

**VOCATIONAL LANGUAGE LEARNING
AND HOW IT RELATES TO LANGUAGE
POLICY ISSUES**

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requirements for the degree of**

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DECLARATION

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

SIGNED:_____

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ABSTRACT

This research explores issues relating to language policy, and language learning and teaching. It further looks at the relationship that exists between language policy and language learning and teaching.

In the research I argue that well-thought out and well-meaning language policies will fail to be implemented meaningfully if there is no clear and unambiguous implementation plan. I also note that the national vision and ideals which are often embodied in the language policy fail to take effect if, again, there is no comprehensive implementation plan. This view is held by many scholars and researchers in the areas of language policy and planning.

In my research I argue that universities, as centres of research and innovation, are critical to the implementation of language policy. The work looks at various statutory language policy documents, in Africa and South Africa in particular, that give the task of language policy implementation to universities. In South Africa, there are various language policy frameworks, acts and plans pertaining to the role the universities should play in promoting multilingualism and developing the eleven official languages as languages of learning and teaching, and promoting academic literacy in languages of learning and teaching (LoLT) to those students for whom LoLT is not their mother. The Higher Education Act (1997) prescribed that universities must develop their own language policy, with a clear implementation plan. Universities are also tasked with the responsibility of the development of the indigenous language/s for purposes of their use in various academic acts at university.

This research looks at four universities – Rhodes University (RU), Stellenbosch University (SU), University of Cape Town (UCT) and Walter Sisulu University (WSU) and assesses their language policy and plan, and whether the language practices in these institutions are reflective of their policy and plan.

The study further explores multilingualism programmes implemented at RU – programmes that support some of the objectives of RU's language policy. It looks specifically at the vocation-specific isiXhosa language learning programmes designed for the Faculties of Law and Pharmacy respectively. In the study I also discuss the task-based syllabus design, a framework which we have employed in designing the vocation-specific programmes indicated above. The task-based syllabus design is examined as an approach that could offer an effective base for successful second language acquisition.

It is hoped that the study will be able to give policy makers and those tasked with implementation, especially at tertiary education level, ideas for successful policy implementation. In essence there needs to be co-ordination between policy and the implementation plan. It is also my hope that the task-based curriculum design model, and its principles investigated in this research, could be used as a basis for development of programmes in other vocation-specific disciplines, and that it could be transferred to other languages.

ISISHWANKATHELO

Olu phando luphonononga imiba enxulumene nomgaqo-nkqubo weelwimi kwakunye nokufundwa nokufundiswa kwazo.

Lukwakhanga nonxibelelwano olukhoyo phakathi kwawo umgaqo-nkqubo weelwimi kunye nokufundwa nokufundiswa kweelwimi.

Kolu phando ndixoxa ngokuba imigaqo-nkqubo yeelwimi eneenjongo ezintle ayiyi kuphumelela ukufezekiswa ngendlela eyiyo ukuba akukho sicwangciso sicacileyo nesithe ngqo sokuyizalisekisa. Uphando olu luyachaza kananjalo ukuba umbono nezimvo zesizwe ezithi amaxesha amaninzi ziqulathwe kwaye zivakaliswe kumgaqo-nkqubo weelwimi ziye zingabi lulutho ukuba esi sicwangciso asikho. Olu luvo luluvo lweengqondi nabaphandi abaninzi kummandla wofundo-nzulu ngomgaqo-nkqubo weelwimi nesicwangciso sokufezekiswa kwawo.

Kuphando olu ndixoxa ngomba wokuba amaziko emfundo ephakamileyo, njengamaziko ahamba phambili kwimiba yophando nokungeniswa kweenguqulelo ezintsha, abalulekile kwindima yokuzalisekiswa kwemigaqo-nkqubo yeelwimi. Lo msebenzi uphengulula amaxwebhu ngamaxwebhu amiselwe ngokwasemthethweni, e-Afrika naseMzantsi Afrika, anikezela umsebenzi wokuzalisekiswa kwemigaqo-nkqubo yeelwimi kumaziko emfundo ephakamileyo. EMzantsi Afrika maninzi amalungiselelo, imithetho kunye nezicwangciso ezimalunga nendima emayidlalwe ngamaziko emfundo ephakamileyo ekukhuthazeni ukusetyenziswa kweelwimi ezininzi, nokuphuhlisa iilwimi zaseburhulumenteni zolishumi elinanye ukuba zisetyenziswe njengeelwimi ezinokuthi zifundwe kananjalo kufundiswe ngazo, ukukhuthazwa ukufundiswa kweelwimi

ezifundwayo nezifundiswayo kubafundi abantetho zizezinye ukuze babe nako ukuzisebenzisa ngokuyimpumelelo kumaziko emfundo ephakamileyo. UMthetho wezeMfundo ePhakamileyo (1997) wamisela ukuba amaziko emfundo ephakamileyo avelise imigaqo-nkqubo yawo yeelwimi, ehamba nesicwangciso esicacileyo sokuyizalisekisa. Amaziko emfundo ephakamileyo akwanikwe umsebenzi wokuphuhlisa iilwimi zomthonyama ngendlela eya kuzenza ukuba zisetyenziswe kula maziko kumaqonga ngamaqonga.

Olu phando luqwalasela amaziko amane emfundo ephakamileyo – iRhodes, iStellenbosch, iYunivesithi yaseKapa neWalter Sisulu. Luphonononga imigaqo-nkqubo yawo yeelwimi, nezicwangciso zokufezekiswa kwayo. Lukwakhangela nokuba ngaba izinto ezenzekayo malunga neelwimi kula maziko ziyabonisa kusini na oko kuqulethwe ngala maxwebhu awo eelwimi.

Olu phando lubuye luqwalasele iinkqubo zaseRhodes zokukhuthaza ukusetyenziswa kweelwimi ezininzi kweli ziko, nkqubo ezo zixhasa ezinye zeenjongo zomgaqo-nkqubo weelwimi wale Yunivesithi. Lujonga ngqo iinkqubo zokufundiswa kwesiXhosa kwabo bantetho yahlukileyo, sifundiswa kwiimeko ezinxulumene nomsebenzi. Ezi nkqubo ziphuhliselwe iFakalthi yezoMthetho neyezaMayeza. Kuphando olu ndixoxe nangekharithulam esiyisebenzisileyo ukuphuhlisa ezi nkqubo – ikharithulam akhuthaza ukusetyenziswa kwemisebenzi ukukhuthaza ukufundwa kweelwimi. Le nkqubo iphonongwa njengendlela enokusetyenziswa ukufundisa abanye abantu intetho ngokuyimpumelelo.

Ndiyathemba ukuba oluphando luya kunika abaqulunqi bemigaqo-nkqubo, kwakunye nabo bajongene nomsebenzi wokuyizalisekisa, ingakubi abo bakumaziko aphezulu emfundo, izimvo malunga nokufezekiswa ngokuyimpumelelo kwemigaqo-nkqubo yolwimi. Okubalulekileyo kukuba kufuneka kubekho uqhagamshelwano nolungelelwano phakathi komgaqo-nkqubo nokuzalisekiswa kwawo. Ngumnqweno wam ukuba umzekelo wekharithulam esiyisebenzileyo eRhodes, nemigaqo-nkqubo yayo ephononongiweyo kolu phando, ingasetyenziswa njengesiseko sokuphuhliswa kweenkqubo kwezinye izifundo, ize isetyenziswe nakwezinye iilwimi.

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Scope and Structure of the thesis

Although in recent years many language activists have explored the area of language policy and planning, very few of these have explored the relationship that exists between language policy and planning, and implementation. Also, there are relatively few studies that look at the above in relation to the teaching and learning of African languages, specifically, isiXhosa, in vocation-specific disciplines.

The aim of this research is to look at the politics of language policy and planning in South African Higher Education. It also explores issues of implementation, specifically where these affect African languages, specifically, isiXhosa. The study looks at the unevenness of policy and planning, and implementation practices. It also investigates vocational language learning as one of the alternative methods that could be employed to drive the learning and teaching of African languages in 'intellectual' disciplines at higher education level and, in the process, facilitate their intellectualisation.

Chapter 1 of the study gives a general overview of the language policy and planning, as well as contextualises the issues thereof. It looks at language policy issues as political decisions and illustrate the disregard of linguistic and educational matters in the planning of implementation. It also seeks to explore the relationship that exists between language policies and their implementation.

In *Chapter 2* the study gives an overview of literature on language policy and planning consulted. The literature is linked to the South

African language policy and planning issues, from the pre-1948 to the present political eras. The issue of language policy and planning being political decisions is illustrated in the South African language decisions throughout the various political periods.

Chapter 3 discusses the role of centres of higher learning in the implementation of language policy. It looks at various continental and South African language policy documents that recommend that this task be taken up by higher education institutions. In the South African contexts it looks at challenges and problems facing higher education institutions in the implementation of language policy, especially where it concerns African languages. This part of the study also assesses critically the language policy contexts of the Stellenbosch University, University of Cape Town and Walter Sisulu Universities.

In *Chapter 4* Rhodes University's language policy context is discussed. This chapter also gives details of language intervention programmes developed to implement the University's language policy.

Chapter 5 looks at affective and socio-cultural factors that affect second language learning. These are contextualised in the South African situation where African languages are taught as additional languages to speakers of other languages.

Chapter 6 discusses Task-based curriculum design, a curriculum model used to develop isiXhosa language learning curriculum for Staff, Pharmacy and Law students at Rhodes University.

Chapter 7 provides a description of Rhodes University's vocational specific isiXhosa additional language learning programmes in the disciplines of Pharmacy and Law. It also gives motivation for the teaching of the programmes as well as the outlines of these courses. The chapter provides practical examples of materials used to develop these language learning programmes, using the theory discussed in the previous chapter.

In *Chapter 8* the synopsis, findings and conclusion of the study are given.

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Chapter One

1. Introduction

This study explores the relationship that exists between language policy issues and language practices, especially language learning and teaching. It investigates the role that education institutions, especially tertiary institutions, play and should play, as centres of empowerment and development. This research seeks to assess the connection between successful implementation of language policy, and subsequent realisation of the national vision and goals of a nation as embodied in the policies.

This chapter gives a general overview of areas that will be investigated in this study, and contextualises the issue of language policy and planning in South Africa. The chapter also looks at how language issues affect education.

1.1 The Rationale for vocational language learning and its relation to language policy issues

Countries emerging from years of exploitation and destruction of one form or another, often undertake a process of social renewal by formulating policies that seek to reconstruct a new nation. Often indigenous systems that had been undermined previously are affirmed and empowered through these policies. One example of a country that has gone through a process of national identity reconstruction is Tanzania. When Tanzania received independence from Britain in 1961, Julius Nyerere, the first President of the country after independence, in

seeking a way of reconstructing a united Tanzanian nation, went out to develop Kiswahili as a national and official language of administration and education. Although this had its shortcomings, in that community languages had never developed beyond home level. The Tanzanian nation now mobilised and solidified through Kiswahili (Batibo, 1992: 85-88).

Language policies, amongst others, are used by organs of state, as formulators of policies, as a way of assisting towards nation-building and social renewal and development. Indigenous languages, for example, are identified and prepared for use in new domains such as politics, commerce, science, health, etc. However, the rationale behind these policies is political and socio-cultural primarily, and then pedagogic and linguistic. There becomes a need then to convert these policies from being sentimental pieces of legislation to seeing them work practically, especially in spheres where the newly empowered languages have been less dominant. This will now be explored in relation to the South African context.

1.2 Brief background to the South African context

In the South African context, the political change that started in the early 1990s, and culminated in the triumphant 1994 election of a democratic government, put great demands on the South African indigenous languages, which had previously been undermined and selectively developed. Even though the language-based homeland system, and perhaps even the Bantu education system, contributed directly to the development of African languages, the ulterior motives of the regime of the time did not facilitate for these developments to

be embraced by the language users (Hartshorne, 1995: 310-314). The new demands that were placed were articulated such that a new social space and function had to be established around them.

However, the nature of a negotiated political settlement, like in South Africa, is that the new dispensation is usually an embodiment of values of the old order which is technically gone, but not completely, and the new reflects “visionary idealism” (Ridge, 2001:16). The difficulty in the South African context, which was somewhat overcome in its policies that accommodate both the old but also the new, is to

...forge ways of speaking which articulate the new and make possible an ongoing engagement with realities which it has to take account of (ibid).

This has been reflected in the highest law of the country, the Constitution of the Republic of South Africa, which legislates English and Afrikaans – which had been the only official and national languages of the Republic until 1994, together with the nine indigenous languages (isiNdebele, sePedi, seSotho, siSwati, seTswana, xiTsonga, tshiVenda, isiXhosa and isiZulu) as the official languages of the Republic of South Africa at national level (the Constitution of the Republic of South Africa, 1996: Section 6.1.). Further, the provincial legislatures and other levels of government may declare, through policies, any of the official languages as official languages in their provinces or municipal regions.

As stated previously, the process of nation-building in the post-apartheid South Africa is reflected in its policies that seek, amongst

other things, to enhance and improve the social and economic status of those people that were previously marginalized and disadvantaged, whilst at the same time encouraging racial understanding and reconciliation. The language policies are no different. The Constitution, and the subsequent pieces of legislation, acknowledges the multilingual nature of our South African society, and by so doing, also elevates the status of the nine indigenous and previously disadvantaged languages. The government, at different levels, commits itself, also through legislation to the promotion and the development of these languages – so that the language develops exogenously and endogenously. As quoted in the Constitution of the Republic of South Africa states that in

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 (1996, 6.2.).

1.3 The necessity to develop the indigenous official languages

The need to develop these languages exogenously and endogenously is two-fold. Firstly, as stated earlier, the exogenous motivation is political and socio-cultural in nature, for example, to build racial understanding and harmony, to construct a nation whilst being tolerant of the diversity of our society, to promote linguistic access and equity (Madiba, 2006). This perspective, which is sentimental in nature, is the one which is being emphasised in general practices where indigenous African languages are concerned. I would like to argue that this is not enough; in fact this is not possible if the second

motivation is not equally addressed. The endogenous motivation is supposed to be linguistic and pedagogic in nature. It encourages the internal and structural development of the language. This is of essence if these languages have to fulfill the official status placed on them – that is, if their corpus is to be developed so that they can be used equitably with the two other highly developed and dominant languages, that is, English and Afrikaans, in domains such as economics, education, politics, mathematics, science, and technology. As indicated earlier, it is a widely known fact that although Bantu education helped facilitate the structural development of indigenous African languages, this was done within the confines of the apartheid system. Heugh points to the fact that

... Bantu education came into being in 1953 with eight years of mother tongue instruction, and teaching and learning of Afrikaans and English as subjects... Text-books and terminology were available in African languages for eight years of school (Heugh, 2000:23-24).

This development was carefully charted out in that their development was not extended to the so-called intellectual domains such as those mentioned above. These domains were, and still are, dominated by English and Afrikaans. Bamgbose (2002) and Alexander (2005) both argue that languages that are not visible in these intellectual domains, especially in print form, and are viewed negatively by language users, including their speakers. Bamgbose states that this marginalization of African languages had a negative effect on the "...cultural, educational, economic and political domains..." of the African continent (Bamgbose, 2002:3).

What does that mean, therefore, for the official indigenous languages? It means that their use will continue to be sentimental – as languages of socio-cultural value, and only of primary schooling unless meaningful and deliberate intervention is done, with the purpose of stepping up the process of their intellectualisation, within the context of the national development initiatives. Finlayson and Madiba (2002:40) argue that the language intellectualisation is a significant facet of language development. It is a dynamic process distinctive to most of the languages which have acquired a larger and expanded range of functions in their societies. These scholars (and as stated earlier in this chapter) further argue that this process *has* to occur in relation to our official indigenous languages because

Although all the nine [official] indigenous languages have been partially developed, that is, they have written forms, literary works, dictionaries and terminology lists, they are lagging far behind in the area of modern terminology as compared to neo-colonial languages (Finlayson & Madiba, 2002:40).

Garvin, quoted in Finlayson and Madiba, argues that intellectualising developing languages means that these languages will have in their corpus precise and comprehensive means of communicating matter especially in the realm of modern life, for example, in the areas of science and technology, of government and politics, of senior and higher education, of health sciences, and of commerce (Garvin quoted Finlayson & Madiba, 2002:42).

While the process of intellectual development of African languages, or any developing language for that matter, can occur ordinarily in the spheres of life listed above, there is increasing agreement from language policy makers and planners that there should be "...a conscious and deliberate effort to accelerate the process to make it more effective..." so that we can say these languages are absolutely intellectualised (Madiba, 2006).

There is no doubt that in South Africa the legislative context is favourable to the development of indigenous languages to enable them to perform the status required of them. However, for any good policy to be successful, it should be accompanied by as good a plan. The intellectualisation of a developing language is an ingredient of the plan for the success of the policy. It would be ideal at this stage to look at language policy and its relation to language planning.

1.4 Language Policy and Language Planning

The most important facet of any policy that often determines its success or failure is its plan and implementation strategy. This part of the chapter will briefly look at these. They will be explored further in Chapter two which deals with the theoretical framework of this research.

In defining language policy and planning, Weinstein states that it is

... a government authorized, long term, sustained and conscious effort to alter a language itself, or to change a language's function in a society for the purpose of solving

communication problems (Weinstein cited in Cooper, 1989:30-31).

Another definition of language planning, also cited in Cooper, which almost fits the South African situation, is that given by Tauli. He states that language planning is

... the methodical activity of regulating and improving existing languages or creating new common regional [or] national ... languages (Tauli, 1974:56 cited in Cooper 1989:30).

Arguably, language policy involves

... decisions concerning the teaching and use of languages, their careful formulations by those empowered to do so ... (ibid).

It should also be mentioned here that there are scholars who strongly believe that language policy formulations and language planning should be driven by the active participation of the masses, or the ordinary people, who are the users of the language. This is also of essence if one has to ensure their success. Alexander, who is one of the proponents of this idea, calls this "language planning from below" (Alexander, 1989:45-58). He believes that the accomplishment of what is in the policy formulations from above, that is, as designed by the state organisations, should also be influenced by the intervention of the people from the bottom. He considers that a language policy that is too "top-down" as characteristic of most language policies of

the African continent are in most cases completely unconnected to the real communicative needs and practices of the users of the language (ibid).

Until our independence in 1994 and our Constitution in 1996, the indigenous languages in South Africa were never recognized as official languages except in homelands which were created according to the dominant language spoken in that region. Therefore their function was merely to create linguistic and ethnic barriers amongst the African people. As stated earlier in the chapter, although these languages had this official status in these 'bantustans' their development and use was restricted only to social and cultural levels, and at primary school, as they were official languages together with English in all cases. In 'sophisticated' domains like politics, health sciences, commerce and higher education, English was used as a medium. The lexicon of these languages was not developed so as to enable them to function as 'intellectual' languages. For example, the former University of Transkei, although it had, and still has, a strong School of Medicine, never explored the possibility of teaching clinical subjects using the medium of isiXhosa, or using isiXhosa alongside English, regardless of the fact that the majority of medical students training at the institution, and some teaching staff, are mother tongue speakers of isiXhosa (Fikeni, 2004). Contrary to this, the University of Stellenbosch, with its history of Afrikaner patriotism is predominantly an Afrikaans-medium institution. One would argue that the reason for this is that, in the case of the former University of Transkei, there was not so much political will, as in the case of University of Stellenbosch where the political agenda, since the Afrikaner came into power, focused on the development and empowerment of the Afrikaans

language, and inadvertently (or perhaps by design), of its speakers and their culture. The outcome of this motivation is that Afrikaans, although one of the youngest languages globally, is presently the most powerful language, together with English, in South Africa. As Harlech-Jones puts it

... language policy and planning is only one part of a complex national planning, and is essentially subservient to political and cultural goals. [In language policy and planning] ... groups within larger polities struggle to maintain or achieve dominance for their language ... (Harlech-Jones, 1990:106-7).

It is from this context that I would like to argue, in support of Alexander (2003:12-17) that indigenous African languages will develop only when there is a strong political will from the government and, especially, the South African black middle class.

The legislations and policies that pronounce the previously disadvantaged nine indigenous languages as official languages put pressure on these languages in that they state that these languages have to perform the executive, the legislative, the judicial, the educational and the diplomatic functions in the Republic. They further state, in one way or the other, that these languages should be developed and promoted amongst their speakers and non-speakers so as to meet the policy demands placed on them, and so that they can be used equitably in conjunction with English and Afrikaans; so that the people using them can enjoy full language rights in the spheres of life mentioned above, never to marginalize or be marginalized because

of the languages they speak; and also to promote the multilingual nature of the South African society. Section 6 (4) of the Constitution of South Africa, 1996 provides that "...all official languages must enjoy parity of esteem and must be treated equitable". It also states that the Pan South African Language Board, established by the Pan South African Language Board Act 59 of 1995 must "...promote, and create conditions for the development and use of all official languages, including the Khoi, the Nama, the San and religious languages, and other commonly spoken languages - Section 6 (4) (a) and (b).

1.5 Corpus planning, status planning and acquisition planning

As stated previously, language policy and planning focuses on issues of language with regard to the status of a language or languages in that society. It can also focus on, as stated in Tauli above, changing the internal structure of the language, and lastly, on increasing the uses and users of the language or languages. Tauli refers to these as status planning, corpus planning and acquisition planning (Tauli, 1989:30).

Corpus planning, status planning, and acquisition planning are important and necessary forms of language policy and planning, especially when 'new' governments, like ours in South Africa, have to plan to develop and promote some languages as part of a social change. These forms of language planning, as we will see later, and as stated by Wardaugh (1992:347-369), are interdependent and intrinsically interwoven, that is, one cannot occur without the other.

I gave an example earlier of Tanzania and Kiswahili, where I pointed out that governments of newly independent countries also use

language as a means of bridging barriers created by previous systems, whether they are ethnic, racial or linguistic in nature. So policies and plans drafted move away from viewing language as a problem, that is, in a segregationist manner (as in the case of the pre-1994 South Africa) where the language policy elevates the language of the ruling regime but deliberately restricts its access to the masses at large. These policies view language as a right and as a resource (Heugh, 2002:452-453).

In countering the segregationist policies, the formulators of language policies often change the function historically assigned to a language/s. For example, a language that had previously been purposefully deprived and underdeveloped can be declared a national or official language, a medium of instruction, or a language of wider communication or *lingua franca* within that country, etc. This change in the status or function bestowed on a language is called status planning. Filipino in the Philippines, was developed and intellectualised to fulfill this function, amongst others (Sibayan, 1999). Status planning, or the change of the status of a language within a specified setting, could also mean a change of status from low to high, or vice versa (but usually from low to high) to the people speaking that language. They would have either gained or lost their language rights, depending on the situation. In status planning, especially after liberation, it is usually the national language/s, the language/s of the indigenous people of that country, that gain the higher status over or together with the colonial language/s, for instance, or those that were previously protected (Tollefson, 1991).

Bamgbose, a distinguished African scholar brings another view to the need for the development of a language. He argues that a language that is not developed by either increasing printed resources in it, using it as a medium of instruction and teaching it, especially in so-called intellectual disciplines, will not grow. Any language that is not used in teaching, or to support teaching any “serious subject” also tends to be perceived in a negative way, by its speakers and those of other languages (Bamgbose 2003:3). In support of this, another eminent African scholar, Batibo, states that

... a language which is written down has a greater chance of surviving because without books or literacy materials, a language cannot be taught at schools (Batibo, 2000:196).

As a means of increasing language learning and language use, corpus and acquisition/implementation planning are important. Corpus planning refers to the act of developing the internal structure of the language so that it can serve every function that the society requires from it. It includes involving terminologists to coin new terms as necessary according to the new function required of that language, terms which might not be in existence especially in technical areas. It also requires lexicographers to write dictionaries. (Bamgbose, 1991:109-111).

Another important technique of increasing the corpus of a developing language, as Alexander would argue, is the translation of “...major literary and scientific creations that exists in the more developed languages...” (Alexander, 2005:14). Sibayan, sharing views on the development of Filipino also states that

Translation of important publications now available in English (the chief source language of intellectualisation) is the single most important way of intellectualising Filipino for a long time to come (Sibayan, 1999:464).

It has been pointed out that status and corpus planning are important in developing languages, and promoting their use. In South Africa, our legislative policies at all levels acknowledge the multilingual nature of our society. However, these policies lack strategic implementation strategies.

1.6 The role of educational institutions in the implementation of language policy

Language in relation to education is generally a complex issue. It becomes more so in the case of South Africa where language-in-education policies have also, as language policies, previously been influenced by racial and segregation policies.

South Africa is a traditionally multilingual country, yet for over three centuries only a minimum of two languages (of European origin) at a time have ever been official languages. During this time, the language-in-education policies had also been geared to hold together the national agendas of the governments concerned.

The present language and language-in-education policies have removed the strong boundaries between languages that were characteristic of the previous policies. Instead they affirm people's

languages by proclaiming the right for people to get education in the language of their choice, and encourage people to use and learn as many languages to communicate with each other. They focus on finding commonalities within the diversity of the South African nation. Section 29 (2) of the Constitution of the Republic of South Africa (1996) states that

Everyone has the right to receive education in the official language or languages of their choice in public educational institutions...

The Constitution, Chapter 9 also provides for the establishment of the Commission for the Promotion and Protection of the Rights of Cultural, Religious and Linguistic Communities. The primary objective of the Commission is

to promote and develop respect, peace, friendship, humanity, tolerance and national unity among cultural, religious and linguistic communities...nondiscrimination and free association (Chapter 9, Section 185.b.).

What the above demonstrates is that language policy, and language-in-education policy is not language policy and planning *per se* but a reflection of a country's political, economic and social agenda.

Hartshorne (1995) states that language and education policies are interrelated and that the two are never neutral. He further argues that the two always exist

... in the context of a particular social, economic and political order. ... [They are] always directed towards the achievement of certain purposes, behind which rest fundamental issues such as philosophies of life, religious beliefs, ideas about state and society, political ideologies and the working of the economic forces (Hartshorne, 1995:306).

However, language cannot be seen only as a tool for communication. It is also of sentimental value to that society where it is spoken. Hartshorne expresses this importance of language in the following manner:

[Language] is the repository and means of articulation of values, beliefs, prejudices, traditions and past achievements ... it is at the heart of the culture of the people. ... It is related to the issues of identity, position and power (ibid).

There is no doubt therefore that to deny one his or her language rights is to deny them their identity, history and culture. Language communication may also be a sign of power relations between the interlocutors. Power relations may be within the language, or between languages. For example, in isiXhosa, one can be addressed by first name, by clan name, by title, by title and surname, etc. depending on the social relation between the two people in communication. The power relations become more pronounced if in a speech act one of the interlocutors does not speak the language of communication. The result of this is that one is disempowered linguistically, and the speech

act often passes by without him or her having any meaningful input in the communication act. This becomes even more harsh if the language of communication is the language perceived as the language of power, for example English, and the one speaking the language of power is in a powerful position in relation to that of the other person.

Crawford, in her published research into problems of language use in Cape Town's health services portrays the power relations between service providers and clients in health care facilities in the following manner:

These power relations encompass relationships between doctors and patients, doctors and nurses, nurses and patients. The doctors are located at the top of the hierarchy. ...The patients are positioned at the bottom, [they are] largely passive bodies whose own version or narrative of their illness is not considered central to the processes of diagnosis and formulation of a realistic treatment strategy. The nurses, often are also used as (unpaid) interpreters ... occupy a conflicted and ambivalent position intersecting the space between [the patient and the doctor] (Crawford, 1999:29).

If we were to look at the South African situation, where a wide gap of social class, race, language and gender often separates the service provider from a client, one would ask what the educational institutions are doing to close this gap – a gap that legislative policies acknowledge exists, and has to be closed. According to Crawford, many doctors, and I would also add all other professionals, provide a

service in areas where they do not speak the language of their patients or clients. This, therefore, means that our institutions of higher learning churn out professionals whom they have not prepared, in terms of linguistic competence, to participate fully in our multilingual society.

In terms of the call of the Constitution of the RSA and other legislations, the educational institutions have the daunting task of rebuilding that which the three centuries of colonialism, imperialism and apartheid had sought to undermine. A daunting task indeed, considering that the 1936 Land Act not only geographically zoned people linguistically, but also re-affirmed this scheme by the racially and ethnically segregated education system. There was the White and 'Coloured' Afrikaans and/or English medium schools and their education departments, the Indian Department of Indian Education with their English medium schools, the Black schools under the Department of Education and Training and 'bantustan' education departments with the relevant African language as a medium of instruction for the first four years of schooling. If one were to look at our language policies and education system, as outlined briefly above, one would understand that there exists an inescapable association or relationship between education and language.

The relationship between language and education, therefore, exists

... insofar as the main business of education is conducted via language, and insofar as education is the key arena where language attitudes get shaped (Beaugrande, 1998:275).

The present South African language and language-in-education policies encourage elasticity between languages and people who speak those languages. They recognize and give expression to various languages, identities and cultures of our country. They also encourage the people to learn and use as many of the South African languages as possible. As acknowledged by Beaugrande quoted above, education is an important means, even in the South African context, through which the new South African identity, as desired by our policies, can be validated and implemented (Murray, 2003:434). The role played by educational institutions in implementing the languages is important in that they can digress or advance the new nation that is being developed.

Our educational institutions should, for that reason, prepare the underdeveloped African languages to be at a level where they can be used in all educational functions, that is, as languages of learning and teaching. Chapters three and four of this research look at tertiary institutions and their roles in the promotion and development of the indigenous African languages.

Beaugrande paints two scenarios that can occur with the involvement, or the refusal of South African education institutions to be involved in the language implementation process. In the first and gloomy scenario he paints a situation where the legacy of the past government has left lots of hardship and suffering indicated by shortage of resources, amongst other things, for building or strengthening 'new institutions' and implementing the new policies. In this scenario, old institutions and their policies are retained despite their illegitimacy. In the second

and bright scenario, he paints a picture where institutions of learning because of their role and meaning in society, and as monumentally fixed and sturdy institutions, are seen as centres for mobilising around issues of the new policies, policies which seek to galvanise the people of the society, and help in the building of the new nation. Institutions of learning are also seen as places with weight, authority and expertise about language and language matters (Beaugrande, 1999:275-277).

The problem that often arises in situations like ours in South Africa is that there is often no correlation between the political organs of state, as formulators of policies, and educational institutions which are given the responsibility of implementing and regulating the policies. The result is that policies are implemented haphazardly, if at all, or in a half-hearted cosmetic fashion with the purpose of doing just enough to avert off accusations of “linguistic or cultural paternalism” (Beaugrande 1998:276).

1.7 Languages of learning and languages of teaching

Research has shown that there is a link between a person’s general competence in an educational environment, and that person’s language competence. Competence here is used in a broad sense; it is used beyond the linguistic ability of an individual to encompass issues like cognitive competence, cultural competence and social competence (Hudson, 1980:219). This, known as the theory of Bernstein and expounded by Stubbs, asserts that the social status of the learners or students within the society they are learning determines their general competence at school. Stubbs in his research on language behaviour of learners in a classroom (1976) states that the languages of the

learners or students from the lower classes in society are restricted and therefore the learners or students from these societies lack the ability to express themselves in an elaborative manner in a cognitive situation.

In the South African context, a study led by MacDonald in the 1980s, called the Threshold Project, charts out the struggles faced by school learners and their teachers speaking African languages as they switch from learning in an African language to learning in English after the first four years of schooling. This is a huge disadvantage, compared to their Afrikaans and English counterparts who are educated in their home language throughout their schooling. The new trend since the opening up of former English and Afrikaans medium schools to speakers of African languages is that these learners not only struggle linguistically in their new environment, but also in terms of their cultural identity. This is the result of a subtractive bilingualism, which not only replaces the child's first language but also creates circumstances that replace and diminishes the culture related to the child's first language (Murray, 2003:438). This is in contrast to the stipulations of the Constitution of the Republic of South Africa that seek to affirm and promote linguistic and cultural diversity.

1.8 African language learning and teaching at educational institutions

There is an escalating consciousness on the positive impact of multilingualism, especially on the role of African languages in advancing multilingualism in education. This is reflected in the

language policies, as stated earlier, that acknowledge the need for the teaching in, and acquisition of these languages at all levels of education.

The present learning and teaching of African languages in our educational institutions, however, reflects the following:

- firstly, our education system produces professionals that are largely not competent in the language/languages of the clients they serve so their service is deficient, incomplete and less informed by their client's needs – there are generally no language programmes that equip them with communicative skills in the context of their profession;
- secondly, the trained professionals, especially those who have an African language as a first language, are not competent in the 'imperialist' language, therefore they are not able to function in the educational environment that demands competence in this language;
- thirdly, the 'imperialist' language that is often the medium in these institutions does not accommodate the speakers of other languages;
- fourthly, the other languages, for example, indigenous African languages, do not form part of their assessment in any way;
- fifthly, the majority of the teachers and other staff are often monolingual (English) and are not empathic or conscious to the linguistic needs of students speaking other languages other than those of teaching and learning in the institution;
- sixthly, most of those institutions that have language policies do not have practical ways of developing African languages and promoting their use, instead the focus is on awareness issues

- that are often cosmetic in nature and lack capacity to undertake the real challenges of integration of African languages in the curricula of tertiary institutions; and
- lastly, the environment itself is not reflective of other languages other than that of tuition.

