AN EXAMINATION OF LANGUAGE PLANNING AND POLICY IN THE EASTERN CAPE WITH SPECIFIC REFERENCE TO SESOTHO: A SOCIOLOGUISTIC STUDY

by

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Abstract

This sociolinguistic study examines issues of corpus, status and acquisition in Language Planning in Sesotho and isiXhosa in the Eastern Cape. Language plays an important role in the lives of its speakers in society as they interact. Chapter 1 of this study provides the background, definitions of terms used, the objective of the study, the statement of the problem, the research methods used and the literature reviewed. Chapter 2 addresses the context, orientations, stages, and frameworks or types of language planning. Corpus planning forms an integral part of this study. This chapter also looks at different ways of developing terminology. Lastly, the chapter discusses the relationship between corpus planning and purism.

Chapter 3 provides the other two types or frameworks of language planning namely, status and acquisition planning. Goals of language planning, and variables for language planning are also discussed in chapter 3. Chapter 4 looks at principles of language planning. Chapter 5 deals with the Language-in-Education Policy, the Eastern Cape Provincial Language Policy Framework, language attitudes and responses to language planning and language policy. Chapter 6 presents the findings and challenges facing the development and use of African languages one of which is Sesotho, as prescribed in the Constitution of the country. A few suggestions and different approaches towards language awareness campaigns are presented in this chapter. Lastly, this chapter concludes the study.

Key words

Language Planning
Language Policy
Corpus planning
Status planning
Acquisition planning
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Dedication

I am dedicating this work to my parents.

To my mother Virginia MmaNephtali Phooko and my late father Cleopas Kelopa Phooko. Dear mother, your support throughout my studies is commendable. Thank you, Maradebe.

To my mother-in-law, PJunephera MmaNkopana Nakin, and late father-in-law Sydfred Tshosane Nakin, thank you, Bakoena

Rosalia Moroesi Nakin
**List of Acronyms used in this study**

<table>
<thead>
<tr>
<th>Acronym</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>ACALAN</td>
<td>African Academy of Languages</td>
</tr>
<tr>
<td>AU</td>
<td>African Union</td>
</tr>
<tr>
<td>AULPAA</td>
<td>African Union Language Plan of Action</td>
</tr>
<tr>
<td>CES</td>
<td>Chief Education Specialist</td>
</tr>
<tr>
<td>DAC</td>
<td>Department of Arts and Culture</td>
</tr>
<tr>
<td>DCES</td>
<td>Deputy Chief Education Specialist</td>
</tr>
<tr>
<td>DSRAC</td>
<td>Department of Sport, Recreation, Arts and Culture</td>
</tr>
<tr>
<td>ECPLPF</td>
<td>Eastern Cape Provincial Language Policy Framework</td>
</tr>
<tr>
<td>LANGTAG</td>
<td>Language Plan Task Group</td>
</tr>
<tr>
<td>LiEP</td>
<td>Language in Education Policy</td>
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<tr>
<td>LoL/T</td>
<td>Language of Learning and Teaching</td>
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<tr>
<td>LPLP</td>
<td>Language planning and language policy</td>
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<tr>
<td>LTP</td>
<td>Language Transformation Plan</td>
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<tr>
<td>NEPAD</td>
<td>New Partnership of African Development</td>
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<tr>
<td>NLS</td>
<td>National Language Service</td>
</tr>
<tr>
<td>OAU</td>
<td>Organization of African Unity</td>
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<tr>
<td>PanSALB</td>
<td>Pan South African Language Board</td>
</tr>
<tr>
<td>PLS</td>
<td>Provincial Language Service</td>
</tr>
<tr>
<td>PRAESA</td>
<td>Project for the Study of Alternative Education in South Africa</td>
</tr>
<tr>
<td>SADC</td>
<td>South African Development Community</td>
</tr>
<tr>
<td>SADTU</td>
<td>South African Teacher’s Union</td>
</tr>
<tr>
<td>SGB</td>
<td>School Governing Body</td>
</tr>
<tr>
<td>TBVC</td>
<td>Transkei, Bophuthatswana, Venda and Ciskei</td>
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Chapter 1

Introduction

1. Background

The issue of Language Planning has been a segregating, oppressing and dividing one in South Africa. The historical background of Language Planning in South Africa dates back to the period of the Dutch East India Company and rule of the British government. Some languages, English and Afrikaans, were given official status and developed, while others were marginalized and underdeveloped. Before 1994, two languages were given the official status, namely English and Afrikaans. After 1994, 11 languages were given official status; these are Sesotho, Sepedi, Setswana, IsiXhosa, IsiZulu, Tshivenda, Xitsonga, English, Afrikaans, IsiNdebele, and SiSwati. Because of this, language planning and policy in South Africa must change. Language planning must now address the historically disadvantaged African languages in terms of limitations of use, vocabulary expansion and availability of materials. Language issues cannot be concocted in a literacy workshop. Languages must be allowed to grow and develop in response to the needs, demands and stimuli of practical life. Within the domain of language planning there is language policy. Language policy falls within the domain of language planning. It is against this backing that this study on language attitudes embraces the broader facet of language planning (Mutasa 2005: 16). Language planning and language policy are rarely just about language; they always have political, social and ethical dimensions.

Language can be planned. Certain issues in language planning will be discussed. Issues of corpus, status and acquisition planning in relation to Sesotho and IsiXhosa languages in the Eastern Cape will be examined. The need for language planning is not the same in all languages. The languages covered in this study have complex morphology, great dialectical difference and small competing forms of standard language outlook.
It is the view of this study that there should be a clear statement about how the status and corpus development of IsiXhosa and Sesotho should be promoted and enhanced. Sesotho, being one of the eleven official languages of South Africa, is spoken by more than five million South Africans as well as the people of Lesotho, Botswana. It is also spoken in Namibia and Zambia although called by a different name, Lozi. Sesotho is one of four official languages in the Eastern Cape, and is spoken largely in the Eastern Region of the Eastern Cape Province. Recent research Census (2001), Webb (2002) indicates that Sesotho is mostly based on the dialects from the Sekwena and Sefokeng.

National and Provincial governments, must formulate legislative rules and measures to regulate and monitor the use of IsiXhosa and Sesotho as official languages. The implementation of this new policy requires adjustment in both available resources and in the attitudes of people. The need to be accommodative and tolerant to diversity has become a contemporary cause célèbre (Prah 1995: 37).

2. Objectives of the study

This study seeks to examine and analyze the issues of corpus, status and acquisition planning in Sesotho and IsiXhosa. The two languages of the study must be developed, promoted and enhanced. The two languages have been given official status, but are not fully developed. The status of these languages is recognized but not implemented fully in the Eastern Cape.

In a democratic society language planning is usually the responsibility of both the state and civil society, working in collaboration with each other as far as possible. The issues of corpus planning will form the basis of the study. Issues of orthography, terminology development and lexicology will also be analyzed.
3. Statement of the problem

This study will focus on issues of corpus planning, status planning and acquisition planning of Sesotho and isiXhosa. More emphasis will be on Sesotho. Furthermore, processes of terminology development will also be discussed.

4. Research questions

This study hopes to answer questions that are raised concerning issues of language planning. These are some of the questions:

- What issues arise out of corpus, status, and acquisition planning?
- Why should these issues be addressed?
- How can these issues be addressed?
- What is language and how is language acquired?
- Is there enough literature for these languages (that is Sesotho and isiXhosa)?
- Are these languages used adequately in public domains such as public services, economy and politics?
- Which ways are to be used to raise awareness to the stakeholders and communities about the status of these languages?
- How can language awareness be enhanced?

5. Literature review and the significance of the study

Sociolinguists have been dealing with the issues of language planning nationally and internationally for some time now. This study will look at issues of language planning in the Eastern Cape Province. The literature on language and language planning generally will form the background to the study. Certain literary patterns will be followed in this study one of them is that of Haugen (1959) who sees language planning as an activity of preparing a normative orthography, grammar, and guidance of writers and speakers in a non-homogeneous speech community.
Rubin & Jernudd (1971) focus on problem solving, evaluation, and formulation of alternatives for solving language problems to the best way. Fishman (1973) refers to language planning as the organized pursuit of solutions to language problems is another one.

Weinstein (1983) views language policy and planning as a deliberate means and conscious choices of language form and/or language function made by important institutions capable of long-term implementation over a significant area and among a significant population has also been examined. Kaplan et al (1997) look at different types of language planning objectives. Webb (2000) looks at language and language-related problems within the languages. Mpofu's (2002) work is on isiXhosa language purism. Mutasa (2005) promotes the use of African languages in the economy and science, as well as educational viability. Tagliamonte (2006) shows the use of variationist sociolinguistics in the solution of language problems. Cooper (1989) reveals that there is disagreement as to what term should be used to denote the activities of language planning.


Kamwangamalu (2002) examines the language planning situation in South Africa, where language has been instrumental in the country’s transition. Madiba (2002) provides some insight into, and sheds light on, language problems facing higher education in multilingual contexts. McColl Millar (2005) examines what language standardization and planning mean both as developments on their own and as part of the nation-building process. UNESCO (2003) supports the development of African languages.
Prah (2003; 2005) advocates the use of African languages in all levels of learning and all fields of learning including scientific thought. It is against this background to issues of language planning that the current study emerges. The purpose of this study, however, is to provide a picture of the issues of corpus, status and acquisition planning of Sesotho and isiXhosa in the Eastern Cape.

6. Definition of terms

Terms that will be used frequently in this study are defined subsection 6.1-6.15. These terms are: language, planning, sociolinguistics, sociolinguistic variables, social networks, standard language, vernacular, dialect, dialectological approach, language planning, corpus planning, status planning, acquisition planning, language mapping, and language policy.

6.1 Language

Language is the chief means of communication among humans. It is the principal factor that enables individuals to become functional members of the group into which they are born (Mutasa 2005: 6). As a matter of fact, language provides an important link between the individual and his/her social environment. Language is central to our lives. We communicate and understand our world through language. Furthermore, language serves a variety of purposes in our lives. These are: personal, communicative, educational, aesthetic, cultural and political purposes (Revised National Curriculum Statement 2003: 9). According to Wright (2004: 3), scholars differ in their views about language. To mention a few, there are determinists, constructivists, and Marxists. Determinists see language as a purely human and non-instructive method of communicating ideals, emotions, and desires. The constructivists on the other hand view language as not passively reflecting reality but that an actively creates reality. The constructivists consider language as being dynamic. For constructivist, new facts, ideas, and events necessitate new language. Marxists hold the view that language is a necessary product of society and people who use it. (Wright 2004: 4).
In the Marxist view, while a means of organizing and conceptualizing reality, language is also a bank for the memory by human generated through interaction with natural and social environment (Wa Thion’o 2005 in Mkandawire 2005: 163). Therefore, language is everywhere, a major source of individual and ethnic community pride and identification.

Establishing one or two African languages as a national language that can be used by the entire population is a very, highly sensitive and difficult decision to make, with deep political implications. The Constitution of South Africa has been carefully crafted to accommodate all languages spoken by the masses. National languages cannot be inflicted upon people (Alexander ed. 2005: 8).

6.2 Planning

Languages are types of species. There is a correlation between the density of species and languages. Languages are depositories of knowledge and must be preserved. For languages to survive, planning must take place. Languages can be planned. To plan for languages means something must be done, or some arrangements be effected, to put parts of the language/s together, or bring order to the use of language/s in the society (Alexander 2000: 89). The process of planning must bring solutions to identified language problems.

6.3 Sociolinguistics

Sociolinguists argue that language exists in context, depending on who uses it, where it is being used, and why (Tagliamonte 2006: 3). Chambers (2003: ix) sees Sociolinguistics as the correlation of dependent linguistic variables with independent social variables. Sociolinguistics is concerned with the study of the use of language in its social setting and with the questions: who speaks which language, when, to whom and why? Coupland and Jaworski (1997: 1 in Tagliamonte 2006: 3) define sociolinguistics as the study of language in its social contexts and the study of social life through linguistics.
6.4 Sociolinguistic variables

According to Milroy (1980: 10) sociolinguistic variables are the linguistic elements which co-vary not only with other linguistic elements, but also with a number of extra-linguistic independent variables such as social class, age, sex, ethnic group and/or contextual style.

6.5 Social networks

According to Milroy (1980: 174), social networks refer to the informal social relationship contracted by an individual, with the other or others for example, a friend of a friend (Tagliamonte 2006: 21). Social networks are made up of people who play an intermediary role for one another in the community. As defined by Milroy (1980: 47) quite often people get help or what they want through people who are friends to their friends. In Milroy’s view a person who calls himself/herself as a friend of another enters a relationship network to which they and those they call friends belong.

6.6 Standard language

A standard language can be defined as a codified form of a language accepted by, and serving as, a model to a larger speech community (Fishman 1974: 70). This is the standardization of language. Different forms of standardization exist, for example the monocentric form, with single set of universally accepted norms, and the polycentric form, where a different set of norms exists (McColl Millar 2005: 38).

According to De V Cluver (1993: 41), language standardization also:

…regulates the pronunciation. This regularization is achieved by formulating norms that determine ‘correct’ usage. It is usually an urban variety and is regarded by members of the speech community as the ‘best’ form of the language and thus norms are based on the urban variety.
It is evident that the way people pronounce words should be controlled. The use of languages is regulated by the users. This regulation depends upon the environment of the speakers.

6.7 Vernacular

Vernacular is the foundation from which every other speech behavior can be understood. Tagliamonte (2006: 8). According to Labov (1972: 54), “vernacular is defined as the style in which minimum attention is given to the monitoring of speech”. Steward (1968: 538), on the other hand, quoted in McColl Millar (2005: 41) describes vernacular as "first or native language ..." Due to a lack of formalized lexicons and grammars, vernaculars are generally accorded less prestige than either standard or classical languages. Thus vernacular is seen as an important marker for group identity (Milroy 1980: 24). The restoration of an indigenous language in a bilingual community to its status as the main communication vehicle for the community, as well as the elaboration of this variety and its adoption of it as official language, is called vernacularization. Vernacularization is often undertaken by a language academy, and one of its first tasks would be to increase the general acceptance of the vernacular as a standard language.

That is why in South Africa there was a vigorous resistance to the vernacularization of Afrikaans from members of the community who were not literate in this language.

6.8 Dialect

The word “dialect” largely refers to the regional or locally based varieties such as IsiMpondo, and IsiBhaca, varieties of IsiXhosa, and Sephuthi and Setlokwa, which are varieties of Sesotho. A dialect may be used in one district of a country and not in all of them.
6.9 Dialectological approach

This approach refers to the geographical account of a language survey focusing on linguistic difference in the speech of people speaking one language. The end product of a dialect survey is a map, or a series of maps showing broad aerial limits of linguistic features obtained in a given geographical area.

6.10 Language planning

The term “language planning” was first introduced by Haugen (1959). In Haugen (1959) it is defined as, ‘the normative work of language academies and committees, all forms of what is commonly known as language cultivation… and all proposals for language reform or standardization’ (Haugen 1959 in De V Cluver 1993: 31).

According to Fishman (1974: 20) language planning refers to the organized pursuit of solutions to language problems, typically at national level. Arguably then, language planning is the methodical activity of regulating and improving existing languages or creating new, common, regional, national and/or international languages. Effective language planning is deliberate, participatory and long-term. As Crystal (1980: 203) points out language planning is:

a term used in sociolinguistics to refer to a systematic attempt to solve the communication problem of a community by studying the various languages or dialects it uses and developing a realistic policy concerning the selection and use of different languages.

The above definition talks to various languages or dialects which cause problems within different communities. These problems are created by the way people use language in different domains. Therefore, language problems must be addressed for communities to live in harmony. Planning for the languages within the communities will help resolve such problems.
Rubin and Jernudd (1971: xvi) define language planning as:

deliberate change in the system of language code or speaking, or both, that are planned by organizations established for such purposes, or given a mandate to fulfill such purposes. As such, language planning is focused on problem-solving and is characterized by the formulation and evaluation of alternatives for solving language problems to find the best decision.

Changes that occur in a language can be deliberate, depending on the situation. The way language problems are solved, may cause change. To monitor the change within the language requires evaluation. The process of evaluation must be done regularly as language changes. Most of the definitions of this concept language planning highlight the following points:

- language planning is future-oriented;
- it must allow for reformulation;
- it must consider the influence on the plan of economic, social, political, demographic and psychological variables.

Tauli (1974: 51) sees language as a tool, and therefore, he sees language planning as a means to evaluate, alter, correct, regulate or improve a given language, since not all languages are equal in efficiency. Language planning is a process of regulating and improving existing languages, or creating new common regional, national or international languages. Some definitions such as Karam’s (1974: 106) view language planning as a process. Language planning is thus an attempt to guide the course of language development and the various institutions which channel and diffuse that language; it should be, but is not always, well planned’. She identifies the following types of language planning activities:

- developing vernaculars into national languages;
- reviving ancient languages;
- dealing with conflicting language loyalties;
• instituting large-scale language reform such as script replacement, or the purification of the vocabulary;
• using comparative reconstruction to arrive at a norm consisting of a fusion of existing past and present dialects.

Eastman (1983: 33) sees language planning as an effort to recognize not only people’s loyalty to their native language but also the need of the community to have a uniform and efficient means of communication. For Weinstein (1990: 5) language planning is seen as deliberate and conscious choices of language form, and/or language functions made by important institutions believed to be capable of long-term implementation over a significant population.

6.11 Corpus planning

Corpus planning is an approach to language planning that involves the expansion of a language through vocabulary or terminology development.

6.12 Status planning

Status planning refers to the deliberate efforts to influence the allocation of functions among a community’s languages (Cooper 1989: 99). Status planning often has to do with establishing policies, rules or laws about which languages are to be used.

6.13 Acquisition planning

This type of planning addresses the learning needs of speakers and future speakers of a language or languages. According to Cooper (1989 in Mutasa 2005: 24) acquisition planning enhances ‘simultaneously the opportunity and incentive to learn…’ Acquisition planning is directed towards the increase of the number of users of a language, that is, speakers, writers, listeners and/or readers.
6.14 Language mapping

Language mapping involves putting languages on the map, literally or figuratively. This process depends, to a large extent, on the political will of those in power. In a democratic state in which the languages spoken by the people are recognized, language mapping will have the function of assisting with language planning.

6.15 Language policy

According to Spolsky (2004: 5), there are three components of language policy of a speech community: its language practices, its language beliefs / ideology, and its efforts to modify or influence practice by some kind of intervention planning or management.

7. Theoretical framework

Theories related to the issues of language and societies will be used and discussed. The theories include the concept of orientations as a heuristic approach to the study of basic issues in language planning. Ruiz (1984: 16 in Mutasa 2005: 29) proposes three types of orientations, namely; language-as-problem, language-as-right, and language-as-resource. These three orientations towards language are basic to language planning in that they delimit the way people speak about language and language issues. There is also variations sociolinguistics. This approach integrates social and linguistic aspects of a language (Tagliamonte 2006: 4).

Labov’s (1973) social stratification of the variable /r/ will also be used. In addition to that social networks will be utilized in this study. The chief characteristic of a network is that the unit of study is some preexisting social group, not the individual as the representative of a more abstract social category. The main component of the social network approach is the ‘friend of a friend’ (Tagliamonte 2006: 21). These theories will be used in this study, as they look closely at the variables within language in different contexts of society. Moreover, these theories lay the foundation for the planning of the languages this study investigates. It is clear from the discussion above that a multi-theoretical approach is the one this study will follow.
8. Research methods

Data will be collected in many different ways from as many sources as possible. This research method is called "triangulation" (Mutasa 2005: 11). Each major method for data collection in sociolinguistics has its own advantages. According to Blanche et al (1990: 128) triangulation helps the researcher to home in on a correct understanding of a phenomenon under study by approaching it from several and different angles. Moutan and Marias (1988: 91) see triangulation as a type of research that encompasses multiple sources of data collection in a single research project to increase reliability of results (Tagliamonte 2006: 28). For the purpose of this combination of random sampling, ethnographic method, and network approach will be used. The random sampling method is considered in this study because it ensures broad sociological representivity of the sample.

On the other hand, social network the approach is useful to this study because it goes a long way towards mitigating the observer’s paradox and reaching the right people. A right combination of these two methods leads to a balanced collection of data. Interviews will also be conducted. According to Lincoln (1994: 353) the interview is the favorite methodological tool of qualitative and quantitative research. An interview exists in two forms. It may be structured or unstructured interviewing (Mutasa 2005: 13). Structured interview refers to a situation in which an interviewer asks each respondent a series of pre-established questions with limited act of response categories. Open-ended questions are also used to give room for variation. An unstructured interview provides greater breadth than the structured form. Sociolinguistic interviews will also be conducted. Sociolinguistic interviews deal with some of the uncommon situations in which a lot is learned from different members of a group.
9. Plan of study

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2. Objectives of the study
3. Statement of the problem
4. Research questions
5. Literature review
   5.1 Alexander, N
   5.2 Bamgbose, A
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Language Planning: context, orientations and stages

Chapter 3
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Bibliography

Time Frames

2005  Data collection
2006  Proposal writing
2007  Approval of the proposal
2008  Actual writing the dissertation and presentation

10. Conclusion

Language policy and planning can assist efforts to change a state and society in radical ways: changing identities, replacing each linguistic elite group by another in the state apparatus, and altering patterns of access to reflect the replacement of a dominant class or ethnic group. Language planning is an important instrument of revolutionary change.
Chapter 2

Corpus planning and purism

Introduction

This chapter will address the context for language planning, orientations of language planning as well as stages of language planning. One of the frameworks or types of language planning will also be examined, namely corpus planning. Corpus planning forms the heart of this study. Corpus planning and purism will also be examined. I will begin with the context for language planning.

2.1 Context for language planning

Kaplan et al (1997) suggest that language planning takes place in context. Language planning is an aspect of national resource development planning. There are two categories to this planning; the natural resource and the human resources. Four focus areas are identified which enable language planning to take place. It is the government agencies that feature at the highest level, the educational agencies that are also at the highest level, the quasi-government or non-governmental organizations act according to their belief and, lastly, other groups including influential individuals. Cooper (1989) refers to these agencies, organizations and individuals as actors in language planning, while Haarmann (1990) speaks of language prestige. The planning areas will be shortly discussed. Firstly then, governmental agencies, other agencies follow thereafter.

2.1.1 Governmental agencies

Government prescribes which language is to be used by the Communication Ministry, Ministry of Industry, and Defence Ministry. In most cases the colonial languages or foreign languages gain dominance over the indigenous languages.
2.1.2 Education agencies

The largest section of the population that is influenced by education agencies is made up of children. The education sector has to identify the languages to be used jointly with the curriculum section. Secondly, this agency has to define the teacher supply and the population pool from which to find suitable individuals to teach languages. Thirdly, the student population is to be exposed to the language that is prescribed. Next, the methodology employed in the education system must be explained clearly. Additionally, assessment processes to be used must be defined, and lastly, support systems to sustain the activities in the education system are to be in place. Quasi-government or non-governmental organizations will now be discussed.

2.1.3 Quasi-government or non-governmental organizations

A quasi-government organization is defined as an organization or agency that is financed by government but that acts independently of it. A body which has a role in the processes of national government, but is not a government department or part of one, and which accordingly operates to a greater or lesser extent at arm's length. It differs from a non-governmental organization (NGO), which is seen as a legally constituted organization created by private organizations or people with no participation or representation of any government and which is not funded.

There are cases whereby NGOs are funded totally or partially by governments, in such situations NGOs are allowed to maintain their non-governmental status. Such NGOs exclude government representatives from membership in the organization. Language boards such as the Pan South African Language Board (PanSALB) and language academies represent this type of organizations. The main objective of such organizations is to promote, protect all languages. These organizations are responsible for the development of the lexicon for new technological concepts.
2.1.4 Other organizations or individuals.

The main focus of these organizations is not language-related. The influence on language planning is purely by chance. The influence and status these individuals have in society automatically influence language change in one way or another. The actors above play an important role in making language planning effective and meaningful. According to Kaplan (1989) the actors perform from a top-down language planning situation. The basis for this statement is that these people have power and authority to make language-related decisions.

Language planning has orientations. These orientations will be discussed.

2.2 Orientations of language planning

Language lies at the heart of the construction of many nations. Language is also a facility which all human beings have from birth, even if they learn only one mother-tongue. The languages which they learn or read and write are standardized. They are planned. They bear the mark of conscious human intervention. According to Ruiz (1984) orientations are defined as a complex of dispositions towards languages and their role in the society. Ruiz (1984: 16) suggests that there are types of orientations, namely;

- language-as-problem;
- language-as-right;
- language-as-resource;
- Language-as-barrier.

These orientations delimit the ways people talk about language and language issues. They determine the basic questions people ask, the conclusions that people draw from the data, and even from themselves. These orientations are similar to attitudes. They formulate the framework in which attitudes are formed. They define what people think about language in society. The orientations will be discussed, starting with language-as-problem.
2.2.1 Language-as-problem

Language-as-problem seeks to identify language problems and establish solutions for problems. There are language-related problems which need to be addressed. Fishman (1974) supports the idea that there are problems in a language. Thus, organized pursuit of solutions to language problems must be in place, typically at the national level (Fishman 1974: 79).

A standard language is seen as an obstacle, standing in the way of the incorporation of members of linguistic minorities. In a multilingual society, language problems are inherent. The more the languages there are to choose from, the more complex the problems are encountered. The more languages there are in the country, the bigger the need for language planning.

Language-as-problem is also based on the assumption that multilingualism prevents social cohesiveness; whereas a common language will help in the process of national building. Webb (2002: 8) indicates that there is inadequate development of human resources in African languages, isiXhosa and Sesotho included. Some important domains are identified in which language plays a vital role. These are:

- the non-democratization of knowledge and skills;
- low productivity and non-effective performance in the workplace;
- the inadequate development of democracy, the persistence of manipulation, discrimination and exploitation, the lack of national unity and the potential for conflict in a divided society;
- the possibility of linguistic and cultural alienation, as well as the contribution to the loss of the wealth contained in its diversity.

African languages are to be developed and elevated to suit the needs of a given country. Furthermore, the dominance of English also has a negative impact on other languages. English is therefore seen as the language of communication in South Africa. This attitude undermines the status of other languages Sesotho and isiXhosa included.
Thus, the practice undermines other languages, more especially the marginalized languages of South Africa. African languages are insufficiently adapted for use in all public domains. Little value is attached to these languages. In fact, no economic value is associated with African languages. There is also scarcity of language practitioners in the concerned languages in this study. Lack of study material in these languages makes matters even worse. It is, therefore, crucial to develop programmes to promote, raise and elevate the status of these languages among others as languages of study. Partnerships between academics, stakeholders, and grass-roots structures must be formed when developing the corpus of the languages.

