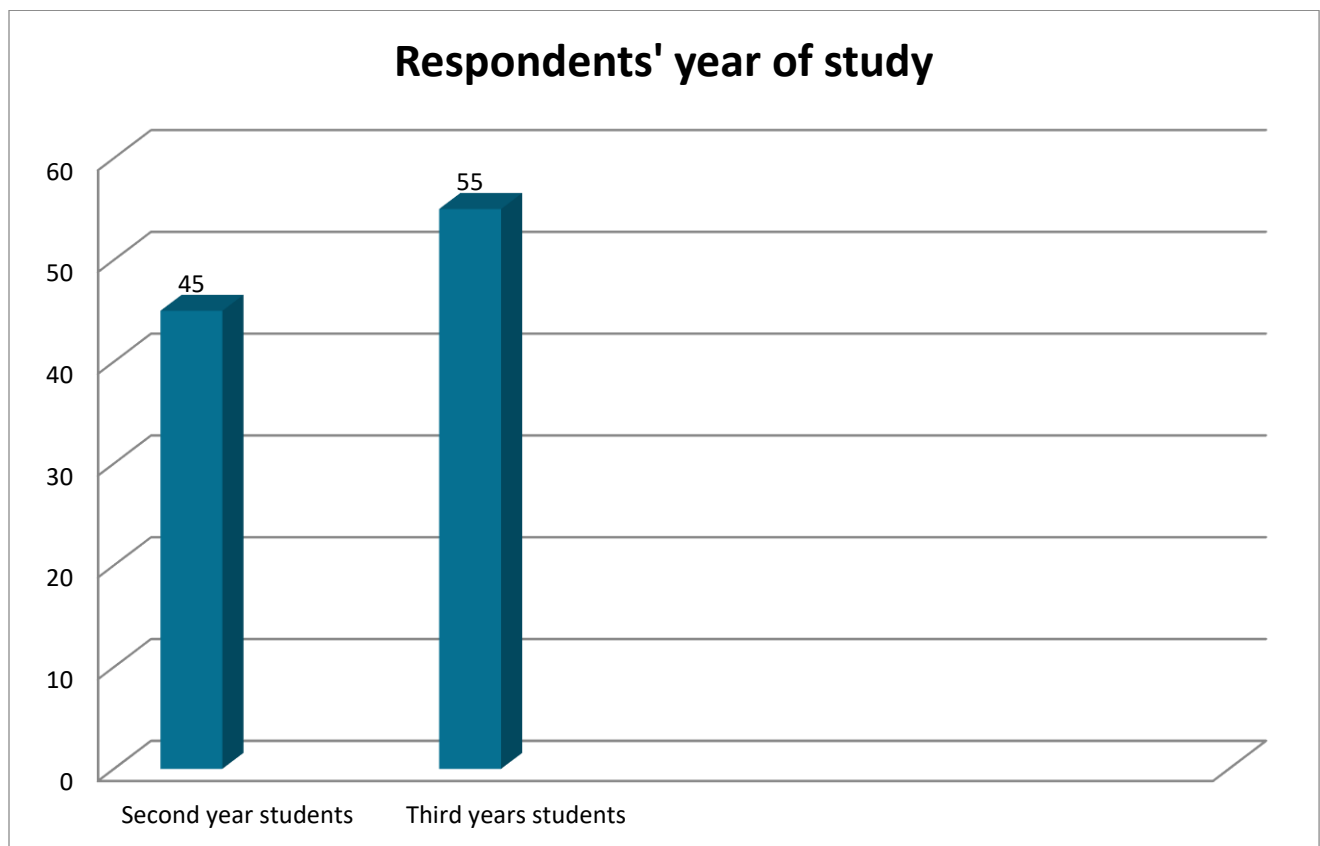
Figure 4.2.1.4 Respondents' year of study

Figure 4.2.1.4 contains information which pertains to the question of how far the respondents are advanced in their studies. This study sought to elicit data from students who have advanced knowledge with the language of Sesotho hence the study required that respondents must be in second or third year of studies, and must be enrolled in Sesotho modules.

Indicated in figure 4.2.1.4 is that the vast majority of respondents in this study's sample are in their third year of studies. All of the respondents included in this study's sample are in advanced years of studies in their respective fields. This study's prerequisite was to elicit data from respondents who have adequate experience with the language of Sesotho. This sample exhibit the characteristics which were the basis for inclusion in this study.

Figure 4.2.1.4 depicts that forty-five percent of respondents are enrolled for second year modules. While fifty-five percent are enrolled at third year level. All respondents meet the requirement for inclusion in this enquiry. The extensive exposure to Sesotho ascertains that the responses gathered from respondents can be trusted. According to Ditsele (2014) students experiences are shaped by the amount of time spent at the university. The longer students are at the institution the richer their experience is.

4.2.1.5 **Respondents' fields of study.**
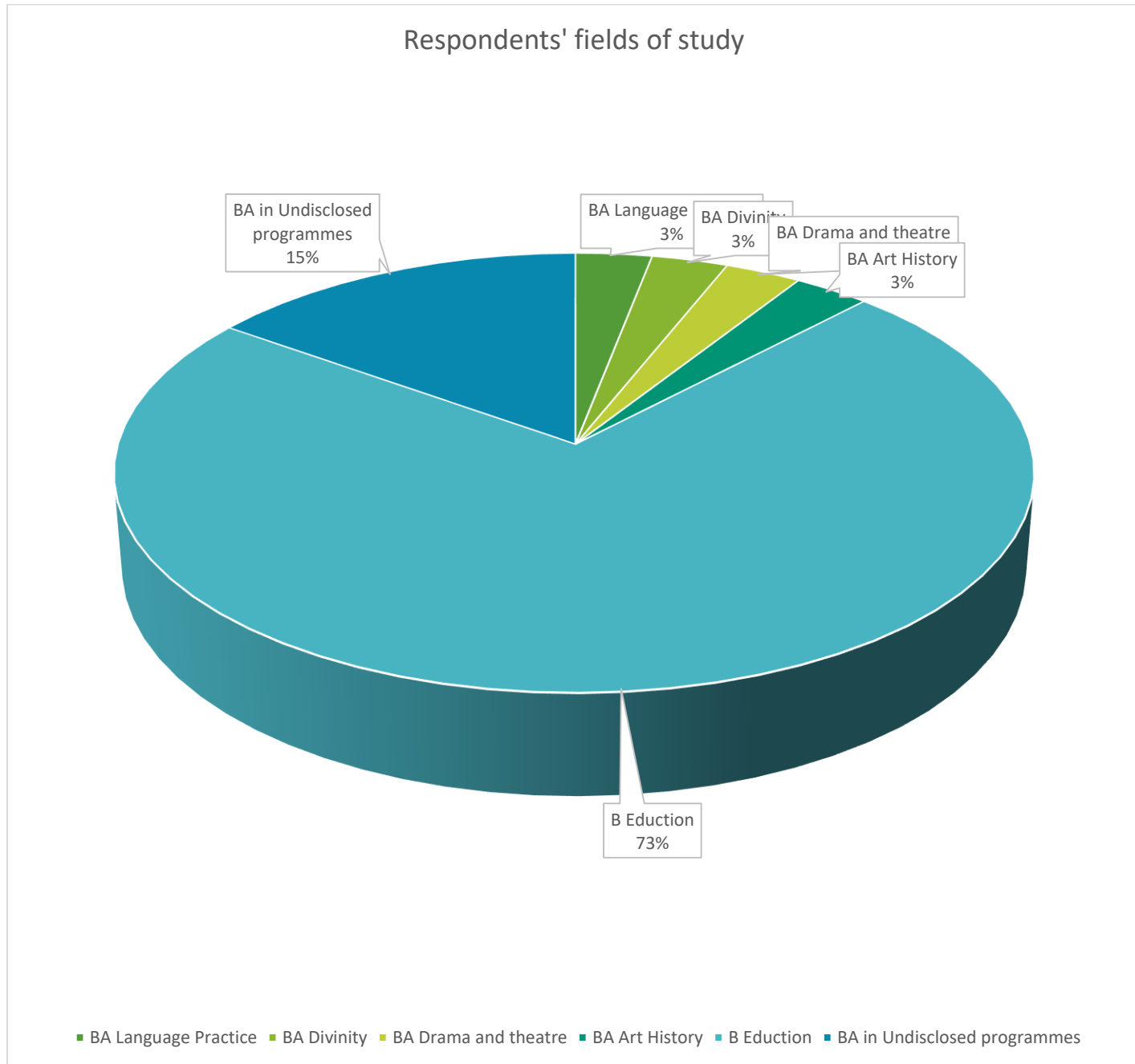
Figure 4.2.1.5 Respondents' fields of study

This figure deals with respondents fields of studies.

The highest number of respondents are students from the Education Faculty as observed from Figure 4.1.2.5. Seventy-three percent of respondents are studying towards a

Bachelor of Education. Bachelor of Language Practice, Bachelor of Divinity, Bachelor of Drama and Theatre, and Bachelor of Art History has a percentage of three each in the representation of field followed in this sample. The remaining fifteen percent belongs to respondents who did not disclose their study fields.

South Africa experiences scarcity of teachers who are qualified to teach certain subjects. According to Broekhuizen (2016) South Africa experiences shortages of qualified teachers who can teach specific subjects such as maths and physical sciences, and specific languages. From the information contained in figure 4.2.1.5 it can be learned that there is a will from students of becoming qualified teachers of African languages.

4.2.2 Respondents linguistic background

This section provides background into respondents' experience of the language of Sesotho.

4.2.2.1 **Respondents' identities.**
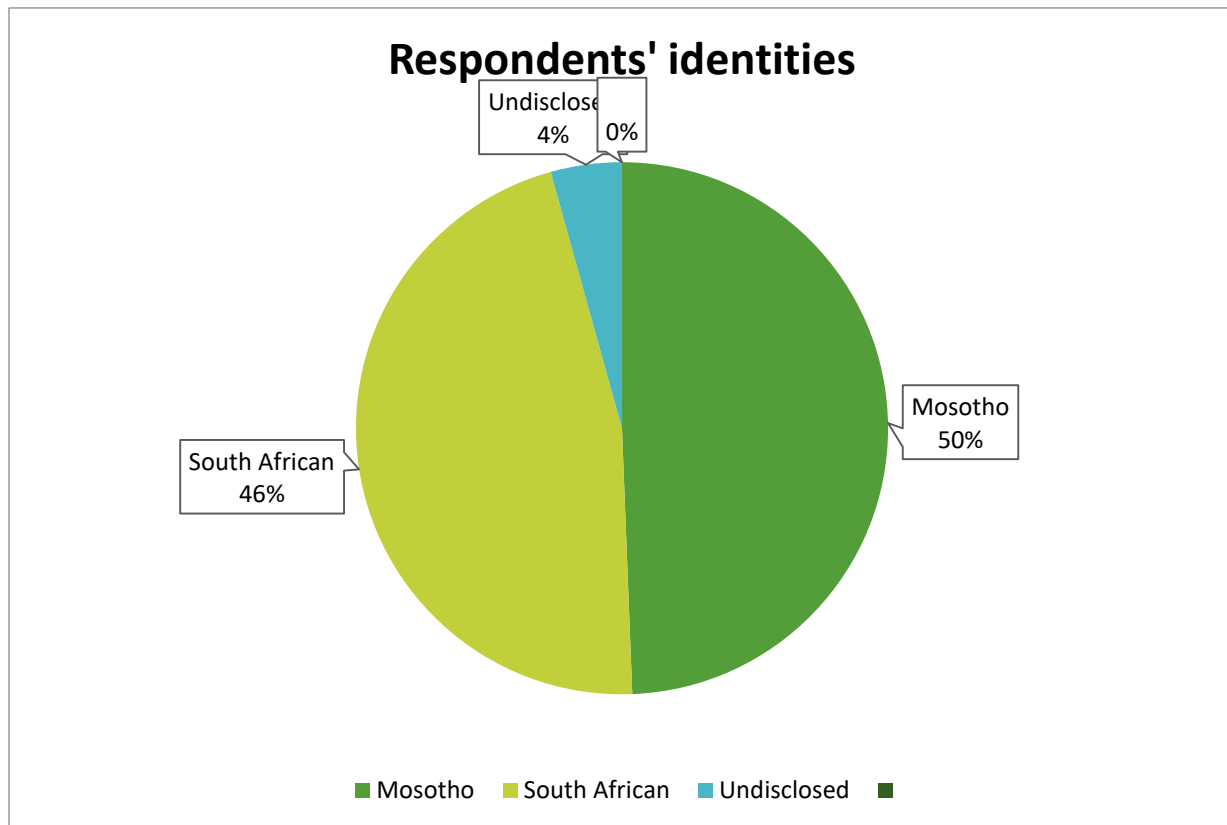
Figure 4.2.2.1 Respondents' identities

Figure 4.2.2.1 illustrates that fifty percent prefer to identify themselves in terms of strong cultural and ethnic connection. The basis on which the fifty percent regard themselves is strongly connected to the language they speak as their primary language. Of course language and culture is inseparable. The fifty percent provided that they identify themselves as Mosotho. Forty percent provided a more macro view on how they perceive their identity. The forty percent view themselves as South Africans. This number of respondents view themselves as belonging to an umbrella of national pride. Four percent of respondents will not disclose how they view themselves.

Contrary to what is observed in this study, de Kock and Petersen's (2015) survey on how South Africans identify themselves revealed that about eighty-two percent of their study sample identified themselves firstly as South African. Secondly they identify themselves

along cultural membership and then along racial lines. But for this study's sample identity is strongly linked with culture and language. This assertion is made due to the fact that a Mosotho is a person who belongs to tribe affectionately known as Basotho, and this group of people share a language called Sesotho.

4.2.2.2 **Years of formal training in Sesotho.**

Years of formal training in Sesotho

- Undisclosed number of years 9%
- twenty-plus years 9%
- Two years 31%
- Fifteen years 30%
- Three years 6%
- Five years 3%
- Ten years 12%

Legend:
- Two years
- Three years
- Five years
- Ten years
- Fifteen years
- twenty-plus years
- Undisclosed number of years
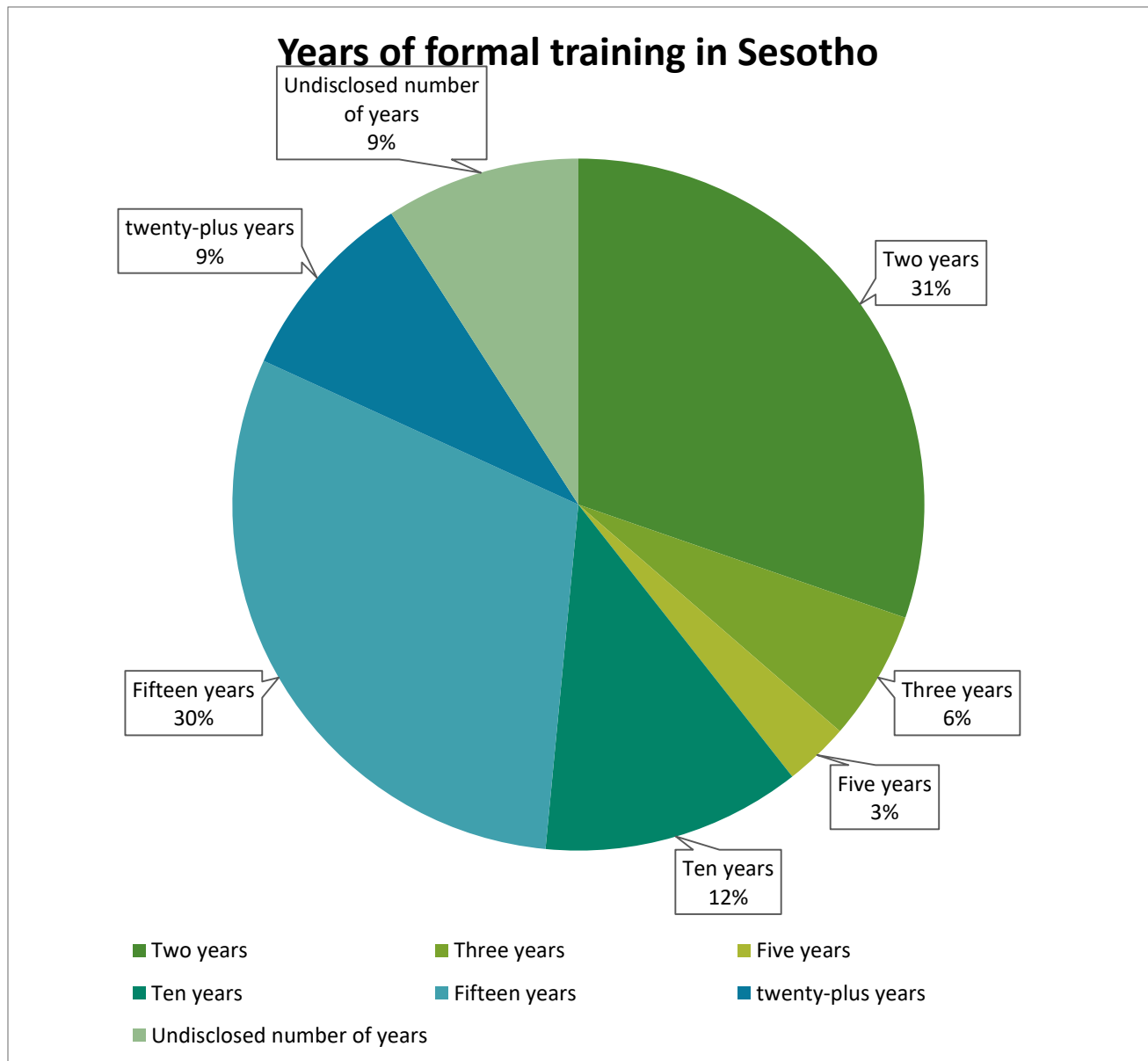
Figure 4.2.2.2 Years of formal training in Sesotho

According to Figure 4.2.2.2 the sample is comprised of many students who have acquired formal training in Sesotho. In Figure 4.2.2.2 it can be learnt that thirty-one percent of the students' sample have only have two years of formal training in Sesotho. It can also be observed from the figure that thirty percent of students have been trained in Sesotho for

fifteen years. Twelve percent have also had formal training in Sesotho of ten years. Nine percent have been trained in Sesotho for over twenty years. Another nine percent did not disclose if they had previous training in Sesotho or not. Six percent have been trained formally in Sesotho for three years. The last three percent have only had formal training in Sesotho for five years.

Figure 4.2.2.2 indicates that fifty-five of the sample have received formal training for ten years and more. Forty percent of the sample have received training in Sesotho for years less than ten. Nine of the sample did not disclose the number of years they have received formal training in Sesotho.

According to Mkhombo (2012) the use of African languages as mediums of instruction is only encouraged in primary classes, and then after six years of primary education there is a transition to English. However, African languages are not totally scrapped from the curriculum. They are retained as taught subjects. It is not surprizing then that about fifty-one percent of the sample have received formal training in Sesotho. Throughout their academic lives they have experienced Sesotho at two levels. Firstly, as a medium of instruction when they first started school. And later, as a subject commonly referred to as a home language. From the time they transitioned to English, Sesotho was retained thereby introducing them to bilingualism.

4.2.2.3 **Language used to conduct classes.**

This section pertains to the linguistic practices observed by this study's sample throughout their studies from primary grades up to university. This portion provides a detailed picture on the use of languages in education especially in black South African schools.

4.2.2.3.1 Langauge used in primary school

Language used to conduct classes in primary school
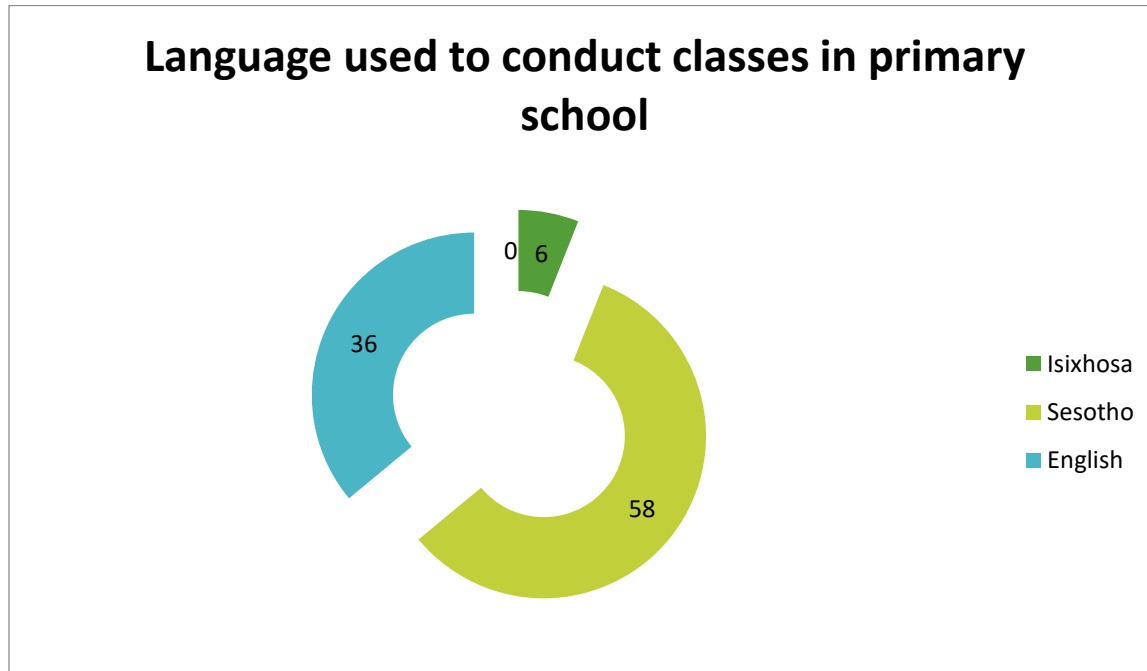
Figure 4.2.2.3.1 Language commonly used to conduct classes in primary school

Figure 4.2.2.3.1 indicates that fifty-eight percent of students' sample indicated that the language that was used for teaching and learning in their respective schools was Sesotho. Sesotho occupied a great place in student's education in primary. Thirty-six percent also indicated that English was the language which was commonly used to teach and discuss ideas or concepts during their primary educations years. Six percent indicated that IsiXhosa was the language commonly used to conduct classes in primary education.

Figure 4.2.2.3.1 clearly indicates that sixty-four percent of the sample postulate that they received education in African languages while they were still in primary school. The teaching and learning took place in the languages of students.

The sentiments expressed by Mkhombo in section 4.2.2.2 are manifested in figure 4.2.2.2. Mkhombo's sentiments was that African languages are encouraged to be used as mediums of instruction in primary grades in South Africa. Sixty-four percent of the student sample alluded that African languages were used to conduct classes. The sixty-four percent is made up of fifty-eight percent which expressed that classes were

conducted in Sesotho, and the other six percent expressed that isiXhosa was used to conduct classes.

4.2.2.3.2 Language used in secondary school

Language used to conduct classes in secondary school

- IsiXhosa
- Sesotho
- English

0 6
27
67
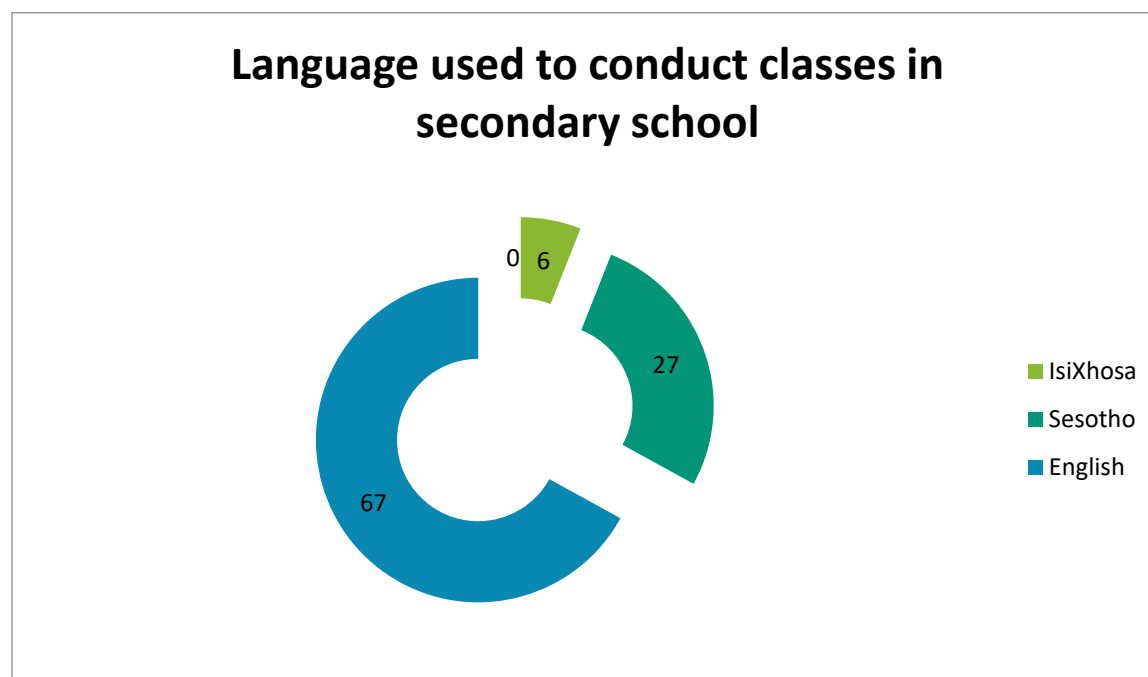
Figure 4.2.2.3.2 Language commonly used to conduct classes in secondary school

Presented in Figure 4.2.2.3.2 is that sixty-seven percent of the sample indicated that English was the language used largely to conduct classes during the academic careers as high school learners. Twenty-seven percent of students' sample registered that Sesotho was the commonly used language to conduct classes. While only six percent mentioned that IsiXhosa was the language used to conduct classes through their secondary school academic life.

The transition expressed by Mkhombo in section 4.2.2.2 can be observed in figure 4.2.2.3. Sixty-four percent of student sample indicated that African languages were explicitly used to conduct classes in primary grades. Contrary to that the language that is explicitly used to conduct classes in secondary school is English. The education system

of South Africa is developed in such a way that promotes subtractive bilingualism. African languages take a step back to make way for English as a learner progresses through the grades, from primary school to secondary school.

4.2.2.4 **Language best understood by students in class.**
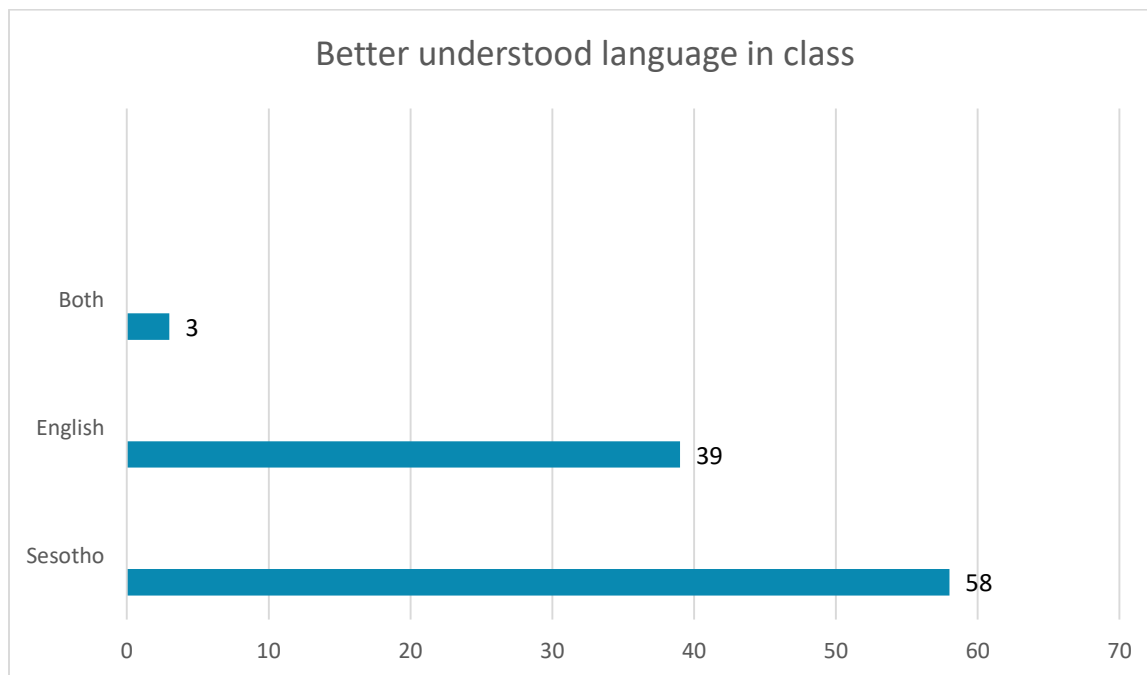
Figure 4.2.2.4 Better understood language in class

In Figure 4.2.2.4 it can be observed that the majority of the sample indicated that they understand Sesotho better in class. According to Figure 4.2.2.4 fifty-eight percent of respondents indicated that they understand Sesotho better in class. Thirty-nine percent indicated that English is the language they understand better in class. Only three percent indicated that they perfectly understand both Sesotho and English in class.

Faridy and Syaodih (2017) postulate that mother tongue has a great influence on children. Children who master the mother tongue as a first language tend to have more vocabulary than their national language (Faridy and Syaodih, ibid). Fifty-eight percent of student

sample indicated that they understand Sesotho better as opposed to thirty-nine percent which indicated that they understand English better. The larger group of the sample understand Sesotho better because it is the language they are most familiar with. As Faridy and Syaodih suggested students have more knowledge of their immediate language than the national language. We have observed in sections 4.2.2.2 and 4.2.2.3 that African languages are vibrantly used in primary schools but when learners progress to secondary then English dominate. However, students still learn their languages as subjects. It is then not astonishing that students indicate that they understand Sesotho better because it is a language which they carried throughout their academic journey.