Although the above is generally a trend, there is a move by some universities, for example, starting at policy level, to change this scenario. However, this is a very insignificant, but perhaps necessary step, compared to what must still be done in terms of initiating practical and feasible strategies to integrate African languages in education, especially in higher education, and support their development. In Chapter three of this research I will present what some of the South African tertiary institutions are doing in this regard, and in Chapters four and seven, outline some specific projects that Rhodes University (RU) has undertaken from 2007 to promote and develop African languages.

The report on *Development of Indigenous languages as Mediums of Instruction in Higher Education* compiled in 2003 by the Ministerial Committee appointed by the Ministry of Education and the *National Language Policy for Higher Education* (1996) are, besides the Constitution of the Republic of South Africa, the fundamental guidelines regarding issues of language learning and teaching in higher education in South Africa. These documents collectively raise the following issues around African languages in tertiary institutions: development of language policies that are mindful and observe the multilingual nature of our institutions of higher learning, the promotion of multilingualism through formal language acquisition programmes,

the establishment of an environment within the institution that is broadminded and considerate of all diverse languages and cultures within the institutions of learning, and the long term development of African languages so that they can be used in all higher education functions.

What this means therefore, is that institutions of higher learning need to develop sensible strategies for the integration of learning and teaching of African languages so that the above can be achieved. As mentioned earlier, most institutions of higher learning have rational language policies as required by the National Ministry of Education but the difficulty, where African languages are often in predicament, is that the language use trends in these institutions is seldom reflective of their language policies.

Language dissemination is one of the most important components of successful language implementation that institutions of higher learning can use in integrating African languages in higher learning. At the same time, language dissemination leads to language development as the corpus of the language grows as a result of teaching materials, amongst other things, that will be produced in the teaching of these languages. Madiba (2006) argues that African languages need to be integrated at different levels in higher education, e.g. in teaching, study, writing and communication acts in course level, and in the curriculum at programme level, alongside the LoLT. Madiba sees this as a complementary approach, where for some time, during this period African languages would be used alongside English or other dominant languages of tuition, as more beneficial to the development and dissemination of African languages, as opposed to most of the policies

produced by the State, which seem to support a gradualist approach of integrating the African languages into the higher education arena. Madiba believes that such an approach "...may seriously delay the integration of indigenous languages in higher education" (Madiba, 2006:39). This is supported strongly by views that language develops as it is used, and that it is used as it is developed. Therefore, the processes are causally related.

1.9 Conclusion

Earlier in the chapter it is mentioned that newly formed nations, as a way of forging a new national identity, formulate policies that often acknowledge and affirm those indigenous features that were formally undermined. It is also stated that these policies are often impressive and idealistic, and are reflective of the aspirations of a nation that seeks to forge ahead. However, these policies are often ineffectual and meaningless if not accompanied by strong, sound and practical implementation plans. This is also the case in our broad South African language policies which express the need for the development of the indigenous languages, and promoting their use at all levels in our society as quoted above from the various sections of the Constitution. The shortcoming, though, of these language policies is their lack of a reasonable implementation plan. The result is that the institutions that are platforms for the implementation of these languages, for lack of anything better, promote the African languages in a distorted way, e.g. awareness campaigns, or maintain the status quo, to the detriment of the African languages.

What is proposed in this research is that educational institutions, because of their weight and authority in society, be the structures that strongly advance language issues, especially language education. These issues should be those that specifically refer to African languages in regard to their learning and teaching so as to promote their use and development, but should not chip away at English or Afrikaans as dominant languages of learning and teaching presently, but should rather complement their learning and teaching. This should be done, and most vigorously in those areas where African languages have been overshadowed by English and Afrikaans, i.e. the so-called intellectual areas.

In the next chapter I will explore the work of various scholars on language policy and planning which will constitute the theoretical framework on which I base this study.

Chapter 2

2. Theoretical Framework

2.1 Introduction

The introductory chapter of this work argues that the promotion and development of African languages in South Africa, across all spheres of life, is informed by numerous legislative mandates in various policies, the most important of which is the Constitution of the Republic of South Africa (1996, Section 6). It also points out that a clear implementation plan is essential for the successful execution of these policies. Most South African sociolinguists (amongst others Alexander, 2000; Webb and Kembo-Sure 2000 and Webb 2002; and Heugh and Murray in Mesthrie, 2002) concur that, as pointed out in the first chapter, there exists a relationship between the policies and implementation processes, and that for the implementation plan to be successful, this relationship should be acknowledged.

The connection between the two should not only be acknowledged but should also be checked, so that the implementation plan does not betray the objectives of the policy (Bamgbose, 1991:133-139). Although this is the consensus, the present language implementation plan does not reflect this important association between language policies and their execution (Madiba, 2006).

In this work I argue that the attempts to promote the use and development of African languages in South Africa, and ultimately their integration across all spheres of life, will be in vain and totally

ineffective if the implementation strategy, especially in education contexts where languages are taught and learnt, is far removed from the principles of the policies. It is therefore important that there be concerted efforts to develop African languages in such a way that they are fully intellectualised, i.e. as suggested by Sibayan (1999) when he speaks about an intellectualised language. According to Sibayan, an intellectualised language is a language that is fully developed such that it can be used throughout the education system, to teach all disciplines from pre-primary to tertiary education (Sibayan 1999:229).

Further, it is argued that language and policies around language are fundamental in the processes of national development. Language policies, primarily, are a reflection of social, political and economic issues. Research around language and development demonstrates the role of language policies in launching and sustaining socio-economic disparity and inequity. Because educational institutions are central arenas in which learning takes place, the appealing area in the field of language policy is that of language policy in education. Tollefson (2002:ix) argues that there is a shared belief amongst the scholars of sociolinguistics on the "...central role of language learning and language use in education institutions." He further argues that

...much of education involves complex linguistic interactions between students and teachers and among students. These interactions both reflect and shape the linguistic hierarchies that are essential components in the broad social, political and economic system of equality and inequality. [Therefore], due to the central importance of educational institutions in determining political power and

economic opportunity, language policies in education are thus seen as having a key role in organising social and political systems... [It becomes important then, that] language policies in education ... be understood in connection with a broad social, political, and economic forces that shape not only education, but social life generally (Tollefson, 2002:ix-x).

The purpose of this chapter then is to review literature upon which I base the core of this study. In working out the problems of language policy and planning, it is important that these problems be approached from within a specific theoretical framework. However it is important to indicate from the onset that, as established as the area of language policy and planning might be – if one looks at the individual choices that people have been making for centuries (for example, around which language one communicates with), and the individual's awareness that language is not just a means to communicate but also a representation of group identity – the research area of language policy and planning has not made many advances in coming up with well-reasoned theories to support the facts, information and data that continues to come up in these fields. This is especially true since these fields became an important strand in the area of sociolinguistics in the last half century.

Kridalaksana in Omar (1987) states that

In spite of the fact that [scholars] have studied a substantial amount of cases ... a coherent theory of language policy and planning ... is still lacking... [The study

of language policy and planning] suffers the same deficiency as sociolinguistics, in that it has a lot of facts but a dearth of abstractions which could explain all the data (Kridalaksana, 1987:377).

Two decades after Kridalaksana had made the statement, one would have thought that there would have been developments around this. But the contrary is true. The deficiency in theoretical framework is even glaring in the relationship between language policy and implementation, especially in language in education as it pertains to tertiary institutions, which is the ethos of this study. This is also supported by scholars such as Cooper (1989:185) and Tollefson. The latter states that

... attempts to synthesise language planning and language acquisition research into a comprehensive theoretical framework have proved inadequate. The difficulties facing this research include the lack of comparable methodologies of empirical studies, the trivial or *ad hoc* nature of many generalisations, the irrelevance of much research to the policy-making process, the failure to relate language planning and policy to broader socio-political changes, and the prevalence of what are essentially ideologies and political values passing for theoretical frameworks (1991:26).

It is essential that when we examine *language policy*, that is, the political values that guide the governing of the country and how these apply to language use, that we also look at *language planning*,

language planning being the endeavours which political entities or those appointed by them undertake in manipulating language use in that country (Webb, 2002). In the case of South Africa, the language problems that were identified in relation to the new dispensation were a response to “language struggles” that have taken place in South Africa over centuries, and where one language or languages (in this case English and Afrikaans) were given precedence over others, in this case indigenous African languages (Reagan in Mesthrie 2002:422). Needless to say, prior to the new dispensation, many other policies towards the speakers of indigenous languages were placing them in an inferior position to speakers of English and Afrikaans. The present policies of the country are redressing this fact – i.e. to empower those who were previously disadvantaged, and the language policies are not different. Present language planning is being used in addressing the “...socio-economic, educational, political and cultural welfare of society” (Webb 2002:38).

The following sections look at the fundamental topics in the chapter, that is, language planning; language policy; language policy formulation and implementation; language policy in education; second language acquisition and language policy; language policy and national transformation and development; and language policy and the question of language intellectualisation.

2.2 Language Planning

Francois Grin, cited in Webb (2002) describes language planning as a logical and orderly way, based on a certain assumption, on how to

work out language problems of a society so that all can benefit from the effort. He states that it is a

... systematic, rational, theory based effort at the society level to solve language problems with a view to increasing welfare. It is typically conducted by official bodies or their surrogates and aimed at part or all population living under its jurisdiction (Webb 2002:37).

According to Cooper (1989:31), language planning is also a

... systematic, theory-based, rational, and organised societal attention to language problems.

Similarly, Fishman (also cited in Cooper 1989:30) refers to language planning as an

... organised pursuit of solutions to language problems, typically at the national level,

while Jernudd and Das Gupta, cited in Cooper (1989:30) define language planning as

... a political and administrative activity for solving problems of society.

According to Tollefson (1991:16) language planning

... refers to all conscious efforts to affect the structure or function of language varieties. These efforts may involve the creation of orthographies, standardisation and modernisation programmes, or allocation of functions to particular languages within multilingual societies.

The definitions of language planning given above emphasize some of the opinions of the most important theorists involved in the course of language planning. The fundamental characteristics of language planning as stated by Webb (2002:38-42) include the following:

- Language planning is aimed at solving problems;
- Language planning is theory-based;
- Language planning is rational; and
- Language planning is authoritative.

The following discussion looks at each of these characteristics of language planning.

Language Planning is aimed at solving problems

It is clear from the definitions of language planning above that in any society, language issues must be resolved through a process of language planning.

Webb and Kembo-Sure (2000:1-23) argue that language is a problem in society if it does not wholly fulfil its instrumental and symbolic functions. The *instrumental function* of language is seen, amongst other things, as use of language in actively doing something "...such as

giving or receiving information or expressing emotions or desires...", or "...grouping people together, or separating themselves from other..." or allowing people "...to participate in activities and enjoy certain privileges" (Webb and Kembo-Sure 2000:3). The *symbolic* function of language is the use of language to indicate or represent identity. In some countries national languages represent the political identity of the people of that country; or some language/s can symbolise identity of the people of a certain region. In South Africa, for example, isiZulu is often associated with the identity of the people of KwaZulu-Natal (isiZulu is arguably concentrated in this region, although also now widely distributed throughout South Africa).

Both the symbolic and the instrumental functions of language can be used constructively, as well as unconstructively. When the function of language is such that it denies people's ability to receive or access information, when it is used to control and influence certain people, or to separate groups of people from one another, this results in language problems (Bamgbose in Alexander 2005:15, Harlech-Jones 1990:101-106, Webb and Kembo-Sure 2000:1-3). Webb and Kembo-Sure distinguish between two types of problems – the 'language-based problems' and the 'language problems' that language planning could seek to address (Webb and Kembo-Sure 2000:3-23). According to these scholars, 'language-based problems'

... are problems in the domains of education, the economy, politics, or social life, but with a clear language component. In other words, language plays a central role in their occurrence (Webb & Kembo-Sure 2000:3).

In contrast to this, 'language problems' have to do with the inability of the people to use language extensively and in an unrestrictive way. This could be in spoken and written form, in public places and in 'intellectual domains' such as technology, politics, education, science, mathematics – domains that are normally dominated by colonial languages in the case of Africa. Webb and Kembo-Sure (2000:3) state that language problems are "...linguistic by nature; that is, they have to do with the nature of language directly".

In line with problems associated with language as outlined above, Webb (2002:37-38) argues that language planning is often taken to be concerned for the most part with language "...maintenance and/or promotion". He points out that while this is true, language planning should be concerned first and foremost with "...language mainly in its role as a barrier to community welfare" (ibid). He draws our attention to the fact that although language maintenance and promotion is essential in language planning, these can only occur in a meaningful manner

... if the languages concerned acquire *value*, in particular *economic and educational value*, something which is dependent upon the economic and educational prosperity of the **communities** that use these languages (ibid).

For the reasons given above, it is important therefore to note that at the heart of language planning therefore is concern about the relationships among language, power and inequality, which are believed to be central concepts for understanding language and society (Tollefson 2002:4).

As stated above, the fundamental problems that need to be resolved in South Africa now, since the all-encompassing democratic elections of 1994, are the inequities in education, economic growth and wealth, politics, public administration and provision of services, and ill feeling and enmity that exists between different racial groups in our society. Essentially, it is the black groups that were on the receiving end of these inequities prior to 1994. For this reason, the language planning then in South Africa, after the long apartheid dispensation, seeks to promote educational, socio-economic, political and cultural welfare of these historically disadvantaged groups while at the same time addressing issues of linguistic and cultural diversity and tolerance of all in South Africa.

But as pointed out by Webb, (2002) and echoed by several other scholars (Bamgbose in Alexander, 2003; Webb and Kembo-Sure, 2000) it is not of any help to just make a ruling through language planning that certain languages will acquire certain status and value, but these languages, as stated earlier, are not promoted such that they acquire, most importantly, economic and educational value. This is also reliant on speakers of these languages acquiring economic and educational accomplishment.

Language planning is theory-based

The theoretical aspect of language planning looks at language itself and its planning, and the association between language and the life of the people speaking it. In other words, this means that language planning looks at the body of the language itself – i.e. its grammar, its

words, its phrases, its spelling and its ability to match with the demands to be placed on it (Bamgbose 1991:110). Besides the language corpus, Webb (2002) also talks about the psychological and social functions to be placed on language during its planning as being theory-based. He states that as part of this theory what needs to be considered is

... the way in which language is used in the communication process, its role as an instrument for the transfer of information, its psychological functions ..., its social functions ... and in facilitating social participation and binding, and in its symbolic function... (Webb 2002:38-39).

According to Webb, this aspect of language planning is significant in the language planning process as, besides the corpus features of the language, these are other important functions of language that need to be planned. As he puts it, in "...planning language behaviour for increased welfare, languages are resources" (ibid: 40).

The other important aspect in which theory is needed in language planning, according to Webb, is the "planning activity". Webb states that language planning should be carried out in a strategic planning framework. As indicated earlier, this framework is the language policy development which in ideal cases has to be linked to the ideals that the country wishes to accomplish for itself. The ideals are usually prided in the vision and mission that the country has set for itself. In the case of South Africa, for instance, the vision, as contained in the Constitution of the country is to grow into a democracy where diversity

is evident in the linguistic and cultural tolerance of the different language and cultural groups that are characteristic of our country.

Besides the vision and the mission, the other important aspect in this framework which forms an important feature of the theory component of language planning is identifying problems that could act as obstacles in the realisation of the mission. Following this would be for the planners to set out goals that also need to meet the country's vision and mission. The most important aspect of the framework is the implementation plan – which should state clearly the plan that needs to be followed to achieve the goals it has set for itself. According to Webb (2002:40) this part of language planning

... describes who does what, where, how, and with what resources, and specifies the necessary management mechanism and implementation strategies, the required resources ..., time schedules, support services and how complaints should be mediated.

The last component of theory in language planning that is important in this research is performance indicators. The language planning framework must contain indicators which will enable bodies tasked with the responsibility of the success and value of the implementation policy to evaluate the extent of its success. This means then that in such a framework there should be measures, instruments and methods to manage and assess this process to determine the extent in which the country's vision and mission are being executed.

Most issues examined in the last part of this section are also related and linked to policy. Language policy will be dealt with in detail in a separate section in this chapter.

The rational nature of language planning

Language planning needs to be organised, realistic, logical and sensible (Webb 2002:41). Of the four aspects of language planning discussed in this section, the aspect of the rational nature of language planning is the most difficult to implement in practice. Language discussions, by nature, are seldom neutral. There are ideological and emotion arousing arguments whenever these discussions arise. This is also typical of our country where, for hundreds of years, language has been used to advantage primarily the minority English and Afrikaans speaking peoples at the expense of the black majority. For these reasons, it is important therefore that those planning language policies are knowledgeable about the accurate

... sociolinguistic realities of the situation which needs to be transformed, the exact goals they are expected to achieve, and the resources available to them (ibid.).

Balancing reality, as well as that which needs to be achieved if one looks at the sociolinguistic circumstances of a particular situation, means that certain factors need to be taken into consideration in language planning. This is the reality of which language or languages would carry the official or national status, and what societal realities need to be transformed (Bamgbose 1991:111).

Language planning is authoritative

For the implementation of a language plan to be successful, there needs to be strong support by those in power. There needs to also be strong policies that support it for its effectiveness to be witnessed. In addition to that, there needs to be very active government-authorised agencies that act as watchdogs for the government in order for the plan to be well-implemented. In the South African situation for example, the language policy – which constitutes language planning and language implementation, is enshrined primarily in Section 6 of the Constitution of the Republic of South Africa.

The Constitution (Section 6 (5)) also declares the Pan South African Language Board (PanSALB) as a body that should protect language rights of individuals, as well as ensure the implementation of the South African language policy. There are other stipulations in the Constitution which seek to ensure the reverence and implementation of the language policy by all different sectors of the government in order to realise the ideals of South Africa as a democratic pluralist state. This has been ensured by the formation of legislative bodies, under PanSALB. Examples of these bodies are the National Language Services (NLS), the National Language Board (NLB), the Language Boards (for each of the nine official indigenous African languages), and the Provincial Language Committees (PLCs).

However, as we have come to see in the South African context, agencies authorised by the government to facilitate its language plan need to take drastic steps to bring about the transformation through language. This would lead to the realisation of an all-inclusive South

Africa that was brought about by the democratic 1994 elections. Unless this is done in a concerted manner, South Africa's remarkable language planning will just remain remarkable on paper. Bamgbose sees this "declaration without implementation" as one of the problems characteristic of language policies, especially in Africa (Bamgbose 1991:111).

It is clear from the above that language planning is an involved process. The language is consciously manoeuvred so that it can serve the purpose intended for it. The 'manoeuvring' involves the linguistic expansion or change in the structure of a language. The two processes indicated above show that language planning occurs in a context where there is more than one language. The objective of the language planning is that its benefits advantage all in the long term. In looking at the South African language plan, one must look at it in this context.

2.3 Language Policy

Language policy, broadly speaking, is a reflection of the political principles and ethics that give direction to the governing of the country as they apply to language function and use in that country. In other words, language policy is what the state or the government pronounces, usually through legislation, to determine how language or languages of the country would be used, develop language proficiencies needed to advance national concerns, and to ascertain rights of certain individuals or groups to make use of, and preserve their languages. Tollefson defines language policy as the

... role of governments and other powerful institutions in shaping language use and language acquisition (Tollefson 2002:3).

Although language policy is often put side by side with language planning, in essence, language policy gives effect to the language plan. As Cooper states, language policy "...refers to the *goals* of language planning" (Cooper, 1989:29). Language policy pronouncements therefore have, by their nature, political and socio-economic implications. Therefore, it is the governments or their appointees that are involved in making decisions about them. These decisions involve the role or functions, and status of language in relation to other languages, and how these should seek to advance the overall goals of the state. Bamgbose states that language policy is also, largely, planning on the language or language status in a country, and how that status should contribute towards realising the political and socio-economic ideals of a country (Bamgbose, 1991:109-113). He further states that in a multilingual context

a language policy decision necessarily involves the role or status of one language in relation to other languages (Bamgbose 1991:111).

In the African context, multilingualism is a widespread phenomenon. The post-colonial era of many of the African states is therefore typified by multilingual language policies which, according to Webb (2002:5-7), and Kembo-Sure; Webb (2001), and Bamgbose (1991 and 2002) are characterised by the following: the official language for wider communication is often the language of the previous colonial power or

political regime, it is a very small minority that has access to the language, and the local or the indigenous languages play very little, or no role at all in the official spheres of influence of the country even if its status and function are declared positively in the policy.

Noss, quoted in Bamgbose (1991) distinguishes between three types of language policy. These are the official language policy, the educational language policy and the general language policy. In defining these, Bamgbose (1991:111) states that

... official language policy ... relates to the languages recognised by government, and for what purposes; educational language policy ... relates to the languages recognised by education authorities for use as media of instruction and subjects of study at various levels of public and public education; and general language policy ... covers unofficial government recognition or tolerance of languages used in mass communication, business and contacts with foreigners.

The definitions of the different policies above are an indication of the fact that language policy issues affect every aspect of existence in a society.

Webb (2001) believes that if one were to take into consideration what typifies language policies in multilingual countries, as outlined above; and, at the same time, the centrality of language in the national life of the country, these language policy tendencies are predisposed to having negative impact on the whole societal strata

... if one takes into account that access to educational development and economic opportunities, particularly in political life and social advancement, is directly controlled by language... (Webb 2001:6).

Given the assertion from Webb above, one can argue then that language policy decisions have an overwhelming impact on the society and the individual within the society educationally, economically, politically and socially. If the indigenous languages of the majority play no significant role in the educational, economic, political and social sectors of society; if the official language is that of the previous regime and generally known by only 30% of the population, then the language policies of most countries in Africa disadvantage the majority of its citizens (Webb, 2002:5-8; Reagan in Mesthrie, 2002:419-425).

2.4 Language Policy Formulation

Language policy formulation entails decisions made regarding any of the three types of language policy mentioned above. These decisions can be high level decisions or low level decisions, and they are decisions that, first and foremost, aim to advance the political and socio-economic ideals of the concerned state.

The official language policy decisions are taken by the national government. According to Bamgbose (1991:11), these are high level decisions. They are decisions that entail which "...language would be an official or national one or whether it should be used as a medium in the school system". The low level decisions are auxiliary decisions that

are modelled from high level decisions, but 'customised' for a specific sector according to the needs of that sector. Bamgbose states that these decisions are usually made by ministries, government officials or private institutions (ibid). If one were to use Education as an example, if a high level decision proclaims certain languages as languages that should be used in the education system, then it rests with the Ministry of Education to declare which languages are to be used as media of instruction, which should be taught as subjects, and at what level, and also outline structures and programmes to support that decision.

Policy formulations are often informed by sociolinguistic research and surveys, amongst other things, that delineate the language situation in the country. These surveys are often carried out, through government authorisation, by experts in the area of language and politics and they give details of the number, site and geographical spread of languages in the country. It also gives an idea of the number of speakers per language, and which languages are used for wider communication, and which languages are used in which domain. This kind of research is important in shedding light as to the state of languages so as to inform decisions around which language would be an official language, and which would be the language of education, for example. It also gives an idea on the level of development of each language so that if given a role in the language policy, then a plan can be devised to develop them fully to enable them to fulfill their function (see Bamgbose 1991:111-133).

2.5 Language Policy Implementation

Language policy implementation refers to the acts that the government or its subsidiaries undertake in effecting its policy. According to Cobarrubias (1983:3) language policy implementation refers to the

... activities of governmental agencies, institutions, and writers in adopting and using the selected and codified norm, ... [in addition to] the production of newspapers, textbooks, books, and other publications, as well as the use of a language for mass-media communication...

Bamgbose adds to these activities the training of personnel to enable them to operate in the language as required in the policy (Bamgbose 1991:133). He goes on to say that

Implementation may arise from definite directives or it may be based on local initiatives on the perception of felt needs.

Bamgbose and many other sociolinguistic scholars (Alexander, 2000; Kaschula, 2004; Reagan, 2002; and Webb, 2002:182-3) concur that many African countries have sound language policies but nonetheless lack sound implementation plans. Kaschula goes on to say that language policies in Africa are characterised by lack of "...political will to drive the process..." and as such "...much lip service has been paid to the implementation processes" (Kaschula, 2004:11).

It then goes without saying that for a language policy and its ideals to be effective, there needs to be a clear and well co-ordinated implementation plan where all those involved work towards clear and definite targets which need to be evaluated regularly.

There is also a belief that language policies in the African context tend to be vague, too general and sometimes arbitrary which then leaves them with no commitment to their implementation. This becomes a challenge then because they are left unimplemented, or their implementation is done haphazardly and randomly and, sometimes, in a less effective way. There are however, well-documented initiatives where universities in East Africa have undertaken implementation processes by developing terminologies, in line with the language policies of their country (Bamgbose 1991:134). The implication of this is that success of language policy implementation is not necessarily the consequence of government agencies; however their commitment to its success is imperative.

2.6 Language Policy, national transformation and development

It is argued in the earlier sections of this chapter that language policy and language planning decisions are, by nature, political decisions undertaken by the government or those authorised by it, around the language, to advance its goals as far as its society and its individuals are concerned. These decisions, as would be expected have impact on the society educationally, economically, socially and politically.

The point of this section of the chapter is to highlight how language policy can be used in national transformation and development. The

choice of which language to apportion official or national status, which to declare language of learning and teaching, which to declare language of wider communication, *etcetera*, could serve, according to Reagan

... as a tool for empowering groups and individuals, for creating and strengthening national bonds and ties, and for maximising educational and economic development (Reagan, 2002:420).

Language policy and planning can serve as a tool for empowering groups and individuals in a society. However, over and above that, it can also be used to exclude some groups or individuals within a society, reserving the empathy only to certain groups, as I will illustrate with the South African context, i.e. the apartheid era, in the latter part of this chapter.

Language policy and planning is also involved in the development of literacy, and in the rise of educational levels in societies. There is an accepted generalisation that there exists a relationship between education and development (Cooper, 1989; Webb, 2002). Bamgbose also concurs with this. He expresses the fact that education is a means for "...upward social mobility ... and development" (Bamgbose, 1991:62). The issue of education and how it is impacted upon by language policy matters is discussed in the section that follows.

2.7 Language Policy in Education

In looking at this matter we move from the premise that language is unquestionably the single most significant factor in the learning process because of the fact that the transfer of knowledge and skills is negotiated through the spoken or written word. It is for this reason then that we explore the role and use of languages in education and how these are articulated through policy.

Language policy in education involves issues of literacy (language used to introduce reading, writing and numeracy skills to both children and adults); language of learning and teaching (LoLT); languages as subjects, and as foreign languages. For the purposes of this research I will discuss under this topic only languages of learning and teaching, and languages as subjects.

2.7.1 Languages of learning and teaching

Language of learning and teaching is the language in which children receive their education. It is the language in which the children are taught. Webb (2002:192), quoting a 1951 UNESCO document states that it makes sense on

... psychological, social and educational grounds for children to be taught in a language they know effectively, which will normally be the mother tongue of the child.

However, Webb (ibid) is quick to point that in Africa, although education policies often support mother tongue as LoLT, in fact the

practice is that it is often the ex-colonial language that is used as LoLT, except for the first few years of schooling. Kembo-Sure (2000:289) concurs with Webb. She states further that this is usually the case even though the colonial language is not the primary language of the majority, and that, except for the very small minority who are mother tongue speakers of the language, those who are taught do not identify with them. Kembo-Sure goes on to say that the major role of formal education is to develop the learners' cognitive abilities, their affective and social skills. All these skills and abilities necessitate that learners are able to understand well and therefore need to be imparted to the learner in a language that both the educator and the learner know very well and appreciate, "...which is generally the mother tongue" (ibid). The order of learning languages in the African context is in contrast to the accepted norm – cognitive and affective development occurs most effectively in the language of the learner. Cummins (1986:97-98) further argues that learning of other subjects later on, as well as other languages occurs even more effectively if the learner's cognitive and affective skills are fully developed in the mother tongue.

2.7.2 Languages as subjects

Languages can be taught either as first language – or mother tongue. This is the language the child acquires or is exposed to during early years of childhood. They can also be taught as second or third language. The present South African education policy refers to the second and third language as first and second additional language, respectively. Second additional language refers to the second language that one knows best after their first language. Second additional

language refers to the second best known language after the first language, and so on.

There is a general fallacy that African languages have no role to play in the global context. Therefore, it is not necessary to teach them formally at school and at other levels of education. Also, there is another unsubstantiated fallacy that African languages do not need to be taught at school as first languages as they are a waste of time considering that those who are taught already know them. This is a serious misconception because this claim is not made in the case of English or other languages which are taught as first languages. Kembo-Sure (2000:290) states that

... this misconception is based on ... the low status of African languages as instruments of educational and economic activity, the high value placed on ex-colonial languages, and the uncertainty about the content of study programmes in these languages as subjects of study.

Kembo-Sure believes that it is the responsibility of the language teachers and linguists to re-invent the study of African languages so as to change the perceptions about the content of the study programmes in African languages while the issue of status of African languages, and their value in educational and economic activity is the role of the political and economic leadership of the country (ibid). The state has a role to enforce its policies, also through its subsidiaries, including those with economic might.

As stated earlier, second language refers to the language that is taught to enable learners to get economic mobility and success. It is an instrumental language for "...occupational success, inter-community relations and effective political participation..." (Webb 2002:199). This is especially true in the case of South Africa with English. However, as sociolinguists like Alexander, Heugh, Pluddemann, Webb, and Kembo-Sure will indicate; inadequate literacy in mother tongue holds back the learning of other languages, as well as other subjects where learning occurs in the second language. Their argument therefore is that successful second language learning (which equates to economic and political access) is conditional on the success of mother tongue education.

2.8 The South African language scenario – past and present

Language policies, education policies and language-in-education policies are never formulated out of context, or in a vacuum. Reagan states that they are often politically charged and, in trying to understand them, one must take this fact into account (Reagan, 2002:419-421).

Hartshorne distinguishes four distinct periods in South African history where language policy decisions were taken based on the

... relative positions, power and status of English and Afrikaans and the African languages, and been determined by the political and economic power of those using the various languages (Hartshorne, 1995:306-7).

These periods, as expressed by Hartshorne (Hartshorne, 1995:306-316), and since supplemented by others (Heugh, 2002:449) are:

- The pre-1948 period where English dominated both politics and education;
- The 1948-1976 period where the politics of the ruling National Party emphasised segregation, inequality and ethnicity between black and white, and amongst blacks using language. Afrikaans dominated both politics and education;
- The 1976-1989 period saw some repose in the *apartheid* policies after the pressure of the Soweto uprisings. English was offered as a choice of medium in African education after the first five years of schooling; and
- 1990 to present, period characterised by policies that emphasised unity in diversity, democracy and equality.

As illustrated in the Hartshorne's analysis above, language played, and still does play a significant role in our history. Ruiz, as quoted by Heugh (2002:451) believes that for one to understand language policies and their implementation plans one has to look at language from three points where language is seen as a *problem* and consequently used as a form of segregation, where one language is promoted at the expense of others. Language is a *right* where issues of social integration are at the core of the country's values. Although, as Heugh stated, the matter of language as a right is not easily implementable especially when it comes to previously disadvantaged languages. This is so because, as illustrated in previous sections of this chapter, implementation strategies just perpetuate policies of the past that favour a colonial language (ibid). Language is also seen as a

resource where there is interdependence between different languages and communities.

The last period is the one that is important in this research. I will review the various policies and their implementation plans, if any, and also look at how they articulate the political, social and other values characteristic of this period.

The most important of these policy documents are:

- The Language in Education Policy (1997);
- The Language Policy and Plan for South Africa (2000);
- The National Language Policy Framework (2002);
- The Language Policy Framework for South African Higher Education (2001); and
- The Development of Indigenous African Languages as Mediums of Instruction in Higher Education (2003).

As indicated earlier, essentially all the legislative policies in all the government or quasi-government institutions, are guided by the post-apartheid government's strategy of building a unified non-racial South African nation through language. Section 6 of the Constitution (1996) presents the main agenda for the above, and highlights the promotion of multilingualism, the development of all languages, especially the previously disadvantaged official languages, and respect and tolerance for South Africa's linguistic and cultural diversity.

The legislative policy relevant to the research is the *Language in Education Policy* (1997), the *Language Policy Framework for South African Higher Education* (2001), and the *Development of the*

Indigenous African Languages as Mediums of Instruction in Higher Education (2003). The obvious reason for the selection of these documents is their scope – that is, the role and use of South African languages in various educational contexts.