Considerations will now be given to the next orientation, namely, language-as-right.

2.2.2 Language-as-right

Language-as-right leads to attempts to increase the domains in which a minority is used (de Cluver 1990: 33). This orientation focuses on the aspect of language which deals with the individual’s and group’s beliefs, emotions, values and convictions for their languages. Language is seen as the right of an individual. The Barcelona Universal Declaration on Linguistic Rights of 1996 emphasizes non-discrimination, pluralism and community in language use.

According to Del Valle (1981 in Mackey 1988: 10-11), language rights denote the opportunity to effective participation in governmental programmes. The governmental programmes include, among other things, bilingual unemployment benefit forms, bilingual voting materials and instructional pamphlets, and interpreters. Macias (1979) suggests two kinds of language rights, namely:

- the right to freedom from discrimination on the basis of language and
- the right to use one’s own language in the activities of communal life, especially the right of students to use their own languages.

Mutasa (2005: 31) says that linguistic rights must be recognized. If linguistic rights are not recognized it is well nigh impossible for minority language speakers to develop skill and participate in the social, economic and political life of their country.
2.2.3 Language-as-resource

Here, emphasis is on the importance of conserving and developing all languages of the groups as linguistic resources. Language-as-resource values every language as a precious possession and quintessential aspect of humanity. All languages must be recognized, promoted and developed. All languages must be treated equally, which ensures achieving or fulfilling social, economic, governmental and educational aims and objectives. Most language problems are resolved by this orientation. The language orientations in language planning in the African continent are characterized by declaration without implementation. Language–as-barrier will be discussed next.

2.2.4 Language-as-barrier

In South Africa, as in many other countries in the continent, language is perceived as a barrier. It is a barrier to meaningful social, political and economic transformation and reconstruction. Webb (2002: 7) suggests that a country has to be transformed linguistically. Bantu languages, referred to as African languages, have to play a far better and bigger public role than what they are doing presently. The following three factors may cause a language to act as a barrier.

- that indigenous languages of the people of Africa have no role in the official domains in their country;
- the fact that official languages of public communication is a language originating from the colonial period; lastly,
- that approximately, only 30% of the citizens ‘know’ the official languages of their country. The masses of the population in the country are unable to express themselves in the official languages. The 30% is determined by the fact that, the majority of the population is not even aware of their language rights.
The factors stated above prevent the public from acquiring education that is well-developed; impose limitations on economic opportunities, and participation in politics, life and social advancement. Cummins (1999 in Webb 2002: 6) advises that the basic interpersonal communicable skills (BICS) must be developed.

For people to have the ability to perform, co-operate effectively and be well-versed in their language, cognitive academic language proficiency (CALP) is a pre-requisite and is to be taken into consideration and developed fully. Again, language can turn into a barrier to community welfare. Community welfare becomes meaningful only if language promotion is valued both economically and educationally. IsiXhosa and Sesotho must be awarded the same value as English and Afrikaans.

Having looked at the orientations, stages of language planning will follow.

2.3 Stages of language planning


These stages differ from linguist to linguist. Different linguists use different stages to approach the issues of language planning from different angles. The consensus is that goals are set, goals must be implemented, and goals must be evaluated, monitored and assessed. Rubin’s (1971) stages provide the most viable approach to language planning. This systematic process of language planning focuses on solutions to language problems through decisions about alternative goals, means, and outcomes to solve these problems.
Rubin’s stages of language planning will be discussed next.

### 2.3.1.1 Fact-finding

Extensive research must be conducted. Language problems, tendencies and constraints within the existing language situations must be established. The existing social, cultural, political and economic dimensions must be determined. The information must be gathered by the language planners. Attitudinal and demographic information must also be gathered. Data on attitudinal and demographic situations assist the language planner to deduce, draft, and establish the desired target language policy. This information will be used in formulating a feasible, objective and a fair language plan. The next stage, as identified by Rubin (1971) is ‘planning’.

### 2.3.1.2 Planning

Plans are formulated. The formulation of plans depends on the knowledge of the constraints. Planning follows fact-finding. The language planner has to plan for goals and for strategies, and define the outcomes of the language planning process. Language planning includes cost-benefit analysis of all linguistic goals. Plans are meant to be implemented.

### 2.3.1.3 Implementation

At this stage, strategies are put into operation. This is where the actual language-planning process is affected. All stakeholders are to cooperate. Active involvement of language planners and government is expected. Effective and efficient implementation of the plans is ensured by the language planners. Consensus from the majority of the population is sought and determined at this stage.
2.3.1.4 Evaluation

Evaluation is the final step of the language planning process. At this stage, the planner has to see whether the plan has, in fact, worked. It is at this stage that the actual outcomes match the predicted ones. The success or effectiveness of the process is determined at this stage. The systematic process of language planning has to be tested. Four tests are used. These must be satisfied and met. According to Marivate (1992) evaluation is crucial since the complexity of language planning causes difficulties in providing direct solutions to language problems. Hornberger (1990) identifies various types of evaluation.

These are:

- one that ensures proper allocation of resources, and establishment of appropriate guidelines to achieve the language planning goals intended, by decision makers;
- the second type examines the degree to which language planning goals are consistent with the type of society sought.

The language-planning process is complex. Therefore the four steps or stages must be met.

Webb (2002: 41-42) sees language planning as a national, authoritative and systematic activity. The three activities key to this process will be briefly explained.

2.3.2.1 Language planning as a national activity

Language planners should have facts and reasons on the grounds of which to plan for languages. At this stage isiXhosa and Sesotho are already given official status in the Eastern Cape Province. Official functions must be allocated to these languages. Relevant facts such as sociolinguistic realities of isiXhosa and Sesotho must be taken into account. Resources must be made available to allow for planning for isiXhosa and Sesotho. Lastly, the interrelationship between language and society must be recognized and acknowledged. Language planning as authoritative activity will now be discussed
2.3.2.2 Language planning is authoritative

Governmental bodies such as National Language Units (NLUs), Provincial Language Services (PLS), the Pan South African Language Board (PanSALB) must play an important role in providing success in language planning. Webb (2002) accepts the fact that to change people’s patterns of language use, language norms, language attitudes and beliefs about language, is difficult. Therefore, regulations, instructions, administrative rulings, laws and by-laws have to be issued. Thus, a pro-active approach becomes a relevant agent of social change.

2.3.2.3 Language planning is a systematic activity

Planning is a top-down process. It is greatly influenced by the resources available in order to be a success. Public needs, wants, attitudes and linguistic competence should be acknowledged. The general interests of the public are to be observed. To carry out all the processes of language planning, appropriate frameworks are to be in place.

2.4 Frameworks or types of language planning

For each language to be planned, certain aspects of the language must be addressed and analyzed. These aspects concern attempts to modify the language itself. Other attempts modify the environment in which the language is used. The language planning process can be viewed as either a societal focus or a language focus (Kaplan et al 1997: 29). The societal focus is referred to as status planning and language focus as corpus planning.

The terms ‘corpus planning’, or ‘status planning’ were first introduced by Haugen (1968). Cooper (1989) introduced the third aspect of language planning namely, ‘acquisition planning’. These types of planning aim at answering the following questions:

- What is planned about language?
- What are the functions of language and/or its structure?
The three types of language planning will be discussed, and can be illustrated thus:

```
Language planning
   /\    \\/
Corpus planning   Status planning   Acquisition planning
```

Figure 1.1 (Mc Coll Millar 2005:99)

For purposes of this study the three types of language planning will be discussed, beginning with corpus planning.

2.4.1 Corpus Planning

Corpus planning is an aspect of language planning. Richards et al (1992) define corpus planning as a deliberate restructuring of a language, often by government authorities (Richards et al 1992: 88). This restructuring may be done by giving a language, for example, an increased range of vocabulary, new grammatical structures, and sometimes even new or more standardized writing systems.

IsiXhosa, which is one the focus languages must, for instance, be given a writing system, be recognized as the “language” with increased vocabulary, and be standardized against isiBhaca, isiHlubi, isiMpondo and all other variants of isiXhosa. So must it be with Sesotho, which enjoys the same status as isiXhosa as compared to Sesotho variants like Sefokeng, Sephuthi, Setlokwa, Sekgalahadi.

According to Bussmann et al (1996: 106) ‘corpus’ refers to a fine set of concrete linguistic utterances that serve as an empirical basis for linguistic research. Corpus planners decide what is ‘incorrect’ or ‘impure’, and what is ‘correct’ or ‘pure’; they decide what the ‘best’ usage for a language is, both ideologically and linguistically.
Fishman (1991: 22) defines corpus planning as the authoritative creation of new terms, at least for the purposes of daily life experiences, including daily technology. For Hornberger (1990: 12), corpus planning involves standardization, lexical modernization, terminology, unification, stylistic simplification, auxiliary code standardization, purification, reform and graphization.

Corpus planning denotes planned changes to the structure of a language so that it may meet specific requirements, such as official domains and domains of higher education, and in philosophical, scientific and technical discourse. According to de Cluver (1993: 7) corpus planning is seen as a planned change to the structure of a language so that it may meet certain specific requirements—typically those of a standard language used in different domains.

The structure of a language has to be altered to suite specific rules. The rules that govern the structure of the language give a special status to the language, thus such rules must be observed and adhered. The languages that meet the guidelines are therefore used an official language in all domains. According to Kaplan et al (1997: 30), corpus planning focuses on language. Language focus consists of decisions to be taken about the linguistic situation of a language. There is also a need to codify and elaborate the language and/or languages of the study. The changes may involve the development of orthography, the expansion of the vocabulary, and changes to the morphology or the spelling system. Corpus planning defines aspects of language planning which are primarily linguistic and hence internal to language. The different aspects of corpus planning will be discussed. These are codification, lexication, graphization, grammatication, and harmonization, followed by elaboration which includes terminology modernization, stylistic development and internationalization.

2.4.1.1 Codification

In most cases, the written form of African languages was first codified by European missionaries during the late nineteenth and early twentieth centuries. Along with isiXhosa, isiZulu and Setswana, Sesotho was one of the first Southern African languages to be but into writing.
Sesotho was first codified by the missionaries Casalis and Arbousset of the Paris Evangelical Mission, who arrived at Thaba Bosiu, Lesotho, in 1833. Compared to most other indigenous languages, Sesotho has established a strong literary tradition.

Significant literary works of Sesotho include those of Thomas Mofolo’s, *Chaka*. This book has been translated into English and German; and Z. D Mangoela’s *Lithoko tsa Marena a Basotho* a collection of praises of Basotho chiefs. Folklore occurs in both the oral and written forms, while traditional poetry, songs and drama are still performed during wedding celebrations and other ceremonies. According to Kaplan et al (1997: 39) codification focuses on the standardization procedures required to develop and formalize the linguistic and literate set of language norms. Language codification is used in conjunction with standardization.

Webb et al (2001: 19) refer to codification as the description of norms and standards of a language in dictionaries, grammar books, manuals and thesauruses. Codification stabilizes a language and restricts the rate of change. Codification includes prescribing the orthography, grammar and dictionaries of languages which are to be promoted and developed.

Haugen (1972b: 107 in de Cluver 1993:20) sees codification as minimizing the variation in form (structure of words) of a variety. While Cooper (1988: 149) states that, the codification process represents an innovation status of the language; it must also serve the economic and political interests of elites or counter-elites if the codification is to become authoritative. Codification of a language or its variety involves graphization, lexication, and grammatication as well as harmonization.

### 2.4.1.2.1 Graphization

Graphization is the first step in standardizing a language. It is a process of reducing a formally oral language into written language. Written language is developed. Graphization begins with a phonetic description of the language. On the basis of this description, the orthography is designed. The concept of an alphabet is employed.
A syllubary or a system of ideograms is provided. This forms the basis on which literacy materials will be established and thus reduces linguistic variables. It is, therefore, necessary to develop as well as to revise the orthographic systems of isiXhosa and Sesotho. The materials developed will promote the culture of reading in Sesotho and isiXhosa.

More learning materials will also be produced in the languages of the study. Furthermore, the linguistic gap between the varieties and the core languages will be reduced. The orthographies for the languages in the study were laid down by missionaries.

Hornberger (1992) supports the fact that most writing systems of indigenous languages, isiXhosa and Sesotho included, were first produced by missionaries. The influence of the missionaries in the orthographies of these languages cannot be over-emphasized. Graphization has provided orthographies for most previously unwritten languages. In the process of graphization, dialect variation has been sacrificed. In a language without a written history, graphization is necessary. After graphization comes lexication.

2.4.1.2. 2 Lexication

Lexication deals with the development and selection of appropriate words for a language. Haugen (1983: 27) states that in principle this also involves the assignment of styles and spheres of usage for the words of the language. The way words are used in particular domains is reflected and specified in lexication. An example would be the gender issues of a language are. The way women are made to choose, as well as use, certain words in their daily lives as prescribed by laws of etiquette also contributes towards lexication.

Restrictions are stronger when it comes to the names of the in-laws. Women have to devise means to replace the names (or sounds, or even utterances) similar to the name of their in-laws. For example, isiXhosa Honti (surname) is to be avoided by women in the family. The words like Monti will be Izilandana for East London. Izilandana is term used by most women in Sabalele administrative area instead of East London.
For Sesotho the word *metsi* will be *manyabolo* for the women respecting names of in-laws with similar articulations. Two most important reconstructions of the proto-language of Bantu languages are those of Carl Menihof and Malcolm Guthrie. Meinhof produced Ur-Bantu and Guthrie produced Proto-Bantu. Every Bantu language developed from the ancestor language by means of regular sound shift, so it is summarized.

Example: Sepedi   Sesotho   - *raro*   Ur-Bantu   *ma-re*
          isiZulu   isiXhosa   - *thathu*   Ur-Bantu   *ama-the*

Lexication can also be structured in terms of dialect variation. Differences between dialects can be found at any level of the grammar, including the lexical level. This difference is clear in isiXhosa where we say; isiXhosa   isiBhaca
          *izinja*   *intinja*   *(dog/dogs)*
          *ezintathu*   *entintsatsu*   *(tree things)*

Continued standardization of languages such as isiXhosa and Sesotho is minimizing lexical variation in languages. The lexical terms of the standard variety become dominant, while those of the dialects are marginalized. Providing resources to enrich these languages will allow growth to the use of these varieties in all traditional domains. A lot of different principles can be used to develop the lexicon of the languages of the study to be specific. These principles are;

* foreign words may be borrowed directly from other languages and either modified phonologically;
  For example;
      English   isiXhosa
      *Kleenex*   *iklinex*
      *diskette*   *idiskithi*
      English   Sesotho
      *Semantics*   *Semantiki*
      *Syntax*   *Sentakisi*
• words may be invented from borrowed roots to coin new words in the languages of study; for example;
  Afrikaans  isiXhosa  Sesotho
  pertloot  ilolipeni  petloloto
  rondavel  ironta  rontabole

• words no longer in use in the language can be revived; for example;
  motoho for lesheleshele referring to soft porridge
  Thepe for sipinitjhe referring to types of vegetables

• a new combination of existing words can be employed to reflect new concepts
  dula + setulo = modulasetulo someone who chairs the gathering
  eta + pele = moetapele someone who leads

(Kaplan et al 1997: 43) A third aspect of codification is grammatication.

2.4.1.2.3 Grammatication

The formulation and extraction of rules that describe how the language is structured is called grammatication. Both the languages of this study do follow rules in structuring words, phrases and sentences. Grammar for both languages of the study is prescriptive. The grammar is used at school and for literacy development. The grammatical features change with conditions under which the given language occurs. Changes occur in the linguistic production of a given individual, in the production of identifiable sub-population, and sometimes across populations. For example, sounds that are difficult to pronounce are softened by applying the different phonological rules.

For example: isiXhosa  intaba > intatyana > mountain > small mountain
  umlambo>umlanjana >river  > small river

Palatalization is shown by the above examples in isiXhosa. The pronunciation of the word /rice/ as ilisi / r / is pronounced as / l / also affect the grammar of the language.
Sesotho  sefate >sefateana>sefatjana  tree > small tree
   hula > hulaana>hulanya  pull > pull each other.

The above Sesotho examples show the palatalization rule. Again those who speak Sesotho and do not have formal education say *sebene* instead of *seven*. The /v/ is replaced by /b/. Furthermore, grammatical rules are observed in sentence structure. In most cases a typical sentence must have a subject, verb and an object. The subject will form the noun phrase, and verb plus object form the verb phrase when illustrated in a tree diagram.

For example  isiXhosa:  
   **USipho ubhala ileta**:  Sipho writes a letter
   **Utata usenga inkomo**:  Father milks the cow
   **Sesotho:**  
   **Ngwana o ja papa**:  The baby eats porridge
   **Mpho o reka bohobe**:  Mpho buys bread.

The sentences above will also be tabulated to show the different lexical categories.

<table>
<thead>
<tr>
<th>Subject</th>
<th>Verb</th>
<th>Object</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>USipho</strong></td>
<td><em>ubhala</em></td>
<td><em>ileta</em></td>
</tr>
<tr>
<td><strong>Utata</strong></td>
<td><em>usenga</em></td>
<td><em>inkomo</em></td>
</tr>
<tr>
<td><strong>Ngwana</strong></td>
<td><em>o ja</em></td>
<td><em>papa</em></td>
</tr>
<tr>
<td><strong>Mpho</strong></td>
<td><em>o reka</em></td>
<td><em>bohobe</em></td>
</tr>
</tbody>
</table>

The sentences are shown in their word categories. The abbreviations used in the tree diagram are provided.

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>S</td>
<td>Sentence</td>
</tr>
<tr>
<td>NP</td>
<td>Noun Phrase</td>
</tr>
<tr>
<td>VP</td>
<td>Verb Phrase</td>
</tr>
<tr>
<td>N</td>
<td>Noun</td>
</tr>
<tr>
<td>V</td>
<td>Verb</td>
</tr>
</tbody>
</table>
The above sentence will be demonstrated in the form of a tree diagram. Below is the Sesotho example:

```
S
  /\  \
 /   \ \
NP    VP
  /\  \
 /   \
N    V   NP
   /\ \
  /  \
Lebitso lehodi leetsi lebitso
  /\  \
 /   \
Ngwana o ja papa
```

IsiXhosa example is shown below:

```
S
  /\  \
 /   \ \
NP    VP
  /\  \
 /   \
N    V   NP
   /\ \
  /  \
Isibizo Isenzi Isibizo
  /\  \
 /   \
Utata Usenga Inkomo
```
The rule states that for the sentence to be correct, the subject must come first, followed by the verb, and lastly the object. The above examples illustrate that rule. This rule is relevant to sentences that have the above-mentioned categories. Harmonization will be discussed as another process involved in codification.

2.4.1.2.4 Harmonization

According to Sibinda et al (2003: in Prah 2003: 187) harmonization entails ‘a process that at one level promotes the recognition of all languages by national and regional institutions, and at another level protects the linguistic diversity and maintenance of the different languages.’ This statement supports the fact that harmonization intends to add value to the socio-cultural identity of communities. In the works of Prah (1995, 1997, 2002, 2003), the ideal of harmonization has gained momentum. Harmonization is seen as one of the vehicles for languages planning. Prah (2002: 25) states that harmonization involves reconciling orthographies of languages, or languages of the two main language families.

The official languages of the country can be divided into two language families. The Bantu languages are the Nguni languages, the Sesotho languages and Tsonga/ Shangaan and Venda. The second major family is the Germanic grouping. The Nguni language family consists of isiXhosa, isiZulu isiSwati and isiNdebele. The Sesotho language family consists of Sesotho, Sepedi and Setswana. The Germanic language family includes Afrikaans and English (Webb 2002: 72).
The language families will be shown in the form of a family tree.

```
Niger – Congo
    |
    Bantu
   /|
  Shona Venda Sotho-Tswana Nguni Tsonga Chopi
(Zimbabwe)
```

```
Pedi Tswana Sotho Ndebele Swazi Zulu Xhosa
```

```
Setlokwa Sephuthi Sefokeng Ngqika Gcaleka Bomvana Bhaca
and other dialects
```

(Webb 2002: 73)

The diagram shows the families of languages of the study and their dialects housed in each language. Sesotho forms part of the Southern Bantu group of African languages, which in turn forms part of the larger Niger-Congo language family. The Central sub-group is further subdivided into geographical regions, each designated by a letter. The S-Group covers much of southern Africa and includes the two major dialect continua of South Africa: the Nguni and the Sotho-Tswana language groups. Languages within these two groups tend to be mutually intelligible, and the groups make up 47% and 25% of the South African population respectively.

Sesotho forms part of the Sotho-Tswana language group. Sesotho, Setswana and Sepedi are closely related to one another. They are also the major languages in this group. These languages are complicated languages to a foreign person not familiar with them. To master and understand the languages, require practise and interest to know them.
Appreciation of these languages comes with listening to languages spoken by their original speakers. The words have a flow to the sound when spoken by a Sesotho-speaking person, and one will easily pay attention to the intricacies in tone as well as the nasalization. Linguists commonly drop the language prefix when referring to these languages. Hence Sesotho is commonly referred to as Sotho. This practice is, however, contested and in South Africa, the official use of the prefixes has increased during the post-apartheid period. In older publications Sesotho is commonly referred to as South Sotho.

Harmonization therefore, says, take sister languages and produce material in that language group. This process will be beneficial and cost-effective. For making the process of language-planning faster, harmonizing the languages of the same group can help. Though sister languages have varieties of their own, the first step would have been taken, that of producing materials for the Sesotho language group. More so, the aim of the Constitution, that of developing African languages will be partially addressed.

Harmonization creates a language variety that will make it possible to publish all educational materials (for the purpose of this study), isiXhosa for all the Nguni language family, and Sesotho for all the Sesotho language family. Orthographies of two languages in one language family can be combined and produce a common language understood by all Nguni speakers or all Sesotho speakers. The written isiXhosa is probably based on Ngqika and Gcaleka. The first grammar of isiXhosa was published in 1824 (Louw 1963: v). The one for Sesotho grammar is based on Sefokeng and was first published in 1841, by Casalis, as stated in Murray (1980: 67).

Harmonizing the languages of this study will assist in developing a culture of science and technology that requires the demystification of science and technology. This will democratize access to knowledge in science and technology in education system.

Furthermore, the delivery of social services for natural development will be improved. The ideal of harmonizing the Sesotho language groups and the Nguni language groups will for a short while assist with the production of materials in these languages.
With the growth and maturation of our democracy, more developments could be considered. Developing languages as individual languages at local, provincial, national and international levels could be considered as a requirement for the future. Chumbow in Mkandawire (2005: 183) writes of border zones and trans-border languages. I will use the term trans-border languages for the purpose of this study. The concept of trans-border language can be equated to harmonized language. Trans-border languages are characterized by languages whose domain of usage straddles international boundaries because of the linguistic and ethnic identity of its users, victims of the arbitrary split.

Trans-border languages have a crucial role to play. These languages constitute the common property of the people within the language group or family. Furthermore, language is the element of culture par excellence and the means by which people with a common cultural heritage express their common culture and ethnic identity.

Trans-border languages can therefore be made to undergo the process of language development and used as the means of accomplishing the new perspective of bridges of cooperation at the frontier, specifically as the vector of the new-found spirit of trans-border cooperation (Chumbow in Mkandawire 2005: 184). For example, Sesotho and isiXhosa serve as trans-border languages. These languages are spoken in more than one province, and are found mostly along the borders of two provinces for example Sesotho in the Eastern Cape, Free State and Gauteng Provinces. While isiXhosa, is spoken in the Eastern Cape, Western Cape and Gauteng Provinces.

McColl Miller (2005) uses the term Ausbau languages for related languages. The concept Ausbau language is primarily a sociological one. Ausbau languages develop through language planning, terms such as reshaping, or remolding or elaboration, by focusing on deliberate language planning. The two languages of the study (isiXhosa and Sesotho) also resemble the Ausbau languages in many characteristics. Ausbau implies language planning towards standardization. Kloss (1967) illustrate Ausbau languages in form of diagrams.
Figure 1

Figure 1 in this work is reflected as figure 3.2 in the source book. The two blocks show the relationship between two languages. Diagonal lines stand for a standard language; while horizontal represent the dialects of the standard language. Sesotho and isiXhosa are standard languages. The circle at the top illustrates that there is a relationship between the standard language and dialects next to the language. There is a relationship between Sesotho and Sesotho dialects, namely Sefokeng, Setlokwa and Sephuthi as well as isiXhosa and isiXhosa dialects, namely isiBhaca, isiMpondo isiHlubi, and other dialects.

Figure 2

The picture reflected above is shown as figure 3.3 in the source book. This diagram shows the two variants of the same standard language. According to Kloss (1967) in McColl Miller 2005: 48) these are called polycentric standard languages.
Setlokwa and Sephuthi are polycentric standard variants for Sesotho. isiMpondo and isiBhaca are also polycentric variants for isiXhosa. The variants of Sesotho also form prototype languages. Prototype languages are central members that are the basis for word meaning, by virtue of their family.

Figure 3

![Figure 3](image-url)

The picture presented as figure 3, is shown as 3.4 in the original source. As mentioned above, that standard languages have dialects. McColl Miller (2005: 48) uses the term Abstand languages for dialects. Abstand languages are distinct linguistic units that make a particular language unique. Sesotho dialects and isiXhosa dialects are Abstand languages. This will be shown in the form of a diagram (McColl Muller 2005: 61)

Figure 4

![Figure 4](image-url)
The diagram above represents Abstand languages. These are two written standards based on a cluster of dialects, and, considered to be languages by virtue of their intrinsic distance. These are Setlokwa, Sephuthi, Sefokeng, which are not written. Sesotho exists in dynamic interrelation with its opposite dialects. There is no distinct boundary between Sesotho and its dialects, except that Sesotho has undergone substantive changes over the last few generations. Sesotho as a language has to be retained and sharpen the distinctiveness of its contrast with its sister languages.

Therefore harmonizing one language from each family to produce one common language will help to maintain the languages. Harmonization is supported by Weinreich (1983 in McColl Miller 2005: 57) when he says a language is a dialect with an army and a navy. Many languages could have been perceived as dialects of a larger language if the historical development of the particular societies had been different. Again there are language varieties which are considered dialects, if the history of the territories involved was different, and can be perceived as languages (McColl Miller 2005: 59). Alexander (1989) cited by Jokweni (2001: 1) also supports harmonization, and says:

if African languages are cooperatively developed on the basis of harmonized clusters across borders, the resultant large population sizes of language communities provide a better basis for economies of scale in the production of educational and general media material of such harmonized languages (Prah 1996 in Jokweni 2001: 1).

