

**TEACHING SETSWANA AS A HOME LANGUAGE SUBJECT IN
SECONDARY SCHOOLS IN A LINGUISTICALLY DIVERSE
COMMUNITY IN NORTH WEST: A challenge in the classroom**

context

By

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DECLARATION

I, Mokgoko Bodibadi Dorothy, declare that the mini-dissertation, which I hereby submit for the degree MA African Languages at the University of Pretoria, is my own work and has not previously been submitted by me for a degree at this or any other tertiary institution. I further declare that:

- (i) The research reported in this dissertation, except where otherwise acknowledged is my original work.
- (ii) The sources being detailed in the dissertation are in the reference section.

Signed-----day of-----

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LIST OF ACRONYMS AND ABBREVIATIONS

LoLT	Language of Learning and Teaching
HL	Home Language
MT	Mother-tongue
CS	Code-switching
CM	Code-mixing
SL	Standard Language
NSL	Non-standard Language
LW	Loan words
CAPS	Curriculum Assessment Policy Statement
NSC	National Senior Certificate
WWW	World Wide Web

KEY WORDS

1. Home Language
2. Setswana
3. Data
4. Classroom observation
5. Learners
6. Teachers
7. Questionnaires
8. Findings
9. Conclusions
10. Recommendations

SUMMARY OF THE RESEARCH

“Language is without any doubt the most important factor in the learning process, for the transfer of knowledge and skills” (Bamgbose, 1992:7). This study was focused on the challenges of teaching Setswana as a Home Language in a linguistically diverse community, where learners present different levels of proficiency in Setswana. Therefore, the investigation was on the proficiency of Grade 12 learners in reading, writing and understanding Setswana on the level of a Home Language. The manifestation of this problem was overwhelming to teachers at schools that they gave little attention to the learners’ challenges, mostly because they did not have any remedial guidance as to a solution to the problem. The study furthermore, looked at what role did the curriculum play with regard to the issue of the metalanguage (LoLT) used in the teaching of Setswana as a Home Language subject. Based on the outcomes of this research, remedial strategies were developed to assist the teachers and also learners in mastering the language itself and the content of other subjects.

The constitution of the Republic of South Africa states clearly that there are eleven official languages which are equal. According to Brock-Utne & Holmarsdottir (2007:67) “the majority of learners struggle to master academic content because of the metalanguage (LoLT) that is used from as early as grade four”. This was also evident with learners in the Letlhabile Area where Setswana Home Language is a compulsory subject in (particular) schools, even though there are learners who are not proficient in the language.

Literature review related to the teaching of Setswana Home Language in a linguistically diverse environment was presented in this research study. Emphasis on what influences Setswana Home Language was looked at, the strategies which the teachers used to help learners to understand the LoLT were also looked at. The support which the curriculum was giving Setswana as a subject and the socio-linguistic aspects which influenced the ‘perfect’ Setswana HL as a subject were considered.

For the purpose of this research, an integration of qualitative and quantitative approaches were used. The advantage of this mixed method of research design was that the data collected can contribute to the validity of the research findings. The emphasis however was on the quantitative approach in this study. Therefore, the research was conducted at the two schools in Letlhabile Area (peri- urban area), in the

North West Province. Data was collected from learners and teachers through classroom observations, questionnaires and semi-structured interviews. The audio-recordings were also done to facilitate data interpretation.

Analysis of data was done and it was found that both the teachers' and the learners' responses showed that Setswana was limited to the school's parameters. There was a lot of infiltration in the standard Setswana where code-switching, code-mixing and Pretoria-Sotho amongst other factors were prevalent in the teaching and learning situation. Therefore, it was evident that teaching Setswana HL in a community which is linguistically diverse was a challenge.

The recommendations from the research findings will help learners to improve their language proficiency and be able to understand and cope with the metalanguage (LoLT) used in the classroom. The recommendations will also assist the teachers as well, who are offering Setswana HL as a subject in a linguistically diverse community to improve their language proficiency and have a good command of Setswana language.

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CHAPTER 1

1.1 INTRODUCTION

Personal experience in the classroom has led to the realization that there is a need to find strategies to assist multilingual learners who study Setswana as Home Language (HL) to cope with the subject matter. In the past 21 years' of my teaching experience, it has been observed that learners show different levels of Setswana proficiency in the classroom, and that the assumption that they are proficient in Setswana simply because they live in a predominantly Setswana-speaking area, is not correct. This is because there are lot of outsiders from as far as Zimbabwe, Mozambique and Limpopo who came in the area to look for jobs and also as a result of inter-cultural marriages. The challenge is experienced by learners across Secondary school level where Setswana HL is a compulsory subject in (particular) schools, even though there are learners who are not proficient in the language. This is especially the case when the community at large does not speak the language, but the children are expected to do Setswana as a Home Language subject. The manifestation of this problem is so overwhelming to teachers at schools that they give little attention to the learners' challenges, mostly because they do not have any remedial guidance as to a solution to the problem.

1.2 BACKGROUND TO THE STUDY

Vygotsky (1962:18) says that the main language of the learner is so important for conceptualization. This will also help the child to have a sound conceptual and linguistic basis for future learning across all content subjects. Moletsane and Phatudi (2012:158) have the same view that when the mother-tongue is accepted at school and promoted at home; the concepts and literacy skills that children are learning in the language can be transferred to the second language. The emphasis of teaching children in their mother-tongue is also emphasized by Ball (2010) who states that if learners are forced to switch abruptly from being educated in their mother-tongue to a second language, their acquisition and competence may be affected and they might lose interest in academic learning.

Therefore, this study focused on the challenges of teaching Setswana as a Home Language subject in a linguistically diverse environment, where learners speak Setswana and showed different levels of proficiency in Setswana. We looked at the dynamics that could affect the learners' academic performance such as the learners' understanding of the books they read in Setswana. The spoken versus the written language and we also looked at how the language itself could assist learners in mastering the content of other subject areas particularly in Grade 12.

1.3 RATIONALE

Since I started the teaching profession as a Setswana HL teacher 21 years ago, I have noticed that learners in the multilingual community in which I am working, show different levels of proficiency in the subject, Setswana HL. The challenge is so overwhelming to teachers that they pay little attention to these challenges because they do not have remedial guidance as to the solution to the problem. I decided to investigate the possible reasons for this disjunction among Grade 12 learners who are taught Setswana HL as a subject even though there are learners who are not Setswana mother-tongue speakers. The findings of this research could be useful to:

- Teachers of Setswana HL with an interest in improving the speaking, reading and writing skills of learners.
- Curriculum developers and textbook writers who prepare material for learners who are doing Setswana Home Language as a subject.
- Setswana Home Language subject policy makers.

1.4 PROBLEM STATEMENT

The focus of the research was to address the challenge faced by Setswana Home Language teachers in using standard Setswana in teaching learners who are situated in a linguistically diverse community, where most learners are not Setswana mother-tongue speakers. It is expected of these learners to show a certain level of proficiency in reading, writing and comprehending in Setswana Home Language subject. Research has not shown how learners who are in multilingual communities perform to

a certain expected proficiency when they are taught Setswana as a Home Language subject. Based on experience while teaching and marking national papers, it is always observed that there are differences in performance between learners who are Setswana mother-tongue speakers and those are not Setswana mother-tongue speakers. It was therefore seen as imperative to do a research that investigates the proficiency of learners in reading and comprehending Setswana on the level of a HL subject in a linguistically diverse community.

1.4.1 Aim

The aim of the research was to investigate why learners in a linguistically diverse community under-perform, in Setswana HL subject. Furthermore the aim was look at whether language is a barrier and thus a contributing factor to the learners' results which they eventually obtain in grade 12 for the subject Setswana Home Language. The aim was aided by the research questions below.

1.5 RESEARCH QUESTIONS

The following key questions will be looked at to address the problem statement:

1. To what extent do learners who are not mother-tongue speakers of Setswana cope with the *metalanguage* (LoLT) used for the teaching of Setswana as a Home Language subject?
2. Which strategies do teachers utilize in order to address the challenges of a possible language barrier in class?
3. What role does the curriculum play with regard to the issue of the *metalanguage* (LoLT) used in the teaching of Setswana as the Home Language?

1.6 LITERATURE REVIEW

1.6.1 Teachers' responsibilities and challenges

According to the constitution of South Africa, eleven languages are official and seen as equal, but when it comes to the practicality of it in the classroom situation, the majority of the learners struggle to master academic content because of the *metalanguage* (LoLT) that is used from as early as grade four (Brock-Utne & Holmarsdottir 2007:67). The term *metalanguage* (LoLT) in this context refers to a specialized form of language used to discuss the structure of (a) language. The most salient feature of *metalanguage* (LoLT) is the use of specialized, subject specific terminology. Research shows that whatever the official policies may be, the teachers in the classroom will use whatever language they and their learners feel most comfortable with (Brock-Utne & Holmarsdottir 2007:67). “Language is without doubt the most important factor in the learning process, for the transfer of knowledge and skills” (Bamgbose, 1992:7).

When teachers lack this pivotal skill, that is, competency in the language that is officially to be used as a medium of instruction, they resort to code-switching (CS) which means “...the alternating use of two or more languages during social interaction” Malimabe (1990:18). This alternation may occur between utterances (intersententially) or within utterance boundaries (intrasententially). Code-switching in this context refers to teacher’s switching to a different Setswana sociolect. In this case, the use of informal, spoken language (non-standard Setswana) would be used in the classroom to aid the learners to understand better. The use of code-switching and code-mixing is merely because of a lack of proficiency in the *metalanguage* (LoLT) needed to discuss and explain the subject matter. At the same time code-switching does not seem to provide proficiency in using the language, in language teaching where the goal is, amongst other things, proficient use of the standard variety of the language. The teacher is a role model whose language is often imitated and emulated by those he/she is in charge of. Therefore the teacher’s lack of modelling the correct language might filter through to the learners and thus create deficient language knowledge amongst learners.

In a study done by Moletsane & Phatudi (2012:157) the perceptions of teachers regarding the teaching of English Home Language over Setswana Home Language were looked at. The research was conducted in two secondary schools located in peri-urban areas of the North West Province. According to this article it was observed that the teachers preferred to teach English as a Home Language rather than Setswana

Home Language, but nonetheless there was proliferation of Setswana when teaching. This means that because the population group of learners were African, teachers naturally switched to use Setswana more than English – even when teaching English as a Home Language, as well as in the teaching of other content subjects. English lessons were not getting the attention they deserved as code-switching in Setswana was more prominent than the focus language itself. Therefore the recommendation was that Setswana be given more attention, as proficiency in the Home Language helped learners to learn and understand an additional language easily which is English in this case Moletsane & Phatudi (2012:157)

However, very little is known about the advantages of code-switching in language as the demands and goals of language teaching are different to that of the content subjects. Teachers, in a study conducted by Vorster (2008) expressed their dilemma with regard to the desirability of code-switching, indicating that avoidance of this strategy leads to inadequate understanding of what is taught to the learners. At the same time, if code-switching is overused, learners may not learn the new language. Learners learned a new language if they were challenged to find the meaning of what is communicated to them. It is evident that code-switching has its advantages and disadvantages.

1.6.2 Language in Education: A historical policy overview

As part of the apartheid policy, the South African government introduced 10 so-called Homelands in the 1960's. In the mid-seventies, four of these Homelands were declared as independent, i.e. Transkei, Bophuthatswana, Venda and the Ciskei, known as the TBVC states. The boundaries of these homelands were delimited more or less along ethno-linguistic lines, so that each homeland would in theory at least, be populated by one ethnic group, ideally speaking the same language. In terms of the Promotion of Bantu Self-government Act of 1959 (Bophuthatswana 1972-1980:7) the Batswana ethnic group was recognised as a national unity in Bophuthatswana and was granted partial self-government in 1969. Although Bophuthatswana was granted independence, the administration of its education was the responsibility of the National Department of Education.

The professional and administrative head of the Department was a white official, assisted by white and Tswana professional and administrative officials. The whites were to be replaced by Tswana officials as soon as suitably qualified and experienced Tswana officials were available. The Education planner and the thirteen circuit inspectors were Tswana officials (Bophuthatswana 1972-1980:7). This had a direct influence on the promotion of Setswana as Home Language to the exclusion of other languages. In 1971, school boards, school committees and parents' advisory committees were established in each Homeland, in accordance with the policy of the Department of Education. However, the school committees were entirely manned by Batswana parents. This was to stimulate and to activate the interest of parents and local communities in the development of education of their children particularly in the mother-tongue (*Popagano* 1984: 22).

In 1973, Bophuthatswana passed the Bophuthatswana Education Act 9 of 1973. By virtue of this Act, the people of Bophuthatswana would henceforth decide on educational development, including planning and formulating their own national educational system. This means that they were no longer administered by the National Department of Education. In December 1977, Bophuthatswana gained political independence from the Government of the Republic of South Africa; therefore, *Popagano* emerged as the national ideal of education of the Batswana in Bophuthatswana (Popagano:1972-1980:16). Furthermore, the emergence of *Popagano* was through the formation of the Bophuthatswana Education Commission which its main task was to investigate the Education System of Bophuthatswana. The commission discovered that the products of Bantu Education were not properly moulded hence, the concept *Popagano*.

The English translation of the concept *Popagano* is 'moulding'. To mould means to produce an object in a certain shape. The individual, like clay, is placed on the education wheel and the standard and quality artefact is produced (Raikane 1987: 49). In short, the concept of *Popagano* as described by (Smith 1984) and cited by (Raikane 1987:47), is the product-oriented philosophy of education. So, education for *Popagano*, is an educational philosophy which aims at producing properly moulded educational products. Through *Popagano*, Bophuthatswana wished to see children properly moulded and well-equipped to take their rightful places amongst other nations of the World. Education for *Popagano* automatically restricted the State to a

predetermined programme and anything that was not *Popagano*-related was considered non-educational (Smith, 1984: 13, cited by Raikane (1987:49).

According to *Popagano* (1984:8-9) the HL in Bophuthatswana was Setswana. English and Afrikaans were two official languages which are presently termed First and Second Additional Languages. Setswana was also used as a medium of instruction from Grade 1 up to Grade 4, that is, for the first four years of a child's formal education. English was used as the medium of instruction from Grade 5 upwards. Furthermore, in order that the change from one medium of instruction to the other should not be abrupt, consideration should be given in the teaching of Arithmetic/Mathematics through the medium of English in grade 4; continuing to use Setswana medium in the teaching of Religious Education in Grade 5 and Grade 6. The teachers were also left free to fall back on Setswana whenever they found that learners had difficulty in understanding something presented in English (Popagano1984:10).

1.6.3 Setswana as a Home Language subject vs Setswana as a mother-tongue

To a certain extent schools cannot save indigenous languages alone (Brock-Utne, 2009:430) and it becomes a bigger challenge when the language is a compulsory subject in a linguistically diverse community. Since Setswana is one of the official languages in South Africa and dominantly spoken in the North-West province, policy dictates that it is one of the languages that can be presented as a Home Language subject in schools, depending on the demographics of a particular area. In linguistically diverse areas, learners who are compelled to take Setswana Home Language face serious challenges when Setswana is not their Home Language. It is expected of these learners to perform at a standard set primarily for learners who are mother-tongue speakers of the language.

A further stumbling block for learners who are already at a disadvantage is the issue of *metalanguage* (LoLT), as mentioned above. Inconsistent use of terminology and regular changes in the terminology used in official documents contribute to inappropriate conceptualization of key concepts – there is often an incongruence in terminology used in the curriculum of National Senior Certificate (NSC) and also terminology used in the Curriculum Assessment Policy Statement (CAPS). The

inconsistent use of terminology is further perpetuated by examiners who may use for example this phrase 'matshwao a poko' in one question and 'diponagalo tsa poko' translated to English as 'poetic features or poetic devices' in the other question, interchangeably. Even though it could be argued that the consistent use of subject terminology and terminological support is of equal importance to Home Language speakers and non-Home Language speakers, it is imperative that terminology should not be a factor contributing to learners' grappling with basic concepts.

1.7 RESEARCH DESIGN, METHODOLOGY AND DATA COLLECTION

1.7.1 Research Design

Mouton (2003: 55) describes a research design as "A plan or blueprint of how you intend conducting a research". As researchers often confuse research design and research methodology, it is important to distinguish between the two aspects of research. Mouton uses the analogy of building a house to demonstrate the difference. According to him, an architect will transform the ideas about the house into a design or blueprint of the house. The building of the house then consists of an implementation of the design, with the use of different methods to carry out different tasks (e.g. the bricks, plastering, etc.). Three basic research designs are usually distinguished, i.e. quantitative, qualitative and mixed method design. The nature of the research determines the choice of the research design. For the purpose of this research, a mixed method research design is decided upon, which implies an integration of qualitative and quantitative approaches: both qualitative and quantitative data are collected and analysed in order to answer the research questions. According to Rule and Vaughn (2011:61) "this more pragmatic stance is gaining popularity and is being advanced by a new hybrid tradition referred to as mixed methods research". In this study the emphasis will however be on the quantitative elements in the study. The advantage of a mixed method research design is that the triangulation of data, i.e. data collected by means of different methods can contribute to the validity of the research findings.

1.7.2 Methodology and Data Collection

Prior to data collection, an informed decision regarding the selection of research participants (in the case of qualitative data being collected) and respondents (in the case of quantitative data being collected) needs to be done. For this study, selection of research participants and respondents is done by means of purposive sampling. Rule & John (2015:64) state that purposive sampling implies that the people selected as research participants are deliberately chosen because of their suitability in advancing the purpose of the research. This means that they can be selected because of their relevant knowledge and experience in relation to the study. For the purpose of this study research will be conducted at two schools in the Letlhabile district (peri-urban area) in the North West Province as a sample area, where data will be collected by using teachers (Setswana HL Teachers) as participants and learners (Grade12s) as respondents.