4.2.2.5 **Language students use for thinking.**
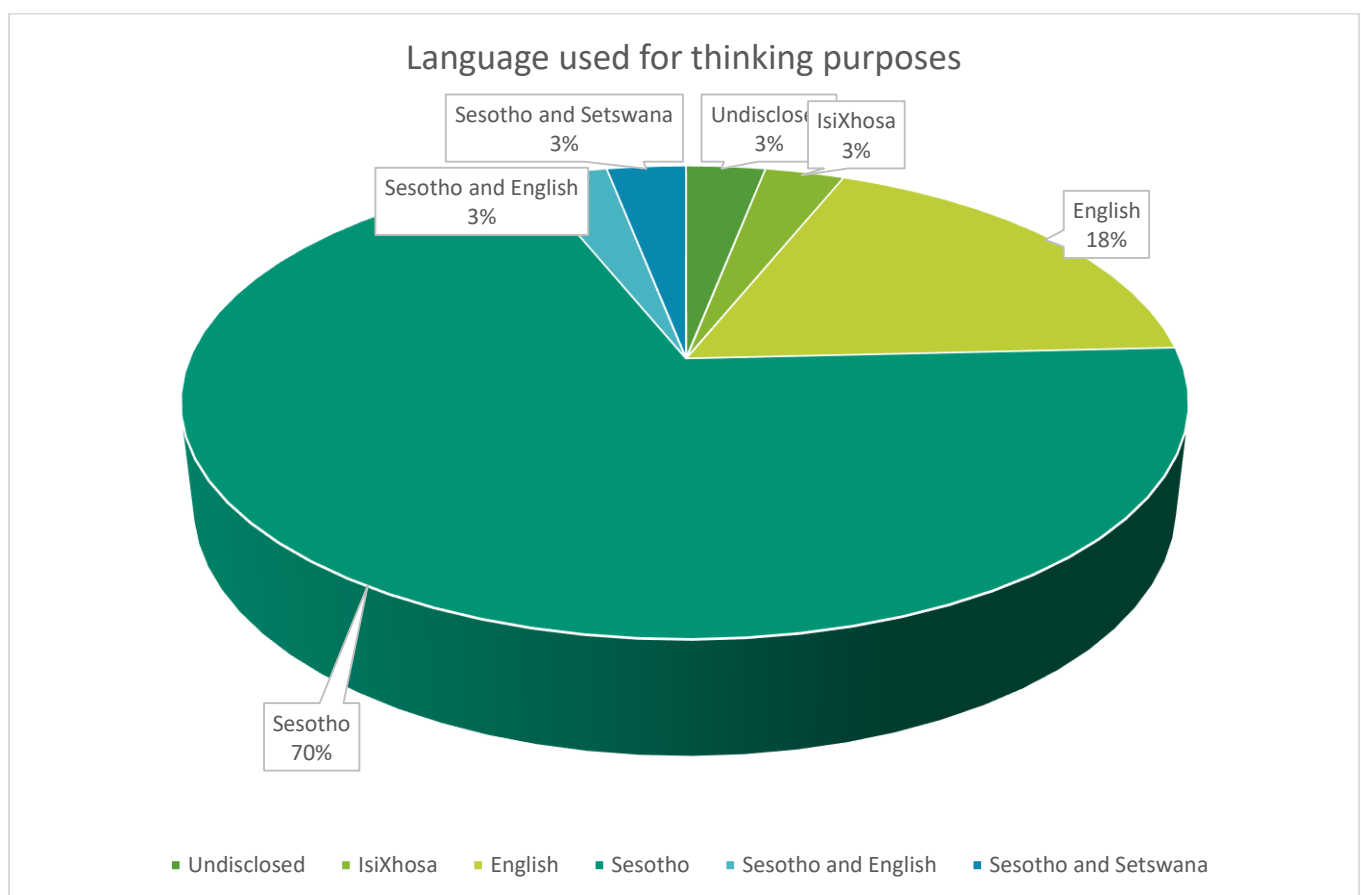
Figure 4.2.2.5 Language used for thinking purposes

In figure 4.2.2.5 it can be learned that about seventy percent of respondents indicated that they use Sesotho to process their thoughts. Among the sample Sesotho is the language largely used for the purpose of thinking. The second largest group lamented that most of their thinking is done in English. About six percent of respondents use more than one language in the process of thinking; three percent indicated that they use both Sesotho and Setswana, and the last three percent of the six percent indicated that they use Sesotho and English to do their thinking. Three percent of respondents failed to provide a response on this question. The last three percent responded that they do their thinking in IsiXhosa.

Like it was expressed in section 4.2.2.4 children have more vocabulary with the language with which they are most familiar, in this case. The student sample cannot freely think in a language which they have limitation in terms of lexical items. For every thought there is a word that describes that thought in their languages.

4.2.2.6 Language(s) used to communicate students' frustrations.

Figure 4.2.2.6 Language used by students to effectively communicate frustrations
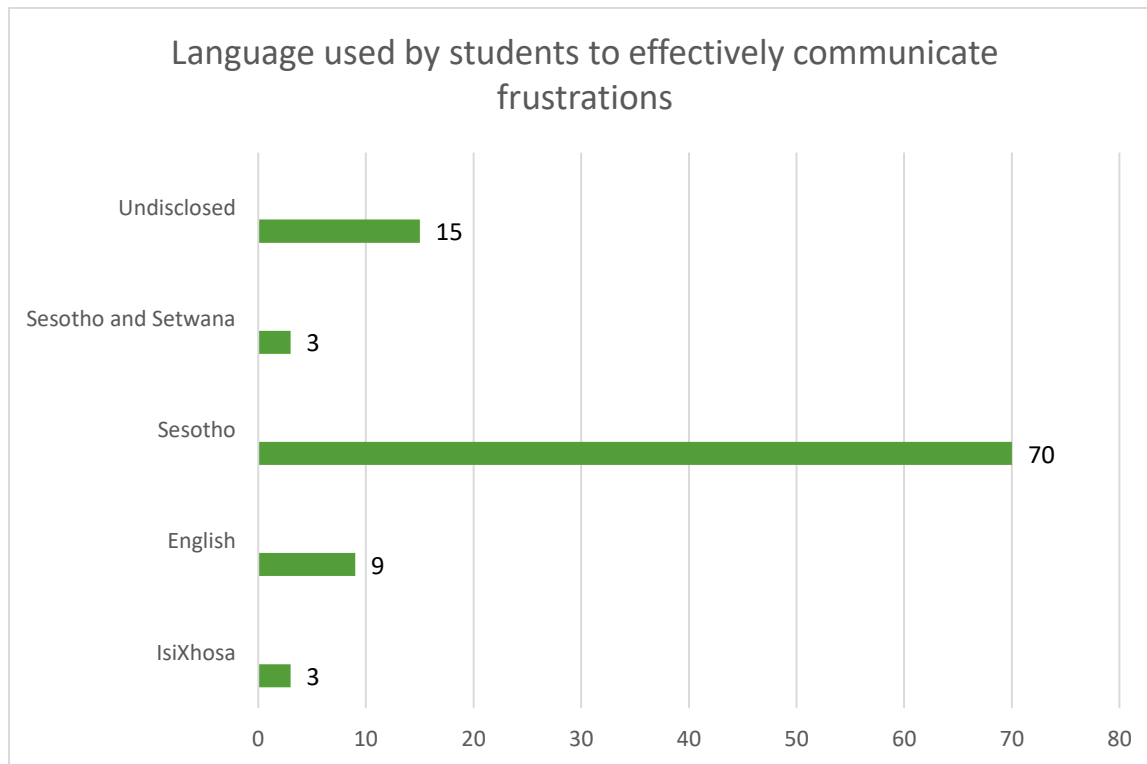
Figure 4.2.2.6 Language used by students to effectively communicate frustrations

Presented in Figure 4.2.2.6 is that seventy percent of respondents indicated that they prefer to vent out their frustrations in Sesotho. Fifteen percent of the sample did not provide any indication as far as this question is concerned. Nine percent of the sample indicated that they communicate their frustrations when speaking in English. Three percent communicate their frustrations better when they express themselves in IsiXhosa. Another three percent indicated that they alternate between Sesotho and Setswana in order to vent their frustrations in a meaningful manner.

Sesotho is the mostly used language to communicate frustrations among the respondents. Seventy-six percent of the sample makes use of indigenous African languages to express thoughts of disappointments and discomfort.

Majority of the students sample expressed that they understand Sesotho better in section 4.2.2.4. There is a direct connection between sections 4.2.2.4 and 4.2.2.6 in that if students indicate that they understand Sesotho better, it is only correct to think that students will want to express themselves in a language which they can be make sense of what they are saying. Therefore the sample in this study prefer to vent their frustrations in a language they know best.

4.2.3 Language attitudes

This section seeks to establish student's attitudes towards Sesotho. This sections to achieve that by looking at:

- ➢ Student's use of Sesotho will be explored.
- ➢ The domains where Sesotho is used by students will be discussed.

This section presents respondents attitudes towards Sesotho as registered in the self-completion questionnaires. Respondents' responses will be presented and described.

4.2.3.1 **How frequently do you use Sesotho in retail stores.**

Figure: Respondents' use of Sesotho at retail stores

Category	Value
Undisclosed	3
3= Extremely good	18
2= Good	64
1= Bad	15
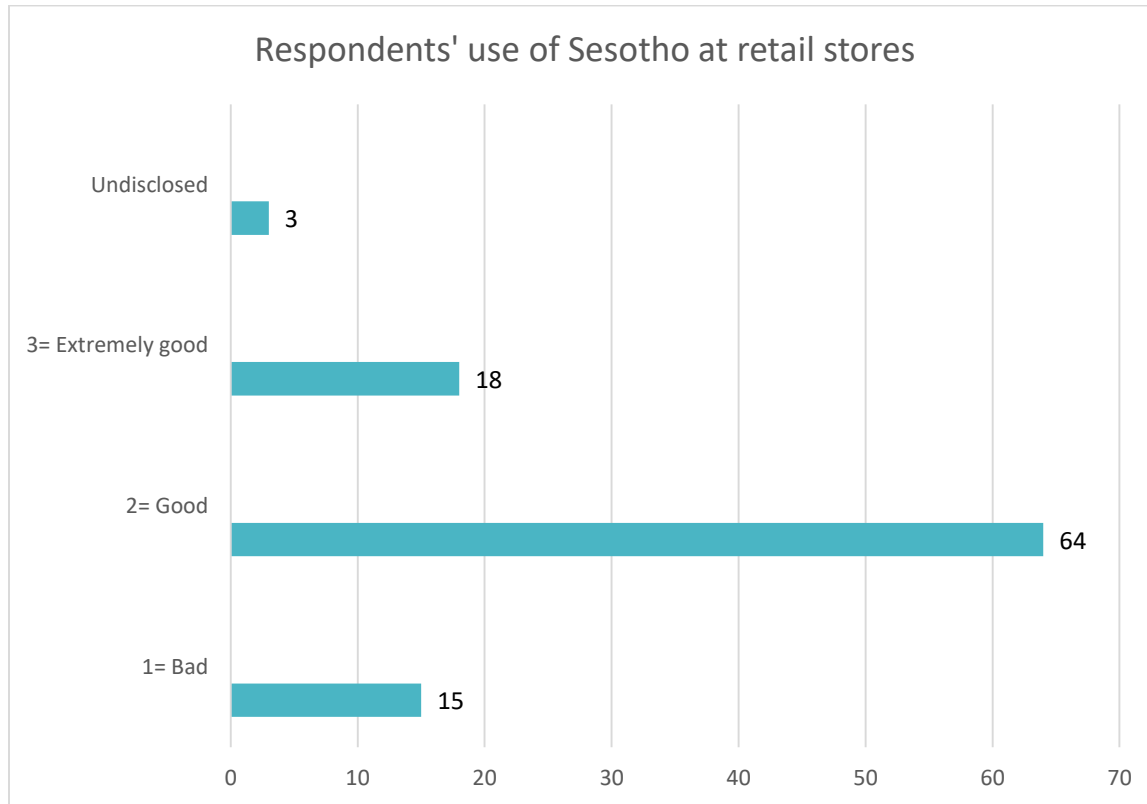
Figure 4.2.3.1 Respondents' use of Sesotho at retail stores

In figure 4.2.3.1 it is illustrated that sixty-four percent of respondents indicated that their frequency in using Sesotho in retail store is 'good'. Eighteen percent of the sample noted that their use of the language in question to conduct business in retail stores is 'extremely good'. Fifteen percent of the sample noted that their use of Sesotho in retail stores can be measured as 'bad'. While the last three percent of the student's sample did not disclose anything.

A closer look at the details provided in the figure provided here-above indicates that eighty-two percent of the respondents indicated that they normally use Sesotho to get what they want in retail stores. Students assume a position of knowing the buyer-power. Students wants to be assisted in their own languages because they are the ones that

possess the buying power. Businesses needs customers to function and in the absence of customers, businesses may be threatened.

4.2.3.2 **The usage of Sesotho at festivals.**
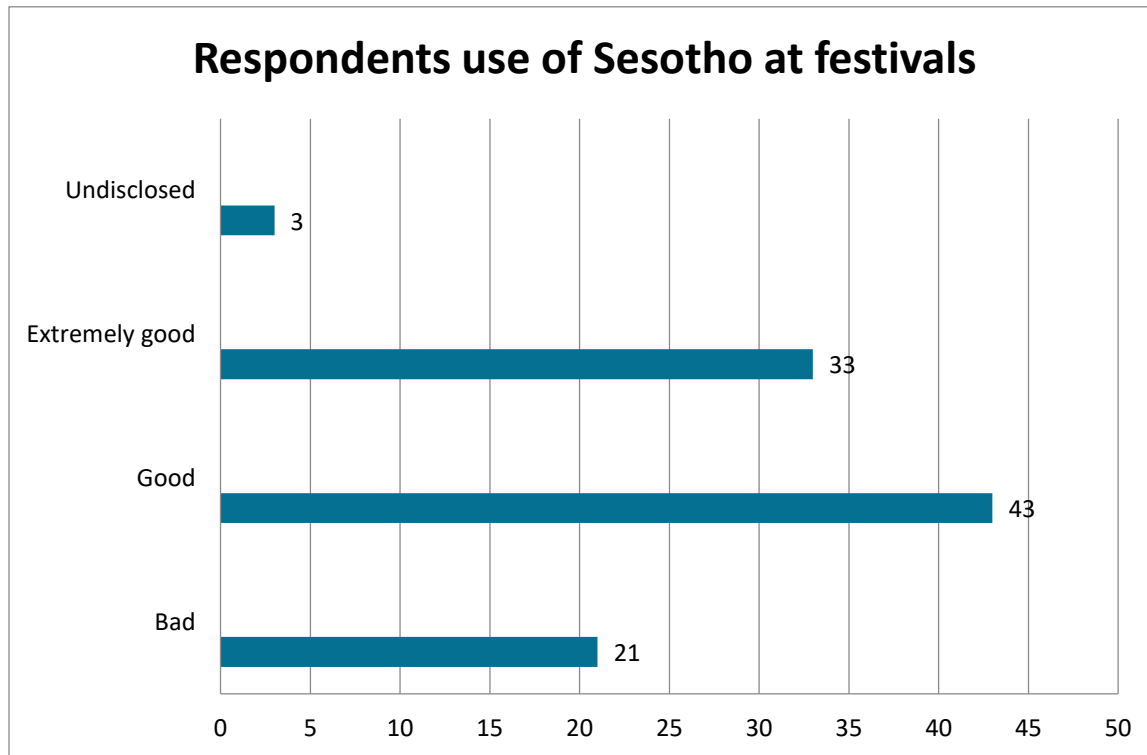
Figure 4.2.3.2 Respondents' use of Sesotho at festivals

The information contained in Figure 4.2.3.2 describes how respondents measure how they use Sesotho at social gatherings such as festivals. They measure their usage of the language as either being bad, good, extremely good or undisclosed. The information contained in Figure 4.2.3.2 reveals that forty-two percent of the respondents indicated that their use of Sesotho at festivals can be measured as 'good'. Thirty-three percent of the respondent's sample indicated that their use of Sesotho at festivals is actually 'extremely good'. Twenty-one percent regarded their use of Sesotho under these circumstances as 'bad'. Three percent did not disclose.

Contrary to the statement made by Moeketsi (2014) that African languages such as Sesotho were withdrawing from public from public usage. It is observed that seventy-six percent of the sample actively uses Sesotho in social gatherings such as festivals. According to the representations reflected in figure 4.2.3.2 speakers of Sesotho do promote the use of Sesotho in social events.

4.2.3.3 **The usage of Sesotho at church.**

Respondents use of Sesotho at church

- Bad: 12
- Good: 15
- Extremely good: 70
- Undisclosed: 3
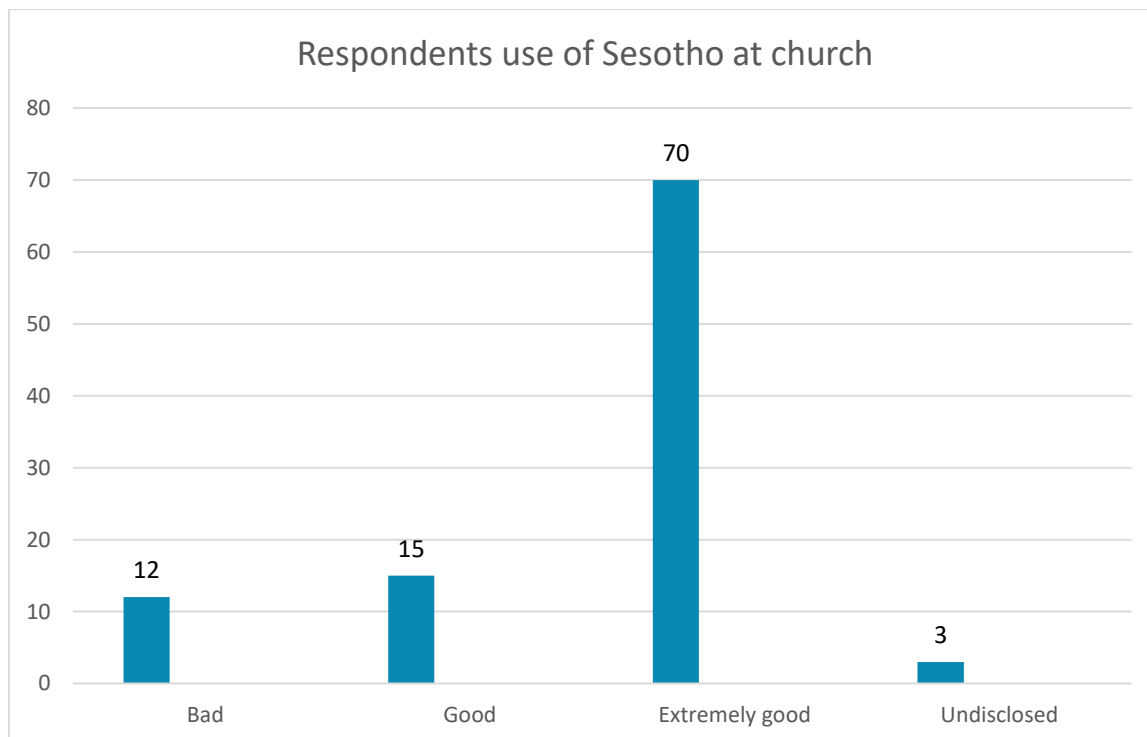
Figure 4.2.3.3 Respondents' use of Sesotho at church

According to figure 4.2.3.3 Sesotho usage seems to be popular among this study's sample particularly in church. Seventy percent of the sample measured that their linguistic performance of Sesotho in church is 'extremely good'. Fifteen percent of the sample indicated that their usage of Sesotho in church can be regarded as 'good'. Twelve percent of the sample indicated that their employment of Sesotho in church is actually 'bad'. The remaining three percent did not disclose.

According to Mkhombo (2012) pastors have a practice of preaching to their congregation in English. However, the data provided in figure 4.2.3.3 presents a different picture. Figure 4.2.3.3 indicate that student sample speak Sesotho in church. The sample have conversations in Sesotho.

4.2.3.4 **The usage of Sesotho at social events.**
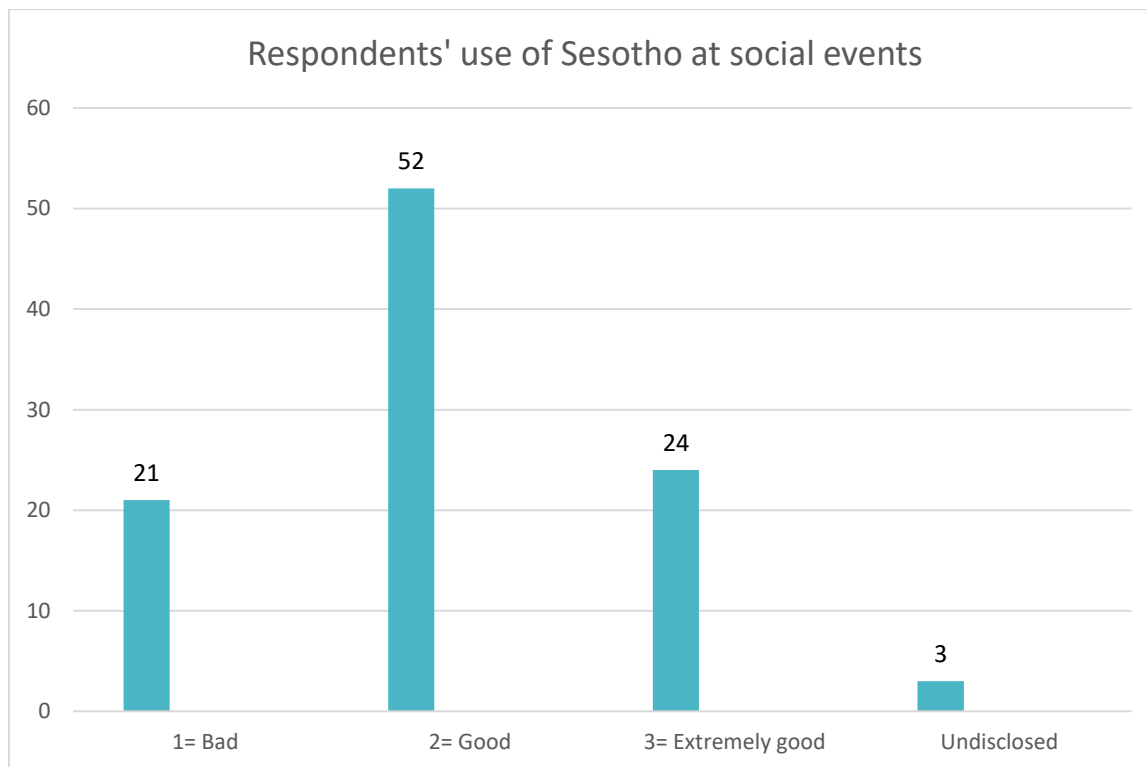
Figure 4.2.3.4 Respondents' use of Sesotho at social events

The information displayed in Figure 4.2.3.4 reflects respondent's opinions about how good or bad they use Sesotho in social events. According to Figure 4.2.3.4 fifty-two percent of respondents hold the opinion that their usage of Sesotho in social events is 'good'. Twenty-four percent of the sample regard that their usage of Sesotho is 'extremely good'. Twenty-one percent of the sample hold the opinion that their linguistic performance of Sesotho is actually 'bad' especially during social events. Three percent of the study sample that completed the questionnaire did not provide any indication to this question.

Figure 4.2.3.4 opposes the notion that African languages are withdrawing from participation. The figure clearly indicate that Sesotho is spoken outside of households. The sample indicated that the actively use Sesotho in social gatherings.

4.2.3.5**The usage of Sesotho at traditional ceremonies**.
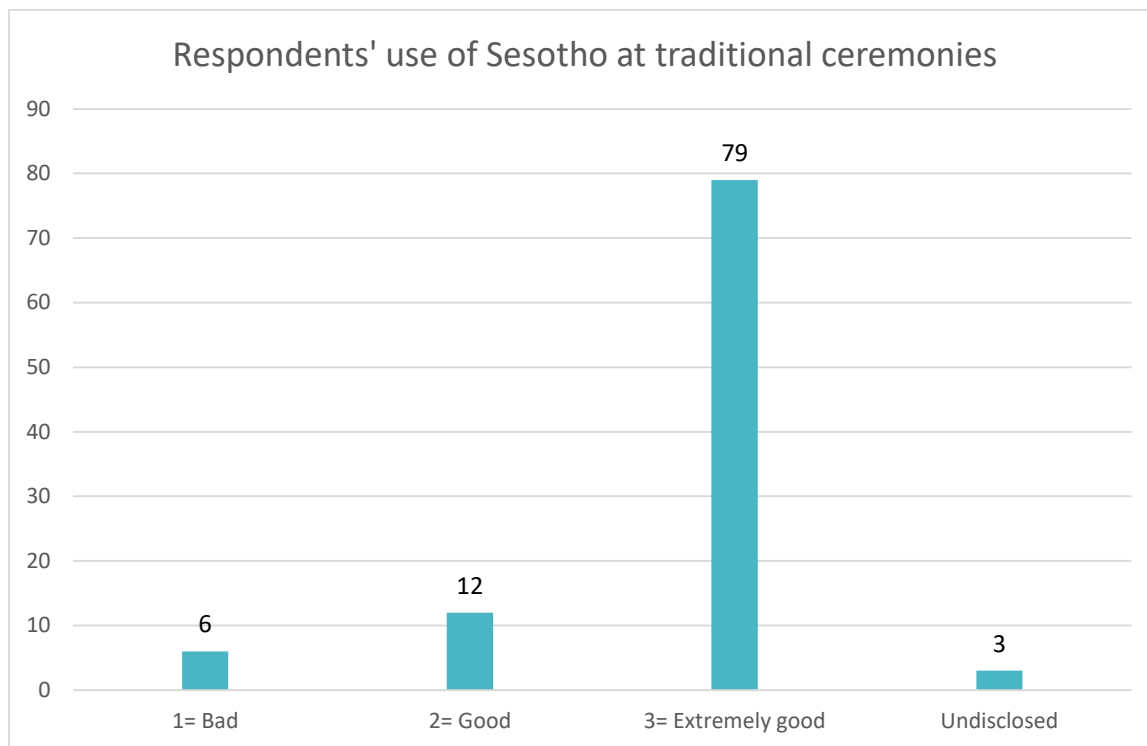
Figure 4.2.3.5 Respondents' use of Sesotho at traditional ceremonies

This figure details the frequency of use regarding Sesotho especially at traditional ceremonies. The information contained in Figure 4.2.3.5 provides that about seventy-nine percent of the sample view that they use Sesotho exceptionally well at traditional ceremonies. Twelve percent of the sample indicated that their use of Sesotho particularly at traditional ceremonies is 'good'. Six percent of the study's sample regards their use of Sesotho at traditional ceremonies to be 'bad'. Three percent of the sample did not provide any indication to this question.

Traditional ceremonies provide a space were people celebrate their cultures and heritage. This is where people pride themselves and vigorously speak their languages boldly. It is noticeable from figure 4.2.3.5 that the use of African languages in traditional events it high.

4.2.3.6 **The use of Sesotho in social media**.

Respondents' use of Sesotho in social media
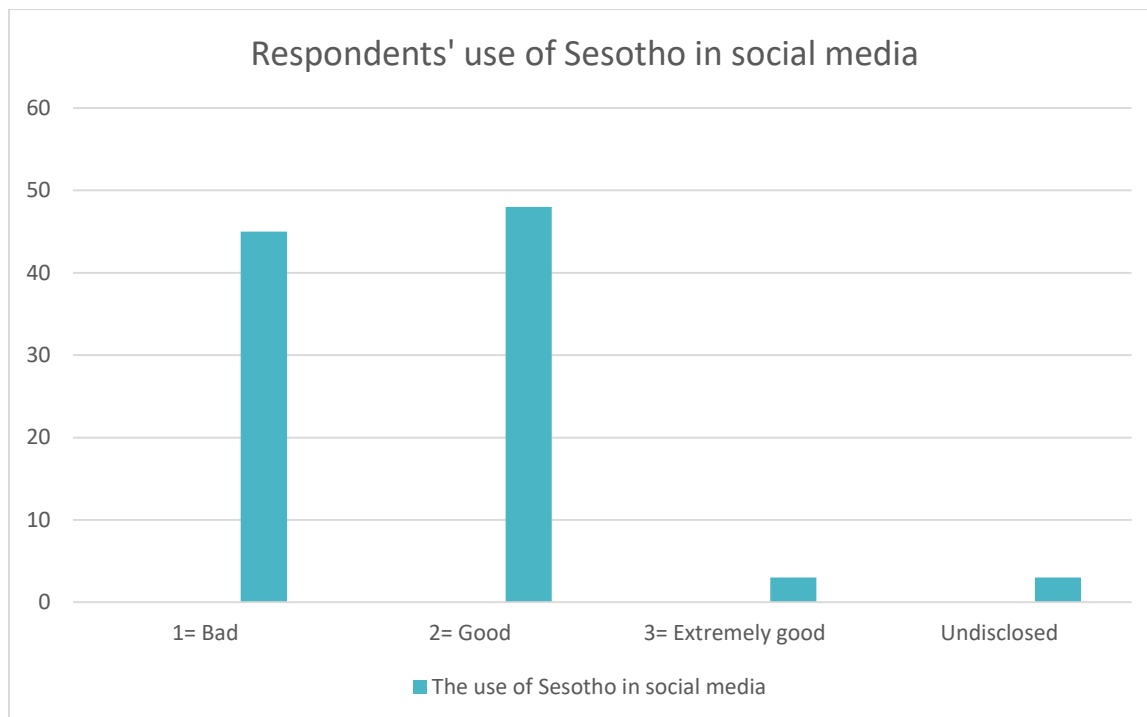
Figure 4.2.3.6 Respondents' use of Sesotho in social media

It can be deduced from Figure 4.2.3.6 that a greater number of respondents use Sesotho in social media. The information provided in Figure 4.2.3.6 illustrates how Sesotho is being used in social media. Forty-eight percent of the sample regarded their usage of Sesotho on social media to be 'good'. Forty-five percent hold the view that their use of Sesotho on social media platforms to be 'bad'. Three percent of the sample acknowledged that their use of Sesotho on social medial is 'extremely good'. Another three percent did not disclose.

Even in the latest commutation models Sesotho is still used. Sesotho is not limited to oral commutation set-ups alone.

4.2.4**Emotional circumstances under which students use Sesotho**.

Emotional circumstance	No. of student who indicated their use of Sesotho in emotional circumstances	No. of student who did not indicate their use of Sesotho in emotional circumstances	Total number of students	Percentage of responses
Extremely angry	25	8	33	76%
Overjoyed	16	17	33	49%
Surprised	10	23	33	30%
Terrified	17	16	33	52%
Overstressed	16	17	33	49%
Extremely happy	22	11	33	67%
Hurt	19	14	33	58%
Anxious	9	24	33	27%

Table 4.2.4 Respondents' use of Sesotho in emotional circumstances.