The above statement suggests that harmonizing languages that are grouped together will improve the production of material for the two languages of the study. Besides harmonization, terminology modernization is another process of corpus planning.

2.4.1.5 Terminology modernization

This aspect of corpus planning looks at the expansion of a language’s lexicon, through the addition of new words and expressions, as well as styles of the written and spoken varieties of a language.
Terminology modernization is known as terminology development. Terminology is developed in different processes. When terminology is developed, language elaboration takes place.

2.4.1.5.1 Language elaboration

Elaboration refers to the creation of new terms, and where new functions are added to a code such as when technical, administrative, or educational register is added to a language. This element of corpus planning looks at the expansion of a language’s lexicon through the addition of new words, expressions as well as styles of written and spoken varieties of a language. Haugen (1972: 107) defines elaboration as maximizing the variation in functions of a variety of various languages. This may lead to an increase in the formal complexity of the variety. Elaboration thus consists of the production and dissemination of new words. Eastman (1983: 8) refers to elaboration as a process often administered by a language academy, but that little is known about who accepts, and who rejects newly proposed technical terms.

There are two stages of elaboration. The first one is an initial period of transference during which heavy borrowing takes place. The second stage is during the nativization period where the borrowed elements are changed and incorporated in the indigenous system or are replaced by indigenous terms. The development of terminology means finding technical or scientific concepts and terms for isiXhosa and Sesotho in the case of this study. These two languages lack certain words for certain terms or concepts. Therefore terminology must be developed. Terminology is developed through different processes.

2.4.2 Processes of terminology development

There are processes that can be used to coin, form and develop new words. Words are formed from other words. Aronoff (1976) and Posthumus (1993) refer to terminology development as word formation. It is in word formation where the internal structure of words is processed.
According to Aronoff (1976) words form bases for other words, whereby new words add certain morphemes to old words. Again terms can be adapted.

Processes of terminology development include borrowing, expanding, coinage, blending, compounding, clipping, ideophonization, reduplication, conversion, acronyms, prefixation, suffixation, infixation, and blocking will be given. Furthermore, translation of terms by searching for the origins of a word, describing the function and physical attributes and appearances will also discussed. Word formation rules will also be discussed. They are truncation rules and allomorph rules.

Examples below will show-case how words are formed in both Sesotho and isiXhosa.

<table>
<thead>
<tr>
<th>Sesotho</th>
<th>isiXhosa</th>
</tr>
</thead>
<tbody>
<tr>
<td>e.g.</td>
<td></td>
</tr>
<tr>
<td>-rat-</td>
<td>-thand-</td>
</tr>
<tr>
<td>-rat-isa &gt; ratisa</td>
<td>-thandisa &gt; thandisa &gt; make to love</td>
</tr>
<tr>
<td>-rat-eha &gt; rateha</td>
<td>-thandeka &gt; thandeka &gt; to be lovable</td>
</tr>
<tr>
<td>-rat-e &gt; rate</td>
<td>-thand-i &gt; thandi &gt; not to love</td>
</tr>
</tbody>
</table>

The above examples show the different forms of the word, rateha, ratisa and rate which have been formed from the existing word -rat-. And in isiXhosa there is ukuthanda, thandisa, thandeka and thandi which come from -thand-. Borrowing will be discussed first.

2.4.2.1 Borrowing

Importing a word or foreign phrase from a source language into the vocabulary of a given language is called borrowing. Sometimes words are loaned from other languages, hence there are loan words.

Borrowed words may be indigenized by adapting their sound structure to the phonological rules of the indigenous language and modifying the spelling according to the spelling rules of the indigenous language. The morphological structure of the borrowed word must be altered to fit the structure of the borrowing language. Most borrowed words are from Afrikaans and/or English.
For example; Afrikaans  Sesotho  isiXhosa
rondavel  rontabole  ironti
pertloot  petleloto  ilolipeni
papier  pampiri  iphepha

English  Sesotho  isiXhosa
major  majoro  umeyija
councilor  lekhasela  ikhansela
train  terene  itraini

The above examples are words borrowed from English and Afrikaans, and then indigenized into both Sesotho and isiXhosa. The vocabulary of the two languages of this study (isiXhosa and Sesotho) increases. Again, the examples show that the borrowed elements are incorporated into the phonological, lexical and grammatical systems of the borrowing language, so that only one grammatical system is used. This type of borrowing is called nativization. Although borrowing is one way of bringing new words to the borrowing language, it has some difficulties. Borrowing poses difficulties since a decision has to be made as to how to represent and use the borrowed words.

2.4.2.2 Compounding

Compounding is a morphological process. Compounding is a special way of derivation in which, instead of adding affixes (bound forms) to a stem, two or more words (or bound bases) are put together to make a new lexical unit. The new word has a new meaning. Crystal (1989:63) refers to compounding as “consisting of two or more free morphemes”.

For example: Sesotho thaba + bosiu  >  thababosi > mountain+nigh
mohlola + dietsa  >  mohloladietsa > someone who always do things
isiXhosa ukulima + ndlela > umlimandlela > way foward
ukuza + mvula > zanemvula > bring +rain
New words have been made by joining the two aspects of the language, that is, noun plus verb or the verb plus noun. Compounds may themselves enter into compounds to produce elaborate structures. For example;

Motla-o-tutswe wa ntho> well done object
Tsamaya ba o botsa> to be a centre of attraction

Words created through compounding can be divided into groups. Firstly, those words which have wide circulation in general vocabulary; for example *telefishini from television, themometha from thermometer*. Secondly compounds that comprises the larger number of technical and scientific terms, where use is almost wholly restricted to specialists. It is in this category that Sesotho is lacking the terminology for both technical and scientific usage for example *stethoscope, dissecting* tools. There is a great need for terminology development in Sesotho.

2.4.2.3 Coinage

This is a rare process of word formation in Sesotho. Words are created from unrelated rare elements. The words are not commonly used. Coinage is the invention of totally new terms like *aspirin* and *nylon*. These are original invented trade names. Sesotho and isiXhosa languages do not have suitable terms for these concepts. Sesotho will coin a word like *nailone* for *nylon* and *asepirini* for *aspirin*. IsiXhosa also has *inaloni* for nylon and *iasipirini* for *aspirin*. With this type of word formation, it is hard to remember the meaning of the word because it has unfamiliar elements that could be memorized.

2.4.2.4 Blending

Blending refers to linguistic units which are made up of two or more words. This process of word formation combines clipping and compounding. New words are formed by putting together fragments of existing words in the new combinations. The class of agentive nouns is the best example. Blending is also the combination of two separate forms of words, to produce a single new word. According to Crystal (1989:35) blending is “a common source of new words”.

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The above examples illustrate how new words have resulted from a blending process and new words have been formed. Furthermore, blending differs from derivation in that the elements combined are not morphemes at the time the blends are made. For example: *Chortle > chuckle and snort*  
*Galumphing > galloping and triumphing*  
*Slity>lithe and slimy*

The above words are not available in Sesotho. Clipping will be discussed.

### 2.4.2.5 Clipping

Clipping refers to the reduction of words formed from blending. A word of more than one syllable is reduced to a shorter form and leaving some part of the word. These are words pronounced quickly and rather sharply.

Mohlala:  
Sesotho  
*ntate wa hao > ntatao > your father*  
*mme wa hao > mmao > your mother*  
*Professor > Prof*  
*Doctor > Doc*  
*Mathematics > Maths*  
*Nkosikazi > Nkokz*  
*(Kaplan et al 1997: 70).*

From the above examples *ntatao, mmao, Prof, Doc, Mnu* as well as *Maths* are shorter forms of the above words.
2.4.2.6 Reduplication

Reduplication is a process of repetition. Reduplication is generally described as partial (which implies that only part of the operand is reduplicated) or as complete (which implies that the whole operand is repeated). This distinction does not account satisfactorily for reduplication in isiZulu,

Mohlala: isiXhosa  
| luma-luma  | -luma  | little stomach pain |
| bons- bona  | -bona  | see |

Sesotho  
| sebe- sebe  | -sebe  | little pain |
| letsa- letsa  | -letsa  | blow |

Luma, bona, sebe, lets, are showing forms of reduplication. Reduplication is phonologically and not morphologically determined. Reduplication of a morpheme may also take place, for example, in a word such as ‘asikakahambi’ ‘we have not yet gone’ the morpheme /ka/, /ka/ is reduplicated.

2.4.2.7 Conversion

A change in the function of a word is called conversion. A noun may become a verb and verbs may become nouns,

Mohlala: Sesotho  
mosebetsi > sebetsa > noun > verb  
moroko > roka > noun > verb  
pheha > mophehi > verb > noun  
ngola > mongodi > verb > noun  

isiXhosa  
bhala > umbhali > verb > noun  
thunga > umthungi > verb > noun  
umthengo > thinga > noun > verb

Words have been obtained in different forms, by converting nouns into verbs, and verbs into nouns.
4.2.8 Acronyms

These are new words framed from the initial letters of a set of other words. Acronyms consist of capital letters such as *PanSALB*, meaning Pan South African Language Board; *SADTU*, South African Democratic Teacher’s Union; *CES* meaning Chief Education Specialists; *DCES* for Deputy Chief Education Specialist. According to Aronoff (1976: 20) acronyms are related types of coining of letter words and syllable words. This type of word formation is not usual, and certainly not a universal fact of language.

2.4.2.9 Back-formation

Back-formation is the reduction process. A form of one type word is reduced to form another word of a different category,

Mohlala: Sesotho  
moroko > seroki > roka > sewing-sewer-sew  
mosebetsi > sebetsi > tshebetso > work-workmanship  

IsiXhosa  
umculi > umculo > singer-sing  
umbhali > bhalo > writer-write  

Terms can also be made by the addition of small units or elements called affixes. Affixes may be in the form of prefixes, suffixes and infixes.

2.4.2.10 Prefixation

Sesotho is an agglutinating language, in which suffixes and prefixes are used to alter meaning in sentence construction. Like the other indigenous South African languages, it is a tonal language, in which the sentence structure tends to be governed by the noun. Prefixation is the addition of morphemes in front of an operand or a base. The operand is thus the form to which a morphological process has been applied.
The operand or stem is used for all the intermediate forms to which the morphological processes have been applied from the given word-form to the final form. The term base is used to refer to the ultimate, minimally structured word-form which is still a stem (with a word correlate in the lexicon). Furthermore, the prefix refers to the position that any morpheme occupies in relation to other morphemes in the same word (Guma 1980: 6).

Example:  
Sesotho *bona* - *ho bona -ha ke* bone  
see  - to see - not to see  
isiXhosa *bona* - *ukuboni - ukungaboni*  
see  - to see - not to see

Prefixation also helps in making gender and noun classes.

For example: Gender; *Mmangwane / rangwane*  
*aunti /uncle*  
*Dineo / Neo*  
*gift*  

*Nouns; motho / batho*  
*person / persons*  
*Mose / mese*  
*dress /dresses*  

Beside prefixation, there is suffixation.

### 2.4.2.11 Suffixation

Suffixes are affixes that occur at the end of a stem such as the noun stem, or the verb radical. They indicate that they occur finally in a word. Suffixation is the addition of a morpheme after the operand or base,

For example, *Sesotho bona*

- *bon-a* > *bona* > *show*  
- *bon-tsha* > *bontsha* > *to show*  
- *bon-ana* > *bonana* > *showing each other*  
- *bon-ela* > *bonela* > *seeing for*  

*-a; ela; -ana; -ntsha* are suffixes added to the base /bon-/. Infixation will be discussed.
2.4.2.12 Infixation

Infix refers to the internal structure of the operand. This type of affix occurs inside a verbal radical. Infixes that appear before the root are called the pre-root infixes, and infixes occurring after the root are referred to as post-root infixes.

Mohlala: Sesotho

<table>
<thead>
<tr>
<th>Pre root</th>
<th>Post root</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>ke-sa- utlwa</strong></td>
<td><strong>ke sa utlwisisa</strong></td>
</tr>
<tr>
<td>(I still understand)</td>
<td>(I still understand)</td>
</tr>
<tr>
<td><strong>ho-utlw-a</strong></td>
<td><strong>ho-utlwella</strong></td>
</tr>
<tr>
<td>(Hearing)</td>
<td>(did not understand)</td>
</tr>
</tbody>
</table>

IsiXhosa

<table>
<thead>
<tr>
<th>Pre root</th>
<th>Post root</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>ndiseva</strong></td>
<td><strong>ndisavisisa</strong></td>
</tr>
<tr>
<td>(I still hear)</td>
<td>(I still understand)</td>
</tr>
<tr>
<td><strong>ukuva</strong></td>
<td><strong>ukuvela</strong></td>
</tr>
<tr>
<td>(to hear)</td>
<td>(misunderstand)</td>
</tr>
</tbody>
</table>

From infixation, blocking will be discussed.

2.4.2.13 Blocking

According to Aronoff (1976: 54), blocking prevents the listing of synonyms in a single stem. For example an affix which is productive with a given class will block the attachment of rival affixes to that class. Blocking accounts for negative rules,

Mohlala: Sesotho

<table>
<thead>
<tr>
<th>Affix</th>
<th>Example</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>pheha dijo</strong></td>
<td>ho se pheha dijo</td>
<td>(cook food) (not to cook food)</td>
</tr>
</tbody>
</table>

IsiXhosa

<table>
<thead>
<tr>
<th>Affix</th>
<th>Example</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>pheka</strong></td>
<td>ukungapheki</td>
<td>(cook) (not cook)</td>
</tr>
<tr>
<td><strong>hamba</strong></td>
<td>ukungahambi</td>
<td>(go) (not to go)</td>
</tr>
</tbody>
</table>
Blocking does not prevent the coining of words. Besides the different processes mentioned above, terminology can also be developed.

2.4.3 Development of terminology

Terminology development means finding technical and/or scientific terms for concepts that for a particular language do not have suitable terms. Terms for isiXhosa and Sesotho must be found and created through development. Terminology development also facilitates the wider use of all languages in all domains of public life.

2.4.3.1 Terms can also be coined through translation

The translation of terms can be done by researching the original meaning of a word before it was used in that particular language.

For example: isiXhosa       Sesotho       English

ntsingiseloninzi > hlalosongata > polysymy
izithethantonye > hlalosonngwe > synonymy

The original meaning of the term *polysymy* involves the relatedness of meaning, whereby meaning originates from one word and is extended to other related meanings. The meanings are many. Example of words in isiXhosa and Sesotho will be given to prove the above fact. For example: isiXhosa

<table>
<thead>
<tr>
<th>isiXhosa</th>
<th>Sesotho</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>intloko yekhaya</td>
<td>hlooho e bohloko</td>
<td>the head of the home</td>
</tr>
<tr>
<td>intloko yesikolo</td>
<td></td>
<td>the head of the school</td>
</tr>
<tr>
<td>intloko ebuHLungu</td>
<td></td>
<td>painful head</td>
</tr>
</tbody>
</table>

Sesotho

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>hlooho e bohloko</td>
<td>painful head</td>
</tr>
<tr>
<td>hlooho ya sekolo</td>
<td>head of the school</td>
</tr>
</tbody>
</table>
The original meaning of the word *hlooho / intloko* is “head”. Other meanings of the word are attached to the “head” as a leading part of the body, and thus school leader, and family leader. The meaning is *polysymous*.

### 2.4.3.2. Defining terms according to their functions, physical attributes and appearance

According to Wababa (2007: 8) terms can be developed by defining them according to what they do, what they look like, and their functions.

For example, in Xhosa:

- *inqwelomafutha* (motor car)
- *mabonakude* (television)

*Inqwelomafutha* refers to a car that runs on oil. Thus the name has been obtained from its function and physical attribute. *Mabonakude*, meaning “to see from far”; is also the name translated from the function done by *mabonakude*.

The word *umabonakude* comes from its function, that of seeing from far.

In Sesotho:

- *Sefatanaha* (motor car)
- *Seyalemoya* (radio)

So *seyalemoya* going with wind, *radio* tells how the radio station operates. The news is taken from East to West. *Sefatanaha* is an instrument that digs the ground with its wheels. The car digs the road with its wheels. That is the thinking here. Terminology modernization can be uniformly applied to both isiXhosa and Sesotho. The development of technical terms must involve local people and local language resources, as well as various specialists in technical fields. The terms should be developed along conceptual, rather than alphabetical lines. Terminology development also facilitates the wider use of all languages in all domains of public life. The development of terms also depends on who the language planners are.
Cooper (1989) suggests a distinction between ranges of actors. These are formal elites, and the influential. Formal elites are those who are officially empowered to make policy, that is, presidents, governors, senators, congressional representatives, chief operating executives, school principals and teachers. These actors have executive or legislative power. The influential are identified by their adherence to the language of imperialism as a marker of their prestige within the community. Not all language planning is carried out by members of the elite. Individuals of all backgrounds can contribute to language planning. Contrary to the idea that the new words will change the language, language planners perceive a threat to the purity of a given language. Corpus planning goes hand in glove with purism.

2.5 Corpus planning and purism

Purism is a term used pejoratively in linguistics to characterize a school of thought which sees a language as needing preservation from the external processes which might infiltrate it and thus make it change, for example, the pressures exercised by other dialects and languages as in loan words.

Loan words are words that are taken from another language and used or changed to suit the orthography of the borrowing language (Crystal 1995: 285),

For example; isiXhosa Afrikaans
irti rondavel
ifestile venster
hamile hammer

Sesotho Afrikaans
ontabo rondavel
etlooto pertloot
pampiri pampier

The words rondavel, venster, pampier, pertloot and hammer are loan words taken from Afrikaans and converted into the isiXhosa and Sesotho way of writing.
According to Wright (2004) purism is a feature of all languages insofar as the speakers of that language will reject that which hurts their sense of self. Thus purism concerns itself with keeping elements of influence out of the language. Languages are kept pure by excluding foreignisms.

Cooper (1989) views language purism as an aspect of corpus planning. The implication is that the creation of new forms of words and the modification of old ones, or selected forms in a spoken or written code impacts on language purism. In considering the issue of language purism as a part of corpus planning, the following language issues receive attention. The issues include lexical borrowing and standard and non-standard language.

**2.5.1 Types of purism**

There are two motivations for purism. They are external and internal motivations. External motivations are those forces outside the speech community of a language, and internal motivations are associated with ‘failings’ in the language itself. External motivations are linked to xenophobic forms of purism, arguably the form of purism which grabs headlines most readily.
2.5.2 Orientations of purism

Thomas (1991: 82 in McColl Miller 2005: 103) suggests purist orientations in the form of a diagram:

The temporal plane is concerned with whether the language looks towards the past or the future. The language is seen in an ideological rather than an actual light. Archaizing purism is seen as an attempt to resuscitate the linguistic material of a past golden age, an exaggerated respect for past literary models (Thomas 1991: 76). The reformist purism is seen as an important constituent of the conscious efforts to reform, regenerate, renew or resuscitate a language. The social plane can be divided into two forms, namely the elitist and ethnographic purism. The elitist is associated with the language of the court. Ethnographic purism is full of nostalgia and idealization for the countryside and folk virtues. Purism is associated with the pronunciation of the language.

For example,

<table>
<thead>
<tr>
<th>Language</th>
<th>IsiXhosa</th>
<th>Sesotho</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td><em>ithele</em>visini</td>
<td><em>thelefishini</em></td>
<td>television</td>
</tr>
</tbody>
</table>
The word television is divided into two parts; *tele* meaning *far*, *vision* meaning *see*, so is Television has been Xhosalised and Sotholised to suite the two languages. Corpus planning is made effective by corpus planning principles. Principles show that language planners are not only applying technical linguistic knowledge, but are involved in choices and alternatives which have a social aspect and which must be resolved for planning to be meaningful (Kaplan et al 1997: 38). The principles are grouped into four major types;

- internal linguistic principles- these include the morphology, semantics, phonology, etymology, invariance and stability of a language;
- principles related to attitudes toward other languages; issues such as adaptation, reaction and purism;
- principles concerning the relationship between the language and its users; whereby we look at the majority of people using the language, liberality, prestige, usage, rationalism; lastly,
- principles derived from societal ideologies – such as nationalism, liberalism, traditionalism, democracy, modernity and authority.

For any corpus planning activity, the following principles must be considered and catered.

2.6 Essential domains that must be included in corpus planning:

- terminology development whereby database and term banks are set up. These should be made accessible to all national and local initiatives and relevant institutions for their specific needs, new terms must be sent to the central system;

- standardization of orthographies and lexicons where present orthographies of isiXhosa and Sesotho should be systematically improved and/or harmonized, especially where they function as cross-border languages. Also, standardization of isiXhosa and Sesotho dialects should be undertaken at local, regional and national levels;
• training of language practitioners, such as terminologists, lexicographers, translators, interpreters and other writers;

• training of translators and interpreters from and into the languages of study must be systematized and co-ordinate;

• development of human language technology whereby communication networks should be encouraged in order to share vital information in isiXhosa and Sesotho, this networking must be in areas such as education, health, environment and culture;

• encouragement of creative writings in isiXhosa and Sesotho, the availability of reading and learning materials in all official languages in South Africa will serve as means of providing an opportunity for development and motivation to use these languages, the systematic development will motivate people to accept their languages as commonly used in all domains;

• large-scale translation programmes at all levels of literacy endeavor, corpus planning is also associated with modernization of a language in order to be used in all domains, including science and technology;

• encouragement of creative writing in African languages.

According to Fishman (1996: 95) the “sense of moral obligation that under grids efforts to elevate the status of the beloved language also extends to efforts of beauty, amplify and dignify its linguistic corpus”. This statement promotes the development of a language as a written and literary vehicle. Corpus planning is viewed as an “inevitable desideratum and as the well-deserved confirmation” and “implementation of a model of a beauty which is already in the eye of the beholder”. The implementation Plan thus, emphasizes the development of terminology, translation and interpreting.
Other domains include the following,

- establishment of a culture of reading and a vibrant publishing industry;

Fundamental to the intellectualization of African languages is that a culture of reading and writing in African languages be established. Both creative approaches to establishing initial literacy, and attendant teacher education and material development are to be radically and systematically realized.

- translation and interpretation programmes.

Training programmes for translators and interpreters must be provided. These programs must be systematized and coordinated to include the major cross-border languages of the continent with a view to promoting them as working languages of the African Union (AU) and its related institutions. The long-term program to translate information into the major languages of the continent is the core texts of world development. Specialized domain-specific translators will be produced. The culture of reading in isiXhosa and Sesotho must be encouraged.

### 2.7 Conclusion

In conclusion, I argue that any language can be developed and preserved properly through corpus planning. Eventually, developing corpus resources could facilitate the ultimate functioning of previously disadvantaged languages in all socio-economic communicative domains. Status planning is another framework for language planning.
Chapter 3

Status and acquisition planning

Introduction

This chapter will look at the other two types of language planning: status planning and acquisition planning. In addition, the goals of language planning and the variables for language planning will also be examined.

3.1 Status planning

Most African languages, including Sesotho and isiXhosa, were initially used exclusively for oral communication. These languages were used to exchange greetings, to deliver messages, to express ideas, to discuss community matters, to narrate past experiences and to preserve customs and cultural practices. The writing system was introduced by colonialists and missionaries. The three main colonial powers were the British, the French and the Portuguese. Each of these colonial powers interpreted African sounds according to their own writing system. To describe language is quite a demanding task. Sesotho, for instance, is said to have nine vowels which are collapsed into five letters each. This, when compared to other languages, is quite a large number. Sesotho also consists of 35 consonants, which include two semi-vowels, and a tri-click that is a non-homogenous double eloquent. Only vowels will be shown,

Sesotho  \( u \quad i \quad o \)

isiXhosa  \( u \quad i \quad o \)

British  \( u \quad i/e \quad u/o \)

French  \( ou \quad e \quad o \)

Portuguese  \( u \quad i \quad u \)
According to Jacottet (1972: 11), Sesotho has two different types of /o/ and /e/. These vowels are written exactly the same way. The correct pronunciation of these vowels is learnt by ear. The difference between the two vowels is also found through their phonetic form.

For example:

<table>
<thead>
<tr>
<th>Sesotho</th>
<th>isiXhosa</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ha ke tsebe</td>
<td>I do not know</td>
<td></td>
</tr>
<tr>
<td>Tsebe e kgolo</td>
<td>a big ear</td>
<td></td>
</tr>
<tr>
<td>Boko</td>
<td>brain</td>
<td></td>
</tr>
<tr>
<td>Phola</td>
<td>be cool</td>
<td></td>
</tr>
</tbody>
</table>

The actual meaning of the word is clear to the speakers of the language. The writing system of the colonialists does not match these specific sounds of Sesotho. It is also in the pronunciation of sounds. Two systems of writing emerged: the disjunctive system and conjunctive system. Conjunctive writing means that words are joined in written form, while disjunctive means that words are presented, in writing as separate units.

For example: conjunctivism in isiXhosa; ndiyabathanda. I am writing.

disjunctivism in Sesotho; ke a ba rata. I am writing.

Nguni languages are written conjunctively, that is, the formatives that form words are joined together in forming that word. Each word or word category is written separately (Mini 2005: 20). IsiXhosa belongs to this group. Sesotho languages are written disjunctively that is, words are separated. The choice between conjunctive and disjunctive orthography depends on the manner in which the word division problem is handled.

For example,

<table>
<thead>
<tr>
<th>Sesotho</th>
<th>isiXhosa</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ke+ile</td>
<td>keile</td>
<td>ndihambile</td>
</tr>
<tr>
<td>Ke+tla+tla</td>
<td>ketlatla</td>
<td>ndizakuza</td>
</tr>
<tr>
<td>Ke+a+ya</td>
<td>keaya</td>
<td>ndizakuya</td>
</tr>
</tbody>
</table>
Disjunctive writing breaks the linkage between the spoken and written form of the language, while conjunctive writing becomes more relevant for verbal forms which are agglutinating in African languages. The two languages were first written by missionaries. The two languages of first reduced to writing by missionaries. The languages of this study, isiXhosa and Sesotho, were written according to the type and influence of the missionaries who came into contact with the speakers. These languages’ writing systems were therefore recognised earlier than other languages, thus gaining a better status than their sister languages. This forms the background for giving isiXhosa and Sesotho their status as compared to their variants.

The element of status was introduced by Kloss (1969). He viewed the object of status planning to be recognition by a national government, or the importance or position of language in relation to others. According to Rubin (1983) status planning is referred to as ‘the original referent language importance…’ The language, or variety of a language, may be given an official status. The function of that language is raised. An official language may sometimes be called a national language. A national or official language is compared to the national railroad.

A railroad’s primary purpose is functional, getting people and goods from one part of the country to another. The official language “does not have to be loved”; what is important is that the language must be made functional. The language is given an official status which is to carry out the practical functions of the state, such as publishing official documents, conducting the business of the legislature or operating military duties.