Two strategies for data collection will be used, i.e. semi-structured interviews, questionnaires and classroom observation. For the semi-structured interviews, four Grade12 Setswana HL teachers will be asked to participate i.e. two teachers from each school. Semi -structured interviews, according to Nieuwenhuis (2010:5) “require the participants to answer a set of predetermined questions and it does allow for the probing and clarification of answers.” This means that the responses given by the interviewees are not restricted and the researcher is afforded the opportunity of asking follow-up questions as well as paraphrasing the interviewees’ responses. Audio-recordings will be made to facilitate data interpretation. Questionnaires will be administered to all Grade 12 learners (approximately 100) in the two schools, doing Setswana Home Language as matric subject. Lastly, classroom observation is planned for observing the extent to which the teachers are using the *metalanguage* (LoLT) and code-switching when teaching and also the learners grappling with this *metalanguage* (LoLT) in trying to understand the content being taught.

As a researcher, I am aware of the limitations of this method of data collection, i.e. that both acknowledged and unacknowledged observers have an impact to the person(s) observed, which means that the learners or educator may start behaving in the manner that is acceptable because of the presence of the observer.

1.8 DATA ANALYSIS

The data collected from the research design will be tabulated and statistical measures will also be used to make sense of the data collected. Rule & John (2011:75) point out that “data analysis and interpretation constitutes a critical stage in a research process which allows you to construct thick descriptions, to identify theme, to generate explanations of thought and action evident in the case, and to theorize the case”.

Just like in any qualitative study, data collection and analysis occur concurrently. The questionnaires will be carefully perused and transcribed in a table format. Recurring patterns will be noted and arranged into subject matters, in order to ensure credibility and dependability of the data taken and findings.

1.1 CHAPTER DIVISION

CHAPTER 1

The Introduction as well as the general background of the research study will be discussed in this chapter. An in-depth discussion of the Aim and Problem Statement of the research study will also be outlined in this chapter.

CHAPTER 2

The Literature Review in relation to the research topic will be outlined in this chapter.

CHAPTER 3

The Methodology and Data collection through semi-structured interview, questionnaires, classroom observation and audio-recordings during the class observation will be discussed in this chapter.

CHAPTER 4

The results, findings, analysis and interpretation of the triangulation of data will be dealt with in this chapter. The audio-recordings made will also help to facilitate data interpretation.

CHAPTER 5

Conclusion and Recommendations will be given in this chapter. This is the concluding chapter.

CHAPTER 2

LITERATURE REVIEW

2.1. INTRODUCTION

This chapter is aimed at giving an in-depth literature review on why is it a challenge to teach Setswana Home Language as a subject in a linguistically diverse community. As I outlined in Chapter 1 that the area in which I conducted my research, Setswana Home Language was offered as a compulsory subject in all the schools and it has been observed that it has affected the Standard Setswana.

2.1.1 Standard Language

Nfila (2002:14) defined standard language as “a language which is accepted and used in high public functions like; schools, courts and in formal contexts across group boundaries”. This entails that the standard language is used in all formal functions irrespective of the region or institution and it is generally awarded an official status.

Holmes (1992:83) as stated by Nfila (2002:14) emphasises that the standard language is the “one that has been written and codified, while Crystal (1985:325) perceives it as “the language that unifies communities by breaking the barriers that might linguistically exist within the society”. Before a language can be awarded the status of being standard, it has to undergo a process of standardization.

According to Webb and Kembo-Sure (2000:18), standardization is “the process spelt whereby the language which is in authority prescribes how it should be written, and which words should be accepted in formal situations”. Standardization also considers the grammatical rules of the authoritative language.

Crystal (1985:286) agrees that standardization is “an attempt to improve a certain language variety to a standard level, by normalizing its grammar, spelling as well as its orthography”. He further states that improvement of a language variety is changing that particular language from being natural to be a deliberate intervention. This means that, that particular language needs to borrow words from other languages and assimilate them, and new words need to be coined, because some of the terminology may not exist in that particular language variety.

Fishman et al. (1968:31; Ramagoshi 1990:2) also state that language standardization can be described as “a process of one variety of language becoming widely accepted throughout the speech community as a supra-dialectal norm”. Calteaux (1994:44) defines standard language as a variety which is having the only feature which is “recognised or accepted by, or prescribed for, given communities or societies as a superordinate variety”. This means that a standard language is shared by, or even required of, all members of the community, irrespective of the vernaculars which individual speakers may use at home, that is, it transcends all other varieties in personal repertoires of the members of the community.

According to Crystal (1993:325), the term standard is used in sociolinguistics to refer to “a prestige variety of language used within a speech community”. He further said that ‘standard languages/dialects/varieties’ cut across regional differences, providing a unified means of communication, and thus an institutionalised norm which can be used in the mass-media, in teaching the language to foreigners.

Van Wyk (1989:25) points out two aspects which give a clear definition of standard language namely, that; (i) standard languages must serve speakers of different non-standard varieties, and that; (ii) standard languages carry a measure or prestige and with that, also power. Some languages became standard because of the influences of the dominant class, decision made by the institution and the fact that the dialect of the languages was the first to be written Van Wyk (1989:5-8). Standard language can even be applied differently depending on the circumstances Van Wyk (1989:5-8; Ramagoshi 1990:3). Trudgill (1987:20) concluded that all languages and all dialects are equally good as linguistic systems. All different languages are structured, governed by rules and are complex, but adequate for the needs of their speakers (Trudgill 1987:20).

Setswana is divided into four subgroups each containing different dialects (Cole et.al. 1969:179; Ramagoshi 1990:4). The groups are:

1. Central Setswana
 - Sehurutshe
 - Sengwaketse
2. Southern Setswana
 - Setlhaping

- Setlhwane
 - Serolong
3. Northern Setswana
- Sekwena
 - Sengwato
 - Setawana
4. Eastern Setswana
- Transvaal Sekgatla
 - West-Transvaal Sekwena

It was very difficult to form a standard Setswana from the dialects as the speakers of each dialect regard their dialects as important (Ramagoshi 1990:5). Other factors that complicated the use of Standard Setswana were internal changes (Moloto 1964: 22). This was because people migrated to different areas in search of employment and thus they met people who spoke different dialects. This mingling with other people influenced the purity of Setswana. Besides the influence on Setswana purity, Batswana people do not always agree on which linguistic elements are correct or not (Ramagoshi 1990:7). This is also seen where teachers from different areas use particular dialects based on what they regard as proper from their area. Many learners around Pretoria are not aware of different dialects that in Setswana. The only time that they get to write or read Standard Setswana is when they are in class and they rely on their teachers to teach them proper Setswana.

From the many Setswana dialects mentioned above, a dialect had to be selected in order to avoid confusion. According to (Malepe 1966:13) The Sehurutshe dialect was chosen to be used as a standard language because the 'Sehurutshe' is regarded traditionally by most of the 'Batswana' tribes as the parent language where they branched from. The other reason was that Lehurutshe occupied more or less, the same geographical area in which they are believed to have lived many years and from which the other Batswana tribes are believed to have branched from. Its geographical situatedness i.e being more central, made the 'Sehurutshe' dialect to be the least influenced by other African languages and as such it can be expected to have retained more sound features and characteristics of the original Setswana speech forms than other Setswana dialects.

Even if Sehurutshe has been taken as a standard language, not all words and phrases from Sehurutshe are regarded as standard. For instance:

<u>Standard Setswana</u>		<u>Sehurutshe</u>
utswitse	=	utswile
English translation: (<i>stolen</i>)		
Ba go bone	=	ba go bonye
English translation: (<i>They saw you</i>)		
Ke nna fela	=	ke nna hela
English translation: (<i>I am the only one</i>)		

Standardization of Setswana is difficult especially in a multilingual society like South Africa. Language is dynamic and changes, based on the area, circumstances that surrounds it and according to time. The speaking and writing of proper Setswana is also compromised by a number of non-standard dialects which are discussed below.

2.1.2 Non-Standard Language

Calteaux (1996:38) defines non-standard language as “a variety which does not conform to the ‘institutionalised norms’ of the standard language”. He further says that, non-standard dialects are not socially equal to the standard dialect, i.e. speaking the standard dialect is associated with high socio-economic prestige.

Crystal (1985:329) also adds that ‘non-standard (or even substandard) is not intended to suggest that these varieties ‘lacks standard’ in any linguistic sense.

A non-standard dialect is a dialect that does not have the institutional support or sanction that a standard language has. Like any dialect, it has its own vocabulary and an internally consistent grammar and syntax. (www.learnersdictionary.com). According to (Longman Dictionary of Contemporary English, 2009: Fifth Edition), non-standard language is “not the usual way of speaking or writing a language in a way that is considered improper” There are a number of aspects that influences a language

variety to move from being a 'standard' to hold a status of being a 'non-standard' language variety.

2.2 INFLUENCES ON SETSWANA LANGUAGE IN HIGH SCHOOLS

2.2.1 Pretoria-Sotho

The migration of people from one area to the other because of reasons amongst others, job seeking and inter-cultural marriages has influenced the speaking and writing of the standard Setswana language. For example, Pretoria is a place where many languages are spoken. These mixed varieties brought about a non-standard dialect called Pretoria-Sotho. Pretoria-Sotho is spoken mostly around Atteridgeville, Mamelodi, Soshanguve, Ga-Rankuwa and Mabopane. Linguistically, it has features of several languages, and is not an official language and cannot be written anywhere. "Pretoria-Tswana, is the urban lingua franca of Pretoria and Tshwane metropolitan area in South Africa. It is a combination of Setswana and Northern-Sotho (Pedi), with the influences from Tsotsitaal, Afrikaans and other black African languages and is spoken by most black residents of all ages". ([http://en.Wikipedia.org/wiki/Nonstandard dialect](http://en.Wikipedia.org/wiki/Nonstandard_dialect)).

According to Ramagoshi (1990:8), Sepedi (Northern Sotho) has the highest influence on Setswana spoken around many townships in Pretoria and has an effect on the language the community at large speaks and specifically the learners in schools. As a result, learners schooling around the townships tend to speak Setswana mixed with Sepedi. Examples of words and phrases from Pretoria-Sotho are:

<u>Standard Setswana</u>		<u>Northern-Sotho</u>
Batla	=	nyaka (<i>want</i>)
jang	=	byang (<i>how</i>)
kgakala	=	kgole (<i>far</i>)
o bua jang?	=	o bolela byang? (<i>how do you talk?</i>)
o batla eng?	=	o nyakang? (<i>what do you want?</i>)

There are also many Zulus and Ndebeles around Pretoria, however the languages do not have much influence of Setswana.

2.2.2 Tsotsitaal

Another language which may cause deviation from standard Setswana by learners in Pretoria is what is commonly called 'Tsotsitaal'. It is a variety of mixed languages spoken in the townships of Gauteng province, but also in other different spheres all over South Africa.

According to Ntshangase (1993:8) Tsotsitaal is also known as 'Flytaal (Flaaitaal) from Eng. '[to] fly' and Afr.-taal 'language' which has the connotation that the speaker of this language is a modern, progressive person who can see the world and things from above i.e from a better angle'. Childs (1992:6) explains, however that the name Flaaitaal (or Flytaal) was coined on the basis of a pun with Sotho Tšetše 'fly'. An example of an etymology of Flaaitaal may be: bro<broer<brother<man.

The use of 'Tsotsitaal' by youngsters (teenagers) is confirmed by Malimabe (1990:15) who found that the speech of school boys contained many exaggerated expressions when they were in mixed company in an attempt to impress the girls with their knowledge of and familiarity with urban life. According to Schuring (1995:30) 'Tsotsitaal' is a lingua franca, but it does not carry the same weight as Pretoria-Sotho'. The speakers of 'Tsotsitaal' just coin any word that they found to be meaningful to them. Basically, there are no grammatical rules or stable lexicon that can be followed when speaking the language. For example:

Tsotsitaal		English
sho, sho	=	<i>okay</i>
zwakala	=	<i>come here</i>
ke medi ya ka	=	<i>she is my girlfriend</i>

'Tsotsitaal' is spoken by learners, especially boys, and this could possibly influence the use of their standard language in the classroom.

difficult exercise. This is because there are many aspects as discussed above that may influence or dilute the appropriate use of Setswana and thus makes it difficult for learners to master the language.

2.3 TEACHERS' RESPONSIBILITIES AND CHALLENGES

According to the constitution of South Africa, eleven languages are official and seen as equal, but when it comes to the practicality of it in the classroom situation, the majority of the learners struggle to master academic content because of the *metalanguage* (LoLT) that is used from as early as grade four Brock-Utne & Holmarsdottir (2007:67). Research shows that whatever the official policies may be, the teachers in the classroom will use whatever language they and their learners feel most comfortable with Brock-Utne & Holmarsdottir (2007:67). "Language is without doubt the most important factor in the learning process, for the transfer of knowledge and skills" Bamgbose (1992:7).

When teachers lack this pivotal skill, that is, competency in the language that is officially to be used as a language of learning and teaching, they resort to 'code-switching' and or 'code-mixing' as a strategy to assist learners in better understanding what is taught to them. These two strategies will be discussed in detail below:

2.3.1 Code-mixing

Thamaga (2012:8) states that there is an assumption that code-mixing is used by people who are not highly qualified. Like code-switching, code-mixing is also a contributing factor to adoption or borrowing and can be regarded as an acceptable bilingual strategy.

Below, is the example of code-mixing which is commonly known as intrasentential mixing.

Ke batla go bua le my teacher, go na le something se se ntshwenyang.
Instead of saying:

Ke batla go bua le morutabana wa me, go na le sengwe se se ntshwenyang.

English version is:

[*I want to talk to my teacher, there is something that disturbs me*].

Code-mixing occurs within a sentence and it is also known as intra-sentential mixing.

According to Meyers-Scotton (1993a:4) as cited by Mokgwathi (2011: 14), intra-sentential mixing “involves a single morpheme, phrases or clause along with words, phrases and clauses from another language within the same sentence”.

Wardhaugh (1992: 106, Bokamba, 1988: 24, in Moodley, 2001:9) define code-mixing as “the deliberate mixing of various linguistic units such as affixes, words, phrases and clauses from two (or more) languages within the same sentence, in the course of a single utterance, without an associated change in topic”.

Kieswetter (1995:22) defines code-mixing as “... linguistic units which contain morphemes from both languages within single words which have not been lexically, phonologically integrated into host language”.

2.3.2 Code-switching

According to Akindede and Letsoela (2001), Moyo (1996) and Meyers Scotton (1993a), inter-sentential mixing occurs, “when the speaker, after s(he) has completed a sentence in one language, switches to another language in the next sentence”.

Example: I will cook. Ke tshwerwe ke tlala.

I will cook. I am hungry. [English]

Oxford companion to the English Language (1992:228) defines code-switching as “a system of communication, spoken or written, such as a language, dialect or variety”.

Tshinki (2002:4) conducted a research in Botswana where she investigated the nature and social functions of code-switching in Setswana. Her investigation was done

around Gaborone City in various settings like amongst others; churches, national sports stadia and Radio Botswana. In her study, she also wanted to determine whether code-switching is random or meaningless. The research study furthermore, examined the reason why bilingual speakers engage in code-switching when interacting with other bilinguals, with whom they share the same language. It was found that, in general, the less educated people's conversations contain borrowed English words, while the conversations of the better educated sector contain larger stretches of code-switching in sentences but the grammatical structures of either of the languages were not violated.

Code-switching, according to Malimabe (1990:18) means the alternating use of two or more languages during interaction. This alternation may occur between utterances (inter-sententially) or within utterance boundaries (intra-sententially). Thamaga (2012:7) defines code-switching as "the mixing of different units, such as prefixes, affixes, phrases, clauses and words from two different grammatical systems within the same sentence ". Thamaga (2012:7) further explains that code-switching is more of the middle class speakers who regard themselves as 'educated' and highly qualified. Code-switching in this context refers to teacher's switching to a different Setswana sociolect. In this case, the use of informal, spoken language (non-standard Setswana) would be used in the classroom to aid the learners to understand better. Example of switching to other language would be:

Ke ne ke go leeditse mogala phakela. I wanted to check how you feel?

Instead of saying:

Ke ne ke go leeditse mogala phakela. Ke ne ke go lekola gore o ikutlwa jang?

English version is:

[I called you this morning. I wanted to check how you feel].

The above illustration is an example of code-switching or inter-sentential mixing.

Malimabe (1990:18) continues to explain that code-switching is a contributory factor to adoption which is ultimately regarded as an acceptable bilingual strategy. According to Thamaga (2012:8), when adoption is used intersententially, it helps to communicate a person's thoughts due to lack of terminology or as a way of expressing a foreign

concept in one's mother-tongue without hesitation. The use of code-switching is merely because of a lack of proficiency in the language of learning and teaching needed, to discuss and explain the subject matter. At the same time code-switching does not seem to provide proficiency in using the language, in language teaching where the goal is, amongst other things, proficient use of the standard variety of the language. The teacher is a role model whose language is often imitated and emulated by those he/she is in charge of. Therefore the teacher's lack of modelling the correct language might filter through to the learners and thus create deficient language knowledge amongst learners.