According to the information provided in table 4.2.4 respondents actually use Sesotho to convey or signal varying emotions. The degree to which this indigenous language is used to express human feeling can be observed from table 4.2.4. It is indicated in table 4.2.4 that seventy-six percent of the study's sample use Sesotho to express an emotion of extreme agitation. Forty-nine percent of the sample provided that they use Sesotho when they are overjoyed. Thirty percent of the sample indicated that they use when they are surprised. Fifty-two percent of the sample indicated that they employ Sesotho when they are terrified. Forty-nine percent of the sample use Sesotho when they are overstressed.

Sixty-seven percent pointed out to using Sesotho when they are extremely happy. Fifty-eight percent of the sample indicated that they use Sesotho whey they are hurt. Lastly, twenty-seven percent if the sample indicated that they use Sesotho when they are anxious.

4.2.5 **Does adequate linguistic knowledge (competence and performance) of Sesotho symbolize inefficiency**:
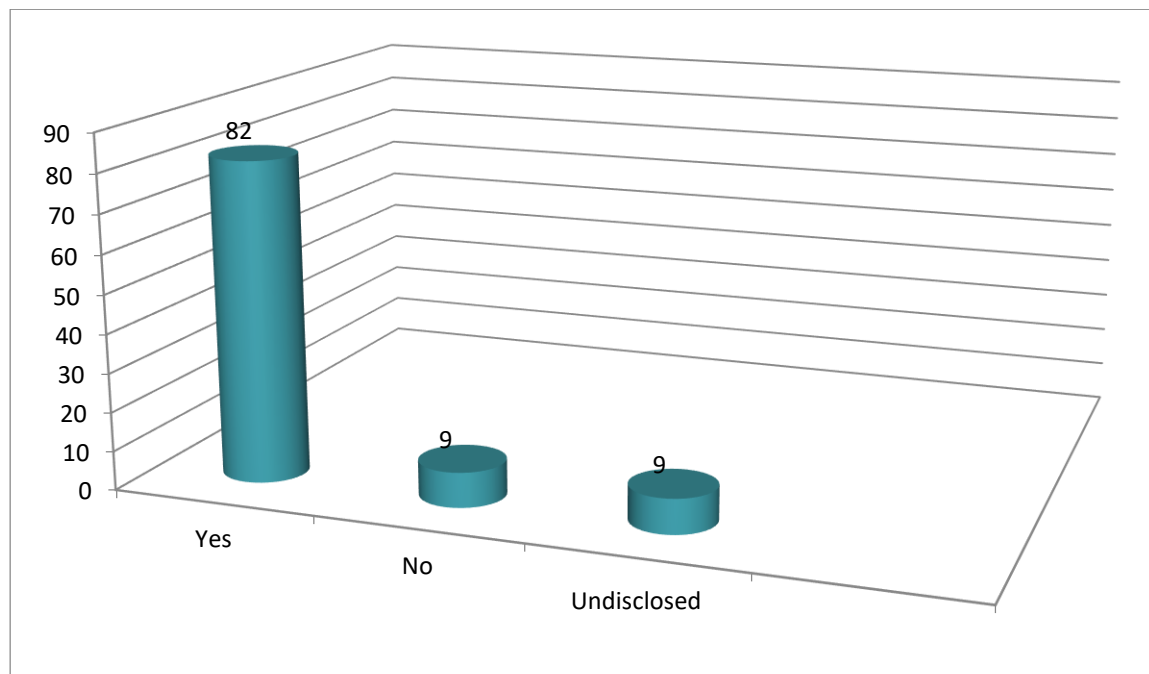
Figure 4.2.5 Respondents perceptions about adequate competence of Sesotho

The information provided in figure 4.2.5 indicates that eighty-two percent of the sample believe that having adequate linguistic competence and performance signifies inefficiency. Nine percent of the sample provided indicated they do not believe that having strong linguistic knowledge of Sesotho symbolizes inefficiency. The remaining nine percent of the sample did not disclose.

Although eighty-two percent of respondents believe that complete competence and performance of Sesotho indicates inefficiency they failed to provide reasons motivating this perception. This response coincides with utterances made in chapter one that

speakers of black South African languages believe academic prowess and prestige is synonymous with linguistic proficiency of English.

Among the sample there is a strong believe that using Sesotho in a standardized manner signals some elements of incompetence.

4.2.6 **The importance of Sesotho**

The responses recorded hereunder are aimed at indicating respondents' perceptions about Sesotho. The illustrations provided hereunder will indicate student's opinions and perceptions about the use of Sesotho. Sesotho is used in various aspects of life and the illustrations presented hereunder will provide some of the very important indicators on how indigenous languages such as Sesotho are viewed.

4.2.6.1 Students' perceptions on the use of Sesotho for purposes of self-advancement
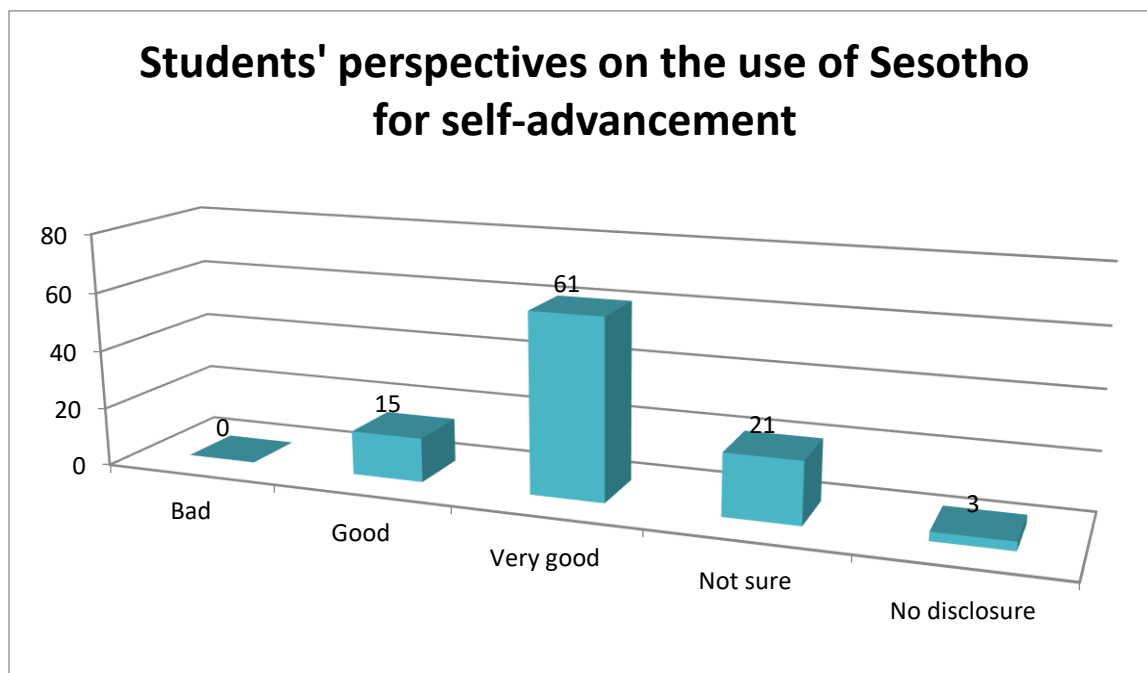
Figure 4.2.6.1 Perspectives about the use Sesotho for self-advancement

According to figure 4.2.6.1 sixty-one percent of student's sample believe that using Sesotho can add significantly towards the realisation of individual advancement. Twenty-one percent of the sample is not sure if Sesotho can assist in achieving self-development. Fifteen percent of the sample revealed that they actually believe that Sesotho has the ability to do well towards the realisation of self-progression. Three percent of the sample did not provide any indication. None of the respondents possessed the view that using Sesotho to achieve personal development would be bad.

The majority of respondents hold the perception that Sesotho can function positively for purpose of self-advancement. Seventy-six percent of the sample believes that Sesotho can be instrumental for the empowerment of the self.

4.2.6.2 Student's perceptions on the use of Sesotho for the purpose of promotion of unity in a community
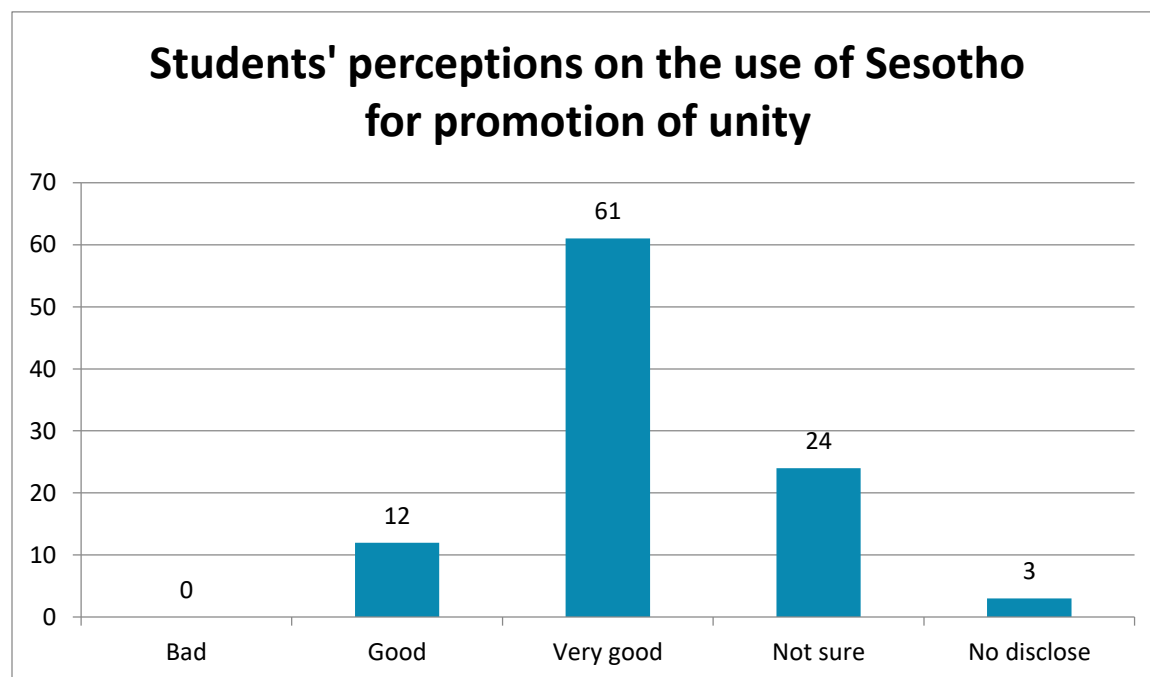
Figure 4.2.6.2 Perceptions about the use of Sesotho for promotion of unity in a community

Figure 4.2.6.2 reveals that sixty-one percent of the student sample believe that Sesotho may play a vital role in promoting unity and cohesion in a community. Twenty-four percent of the sample revealed that they are unsure of the function that Sesotho can play in the promotion of unity in a community. Twelve percent of the sample believe that Sesotho has a good role to play in the promoting harmony and unanimity in a community. Three percent of the sample did not provide a response to this question.

South Africa is a country hosting diverse cultures and traditions. While diversity is one of the characters that characterize South Africa, a majority of respondents in this study believe that Sesotho can be very instrumental in the preservation of togetherness in a community. According to the measurable data provided in figure 4.2.6.2 no respondent believe that the use of Sesotho to promote unity could be bad.

4.2.6.3 Student's perceptions on the use of Sesotho for purpose of realising social mobility and prestige.

Students' perceptions about the use of Sesotho for the realisation of social mobility and prestige
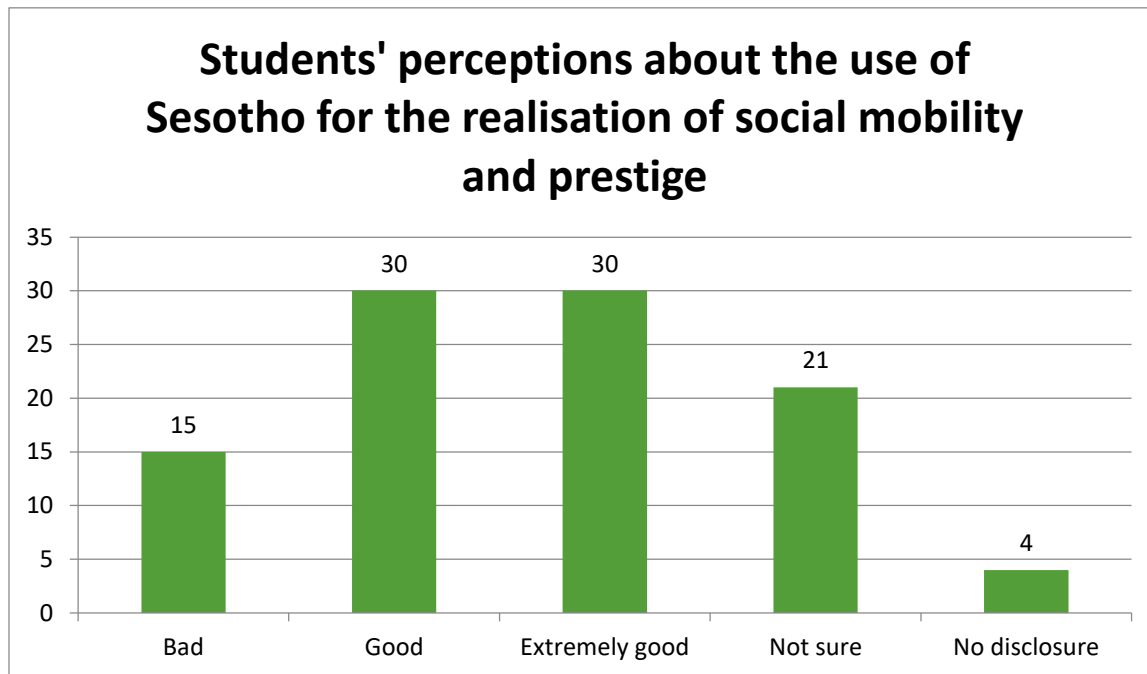
Figure 4.2.6.3 Perspectives on Sesotho's ability to facilitate social mobility and prestige

Figure 4.2.6.3 illustrates that thirty percent of the sample hold the opinion that social mobility and prestige can be realized through Sesotho. Another thirty percent of the sample also believe that Sesotho can be an efficient tool towards obtaining meaningful social mobility and prestige. Twenty-one percent of the sample are unsure about the function Sesotho might play towards the attainment of mobility in society. Fifteen percent of the sample believes that Sesotho is not good to use when an individual seeks to attain the status of prestige in society, and when an individual seeks to attain upward mobility in society. Four percent of the student sample did not provide a response.

There is a considerable amount of the sample (about sixty percent) that believe that the realisation of upward mobility can also be achieved through the use of Sesotho. Therefore, Sesotho can be used to effect change in a positive way in a person's life. E.g.

if this cohort of students are going to be teachers of Sesotho they will be in a position to provide for themselves and their families.

4.2.6.4 Students perceptions on the use of Sesotho for the purpose of creating a sense of belonging.
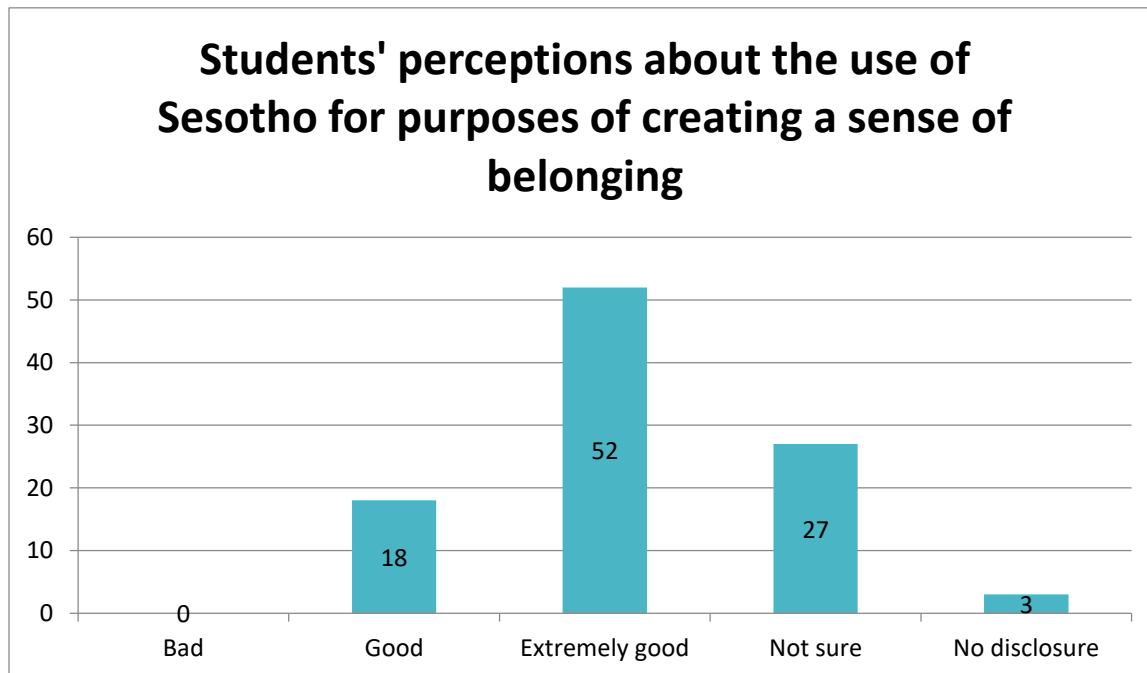
Figure 4.2.6.4 Perceptions about using Sesotho for creating of a sense belonging

Figure 4.2.6.4 provides detail that fifty-two percent of the sample believe that using Sesotho to negotiate a sense of belonging is extremely a good practice. Twenty-seven percent of the sample indicated that they are not sure if Sesotho is good or bad as far as creating a sense of belonging is concern. Eighteen percent of the sample indicated that Sesotho is important for creating a sense of belonging, therefore using Sesotho to negotiate for a sense of belonging could be good. Three percent of the sample did not respond to the question. No student thought it would be bad to use Sesotho to negotiate for a sense of belonging.

4.2.7 If the President of South Africa made a speech in Sesotho, his intention would be to:
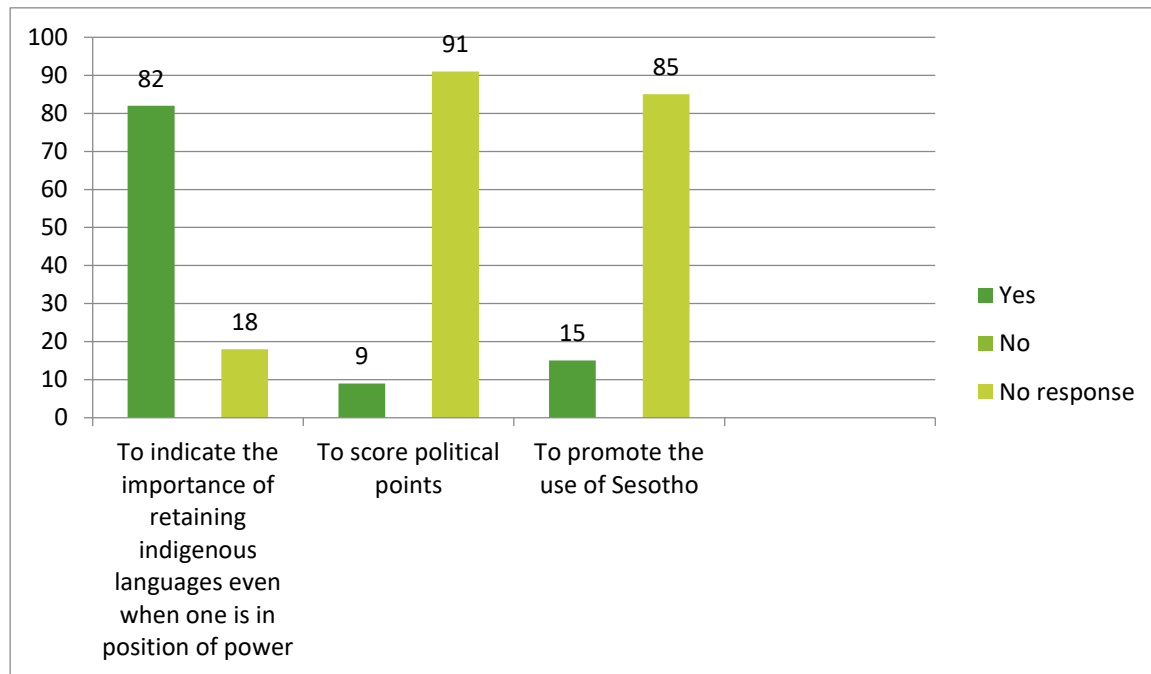
Figure 4.2.7 Students' perceptions about the President's use of Sesotho

In Figure 4.2.7 it can be observed that eighty-two percent of the sample feel like if the president made a speech in Sesotho his intention would be to indicate the importance of retaining indigenous languages even when one is in position of power. Eighteen percent of the sample did not provide any indication.

It can also be observed in Figure 4.2.7 that nine percent of the sample believe that the presidents' intention would be to score political points if he made a speech in Sesotho. Ninety-one percent of the sample did not provide any written indication to this question.

The information contained in figure 4.2.7 also indicates that fifteen percent of the student sample believe that if the president produces his speech in Sesotho his intention would be to promote the use of Sesotho. Eighty-five percent of the sample did not provide any indication.

4.2.8 When you hear a person speaking Sesotho and another speaking English, which person do you think is:

Respondents' opinions of speakers of different languages
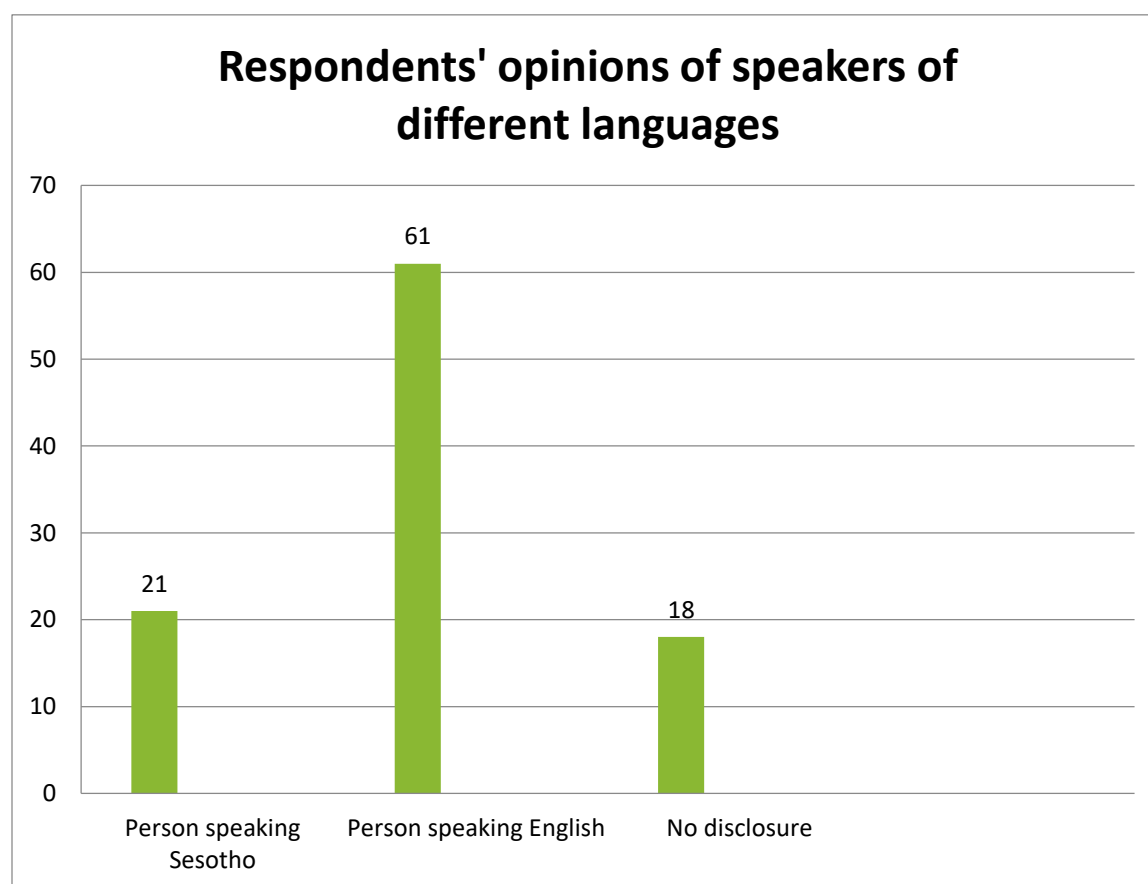
Figure 4.2.8a Respondents' opinions of speakers of different languages

Figure 4.2.8a indicates that sixty-one percent of the sample believe that in a conversation when one person is speaking Sesotho and another speaking English, the one speaking English is viewed as the one who is more educated. Twenty-one percent of the sample believe that the person speaking Sesotho is the one who is more educated. Eighteen percent of the sample did not respond to this question.
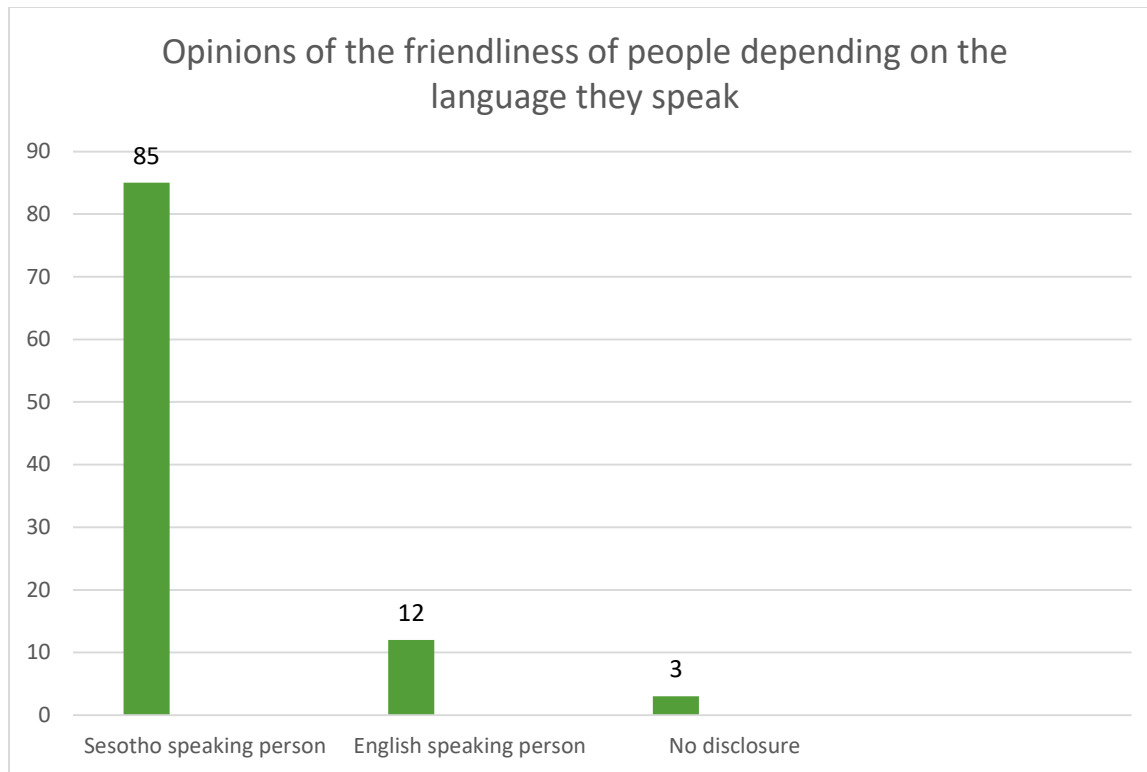
Figure 4.2.8b **Respondents' opinions on friendliness of people of different languages**

Figure 4.2.8b indicates that eighty-five percent of the sample believe that in a conversation were one speaker is of the Sesotho speech community and the other speaker belongs to English community speech, the speaker of Sesotho may strike out as the friendly one. Twelve percent of the sample indicated that they believe the English speaking person may be the one who is friendly. Three percent did not respond.
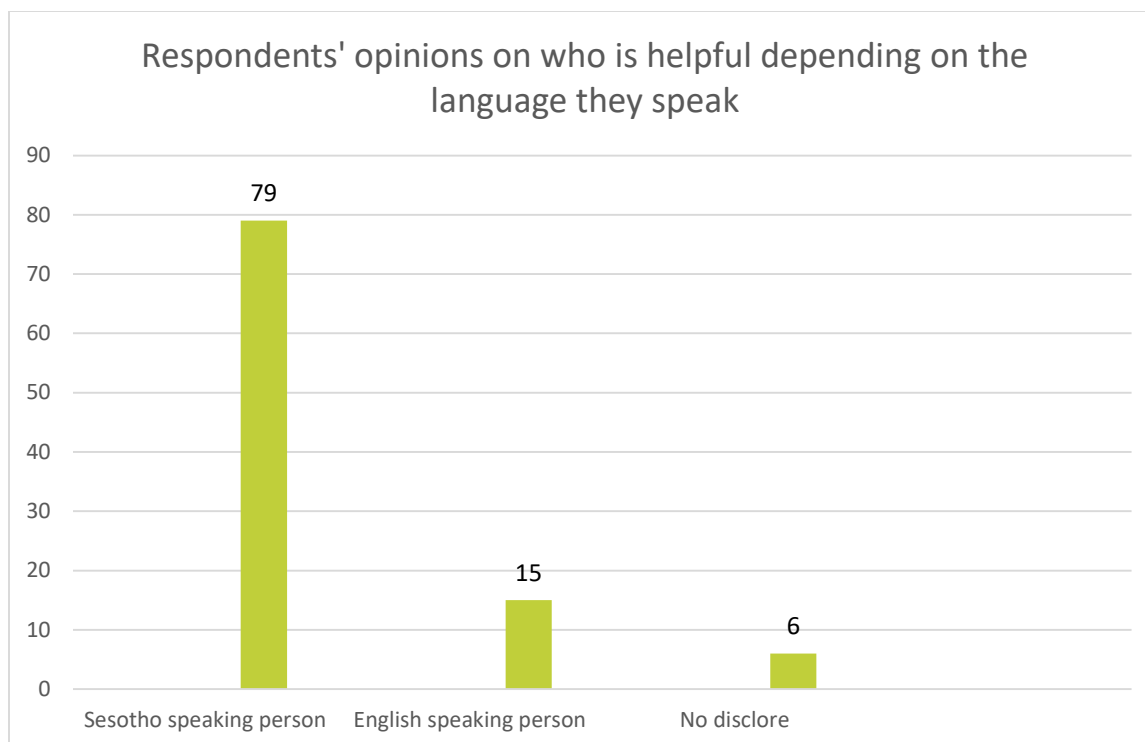
Figure 4.2.8c Respondents' opinions on helpfulness of people

Figure 4.2.8c reveals that seventy-nine percent of the sample believe that a person speaking Sesotho is more helpful than a person speaking English. Fifteen percent of the sample believe that the person speaking English is more helpful than a person speaking Sesotho. Six of the sample did not provide any indication.