The choice of a language as a national language in multilingual situations is motivated by political, economic, educational and cultural factors, hence the involvement of the government in this type of planning. Furthermore, status planning focuses on the societal situation of the language. Societal focus includes decisions a society makes about language selection and the implementation to choose and disseminate the language or languages selected. Kaplan et al (1997: 30) define status planning as “those aspects of language planning which reflect primarily social issues and concern and hence are external to the language/languages being planned”.

60
This particular type of planning looks at the relationship between language uses in society. Language is used differently at different domains. Status planning is not divorced from any national planning process. It goes hand in glove with overall planning of the social policies of the state. Cooper (1989) considers status planning as focusing on the attitudes of elites, who are likely to influence the decisions and evaluation of a language status. When speakers of a minority language group are denied the use of their language, that language loses its status. The status of a language is threatened, the process of standardizing of that language will also be affected and the new value will serve as constraint in the future status planning. The status of language may be improved or reduced by degrees. The language will be standardized. Language standardization is defined as “the process of sorting through the variation that is the essence language in order to achieve uniformity in some uses of the language” (Fasold 2006: 379).

Speakers of languages differ in their pronunciation, in the application of grammar and choice of words. For the purpose of education and use of the language for publication, government needs to determine which of the variants is appropriate. IsiXhosa and Sesotho are separate languages. The two languages have their variants. Variants of isiXhosa are isiBhaca, isiMpondo, isiXesibe, while Sesotho variants are Sefokeng, Sephuthi, Setlokwa, Sekgatla. Sesotho has gained prestige over these others, so is isiXhosa. The reason that these two languages have gained this popularity is that the missionaries promoted them. Unlike the others, these were the languages which were written, used in church and in most “official gatherings” of the society.

For example:  

<table>
<thead>
<tr>
<th>Sesotho</th>
<th>Sephuthi</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ho ngola</td>
<td>ukungola</td>
</tr>
<tr>
<td>ho bua</td>
<td>ukubua</td>
</tr>
<tr>
<td>ho ruta</td>
<td>ukuruta</td>
</tr>
<tr>
<td>IsiXhosa</td>
<td>IsiBhaca</td>
</tr>
<tr>
<td>Andazi</td>
<td>antatsi</td>
</tr>
<tr>
<td>Ndizakubakho</td>
<td>titabakho</td>
</tr>
<tr>
<td>Thetha</td>
<td>bhobha</td>
</tr>
</tbody>
</table>

The terms antatsi, titabakho, bhobha are isiBhaca terms that can be clear when articulated.
The controlling segments of a society are those which decide what is standard and what is not. There are two kinds of standard, the minimum standard and arbitrary standard. Minimum standard implies a scale of measurements. For an item to be of minimum standard, it must be “good enough” (Fasold 2006: 380). While arbitrary standards are unmeasured, they are characterized by behaviour. Arbitrary standards of language are also called non-standard. Non-standard means “not standard” (Fasold 2006: 381).

Status planning is often an integral of creating a new writing system. Furthermore, status planning tends to be the most controversial aspect of language planning. The need for African people to be proficient in English is understandable and justifiable, but Africans should not let this desire undermine the value and the potential of the indigenous languages. Counter-hegemonic strategies should be formulated and implemented (Alexander 2007: 15). Good strategic guards against the petrifaction of the local languages into a mere “intangible heritage” must be provided. There must be insistence on seeing local languages as essential factors of Africa’s “development”. Status planning is done through language selection. It is in language selection that a language is selected, allocated norms, implemented and evaluated.

3.1.1 Selection

Planning of a language occurs in different stages. The first stage of conscious status planning is selection. The selection process is divided into language selection, identification of the problem, and allocation of norms. Language selection will now be discussed.

3.1.2 Language selection

Selection involves the choice of a language or languages by, and for, a society through its political leaders. The particular linguistic form which is to be the norm is selected. Selection is made among the competing languages or dialects. Sesotho is selected among the Sesotho dialects and languages. IsiXhosa is likewise selected among the isiXhosa dialects and languages. Through selection the languages to be taught, learned, and to be made standard are identified.
3.1.3 Identification of the problem

The choice of a language should not cause disruption to the social structure. The polity of the outside world should be included. According to Cobarrubias (1983: 51) the status of a language is a concept that is relative to language functions. It is also relative to other languages and their suitability and eligibility to perform certain functions in a given speech community. The factors that determine the status that a language assumes include:

- the number of people using the language;
- their relative wealth;
- the importance of what they produce and its dependence on language;
- their social cohesiveness and the acceptance by others to be different (Mutasa 2005: 23).

Having identified the language problems, norms must be allocated.

3.1.4 Allocation of norms

The chosen language must be allocated norms. Stakeholders are to decide which language is to be used. New lexical items need to be created to facilitate the language’s ability to deal with modern concepts. This will be affected by implementing the plan.

3.1.5 Language implementation

Implementation of a language plan focuses on the adoption and spread of the language. This is the language that has been selected and codified. The process of implementation is done through the education system, laws, and regulations. Strategies to monitor and evaluate the implementation process must be developed. Evaluation must take place at all levels of the plan itself and in various sectors of the population.
3.2 Activities to be considered in status planning include:

- constitutional and legislative entrenchment of African languages as official languages and in all other high-status functions. Sesotho and isiXhosa must be used locally and regionally in all domains of life;
- the use of African languages in parliamentary discourse as well as in high-profile political occasions;

The languages of the study must be used on all occasions when addressing the public. For example, bank forms, voting pamphlets, advertisements, must be written in Sesotho and isiXhosa.

- the visibility of African languages in public signage and in the print environment more generally. For example, signposts should also be found in Sesotho and isiXhosa, where applicable.

<table>
<thead>
<tr>
<th>English</th>
<th>Sesotho</th>
<th>isiXhosa</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Beware of the dog</em></td>
<td><em>hlakomela ntja</em></td>
<td><em>lumkela inja</em></td>
</tr>
<tr>
<td><em>Welcome</em></td>
<td><em>o a mohelehile</em></td>
<td><em>wamkelekile</em></td>
</tr>
</tbody>
</table>

- regular language surveys and ongoing language mapping projects for the purpose of monitoring language shift and other linguistic changes (Alexander 2005: 23) should be effected.

Political demarcations are to be done in such way that languages are not affected by the movement of people from one area to another. Status planning represents the social concerns and social implementation of language planning.

Furthermore, status planning should be complemented by corpus planning. The element of complementation is caused by the different activities that seem to be similar. There is some degree of inseparability between these types of language planning. Approaching the two types of language planning as inseparable is the best way to proceed. This is the most accepted modern first step to address the problem of policy implementation. Corpus and status planning are closely linked as languages require certain status to be developed properly.
Language issues should be approached from an all-African and/or Pan-African perspective.

### 3.3 Acquisition planning

The term “acquisition” refers to the process or result of learning a particular aspect of a language, and ultimately the language as a whole. It is also used in the context of learning a foreign language, this being a foreign or second language as distinguished from first language or mother-tongue (Crystal 1980: 12). According to Richards et al (1992: 197) language acquisition refers to the capacity to acquire one’s first language, sometimes referred to as L1. In this study isiXhosa and Sesotho will be L1 languages.

This capacity is pictured as a sort of mechanism or apparatus. This type of language planning includes basic knowledge about the nature and structure of human language. For purposes of this study, the basic knowledge of phonetics, phonology, morphology, semantics and syntax of Sesotho and isiXhosa is vital and must be learned. According to Wright (2004: 61) acquisition planning: “is the term generally employed to describe the policies and strategies introduced to bring citizens to competence in the languages designated as ‘national’, ‘official’ or the medium of education”

Language competence is an important requirement for speakers. Ways of encouraging language competence must be formulated. More languages must be learnt. More so, the eleven official languages are designated as national, and therefore they must be used as medium of instruction at all levels of the education system. Copper (1989: 33) sees acquisition planning as organized efforts to promote the learning of a language. Acquisition planning can be influenced by contact with the users of a particular language which is to be learned. The language to be learned is often called the target language or L2. The language already known is called the source language or L1. Language acquisition is sometimes called L2A. The terms ‘language learning’ and ‘language acquisition’ are used interchangeably.
This is because language learning is also seen to be learning another language in addition to the language already known that is, the native language or languages. For example, isiXhosa and Sesotho are learnt languages. These languages are taught differently at school from the way in which the native language is spoken at home. The writing system causes the languages of the study to be different from spoken languages, and therefore difficult to assimilate.

Language acquisition is typically concerned with the language system and learning processes. Learners acquire a language with little formal training or teaching. By the time the Sesotho-speaking or isiXhosa-speaking children go to school for formal education, they already have the knowledge of their own languages. Language acquisition can be brought about by both external and internal factors. External factors refer to the social factors, input and intake of the language.

Children learn their language from parents, siblings and neighbours, as well as peers. Internal factors include how learners gain competence in the target language. Moreover, language acquisition can be influenced by individual variation of languages known. These variations involve language attitudes, age of the learner, strategy use and affective factors such as anxiety, socio-cultural factors and motivation to learn the language.

Language attitudes play an important role in learning a language. Positive attitudes make language learning easy. Negative attitudes towards a language contribute negatively to mastering the language to be learnt. Language learning becomes difficult. Age also influences language learning; the earlier the language is learnt the faster the acquisition is achieved. Strategies used in learning the target language must start from the known to the unknown. Beginning with the language already known will make acquisition of the new language effective. In the case of this study, knowledge of Sesotho and isiXhosa will make the acquisition of the second language easy.

Alexander (2005: 24) mentions activities that must be undertaken in acquisition planning. These are:

- early childhood development especially literary initiatives at this stage;
Children’s literature must be developed in Sesotho and isiXhosa in the case of the present study. This will motivate the reading of children’s stories at an early age. Available reading material in English must be translated into Sesotho and isiXhosa.

- adult and family literary programmes;

Local libraries must be provided with reading material in Sesotho and isiXhosa. Adult literacy programmes must be encouraged. By so doing a culture of reading will be promoted and ultimately established.

- school language-medium policy;

The expectations of the language in education policy (LiEP) must be met at schools. The language policy at schools must accommodate the prescription of LiEP.

- mother-tongue-based bilingual education;

Mother-tongue education must be practised and encouraged at all educational levels. The language of learning and teaching must be Sesotho and isiXhosa. Acquisition planning is directed towards the increase of the number of users of a language that is, speakers, writers, listeners and readers. Cooper (1989: 159 quoted in Mutasa 2005: 24) distinguishes three types of acquisition planning:

- acquisition of a language as a second or foreign language;

For example, Sephuthi speakers and isiMpondo speakers are expected to learn the written forms of both Sesotho and isiXhosa.

- reacquisition of a language by people for whom it was a vernacular for example,

African children learning in Model C schools are to learn their own languages. These languages are currently taught as second and third languages to African children, which causes them to appear to be foreign languages to the children.

- language maintenance as in efforts to stop the “death” of a language.

Furthermore, there are direct and indirect methods that can be used to assist in learning another language. Direct methods include classroom instruction, the provision of materials for self-instruction in the target language as well as newspapers, radios and television programmes. Indirect methods include efforts to shape the learners’ mother tongue. Language, literacy and communication are intrinsic to human development and central to lifelong learning.
According to Toffelson (2002) language and language learning empower people to:

- make meaning;
- negotiate meaning and understanding;
- access education;
- access information and literacy;
- think and express their thoughts and emotions logically, critically, and creatively;
- respond with empathy to the thoughts and emotions of others;
- interact and participate socially, politically, economically, culturally, and spiritually;
- understand the relationship between language and power, and influence relationships through this understanding;
- develop and reflect critically on values and attitudes;
- communicate in different contexts by using a range of registers and language varieties; and
- use standard forms of language where appropriate.

Furthermore, learning another language in addition to one’s own language promotes individual multilingualism and national integration. Learning another language also means learning another way of thinking, learning another way of living, learning another culture. Learning another language also means developing another way of understanding another world. People get to know each other better. Living and working together harmoniously is also promoted. Thus, acquiring one more language broadens one’s scope and world view. Vaillancourt (1991) suggests eighteen factors affecting acquisition of language.
These are language acquisition, number of workers; number of owners/managers, number of buyers, management, technology, external market, internal market, labour income, investment income, total income, market power, preference of buyers, language of consumption, language of work, language use/value and cost of language acquisition. These factors will be shown in the form of a diagram

(Kaplan et-al 1997; 157)
3.4 Goals of language planning.

The intention of a language-planning agency is to bring about certain changes in a language. The change is done by implementing certain methods or setting goals. Language planning goals are not mutually exclusive. They may even be contradictory. These goals are not static. The goals may be replaceable or may even be abandoned. Goals determine the direction envisaged. Haarmann (1990: 123) points out that:

in practical work it is hardly possible to reach a level where all of the relations would be in balance. Most inconsistencies in practical language planning result from conflicts of interests; it is a well-known fact that the objectives of language planning are often incompatible.

Language-planning goals are directed at reducing language conflict. Language planning efforts can reduce language problems, but cannot remove the problems to finality. Five goals are identified by Hornberger (1987: 71), while Nahir (1984) presents eleven specific goals. Therefore, with Hornberger and Nahir language planning goals are fifteen in all. These are officialization, nationalization, status standardization, vernacularization, language revival, language spread, language maintenance, language reform, language purification, interlingual communication, lexical modernization, terminological unification, stylistic simplification, auxiliary code standardization, and graphization. Each goal will now be discussed.

3.4.1 Officialization

Language planning is aimed at officializing the languages for purposes of technological advancement and nationalization of local languages for national unity necessary for development. Organizations like, AULPAA (African Union Language Plan of Action) of 1986, the Harare Declaration of 1993 and 1999, the Asmara Declaration of 2002, AU (African Union) 2004 ACALAN (Academy of African Languages) 2002 and 2005 emphasize the technological development and national unity through officialization of all the languages within the borders of each and every African country.
Furthermore, the above-mentioned organizations had other objectives relating to the development of African languages. These objectives include:

- the promotion of African languages;
- the promotion of cross-border languages of communication;
- the reinforcement of language cooperation between African states;
- the analysis of languages policy in Africa;
- the use of African languages as factors of integration, solidarity, respect of values, and, mutual understanding to promote peace and prevent conflicts (Alexander 2005: 48).

Development of African languages will be achieved if the objectives mentioned above can be obtained. Positive attitudes towards African languages must be promoted and developed. Nationalization will be discussed.

3.4.2 Nationalization

Unification of different but related communities is encouraged. Attempts are made to achieve unity by identifying similar features in a group. These characteristics or features become ideologies and identify the group as unique and serve to authenticate it. Fishman (1971: 4) thus states three features of nationalization,

- unification;
- authentification; and
- modernization.

Language is therefore presented as an important feature of the nation. The three features mentioned above must be observed. Giving the languages of the study an official status will promote unity and work towards achieving nation building.
3.4.3 Standardization

Is there standardisation of a language? Yes, there is. The different dialects of Sesotho make use of a standardized written language. This standardized language is referred to as standard Sesotho. Standardized Sesotho is mainly based on the Sefokeng dialect; other dialects such as Setlokwa and Sephuthi have also contributed towards the development of Sesotho.

The practical orthography of the standard language does not necessarily reflect all the differences in the pronunciation of the dialects. Crystal (1985) defines standardization as a natural development of standard language in a speech community, or an attempt by a community to impose one dialect as a standard. According to Webb et al (2000: 18) language standardization refers to:

the process by which an authoritative language body prescribes how a language should be written, how its sounds should be pronounced, how its words should be spelt, which words are acceptable in formal situation and the appropriate grammatical constructions of the language.

The authoritative language bodies such as the PanSaLB must regulate the grammar, written system, vocabulary and the pronunciation of the language. In standardization, a specific variant is chosen to be used throughout the province, Eastern Cape in this case. For the purpose of this study, isiXhosa and Sesotho are these languages. They are used as standard languages; hence they enjoy the status of being official languages. These languages are used as medium of instruction at schools. The orthography of these languages is accepted as the correct one. The standardized languages are used for writing books, reading materials and also used in public domains.

3.4.4 Vernacularization

Vernacularization refers to a situation where an indigenous language is developed and made to function in domains such as education, the mass media and government services. The elevation of the nine African languages to official status is an example of vernacularization.
This is something that is not yet firmly established since English continues to dominate in official domains. The South African Constitution (as cited in Hansard, 2001) also spells out how the national and provincial governments should handle official languages;

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

The Constitution allows municipalities to take into account the language usage and preferences of their residents, and then formulate appropriate language policies. The national and the provincial governments are required to regulate and monitor their use of official languages. The Constitution further provides that all the eleven official languages must enjoy parity of esteem and must be treated equitably. Therefore, vernacularization is the restoration or the elaboration of an indigenous language and its adoption as an official language. Sesotho must be restored and, as the Constitution states, be given official status. Sesotho must be used in the Eastern Cape Province as part of vernacularization.

3.4.5 Revival

The procedure of revival is in many ways similar to standardization. Revival involves choosing the language to be used, being sure of the orthography, being certain of the writing rules of the language, being sure of historical materials written in that language and, that influential members in the community are willing to use the language.

3.4.6 Spread

A language can spread when its speakers become economically dominant. Language spread involves the planned expansion of the number of users of a particular language.
Language can also spread unintentionally. Certain factors that affect language spread are identified by Wardhaugh (1987) as,

- a base from which to spread;
- geographical opportunity;
- attitudes of speakers to the decline and spread of a language;
- the relationship between speakers of the two languages.

These factors allow rapid spread of the language. According to de Cluver (1990), language can spread horizontally that is, among the upper classes or as a technical language among scientists and technicians. Spread can also be vertical when spreading throughout the whole community.

### 3.4.7 Maintenance

Languages must be protected against conscious “death”. Political, social, economic and/or educational factors can lead to language death. The status of a language can change and be reduced. Lowering the status of any language could lead to the demise of the language as a symbol of identity of its speakers, and language’s extinction through loss of speakers. Through language maintenance transmission of ethnic history is continued. The languages of the study must gain power in order to maintain themselves. Language maintenance efforts must be linked to the economic development of the community.

### 3.4.8 Inter-lingual communication

This type of communication is sometimes referred to as internationalism. Internationalism is the adoption of an indigenous language of a wider community either as an official language or for purposes of education and trade. In South Africa, English is the language used for all the trading it is used as the medium of instruction and the preferred language of business.
3.4.9 Purification

Language purification involves cultivation. As few foreign words as possible must be allowed into the language. Borrowing must be minimized. Purification can be both external and internal. External purification refers to the coded form found in dictionaries and grammar books which then serve as norm, while internal purification refers to attempts to resist language change. Reform follows purification.

3.4.10 Reform

The Constitution of South Africa recognizes eleven official languages. The youth of the day will enjoy the benefit of using all languages in all domains. This is because all the languages are official. The status of the previously-marginalized languages is now to be reformed. Language reform is achieved by causing a language to be more functional by simplifying some of its registers, or its vocabulary or spelling system.

3.4.11 Corpus standardization

One of the aims of language planning is to change the status of one variety of a language, as it is spoken in a community, into the preferred variety for use in written form and all formal domains. The variety is codified and systematized. There are reasons for standardizing the language. These are:

- to reduce language diversity and to enhance communicative effectiveness by establishing a single language norm;
- to help centralize power and to help consolidate the power base of an elitist group whose variety is standardized;
- to help create national unity by establishing a clear national language symbol (de Cluver 1990: 41).
For proper standardization of languages, the above reasons must be applied.

Lexical modification will be examined.

3.4.12 Lexical modernization

Modern technological changes have become economically more feasible and more useful. Masamba (1987: 117) defines language modernization as the development of a language in a way that will enable it (language) to express both new and technological concepts. The crucial aspect of modernization is the development of scientific and technical neologism. New concepts are bound to emerge.

3.4.13 Terminology

Terminology development tries to define terms as clearly as possible and get technical language users to accept these definitions so that everyone will use a given and accepted term to refer to a specific concept or object. The process of terminology reduces ambiguity and misinterpretation, as well as the misunderstanding of terms.

3.4.14 Unification

A fusion of existing and past dialects brings about unity amongst different nations. No language is seen to be better than the other. Speakers of different languages come to a compromise by accepting a bit of their language and a bit of the other language.

3.4.15 Stylistic simplification

The more the technology advances, the more the language needed to convey it. Complex language structures must be simplified. For example, the orthography used in Lesotho must be simplified.
Lesotho orthography is difficult to read, as vowels are allowed to follow each other, and some consonants are pronounced as they appear. For example:

\[ Khomo \textit{ ea bohali} \] changed to \[ kgomo \textit{ ya bohadi} \] - Cow for wedding.

The writing system must be easy to read. Looking at the above sentences, the \textit{bohali} with /li/ is not easy to pronounce as compared to the second \textit{bohadi} with /di/. Lesotho orthography has also to be aligned to the International Phonetic Alphabet (IPA), as is the South African one, primarily for the sake of consistency and to avoid confusion on the part of speakers in the two countries.

3.4.16 Auxiliary code standardization

Auxiliary code standardization is used in conjunction with codification. Codification describes the norms and standards of a language in dictionaries, grammar books, manuals and thesauruses. This element of language is also important for appropriate public verbal behaviour, as it affects the degree to which people are taken seriously in public debates.

3.4.17 Graphization

This is the process of reducing an oral language to a written language. Graphization begins with the phonetic description of the language. The orthography is developed depending on the basis of the description of that particular language. The writing system for a language is developed in graphization. Attention will now be given to a related aspect of language planning namely, variables for language planning.

3.5 Variables for language planning

Language-planning variables need to be attended to in the planning process. Any given language in the environment may undergo several modifications. The modifications have an impact on a different language or variety which is being planned. Variation in language is not random or free, but systematic and rule-governed. Speakers make choices when they use language.
The choice is systematic. The variables are language death, language survival, language change, language revival, language shift and spread, language amalgamation, language contact, pidgin and Creole development, language development and literacy development. Each of the variables will be examined.

### 3.5.1 Language death

Language dies when it loses its societal function. According to Kaplan et al (1997) there are various causes of language death. Amongst others they mention the following:

- parent’s failure to transfer their language to their children;
- the inability of a language to perform communication roles; and,
- the instability of the community speakers to maintain the existence of that particular language.

The above reasons contribute effectively to language death. The languages of the study must be used by both parents and children in order to avoid the possibility of their “death”.

These languages must be used in communication, and also be stabilized in communal domains. Accompanying the issue of language death, there are myths around the use of isiXhosa and Sesotho languages. Parents tend to speak English with their children even after school. Parents believe that the languages of the study cannot open job opportunities for their children. There are not enough materials in the languages of the study. This is because more attention is given to colonial languages more than it is to isiXhosa and Sesotho.

### 3.5.2 Language survival

For a language to survive it must be used in all domains that are educational, economic, governmental and political as well as private sectors. Usage of the language by its speakers needs to be practised. Language survival is promoted by parents. Parents must be willing to transmit the language to their children.
The language speakers must be stable, consistent and vibrant for it to survive.

3.5.3 Language change

Change occurs in a language for two reasons. Firstly, change can take place because of codification, and secondly, as a result of language contact. Sort codification is a result of linguistic processes that affect a lexicon in long terms. Forces at work within a language must be recognized. Contacts also cause language change. Technological innovation contributes greatly towards language change. Technological change applies across all social functions. This change impacts on language. New lexicons are introduced. This type of change can be controlled and planned. Borrowing is encouraged as new concepts appear with technology grows and expands.

3.5.4 Language revival

Language revival looks at how the language can be revived and preserved. The intergenerational gap in language transmission must be prohibited. Specific language speakers, in the case of the minority group, must be encouraged to use their language in all spheres. Language revival must be practised in educational, economic and ethical spheres. Opportunities to use language in a large number of registers must be made available. Economic opportunities must be viable. Ethnic pride is also to be fostered by learning the language.

3.5.5 Language shift and language spread.

All languages shift at various times in their histories. Shift occurs as a result of social attitudes, proximity to a larger language, and the changing of popular attitudes towards the influence of external language. Language shift is encompassed in language spread. Cooper (1982: 6) defines language spread as an increase over time in the proportions of a communicative network that adopts a given language or language variety for a given communicative function. This definition suggests that language spread serves as a basis for the development for the study of language. Acquisition planning is a formal way for language spread to be effected.
3.5.6 Language amalgamation

Kaplan et al (1997: 285) define amalgamation as the interpenetration of two populations at a variety of levels and the resultant interpenetration of their two languages. The issue of language amalgamation relates to dominant and minority languages. Dominance of certain languages affects the minority language.

3.5.7 Language contact, pidgin and Creole development

A sustained contact of communities speaking mutually unintelligible languages causes pidgin. Pidgins are therefore more than by-products of change. They are promoters of change, from traditional to modern ways of communication. According to (Muhlhausler 1995 in Kaplan et al 1997: 287) pidgins are incidental modes of communication. Fanakalo is an example of a pidgin in South Africa. Pidgins are not spoken as first or primary languages. Pidgins are nobody’s mother-tongue or first home language. Wardhaugh (1992: 58) defines a pidgin as a language that has no native speakers; it is no one’s first language, but a contact language.

Extended contact between groups of people who have no common language, but need to communicate, produces a pidgin. Pidgins cannot be learned. Pidgins are different from a language in terms of structure and function. Functionally a pidgin is used for intertribal communication. Pidgins are used for trading purposes.

Gradual development of a pidgin results in a Creole. Creole is defined as a pidgin that has become a native language for a new generation of speakers (Wardhaugh 1992: 59). Creole is normally a language. There is grammatical structure in Creole. The vocabulary of a Creole can be used in formal and informal domains.

3.5.8 Literacy development

Literacy development needs differ from situation to situation, from rural environment to urban environment, from agricultural community to industrial community.
According to Kaplan et al (1997: 143) literacy can be defined as the ability to deal with text, both to encode and to decode it. Literacy skills are not acquired naturally. These skills must be learned in each and every generation and by each and every individual. Thus literacy consists of sets of skills required by any given society. Literacy therefore does not imply only the ability to read aloud, but also the ability to understand what has been read and to act on that understanding.

Literacy development involves developing orthographies for different languages. The invention of new technology is one factor in literacy development. The quality of literacy requisite in any society is defined by the society. The more development takes place in the society, the more literacy is needed. Literacy development cannot be restricted to one aspect of a language. Literacy has political, social, and educational implications.