In a study done by Moletsane & Phatudi (2012:157) the perceptions of teachers regarding the teaching of English Home Language over Setswana HL were looked at. The research was conducted in two secondary Schools located in peri-urban areas of the North West Province. According to this article it was observed that the teachers preferred to teach English as a Home Language rather than Setswana HL, but nonetheless there was proliferation of Setswana when teaching. This means that because the population group of learners were African, teachers naturally switched to use Setswana more than English even when teaching English as Home Language, as well as in the teaching of other content subjects. English lessons were not getting the attention they deserved as code-switching in Setswana was more prominent than the focus language itself. Therefore it was recommended that Setswana be given more attention, as proficiency in the Home Language helped learners to learn and understand an additional language easily which is English in this case.

According to Ramagoshi (2010:53) code-switching and code-mixing are unavoidable where people living urban areas, especially townships, come from different places, each speaking his/ her mother-tongue. Both parties try to learn and speak each other's language for the purpose of mutual understanding. Children growing up in such environments end up speaking a mixture of two languages.

In her study, Mokgwathi (2011:15) stated that researchers did not believe that code-switching existed and simply regarded it as an interference act, where the speaker was an imperfect bilingual who could not conduct conversation perfectly in the language that was being used at that time. Mokgwathi further states that bilinguals

engage in code-switching because there are no restrictions as to what they can or cannot mix in their speech.

Mokgwathi (2011:16) stated that researchers like Meyers-Scotton (1988, in Meyers-Scotton, 1993a: 47-48), are in contrast with what other researchers stated about code-switching. According to Meyers-Scotton, code-switching signals contextual information equivalent to what in monolingual settings is conveyed through certain grammatical, morphological and syntactical processes. Other scholars like (Auer, 1984:1, Milroy and Muysken, 1995) agree that code-switching is “a common phenomenon in the speech of bilingual and multilingual speakers and therefore does not indicate lack of competence on the part of the speaker”.

However, not a lot of studies have focused on the advantages and disadvantages of code-switching and code-mixing. Nevertheless, in her research study, Tshinki (2002:5) stated advantages and disadvantages of code-switching.

Advantages of code-switching:

- (a) Strengthens and enriches the Setswana language with the new vocabulary.
- (b) It is a communicative strategy used by bilingual communities in their conversations.

Disadvantages of code-switching:

- (a) People of Botswana fear that Setswana might become extinct.
- (b) Fear by local people that code switching might create cultural identity problems especially in urban areas.

Mokgwathi (2011:9) also stated disadvantages of code-switching as follows:

- (a) It is time consuming because the same information is repeated in two different languages.
- (b) It slows down the pace of content delivery and learning through translating the same information.
- (c) It does not promote knowledge acquisition.
- (d) The usage of code-switching and (code-mixing) suggests the lack of proficiency of

the language by both the teacher and the learners.

In her study, Mokgwathi (2011:9) also stated that the disadvantages of code-switching might be time consuming in a sense that it is used to repeat information rather than to convey new information. She gave these two examples:

(i) “*Do you understand?*” Setswana translation [A lo a tlhaloganya?]

(ii) “*The assignment is due tomorrow*”. Setswana translation [Tiro e tlišiwe ka moso].

The two examples above show that the teacher is exactly saying the same thing but in two different languages, which is English and Setswana, to make sure that the learners understand what she/he is conveying to them.

According to these researchers as stated in their studies, where they outlined the disadvantages of code-switching, it shows that mother-tongue is vital because it is through it that everyone internalizes himself/herself with his or her mother-tongue. It is a challenge to teach Setswana Home Language as a subject in a linguistically diverse community because learners could not internalize themselves with the language which is Setswana Home Language in this instance, as most of the learners are not Setswana mother-tongue speakers which could result in not mastering the subject Setswana Home Language.

It is true that language and culture bind the people of a society together since the two concepts are intertwined and cannot be separated (Education for Kagiso, 1977:12). Tshinki (2002:4) states that language is so closely tied to group identity and code-switching among the group is perceived as a threat to its very existence.

2.4 LANGUAGE IN EDUCATION: A HISTORICAL POLICY OVERVIEW

As part of the apartheid policy, the South African government introduced 10 so-called homelands in the 1960's. In the mid-seventies, four of these homelands were declared as independent, i.e. Transkei, Bophuthatswana, Venda and the Ciskei, known as the TBVC states. The boundaries of these homelands were delimited more or less along ethno-linguistic lines, so that each homeland would in theory at least, be populated by one ethnic group, ideally speaking the same language. In terms of the Promotion of Bantu Self-government Act of 1959 (Bophuthatswana 1972-1980:7) the Batswana

ethnic group was recognised as a national unity in Bophuthatswana and was granted partial self-government in 1969. Although Bophuthatswana was granted independence, the administration of its education was the responsibility of the National Department of Education.

The professional and administrative head of the Department was a white official, assisted by white and Tswana professional and administrative officials. The whites were to be replaced by Tswana officials as soon as suitably qualified and experienced Tswana officials were available. The Education planner and the thirteen circuit inspectors were Tswana officials Bophuthatswana (1972-1980:7). This had a direct influence on the promotion of Setswana as Home Language to the exclusion of other languages. In 1971, School boards, School committees and parents' advisory committees were established in each Homeland, in accordance with the policy of the Department of Education. However; the School committees were entirely manned by Batswana parents. This was to stimulate and to activate the interest of parents and local communities in the development of education of their children particularly in the mother-tongue *Popagano* (1984: 22).

In 1973, Bophuthatswana passed the Bophuthatswana Education Act 9 of 1973. By virtue of this Act, the people of Bophuthatswana would henceforth decide on educational development, including planning and formulating their own national educational system. This means that they were no longer administered by the National Department of Education. In December 1977, Bophuthatswana gained political independence from the Government of the Republic of South Africa; therefore, *Popagano* emerged as the national ideal of education of the Batswana in Bophuthatswana *Popagano* (1972-1980:16). Furthermore, the emergence of *Popagano* was through the formation of the Bophuthatswana Education Commission which its main task was to investigate the Education System of Bophuthatswana. The commission discovered that the products of Bantu Education were not properly moulded hence, the concept *Popagano*.

The English translation of the concept *Popagano* is 'moulding'. To mould means to produce an object in a certain shape. The individual, like clay, is placed on the education wheel and the standard and quality artefact is produced (Raikane 1987: 49). In short, the concept of *Popagano* as described by Smith (1984) and cited by Raikane

(1987:47), is the product-oriented philosophy of education. So, education for *Popagano*, is an educational philosophy which aims at producing properly moulded educational products. Through *Popagano*, Bophuthatswana wished to see children properly moulded and well-equipped to take their rightful places amongst other nations of the World. Education for *Popagano* automatically restricted the State to a predetermined programme and anything that was not *Popagano*-related was considered non-educational (Smith, 1984: 13, cited by Raikane (1987:49).

According to *Popagano* (1984:8-9) the Home Language in Bophuthatswana was Setswana. English and Afrikaans were two official languages which are presently termed First and Second Additional Languages. Setswana was also used as a medium of instruction from grade 1 up to grade 4, that is, for the first four years of a child's formal education. English was used as the medium of instruction from grade 5 upwards. Furthermore, in order that the change from one medium of instruction to the other should not be abrupt, consideration had to be given to the teaching of Arithmetic/Mathematics through the medium of English in grade 4; and continuing to use Setswana as a medium in the teaching of Religious Education in grade 5 and grade 6. The teachers were also left free to fall back on Setswana whenever they found that learners had difficulty in understanding something presented in English *Popagano* (1984:10).

According to Mokgwathi (2002:2), Botswana like South Africa, has a number of indigenous languages which are spoken in the country. In her research study, Mokgwathi stated that (Webb and Kembo-Sure, 2000:47, Molosiwa, 2006:16, Nyathi-Ramahobo, 2004), generally agreed that Botswana has at least 25 languages including Setswana and English. Other researchers like Batibo (2006) put the number at 28. Researchers agreed that the majority of Botswana population which they put it to 80% speaks Setswana either as a mother-tongue or as a Second Language. Batibo (2006), on the other hand stated that 21,4% of Botswana population speak other indigenous languages while 78,6% speak Setswana. Setswana was on this basis awarded the status of a national language while English was an official language. Even though Setswana is used as a national language, it had a limited use in the secondary domains like judiciary, education and media.

In her study, Mokgwathi revealed that the status of Setswana as an indigenous language, was not given equal status as English by giving an example that government officials would address a large audience comprising of mainly Batswana, in English with or without a Setswana interpreter, or rather, instead, use one of the other indigenous languages spoken in Botswana. The speakers of these languages feel that the government is not giving all the indigenous languages the same treatment as that of Setswana, which means that government is denying them the right to use their languages in order to assimilate them into Setswana.

This is a similar scenario in the new democratic South Africa, particularly in the Letlhabile area, which is the 'then' Bophuthatswana independent state where even after 24 years of democracy, the situation still persists where learners have no choice but to register Setswana as a Home Language subject even if learners are not Setswana mother-tongue speakers. It also shows that policy may dictate whatever, paper wise, but the practicality of it is not practical.

2.5 SETSWANA AS A HOME LANGUAGE SUBJECT VS SETSWAN AS MOTHER-TONGUE.

The Home Language has traditionally been a standard language (and still is in the rural areas). Within the inter-ethnic marriages in urban areas, the Home Language may be that of the father or mother, although the mother's language often seems to be chosen as it is she who spends most of the time with the children (Calteaux 1994:108; Khumalo, 1995:123). The mother-tongue language according to Vygotsky (1962:20), is a "language close to the learners, is likely to be the most suitable tool for them to operate when they come to terms with difficult concepts and paving their way through gaining insight and understanding those concepts fully".

Vygotsky (1962:18) continues to say that the main language of the learner is so important for conceptualization. He further states that 'the 'sense' of a word is understood to be all that a word arouses in our consciousness and all the different nuances of the meaning of a word in different contexts. He furthermore explains that "mastery of word sense is important for understanding and can only be attained when the learner's proficiency has reached a certain level". Conceptual knowledge

embedded in the learner's main language (mother-tongue) forms an important prior knowledge. This, together with word sense that is usually well developed in the main language of a learner, gives an indication that the main language plays an important part in facilitating the construction of learners' concepts.

It is an acceptable rule that when learners are faced with difficulty in other subject of the curriculum, the teacher is free to fall back on the mother-tongue of the learners, in this instance is Setswana, which is not the mother-tongue of all the learners in the classroom. Education should begin in the language in which the child is familiar with and which forms the basis of his/ her cultural heritage. Both the teacher and the learners will be more confident to communicate, explore and ask questions in the medium of their own language. No child should be expected to cast off the language and culture of the home as he/ she enters the school and curriculum should reflect those aspects of his/her life. To a certain extent schools cannot save indigenous languages alone Brock-Utne (2009:430) and it becomes a bigger challenge when the language is a compulsory subject in a linguistically diverse community.

Since Setswana is one of the official languages in South Africa and dominantly spoken in the North-West province, policy dictates that it is one of the languages that can be presented as a Home Language subject in schools, depending on the demographics of a particular area. In linguistically diverse areas, learners who are compelled to take Setswana Home Language (subject), face serious challenges when Setswana is not their mother-tongue. It is expected of these learners to perform at a standard set primarily for learners who are mother-tongue speakers of the language.

Research has shown that teaching a child his/her mother-tongue at primary school level, helps him/her to develop academic language proficiency in his/her home language. This will assist the child to have a sound conceptual and linguistic basis for future learning across all content subjects. It will also aid the child to learn the second language with ease. Moletsane and Phatudi (2012:158) state that 'when the mother-tongue is accepted at school and promoted at home; the concepts, language and literacy skills that a children are learning in the language can be transferred to the second language. The emphasis of teaching children in their mother-tongue is also emphasized by Ball (2010) who states that if learners are forced to switch abruptly from being educated in their mother to a second language, their acquisition and

competence may be affected and thereby lowering their self-esteem and resulting to a loss of interest in academic learning and ultimately contributing to a high failure rate and school dropouts.

Francis (1983:44) comes to a similar conclusion that every child learns- or rather teaches himself the language of the community in which he grows up. Another research conducted by Cummins (1996) proved that the importance of mother-tongue teaching, helps in the acquisition of the second language. In his research, it was found that the teachers agree that the knowledge of mother-tongue is vital in learning the second language. The teachers also found that learners who were good readers in Setswana were also good readers in English. It is a challenge in our case because Setswana is taught as a Home Language subject in a linguistically diverse community and the language that is used in the context where these schools are situated is not a standard language, it has been filtered by other languages. It is evident that if learners are not taught in their mother-tongue, they will not be able to decode and comprehend to their maximum ability as they would not be adequately proficient in the language. This is also killing the chosen language as learners who are not mother-tongue speakers of the language (language as a subject) do not attach a sense of ownership to the language. Consequently, the proficiency of Setswana is compromised by the language that the learners are speaking in their communities, which does not conform to the standard language used in text books.

A further stumbling block for learners who are already at a disadvantage is the issue of *metalanguage* (LoLT), as mentioned above. Inconsistent use of terminology and regular changes in the terminology used in official documents contribute to inappropriate conceptualization of key concepts – there is often an incongruence in terminology used in the National Senior Certificate (NSC) curriculum and terminology used in the Curriculum Assessment Policy Statement (CAPS). The inconsistent use of terminology is further perpetuated by examiners. Even though it could be argued that the consistent use of subject terminology and terminological support is of equal importance to mother-tongue speakers and non mother-tongue speakers, it is imperative that terminology should not be a factor contributing to learners' grappling with basic concepts. For instance:

mainagotlhe = mainakakaretso (common nouns)

tša botshelo jwa moswi = tatolo (obituary)
diponagalo tša poko = dikao tša poko (poetic devices)
tshobokanyo = tshosobanyo (summary)

In the research study conducted by Moyo (2008), the teachers in this study also complained about the lack of standardized terminology. The Grade 2 teacher in particular spoke about the language that is used in storybooks and its unfamiliarity to learners. She indicated that learners cannot relate to this language. Learners who are not Setswana mother-tongue speakers, will not comprehend easily in the Setswana Home Language subject like learners who are Setswana mother-tongue speakers. Consequently, learners who are mother-tongue speakers have an advantage that they are familiar with most of the Setswana terminology and speak Setswana at home whereas, those that are non-Setswana mother-tongue speakers, speak Setswana during Setswana period only in the classroom .

2.6 CONCLUSION

In this chapter literature review was presented. The different researchers pointed out the importance of mother-tongue in the education of the child and also how language helps the child to develop his or her self-esteem. The chapter also presented how code-switching and code-mixing filters with the standard Setswana. Therefore it cannot be expected of learners who are from a linguistically diverse community to write and or speak standard Setswana. The status of the indigenous languages were also looked at and discussed in this chapter.

CHAPTER 3

RESEARCH DESIGN, METHODOLOGY AND DATA COLLECTION

3.1 INTRODUCTION

The research design, methodology and data collection, will be discussed in this chapter. The two research methodologies i.e. qualitative and the quantitative methods will also be discussed in this chapter. Furthermore, this chapter presented how data was obtained through semi-structured interviews, questionnaires, classroom observations and audio-recordings during class observations. The challenges encountered by the researcher when collecting data, how the researcher analysed data and the issues related to Ethical Considerations were discussed in this chapter.

3.2 RESEARCH DESIGN

Mouton (2003: 55) describes a research design as “A plan or blueprint of how you intend conducting a research”. As researchers often confuse “research design” and “research methodology”, it is important to distinguish between the two aspects of research. Mouton uses the analogy of building a house to demonstrate the difference. Mouton further states that an architect will transform the ideas about the house into a design or blueprint of the house. The building of the house then consists of an implementation of the design, with the use of different methods to carry out different tasks (e.g. the bricks, plastering, etc.). Three basic research designs are usually distinguished, i.e. quantitative, qualitative and mixed method design. The nature of the research determines the choice of the research design. Below are the definitions of different methods of data collection which are used in this research study.

3.2.1 Qualitative Method

Terre Blanche, Durheim and Painter (2006) point out that in qualitative method, “The researchers want to make sense of feelings, experiences, social situations or phenomena as they occur in the real world...” According to Makgai (2015:11) qualitative method aims to “provide an in-depth understanding of human behaviour and the reasons that govern such behaviour”.

3.2.2 Quantitative Method

According to Rule and John (2011:60) “the purpose of quantitative research is to seek statements of objective facts, prediction, generalization and the establishment of universal law-like findings”. Rule and John (2011:60) further explain that lately, educational research with qualitative tradition includes large-scale surveys that use structured questionnaires to determine generalizable trends.

3.2.3 Interviews

Rule and John (2011:64) define interview as “one-on-one discussions between the researcher and research participants, a sort of guided conversation”. Hargrove and Poteet (1984:20) are of the view that interview is a conversation with a purpose which is just not making a small talk but a structured, purposeful interaction. According to Nieuwenhuis (2010:5) semi-structured interview require the participants to answer a set of predetermined questions and it does allow for the probing and clarification of answers.

3.2.4 Observations

According to Venter, et al (2003:58) formal observation is a deliberate, systematic and structured setting in various situations at a given time. Stangor (2011:132) maintain that both acknowledged and unacknowledged observers have an impact to the person(s) observed. Cohen et al. (2002:305) is of the view that observing lessons in a classroom setting gives the researcher “the opportunity to gather live data from live situations”. Cohen et al. (2002:79) further call observation “a sense of being there”.

3.2.5 Questionnaires

Rule and John (2011:66) define questionnaires as “printed sets of field questions to which participants respond on their own (self-administered) or in the presence of a researcher”. De Wet et al (1981:163) distinguish between structured and unstructured questionnaires, where structured questionnaires consist of “questions to which a number of alternative answers are provided in each case”. Unstructured questionnaires on the other hand require participants to “supply their own answers to the questions” which gives them the opportunity to express their own opinions.