4.2.9 Do you think learning Sesotho at university will benefit your future post graduations:

Option:	Percentage	Remarks
Yes	97%	-One can proceed to be a lecturer, news anchor in Sesotho or become a researcher in indigenous African languages. -There is scarcity of Sesotho educators, it will provide me an opportunity for employment. -Because I am going to be a Sesotho educator in future.

		-Because I want to end up in the media industry using Sesotho. -I can provide deeper subject knowledge.
No	3%	-

Table 4.2.9 **Benefits of studying of Sesotho**

The information contained in table 4.2.9 indicates that about ninety-seven percent of the sample believe strongly that having studied Sesotho will benefit their future after they have graduated from university. Their reasons for this belief are listed in the table. Three percent of the sample indicated that they do not believe Sesotho will benefit their future post graduating from university. The three percent did not provide any reason for holding this belief.

4.2.10 Do you find yourself disorientated by comments made by other scholars about studying Sesotho at varsity?
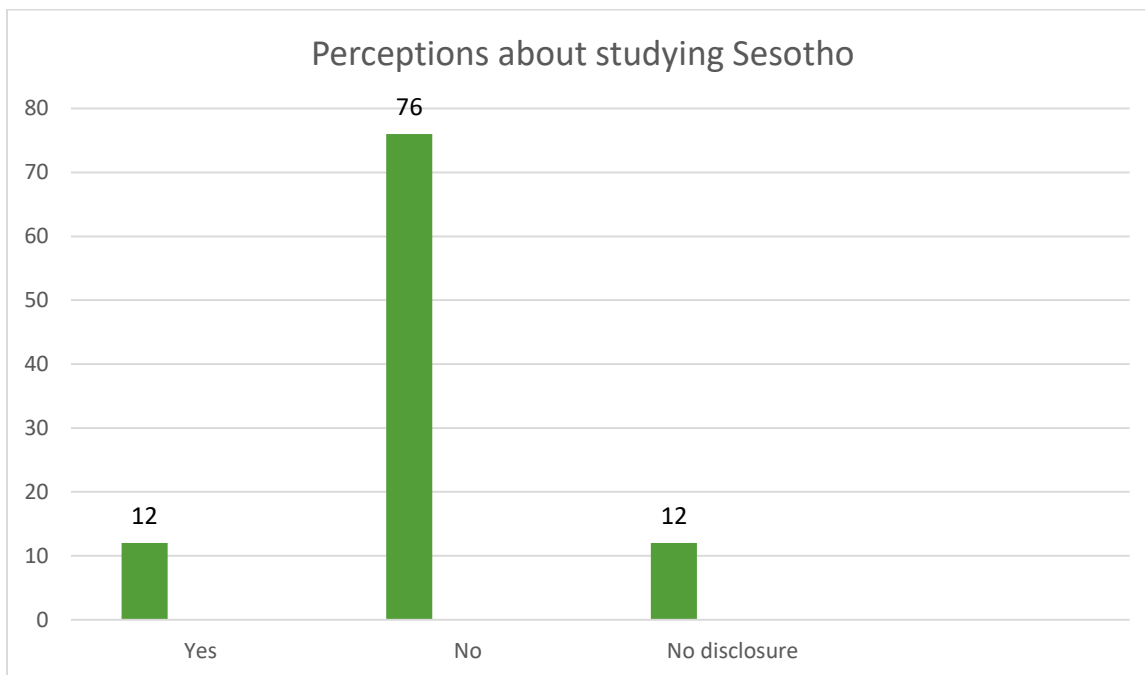
Figure 4.2.10 Perceptions about studying Sesotho

According to the information presented in Figure 4.2.10 indicates that seventy-six of the sample revealed that they are not disorientated by remarks made others scholars about studying Sesotho at university. Twelve percent of the sample indicated that the find themselves being disorientated by remarks made by fellow students about studying Sesotho at university. Twelve percent of the sample did not respond to the question.

4.3 Interviews data

The researcher conducted interviews with twenty students enrolled in Sesotho modules. The students were in second and third years of studies. The interviews questions sought to find out students' perception, beliefs and opinions about Sesotho. The responses offered by interviewees provides a picture detailing what kinds of attitudes students have towards Sesotho.

4.3.1 Is Sesotho a beautiful language? Provide reason(s) for your answer.

Hundred percent of interviewees expressed that they believe that Sesotho is a beautiful language. The interviewees vented the following statements in support of their views:

"Yes, it does not have too many clicks, the speakers of the language are smooth".

"Yes, it is an amazing language with a very rich history".

"It is a very interesting language when you are listening to it especially when it is spoken by a person who can fluently speak it".

"There is something special about Sesotho that other languages do not have".

"It is easier to learn than other languages".

"It is straight forward, easy and enjoyable. It encourages one to have a sense of belonging".

All interviewees strongly believe that Sesotho in a beautiful language. According to the interviewees Sesotho is not a complicated language. It is easy to learn. Interviewees believe that there is something special about Sesotho.

4.3.2 Should indigenous languages such as Sesotho be left to perish at the expense of globalisation? Give reasons.

Hundred percent of respondents commented that indigenous languages should not be left to perish at all. Respondents provided varying reasons for the view that indigenous languages must not be left for doom. The statements hereunder are the reasons provided by respondents.

"Future generation will not be able to communicate with their ancestors nor know their own roots because English would have taken over".

"Because the Sotho speaking people are going to lose their identity and will be contemptuous to their own tribe".

"Preserving our indigenous languages in very important. Nothing brings more pride to a person than knowing their mother tongue. In a modern world it is still important to know who we are".

"Indigenous languages are what make us unique".

"Future generation will not have a glimpse of their local cultures. They will be doomed because they will not have any foundation of their heritage".

The statements made by the student sample suggest that the students are cautious of the implications that could be devastating if indigenous languages would face extinction. Student's perception on this matter is influenced largely by the relationship they observe between language and identity.

4.3.3 **Do you think Sesotho should be developed so that it can cater for the needs of all departments at a university? Explain your answer**.

Sixty percent of respondents expressed that Sesotho should be developed to the status were it can cater for needs of all departments in a university. The twelve respondent reasoned that:

"We are in the Free State province, the Sesotho language should be embraced in the province and the institution".

"For the longest time we have seen Afrikaans students flourish because they are taught in their language. I would want that for the next coming generation of Sotho pupils".

Thirty-five percent of respondents submitted that Sesotho should not be developed to the level where it can cater for all the needs of varying departments at a university. The reasons for their view include:

"Some departments do not need Sesotho".

"It would not be fair for other students who speak other African languages. The university has to accommodate all cultures. English is fine as a medium of instruction for everyone".

"University is a place of higher education. English should be the only language used to cater for all departments".

Five percent of respondents did not provide a response to this question.

The sample have unmatched perception about the issue of the development of Sesotho particularly if Sesotho have to be developed so that it can function in multiple departments in a university. A larger group within the sample (sixty percent) believe that Sesotho must be developed to that it can add significantly in the province and the education of speakers of the language. This group is aware of the linguistic practices that have been practiced

which has led to other students flourishing in their studies because tuition is offered in their own languages.

The other group (thirty-five percent) take a different position. This group believe the development of Sesotho must be limited to a number of departments that actually do use Sesotho. This group of students believe that institutions such as universities must adopt a monolingual approach in which English should be the only languages used.

4.3.4 **If Sesotho were to replace English as a language of teaching and learning would you welcome the change**? **Provide reasons for your response**.

Seventy percent of respondents indicated that they will completely welcome the change if Sesotho were to replace English as a language of teaching and learning. This greater majority of respondents felt that:

> "I would be able to understand and apply what is being said in class".

> "This will improve my knowledge or intelligence. I will learn through the language I understand".

> "There are English terms that I barely understand but they make more sense when they are translated into Sesotho. Most learners do not fail because they are dumb but simply because they lack understanding".

> "I would be comfortable learning something in my own language".

Thirty percent of respondents replied that they would not welcome the change. They provided that:

> "Not all of us know the Sesotho language. So it won't be fair to other people and it will be difficult for us to adapt to that change."

> "English is our language of instruction. Teaching should be done in English because other students do not know the Sesotho language."

"Because when I graduate and get a job that requires English for instance, and I use what was taught in Sesotho at university. I will struggle to do what my job requires. I won't understand what is required of me and how to do it."

The larger portion of the interviewees sample posited that they would actually welcome the change. The reasons that they will accept that change is centred on the benefits of learning through a primary language. According to the interviewees learning in your own language would enhance academic performance. It will also improve the ability to grasp course content in lecture halls.

On the other hand thirty percent of interviewees believe that such a change will compromise students are speakers of other languages. The make a comment that acquiring knowledge in Sesotho would later introduce the change of being unable to complete tasks that are required in English at the jobs they might get.

4.3.5 **What advantages would accrue from such a linguistic practice**?

The respondents provided that the benefits of such a linguistic practice would include:

"We would have a higher pass percentage. We would also have a high number of applications and this would lead to economic growth".

"We will not only be getting distinctions in Sesotho but also in other subjects as we will be taught in our language".

"It would create jobs opportunities for upcoming educators willing to teach Sesotho".

4.3.6 **Do you think Sesotho can express educational concepts**? **Explain**.

Thirty-five percent of respondents expressed that Sesotho is incapable of expressing educational concepts. These respondents submitted that:

"Sesotho does not have educational concepts or words. I cannot say Psychology in Sesotho".

"Some concepts are easily understandable in English and it will be difficult to translate them".

Fifty-five percent of respondents on the other hand expressed the capacity to express education concepts is there in Sesotho. They explained that:

"English concepts can be translated into Sesotho".

"We have the lexicon of this language. Every language has its own meaning so why can't we express concepts in Sesotho".

Ten percent of respondents did not provide responses to this question.

Eleven interviewees believe that Sesotho is capable of discussing and expressing educational concepts. They believe that every concept that can be expressed in English can also be expressed in Sesotho. They believe that translation can be used to bridge the gap that exist currently. Seven interviewees feel that Sesotho is not capable of expressing educational concepts. According to them lacks the diction. There is a challenge of words that do not have meaning equivalents in Sesotho.

4.3.7 **Would you support the teaching of other modules in Sesotho**? **Why**?

Sixty percent of respondents lamented that they would support the teaching of other modules in Sesotho. They would support the teaching of other modules in Sesotho for the following reasons:

"Some students really struggle with English and it becomes difficult to them to understand lecturers, so being taught in Sesotho would be beneficial".

"I went to a public school where we were taught English in Sesotho. It will be easier for us to pass".

"Sometimes English terms can be difficult to understand".

Thirty-five percent of respondents registered that they would not support a motion of Sesotho being used to teach other modules. They provide that:

"English is used almost everywhere in the world, so the modules presented in English should remain so. The teaching of other modules in Sesotho might prove to be costly".

"We are a diverse group of people, so we should be taught in English for other people to understand as well".

Five percent of respondent did not respond to this question.

Students expressed the difficulties they face when they are taught in English. Due to the challenges they face they would prefer that other modules must be offered in Sesotho. On the other hand, seven students do not share those sentiments. They feel that English must be retained as the language of teaching and learning.

4.3.8 **Would you appreciate being instructed in a different language in class and be able to respond in Sesotho**? **Motivate your response.**

Seventy-five percent respondents remarked that they would appreciate being instructed in a different language in class if they would be allowed to express themselves in Sesotho. The respondents provided that:

"I will be able to elaborate my answer in full and making full sense of what I will be saying."

"I would appreciate that because most learners struggle with participating in classes because they are not fluent in English."

"Because not all people want to learn in English."

"For a long time, Afrikaans learners had the privilege of it and I always wondered why Sesotho learners were singled out as we do not know English."

Twenty percent of respondents expressed that they will not appreciate being able to respond in Sesotho while the language of instruction differ from Sesotho. These respondents indicated that:

> "This may depend on whether the lecturer can hear this language or not. Otherwise this would be offensive."

> "I would prefer the use of one language. If we use English then so be it, and if it is Sesotho it is fine with me."

Five percent did not provide any indication.

Fifteen students expressed that they would really appreciate it if it would be allowed that they can express themselves in Sesotho in classes while they are being taught in a different language. Four students are opposed to the idea of using two languages in the same classroom (lecture).

4.3.9 **Do you think the use of African languages as languages of instruction or documentation requires urgent national attention**? **Why**?

Seventy-five percent of respondents responded that the use of African languages as languages of instruction requires urgent national attention. They had this to say:

> "Because with the pace of globalisation is taking place, African languages are at the brink of becoming extinct, and English dominating".

> "It is important to preserve our languages".

> "So that African languages cannot perish".

> "Sometimes people feel to express themselves in their own African languages, so it would give anyone the potential to participate".

Fifteen percent of respondents are opposed to the idea of African languages needing urgent national attention for use as languages of instruction. This number of respondents assert that:

> "We have so many African languages. It is going to be problematic to let them all be languages of instruction, so English should be kept as the one language".

Ten percent of respondents did not give a response to this question.

Three students feel that it would be problematic to advance all indigenous languages to a level where they can function as languages of instruction. Fifteen students on the other hand believe that indigenous languages require the state to act upon their development urgently.

4.3.10 Should Sesotho be retained at universities as a means of creating a platform where they can perform?

Ninety percent of respondents indicated that Sesotho must be retained at universities as a means of creating a platform for their use.

Ten percent respondents did not answer this question.

Eighteen students believe that Sesotho must continue being used at universities as a means of affording the language a platform where they can perform. Two students did not respond.

4.3.11 What is your opinion regarding professions using Sesotho?

The statements mentioned hereunder provide a perception held by respondents regarding professions that use Sesotho.

"Professions that uses Sesotho are doing great because they are a platform that acknowledges the Sesotho language".

"Professions using Sesotho are not quite enough to cater for all Sesotho speaking people".

"Professions using Sesotho instil confidence and dignity of Sotho people".

4.3.12 **Do you think Sesotho is fit to function in all domains**? **Explain your answer.**

Twenty-five percent of respondent registered that they think Sesotho is fit to function in all domains. The reasons they provided were not adequate for the question at hand since they did not speak to the use of Sesotho in all domains.

Forty percent of the sample felt that Sesotho is not fit enough for use in all domains.

"Sesotho does not have many words and there are some adaptations that are being made from Afrikaans and English."

"The language of Sesotho is still not fully developed."

"It is not in all situations we can use Sesotho. In some cases we need to use other languages like English to give instruction."

Thirty-five percent of respondents did not answer this question.

4.3.13 **How is your experience of learning Sesotho post grade 12**?

Respondents labelled their experience of learning Sesotho in this way:

➢ It is overwhelming
➢ It is exquisite
➢ It is extremely good
➢ It is good indeed

➢ It is amazing

➢ It is really nice

➢ It is the best feeling ever

➢ It is wonderful

4.3.14 **Are there practical benefits you foresee in future for learning Sesotho**? **Provide reason(s).**

Ninety-five percent of respondents indicated that they do foresee benefits in learning Sesotho. According to respondents the benefits of learning Sesotho include:

"Being able to work in media industry".

"Being able to create Sesotho films".

"Getting jobs requiring Sesotho".

"Being able to teach fellow students who have forgotten who they are".

Five percent of respondent did not did not provide any indication on whether she/ he foresees any benefit or not.

4.3.15 **Do you think there is a practical WILL in government for the promotion of Sesotho and other indigenous languages**?

Twenty percent of respondents feel like there is a WILL in government for the promotion of indigenous languages. Here are the remarks they made:

"Because we do have indigenous events that is projected by the government and this shows that the government still care about indigenous language, because these events are yearly, and it continue".

"President Ramaphosa usually presides his speeches in all languages and so did former president Zuma".

"The president himself greets people in every South African indigenous language when he is about to deliver a speech, and there are books delivered from government to the government schools that are written in different languages".

Forty percent of respondents provided that there is no WILL in government to promote indigenous languages such as Sesotho. Respondents feel that:

"I think English is just used or mostly used because everyone or almost everyone can understand it".

"Government does not give priority to any of the indigenous languages for as long as English is the medium of instruction in South Africa and all over. So there is no will".

"SA government does not care about any other language but English. They all care about money".

Forty percent of the sample did not respond to this question at all.

4.4 Conclusion

The objective of this chapter has been to provide a presentation of data collected using both interviews and questionnaires. This chapter has presented and interpreted the data obtained from the dissemination of interviews and questionnaires. This chapter firstly presented the quantitative data. Then followed the qualitative data.

The collected data sought to address the objectives of this study stated in chapter one. This study's objectives have been to:

- To explore students' attitude towards Sesotho

- To establish factors responsible for students' attitudes towards Sesotho.

Several responses have been provided and presented in this chapter. The responses provided a manifestation of attitudes towards Sesotho. It has been learned through the responses of respondents of this study that there are positive attitudes towards Sesotho. Respondents in this study do however acknowledges the role of English in current day society but they do not shy away from expressing that some practical steps must be taken for the advancement and development of languages such as Sesotho.

Respondents have vehemently expressed the benefits that could accrue if they were to be provided with an opportunity of using their primary language in the processes of impartment of knowledge at university. Even though there are positive attitudes towards Sesotho, students have expressed that the government lacks the WILL of developing indigenous South African languages. Due to this lack of WILL, English continues to dominate strategic domains of language use in government.

While the use of indigenous languages has diminished in government, an overwhelming number of respondents felt that there are practical benefits for taking up Sesotho at university and this may prove to have benefits in future.

Chapter 5

Findings and discussion

5.1 Introduction

The researcher presented and analysed data in the previous chapter. In this chapter the researcher presents the findings and draws conclusions from the data that was analysed from questionnaires and interviews.

5.2 Aim of the study

The aim of this study has been to:

➢ To find out attitudes of students enrolled in Sesotho modules towards Sesotho.

➢ Examine factors linked with students' attitudes.

5.3 Research method

This study employed a multipronged approach for data elicitation. The study collected data by using questionnaires and interviews. Forty questionnaires were distributed to students but only thirty-three questionnaires were brought back to the researcher. Twenty interviews were conducted with students. All respondents in this study were informed that their participation in the study is completely voluntary and that no form of imbursement will be made to respondent for partaking in the study.

5.4 **Findings**

The findings discussed hereunder addresses the research questions stated in chapter 1. The findings presented in this chapter directly address the following questions:

- ➢ What are students' attitudes towards Sesotho?

- ➢ Which factors are responsible for students' attitudes towards Sesotho?

The themes discussed hereunder provide are the findings as sought from the respondents.

5.4.1 **Attitudes towards Sesotho**

Attitudes towards Sesotho are overwhelmingly positive among respondents in this study. All respondents responded that Sesotho is a beautiful language. Respondents indicated that the lack of click words in the language makes it easy to learn and that the language is smooth. Respondents further hold the perception that the language that the language is easy and enjoyable. The aesthetics of the language are beautiful to listen to especially if you are listening to speakers of the language of are fluent…alluded the respondents.

Respondents diametrically opposed the view that languages such as Sesotho but be left to perish at the expense of global occurrences such as globalisation. Their allegiance to the language is so strong that they regarded that languages such as Sesotho are also important. They provided that indigenous languages define who we are, and should they be left to perish, then the upcoming generations will be lost of who they are. Respondents feel that it is important to preserve indigenous languages such as Sesotho because indigenous languages bare cultural and identity significance. This view is supported by the sentiments made by Nongogo (2007) in her study when she argues that learners attending school at the former C schools who are of African descent retain their African

languages and use them as a primary marker of ethnic identities and ideas of ethnic purity. One of the respondents felt that no language is supposed to be left to perish because legacies, cultures and traditions are embedded in each language.

There is a common assertion in the studies of Mkhombo (2012), Nyauwa (2013), Maluleke (2005), Magwa (2008), and Makhathini (2011) that participants in their respective studies were of the opinion that African languages cannot be used as languages of instruction or languages of teaching and learning beyond functioning as taught subjects. In the present study, majority respondents expressed that they think that Sesotho should be developed to such a level where the language can cater for the needs of all departments housed in a university. These respondents believe that Sesotho can actually function in higher level domains such as in business, higher education and religious institutions. This study also recognizes that thirty-five percent of the respondents believe that Sesotho may be unnecessary develop the language to such an extent since some department not need the language, and that it would not accommodate students from other cultures.

While Mutasa and Ogutu (2008) feels that no African will be interested in learning Shangaan, IsiXhosa, Kiswahili or Wolof as long as the mastery of Portuguese, Afrikaans, French or English remains the sole criterion for finding a well-paid job in the public service or elsewhere, or for acquiring information or training in Africa, seventy percent of respondents in this study expressed that they would welcome the change if Sesotho were to replace English as a language of teaching and learning.

Sesotho has not only been viewed solely in linguistic terms by respondents. About seventy-six percent of the respondents hold the view that Sesotho could be useful for purposes of self-advancement. Again, about seventy-three percent feel that Sesotho can be useful for the promotion of unity in a community. Of the twenty interviewees, sixty-one percent believes that Sesotho can be useful for purposes of social mobility and prestige. And seventy percent of respondents believes that Sesotho is useful for the purpose of creating a sense of belonging.

(Appel and Muysken, 1987) postulate that the fact that languages are not only objective, socially neutral instruments for conveying meaning, but are linked up with the identities

of social or ethnic groups has consequences for the social evaluation of, and the attitudes towards languages. Respondents believe that in any communication circumstance the speaker of Sesotho is more helpful and friendly while the speaker of English is viewed as the one who is more educated. This perception may have been promoted by the fact that the majority of classes in South African schools and tertiary institutions are conducted in English. Ditsele (2014) students alluded that English should be the only language used in institutions of higher learning particularly because English promises good prospects for employment in the job market.

When it comes to Setswana, Ditsele (2014) posit that Setswana L1-speaking university students were not sure whether studying Setswana up to Grade 12 was enough; some argued that it was acceptable to limit the language to high school because, by that time, it would have served its purpose of teaching its L1 speakers about who they were, that is, their heritage. In this study 32 respondents (ninety-seven percent) who completed the questionnaire indicated that they believe learning Sesotho at university will benefit their future post degree attainment. This means that ninety-seven percent believes that Sesotho has the potential to benefit their lives.

5.4.2 **Attitudes regarding proficiency in Sesotho**

Nine percent of respondents believe that adequate knowledge of Sesotho does not symbolize inefficiency. However, eighty-two percent of the student sample believes that adequate knowledge of Sesotho symbolizes inefficiency. This statement corresponds with the assertion made in 5.4.1 where respondents feel that speakers of English are more educated.

While students regard adequate proficiency in Sesotho would indicate inefficiency, they also believe that it vital to retain ones' language even when an individual has ascertained himself or herself social mobility in the upper class in society. Respondents believe that if the state's president were to conduct his speech in Sesotho, the president would be

trying to indicate the importance of retaining the use of indigenous languages even when has assumed power in society.

Respondents believe it is important to preserve languages such as Sesotho through public usage. They also hold the perception that complete competence and performance in Sesotho would signify inefficiency. However, seventy percent of the respondents interviewed expressed that they would appreciate that the language of participation in class be their own language (in this case Sesotho) while they are being instructed in a different language; English. The student sample believe that student participation in class should not be limited due to their limited English competence. Students believe that their linguistic repertoires must be accommodate in class so that their comprehension of notions discussed in classes can match that of others.

Fifty-eight percent of the student sample alluded to the fact that Sesotho is in fact the language they understand better in class. Responding to a question about the language students understand better in class; fifty-eight respondents indicated that Sesotho is the language understood better by students in this study. This means that students can hear and engage with the language better as opposed to the language that is currently used as the language of instruction in South Africa. About seventy percent of students also indicated that they use Sesotho to conduct most of their thinking. It can be concluded that students self-engage in Sesotho in a class while lectures are offered in English. They do so as a mechanism that assist student to bring the content shared in a lecture to the level of understanding.

While Moeketsi (2014) findings indicated that languages such as Sesotho as slowly withdrawing from public usage, the current study found out that respondents in the study are actually using Sesotho in various public platforms. These platforms include retail stores, festivals, church, social events, traditional ceremonies and social media. This implies that respondents do not only use the language in informal settings but do use the language in formal settings. Therefore Sesotho is not only used in the households but is still used beyond the household.

5.4.3 **Linguistic preference**

In Barkhuzein (2000) IsiXhosa students he used in his study preferred English over their first language because according to the learners English is easier to learn and is more enjoyable. In this study respondents prefer a linguistic practice that is versatile and more inclusive. Students would prefer the use of more than language in a lecture room experience. Students indicated that they would prefer that they be allowed to engage the lecture in Sesotho while the lecture in presented in a different language. This means that students would allow translanguaging to take place in a lecture so long it benefits all parties concerned in a lecture.

5.4.4 **Language shift**

While there has been a shift from language from Sesotho to English from primary to secondary education, respondents have advocated for Sesotho. Among other things the respondents alluded that Sesotho is a language to fully comprehend in class. It is quite apparent that students' allegiance to the language is so strong. As indicated in 5.4.3 students do not want complete use of language for their education but prefer that their language which is Sesotho to also be invited to function in a lecture room.

Sixty percent of students even feel that Sesotho must be developed so that it can function beyond one department at university. According to the students the function of Sesotho should not be limited to one department. The importance of Sesotho is so clear that they have indicated that there are employment prospect in their own language, therefore, they will continue studying the language.

5.4.5 **Identity and nationhood**

In chapter 2, Eckert at al (2013) proclaimed that English was imposed on indigenous populace in order to strengthen the power of the colonists. Eckert at al (2013) indicated that this can have serious consequences for people's local culture, life and identity. This study has found out that almost half of the respondents identify themselves according to tribal connectedness. Forty-nine percent indicated that there are Basotho while forty-six identify themselves on the basis of national unity. They indicated that they are South Africans, five percent did not respond.

Although English was imposed significantly on black people in South Africa, there are still strong tribal connection among people of African descent. The sense of who they are is very much still intact of the basis of blood relations. This then means that their languages play a vital role in the sense of who they are and how they connect with the world. The preservation of their language is strong because they believe that the language is connected to their traditions which define who they are.

On the basis of this, Sesotho seems to be having real advocacy for its preservation and use. Respondents identify strongly with their language. Respondents due to deep rooted connection between language and identity, this study's sample indicated that Sesotho explains who they are. This strong affiliation with Sesotho has boosted confidence among students about who they are.

5.4.5 **Misconceptions**

There are obvious misconceptions about Sesotho among students. Misconceptions play a pivotal role towards how people view a language. In chapter 2 Ntshangase (2014) lamented that negative attitudes towards indigenous African languages are encouraged by the following misconceptions:

- ➢ Local indigenous languages lack depths to express modern concepts especially in the field of academia.
- ➢ Indigenous languages of Africa lack the 'buying power' or the 'market value' which render them unfit to be used as languages of trade.

The misconceptions pronounced by Ntshangase were apparent among the respondents in this Doctoral dissertation. However there is a strong belief among the students that Sesotho can express educational concepts. Fifty-five percent expressed that Sesotho can express scientific concepts.

5.4.6 **Factors responsible for students' attitudes**

The data of this study presented that attitudes towards Sesotho among the sample of this study are positive. From the data it has been realised that students have strong allegiance towards Sesotho because it a language which they use to identify themselves. It is a language they use to facilitate communication with their ancestors. Language lies at the centre of their cultural identity.

Students have made reference to the issue of mother tongue education. While developing Sesotho has it negative implication for students who are not speakers of Sesotho, six percent of the student sample have communicated the benefits inherent in learning through their own language. They have alluded that learning in Sesotho would allow them to achieve meritoriously in their studies. They have alleged that learning in Sesotho will allow them to gain complete insight into the concepts discussed in lectures.

A majority of students in this study believe that Sesotho promises the following benefits:

- ➢ Employment prospect in the careers that require Sesotho.
- ➢ Educational benefit of being able to understand course content completely
- ➢ Students' participation in lecture halls
- ➢ Preservation of Sesotho.
- ➢ Better academic achievement levels

5.5 **Conclusion**

This chapter presented and discussed findings are presented in chapter 4. The findings were categorised into different themes that include: attitudes towards Sesotho, attitudes regarding proficiency in Sesotho, linguistic preference, language shift, identity and nationhood, misconceptions, and factors responsible for students' attitudes.

Chapter 6

Conclusion and Recommendations

6.1 **Introduction**

The aim of this chapter is to present conclusions and provide recommendations. The recommendations made in this study are guided by the findings of this study.

6.2 **Conclusion**

This primary objective of this study was to establish students' attitudes towards Sesotho. And secondly, establish factors that are responsible of attitudes possessed by students. This study has discovered that students enrolled in Sesotho modules portray positive attitudes towards Sesotho. Students are proud of having taken up Sesotho at university level. They have alluded that they are not disorientated by unwanted commentary levelled at them by fellow students who do not even know why they are studying the language.

As far as the second objective of the study is concerned, students have expressed that they are proud to be learning Sesotho and there are employment prospects in learning the language. Students went as far as indicating that learning in Sesotho provides the benefit of being able to understanding class material easily. Students hold positive attitudes towards Sesotho because of their perception about this language. Central to their identity lays the issue of language. Students believe this language is extremely important because it the language they use to speak to their ancestors. According to them if the language would cease to exist then the future generation will not be able to communicate with their ancestors.

Students also believe that they are struggling academically because of English. They believe that being taught in Sesotho will allow them to freely engage and meaningfully

participate in discussions during lectures. They believe that their performance will also improve greatly because they will be learning in a language they fully understand.

It is important to note that the difficulty with mastery of English is not the only factors that hinders academic success in South African institutions. While successful intellectualization of African languages would be a great development, other factors that that impede academic progress need to be given attention in their own rights.

6.3 **Recommendations**

This study recommends that the value of language must be explicitly expressed through the academic lives of students. The value of language must not be limited to communications. Language must be utilized as an available tool which must be used to gain access to information, and to acquire skills and knowledge.