In formulating literacy policy it is important for planners to recognise what literacy is in relation to technology. Thus planners have to recognise the way in which literacy is defined. Social changes cause literacy changes. Literacy learning is not exclusive to young ones; individuals can also acquire literacy at any age, and will do so if proper motivation exists. This observation is supported by Halliday (1978: 57 as quoted in Kaplan et al 1997: 149) when he says,

what is learning to read and write? Fundamentally, it is an extension of the functional potential of language. Those children who do not learn to read and write, by and large are children to whom it does not make sense, to whom the functional extension that these media provide has not been made clear or does not match up with their own expectations of what language is for…

Originally, as in the history of the human race, reading and writing are an extension of the functions of language … this is what they must be for the child equally… Literacy can promote the reading and writing of Sesotho and isiXhosa. It is worth noting that literacy is fluid, changes with the changing circumstances of the society. Illiteracy is not an abnormal condition, but rather the absence of literacy is a human condition (Kaplan et al 1997:150).
3.6 Conclusion

The issues of status enhancement, corpus development and acquisition planning of isiXhosa and Sesotho must be given immediate attention in the Eastern Cape Province. Language specialists should take advantage of new and technology-based initiatives to develop and preserve each and every language. Computers can help in corpus planning in the development of dictionaries, and for localizing content. A sense of being African must be promoted and motivated by using isiXhosa and Sesotho in all domains in the province. Furthermore, the basic structural work for these languages must be created. Creating language teaching resources is a major step in policy implementation. Implementation has been a lip-service thus far. This causes problems for the development and promotion of the languages of the study.
Chapter 4

Principles of language planning

Introduction

Some principles should be considered when dealing with issues of language planning and language policy (LPLP). This chapter will focus on these principles: equity, legal recognition, commonality, communication, acceptability, practicability and equality (Schuring 1990:1). A brief discussion of the context of the South African linguistic situation will be presented.

South Africa is known for its linguistic diversity. Previous regimes in South Africa, from 1962 up until 1993 recognized this diversity, hence the delineation of homelands according to ethnicity. This resulted in language inequality. The dominance of English and Afrikaans also created an unequal relationship between these languages and the African languages. This inequality was a mirror image of the race and class that has characterised South Africa for years. Those who spoke English and Afrikaans were recognized as being educated, sophisticated, and with better prospects in all spheres of life. Those who spoke African languages were looked down upon as uneducated and without dignity.

South Africa is a multilingual country. Its Constitution recognizes and guarantees equal status to eleven official languages. This caters for the country’s diverse peoples and their cultures. This preserves much cherished heterogeneity. The Constitution states that:

recognizing the historically diminished use and status of indigenous language of our people, the state must take practical and positive measures to elevate the status and advance the use of these languages (Kamwangamalu 2004: 247 in Kaplan eds).

Languages are dynamic phenomena, and reflect continuous differentiation in social stratification and geographical distribution in any given community of users.
Languages thus define the reality of a people’s environment and their mode of existence. A language policy framework is fundamental in managing diverse languages in the country; some principles must be taken into consideration to that end. These different principles will be discussed. Equity will be discussed first.

4.1 Equity

The principle of equity deals with the quality of being equitable, fairness, and justice used to correct a law when that law has caused hardship. The term “equity” in the Constitution replaced “equality” which appears in the interim Constitution “equal use and enjoyment”. Currie (1996: 37) argues and says,

“Equity” is impossible to implement if it is interpreted literally while “equitable” makes explicit that there is, in view of the history of “official” denigration and neglect of the indigenous languages, a need for differential and preferential treatment and not merely equal treatment.

The language situation in South Africa is very complex. There is a wide variety of languages spoken in this country. The geographical distribution of languages is also complex. The languages of South Africa are divided into three categories. The first consists of the two languages that historically enjoyed official status, namely English and Afrikaans. These languages are spoken by a minority of the South African population. The second category is comprised of the nine African languages, that is: Sesotho, Sepedi, Setswana, isiXhosa, isiZulu, isiNdebele, Xitsonga and Tshivenda which are spoken by the majority of the South African population. These languages were official languages of the homelands of Transkei, Bophuthatswana, Venda and Ciskei (TBVC states). The third grouping is of languages with relatively few speakers and no legal status. These languages are Portuguese, German, Greek, Italian and Dutch. The geographical distribution of isiXhosa and Sesotho will be discussed.
The Black Authorities Act of 1951 established the Transkei. Transkei was the area for isiXhosa-speaking people exclusively, and those people who did not speak isiXhosa were removed by force. The purpose of these removals was to “purify” the region. The Sesotho group stayed largely in the Orange Free State and Transvaal. The declaration of borders was made. New languages had to be recognised in accordance with the new nation states. The quest for purity in the Sesotho group led to a new breed of apartheid linguists. Standardization became the norm of the day.

Three Sesotho languages were formed namely; Sesotho - then called Southern Sotho, Tswana - now called Setswana, and Pedi - now called Sepedi or Sesotho sa Lebowa. Dialects of the Sesotho language group were marginalized. To rectify the situation within languages, dialects of both isiXhosa and Sesotho must be united and harmonized where possible. The issue of harmonization becomes relevant to the two languages of this study. The gulf between isiXhosa and Sesotho as languages and their dialects will be discussed.

The principle of equity of all languages must be accepted. All languages should enjoy recognition and protection. The opportunity of realizing the languages’ full functional potential must be afforded (Schuring 1990: 5). Another important issue of equity is that languages overlap. There are many districts with two, three, or more home languages. For example, both the Sesotho and isiXhosa languages are spoken in the Eastern Cape, Gauteng and Free State as well some areas of Kwa-Zulu Natal and Northern Cape. Furthermore, the Academy of African Languages (ACALAN) groups languages into six types, namely:

- Widely-spoken cross-border languages;
- Limited cross-border languages;
- Widely spoken non-cross-border languages;
- Limited non-cross-border languages;
- Endangered languages;
- Imported languages or partner languages

(Bamgbose 2005: 17 in Alexander eds).
According to the above distribution, Sesotho belongs to the limited cross-border languages group. Sesotho is spoken by a small group of people on both sides of Lesotho, and Eastern Cape, Free State, and Kwa-Zulu Natal. Though Sesotho as a language may appear to be insignificant, it plays a major role in interactions, in the integration of communities and in economic activities in the Eastern Cape.

IsiXhosa, on the other hand, is spoken by a large group on the one side of the border. The language has the potential to be used in wider domains such as parliament, educational, institutional, political and economical areas so does Sesotho. All isiXhosa and Sesotho dialects are endangered languages because they are not recognised.

There are different opinions about achieving the principle of equity in a language. Mestrie (2006), Ngcobo (2003) and Webb (2002) agree that equity can be achieved in language, while Satyo (1999), Alexander (2003) and Bamgbose (2003) say that equity cannot be achieved as easily as expected. Government intervention is expected to make implicit and explicit decisions regarding language issues. Demographic representation, English as a constraint, and cost are major reasons for it being harder to achieve. “Equitable use” of the official languages is also related to the freedom to exercise language rights. I will come to the issue of the legal recognition of languages.

4.2 Legal recognition

South Africa recognises the historically diminished use and status of the indigenous languages of its people. The state must take practical and positive measures to elevate the status and advance the use of all the official languages as mentioned in the Constitution. The country has responded to its linguistic and cultural diversity and the legalities around this issue. Government has, through the Bill of Rights, recognised and promoted eleven languages. Section 6 of the Constitution provides the principle of legal framework for multilingualism. This caters for the development of the official languages and the promotion of respect for, and tolerance of, South Africa’s linguistic diversity.
The language rights of citizens must be honoured through national and provincial language policies. Furthermore, the Constitution of South Africa emphasizes that all official languages must:

- enjoy parity of esteem and be treated equitably, thereby enhancing the status and use of indigenous languages, with the government taking legislative and other measures, to regulate and monitor the use of disadvantaged indigenous languages (Constitution 1996: 5).

The Constitution further mandates change to the language situation throughout the country. Social and political recognition is given to the disadvantaged languages. This is done on the basis of the expressed needs of communities and interest groups. Government departments must use at least three of the provincial languages.

One of these languages must be the indigenous language of the province. In the Eastern Cape, isiXhosa and Sesotho must be used. A three-legged communication structure will be formed. The use of these languages is to become manifest in advertisements, government documents, leaflets and any other documents of any public domains.

Section 9 (3) of the Constitution also speaks against unfair discrimination on the grounds of language. Section 31 (1) looks at the peoples’ rights in terms of culture, religious and linguistics participation and enjoyment, which may not be denied them along with the rights of other members of that community:

- (a) to enjoy their culture, practice their religion and use their language and
- (b) to form, join, and maintain cultural, religious and linguistic associations with other organs of civil society.

Moreover, Section 35 (3) and (A) refers to the language rights of arrested, detained and accused persons. Emphasis is on the right to fair trial with proceedings conducted or interpreted into the language of that individual’s choice.
The Constitution and related legislation clearly advocate the promotion of multilingualism in South Africa. The following point is important in relation to legal recognition as a principle:

the official language will be used in all legislative activities, including Hansard publications, provincial legislation, as well as in the regional circumstances depending on the language to be used (National Language Framework 2003).

Government must encourage private enterprises to develop and implement their own language policies in accordance with the provincial language policy framework. The Constitution of this country thus necessitates the creation of tools of implementation in the form of appropriate language policies. The South African language policies are designed to correct the universal tendency of mono-lingualism in a multilingual society.

The mono-lingual practice will not empower non-mother-tongue speakers of the dominant language, to the detriment of both their rights as citizens and in communicative equity in exercising these rights. The Constitution recognizes multilingualism as a way of promoting human rights, facilitating effective administration and contributing to the development of our country’s economy, education and cultural diversity as a national resource. The principle of commonality within the languages will now be examined.

4.3 Commonality

Knowledge of a language opens the door into the culture of its users. Those who speak the same language have an immense common bond. This bond reaches back to a common store of social memories. Those who do not speak the same language have a gulf of silence between them. The two speakers cannot communicate with ease as can speakers of the same language. This gulf can be bridged by means of some third intermediary. For example, Sesotho speaking people, or individuals when among isiXhosa speaking group, do compromise their language. They communicate in their language. When communicating with a isiXhosa speaking person, the Mosotho will speak in isiXhosa, but when with another Mosotho, they speak Sesotho.
The knowledge of languages enhances our appreciation of other cultures. This common knowledge creates conditions for a studied or cultivated cultural voyeurism. Furthermore, for those at the opposite end of the spectrum, it opens the doors and induces conditions for assimilation. It is reasonable that isiXhosa speakers should know Sesotho and vice versa. This will create common ground, common understanding for promoting and developing these languages to their fullest. Communication will be made easy. Having shared a common understanding, communication will be speeded up. Hence the principle of communication comes into the picture.

4.4 Communication

The articulation of a language by any group of human beings is a defining process that separates them from mammals, and any other group within the animal kingdom. The use of common language has a significant role in bonding people and forging a shared identity. Language interfaces people as social entities and serves as a cross-referencing area in human interaction with reality. According to Brown (1997: 28-29), to be able to communicate effectively in a language presupposes four types of communication:

- grammatical competence: knowing how to combine the units of the language into grammatical wholes;
- textual competence: knowing how to combine sentences into effective text or conversations or discourse;
- pragmatic competence: the ability to use language to perform a chosen function, as well as ability to select the appropriate way of speaking in specific situations;
- strategic competence: the ability to manipulate linguistic forms to achieve one’s communicative intentions.

The four types of competence are basic requirements for effective communication. To be able to communicate with people in one’s country is an important aspect of being human. Mandela
witnesses this point, in his visit to Lesotho. The queen of Lesotho addressed Mandela in Sesotho. Mandela could not follow what the queen was saying. At the end of her address, Mandela said:

> without language, one cannot talk to people and understand them, one cannot share their hopes and aspirations, group their history, appreciate their poetry or savor their song. I realized that we were not different people with separate languages; we were one people, with different tongues (Mandela 1991: 96-97).

To speak one’s language means more than an exercise in the use of a given syntax and morphology. It implies the support to a person of a whole culture and civilization. Thus language bears testomies, character, culture, identity and the pulse of people registered to it. Moreover, it is in language that people find their mental home, their definitive relationship to the external world. For example, when a person dreams, the dream comes through one’s language. Sometimes when one wants to communicate exactly how one feels, communicating in your language is the best way of doing it.

It becomes extremely difficult to be identified with an idiom in which it is difficult to understand with deep feelings. Creativity or innovation in a language which is difficult to conceptualize becomes a struggle. Dialectically, it is also through language that the identity of a people is denied. Sesotho is the language of the Sesotho people and isiXhosa, the language of the Xhosa people. Sesotho and its sister languages, as well as isiXhosa and its sister languages, enjoy an overwhelming degree of mutual intelligibility. This signifies dialectical divergence of relative marginality to substantiate the dialectic difference. Language embodies the cultural experience of people.

All languages must be adequately developed to serve the complex and diverse requirements of modern communication. South Africa, as a developing nation and multilingual society, needs to evolve language policies that promote all national official languages. All people of South Africa will be in a position to accept one another. Effective communication is guided by some factors. These factors are discussed below.
4.4.1. Factors affecting cross-cultural communication

Communication between people who share the same cultural values is easy and effective. Factors that contribute to the breakdown of communication are non-verbal factors, paralinguistic factors, discourse conventions, language and culture.

4.4.1.1 Non-verbal factors

Non-verbal factors are not expressed in linguistic form. They include the principal distance between participants, the issue of posture during communication, physical contact and eye contact, and the practice of embracing and dress code.

4.4.1.2 Paralinguistic factors

Webb (2000) says, paralinguistic factors are interpreted according to the cultural background of the hearer. These factors are the pitch of the voice, loudness and softness of the voice, and the speed or tempo at which the speaker conducts the communication interaction. The pitch of the voice will be explained. A number of factors will be discussed under paralinguistic factors. The higher the voice of the speaker becomes, the more kindness is shown, especially towards persons of equal or lower rank, or towards children. Sometimes the pitch may also show anger. In Sesotho, the pitch becomes higher in the greeting interaction, for example:

*Dumelang*  hello
*Le kae?*  how are you?
*Bana ba ntse ba phela?*  how are children
*Jo, Jo! Jo! Jo!*

At the end of the greeting the pitch is raised, by saying *jo, jo* showing that the relationship between the two speakers is common. The second factor is the softness and loudness of the voice. Loudness in this context means joy, while in another context it could also express fear. Thirdly, there is the speed and tempo at which the speaker conducts the interaction. The faster the recital, the more the recital is admired.
The speed proves mastering of the language and its articulation. It stands as an indication that the speaker is familiar and competent in that particular language. In Sesotho and isiXhosa this factor is reflected in iziduko, diboko, (praises). Speed is determined in praise singing.

### 4.4.1.3 Discourse convention

Discourse convention is related to greetings and forms of address. It is seen to be disrespectful to greet an elderly person and not ask about the health of all family members, goats, weather conditions, everything around the homestead. This is practiced mostly in rural areas as a result the process of greeting is time-consuming. Appreciation and attention must be given as the elder person is explaining, step-by-step, the conditions of every aspect of health in the family.

Again, when one is entering a homestead, praise for that particular family is proffered. For example, if it is Mokwena or Mofokeng family. It will be said:

\[ Kweneng\ mona\ kapa\ Kwena \]
\[ Phokeng\ mona\ kapa\ Phoka \]

After saying the salutation, one is allowed entry into the homestead and one can further the greetings. This is a symbol of respect towards this particular family. In isiXhosa this type of greeting is not done. An exception to this is on entering the king’s kraal. One has to salute,

For example: A-a-a! Zwelidumile or A-a-a! Ngangomhlaba!

This shows respect to the king and all the king’s men. Various forms and formulae of address exist in different forms in African societies. Communication must fulfill its objectives. If communication is not effective, certain strategies to manage it must be brought to bear. This brings in the issue of language and culture.

### 4.4.1.4 Language and culture

Language is the most potent of all cultural symbols. People are often identified culturally, primarily based on the language they speak.
Communities are therefore named after the names of their language. For example: Sesotho is spoken by Basotho and isiXhosa is spoken by amaXhosa. There is a close inter-relationship between language and culture. These interrelationships are distinguished thus,

- that language determines thought and perception. This is done in a casual way, so that any changes in the structural functions or social meanings of a language impact upon the cultural character of its speakers;
- that language determines thought and perception, but in a constitutive, not casual way. For example, acquiring a ‘racist’ language as a first language will promote a racist perception of the world.
- that culture stands in a casual and deterministic relationship to language, so that cultural changes naturally lead to linguistic changes.
- that cultural changes impact upon language, thus leading to linguistic adaptation and change. This includes changes in the meaning of words as in the case of words such as tribe, nation, people, and democracy (Webb 2000: 23).

Language is also seen as part of culture. It is both an institution and a product of culture. In looking at the issue of language and culture, the views of Mazrui (1990) and Durantis (1997) will be examined. Mazrui argues that culture does seven things, namely:

- it provides people with lenses of perception and cognition;
- culture is a motive for different types of behaviours;
- culture is a criterion of evaluation;
- is a basis of identity;
- is a mode of communication;
- is a basis of stratification; and
- is a system of production and consumption.
According to Mazrui culture includes and entails far more than communication. All these seven functions are expressed in human language. Durantis concurs with Mazrui about the issue of culture, and says that culture,

- is distinct from nature;
- is knowledge;
- is communication;
- is a system of mediation;
- is a system of practices;
- is a system of participation; and
- constitutes acts of predicting and interpreting.

There are similarities between language and culture. These are;

- where Mazrui speaks of lenses of perception and cognition, Durantis speaks of knowledge;
- where Mazrui speaks of human behavior, Durantis speaks of culture being distinct from nature;
- the evaluation function of Mazrui is equated to Durantis’s acts of prediction and interpretation;
- the production and consumption function raised by Mazrui is compared to Duranti’s mediation function;
- identity as expressed by Mazrui is similar to Durantis’s participation;
- Mazrui ‘s stratification function is compared to Durantis practice theory;
- both Mazrui and Durantis agree that language is one of the principal functions of culture.

Having shown the similarities between the two authors, the principle of communication has to be accepted for effective communication to occur.
4.5 Acceptability

Language attitudes are generally associated with human desires. The desire for personal gain and the desire to be accepted by others cannot be over-emphasized. The wish to use a language for individual gain is called instrumental motivation. The wish to use or learn a language in order to be accepted in the community of its speakers is called integrative motivation.

In South Africa English is believed to be the most popular language followed by Afrikaans and lastly, the different African languages. Blacks view their languages differently. They are not only divided between English and Afrikaans, but also between the different African languages. Each African language has a core of home-language speakers and its own geographical heartland. IsiXhosa, for example, is spoken by most people in the Transkei and Ciskei. This language is known best and is the most popular language to the people in these two regions. IsiXhosa has therefore been selected and carries official status in these areas. Sesotho is spoken in the Free State and the Eastern region of the Eastern Cape. The principle of acceptability is observed at regional and local level. The use of languages must be practical.

4.6 Practicability

African languages are undervalued in the minds of most people. IsiXhosa and Sesotho are examples of such languages. There is wide-spread belief that these languages are not suitable for educational purposes. These languages cannot be used in the court of law. IsiXhosa and Sesotho cannot meet the scientific and technological needs of the day. Arguably Streeter (Prah 1995: 31) remarks about Zulu and says:

> if Dutch is a jargon, Zulu is a riot between the tousles, adenoids, palate and larynx. It has three tonal qualities, clicks, clacks and gulps. Some of the noises seemed to be jerked up from lower oesophagus, others from the pyloric regions of the abdomen…

Similar sentiments are internalised by the African elites about isiXhosa and Sesotho.
The relevance is that Zulu belongs to the Nguni Group, where isiXhosa belongs. If isiZulu is recognised as an important language like Dutch, so is Sesotho and isiXhosa. Contrary to Streeter, Linton in (Prah 1995) states that “we have abundant evidence that any idea can be conveyed in any language”. The difference lies in whether the society has been familiar enough with the idea, or sufficiently interested to coin a single term for the idea. For example, terms like HIV/AIDS have equivalent terms in both isiXhosa and Sesotho,

<table>
<thead>
<tr>
<th>IsiXhosa</th>
<th>Sesotho</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ugwulayo</td>
<td>phamokate</td>
<td>HIV/AIDS</td>
</tr>
<tr>
<td>amagama amathathu</td>
<td>kokwana-hloko</td>
<td></td>
</tr>
</tbody>
</table>

Speakers of both of these languages are not familiar with terms such as HIV/AIDS. Languages bear all the imprints and expressions and the history of users. IsiXhosa and Sesotho praise poetry and the language of Shakespeare and Milton belong to a historical period. During this era words were naturally in control of experiences of people’s lives. The practicability of eleven official languages requires adjustments in resources and in people’s attitudes. The need to be accommodative and tolerant to diversity has become a contemporary *cause celebre*. The principle of practicability of a language policy further looks at factors such as the number of official languages, the geographical distribution of these official languages, the relationship between the official languages and the specificity with which implementation is laid down. Each of the four factors will be discussed.

**4.6.1 Number of official languages**

The language situation in South African is very complex. Eleven languages are given the official status. At national level, it is very difficult to use all the eleven official languages. At provincial level, a trilingual policy can work.

Therefore, the dominant language in that particular province has forced government to maintain a trilingual administration and to communicate with the public in three different languages. All difficulties must be given attention. The geographical distribution of languages is also an issue.
4.6.2 Geographical distribution

The geographical factor must be taken into account in language legislation in order to minimise errors in language. Provinces must promote the languages spoken within their confines. IsiXhosa is spoken in Ciskei and Transkei, which form the Eastern Cape. Sesotho is spoken in the Eastern region of the Eastern Cape. Languages overlap. Geographical distribution also plays an important role in languages that overlap. Languages that are practised in the same areas share certain features. These shared features develop relationships between languages.

4.6.3 Relationship between official languages

The relationship between official languages must be identified. The relationship can be optional or conjunct. Optional relationships reduce language obligations. These types of relationship between official languages also make room for adaptation of languages for specific situations.

4.6.4 Specificity of implementation

Detailed specification of implementing a language for different domains is important. For example, implementation for translating official documents needs specification. A specific language is used when translating certain materials for specific purposes. The principle of practicability has to note all the requirements of all the official languages. Languages are to be treated equally. Equality as another principle will be examined.

4.7 Equality

The historical context of language policies in South Africa has resulted in language inequalities. English and Afrikaans were the dominant languages. This created an unequal relationship between the two languages and all other African languages, including isiXhosa and Sesotho. The inequality between languages has given rise to a hierarchy of languages. This inequality is reflected in racial and class differences among South Africans.
The status of African languages and their varieties is endangered. All languages have equal value. Every human language is adequately equipped to meet the demands made on it by its speakers.

All languages and all their varieties have the words and sounds necessary to express whatever their speakers wish to say. Again, all languages are kitted up with the linguistic structures and rules needed to speak about any topic. It is a fact that some languages have a higher prestige and value than others. Thus, all languages are not seen as socially equal. One language might have a word for a certain concept while another may lack such a word. That does not mean that the language with that word is superior to the language without the word. Furthermore, all languages have an inherent capacity to accommodate new items by means of different strategies. Borrowing is one example as in the following,

<table>
<thead>
<tr>
<th>For example</th>
<th>Sesotho</th>
<th>isiXhosa</th>
<th>English</th>
<th>Afrikaans</th>
</tr>
</thead>
<tbody>
<tr>
<td>majoro</td>
<td>umeija</td>
<td>major-</td>
<td>major</td>
<td></td>
</tr>
<tr>
<td>rontabole</td>
<td>ironti</td>
<td>-----</td>
<td>rondavel</td>
<td></td>
</tr>
<tr>
<td>kopi</td>
<td>ikomityi</td>
<td>cup</td>
<td>koppie</td>
<td></td>
</tr>
</tbody>
</table>

Words have been borrowed from English and Afrikaans. The borrowed words have been “Xhosalised” and “Sotholised” to fit into the borrowing languages. Every language is flexible enough to admit new elements to enhance its efficiency.

It is also a fact that certain languages gain more prestige than others. This leads to inequality in perceptions between languages. English and Afrikaans are perceived to be of a higher social standing than Sesotho and isiXhosa. Value judgments on languages are more socially than linguistically inclined. All languages operate with speech-sounds and sentence-formation units. Languages are rule-governed. Thus, all languages operate on the same principles of organization.

Furthermore, all languages are acquired in the same way. They change in the same way and also perform the same functions. Languages have similar features.
Chumbow in Mkwandariwa (2005: 168) emphasizes that effective acquisition of knowledge and skills takes place only if effective communication via a language medium has taken place. Therefore, provision must be made to make the languages such as those of the study effective and suitable for use in different domains. Orthographies, pedagogical grammars, dictionaries, readers and literacy material must be produced.

4.8 Conclusion

The principles examined demonstrate the commitment held by the Constitution to promote African languages, isiXhosa and Sesotho included. Languages should be recognized as resources to increase knowledge. To adhere to all of the principles mentioned above will prevent exploitation, domination, and discrimination amongst languages. Principles therefore characterize the type of LPLP expected nationally as well as in the Eastern Cape Province. The principles play an important role in the formulation of a new language policy. These principles cater for accommodation. The two main features reflected by these principles are Africanization and internationalization. LPLP is to bring solutions to problems of isiXhosa and Sesotho languages. The solution will be accomplished if everybody is willing to speak, learn and acquire more languages than one’s home language only.
Chapter 5

Language Planning and Language Policy

Introduction

This chapter will examine Language Planning and Language Policy in the context of Language-in-Education Policy (LiEP), and the Eastern Cape Provincial Language Framework Policy (ECPLFP). LiEP and ECPLFP represent the public face of LPLP. The way people respond to issues of LiEP and ECLPFP is determined by their attitudes towards language. Language attitudes will also be viewed and discussed. There is a need to examine how people respond to issues of language planning and language policy. The evidence that people know about issues of language planning and language policy will support the fact that people know how, when to use their languages. I will discuss LiEP first.

5.1 Languages-in-Education Policy

The language-in-Education Policy appears to be on the road towards finding a definite direction. The language-in-Education Policy is a sub-set of the national language planning. LiEP also conforms to constitutional prescriptions. The language in education policy is intended to promote and entrench old and new social divisions. The language policy of the new South Africa is also geared to the strategy of reconciliation and nation-building, which was the defining feature of former President Mandela’s government.

LiEP sees multilingualism as a natural extension of our cultural diversity, and an integral part of building a non-racial South Africa. More so, LiEP is seen as a stepping stone towards unifying diverse people in a spirit of mutual understanding.

Both the constitution of the country and the language policy in education take it as their point of departure that the eleven official languages shall have equality of status and “parity of esteem”.

All the languages used in the country are deemed to be assets rather than problems.