The *Language in Education Policy* (1997), moves from the premise that multilingualism, especially in South African and African contexts (and globally for that matter), is a norm. It therefore places educational institutions as central points in our society where learning of more than one language should take place. In this policy document, multilingualism is seen as a “defining characteristic” of being South African, a characteristic that should be constructed so as to counter any pluralistic ethnic chauvinism or separatism through mutual understanding. However, it is a known fact that our legacy, where English and Afrikaans are perceived as languages of power and economic access, means that African indigenous languages are still undervalued in the education system, and as such do not receive the attention that is prescribed in these documents. The past language in education policies are still in place. Needless to say, this has an effect on the other levels of education, in that the students who go to institutions of higher learning for vocational training are not linguistically trained to cope in a multilingual environment where the majority speak indigenous languages, and do not know English which is mostly the language medium in education. As stated in the *Language Policy Framework for South African Education* (2001:8)

... a language policy for higher Education can only be successfully formulated as part of a comprehensive language policy to cover all levels of the education system.

If a policy is proposed for one sector of the system only, it could have unintended consequences for the other sectors (2001:8 par.5.1).

The *Language Policy Framework for South African Education* (2001 (par. 3.3 and 4.1.2), as indicated above, provides for a framework for the development of multilingualism in the tertiary education sector. Their traditional role in “research and development” puts this sector as being appropriate in undertaking initiatives towards the development of African languages not only as subjects but as languages of learning and teaching.

Over and above the task of developing African indigenous languages to perform high level functions, the tertiary institutions are required by the Framework to promote communicative competence of their university community in all appropriate South African languages. In other words, besides developing indigenous languages, they are also required, according to the geographical location of the Institution, to “...identify and promote the learning of one additional language...” (2001:11 par.8.2.4).

The Ministerial Report on the *Development of Indigenous Languages as Mediums of Instruction in Higher Education* (2003) was a report commissioned by the then Minister of Education, Prof Kader Asmal, on the state of the

... development from the immediate to medium and long term, of the South African official languages, other than

English and Afrikaans, for use as medium of instruction (par. 1).

The essence of the report is that the preference of English (and Afrikaans, maybe to a lesser extent), by all sectors of our society is a potential crisis in the country,

... regarding the preservation, maintenance and associated identity of our African languages (par. 6).

The report then presents suggestions on the development of African languages as integral aspects of language acts at tertiary institutions. The Report focuses primarily on the development of these languages as subjects, or to support learning of those students who have mother tongues other than English and Afrikaans, the common LoLT in tertiary institutions. Even though the other policy documents illustrate the need for the development of programmes for acquisition of indigenous languages as additional languages to promote linguistic and cultural understanding and diversity, the Report keeps away from this issue. Given the fact that the home language of at least 50% of students in South African tertiary institutions is not an African language (discussed in Chapter three), my view is that it is important for universities to provide for comprehensive second language tuition for these students. Language tuition especially that linked to their academic vocation training will enable them, amongst other things, to 'serve' the linguistically diverse South African society better (Crawford, 1999).

There is no doubt, therefore, that there are numerous legislative policies that support the development and learning of African

languages at various levels of our education system. What is clear from the policies though is the intention from the government and various sectors such as the education sector to engage with language issues, but there seems to be a lack of clarity on how these policies should be implemented and at what level.

2.9 Second language learning in vocation-specific domains in tertiary education

2.9.1 The South African context

I wish to start this section of this chapter by quoting from Dr Michael Levin, a medical doctor practising in the Cape Town paediatric hospitals and wards where the majority of his patients speak isiXhosa, but the doctors speak English. Levin conducted a study in which parents of patients were asked to fill in questionnaires on issues that they considered as barriers to health care. The findings in his study illustrate the dangers that exist because of linguistic (and maybe cultural) handicaps, especially in vocation-specific contexts. He states that

The access barriers interviews showed that Xhosa- [sic] speaking parents experience significant barriers to optimum health care. They consider socio-economic issues as most important, but patients also encounter significant difficulties in communication with doctors and vice versa. A lack of *same language medical practitioners and interpreters* leads to the majority of interviews being conducted in a language the patient cannot fully understand, with no professional interpreter present.

Patients are dissatisfied with communication between themselves and doctors, and have difficulty understanding doctors making themselves understood, and asking questions. Doctors are dissatisfied with communication between themselves and their patients. Doctors have not been trained in communication or the effective use of interpreters. Some doctors have had a modicum of training in Xhosa [sic] (Levin, 2005:301).

The sentiments expressed by Levin above are similar to those that came up in the study conducted by Crawford (1999), also in the health-care profession. However, there is no doubt that these issues of linguistic and cultural miscommunication are also prevalent in other vocations. Although Levin points to the fact that it is both the doctors and the patients who are frustrated, Crawford contends that the patients (or clients) are in a worse position. She states that in a doctor-patient relationship, power relations come into play. In the communicative event, the doctor not only occupies a high rank in the hierarchy of communication because of his or her profession, maybe also race, but s/he is also probing the patient's body in the language that is inaccessible to the patient. The patient occupies a disempowered position – they are at the bottom of the hierarchy and as a result in the whole interaction they are passive and the diagnosis and the treatment reached is less informed, if at all, by their own version or narrative of their illness.

Crawford further argues that where a doctor and a patient do not share a common language or world view, the cultural knowledge and other aspects of information, especially social information, that is

necessarily 'detected' from the physiology or the symptoms of the patient's illness, but are highly significant in reaching a diagnosis and treatment, are omitted. Needless to say, and as rightly stated by Levin (2005: 202-205), the conditions outlined above can lead to both the service provider (in this case doctor) and, especially client (in this case patient) despondency because of misapprehension, misinterpretation and loss of meaning. In worst cases, which have been reported in both Levin's and Crawford's studies, these can lead to misdiagnosis and sometimes death.

The present South African tertiary education system, where vocational training takes place, perpetuates cases like these. Except for a few isolated cases (those known to be active in this regard being the University of Cape Town's Faculty of Health Sciences and Rhodes University's Pharmaceutical Sciences, Law and Education Faculties) there are limited language interventions during the vocational training. Where these do exist they exist outside of the context of the vocation where the language will be spoken (that is, training is given in the generic, academic language). This thesis shows that vocational language training is absolutely essential in the South African context. The majority of students who access institutions of higher learning where this training takes place are, because of a variety of factors (economic, social and linguistic) not competent in the language of the majority of South African society who they will be providing their services to at the end of their professional training.

2.9.2 Vocational Language Learning and teaching

In higher education language training we distinguish between vocational and generic language learning and training. Vocational language learning or vocationally oriented language learning is the learning of a language in the context of the vocation in which it will be used. Thorogood argues that language teaching and learning through the mainstream educational system have failed to produce the professionals to be able to deal with speakers of other languages (Thorogood, 2000:138). He claims though that there is no divide between the vocation specific training and the generic academic learning that the two, through proper curriculum planning and identification of learner needs should converge rather than diverge.

Key to vocational language learning is the need, as expressed by the community to be served. This means imparting communication skills and abilities that will enable those in these programmes to present and receive both linguistic and cultural information clearly and accurately.

2.10 Conclusion

In this chapter the obvious relationship between language policy and planning, and the various facets of language policy are discussed. The language-in-education policies as pertaining to education in general are also looked at. This is an important arena where ideas are shaped and formed. These issues were also discussed in terms of how they affect South Africa – past and present.

Language policy is discussed as an expression of the state or other powerful legislative institutions within government on language use and acquisition in the government, and that language policy itself is not formulated in a vacuum but linked directly to the vision that the country has set itself, that is, the ideals that a country, through its government wishes to achieve. Language planning, however, is discussed as the perception of language problems requiring a solution so that the vision identified in the policy can be realised.

It is clear from the discussions above that language policy decisions are never neutral but are taken to advance the general values of the state, as is the case in South Africa today where language decisions are taken with the view of advancing our nation as a unified, non-racial nation where individuals and groups appreciate and respect each other's languages. Accompanying this rationale is the need to develop the previously disadvantaged languages so that they can perform high level functions, similarly to English and Afrikaans, as well as playing a role as additional languages to those who do not speak them. As stated in this work, the institutions of higher learning have a significant role in effecting these. It is important that they play this role because as quasi-government institutions they need to effect the policies articulated by the government. The chapters that follow will provide case studies of how these policies are being implemented or interpreted (with varying degrees of success) at various tertiary institutions.

Chapter 3

3. The Role of universities in the implementation of language policy

3.1 Introduction

The previous chapter examined language policy and language planning, and some important considerations that should be taken into account when formulating the two were discussed. The chapter also looked at the fact that language policies and plans would be ineffectual if not accompanied by precise and well-defined implementation plans where all agencies and others involved work towards clear intentions, objectives and indicators that get assessed on a regular basis. The language-in-education policies were also discussed under the context that learning is communicated in a language, and that language learning in the context of education takes place in various forms. The chapter was concluded by discussing the language policy and planning issues in the context of South Africa. An attempt was also made to show how the indigenous African languages, unlike English and Afrikaans to some extent, need to be developed expediently if the South African vision of equity, democracy, as well as linguistic and cultural diversity has to be realised.

This chapter will look at the role that institutions of higher education should play in the implementation of language policy in education. This will be done by looking at language policies of some of the South African universities and their language practices. The main focus will be on how those selected institutions have responded to the call of various policy documents (Higher Education Act as quoted in the *Language Policy Framework for South African Higher Education*

2001:11; and *The Development of the Indigenous African Languages as Mediums of Instruction in Higher Education* 2003) to formulate, adopt and implement their specific languages policies. According to these policy documents, such language policies would then guide language practices in those institutions. Focus will specifically be on the provisions these institutions make in their language policies to make indigenous African languages to be languages of learning and teaching at their institutions.

The language policy of each of the selected institutions will be reviewed and then evaluated against language practices prevalent at that institution.

3.2 Policies motivating for universities to be centres of language policy implementation

Indigenous African languages in South African tertiary institutions, historically, have never been used in various teaching acts, across disciplines, for example, as mediums of instruction, or as languages of assessment. They have just been taught scientifically as subjects, in the areas of literature, phonetics, phonology, syntax and semantics, etc. Except for cases of Kiswahili in East African universities, this scenario is prevalent throughout the African continent.

There are various policy documents that articulate the role universities should play in the development and promotion of indigenous languages if these languages have to be used alongside English (and Afrikaans in the South African context) and other languages inherited because of our colonial past. This responsibility is assigned to

universities mainly because of their principal function as centres of research, enquiry and development.

Alexander in his paper titled *The role of African universities in the intellectualisation of African languages*, states that for a language

... to be intellectually modernised, such that it can be used in the controlling domains of language ... much work has to be done by universities and colleges (Alexander 2005:11).

Policy documents that purport the responsibility of universities in language policy implementation move from the premise that our colonial legacy in the African context presents a great danger in the preservation of the linguistic heritage of Africa. These policy documents also present the view that if scholars in African languages at tertiary institutions do not take up this task, this unique and valuable African heritage will be lost forever (Abdulaziz as quoted by Alexander 2005:8).

In the African context, the policy document that supports the view that universities should be at the forefront of the development and the promotion of African languages is the erstwhile Organisation of African Unity's *Language Plan of Action for Africa* (1986). In the South African context, the primary policy documents that bestow this function to universities are the *Higher Education Act* (1997), the *Language Policy for Higher Education* (2002), the *Language Policy Framework for South African Higher Education* (2001) and the *Education Ministerial Report on the Development of Indigenous African Languages as Mediums of Instruction in Higher Education* (2003).

3.2.1 Organisation of African Unity's Language Plan of Action for Africa

This policy document was adopted in July 1986 by African Heads of State and Government in an OAU meeting in Addis Ababa. The document fundamentally guides the continent in regard to language initiatives it should take in the "...cultural advancement of African people and the acceleration of their economic and social development" (preamble, quoted in Herbert, 1993:158). The African universities are seen as playing a central role in this regard.

Paragraphs h-j of Part III of the Language Plan of Action for Africa (which sets out the actions that should be taken to fulfill the objectives of the policy) state that universities "...are pressed as appropriate in the service of the practical promotion of the indigenous language(s) selected and prescribed as (an) official language(s)..." and that they "...have a unique role to play in strengthening the role these languages play in the daily lives of African peoples".

3.2.2 The Higher Education Act and the Language Policy Framework

The language policy in higher education took the form of a framework, the *Language Policy Framework for South African Higher Education* (2001) which was produced by a task team set up by the Council on Higher Education to advise the then Minister of Education, Prof Kader Asmal, on issues of language policy for Higher Education. This

document endorses the values and shared aspirations of a democratic, non-racial South Africa. It also reiterates that individual and national development should be facilitated by promoting the use of the official languages, especially in higher education. In recognising the widely-accepted role of a university in research, it also stipulates that universities need to take the initiative in the development and use of African languages in Africa (2001:3-5). Alongside this is also the accepted view that currently, English and Afrikaans will continue to be languages of tuition for a while. Whilst this is acknowledged as a trend in South African universities, the policy framework also makes provision that these languages should not act as a barrier to access and success in tertiary education, especially to those students who have these languages as their second languages.

This document recommends immediate to long-term steps that should be taken by South African universities regarding the implementation of the language policy in higher education. The following are steps considered to be relevant in this research (*Language Policy Framework for South African Higher Education* 2001:10-14):

- a) Submit to the Ministry of Education a policy document outlining the provisions made by each university in *assisting students speaking languages other than those of tuition with academic literacy*;
- b) Provide the Ministry the provisions each institution has regarding the *academic role of indigenous languages* against other languages with the institution;
- c) *Develop and submit a language policy document*, specific to the institution, to the Education Ministry by 31 December 2003. This

- language policy should be guided by relevant legislative policies, including the provincial and regional policies and demographics;
- d) *Participate in the development of all South African languages* such that they can be used in all high status functions, as well as their use “as formal academic languages at higher education level”;
 - e) Encourage multilingualism by *promoting communicative competence of all staff and students* in each institution in appropriate South African language by identifying and promoting the learning of at least “one additional language or supportive language of tuition”; and
 - f) Provide a comprehensive plan regarding the development and implementation plan of relevant languages in each institution as to when they would be fully developed to be used as mediums of instruction in specific disciplines.

In as much as this document ‘prescribes’ to higher education institutions on matters of language policy implementation these immediate to long term steps, it still leaves a lot of room for these institutions to decide on some of these matters on their own prerogative.

3.2.3 The Language Policy for Higher Education

The *Language Policy for Higher Education* (2002) is fundamentally an endorsement, by the Ministry of Education, of the *Language Policy Framework for South African Higher Education* produced by the task team convened by the Council on Higher Education, as discussed above.

3.2.4 The Development of Indigenous African Language as Mediums of Instruction in Higher Education

The Development of the Indigenous African Languages as Mediums of Instruction in Higher Education (2003) is a report that was compiled by a Committee appointed by the Ministry of Education. The task of the Committee was to advise the ministry on steps to be followed for indigenous African languages to be developed such that they can be used in higher education as mediums of instruction. Specific areas that would be addressed in the report include the criteria for the selection of the indigenous languages to be developed for use as medium of instruction at university level, the selection of languages to be developed in specific areas of study, the areas of study that require that dictionaries and other teaching materials be developed in indigenous languages, promotion of multilingualism and the institutional arrangements required for implementation. The last point will be explored further when discussing the provision for universities to develop language policy that seek to address the points put forward in the report regarding the development of the indigenous languages.

The report starts by contextualising the language issue in the past. It paints a pre-colonial picture of Africa with numerous languages, where indigenous languages were sufficient in communicating different kinds of knowledge within societies and across societies, as well as complex indigenous knowledge on critical, decisive and involved areas such as “astronomy, medicine, philosophy [and] history” (*Development of the Indigenous African Languages as Mediums of Instruction in Higher Education* 2003, Section 12-14). It is in the context of this history that

the report of the committee suggests that multilingualism and intercultural communication should be one of the fundamental features of development and revival in Africa.

The report verifies the fact that the contact with Europe did not benefit the multilingual character of Africa. Instead, the European languages and culture dominated and eventually took over in the important spheres of life in the continent, including education, with African languages and cultures only assigned to less important aspects of life. The report suggests that the role of universities is to find a way of developing African languages in such a way that they can eventually function fully alongside English and Afrikaans (in the case of South Africa). The result of this would be the birth of a multilingual national identity where the two extremities (intellectualized, powerful English and Afrikaans, and the underdeveloped and less powerful African languages) are replaced by a linguistically and culturally diverse society. The potential that the fully developed and technologically advanced languages have in advancing the development of the underdeveloped African languages should be exploited to the full. In this way, both languages, and the South African society at large, will be fully enriched.

The report gives a view that what is prevalent at South African universities is not nearly adequate to bring the indigenous African languages to the fore, and have them used fully as mediums of instruction. The common practice in South African universities (and as I have experienced it as a student in isiXhosa and a teacher in at least three institutions of higher learning) as far as languages are concerned is that:

- a) There are programmes in place that provide support in academic literacy for those students whose home language is not the language of learning and teaching;
- b) African languages are taught in a scientific manner, and taught in English in most universities;
- c) There are programmes that teach indigenous African languages as additional languages and, by and large, their teaching is also scientific and generic with more emphasis on the structure of the language than communicative competence. It is only approximately in the last ten years that there was a move to more communicative competence, and teaching of these languages in the context of the vocation in which it will be used by those learning them. Again, only a few universities are leading in this regard; and
- d) Indigenous African languages are not being promoted, developed or integrated in the academic acts of the universities and, except for some few universities, there is no organized plan to do such.

The report notes that the present prevalent conditions are not conducive to the growth of the African languages. It confirms the view of many other scholars (Alexander, 2006; Bamgbose, 2000; 2001) that for the languages to grow there should be wide literacy in the language because languages grow as they are used. It also states that it should not be enough that these languages should be declared official languages but that they should also receive recognition for their status. Their use at all levels of education is also of paramount importance as this encourages investment in the language. Lastly, it states that with the era of technology, the use of languages in

technological (and other so-called intellectual disciplines, I might add) is also significant to enable their growth.

In the context of the existing legislative framework (as given above), the report concludes by suggesting criteria for the selection of indigenous languages for use in higher education. Each higher education institution is required to develop a language policy with an implementation plan which needs to be reviewed periodically for its effectiveness. The development plan of these languages should be within the provisions of the language policy of each institution. The Report suggests which specific languages each institution should focus on. Over and above the general other legislation, this would require that it be done in the context of the general provincial and regional legislation that exists on language. The linguistic composition of the region where the higher education institution is situated should also be taken into consideration.

The Report provides a guideline by allocating each of the indigenous African languages to an institution which should then promote and develop these for use in higher education. The focus of this study is on isiXhosa, therefore it will provide here those higher education institutions which were suggested as those that should take the responsibility of developing isiXhosa. They are the Universities of Cape Town (UCT), University of Fort Hare (UFH), Free State University, Nelson Mandela Metropolitan University (NMMU), Rhodes University (RU), Stellenbosch University (SU), University of South Africa and University of the Western Cape (UWC), and Walter Sisulu University (WSU). Language policies and implementation plans of UCT, RU, SU,

and (WSU) will be discussed later in this chapter. The RU plan is however fully discussed in chapter 4.

3.3 Problems and challenges facing implementation of language policy in higher education

The various policies discussed above, and that relate to language in higher education in particular, are an indication that there is commitment at a political level in dealing with matters related to language at that level. More specifically, there is also commitment to make a reality the vision that the country has about indigenous African languages – that mechanisms should be put in place to encourage their development and their use (The Constitution of the Republic of South Africa, Section 6, 1996). These policies in some instances also provide mechanisms for driving the implementation process. There are, however indications that the political will in the form of policy issues is not accompanied by overseeing, by those in the appropriate areas of government, on whether the provisions of the policies are implemented , and implemented justly.

Kaschula, in his paper titled *South Africa's Language Policy Revisited: The challenge of Implementation* (2004) states that the answer to the question as to whether the language policies of South Africa as they apply to various aspects of life, have achieved their goals, is a complex one. He states that

... the [policies have] raised awareness around people's language, ... encouraged the concept of ... unity in diversity and created an awareness of respect for fellow individual

South Africans... On the other hand ...the policy has yet to manifest in a real and practical way in the real world of economics, education. Even from a political point of view, the movement has been towards the greater use of English.

In this part of the chapter I wish to highlight some of the areas that I believe are challenges or problems to implementation, especially around policies pertaining to African languages.

The first aspect to consider as a challenge is that there does not seem to be a cooperation and synergy between various levels of education in the process of implementation. It is indicated earlier in this chapter that success of language implementation at higher education is determined by language practices at other levels of education; at various levels of government; as well as the use and visibility of these languages at various levels of our society. I agree with the view expressed in the *Report on The Development of Indigenous African Languages as Mediums of Instruction in Higher Education* (Section 48, 1996) which states that

... the objective to develop official indigenous languages as mediums of instruction in Higher Education requires systematic undergirding by the entire schooling system and enhanced public and social use of these languages in the daily lives of South Africans.

The other challenge is that of the various institutions – both government and quasi-government – which are tasked with some

aspects of implementation. Amongst these institutions we can count the Pan South African Language Board (PanSALB), the National Language Services (NLS), the Provincial Language Committees (PLCs), the National Lexicography Bodies of various indigenous languages, the independent language associations and perhaps departments in education institutions that do research on indigenous languages. The challenge that exists regarding these is that although there is overlapping on some aspects of their work, there does not seem to be collaborative effort of doing work. Collaboration and harnessing of various resources would, needless to say, avoid overlapping, and cut down on costs. The other aspect is that, there is no clarity on the role of each of these institutions, and their relationship with other institutions, especially autonomous institutions like universities. This blurred role causes unnecessary delays and tensions that are not constructive to the process of development of African languages. Issues of language rights and ownership are often the cause of such tensions – e.g. who has the right to ‘authenticate’ new terminology, and when does one have the ‘right’ to make use of such terminology.

The next point which is a challenge to implementation is also that of collaboration, but of institutions, especially regionally, tasked with implementing certain aspects of the language policies. For example, if higher education institutions are tasked with developing isiXhosa, or are targeted with the lexical development of isiXhosa in specific disciplines, e.g. law, health sciences, computer science, etc., there is nothing stopping these institutions from sharing resources, expertise, and collaborating on projects (*Report on The Development of Indigenous African Languages as Mediums of Instruction in Higher Education*, Section 48.8, 1996). Professor Leon de Stadler of the

University of Stellenbosch's Language Centre, addressing the UCT's Multilingualism Task Team (a group tasked with formulating UCT's language policy and implementation plan, spearheaded by Professor Rochelle Kapp, amongst others), stated that

We can save time and resources if we join forces and work together on issues such as terminology development. There is no need to duplicate work if we come together and share the workload (*Monday Paper*, Volume 22.20 2003).

The primary and important aspect of policy implementation is that of advocacy. For the policy implementation to be successful there needs to be clarity to those targeted – language users, students, parents, and teachers on the cognitive and other benefits of learning in your language, or learning other additional languages. This would enable students and others in education sectors to see the value of learning other languages as an added benefit to their academic careers. In my experience where attempts have been made in implementing indigenous languages, resistance has been because of the lack of knowledge on what value this would add to the career and learning experience of the student. There would be, of course, other challenges such as lack of resources and committed teachers.

Awareness around language issues; lexical development of the indigenous languages for use at various levels of education, are for example explicit issues raised in all these policies. However, there is no unambiguous expression on the need and commitment to train teachers to cope in these 'new' areas of language expertise.

The other aspect that could present as a problem and a challenge in language policy implementation is that of funding. There is no doubt that for all of this to be possible, the private sector, as well as the government need to invest in such programmes to make it possible.

It is my belief then that, even with adequate political will as reflected in various policies, the challenge still lies with the government to ensure that there is an implementation plan in place, and that its progress is evaluated periodically.

3.4 Language Policy in institutions of higher education in South Africa: a survey of some institutions

This section of the chapter looks at four South African institutions of higher education. Its aim is to look at the current situation in those institutions regarding language use and practices. Primarily, I want to look at this in relation to the language policy of these institutions.

The number of universities selected represents only a small sample of the institutions of higher education in South Africa and cannot necessarily be seen as representative of the country as a whole. I hope though that the survey gives a general overview of what is happening in such institutions in South Africa as far as language is concerned.

There were five institutions selected to participate in this survey. The review of each institution begins with a historical overview of the

institution. It is hoped that this will give an indication of how each institution arrived at their present language policy.

In terms of their geographical situation and history, these universities are diverse linguistically, some more than others. They are RU, SU, UCT, and WSU. The main objective of this part of the study is to:

- a) ascertain which institutions have language policies, or are developing language policies;
- b) determine whether the language policies are in line with the provisions of the various appropriate legislation regarding languages in higher education institutions;
- c) establish whether the language policy has an implementation plan, and whether there is a plan within the implementation plan to evaluate the progress of implementation; and
- d) look at various language acts of the institution, and whether they are reflective of its policy provisions and implementation plan.

3.4.1 Rhodes University (RU)

The language policy of RU will be explored in detail in the following chapter. It will be explored as such because of my role in its implementation.

3.4.2 Stellenbosch University (SU)

Historical background

SU is one of the oldest universities in South Africa. It started as a university college in 1886 and attained its full university status in 1918. The University has a firm historical relationship with the Afrikaans language and its community. This relationship is probably because of its proximity to the town of Paarl, where the Afrikaans language movement was driven by wine farmers who were academics (<http://www.sun.ac.za/university/history/history/>). The roots of Afrikaans seem to have strengthened in SU when the Afrikaans Dictionary project, the *Woordeboek van die Afrikaanse Taal* (WAT) moved there in 1920 (<http://www.wat.co.za/Engelse%webwerf/History/history2.htm>).

The Anglo-Boer War (1899-1902), and coming of the National Party into power in 1948 and their mobilisation strategy around Afrikanerdom whose identity was through Afrikaans language and the *Neederduiste Gereformeerde Kerk* (Dutch Reformed Church) linked Afrikaans to a particular political identity (Giliomee, 2003:26). The association of SU to 'Afrikanerdom' is also exhibited in its initial naming of its buildings by some apartheid architects, e.g. the BJ Vorster building (now the New Arts Building). It could be, arguably, for this reason that SU is held in high regard by the Afrikaans community.

As far as the present language composition statistics are concerned, SU has a total student population of 23 439. Of this number, 16 520 are classified white. 57% of these students have Afrikaans as their

home language while 35% has English as their home language. 1.7% of the student population speaks isiXhosa as their home language whilst 2.18% are indicated as having the other South African languages as home languages. The remaining 2.3% have “other” languages as their home language (University of Stellenbosch Fact Book, 2007:51). In terms of race¹, whites stand at 16 528, while those classified coloureds stands at 3445, blacks at 2989, and Indians at 477. The above statistics clearly indicate an institution that is still not linguistically and culturally varied.

The Language Policy

The Language Policy and Language Plan approved and adopted by SU Council and Senate is presently under review. According to the Review of the Language Policy (2007) document published by the Language Task Group responsible for the review, the Language Policy provisions of the previous Language Policy and Plan will not change in the revised Language Policy. What will change though will be the manner in which the language plans are developed and implemented.

Fundamentally, SU in its “2012 vision” and in its Language policy commits itself to the “...maintenance and development of Afrikaans as the language of teaching and science” in the University (ibid.).

However, its commitment to develop Afrikaans, SU claims, takes into consideration the “...multilingual and multicultural reality of South Africa by, alongside the particular focus in Afrikaans, also taking

¹ Racial classifications used here are those used in the Stellenbosch publication quoted. These classifications were also used by the previous government in classifying various South African ‘racial’ groups.

English and isiXhosa into account (SU Language Policy, 2002). The following are some of the important provisions of this Policy:

- The official language of US is Afrikaans, but is used alongside English as language of communication within the University if it is so required. The University will use these languages together with isiXhosa, “where possible”, for external communication;
- The language of learning and teaching at undergraduate level is predominantly Afrikaans, with provision for dual; Afrikaans/English medium instruction in some instances,
- Academic literacy for students will be developed in Afrikaans and English; and
- Provision will be made for isiXhosa programmes with a view to professional communication (ibid.).

As indicated earlier, this Language Policy is currently being reviewed and according to the Review (2007) document published on the SU website, the draft proposal only differs from the previous language policy in the language plans and their implementation. According to this document, the development and implementation of the language plan, and their implementation, has been bestowed upon the “academic and administrative environment” responsible for the particular aspect of language policy. The document states that this model is a better option as it creates a sense of ownership from those given this responsibility. It also states that they are also the ones who will understand better how language issues affect them, and how they should use the University’s Language Policy to respond to them.

Language use and practices²

There are various practices by different units and departments in SU that provide various language teaching and support to students and staff, and to the wider community. These, amongst others, include the African Languages Department, Afrikaans Department and the Language Centre.

The African Languages Department provides academic training in isiXhosa, at undergraduate level, as home language and as additional language. It also offers post-graduate training in all other South African languages. The Department also teaches isiXhosa in vocation-specific contexts, but uses the generic isiXhosa proficiency course modules. In an effort to develop isiXhosa in vocation-specific disciplines, the Department, together with the Language Centre also develops terminology and glossary lists in various disciplines.

The Afrikaans department and the Language Centre provide academic literacy and proficiency to students, and the Language Centre also provide isiXhosa communication skills courses to staff.

Concluding remarks

SU's Language Policy stipulates clearly the University's provisions for the various languages. The University also clearly prides itself for its "Afrikaans-ness" (ibid.) but in various documents makes an effort to explain itself on the stance it has taken. Though this is not done in a rueful manner, one cannot help but get the impression that the

² This section constitutes responses to a questionnaire sent out to informants at Stellenbosch University.

University is trying hard to explain its position, especially in the context of a multilingual and multicultural South African society that it claims to be responsive to.

The recommendations of the draft proposal of the Language Task Group – concerning the development of Language Plans and their implementation is disquieting. Though one should possibly welcome the freedom of the concerned “stakeholders” to develop their plans and implement them, academic departments’ staff, customarily, is not well-informed and knowledgeable on matters of language and is usually resistant to such intervention, even though without any pedagogical justification. This has also been the experience of the researcher in the RU SANTED (South Africa-Norway Tertiary Education) Programme at Rhodes, and other tertiary institutions where the researcher has worked.

3.4.3 University of Cape Town (UCT)

Historical background

At one-hundred and seventy one (171) years, UCT is the oldest of the South African higher education institutions. It was traditionally a whites-only English institution until, almost 100 years after its establishment, when it accepted its first black students. The number was low until the 1980s when potential change in the South African political scenario meant that change in institutions of higher learning was also inevitable. (<http://www.uct.ac.za/about/intro/history/>). The total number of black students in the institution presently stands at almost fifty percent (50%) of the total student population which stood at about twenty thousand (20 000) in 2004 (ibid.).

As far as language is concerned, 65% of the students in the University declared English as their home language at entry into the University. The remainder have African (South African and other African languages), European and Asian languages as home language. In 2001 81% of the total number of students had Afrikaans, English and isiXhosa as their home language. These are also the official languages of the Western Cape Province. This presents the institutions as one of the most culturally and linguistically diverse institutions in the country.

UCT's mission is to excel in the areas of research, teaching, learning and social responsiveness (<http://www.uct.ac.za/about/intro/>).

In its website, UCT claims to be responding to the transformation taking place in South African society by providing for itself a guide on transformation around issues related to

... staff diversity, student diversity, student equity and access, the curriculum, leadership and governance, attitudes and behaviour (quote, website).

Through its transformation policies, the university seeks to

... redress past injustices, promote equal opportunity for all ...and ensure that ... its teaching and learning, and its research and service uphold the inherent dignity of all and meet the development needs of South Africa's emerging democracy (<http://www.uct.ac.za/about/intro/history/>).

The Language Policy

The language policy of UCT was approved by the University Senate and Council, and adopted in 1999. It was revised in 2003.

The Policy recognises the role of the University in preparing its students to participate in a multilingual society where multilingual proficiency and awareness are essential (<http://www.uct.ac.za/about/policies/>).

The Policy declares English as the LoLT, examination and administration. Language departments that teach languages other than English are allowed to teach and conduct examinations, at all levels, in those languages. The Policy recognises that English is not the home language for many of the students and staff in the University, and commits itself to the development of “effective literacy in English” amongst its students (<http://www.uct.ac.za/about/policies/>).

The Policy tasks the responsibility of exploring ways of implementing multilingual *proficiency* and *awareness* (its main objectives), to “...all academic programme conveners and teachers with the aid of the language and literature departments, the Centre for Higher Education Development (CHED), the Centre for Applied Language Studies and Services in Africa (CALSSA)” (ibid.).

The Language Plan

The Language Plan (2005-2010) sets the guidelines and course of action to follow in implementing the University’s Language Policy and

was developed in 2005. The guidelines and course of action of the Language Plan centre around two broad areas of the Language Policy which are:

- Improving access to English (as LoLT) to all students; and
- Promoting multilingualism in institutional policies and practices (UCT Language Plan, 2004).

The Language Plan views the low throughput of ESL/EFL students as a complexity that can be changed by improving literacy in the LoLT using the home language of the students. The Language Plan places on each faculty the responsibility of ensuring that students receive the necessary teaching in order to attain appropriate English literacy (UCT Language Plan, 2004).