For the purpose of this research, a mixed method research design was decided upon, which implies an integration of qualitative and quantitative approaches: both qualitative

and quantitative data are collected and analysed in order to answer the research questions. According to Rule and John (2011:61) “this more pragmatic stance is gaining popularity and is being advanced by a new hybrid tradition referred to as mixed methods research”. In this study, the emphasis will be on the quantitative and qualitative elements. The advantage of a mixed method research design is that the triangulation of data, i.e. data collected by means of different methods can contribute to the validity of the research findings.

3.3 DATA COLLECTION

Prior to data collection, an informed decision regarding the selection of research participants (in the case of qualitative data being collected) and respondents (in the case of quantitative data being collected) was done. For this study, selection of research participants was done by means of purposive sampling. Rule & John (2015:64) state that purposive sampling implies that the people selected as research participants are deliberately chosen because of their suitability in advancing the purpose of the research. This means that they can be selected because of their relevant knowledge and experience in relation to the study.

For the purpose of this study, research was conducted at two schools in the Letlhabile district (peri-urban area) in the North-West Province as a sample area. This district used to be part of the earlier ‘independent’ Bophuthatswana Homeland. Data was collected by using four Grade 12 teachers (Setswana Home Language (HL) Teachers) and 100 learners (Grade12s).

Three strategies for data collection were used, i.e. semi-structured interviews, questionnaires and classroom observation. I also used my research diary as an additional tool of data collection, where I recorded notes during classroom observations and interviews. For the semi-structured interviews, four Grade12 Setswana HL teachers were asked to participate i.e. two teachers from each school. Semi-structured interviews, according to Nieuwenhuis (2010:5) “require the participants to answer a set of predetermined questions and it does allow for the probing and clarification of answers.” This means that the responses given by the interviewees are not restricted and the researcher is afforded the opportunity of asking

follow-up questions as well as paraphrasing the interviewees' responses. Audio-recordings were done to facilitate data interpretation.

Questionnaires were administered to all Grade 12 learners (approximately 100) in the two schools, doing Setswana Home Language as matric subject. Lastly, classroom observation was planned for observing the extent to which the teachers were using the *metalanguage* i.e. the language for learning and teaching when teaching and also how the learners speak and learn with this *metalanguage* in trying to understand the content being taught. The observation protocol was designed to check amongst other things, whether the teacher or and the learners are code-switching or code-mixing during the lesson.

3.4 CHALLENGES ENCOUNTERED WITH DATA COLLECTION

There were number of challenges that I encountered during the collection of data and that made it difficult at times for me. The distance from where I stay, which is, from Soshanguve to Letlhabile, which is 58 kilometres, took me an hour and a half to get there. I had to wake up early to be on time for the first period which starts at 8 o'clock. The classroom observations took three (3) days which means that the travelling expenses for these three days were from my pocket. One day while on my way to Letlhabile, a teacher called me to say that she is not available because she had to attend a workshop and I had to turn back. One other challenge was the swapping of periods by the teachers because of the formal tests which were supposed to be written at the same time, so I had to wait for an hour or more to can be able to attend classroom observation later during the day after the tests have been written. Another challenge occurred when the teacher refused to fill in the questionnaire saying that the questioned asked in the questionnaire are 'too personal'. I had to sit down with the teacher again and remind her that no information will be disclosed to anyone (confidentiality) as stated in the letter of 'Ethical Considerations' and ultimately the teacher filled the questionnaire.

3.5 DATA ANALYSIS

Rule and Johh (2011:75) “Data analysis and interpretation constitutes a critical stage in the research process which allows you to construct thick descriptions, to identify theme, to generate explanations of thought and action evident in the case, and to theorize the case”. Audio recorded data was listened and transcribed without compromising the language of both the teachers and the learners in order to help the researcher to facilitate data analysis. Highlighters of different colours were used to highlight words and expressions that were not standard Setswana.

The data collected from the research design was tabulated and statistical measures were also be used to make sense of the data collected. Rule & John (2011:75) point out that “data analysis and interpretation constitutes a critical stage in a research process which allows you to construct thick descriptions, to identify theme, to generate explanations of thought and action evident in the case, and to theorize the case”.

Just like in any qualitative study, data collection and analysis occur concurrently. The questionnaires will be carefully perused and transcribed in a table format. Recurring patterns will be noted and arranged into subject matters, in order to ensure credibility and dependability of the data taken and findings.

3.6 ETHICAL CONSIDERATIONS

In case study approach to research, personal interaction with participants is necessary. In fact, the researcher becomes the main role player in the research. Ethical standards are necessary to protect the infringement of human rights. Therefore, in this research study, confidentiality of participants will be ensured at all times. Participants will be from the onset, informed of both the purpose of the study and what their roles are going to be. This was done to ensure that when they give consent to participate in the study they will understand what they will be binding themselves to. Regarding the learners, permission to participate in the study will be requested from their parents and be assured of the learners’ safety at all times during the research process. Learners also were asked to give their assent to participate in the research study.

Participants were also informed that participation in the study is voluntary and that they can withdraw at any point of the research process without fear or prejudice. For the learners, their withdrawal from the study will not have any influence whatsoever on their academic work. Written permission was obtained from the interviewees (teachers) who were informed about the research topic and also be assured that the information obtained from the interview and classroom observation will be treated as confidential as possible. Audio-recordings were made during the classroom observations and interview process and notes were taken during the process of interview and classroom observations as well. A relation of trust with all the participants was established and their privacy was also maintained by not sharing what was discussed in the research study except by the researcher and her supervisor.

Permission from the Department of Education (North-West), in the Letlhabile Area Office as a sample area, was obtained to collect data from the two schools chosen. The principals of the chosen schools were also approached to ask permission to collect data from their schools.

3.7 CONCLUSION

In this chapter an overview of qualitative, quantitative research methods and other strategies used to collect data for conducting this research were presented. Ethical considerations which were explained to the participants made it easy for them (participants) to willingly participate in the research study. Nevertheless, there were challenges encountered by the researcher as explained above, during data collection.

CHAPTER 4

RESEARCH RESULTS AND FINDINGS

4.1 INTRODUCTION

The research results and findings of data which was collected through teachers' interviews, classroom observations, learners' questionnaires, teachers' questionnaires and audio recordings during classroom observations and the notes written in my diary book will be discussed in this chapter. The audio recordings of the lessons conducted, were later transcribed into 20 pages. The twenty pages of the typed transcripts of the classroom observations were studied from the data sources. This was done in order to observe a recurring pattern that informed the analysis. Observations were done for recurring responses based on the interview questions as well as the written words that are related to sociolinguistic aspects of the study. Subsequently, marking of the recurring patterns was done with abbreviations as explained in Chapter 3.4 (Data Analysis) throughout the transcript.

RESULTS

4.2 DATA FROM LEARNERS' QUESTIONNAIRES

Table 4.1: Place of birth of learners of School A and School B.

Place of birth	No. of learners	
	School A	School B
Klipgat	27	4
Hebron	1	11
Mabopane	4	8
Polokwane	10	14
Alexander	3	10
Hammanskraal	3	0
Rustenburg	1	3
Erasmus	1	0
Total	50	50

The aim of the results obtained from learners' questionnaire was to evaluate the attitude by the learners pertaining to Setswana. This was achieved by asking 14 questions to 50 learners in two separate schools (School A and School B).

From Table 4.1 above, when looking at the learners' place of birth, 54% of the learners in School A were born in Klipgat. However the table further illustrates that there are considerable number of learners who were born in places like, Polokwane, Mabopane and other areas (all these areas constitute the remaining 46%) which clearly indicates that these learners may have a challenge in mastering the Setswana Home Language subject. This is evident that Klipgat area is a linguistically diverse area as a result of migration of parents moving from other places into Klipgat. The learners from those families have to attend schools in the area and to learn Setswana as a Home Language subject, which was of course compulsory, as was stipulated by the then Department of Education.

Looking at School B, most learners, who constitute 28%, originate from Polokwane which is a predominately Sepedi speaking area. The learners born in Hebron constitute 22% which is the area that is predominately a Setswana speaking area. Alexandra is the third area with 20% and the area has a community which is also linguistically diverse. On this point, it suffices for one to deduce that learners who are schooling in the Letlhabile area were born from areas that speak different languages and it also shows that the place of birth plays a significant part in the language of a child.

Table 4.2: Place where the learners from Schools A and B grew up.

Where did you grow up?	No. of learners	
	School A	School B
Klipgat	37	2
Erasmus	7	1
Alexander	1	1
Mabopane	3	1
Rusternburg	1	3
Garankuwa	1	3
Letlhabile	0	24
Maboloka	0	13
Total	50	50

As indicated by the results shown in Table 4.2, most learners grew up in a different area from their birth place (refer to Table1).The learners moved with their parents through migration as parents were seeking jobs and settled in the Klipgat and Letlhabile areas where Setswana is the only mother-tongue subject taught in these areas. Due to political reasons (refer to chapter 1), these learners find themselves trapped in a situation where they have no choice but to take Setswana as their mother-tongue subject. This also shows that when these learners mingle with each other, code-switching and code-mixing is used by these learners and thus affecting the standard Setswana which they are expected to master.

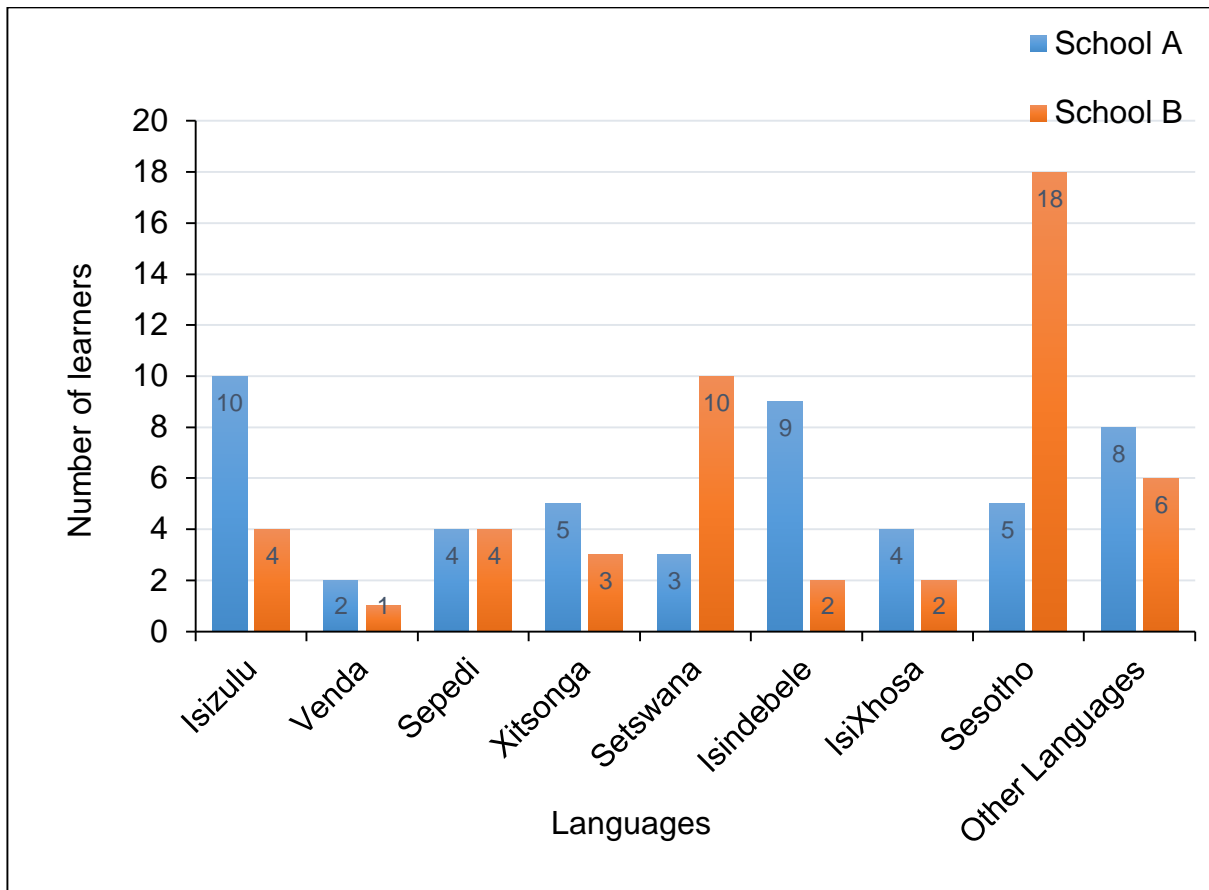


Figure 4.1: Mother’s mother-tongue of learners from School A and School B.

Figure 1 reflects that in School A, the highest percentage which is 20% of learners in Grade 12, their mothers speak isiZulu as their mother-tongue. The learners whose mothers speak Setswana as their mother-tongue constitute only 6% and the remaining 74% of learners, their mothers speak other African languages as their mother-tongue. However, in School B, the highest percentage of learners with 36% are those whose mothers’ mother-tongue is Sesotho and the 64% consists of learners who their mothers speak other African languages as their mother-tongue. Therefore, it is evident that the use of appropriate and mastering of Setswana Home Language as a subject is a serious challenge to these learners as the other languages have an influence because, learners interact with their peers and their parents at home. It also shows that when learners are given Setswana homework to do, at times they might experience some difficulties in doing the homework because they might not get help from their parents especially when both parents are not Setswana mother-tongue speakers, (see Figure 4.1).

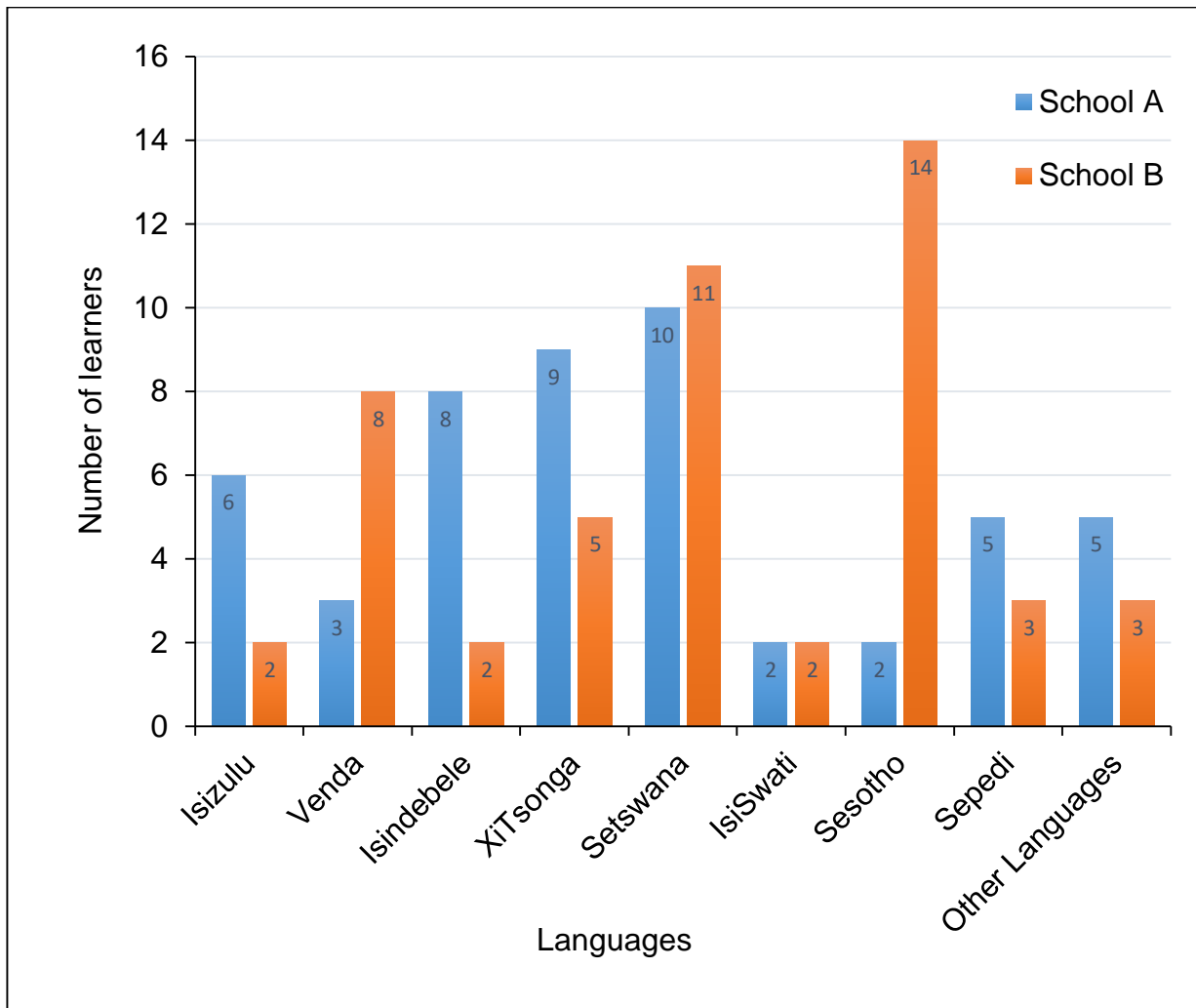


Figure 4.2: Father's mother-tongue of learners from Schools A and B.