The reason that students acquire tertiary education is to get the necessary skills so that they can perform duties assigned to them in their careers. The need for mastery of English must be revisited particularly because some students feel that they would be better learning in their primary languages, even at universities. Therefore practical steps must be followed for meaningful developments of languages such as Sesotho so that they can boldly function in domains of prestige.

Government must talk bold and practical steps to advance the use of indigenous African languages in their programs. An effort like that will motivate language users of indigenous languages to take pride in their languages and therefore continue using the languages publicly.

Universities must be active in the issue of intellectualization of indigenous African languages. The need for intellectualization of African languages is growing due to the fact that a growing body of literature has expressed the benefits embedded in studying in primary languages. Taking such a stance will prove to benefit the country as the number of scholars and possibly researchers will grow in the country. Plus students may be able to take up studies in their own languages.

Language units must constantly engage on issues pertaining to language policies and the development of underdeveloped languages so that the agenda of revitalising African languages to perform on higher level domains.

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Appendix A

STUDENT QUESTIONNAIRE

Thank you for participating in this study. Your participation is greatly appreciated. Your participation in this study means that from your participation we will be able to document in writing the kinds of attitudes held by university students towards Sesotho. This study will further inform studies that may arise post this one on issues of language attitudes especially in Sesotho.

Attitudes of university students towards Sesotho: A case study of students enrolled in Sesotho modules

Section 1: Participant's information

1.1 Gender: Male ☐   Female ☐

1.2 Racial Group: African ☐   Asian ☐   Coloured ☐   European ☐
                     ☐   ☐   ☐   ☐

1.3 Age category: 18   19   20   21+

1.4 Year of study: 1st ☐   2nd ☐   3rd ☐

1.5 Field of study: ……………………………………………………………………

                    (Please indicate your study programme in writing on the provided space)

<u>Section 2: Contextualises of Speakers</u>

2.1 How do you identify yourself? Mosotho ☐   South African ☐

2.2 How many years of formal training in the use of Sesotho did you receive:

   2 ☐   3 ☐   5 ☐   10 ☐   15 ☐   20+   ☐

2.3 In what language were the majority of your classes conducted in?

In Primary school ………………. In High school ………………..

2.4 Which language do you understand better in class: …………………

Please explain why you understand the language you indicated in 2.4 better

………………………………………………………………………………………………………
………………………………………………………………………………………………………
………………………………………………………………………………………………

2.5 In which language do you do most of your thinking: ……………………………….

2.6 In what language do you effectively communicate your frustrations: ……………..

<u>Section 3: Language Attitudes</u>

3.1 Please indicate how frequently do you use Sesotho under these domains:

(1= bad, 2= good, extremely good)

Domains	Frequency [1]	Frequency [2]	Frequency [3]
Retail stores			
Festivals			
Church			
Social events			
Traditional ceremonies			
Social media			

3.2 Please indicate by marking X on the appropriate selection(s), the emotional circumstance(s) were you appropriate the use of Sesotho:

Extremely angry	
Anxious	
Overjoyed	
Surprised	
Terrified	
Overstressed	
Extremely happy	
Hurt	

3.3 Does adequate knowledge of Sesotho symbolise inefficiency?

Yes ☐   No ☐   if yes, indicate why: …………………………………………...

………………………………………………………………………………………………

…………………………………………………………………………………..

3.4 How useful do you think Sesotho is for the following purposes:

Choose between the rates with 1 meaning not good, 2 meaning good, 3 very good and 4 not sure.

Purpose	[1]	[2]	[3]	[4]
For self-advancement				
For promotion of unity in a community				
For social mobility and prestige				
For creation of a sense of belonging				

 3.5 If the President of South Africa made a speech in Sesotho, what would you think he is trying to do? Indicate with **X**.

Promote the use of Sesotho	
Score political points	
Indicate the importance of retaining our languages even when one is in position of power	

3.6 When you hear a person speaking Sesotho and another speaking English, which person do you think is:

Please indicate your response by marking with an **X**.

More intelligent	Sesotho speaking	English speaking
More educated		
More friendly		
More helpful		

3.7 Do you think learning Sesotho at university will benefit your future post   graduations:

Yes ☐   No ☐

Give a reason for your selection: …………………………………….........................

…………………………………………………………………………………………..

3.8 Do you find yourself disorientated by comments made by other scholars about studying Sesotho at varsity?

Yes ……..   No ……..

Give a reason for your selection: …………………………………….........................

…………………………………………………………………………………………..

LETHATHAMO LA DIPOTSO TSA MOITHUTI

Re lebohela boikgathatso ba hao ka ho ba le seabo phuputsong ena. Seabo sa hao phuputsong ena se ananetswe ho menahane. Ho nka karolo phuputsong ena ho bolela hore seabong sa hao re tla kgona ho ngola mefuta ya tjhebo le maikutlo a baithuti ba yunivesithing ka Sesotho. Phuputso ena e tla boela e tswela pele ka ho hlakisetsa diphuputso tse ding tse tla tla ka morao ho phuputso ena ka dintlha tsa tjhebo le maikutlo a puo, haholoholo Sesothong.

Attitudes of university students towards Sesotho: An evaluation of students enrolled in Sesotho modules

Karolo ya 1: Tlhahisoleseding ka Bankakarolo

1.1   Bong: E motona   ☐   E motshehadi   ☐

1.2   Botjhaba: Moafrika ☐ Moeshia ☐ Wa mmala ☐   Moyuropa ☐

1.3   Dilemo: 18 ☐   19 ☐   20 ☐   21+ ☐

1.4   Selemo sa dithuto: ☐ 1st ☐ 2nd ☐ 3rd

1.5   Lekala la dithuto…………………………………………………

(Kakopo bontsha ka ho ngola thuto eo o e etsang sebakeng seo ho nehelanweng ka sona)

Karolo ya 2: Tlhahlobo ya dibui

2.1   Na o ipona o le mang?   Mosotho [ ]   MoAfrika Borwa   [ ]

2.2   Ke dilemo tse kae tsa thupello tshebedisong ya Sesotho tseo o di fumaneng?

   2 [ ]   3 [ ]   5 [ ]   10 [ ]   15 [ ]   20+   [ ]

2.3   Puo e neng e sebediswa haholo diphaposing tsa lona ke efe?

 Sekolong sa Praemari ………………   Sekolong se phahameng ………………..

2.4   Ke puo efe eo o neng o e utlwisisa betere ka phaposing: …………………

Kakopo hlalosa hobaneng o utlwisisa betere puo eo o e bontshitseng ho 2.4:

………………………………………………………………………………………………

………………………………………………………………………………………………

…………………………………………………………………………………………

2.5   Ke puo efe eo o e sebedisang ka ho fetisisa bakeng sa ho nahana? ………….

2.6   Ke ka puo efe moo o kgona ho hlalosa pherekano ya hao hantle? ……………..

Karolo ya 3: Tjhebo le maikutlo ka puo

3.1   Kakopo bontsha kamoo o neng o sebedisa Sesotho kgafetsa ka teng ka tlasa maemong ana:

(1= hampe, 2= hantle, 3 =hantle haholo) Kgetha lentswe le tsamaelenang le bokgafetsa

Dibaka	Bokgafetsa [1]	Bokgafetsa [2]	Bokgafetsa [3]
Mabenkeleng a thekiso			
Difestivaleng			
Kerekeng			
Meketjaneng			
Meketjaneng ya setso			
Marangrang a dipuisano			

3.2   Kakopo bontsha ka ho tshwaya ka **X** maemo ao o sebedisang puo ya Sesotho teng:

Kgenne haholo	
Ha o kgathatsehile	
Thabile ho feta tekano	
Maketse	
Ha o tshohile	
Ha o kgathatsehile maikutlong	
Ha o thabile haholoholo	
Ha o utlwile bohloko	

3.3   Na tsebo e phethahetseng ya Sesotho e supa ho hloka bokgoni?

     E ▢   Tjhe ▢   E bang karabo ya hao e le E kapa Tjhe, bontsha hobaneng:

………
………
…………………………………………………………………………………………………

3.4   O nahana hore Sesotho se na le thuso ha kae bakeng sa mabaka a latelang?

Kgetha pakeng tsa 1 e supa bobe, ha 2 e supa botle, ha 3 botle bo tsotehang, 4 ha ke na bonnete.

Sepheo	[1]	[2]	[3]	[4]
Bakeng la ho bointlafatso				
Bakeng la ho kopanya setjhaba				
Bakeng sa katleho setjhabeng				
Bakeng sa moelelo wa kananelo setjhabeng				

3.5   Ebang Mopresidente wa Afrika Borwa a ka nehelana ka puo ka Sesotho, O nahana hore o tla be a leka ho etsa eng? Bontsha ka **X**.

Phahamisa tshebediso ya Sesotho	
Ho hlahella a le betere dipolotiking	
Ho leka ho bontsha bohlokwa ba ho boloka dipuo tsa rona le ha a le boemong boo a nang le matla	

3.6   Ha batho ba babedi ba bua, mme e mong a bua Sesotho, ha e mong a bua English, ke motho ofe eo o nahanang hore o?

Bontsha karabo ya hao ka ho bontsha ka **X**.

O bohlale haholo	Ya buang Sesotho	Ya buang English
Rutehile haholo		
O mosa haholo		
Ya thusang haholo		

3.7   Na o nahana ho ithuta Sesotho universithing ho tla o tswela molemo bokamosong ba hao ha o qetile dithuto tsa hao?

E   ☐   Tjhe   ☐

Fana ka lebaka kgethong ya hao: …………………………………………….....................

……………………………………………………………………………………………..

3.8   Na o iphumana o ferekane ke ditshwaelo tsa baithuti ba bang ka ho ithuta Sesotho univesithing?

    E ……..   Tjhe ……..

Fana ka lebaka kgethong ya hao: …………………………………………….....................

Appendix B

PhD Inquiry

STUDENT INTERVIEW QUESTIONS

<u>Topic</u>:

Attitudes of university students towards Sesotho: A case study of students enrolled in Sesotho modules.

1. Is Sesotho a beautiful language? Provide reason(s) for your answer.

……

……

……

2. Should indigenous languages such as Sesotho be left to perish at the expense of globalisation? Give reasons.

……
……
………

3. Do you think Sesotho should be developed so that it can cater for the needs of all departments at a university? Explain your answer with reason(s).

……
……
………

4. If Sesotho were to replace English as a language of teaching and learning, would you welcome the change? Provide reasons for your answer.

……
……
……
…….

5. What advantages would accrue from such a linguistic practice?

……
……
………

6. Do you think Sesotho can express educational concepts? Explain.

……
……
……….

7. Would you support the teaching of other modules in Sesotho? Why.

……
……
………

8. Would you appreciate being instructed in a different language in class and be able to respond in Sesotho? Explain your answer.

…………………………………………………………………………………………………
…………………………………………………………………………………………………
…………………………………………………………………………………………….

9. Do you think the use of African languages as languages of instruction or documentation requires urgent national attention? Why?

…………………………………………………………………………………………………
…………………………………………………………………………………………………
………………………………………………………………………………………

10. Should Sesotho be retained at universities as a means of creating platform where they can perform?

………………………………………………………………………………………………

11. What is your opinion regarding professions using Sesotho?

…………………………………………………………………………………………………
…………………………………………………………………………………………………
………………………………………………………………………………………

12. Do you think Sesotho is fit to function in all domains? Explain your answer.

…………………………………………………………………………………………………
…………………………………………………………………………………………………
………………………………………………………………………………………

13. How is your experience of learning Sesotho post grade 12?

…………………………………………………………………………………………………
…………………………………………………………………………………………………
………………………………………………………………………………………

14. Are there practical benefits you foresee in future for learning Sesotho? Provide reason(s).

……

……

………………………………………………………………………………………………………

15. Do you think there is a practical WILL in government for the promotion of Sesotho and other indigenous languages? Explain your response.

……

……

……………………………………………………………………………………………………….

Thank you for your cooperation.

…

Dipatlisiso tsa lengolo la boNgaka

DIPOTSO BAKENG SA MOITHUTI

<u>Sehlooho:</u>

Attitudes of university students towards Sesotho: An evaluation of students

enrolled in Sesotho modules

1. Na Sesotho ke puo e ntle? Fana ka mabaka bakeng sa karabo ya hao.

……

……

…………………………………………………………………………………………………

2. Na dipuo tsa sethatho jwalo ka Sesotho di lokela ho timetswa ke kgatello tlelobalizeishene?

………

………

……..

3. Na o bona ho lokile hore Sesotho se ntlafatswe hore se kgone ho sebetsa mafapheng ohle a teng yunivesiting? Hlalosa ka mabaka.

………

………

………

4. Ebang Sesotho se ka kena bakeng sa Senyesemane jwalo ka puo ya ho ruta le ho ithuta, o ka ananela phetoho eo? Fana ka mabaka bakeng sa karabo ya hao.

………

………

……

5. Ke melemo efe e ka tliswang ke phetoho ee?

………

………..................

....

6. Na o nahana hore Sesotho se ka kgona ho hlalosa mehopolo ya tsa thuto? Hlalosa.

………

………

……

7. O ka tshehetsa mohopolo wa ho ruta dimojule tse ding ka Sesotho? Hobaneng?

………

………

……

8. O ka ananela ho rutwa ka dipuo tse ding ha feela o ka kgona ho araba ka Sesotho? Ntlafatsa karabo ka mabaka.

……
……
…………………………………………………………………………………………………….

9. Na o nahana hore tshebediso ya dipuo tsa maAfrika e le dipuo tsa ho ruta le ho ithuta di hloka kelohloko e potlakileng ya naha ka bophara? Hlalosa karabo ya hao.

……
……
………………………………………………………………………………………………………

10. Na Sesotho se lokela ho tswella se sebediswa hara diyunivesithi e le mokgwa wa ho di fa monyetla wa tshebediso?

………………………………………………………………………………………………………

11. O na le mohopolo ofe ka mesebetsi e sebedisang puo ya Sesotho?

……
……
…………………………………………………………………………………………………….

12. Na o nahana hore Sesotho se ka kgona ho sebetsa dibakeng tsohle? Hlalosa karabo ya hao.

……
……
…………………………………………………………………………………………………….

13. O ikutlwa jwang ka ho ithuta Sesotho ka mora hore o qete kreiti ya 12? Hobaneng o ikutlwa jwalo.

....

....

....

14. Na ho na le melemo eo o e boneng bakeng sa bokamoso ka ho ithuta Sesotho? Fana ka mabaka bakeng sa karabo ya hao.

………………………………………………………………………………………………

………………………………………………………………………………………………

………………………………………………………………………………………

15. Na o nahana hore ho na le tabatabelo e bonahalang mmusong bakeng sa ho ntlafatsa puo ya Sesotho mmoho le dipuo tse ding tsa mantlha? Hlalosa karabo ya hao.

………………………………………………………………………………………………

………………………………………………………………………………………………

……………………………………………………………………………………….

Re lebohela tshebedisano mmoho ya hao

…

Appendix C   Request for permission

UNIVERSITY OF THE FREESTATE RESEARCH ETHICS COMMITTEES

APPROVAL FROM UFS AUTHORITIES		
FOR PARTICIPATION OF STUDENTS/STAFF IN RESEARCH PROJECTS		
Title, Initials, Surname:	Mr SG Khetoa	Staff/Student number 2008083640
Department/Institution:	African Languages	
Phone:	0845350594	E-mail address: khetoaSG@fshealth.gov.za
Supervisor(s):	Dr AS Motsei / Prof PA Phindane	Phone: 051 401 3513 / 051 507 3832
Protocol Title:	Attitudes of university students towards Sesotho: A case study of students enrolled in Sesotho modules	
Who will be involved in the study? (tick ✓)	☐ UFS Personnel	☑ Students

INSTRUCTIONS:
- Please attach the following to this form when requesting approval from the signatories.
  - A short summary of the study protocol with data collection instruments, and timeframes;
  - Conditional Approval letter from the relevant Ethics Committee (Applicable to internal UFS students and researchers).
  - Ethics Approval letter (applicable to external researchers)
- Kindly note that it is the responsibility of the researcher(s) to ensure that the relevant signatures are obtained before this signed form is attached to the RIMS application

A. FOR RESEARCH ON UFS STUDENTS AND/OR STAFF FROM A SPECIFIC FACULTY, BOTH THE FOLLOWING SIGNATURES MUST BE OBTAINED:		
I. HEAD OF DEPARTMENT	☑ Approved	☐ Not Approved
Signature:	Date: 23/07/2018	
Comments:		
II. DEAN OF FACULTY	☑ Approved	☐ Not Approved
Signature:	Date: 24/7/18	
Comments:		

FORM: Approval from UFS Authorities v01
Effective date: June 2016
University of the Free State

Page 1 of 1

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Appendix D Leaflet and Consent form

UNIVERSITY OF THE
FREE STATE
UNIVERSITEIT VAN DIE
VRYSTAAT
YUNIVESITHI YA
FREISTATA

UFS
UV

RESEARCH STUDY INFORMATION LEAFLET AND CONSENT FORM

DATE

2018 - 2019

TITLE OF THE RESEARCH PROJECT

Attitudes of university students towards Sesotho: A case study of students enrolled in Sesotho modules

PRINCIPLE INVESTIGATOR / RESEARCHER(S) NAME(S) AND CONTACT NUMBER(S):

Khetoa SG   2008083640   0845950594

FACULTY AND DEPARTMENT:

Humanities
Department of African Languages

STUDYLEADER(S) NAME AND CONTACT NUMBER:

Dr AS Motsei
0514013513

Prof P Phindane
pphindane@cut.ac.za

WHAT IS THE AIM / PURPOSE OF THE STUDY?

This research aims to examine the attitudes of students enrolled in Sesotho mother tongue and Sesotho Proficiency modules towards Sesotho. Secondly, this study will seek to examine factors linked with student's attitudes.

WHO IS DOING THE RESEARCH?

This study is conducted by a PhD student at UFS, in the Department of African Languages.

HAS THE STUDY RECEIVED ETHICAL APPROVAL?

Yes

205 Nelson Mandela Drive/Rylaan, Park West/Parkwes, Bloemfontein 9301, South Africa/Suid-Afrika
P.O. Box/Posbus 339, Bloemfontein 9300, South Africa/Suid-Afrika, T: +27(0)51 401 9111, www.ufs.ac.za

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Approval number: UFS-HSD2018/0765

WHY ARE YOU INVITED TO TAKE PART IN THIS RESEARCH PROJECT?

As a Sesotho language student the researcher believes that you will be able to provide informed data that will assist this study realize its objective.

WHAT IS THE NATURE OF PARTICIPATION IN THIS STUDY?

Participant's participation is limited to interviews and the completion of questionnaires.

CAN THE PARTICIPANT WITHDRAW FROM THE STUDY?

Participants have the right to discontinue their participation any time. Participants will not experience any kind of ill-treatment when they choose to discontinue their participation.

WHAT ARE THE POTENTIAL BENEFITS OF TAKING PART IN THIS STUDY?

No form of remuneration will be made for participating in this study. Participants can participate in this study without the fear of being identified in the process of the thesis write-up because no names will be mentioned.

WHAT IS THE ANTICIPATED INCONVENIENCE OF TAKING PART IN THIS STUDY?

This study is planned to be carried out in such a manner that does not inconvenience in any way. The researcher is mindful that participants are students therefore their study time will not be tempered with.

WILL WHAT I SAY BE KEPT CONFIDENTIAL?

Participants will be requested not to identify themselves on any of the data gathering techniques. In the event that a participants mistakenly mentioned his or her name, no name will be publicized in the preparation of the dissertation. Confidentiality will be maintained throughout the study.

HOW WILL THE INFORMATION BE STORED AND ULTIMATELY DESTROYED?

Copies of data collected will be locked away in locked cabinet in the office of the supervisor. The key to the locker will only be available to the supervisor after data has been analyzed by the researcher. The data collected will remain in the office of the supervisor for a period of five years.

WILL I RECEIVE PAYMENT OR ANY INCENTIVES FOR PARTICPATING IN THIS STUDY?

UNIVERSITY OF THE
FREE STATE
UNIVERSITEIT VAN DIE
VRYSTAAT
YUNIVESITHI YA
FREISTATA

UFS
UV

No form of remuneration will be made to participants for taking part in this study.

HOW WILL THE PARTICIPANT BE INFORMED OF THE FINDINGS / RESULTS OF THE STUDY?

The contact details of the researcher are contained herein this document, should you feel like you want to find out about the findings of this study please do not hesitate to lock a call to the researcher or the supervisor.

Thank you for taking time to read this information sheet and for participating in this study.

CONSENT TO PARTICIPATE IN THIS STUDY

UNIVERSITY OF THE
FREE STATE
UNIVERSITEIT VAN DIE
VRYSTAAT
YUNIVESITHI YA
FREISTATA

UFS
UV

I, _____ (participant name), confirm that the person asking my consent to take part in this research has told me about the nature, procedure, potential benefits and anticipated inconvenience of participation.

I have read (or had explained to me) and understood the study as explained in the information sheet. I have had sufficient opportunity to ask questions and am prepared to participate in the study. I understand that my participation is voluntary and that I am free to withdraw at any time without penalty (if applicable). I am aware that the findings of this study will be anonymously processed into a research report, journal publications and/or conference proceedings.

I agree to the recording of the interviews and questionnaires.

I have received a signed copy of the informed consent agreement.

Full Name of Participant: _____

Signature of Participant: _____ Date: _____

Full Name(s) of Researcher(s): _____

Signature of Researcher: _____ Date: _____

205 Nelson Mandela Drive/Rylaan, Park West/Parkwes, Bloemfontein 9301, South Africa/Suid-Afrika
P.O. Box/Posbus 339, Bloemfontein 9300, South Africa/Suid-Afrika, T: +27(0)51 401 9111, www.ufs.ac.za

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Appendix E Ethics approval letter

Faculty of the Humanites

12-Nov-2018

Dear **Mr Khetoa**

Ethics Clearance: **Attitudes of university students towards Sesotho: A case study of students enrolled in Sesotho modules.**

Principal Investigator: **Mr Soyiso Khetoa**

Department: **African Languages Department (Bloemfontein Campus)**

APPLICATION APPROVED

With reference to your application for ethical clearance with the Faculty of the Humanities. I am pleased to inform you on behalf of the Research Ethics Committee of the faculty that you have been granted ethical clearance for your research.

Your ethical clearance number, to be used in all correspondence is: **UFS-HSD2018/0765**

This ethical clearance number is valid for research conducted from 12-Nov-2018 to 12-Nov-2021. Should you require more time to complete this research, please apply for an extension.

We request that any changes that may take place during the course of your research project be submitted to the ethics office to ensure we are kept up to date with your progress and any ethical implications that may arise.

Thank you for submitting this proposal for ethical clearance and we wish you every success with your research.

Yours Sincerely

Dr. Asta Rau
Chair: Research Ethics Committee
Faculty of the Humanities

Appendix F Selected completed questionnaires

STUDENT QUESTIONNAIRE

Thank you for participating in this study. Your participation is greatly appreciated. Your participation in this study means that from your participation we will be able to document in writing the kinds of attitudes held by university students towards Sesotho. This study will further inform studies that may arise post this one on issues of language attitudes especially in Sesotho.

Attitudes of university students towards Sesotho: A case study of students enrolled in Sesotho modules

Section 1: Participant's information

1.1 Gender: Male [X]   Female [ ]

1.2 Racial Group: African [X]   Asian [ ]   Coloured [ ]   European [ ]

1.3 Age category: 18 [ ]   19 [X]   20 [ ]   21+ [ ]

1.4 Year of study: 1st [ ]   2nd [X]   3rd [ ]

1.5 Field of study: .....Bed (Education)..............................

(Please indicate your study programme in writing on the provided space)

Section 2: Contextualises of Speakers

2.1 How do you identify yourself?   Mosotho [X]   South African [ ]

2.2 How many years of formal training in the use of Sesotho did you receive:

   2 [ ]   3 [ ]   5 [ ]   10 [ ]   15 [X]   20+ [ ]

2.3 In what language were the majority of your classes conducted in?

In Primary school ...English.....   In High school ...English.....

2.4 Which language do you understand better in class: ...English......

Please explain why you understand the language you indicated in 2.4 better

As English is a medium of Instruction and teaching I find it more easy to express myself in English since well all question papers are written in English

2.5 In which language do you do most of your thinking: ...Sesotho..............

1

2.6 In what language do you effectively communicate your frustrations: *English*

Section 3: Language Attitudes

3.1 Please indicate how frequently do you use Sesotho under these domains:

(1= bad, 2= good, extremely good)

Domains	Frequency [1]	Frequency [2]	Frequency [3]
Retail stores		X	
Festivals			X
Church			X
Social events			X
Traditional ceremonies		~~X~~	X
Social media		X	

3.2 Please indicate by marking X on the appropriate selection(s), the emotional circumstance(s) were you appropriate the use of Sesotho:

Extremely angry	
Anxious	
Overjoyed	
Surprised	
Terrified	
Overstressed	
Extremely happy	X
Hurt	

3.3 Does adequate knowledge of Sesotho symbolise inefficiency?

Yes ▣   No ▨ if yes, indicate why: ....
....
....

3.4 How useful do you think Sesotho is for the following purposes:

Choose between the rates with 1 meaning not good, 2 meaning good, 3 very good and 4 not sure.

Purpose	[1]	[2]	[3]	[4]
For self-advancement			X	~~X~~
For promotion of unity in a community			X	~~X~~
For social mobility and prestige			X	
For creation of a sense of belonging		X		

2

3.5 If the President of South Africa made a speech in Sesotho, what would you think he is trying to do? Indicate with **X**.

Promote the use of Sesotho	
Score political points	
Indicate the importance of retaining our languages even when one is in position of power	X

3.6 When you hear a person speaking Sesotho and another speaking English, which person do you think is:

Please indicate your response by marking with an **X**.

More intelligent	Sesotho speaking	English speaking
More educated		X
More friendly	X	
More helpful	X	

3.7 Do you think learning Sesotho at university will benefit your future post graduations:

Yes ▨   No ▨

Give a reason for your selection: As a prospective Sesotho teacher, I believe that Sesotho will still benefit me in future even when I enter my field of research on this language

3.8 Do you find yourself disorientated by comments made by other scholars about studying Sesotho at varsity?

Yes ..X....   No ....

Give a reason for your selection: I feel that they give Sesotho less credibility as a language, which is actually unfair because I am interested in studying the history of Sesotho and its significant language structures.

3

STUDENT QUESTIONNAIRE

Thank you for participating in this study. Your participation is greatly appreciated. Your participation in this study means that from your participation we will be able to document in writing the kinds of attitudes held by university students towards Sesotho. This study will further inform studies that may arise post this one on issues of language attitudes especially in Sesotho.

Attitudes of university students towards Sesotho: An evaluation of students enrolled in Sesotho modules

Section 1: Participant's information

1.1 Gender: Male [X] Female [ ]

1.2 Racial Group: African [X] Asian [ ] Coloured [ ] European [ ]

1.3 Age category: 18 [ ] 19 [ ] 20 [ ] 21+ [X]

1.4 Year of study: 1st [ ] 2nd [ ] 3rd [X]

1.5 Field of study: ...B.Ed...

(Please indicate your study programme in writing on the provided space)

Section 2: Contextualises of Speakers

2.1 How do you identify yourself? Mosotho [ ] South African [X]

2.2 How many years of formal training in the use of Sesotho did you receive:

2 [ ] 3 [ ] 5 [ ] 10 [X] 15 [ ] 20+ [ ]

2.3 In what language were the majority of your classes conducted in?

In Primary school ...Sesotho... In High school ...English..

2.4 Which language do you understand better in class: ..English.....

Please explain why you understand the language you indicated in 2.4 better

..It was much easier to understand than Sesotho because it is often spoken...

2.5 In which language do you do most of your thinking: ...Sesotho..............

1

3.5 If the President of South Africa made a speech in Sesotho, what would you think he is trying to do? Indicate with **X**.

Promote the use of Sesotho	
Score political points	
Indicate the importance of retaining our languages even when one is in position of power	X

3.6 When you hear a person speaking Sesotho and another speaking English, which person do you think is:

Please indicate your response by marking with an **X**.

More intelligent	Sesotho speaking	English speaking
More educated		X
More friendly	X	
More helpful	X	

3.7 Do you think learning Sesotho at university will benefit your future post graduations:

Yes ☒   No ☐

Give a reason for your selection: ....
....

3.8 Do you find yourself disorientated by comments made by other scholars about studying Sesotho at varsity?

Yes ...X...   No ....

Give a reason for your selection: ....
....

3

STUDENT QUESTIONNAIRE

Thank you for participating in this study. Your participation is greatly appreciated. Your participation in this study means that from your participation we will be able to document in writing the kinds of attitudes held by university students towards Sesotho. This study will further inform studies that may arise post this one on issues of language attitudes especially in Sesotho.

Attitudes of university students towards Sesotho: A case study of students enrolled in Sesotho modules

Section 1: Participant's information

1.1 Gender: Male ☑ Female ☐

1.2 Racial Group: African ☑ Asian ☐ Coloured ☐ European ☐

1.3 Age category: 18 ☐ 19 ☐ 20 ☐ 21+ ☑

1.4 Year of study: 1st ☐ 2nd ☑ 3rd ☐

1.5 Field of study: _Do B A in Drama and Drama and Theater arts_

(Please indicate your study programme in writing on the provided space)

Section 2: Contextualises of Speakers

2.1 How do you identify yourself? Mosotho ☑ South African ☐

2.2 How many years of formal training in the use of Sesotho did you receive:

2 ☐ 3 ☐ 5 ☐ 10 ☑ 15 ☐ 20+ ☐

2.3 In what language were the majority of your classes conducted in?

In Primary school _Sesotho_ In High school _Sesotho_

2.4 Which language do you understand better in class: _Sesoth_

Please explain why you understand the language you indicated in 2.4 better

It is because it is my mother tongue and I'm able to express my self better with it

2.5 In which language do you do most of your thinking: ....

1

2.6 In what language do you effectively communicate your frustrations: .Sesotho. `

Section 3: Language Attitudes

3.1 Please indicate how frequently do you use Sesotho under these domains:

(1= bad, 2= good, extremely good)

Domains	Frequency [1]	Frequency [2]	Frequency [3]
Retail stores		√	
Festivals	√		
Church			√
Social events			√
Traditional ceremonies			√
Social media		√	

3.2 Please indicate by marking X on the appropriate selection(s), the emotional circumstance(s) were you appropriate the use of Sesotho:

Extremely angry	X
Anxious	
Overjoyed	X
Surprised	
Terrified	.
Overstressed	X
Extremely happy	
Hurt	

3.3 Does adequate knowledge of Sesotho symbolise inefficiency?

Yes ▓ No ▓ if yes, indicate why: ....
....
....