Improving students' access to English is mainly targeted to ESL and EFL students. UCT's ESL students are divided into two categories: those who went to English medium schools and wrote English as a home language in the university entrance examination, and those who studied English as a second language.

For the category of students that have written English as a second language in the university entrance examination, the Plan suggests the use of their home language to access knowledge in English, in a way that supports the development of academic literacy in English.

According to the Language Plan (2004), there is no language intervention for EFL students but CALSSA was tasked with the responsibility of developing a plan for appropriate intervention for this

group of students who are usually at post-graduate level when they enter UCT.

The Language Plan recommends that, in order to facilitate the advancement of academic literacy among ESL students, the "...degree/programme committee should provide additional tutorial and writing tasks" to students. It also encourages departments to develop "self-access" discipline-specific dictionaries.

The second broad area of the Language Policy, the promotion of multilingualism, is aimed at both staff and students, as well the creation of a multilingual and culturally diverse institutional environment.

The Language Plan (2004) acknowledges the need for UCT's students who have English as a home language, to "...achieve proficiency in at least one official language" (ibid) in order for them to function in a multilingual South African society. It recommends vocation-specific language training in isiXhosa in all "professional" faculties. This vocation-specific language training would be modeled similarly to that offered in their Health Sciences Faculty where all students in the Faculty (except in Nursing) are required, as part of their academic curriculum, to take isiXhosa and Afrikaans proficiency training specific to their discipline.

Communicative language training in a relevant South African language is also recommended for academic and administrative staff, as well as "training in ESL teaching and multilingual awareness". The Plan also

recommends that the Human Resources division acknowledges these forms of staff training in staff performance appraisals.

In promoting a multilingual institutional environment, the Language Plan recommends that university structures concerned with students to create multilingualism opportunities in residences amongst students of different language backgrounds. The Language Plan also recommends that university spaces be signed in the three languages of the region, and that multilingualism is also recognised in university official public functions.

Multilingualism Education Project as an implementing structure

Multilingualism Education Project (MEP) is a Unit within CHED that was set up in 2005 to implement UCT's Language Plan through various programmes. It is managed by the Language Policy Committee, a Committee constituted according to Senate. The Committee is representative of the wider university community, and is chaired by a Deputy Vice Chancellor. MEP's main programmes are in the following areas:

Development of materials and teaching of IsiXhosa Communication skills to staff and students;

- Developing vocation-specific teaching and learning programmes – presently in Health Sciences but there is a plan to extend the teaching model used in Health Sciences to other disciplines such as Law, Social Work, Education and Psychology (Kapp & Madiba, 2007);

- Developing multilingual glossaries – multilingual glossaries being developed for “intellectual disciplines” such as Statistics, Commerce and Engineering to assist in promoting English literacy in students who have ESL; and
- Fostering a multilingual institutional environment through signage. Through MEP, there are some public spaces at UCT that are signed in the three languages of the region (ibid).

Relationship with other university structures

MEP has a strong working relationship with other University structures, within and outside of CHED that work on the promotion and implementation of multilingualism in the institution, with MEP co-ordinating their work. Most of these structures are doing innovative work in the promotion of academic literacy in ESL students through print and web-based materials (Madiba, 2007).

Concluding remarks

UCT’s Language Policy and Language Plan is a comprehensive one and the implementation plan is well co-coordinated through MEP. The structure that manages MEP, the Language Policy Committee gives advocacy to the work of the Project at various levels within the university. The language intervention strategies are reflective of the broader vision of the National Language Policy for Higher Education (2002) and of the Education Department’s Ministerial Report on the Development of Indigenous African Languages as Mediums of Instruction in Higher Education (2003).

It is discouraging though that the Language Policy and Plan does not articulate how its implementation strategies could contribute to the academic growth of the African Languages and Literatures, and Afrikaans. The Language Policy for Higher Education (2002) states that universities should put strategies in place for the development of South African languages as areas of academic research and study. The Ministerial Report on the Development of Indigenous African Languages as Mediums of Instruction in Higher Education (2003:6) also laments the declining human and financial investment in the teaching of African languages as first language. The Report cautions that the future of African languages as academic languages is bleak "...unless a long range plan is devised that can be concertedly implemented over the next two to three decades". In my view the academic growth and strengthening of these departments will not only be a response to the above concerns, but should be able to play a pivotal role in supporting the successful roll-out of the programmes of MEP in other areas of the University.

The Language Policy Committee, as the body constituted by Senate, is playing a pivotal role in the success of the implementation plan at UCT. Its position enables it to use its muscle and act in instances where some Faculties, departments, administrative units, whatever the case may be, may act against the language policy, or disregard the implementation strategies recommended by MEP.

3.4.4 Walter Sisulu University (WSU)

The historical context

WSU was born from a merger of three institutions in the Eastern Cape – the University of Transkei (UNITRA), the Eastern Cape Technikon and the Border Technikon. As a result of this it is geographically widespread. The main campus is in Mthatha in what was formerly UNITRA (WSU General Information Booklet, 2007).

The establishment of all the above institutions was within the historical context of the apartheid and homeland policies. Their mission was to provide tertiary qualifications to a largely rural Eastern Cape community who were excluded from the mainstream education by the apartheid policies. It is in this context that the present WSU should be viewed (ibid.).

Besides learning, teaching and research, WSU also commits in its vision and mission to focus its programmes such that they address the needs of the rural community of the Eastern Cape in which it is geographically situated

(<http://www.wsu.ac.za/aboutus/visionmission.htm>).

There are no language statistics published about the institution but the informants I worked with estimate that about 80-90% of students are mother tongue speakers of isiXhosa, drawn from the surrounding communities where the various campuses are located. According to these informants, isiXhosa is the dominant language in the institution and English is the default LoLT.

Language Policy and Language Plan³

Attempts to get these documents, or information on them were made on numerous occasions, with no success. According to my informants, who request to remain anonymous, WSU has no Language Policy or Plan. They say if there was any, they were not aware of it.

According to them, English is the “undeclared” LoLT, and isiXhosa is used, where possible, alongside English. They could not provide definite information on the extent of this practice, but they themselves use isiXhosa, “...that’s the only way, there’s no other way. Students are just not prepared to cope with the English medium, they don’t understand...” (interview, WSU academic, 2007). The frustration of the lecturers is at the fact that students lack basic literacy skills, and are also not prepared cognitively to cope in an English medium class. One lecturer says her case is also compounded by the fact that she has English as a home language, and to most students it is the first time that they have ‘interaction’ with an English speaking person. This, she says, is daunting for the students.

The lecturers employ various strategies to ‘assist students’. Besides using isiXhosa alongside English, they also prepare lecture notes and hand them to students. One lecturer also states that because “students are not skilled to grasp what is expected of them”, she has downgraded the course content – which seemed to imply that she had lowered the level at which she had originally pitched the course at. This is frustrating to both students and the staff.

³ See footnote above.

Concluding remarks

There does not seem to be a strategy within the institution to deal with the issue of language. WSU's linguistic composition places it in an exceptional position to be able to use mother-tongue based bilingualism in its teaching and learning. Again because of its linguistic position it would be in a better position to intellectualise isiXhosa in vocation-specific domains, for purposes of use to complement teaching.

3.5 Conclusion

The chapter has presented various language policy documents that acknowledge the role of the universities in implementation of language policies in education, and their role in using language to facilitate multilingualism and access and throughput of students not drawn from the usual pool of students at university. These students are therefore faced with linguistic challenges when they get to university. The chapter discusses, as presented in the language policy documents, the role of the universities in the development of indigenous African languages for use in academic arena and in disciplines of control.

The chapter also looks at the steps taken by SU, UCT and WSU, and to some extent RU in responding to the provisions of the Language Policy for Higher Education (2002) which stipulates that universities should formulate language policy three year roll-out plans. All three universities face language challenges which only differ in nature because of their varying linguistic make-up. Except for WSU, the other

universities have responded in various ways to the stipulations of the Language Policy for Higher Education (2002).

Chapter 4

4. Implementing Rhodes University's Multilingual Language

Policy

4.1 Introduction

The previous chapter looked at the role institutions of higher learning should play in the implementation of language policy in education, thereby contributing to the transformation of a society. This task is bestowed upon them because of their conventional role as leaders in investigative studies and transformation. The chapter looked at various policy documents in the African and South African context that associate this role with universities. We also explored some groundbreaking work that some South Africa universities are doing in implementing the multilingual policies of South Africa within their universities.

The purpose of this chapter is to look at Rhodes University's (RU) Language Policy and Plan, and its implementation, and look at what has been achieved thus far in relation to the above. In this chapter we will also look specifically at the role the African Languages Studies Section of the School of Languages has played in implementing some aspects of the Language Policy, and challenges it has faced in the process. I have specifically chosen the University because of my association with it, and my role in supporting and driving the implementation process.

Before exploring the language policy of RU and its implementation, it would be appropriate, as we have done with the other institutions in the previous chapter, to look at the history of the institution.

4.2 The History of RU within the Eastern Cape

Rhodes University is over hundred years old. Founded in 1904, it is situated in the heartland of amaXhosa, in Grahamstown, in the Eastern Cape Province. The previous Vice-Chancellor, Dr David Woods on the University website, celebrating the *100 years of Excellence* boasts of a University that is "...a centre of excellence that has survived many hurdles and challenges in its first century"

(<http://www.ru.ac.za/about/flash/history.html>). The turbulence that Dr Woods refers to is that of various wars fought in the region, financial challenges, political confrontations, constraints on staff, etc that the University endured over the hundred years to be where it is at present.

The University, as was characteristic of many South African institutions at the time it was founded, was influenced by the politics of the time – and it was racially segregated. Enrollment was open to white students only (Buckland and Neville, 2004). However, of interest are the collaborations that RU had with other universities in the region, especially its affiliation with the University College of Fort Hare in 1951, an "interstate native college" (Buckland & Neville 2004:43). The publication assembled in celebration of the 100 years of RU talks of a mutually beneficial collaboration. It is stated that

The early history of Fort Hare is part of Rhodes University. Without Fort Hare Rhodes would have been poorer (Buckland & Neville, 2004:43).

One wonders then whether it is part of this history that drives the transformation that Rhodes has come to be known by in the tertiary education milieu, a history that we should exploit in our effort to find solutions to issues and problems related to language, especially the development of isiXhosa, the dominant indigenous language of the Eastern Cape. IsiXhosa, together with English and Afrikaans are the official languages of the Eastern Cape Province.

Traditionally, RU has always been a small university and prides itself in three primary areas, that is, research, teaching and community engagement all of which respond to the national agenda and challenges of the time (ibid.). According to the present Vice-Chancellor, Dr Saleem Badat,

Research, teaching and community engagement seek to be alive to the social and economic challenges of the local, national, African and international contexts.

(<http://www.ru.ac.za/about/>)

4.3 The linguistic composition – Eastern Cape and Rhodes University

As stated earlier, RU is in the heartland of amaXhosa, in the Eastern Cape Province. To contextualize the linguistic composition of the

University, we will start by giving the demographics of the province in which the University is situated.

4.3.1 The Province and the surrounds

According to the census of 2001, the Eastern Cape Province comprises about 16% of South Africa's total population of about 47 million (Statistics South Africa, 2003). The black population in the Province totals about 87%. About 83% of this number has isiXhosa as their home language. An important point to mention here is that about 77% of all speakers of isiXhosa in South Africa live in the Eastern Cape. As indicated with these statistics, isiXhosa is the dominant language in the Province. Besides isiXhosa, Afrikaans and English are the other official languages, with English as the main language of business (ibid.).

If one looks at Grahamstown, where RU is situated, one can argue that it is a microcosm of the Eastern Cape Province. The general trend in South African language statistics is that about 80% of the population are speakers of African languages. This is the case at national level, at provincial level and, based on these facts, at regional level as well. One can assume therefore that in Grahamstown, about 80% of the population have isiXhosa as their home language.

4.3.2 Rhodes University

According to the *Digest of Statistics* (Version 11, 2006), a publication on the statistical data of the University, in 2006 Rhodes had a total population of 7179. The students comprised 5914 of this number. Of

the total number of students, 51% of them were black students, and 41% of the black students were African – this number includes students from other SADC region, and other parts of Africa.

The Data Management Unit of the University provides statistics regarding the home language of the students. The dominant home language of the students at the University is English, with about 64% of the students indicating that English is their home language. Only 15% of students indicated that they have isiXhosa as their home language. Afrikaans, according to these statistics, is home language to just over 2% of the student population. The total number of students speaking indigenous African languages, including isiXhosa, is 1744. This number is inflated by Shona, spoken in Zimbabwe, which in 2006, had a total of 786 students at Rhodes University. IsiZulu, given by 159 students as their home language, is the third highest spoken indigenous African language on campus, after isiXhosa and Shona; followed by Setswana with 119 students (Data Management Unit 2007).

While this is able to give a representation of the language statistics of the students in the institution, there are no comprehensive and conclusive similar statistics regarding staff. The statistics published are in regards to the racial composition of staff. In 2006 the staff at the institution, as published in *Digest of Statistics* (Version 11, 2006), totaled 1551. The non-academic staff totaled 1265. 43% of these staff are classified African. In regards to permanent academic staff of 286, just less than 13% are classified African. Although this cannot be taken as conclusive, as indicated earlier, the general supposition is that the staff members classified as African will have isiXhosa or

another African language as their home language. The other staff members (classified White, Indian and Coloured in the *Digest of Statistics*) will have English, Afrikaans or other languages, other than indigenous African languages, as their home language.

The language statistics above suggest that RU is a linguistically and culturally diverse institution. Although not illustrated in the statistics above, in an effort to attract the best students and the best staff to live up to its history of “high achievement”, RU draws its students and staff from all over South Africa and internationally. The various language and cultural groups on this campus are a demonstration of this.

The various policies at the University are sensitive to this diversity and capitalize on it to make it a university that

... recognises its southern African setting and the need to meet the international standards in a non-racial society (<http://www.ru.ac.za/about/dedication.html>).

The Language Policy of Rhodes University, as approved by the University Senate and Council in 2005, is one such policy.

4.4 Rhodes University’s Language Policy (2005)

4.4.1 The Political context

The previous chapter details the political framework that guides universities in South Africa on the role they should play in promoting and developing the indigenous African languages, as well as advancing

the national agenda as far as these languages are concerned in South Africa.

As far as languages are concerned, the various policy frameworks and documents obligate that, amongst other things, institutions of higher learning develop their own language policy documents. These, according to the Education Ministry's *Language Policy for Higher Education* (2002), should have been submitted to the Minister of Education by the end of March 2003. The language policy document itself, as indicated earlier, should be aligned to the national agenda, and be sensitive to the matters pertaining to the languages in the province and region where the institution is geographically situated.

The policy document also requires, as set out in the *Language Policy Framework for South African Higher Education* (2001), that institutions of higher education also prepare and present to the Minister of Education with their plans and strategies for promoting multilingualism within their institutions. The Report commissioned by the Minister of Education on *The Development of Indigenous African Languages as Mediums of Instruction in Higher Education* (2003) emphasises this, and more specifically, the role these institutions should play in the development of indigenous African languages such that they could be able to be used, alongside English and Afrikaans, for the promotion and production of knowledge at universities.

It is in this context that the Language Policy of Rhodes University was developed and adopted.

4.4.2 The Objectives of the Language Policy

As indicated earlier, Rhodes University's Language Policy was adopted by the University Senate and Council, according to the *Language Policy for Higher Education* (2002) in 2005.

The Rhodes University Language policy is responsive to the present language prevalence internationally, nationally and in the province. For this reason it provides for English as the LoLT. Besides it being the language of wider communication at present in South Africa, English also enables RU's graduates to compete with their counterparts globally.

The Language Policy, also mindful of the geographical position of the University, provides for the development, in various ways, of the three main languages of the Eastern Cape Province (isiXhosa, Afrikaans and English).

The following are the main objectives of the Language Policy:

- To promote proficiency in English as the LoLT at the University;
- To recognise and advance the academic viability and status of isiXhosa, English and Afrikaans – the statutory official languages of the Eastern Cape Province;
- To promote multilingualism and sensitivity in language usage among all members of the University in a way that encourages inclusivity as well as gender and race sensitive environment in the institution;
- To support and encourage the study of foreign languages; and

- To provide appropriate support for the development of academic literacy among students to whom English (the LoLT in the University) is not their home language (RU Language Policy, 2005).

4.4.3 Language Policy and Implementation Plan

Rhodes University outlines actions that have to be undertaken, and procedures that have to be followed for the objectives of the Language Policy to be implemented. The Policy also tasks different units and departments with the responsibility of implementation. What follows is an outline of the different areas of implementation and which unit, division or department in the University that must see to its implementation.

In promoting efficiency in English as LoLT, the Policy tasks the Academic Development Centre (ADC) of the University with the responsibility of providing support, to both students and staff regarding the above. This is so that those from different linguistic backgrounds are provided with appropriate support in order to “improve their competence in English” (Rhodes University Language Policy document, 2003). Academic departments on the other hand are tasked with the responsibility of assessing their curriculum and teaching methodology such that they are suitable to those students to whom English is not their home language.

In the promotion of multilingualism and sensitivity to language usage, the Language Policy tasks various units within the University with various responsibilities that will seek to effect this objective. The

Registrar's Division is tasked with the responsibility of ensuring, 'where feasible' that official correspondence is available in the two main languages of the province when that is so required by staff and students (ibid.). The Communications and Development Division will, amongst other things, ensure the visibility of the other two languages of the institution on the University radio and magazine and, 'where necessary' make use of interpreters in communicating their policies to staff (ibid.). The academic departments and the ADC are tasked with the responsibility of applying sensitivity to students' linguistic needs, especially during tutorials, and providing bilingual tutor support 'wherever possible and appropriate', and providing student's access to dictionaries in examinations (ibid.).

The School of Languages, together with the Divisions of Communications & Development and the Human Resources, is tasked with responsibility of providing support for South African Languages. The Communications & Development must, 'where feasible' provide explanatory notes in the other two languages to key university documents, as well as make monetary provisions for multilingual signage in main buildings on campus. The Human Resources Division is tasked with the responsibility to encourage staff incompetent in isiXhosa to take communication skills courses in the language, and also state, in job advertisements, that proficiency in more than one is a recommendation (ibid.).

Because of the nature of this research and the association of the researcher with the School of Languages, the responsibilities tasked with the School will be quoted verbatim. According to the Policy document, the School of Languages will:

- Devise strategies to recruit students into isiXhosa and Afrikaans;
- Where appropriate, encourage departments to make isiXhosa definitions of technical terms in a wide range of disciplines available to staff and students in order to facilitate learning;
- Facilitate the use of isiXhosa and Afrikaans in informal non-academic communication where possible;
- Explore the feasibility of providing the region with a centre for postgraduate programmes in Afrikaans and isiXhosa, collaborating with colleagues from neighbouring universities where appropriate; and
- Explore the feasibility of reintroducing a programme in isiXhosa at post-graduate level for mother-tongue speakers by offering incentives such as scholarships to such students (Rhodes University Language Policy document, 2005:4).

While one might be able to take a sweeping overview of how the other Units have implemented the areas of the Policy that they are tasked with, as stated earlier, the scope and focus of this work is on the African Language Studies Section of the School of Languages at the University.

4.5 The African Language Studies in the School of Languages: **Its vision, mission and objectives**

Similarly with other academic African Languages departments in the country, the African Language Studies section at RU experienced a huge decline in numbers of students over the last ten to fifteen years. This was the case in both courses catering for home language speakers of isiXhosa, as well as those to whom isiXhosa is an additional language. The drop in numbers was associated with the nature in which isiXhosa was taught, as well as the fact that isiXhosa was no longer perceived as an enabler in getting jobs after leaving university. Coupled with that is the fact that at RU, the ALS's students, especially the home language speakers of isiXhosa, were drawn from the Education Faculty. When the Education Faculty was moved to the East London campus during the merger period, the numbers dropped further. Even though the ALS launched a sub-section in East London campus to cater for the students in the Education Faculty, the effort did not do much to revive the dying department. Many African Languages departments were, and are still, faced with threats of closures as a result of these low numbers.

The African Language Studies section at Rhodes in 2003-4 undertook to restructure and reinvent itself in the context of what was happening in the arena of African languages in the country. In 2004, after a wide consultation within and outside the University, and after a review by peers from other universities which saw it almost closed down, this section within the School of Languages brought out its new vision, mission and objectives. In its vision and mission the African Language Studies section seeks to promote national unity, linguistic and cultural

diversity; and further intellectualise isiXhosa so that it can be used at various levels of education (African Language Studies documents, 2005). The objectives of the section are:

- To promote and advance scholarship in African languages;
- To promote multilingualism through programmes designed to teach isiXhosa as an additional language;
- To facilitate student access and retention, particularly of historically disadvantaged students; and
- To set up a multimedia facility within the department that will assist in facilitating all the above (ibid.).

Broadly speaking, the ALS at RU recommitted itself to being pivotal in the promotion and development of isiXhosa in the country by providing learning programmes that are interdisciplinary in nature that will relate directly to job requirements in the market.

The vision of the section soon became a reality with a financial grant received from the South Africa–Norway Tertiary Education Development Programme (SANTED) at the end of 2006. This programme is a partnership between the Norwegian and South African government that seeks, through the provision of funding, to make a contribution towards the transformation of South African tertiary education.

4.5 The SANTED Programme in the African Language Studies

Section (ALS)

As indicated earlier, a generous funding grant from SANTED provided support to the University, and the African Language Studies section in particular, to effect the language policy of the University. The funding was awarded for the ALS to develop and implement multilingual programmes at the University over a three year period (Rhodes-SANTED Business Plan, 2006), as well as advance the vision, mission and objectives of the ALS. The SANTED programmes can be divided into the following areas:

- The promotion of multilingualism;
- Providing support for the development of academic literacy;
- Fostering African scholarship; and
- Development of a multimedia facility.

4.5.1 The promotion of multilingualism

The programmes or courses that promote multilingualism within the University are specifically programmes aimed to teach isiXhosa as an additional language to staff and students who do not have isiXhosa competency. While the courses aim to equip those participating with linguistic competence, there is also a perceptive view, in line with the growing trend in language learning and teaching, that linguistic competence is not enough for one to acquire competency in a language. These courses then focus on the development of competence 'holistically', i.e. the linguistic competence and the cultural awareness concerning isiXhosa.

It is important at this point to explore the issue of language learning and culture. As indicated above, the language learning programmes in the SANTED Programme also see culture as a focal point in the learning of another language. The focus on culture is from the premise that communication between groups can be a cumbersome process. There are various factors that contribute to this, amongst which are social, cultural, economic, educational and other factors (Crawford, 1999). Needless to say, this often leads to miscommunication which can be wearisome at the least amongst the interlocutors, or could have a detrimental effect in the case, for example of a lawyer (English-speaking) and a client (isiXhosa speaking-speaking). Crawford (1999), Ellis (1999) and Levin (2005) in their research report instances where both patients and doctors feel helpless and disillusioned where there is ineffective communication as doctors and patients do not understand each other's culture and language.

The above authors refer to the power-relations that occur in a health care professional (HCP) and client or patient relationship. A HCP-client relationship involves communication. Meaningful communication can only be through a language that is intelligible to both the interlocutors. In the case of South Africa, where vocational training does not equip students to communicate with their clients other than those speaking English, when they are required to interact with clients, power relations come into play. In the interaction, the HCP occupies a high position because of their social, economic, professional and language position. The client is disempowered, especially in terms of language. In the whole interaction they are passive and the conclusion reached at the end is less informed, if at all, by their own version or narrative of his circumstances. In cases where HPC use interpreting services, as

is common in South Africa's health care facilities, this service, although handy, is rife with its own problems – mainly that it does not facilitate the client's voice. Conditions above can lead to HCP and, especially, client despondency as they often lead to misinterpretation of facts, and loss of meaning amongst other things (Crawford, 1999 and Levin, 2005). Although the above is recounted in relation to HCP and patient interaction, it can be transferred to other domains – in job interviews, in lawyer-client interaction, etc. Kaschula and Anthonissen relate the same, and specifically place it in a legal context where language and a specific cultural practice of amaXhosa regarding *ukondla* (in isiXhosa meaning to nurture and bring up as your own, i.e. traditional adoption) was misinterpreted as "to feed" in a court of law in which Kaschula was the assessor in the case. In this case, the defendant who was claiming insurance benefits from an insurance company on behalf of her deceased daughter lost the case. Cases like these, which result in mis-cultural communication, are rife in South Africa. In this work we make a point that it is the role of universities to include training in communicative competence appropriate in their vocational training in order to curb the above.

In this section we need to point that there is a strong relationship between language and culture and cross-cultural communication itself is the relationship between, at the least, two languages and cultures. Language and culture affect how we see the world, how we communicate about the world we see. The way we see the world is what we reflect to others when we communicate with them – it is our own way of seeing things, which may at times conflict with the "other's" way of seeing things. In learning an additional language then

one needs to design a curriculum that sets the following goals, imperative in language learning:

- the need to understand and value own language and culture;
- the need to understand and value all languages and cultures;
- the need to understand and value the target language and its culture;
- the need to understand and value how to mediate amongst languages and cultures; and
- the need to develop intercultural sensitivity (Ndoleriirre in Webb and Kembo-Sure, 2000: 268-277).

All the isiXhosa additional language programmes have been designed with this in mind. The courses developed, designed and taught in 2007 to promote multilingualism on campus are:

- Staff isiXhosa Communication Skills course;
- IsiXhosa for Pharmacy; and
- IsiXhosa for Law

4.5.1.1 Staff isiXhosa Communication Skills course⁴

The course is a short course convened in collaboration with the University's Human Resources (HR) Division. In the Language Policy the HR Division is tasked with the responsibility of devising strategies

⁴ The methodology used in the curriculum design and teaching of the additional language courses, specifically the vocation-specific courses, will be discussed in Chapter 5.

to promote the acquisition of isiXhosa by staff who do not speak the language.

The course is a beginner course and was designed such that those who acquire competency on completion of the course can acquire points allocated to the Unit standard, according to the South African Qualification Authority (SAQA). This would enable those who successfully complete the course to go on to the intermediate level, as well as earn points that would enable them to join the Level One academic course. The course is quality assured by the Academic Planning and Quality Assurance Office at the University.

The course is designed around communication themes developed in consultation with the HR. Each theme is accompanied by a cultural subject pertinent to it.

In 2007 ninety staff members, both academic and non-academic, and from different levels of employment within the University, participated in the programme.

4.5.1.2 IsiXhosa for Pharmacy

As indicated earlier, RU is committed to community engagement. This commitment is depicted in the practical preparation given to students in vocation-specific disciplines. The students training as pharmacists in the Faculty of Pharmaceutical Sciences are required to undertake this training. In 2007 the ALS⁵ negotiated with the Faculty of

⁵ As indicated in the work, ALS is hosting the SANTED Programme at RU. Where I refer to ALS in this and the following sections, it implies SANTED Programme within

Pharmaceutical Sciences to offer language vocation-specific specific language learning programme for their students to prepare students to cope when required to go to the field. The process was long and involved negotiations with staff and students. The process involved giving language awareness in the Grahamstown and South African multilingual context. We also had to 'justify' the pedagogical value of the language input in the Pharmacy programme, as well as appeal for time in the 3rd year Pharmacy programme to pilot the course. Surprisingly, the students were welcoming to the language intervention programme than some of the staff members. The resistance was not based on any pedagogical justification, but seemed apprehension caused by the introduction of the unfamiliar.

The IsiXhosa for Pharmacy programme was designed and developed in close co-operation with the Pharmacy Administration and Practice (PAP) arm of the Pharmacy curriculum. At final year students in the Faculty are required to participate in the 'Community Experience Programme' (CEP). In this Programme students are required to interact with clients with chronic conditions around the Grahamstown area. Given the linguistic composition of the Grahamstown area, the large majority of the people who use this service speak isiXhosa. The students are required to interact with them around their socio-economic conditions and their medicine taking behaviour pertinent to their chronic conditions. The IsiXhosa for Pharmacy programme is designed in such a way that it ties with this aspect of the PAP programme. It is designed such that it equips the Pharmacy student with the necessary proficiency skills to enable students to cope in an interaction with clients where isiXhosa is spoken. In the same way as

the ALS. For this reason SANTED and ALS will be used interchangeably to refer to programmes run by SANTED within the ALS of the School of Languages.

with the Staff isiXhosa Communication Skills course, IsiXhosa for Pharmacy is designed specifically to equip the Pharmacy students with linguistic skills, as well as cultural knowledge that will not only facilitate communication in a health care professional-clients interaction, but will also make students aware of the common cultural practices in isiXhosa that could affect medicine-taking behaviour of clients. Generally, the course provides students with an opportunity of applied language learning, both linguistic and cultural, and pharmacy specific. The Pharmacy students are equipped to use this with their clients in accessing the knowledge acquired in their Pharmacy training.

The themes around which linguistic communication is structured include socio-economic factors affecting medicine taking behavior, instructions on taking medication, and awareness of symptoms and management of chronic conditions like asthma, TB, diabetes, hypertension and epilepsy. An example of cultural knowledge is the common practice of consulting *amagqirha* (traditional healers), and the common forms of treating an illness among amaXhosa. The course makes the participants aware that traditional healers are part of the community of amaXhosa and are commonly consulted for healing. (Ngubane, 1977; Pisani, 1998 and Maseko, 2007). While the sample lesson plans of the courses will be given in the next chapter, the following example is an excerpt of some of the cultural issues raised in the course book. This excerpt is an introductory lesson on illness, treatment and healing amongst amaXhosa:

The person amongst amaXhosa who is mostly consulted for treatment of disease or illness, besides a western-trained health care professional, is a traditional healer.

Those who practise this practice consult traditional healers before or after a doctor has been consulted. If consulted, their medicine is often taken alongside that of the western doctor. It is strongly argued by scholars of the indigenous knowledge systems that most of the medicine prescribed by the traditional healers has healing properties. Their medication is often made from roots, leaves and bark of special plants which is crushed and mixed with water, or dried leaves which can be used as incense, especially if evil spirit is suspected. The most common ways of treatment in which these medicines can be used are: purgative (*ukugabha* forced vomiting and *ukucima* enema), steam treatment (*ukufutha*), ritual body wash (*ukuhlamba ngeyeza*), and spraying (*ukutshiza*). The last treatment also involves spraying the inside and the outside of the home of the patient to chase away evil spirits. As a health care professional, one should be aware of this and should be aware during consultation if the client is taking traditional medicine and caution against those that can be detrimental to the condition of the client. For example, there are reports that during the steam treatment, which requires a client to stand over hot medicinal water, some patients with epilepsy experience an attack and fall, hurting themselves (Maseko, 2007).

The course was also quality assured and accredited by the Quality Assurance and Academic Planning Office of the University. Its abridged version was piloted successfully in the second semester of 2007. The pilot course was conducted with fifty-six third year Pharmacy students

who would be doing the CEP programme in 2008. The course was evaluated by the Academic Development Centre (ADC) of the University, and the students' feedback was highly affirmative. The students in the course felt that taking the course enabled them to learn another language as well as the culture embedded in it. They also commended the fact that the course was vocation-specific in that it prepared them on what to expect when they would be required to interact with their clients. One student commented that the "...course contributes towards development of skills needed by professionals in the field", and the other stated that it "...breaks language barrier and helps in the patient-pharmacist interviews, to develop a good trusting relationship between the two." There were also strong views that even though the context was pharmacy, the generic language also enabled them to speak with amaXhosa generally (ADC Teaching and Course Feedback for IsiXhosa for Pharmacy Evaluation, 2007).

IsiXhosa for Pharmacy will be offered as a credit-bearing course to fourth year students from 2008. The ALS will also offer a compulsory non-credit bearing isiXhosa introductory short course to first year Pharmacy students from 2008. The purpose of the course is to bring language awareness issues, and teach basic language skills to potential pharmacists, and in preparation for their forth year programme.

4.5.1.3 IsiXhosa for Law

Similarly with the Faculty of Pharmaceutical Sciences, the students in the Law Faculty are required, as part of their practical training and

community involvement, to provide services to clients needing legal assistance at RU's Legal Aid Clinic (LAC).

The ALS, in close collaboration with the Law Faculty, developed and designed a course specific to the needs of a legal professional. The objectives of the course to provide law-specific language communication skills, to provide students with knowledge and skills which will be necessary for them to understand and interpret cultural issues embedded in isiXhosa communication, especially those specific to law context, and to provide students with isiXhosa knowledge and foundation they can build on when they are in the field as practising legal professionals.

Some of the linguistic communication skills taught in the course are on themes around civil and criminal law, e.g. child maintenance and theft. The following excerpt from the course book illustrates some of the cultural issues that get raised, as part of language learning. The excerpt is from a lesson on child maintenance amongst amaXhosa:

A child amongst amaXhosa normally is always sheltered, and the way of life of the society allows for the child to be always protected, provided for, and brought up in an environment where there is a caring guardian.