Furthermore LiEP acts as a vital step in the common pursuit of excellence, thus LiEP assists in working towards making all South Africans multilingual. The principle underlying LiEP is to maintain home language for learning and teaching. Learners must be encouraged to learn their home languages. For this study, learners must use, learn isiXhosa and Sesotho, as these are home languages in the Eastern Cape Province. Learners must be taught the value of their home languages.

The language transformation plan (LTP hereafter) must be initiated. LTP will help in the implementation of LiEP. According to Braam (2007: 8) LTP fits into a language-policy environment that favours the use of home language. The Education sector, through LiEP, needs to understand which languages are desirable to the community, what purposes those languages serve, who speaks them, where the speakers are located, and what motivation there is for preserving those languages.

In addition, education takes place as a result of effective communication of knowledge, skills and techniques. This knowledge should be transmitted by a competent and skilled individual to the learner who does not know. The language is the medium of communication systems. Effective acquisition of knowledge is through effective communication via a language. Education is an investment in the formation of human capital. LiEP is then reflected in the curriculum policy. The curriculum policy will be discussed.

5.1.1 Curriculum Policy

The school is identified as one agent of spreading language. The curriculum is influenced the expected and specific outcome of the particular subject. Thus the curriculum aims to develop the full potential of each learner as a citizen of a democratic South Africa. Under the previous dispensation the various departments of education virtually developed curricula in isolation. There was no real co-operation or co-ordination.
The result of this practice was that language learning took its own course in each of the education departments. Each department had its own content and requirements, and practiced its own methodology. Curriculum committees responsible for languages in first, second, and third language-levels in the same department of education, work without consulting each other.

Thematic curriculum must be adopted. The main aim of this type of curriculum is to address the shortcomings in the previous curriculum. Learners from disadvantaged backgrounds, struggle to master literacy, mathematics and science. Sesotho and isiXhosa are key parts of the thematic curriculum. This has come to be, because linguistic knowledge is a key building-block for all of the competencies. Deep knowledge of isiXhosa and Sesotho in the Eastern Cape Province must be combined with respect for indigenous culture and knowledge, become a distinct asset. English is important and useful; isiXhosa and Sesotho are valuable in themselves. Language is intertwined with history, culture and values. Learning through a foreign language denies learners the opportunity to understand their communities and themselves. The mastery of one language is a key to learning other languages. Sesotho serves as a scaffold for the rest of other languages.

The Thematic curriculum must be built upon well-established languages. The curriculum must employ the use of songs, proverbs, and rhymes of isiXhosa and Sesotho. This will make learning enjoyable and will assist memory. Learning will be exciting. Again, the inclusion of isiXhosa and Sesotho in the curriculum will mean that there is no gap between language used within the community and that used at school.

As the saying goes ‘garbage in garbage out’. One reaps the fruits of one’s labor. In other words, an education system that ignores the centrality of people in development is bound to see its people short-changed when it comes to development. The new Education Policy and the outcomes-based initiative (Curriculum 2005) provide for language learning in the learning area Language, Literacy and Communication.

The specific outcomes identified for this learning area pertain to all language learning, e.g. South African languages, foreign languages and classical languages. These specific outcomes also set the paradigm for main or additional language learning.
For instance, English remains the most important subject that pupils are expected to pass before proceeding to tertiary education. Africans who have absorbed European world-views and ideologies, and who are holding positions of power still have the influence on Africa’s governments.

Social institutions are mainly responsible for Africa’s continued underdevelopment. In order to raise the self esteem and performance of African peoples it is essential, to adopt a position to that of Lesotho’s government, that is “to empty the European-oriented content of syllabi in our schools, colleges and universities, and introduce an educational content that will instill in our people a sense of pride in their own culture and identity as Africans”.

The founders of the first Western-style schools for Sotho-speakers were missionaries. Religious institutions and missionaries continue to play a major role in education in Lesotho today. Many of Lesotho’s high schools are boarding schools affiliated with churches. Learning of language currently occurs mainly in classrooms where languages are taught as subjects.

Educators teaching other subjects may refer in passing to language issues, but will not really focus on the language that facilitates learning in that subject. In other words, language learning is not integrated into all learning processes. This is a very important issue in any language paradigm, and even more so in the case of the multi-lingual South African society. The possibility of linking the development of own-language learning with learning in the language of learning and teaching could open up a wealth of research possibilities.

Today, the South African government's goal is to provide a tuition-free education for everyone between the ages of seven and seventeen. Literacy and education are now seen as key to success and are highly valued by most people in Lesotho and in South Africa. In Lesotho, only a minority of students manage to graduate from high school because school fees are high and school work is very demanding.
To graduate, one must pass the Cambridge Overseas Examination. Today, Lesotho has an adult literacy rate (percentage of those who can read and write) of about 59 percent. Under the former system of apartheid, Africans' access to education in South Africa was restricted, and many of the best schools were closed. These schools were said to be the best because they produced learners who could read, write the language well, and language learning was not done at school alone. The issue of language learning was given first preference.

5.1.2 Human Resource

Teaching of language requires teachers of high calibre with a high level of competence in that particular language. Human resource policy, sometimes called personnel policy addresses the issue of teachers. Three aspects of the policy need to be examined. They are the source of teachers, the training of teachers, and the reward for teachers. Each of these aspects will be examined.

The pool which produces teachers is very important. Different strategies can be used. There are short-term and long-term strategies. Short-term strategies include teachers trained in one language being retrained in the new, more popular language to retain their position as teachers. Another strategy is to import teachers from a country where the target language is spoken natively. This method is not suitable for this study. This study seeks to improve the type of teachers being prepared for teaching the language of the study (Sesotho). Native speakers of the language are the target group. In-service programmes are required to upgrade the skills of such teachers, if need be. Importation of teachers forms the major viable short-term objective.

Teachers must be trained. Two issues underlie teacher training; firstly the issue of achieving and maintaining competence in the target language; secondly, the incentives to get teachers to place themselves in the pool. Incentives are twofold. Initial incentives are designed to defray the costs of training in the language and pedagogy. Other incentives are designed to provide satisfying careers to language teachers, and also to encourage the maintenance of language proficiency.
Language teachers must not focus on language teaching only; more careers in language do exist. These careers include translation, editing, interpretation, journalism, and news reading. The status of the language teachers must be elevated at schools. Language teachers must be recognized with dignity, like other teachers in the schooling system. The stigma attached to language teachers has to be removed. This will be done by changing attitudes towards language teaching and learning. Enough time for language teaching must be allocated, as in other subjects. The value attached to Mathematics and Science must be given to languages. Language teachers need to be recognized as serious scholars teaching serious subject matter.

Schools have to avoid allocating the teaching of the language to any available personnel in the school. Competent teachers with passion for the language must teach the language. Furthermore, language teachers must be rewarded beyond the usual limits of their colleagues. Proficiency in Sesotho must be looked upon a valued ability. The educational system has to provide pre-service training for teachers. Such training will allow teachers to maintain their level of proficiency. Teachers have to retool their skills in Sesotho. Native-like pronunciation and pragmatics of Sesotho need to be retooled.

The major objective of LiEP is to identify, maintain and train teachers of good quality who are skilled in language teaching. This objective is faced with challenges, such as lack of material. Material policy will provide solutions for this lack.

5.1.3 Material Policy

LiEP encourages the use of indigenous languages such as Sesotho, to teach science subjects. Teachers complain of lack of material in the languages of the study. The development of materials for language learning in an outcomes-based paradigm is new to South Africa. Most of the materials currently available are based on the existing content-based syllabi. These materials cannot be used to facilitate language learning in the new paradigm. New materials that have been developed to facilitate language learning must focus on the study of language.
The Illustrative Learning Programme for Language, Literacy and Communication, developed for the piloting of Grade 7 in the implementation of Curriculum 2005, requires that the learning in more than one language should be integrated – as referred to above. Materials need to be developed as a matter of urgency. Language teaching must have content and method of teaching such language. Language teachers have to decide on what content to use for language teaching.

Again, the teachers have to plan the type of methods to be used when giving instruction in the language (Sesotho). Certain models can be used for introducing language teaching. Partial-immersion models can be used. Mother-tongue, then, becomes an appropriate device for teaching second language.

Competence and performance in Sesotho forms the foundation for other languages. Materials in Sesotho need to be developed. Sesotho orthography has just been revised in 2005 by the National Language Body in Sesotho. The revised orthography will ease the work of writing the new terminology in Sesotho. Culture of reading and writing in Sesotho has to be encouraged in both adults and youth. This will promote positive attitudes towards the language.

More so, to speed up the process of material development, linguists, subject teachers and specialists in different fields have to come together to produce the needed materials. Materials used for teaching must be consonant with the methodology, and also be consonant with the expectations of the teachers. Teachers and students live in community. Community policy will be discussed.

5.1.4 Community Policy

Parents must be involved in and concerned about the education of their children and the teachers teaching them. The involvement of parents is prescribed by the Constitution through the School’s Act of 1997. This right must not be violated. Within this policy, two primary issues have to be addressed. Firstly, the attitude of the community towards language teaching in general, towards language teachers as a group, towards the particular target language, and towards the trade-off that makes room for language instruction in the curriculum.
Secondly, issues of the effects of attitudes on those who control the curriculum through the purse strings, and through the potential sources of students and teachers. Negative attitudes result in fewer candidates for language education. Language-in-Education Policy has to develop a variety of approaches towards community attitudes. Effective and efficient plans have to be in place, to change the behaviour of community towards language teaching.

Parents must be convinced that indigenous language(s) (Sesotho) is as valuable in the education of their children as is English. Learners are also to be encouraged to study their own language(s), and they must convince that language study is not effeminate. Academics, too, have to change and be positive about teaching in indigenous languages in institutions of higher learning.

Lastly, the population at large has to be convinced that multilingualism is the way forward in the new democratic South Africa. The implementation of curriculum, personnel, material and community policies have to be monitored and evaluated. Evaluation of these policies is very important. Evaluation policy will be considered.

5.1.5 Evaluation Policy

According to Kaplan et al (1997: 138), evaluation:

is designed to achieve equilibrium among competing demands within assuring the failure of any segment through inadequate resource allocation. Resources must be allocated for the proper implementation of the language plan of action.

Students, teachers and the entire community must be evaluated. Evaluation of students suggests that the objectives set by the system can be measurable. Instruments can be developed to measure achievement in terms that are compatible with the instructional system. Again, the use of evaluation instruments is feasible.
Teachers are also evaluated. Articulation of measurable objectives is required. Thus appropriate instruments are to be developed and implemented. Implementation procedures must not be destructive to the system. Furthermore, teachers are evaluated to determine whether they have the language skills needed to define quality instruction at the level demanded by the system. The system must be evaluated. The entire system needs constant evaluation. The evaluation of the system will determine whether the objectives set commensurate with the needs, abilities and desires of the population (Kaplan et al 1997: 138).

The societal needs pay regard to the level of bilingualism. Bilingualism provides individuals with more ways of looking at the world. Competence in bilingualism varies with individual needs, and the use to which the language is put. Evaluation is to be designed to provide feedback into the system in order to produce modifications to the system.

Sesotho as a language must be evaluated following the different policies of LiEP. This need must be met as Sesotho is one of the official languages of the Eastern Cape Province. Objectives set by the National Language Framework must be accommodated in the Provincial Language Framework. The Province must deal with issues of its own languages to meet these objectives. The government has to support the change in LiEP for effective implementation. There are also strategies suggested for the implementation of LiEP. Strategies will be examined briefly.

5.2 Strategies suggested for implementing LiEP

Different strategies can be used to implement LiEP. These strategies include:

- language awareness campaigns to promote multi-lingualism and language equity in co-operation with language institutions, such as PanSALB;

- impressing upon parents their responsibility in balancing their concerns for social and economic empowerment with what is in the best interests of their children;

- investigating new avenues for developmental opportunities for languages, and exploring the means for exercising people's language rights;
• establishment of co-operation between different government departments in South Africa; and,

• founding of regional co-operation with neighbouring countries.

Programme-specific actions must be initiated. They include the following:

• examination of personal attitudes and beliefs regarding human diversity and the equitable treatment of all children;

• establishment of school-wide support groups that meet regularly and frequently to collaborate in creating linguistically, culturally and developmentally appropriate programmes;

• evaluation of classroom environments and implementation of any necessary changes;

• development of family-centred programmes. Genuine parent and teacher involvement with young children provides natural opportunities for guiding, modelling, and nurturing positive racial, ethnic and cultural attitudes and perspectives;

• having high language expectations by consistently providing active learning environments that are academically challenging. The academic climate should encourage educational success for all learners;

• creation of language-rich environments. Providing opportunities for learners to experience meaningful reading, writing, speaking and listening abilities with good models of language use;

• learning about and understanding the difference between behaviours that naturally occur during second language acquisition, and those that indicate learning problems;
• combining the results of a variety of language and achievement assessments to gain well-rounded insights into skills, abilities and knowledge of learners.

Unfortunately, the inherited language-in-education policy in South Africa has been fraught with tensions, contradictions and sensitivities, and underpinned by racial and linguistic discrimination. A number of these discriminatory policies have affected either the access of the learners to the education system or their success within it.

5.3 Advantages of the use of African languages in education

One of the principles underlying LiEP is to maintain home language for learning and teaching. There are well-known advantages of using the home language or mother tongue in education. Mother-tongue is defined as the language in which the child first learns to express his ideas about himself and about the world in which he lives. Advantages of home language have compelling psychological and educational results.

For the purpose of this study children must be taught in Sesotho and isiXhosa. As already alluded some advantages will be given. Chumbow in Mkandawire (2005:172-173) provides some of these advantages. These are:

• the use of African languages in education will lead to the development of African languages in terms of ability to cope as vehicles of modern thought, science and technology;

• such a development will lead to a greater participation of African languages in the life of the nation, since with literacy in these languages they can be allocated functions in the area of information, as well as in other areas of national development;
• the use of African languages in education will gradually lead to a better development of adult education since more people will be able to read and write in their own language;

• the languages so developed in this enterprise will better serve as the means of transmitting and preserving cultural values, with the written language complementing oral tradition in this respect. This will enhance cultural independence and linguistic identity;

• the use of the mother-tongue will be a greater stimulus to learning and this will lead to a greater and higher level of education;

• the increase in education because of the home-language factor will lead to greater interaction between ethnic groups and higher degree of national awareness and therefore a greater level of integration which is bound to foster national unity;

• from the psychological perspective, as shown by the empirical findings of the experiments of the Six-year Primary Project of Ife (Nigeria) and PROPELCA (Cameroon), students using their mother-tongue build up more self-confidence and a sense of initiative. This, in turn, develops their intellectual potential and reduces the rate of dropping-out of the school system;

• the use of mother-tongue language ability during the child’s formative years (ages one to thirteen) will minimize learning hardships while maximizing the development of his/her (natural or endowed) intellectual potential;

• it follows that this state of affairs produces, in the long run, a better quality of human resources for national development;
• in the search for a national language, the use and interaction of the indigenous languages of the nation may lead to the emergence of a truly national language;

• the intellectualization of African languages and their use will lead to a democratization of access to scientific knowledge and technology to the benefit of the masses of the rural population who now wallow in ignorance, misery, disease and hunger because such life-saving knowledge and skills are currently confined to a foreign language accessible only to a privileged few.

Better education for all will come through the use of home language as a tool for leaning and teaching. Schools in the Eastern Cape must be encouraged to use Sesotho and isiXhosa for learning and teaching.

Again these languages must be used in all domains as they are spoken by the majority of the people in the province. In fact Sesotho and isiXhosa are the indigenous languages of the province. There are also arguments against the use of African languages. These arguments are two-fold namely, the objectionable objectives and practical problems. Objectionable objectives include arguments such as:

• most African languages have no grammar;

• the use of the mother-tongue will impede the acquisition of the official language of the nation;

• the use of African languages will impede national unity;

• children who attend schools in which African languages are used as the medium of instruction at the beginning of school programmes will be at a disadvantage vis-à-vis their counterparts who learn in English.

Practical problems involve arguments like:

• the inadequacy of scientific and technical vocabulary in African languages;
• the multiplicity of languages renders the ideals of mother-tongue medium impracticable;
• cost of resources which are not readily available in African languages;
• shortage of adequately trained teachers to teach African languages.

Advantages of mother-tongue teaching and learning outweigh by far disadvantages. Appropriate measures should be taken to remove all obstacles around the issue of using African languages as a medium of instruction. Sufficient funds should be allocated towards the development of Sesotho and isiXhosa in the province.

5.4 Criticism of LiEP

Language in education policy selection is thus often a case of uninformed decision-making. The criterion for selecting the language-in-education policies is that School Governing Bodies (SGBs) should decide on the language to be used in their schools. SGBs generally do not have a proper understanding of policy formulation and also do not have information relevant to the choice of the policy. It is also worth noting how language policies in education serve the interests of dominant groups within societies. It is also important to investigate how do policies marginalize some students while granting privilege to others.

Thirdly, how do language policies in schools create inequalities among learners? And lastly, how do can schools further the educational, social, and economic interests of linguistic minorities. LiEP has failed to create the links between language policies and inequalities of class, region, and ethnicity/nationality. LiEP has also failed to resolve conflicts between linguistic minorities and mainstream populations. Linguistic minorities are speakers of English and Afrikaans, and mainstream populations are speakers of African languages.

Unfortunately, the inherited language-in-education policy in South Africa has been fraught with tensions, contradictions and sensitivities, and underpinned by racial and linguistic discrimination.
A number of these discriminatory policies have affected either the access of the learners to the education system, or their success within it.

In the context of the South African scenario, the *Language in Education Policy* should be seen as part of a continuous process by which policy for language in education is being developed as part of a national language plan, encompassing all sectors of society. As such, it should operate within the paradigm of the Constitution of the Republic of South Africa. The Constitution recognizes that our cultural diversity is a valuable national asset. Therefore the Department of Education is tasked, amongst other things, with the promotion of multilingualism, the development of the official languages, and respect for all languages used in the country.

LiEP also displays the same weakness as those of all policies in Africa and South Africa. Shortcomings include elements such as avoidance, vagueness, arbitrariness, fluctuation, and declaration without implementation. The policy fails to give explicit direction on how the governing bodies are to go about developing their language policies. Decision-makers need to be enabled to make informed choices.

Moreover clear and comprehensive directives on LOLT have to be given. Specifying the exact languages to be used in learning and teaching will strengthen the language envisaged. Nothing is said about changing negative attitudes of the parents and learners, as well the educators, towards the use of their own languages. Material must be provided in African languages. Methods to improve the teaching of African languages must be developed. Specialists in the languages must be provided in different schools for teaching the languages.

LiEP, as suggested by DoE, wishes to address language as a resource and not as a problem. Over and above LiEP states that all learners should be offered the opportunity to learn at least one indigenous language, that all language learning areas should receive equitable time and resources, and that the executing authority at provincial level should determine policy on progression requirements relating to languages as subjects, subject to the national norms.
5.5 The Eastern Cape Provincial Language Framework Policy (ECPLFP)

This framework policy provides guidelines for the upholding of the Constitutional principles. It further compels the utilization of the indigenous languages as official languages. The use of indigenous languages will promote multilingualism, national unity, social justice, the principle of equal access to public services and respect for language rights. To achieve the goals set by the Constitution a committee was established. This was the Language Plan Task Group (LANGTAG). LANGTAG was established in 1995 and tasked to advise the Minister of Arts, Culture, Science and Technology on a National Language Plan for South Africa. The LANGTAG committee, chaired by Neville Alexander, prepared a blueprint for language planning and submitted it to the Minister in 1996.

The LANGTAG Report (1996) is a statement of South Africa's language-related needs and priorities. Within its short life span (eight months) and a merger budget, the LANGTAG Committee managed to come up with a document that has been hailed as "a visionary document that builds on validating all the languages of South Africa, and links language needs and strategies to the economy, education, cultural change and democratization" (Skutnabb-Kangas, et al. 2001: 146).

Since language-planning assumes that there are some language problems that have to be solved in one way or another, the complex linguistic situation in South Africa cannot be adequately handled by centralized language-planning alone. It is against this background that the constitution and the language plan provide room for decentralized language-planning so that provinces can effectively handle their province-specific or province-unique language situations and/or problems.

The main concern here is the degree of local initiative involved in the formulation and implementation of a national plan (Toffelson 1981). The provincial language framework policy operates within the parameters of the Constitution. According to the School Act of 1997, each province must formulate its own language in education policy, within the framework of the national language policy.
Again the ECPLFP has to be concerned with government’s goal for economic, socio-political and educational growth. Certain key elements of this policy will be listed. The policy aims to:

- facilitate equitable access to government service, knowledge and information;
- ensure redress for the previously marginalized official indigenous languages;
- initiate and sustain a vibrant discourse on multilingualism with all language communities;
- encourage the learning and use of other official indigenous languages;
- promote good language management for efficient public service.

These aims seem too idealistic. The province has failed to achieve one of the above aims. The public is not informed of such information. The ECPLFP is a secret document. This document is known to a few in the Arts and Culture Department. Very little is done to indicate that the province is promoting multilingualism.

More so, there is no clarity as to whether bilingualism or multilingualism is promoted. There are terms and time frames on the implementation of the plan. Furthermore awareness campaigns must be conducted. Abraham-Ntantiso (2007: 3) says,

‘We are finally in a position to produce a framework for a language policy for the Province of the Eastern Cape’.

This statement implies that a job has been done or accomplished. The Minister’s statement does prove that enough consultation has been done. People at the grassroots are aware of the existence of the language policy framework of the province. The truth of the matter is that the content of this policy is not known. The ECPLFP has not been provided for public consumption.
The masses of the Eastern Cape population do not know of such a policy. The masses do not know of their linguistic rights. The management of language policy in South Africa takes place at three levels of governance against the backdrop of the enabling framework for all language policy as entrenched in the Constitution.

- at national level, language management responsibilities are shared by four ministries;

The Minister of Arts and Culture takes responsibility for macro level, language-policy matters while the Minister of Education is responsible for language-in-education policy, which includes language(s) of learning and teaching in public schools, school curricula, language-related duties of provincial departments of education and school governing bodies, and policy for higher education.

The Minister of Communications is responsible for language policy in respect of the public broadcaster, and the Minister of Justice and Constitutional Development for language matters in the courts.

- at provincial level, each of the nine provincial governments is required to manage its own language matters;

This involves customizing language policies to regional circumstances, needs and preferences.

- at local government level, which forms the broad base of the language management hierarchy, municipalities must develop language policies that are compatible with the relevant provincial policy, taking into account the language usage and preferences of their residents;

To effect the management of languages, a four-language formula was recommended by the Ministerial Advisory Group. This follows a process of consultation with language stakeholders. This formula was based on the premise that it would encourage active multilingualism since languages would share "space" in each of the four categories:

- English with Afrikaans, Venda with Xitsonga and each of the Nguni and Sotho groups respectively.
The four-language formula was, however, criticized for unfairly discriminating against the two small minority languages, Xitsonga and Venda. As a result of this, government rejected the recommendation and insisted on the current six-language formula.

5.5.1 The Constitutional language scope and provision of the policy

The process of devising a coherent policy and implementation plan based on the enabling Constitutional provisions on language started soon after the new democratic government took office. The Minister of Arts, Culture, Science and Technology convened a Language Task Group, known as LANGTAG, to advise government on developing a policy and implementation plan based on the constitutional language provisions.

The constitutional language stipulations can be regarded as a statement of the “mission” which the SA government has set itself in order to give expression to its vision and values, and the tasks it wants to perform in the language management of the country. The constitutional language stipulations are as follows:

- the official languages of the Republic are Sepedi, Sesotho, Setswana, isiSwati, Tshivenda, Xitsonga, Afrikaans, English, isiNdebele, isiXhosa and isiZulu.

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

- municipalities must take into account the language usage and preferences of their residents;
• the national government and provincial governments, by legislative and other measures, must regulate and monitor their use of official languages. Without detracting from the provisions of subsection (2), all official languages must enjoy parity of esteem and must be treated equitably;

• a Pan South African Language Board established by national legislation must -

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

(i) all official languages;

(ii) the Khoi, Nama and San languages;

(iii) Sign Language; and

(b) promote and ensure respect for

(i) all languages commonly used by communities in South Africa, including German, Greek, Gujarati, Hindi, Portuguese, Tamil, Telegu and Urdu; and

(ii) Arabic, Hebrew, Sanskrit and other languages used for religious purposes in South Africa.

These stipulations clearly state that, eleven languages can be used for official functions in the country. These eleven official languages include the two official languages of the apartheid era (Afrikaans and English) and the nine major Bantu languages of the country. The Constitution prescribes parity of esteem and equitable treatment for all eleven official languages.

The stipulation also includes linguistic human rights as a cornerstone of public life, prohibits discrimination, and commits the government to the promotion of all non-official languages. The languages are commonly used by all communities (including sign language, religious languages, and the country’s first languages – Khoi, Nama and San).

Furthermore the constitution gives explicit recognition to the principle of linguistic diversity. Together, these constitutional stipulations express a philosophy of political pluralism. Con-currently, a national body was established to promote the country’s languages and to monitor the implementation of the country’s language stipulations.
Under apartheid separate language boards were also created for each of the nine standardized indigenous languages. These boards effectively appropriated the work of language development that had previously been done by missionaries.

The Sesotho Language Board established spelling and grammar standards in the language. This formed the basis of subsequent teaching of Sesotho as a subject at schools. The language has been taught as both a subject and a medium in schools, although as a medium of instruction the language has not extended very far up the educational hierarchy. While the language is taught as a subject at all levels, it is only used as a medium of instruction in certain schools from grade 1 to grade 3. Sesotho is relatively well established in the mass media. In addition to Radio Lesedi, a national service, there are a number of regional stations.

Sesotho shares a television channel with the other Sotho-Tswana languages. Other than regional newsletters, there are however no newspapers in the language. Since its inception, the PanSALB has established national and provincial language committees, as well as lexicographical units. This body has also commissioned a language survey and has funded such a research. The Sesotho Lexicography Unit has therefore been created. This unit is responsible for developing terminology in the language. The development of the language in education has proven to be especially difficult.

The PanSALB is also empowered by the Constitution to investigate complaints about language rights violations from any individual, organization or institution. At its hearings, both the complainants and respondents are supposed to be present; and, depending on the findings, PanSALB may recommend steps to be taken by the appropriate party. In addition to existing structures such as the Pan South African Language Board (including its substructures) and language offices in the national and some provincial legislatures, three new structures have been proposed to support policy implementation:

- language Units in each government department and province to manage translation, editing and interpreting services with a view to the
envisaged increase in the demand for these services and also for terminology development in the indigenous languages;

- a National Language Forum, a collaborating network of representatives from government and non-government structures, will monitor the implementation process, prioritize language-related projects and drive policy advocacy campaigns under the leadership of the Department of Arts and Culture;

- the South African Language Practitioners' Council will be a statutory body established through an Act of Parliament to manage the training, accreditation, and registration of translators and interpreters to raise the status of the language profession and improve the quality of language products. This body will set and maintain standards.