3.4 How useful do you think Sesotho is for the following purposes:

Choose between the rates with 1 meaning not good, 2 meaning good, 3 very good and 4 not sure.

Purpose	[1]	[2]	[3]	[4]
For self-advancement				X
For promotion of unity in a community				Y
For social mobility and prestige				Y
For creation of a sense of belonging				√

2

3.5 If the President of South Africa made a speech in Sesotho, what would you think he is trying to do? Indicate with **X**.

Promote the use of Sesotho	
Score political points	
Indicate the importance of retaining our languages even when one is in position of power	X

3.6 When you hear a person speaking Sesotho and another speaking English, which person do you think is:

Please indicate your response by marking with an **X**.

More intelligent	Sesotho speaking	English speaking
More educated		X
More friendly	X	
More helpful	X	

3.7 Do you think learning Sesotho at university will benefit your future post graduations:

Yes ▓   No ▓

Give a reason for your selection: Because I'll be able to utilize the things that I learned from the university

3.8 Do you find yourself disorientated by comments made by other scholars about studying Sesotho at varsity?

Yes ....   No ....

Give a reason for your selection: ....
....

3

STUDENT QUESTIONNAIRE

Thank you for participating in this study. Your participation is greatly appreciated. Your participation in this study means that from your participation we will be able to document in writing the kinds of attitudes held by university students towards Sesotho. This study will further inform studies that may arise post this one on issues of language attitudes especially in Sesotho.

Attitudes of university students towards Sesotho: A case study of students enrolled in Sesotho modules

Section 1: Participant's information

1.1 Gender: Male ☐   Female ☒

1.2 Racial Group: African ☒   Asian ☐   Coloured ☐   European ☐

1.3 Age category: 18 ☐   19 ☐   20 ☐   21+ ☒

1.4 Year of study: 1st ☐   2nd ☒   3rd ☐

1.5 Field of study: .Bachelor. of .Education...........................

(Please indicate your study programme in writing on the provided space)

Section 2: Contextualises of Speakers

2.1 How do you identify yourself? Mosotho ☒   South African ☐

2.2 How many years of formal training in the use of Sesotho did you receive:

2 ☒   3 ☐   5 ☐   10 ☒   15 ☐   20+ ☐

2.3 In what language were the majority of your classes conducted in?

In Primary school ..Sesotho........   In High school ..Sesotho.......

2.4 Which language do you understand better in class: ..Sesotho.........

Please explain why you understand the language you indicated in 2.4 better

.Because. it's. my. home. language. and. I. understand. it. way. better.
.than. any. other. language. I. speak. it. at. home. and. its. the. top.
.language. that. I'm. fluent. in..............................

2.5 In which language do you do most of your thinking: ..Sesotho..........

1

2.6 In what language do you effectively communicate your frustrations: *English*

Section 3: Language Attitudes

3.1 Please indicate how frequently do you use Sesotho under these domains:

(1= bad, 2= good, extremely good)

Domains	Frequency [1]	Frequency [2]	Frequency [3]
Retail stores		X	
Festivals		X	
Church			X
Social events		X	
Traditional ceremonies			X
Social media	X		

3.2 Please indicate by marking X on the appropriate selection(s), the emotional circumstance(s) were you appropriate the use of Sesotho:

Extremely angry	X
Anxious	
Overjoyed	X
Surprised	
Terrified	X
Overstressed	
Extremely happy	X
Hurt	

3.3 Does adequate knowledge of Sesotho symbolise inefficiency?

Yes [ ]   No [X] if yes, indicate why: ....
....
....

3.4 How useful do you think Sesotho is for the following purposes:

Choose between the rates with 1 meaning not good, 2 meaning good, 3 very good and 4 not sure.

Purpose	[1]	[2]	[3]	[4]
For self-advancement			X	
For promotion of unity in a community				X
For social mobility and prestige			X	
For creation of a sense of belonging			X	

2

3.5 If the President of South Africa made a speech in Sesotho, what would you think he is trying to do? Indicate with **X**.

Promote the use of Sesotho	
Score political points	
Indicate the importance of retaining our languages even when one is in position of power	X

3.6 When you hear a person speaking Sesotho and another speaking English, which person do you think is:

Please indicate your response by marking with an **X**.

More intelligent	Sesotho speaking	English speaking
More educated		
More friendly		X
More helpful		

3.7 Do you think learning Sesotho at university will benefit your future post graduations:

Yes ▨   No ▨

Give a reason for your selection: ....
....

3.8 Do you find yourself disorientated by comments made by other scholars about studying Sesotho at varsity?

Yes ....   No ..X....

Give a reason for your selection: ...They think Sesotho is easy because it's my home language and they make unsettling comments but they do not move me.

3

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STUDENT QUESTIONNAIRE

Thank you for participating in this study. Your participation is greatly appreciated. Your participation in this study means that from your participation we will be able to document in writing the kinds of attitudes held by university students towards Sesotho. This study will further inform studies that may arise post this one on issues of language attitudes especially in Sesotho.

Attitudes of university students towards Sesotho: A case study of students enrolled in Sesotho modules

Section 1: Participant's information

1.1 Gender: Male [X] Female [ ]

1.2 Racial Group: African [X] Asian [ ] Coloured [ ] European [ ]

1.3 Age category: 18 [ ] 19 [ ] 20 [ ] 21+ [X]

1.4 Year of study: 1st [ ] 2nd [X] 3rd [ ]

1.5 Field of study: Education (B.Ed)

(Please indicate your study programme in writing on the provided space)

Section 2: Contextualises of Speakers

2.1 How do you identify yourself? Mosotho [X] South African [ ]

2.2 How many years of formal training in the use of Sesotho did you receive:

2 [ ] 3 [ ] 5 [ ] 10 [ ] 15 [X] 20+ [ ]

2.3 In what language were the majority of your classes conducted in?

In Primary school ..Sesotho.... In High school ..English....

2.4 Which language do you understand better in class: ...English....

Please explain why you understand the language you indicated in 2.4 better

Because I get used to learning in an alternative language

2.5 In which language do you do most of your thinking: ...Sesotho....

1

2.6 In what language do you effectively communicate your frustrations: ....

Section 3: Language Attitudes

3.1 Please indicate how frequently do you use Sesotho under these domains:

(1= bad, 2= good, extremely good)

Domains	Frequency [1]	Frequency [2]	Frequency [3]
Retail stores		X	
Festivals		X	
Church			X
Social events		X	
Traditional ceremonies			X
Social media		X	

3.2 Please indicate by marking X on the appropriate selection(s), the emotional circumstance(s) were you appropriate the use of Sesotho:

Extremely angry	X
Anxious	X
Overjoyed	X
Surprised	X
Terrified	X
Overstressed	X
Extremely happy	X
Hurt	

3.3 Does adequate knowledge of Sesotho symbolise inefficiency?

Yes ▓ No ▓ if yes, indicate why: ....
....
....

3.4 How useful do you think Sesotho is for the following purposes:

Choose between the rates with 1 meaning not good, 2 meaning good, 3 very good and 4 not sure.

Purpose	[1]	[2]	[3]	[4]
For self-advancement			X	
For promotion of unity in a community			X	
For social mobility and prestige			X	
For creation of a sense of belonging			X	

2

3.5 If the President of South Africa made a speech in Sesotho, what would you think he is trying to do? Indicate with **X**.

Promote the use of Sesotho	X
Score political points	
Indicate the importance of retaining our languages even when one is in position of power	X

3.6 When you hear a person speaking Sesotho and another speaking English, which person do you think is:

Please indicate your response by marking with an **X**.

More intelligent	Sesotho speaking	English speaking
	X	
More educated		X
More friendly		X
More helpful	X	

3.7 Do you think learning Sesotho at university will benefit your future post graduations:

Yes ◼ No ◼

Give a reason for your selection: Because I want to end up in the media industry using Sesotho

3.8 Do you find yourself disorientated by comments made by other scholars about studying Sesotho at varsity?

Yes .... No ...X....

Give a reason for your selection: Most of my peers are also studying Sesotho

3

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STUDENT QUESTIONNAIRE

Thank you for participating in this study. Your participation is greatly appreciated. Your participation in this study means that from your participation we will be able to document in writing the kinds of attitudes held by university students towards Sesotho. This study will further inform studies that may arise post this one on issues of language attitudes especially in Sesotho.

Attitudes of university students towards Sesotho: A case study of students enrolled in Sesotho modules

Section 1: Participant's information

1.1 Gender: Male ☒   Female ☐

1.2 Racial Group: African ☒   Asian ☐   Coloured ☐   European ☐

1.3 Age category: 18 ☐   19 ☐   20 ☐   21+ ☒

1.4 Year of study: 1st ☐   2nd ☒   3rd ☐

1.5 Field of study: ....

(Please indicate your study programme in writing on the provided space)

Section 2: Contextualises of Speakers

2.1 How do you identify yourself? Mosotho ☐   South African ☒

2.2 How many years of formal training in the use of Sesotho did you receive:

2 ☐   3 ☐   5 ☐   10 ☐   15 ☒   20+ ☐

2.3 In what language were the majority of your classes conducted in?

In Primary school ..Sesotho.. In High school ..English....

2.4 Which language do you understand better in class: ..Sesotho....

Please explain why you understand the language you indicated in 2.4 better

..Because i grew up speaking that language and i
have love it It makes things easier and it
eksnt read any translation..

2.5 In which language do you do most of your thinking: ..Sesotho..

1

2.6 In what language do you effectively communicate your frustrations: ...Sesotho

Section 3: Language Attitudes

3.1 Please indicate how frequently do you use Sesotho under these domains:

(1= bad, 2= good, extremely good)

Domains	Frequency [1]	Frequency [2]	Frequency [3]
Retail stores		✓	
Festivals			✓
Church			✓
Social events	✓		
Traditional ceremonies			✓
Social media	✓		

3.2 Please indicate by marking X on the appropriate selection(s), the emotional circumstance(s) were you appropriate the use of Sesotho:

Extremely angry	X
Anxious	
Overjoyed	
Surprised	
Terrified	X
Overstressed	X
Extremely happy	X
Hurt	X

3.3 Does adequate knowledge of Sesotho symbolise inefficiency?

Yes ▉   No ▉ if yes, indicate why: ....

....

....

3.4 How useful do you think Sesotho is for the following purposes:

Choose between the rates with 1 meaning not good, 2 meaning good, 3 very good and 4 not sure.

Purpose	[1]	[2]	[3]	[4]
For self-advancement			X	
For promotion of unity in a community				X
For social mobility and prestige	X			
For creation of a sense of belonging				X

2

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3.5 If the President of South Africa made a speech in Sesotho, what would you think he is trying to do? Indicate with **X**.

Promote the use of Sesotho	
Score political points	
Indicate the importance of retaining our languages even when one is in position of power	X

3.6 When you hear a person speaking Sesotho and another speaking English, which person do you think is:

Please indicate your response by marking with an **X**.

More intelligent	Sesotho speaking	English speaking
More educated	X	
More friendly	X	
More helpful	X	

3.7 Do you think learning Sesotho at university will benefit your future post graduations:

Yes ☒   No ☐

Give a reason for your selection: Yes because i will be able to know how to use my language effectively

3.8 Do you find yourself disorientated by comments made by other scholars about studying Sesotho at varsity?

Yes ....   No X ....

Give a reason for your selection: Because i know love studying Sesotho in order to know about culture

3

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STUDENT QUESTIONNAIRE

Thank you for participating in this study. Your participation is greatly appreciated. Your participation in this study means that from your participation we will be able to document in writing the kinds of attitudes held by university students towards Sesotho. This study will further inform studies that may arise post this one on issues of language attitudes especially in Sesotho.

Attitudes of university students towards Sesotho: A case study of students enrolled in Sesotho modules

Section 1: Participant's information

1.1 Gender: Male ▨ Female ☒

1.2 Racial Group: African ☒ Asian ▨ Coloured ▨ European ▨

1.3 Age category: 18 ▨ 19 ▨ 20 ▨ 21+ ☒

1.4 Year of study: 1ˢᵗ ▨ 2ⁿᵈ ☒ 3ʳᵈ ▨

1.5 Field of study: Humanities

(Please indicate your study programme in writing on the provided space)

Section 2: Contextualises of Speakers

2.1 How do you identify yourself? Mosotho ☒ South African ▨

2.2 How many years of formal training in the use of Sesotho did you receive:

2 ☒ 3 ▨ 5 ▨ 10 ▨ 15 ▨ 20+ ▨

2.3 In what language were the majority of your classes conducted in?

In Primary school Sesotho. In High school Sesotho

2.4 Which language do you understand better in class: Sesotho

Please explain why you understand the language you indicated in 2.4 better

I understand sesotho better because its my home langauge, and I use it most of the time except for when I am at campus and things get easier when it is done to tell the language that I speak and understand

2.5 In which language do you do most of your thinking: I would say sotho

1

2.6 In what language do you effectively communicate your frustrations: Sesotho

<u>Section 3: Language Attitudes</u>

3.1 Please indicate how frequently do you use Sesotho under these domains:

(1= bad, 2= good, extremely good)

Domains	Frequency [1]	Frequency [2]	Frequency [3]
Retail stores	'		Extremely good
Festivals			Extremely good
Church			Extremely good
Social events		good	
Traditional ceremonies			Extremely good
Social media	1 Bad		

3.2 Please indicate by marking X on the appropriate selection(s), the emotional circumstance(s) were you appropriate the use of Sesotho:

Extremely angry	X
Anxious	
Overjoyed	
Surprised	
Terrified	
Overstressed	
Extremely happy	X
Hurt	X

3.3 Does adequate knowledge of Sesotho symbolise inefficiency?

Yes ▓   No ▓ if yes, indicate why: ....

....
....

3.4 How useful do you think Sesotho is for the following purposes:

Choose between the rates with 1 meaning not good, 2 meaning good, 3 very good and 4 not sure.

Purpose	[1]	[2]	[3]	[4]
For self-advancement		✓		
For promotion of unity in a community				X
For social mobility and prestige				X
For creation of a sense of belonging			X	

2

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3.5 If the President of South Africa made a speech in Sesotho, what would you think he is trying to do? Indicate with **X**.

Promote the use of Sesotho	
Score political points	
Indicate the importance of retaining our languages even when one is in position of power	X

3.6 When you hear a person speaking Sesotho and another speaking English, which person do you think is:

Please indicate your response by marking with an **X**.

More intelligent	Sesotho speaking	English speaking
More educated		
More friendly	X	
More helpful	X	

3.7 Do you think learning Sesotho at university will benefit your future post graduations:

Yes ▓   No ▓

Give a reason for your selection: Because their u'nt so many edu-
cators leaching soho so it will be an oppoturnity for me to get
employed

3.8 Do you find yourself disorientated by comments made by other scholars about studying Sesotho at varsity?

Yes ....   No .X....

Give a reason for your selection: Because soho is my home language
it gives me a sense of belonging and it make me proud to
be a soho and also study it at the university.

3

<u>**STUDENT QUESTIONNAIRE**</u>

Thank you for participating in this study. Your participation is greatly appreciated. Your participation in this study means that from your participation we will be able to document in writing the kinds of attitudes held by university students towards Sesotho. This study will further inform studies that may arise post this one on issues of language attitudes especially in Sesotho.

Attitudes of university students towards Sesotho: A case study of students enrolled in Sesotho modules

<u>Section 1: Participant's information</u>

1.1 Gender: Male ☐   Female ☒

1.2 Racial Group: African ☒   Asian ☐   Coloured ☐   European ☐

1.3 Age category: 18 ☐   19 ☐   20 ☐   21+ ☒

1.4 Year of study: 1st ☐   2nd ☒   3rd ☐

1.5 Field of study: ...... BA Language Practice Extended Programme ..

(Please indicate your study programme in writing on the provided space)

<u>Section 2: Contextualises of Speakers</u>

2.1 How do you identify yourself? Mosotho ☐   South African ☒

2.2 How many years of formal training in the use of Sesotho did you receive:

2 ☐   3 ☒   5 ☐   10 ☐   15 ☐   20+ ☐

2.3 In what language were the majority of your classes conducted in?

In Primary school ..English.... In High school ..English....

2.4 Which language do you understand better in class: ...English.......

Please explain why you understand the language you indicated in 2.4 better

Because it is a language I have been taught with ever since early primary. I would her say Sesotho is also a language I understand when I'm taught with it in class because I can say it is a language I use on a daily basis, mostly socially.

2.5 In which language do you do most of your thinking: ..Setswana and Sesotho.

1

2.6 In what language do you effectively communicate your frustrations: ...Setswana & Sesotho.

Section 3: Language Attitudes

3.1 Please indicate how frequently do you use Sesotho under these domains:

(1= bad, 2= good, extremely good)

Domains	Frequency [1]	Frequency [2]	Frequency [3]
Retail stores		X	
Festivals		X	
Church			X
Social events		X	
Traditional ceremonies		X	
Social media		X	

3.2 Please indicate by marking X on the appropriate selection(s), the emotional circumstance(s) were you appropriate the use of Sesotho:

Extremely angry	X
Anxious	
Overjoyed	
Surprised	X
Terrified	
Overstressed	
Extremely happy	
Hurt	X

3.3 Does adequate knowledge of Sesotho symbolise inefficiency?

Yes ▨   No ▨ if yes, indicate why: ....

....

....

3.4 How useful do you think Sesotho is for the following purposes:

Choose between the rates with 1 meaning not good, 2 meaning good, 3 very good and 4 not sure.

Purpose	[1]	[2]	[3]	[4]
For self-advancement			X	
For promotion of unity in a community			X	
For social mobility and prestige		X		
For creation of a sense of belonging		X		

2

3.5 If the President of South Africa made a speech in Sesotho, what would you think he is trying to do? Indicate with **X**.

Promote the use of Sesotho	
Score political points	
Indicate the importance of retaining our languages even when one is in position of power	X

3.6 When you hear a person speaking Sesotho and another speaking English, which person do you think is:

Please indicate your response by marking with an **X**.

More intelligent	Sesotho speaking	English speaking
More educated		
More friendly		
More helpful		

3.7 Do you think learning Sesotho at university will benefit your future post graduations:

Yes ☒   No ☐

Give a reason for your selection: ...because for a person like myself studying language Practice, I could get a job for reading news in Sesotho for radio and having to have learned Sesotho at University will help a lot.

3.8 Do you find yourself disorientated by comments made by other scholars about studying Sesotho at varsity?

Yes ....   No ..X...

Give a reason for your selection: ...No I don't because if I find myself disorientated then it would mean I am not proud or informed enough that I might need Sesotho for a job one day which of which those people who made comments will not be there helping me find another job.

3

STUDENT QUESTIONNAIRE

Thank you for participating in this study. Your participation is greatly appreciated. Your participation in this study means that from your participation we will be able to document in writing the kinds of attitudes held by university students towards Sesotho. This study will further inform studies that may arise post this one on issues of language attitudes especially in Sesotho.

Attitudes of university students towards Sesotho: A case study of students enrolled in Sesotho modules

Section 1: Participant's information

1.1 Gender: Male ▨ Female ▨

1.2 Racial Group: African ▨ Asian ▨ Coloured ▨ European ▨

1.3 Age category: 18 ▨ 19 ▨ 20 ▨ 21+ ▨

1.4 Year of study: 1st ▨ 2nd ▨ 3rd ▨

1.5 Field of study: Bachelor of Arts

(Please indicate your study programme in writing on the provided space)

Section 2: Contextualises of Speakers

2.1 How do you identify yourself? Mosotho ▨ South African ▨

2.2 How many years of formal training in the use of Sesotho did you receive:

2 ▨ 3 ▨ 5 ▨ 10 ▨ 15 ▨ 20+ ▨

2.3 In what language were the majority of your classes conducted in?

In Primary school ..English.... In High school .English.....

2.4 Which language do you understand better in class: English.....

Please explain why you understand the language you indicated in 2.4 better

Because since from primary school level I have been taught in that language.

2.5 In which language do you do most of your thinking: Sesotho.....

1

2.6 In what language do you effectively communicate your frustrations: ....Sesotho...

<u>Section 3: Language Attitudes</u>

3.1 Please indicate how frequently do you use Sesotho under these domains:

(1= bad, 2= good, extremely good)

Domains	Frequency [1]	Frequency [2]	Frequency [3]
Retail stores			Extremely good
Festivals		good	
Church		good	
Social events	Bad		
Traditional ceremonies			extremely good
Social media	bad		

3.2 Please indicate by marking X on the appropriate selection(s), the emotional circumstance(s) were you appropriate the use of Sesotho:

Extremely angry	X
Anxious	
Overjoyed	
Surprised	
Terrified	X
Overstressed	
Extremely happy	X
Hurt	X

3.3 Does adequate knowledge of Sesotho symbolise inefficiency?

Yes ▓ No ▓ if yes, indicate why: ....
....
....

3.4 How useful do you think Sesotho is for the following purposes:

Choose between the rates with 1 meaning not good, 2 meaning good, 3 very good and 4 not sure.

Purpose	[1]	[2]	[3]	[4]
For self-advancement		X		
For promotion of unity in a community			X	
For social mobility and prestige	X			
For creation of a sense of belonging			X	

2

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3.5 If the President of South Africa made a speech in Sesotho, what would you think he is trying to do? Indicate with **X**.

Promote the use of Sesotho	
Score political points	
Indicate the importance of retaining our languages even when one is in position of power	X

3.6 When you hear a person speaking Sesotho and another speaking English, which person do you think is:

Please indicate your response by marking with an **X**.

More intelligent	Sesotho speaking	English speaking
More educated		X
More friendly	X	
More helpful		X

3.7 Do you think learning Sesotho at university will benefit your future post graduations:

Yes ☒   No ☐

Give a reason for your selection: ....Because as a sotho speaking individual, I want to learn as much as I can about the language and always remember where I come from.

3.8 Do you find yourself disorientated by comments made by other scholars about studying Sesotho at varsity?

Yes ....   No ..X....

Give a reason for your selection: ...I choose the module on my own and I have a purpose of my reasons why I choose to do the language or even study its

3

STUDENT QUESTIONNAIRE

Thank you for participating in this study. Your participation is greatly appreciated. Your participation in this study means that from your participation we will be able to document in writing the kinds of attitudes held by university students towards Sesotho. This study will further inform studies that may arise post this one on issues of language attitudes especially in Sesotho.

Attitudes of university students towards Sesotho: A case study of students enrolled in Sesotho modules

Section 1: Participant's information

1.1 Gender: Male ☐   Female ☒

1.2 Racial Group: African ☒   Asian ☐   Coloured ☐   European ☐

1.3 Age category: 18 ☐   19 ☐   20 ☐   21+ ☒

1.4 Year of study: 1st ☐   2nd ☒   3rd ☐

1.5 Field of study: .B.A. Extended: ....

(Please indicate your study programme in writing on the provided space)

Section 2: Contextualises of Speakers

2.1 How do you identify yourself? Mosotho ☒   South African ☐

2.2 How many years of formal training in the use of Sesotho did you receive:

2 ☐   3 ☐ 5 ☐ 10 ☐ 15 ☐ 20+   ☒

2.3 In what language were the majority of your classes conducted in?

In Primary school .English...... In High school .English....

2.4 Which language do you understand better in class: ..Sesotho.....

Please explain why you understand the language you indicated in 2.4 better

Because it is my mother tongue and if anything
that i do not understand its explained in Sesotho
i do understand more than in English, you would
even realise that what has been said wasn't that difficult
2.5 In which language do you do most of your thinking: ..Sesotho...................

1

2.6 In what language do you effectively communicate your frustrations: _Sesotho_

Section 3: Language Attitudes

3.1 Please indicate how frequently do you use Sesotho under these domains:

(1= bad, 2= good, extremely good)

Domains	Frequency [1]	Frequency [2]	Frequency [3]
Retail stores		Good	
Festivals			Extremely good
Church			Extremely good
Social events		Good	
Traditional ceremonies			Extremely good
Social media		Good	

3.2 Please indicate by marking X on the appropriate selection(s), the emotional circumstance(s) were you appropriate the use of Sesotho:

Extremely angry	X
Anxious	
Overjoyed	X
Surprised	
Terrified	X
Overstressed	X
Extremely happy	X
Hurt	X

3.3 Does adequate knowledge of Sesotho symbolise inefficiency?

Yes ▮ No ▮ if yes, indicate why: _because it cannot be inefficiency_
it is a language we grew up talk and the environment we grew
around determines determine your knowledge of Sesotho

3.4 How useful do you think Sesotho is for the following purposes:

Choose between the rates with 1 meaning not good, 2 meaning good, 3 very good and 4 not sure.

Purpose	[1]	[2]	[3]	[4]
For self-advancement			✓	
For promotion of unity in a community			✓	
For social mobility and prestige		✓		
For creation of a sense of belonging			✓	

2

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3.5 If the President of South Africa made a speech in Sesotho, what would you think he is trying to do? Indicate with **X**.

Promote the use of Sesotho	
Score political points	
Indicate the importance of retaining our languages even when one is in position of power	X

3.6 When you hear a person speaking Sesotho and another speaking English, which person do you think is:

Please indicate your response by marking with an **X**.

More intelligent	Sesotho speaking	English speaking
More educated		
More friendly	X	
More helpful		X

3.7 Do you think learning Sesotho at university will benefit your future post graduations:

    Yes ☒   No ☐

Give a reason for your selection: Ben Because of the field of Occupation I want to persue.

3.8 Do you find yourself disorientated by comments made by other scholars about studying Sesotho at varsity?

    Yes ....   No .X.....

Give a reason for your selection: because everybody here at varsity study want they want and nobody has the right to disorientate you for what you want to study.

3

STUDENT QUESTIONNAIRE

Thank you for participating in this study. Your participation is greatly appreciated. Your participation in this study means that from your participation we will be able to document in writing the kinds of attitudes held by university students towards Sesotho. This study will further inform studies that may arise post this one on issues of language attitudes especially in Sesotho.

Attitudes of university students towards Sesotho: A case study of students enrolled in Sesotho modules

Section 1: Participant's information

1.1 Gender: Male ▨   Female ▨

1.2 Racial Group: African ▨   Asian ▨   Coloured ▨   European ▨

1.3 Age category: 18 ▨   19 ▨   20 ▨   21+ ▨

1.4 Year of study: 1st ▨   2nd ▨   3rd ▨

1.5 Field of study: BA Majoring in Psychology and Sesotho

(Please indicate your study programme in writing on the provided space)

Section 2: Contextualises of Speakers

2.1 How do you identify yourself? Mosotho ▨ South African ▨

2.2 How many years of formal training in the use of Sesotho did you receive:

2 ▨   3 ▨   5 ▨   10 ▨   15 ▨   20+   ▨

2.3 In what language were the majority of your classes conducted in?

In Primary school Sesotho. In High school English......

2.4 Which language do you understand better in class: English.........

Please explain why you understand the language you indicated in 2.4 better

From when I was in high school, everything was taught in English accept the mother tongue tacourse. Even when I got to the University, everything is in English

2.5 In which language do you do most of your thinking: Sesotho.................

1

2.6 In what language do you effectively communicate your frustrations: Sesotho

Section 3: Language Attitudes

3.1 Please indicate how frequently do you use Sesotho under these domains:

(1= bad, 2= good, extremely good)

Domains	Frequency [1]	Frequency [2]	Frequency [3]
Retail stores	Good		
Festivals	Good		
Church	Good		
Social events	Good		
Traditional ceremonies	Extremely good		
Social media	bad		

3.2 Please indicate by marking X on the appropriate selection(s), the emotional circumstance(s) were you appropriate the use of Sesotho:

Extremely angry	x
Anxious	X
Overjoyed	X
Surprised	X
Terrified	X
Overstressed	X
Extremely happy	X
Hurt	X

3.3 Does adequate knowledge of Sesotho symbolise inefficiency?

Yes ▓ No ▓ if yes, indicate why: ....

....

....

3.4 How useful do you think Sesotho is for the following purposes:

Choose between the rates with 1 meaning not good, 2 meaning good, 3 very good and 4 not sure.

Purpose	[1]	[2]	[3]	[4]
For self-advancement		X		
For promotion of unity in a community			X	
For social mobility and prestige	X			
For creation of a sense of belonging		X		

2

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3.5 If the President of South Africa made a speech in Sesotho, what would you think he is trying to do? Indicate with **X**.

Promote the use of Sesotho	
Score political points	
Indicate the importance of retaining our languages even when one is in position of power	X

3.6 When you hear a person speaking Sesotho and another speaking English, which person do you think is:

Please indicate your response by marking with an **X**.

More intelligent	Sesotho speaking	English speaking
More educated		X
More friendly		X
More helpful		X

3.7 Do you think learning Sesotho at university will benefit your future post graduations:

Yes ▨   No ▨

Give a reason for your selection: I look Sesotho as a major, so hopefully after my graduation I will be able to get a job

3.8 Do you find yourself disorientated by comments made by other scholars about studying Sesotho at varsity?

Yes ....   No ..X.....

Give a reason for your selection: I do not find myself disorientated because other people's comments are to them, not for me

3

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STUDENT QUESTIONNAIRE

Thank you for participating in this study. Your participation is greatly appreciated. Your participation in this study means that from your participation we will be able to document in writing the kinds of attitudes held by university students towards Sesotho. This study will further inform studies that may arise post this one on issues of language attitudes especially in Sesotho.

Attitudes of university students towards Sesotho: A case study of students enrolled in Sesotho modules

Section 1: Participant's information

1.1 Gender: Male ▨   Female ▨

1.2 Racial Group: African ▨   Asian ▨   Coloured ▨   European ▨

1.3 Age category: 18 ▨   19 ▨   20 ▨   21+ ▨

1.4 Year of study: 1st ▨   2nd ▨   3rd ▨

1.5 Field of study: Bachelor of Education in Senior & FET Phase

(Please indicate your study programme in writing on the provided space)

Section 2: Contextualises of Speakers

2.1 How do you identify yourself? Mosotho ▨   South African ▨

2.2 How many years of formal training in the use of Sesotho did you receive:

2 ▨   3 ▨ 5 ▨ 10 ▨ 15 ▨ 20+ ▨

2.3 In what language were the majority of your classes conducted in?

In Primary school Sesotho .... In High school Sesotho....