When an unmarried woman falls pregnant, her family would talk to the family of the man who impregnated her, to report the pregnancy, and to claim *intlawulo yesisu* (i.e. payment for pregnancy). If the man accepts responsibility, he is required by custom to pay the girl's family for damages, in the form cattle (nowadays it is usually in the

form of money). This is the only formal contribution that the father makes towards the child.

Once a man has paid for the pregnancy, and if he does not ask for the girl's hand in marriage, the child born out of wedlock is then raised/adopted (*ukukhuliswa*) by his/her maternal family. S/he will assume his/her maternal family name, clan name and practise their customs even if her father is known. Even if the woman were to get married to someone else, the child would remain in this home, and is normally brought up by maternal grandparents. So in isiXhosa, traditionally, there is no illegitimate child.

The practise of *ukuhlawula isisu* has to be viewed alongside the present child maintenance laws in South Africa (Maseko, 2007).

The IsiXhosa for Law course also went through a similar process of quality assurance and accreditation as the IsiXhosa for Pharmacy course. It was piloted to forty-three students who were at third, fourth and penultimate years of study. It is accompanied by a digitalised version and a phrase book for immediate and long term benefit of the students. From 2008 it will be offered as part of the Law curriculum as a credit-bearing elective.

4.5.2 Providing support for the development of academic literacy

In providing support for the development of academic literacy amongst students, the ALS undertook a project to develop support teaching material for computer science and geography. The focus here will be

on complementary teaching material developed for computer science, and not geography⁶.

The ALS, under the technical expertise and guidance of Lorenzo Dalvit⁷, translated into isiXhosa a list of English terms common in the foundation programme Computer Science class. The students in the foundation programme, offered by the Computer Science department, are speakers of indigenous languages, many of whom have isiXhosa as their home language (Dalvit, PhD research in progress, 2007). The foundation programme in RU, as in most universities across South Africa, is specifically designed for students who have English (LoLT at RU) as an additional language. These students would not normally qualify to study at university but this structure has been set up because of requirements stated in the *Higher Education Act* of 1997 for historically white institutions to provide more access to historically-disadvantaged students. It is also required of these institutions to provide support so that these students are prepared to cope with the academic demands of a tertiary institution. The ALS works in co-operation with the Computer Science department, to provide support for the students in this programme, who take the Computer Literacy

⁶ The focus in this section will be on computer science rather than geography. Assistance in developing geography material in isiXhosa was a once off project and although work has been done on developing terminology/lecture notes for the first year Earth Science semester course, there is no plan for the continuity of the project within ALS-SANTED Programme.

⁷ Lorenzo Dalvit is the ICT coordinator in the SANTED Programme. This project is primarily part of his PhD research (in progress) titled, *Access to ICT Education through isiXhosa: a web-based intervention*. His interest on development of strategies to provide ICT education to speakers of isiXhosa at tertiary institutions inspired this project. Dalvit has a strong connection with the Computer Science department at RU which is receptive to these kinds of intervention strategies.

course, by providing them with complementary material in isiXhosa that will assist them in accessing knowledge in English.⁸

According to Dalvit, the computer foundation course provides for computer literacy skills to the participating students, as well as gives possibilities of joining the main stream computer science studies (PhD research in progress).

The booklet used as a complementary teaching resource, is available on-line and in a print version. It gives an English term, provides an equivalent in isiXhosa, and gives examples that are culturally relevant where possible. There are at least 150 terms in the booklet but the number is growing continuously because of the interactive nature of the booklet. The students are required to grade the translations, as well as suggest any other terms they consider important, but have not been included in the booklet.

As indicated earlier, the glossary booklet is focused on foundation students in the Computer Science department at RU. The booklet, besides being a valuable contribution to the development of technological terminology in isiXhosa, and therefore, its intellectualisation, is a huge contribution towards the development of isiXhosa as a medium of instruction at university. It is used as an assistive tool, especially during tutorials.

⁸ Madiba & Kapp refer to this as “language complementarity” – where English or any other LoLT is used complementarily with indigenous African languages in the teaching of “non-language disciplines”. The interdependence between languages when used in this nature adds positive benefits to learners, and scholars like Cummins (1986) and Skutnabb-Kangas (2000) maintain that in this approach there is no “conflict between the promotion of English and the recognition of its interdependence with other languages (Madiba & Kapp, 2007).

4.5.3 Fostering African scholarship

African scholarship in this context refers to development and production of the body of research that focuses mainly on African languages and also, which is undertaken by African people, that is, those who would normally be classified black. This is in line with the vision of the ALS, as well as is the Ministerial Committee Report on the *Development of Indigenous African Languages as Mediums of Instruction in Higher Education* whose recommendations require that massive research in African languages be undertaken by universities if the vision were to be a reality.

At present, all those involved in the SANTED-ALS are involved in graduate research related to the various projects of the SANTED programme. Besides Dalvit's work mentioned earlier, research is also undertaken on the development and adoption of ICT terminology in isiXhosa, bringing isiXhosa indigenous knowledge (IK) to Pharmacy students, and evaluating the perceived versus real benefits of the various ALS-SANTED programmes. This research is 'unconventional' by nature, especially as it pertains to indigenous African languages and for this reason, it should be able to break new ground in terms of research that should be undertaken by African language departments and should, with anticipation, set the trend in the 'reinvention' of African languages departments across the country.

4.5.4 Development of a multimedia facility

The ALS boasts a multimedia facility which has been localised into all the official languages of the country. Localisation means that the

computers in the Facility can be run in any of the official languages of the country. They can be run in isiXhosa, isiNdebele, isiZulu, etc. The localisation into the indigenous languages was pioneered by non-governmental organisation, translate.org which uses Open Source applications to translate the software (<http://schools.coe.ru.ac.za>). Translations are done over an extended period by volunteers from the languages being translated. These are called translate@thons.

The SANTED Programme, with the help of translate.org and RU's Computer Science department and Telkom Centre of Excellence, successfully ran a translate@thon where it translated the webmail system of the University. It was also a collaboration between Fort Hare students and RU students. The RU webmail can now be run in isiXhosa.

The multimedia facility also supports the work of SANTED, as well as that of the other language sections within the School of Languages.

4.6 Shortcomings of RU's Language Policy

RU's Language Policy is unambiguously located in the South African context, and more specifically, in the Eastern Cape context where the University is located. There are various aspects of it that are positive and point to the University's commitment to making a contribution towards nation-building, promotion of multilingualism and further development of isiXhosa as a living language. This is aligned to the specifications of the National Language Policy for Higher Education (2002).

The English LoLT correlates with the University's mission of being an internationally esteemed university. Its embracing of multilingualism is an indication of its dedication to its African identity, whilst its commitment to development of academic literacy amongst the historically disadvantaged students shows its obligation to social transformation and matters of equity in tertiary education.

What is of concern though is the implementation of the Policy. The Policy tasks various departments, divisions and units within the University with the responsibility of implementing its various aspects. The Policy states that the Vice-Principal of the University, together with the Quality Assurance Committee will ensure and monitor the implementation of the various strategies charted out in the Policy, whilst the Deans will monitor implementation in their respective Faculties. This model of implementation is not conducive to successful implementation of Language Policy. The apparent flaw and limitation of this plan is that there is no cohesion and co-ordination in implementation amongst the different bodies tasked with implementation. Whilst there is a relationship between ALS and the Faculty of Law, Pharmaceutical Sciences and Sciences, there is no clarity on what other Faculties and other departments within the Humanities are doing in implementing the Policy.

Kapp and Madiba (2007) suggest that for successful language policy implementation there needs to be a local university formation that includes all stakeholders, and that manages and monitors implementation. Kapp and Madiba are from the University of Cape Town (UCT), and as indicated earlier, UCT has a structure, the Language Policy Committee that sees to the implementation of the

UCT Language Policy. The UCT Language Policy Committee has representatives from across the University – worker and student representatives, academic and non-academic representatives, deans of faculties and strategic departments, and the Deputy Vice-Chancellor who is the representative of the Vice-Chancellor. A policy that is advocated at executive level (i.e. with a body overseeing its implementation represented by the VC) has a greater chance of being successfully implemented. Advocacy from the executive level is an indication of the obligation of the institution to the policy, and also commitment of funding, and decisions made by the body are likely to be effected at all necessary levels of an institution. It is important to note that there is strong commitment from the Vice-Chancellor at RU to Language Policy implementation, and from the Dean of Humanities and the others that the ALS is working with. However, what is being argued here is that, the fact that there is no ‘officially-constituted’ body makes the Policy less implementable on a large scale at the University. It makes the process of monitoring and evaluating its success or failure almost impossible.

The RU Language Policy is also fraught with vagueness and non-commitment that Bamgbose (2001) says is characteristic of Policies generally in Africa. The expressions like “where possible”, “where appropriate”, “where feasible”, “where necessary” are strewn all over the Policy document. It is expressions like these that enable the Universities, and even those tasked with implementation, to escape this responsibility. The typical example of this is a recommendation that was made on provision of multilingual signage at the University. The decision taken by the provisionally constituted Language Committee set up for this purpose was that because of the financial

burden accompanying multilingual signage, and the aesthetics associated with some historically and architecturally significant buildings, only some main areas will have multilingual signage in the University.

The other area of concern in the Language Policy, which is also specific to the ALS as an implementation agent, is the viability and longevity of projects sponsored by donor funding. As it is now, the Language Policy of RU where it pertains to African languages and isiXhosa in particular is driven by foreign funding. While there is a commitment and institutional support for the continuation of the programmes beyond 2009, that is, the end of the funding cycle, there is concern about whether the University (assisted by the DoE) will be prepared to appropriate or source funding elsewhere and invest it in these programmes.

Whilst these are some of what I perceive as limitations in RU's Language Policy, it is unambiguous that the University is one of the few institutions in the country that has earnestly responded to the *Language Policy for Higher Education* (2002). The University has not only developed and adopted its Language Policy, it has also taken strides in implementing it, even if in a haphazard way. One of the main spin-offs from this Policy is the fact that ALS will, in 2008, for the first time in 12 years, have its first intake of first year students studying new innovative market-related isiXhosa courses in the home language. The challenge facing the Institution presently is to strengthen its monitoring and evaluation process by constituting a structure that will drive and monitor implementation on an on-going basis.

4.7 Conclusion

In this chapter we have looked at Rhodes University and its Language Policy. We started by tracing the history of RU, and then its commitment as a university of excellence, and to transformation, and to producing graduates that are sensitive to the national agenda of South Africa.

The work of the ALS section of the School of Languages, facilitated through funding received from the SANTED Programme has been highlighted. I have tried to illustrate that the programmes designed are in line with the vision and mission of the ALS of advancing scholarship in African languages and intellectualizing isiXhosa. It is a fact that, if one looks at the language statistics of the students at university, the majority of those students do not speak the language of the people they are destined to serve when they graduate as professionals in various fields. It has been shown in this chapter that the programmes designed to teach isiXhosa as an additional language are designed to provide language support to RU graduates so that when they qualify they are vocationally and linguistically competent to cope in the South African multilingual and multicultural context. It has also been illustrated how, through the ALS programme that supports academic literacy, students whose home language is isiXhosa have been supported to enable them to access English knowledge in their computer science studies. The body of research that will emanate from the various SANTED programmes has also been indicated.

This chapter concludes by pointing out some limitations to the RU Language Policy but still points out that even though there are these

challenges; RU is still one of the few institutions that has taken strides in implementing its language policy.

Chapter 5

5. Factors affecting learning and teaching of additional languages

5.1 Introduction

The previous chapter looked at Rhodes University's Language Policy and Plan, more specifically programmes that have been designed to effect the Language Plan of the University. I also looked specifically at programmes that are hosted by the ALS of the School of Languages that focus on promoting multilingualism and academic literacy. As indicated in the previous chapter, the programmes that promote multilingualism are mainly those that teach isiXhosa as an additional language⁹ to those that have English or another language as a home language.

The purpose of this chapter is to look at the different factors affecting acquisition and what motivates learners in second language learning.

5.2 Personality factors in second language learning

Human behaviour can be divided into two primary domains: the cognitive domain and the affective domain. These two domains affect the acquisition of knowledge in a learning environment. The cognitive domain has to do with innate human capability. In language learning, for example, the learner's inherent capability will process and organize

⁹ In this study I will use the term "additional language" or "second language" interchangeably to refer to another language learnt in addition to one's home language. I will not distinguish between first, second or third additional language.

language which the learner is exposed to in a learning environment. The affective domain on the other hand refers to the emotional feelings of an individual. The affective domain has two sides to it: the intrinsic and the extrinsic side. The intrinsic side of the affective domain deals with the personality factors that contribute to successful language learning. The extrinsic side deals with the socio-cultural factors that invariably come into play when two languages and cultures come into contact through learning (Brown, 1987:99-144).

It is a fact that even in the same learning environment, learners have varying abilities. This is the same in language learning. Some learners acquire language faster and/or better than the others. Scholars have, until recently, given reasons for these variations in abilities as differences in cognitive abilities of learners. However, recent studies show that there are certain individual characteristics and social factors, far removed from the cognitive domain, that affect the way learners acquire that which they are required to learn (Dulay et al, 1981:74-83, and Kembo in Webb and Kembo-Sure, 2000:294:297).

This matter is even more pertinent and necessary in the South African situation where languages have been associated with power and class. English and Afrikaans have been, and still are, perceived as languages of power and their speakers have been accorded that status – both in educational and other setups. Indigenous languages on the other hand have, until 1994, been accorded a lower status, a status also associated with their speakers. Therefore, in a language learning environment, where African languages are taught as additional languages, these factors come into play. It is not only matters of cognitive concern that come into play in the situation, but matters that

are related to the above that manifest themselves in various ways, most of which then are inhibitive to language learning. There are anecdotal reports to the effect that students learning indigenous African languages are learning the languages and cultures of their 'gardeners,' 'nannies'. In my opinion this already brings out some socio-cultural and attitudinal concerns that are not necessarily conducive to successful language learning.

In exploring reasons for better acquisition in language learning, this work will focus on more affective factors. In the following section of this work I will look at the affective domains in general, and its relevance to second language learning. Following that I will explore specific factors of the affective domain that one needs to consider in curriculum design for second language learning.

5.3 The Affective domain

As indicated above, studies that look at cognitive abilities of a person as a means to measure the impact of learning on an individual cannot be able to give watertight results. It is for this reason that research now tries to find factors within and outside an individual that can enhance learning, and enable curriculum designers to plan and design programmes that capitalize more on these while minimizing those factors that do not stimulate learning (Brown, 1987; Dulay et al, 1981; and Kembo, 2000).

The affective domain, as opposed to the cognitive domain, refers to the emotional feelings of an individual. It has to do with the way we react emotionally and attitudinally under certain situations. For

example, under a learning situation where one is required and expected to participate in a positive way, one could express anxiety, inhibition, confidence, etc, depending on the personality of that person. In a learning situation, these can enhance or inhibit one's learning process. It is important that in curriculum design, as indicated earlier, one is aware of those factors so that you can encourage those which promote and advance learning, and discourage those that have a negative effect on the success of learning. According to Kembo

Humans are not only 'thinking' beings. There are instances in which the feelings (emotional) faculty takes over, and dominate our thought processes. The affective factors, which have to do with how we feel, may be pivotal in determining why one person learns a language more successfully than another (Kembo, 2000:296-297).

Bloom (as quoted in Brown, 1987:100-101), in his study of the affective domain, suggests five aspects of affectivity in human behaviour. These are receiving, responding, valuing, organisation of values, and value system. In other words, these are the affective or behavioral stages that an individual goes through in a learning environment.

Affective domain, especially in regard to the five aspects mentioned above, has an effect on second language learning. In a second language learning environment, for learners to be successful, or at least to achieve comprehensive benefits from learning, initially they need to be *receptive to the target* language and to the native speakers of the language and the culture embedded in the language. Following

receptiveness is responding. Learners in second language learning environments need to *respond to the learning challenges* placed upon them by teachers and other people in the process of learning. The response, according to Bloom must indicate the acceptance of the target language, and this acceptance must be without duress. Lastly, they need to *show their value of the target language* by making a commitment to use it and explore it, with “conviction” when the need arises (Brown, 1987:100). Valuing is an important aspect of an individual’s affective domain. Generally, we characterise and understand ourselves in terms of our own value systems. Valuing in terms of second language learning does not imply that one replaces one’s values attached to one’s own beliefs, for example, with those of the newly acquired language. It only means that it ‘creates’ interrelationship amongst the value systems and assimilates them together with the others to give one a new world view (ibid.). In the case of the vocation-specific isiXhosa second language courses¹⁰ offered at RU, for example, in both Pharmacy and Law, Bloom’s levels of affectivity are very pertinent and need to be taken into consideration in achieving the intended outcome and benefit of the courses to the students. This is especially important in the South African situation where, historically, because of political reasons, African languages were not perceived as being significant to be learnt by speakers of other languages where they would be received, responded to, and valued in a positive way as suggested in Bloom’s classification.

¹⁰ The vocation-specific courses, as discussed in the previous chapter, are IsiXhosa for Pharmacy and IsiXhosa for Law. Both courses have been piloted in respective disciplines in 2007, and will be offered as electives in 2008.

As stated previously, in second language learning and teaching, it is important for one to recognise "...how human beings feel and respond and believe and value..." (ibid) and how this affects the acquisition of another language.

The following are some of the specific personality factors that are an important aspect of human behaviour, and that scholars in the language learning field have perceived as being those that affect second language learning.

5.3.1 Self esteem

Self esteem can be defined as our personal belief on what our capabilities are. We tend to judge ourselves, positively or negatively, and we subsequently convey this judgment about ourselves to others, either in words or by the way we do things. A positive self esteem starts with the concept of self, and moves to accepting yourself and then your description and projection of oneself in the way you interact with others.

The significance of self esteem in human behaviour is affirmed by Brown (1987) when he states that

Self esteem is probably the most pervasive aspect of human behaviour. It could easily be claimed that no successful cognitive or affective activity can be carried out without some degree of self esteem, self confidence, knowledge of self, and belief in your own capabilities for that activity (Brown, 1987:101).

According to Brown (1987:102-3), there are three levels of self esteem: the *global self esteem*, the *situational self esteem*, and the *task esteem*. The global self esteem, according to Brown, refers to the general characteristics of a person regarding their judgment of worthiness. It forms part of the general inherent character of a person. At an adult age it is fairly constant and difficult to alter. The situational self esteem, also known as the specific self esteem, on the other hand refers to one's appraisal in regard to certain situations or defined characteristic abilities, e.g. one's artistic ability, communicative ability, etc. The third level of self esteem, the task self esteem, refers to specific abilities within specific situations, e.g. oil painting in art, conflict resolution in communication, etc.

I would like to argue here that all levels of self esteem are important in second language learning and teaching. Where possible, both the curriculum designer and the teacher should attempt to improve the global self esteem of the learner to encourage less fear of making mistakes, rejection by other in the language learning environment, or by speakers of the target language when the learnt language has to be utilised, amongst other things. However, I also believe that even though this is possible, it would require an exceptional effort on the part of the teacher or curriculum designer as global self esteem is an inherent part of an individual's personality. Situational self esteem and task self esteem are related and also very important in second language learning and teaching. My practical experience in second language teaching is that in a learning environment there are learners who are generally self confident and are 'gifted' learners, and those that excel in specific tasks within the language learning situation.

Heyde (1979) cited in Brown (1987) also gives assurance that self esteem is an important aspect of successful language learning although there is no conclusive evidence whether it is self esteem that increases language success, or that it is rather the language success that advances self esteem. Brown states that whatever the case may be

... teachers really can have a positive and influential effect on both the linguistic performance and the emotional well-being of the student. Perhaps those “good” teachers succeed because they gave optimal attention to linguistic goals and to the personhood of their students (ibid.).

It is clear then from the above that for successful language acquisition one needs to concentrate on this emotive aspect of the learner, as well as the objectives of the language learning.

5.3.2 Inhibition

Research in second language learning and teaching also shows that there is a relationship between inhibition and successful language learning. (Dulay et al, 1982; Brown, 1987). Inhibition is the result of a set of protective devices that we put around ourselves to protect our own pride, interest and feelings – in other words, our egos. We protect ourselves from what we see as unwanted intrusion. Inhibition is associated with low self esteem.

In a language learning situation inhibited people are reluctant of taking risks and are always conscious of putting themselves in challenging situations. This is unfavorable in the process of language learning. Confident people, as opposed to inhibited people, do not hold back in the same way as inhibited people do. Guiora, quoted in Brown, talks about "language ego" which is the effect of second language acquisition. According to Brown (1987:103):

Meaningful language acquisition involves some degree of identity conflict as language learners take on a new identity with their newly acquired competence. An adaptable language ego enables learners to lower inhibitions that may impede success.

It stands to reason, therefore, that the defenses that inhibited people place upon themselves and others are not favourable to second language learning, they rather slow down or prevent the process. Language learning, be it first or second language learning, requires that learners make mistakes continuously. There is an adequate amount of evidence that learners progress in their acquisition of language competence by making mistakes, many times, and learning from these mistakes. People with high inhibitions are sensitive to consequences of making mistakes, especially in a group. In a language learning environment, learners see themselves as being highly vulnerable. It is important therefore, in second language learning acquisition, to take into account the inhibition factor in a learner. As a teacher, for example, one should make use of teaching methodologies, approaches and techniques that encourage the learners to be less inhibited. Guiora, cited above, in reaching his

hypothesis used alcohol in one study, and tranquilisers in another, to reach his conclusion that supports the above notion. The more relaxed the student, the more they were able to acquire language.

5.3.3 Risk-taking

Risk taking is the ability of an individual to venture into the unknown or less unknown world without the fear of being humiliated by the consequences of such acts. Risk taking, however, does not mean just being adventurous; risk taking people use the skills and tools they already have in making well-planned and thought-out, calculated risk. It is this risk, that is, a clever risk, which is positive in a language learning situation. Confident people, less inhibited people, and people with high self esteem are usually willing to try out new situations, taking the risk that their 'gambling' might not bear the right or the required consequences (Dulay et al, 1982:74-75).

Risk taking should be taken into account in second language learning and teaching by both the teacher and the learners. The teacher should encourage the learners to try new language structures, conversations and situations (after giving them the basic language tools). They should also devise a way of appraising and affirming learners should they make mistakes, that is, a way that should encourage them to take the risk again next time with no fear of intimidation by the teacher or other learners. On the other hand, learners and teachers should be aware that risk taking is one of the most positive factors in second language learning. It is only through risks we take – well calculated risks – especially through communication in both the classroom and the natural language environment and settings, that we

would be able to have success in language learning. It is clear though that in the process we need to make mistakes as it is in the process of guessing that we eventually know for sure, and then seek out real situations that require use of the newly acquired language (Dulay et al, 1982:75).

5.3.4 Anxiety

Anxiety is the concern we express in our minds about an imminent danger, difficulty or complex task on the way. In the same way as self esteem, inhibition and risk taking, anxiety is also highly connected to, and plays an important role in second language acquisition (Brown, 1987).

On the one hand, there are people who are generally anxious, who always worry, and are generally doubtful of themselves and their abilities to succeed in any situation. These people have *trait anxiety*, a form of anxiety that is more entrenched and forms part of that person's personality trait. On the other hand there are people whose anxiousness is brought about by some particular act. This kind of anxiety is called the *state anxiety* (ibid.). An example of such an act would be if a learner is required to speak, say individually, in a language learning environment. It is not common to hear learners saying 'I have gone blank', 'I cannot think', 'I am paralysed', etc. These are all manifestations of state anxiety.

As in all other personality factors indicated above, anxiety can be both negative and positive equally in our general lives, and in second language learning. We are often cautioned about anxiety as it can

have a negative impact on ourselves or the tasks we are required to execute. Should anxiety lead to negative results it is said to be debilitating. The opposite of debilitating anxiety is facilitative anxiety. We experience facilitative anxiety when we have an urge to start and finish the task facing us. Facilitative anxiety is the kind of anxiety that facilitates positivity and apprehension (in a positive way), that keeps us just about anxious, edgy and apprehensive until we see the task through. This kind of anxiety is said to be positive as an individual will not relax until she has seen the task through (Dulay et al, 1982; Brown, 1987).

Facilitative anxiety can also be linked to competitiveness in second language learning. A learner can, because of the need to excel beyond her classmates, find a need to work even harder. Although this competitive urge can obviously be linked to facilitative anxiety, teachers must guard against students who tend to be over-competitive as, for example, failure to get through the given work or tasks can lead the students to be excessively anxious in a negative way – which can then result in a learner being inhibited in class (Brown, 1987:105-106).

In the context of second language learning and teaching, the teachers must always take into consideration that there are people who have trait anxiety and those with task anxiety. The teachers should, therefore, use in their teaching, approaches and techniques that will not worsen the anxiety state of the learners as too much or too little of it can be unfavorable to successful language acquisition.

5.3.5 Empathy

Empathy is the capability of an individual to identify with someone else. The purpose of this is to know and comprehend the other person's feelings, experiences and ideas in a better way. Empathising is done by projecting your own personality into someone else's in order to understand them better. We can only empathise successfully by first knowing ourselves, our cognitive and affective states, as this helps us to move from our self to identifying with others (Brown, 1987; Dulay et al, 1982).

Even though empathy is achieved through language communication and non-verbal communication to some extent, there is no conclusive scholarly evidence that suggests a direct correlation between success of second language acquisition and empathy. Dulay and others suggest that

... while one might expect a strong relationship between an individual's degree of empathy and his or her success in L2 performance, it is unlikely that someone's capacity of participation in another's feelings or ideas would be measured by linguistic manipulation tasks of the sort most investigators have used to determine success in L2 learning. If empathy is indeed an important factor in L2 success, it is more likely to be manifested in the development of communication skills, which enable participation in another's feelings and ideas far more than linguistic manipulation (Dulay et al, 1982:76).

I concur with the view of the authors above but in my opinion, if empathy were to be seen as an important factor in the success of second language acquisition, then one way of facilitating empathy, especially from different cultural groups and nationalities would be for the curriculum to include informative cultural aspects of the language that are relevant to what is being taught and that can enhance competence in proficiency. This will be explored in chapter 7 of this thesis. Second language learning is often not successful or sustainable in that the link between the language learnt and its culture is often overlooked. Second language learners find that it is difficult to express empathy to speakers of the target language as they are grappling with linguistic competence, and the cultural competence connected to the target language. They then find it difficult to move from their self to identify with the other person's needs and feelings. According to Brown (1987), there is very little done in classroom research to look at learners' adaptation to, or adopting the culture of the language being learnt. This would go a long way in addressing empathy in cross-cultural communication.

5.3.6 Extroversion

Society generally sees an extrovert person as a person with an outgoing and sociable personality. Generally, extrovert people are thought to be chatty people to the extent of 'having loud mouths'. The opposite of extrovert is introvert. Conversely, introverts are thought to be concerned with own feelings other than those of others. They are seen as being quiet, shy and inwardly thoughtful people. Because of these preconceived ideas, the personalities of extroverts and introvert teachers in second language acquisition classrooms use these traits to

judge the performance of their learners. Learners who are extroverts are seen as being confident and bright while introverts are not seen as intelligent. Brown (1987) warns teachers against this generalisation. He states that extroverted learners in a second language learning situation, or in any learning situation for that matter, are not necessarily bright learners. They may be seeking to enhance their ego by looking for appraisal from others, for example, fellow learners and teachers. He states that although extroverts might not necessarily be talkative, what binds them mostly is their need to receive appraisal from others. Introverts on the other hand might be intelligent and more calculative than the extroverts in that they do not seek affirmation and appraisals from others, but from within themselves.

The teacher in the second language learning environment must be aware of these personality types but not use them arbitrarily and conclusively to judge learner's abilities and performance. Extroversion in other cultures, for example, isiXhosa, is seen as a sign of disrespect, especially in conversations where participants differ in age, gender, profession and rank for example. Undoubtedly, learners carry their identity, their cultural values, etc to the classroom. Therefore, it is the duty of the teacher to help and encourage that which is appropriate in the culture of the target language.

5.3.7 Motivation

Motivation can be seen as the driving need, desire or motives that a person has to act in a particular way. For any form of learning to be successful, second language learning included, there needs to be proper and sustained motivation from the learner. According to Brown

(1987) and Dulay (1982), different forms of motivation can be distinguished according to the need they serve (for example, to do better at work, to migrate to a country where that language is spoken), and who drives it (for example, parents of isiXhosa speaking children motivating their children to learn English), or within oneself (for example, an English speaking doctor learning isiXhosa with the intention of practising in, and serving an isiXhosa speaking community. For these reasons, we distinguish between instrumental, integrative and assimilative motivation.

Instrumental motivation can be seen as a desire to acquire competency in another language for utilitarian, instrumental and functional reasons, for example, getting into a job where that language is a prerequisite, traveling in a country where that language is spoken by the majority of the people. This kind of motivation is not seen as being highly contributory to sustained language use as it is itself short-term and possibly short-lived, and does not prescribe cultural exposure to members of the target language, which is seen as a highly contributory factor to successful language acquisition. Learners driven by this form of motivation might need to learn just a few 'survival' phrases to get them by and as this does not constitute 'competency' (Van Lier, 1988; Brown, 1987).

On the other hand, *integrative motivation* is seen as the desire from the learner not only to achieve competency in the new language but to acquire it with the purpose of integrating with it, and participating in the culture of the people who speak it. Integrative motivation does not necessarily mean that learners would consequently adopt, or adapt to, or wholly embrace the other culture. It means that they learn the

language to understand the other people better, to study their culture and language. For example, English speaking HCPs learning isiXhosa might not only learn phrases to instruct patients and get them to follow clinical related instructions, but they might have an integrative motive. It could be that they want to understand some common cultural practices that could affect the medicine taking behaviour of their patients that would, as a consequence affect the treatment of illness.

Assimilative motivation, that could be compared to what is known as social group identification, is the drive from the learner to be, in the end, fully assimilated with the community that speaks that language in order to participate as a full member of that community, in its life as a whole (Dulay et al, 1982; Brown, 1987). This form of motivation is common in matters of affection. For example, an English-speaking man marrying a German might be motivated to learn German, its culture, etc with the intention of wholly being part of the German community.

The last form of motivation, the *intrinsic motivation*, is the form of motivation experienced by learners if they carry out a task, for example, without expecting any affirmation or reward from someone else other than from within themselves. For purposes of second language learning, it is often evident in classes that intrinsically motivated people are mostly successful in acquiring proficiency in language than extrinsically motivated people, even if the results are not immediately evident (Brown, 1987).

Motivation in general is important in second language learning and teaching as a personality factor. At first, the teachers should be aware of the fact that not all learners are highly motivated or, their motivation is derived from the correct source. Either way, the teacher must be able to design a curriculum, and use methodologies and approaches that keep the motivation of the learners at the optimum.

5.4 Socio-cultural factors in second language learning and teaching

As indicated earlier, studies in second language learning and teaching have, over time, emphasised matters that perceive language learning primarily as a cognitive and linguistic activity. It is scholars like Hymes and Gumperz (1986) that explored the issue of language proficiency and communication further to include issues that are socio-cultural in nature. Being mindful of the socio-cultural factors in communication means that as a teacher you are able to recognise pre-existing attitudes, beliefs and behaviours of learners, and the impact these will have on the learning of another language. Therefore, over and above developing the linguistic ability of learners, the teacher must also develop the sociolinguistic, discourse and intercultural competence of the learner. For the purpose of this part of the work I want to argue that intercultural competence is a combination of social and communication skills, as well as cultural awareness. It stands to reason therefore that with two languages coming into contact in language learning, two cultures also automatically come into contact. In a language learning situation the curriculum design needs to include the learning of the culture associated with the language (see chapter 7 of this thesis). One however needs to caution against teaching culture

as a static entity. It is a dynamic entity that is informed by both the learners' identity and social experiences, and other cultures that the target language is also in contact with.

Cultural stereotyping, acculturation and social distance are some of the socio-cultural factors that are important in second language learning and teaching (Brown, 1987). These will be discussed individually below.

5.4.1 Cultural stereotypes

We tend to believe that, that which we are accustomed to in our culture is the generally accepted norm of how things should be, and how people should behave. It is for this reason that people in all cultures tend to stereotype, i.e. fit people into compartments set up by them in a prejudiced manner. Stereotyping, therefore, is a biased view that we have about other cultures when we compare them to ours, and the way we categorise each and every individual in these cultures according to our own views (Brown, 1987:123-125).

An example of such stereotyping could be the unfounded anecdotal misconception in South Africa for instance, that *amaXhosa* are lazy, shy, aggressive, etc. This view is often uttered from a prejudiced point of view, and tends to be generalized. Consequently, each and every *umXhosa* is lumped into this category. Although cultures do have some distinct differences, it is always inaccurate to generalize our assumptions to specific individuals within that cultural group as each individual, even from the same culture, has individualistic personality traits and capabilities. Besides this, stereotyping can be outright

erroneous and completely misleading because one practice in your culture can mean something totally different in another culture (ibid.). For example, in the culture of *amaXhosa*, looking an adult straight in the eye is a sign of disrespect whereas in Western culture that means that one is being attentive.