Figure 4.2 demonstrates that in School A, 20% which is the highest percentage, consists of learners whose fathers are Setswana mother-tongue speakers, followed by 18% of learners whose fathers are Xitsonga mother-tongue speakers. The remaining 62% of learners their fathers speak different languages as their mother-tongue. In School B, learners whose fathers are Sesotho mother-tongue speakers occupy 28% which is the highest percentage, followed by 22% of learners whose fathers are Setswana mother-tongue speakers. The remaining 50% are learners whose fathers' mother-tongue is the combination of different languages. It is evident that the interaction between learners themselves who are from families which speak different languages, whether in the classroom or outside the classroom, undoubtedly influence each other one way or the other.

Therefore, for these learners to master Setswana Home Language as a subject is a real challenge. There will be a lot of code-switching and code-mixing during their interaction with their parents as well as when speaking to their peers. The code-switching and code-mixing will obviously, filter with the standard Setswana and this might also affect their performance in the subject Setswana Home Language. The above two figures (Figure 4.3 & Figure 4.4) furthermore showed that when both parents are not Setswana mother-tongue speakers, learners will struggle with doing assignments, homework and also struggle when studying the subject Setswana Home Language.

Language used by learners to communicate with their mothers

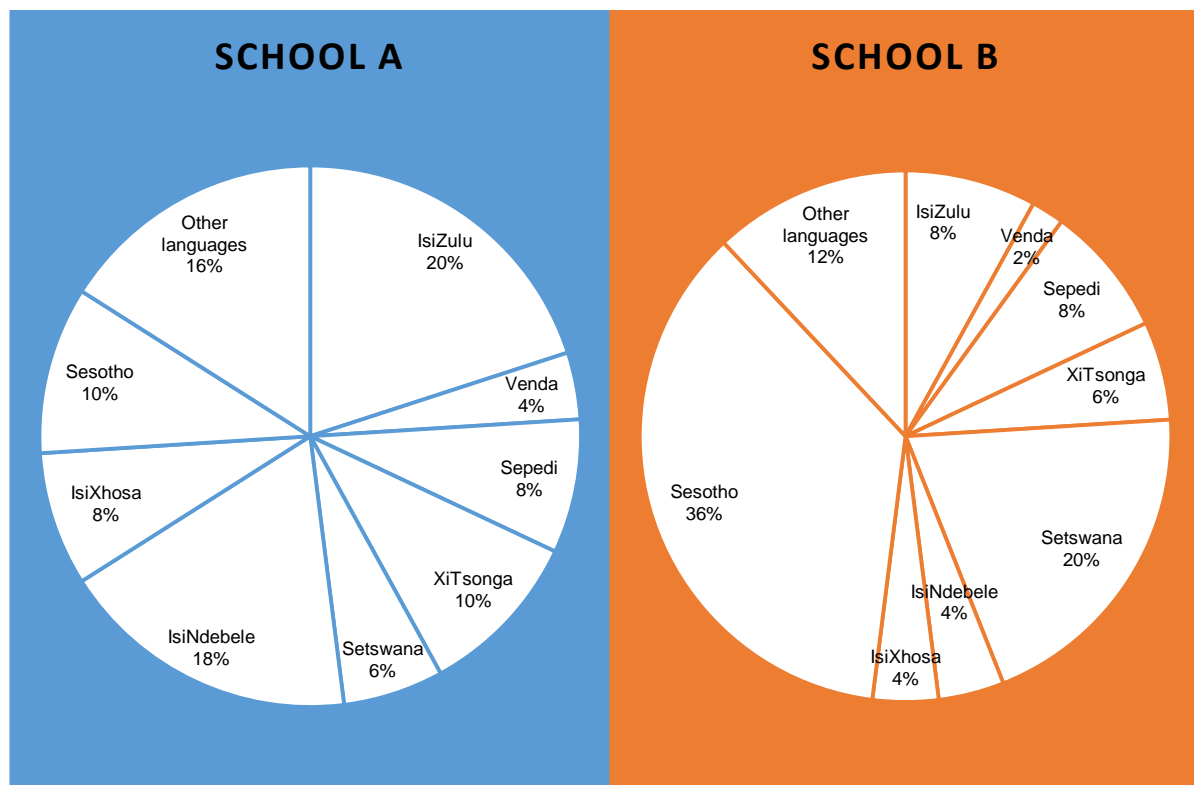


Figure 4.3: The pie chart showing the language which the learners from School A and B use when communicating with their mothers expressed as a percentage

The learners were asked which language do they use when speaking to their mothers and according to Figure 4.3 above, it showed that the learners' mothers use their own mother-tongue when speaking to their children. School A showed that only 6% of the

learners' mothers speak Setswana because it is their Home Language and 94% of the learners' mothers use other different languages because these languages are their mother-tongue. Again it showed that since the bigger percentage of learners' mothers do not use Setswana when speaking to their children, the subject Setswana does not get enough attention and practice it requires. This also proves that the learners' performance in the subject Setswana might be affected.

Language used by learners to communicate with their fathers

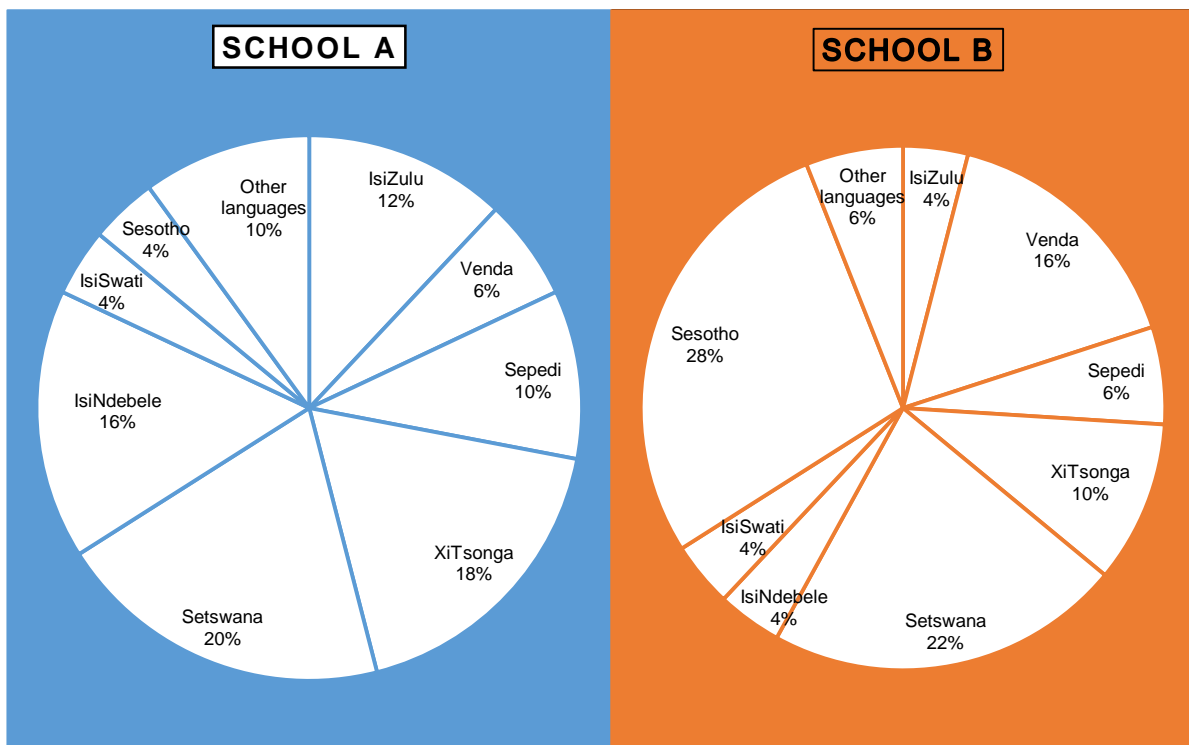


Figure 4.4. The pie chart showing the language which the learners from School A and B use when communicating with their fathers expressed as a percentage.

Figure 4 below shows that in School A 20% of learners speak Setswana with their fathers because their fathers' mother-tongue is Setswana and the remaining 80% learners speak other different languages other than Setswana because they are their fathers' mother-tongue. In School B 22% of learners speak Setswana with their fathers as it is their fathers' mother-tongue and 78% of learners use other different languages because these languages are their fathers' mother-tongue. This means that the learners switch to the language of the parent when speaking to that particular parent. For instance, if the mother is isiZulu mother-tongue speaker, the child automatically

switches to isiZulu or if the father is a Setswana mother-tongue speaker, the child will switch to Setswana when speaking to his father. This shows that code-switching is unavoidable and the mastering of Setswana Home Language as a subject is compromised which again might affect the learners' performance in the classroom. The learners were asked to indicate which languages they use when communicating with their friends which is based on their interest in Setswana language. Their responses were shown in Table 3 below.

Choice of language used by learners when communicating with their friends

Table 4.3: Showing learners' responses when communicating with their friends

Languages	Number of learners	
	School A	School B
Setswana, English and Isizulu	15	10
Venda and English	12	15
Sesotho and English	6	18
Setswana, isiXhosa and English	5	2
ISindebele, Setswana and English	12	5
Total	50	50

The learners in both School A and School B interchange the languages when interacting with their friends. The reasons they gave amongst others are that:

- They do not have enough vocabulary in Setswana.
- They like code-switching to English because they feel comfortable and confident with English as compared to Setswana.
- They understand each other easily and quicker when they switch to English.

Choice of radio station listened to by the learners from the 2 schools

Table 4.4: The response regarding the favourite radio stations listened by the learners from School A and School B.

Favourite Radio station	No. of learners	
	School A	School B
Motsweding FM	14	14
Metro FM	19	16
Letlhabile FM	2	4
Y FM	1	5
Jakaranda FM	5	2
Phalaphala	2	3
Thobela FM	6	4
Lesedi FM	1	1
Total	50	50

Most learners in School A with a higher percentage of 38% listen to Metro FM as compared to a lower percentage of 32% of learners in School B. In School A and School B respectively, 28% of learners listen to Motsweding FM. The remaining 34% of learners in School A and 40% of learners in School B is shared among the following radio stations namely; Letlhabile FM, Y FM, Jakaranda FM, Phalafala FM, Thobela FM and Lesedi FM respectively.

The number of learners who enjoy reading Setswana novels.

Table 4.5: The response of learners who enjoy reading Setswana novels from Schools A and B.

Response	Number of learners	
	School A	School B
Yes	13	11
No	37	39
TOTAL	50	50

Learners in School A who responded that they enjoy reading Setswana novel constitute 26% as compared to 22% of learners in School B. Learners who responded that they do not enjoy reading Setswana novel in School A were 74% as compared to 78% of learners in School B.

The reasons given by learners who responded with a 'YES' that they enjoy reading Setswana novels were that:

- It is their Home Language.
- It expands their vocabulary.

The reasons for the learners who responded with a 'NO' that they do not enjoy reading Setswana novels were that:

- Setswana language is difficult.
- Setswana is not their Home Language.
- They find it difficult to comprehend in Setswana.

Learners who enjoy writing essays in Setswana.

Table 4.6: The number of learners who enjoy writing essays in Setswana from School A and B.

Response	Number of learners	
	School A	School B
Yes	17	15
No	33	35
TOTAL	50	50

The table above illustrates that 34% of learners from School A responded with a 'YES' that they enjoy writing essays in Setswana as compared to 30% of learners in School B who also responded with a 'yes'. The 66% of learners from School A responded with a 'NO' whereas learners from School B with the same response constituted 70%.

The reasons for the learners who responded with a 'YES' are that:

- They know the grammatical rules of Setswana Language.
- Setswana is their mother-tongue.
- Even though Setswana is not their mother-tongue, they learnt Setswana from primary School.

The reasons for the learners who responded with a 'NO' are that:

- They cannot express themselves clear in Setswana.
- Setswana is not their mother-tongue.
- Because of their limited vocabulary, they do not know Setswana proverbs and idiomatic expressions.

Attitude of learners with regard to using Setswana as a Home Language

Table 4.7: The number of learners who find it difficult to follow explanations in Setswana from School A and B.

Response	No. of learners	
	School A	School B
Sometimes	15	18
Never	8	11
Always	27	21
TOTAL	50	50

Tables 4.7, 4.8 and 4.9 give a summary of the attitude of the learners in the subject Setswana as a Home Language. In School A 54% of learners always find it difficult to follow instructions in the classroom. In comparison with School B, 42% of learners experience the same challenge of understanding what the teacher explains in the classroom. Learners who sometimes have a challenge of following the explanations in the classroom constitute 30% in School A and 36% of learners in School B.

The illustration shows that most learners in both School A and School B have a difficulty in following the explanations in the classroom. In School A 16% of learners never experience difficulty in whatever the teacher explains in class as compared to 22% of learners in School B.

Table 4.8: The number of learners who enjoy Setswana in debate sessions from School A and B

Response	Number of learners	
	School A	School B
Yes	15	12
No	35	38
TOTAL	50	50

Table 4.8 illustrates that in School A 30% of learners enjoy debating in Setswana as compared to School B where learners' percentage is lower at 24%. In School A 70% of learners do not enjoy using Setswana in a debating session compared to School B where the percentage is higher at 76%. The reasons for the learners who said 'YES' are:

- They can express themselves clear in Setswana.
- They understand the Setswana language.

The reasons for the learners who responded with 'NO' are that:

- Setswana language is difficult.
- It is not their mother-tongue.
- They do not know Setswana proverbs and idiomatic expressions.

Table 4.9: Do you prefer to study a language other than Setswana as a Home Language?

Response	Number of learners	
	School A	School B
Yes	32	29
No	18	21
TOTAL	50	50

More learners in School A at 64% prefer to study a language other than Setswana as a Home Language as compared to 58% learners in School B. In School A 36% of

learners do not prefer to study a language other than Setswana as a Home Language, as compared to 42% of learners in School B. Learners in both School A and School B respectively preferred to study in English as a Home Language.

Reasons for learners who responded with a 'YES' to English are as follows:

- English is an International language.
- They are able to comprehend in English.

Reasons for learners who responded with a 'NO' are that:

- They feel comfortable in studying in Setswanass.
- They are able to express themselves in Setswana.

It can be deduced that from the analysis and interpretation of learners' questionnaires, the different cultural and linguistic groups which are envisaged in both School A and School B, where learners are combined in one class, have an influence in learners not being able to master the standard Setswana language. This results in code-switching, code-mixing and loaning words from other languages which is evident from the learners' responses from the questionnaires.

DATA FROM TEACHERS' INTERVIEW

According to Kvale (1996) and Cohen et al. (200), interviews are "an interchange of views between two or more people", while Rule and John (2011:64) maintain that it can also be "one on one discussions between the researcher and research participants, or sort of guided conversation". In this study, the researcher conducted a semi-structured interviews with each teacher. The interview was conducted in an office after hours so that we should not temper with the teachers' contact time. According to Nieuwenhuis (2010: 5), semi-structured interviews "require the participants to answer a set of predetermined questions and it does allow for the probing and clarification of answers". This means that the responses given by the interviewees are not restricted

and the researcher is afforded the opportunity of asking, follow responses. In this research study, a number of questions were set to ask the interviewees.

Audio recording during the interviews was done to allow data to be captured without delay of writing and allows participants access to listen to their responses. The interview session with each teacher took 10 minutes. All the four teachers were asked the same eight questions. Below is the summary remarks of how teachers responded to the questions.

4.2.1 RESPONSES FROM THE TEACHERS

Question 1. Which language do you regard as your mother-tongue?

All the four teachers from School A and School B responded that they are Setswana mother-tongue speakers.

The researcher's diary remarks after the interviews: Teacher 1 and Teacher 2 from School A as well as Teacher 1 and Teacher 2 from School B gave the same response that they are mother-tongue speakers of Setswana

(Interviews: School A: 27 February 2018 and School B: 01 March 2018)

Questions 2. Do you think that the learners' command of Setswana is adequate for them to understand when they are being taught through the medium of Setswana?

One of the reasons 'given to the 'No' response is that Setswana is not their mother-tongue, therefore they encounter challenges in understanding even the basic concepts when they are being taught. Teacher1 from School A indicated that the problem is even exacerbated by the fact that when these learners arrive at home they do not speak Setswana with their parents.

In addition to that, they responded that the community at large does not speak standard Setswana. The Setswana which they speak is mixed with other languages. One teacher from School A indicated that most learners are Zulu, Xitsonga and Sepedi mother-tongue speakers.

The researcher's diary remarks after the interviews: Both teachers from School A and also the two teachers from School B are resorting to code-switching because of the situation in which they find themselves. They are like, they are faced with a problem which they cannot solve.

(Interviews: School A: 27 February 2018 and 01 March 2018.)

Question 3. To what extent do you use Setswana when explaining concepts in class?

The teachers responded that they try by all means to explain in standard Setswana but at times it is difficult for the learners to understand, then they switch to a sociolect. Teacher 1 from School B as well as Teacher 1 from School A indicated that they code-switch and code-mix to English and Afrikaans because of limited vocabulary in Setswana. Teacher 1 from School A indicated that the reason why she code-switches to English is that most subjects are taught in English thus most learners are familiar with most of the English concepts.

The researcher's diary remarks after the interviews: The teachers seemed to be forced to code-switch because of the limited vocabulary of Setswana as a language. Teacher 1 from School B responded that he uses 90% Setswana and code-switching constitutes 10% of his lesson.

(Interview: School A: 27 February and School B 01 March 2018)

Question 4. If you switch to another language, which language do you use? Why?

The four teachers which were interviewed responded that there is not enough vocabulary and terminology in Setswana compared to the languages they switch into.

One teacher from School A responded further by saying that she goes to an extent of asking the learners which words do they use in the community, when explaining something and learners seem not to understand, so that teaching could be meaningful.