5.5.2 Focus areas of PanSALB

There are four areas which are to be taken care of and addressed by PanSALB. They are:

- status planning;
- terminology and literature development;
- language policy; and
- language rights and mediation.

The four areas will be discussed briefly, beginning with status planning.

5.5.2.1 Status Planning

The board has to monitor the way languages are used in different domains. PanSALB has to promote and encourage co-operation between DACST and the board itself as well as other bodies that are involved with the development of languages in the country.
The board must also promote awareness of multilingualism as a national resource. According to the PanSALB Act No 59, 1995 the board shall:

- make recommendations with regard to any proposed or existing legislation, practice and policy dealing directly or indirectly with language matters at any level of government, and with regard to any proposed amendments to or repeal or replacement of such legislation, practice and policy;
- make recommendations to organs of state at all levels of government where it considers such action advisable for the adoption of such measures aimed at the promotion of multilingualism within the framework of the Constitution;
- advise on the co-operation of language planning in South Africa;
- actively promote awareness of multilingualism as a national resource.

As it is the country’s constitution to promote multilingualism, PanSALB has to ensure that the objective is achieved. Previously marginalized languages are to be developed to the full and fleshed to standard languages. Plans have to be in place for implementing planning. These plans include:

- commissioning a study on the sociolinguistic profile of South African citizen;
- initiating an investigation of use in the media, including the South African Broadcasting Corporation Services (SABC);
- funding a special project on rural women and literacy and
devolution of a strategy for promoting public awareness about the values and interdependence of languages used in South Africa.

Emphasis will be on awakening public interest in:

(a) the asset which resides in all languages in the country and users of these languages;
(b) how the South African languages can assist the economic and social rejuvenation of the country and
(c) the need to preserve the linguistic resources which have already been developed in the languages as well as, the need to build on the linguistic resources of African languages, South African Sign Language/s and other languages used for the purpose of trade, religion and community activities.

5.5.2.2 Terminology and literature development

More material for reading in all languages must be produced. Preference must be given to the previously marginalized languages. Sesotho is one of such languages. The culture of reading must be promoted and encouraged. Writings in Sesotho must be made available. Advertising must be done in all languages. To accelerate the promotion and development of Sesotho and isiXhosa training of enough professionals as translators and interpreters should be conducted. There are problems raised with regard to translation and interpretation. They are:

- lack of skills and resources;
- lack of recognition for translators and interpreters;
- inadequate training and accreditation; and
- inadequate infrastructure for the development of language services; and lack of co-ordination in the process of professionalising the language service.

These problems listed above produce poor quality of translated works in Sesotho and isiXhosa. Widespread consultations were therefore suggested. Standardized accreditation mechanisms, incentives schemes, including awards for the recognition of language workers were also recommended. Ways of implementing translating and interpreting were also to be planned. Plans include:

- facilitation of the process of establishing a regulatory body for the translation and interpretation profession;
- commissioning a survey on language services in the legislature;
- funding a project on developing and co-ordinating capacity building programmes for language services in legislation.
5.5.2.3 Language Policy

One of the objectives of LiEP is to promote mother-tongue teaching, an objective which must be obtained. Research and studies aimed at promoting the previously marginalised languages must be initiated. Sesotho and isiXhosa are among the languages that were previously marginalised. Awareness campaigns on the concept of multilingualism must be held. Close relationships with Departments of African Languages at the institutions of learning are to be created. These relationships have to be strengthened and nurtured. The board has to have plans for fulfilling this requirement. The plans are that the board:

- will commission projects promoting the use and acquisition of African languages in all phases of education from pre-primary to tertiary level;
- will also encourage development of learner material in African languages;
- will conduct a survey of training and provisioning of languages other than official languages and those approved by the Department of Education.

5.5.2.4 Language rights and mediation

The issue of language rights is very important and has to be addressed. In the past, people’s rights were violated. One way of ensuring that language rights can be guaranteed is to view language from both perspectives of language as a right and mediation.

Language is a powerful marker of identity and as such forms an important element in the nation – the state model for language teaching and learning. Language rights may be both individual and communal. The board has plans to protect the language rights. Plans include:

- investigation all existing and new complaints on alleged language-right violation;
• developing, publishing, and making available documents in all official languages to members of the public.

5. 6 Criticisms of PanSALB

PanSALB, established in 1996 on the basis of a constitutional directive to manage language development and the protection of language rights, has been criticized widely for slow delivery, for becoming "a docile body" (cf. Heugh 2003) and, in the view of language rights activists, for being "a toothless watchdog". The Board’s entire important language development mandate is being crippled by inadequate funding from government (the Board reports to the Minister of Arts and Culture).

Inadequate resources and financial support to facilitate PanSALB's language development mandate has, for example, delayed progress in the national lexicography units established by PanSALB, which are responsible for compiling dictionaries for the indigenous languages. This is seen as a serious indictment of government's commitment in its Policy Statement to meet its goals to "ensure redress for the previously marginalized official indigenous languages" (DAC 2003a).

The above concerns about PanSALB were also witnessed by the National Manager of PanSALB when he was introducing the new provisional committee in the Eastern Cape Province on the 1st of October 2008 in East London. Thus, PanSALB is faced with challenges that were not addressed by the old committee in the province. The foundation has been laid for the promotion of languages. More work is lying ahead.

Furthermore, DACST, the state department tasked with managing language-policy development, appointed a special language-planning Advisory Body to propose a national language policy. This committee produced its proposals in March 2000, and its proposals have now been formulated as the South Africa Languages Bill, which was presented to the Cabinet and the National Assembly in the current session of the National Assembly.
The Constitutional language stipulations have been criticized in at least three ways. The first, rather commonly expressed, criticism is that it is impossible to implement a policy of eleven official languages because it will cost too much and cannot be implemented in practice. These critics obviously assume that the intention of the constitution is that all eleven languages must be used in all official domains for all official functions.

For this objective to be achieved, PanSALB has to use new strategies in addressing the language issues. The enforcement approach has to be applied. The four focus areas are to be enforced through the corpus, status, the use of mother-tongue, and by maintaining the prestige of all languages. A brief description on each enforcement method will be given.

5.6.1 Corpus of the language

Corpus planning looks at different processes that are essential for the development of a language. These include:

- graphization;
- orthography;
- codification and
- normative/prescriptive grammar of the language.

These processes have to be implemented with care by personnel with competence in languages of the study namely; Sesotho and isiXhosa.

5.6.2 Status of the language

PanSALB has to see to it that languages are used properly and are awarded the correct status. These languages must be used as:

- official languages;
- at national level and
- at provincial level.
Languages have to be used equally and equitably at all levels.

5.6.3 Use of mother-tongue in the learning and teaching

The Provincial Manager of PanSALB announced that the board has just signed the Memorandum of Understanding with the Minister of Education. This demonstrates that there will be partnership between the Department of Education and PanSALB in developing and promoting the languages in the Eastern Cape Province. One of the tasks of the board is to promote the previously marginalized languages. Sesotho is one of those languages. Therefore mother-tongue teaching must be enforced at:

- primary level;
- secondary level and
- institutions of higher learning.

Enforcing mother-tongue at all levels of education will open room for languages to gain recognition and prestige. Our languages need to be installed and enforced.

5.7 Criticism of the Constitution

Firstly, the language stipulations of the Constitution state explicitly that both the national government and provincial governments must use at least two official languages for government business, and secondly, the stipulations include a number of qualifying conditions such as usage, practicality, expense, regional circumstances, the balance of the needs and preferences of the population, which must be considered in deciding on specific policies.

In the case of third-level government, no number of languages is specified, suggesting that they may use only one language for official purposes. Therefore, while full multilingualism is in the spirit of the Constitution, the language stipulations also recognize the principle of functional and demographic differentiation, and recognize the need to separate domains and levels of language-policy development.
A second criticism of the language stipulations is that the principles they espouse (parity of esteem, equity, language promotion) are in potential conflict with the qualifying clauses (sometimes negatively called “escape clauses”), making it possible for state institutions to avoid adopting and implementing language policy in the spirit of the constitution.

The third criticism is that state institutions are becoming more monolingual in practice that is, becoming more English, which means that the government is acting contrary to the spirit of the constitution. Having looked at the Constitution the South African Bill will also be examined.

5.8 The South African Languages Bill

The second document, which must be considered in deciding how South Africa wants to achieve its national ideals, is the proposed South African Languages Bill. This bill begins with a list of its strategic goals:

- to facilitate individual empowerment and national development;
- to develop and promote the Bantu languages;
- to provide a regulatory framework for the effective management of the official languages as languages of the public service;
- to facilitate economic development via the promotion of multilingualism;
- to enhance the learning of the South African languages;
- to develop the capacity of the country’s languages, especially in the context of technologization.

The bill proposes the following policy decisions:

- the national government to use not less than four languages for official work;
- these languages to be selected from each of four categories of official languages on a rotational basis, namely;
- the Nguni languages (Ndebele, Swazi, Xhosa and Zulu);
• the Sotho languages (Pedi, Sotho and Tswana);
• Venda and Tsonga/Shangaan;
• Afrikaans and English.

The governments at provincial and local levels as well as institutions which perform public functions are to be subject to the policy provisions of the bill. The policy has to be applicable for legislative, executive and judicial functions. Language units are to be established for each department of the national government and each province. This will enable the implementation and monitoring of the policy.

Language surveys and audits must be conducted in order to assess existing language policies and practices. The public will be informed about the policy regulations concerning a language code of conduct for public. The bill also proposes a plan of implementation, what has to be done, by whom, for whom and when, for selected core activities such as the establishment of language units, the development of a language code of conduct, and language audits.

An important facet in the preparation of the bill is, of course, the question of costs, and cost-estimation has been undertaken for selected state departments. The proposed bill is obviously not intended as an explicit policy for individual state institutions. At most, it provides a framework within which further policy development must take place. Each state department (at whatever level) will need to determine its own specific policy and plan of implementation on the basis of the functions it has to perform and the types and levels of communication in which it needs to be engaged in fulfilling its functions.

Acceptance of the bill by the Cabinet and the National Assembly will not of course imply its immediate and full implementation at all three levels of government and in all state departments. In fact, effective policy implementation could take several years, depending on the political commitment of the heads of state departments, and national and provincial budgetary constraints. It is not possible, as yet, to evaluate the proposed bill fully since it is still in proposal format.

It does, however, seem fair to comment that the bill is not explicit enough regarding the specific
strategies, which need to be adopted to achieve the stated strategic goals. For example: it states that economic development must be facilitated through the promotion of multilingualism, but provides no indication as to how this goal can be achieved. The bill should, one can argue, trace the planning process from goal to implementation strategy to specific plans of implementation. This has been done only partially for two of the goals.

The Draft Bill provides for the publication of official documents in all 11 languages. In a situation where the use of eleven languages is not possible, at least six languages as laid down in the Policy Statement should be the option. It also allows for the establishment of language units and measures for the development of the indigenous languages and South African Sign Language(s). The two language-planning documents, namely, the Constitutional Language Stipulations and the South African Languages Bill, constitute the statutory framework, and the legal infrastructure, for language planning in South Africa. On the basis of these documents (as well as the work being undertaken by DACST and PanSALB) South Africa can claim to have achieved a degree of success.

However, before any meaningful judgment can be made meaningful language policies have to be developed for each of the state institutions, and explicit plans of implementation need to be put in place. The Constitution allows municipalities to take into account the language usage and preferences of their residents. Language policies are to be formulated. The national government and the provincial governments are required to regulate and monitor their use of official languages. The Constitution further provides that all the eleven official languages must enjoy parity of esteem and must be treated equitably. In a nutshell, the goals of this language policy are as follows:

- to promote national unity within the country's linguistic and cultural diversity;
- to entrench democracy, which includes the protection of language rights;
- to promote multilingualism;
• to promote respect for and tolerance towards linguistic and cultural diversity;
• to further the elaboration and modernization of the African languages;
• to promote national economic development (LANGTAG Report, 1996).

In order to develop these policies and establish the necessary plans of implementation, strategic planning models are needed. Strategies to implement the policy have to consider both the external and internal factors that are relevant to language planning.

5.8.1 The external environment

The external environment consists of factors beyond the control of the SA government, but which impact directly on language planning in the country, either as obstacles to pluralist language policy implementation, or as serious challenges to it. These factors include:

• globalization (particularly the powerful controlling and normalizing role of the United States, the United Kingdom, and Europe, economically, politically and through the media);
• westernization;
• technologisation;
• the power of the countries and institutions which control the global economy; and
• the knowledge era (Webb 2008: 6).

For South Africa to become globally competitive, it must produce personnel that are knowledgeable, well-trained, and technologically equipped. Language as the fundamental instrument in learners’ educational development requires serious and informed attention.
5.8.2 The internal environment

The internal environment that has to be considered in strategic language planning is constituted by the language character of the country, the language political situation, language-related problems of the country and language problems.

5.8.3 The language character of South Africa

South Africa’s distinctive feature is its language diversity. The majority communicates with its neighbours in at least three languages, pointing to the fact that South Africa is a heterogeneous country which boasts of individual multilingualism. Individual multilingualism is the ability to speak more than one language. It is advantageous to children in many ways. Firstly, children who use more than one language are better able to make comparisons. Secondly, children learn to respect and value other people’s culture and languages. Thirdly, through acquiring other languages, children understand their own circumstances better. Lastly, individual multilingualism is another characteristic of the country.

The linguistic reality is that many people are proficient in more than one language. A report was produced by the LANGTAG committee on the character of South African languages. According to this report, there are eighty languages that are used in the country. Of these, eleven are given official status. African languages are used almost only for low-level functions, such as personal interaction, cultural expression, and religious practices.

Furthermore, these languages are used mainly by black South Africans as their home language. English is the major language in the country. It is the sole language of formal public contexts (Webb 2008: 7).

Although English is believed to be a “language”, most people are not proficient in the language. South African Blacks also use their languages at work amongst themselves, but not in domains associated with prestige, such as the legal system, teaching and administration. African languages find their rightful place in communication with friends and colleagues, but not in formal situations.
5.8.4 The language political situation

African languages are majority languages. Little economic or educational value is attached to African languages. They are viewed by many of their own speakers as symbols of being “uneducated, traditional, rural, culturally backward people with lower mental powers”, and as languages which are “sub-standard” and less capable of carrying serious thought.

The language political situation in South Africa is covered by serious obstacles. These obstacles cause the difficulties in achieving the type of goals envisaged for language planning. Again, the inequality between English and African languages gives English more power to be used for discrimination and manipulation. Thus, English has become a vehicle for the struggle for power between the different socio-economic groups.

There is therefore, a need for radical transformation in the language political situation. Language attitudes, the linguistic needs of the different communities as well as the cultural diversity of the people, are to be recognized. Awareness campaigns are to be initiated to awaken the communities to the value of their languages.

5.8.5 Language-related problems

Language-related problems are problems which are non-linguistic by nature but in which languages play some causal role. Examples of such problems in South Africa are:

- the educational underdevelopment of many South Africans (which is a direct consequence of apartheid education). Webb & Kembo-Sure (2000); Webb (2000);
- non-competitive performance in the workplace, with low productivity and inefficient work performance, and generally unfair economic conditions, in particular poverty, the skewed distribution of wealth, and restricted occupational opportunities, which are all partly due to inadequate
educational development, which, in turn, is a consequence of the language factor in formal education and training;

- inadequate political participation (partly due to the fact that the main language of political discourse is English), and the continuance of linguistic discrimination and inter group conflict;

- cultural alienation and the possible threat to the country’s rich diversity, through ethno-linguistic shift and cultural assimilation to the Western world.

Language plays a fundamental role in each of these problems, and language planning in the country thus has to develop policies and strategies which will address the role of language in their resolution, ensuring that language is a facilitator rather than an obstacle to development in all these domains.

South Africa clearly has a long way to go educationally if it is to produce and develop well-educated population, which is an essential requirement if the country is to grow economically and become competitive in the global market. The Department of Education thus needs to give very serious attention to the medium of instruction policy in South African Schools.

One of the main objectives of the new multilingual language policy has been to promote the status of the nine official African languages against the backdrop of past discriminatory language policies.

Accordingly, the new Constitution states that recognizing 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’ language-in-education policy whose main aims are:
• to promote additive multilingualism, that is, to maintain home language(s) while providing access to and the effective acquisition of additional language(s);
• to promote and develop all the official languages;
• to counter disadvantages resulting from different kinds of mismatches between home languages and languages of learning and teaching;
• to develop programs for the redress of previously disadvantaged languages;

(Department of Education Government Gazette No 18546, 19 December 1997)

The policy also mandates the schools, through their respective governing bodies, to stipulate how they will promote additive multilingualism through the use of more than one language of learning and teaching, and/or by offering additional languages as fully-fledged subjects, and/or applying special immersion or language maintenance programmes.

It is clear from the constitutional clauses cited above that the thrust of the new language policy is to promote additive multilingualism through mother-tongue education – that is, by using the official indigenous languages as media of learning and teaching. However, not much progress has yet been made in attempts to implement the policy, especially with respect to the issue of mother-tongue education.

Given the vision and mission of the South Africa government, and the influence of the external and internal environment, it becomes clear that language planning in South Africa has to address several major challenges. Some of the challenges are language attitudes and responses to language planning and language policy. Language attitudes toward the language will be examined.

5.9 Language attitudes

Terms of address are important linguistic mechanisms by a speaker's attitude towards, and interpretation of, his or her relationship with the hearer.
Inappropriate choice of the address hinders good communication between the speaker and the hearer. Language attitudes play an important role in language planning. Attitudes toward language are related to attitudes of different social groups towards each other. Some attitudes of social groups affect attitudes towards language. For example, there was a church gathering in which a discussion began. The issue was about the contributions to be made when one member has lost a loved one. Two people were involved; a Sesotho speaker leads the discussion while most listeners were isiXhosa speakers. The argument started like this:

**Speaker A**

*Bomme hana ho etsuwa jwang ha e mong wa rona a hlahetswe ke tsietsi?*  
(Mothers, what do we usually do when one of us is bereaved?)

**Speaker B**

*Khawume wethu asikuva xa uthetha lento yakho*  
(Could you please wait with this language of yours?)

**Speaker A**

*Le tla nkutlwa hobane ntho ena e hloka ho lokiswa. Mothong e mong ho ntshuwa tjhelete e felehetswang ke merwalo e fapaneng, ha ho e mong a sa fumane letho*  
(You will hear me because this issues needs to be corrected. To someone contributions are accompanied by parcels, while someone gets nothing)

**Speaker B**

*Ndiyakuva ke ngoku. Ucebisa ukuba sithini ke wena sisi.*  
(I do hear you now. What are you suggesting then, sister.)

**Speaker A**

*Ha re etseng ntho e lenngwe bathong kaofela*  
(Let us be consistent in what we are doing to everybody)

Negative attitudes towards one language make personal relationship strenuous, and may also cause misunderstanding. Attitudes play a vital role amongst individuals and groups. Even before Speaker B hears what Speaker A is going to say Speaker B is convinced that she cannot perceive what speaker A was saying. Speaker A uses Sesotho throughout the conversation, speaker B was interested in resolving the issue around contributions; she was forced to understand what speaker
A was saying because the discussion was meant to bring a resolution to their problem.

There was no translation. The majority of people are proud of being Sesotho speakers. They use their language openly. The problem that has recently emerged is that of calling the language “Sesotho” instead of Southern Sotho, which is not accommodative of all the dialects of this language. Sesotho stands in the English text of the Constitution, while in its translated version it is Sesotho. This is a problem that needs urgent attention, since other dialect speakers are of the opinion that their dialects have been marginalized.

Sesotho is a dialect like all other dialects, and it should not be elevated above other dialects. Concerns about this issue have been written to the Department of Sports, Recreation, Arts, and Culture, and to the Pan South African Language Board by some academics and other people in the community.

According to Baker (1992) aspects of language attitudes include: cognitive (thoughts and beliefs), affective attitudes (feelings towards the language) and readiness for action (plan of action within specific context). Beliefs and thoughts about a language are expressed in certain types of behaviour or actions. From the above example it can be seen that beliefs and actions made both speakers have mutual understanding of their concerns. Prestige and power attached to a language contribute positively towards the standing of a particular language. In the same example speaker A expressed prestige, confidence and power to her language.

For example, the positive attitude toward English by speakers of African languages has more to do with the perception of prestige and power associated with the language. People’s attitudes towards their own languages have to be changed.

In this regard, Baker says that attempting to bring about language shift by LPLP-making and the provision of human and material resources can all come to nothing if attitudes are not favourable to change. Language engineering can flourish or fail according to the attitudes of the community (Baker 1992: 21). It is sad to find that African language speakers undermine their own languages.
Someone speaking in these languages is usually described as “uneducated, traditional, rural, culturally backward, and a person with low mental thought” (Webb 2002: 8). More so, these languages are categorized as “sub-standard and less capable of carrying serious thought”.

Changing language attitudes requires a top-down approach to language planning. The masses of the people at the grassroots level have to be involved when planning the language. Parents have to stop compromising their children’s rights (that of being taught in their home language) in the quest for an enabling English medium education.

Pluddemann (2004) says parents are responsible and contributing to the hegemony of English, tragically to the detriment of their children’s education (cf. Alexander 2000). Children are encouraged to have good manners, to be polite and always be willing to know their values. The overall attitude that this culture has toward the youth is “lefura la ngwana ke ho rungwa” translated as: children benefit from serving their elders. The attitude of the majority speakers has always been positive. The general attitude has since become more positive as the members of the community are more determined than before to affirm themselves by using their language more.

For instance, speakers insist on speaking and being spoken to in their language. Individual speakers of the language insist on using their Sesotho names for formal and informal business. Those who share borders tend to acquire a variety that overlaps Sesotho and the language of the neighboring community.

Sesotho belongs to the Sotho language group. These languages are largely mutually intelligible. Social factors such as inter-cultural marriages tend to bring the African languages even closer together.

**5.10 Responses towards language planning and language policy**

In South Africa the recognition of the indigenous languages as official on the national level may be declared the goal of the policy but, from observation, most linguistic communication in domains of national significance remains in English and, to a lesser extent, in Afrikaans.
A considerable number of people do not see much value in African languages. Authorities seem to be reluctant to ensure that African languages, by appropriate legal provisions, assume their rightful role as the means of official communication in public affairs.

African languages are not taken seriously as languages that can be used in all domains. They seem to have nothing to offer except in everyday communication between members of families. For example, considering an interview for a post to teach an African language, one may note that the whole process is conducted in English. Even if the interviewee and the panel are proficient in the African languages and can communicate in one of the other African languages.

It is as if such a practise does necessary, not understand the fact that a musician became famous through singing in African languages. It is believed that these languages can not be used as languages for tuition, labour laws and government. Why do TV presenters and event organizers allow such embarrassing moments when the African language is at their disposal? When communicating with Africans, English is preferred, and the respondents will in return, also respond in English. The language is used sometimes wrongly.

Some people in leadership positions, such as politicians, use English when addressing rallies or political meetings, even if they are addressing rural people who do not understand English. In order to make an objective analysis of the language situation, research was carried out. It was observed that many people view the policy as a noble one but consider its application to be impractical.

For some, it is increasingly difficult for an African language speaker to use an African language throughout the speech like it would be the case with English, which is a language of wider communication. This is because English appears to be a dominant language. English appears to have established itself in domains such as administration, education, jurisdiction and other government-controlled and non-governmental institutions. The extent is that English has become a major impediment to the promotion and implementation of the African language policy. Perceptions have not changed. People still view English as a language with far-reaching socio-economic implications for nations.
English is the only language that is developed enough to serve the nation. One of the main obstacles is that people marginalize their own languages, and that they regard the previous colonial language as the language of empowerment. This motivates them to favor English as language of learning and teaching for their children. This problem of people marginalizing their own languages needs to be addressed. Even if people accept the previous colonial language as a language of empowerment, it need not be the language of learning and teaching for their children: it could be studied as a subject. The use of home languages as languages of learning and teaching must be encouraged. In this regard special attention must be given to:

- the current trend of favouring English as official language;
- the view of many parents that English, as the language of learning and teaching, will empower their children needs to be put into perspective;
- the advantages of the use of the home language as language of learning and teaching, must be emphasized;
- definite measures (as well as timetables for implementation) to promote and enable the use of the home language as language of learning and teaching, needs to be developed;
- curriculum development should not be construed in narrow economic goals, but rather in a culturally-valued way of living together and
- the diversity of our people needs to be regarded as a resource for development and progress.

According to the *Sunday Times* (November 09 2008), most of the majority of school children reject the use of African languages (Sesotho included). The learners, as reflected in the paper, prefer to study English as the first language. Little value is attached to learning African Languages as first languages. It is believed there is not much more effort to learn in a language that they already speak fluently.
Once people’s attitudes towards their languages are changed, they will be able to respond positively. People respond differently to issues of language-planning and policy.

The fact that there is no direction as to who is to decide on the language to be used at school is a problem. Questions were asked randomly about the knowledge of language policy at schools, language rights, language preference with friends, and family members.

The majority of speakers of African languages are aware of the language policy of South Africa. The language policy of South Africa is one of the most progressive language policies in the world. This policy is seen and viewed as ‘good’. It is ‘good’ because it treats all languages as equal and that it recognizes that all the citizens and cultural groups are also equal.

Mutasa (2005: 219) provides reasons why the language policy is said to be good. The reasons are that the policy:

- promotes languages previously ignored;
- helps improve our levels of literacy;
- allows everyone to have access to information;
- takes cognizance of all citizens and cultural groups.

Mutasa (2005) further views the nature of this policy as demonstrating that the government has the linguistic interests of all the people at heart. There is also a minority population that views language policy as ‘bad’. The policy is good on paper and is not practical.

This small group of people feels that there are too many official languages, and it will be impossible to manage the implementation of such a policy. Reasons for the ‘bad’ policy are also given. They are as follows:

- eleven languages are too many; one lingua-franca is needed;
- it is a waste of time and money to encourage diversity;
South Africa is a multilingual country, therefore, we should use English because it is used in business and it is also a world language;

indigenous languages are not fully developed in the technical sense.

The view that the policy is ‘bad’ belongs to the old school of thought. The old school of thought says unity and progress can only be achieved through the use of one language; that language is the colonial master’s language. Moreover the choice of ‘bad’ is also out of ignorance of the Language Plan of Action for Africa whose aims, objectives and principles involve:

- ensuring that all languages within the boundaries of Master State are recognized and accepted as a source of mutual enrichment;
- liberating the African people from undue reliance on the utilization of non-indigenous languages as the dominant official languages of the state, in favor of indigenous African languages;
- making sure that African languages, by appropriate legal provision and practical promotions, assume their rightful role as the means of official communication in the public affairs of each Member State;
- encouraging the increased use of African languages as vehicles of instruction in all educational levels (Organization of African Unity 1986).