As indicated earlier, it is important in a second language learning and teaching environment that teachers and learners alike are aware of the cultural differences encapsulated in each language, and learn to value and appreciate these without necessarily replacing their own.

Cultural stereotyping is prevalent in the teaching and learning of African languages in South Africa. However, it is not stereotyping *per se* but the negative attitudes that learners have towards isiXhosa. Although positive attitude – which is the result of all the positive personality factors that enhance learning – can be instrumental in language learning success, negative attitude can be detrimental to the successful attainment of full language proficiency. Negative attitude is the result of false stereotyping (ibid.). In my experience in teaching isiXhosa as an additional language, I often hear learners referring to isiXhosa as ‘that language full of clicks’, and that it has infinite number of clicks (whereas there are only three clicks), and that it is rigid and lacks structure that English has.

In South Africa, stereotyping, and subsequently, negative attitudes are shaped by our socio-political background as a country. For over a century English, and later Afrikaans speakers, were made to believe that their culture was more sophisticated, humane, more civilised and more superior to that of other indigenous languages groups which was

seen as barbaric, inhumane and primitive. Negative attitudes can be changed. Teachers need to expose the learners to the cultural practices of the *amaXhosa*, for example, and get the learners to understand the issues of ancestral sacrifice, traditional healing and how these are embedded in their culture.

5.4.2 Acculturation

Acculturation can be seen as a process of taking over a new culture, or adjusting or modifying your behaviour to the new culture. When this happens we experience uncertainty, doubt about ourselves, confusion and mistrust, but eventually if we persist with the exposure to the other culture we give it space in our social behaviour, but do not necessarily let it replace our native culture, unless we deliberately want to be totally assimilated into the new culture (Dulay et al, 1982; Brown, 1987).

Acculturation is important in second language teaching and learning. As we know, culture is the way we do things in society, and the way we express these things is through language. Therefore, as indicated earlier, language is an integral part of culture. Exposing second language learners to another language and culture could result in feelings of homelessness, estrangement, and loss of identity amongst other things. It is important for the teacher to caution the learners about this stage in second language acquisition. I would like to think that the teacher, by acknowledging this stage, and seeing it as part of successful language learning, the learners can find ways, obviously with the support of the resources that the teacher has at hand, to survive it. One way of doing this is for the teacher to reaffirm the

identity and the culture of the learners, but urge them to open up space in themselves for the second 'identity' carried by the second language. In this way the learners will open up to the new language, its culture, its values and its people.

Acculturation has four stages. They are

- Excitement (optimism, confidence, and emotional satisfaction),
- Culture shock (cognitive and affective uneasiness, feeling of intrusion, disorientation experienced due to sudden subjection to an unfamiliar culture),
- Gradual recovery (fluctuation in opinion and resolution, gradual acceptance of the cultural differences), and
- Full recovery (where learner fully adopts or adapts to the new culture and is confident of their newly acquired identity (Brown, 1987))

In the different environments I have experienced as a teacher of isiXhosa as an additional language, I have seen the various stages of acculturation manifest themselves amongst learners in various ways. Classes early on are typically characterised by eager and excited learners who are willing to try all new expressions. As the classes progress, learners start comparing the language and the culture of *amaXhosa* to English, and discovering vast differences between the two, even if imaginative. This leads to uneasiness on their part and, I think, fear of losing their identity and culture, having it replaced by the 'strange' isiXhosa culture. It is at this stage in formal language learning that teachers experience students withdrawing or quitting from the programmes. Finally students accept the isiXhosa culture in

the process of learning the language, and find ways of making it part of their lives, especially in cases where motivation to learn is integrative and assimilative. These students can progress gradually to various levels of isiXhosa, for example, if learning isiXhosa at tertiary institution, and experience 'full recovery'.

It needs to be acknowledged here that even though these stages of acculturation are ascribed to learners only, the teachers can also contribute to aggravating them. Some of the matters that can exacerbate these include poor curriculum planning and design, curriculum not being relevant to the needs of learners, teachers not being knowledgeable in the subject of second language teaching, methodologies and approaches used hindering learners in achieving their objectives in learning the language, etc. These are some of the problems that students have often mentioned, in course evaluations, as negative experiences in their process of learning isiXhosa, for example.

5.4.3 Social distance

Social distance is also one of the factors that is linked to language learning. It can be defined as the nearness in space, or the extent of the similarities or differences in cultures in contact. This social distance is technically not existent but perceived by those individuals in contact with the two cultures. Social distance can be measured by means of dominance by either cultures in contact, the extent of the need to integrate into the target culture, the compatibility of the two cultures, the attitudes of the two cultural groups, that of the learner and that of

the target language, and the length of the learner in the area where the target language is spoken (Brown, 1987:132-135).

In second language learning situations a larger social distance between the learner and the target group often impedes or delays successful language learning while small social distance often enhances language learning.

In the teaching of African languages as second languages in South Africa, social distance is very pronounced and plays, amongst other things, an important role in the success or failure of successful acquisition of these languages.

5.4.4 Conclusion

Personality traits of the learner can be seen as determining success or failure of the learner in a language learning situation. However, although that is the case, the teacher also plays a pivotal role. The teacher plays such a role by taking an approach in teaching that encourages those traits or factors in a learner that enhance learning, and discourages those that impede successful language learning. Various studies regarding second language teaching and learning, which are applicable to African languages, are constantly being published as we have seen in the previous part of this chapter. It is important for isiXhosa second language teachers to draw on these findings and design curriculum, use methodologies, approaches and techniques that are essential and relevant to their situations.

In the following chapter we explore various curriculum designs that have been used over time in language design, and explore more closely the task-based language design – the curriculum design from which we have modeled the vocation-specific language programmes at RU.

Chapter 6

6. Principles of task-based course design

6.1 Introduction

The purpose of this chapter is to look at the language learning and teaching methodology we have used in designing the curricula for our isiXhosa second language courses, as well as illustrate this with a model from our vocation-specific courses, IsiXhosa for Law, and IsiXhosa for Pharmacy.

In their attempt to find solutions in getting learners to speak, practitioners in the field of second language teaching and learning have moved away from personality factors, cognitive factors and teaching methodologies as areas to be looked at for successful language acquisition. Recently, researchers and practitioners in the field have been looking at the use of tasks in the language classroom as a means of enhancing language acquisition.

Skehan (in Crookes and Gass, 1993) claims that the recent move by second language researchers and practitioners towards task-based instruction stems from the fact that, carefully designed task-based second language courses/syllabuses could activate the interaction that is necessary in an interaction with a native speaker of the target language. This is possibly because, as in real communication with the native speaker, task execution by the learner requires conscious attentiveness and involvement by all participants. It is, therefore, this conscious attentiveness and involvement, which facilitates successful acquisition.

Tasks also enable the learner, through modified input and interaction, to negotiate meaning through comprehension checks or clarification requests, and these then present the learner with language that is useful not only for the completion of the task at hand, but also for use in later communication. Important, also, is the fact that negotiation of meaning also enables the learner to focus on that part of the utterance which has a fault, which is then restructured, using grammar knowledge known. Grammar knowledge is undoubtedly one of the important aspects of second language learning and teaching.

General theories of second language acquisition prove that grammar and communication are instrumental in the success of second language acquisition. However, teaching one as a separate entity from the other does not go far in enhancing learning. Pica, Kanagy and Folodun (in Crookes and Gass, 1993:9) point out that second language researchers and teachers are now linking grammar pedagogy with communicative task-based methodology with great results. Loscky and Bley-Vroman also agree that grammar is essential in language acquisition, but that it cannot be taught in conventional ways that have been used over the years, but by the

use of conscious raising activities which facilitate the development of grammatical knowledge through hypothesis testing and inferencing [in the target language] (Gass and Grookes, 1993:123).

The argument then is that activities, or tasks, are an instrumental element in language acquisition which, when used properly in a language learning environment, could produce the required results from a learner, that is, getting them to speak. This has undoubtedly

been proved by theory, research and classroom practices in the field of second language acquisition, mostly of English (Breen, 1987; Gass and Crookes, 1993 & 1994). What needs to be established, though, are features that constitute communicative tasks, and what makes them different from other tasks used in language research and teaching. To accomplish this, one needs to look at some selected course/syllabus designs, tasks based language teaching, its theoretical underpinnings, and the characteristics of tasks which equally facilitate grammatical knowledge as well as speaking competence of the learner in the target language.

6.2 Principles of syllabus design

A syllabus is a plan of study that outlines what is to be achieved through teaching and learning. According to Breen (1987) when designing a syllabus, a designer will map out knowledge and capabilities that he or she regards as important and worthwhile outcomes, in a situation for which the syllabus is designed.

This plan is seen as a decision making process, where its contents, and the process of achieving its objectives, are influenced by the requirements of a conventional syllabus design. These, as stated by Breen (ibid), are that the syllabus should provide a readily available framework of what is to be learnt and taught; should provide continuity and direction for learners and teachers; should be able to give retrospective records of what has been done and is still to be done; should be able to be used as a basis for the assessment of the learning process; and, consequently be liable to change and allow for continuous evaluation. The last requirement, of liability to change and

continuous evaluation, is important in that the syllabus plan/design has to be appropriate to the language curriculum, the language classroom and to the learners, and to the ideologies, the purposes and the objectives of the institution and the society where it is being taught and learnt.

Syllabus designers, in meeting these requirements, have to reflect principles on which the syllabus design is based. Breen (ibid) states that there are conventionally accepted principles of organisation which are seen as important in the syllabus design. These are the areas of *focus* of the syllabus, *selection* of work to be learnt and taught, *subdivision* of selected work into smaller units, and *sequencing* of the language to be taught and learnt.

Although syllabus designers need to apply these principles of organisation during syllabus design, they are never impartial in their application of these. Any syllabus design is usually a reflection of the designer's own views at that time concerning the nature of the language, how it could be properly taught and learnt and presented during learning. Therefore, the views presented in a syllabus design will be informed by the prevalent views or a paradigm which is shared by the syllabus designer and all the specialists and practitioners in the language profession at that particular point in time.

It is for the above reason, then, that there has been a revolution by second language researchers and practitioners, challenging and questioning the conventional syllabus designs which are mostly based on the principles as stated earlier. Their challenges are based on new ideas and proposals that are surfacing in the second language

profession, highly supported by theory, research and classroom experiences.

The researchers in this emergent paradigm are challenging the established paradigm which focuses on syllabuses as propositional plans. They are looking at syllabuses as process plans. According to Breen (1987), a syllabus design expert, *formal* and *functional* syllabuses represent propositional plans, while the *process* and *task-based* syllabuses represent the process plans. As the study wishes to focus on task-based syllabus, the following topic will be dedicated to this, but will, initially, briefly give the basic underpinnings of all the syllabus designs. Obviously, we will dwell more on the task-based syllabus design as an alternative in the language teaching and learning profession.

6.3 Propositional and Process Plans

In the history of second language learning and teaching, two syllabus plans have come to be realised. These are the propositional and the process plans. They are distinguished as such because of the manner in which they realise the above requirements and principles of organisation of syllabus design. Two syllabus designs, the formal and the functional syllabuses derive their principles from the propositional plan, while the process and the task-based syllabuses derive theirs from the process plan. Below we focus on each of these plans, looking at how they realise these requirements of syllabus design, and what makes one distinct from the other. Important, though, we will be looking at reasons why the task-based syllabus is seen as a suitable alternative in language learning and teaching situations today.

6.3.1 The Propositional Plans:

The Formal and the Functional Syllabus designs

The formal and the functional syllabuses are termed propositional plans in that their focus on the teaching and learning is on the systematic and rule based nature of the language. In other words, they look at the various language sub-systems, that is, phonology, grammar, morphology, lexis, and the way human beings behave with language, viz. the interpersonal knowledge. However, each of these syllabuses focuses on these language systems differently.

The formal syllabus primarily focuses on the organisation of language, that is, grammar rules related to the structure of the language, and only gives a secondary role to the meanings or ideas conveyed through language. However, the functional syllabus focuses on the functional use of the language - the relationship between the language code and how people behave with language in certain social groups and certain social situations. This view in syllabus design was developed in the 1970s with the emergence of the sociolinguistic movement. Hymes, who was in the forefront of this movement, challenged Chomsky's view of what constitutes language knowledge. According to him, linguistic competence as understood by Chomsky was not enough in defining our language knowledge. He states that language knowledge means communicative competence, which entails

both knowledge of the rules of the language as code and the knowledge of the conventions governing the use of the code which are established and developed within social

groups. More importantly ... communicative competence [represents] how we [relate] our linguistic competence to our social use competence and that the two systems of knowledge [are] interdependent (Breen, 1987:88).

As far as capabilities are concerned, both syllabus designs expect the learner to use the language correctly and accurately, with the formal syllabus highlighting the correct use of the four language learning skills, equally emphasised during the learning and teaching. The process of learning is one way, from the teacher to the learners - the learners first receive from the teacher what they are supposed to learn, and are thereafter expected to reproduce this knowledge. The functional syllabus differs slightly with the functional syllabus here in that it does not only emphasise the correct and accurate use of language, but goes further to identify proficiency with the correct, accurate and **appropriate interpretation** and production of the various linguistic components. Language skills development is worked in sequence, as in formal syllabus - from receptive to productive skills.

The reasoning behind the language selection and the subdivision in these syllabuses is similar; although, for reasons that have been highlighted above, what they select and subdivide in the language differ. According to Breen, the formal syllabus selects and subdivides language according to the logical and inherent system of the language and its rules which show some form of orderliness, whereas the functional syllabus identifies the main types of language functions in sets and sub-sets, with a range of superordinate and subordinate sets. It also specifies how these functions should be realised.

In formal syllabuses, sequences of what is to be learnt and taught is developmental - from simple to complex forms, rules and structures with the hope that the learner will gradually absorb, accumulate and synthesise these. Sequencing is therefore additive. In functional syllabus, sequencing is cyclic in nature. It moves from general to more specific sets of language functions. In some functional syllabuses, though, which are developed for specific needs (for example for health worker, legal practitioners, etc) sequencing can move most needed and commonly recurrent functions in the field to the least needed, that is, functions that seldom occur.

The formal syllabus is one of the well-tried and tested syllabuses in the history of the second language learning. When the teaching of African languages to non-native speakers began, this syllabus was already followed in the teaching of European languages to non-native speakers. It is for this reason that most second language courses in African languages used this syllabus design, and still continue to do so. Because of the history behind it, all other syllabus designs that come are likely to be evaluated using it as a basis. It has some positive elements in it in that its linguistic system is analysable in terms of propositions, that is, the rules, etc. and these can be combined in a scheme for teaching, thereby making it easier for the learner to uncover, independently, how the new language works. This is done by the teacher giving the learner the language in a systematic, rule governed way, with the learner creating own sentences on the basis of the rules. The syllabus, therefore, helps provide the learner with generative knowledge. The criticism of the syllabus, though, is that it treats language as a linguistic skill, not a communication skill, and it, further, imposes a certain defined view of human learning (i.e.

systematic, rule-governed, structured language learning) which is often evident when problems arise when a learner imposes, on this view, his or her own view of learning (Breen, 1987).

The rationale behind the functional syllabus is that a language learning experience should be informed by the need for meaningfulness, which is an expression of a sociolinguistic view of one of the functions language can achieve. Fluency here is also valued, as much as accuracy, but unlike in a formal syllabus, learners must use fluency as a means to achieve accuracy, not the other way round. In short, this form of syllabus is a propositional representation of language, motivated by one of the latest trends in language perspective, that is, communicative competence, as proposed by sociolinguists like Hymes in the 1970s.

6.3.2 The Process Plans:

The Process and the Task-based Syllabus Designs

The Process plans in language learning and teaching are seen as a response to the changing frames of reference within the language learning and teaching profession. Their approach to syllabus design is guided by new challenges in the profession, which are themselves motivated by views held presently. These views are in regard to the language itself, the language teaching methodology, views of learners regarding the content and the process of language learning and teaching. It is mainly this approach that makes them different from the propositional plans. They are also different from them in that they focus on how language learning and teaching is done, they do not, as required in the propositional plans, present a systematic plan of what

language knowledge the learners need to acquire. In short, they do not prescribe to the teacher what must be taught, and to the learner what must be learnt. They focus on what the learner already knows and uses in the process of language learning.

The way the process plans, that is, the task based and the process syllabus designs present the syllabus content is different, hence I will be looking at each individually.

6.3.2.1 The Task based Syllabus

The analysis of the Task based syllabus design will be done in terms of the four main organising principles of the syllabus (area of focus, capabilities, selecting and subdivision and sequencing), as done with the formal and the functional syllabus designs.

In terms of focus, the Task based syllabus focuses on learner knowledge of the language subsystems of code, behaviour and meaning, and knowledge of the systematic relationship of these (Breen, 1987). Also important in the Task based syllabus design is the designer's focus upon learner's experience and awareness of the process of language learning, that is, knowing what language learning is like, what it involves and how it may be undertaken to facilitate the development of new language. The most important aspect of this syllabus design is that all these are done through communicative tasks (tasks that focus upon the actual sharing of meaning through spoken or written communication, where purposeful use of the target language is given priority), and learning tasks (tasks that help the learner to understand the grammar workings of the target language,

which then facilitate the learner to participate in learning tasks). In short then, a Task based syllabus design focuses on communication tasks and learning (for communication) tasks.

For capabilities, the Task based syllabus presents a claim that both the participation in communication, and the communication for learning, is valuable and necessary when one is faced with the challenge of learning another language. For this reason, it focuses on both the communication and learning capabilities - a learner who has adopted a Task based syllabus design in learning another language would be working within the syllabus in order to learn to be correct and accurate, and to be socially appropriate and meaningful in his or her communication.

In the Task based syllabus design, the selection and subdivision of content to be learnt is done in terms of tasks. Those tasks that engage the underlying competence of a learner in a range of communicative events are selected. Tasks may be general, that is, based on general situations that one is usually engaged in, in everyday life and in a range of communicative events in the target language. They may also be specific, that is, based on special and specific codes used in special communication between, for example, health workers and their patients, legal practitioners and clients, etc. In short, a Task based syllabus designer will, therefore, select and subdivide those tasks that are most common in the target language situations or specific and most relevant to learner needs. Task types according to which selection and subdivision is done are learning tasks, which have to be analytical in terms of learning and communication, and communication tasks,

which must require genuine learner involvement and participation in the use of the new language.

Sequencing of tasks to be learnt is cyclic and problem based. It is cyclic in terms of how learners move through tasks - beginning with those tasks which are familiar in terms of learner competence and needs through to those that are less familiar. The movement can also be from those tasks which are most general to those which are less general. Sequencing is also termed problem based in relation to those ongoing problems which the learner encounters or discovers in the learning process. This kind of task sequencing, though, cannot be preplanned as it depends upon the identification of learner problems as they arise in the learning process. In other words, how they are prioritised and tabled in the order in which they may be dealt with. The kind of sequencing used in the Task based syllabus design means that the syllabus design is only a guide in which the teacher can put in learner needs as well as learner problems in order of priority, and using them as a guide in his or her teaching.

The process plans, as stated earlier, are a response to the demands of the contemporary paradigm in the language learning and teaching profession. These include, chiefly, learner involvement and input in the content of what is to be taught, and the need for meaningfulness and relevance in what is to be learnt, and the need to engage learner initial competence in the process of learning a new language. These features are mostly characteristic of the Task based syllabus design, where learning and communication tasks and learner problems are all used as a means towards the development of a new language.

6.3.2.2 Process Syllabus

In the process syllabus, the designer provides a framework or a plan for classroom work. This kind of plan allows those who will use it, that is, the learners and the teachers, to be able to specify themselves what areas of language they want to select, what capabilities they want to look at, how they want to select, subdivide and sequence the subject matter. This framework and plan makes it possible for the users of the syllabus design to create their own syllabus in the classroom in an ongoing and adaptive way. Each one of these syllabuses is fundamentally different from the other. This will be shown later. Because of the fundamental characteristics of the Process syllabus, it cannot be defined in terms of the syllabuses' conventional four organising principles, but in terms of what it provides, its relationship with the content and the subject matter and the rationale behind it (Breen, 1987:166).

The process syllabus provides its user with a plan and a bank of activities. A plan maps out major decisions in the form of questions that the teacher and the learners need to make during the language learning exercise. The questions will deal with the three main aspects of classroom work which are learner and teacher participation, procedure of learning and evaluation and subject matter in terms of area of focus (ibid:167). In terms of activities, it provides a bank of them, which are categorised in terms of their objectives, content, procedure of presentation and way of evaluating their outcomes. This categorisation allows the learners and the teachers to decide themselves those activities that are relevant to their needs, as this is the focal point of the process syllabus.

As far as subject matter is concerned, the process syllabus presents a context within which the learners and the teacher can work out any syllabus subject matter. According to Breen, both the internal and the external syllabus content can be negotiated with this plan (ibid:169). Internal syllabus content means that a group which decides to adopt a process syllabus design for language learning would deduce and implement its own content and subject matter, implement and evaluate it within the principles of the process syllabus. External syllabus means that the teacher and the learners bring and use a preplanned syllabus in their decisions for classroom learning, but use the preplanned syllabus design as a point of referral and evaluation within the context of the process syllabus.

Process syllabus is a plan and bank of tasks designed to facilitate language learning, provide a means where content can be worked upon in the classroom, and it also recognises that learners and teachers in a learning situation have their own ways of reinterpreting and recreating a syllabus, and it sees learner participation in decisions regarding learning as positive and conducive to learning. It recognises the fact that all syllabus designs need learner and teacher reinterpretation, recreation and input. What is important, more especially for the purposes of this research, is the fact that the Process syllabus is the extension of the Task based syllabus design in that it rests "... upon the justifications of the [Task based syllabus design]" (Breen, 1987:169). These justifications are the development of the underlying learner competence, prioritising communication and language learning in the new language, and decisions of the learners regarding the content and the procedure of their learning.

6.4 Principles of Task based Syllabus design

The previous section illustrates the evolutionary phase being presently experienced in syllabus design. This phase questions the well-established and well-tried syllabus types, and comes up with innovative proposals that are based on theory, research and classroom practices and experiences coming up. The Task based syllabus design, alongside the Process syllabus, is an illustration of these new syllabus types. It provides clues to possible working alternatives and new directions in syllabus design, which might be followed for many years to come. This section, therefore, discusses the Task based syllabus design as an alternative to well-established and well-tried syllabus types in second language teaching and learning. It looks at tasks and their use in the teaching of grammar, as important factors in the second language teaching and learning.

6.4.1 Theoretical Rationale for the Use of Communication Tasks in L2 (second language) Instruction

Crookes and Gass (1983) suggest the interactionist and input theories as pedagogical theories that support the use of communication tasks as being instrumental in the process of acquiring a new language. These theories are based on the fact that language is "...best learnt and taught through interaction..." (Pica, 1983:10). This interaction, which helps the learner in perceiving, comprehending and internalising second language forms is possible during classroom and other activities where learners and other interlocutors, whether teachers, other learners or native speakers of the target language, participate in exchanging information and ideas based on these activities. Activities

such as these must be structured so that learners can speak and communicate with other interlocutors, not only for the sake of producing language (as in propositional plans). They should be structured in such a way that learners can share ideas and opinions with all those involved, and work towards achieving the goal on which the activity is based.

The interactionist and the input theories also hold the view that language learning is made possible through social interaction between learners and their interlocutors, where learners (and their interlocutors) talk for the purpose of mutual comprehension of each other's meaning of message. This is possible when learners use comprehension checks and feedback from their interlocutors when they are checking the comprehensibility of their own language form and content. Classroom research and experience show that it is these comprehension checks and interlocutor feedback that mainly assist in language acquisition in that the learner is able to use them, as modified input, in the present and future second language conversation (ibid.).

The interactionist and input theories are critical of most classroom activities as a justifiable means of language learning and they do not cater for learner comprehension checks and modified input, but require learners to comply with goals and objectives that have been set for them. These kinds of activities are also short-sighted in that teachers control questions asked, and answers they expect to get from the learners. From these, one can see that learning flows from one direction - from the teacher to the learner, where the teacher asks questions and the learner supplies the expected answers. Language

skills developed, according to Breen (1987) are worked only in one sequence, from receptive to productive; there is no interaction, or learner and other input that is catered for.

The use of tasks in language learning encourages interaction and learner input, which have both been proved by L2 acquisition theories and research to activate and facilitate learning of a new language. As opposed to most activities used in language learning, well planned tasks encourage learners to interact with their interlocutors, as well as negotiate meaning with them. Both interaction and meaning negotiation have been proved through theory, research and classroom experiences, as positive means of facilitating language acquisition.

6.5 Task-based Language Teaching: Its theoretical underpinnings

The use of tasks, or activities as they are commonly known, in second language acquisition has been in existence for a long time, since the beginning of second language learning and teaching some two thousand years ago. The focus on language at that time was generally on its structural features rather than on meaning carried by the language through communication. Second language learning and teaching then was influenced by that. Its focus was more on grammatical form than on communicative meaning, and as a result, when African languages began being taught as second languages, they were influenced by that paradigm. Consequently, many L2 learners of African languages ended up being experts on the grammar of the languages, even more than the native speakers. This was the case as

well with English and other European languages (Loschky and Bley-Vroman, 1983:123).

Language form and meaning are still seen as important elements in second language instruction. Second language learners should, though, be encouraged to practise and use language as a communication tool. In other words, during instruction, focus should be on the meaning rather than the form of the language. Learning of the grammatical component should be done in such a way that learners use this component to unravel meaning in the language.

Tasks are still seen as having great potential in the second language learning classroom. However, what is important for second language instructors is to be able to identify the types of tasks to use, and the way to use them in the teaching of language meaning and form without sacrificing the communicative (meaningful) aspect of the language.

Communicative tasks, if designed carefully, can help learners to comprehend and manipulate the target language with the intention of interacting and producing in it. During their use in the classroom, focus should be more on language meaning rather than form. Communicative tasks can also promote negotiated language use in particular situations, for example, *Eposini* 'At the post office', *Kwagqirha* 'At the doctor'; or for particular functions, e.g. *Ukuposa ipasile* 'Posting a parcel', *Ukunika imbali yesigulo* 'Giving history of the ailment'.

Research by second language scholars like Crookes (1986) and Long (1991) on learner modified input and interaction shows that these facilitate learner's listening comprehension, and that tasks should be used in such a way that they promote this negotiated interaction, i.e. conversation restructuring by all participants, so that learners are more target-like in their production.

As stated earlier on, communicative tasks in the classroom should focus on language meaning, but not ignore language form. Learning of language form and structure (i.e. grammar) through communicative tasks should be done in such a way that it encourages meaningful communication. For this reason, Crookes and Gass distinguish between two kinds of tasks, that is, the open and closed tasks, which are also known as indeterminate and determinate tasks respectively. During the use of open communicative tasks, information and knowledge learners must share and exchange is relatively unrestricted and indeterminate whilst in closed tasks information is limited, restricted and determinate, and possibly requires more learner speech modification.

Closed tasks are preferred and seen as more facilitative in learning a new language as they encourage negotiation of meaning between learners and teachers, and amongst the learners themselves. They are also likely to facilitate meaningful communication. Their strength lies in the fact that they also promote learner's focus on language form in their input and output. Therefore, for the reasons above, closed tasks are preferred and better suited for the teaching of grammar as they can be designed so that grammatical encoded information is essential to task success and completion. Schmidt (in Crookes and Gass, 1993)

refers to these tasks as “specifically focussed tasks” and argues that for any learning to take place successfully what learners must consciously focus upon is not the input they receive in general, but the features of the input that are essential in the language form to be learnt. Any tasks that, by nature of their design, lack specificity in terms of the linguistic focus or instruction, are not suitable as grammar development devices in learners. Such tasks do not necessarily develop linguistic expertise or competency in a learner as do most grammar tasks, but develop strategic competency, that is “...semantic- and pragmatic-based strategies combined with their background knowledge...” (ibid:125).

If specifically focussed tasks can be used in the development of strategic competence of a learner, (in other words, using grammar strategically in communication), there should be a way to connect grammar and communication instruction in language learning in a manner in which they complement each other. This link in grammar and communication is important in task based language teaching. The acknowledgement of its existence by designers of tasks is important in the creation of grammar-based communication tasks and, consequently, successful language learning.

There is no doubt that grammar still plays a fundamental role in second language acquisition. However, the way it is taught can lead to learners being grammar experts and less of communicators. What follows in this chapter is an analysis of the role of grammar in second language acquisition and how tasks can facilitate communicative competence as well as grammatical development in a learner.

6.6 The role of grammar in second language acquisition

Teaching of grammar in second language teaching is as old as second language teaching itself. As stated earlier, the beginning of second language teaching and learning started at a time in Europe when focus in language was on the structure and form of the language. It is no surprise then that the second language teaching and learning reflected that paradigm. The weakness of this focus on grammar is that learners in such language learning situations never achieve the essential objective of learning another language, that is, to speak. Instead, they would end up having full grammatical knowledge about that language, with little or no speaking knowledge. Hymes refers to this as communicative competence, and it embodies the whole being of language - that is to be able to communicate meaningfully in it - and for this reason should be developed as well in the process of language learning and teaching.

The view expressed above does not suggest that the teaching of grammar should be discarded. Researchers in the field strongly argue that there should be a way to link the two so that they complement each other. With task based language teaching methodology, the view is that communicative tasks, or activities, should be designed in such a way that they encourage meaningful language communication, as well as language learning (or grammar knowledge). There is no doubt, therefore, that grammar in second language acquisition should play a very fundamental role. What is important, though, is how it could be used in the course or more specifically, in the task design, so that it facilitates learning and communication.

For the purposes of this chapter, then, we will look at grammar and its incorporation in tasks in second language teaching.

6.6.1 Grammar and Task-based Language Learning Methodology

Task-based language learning methodology focuses on the use of communicative tasks as devices to allow learners to use language as a tool for communication. There is also a focus on the development of grammar knowledge, but this is done through communicative tasks which are designed in such a way that they require the learner to focus on the grammatical structure in question, and that the success and the completion of the task is only possible through the use of that structure. In designing such tasks, that is, tasks that aim to focus on the specific feature of the language, one is able to test the learners' acquisition of a grammatical form in a communicative way, not in an unnatural form that is very prevalent, for example, in grammar testing in the teaching of African languages as second language.

Loschky and Bley-Vroman (1993:131) argue that in designing a second language task-based course there should be focus with respect to grammar, and this should be done through tasks which show a connection between the grammatical structure in question and the task. In other words, a task should always reflect a close relationship between language form and meaning in the target language. In this way, when confronted with the ultimate need to communicate, a learner is able to understand native speaker input, and is also able to make his or her own interlanguage output comprehensible to the native speaker or any other interlocutors without consciously using the

form as during the instruction. Crookes and Gass (1993:125) claim that this is possible through strategic competence, where learners are able to "...exchange information solely through the use of semantic- and pragmatic based strategies..." together with their background knowledge of vocabulary and structures mastered in the target language, as well as knowledge of their native language. Another important factor in the use of strategic competence in language learning is that negative feedback from other participants is less conspicuous, or absent. This is very important in the process of language learning because when a learner receives negative feedback from other interlocutors, he or she realises an existence of a 'gap' in the language being acquired, and then usually wants to draw on the grammar knowledge mastered, or thought to have been mastered, thus far to 'close up' the gap.

What, then, is the criterion for successful grammatical tasks? Which problems above should be avoided, and how? The paragraph below strives to answer these questions.

The two main criteria for grammatical or structure based communicative tasks should be:

- a) task essentialness and
- b) feedback.

Task essentialness means that structural accuracy in learner comprehension and production should be the focal point in the design of a task while feedback means that it should be communicatively oriented but at the same time focus on structural accuracy (ibid.).

In task essentialness there are three degrees of involvement of grammar and task. These are task naturalness, task utility and task essentialness. Task naturalness means that a particular grammatical structure is likely to arise naturally during the execution of a particular task and that the success and the completion of the task does not necessarily require the use of that structure. In fact, the task could even be completed successfully without the structure being used. In one of the most common tasks, exchanging a travel itinerary with a travel agent, you are likely to use verb phrases in the simple present tense, indicative mood, e.g. *Ukhwela itreyini esitishini eKapa ngo-3* 'You take a train from the Cape Town station at 3', *Wohluka eBellville*, 'You get off at Bellville', *Uthatha iteksi etheminasi yeeteksi* 'You take a taxi at the taxi terminus'. However you can successfully finish the task using verb phrases in the future tense, or the imperative mood, e.g. *Uza kukhwela...*, *Uza kohlika ... Uza kuthatha ...* 'You will take... You will get off...You will take...' (adapted from Crookes and Gass, 1993:132).

Task utility of the grammatical task on the other hand refers to the useful grammar that is necessary for the completion of a task. This kind of grammar is not absolutely essential, but its knowledge and application can be very useful for task success and its quick completion. For a task designer, then, it is necessary to create tasks in which the use of targeted structure is so clear to the extent that learners, in executing the task, naturally use it so that it can be completed efficiently, quickly and successfully, and not see it only as an alternative to an already mastered structure. Suppose learners are being introduced to verb phrases in the present subjunctive mood in relating sequence of events when they already have a mastery of the

indicative mood. They might just use a string of sentences in the present indicative, unless task utility is defined in terms of that structure applicable, that is, the subjunctive mood, which is applicable to that particular task, and in relation to learner previous knowledge.