The researcher's diary remarks after the interviews: The challenge which teachers are faced with in teaching Setswana Home Language as a subject in this community, is overwhelming to a point that code-switching becomes their only solution. Teachers seemed to have disregarded the use of standard Setswana for teaching and learning to be effective.

(Interview: School A: 27 February 2018 and School B: 01 March 2018)

Question 5. Do you at times have difficulty in explaining specific terminology needed in the teaching of Setswana as a Home Language subject?

Teachers who responded with a 'YES' said that they sometimes have difficulty in explaining specific terminology. They resort to explaining several times so that learners could understand. They explained that even the Setswana dictionaries have less vocabulary and more loan words from English are found in Setswana dictionaries, which makes the teachers to resort to more loan words when teaching.

The researcher's diary remarks after the interviews: The teachers still responded that the teaching and learning is not as effective as it should be because of language barrier.

(Interview: School A: 27 February 2018 and School B: 01 March 2018)

Question 6. Do you think the curriculum gives adequate support to teachers and learners with regard to the metalanguage used in the teaching of Setswana as Home Language? Why?

There were different responses from the four teachers on this particular question. Two of the interviewed teachers (Teacher 1 from School B and Teacher 2 from School A) agreed that there is support from the Department of Education. They highlighted that there are a lot of teaching aid and support materials. The other two teachers (Teacher 1 from School A and Teacher 2 from School B) said the curriculum does not give support to the teachers and learners because the Department of Education organises Grade 12, Autumn, Winter and

Spring Vacation lessons for other subjects whilst Setswana Home Language is accommodated only in Winter vacation lessons or at times excluded. Teachers responded that the Department is not giving Setswana Home Language the value it deserves when compared to other subjects.

The researcher's diary remarks after the interviews: The teachers seemed to have different views regarding this question. Two teachers seemed to be satisfied by what the curriculum entails. However the other two teachers want more support from the Department of Education.

(Interviews: School A: 27 February 2018 and School B: 01 March 2018)

Question 7. What do you think is learners' attitude towards Setswana as a Home Language subject?

According to the teachers' responses, the learners regard Setswana Home Language subject as not important and only ends within the parameters of the school premises. Teacher 2 even indicated that learners are not happy to be taught in Setswana Home Language as a subject. They attribute this to the fact that Setswana is not their mother-tongue. The respondents also highlighted that the learners mother-tongues are undermined.

The researcher's diary remarks after the interview: It seemed teaching Setswana as a Home Language subject in this linguistically diverse community is a serious challenge to teachers as well as the learners because both the teachers and the learners could not perform to their utmost best.

(Interviews: School A: 27 February 2018 and School B: 01 March 2018)

Question 8. Do you think that learners in your school should have a choice as to which language they should take as Home Language subject?

The four interviewed teachers in both School A and B responded that if an opportunity is given for the learners to choose which language they prefer, they will choose Sepedi.

According to these four teachers, Sepedi is the most spoken African language in this area.

Remarks from the researcher's dairy after interviews: Teachers feel that the Department of Education should review its Language Policy so that learners in this area should be given a chance to choose their Home Language subject.

(Interviews: School A: 27 February 2018 and School B: 01 March 2018)

DATA COLLECTED FROM CLASSROOM OBSERVATIONS

As outlined in chapter 3.2 (Methodology and data Collection), classroom observation is planned for observing the extent to which the teachers are using the *metalanguage* and code-switching when teaching and also the learners grappling with the *metalanguage* in trying to understand the content being taught. Data collected through classroom observation was done for a period of three days in both School A and School B. The researcher used classroom observation protocol to observe the following:

- Language in which teaching aids are used.
- Teacher talk versus learner talk.
- General impression of learners' grasp of basic concepts.
- Language and register primarily used by the teacher for explanatory purposes.
- Extent of code-switching and code-mixing by teacher.
- Language primarily used by learners for interacting with the teacher.
- Extent of code-switching and code-mixing by learners.

4.2.2 Data collected from School A

Teacher 1

Lesson topic: Poetry

Poem - *Tumelo*

On the first day of the classroom observation, the teacher and the learners were tense because of the presence of the researcher. The teacher started the lesson by asking the learners to read the poem from the prescribed book. During my observation I noticed that learners were not pronouncing some of the words correctly like 'sekhele' instead of 'sekgele'. The teacher was supposed to read the poem first so that learners could hear how some of the words are pronounced. The use of code-switching and code-mixing was minimal, the teacher generally explained in the standard Setswana. The teacher was talking mostly during the lesson and that caused learners involvement to be minimal. I also observed that learners could not give the correct figure of speech because of not understanding the basic concepts in the line of verse.

Below are the examples of words and grammatical errors made by the teachers:

Incorrect	Standard Setswana	English
Bala	buisa	<i>Read</i>
Topa	sela	<i>pick up</i>
Bophelo	botshelo	<i>Life</i>

Examples of words and grammatical errors made by learners were:

Incorrect	Standard Setswana	English
Ira	dira	<i>Do</i>
bophelo (Sepedi)	botshelo	<i>Life</i>
e (be)	e (bo)	<i>it becomes</i>

DAY 2

Lesson topic- no topic

On the second day of the classroom observation, the teacher and the learners were relaxed. The topic of the lesson was not clear because the teacher was not well organized and prepared. She started the lesson by explaining to the learners what Paper 1 of Grade 12 Examination Question Paper entails. She said 'pamipri ya bongwe' instead of saying 'pampiri ya ntlha' [paper 1]. She continued explaining things about life under general. She continually said the word 'bophelo' instead of 'botshelo' [life]. The learners also used this word 'bophelo' instead of 'botshelo' because the teacher as their role model and a language specialist, did not notice that the word 'bophelo' is a 'Sepedi' word. They emulated what the teacher said. During the lesson the teacher asked the learners questions this question: 'Fa e ne e le wena o dira sekgowa jaaka puo ya gae kwa sekolong o etetse kokoago mme a sa kgone go bua le wena ka go bo a sa itse sekgowa, o ne o ka dira eng? [If it were you, doing English at school as your home language, visiting your grandmother who could not speak to you because she does not know English, what would you do? The learners responded by giving general answers because it was an open ended question.

There was no exact passage read but according to the answers given by the learners, it looked like they had pre-knowledge of the lesson taught. It was difficult for me to detect exactly what was the topic of the lesson because the teacher did not outline exactly what she was going to present that day. Towards the end of the lesson, the teacher then read the passage and I have observed that the very passage was what the teacher was explaining about earlier in the lesson. I have also observed that there was integration of other aspects like parts of speech in the same lesson. During this lesson there were lot of code-switching on the side of both the teacher and the learners.

Examples of words and grammatical errors made by the teacher were:

Incorrect words	Standard Setswana	English
tshwanna	tshwanela	<i>suppose to (be)</i>
ga e bereke	ga e dire	<i>not working</i>
hape	gape	<i>again</i>

Examples of words and grammatical errors made by learners were:

Incorrect words	Standard Setswana	English
naheng ya rena	nageng ya rona	<i>(in our) country</i>
khonwa	kgonwa	<i>able</i>
ke khopela ho e bolela sentle.	ke kopa go e bua sentle.	<i>I am asking to say it correctly.</i>

DAY 3

Topic- Drama

The teacher and the learners felt more relaxed as compared to the previous day. When the teacher entered the classroom she greeted the learners by saying: ‘Dumelang bana’ka’ [good morning my children]. The learners responded by saying: ‘Dumelang mam’ [good morning mam]. The learners used an English word ‘mam’ instead of ‘mme’. The teacher did not correct the learners and continue with introducing the topic of the day. She asked learners to read the selected scene from the drama book. The teacher said: ‘mosimane, o ka simolola go bala’ instead of ‘mosimane o ka simolola go buisa’ [boy, you can start reading]. I observed that whilst the learners were reading, non-standard words like ‘tshwanna’ instead of ‘tshwanela’, ‘gage’ instead of ‘gagwe’, “motseng” instead of “lelapeng” were used interchangeably by the teacher and the learners during the lesson. The teacher did not correct these non- standard words. The teacher also used borrowed words like ‘solanka’ instead of ‘nakwana’ [meantime].

I also observed that during the lesson, some of the learners were not interested with the lesson. Furthermore, I observed that actually no aspect of analysis like, character analysis, theme, setting or conflict to mention a few, was taught when treating literature. The teacher seemed not to be prepared for the lesson because she had many pauses and even concluded the lesson before the period was over.

In all the three days of classroom observations, there were no teaching aids used other than the prescribed text books and the use of chalkboard which was very minimal.

Examples of words and grammatical errors made by the teacher were:

incorrect	Standard Setswana	English
solanka	nakwana	<i>in the meantime</i>
kom (Afrikaans)	tlaya	<i>come</i>
okay (English)	go siame	<i>okay</i>

Examples of words and grammatical errors made by the learners were:

Incorrect	Standard Setswana	English
Khang	kgang	<i>idea</i>
Raka	koba	<i>chase away</i>
matswantle	batswantle	<i>foreigners</i>

Teacher 2

Day 1

Topic: Poetry

The learners and the teacher were tense like teacher 1 and the learners in the first classroom observation. Teacher 2 also requested one learner to read the poem aloud which the teacher was supposed to read the poem first. I observed that the poem was analysed before because the teacher unconsciously kept on reminding the learners that: 'La hopola maloba ke tthalositse mola o' [do you remember that day I explained this line of verse]. During the lesson presentation, the teacher mostly used standard Setswana. Nevertheless, the non-standard language was used minimally by the teacher like in this example: 'la hopola maloba ke tthalositse mola o', it was supposed to be 'le a gopola maloba ke tthalositse mola o' [do you remember that day I explained this line of verse]. There is an influence of spoken language and a Sekgatlha dialect in this sentence. 'La' is a spoken language it should be 'le a' and 'hopola' is a Sekgatlha dialect not standard Setswana and it was supposed to be 'gopola'.

The learners were actively participating in the lesson because the teacher asked them lot of questions. I also observed that the learners had no difficulty in grasping the basic concepts. The teacher switched to a Pretoria sociolect in explaining some of the

concepts which the learners did not understand like: 'topa' instead of 'sela'. The learners also used some of non-standard Setswana words like: 'betha' instead of 'betsa'.

Examples of loan words spoken by the teacher during the lesson were:

Incorrect	Standard Setswana	English
hopola (Sekgattha dialect)	gopola	<i>remember</i>
Letlhoho	letlhoo	<i>Hatred</i>

Day 2

Topic:-Grammar

Subject: Noun

The teacher started the lesson by asking the learners this question: 'leina ke eng'? [what is a noun]. The learner responded by saying: 'leina ke lefoko le le kayang sengwe' [a noun is a word that signifies something]. The teacher continued to ask learners the same question one by one for almost fifteen minutes. The teacher then asked learners to give examples of nouns in Setswana. One learner gave this

example: 'tafol [table]. The teacher responded by saying: 'tafola pilapila ka Stswana ke labati la bojelo'. The word 'pilapila' [actually] is Pretoria language and the word 'Stswana' is a spoken language. During the lesson presentation, I observed that the teacher as well as learners use Setswana which has an influence of Sekgattha, Pretoria language and loan words. I also observed that the teacher dwell too much on the structure of Noun Class 1 because it is easier than noun usage (tiriso ya leina). This aspect of noun structure is more relevant to Grade 10 class. In Grade 12 the emphasis should be on the usage of different part of speech. The learners should be able to identify the usage of the parts of speech from the text as set out in the Curriculum and Assessment Policy Statement (CAPS). Chalkboard was the only teaching aid used by the teacher.

Examples of words and grammatical errors made by learners were:

Incorrect	Standard Setswana	English
pilapila (Pretoria Sotho)	sentlentle	<i>actually</i>
stlhopheng (spoken)	setlhopheng	<i>class (as in noun-class)</i>
byang (Pretoria Sotho)	jang?	<i>How?</i>
sokola (loan word from Afrikaans)	sotlega	<i>suffer</i>

Examples of words and grammatical errors made by the teacher were:

Incorrect	Standard Setswana	English
raa (Sekgatlha)	raya	<i>Means</i>
A re tsene (grammar)	a re tseneng	<i>let us look into</i>

Day 3

Topic: Literature - Novel

The teacher started the lesson by firstly greeting the learners: ‘dumelang bana’ [good morning children], then learners responded by saying: “ahe! Meneer” [good morning too, sir]. The learners response is a mixture of Sekgatlha and Afrikaans words. Sekgatlha word ‘ahe’ instead of ‘agee’ and Afrikaans word ‘meneer’ instead of ‘rra’. The teacher did not outline clearly what he was going to teach for that day. Whether he was going to teach for example; character analysis, plot or milieu. The teacher chose a passage from the novel and ask one learner to read aloud. The passage had English and Afrikaans words in it. What I observed was that learners did not struggle with the pronunciation of English word but they struggled there and there with some of Setswana words. I also observed that the language which the teacher and the learners used during their interaction in the classroom was not standard Setswana. The teacher used words like; ‘ntho tse pila’ [nice things] instead of ‘dilo tse dintle’. Learners used words like; ‘kreya’ [find] instead of ‘fitlhela’. The teaching aids which were used were text books and chalkboard.

Examples of words and grammatical errors used by the teacher were:

Incorrect	Standard Setswana	English
ko dimo (spoken)	kwa godimo	<i>Above</i>
batho bantsi (grammar)	batho ba bantsi	<i>many people</i>
ko (spoken)	kwa	<i>at</i>

Examples of words and grammatical errors used by the learners were:

Incorrect	Standard Setswana	English
ntšhi (Pretoria Sotho)	ntsi	<i>many</i>
mokgo (spoken)	mokgwa o	<i>this manner</i>
skao (grammar)	sekao	<i>example</i>

4.2.3 Data collected from School B

Teacher 1

Day 1

Topic: Grammar-Letlhophi

The teacher entered the classroom and past his greetings to the learners, by saying 'Dumelang bana' [Good morning children]. Learners responded by saying 'dumelang meneer' [Good morning sir]. The learners used Afrikaans word 'meneer' instead of 'rre' and the teacher continued without correcting the learners. The teacher introduced the topic for the lesson he intended to teach that day, by saying: 'Gompieno re tllilo ira Letlhaodi' [Today we are going to do [Adjective]. The teacher used the spoken language 're tllilo ira' instead of 're tllile go dira' The teacher was tense because he wanted to teach 'Letlhaodi' (Adjective) but he got confused and taught 'Letlhophi' and after the introduction of the topic he realised that he actually wanted to teach (Adjective) 'Letlhaodi'. The researcher observed that the teacher repeatedly used the speech sound 'h' instead of 'g' in words like: 'o rutehile' instead of 'o rutegile', 'khomo' instead of 'kgomo'. The researcher also observed that code-mixing and code switching were used in the learners' interaction with the teacher.

Teacher 1

Day 2

Topic: Unprepared speech

The teacher introduced the lesson to the learners that they are going to do unprepared speech. He chose the topic for the learners instead of writing different topics on pieces of papers so that each learner can choose a topic for him/herself as per CAPS guidelines. The researcher observed that when the learners were deliberating on their topics, the teacher corrected them but he used non-standard words in some instances. During classroom observation, the researcher also picked up that learners did not pronounce some Setswana words correctly. There was lot of filtering in the standard Setswana through grammatical mistakes, code-mixing and code switching. The teacher gave the learner the topic to present a speech which was: 'Tlotlo' [Respect]

Learner 1

'Nganaka, mo bophelong o tshwantse o nna le tlhompho. Rre o mong lo mong kgotsa o mogolo kgotsa o monnyane o mo tlhomphe'.

Instead of

'Ngwanaka, mo botshelong o tshwanetse o nne le tlotlo. Rre mongwe le mongwe, mme mongwe le mongwe, motho yo mogolo kgotsa yo monnye o mo tlotle'.

[My child, in life you should have respect. Whether an elderly or young person, you should have respect on them].

Learner 2

The teacher gave the learner this topic: Go tsala ya hao e tswang Gauteng, tsala e ya hao e tlilo ho o jela nala. Mo kaele tsela o dirisa mareo jaaka tlhamalla, putla, khotsa O tla bona skolo jalojalo. The teacher mixed the spoken language and Pretoria language. The teacher's instruction in standard Setswana was supposed to read as follows: Tsala ya gago e tswa Gauteng, e tlile go go jela nala. Mo kaele tsela o dirisa mareo jaaka tlhamalala, kgabaganya, kgotsa o tla bona sekolo jalojalo [Your friend is coming from Gauteng to visit you, give him direction and use words like: go straight,

pass through or you will see a School, etc] . I observed that in the learner's speech also, lot of code-mixing was prevalent. The learner said: 'ha o tswa ka tropo kholo ya Hauteng, o namella ka highway'. The standard Setswana is: 'Fa o tswa ka teropo kgolo ya Gauteng, o tlatlhoga ka tselafofo' [When you go out of the big city of Gauteng, you take the freeway].

Day 3

Topic-unprepared speech

On the third day the teacher continued with giving the learners topics to present unprepared speech like yesterday. The teacher gave the learner this topic: 'mphe mosola wa borutegi' [give me the advantage of being educated].

Learner 3

The learner started to present the speech and in the presentation, I observed that the speech had non-standard variants and grammatical errors like: 'thuto e khono dira motho hore a khono bua le batho e bile batho ba khono bua le ene. Thuto e dira hore motho a khono ikakanyetsa a ska hakanyediwa'.

Instead of:

'Thuto e kgona go dira gore motho a kgone go bua le batho le batho ba kgone go bua le ena. Thuto e dira gore motho a kgone go ikakanyetsa a seka a akanyediwa'. [Education enables a person to communicate with others. Education makes one to be able to make decisions and not other people to take decisions for him/her].