2.4 Which language do you understand better in class: ...Sesotho......

Please explain why you understand the language you indicated in 2.4 better

I understand Sesotho better because is the language each and every day. I've been using Sesotho from home and through my schooling life.

2.5 In which language do you do most of your thinking: ...Sesotho...................

1

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2.6 In what language do you effectively communicate your frustrations: Sesotho

Section 3: Language Attitudes

3.1 Please indicate how frequently do you use Sesotho under these domains:

(1= bad, 2= good, extremely good)

Domains	Frequency [1]	Frequency [2]	Frequency [3]
Retail stores	X		
Festivals			X
Church			X
Social events		X	
Traditional ceremonies			X
Social media		X	

3.2 Please indicate by marking X on the appropriate selection(s), the emotional circumstance(s) were you appropriate the use of Sesotho:

Extremely angry	X
Anxious	
Overjoyed	X
Surprised	
Terrified	X
Overstressed	X
Extremely happy	X
Hurt	X

3.3 Does adequate knowledge of Sesotho symbolise inefficiency?

Yes ▨   No ▨ if yes, indicate why: ....
....
....

3.4 How useful do you think Sesotho is for the following purposes:

Choose between the rates with 1 meaning not good, 2 meaning good, 3 very good and 4 not sure.

Purpose	[1]	[2]	[3]	[4]
For self-advancement			X	
For promotion of unity in a community			X	
For social mobility and prestige		X		
For creation of a sense of belonging			X	

2

3.5 If the President of South Africa made a speech in Sesotho, what would you think he is trying to do? Indicate with **X**.

Promote the use of Sesotho	
Score political points	
Indicate the importance of retaining our languages even when one is in position of power	X

3.6 When you hear a person speaking Sesotho and another speaking English, which person do you think is:

Please indicate your response by marking with an **X**.

More intelligent	Sesotho speaking	English speaking
More educated		X
More friendly	X	
More helpful	X	

3.7 Do you think learning Sesotho at university will benefit your future post graduations:

Yes ☒   No ☐

Give a reason for your selection: ....

....

3.8 Do you find yourself disorientated by comments made by other scholars about studying Sesotho at varsity?

Yes ....   No .X....

Give a reason for your selection: ....

....

3

STUDENT QUESTIONNAIRE

Thank you for participating in this study. Your participation is greatly appreciated. Your participation in this study means that from your participation we will be able to document in writing the kinds of attitudes held by university students towards Sesotho. This study will further inform studies that may arise post this one on issues of language attitudes especially in Sesotho.

Attitudes of university students towards Sesotho: A case study of students enrolled in Sesotho modules

Section 1: Participant's information

1.1 Gender: Male ☐   Female ☒

1.2 Racial Group: African ☒   Asian ☐   Coloured ☐   European ☐

1.3 Age category: 18 ☐   19 ☐   20 ☐ 21+ ☒

1.4 Year of study: 1st ☐   2nd ☐   3rd ☒

1.5 Field of study: BED Education

(Please indicate your study programme in writing on the provided space)

Section 2: Contextualises of Speakers

2.1 How do you identify yourself? Mosotho ☐ South African ☒

2.2 How many years of formal training in the use of Sesotho did you receive:

    2 ☐   3 ☐ 5 ☒ 10 ☐ 15 ☐ 20+   ☐

2.3 In what language were the majority of your classes conducted in?

In Primary school English... In High school English..

2.4 Which language do you understand better in class: English.....

Please explain why you understand the language you indicated in 2.4 better

Because I started doing Sesotho in grade 4 and even if I am Sesotho speaking at home, my foundation was not the best

2.5 In which language do you do most of your thinking: English................

1

2.6 In what language do you effectively communicate your frustrations: Sesotho

Section 3: Language Attitudes

3.1 Please indicate how frequently do you use Sesotho under these domains:

(1= bad, 2= good, extremely good)

Domains	Frequency [1]	Frequency [2]	Frequency [3]
Retail stores			✓
Festivals			✓
Church			✓
Social events			✓
Traditional ceremonies			✓
Social media	✓		

3.2 Please indicate by marking X on the appropriate selection(s), the emotional circumstance(s) were you appropriate the use of Sesotho:

Extremely angry	X
Anxious	
Overjoyed	X
Surprised	X
Terrified	X
Overstressed	
Extremely happy	X
Hurt	

3.3 Does adequate knowledge of Sesotho symbolise inefficiency?

Yes ▨   No ▨ if yes, indicate why: ....

....
....

3.4 How useful do you think Sesotho is for the following purposes:

Choose between the rates with 1 meaning not good, 2 meaning good, 3 very good and 4 not sure.

Purpose	[1]	[2]	[3]	[4]
For self-advancement				X
For promotion of unity in a community				X
For social mobility and prestige				X
For creation of a sense of belonging				X

2

3.5 If the President of South Africa made a speech in Sesotho, what would you think he is trying to do? Indicate with **X**.

Promote the use of Sesotho	
Score political points	
Indicate the importance of retaining our languages even when one is in position of power	X

3.6 When you hear a person speaking Sesotho and another speaking English, which person do you think is:

Please indicate your response by marking with an **X**.

More intelligent	Sesotho speaking	English speaking
More educated		X
More friendly	X	
More helpful	X	

3.7 Do you think learning Sesotho at university will benefit your future post graduations:

Yes ▧   No ▨

Give a reason for your selection: Yes, even though I pass Sesotho with flying colours, I lack in reading but I am a hard worker and delight in my home language

3.8 Do you find yourself disorientated by comments made by other scholars about studying Sesotho at varsity?

Yes ....   No X....

Give a reason for your selection: Most people regard UFS as the top university and besides I just do not hang with losers.

3

STUDENT QUESTIONNAIRE

Thank you for participating in this study. Your participation is greatly appreciated. Your participation in this study means that from your participation we will be able to document in writing the kinds of attitudes held by university students towards Sesotho. This study will further inform studies that may arise post this one on issues of language attitudes especially in Sesotho.

Attitudes of university students towards Sesotho: A case study of students enrolled in Sesotho modules

Section 1: Participant's information

1.1 Gender: Male ▢   Female ☒

1.2 Racial Group: African ☒   Asian ▢   Coloured ▢   European ▢

1.3 Age category: 18 ▢   19 ☒   20 ▢   21+ ▢

1.4 Year of study: 1st ▢   2nd ☒   3rd ▢

1.5 Field of study: BA in Art History (Humanities)

(Please indicate your study programme in writing on the provided space)

Section 2: Contextualises of Speakers

2.1 How do you identify yourself? Mosotho ☒   South African ▢

2.2 How many years of formal training in the use of Sesotho did you receive:

2 ▢   3 ▢   5 ▢   10 ▢   15 ▢   20+ ▢

2.3 In what language were the majority of your classes conducted in?

In Primary school Sesotho... In High school Sesotho..

2.4 Which language do you understand better in class: Sesotho

Please explain why you understand the language you indicated in 2.4 better

Because it is my home. I cannot understand any language better than Sesotho and I am well aware that is not how it works here. It English everywhere

2.5 In which language do you do most of your thinking: Sesotho

1

2.6 In what language do you effectively communicate your frustrations: Sesotho

Section 3: Language Attitudes

3.1 Please indicate how frequently do you use Sesotho under these domains:

(1= bad, 2= good, extremely good)

Domains	Frequency [1]	Frequency [2]	Frequency [3]
Retail stores		X	
Festivals		X	
Church			X
Social events		X	
Traditional ceremonies			X
Social media			X

3.2 Please indicate by marking X on the appropriate selection(s), the emotional circumstance(s) were you appropriate the use of Sesotho:

Extremely angry	
Anxious	
Overjoyed	X
Surprised	X
Terrified	
Overstressed	X
Extremely happy	X
Hurt	X

3.3 Does adequate knowledge of Sesotho symbolise inefficiency?

Yes ▓   No ▓ if yes, indicate why: ....

....
....

3.4 How useful do you think Sesotho is for the following purposes:

Choose between the rates with 1 meaning not good, 2 meaning good, 3 very good and 4 not sure.

Purpose	[1]	[2]	[3]	[4]
For self-advancement			X	
For promotion of unity in a community			X	
For social mobility and prestige	X			
For creation of a sense of belonging				X

2

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3.5 If the President of South Africa made a speech in Sesotho, what would you think he is trying to do? Indicate with **X**.

Promote the use of Sesotho	
Score political points	
Indicate the importance of retaining our languages even when one is in position of power	X

3.6 When you hear a person speaking Sesotho and another speaking English, which person do you think is:

Please indicate your response by marking with an **X**.

More intelligent	Sesotho speaking	English speaking
More educated		X
More friendly	X	
More helpful	X	

3.7 Do you think learning Sesotho at university will benefit your future post graduations:

Yes ■   No ■

Give a reason for your selection: Because I want to be a part
of the Sesotho film productions

3.8 Do you find yourself disorientated by comments made by other scholars about studying Sesotho at varsity?

Yes ....   No ..X...

Give a reason for your selection: Because I really don't care
about what they say. This is my future we are
talking about. If they don't want to give me
a scholarship that is on them, but all I
know is one day I am going to help future
Sesotho students through my taxes.

3

STUDENT QUESTIONNAIRE

Thank you for participating in this study. Your participation is greatly appreciated. Your participation in this study means that from your participation we will be able to document in writing the kinds of attitudes held by university students towards Sesotho. This study will further inform studies that may arise post this one on issues of language attitudes especially in Sesotho.

Attitudes of university students towards Sesotho: A case study of students enrolled in Sesotho modules

Section 1: Participant's information

1.1 Gender: Male ☒   Female ☐

1.2 Racial Group: African ☒   Asian ☐   Coloured ☐   European ☐

1.3 Age category: 18 ☐   19 ☐   20 ☐   21+ ☒

1.4 Year of study: 1st ☐   2nd ☒   3rd ☐

1.5 Field of study: *Bachelor of Divinity (Theology)*

(Please indicate your study programme in writing on the provided space)

Section 2: Contextualises of Speakers

2.1 How do you identify yourself?   Mosotho ☐   South African ☐

2.2 How many years of formal training in the use of Sesotho did you receive:

2 ☐   3 ☐   5 ☐   10 ☐   15 ☐   20+ ☐

2.3 In what language were the majority of your classes conducted in?

In Primary school *Sesotho* .... In High school *English* ..

2.4 Which language do you understand better in class: .... *Sesotho* ....

Please explain why you understand the language you indicated in 2.4 better

Because Sesotho is my home language and is one of the language I feel good to express myself and to communicate so it is easier for me to understand everything in Sesotho

2.5 In which language do you do most of your thinking: *Sesotho* ....

1

2.6 In what language do you effectively communicate your frustrations: Sesotho

Section 3: Language Attitudes

3.1 Please indicate how frequently do you use Sesotho under these domains:

(1= bad, 2= good, extremely good)

Domains	Frequency [1]	Frequency [2]	Frequency [3]
Retail stores		X	
Festivals			X
Church			X
Social events			X
Traditional ceremonies			X
Social media		X	

3.2 Please indicate by marking X on the appropriate selection(s), the emotional circumstance(s) were you appropriate the use of Sesotho:

Extremely angry	X
Anxious	X
Overjoyed	
Surprised	X
Terrified	
Overstressed	
Extremely happy	
Hurt	X

3.3 Does adequate knowledge of Sesotho symbolise inefficiency?

Yes ■   No ☒ if yes, indicate why: ....
....
....

3.4 How useful do you think Sesotho is for the following purposes:

Choose between the rates with 1 meaning not good, 2 meaning good, 3 very good and 4 not sure.

Purpose	[1]	[2]	[3]	[4]
For self-advancement			X	
For promotion of unity in a community			X	
For social mobility and prestige			X	
For creation of a sense of belonging			X	

2

3.5 If the President of South Africa made a speech in Sesotho, what would you think he is trying to do? Indicate with **X**.

Promote the use of Sesotho	
Score political points	
Indicate the importance of retaining our languages even when one is in position of power	X

3.6 When you hear a person speaking Sesotho and another speaking English, which person do you think is:

Please indicate your response by marking with an **X**.

More intelligent	Sesotho speaking	English speaking
More educated		X
More friendly	X	
More helpful	X	

3.7 Do you think learning Sesotho at university will benefit your future post graduations:

Yes ☒   No ☒

Give a reason for your selection: ……………………………………………….........................

………………………………………………………………………………………………………

3.8 Do you find yourself disorientated by comments made by other scholars about studying Sesotho at varsity?

Yes ……..   No ..X..

Give a reason for your selection: ……………………………………………….........................

………………………………………………………………………………………………………

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STUDENT QUESTIONNAIRE

Thank you for participating in this study. Your participation is greatly appreciated. Your participation in this study means that from your participation we will be able to document in writing the kinds of attitudes held by university students towards Sesotho. This study will further inform studies that may arise post this one on issues of language attitudes especially in Sesotho.

Attitudes of university students towards Sesotho: A case study of students enrolled in Sesotho modules

Section 1: Participant's information

1.1 Gender: Male ☐   Female ☒

1.2 Racial Group: African ☒   Asian ☐   Coloured ☐   European ☐

1.3 Age category: 18 ☐   19 ☐   20 ☒   21+ ☐

1.4 Year of study: 1st ☐   2nd ☒   3rd ☐

1.5 Field of study: Bachelor of Education

(Please indicate your study programme in writing on the provided space)

Section 2: Contextualises of Speakers

2.1 How do you identify yourself? Mosotho ☐ South African ☒

2.2 How many years of formal training in the use of Sesotho did you receive:

2 ☒   3 ☐   5 ☐   10 ☒   15 ☐   20+   ☐

2.3 In what language were the majority of your classes conducted in?

In Primary school SESOTHO.... In High school ENGLISH....

2.4 Which language do you understand better in class: SESOTHO

Please explain why you understand the language you indicated in 2.4 better

I can elaborate the questions and answers clearly in SESOTHO and I understand the lesson more as well as what I have to do.

2.5 In which language do you do most of your thinking: SESOTHO

1

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2.6 In what language do you effectively communicate your frustrations: SESOTHO

Section 3: Language Attitudes

3.1 Please indicate how frequently do you use Sesotho under these domains:

(1= bad, 2= good, extremely good)

Domains	Frequency [1]	Frequency [2]	Frequency [3]
Retail stores		X	
Festivals		X	
Church			X
Social events		X	
Traditional ceremonies			X
Social media		X	

3.2 Please indicate by marking X on the appropriate selection(s), the emotional circumstance(s) were you appropriate the use of Sesotho:

Extremely angry	X
Anxious	
Overjoyed	X
Surprised	
Terrified	
Overstressed	
Extremely happy	X
Hurt	X

3.3 Does adequate knowledge of Sesotho symbolise inefficiency?

Yes ▢   No ☒ if yes, indicate why: ....

....

....

3.4 How useful do you think Sesotho is for the following purposes:

Choose between the rates with 1 meaning not good, 2 meaning good, 3 very good and 4 not sure.

Purpose	[1]	[2]	[3]	[4]
For self-advancement				X
For promotion of unity in a community			X	
For social mobility and prestige		X		
For creation of a sense of belonging			X	

2

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3.5 If the President of South Africa made a speech in Sesotho, what would you think he is trying to do? Indicate with **X**.

Promote the use of Sesotho	
Score political points	
Indicate the importance of retaining our languages even when one is in position of power	X

3.6 When you hear a person speaking Sesotho and another speaking English, which person do you think is:

Please indicate your response by marking with an **X**.

More intelligent	Sesotho speaking	English speaking
More educated		X
More friendly	X	
More helpful	X	

3.7 Do you think learning Sesotho at university will benefit your future post graduations:

Yes ▨   No ▨

Give a reason for your selection: I will be able to teach Sesotho and pursue my career in being a Sesotho tuthor

3.8 Do you find yourself disorientated by comments made by other scholars about studying Sesotho at varsity?

Yes ....   No .X....

Give a reason for your selection: I am a Sotho speaking person and I am proud of my language as much as I love it and want to see it grow.

3

3.5 If the President of South Africa made a speech in Sesotho, what would you think he is trying to do? Indicate with **X**.

Promote the use of Sesotho	
Score political points	
Indicate the importance of retaining our languages even when one is in position of power	X

3.6 When you hear a person speaking Sesotho and another speaking English, which person do you think is:

Please indicate your response by marking with an **X**.

More intelligent	Sesotho speaking	English speaking
More educated		X
More friendly	X	
More helpful	X	

3.7 Do you think learning Sesotho at university will benefit your future post graduations:

Yes ▨   No ▨

Give a reason for your selection: I will be able to teach Sesotho and pursue my career in being a Sesotho tutor

3.8 Do you find yourself disorientated by comments made by other scholars about studying Sesotho at varsity?

Yes ....   No .X....

Give a reason for your selection: I am a Sotho speaking person and I am proud of my language as much as I love it and want to see it grow.

3

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STUDENT QUESTIONNAIRE

Thank you for participating in this study. Your participation is greatly appreciated. Your participation in this study means that from your participation we will be able to document in writing the kinds of attitudes held by university students towards Sesotho. This study will further inform studies that may arise post this one on issues of language attitudes especially in Sesotho.

Attitudes of university students towards Sesotho: A case study of students enrolled in Sesotho modules

Section 1: Participant's information

1.1 Gender: Male ☐   Female ☒

1.2 Racial Group: African ☒   Asian ☐   Coloured ☐   European ☐

1.3 Age category: 18 ☐   19 ☐   20 ☐   21+ ☒

1.4 Year of study: 1st ☐   2nd ☐   3rd ☒

1.5 Field of study: ...Bachelor of Education...

(Please indicate your study programme in writing on the provided space)

Section 2: Contextualises of Speakers

2.1 How do you identify yourself? Mosotho ☐   South African ☐

2.2 How many years of formal training in the use of Sesotho did you receive:

   2 ☐   3 ☐   5 ☐   10 ☐   15 ☒   20+ ☐

2.3 In what language were the majority of your classes conducted in?

In Primary school ...Sesotho... In High school ...English...

2.4 Which language do you understand better in class: ...English...

Please explain why you understand the language you indicated in 2.4 better

...Because some concepts are easily understandable in English than in Sesotho...

2.5 In which language do you do most of your thinking: ...Sesotho...

1

2.6 In what language do you effectively communicate your frustrations: Sesotho

Section 3: Language Attitudes

3.1 Please indicate how frequently do you use Sesotho under these domains:

(1= bad, 2= good, extremely good)

Domains	Frequency [1]	Frequency [2]	Frequency [3]
Retail stores		X	
Festivals			X
Church			X
Social events	X		
Traditional ceremonies			X
Social media	X		

3.2 Please indicate by marking X on the appropriate selection(s), the emotional circumstance(s) were you appropriate the use of Sesotho:

Extremely angry	X
Anxious	X
Overjoyed	
Surprised	
Terrified	X
Overstressed	X
Extremely happy	
Hurt	X

3.3 Does adequate knowledge of Sesotho symbolise inefficiency?

Yes ☒ No ☐ if yes, indicate why: Because Sesotho is
a beautiful language and people use it to
express their feelings and emotion by it.

3.4 How useful do you think Sesotho is for the following purposes:

Choose between the rates with 1 meaning not good, 2 meaning good, 3 very good and 4 not sure.

Purpose	[1]	[2]	[3]	[4]
For self-advancement				✓
For promotion of unity in a community			✓	
For social mobility and prestige				✓
For creation of a sense of belonging			✓	

2

3.5 If the President of South Africa made a speech in Sesotho, what would you think he is trying to do? Indicate with **X**.

Promote the use of Sesotho	
Score political points	
Indicate the importance of retaining our languages even when one is in position of power	X

3.6 When you hear a person speaking Sesotho and another speaking English, which person do you think is:

Please indicate your response by marking with an **X**.

More intelligent	Sesotho speaking	English speaking
More educated		X
More friendly	X	
More helpful	X	

3.7 Do you think learning Sesotho at university will benefit your future post graduations:

Yes ▨   No ▨

Give a reason for your selection: Because this will promote to other diverse cultures to know our language.

3.8 Do you find yourself disorientated by comments made by other scholars about studying Sesotho at varsity?

Yes ..X...   No ....

Give a reason for your selection: Because they think English is the only language and is for smart people.

3

Appendix G Interview responses

PhD Inquiry

STUDENT INTERVIEW QUESTIONS

Topic:

Attitudes of university students towards Sesotho: A case study of students enrolled in Sesotho modules.

1. Is Sesotho a beautiful language? Provide reason(s) for your answer.

   Yes it is. In South Africa we have 11 official languages and every language is beautiful in its own way.

2. Should indigenous languages such as Sesotho be left to perish at the expense of globalisation? Give reasons.

   No. No language is supposed to be left to perish and die ~~because popul~~ because legacies, cultures and traditions are left to continue alongside each language.

3. Do you think Sesotho should be developed so that it can cater for the needs of all departments at a university? Explain your answer with reason(s).

   No I do not think it should. Because in Lesotho for example, learners are taught every subject in Sesotho and they struggle to adjust at university when they are taught in English so if Sesotho be developed to cater for needs of all departments at university, graduates will struggle at work.

4. If Sesotho were to replace English as a language of teaching and learning, would you welcome the change? Provide reasons for your answer.

   No. Because when I graduate and get a job that requires English for instance and I use and was taught in Sesotho at university I will struggle to do my required job in English as I won't understand what is required of me and how to do it.

5. What advantages would accrue from such a linguistic practice?

A graduatee or student would be able to differentiate the different sounds each language does and what they mean and refer to.

6. Do you think Sesotho can express educational concepts? Explain.

No. Because Sesotho does not have some educational concepts or words in Sotho. example being that, Sesotho speakers cannot say Psychology in Sesotho.

7. Would you support the teaching of other modules in Sesotho? Why.

No. Because it would be difficult to understand and carry out tasks of other modules ~~in Sesotho~~ if their to being taught in Sesotho.

8. Would you appreciate being instructed in a different language in class and be able to respond in Sesotho? Explain your answer.

Yes because sometimes one finds it hard to express an answer in English and better to explain or express it in Sesotho to portray proper meaning.

9. Do you think the use of African languages as languages of instruction or documentation requires urgent national attention? Why?

Yes. Because some people cannot even speak English, especially African people because others did not even go to further studying so if African languages are given attention it would help mostly people who can't read or speak English.

10. Should Sesotho be retained at universities as a means of creating platform where they can perform?

Yes.

11. What is your opinion regarding professions using Sesotho?

I do not support them fully because I feel like then the profession does not support other languages and limit opportunities for that/those professions.

12. Do you think Sesotho is fit to function in all domains? Explain your answer.

~~Yes~~ Not yet. Because other domains still don't or rather the language Sesotho is still not fully developed.

13. How is your experience of learning Sesotho post grade 12?

It is exquisite because I see it as a development and an opportunity for me to look for jobs needing Sesotho language as a requirement.

14. Are there practical benefits you foresee in future for learning Sesotho? Provide reason(s).

Yes. Things like getting ~~rado~~ radio jobs requiring Sesotho speaking and book editors for Sesotho.

15. Do you think there is a practical WILL in government for the promotion of Sesotho and other indigenous languages? Explain your response.

~~Yes. Because now~~ Yes ~~No~~. Because I haven't seen any kind of Sesotho promotion especially in literature where authors write books in indigenous languages, Sesotho included.

Thank you for your cooperation.

...

PhD Inquiry

STUDENT INTERVIEW QUESTIONS

<u>Topic:</u>

Attitudes of university students towards Sesotho: A case study of students enrolled in Sesotho modules.

1. Is Sesotho a beautiful language? Provide reason(s) for your answer.

Yes it is a beautiful language its what makes me & unique from other tribes it is what iden-tifies who I realy am I am proud to be a Sotloan

2. Should indigenous languages such as Sesotho be left to perish at the expense of globalisation? Give reasons.

NO I dont see & why we must be forced to speak other people's language and left our's I think we should all compromise to speak eacu other's language

3. Do you think Sesotho should be developed so that it can cater for the needs of all departments at a university? Explain your answer with reason(s).

Yes I think it must be developed so that it could benefit solvo student who understand things or learning more better with their language

4. If Sesotho were to replace English as a language of teaching and learning, would you welcome the change? Provide reasons for your answer.

With a voorm hands as I have said to my privious answer, after studenbst understand better in they are being toughd by their langu-age than any other language.

5. What advantages would accrue from such a linguistic practice?

I think the advantage will be passing all my modules simply because I will be learning with the language that is understood by myself better.

6. Do you think Sesotho can express educational concepts? Explain.

Yes. It can Sotho is no different the to other language what is expressed in english it can also be done with sesotho

7. Would you support the teaching of other modules in Sesotho? Why.

100%, Because it my mother tangue It makes things more easier than when it is done in English.

8. Would you appreciate being instructed in a different language in class and be able to respond in Sesotho? Explain your answer.

I would love that because sometimes you will find that you do know the answer but it is difficult to speak or answer it in English

9. Do you think the use of African languages as languages of instruction or documentation requires urgent national attention? Why?

No. Because if those who speak sou African language managed to speak or learn the universal language so is every one can do with African language

10. Should Sesotho be retained at universities as a means of creating platform where they can perform?

Yes

11. What is your opinion regarding professions using Sesotho?

My opinion is that they should keep up the good work they are doing and that they must keep on trying to make our language sotho a learning instruction

12. Do you think Sesotho is fit to function in all domains? Explain your answer.

...Yes, it is sesotho is not different to English ...and if we could only think of it in a positive way like we do with English everything will work out just fine.

13. How is your experience of learning Sesotho post grade 12?

...good because it give me a foundation ...of what sesotho is about. I wasen't ...suprised when I got to the University because I did have a bacground of it.

14. Are there practical benefits you foresee in future for learning Sesotho? Provide reason(s).

....
....
....

15. Do you think there is a practical WILL in government for the promotion of Sesotho and other indigenous languages? Explain your response.

....
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....

Thank you for your cooperation.

...

PhD Inquiry

STUDENT INTERVIEW QUESTIONS

<u>Topic:</u>

Attitudes of university students towards Sesotho: A case study of students enrolled in Sesotho modules.

1. Is Sesotho a beautiful language? Provide reason(s) for your answer.

Yes, and it is very interesting when you are listening to it especially when it is spoken by a person who can fluently speak it.

2. Should indigenous languages such as Sesotho be left to perish at the expense of globalisation? Give reasons.

No, because the Sotho speaking people are going to lose their identity and the will be contemptuous to their own tribe.

3. Do you think Sesotho should be developed so that it can cater for the needs of all departments at a university? Explain your answer with reason(s).

Yes, because the Sesotho speaking individuals needs certain explanations in their language and that might help on their academics

4. If Sesotho were to replace English as a language of teaching and learning, would you welcome the change? Provide reasons for your answer.

No because some of the theoretical explanations will not be met as they were structured on the English language.

5. What advantages would accrue from such a linguistic practice?

....
....
....

6. Do you think Sesotho can express educational concepts? Explain.

No, because most of the educational concepts
are pertaining to the recent lifestyle that does
not have some Sesotho meanings.

7. Would you support the teaching of other modules in Sesotho? Why.

No, I would rather support Sesotho translations
where possible.
....

8. Would you appreciate being instructed in a different language in class and be
   able to respond in Sesotho? Explain your answer.

I would appreciate that because most learners
struggle with participating in classes because
they are not fluent in English.

9. Do you think the use of African languages as languages of instruction or
   documentation requires urgent national attention? Why?

Yes, because old people fill documents incorrectly
because of not understanding English properly
....

10. Should Sesotho be retained at universities as a means of creating platform
    where they can perform?

Yes
....

11. What is your opinion regarding professions using Sesotho?

Professions using Sesotho are not quite
enough to cater for all Sesotho speaking
people.

12. Do you think Sesotho is fit to function in all domains? Explain your answer.

No because I think sesotho diction is limited due to a lot of people understanding english more.

13. How is your experience of learning Sesotho post grade 12?

I started to notice that there is more to Sesotho than what I have learnt in high school

14. Are there practical benefits you foresee in future for learning Sesotho? Provide reason(s).

Yes, the media industry needs more sesotho speaking people and that makes us more or the most preferred

15. Do you think there is a practical WILL in government for the promotion of Sesotho and other indigenous languages? Explain your response.

....
....
....

Thank you for your cooperation.

...

PhD Inquiry

STUDENT INTERVIEW QUESTIONS

<u>**Topic:**</u>

Attitudes of university students towards Sesotho: A case study of students enrolled in Sesotho modules.

1. Is Sesotho a beautiful language? Provide reason(s) for your answer.

Yes. There is just something special about Sesotho that other languages do not have.

2. Should indigenous languages such as Sesotho be left to perish at the expense of globalisation? Give reasons.

No. It is very important to maintain indigenous languages because they are a part of us and very important to us.

3. Do you think Sesotho should be developed so that it can cater for the needs of all departments at a university? Explain your answer with reason(s).

4. If Sesotho were to replace English as a language of teaching and learning, would you welcome the change? Provide reasons for your answer.

Yes. It would make life a bit easier for some students

5. What advantages would accrue from such a linguistic practice?

....

....

....

6. Do you think Sesotho can express educational concepts? Explain.

....

....

....

7. Would you support the teaching of other modules in Sesotho? Why.

Yes. Some students really struggle with English and it becomes very difficult to them to understand lecturers, so being taught in Sesotho would really be beneficial.

8. Would you appreciate being instructed in a different language in class and be able to respond in Sesotho? Explain your answer.

Yes. That way I'll be more confident because I will be responding in a language that I'm fluent in.

....

9. Do you think the use of African languages as languages of instruction or documentation requires urgent national attention? Why?

Yes. Our African languages are slowly perishing because of globalisation and it's sad.

....

10. Should Sesotho be retained at universities as a means of creating platform where they can perform?

Yes...

11. What is your opinion regarding professions using Sesotho?

I think it's a very good thing, provided that indigenous languages are not used often in varsity

....

12. Do you think Sesotho is fit to function in all domains? Explain your answer.

....

....

....

13. How is your experience of learning Sesotho post grade 12?

I feel like it's really nice, as opposed to the one in high school.

....

14. Are there practical benefits you foresee in future for learning Sesotho? Provide reason(s).

....

....

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15. Do you think there is a practical WILL in government for the promotion of Sesotho and other indigenous languages? Explain your response.

....

....

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Thank you for your cooperation.

...

PhD Inquiry

STUDENT INTERVIEW QUESTIONS

Topic:

Attitudes of university students towards Sesotho: A case study of students enrolled in Sesotho modules.

1. Is Sesotho a beautiful language? Provide reason(s) for your answer.

Yes. It's Straight foward, It's easy, enjoyable
It encourages one to have a Sense of belonging.