In some tasks, if designed and created carefully, use of a particular grammatical structure does not occur naturally, or is just useful in that task execution. In these kinds of tasks, use and knowledge of particular grammatical structure and maybe, relevant vocabulary, is essential, imperative and of essence to their completion and success. The purpose for the use of the term 'essentialness' then is to point out that the task cannot be completed without the use of the particular grammatical structure and, more importantly, that the grammatical structure at hand is the focus of what should be attended to, even during feedback.

Bley-Vroman and Loschky (1993) claim that grammar essential tasks are more difficult to create than tasks where grammar occurs naturally or is useful in a task. Essentialness is a more stringent requirement and for this reason, to achieve it requires more control over the discourse. It is therefore for this reason that goals in tasks aimed at developing the production skills in a learner should be limited to task utility or task naturalness, while comprehension tasks should achieve grammar essentialness.

6.7 Conclusion

Language syllabus designs are a reflection of, and also represent changing or shifting paradigms within the language profession. The

prepositional syllabus designs are a reflection of the general structural focus on language that was prevalent at the time of their development, whilst process syllabus designs are motivated by the currently held views on language, as well as teaching methodology and learner input.

The Task-based syllabus design is seen as an alternative in the teaching of second language in that it encourages, through tasks, meaningful communication and learning for communication. This is done through tasks that encourage the learner to learn to speak the language. This means that a syllabus design that is structured around tasks encourages its users to learn to communicate in the target language, using appropriate language learning situations, and at the same time learning the structure of the language through learning tasks.

It is true that tasks have always formed an important part of language learning, but it is not just any task that encourages communication and learning. In designing a Task based syllabus, a designer should then strive to select and use those tasks that encompass the principles of this syllabus design, that is, interaction whilst communicating and learning.

Chapter 7

7. Vocation-specific language learning and teaching at RU

7.1 Introduction

As indicated in the previous chapters, second language learners have different communicative needs and as such the communicative competence they need to develop is often different from that of the first language learner, and even from learner to learner in the second language learning context. It is for this reason that vocational specific language learning and teaching is now a preferred method of teaching additional languages. According to Thorogood (2000:138-139), who uses the European context as a point of reference, employers assert that generic language learning programmes, or academic programmes as he sometimes refers to them, offered in language training institutions have failed to produce the kind of knowledge they require from their candidates – the kind of vocation-specific language competence that they need to deal with their clients in a specific context. However, having said that he notes that the same employers claim that the vocation-specific programmes also do not give their employees the “linguistic grounding” necessary for “real” language learning. Based on the above observation, Thorogood suggest that there should be no divide between vocational language learning and generic or academic language learning. He states that:

It may be more helpful to stress ‘convergence’ rather than ‘divergence’ between the vocational and academic language learning pathways (Thorogood, 2000:139).

It is for this reason, and also as indicated in the principles of task based syllabus design that we have modeled our courses so that there is convergence between the two broad competencies.

7.2 Vocation-specific language learning and teaching

Vocation-specific language learning programmes are programmes designed such that the language taught is in the context where the learner will use it in a real life situation. Such language learning programmes are being designed at various tertiary institutions, for HCP and legal professionals who are trained in these vocations. RU is one of the institutions which is a forerunner in the design of vocation-specific isiXhosa courses for HCP in the field of pharmacy and law. These programmes aim to equip learners participating in them with linguistic competence, sociolinguistic competence, discourse competence, socio-cultural competence as well as competence in the language 'register' used in these vocations.

Foley (2002) maintains that the link between language and vocational training has not been seen as relevant in the mainstream training. However, she sees language and literacy as complex issues that are situated in the personal, social, and work framework in which they are practised. For this reason she advocates for the inclusion of vocational language training for all vocation training.

Vocational language training is important in the South African context given the linguistic background of the country, as outlined in chapter 4 of this work. In that chapter I have indicated that although English is the language of wider communication and the main medium of

instruction in institutions of higher learning, it is spoken by only about 20% of the South African population. Practically, it means that most professionals trained in South Africa do not speak the language of the majority of the South African population whom they must provide their services to. Vocational language learning and teaching therefore is an intervention strategy to break this norm.

7.3 IsiXhosa for Pharmacy at RU

7.3.1 The motivation

A generous funding grant from the South Africa-Norway Tertiary Education Development programme provided support to undertake a series of language programmes within Rhodes University. The purpose of these programmes is to implement the University's language policy adopted by the University Council and Senate in 2005. One of the main objectives of the University's language policy (in line with the Higher Education Act, 1997 and other statutory policies) is to promote "...multilingualism and sensitivity in language usage..." in the higher education milieu. The African Language Studies Section of the School of Languages was tasked with the responsibility of implementing this aspect of the policy. However, the final implementation and monitoring of this and other aspects of the policy lie with the Deans of various Faculties, and then the Vice-Principal.

There were Faculties that were identified where students were required to have contact with isiXhosa speaking people (as part of their community engagement) during their academic training at the institution. Language training and cultural awareness in isiXhosa would

help students to cope in these contexts. The Faculty of Pharmacy was identified as one of these Faculties.

IsiXhosa for Pharmacy Pilot Programme in 2007

The African Language Studies Section of the School of Languages piloted the IsiXhosa for Pharmacy course to third year Pharmacy students in 2007. The course was developed in the first semester in close co-operation with the Pharmacy Administration and Practice (PAP) staff. The course focused on development of linguistic knowledge and cultural understanding of the way isiXhosa is used in the context of Pharmacy as a profession. Emphasis was also on how incompetence in the language and culture of your clients could affect their medicine-taking behaviour.

There were two evaluations administered during the Pilot programme which focused on evaluating the relevance of the course content, and the teaching. The first evaluation was a formative evaluation and was administered with the guidance of the Academic Development Centre (ADC). The summative evaluation was fully administered by the ADC. Reports from these appear in Appendix A. According to the summative evaluation, about 90% of the students strongly agreed or agreed that the main objectives of the course were met, i.e. speaking competence and cultural awareness. These are some of the opinions expressed by the students regarding the course itself (how it adds value to their degree, the contact hours and the areas that might need to be looked into further for the future):

- “The course links very well [with the Pharmacy degree]. Pharmacy practice involves counselling and talking to people especially in Grahamstown where students go for training among [amaXhosa]. The course aids understanding and breaks language barriers.”
- “All the ‘examples’ ...taught were extremely relevant to what [students] will do in [their] practicals next year.”
- “There was a lot to cover in a short period of time so it would be best to set aside more teaching time rather than cutting down on the content.”

From the two assessments administered in the course one can argue that the inclusion of the course in the Pharmacy curriculum will contribute in adding value to the Pharmacy degree, as well as contribute to the quality of experience of these students while studying at Rhodes University.

The motivation for the course lies in the in fact that it will provide students with an opportunity of applied language learning (both linguistic and cultural, and pharmacy-specific) which they will use with their clients in assessing the knowledge acquired in their Pharmacy training.

7.3.2. General Overview

IsiXhosa for Pharmacy is taught in the fourth year of the Pharmacy degree where students are required to interact, during their community engagement programme, with speakers of isiXhosa in

Grahamstown and in other communities where isiXhosa is spoken. It is a semester course.

The purpose of the course, most importantly is:

- To give students language skills, specific to their vocation, to be able to cope during 'health care professional-client' interviews in contexts where isiXhosa has to be spoken,
- To provide students with knowledge and skills which will be necessary for them to understand and interpret socio-cultural issues embedded in isiXhosa communication, especially those specific to the context of medicine, and
- To provide students with isiXhosa foundation that they can build on when they leave the university.

The course will generally focus on communication during interviews where students have to elicit information from 'clients' around their personal details, social history, medical history, some specific chronic conditions, and during the dispensing of medicine.

7.3.3. Assumptions of prior learning

The course is a beginner course. Other than basic literacy skills in English, there is no prior knowledge expected from students.

7.3.4. Outcomes

7.3.4.1 Critical Outcomes

It is intended that at the end of the course the students will be

- Equipped with **basic linguistic competency** to be able to cope in situations where they have to conduct interviews with clients speaking isiXhosa,
- Equipped with appropriate **cultural knowledge** so that they are able to understand and respond appropriately in situations where isiXhosa is spoken,
- Made familiar to **common cultural misunderstandings that emanate from inter- and cross cultural communication**, especially in relation to illness, medicine and treatment.

7.3.4.2 Specific Outcomes

Students who attend lectures can demonstrate the following knowledge and skills in isiXhosa and in the context of a 'client/health-care-professional' interview:

- ability to greet and introduce oneself to a client, generally and in the context of a clinical interview, and awareness of the cultural issues associated with greetings;
- ability to enquire after a client's well-being (i.e. not the state of their health) and understanding of the cultural practice around asking and responding to questions about health;
- ability to ask questions and understand responses relating to a client's personal details;

- ability to ask questions, and understand responses around a client's social history;
- ability to ask questions and understand responses related to a client's present and past employment history;
- ability to ask questions related to a client's medical history, and understand responses;
- ability to name body parts and ailments associated with them;
- ability to ask questions related to presenting complaint and questions related to "pain", as well as understand responses to the questions;
- ability to ask questions, and understand responses related to a client's eating habits and medication,
- the ability to ask questions on the current and past medication history of a client, and
- ability to ask general questions related to chronic conditions and family medical history (specifically in relation to diabetes, hypertension, TB, asthma and epilepsy), and health promotion in relation to these.

7.4 The model lesson

The following lesson in the isiXhosa for Pharmacy language learning programme is preceded by seven lessons. Each lesson is taught over two hours, and there are also one hour weekly tutorial sessions dedicated to each lesson. It roughly means that, if not counting the notional hours, learners will have had at least twenty-one (21) contact hours with the teacher in the classroom by the time they do this lesson. Therefore, they have already acquired the basic structure of the language and are able to generate their own sentences from the

new vocabulary given in activities, where required, and are also familiar with the literacy or register associated with communication in a client-HCP interaction.

Wena, ugqirha wakho nomzimba wakho [*You, your doctor and your body*]

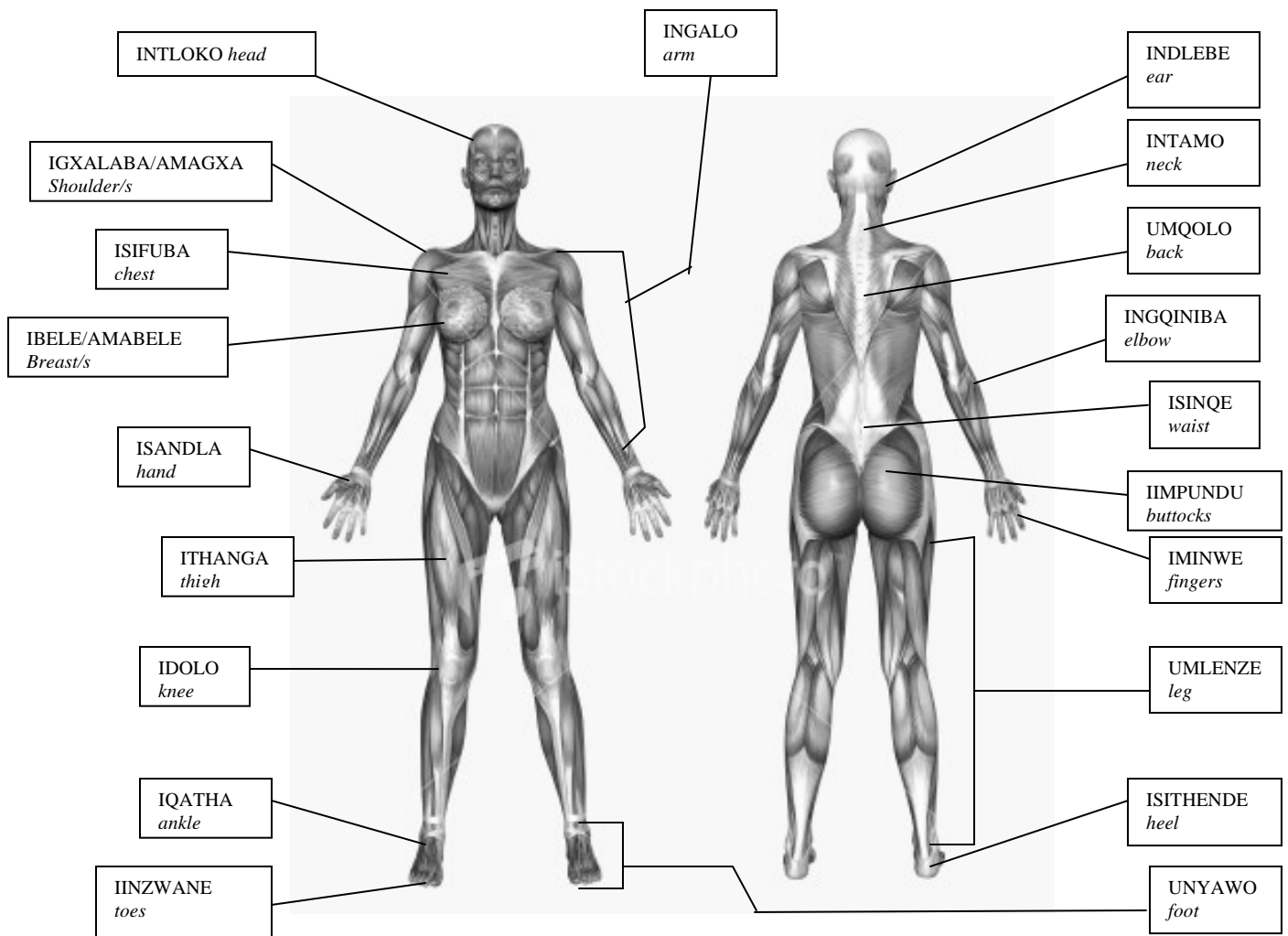
Iinjongo (*Outcomes*)

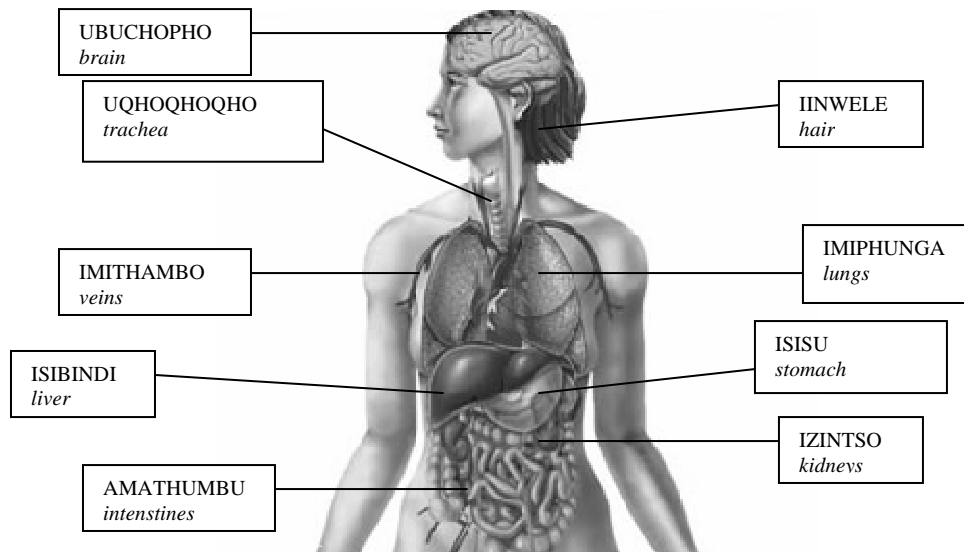
- To acquaint participants with vocabulary around body parts,
- To equip learners with linguistic skills and socio-cultural skills to be able to ask questions on the presenting complaint of a client, and general medical questions,
- To introduce the use of the formative NA, and how it is used with a body part to indicate that one has an illness related to that body part, and
- To make participants aware of cultural issues around illness, treatment and healing amongst amaXhosa.

Masisebenze (*let us work*)

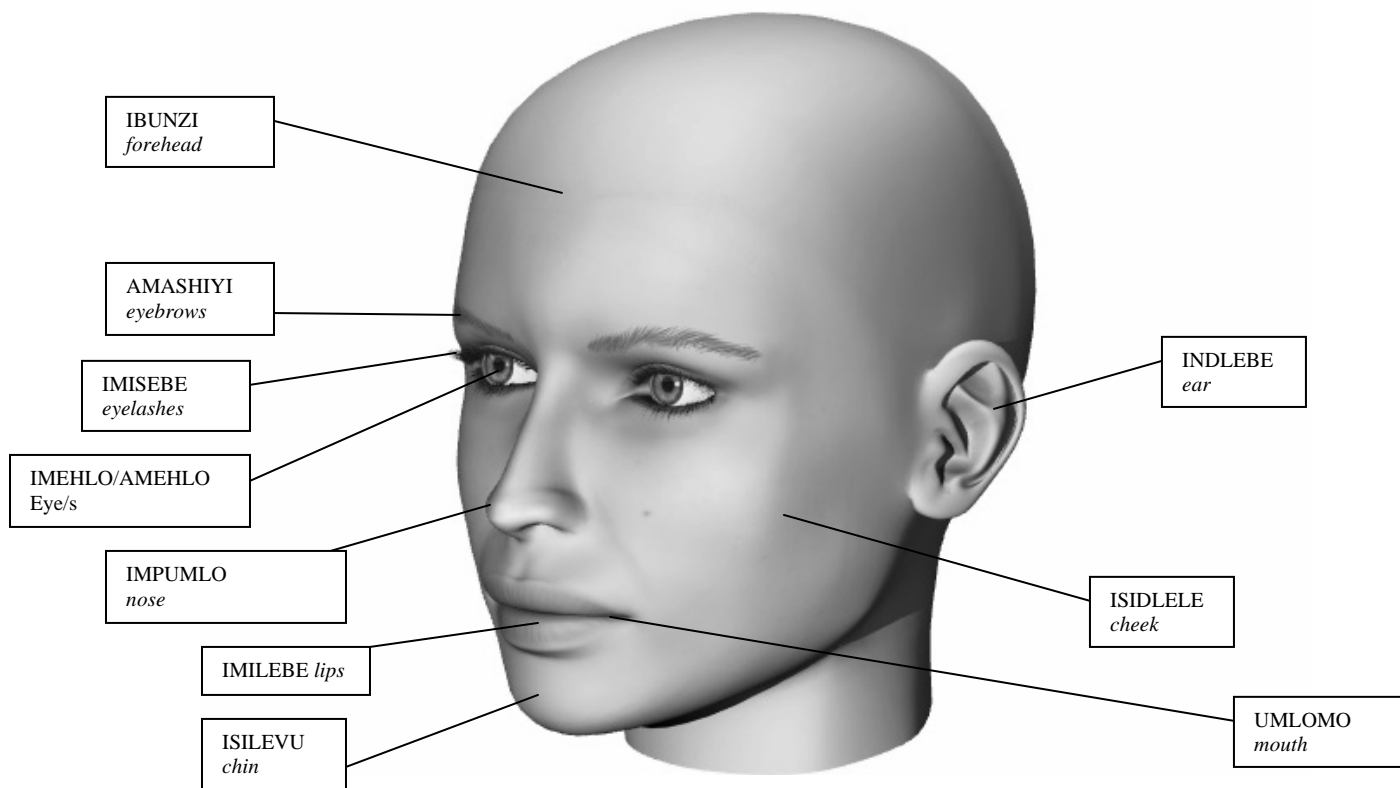
The following illustrations show some important body parts. Go through them with the facilitator. The facilitator will say them out loud. You will repeat after the teacher in chorus, and then individually as required by the teacher

UMZIMBA





UBUSO



The following are some of the important verbs associated with illnesses:

-qaqamba	-	<i>to throb</i>
-buhlungu	-	<i>to be sore</i>
-rhawuzela	-	<i>to itch</i>
-dumba	-	<i>to swell</i>
-dumbile	-	<i>swollen</i>
-va iintlungu	-	<i>feel pain</i>
-luma	-	<i>lit. to bite but refers to biting pain, only associated with stomach ache</i>

How would you say the following in isiXhosa?

a) My head is throbbing

b) My back is sore

c) Is your body itchy?

d) My eyes are swollen and (yaye) they are itchy

e) Where do you feel pain?

f) My eyes are teary

g) My feet are changing [-tshintsha] colour [umbala]

Vocabulary list

IsiXhosa	IsiNgesi
Ugula yintoni?	<i>What are you sick with?</i>
Uphethwe yintoni?	<i>What is bothering you?</i>
Ukhathazwa yintoni?	<i>What is troubling you?</i>
Unantoni?	<i>What have you got?</i>
Isigulo	<i>Illness</i>
Ngesigulo	<i>About illness</i>
Ugqirha	<i>Doctor</i>
Igqirha	<i>Traditional healer</i>
Unesi/umongikazi	<i>Nurse</i>
Iintlungu	<i>Pains</i>
Ihlaba (li-)	<i>Stabbing pain</i>
Isilonda/izilonda	<i>Wound/s</i>
Kuna-	<i>Than</i>
Ngaphambili	<i>Before</i>
Isibhedlele	<i>Hospital</i>
Ikliniki	<i>Clinic</i>
Usokhemesti	<i>pharmacist</i>
Ikhemesti/emayezeni	<i>Chemist</i>
Emacaleni	<i>At the sides</i>
-mfiliba	<i>Blurry</i>
-tshaya	<i>Smoke</i>
-sela	<i>Drink</i>
-tyeba	<i>Gain weight</i>
-bhitya	<i>Lose weight</i>
-tya	<i>Eat</i>
-dinwa	<i>Tired</i>

Finish off the following sentences by substituting English with isiXhosa

- a) Ndithanda iRhini *than Cape Town*
- b) Uya-*losing or gaining weight?*
- c) *Did you go* kuqgirha?
- d) *How are your sores?*
- e) *I want* ukubona unesi
- f) *Students go to the Sanatorium* ukuba (if) bayagula

In the following dialogue we simulate a situation where Mrs Qokweni, who is diabetic, presents with a headache and blurred vision. Nqabakazi, a HCP, consults

A: Molo Mama

B: Molo ntombazana

A: Uphethwe yintoni namhlanje mama?

B: Ndiphethwe yintloko namehlo

A: Intloko yakho iqale nini?

B: Ziiveki ezimbini ngoku

A: Uva iintlungu phi kanye (*where exactly*)?

B: Emacaleni nasebunzi

A: Iintlungu zikhona lonke ixesha (*all the time*)?

B: Ewe

A: Intloko ibuhlungu kakhulu ngoku kunangaphambili?

B: Ibihlungu kakhulu

A: Amehlo nawo [*they also*] aqale kwiiveki ezimbini?

B: Hayi, kudala, mhlawumbi [*maybe*] ziinyanga ezine

A: Inene? Uyaqala ukubona umntu ngamehlo nangentloko [*is it the first time you are seeing someone about your eyes and your headache*] yakho?

B: Ewe sisi

A: Uyabona kakuhle ngamehlo akho?

B: Hayi andiboni kakuhle, kumfiliba

A: Mama ndicela nje ukubuza eminye imibuzo imibuzo, kulungile?

B: Hayi kulungile

A: Umama uyasela?

B: Hayi andiseli

A: Umama uyatshaya?

B: Hayi

A: Ubona ngathi (as if) uyatyeba okanye uyabhitya?

B: Hayi andityebi, andibhityi.

A: Ikhona enye into mama?

B: Hayi akukho nto

A: Hayi ke kulungile, ndigqibile okwangoku (for now) mama, masiphinde sibonane emva kwethuba. Enkosi

A: Nam ndiyabulela

Summarise the history of the illness of the client in English

Assume that you are an HCP consulting Miss Qokweni who presents to you with a sore chest. Simulate the dialogue above, and substitute the presenting complaint and symptoms given with those appropriate to a TB sufferer.

Use of NA and illness

Reviewing the other uses of NA, as taught in the previous lessons. NA can mean...

WITH e.g. Ndihlala **no**mama [*I stay with mom*]
 Uhamba **na**bani? [*Who are you going with?*]
 Ndicela ukuthetha **no**Nqaba [*I would like to speak to Nqaba*]

HAVE e.g. Ndine**ke**klasi [*I have a class*]
 Un**a**bantwana? [*Do you have children?*]
 Ndi**no**mntu e-ofisini [*I have someone (lit. a person) in the office*]

AND e.g. Ndithetha isiXhosa **ne**siNgesi [*I speak isiXhosa and English*]
 Ufunda isiXhosa **na**ntoni? [*lit. You are studying isiXhosa and what else?*]
 Ndicela iswekile **no**bisi [*I would like sugar and milk*]

However, when NA is used with a body part, it means that one has an illness associated with that body part, e.g.

Ndinesisu [*I have stomachache*]

ULizo unentloko [*Lizo has a headache*]

How would you ask if someone has an illness associated with the following body parts?

- a) Umqolo_____
- b) Unyawo_____
- c) Isifuba_____
- d) Amehlo_____
- e) Indlebe_____
- f) Umlenze_____
- g) Idolo_____
- h) Iqatha_____

Some cultural facts on issues around *izigulo* (diseases), *ukugula* (sickness), and treatment of sickness amongst amaXhosa

In the pre-colonial era, responsibility of healing amongst amaXhosa traditionally lay solely with traditional healers, called *amagqirha*. When 'settlers' came and introduced and solidified western-orientated ways of healing, little room was left for this cultural practice as a primary source of healing among amaXhosa.

The traditional way of healing itself, however, never died but existed alongside western ways of healing. In the present time, many amaXhosa still consult the Western doctors while at the same time they visit *amagqirha* and they will ...”swallow the [western doctor’s medicine] without in any way giving up their beliefs in the powers of [*amagqirha*]” (Peires, 1989:60).

Amagqirha amongst amaXhosa were seen as important in that they were perceived to have the power to communicate with the ancestral spirits which amaXhosa revere and always look up to for relief when evil, like illness, for example, occur. AmaXhosa believe that an illness is often inflicted on you by someone and the role of an *igqirha* then is to attempt to communicate with your ancestors to diagnose the cause of your illness (often by ‘sniffing out’ a person who might have inflicted the illness on you), and dispensing medicine (mixed from herbs and roots), and prescribing a cleansing ceremony, which often involved a sacrifice of an animal so that one may invoke one’s ancestors. The belief is that, once a person does as instructed by the *igqirha* then they would heal.

Amagqirha possess great experience and knowledge both to the treatment of many diseases on the one hand, and the medicinal properties of plants on the other. There is no doubt though that the practice has been infiltrated by many negative elements, for example, some using human parts for their ‘medicine’, and some who use their power to harm others.

The following is a typical story of an umXhosa experience with sickness and healing:

I was 10 years old when something strange happened to me. It was in the morning, 35 years ago; when I found out I could not get up from a traditional mat which I used to sleep on at the farm on which I grew up. When I touched my head, my hair fell in heaps. As umXhosa, illness was not taken for granted. My parents wanted to take me to a well known and respected igqirha, but the white owner of the farm decided to take me to Settler's Hospital to see a doctor there. On my return from the hospital, my parents still took me to an igqirha, who accused people close to my family for my illness. He gave me some herbal mixture for drinking. I used both the hospital's and the igqirha's medicine, as prescribed by both. I recovered fully. To this day, I do not know whether it was the doctor or igqirha who healed me!

Sebenza ekhaya Work from home

Choose six body parts and write them down making use of NA to associate them with an illness.

Kulungile, masibonane kwixesha elizayo [OK, let's see each other next time]

7.5 IsiXhosa for Law at RU

The motivation and general outline of IsiXhosa for Law at RU is similar to the IsiXhosa for Pharmacy, except that the course is set in a legal context. This is given below but should not be seen as being repetitive of the previous part of this chapter as some elements are specifically legal orientated. This is what makes the courses vocation specific in terms of an initial needs analysis which was done before the courses were designed.

7.5.1 The course outline

IsiXhosa for Law is taught in the forth and penultimate year of the Law degree where students are required to interact, during their practicals at the Legal Aid Clinic, with speakers of isiXhosa in Grahamstown and in other communities where isiXhosa is spoken. It is taught in one semester. The purpose of the course, most importantly is:

- To give law students at the University language skills, specific to their vocation, to be able to cope during legal-professional-client interviews in contexts where isiXhosa has to be spoken;
- To provide students with knowledge and skills which will be necessary for them to understand and interpret cultural issues embedded in isiXhosa communication, especially those specific to the law context; and
- To provide students with isiXhosa foundation that they can build on when they leave the university.

The course will generally focus on communication during interviews where students have to elicit information from “clients” around their personal details, social history, what assistance is required from them, and how; and details of different cases pertaining to child maintenance, credit agreements, and theft.

7.5.1.1. Assumptions of prior learning

The course is a beginner course. Other than basic literacy skills in English, there is no prior knowledge expected from students.

7.5.1.2. Outcomes

7.5.1.2.1 Critical Outcomes

It is intended that at the end of the course the students will be

- Equipped with **basic linguistic competency** to be able to cope in situations where they have to conduct interviews with clients speaking isiXhosa,
- Equipped with appropriate **cultural knowledge** so that they are able to understand and respond appropriately in situations where isiXhosa is spoken,
- Made familiar to **common cultural misunderstandings that emanate from inter- and cross cultural communication**, especially in relation to various legal contexts.

7.5.1.2.2 Specific Outcomes

Students who attend lectures can demonstrate the following knowledge and skills in isiXhosa and in the context of an interview with a client:

- the ability to greet and enquire after someone's well-being, and to respond to the above;
- the ability to introduce oneself (by name and your profession, i.e. that you are Law student at Rhodes), and the ability to ask the client's name during consultation;
- the ability to obtain personal particulars of a client, especially those pertaining to work and residential address (including contact numbers), DOB, marital status, occupation, etc. and closing the interview (i.e. thanking client, asking if they have any questions, and bidding them farewell);
- the ability to ask questions to identify why the client came (i.e. identifying the problem) and/or how s/he wants the Legal Aid Clinic to assist them. Ability to ask questions to elicit the information required;
- the ability to ask questions related to the "Means test" (marital status, income, dependents, etc), and informing the client about the fee the LAC charges, and other possible charges;
- the ability to conduct an interview with a client where you elicit information, chronologically, around the following areas of interaction:
 - child maintenance;
 - credit agreements (i.e. default on...); and
 - theft

- the ability to inform a client about the course of action you would take and how long it would take before they hear from you; and
- informing a client about a date for the next appointment.

7.5.2 The model lesson

In this IsiXhosa for Law model lesson given below, students will have had four previous lessons which roughly constitutes twelve contact hours with the language teacher. Similarly with IsiXhosa for Pharmacy, students at this point in the course have already acquired the basic language and vocation-specific knowledge to be able to cope with the tasks that they are required to execute.

Singakunceda ngantoni? *What can we help you with?*

Iinjongo (*Outcomes*)

- To enable participants to ask questions related to the kind of assistance the client needs,
- To look at the meaning of NGA in isiXhosa, and
- To provide cultural awareness on child maintenance and children born out of wedlock; and also counting in isiXhosa

Masikhumbule *Let us remember*

Substitute the English with isiXhosa, or change the whole sentence into isiXhosa

a) Abantwana bam *they work* _____

- b) *My house ihlala abantwana bam* (i.e. my house is occupied by my children) _____
- c) *How is your work?* _____
- d) *Umyeni wam does not stay with me?* _____
- e) *Uphando is continuing* _____

Use the following nouns with -njani and a second person possessive. Example:

Izifundo > Izifundo zakho zinjani?

- a) Umyeni _____
- b) Ifemeli _____
- c) Umsebenzi _____
- d) Ikhaya _____
- e) Abantwana _____
- f) Umvuzo _____

Vocabulary and Some useful phrases

The following is some vocabulary used in the dialogue to follow:

IsiXhosa	IsiNgesi
-nceda	<i>Help</i>
Sing <u>a</u> kunceda ...	<i>We <u>can</u> help you ...</i>
Ababini (abantwana)	<i><u>Two</u></i>
Akabondli (-ondla)	<i>He does not "feed" them i.e. he does not support them</i>

Bangakanani? (abantwana)	<i>How old are they?</i>
Omdala (umntwana)	<i>The eldest</i>
Omncinci (umntwana)	<i>Youngest/smallest</i>
Iminyaka (unyaka)	<i>Years (year)</i>
-ngaphi?	<i>How many?</i>
Abangaphi? (abantwana)	
-enzela	<i>(To) do for</i>
Ukuhlawula	<i>To pay</i>
Imali yesikolo	<i>Money for school (i.e. school fees)</i>
Imali yokutya	<i>Money for food</i>
Imali yesondlo	<i>Money for sustenance</i>
Inyanga nganye	<i>Each month</i>
Ndiyeva	<i>I "hear" i.e. I understand</i>
Hambisa	<i>Go on/continue</i>
Qhuba	<i>Continue</i>

How would you say the following in isiXhosa?

a) Can I help you?

b) How many children do you have?

c) How old are your children?

d) Does the youngest child go to school?

e) Does the eldest child work?

f) Do you want money every month?

g) Do you want money for school fees?

h) Do you want money for food?