Consideration should be given to the above aims, objectives and principles. The issues of developing African languages, including Sesotho and isiXhosa should be taken seriously. This development is a world-wide project.

Individuals from different groups and social categories respond differently to language planning and language policy. Responses from a few people will be given below.
Response no 1

A teacher at a primary school accepts that they teach in Sesotho and English. The preference for most teachers of Grade 1-3 is to use both languages. They use Sesotho and English and or isiXhosa and English. Teachers use this approach out of their interest. The teacher’s observations are that pupils grasp both languages. Again their pupils do well.

There are no set regulations and/or clear policy within the school that monitors the use of languages in the classroom. They are not aware of the requirements and stipulations of the LiEP. There are no clear policies at schools. In certain schools, where language policy, is followed the policy lacks in direction. Uninformed decisions about language policy are being taken. The SGB and staff do not know the expectations of LiEP.

Respondent no 2

The respondent is aware of the policy and language rights. More favor is given to English. English is seen to be the language for discrimination, for educated people and is thus, better than any other indigenous language. For communication purposes, with family members and friends, Sesotho and or isiXhosa can be used. Learning and teaching is to be done in English. The reason for the choice is that there is lack of terms in the languages of the study.

Respondent no 3

English is to be used as LoLT. There are no teaching and reading materials in African languages. There is a lack of technological, scientific terms in African languages. Terms can be coined, but nursing terms cannot explain exactly what is meant by the clinical terms.

African languages can be used, but not at tertiary level. As African children we would like to know and keep our languages, but our languages do not give us jobs.
It is clear that African languages are not related to education, and job satisfaction. The languages of the study are not as prestigious as their colonial languages. Social status is attached to colonial languages. To be educated one must be able to speak the colonial language.

The fact that African languages are not community used in administration and educational domains can be explained in two ways, namely the overall effects of colonization and duration of colonial domination, and the dependency syndrome. The colonial rule has impacted negatively on the minds of the Africans. Decolonizing the mind as proposed by Ngugi wa Thiongo, bears testimony to the degree of damage of the African minds. Africans have to be decolonized.

Dependency syndrome is shown in the continued use of colonial languages with the lame excuse that African languages will block the window on the world and excludes Africans from international affairs.

Localization and development of Sesotho and isiXhosa will increase the use of these languages provincially, nationally and internationally. The development should be equated to globalization minus dependency. The languages of the study should also play a major role in administration and educational domains.

5.11 Conclusion

Language policy in education has to promote inter-group communication and understanding. The best way of doing so is via mother tongue-based bilingual education and the promotion of individual multilingualism (or plurilingualism) rather than by means of reliance on a *lingua franca* only. This is the rationale for the official language education policy of “additive bilingualism” that is, the addition of another language and maintenance of the first/mother language).

This is now being re-baptized “mother- tongue-based bilingual education” as it is argued that this formulation is more easily comprehensible to non-specialists. It also has been illustrated that advantages of mother-tongue are both psychological and educational.
This suggests that the objective of the system goes beyond the use of the mother-tongue as a language of learning. The Constitution points to the learning of additional languages and to their use as languages of teaching. Language-in-education policy practice must therefore ensure that the languages of instruction used facilitate effective educational development and do not obstruct it.

Furthermore there is a problem within the Constitution in that there are escape clauses on the constitutional clause on language. The escape clauses give the government and other organisations excuses not to implement the prescription of the constitution on languages.

There is emphasis on the recognition of the importance of language in promoting education, but there is no meaningful attempt in enforcing the language factor at all levels of the education system. Effective strategies to change people’s attitudes towards their languages must be planned. Proper application of LiEP at schools will depend on the value given to African languages.
Chapter 6

Conclusion

Introduction

This chapter will look at the findings of this study, challenges facing African languages, Sesotho as one of these languages. Suggestions to develop language planning in Sesotho and isiXhosa in the Eastern Cape will also be examined. Lastly, this chapter will also conclude the whole study.

6.1 Findings

Most African languages have no grammar whereas all languages outside the country do. All languages have a grammar. The grammar of African languages (Sesotho) is not properly written and recorded. One of the main obstacles facing African languages is that people marginalize their own languages, and that they regard the previous colonial languages as “languages” of empowerment. This motivates parents of African children to favor the foreign languages as languages of learning and teaching for their children. Little is done to develop, promote and elevate the status of Sesotho in the Eastern Cape Province. This fact is witnessed by Tyatyeka (2008: 36) when he says:

a Tri-lingual dictionary covering isiXhosa, English and Afrikaans has been launched recently, but unfortunately Sotho - one of the official languages of the Eastern Cape Province - could not be included. After establishing Monolingual dictionaries, subject dictionaries catering for Maths and Science disciplines for instance will be complete soon.

The statement is true, and it is a fact that Sesotho as a language is not taken good care of in the province. In the above speech, “Sesotho” is written as “Sotho”. Secondly, there is a need to develop Sesotho to the same level as that of isiXhosa by producing a dictionary similar to the one mentioned above. The government must take into account usage, practicality, expense, regional needs and preferences of the population as a whole in the province.
Black children have lost their language and culture. Black children have been turned into “coconuts” meaning black outside and white inside (Mathwa 2007 in Leap 2007: 3). Coconuts are produced by the Model C schools. Model C schools are known to generate most of these coconuts. Children who learn in these schools are guaranteed access to better job opportunities. Some children attend schools in which African languages are used as the medium of instruction at the beginning of the school programme, become disadvantaged. Parents prefer to take their children to Model C schools. The belief is that these schools have better education than the education from public schools. Model C schools wash away the African culture.

It is worth noting that sending children to Model C schools is not indicative of the parents’ negative attitudes towards African languages. Parents are interested in the facilities in these schools. Many of these facilities are not available in public schools. Caution is to be taken as far as the use of languages in these schools. Home language teaching is not encouraged in these schools. Mother-tongue education is crucial in the early years of education. Children sent to Model C schools sacrifice their linguistic competence in both the home language and second language acquisition. The use of English at the expense of African languages is contrary to the re-awakening of Africa, as this move is being encouraged worldwide.

Even after 1994, African languages are still compromised. English is still recognised as the better language by academics and elites, as well as parents speaking African languages for the education of their children. First preference is still given to English in various domains of life even by parents who advocate the use of African languages. According to Alexander (2007), the hegemony of English should be matter of serious concern. Therefore, counter-hegemony strategies have to be formulated and implemented (Alexander 2007: 15).

Another issue to be addressed is the alleged lack of sufficient scientific and technological terms. This has proved to be a mere skim. There are words that can be used in all domains of life. Thorough research must be conducted in these languages. All languages can rapidly develop in terms of vocabulary by applying language techniques such as coining, extension of coverage, borrowing and lexical reanalysis to enable them to assume any academic function.
The SABC, at least, has recognized that African people need to be spoken to in African languages. The broadcast uses African languages occasionally in the form of news, dramas and advertisements. Furthermore, the orthography of isiXhosa is revised. This booklet is for public consumption. It is available, accessible and user-friendly. There is none in Sesotho. DSRAC seems to be promoting the development of the orthography in Sesotho, but the material is not readily available. There are no professional editors in Sesotho. Very little is done to promote and encourage creative writing in the language.

The two papers in the Eastern Cape Province sponsored by The Department of Arts and Culture in African languages, “Nawe unakho” and “Isisele” hardly feature articles in Sesotho. Most writings in these articles are contributions of budding writers in isiXhosa. It is yet to be satisfactorily established as to why writing in Sesotho remains so scarce.

Another issue is that teachers, who are expected to know about the importance of language in the language in education policy, are not aware of the existence of the policy. The norm is that they must know. Knowing about LiEP will make teachers to take informed decisions about LOLT. There is insufficient representation of the language issue and the role of African mother-tongues in education and the development both at the level of the individual and that of the society in general.

Furthermore, in the education system, there are no qualified subject advisors in African languages. Those that are there lack clarity on the issues of languages. They do value the African languages themselves (Sesotho included). The LiEP document does not specify which language learners should choose to learn in the curriculum. That causes confusion. African languages therefore, can be easily removed from the curriculum.

The promotion of marginalized languages is not yet to materialise because there are no measures taken. More is still to be done by PanSALB, NGOs language practitioners, elites and non-elites. People’s attitudes about the use of African languages are mostly negative. Lack of development undermines the use of African languages as media of instruction, for labour law and government institutions.
Furthermore, lack of mutual intelligibility, difference in legal systems, colonial legacy and negative attitudes towards African languages paint a sad picture for these languages. There are many complaints about poor translation work that gets produced and published in the languages of the study. There is currently no legitimate or universally accepted professional organisation for African languages practitioners to ensure that the work is of good quality.

Lack of recognition for the language professionals results in undue attrition of experienced and qualified African languages practitioners for teaching as a profession, and for better paying job opportunity.

Some schools do have a language policy, while some do not even know what the language policy is about. Schools with a language policy emphasise the use of English as medium of instruction. Learners are often punished for using their home language in and around school premises.

Again, Sesotho learners undermine learning Sesotho at institutions of higher learning. They see no need in learning a language they already know and speak. This attitude has to be changed. Sesotho is to be developed, promoted to the level of all other languages at tertiary institutions.

Another finding is that Sesotho learners at tertiary institutions are to meet a benchmark to qualify to be taught by a lecturer. These learners are advised to choose and learn a language other than their own.

6.2 Challenges facing the promotion of African languages (Sesotho included)

The languages of the masses are confronted with a number of problems. According to Obanya (1999), African languages are faced with different challenges in eight areas, namely:

- the multiplicity of languages within the borders of most African countries;
- multi-ethnic population in urban areas;
- the level of technical development of African languages;
• the official status of indigenous languages in most African countries;
• the general hostility of Africans to the study of their own languages;
• lack of personnel and of appropriate materials;
• the high cost of education in indigenous languages and
• The long term ill-effects (on the learner) of education in the mother-tongue.

Each of these areas will be briefly discussed.

6.2.1 Multiplicity of languages

South Africa is a multilingual country with linguistic diversity. It becomes difficult to have genuine decision-making in such a heavily multilingual situation. Communities whose languages are not developed feel neglected and unprotected. It has, so far, proved difficult to provide teachers and materials in all the languages. To resolve the problem, the generic relationship of languages and language groups has to be taken into account.

Within the Eastern Cape Province, the languages spread beyond their original roots. For example, Sesotho is spoken across the borders of Matatiele, Mount Fletcher and Sterkspruit. The population is characterized by widespread bilingualism. There is also an element of mutual intelligibility among languages belonging to the same family. This factor contributes negatively towards proper language planning in the province.

Chumbow in Mkadawire (2005:177) suggests another variant to the solution of multiplicity of languages, and says that the introduction of selected languages of the zone will help the government in handling this issue. Children will learn the languages of the zone irrespective of their mother-tongue. Thus such languages are closely related to mother-tongue. The multi-ethnic nature of the urban areas will be examined.
6.2.2 Multi-ethnic nature of urban areas

The migration of rural people to urban areas has also contributed negatively towards the planning of languages. In South Africa urban area is generally linguistically heterogenous. Education in African languages will be much more challenged. The home languages are not pure. Migrant people do not readily accept the language of the host communities. Even the languages of people from rural areas become affected. The migrants have to learn the host’s language, which is the language of the local market-place. Competence and performance are to be reinforced in English as it is the official language. There is a language of social cohesion in urban areas. Linguistic factors thus become the determining factor for language in education policies in urban areas. The low level of technical development of African languages is another factor to be considered.

6.2.3 The low level of technical development of African languages

It is a common belief that African languages do not have high levels of vocabulary in all scientific and technical fields like English. All languages can be rapidly developed in terms of vocabulary by applying engineering techniques. The will, the means and the know-how is the key requirement to get the vocabulary needed. According to Obanya (1999: 87) technical development of a language refers to:

- a language having a written form, a body of creative writings,
- other forms of written material and vocabulary and register appropriate to a variety of specialized/technical areas and discourse modes.

The above statement supports the fact that African languages have the terms for technical and scientific terms. It is a fallacy that there are no technical terms in African languages (Sesotho included). What is needed is that these languages should be used in practical life situations. Where need be, terms will be coined, borrowed and adopted, invented and innovated to meet the new challenge of technology. There is no reason why these languages cannot be used in education and politics, in the economy of the province and the country at large.
The language which are world languages today were once considered ‘languages of barbarians’, at the time when Greek and Latin were the languages of civilization par excellence (Chumbow in Mkadawire 2005: 176). Even the smallest languages of the nation can be raised to the status of national languages if it so desired by the people. Globalization also brings challenges to the development of African languages. It impacts negatively on these languages. According to Mazrui in Mutasa (2005: 50) a country has to transcend dependency and rely on indigenous techniques, personnel and approaches for purposeful change. He suggests that indigenized approaches to globalization should include greater use of African languages in the pursuit of scientific, economic and constitutional change. He further argues that:

no country has ascended to a first-rank technological and economic power by excessive dependence on foreign languages.

Japan rose to dependence on heights by scientificalizing the Japanese language and making it the language of its own industrialization.

This idea is supported by the Harare declaration (1997) on African languages. The stipulations aspire to have ‘Africa’ where scientific and technological discourse is conducted in the national language as part of our cognitive preparation for facing the new challenge of the millennium. Sesotho and isiXhosa should therefore form a central component in the development of scientific and technological take-off in the Eastern Cape. For languages to be used properly, they must be given the correct status and put to active use in education, government, business, and for information dissemination. The official status of indigenous languages will be discussed.

6.2.4 The official status of indigenous languages

Languages inherited from the colonial regime are still remaining as the official languages in the real life situations. Yes the official status of languages in South Africa is supposed to have changed in most of Africa. The eleven official languages are expected to be used in all domains, and given equal treatment. This is just on paper. The actual practice and use of languages is still broadly reflecting the colonial language policies. The prestigious status of the colonial languages prevents the promotion of African languages.
A counteraction to promote African languages must be vigorous at the grassroots level. People must be encouraged to be literate in their own languages. Literacy skills are to be maintained in African languages. Education in African languages will promote both the psychological and social affairs of individuals. Psychological affairs deal with personal development, while social affairs prepare a person for social life.

For an individual to be unique, one’s first language must be developed. African speakers must not be hostile towards their languages. Hostility of Africans to the study of their own languages will be considered as another finding.

6.2.5 The general hostility of Africans to the study of their languages

Speakers of African languages have a negative attitude towards using and learning their own languages. Africans argue that, there is no need for them to study the languages they speak and use on a daily basis. They should not learn a language they already know. In the Sunday Times (2008) school children show resistance towards learning African languages. Some children say African languages are difficult to learn, some argue that there are no materials in African languages. Furthermore principals complain about lack of qualified teachers in African languages.

Africans do not strive for proficiency in their languages. Speakers of indigenous languages show no pride in the use of their proverbs and figurative language. Lack of interest and motivation for learning indigenous languages is reflected throughout the nation. Failure to tap in societal resources for teaching and learning is also another factor. Attention is needed to address these concerns.

6.2.6 Personnel and material resources for teaching indigenous language

Newspapers have also contributed considerably to languages issues. Lack of qualified teachers and materials is reflected in the article of the Sunday Times (November 06 2008). In this paper views and contributions from principals and learners on language issues were expressed.
Principals complained about the lack of qualified teachers in African languages, and the lack of qualified subject advisors in the indigenous language. Districts show that there is a problem in handling language matters.

Learners say that there is no material for learning the languages. African languages are difficult to learn when compared to English and Afrikaans. Curriculum developers and teacher-trainers should harness the societal resources available to increase the availability of language-related products. These products are music, folklore, and ceremonies as well as traditional literature in African languages. Even more, these products should be developed, and packaged and transferred into the modern technology to make them attractive and user-friendly for children of the day.

6.2.7 The high cost of education in African languages

The most potent obstacle to the use of African languages in education is the cost of providing educational materials in Sesotho and isiXhosa. Educational materials include textbooks and literacy materials as well as trained teachers in African languages. Costing can be reduced if language planning involving the use of African languages in education can be a long-term project. Economically viable stages of implementation should be outlined.

Each stage of the project will be implemented with the resources allocated for that stage until much is achieved. A demand for learning the home languages can be created. Non-conventional approaches to teaching and learning are possible. It should also be noted that as education is not commerce, costing for education is necessary. Cost-reducing procedures should be applied, for example, by pooling resources with the same text for all languages to be translated into and adapted to various languages. Teaching material can be mimeographed rather than printed until funds are available. The promotion of African languages in schools must be vigorous. The use of Sesotho and isiXhosa in all educational domains requires funding from government.
6.2.8 Long-term effects on the learner

It has been proven beyond reasonable doubt that knowledge of one’s home language has available benefits. Proper foundation in the home language is the best. Language is the tool par excellence for education. Exposure to the wider world begins with what is most familiar. Becoming equipped and equated with the immediate environment, language and culture expands the horizons for other environments.

6.3 Suggestions

The problem of people marginalizing their own languages needs to be addressed. Even if people accept the previous colonial language as a language of empowerment, it need not be the language of learning and teaching for their children: it could be studied as a subject. In order to address this problem the Department of Education has to encourage the use of home languages as languages of learning and teaching. In this regard special attention must be afforded to:

- the current trend of favouring English as official language;
- the view of many parents, that English as language of learning and teaching, will empower their children, needed to be put into perspective;
- the advantages of the use of the home language as language of learning and teaching, must be emphasized;
- definite measures (as well as timetables for implementation) to promote and enable the use of the home language as language of learning and teaching, needed to be developed;
- curriculum development should not be construed in narrow economic goals, but rather in a culturally valued way of living together and
the diversity of our people needed to be regarded as a resource for development and progress.

Learners learn and develop best when using their main (first) languages for learning, another language because knowledge of their main languages is sustained. A strong home language foundation acts as a support in learning a second language, making it an easier and faster process (Cummins, 1991). Bilingual programmes should focus on providing literacy skills in the home language, especially when parents speak little or no English.

There is also mounting evidence that a connection exists between home language loss and the educational difficulties experienced by many learners using another language for learning. Schools and parents need to help dispel the myth that young children readily pick up languages and that immersion or exposure is all that is needs. The creation of language awareness in the community is something that should not be left to the end.

This is a crucial element which is necessary for avoiding a situation where the development of the language could be viewed by the speakers as “their” problem. Linguists and missionaries do not want to come up with a product that will be rejected by the community and viewed as “their” product. One form of creating this language awareness amongst the speakers has been through newspaper publications. Some publications attempted to create this awareness, comprised of hymns and verses, appeared in Lesedinyana la Sesotho.

All these efforts are made with the belief that creating language awareness through publication and dissemination of common literacy materials will foster and nurture the need to read and use the language, and therefore create and arouse the desire to write the language with a common orthographic convention. The Bible, in particular, is a text that can act as a literacy material that transcends cultural and dialectal differences, and the publication of biblical literature will bring together the speakers of Sesotho. This will commit the speakers to a common language development program.
This indeed, facilitates the work of the lay translators of the Bible. There are two ways to approach the translation of the Bible; the “formal equivalence” – each word from one language into the other must be meaningfully translated. Secondly, the “dynamic equivalence” – the message must be natural, culturally appropriate and relevant to a situation. To balance these approaches and to be guided by them in different textual contexts and situations has also been a major challenge. As indeed, exegetes would base their judgements of a good translation on the balance of these approaches that the author applies his/her interest to realize that translation creates a special situation of languages in contact.

It is the individual who effectuates the internal processes of two languages in his or her mind. What the individual says in the two languages gives a clue of these processes. By virtue of the mere fact that an individual uses two languages in an alternative manner, a certain distance or difference from the norm of the two languages may be observed.

These problems cause many “interferences”, and are a source of more or less serious errors in translation and the communication that the translated text will have. Thus, translation is languages in contact, and the translator is the stage of language contact, the influence of the language s/he translates on the language from which s/he translates can be observed on the basis of interferences – errors, mistakes, code-switching, or borrowings, coinage and neologism.

Translation as an exercise also forces the translator to establish at all levels equivalences of meaning. Because no two languages ever use similar linguistic resources in the same manner to express meaning, translators are forced to examine and compare meaning at the level of the word, the phrase, the clause, the sentence, the paragraph, general expression and to judge aspects such as borrowings and shifts. This, by its very nature, requires that the community or speakers of the language be engaged in a meaningful and practical way in making meaning out of the text they read or use. Translation traditions normally opt for two basic translation procedures; form-based and meaning-based translations.
The form-based translation attempts to be, as closely as possible, word to word translation the original text to maintain its originality. The meaning-based translation trend endeavours to obtain the most natural way of saying what the other language conveys.

However, as it has often been stated by countless translators, form-based translation can distort the meaning and result in unnatural or mechanical expressions with little value. Scientific knowledge, technological skills and other techniques must be made available in the African languages (Sesotho) spoken by the masses.

The use in education of the African languages, in this study Sesotho, will lead to the development of African languages in terms of their ability to cope as vehicles of modern thought, science, and technology. Parents must be informed about the importance of their own languages. Having been informed, parents must be persuaded to teach and implant the value of their mother-tongue to their children. The children must be taught in their language at all levels of their education. The use of English at schools must be accompanied by Sesotho as another learning area.

The relationship between the language used at home and the language used at school must be promoted and encouraged. Another way of promoting our languages will be by harmonizing them. Harmonization must be seen as an agent for promoting the language, not as a destroyer of the language. Thus harmonizing of languages of the same family will reduce costs, benefit all stakeholders, and promote the language. The element of unity within the communities will be facilitated.

Important histories, literature, and classics such as Mandela’s *Long Walk to Freedom* can be taught at schools. This book is already translated into many African languages. In that way, the culture of reading will be promoted and encouraged. Furthermore, schools must adopt mother-tongue-based education.

The use of Sesotho as LoLT will benefit the child both educationally and in the long-term. The child’s intellectual ability becomes stable.
A proper foundation for learning both the second and third languages is laid. In addition the child’s self confidence is built. A sense of innovativeness is also created in the child. The rate of dropping-out from the school system will also be reduced. Theory must be put into practice. Implementation of all white paper statements must be applied. The culture of reading in Sesotho must be encouraged.

Awareness campaigns must be the norm of the day. People’s attitudes have to change from being negative to being positive about their languages.

Sesotho as one of the languages of the province should form the cornerstone of language policy in the Eastern Cape Province. The economic and social development of the province will be achieved by acknowledging, promoting and effectively using local languages.

To use the languages of the people means coming closer to their hearts and having to understand people as diverse, unique and special in their own language. The use of Sesotho in the education system will be for the betterment of both the government and the stakeholders.

This will gradually lead to development of adult education. Thus, the more people will be able to read and write in their own languages, the better the economy. Also, the use of mother-tongue (Sesotho) will be a greater stimulus to learning. Mother-tongue education has psychological and pedagogical advantages. The psychological and educational needs of children should not be sacrificed for the sake of colonial languages.

Even more, the intellectualization of African languages and their use will lead to a democratization of access to scientific knowledge and technology to the benefit of the masses of the rural population, which now wallow in ignorance, misery, diseases, and hunger. Life-saving knowledge and skills are currently confined to a foreign language accessible only to a privileged few. Another suggestion would be to conduct a series of experiential pilot projects.
These projects should be both technical and pedagogical in teaching. African languages must be used at different levels of education and among different public domains. These pilot projects will also be set up in different settings.

They will be in the formal classroom and smaller learner-circles, and use a variety of different materials and teaching techniques. Strategies to implement the above mentioned suggestions must be considered. Budgets are to be provided. Time-frames are to be set. Policies for evaluating the set goals are to be implemented. Chumbow in Mkandawire (2005: 190) supports the use of African languages and says,

> the development of the intellectual potential of the African child takes its toll on the ability of African economics to develop, and the ability of Africans to make original contributions to knowledge which must not be compromised for foreign language.

Using African languages in all domains of life will benefit the individuals, communities and society at large. The language identifies man from all creation. Genuine African Renaissance will happen if African languages are given their rightful place in the society.

The language planning must be a bottom-up approach. This will ensure that the democratic principles are observed.

People in leadership positions must address rallies and meetings in the audience’s language where it is reasonably practical. This will demonstrate commitment to the policy and the community.

Lexicography units should be budgeted for, thus providing for the development of vocabulary to suit educational and technological needs.

There is a need for language revaluation: This will raises both the functional usefulness and the prestige or social status of African languages.
People should demand that their children receive education through African languages if they want it that way.

There is a need for human resource development to handle the use of African languages at all levels of education and to handle multilingualism in the classroom.

There is a further need to educate people about the dynamic complementarily of the roles of languages and to instill in speakers a sense of common identity.

Though it is may seem too early to evaluate language planning in South Africa, for interest’s sake some questions should be asked as to whether South Africa could become an example of effective pluralist language planning, and whether other equally multilingual countries may learn from the South African experience. These questions cannot, of course, be answered in a fair and thorough manner at this stage. If the country does succeed in achieving its language-planning goals at some time in the future, it may possibly contribute more effectively to a better understanding of language planning theory and practice.

All Sesotho speakers, PLC in the province, institution of higher of learning should plan for their own policies. If the above mentioned stakeholders do not plan accordingly, someone else will do the planning for them. The language-planning process calls for joint planning. Technology should not be allowed to lead in languages.

Languages were spoken and written before the use of technology and scientific innovations. African languages (Sesotho included) have suitable terms for all items, scientific and otherwise. Sesotho is a rich language. Languages should be used properly and terms should be developed to meet the demand of the times. Greater investment needs to be made into stressing and highlighting the wealth and diversity of opportunities that the efficient command of African languages has for committed and involved users and learners as well.
Appendix

Language Profile

1. Do you have a Christian name?
   Yes/no
2. Which name would you prefer to use?
   Christian or the other name
3. What is your mother-tongue?
4. What do you understand by mother tongue?
5. What is the language of communication?
   (i) in the classroom
   (ii) outside the classroom
   (iii) at home
   (iv) with friends/peers

Choose between English, isiXhosa, Afrikaans and Sesotho

6. Do you know anything about language policy?
7. Does your school have a language policy?
   Yes/no
8. Which is the dominant language at your school?
   isiXhosa, Sesotho, English and Afrikaans
9. Which language is used for teaching?
   isiXhosa, Sesotho, English and Afrikaans
10. Which language would you prefer to use when addressing your;
    1. Parents
    2. Siblings
    3. Friends
    4. Teacher
11. How many official languages are there in South Africa?
12. Name official languages of your Province.
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