2. Should indigenous languages such as Sesotho be left to perish at the expense of globalisation? Give reasons.

No. I mean the same way English is promoted
or given the benefit of doubt I think other languages
too (Sesotho) Should language defines you, So we cannot lose ourselves
over globalisation

3. Do you think Sesotho should be developed so that it can cater for the needs of all departments at a university? Explain your answer with reason(s).

Yes. As I have mentioned Sesotho is easy. It
Can be easy to learn it (as to read and write) for other
people who are not Sotho. But in essence it will help a lot of Students
Understand and pass.

4. If Sesotho were to replace English as a language of teaching and learning, would you welcome the change? Provide reasons for your answer.

Yes most definitely. There are English terms or
there is "English" that I bearly understand but
when translated in Sesotho I do understand My point
is most learners do not fail because they are dumb but Simply
because of lack of understanding.

5. What advantages would accrue from such a linguistic practice?

learners/students will understand what has been said i.e instructions, work paper. And what's more rewarding is students will pass because they understand what has been said

6. Do you think Sesotho can express educational concepts? Explain.

yes. Sesotho has a lot of terms or words So it can. Or maybe even if it doesn't We have "Makadingwa" in Sotho. I don't know how to translate that in English

7. Would you support the teaching of other modules in Sesotho? Why.

yes. I know for Sure that I will understand Whatever I will be taught more better with a clear understanding.

8. Would you appreciate being instructed in a different language in class and be able to respond in Sesotho? Explain your answer.

Yes provided that I understand that "language"

9. Do you think the use of African languages as languages of instruction or documentation requires urgent national attention? Why?

Yes, I mean we all different and from different tribes with different language. So it would be better if our African languages are used.

10. Should Sesotho be retained at universities as a means of creating platform where they can perform?

Medium of instructions, for learning and teaching

11. What is your opinion regarding professions using Sesotho?

They trying to accomodate other students by means of using their own language So that they can Understand.

12. Do you think Sesotho is fit to function in all domains? Explain your answer.

....

....

....

13. How is your experience of learning Sesotho post grade 12?

It was the best feeling ever

....

14. Are there practical benefits you foresee in future for learning Sesotho?
    Provide reason(s).

yes. I will know who I'am, where am' I from, and
where I'm going. Having Sense of belonging.

....

15. Do you think there is a practical WILL in government for the promotion of
    Sesotho and other indigenous languages? Explain your response.

....

....

....

Thank you for your cooperation.

...

PhD Inquiry

STUDENT INTERVIEW QUESTIONS

<u>**Topic:**</u>

Attitudes of university students towards Sesotho: An evaluation of students enrolled in Sesotho modules.

1. Is Sesotho a beautiful language? Provide reason(s) for your answer.

Yes, that too many clicks, the speakers of the language are very smooth and for me it has always a language that I understand better than others.

2. Should indigenous languages such as Sesotho be left to perish at the expense of globalisation? Give reasons.

Preserving our indegenous language is very important. Nothing brings more pride to a person than knowing their mother tongue. In a modern world it is still important to know who we are.

3. Do you think Sesotho should be developed so that it can cater for the needs of all departments at a university? Explain your answer with reason(s).

It is should not be developed, not everyone is keen to learn a new language so it should be kept is it is.

4. If Sesotho were to replace English as a language of teaching and learning, would you welcome the change? Provide reasons for your answer.

It is always easy to learn using a language that you understand so if using Sesotho as will improve teaching and learning then then I see no reason not to welcome this change.

5. What advantages would accrue from such a linguistic practice?

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from my experience it was always to understand content when the teacher explained further in language that I understood.

6. Do you think Sesotho can express educational concepts? Explain.

Yes it does. Many learners in Schools prefer using their mother tongue instead of English because Sesotho is language that they can understand better.

7. Would you support the teaching of other modules in Sesotho? Why.

I believe everyone has their preferences, so if other students would want to study learn in Sesotho then I see not reason not to teach in Sesotho.

8. Would you appreciate being instructed in a different language in class and be able to respond in Sesotho? Explain your answer.

If Not everyone is understands Sesotho, so in enviroment where teaching takes place it is adviceable to use a language that everyone understands.

9. Do you think the use of African languages as languages of instruction or documentation requires urgent national attention? Why?

Yes it does, like I have said about previously it is of importance to preserve our Indegenous language and also other people prefer to use African language so they understand better.

10. Should Sesotho be retained at universities as a means of creating platform where they can perform?

Yes

11. What is your opinion regarding professions using Sesotho?

As much as it is important to use a language that one understands better but not everyone would want to use a language that not everyone understands.

12. Do you think Sesotho is fit to function in all domains? Explain your answer.

STUDENT INTERVIEW QUESTIONS

Topic:

Attitudes of university students towards Sesotho: A case study of students enrolled in Sesotho modules.

1. Is Sesotho a beautiful language? Provide reason(s) for your answer.

Yes, it is my mother tongue and I am very proud of it and try to speak it as often as I can.

2. Should indigenous languages such as Sesotho be left to perish at the expense of globalisation? Give reasons.

No, because if the next generation does not know where they come from they will never who they are.

3. Do you think Sesotho should be developed so that it can cater for the needs of all departments at a university? Explain your answer with reason(s).

Yes, for the longest time we have seen the Afrikaans students florish because they are taught in their own language, I would want that for the next coming generations of Sotho pupils.

4. If Sesotho were to replace English as a language of teaching and learning, would you welcome the change? Provide reasons for your answer.

Yes, because english is a second language to me and Sesotho is a language I recieved at home, I know Sesotho just as I know myself, hence I am majoring in it.

5. What advantages would accrue from such a linguistic practice?

We will not only be getting distinctions in Sesotho but also in other subjects as we will be taught in our own languages.

6. Do you think Sesotho can express educational concepts? Explain.

Yes, such as EDUB was teaching and learning, in Sesotho it can be "ho ruta le ho ithuta" and other words can also be taken from the English or Afrikaans, as English comes from Greek and Latin

7. Would you support the teaching of other modules in Sesotho? Why.

Yes, as long as it is taught from grade 1 then yes. Because it will be so easier and easy to understand. Instead of growing other people's languages, why not grow our own.

8. Would you appreciate being instructed in a different language in class and be able to respond in Sesotho? Explain your answer.

Yes, for a long time the Afrikaans learners had the privillage of it and I always wondered why Sesotho learners were singled out as we also do not know English.

9. Do you think the use of African languages as languages of instruction or documentation requires urgent national attention? Why?

Yes, because if we do not use them, then surely we are losing them. We as Sotho speakers must preserve and use our languages or else people with other accents will do it for us.

10. Should Sesotho be retained at universities as a means of creating platform where they can perform?

Yes, such as speeches, debates and etc.

11. What is your opinion regarding professions using Sesotho?

I love them dearly, I am always watching Palesa Chubisi on Leihlo la Sechaba and I am even more proud of my home language.

12. Do you think Sesotho is fit to function in all domains? Explain your answer.

It shows that our language is still alive and in professions of the work place and also in celebrities.

13. How is your experience of learning Sesotho post grade 12?

It was wonderful, I enjoyed all the books I was taught (that were prescribed and the teacher taught us all life lessons that we will take whereever we go

14. Are there practical benefits you foresee in future for learning Sesotho? Provide reason(s).

Yes, I may get the opportunity to teach Sesotho in high school after getting my degree.

15. Do you think there is a practical WILL in government for the promotion of Sesotho and other indigenous languages? Explain your response.

Yes, the now president Mr Ramaphosa usually presides his speeches in all languages and so did former president Zuma try.

Thank you for your cooperation.

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PhD Inquiry

STUDENT INTERVIEW QUESTIONS

Topic:

Attitudes of university students towards Sesotho: A case study of students enrolled in Sesotho modules.

1. Is Sesotho a beautiful language? Provide reason(s) for your answer.

Yes, because Sesotho is a Bantu language that originate from the old days and it is a language that is not only spoken in Lesotho but in Botswana, Nambia and Zambia.

2. Should indigenous languages such as Sesotho be left to perish at the expense of globalisation? Give reasons.

No, because the future generation will not be able to communicate with their ancestors here, for example knowing their own roots because English would have taken over.

3. Do you think Sesotho should be developed so that it can cater for the needs of all departments at a university? Explain your answer with reason(s).

No, because it would not be fair for other speaking language student because our the university accommodate for all culture so English is still fine if used for a medium as instruction

4. If Sesotho were to replace English as a language of teaching and learning, would you welcome the change? Provide reasons for your answer.

Yes, I think it wouldn't led us astray because everyone has to a better understanding when an explanation is given by your own mother tongue so understanding would be understood with better understanding

5. What advantages would accrue from such a linguistic practice?

Better understanding will awarded to sesotho speaking because when things or a information is explained in Sesotho improvement will be seen.

6. Do you think Sesotho can express educational concepts? Explain.

Yes, like legal terms that are concepts in english and if it is translated or explained in Sesotho its expression or explaination become much easy to caputer understand and

7. Would you support the teaching of other modules in Sesotho? Why.

For myself i woud say yes because sometime English terms can be difficult to understand

8. Would you appreciate being instructed in a different language in class and be able to respond in Sesotho? Explain your answer.

Yes because sometimes its difficult to find the right term to respond in English so responding in Sesotho would be much easy.

9. Do you think the use of African languages as languages of instruction or documentation requires urgent national attention? Why?

Yes, Sometimes people feel comfo comfortable to express their selfs selves in their own african languages so it would give everyone the potential to participate.

10. Should Sesotho be retained at universities as a means of creating platform where they can perform?

Yes

11. What is your opinion regarding professions using Sesotho?

My opinion is that they embrace their mother torgue and that they will give future generation that the mololo to embrace Sesotho and they should treasure it as it language.

12. Do you think Sesotho is fit to function in all domains? Explain your answer.

...Yes, like for instance our adults that have the courage to study do not always to know or understand english to their best of abilities so if Sesotho can be their it will help them to progress

13. How is your experience of learning Sesotho post grade 12?

My experience has placed me in a stage that I have decided to take Sesotho as my major modules because I want to embrace Sesotho and tell future generation that it is alright to speak Sesotho and to take it as a module.

14. Are there practical benefits you foresee in future for learning Sesotho? Provide reason(s).

Yes I want to be a Sesotho teacher, progressing to being its HOD at a primary school, I will be teaching at whether at a rural or urban school.

15. Do you think there is a practical WILL in government for the promotion of Sesotho and other indigenous languages? Explain your response.

Yes because we do have indigenous events that is projected by the government and this shows that the government is still care about indigenous language because these events are yearly and may it continue.

Thank you for your cooperation.

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PhD Inquiry

STUDENT INTERVIEW QUESTIONS

Topic:

Attitudes of university students towards Sesotho: A case study of students enrolled in Sesotho modules.

1. Is Sesotho a beautiful language? Provide reason(s) for your answer.

Yes, It is an easy language as other people do adopt to it easily

2. Should indigenous languages such as Sesotho be left to perish at the expense of globalisation? Give reasons.

No, our indigenous languages are what makes us to be unique, therefore they should not perish and we should teach the future generation about the importance of who they are according to our indigenous languages.

3. Do you think Sesotho should be developed so that it can cater for the needs of all departments at a university? Explain your answer with reason(s).

No, there are other departments that should use the English language, so Sesotho is not neccessarily needed in every department.

4. If Sesotho were to replace English as a language of teaching and learning, would you welcome the change? Provide reasons for your answer.

No, English is our language of instruction. Teaching should be done in English because other students do not know the Sesotho language.

5. What advantages would accrue from such a linguistic practice?

Sesotho speaking students would gain more knowledge from their side.

6. Do you think Sesotho can express educational concepts? Explain.

Yes, there are other words that are difficult to explain in English but they can be clearly explained in Sesotho.

7. Would you support the teaching of other modules in Sesotho? Why.

No, we are a diverse group of people so we should be taught in English for other people to understand as well.

8. Would you appreciate being instructed in a different language in class and be able to respond in Sesotho? Explain your answer.

Yes, because I will be able to elaborate my answer in full and making full sense of what I will be saying.

9. Do you think the use of African languages as languages of instruction or documentation requires urgent national attention? Why?

No, we all have different languages as a nation and in this way we will be able to pass information to older people who do not know English.

10. Should Sesotho be retained at universities as a means of creating platform where they can perform?

Yes

11. What is your opinion regarding professions using Sesotho?

It depends on which profession is using Sesotho because some professions you have to use Sesotho to explain or talk to people who do not understand English.

12. Do you think Sesotho is fit to function in all domains? Explain your answer.

Yes, there are plenty of people who speak Sesotho and there is also a country that is for Sotho people.

13. How is your experience of learning Sesotho post grade 12?

Very good as I am learning the importance of Sesotho and how I am supposed to teach it and what to teach in Sesotho.

14. Are there practical benefits you foresee in future for learning Sesotho? Provide reason(s).

Yes, I do not only wish to teach Sesotho but to write books in Sesotho that can be read in Schools.

15. Do you think there is a practical WILL in government for the promotion of Sesotho and other indigenous languages? Explain your response.

Yes, the president himself greets people in every South African Indigenous languages when he is about to deliver a speech. And there are books delivered from government to the government schools that are written in different languages.

Thank you for your cooperation.

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PhD Inquiry

STUDENT INTERVIEW QUESTIONS

Topic:

Attitudes of university students towards Sesotho: A case study of students enrolled in Sesotho modules.

1. Is Sesotho a beautiful language? Provide reason(s) for your answer.

Yes, Sesotho is a very beautiful language because it's easier to learn Sesotho than other languages and most people wishes to speak Sesotho.

2. Should indigenous languages such as Sesotho be left to perish at the expense of globalisation? Give reasons.

No, the next generations will not be able to know this language and Sesotho tribe will forever be forggetten.

3. Do you think Sesotho should be developed so that it can cater for the needs of all departments at a university? Explain your answer with reason(s).

No I don't think so, because some department does not need Sesotho

4. If Sesotho were to replace English as a language of teaching and learning, would you welcome the change? Provide reasons for your answer.

No I wouldn't, English accommodate everyone during teaching and learning system and everyone can understand english better than if we could use Sesotho as a language of teaching and learning

5. What advantages would accrue from such a linguistic practice?

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6. Do you think Sesotho can express educational concepts? Explain.

No, there are somen educational concepts that are not in the Sesotho Context and it will be difficult for learning & teaching to take place.

7. Would you support the teaching of other modules in Sesotho? Why.

Yes, I mean Sesotho is my home language so it will be easy to get the ideas of other modules better than learning them in English.

8. Would you appreciate being instructed in a different language in class and be able to respond in Sesotho? Explain your answer.

Yes, if I respond in Sesotho, I'll be able to explain better because Sesotho is my every day language.

9. Do you think the use of African languages as languages of instruction or documentation requires urgent national attention? Why?

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10. Should Sesotho be retained at universities as a means of creating platform where they can perform?

Yes

11. What is your opinion regarding professions using Sesotho?

They promote Sesotho language and it will never die if it is continued to be used

12. Do you think Sesotho is fit to function in all domains? Explain your answer.

No, it's not in all situations we can use Sesotho. In some cases we need to use other languages like english to give instructions.

13. How is your experience of learning Sesotho post grade 12?

My experience is very good because this language is the easiest to understand and it's a very interesting language ever.

14. Are there practical benefits you foresee in future for learning Sesotho? Provide reason(s).

Yes, the University of the free state for example, make sure that third year white students in the fadty of education learn and practice this language.

15. Do you think there is a practical WILL in government for the promotion of Sesotho and other indigenous languages? Explain your response.

Yes,

Thank you for your cooperation.

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PhD Inquiry

STANDARD INTERVIEW QUESTIONS

STUDENT INTERVIEW QUESTIONS

Topic:

Attitudes of university students towards Sesotho: A case study of students enrolled in Sesotho modules.

1. Is Sesotho a beautiful language? Provide reason(s) for your answer.

Yes, definitely, because almost all South Africans know this language. It is easy to know and much possible to clear your point when using it.

2. Should indigenous languages such as Sesotho be left to perish at the expense of globalisation? Give reasons.

No, because we can still have business companies that operate or dealing with Sesotho. Not everything is about English language in this world

3. Do you think Sesotho should be developed so that it can cater for the needs of all departments at a university? Explain your answer with reason(s).

Yes, universities are full of black people. And UFS it is located here in Free State where Sesotho people live.

4. If Sesotho were to replace English as a language of teaching and learning, would you welcome the change? Provide reasons for your answer.

Most definitely. Sesotho accent it so easy to adapt. If it were to happen, I would never get tired of going to school everyday because I would be comfortable learning something in my own language

5. What advantages would accrue from such a linguistic practice?

- We would have a higher pass percentage
- We would also have a high number of application
and this would lead to a good economic growth

6. Do you think Sesotho can express educational concepts? Explain.

Yes, because we have the lexicon of this
language. Every language has its own meaning
so why can't we express the concepts in Sesotho

7. Would you support the teaching of other modules in Sesotho? Why.

Yes, Actually I went to a public school
so we were taught English in Sesotho. It
comes more easier for us to pass exceptionally

8. Would you appreciate being instructed in a different language in class and be able to respond in Sesotho? Explain your answer.

No, I would prefer the use of one language.
If we use English then so be it and if it
is Sesotho it is more fine with me.

9. Do you think the use of African languages as languages of instruction or documentation requires urgent national attention? Why?

Not urgent but it does require attention.
We cannot live our lives depending on English/Afrikaan
every day. We are even afraid to raise or answer in class

10. Should Sesotho be retained at universities as a means of creating platform where they can perform?

Yes

11. What is your opinion regarding professions using Sesotho?

I would say they know where they come from
their roots. They are here to impress other people.
And I very grateful to know they still prioritise our language

12. Do you think Sesotho is fit to function in all domains? Explain your answer.

No, things like graduations and business functions requires English.

13. How is your experience of learning Sesotho post grade 12?

It was extremely good hence I was one of top learners who did well in Sesotho language. I got to lear new things

14. Are there practical benefits you foresee in future for learning Sesotho? Provide reason(s).

Yes, Creating Sesotho films all around the world. People would start being intrested in watching and learing Sesotho in depth

15. Do you think there is a practical WILL in government for the promotion of Sesotho and other indigenous languages? Explain your response.

No, SA government doesn't care about any other languages but English. And they all care about the money.

Thank you for your cooperation.

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PhD Inquiry

STUDENT INTERVIEW QUESTIONS

<u>Topic:</u>

Attitudes of university students towards Sesotho: A case study of students enrolled in Sesotho modules.

1. Is Sesotho a beautiful language? Provide reason(s) for your answer.

I would Say yes, Sesotho is a beautiful language because it is my mother language. It makes it easier for Sesotho People to Communicate with one another.

2. Should indigenous languages such as Sesotho be left to perish at the expense of globalisation? Give reasons.

No, Indegenous languages are languages that defines Who we are. Should they be left to perish then our upcoming generations will be lost and won't know their roots

3. Do you think Sesotho should be developed so that it can cater for the needs of all departments at a university? Explain your answer with reason(s).

No, University is a place of high education, therefore English Should be the only language used to cater all departments.

4. If Sesotho were to replace English as a language of teaching and learning, would you welcome the change? Provide reasons for your answer.

No because not all of knows the Sesotho language So it won't be fair to other people, and it will be difficult for us to adapt to that change In Particular.

5. What advantages would accrue from such a linguistic practice?

It would Creat job opportunities for upcoming educators willing to teach Sesotho.

6. Do you think Sesotho can express educational concepts? Explain.

No, It can only express educational Concepts to Sesotho Speaking people, they are the only ones that Can benefit in Sesotho being expressed for educational Concepts

7. Would you support the teaching of other modules in Sesotho? Why.

No, Sesotho Is a mother language for only the Sesotho Speakers, It is not the language of learning or language of Instruction, So I won't support Sesotho in other modules

8. Would you appreciate being instructed in a different language in class and be able to respond in Sesotho? Explain your answer.

Yes, only if everyone in Class would understand me. If not I would then have to translate again to them in English

9. Do you think the use of African languages as languages of instruction or documentation requires urgent national attention? Why?

No, We have so many African languages, and It's gonna be Problematic to let them all as languages of Instruction, So I think English Should be kept as the one language.

10. Should Sesotho be retained at universities as a means of creating platform where they can perform?

Yes, Sesotho should be kept at Universities still

11. What is your opinion regarding professions using Sesotho?

Professions that Uses Sesotho are doing great because they are a Platform that acknowledges the Sesotho language.

12. Do you think Sesotho is fit to function in all domains? Explain your answer.

No, not everyone is interested in Sesotho. There are people that consider ~~that~~ their languages more than Sesotho

13. How is your experience of learning Sesotho post grade 12?

Learning Sesotho in my post grade 12 was an amazing experience, getting to know about the insights of Sesotho.

14. Are there practical benefits you foresee in future for learning Sesotho? Provide reason(s).

Yes, there are many benefits in learning Sesotho. There are Sesotho literatures, and they offer opportunities to people who are passionate about Sesotho.

15. Do you think there is a practical WILL in government for the promotion of Sesotho and other indigenous languages? Explain your response.

No, government does not give priority to any of the indigenous languages for as long as English is the medium of instruction in South Africa and all over, so there is no will.

Thank you for your cooperation.

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PhD Inquiry

STUDENT INTERVIEW QUESTIONS

Topic:

Attitudes of university students towards Sesotho: A case study of students enrolled in Sesotho modules.

1. Is Sesotho a beautiful language? Provide reason(s) for your answer.

Yes it is a beautiful language, because is the official language that is the same with other languages.

2. Should indigenous languages such as Sesotho be left to perish at the expense of globalisation? Give reasons.

No, because if it can be left to perish the customs of people who speaks Sesotho will also perish and it will be seen as if people who speak setho are not existing

3. Do you think Sesotho should be developed so that it can cater for the needs of all departments at a university? Explain your answer with reason(s).

Yes, because there are languages like Afrikaans that seen as if are better than Sesotho but they are not better.

4. If Sesotho were to replace English as a language of teaching and learning, would you welcome the change? Provide reasons for your answer.

Yes, because I would have the better understang of what I am learning and will make me proud of my language!

5. What advantages would accrue from such a linguistic practice?

is that I am able to speak other languages because of Sesotho because everything start with your home language

6. Do you think Sesotho can express educational concepts? Explain.

Yes because others struggle to understand the content because is about english and some students are from rural areas also it is a barrier too.

7. Would you support the teaching of other modules in Sesotho? Why.

Yes, because the more people thought of their language will understand better and productive work will be improved.

8. Would you appreciate being instructed in a different language in class and be able to respond in Sesotho? Explain your answer.

Yes, because I will be able to express my feelings and I will be free to speak more than in a language that I am not comfortable in

9. Do you think the use of African languages as languages of instruction or documentation requires urgent national attention? Why?

Yes, so that all languages can be taken into consideration

10. Should Sesotho be retained at universities as a means of creating platform where they can perform?

Yes, to enhance the knowledge of students

11. What is your opinion regarding professions using Sesotho?

In my opinion, by profession using Sesotho will instill the confidence and the dignity of Sotho people.

12. Do you think Sesotho is fit to function in all domains? Explain your answer.

Not really because is not everyone like the language even if individual belongs to that group.

13. How is your experience of learning Sesotho post grade 12?

It was good indeed, because it makes me to realise that the language of Sesotho is important

14. Are there practical benefits you foresee in future for learning Sesotho? Provide reason(s).

Yes, if only there will be changes and Sesotho can be taken into consideration.

15. Do you think there is a practical WILL in government for the promotion of Sesotho and other indigenous languages? Explain your response.

If only it can be promoted in institution that are running

Thank you for your cooperation.

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PhD Inquiry

STUDENT INTERVIEW QUESTIONS

Topic:

Attitudes of university students towards Sesotho: A case study of students enrolled in Sesotho modules.

1. Is Sesotho a beautiful language? Provide reason(s) for your answer.

Yes, because this language is our mother tongue it has been spoken before by our forefathers and they left it in our hands to speak it.

2. Should indigenous languages such as Sesotho be left to perish at the expense of globalisation? Give reasons.

No, because if they are left to perish it means Basotho culture is being left out also.

3. Do you think Sesotho should be developed so that it can cater for the needs of all departments at a university? Explain your answer with reason(s).

Yes, because some students may be in need of translation facilities to be made in Sesotho.

4. If Sesotho were to replace English as a language of teaching and learning, would you welcome the change? Provide reasons for your answer.

Yes, because I would understand better in class and quickly apply what is being said easily.

5. What advantages would accrue from such a linguistic practice?

- Easily respond to certain topics
- Understand letter

6. Do you think Sesotho can express educational concepts? Explain.

No, because English has many words and some of the concepts are easily understandable in English than in Sesotho.

7. Would you support the teaching of other modules in Sesotho? Why.

Yes, so that every student gets the opportunity to be taught in their home language.

8. Would you appreciate being instructed in a different language in class and be able to respond in Sesotho? Explain your answer.

Yes, because my response will be what is expected of me than to refrain from saying certain words in English.

9. Do you think the use of African languages as languages of instruction or documentation requires urgent national attention? Why?

Yes, because most of instructions or documentation are in or written in English.

10. Should Sesotho be retained at universities as a means of creating platform where they can perform?

Yes.

11. What is your opinion regarding professions using Sesotho?

My opinion is that they are trying to accommodate everybody & they are using Sesotho to emphasize what is being said.

12. Do you think Sesotho is fit to function in all domains? Explain your answer.

No, because Sesotho does not have many words and there are some adaptations that are being made from Afrikaans & English.

13. How is your experience of learning Sesotho post grade 12?

It is quite an overwhelming experience because some of the thing I am learning are not provided in High Schools.

14. Are there practical benefits you foresee in future for learning Sesotho? Provide reason(s).

Yes :- Learners will be able to know their
- Sesotho culture, value as well as norms.
- National Parliament can be conducted in Sesotho

15. Do you think there is a practical WILL in government for the promotion of Sesotho and other indigenous languages? Explain your response.

No, because the policies & law may lose their meaning.

Thank you for your cooperation.

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PhD Inquiry

STUDENT INTERVIEW QUESTIONS

<u>**Topic:**</u>

Attitudes of university students towards Sesotho: A case study of students enrolled in Sesotho modules.

1. Is Sesotho a beautiful language? Provide reason(s) for your answer.

Yes.

- It is one of the official languages in South Africa, and it shows how people of this culture are found and proud of who they are.

2. Should indigenous languages such as Sesotho be left to perish at the expense of globalisation? Give reasons.

NO.

3. Do you think Sesotho should be developed so that it can cater for the needs of all departments at a university? Explain your answer with reason(s).

Yes

- As we in the free state province, the Sesotho language is the language that should be embraced in this place, even @ the institution.

4. If Sesotho were to replace English as a language of teaching and learning, would you welcome the change? Provide reasons for your answer.

No

- It will be a challenge because all my life, through my upbringing, I was taught in English and it would be hard to adjust to Sesotho being the main language.

5. What advantages would accrue from such a linguistic practice?

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6. Do you think Sesotho can express educational concepts? Explain.

Yes
- Any language can express educational concepts,
such as Afrikaans as it was used in schools,
and compulsory to be learned in some schools.

7. Would you support the teaching of other modules in Sesotho? Why.

No
- Because not all students would understand the
language, and that would be a discriminary behaviour
towards other languages.

8. Would you appreciate being instructed in a different language in class and be
able to respond in Sesotho? Explain your answer.

No
- This may depend on whether the lecturer can
hear this language or not, otherwise this would
be offensive.

9. Do you think the use of African languages as languages of instruction or
documentation requires urgent national attention? Why?

Yes.
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10. Should Sesotho be retained at universities as a means of creating platform
where they can perform?

Yes, it should.
....

11. What is your opinion regarding professions using Sesotho?

- It is fair to people speaking the language,
and very unfair to people who can't even understand
nor speak the language.
....

12. Do you think Sesotho is fit to function in all domains? Explain your answer.

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13. How is your experience of learning Sesotho post grade 12?

○ My experience is really amazing, Because my grade 12, teacher whom was teaching the language was very passionative and loved the languge so much. So this made me, to also enjoy & perform well.

14. Are there practical benefits you foresee in future for learning Sesotho? Provide reason(s).

Yes
○ I can teach fellow students, who have forgetten who they are or who are downgrading the language, and show them the Importance of learning the language.

15. Do you think there is a practical WILL in government for the promotion of Sesotho and other indigenous languages? Explain your response.

No
○ I think english is just used/mostly used because every one or almost everyone can understand/ it.

Thank you for your cooperation.

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PhD Inquiry

STUDENT INTERVIEW QUESTIONS

Topic:

Attitudes of university students towards Sesotho: A case study of students enrolled in Sesotho modules.

1. Is Sesotho a beautiful language? Provide reason(s) for your answer.

Yes, because ....
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....

2. Should indigenous languages such as Sesotho be left to perish at the expense of globalisation? Give reasons.

No, in order to remind people to their culture or who they truly are, they should be exposed to their roots
....

3. Do you think Sesotho should be developed so that it can cater for the needs of all departments at a university? Explain your answer with reason(s).

Yes, because other students are interested in broadening their knowledge on language/culture like Sotho.
....

4. If Sesotho were to replace English as a language of teaching and learning, would you welcome the change? Provide reasons for your answer.

Yes i would, simply because majority of Students Nowadays prefers english over their mother-toug)
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....

5. What advantages would accrue from such a linguistic practice?

A better understanding of different statement /content rendered at the university.

6. Do you think Sesotho can express educational concepts? Explain.

Yes, every english consept can be translated into sotho.

7. Would you support the teaching of other modules in Sesotho? Why.

Not all of them

8. Would you appreciate being instructed in a different language in class and be able to respond in Sesotho? Explain your answer.

Absolutely. Sometimes a person cannot express how they fel because they cannot say it in english.

9. Do you think the use of African languages as languages of instruction or documentation requires urgent national attention? Why?

Yes

10. Should Sesotho be retained at universities as a means of creating platform where they can perform?

11. What is your opinion regarding professions using Sesotho?

I think they are fair and encouraging

12. Do you think Sesotho is fit to function in all domains? Explain your answer.

Yes.

13. How is your experience of learning Sesotho post grade 12?

I had a good learning experience of learning
Sesotho.

14. Are there practical benefits you foresee in future for learning Sesotho?
Provide reason(s).

No, the world is changing and many people are
now expressing themselves in Oto.

15. Do you think there is a practical WILL in government for the promotion of
Sesotho and other indigenous languages? Explain your response.

No, it would be encouraged on media if there
was.

Thank you for your cooperation.

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