In the following dialogue Miss Nomzi Sonjica is coming to seek legal assistance from the Legal Aid Clinic. She wants to claim for maintenance from her boyfriend for their children. She is seen to by Qhayiya, Tendai and Thandazwa.

Read the dialogue and then do the exercises that follow

A: Molo sisi. Kunjani namhlanje?

B: Ewe! Hayi sikhona, akukho nto, ninjani nina?

A: Sikhona nathi enkosi. UnguNkosazana Sonjica?

B: Ewe, ndinguNomzi Sonjica.

A: Enkosi Nomzi. Mna ndinguQhayiyalesizwe Ziqubu. Lo nguThandazwa, lo nguTendai. Singabafundi apha eRhodes. Sifundela ukuba ngamagqwetha. Sithi abaza kujongana nengxaki yakho apha
[*we are the ones who will be looking at your problem here*]

B: Kulungile. Ndiyavuya ukunazi

A (*and others*): Nathi siyavuya ukukwazi. Sisi, ufuna sikuncede ngantoni namhlanje?

B: Ndinabantwana ababini

A: Ewe, qhuba

B: Utata wabo [*their father*] akabondli

A: Utshatile notata wabantwana bakho [*of your children*]?

B: Hayi asitshatanga

A: Abantwana bangakanani? Baneminyaka emingaphi?

B: Omdala uneminyaka eyi-14, omncinci uneminyaka emithandathu

A: Benza ntoni abantwana bakho?

B: Bayafunda

A: Owu ndiyabona, ufuna sikuncede njani apha eLegal Aid Clinic?

Ufuna sikwenzele ntoni?

B: Ndifuna utata wabo [*their father*] ahlawule imali yesikolo, ahlawule nemali yesondlo nyanga nganye.

A: Hambisa...

B: Ndifuna loo nto qha!

A: Owu ndiyabona ... uthi ufuna sifune imali yesikolo, sifune nemali yokutya kwabantwana?

B: Ewe

A: Hayi kulungile, siyeva. Sisagqibile ke okwangoku. Siza kuthetha kwakhona ngelinye ixesha

Masibhale *Let us write*

Summarise the above dialogue by filling in the missing information in the passage below

The client is _____. She is _____. She has _____. Her children are _____. The client came to Legal Aid Clinic to seek legal help. She wants the children's father to _____.

Masithethe *Let us talk*

The following are some of the "problems" and "requests" that clients come with to the Legal Aid Clinic. Go through them with the facilitator and then do the exercise that follows:

Ingxaki <i>Problem</i>	Isicelo <i>Request</i>
Utata wabantwana bam akabondli	Kufuneka [must] ahlawule [pay] imali yesondlo
Umntu oqeshe [renting] indlu [house] yam akabhatali irente, akafuni ukuphuma [to get out] endlwini [from/in house]	Kufuneka abhatali [pay] irente ayityalayo [rent s/he owes], aphume endlwini
Ndifumana [receive] iileta ukususela [since] ngo-2006. Iileta zivela evenkileni yeempahla [clothing shop], uLieworth. Iileta zithi [they (letters)say] ndityala [owe] imali. Mna andizange [I never] ndivule [opened] akhawunti eLieworth	Ndifuna nijonge ukuba ngubani na owasayina [who signed] ngegama ["with" my name] lam. Ndifuna uLieworth ayeke [stop] ukuthumela [to send] iileta kuba [because] andizange ndivule akhawunti eLieworth

ELieworth bandityhola [<i>they accuse me</i>] ngokuba [<i>of stealing</i>] idyasi evenkileni	Ndifuna barhoxise [<i>withdraw</i>] ityala. Idyasi ndiphume nayo ngempazamo [<i>by mistake</i>]
--	---

Masithethe sibhale *Let us write and talk*

Work with a partner. Choose one of the “problems” above. Reconstruct a dialogue between yourself and a client where a client comes to you with the “problem” and a “request”. Your dialogue must have basic introductions, etc. You can use the format of the main dialogue in this lesson. Use the table below

LAC	Client

Use of NGA in isiXhosa

NGA in isiXhosa can mean:

- 1. CAN** if it is between the subject marker and a verb stem (or object marker if you have one) e.g.

Singakunceda (can we help you?)

Ungathetha ngoku (you can speak now)

Ningahamba, sigqibile (you can go, we are finished)

2. **WITH** (something) e.g.

Ufuna sikuncede ngantoni? (what do you want us to help you with?)

Ndiza apha ngeteksi (I come here by taxi)

Uza ngantoni apha? (how do you come here?)

3. **ABOUT**

Ndingabuza imibuzo ngefemeli yakho? (can I ask questions about your family?)

Give isiXhosa for the following

a) You can enter now

b) Can we start?

c) What do you want to talk about?

d) Can I ask questions about your children?

Cultural awareness on issues of child maintenance and children born out of wedlock

A child amongst amaXhosa normally is always sheltered, and the way of life of the society allows for the child to always be protected, provided for, and brought up in an environment where there is a caring guardian.

When an unmarried woman falls pregnant, her family would go to the family of the man who impregnated her, to report the pregnancy, and to claim *intlawulo yesisu* (i.e. payment for pregnancy). If the man accepts responsibility, he is required by custom to pay the girl's family for damages, in the form of cattle (nowadays it is usually in the form of money). This is the only formal contribution that the father makes towards the child.

Once a man has paid for the pregnancy, and if she does not ask for the girl's hand in marriage, the child born out of wedlock is then raised/adopted (*ukukhuliswa*) by his/her maternal family. S/he will assume his/her maternal family name, clan name and practise their customs even if her father is known. Even if the woman were to get married to someone else, the child would remain in this home, and normally brought up by maternal grandparents. So in isiXhosa, traditionally, there is no illegitimate child.

The practise of *ukuhlawula isisu* has to be viewed alongside the present child maintenance laws in South Africa.

Some useful phrases

IsiXhosa	IsiNgesi
Singakunceda?	<i>Can we help you?</i>

Ufuna sikuncede ngantoni?	<i>What do you want us to help you with?</i>
Ufuna sikuncede njani?	<i>How do you want us to help you?</i>
Ufuna ncedo luni kuthi?	<i>What kind of help do you want?</i>
Ungathanda sikuncede njani?	<i>How would you like us to help you?</i>
Singakwenzela ntoni?	<i>What can we do for you?</i>
Ufuna sikwenzele ntoni?	<i>What do you want us to do for you?</i>

Masahlukane okwangoku, sobonana ngelinye ixesha
[let's part for now, we'll see each other next time]

Another point which needs to be made is that all these lessons plans and courses are available on state of the art flash sticks. These flash sticks contain interactive versions of the courses which learners can then take home with them. They are then able to practice what they have learned in class when they are at home. The use of technology such as the digitizing of second language vocation specific courses is of great importance in the contemporary language teaching debate where independent learning, and computer assisted language learning is preferred.

7.6 Conclusion

In this chapter we have tried to illustrate that language learning does not only mean acquiring linguistic and socio-cultural competencies, for

example. It means taking on a new language in relation to the context or profession in which it will be used. This, it is argued, is what the employers need in their places of business as the 'academic' courses do not fulfill the language requirements in a work environment.

In the South African context language training linked to vocational training, as provided for at RU and UCT (amongst other universities) in various disciplines, seems to be the most appropriate route to follow if the prevalent language challenges in the country are to be met head-on.

The chapter ends with two model lessons from both the IsiXhosa for Pharmacy and IsiXhosa for Law courses. It must be noted that these lessons are part of a much more elaborate and extended programme of learning. These are freely available from the ALS in the School of Languages at RU. In the lessons we illustrate, amongst other things, the way we have applied the task-based language teaching method in the design of the two curricula. The various tasks illustrate how various aspects of language learning can be taught through tasks. Socio-cultural awareness is also illustrated as an important aspect of each lesson. Each lesson has a cultural topic relevant to the situation represented in the lesson.

Chapter 8

8. Summary and Conclusion

This study presents and analyses language policy and planning in general, and its implementation; and how it facilitates or hinders educational, social, political and economic advancement. It also looks at language programmes of some tertiary institutions, especially those at RU, that develop isiXhosa language skills, in both first and second language.

In the first two chapters I present the educational institutions as critical arenas for creation and production of knowledge. For this reason, the important area of language policy explored in this study is that of language policy in education.

Chapter three looks specifically at Africa and South Africa in particular, and at the role universities should play, not only in implementing the language policy, but in intellectually modernising underdeveloped languages. These are languages that have been designated for development so that they can be used in controlling domains in all areas of education and society. The Chapter also looks at SU, UCT, and WSU and the strides they have made in formulating, adopting and implementing their language policies.

Because of my relationship with RU, in Chapter four I look at RU's language policy and plan, and the role the ALS section of the School of Languages has played in implementing those aspects of language policy that have to do with isiXhosa. Presently, the majority of the programmes that the ALS is implementing are isiXhosa second

language learning programmes, while only one is aimed at students whose home language is isiXhosa.

Chapters five and six look at issues of second language learning and teaching pedagogy. Chapter five looks at cognitive and affective factors in a human being that can determine success or failure in a language learning situation. Chapter six discusses the task-based curriculum design – a language learning and teaching method. This method uses tasks to facilitate second language learning. It is the method we have drawn on in designing our vocation-specific isiXhosa second language learning programmes at RU.

In chapter seven I present the vocation-specific programmes, IsiXhosa for Law and IsiXhosa for Pharmacy that have been developed and designed for these respective Faculties at RU. The basis for developing vocation-specific courses, amongst other things, is the growing trend, globally, on linking language training to the vocation or context in which it will be used. This has yielded positive results, as can be seen from the students' evaluation of the courses included in the appendices.

This work, implicitly and explicitly, explores the relationship that exists between language policy and implementation practices. I would like to argue that it is the acknowledgement of this relationship that brings about success in realisation of the goals of language learning.

There is an indication that of the universities that have been studied in this research, those that are successful and active in pursuing multilingualism programmes are those that have clear language

policies, and implementation plans. These are aligned to the national ideals and vision. Even though this can be applauded, it should also be noted here that most institutions that are active in multilingualism language policy implementation are funded partially or fully by foreign donors. This not only puts in jeopardy the future sustainability of the programmes, but also questions the commitment of the institutions of higher learning, and, most importantly, the government, to issues of multilingualism in education.

Appendix A

Formative Evaluation – IsiXhosa for Pharmacy Pilot Course, 2007

Please rank the following accordingly:

	Strongl y disagree	Disagre e	Neutra l	Agre e	Strongl y agree	Not applicabl e
I can conduct basic conversation around topics that have been taught in the programme thus far	0	8%	15%	62%	15%	0
The language taught in the course is relevant to my needs as a pharmacy student and a future HCP	0	0	4%	38%	58%	0
I understand the cultural concepts that are related to conversation topics we have done thus far	0	0	12%	62%	27%	0
The cultural concepts taught in the course are relevant to my needs as a pharmacy student and a future HCP	0	0	19%	27%	54%	0
There should be more conversation/language communication in class than cultural awareness	0	23%	38%	23%	15%	0
There should be more cultural awareness in class than conversation/language communication	0	31%	38%	12%	12%	0

Please respond briefly to the following questions:

1. What is the most useful thing you learnt in the course thus far?

Greeting, basic conversation in isiXhosa, establishing a relationship with a patient/client from different language group, learning about some important cultural practices, e.g. respect

"Everything learnt in this course is beneficial..."

2. What is the least important thing you learnt in the course thus far?

Only 1 student feels that the least important aspect is culture, while there is also only 1 student who feels that it is the language component. The rest of the students feel that " ...everything is important".

"... it is all important to understand the [amaXhosa] and their culture..."

"None so far. Everything [is] somehow relevant/required to progress further."

3. How do the classroom activities help you speak isiXhosa?

Generally students feel that their involvement in the classroom activities help them "build confidence" in speaking, in an environment where they are allowed to make mistakes, and be corrected. Also, reading aloud or repeating after the facilitator helps with pronunciation and tone. One student felt that grammar explanations make it easier to understand the language.

One student felt that the "encouragement and pace of the facilitators" was helpful during the classroom activities while another felt that there should be more practice."

"[classroom activities] help with application and pronunciation..."

"[you] hear and practice speaking the language."

4. How do the classroom activities help you understand cultural concepts in isiXhosa?

While some people felt that this did not help them, many felt that it is important to point out "non-verbal cues" and other issues that are of cultural significance, and indicate clearly their application in HCP-client communication context. As many indicated, these them to

"... enhance their knowledge of how to speak to [isiXhosa] speaking people";

"... help you talk to isiXhosa speaking peoples with confidence".

5. How could we change our teaching to help you learn more?

The general feedback from students is that there should be more interactive activities where students work in groups, under the supervision of a tutor, so that they can learn to speak with more confidence. However, although the students commend the facilitators for teaching them to speak in such a short period of time, there is a sizeable amount of students who feel that the course should be done over a longer period, and should be accredited. These are some of students' comments:

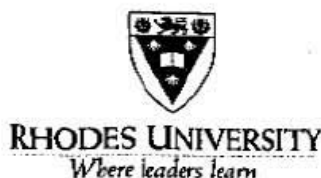
"...allow more time to teach basics..."

"This course should be done over a longer period, so more in depth (sic), and should be given credit..."

"...everything perfect, but maybe small group oral sessions to allow speaking more"

"It would be nice if a tape or a CD came with the course so that you could listen to [isiXhosa] more often to get the pronunciation right. It is well taught. However, learning a language this fast will always be difficult."

Summative Evaluation – IsiXhosa for Pharmacy Pilot course, 2007



Teaching & Course Feedback for IsiXhosa for Pharmacy Eval 2 2

Survey number: 2798
Lecturer: Pamela Maseko
Number of students: 40
Date Published: 2007/10/12
Date Printed: 2007/10/25

Dear Pamela

In the quantitative questionnaire there were absolutely no negative responses to the questions posed. Student responses indicated that 93% agreed with the statement that "Overall, I experienced this as a good course". One student expressed that s/he feels it "was an excellent initiative and should definitely be included in our curriculum", while another wrote that the course was "very well structured and worthwhile".

86% of student indicated that they either agreed or strongly agreed to the statement that "The main outcomes of the course, i.e. speaking competence and cultural awareness, complemented each other well". Student responses indicate that many of the outcomes of the course were met (In fact, one student explicitly wrote "learning objective met"). The description by one of the students identifies these: "This course has taught me a different language, it has also taught me speaking competence and cultural awareness. This course has taught me to develop my communication skills among people".

A number of aspects of this course were identified by students as valuable to their learning, such as:

- participation during contact lectures - "the attention to detail lectures give out answering questions" - "individual attention to students... is the most important aspect of the course" - practicing of vocabulary - pronouncing words
- role playing - "All the examples we were taught were extremely relevant to what we were all doing in our practicals next year". In relation to this aspect of the course, 76% of the students indicated that the course content included sufficient examples and practical applications. - homework and follow-up - the course manual

Students responded positively to the statement "The course study guide is comprehensive, clear and enhances learning", where 53% indicated they agreed and 40% strongly agreed. In terms of the open-ended question "To what extent has the study guide been a useful resource for your independent learning?", one student responded that "the manual serves as a basis and helps one to realize what more they need to know. Especially vocabulary and homework exercises. They keep you motivated to read through". The only response that indicated that it was not a useful resource was by a student who indicated that his/her "mother tongue is similar to Xhosa". A number of students thought it would be useful for their future studies and interactions as it is "a good reference source that I can carry around anywhere". One student indicated that engaging with the guide had wider implications on his/her learning. "This study guide has taught me a lot about myself, it has made me develop my communication skills".

In terms of the inquiry about how the structure of the lessons in the course study guide (i.e. the review, vocabulary, input passage/dialogue, practical exercises and useful sayings) had been helpful in facilitating learning, very few responses addressed the topic specifically. One student did write that it "helps with visualization of the words spoken". Mostly, responses indicated that the current structure, as it stands overall, was experienced as helpful: "It has been excellent, easy to follow, easy to read, fun to learn"; "Very well structured, it facilitated learning". A suggestion was made that exercises in the course study guide be checked or answers provided.

In terms of aspects that students perceive need attention, the responses mostly were concerned about the duration and intensity of the course. As one student wrote, "There was a lot to cover in such a short period of time so it would be best to set aside more teaching time rather than cutting down on the content". This concern is echoed in responses to suggestions for improvements to the course. In addition, it was suggested that there be more than 2 lectures or additional tuts a week; more Xhosa than English speaking in class; more role play be used; a tape or CD be provided; and that "common terms (be included) so that situational communication can be learned as well". Only a few students provided responses to the question "How could we change our teaching to help you learn more?" as "Pamela was a good lecturer". Some suggested that there could be more small group interaction and additional practical work.

When asked if the course adds value to their degree, 88% of the students indicated that it does so. 79% of the students responded positively to the statement that "The course contributes towards development of skills needed by professionals in the field". When asked to be specific about the ways they think it links with Pharmacy as a vocation, they presented varied responses. Some of these included that it "breaks language barrier" and "help[s] in the patient pharmacist interviews, to develop a good and trusting relationship between the two". One student expressed that it "Links up very well, pharmacy practice involves counselling and talking to people especially in Grahamstown where students go for training among Xhosa people".

I hope that the information in this report is helpful. Moreover, I hope that the data collected will provide you with enough indication of student perceptions for you to triangulate with other data, and feed into broader evaluation processes of this course and your teaching. Please keep in mind that it is considered 'good' practice and encourages future dialogue to provide feedback to the participating students about what you have done with this data, and what aspects of it will inform your curriculum design.

Best regards, Dina.

Please note:

(i) I have drawn from both the data in Evaluation no. 2797 and in no. 2798 to inform the interpretation presented in this report.

Open-Ended Questions

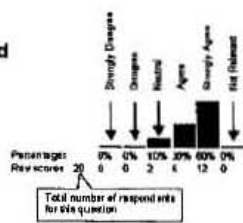
EXCELLENT ASPECTS

ASPECTS WHICH NEED ATTENTION

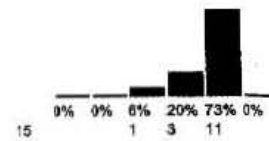
GENERAL COMMENT

Ranked Questions

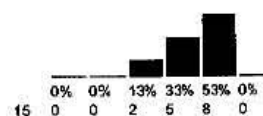
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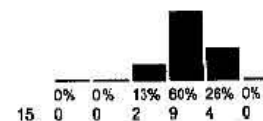
3431...Overall, I experienced this as a good course



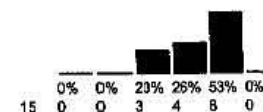
3432...This course adds value to my degree



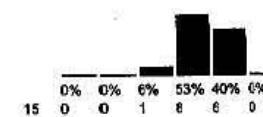
3433...The course content includes sufficient examples and practical applications



3434...The course contributes towards development of skills needed by professionals in the field



3435...The course study guide is comprehensive, clear and enhances learning



3436...The main outcomes of the course, i.e. speaking competence and cultural awareness complemented each other well



Survey number: 2797
Lecturer: Pamela Maseko
Number of students: 40
Date Published: 2007/10/12
Date Printed: 2007/10/25

Please see combined report on no 2798.

Open-Ended Questions

3426... In what ways do you think the course links up with the vocation you are studying?

Direct link, pharmacists will have to establish relationships with clients on the common grounding of language.

It empowers me to communicate better as well as learn a new skill, mastering a foreign language, as a pharmacist these traits will make me a better 7-star pharmacist.

Improves communication and helps understanding of each other from cultural background especially if you will be in community or hospital pharmacies.

It will help in the patient pharmacist interviews, to develop a good and trusting relationship between the two.

It is very linked because as a pharmacist working in the Eastern Cape you would need to know the local language in order to communicate.

Very well, it will become highly useful.

It links as it provides vocabulary needed to communicate with the community which is critical in today's society.

It enables communication with my Xhosa patients.

It allowed us to communicate with patients, as many people in this country are Xhosa speaking, so having this ability will allow for the implementation at pharmaceutical care.

In every way, the minute we start there is reference to the vocation we are studying.

Links up very well, pharmacy practice involves counselling and talking to people especially in Grahamstown where students go for training among Xhosa people. The course aids understanding and breaks language barrier.

This course was well related to our degree, pharmacy it was mostly concerned about the way we are going to interact with our patients.

Better communication with patients.

3429... What improvements to the course would you suggest?

Have more than 2 lecturers a week and extend the amount of time of lecture. So may be better to have lecture in the afternoon. Encourage Xhosa speaking only during lecture and lots of role play.

Asking different students, the same students were asked to answer a lot of the time mainly the foreign students, this was die to them battling but it did make it embarrassing to always be asked.

There should be a tape or CD to help practice pronunciation between lectures, the course should be presented slower.

None, was excellent.

None it is excellent.

More tuts and more time.

I do not think you need any improvement about the course, Pamela was a good lecturer.

Two lectures a week is hardly enough to learn everything sufficiently.

3430... How could we change our teaching to help you learn more?

Very good maybe more role plays.

Provide more interaction in small groups.

Everything was excellent, thank you.

It's perfect.

Teaching method is good, I can't think of a way to improve it.

No big change is required, maybe some more practical work.

3422... Please list or describe aspects of this course that were valuable to your learning.

Learning how to communicate in Xhosa.

The course manual was very detailed, giving both grammatical explanations and interesting background.

The manual, contact lectures with participation being an option, and homework and follow-up.

The cultural background, I already had a background to the language.

Learning a new language was of great value to me.

The greeting and learning how to conduct a basic survey of medical conditions and ask about patient details.

The use of role playing and working at examples with a tutor, the practicing of vocabulary.

Understanding Xhosa culture, learning to speak and write basic communication phrases in Xhosa.

Becoming cultural aware and gaining a basic skill on how to communicate with Xhosa speaking people.

All the examples we were taught were extremely relevant to what we were all doing in our practicals next year, the course handbook is a fantastic guide.

As a foreigner I improved my local cultural awareness, attaining a platform on which I can learn Xhosa better and even other bit languages. The course was directed or designed well for assisting pharmacy students.

This course has taught me a different language, it has also taught me speaking competence and cultural awareness. This course has taught me to develop my communication skills among people.

I was taught basic communication with the patient.

3424... Please make a general comment about this course

It was okay.

Great, something different for a change that was enlightening and practically useful.

It's a great course, if it's possible keep the number of students per class small, that way lecturers will be able to pay individual attention to students that is the most important aspect of the course.

Good, very useful, in equipping conversations with patients.

The course was well organized and easy to follow.

Very well structured and worthwhile.

It is well taught and presented.

Very relevant.

It was an excellent initiative and should definitely be included in our curriculum.

Excellent and well taught.

This course was a very good one, I really liked it because it taught me a lot of stuff like different cultures, etc.

Was well planned out and learning objective met.

3427... In what ways has the structure of the lessons in the course study guide (i.e. the review, vocabulary, input passage/dialogue, practical exercises and useful sayings) been helpful in facilitating learning?

Very helpful and made it easy to remember.

Instead of just memorizing the words, we were encouraged to speak which helped us get our pronunciations correct.

The attention to detail lectures give out answering questions as we go by and pronouncing words helps one to work effectively when done later, and be able to learn more.

Easier to remember and makes it more fun especially for us who aren't used to such subjects.

Helps with visualization of the words spoken and adds.

The study guide was a good material to refer back to.

Very well structured, it facilitated learning.

Yes, it has however the exercised should be checked or answers provided to help learning.

Very helpful as on studying them, always get a better knowledge.

It has been excellent, easy to follow, easy to read, fun to learn.

The book is well laid out and important aspects are visible.

Most of it requires to repeat after the lecture which is good, the lecturer does not lose students and students keep concentrating and involved in the lectures.

The practical exercises were good, but inefficient, the lecturer was good in the way that she would emphasize on the vocabulary.

Good.

3428... To what extent has the study guide been a useful resource for your independent learning?

Very useful.

It is detailed and interesting.

A lot, the manual serves as a basis and helps one to realize what more they need to know. Especially vocabulary and homework exercises. They keep you motivated to read through.

It has all the material and vocabulary, covered in class so it sure is a good guide for revision.

Not at all, my mother tongue is similar to Xhosa.

Same as above.

Very useful will provide a source of vocabulary and structure conversation to be used next year.

It has as it's well structured and laid out so guides you in learning.

It has helped me to learn speaking and writing for myself.

Very useful as it provides easy English translation and covers most scenarios one would usually face as a pharmacist.

Huge extent, it is easy to follow and a great help.

I now have a starting point at learning Xhosa, and even some other Xhosa related languages like Zulu.

This study guide has taught me a lot about myself, it has made me develop my communication skills.

A good reference source that I can carry around anywhere.

3... Please list aspects of this course which need attention

It should be larger.

There was a lot to cover in such a short period of time so it would be best to set aside more teaching time rather than cutting down on the content.

The course should include common terms so that situational communication can be learned as well.

There's so much work covered in a short time, in a very busy timetable.

More spoken Xhosa than read Xhosa would be great make the course stretch for longer than a term.

None.

Should be conducted over a shorter period of time and more practice in speaking could be beneficial.

The course needs to go slower and the big concepts practiced more often, there needs to be clarity between the facilitator and tutors as to the correct answer.

The lecturer must speak more Xhosa than English, the repetition of dialogues much also not be always done because we end up not finishing content.

More time to actually complete the entire course.

More time required to complete the course.

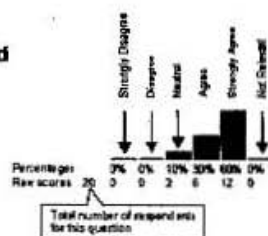
Time for learning was short, more practical sessions for work done.

I think that the lecturers should go slower with the syllabus, it was a bit too fast for me. More practical work should be included for example the interactions between the lecturers and the students should be available.

Needs more time, i.e. more lectures.

Unk Questions

Legend



Appendix B

Formative evaluation – isixhosa for law pilot course, 2007

A. Global questions

1. Please list or describe aspects of this course that were valuable to your learning

- Communicative, practical aspect to help you speak
- Linguistics theory not emphasised but used to facilitate speaking
- Interactive class experience
- All aspects of course valuable and useful
- Handbooks amazing, instruction method very successful
- Wow, it was great. Although I do not go to the LAC I think that it will be highly valuable for when I do. It was especially nice to do the course early, as now I will be more “practised” by the time my skills are required

2. Kindly list aspects of this course which need attention

- Course provided excellent foundation in isiXhosa, perhaps if slightly longer and less intense
- Course could do with tutorials
- More time should be allocated to the course
- Time – I felt this was a VERY valuable course and would have been willing to take it over a longer period – up to a year even – to gain a greater practical working knowledge of the language
- Increasing the number of lecture sessions
- Not enough time to consolidate what was taught
- More opportunity for individual evaluation of progress
- More vocab lists, practical speaking and assessment
- More practical application and practice, provide us with DVDs or CDs
- Linguistics theory not emphasised but used to facilitate speaking

3. Please make a general comment about this course

- I really enjoyed the course, provided good introduction to self-study
- I really enjoyed the course, wish it could have been slower with more opportunity to practice and grasp each section before moving on

- Course fun, informative and pleasure to attend
- Am happy to have been given an opportunity to learn the foundation of isiXhosa
- Great course but too short
- Course very beneficial and an eye-opener but too short
- Training other junior lecturer would be useful, but enjoyed the course nonetheless
- I have certainly benefitted, would do it again. The books will help in future to refer back to
- I thought it was brilliant, very impressed, lots of fun
- I enjoyed the course, found it useful especially the aspects that focussed on legal aspects
- I enjoyed it a lot – hope to see you next year

B. Please rank the following accordingly:

	Strongly disagree	Disagree	Neutral	Agree	Strongly agree	Not appl
Overall, this is a good course	0	0		15%	85%	0
This course adds value to my degree	0	0	8%	38%	54%	0
The course content includes sufficient examples and practical applications	0	15%	8%	62%	15%	0
The course contributes towards development of skills needed by professionals in the field	0	0	15%	31%	54%	0
The course study guide is comprehensive, clear and enhances learning	0	0	0	54%	46%	0
The main outcomes of the course, i.e. speaking competence and cultural awareness complemented each other well	0	0	15%	38%	47%	0

C. Please respond briefly to the following questions:

6. Which aspects of the course do you think were most valuable to your learning? Why?

- Pair and group work and classroom interaction guided by the lecturer
- Formulating own dialogues and simulating them in class
- Cultural consciousness that comes with learning a new language, very valuable activities
- Basic conversation also useful outside the LAC
- Conversation, they made the “theory” come to life
- Practical aspects gave me an opportunity to put in practice what I had learnt
- Found the course guide very useful

7. Which aspects of the course do you think need improvement?

- There should be assessment
- Course should be a bit longer though this was an intense pilot programme
- Far more time
- More practical application and less technicalities
- Make students write more
- Providing with CDs

8. What improvements to the course would you suggest?

- More dialogue situations
- Tutorials and more lectures
- Encourage independent learning
- Nothing, course was great
- Practice important in a less intimidating environment
- We need a phrase book
- Students need to be given a dictionary

9. In what ways do you think the course links up with the vocation you are studying?

- Breaks linguistic and cultural barriers between lawyer and client
- Necessary to address clients in their own language and put them at ease in their own language and put them at ease as an attorney

- Perfectly geared for Law but also invaluable for everyday life in the EC
- Helps me communicate with isiXhosa speaking clients or at least make them realise how serious I am about helping them
- It is helpful. Lawyers are service professionals and need to interact with people the majority of which are non-English
- Helps build a relationship of trust between clients speaking isiXhosa and non-isiXhosa speaking legal professional
- It matched very well – we learnt a lot of “legal setting” words
- It will certainly go far in facilitating communication with clients
- It helped greatly especially with the LAC
- It helps to communicate better with people – even if it is just greeting them

10.How could we change our teaching to help you learn more?

- Teaching great, very interactive
- More cultural explanations will make the course more valuable
- Training of “junior” lecturers
- Teaching method really good, makes you excited about learning the language. Perhaps more tutorials though

Conclusion

Although there is general positivity from the students about the course, it is also clear that there are some aspects of the course that we need to look into. I list them below:

- The duration and the intensity of the course
- Additional material (dictionaries, phrase books and DVDs/CDs). Regarding the phrase books, we are presently developing these and the plan is to have them available to students doing the course next year. As far as DVD or CD is concerned, the complete study guide for the programme has been recorded and is presently being digitised. It will be made available as part of the course material
- Insufficient examples and practical application in the course content
- Further training of the teaching assistants.

Appendix C

Language use and practices questionnaire

A: General Information

1. Please give the name of the Institution

2. What are the three main languages of the Institution?

B: Information on Language Policy & Implementation Plan

3. Does the Institution have a Language Policy & Implementation Plan?

4. If yes, when was it adopted?

5. If no, is the Institution in the process of formulating one?

6. Is there a policy implementation group, e.g. a Language Committee, that co-ordinates and oversees implementation?

7. Is there acknowledgement/support of the Language Policy implementation work and Executive level of governance in the Institution? If so, in what form? Please explain.

C: Language of Learning and Teaching

8. What is the language of learning and teaching (LoLT) in the Institution?

9. Are there any programmes that are in place to facilitate academic literacy and proficiency in the LoLT, especially to those whom the LoLT is not their home language? If so, which are they?

D: Indigenous African Languages offered to mother-tongue speakers (L1)

10. Are there indigenous African languages offered as subjects to students in the Institution? If so, which are they?

11. Which indigenous African languages are offered to students as subjects to mother tongue speakers...
a) at undergraduate level?

b) at postgraduate level?

E: Indigenous Languages taught as additional languages (L2)

12. Which languages are taught as additional language?

13. Which languages are taught as additional languages in vocation-specific contexts, e.g. IsiXhosa for Medicine, IsiXhosa for Law, etc.
-

14. Is there (a) language programme(s) to teach communicative proficiency in the main indigenous language to academic and non-academic staff?

F: Plans to developing African Languages

15. Are there plans to develop main indigenous languages in the institution in respect of:

a) complementary teaching material in the main indigenous African language of the institution

b) development of glossary lists and dictionaries in other disciplines, e.g. mathematics, computer science, engineering, etc

c) development and/or translation of materials in other disciplines as in b) above

G: Units/ Departments tasked with implementation

16. Which units/departments are tasked with the various areas of implementation, e.g.

a) academic literacy and proficiency in LoLT

L1 teaching of indigenous African languages

b) generic teaching of indigenous languages as additional languages

teaching of indigenous languages as additional languages in vocation-specific contexts

staff proficiency in main indigenous African language

development of indigenous African languages as LoLT

H: Other

17. In which ways are other main languages of the institution reflected in other aspects of its life, e.g. signage, communication within university community, policy documents, etc
-

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