My observation for the teacher to let learners do unprepared speech for two days was that the teacher was not comfortable to teach in the presence of the observer.

Teacher 2

Day 1

Topic: Letlhaodi [Adjective]

The teacher entered the classroom and greet the learners: 'A re dumeleng bana' [greetings to you children]. The learners responded by saying "ahe" others said; 'yebo' whilst others responded by saying; "thobela". The response used by learners like "yebo" which is Zulu greetings and 'thobela' which is Sepedi greetings, in my observation, showed that they do not give Setswana Home Language as a subject its respect as an autonomous language. The teacher also went on to introduce the lesson without making corrections to the wrong words used by learners in their greetings.

The teacher introduced the lesson by saying: 'Letlhaodi' [adjective] is the topic that we are going to treat for today. He asked the learners a question: Kana letlhaodi ke eng? [What is an adjective?]. The learner responded: Letlhaodi ke lefoko le le tlhaolang leina mo sentenceng [an adjective is a word that identifies a noun in a sentence]. In the learner's response above, there is a word 'sentenceng' which is originally an English word but it has been suffixed by Setswana adverbial suffix '-ng'.

The teacher reprimanded the learner by saying: 'O ska bolela puo ya ko mmileng'. In the statement made by the teacher in trying to call the learner to order, the observation was that the teacher also code-mixed, using Pretoria Sotho. The teacher was supposed to say: 'O seke wa dirisa puo ya kwa mmileng' in standard Setswana.

Day 2

Topic: unprepared speech

Teacher 2 in School B taught for only one day and the remaining two days learners were given topics to present unprepared speech like teacher 1 did. The teacher started the lesson by greeting the learners and called the first learner to come in front to present. The teacher's interaction with the learners was minimal because she was listening to the learners' presentation and correct them where necessary. The learner was given this topic: 'Setso' [Culture]

Learner 1

'Mo Afrikaborwa re na le ditso tse di farolohaneng ho tshwanakana le seVenda le Stswana jalo le jalo. Hape, fa o ka labella, batho ba le bantsi mo Stswaneng ba ira dilo tse di farolohaneng.'

Instead of:

'Mo Aforikaborwa re na le ditso tse di farologaneng go tswana le seVenda le Setswana jalojalo. Gape, fa o ka lebelela, batho ba le bantsi mo Setswaneng ba dira dilo tse di farologaneng'. [In South Africa we have lot of different cultures like Venda and Setswana cultures etc. Again if you look, in Setswana culture many people are doing different things].

Day 3

Topic: unprepared speech

On the second day, it was the same routine as the first day where the teacher entered the classroom and greet the learners and the learners also greet the teacher in turn. The teacher gave the topic: "Bodutu" [boredom], to come to the fore to present it.

Learner 2

'Batho ha ba tshwere ke budutu ba ira dilo tse makatsang'. The teacher intercepted the learner's presentation by asking this question: 'O ka intsha bodutu ka ho irang'? I observed that in the learner's presentation as well as the teacher's question, there are grammatical errors and lot of Setswana infiltration by Pretoria Sotho and spoken language. I also observed that the learners did not notice that the verb 'tshwere' was supposed to be in the passive voice even though it was grammatically incorrect to use that verb. The teacher did not correct the mistake neither. The standard Setswana for the learner's sentence above was supposed to be: 'Batho fa ba jewa ke bodutu ba dira dilo tse di gakgamatsang'. The English translation is: [When people are bored, they tend to do funny things]. Furthermore I observed that the teacher's question was not

in standard Setswana which was supposed to be: 'O ka intsha bodutu ka go dira eng'?
The English translation is: [What can you do so that you don't get bored?]

DATA FINDINGS

4.2.4 Findings on learners' questionnaire

- Most of the learners registered at the school were not of Setswana origin.
- Learners' parents could not help their children with homework as they are not Setswana mother-tongue speakers.
- The learners struggle with understanding the *metalanguage* used in teaching Setswana as a Home Language subject.
- Learners code-mix and code-switch in their interaction with the teachers during the lesson of Setswana HL as a subject.
- Learners prefer to be given a chance to make a choice of their own HL subject.

4.2.5 Findings on classroom observations

- Teachers use code-switching and code-mixing in their lesson presentation without any hesitation whenever they lack terminology or way of expressing a concept in standard Setswana.
- Teacher 1 and 2 of school B presented lessons one day and the remaining two days, learners were presenting in the form of unprepared speech probably the teachers were not comfortable in the presence of the observer.
- Teachers code-switched and code-mixed in their lesson presentation and in most cases they did not correct the incorrect language spoken by learners because they (teachers) themselves did not speak the standard Setswana most of the time.
- Teacher B in school 1

4.2.6 Findings on teachers' interviews

- All the interviewees are Setswana mother-tongue speakers but during the interview, it was found that the language they used was not 'pure' Setswana.
- Interviewees responded that learners have inadequate command of the Setswana home language as such they are grappling to understand even the basic concepts.
- Teachers acknowledged that whenever they find it difficult to explain a concept in Setswana, they switch to English or sociolect for teaching and learning to be meaningful.
- The teachers responded that the curriculum is not giving sufficient support to learners and teachers. They are of the opinion that Setswana be included in the Department of Education's strategy for improving results like other subjects.
- Interviewees are of the feeling that learners should be given an opportunity to choose the home language subject of their choice.

CHAPTER 5: CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

The study focused on the challenges of teaching Setswana as a Home Language in a linguistically diverse community, where learners present levels of proficiency in Setswana. Therefore, the investigation was on the proficiency of Grade 12 learners in reading, writing and understanding Setswana on the level of a HL. The manifestation of this problem was overwhelming to teachers at Schools that they gave little attention to the learners' challenges, mostly because they did not have any remedial guidance as to a solution to the problem.

5.2 Summary of the study

Chapter 1

In Chapter 1 the research focused on the challenges in teaching of Setswana as a Home Language subject in a linguistically diverse community, where learners speak different languages and they are expected to present a certain level of proficiency in Setswana. This chapter was able to give the background of the problem to be researched in this mini-dissertation.

Chapter 2

The aim of Chapter 2 was to conduct a literature review related to the challenges in teaching Setswana as a Home Language subject in a linguistically diverse community. Code-switching and code-mixing amongst other factors, have an influence in the speaking and writing of standard Setswana. Different researcher's view points on what influences standard language like, the problem of re-location to other areas where one's mother-tongue is not catered for like in this research was discussed in detail. Some researchers gave their findings and recommendations.

Chapter 3

Chapter 3 was aimed at designing the research study, different methodologies used to collect data which were: qualitative and quantitative methods. Furthermore, chapter 3 focussed on how the data was collected through learners' as well as teachers' questionnaires, classroom observations, audio-recordings and semi-structured interviews. The challenges encountered by the researcher as well as issues related to Ethical Considerations were looked at in this chapter.

Chapter 4

In Chapter 4, the aim was to deal with the findings from the learners' questionnaires, the teachers' questionnaires, classroom observation, the teachers' semi-structured interviews and audio recordings and to ascertain whether the teachers as well as the learners use standard Setswana by avoiding code-switching and code-mixing. Furthermore, this chapter was also aimed to document the findings, analyse and interpret those findings from the Grade 12 learners and to determine whether the standard Setswana was used and taught by teachers in the classroom.

Chapter 5

The aim of this chapter is to summarize and integrate all findings, discuss the limitations of the study and recommend further avenues of research. This chapter further gives recommendations based on the findings from the research, so that the teaching of Setswana as a Home Language subject should not be a challenge to teachers and learners. The recommendations will further enable teachers and learners to use the standard Setswana as prescribed by the Department of Education appropriately.

5.3 Research conclusions

The findings in this research showed that there is a need to support learning and teaching of Setswana in areas where learners and parents are not mother-tongue speakers of Setswana. The research questions set out in the study are answered below:

5.3.1 To what extent do learners who are not Home Language speakers of Setswana cope with the metalanguage (LoLT) used in the teaching of Setswana as a Home Language subject?

Webb and Kembo-Sure (2008:18) are of the opinion that language which is in authority prescribes how it should be written, spelt and which words should be used in formal settings, is used as a yard stick to learn and use standard languages appropriately. On the other hand, Moletsane & Phatudi (2013:158) state that when the mother-tongue is accepted at school and promoted at home, the concepts and literary skills that the children are learning in the language can be transferred to the second language. Thus making learning easy for the learners and teaching a joy for the teachers. From this research findings, it was observed that learners find it difficult to cope with the language in authority which is the standard Setswana in this instance. It was observed that learners could not understand the basic concepts like the word 'lediri' means verb in English. This is because of the reason that Setswana is neither their Home Language nor their mother-tongue. Learners could not draw a line between the speech sounds 'h' as in the word 'hema' [to breath] and 'g' as in the word 'gae' [home].

The problem is even intensified by the fact that most of the learners do not speak Setswana at home. Other factors like; inter-cultural marriages between parents, migration of parents from areas like Limpopo, Zimbabwe and Mozambique to mention but a few places, where Setswana is not even spoken, made it more difficult for the learners to cope with the standard Setswana as a subject. It was further observed that learners have no interest in Setswana because they felt that their own mother-tongues were undermined. The learners code-switched during the lesson and the teachers did

not correct them. It was also found that teachers as well showed little interest in the Setswana subject which makes it difficult for learners to cope with the LoLT.

5.3.2 Which strategies do teachers utilize in order to address the challenges of a possible language barrier in class?

Bambose (1992:7) regards language as the most important factor in the learning and teaching process and teachers are regarded as language experts. However, in this research study, it was found that teachers lacked this important skill thereby resorting to code-switching and code-mixing as a communicative strategy to bridge the gap of language barrier in the classroom. It was found that the teachers used this communicative strategy which interfered with the standard Setswana as per expectations by the Department of Education. It was also found that teachers went as far as asking the learners which words they use in the community when explaining something that learners found difficult to comprehend. There was a lot of interference on the standard Setswana by the teachers as well as learners during contact time. The use of Pretoria-Sotho, spoken language as opposed to written language and dialects, were evident in the classroom. It was further observed that because of the lack of good command of Setswana language by the learners, teachers ended up repeating the same aspect so that learners could be able to grasp what was taught to them.

5.3.3 What role does the curriculum play with regard to the issue of the metalanguage (LoLT) used in the teaching of Setswana as the Home Language subject?

Moyo (2008) conducted a research where teachers complained about the lack of standardized terminology. It was also found in this research study that there is inconsistency in terminology used in in the NSC curriculum and in the CAPS. It was again found in this research that during the teachers' interview, some of the teachers highlighted that the Department of Education is not giving Setswana Home Language as a subject the support it deserves. In this research findings, teachers were concerned about the inconsistent usage of concepts by the examiners where teachers are left on their own to make sure that they familiarize learners with those concepts which they (examiners) use interchangeably when setting Examination Papers. It was

also observed that as a result of the continual changing of curricular, some aspects are left out as no longer part of the curricular like phonetics which would have helped learners with correct pronunciation. It was further observed that there is no motivation from the Department of Education for teachers who are teaching African languages which is Setswana in this case.

5.4. Limitations of the study

During the research study, there were limitations that I, the researcher encountered during data collection period. The study was intended to investigate the teaching of Setswana in a linguistically diverse community, during classroom observation, it was found that code-switching and code-mixing were prevalent. Teacher 1 and teacher 2 in school A were the main speakers in the classroom during the first day of observation and learners' participation was limited. The lessons were teacher-centered and learners were only involved when the teachers asked them questions. This limited learners' active participation made it difficult for me as a researcher to get many examples of code-switching and code-mixing from the learners' side.

The research was also limited to oral communication and therefore, the researcher was not able to find out the effect Setswana as a HL subject had on the learners' written work like tests, class works and examination. Furthermore, the research study focused only on the Grade 12 learners in the Secondary schools in the Letlhabile area which is situated in the North-West province, therefore its findings cannot be generalized. The study of this nature should further be undertaken in other Secondary schools as well as primary schools which are situated in other regions and or other provinces, to determine whether the same results could occur.

The research was further limited to three days of data-collection because the Department of Education could not approve more days as I had requested the reason being that more days could interfere with the Department's plan of writing of formal assessment tasks. Given more time, I could have got the opportunity to collect more data and have found more inconsistencies. Lastly, there is a need for more research to be conducted to investigate whether there is any difference in the performance of learners whose HL is Setswana and learners whose HL is other than Setswana. It is also imperative that in a linguistically diverse community, two kinds of syllabi should

be designed for learners who are Setswana HL speakers and learners who are not Setswana mother-tongue speakers.

5.5. Recommendations

It was noted that teachers as well as learners used code-mixing and code-switching for ease of communication and understanding of the subject content in the classroom. However the following recommendation should be taken into account.

5.5.1 Recommendations to the teachers

Teachers are advised to use standard Setswana and avoid using code-switching and code-mixing when they are teaching. Teachers should give learners more reading time as this will help the teacher to identify mistakes like, incorrect pronunciation. The teachers will be able to explain difficult words and also help with correct pronunciation. The use of Setswana dictionaries in the classes should be enforced so that whenever learners come across the word that they do not understand, they should check the meaning instantly. Teachers should encourage learners to have Do It Yourself (DIY) word list by writing down all the words which they find difficult to understand in their separate note books, look for the meaning in the dictionary or they can even ask their teachers for the explanation. This, will help the learners to improve and increase their vocabulary in Setswana. Teachers should introduce inter-classes and inter-schools' debating competitions in Setswana which will help the learners use the spoken Setswana confidently and with ease. Teachers should guide learners about career opportunities that will need Setswana. For example, to be: a Setswana radio announcer, a television presenter, an interpreter in the court of law, a lecturer and a teacher, one must have obtained at least 70% or above in Setswana Home Language. One's pronunciation of Setswana should be very good, reading aloud proficiency could help in this case.

5.5.2 Recommendations to the Department of Education

From the results of the study it is recommended that the Department of Education should invest much in Setswana HL as a subject so that it can be able to compete with

other languages like Afrikaans and English. The Department of Education could enforce teachers who are teaching Setswana HL to have majored in Setswana at tertiary level. Phonetics should be taught, tonal markers and accent strips should be emphasized and used in writing to help with the pronunciation. The department should also extrinsically motivate teachers and learners who perform exceptionally well in Setswana Home Language subject so that other teachers and learners be encouraged to do well also. Concerted efforts should be made for some years to come, both through the in-service training programmes of the Department of Education and the institutions of Higher Learning in supporting Setswana and other African languages in staying abreast in teaching strategies in a multilingual and a multicultural classroom. Setswana mother-tongue speakers should be involved in curriculum designing and development.

5.5.3 Recommendations to the learners

Learners should be encouraged to read as many Setswana books as they can. Debating sessions in Setswana should be encouraged. Learners should feel confident to ask questions concerning aspects they do not understand. It should be the learners' task to ensure that they task their parents to buy them Setswana dictionaries. Learners should be proud to speak Setswana in public and not feel ashamed to do so. Learners should be encouraged to create their own glossary of words to improve their vocabulary. Compiling general knowledge (kitso-kakaretso) that is; idioms, proverbs and figures of speech, from learners' reading is imperative. This will help them broaden their knowledge of Setswana culture since culture is embedded in language.

5.5.4 Recommendations to parents

It is absolutely imperative for every parent to play part in their children's education at home. This starts with them speaking the language Setswana at home and even watching TV programmes which can aid in their learning. Parents should assist their children with home works and where there is a need, they can get their children a Setswana Home Language tutor. Parents should buy their children Setswana dictionaries which will help their children to get meaning of words which they find difficult. Parents should also be encouraged to communicate with their children's

teachers regarding their children's performance, in Setswana. They should also help their children to draft their personal home study time-table to ensure that Setswana is also studied because learners tend to concentrate on content subjects and ignore studying African languages, which in this instance is Setswana.

The recommendations mentioned above will help to improve the language proficiency of learners as well as teachers who are teaching Setswana as a Home Language subject in a community which is linguistically diverse.

5.6 Concluding remarks

The study research showed that teaching Setswana Home Language in a linguistically diverse community is a challenge. The responses from most of the learners showed rather a lack of interest in the language and the subject. The teachers' responses indicated that not much support is given by the department to ensure that the learners become interested in Setswana language. Generally the concern from both the learners and the teachers was that Setswana is only limited to the school ground and cannot be used outside the schools' parameters. The use of non-standard words and Pretoria-Sotho which were evident in Setswana Home Language classes, interfered with the language proficiency of Setswana as a Home Language subject.

It was also evident that the use of code-switching and code-mixing as a communicative strategy, was a disadvantage in the teaching of Setswana as a Home Language subject. When learners use non-standard language in their examinations, they are going to lose marks since they are expected to use the standard Setswana.

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APPENDICES

APPENDIX A

TEACHERS' QUESTIONNAIRE

1. What is your highest qualification in the subject Setswana?

Diploma/Degree/ Other _____

2. What is your age group level?

3. What is your Home Language?

4. Which area do you live in? Is it a Township/Village/City?

5. How long have you been teaching Setswana Home Language subject?

6. Who is your favourite Setswana author?

APPENDIX B

SUGGESTED QUESTIONS FOR SCHEDULED INTERVIEW (TEACHERS)

1. How long have you been teaching Setswana as a Home Language subject
Ke sebaka se se kae o ruta Setswana Puo ya Gae jaaka serutwa?

2. Which language do you regard as your mother-tongue?

Ke puo efe e o e kayang e le puo ya gago e o e antseng mo letseleng?

3. Do you think that the learners' command of Setswana is adequate for them to understand when they are being taught through the medium of Setswana?

A o akanya gore kitso ya barutwana mo puong e ya Setswana e lekane mo goreng ba ka tlhaloganya fa ba rutiwa ka puo ya Setswana?

4. To what extent do you use Setswana when explaining concepts in class?

O dirisa Setswana go le kana kang fa o tlhalosa mareo ka mo phaposing?

5. If you switch to another language, which language do you use? Why?

Fa e le gore o tswakanya ka puo e nngwe, ke puo efe e o e dirisang? Goreng?

6. Do you at times have difficulty in explaining specific terminology needed in the teaching of Setswana as Home Language subject?

A ka dinako dingwe o nna le matsapa a go tlhalosa mareo a a rileng a a tlhokegang mo go ruteng Setswana Puo ya Gae jaaka serutwa?

7. Do you think the curriculum gives adequate support to teachers and learners with regard to the metalanguage used in the teaching of Setswana as Home Language? Why?

A o akanya gore kharikhulamo e naya barutabana le barutwana tshegetso e e lekaneng mo puong e e dirisiwang fa go rutiwa Setswana Puo ya Gae? Goreng o re jalo?

8. What do you think is learners' attitudes towards Setswana as a Home Language subject?

O akanya gore maikutlo a barutwana mo ntlheng e ya Setswana Puo ya Gae jaaka serutwa ke afe?

9. Do you think that learners in your school should have a choice as to which language they should take as Home Language subject?

A o akanya gore barutwana mo sekolong sa gago ba ka nna le tlhopho ya gore ke puo efe e ba ka e tsayang e le puo ya gae jaaka serutwa?

10. Which other language(s) do you think could be appropriate as Home Language subject in your particular school? Why?

Ke puo/dipuo dife tse o akanyang di le maleba mo go nneng Puo ya Gae e le serutwa mo sekolong sa gago? Goreng?

APPENDIX C

LEARNERS' QUESTIONNAIRE

Language profile:

1. Where were you born? (Please give the name of the town /city / village)

O belegwe kae? (Naya leina la lefelo)

2. Where did you grow up? (Please give the name of the town / city / village)

O goletse kae? (Naya leina la lefelo)

3. What is your mother's home language?

Puo ya Gae ya mmaago ke efe?

4. What is your father's home language?

Puo ya Gae ya rraago ke efe?

5. Which language do you speak to your mom?
Ke puo efe e o e dirisang fa o bua le mmaago?
-

6. Which language do you speak to your dad?
Ke puo efe e o e dirisang fa o bua le rraago?
-

7. What is your favourite radio station?
Ke seteišene sefe sa seyalemowa se o se ratang?
-

Language Attitude

8. Do you find it difficult to follow explanations in Setswana? Please tick the appropriate box

A o iphitlhela o na le matsapa go sala morago ditlhaloso ka Setswana?

Ka kopo dira sekgwage mo lebokosong le le maleba.

Always Sometimes Never

Ka metlha Ka nako Ka gope

9. Do you enjoy using Setswana language in a debating session?

A o itumelela go dira dingangisano ka Setswana?

Yes No

Ee Nnyaya

10. Give reason for your answer.

Naya lebaka la karabo ya gago.

11. Do you find reading a Setswana novel easy or difficult?

A o fitlhela go buisa padi ya Setswana go le bonolo kgotsa bokete/makete?

12. Do you enjoy writing essays in Setswana?

A o itumelela go kwala ditlhamo ka Setswana?

Yes No

Ee

Nnyaya

13. Give a reason for your answer.

Naya lebaka la karabo ya gago.

14. Would you prefer to study a language other than Setswana as Home Language?

A o ka rata go ithuta puo e nngwe jaaka Puo ya Gae kwa ntle ga Setswana?

Yes

No

Ee

Nnyaya

If Yes, which language?

Fa karabo e le Ee, ke puo efe?

Give a reason for your answer.

Naya lebaka la karabo ya gago.

APPENDIX D

Some examples of the teachers' classroom observations

SCHOOL 1: TEACHER B

TOPIC: (LETLHOPHI)

Letlhophi ke karolo ya puo e e tlhophang. E ka tswa e le e e tlhophang leina kgotsa kemedi ya lona mo polelong. Letlhophi e ka le tlhophang go ya ka go le akaretsa kgotsa e ka le tlhopholola kgotsa go le tlhotlholola. Seo se nthaa se re ra go bona mefuta e mebedi ya matlhophi. Re bopa matlhophi a go ya ka gore a naa wa le tlhotlholola kgotsa wa le akaretsa. Ra go ba le letlhophileakaretsi be re ba na le letlhophiletlholodi. Fa o akaretsa batho o batla go bitsa batho ba tsamaya fale wa re ke basimane ba le bararo wa re tlang kwano botlhe kgotsa o ka nna wa re tlang kwano lotlhe kgotsa o ka nna wa re tlang kwano losi. Le fa basimane ba le babedi o bitsa a le mongwe wa re tla kwano o le esi. Fa o re otlhe /botlhe go raa gore...ka jalo ga go bona popi ya letlhophileakaretsi e leng 'otlhe' ka gore wa akaretsa. Mme fa o re osi kgotsa esi go

raa gore wa mo tlhopholola mo gare ga batho ba bangwe. Ka jalo matlhophi otlhe a e leng matlhophimaakaretsi re ya go a bona ka popi 'otlhe' mme matlhophimaakaretsi re ya go a bona ka popi 'osi'. Matlhophi a rona re ya go a tlhophi, tla ke tsene mo popegong ya letlhophi. Fa re bua ka popego ya letlhophi re tla fitlhela gore letlhophi la rona le bopilwe ka dikarolo di ka nna pedi.

Maabane re bone leina le bopilwe ka tlhogo le kutu, jaanong letlhophi la rona le ya go bopiwa ka thuanitlhophaina kgotsa thuanisediri re be re e kopanya le nngwe ya dipopi tse. Popi 'otlhe' ke popi ya tlhologo ya letlhophileakaretsi, 'osi' ke popi ya tlhologa ya letlhophiletlholodi. Jaanong re na le dithuanisediri re be re ba na le popi ya tlhologo ya letlhophi. Go tlaya ka gore ke letlhophi lefe. Re bua ka dithuanitlhophaina seo se raa gore ra go boela kwa ditlhopheng tsa maina tsele tse re neng re bua ka tsona mo maaabaneng. Setlhophi sa ntlha tla re utlwe? Mo-/ba- (learner response), setlhophi sa bobedi? Mo-/me-, le-/ma-, se-/di-, n-/di-, lo-/di-, bo-/ma-, go-, fa, go, mo. Setlhophi se se bua ka lefelo. Fa godimo, mo, mole ,jalojalo. Jaanong ra go batla dithuanitlhophaina tsa ditlhophi tse tsa maina. Ra go di bitsa dithuanitlhophaina ka gore di tsamaisana le ditlhophi tsa maina. Goreng re di bitsa ditlhophi tsa maina? Ka gore di tsamaisana le ditlhophi tsa maina. A re motho o ja bogobe- batho ba ja bogobe. Morogo o monate-merogo e monate. Legapu le monate-magapu a monate. Setlhare se robegile- ditlhare di robegile. Nku e monate- dinku di monate. Lore lo monate kgotsa lore lo robegile- dinthe di robegile. Bogobe bo monate-magobe a monate.

O tsamaya kwa godimo ga tafole, ga lebatlha la bojelo (learner correct herself). Why o sa re kwa godimo go monate ka gore le rata monate. Ra go di bitsa, right ke re ke dithuanitlhophaina ka ntlha gore di tsamaisana le ditlhophi tsa maina. Ra go di bitsa dithuanisediri, go tla tswa mo go wena gore o ya go dirisa e feng. Ra go di bitsa dithuanisediri ka gore di lwela sediri le lediri, di tsena fa gare ga lediri le sediri. Ra re monna o ja nama-banna ba ja nama, morogo o monate- merogo e monate, legapu le senyegile, setlhare se robegile-ditlhare di robegile. Jaanong go raa gore thuanitlhophi ya rona e fa gare ga sediri le thito ya lediri. Yona ka boyona e tle be e tsamisana le eng e be e nna karolo ya lediri. Ra re monna 'o rata'... e tle be e le letiro le lediri. Jaanong ra go tsaa thuanitlhophaina e, re be re di bopa di kopana le ditlhophi tse tsa tlhologo tse. Mo nakong ya gona jaanong ka fa re dirise 'otlhe'. Re bua ka batho, ga nka ke ra re mosetsana otlhe re ya gore mosetsana 'o' e be re e kopanya le 'otlhe' go ya ka

thutapuo go siame. Ga go kgonagale ka jalo ga ro fitlhela tota re na le letlhophileakaretsi la sethopho sa ntlha mo bongweng ka gonne e ya go nna otlhe. Ke e kwala fela ka gonne thutapuo yona ya dumela. Be re re ke ba- le -otlhe e ya go nna botlhe. E nna baotlhe e be go nna le phetogomodumo e re e bitsang tshwaetsano, 'o' e nna le phokelelo e ntshi mo go 'a'. Re rile go nnile le phetogomodumo 'a' e be e nna 'botlhe'.

Some examples of non-standard language used by learners during classroom observations.

SCHOOL 2

TOPIC: TLOTLO (RESPECT) -UNPREPARED SPEECH

LEARNER

Nganaka, mo bophelong o tshwanetse go nna le tlhompho. Rre o mong lo mong kgotsa mme o mong lo mong kgotsa o mogolo kgotsa o monnyane o mo tlhomphe. Ngwanake, o tshwanetse go tlhompha o mogolo lo monnyane o rate thuto ya gago. O tshwanetse gore mo bophelong o ska nna le ditsala tse loreng di tlo tlhophela se o tshwanetseng gore o se dire. O tshwanetse o nne le seriti sa go ikemela ngwanaka. E re ke go bolelle mo bophelong a go bonolo ka jalo o tshwanetse ore o ikemele o itirele ngwanaka. E re ke go bolelle ngwanaka, o tshwanetse wa ba motho o e loreng o dira tse ntle. O lebelle gore ditsala tsa hao di dira eng. O ska iphitlhela o tsamaya le batho ba loreng batlo go dirisa dilo tse di tswileng mo tseleng. Ke ka moo mo bophelong a wa tshwanna ke go nna le ditsala tse dintsi ka gonne na o tsamaya o nna le ditsala tse dintsi o tlo tsamaya o kopana le ditsala tse e loreng di tlo go tsenya mo mathateng. Ke ka moo ngwanaka ke reng o tshwanetse o itlhokomele mo bophelong. O ithate, o dire tse ntle gore setšhaba le sone se tle se go bone ka tse ntle ba ska go bona fela o tsamaya mo tseleng e be o fitlhela batho ba bua dipuo tse mpe ka wena. O tshwanetse wa ba motho setšhabeng.

Some examples of non-standard language used by learners during classroom observations.

SCHOOL 1

TOPIC: Re neele tsa maemo a bosa (give us weather focus)-Unprepared

Speech

LEARNER

Bagaetsho nna ke tliilo go le botsa ka tsa maemo a tsa bosa. Gompiano mo nageng ya rona e leng Afrikaborwa go tla nna...E re ke go ntshe mo spitleng, fa ke bua ka go re neela ka tsa maemo a bosa ka mantswa mang o tota lefelo le le rileng e seng ka kakaretso.Ke nagana gore mo ponaponong kore ka mantswa mang o dira se mo ponaponong mogasi a tsa maemo a bosa a tlholang a di dira. O a tlo mmone bile a supasupa. Se se itumedisang kore re dira tsa thutoloago (teacher). Fa re lebeletse mo nageng ya rena re na le Pretoria. Mo Pretoria re na le...'ko re ka mantswa mang bahaetsho ra itlhamela, o re ja ka nako, re batla motho a re supele a supasupe ske wa kwala' (teacher). Mo Pretoria gompiano go tla fisa. Fa go re yana re na le ditemperature di le some a le mabedi tlhano seo se supa gore gompiano go tla fisa. Fa re tsamaya re ntse re lebeletse re na le boUpington, ko Upinton gompiano go tla bo le maruru ka gonne go letse go nele dipula tse maatla. Fa re ntse re tsamaya re na le boJohannesburg, 'ha o sa na Johanesburg naare o nna kae, o wa bonahala. Re bua ka Hauteng, re bua ka Tshwane ha re bue ka Pitoria' (teacher). Kwa Gauteng go tla be go le mafuthu, 'a o na mofuthu mo Stswaneng, e bile e seng mofuthu, mogote, go tla be go gotetse. E re ke botse potso, naare ho gasiwa tsa maemo a bosa le dikhang, wa bo o le ko kae wena? Wa bo o lebeletse mogala wa letheka o gogola ka mo teng dilo tse o sa tshwanno di lebella. Ke ka jalo o dirang jaana, a se nnete. O ira thuto tsa loago. Simolla (teacher). Gompiano re tlo lebella tsa loago, mo Gauteng go tla bo go le maruru, mo Tshwane go tla bo go futhumetse, fa re ntse re tsamaya re ya kwa Upintene le gona go tla be go le go futhumetsenyana ka diperesente di le some lebobedi. Fa ntse re tsamaya re na le boDurban Kwa Zulu Natal ko teng le gona go tle be go le maruru. Ka jalo ke ka mokho loapi la rona gompiano le tsamayang ka teng.

SCHOOL 2: Teacher A

DAY2: TOPIC-NOUN (LEINA)

Kana leina ke eng? (teacher). Leina ke lefoko le le kayang sengwe (learner). A re leina ke lefoko le le kayang sengwe. Wena **wa** reng? (teacher). Ke rile ke bua dikarolo tsa puo. Jaanong leina ke eng? Ke lefoko? Leina ke karolo ya puo e e kayang sengwe. Se ka bonwa, kgongwa kgotsa sa gopolwa (teacher). Re na le maina a **mang** re kgona go a bona. Re kgona go bona 'lebati', 'lefeelo' re kgona go le bona, 'mosetsana' ke **ya** mmona. Nneele maina a mangwe a re kgonang go a bona? (teacher). 'Tafole' (learner response). 'Tafola' ka **Stswana pilpila** ke lebati la bojelo (teacher). Letlhabaphefo **ra** le bona, le **leng** gape? (teacher). 'Setlhare', mme re **ba na** le leina re re leina le ka gopolwa. 'Phefo' kgotsa re kgona go e bona?(teacher). **Aowa**. Mainakgopolo, re ka nna ra re 'phefo', 'mowa', o ka nna wa bua ka selo se tshwana le 'legodimo'. A o ka kgona go le kgoma? 'Nnyaya' (learners). Go na le maina **a re ka reng a bonwa re a bitsa** mainatota. Maina a a rona a , a wela mo ditlhopheng tsa maina. Mpheng ditlhopha tsa maina? 1.mo-/ba-, 2.mo-/me, 3. Le-/ma-, 4. Se-/di-, 5.n-/ din-,6. Lo-/di-,7.bo-/ma-,8. Go- ,fa-, go-,mo-. Ke ditlhopha tsa maina tse re nang le tsona (teacher). Go na le **stlhopha** se se welang ka fa tlase ga **stlhopha** sa mo-/ba-. **Stlhopha** seo re se bitsa **stlhopha** sa bo-, re tla **tle** re bua ka sona (teacher).

Go **raa** gore fa re na le leina, re re selo se ke leina, le **tshwentse** le wele mo ditlhopheng tse tsa maina. Fa le sa wele mo ditlhopheng tse tsa maina tse, go **raa** gore ga se leina. Ke batla re tsene mo **stlhopheng** se sa mo-/ba-. Setlhopha se, re bitsa gore ke stlhopha se se buang ka batho. Se bua ka batho fela. A **ko** o neele maina a re reng a wela mo **stlhopheng** sa batho, Fa re bua ka batho re bua ka eng? Ka leina (teacher). 'Mosadi-basadi' (learner1), 'monna-banna' (learner2). Ka mo phaposing fa re le rotlhe ke akaretsa le mme go na le mosadi a le mongwe, go na le monna a le mongwe, monna ke nna (teacher), mosadi ke mme. Lona ga ise le fitlhe koo ga le yo. Go siame a re utlwe **ka** tse dingwe? (teacher). "mosimane- basimane' (learner3), 'mosetsana-basetsana' (learner4). 'Ngwana-bana' (learner5). Totatota ke **tlo** batla re **lebelle** maina a gore a bopegile **byang**. **Se ke se batlang** ke batla re bue ka popego ya maina segolo setona maina a a welang mo stlhopheng sa mo-/ba-. Ke batla re e **lebelle** sentle. A re tseyeng lefoko mosadi, re ele tlhoko ke leina la tlhologo. Go **raa** gore **leina le, le bopegile go ya ka tlhogo re be re e kopantsha le kutu** Leinatota le leina la tlhologo le bopilwe ka tlhogo le kutu. Se se **raa** gore fa re **tsaa** leina le 'mosadi'**ra** gore 'mo-' ke yona tlhogo, 'sadi' ke kutu. Fa re ya go **lebella** dibuka tse **ding ra** go fitlhela gore mosadi e tswa mo go 'sala'. **Ba re mosadi o ne a sala mo gae rre o ne a tsamaya ,**

monna a tsamaya a ya go batla,go batlela balelapa. Jaanong ga o tihela go le byalo, bomme le bona ga tle ba sokola. Jaanong re ya go tsaa e le leina la tlhologo go raa gore ra go fitlhela e le gore 'mo-' ke tlhogo 'sadi' ke kutu. A re tsene mo go 'monna', 'mo' e ya go nna tlhogo 'nna' ke kutu.