

**Student teachers' ethnocentrism:
attitudes and beliefs about language**

by

Joyce Phillis West

04430050

Submitted in fulfilment of the requirements for the degree

PHILOSOPHIAE DOCTOR

in the Faculty of Education

at the

UNIVERSITY OF PRETORIA

SOUTH AFRICA

July 2020

Supervisor:

Professor Rinelle Evans

ETHICAL CLEARANCE CERTIFICATE



UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA
Faculty of Education

RESEARCH ETHICS COMMITTEE

CLEARANCE CERTIFICATE

CLEARANCE NUMBER: **HU 18/08/01**

DEGREE AND PROJECT

PhD

Student teacher ethnocentrism: attitudes and beliefs about language

INVESTIGATOR

Ms Joyce Phillis West

DEPARTMENT

Humanities

APPROVAL TO COMMENCE STUDY

07 February 2019

DATE OF CLEARANCE CERTIFICATE

17 July 2020

CHAIRPERSON OF ETHICS COMMITTEE: Prof Funke Omidire

A handwritten signature in black ink, appearing to be 'F. Omidire', written over a horizontal line.

CC

Ms Bronwynne Swarts
Prof Rinelle Evans

This Ethics Clearance Certificate should be read in conjunction with the Integrated Declaration Form (D08) which specifies details regarding:

- Compliance with approved research protocol,
- No significant changes,
- Informed consent/assent,
- Adverse experience or undue risk,
- Registered title, and
- Data storage requirements.

DECLARATION

I, Joyce West, student number 04430050, declare that this thesis is my own work and that it has been written in my own words. In all instances where I made use of citations from published or unpublished works, I have acknowledged these authors in-text and referenced them in full. I understand that all rights regarding the intellectual property of this thesis belong to the University of Pretoria, who has the right to publish the work as they deem fit.

I also declare that the thesis, which I hereby submit for the degree Doctor of Philosophy 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 Higher Education Institution.



Joyce West

23 Julie 2020

ETHICS STATEMENT

The author, whose name appears on the title page of this thesis, has obtained, for the research described in this work, the applicable research ethics approval. The author declares that she has observed the ethical standards required in terms of the University of Pretoria's *Code of ethics for researchers* and the *Policy guidelines for responsible research*.

DEDICATION

I dedicate this research to every person who is brave enough to reflect on and ask difficult questions about their own ethnocentrism and social identity.

ACKNOWLEDGEMENTS

My sincere gratitude to the following people for their contribution to the successful completion of my research study:

- Rinelle Evans (supervisor), for undeniably pushing and stretching (like a loom) me to be the very best version of myself, challenging me to be critical and analytical, guiding me and being a role model. I will “keep walking” ...
- Joyce Jordaan (my “naamgenoot”), statistician at the University of Pretoria, for her quantitative skills, advice and support. Thank you for always being kind, supportive and never allowing me to doubt myself or my own statistical knowledge and skills.
- Lariza Hoffman, language editor, for all the time and energy she spent in making sure I delivered a high-quality thesis.
- Professor Cycil Hartell (previous head of the Early Childhood Education Department at the University of Pretoria), for giving me the necessary research leave to complete my studies.
- Jarred West (husband and supporter), for all his sacrifices to support me and for always believing in me and encouraging me every step of the way.
- The University of Pretoria, for financial and academic support sessions with experts in the field.
- Everyone at Dordt University (USA) who inspired this study and gave me the research tools and knowledge that I needed to complete this study.
- Family and friends, for their continued support, especially Rozanne Botha and Marinda du Toit who always made a plan to assist me in any way they could throughout this journey.

ABSTRACT

After the dismantling of apartheid in South Africa, democratic transformation included desegregating mono-ethnic environments, such as schools and higher education institutions, through the integration of learners and students from diverse multilingual and multicultural backgrounds. A further ideal encouraged mother-tongue education. Yet, a growing preference for English as the medium of instruction ensued, especially in multilingual urban areas. This study investigated the degree of ethnocentrism that student teachers studying at a mono-ethnic private higher education institution had and what their attitudes and beliefs about language-in-education issues were since such outlooks could potentially affect their classroom practices. Ethnocentrism, the tendency of an individual to identify strongly with their own ethnicity and to reject others', draws on the premises of the social identity theory owing to the focus on in-group-out-group distinctions, racism and stereotyping.

Using an online questionnaire to generate primarily quantitative data, this embedded mixed-methods study investigated 1 164 student teachers' reasons for choosing to study at a mono-ethnic higher education institution. Their degree of ethnocentrism as well as their attitudes and beliefs about languages used for social and educational purposes were measured by the *standardised Generalised Ethnocentrism and Language Attitudes of Teachers Scale*. Key findings from the qualitative data indicated that student teachers chose to study at a particular institution because of a shared mono-ethnic social identity, which strongly relates to a common language (Afrikaans), culture (Afrikaner), religion (Christianity) and possible race (Caucasian). The quantitative data showed a statistically significant relationship between the student teachers' degree of ethnocentrism and their attitudes and beliefs about language-in-education issues. Overall, in line with the social identity theory, findings pointed to the formation of social identities based on shared ethnic characteristics, such as language, culture, religion and race. The study provides a more comprehensive understanding of how ethnocentrism, social identities and particular perspectives of language-in-education issues exist on a continuum. Unchecked, such attitudes and beliefs may have far-reaching consequences for multilingual classroom practices, especially where English as the medium of instruction is the mother tongue of neither the learners nor the teacher.

Keywords: English as medium of instruction; ethnocentrism; language attitudes and beliefs; mono-ethnic, social identity; student teachers.

OPSOMMING

In Suid-Afrika het demokratiese transformasie die desegregasie van mono-etniese omgewings, soos skole en hoëronderriginstellings, ingesluit. Dit het onder andere meegebring dat leerders en studente uit verskillende taal- en kultuuragtergronde saam in die leeromgewing verkeer. Moedertaalonderrig is ook veral tydens aanvangsonderrig aangemoedig. Tog het daar toenemend 'n voorkeur vir Engels as onderrigmedium ontstaan, veral in meertalige stedelike gebiede. Hierdie studie stel ondersoek in na die mate van etnosentrisme wat studenteonderwysers openbaar terwyl hulle by 'n mono-etniese private hoëronderriginstelling ingeskryf is. Hulle houdings en oortuigings met betrekking tot taalonderrigkwessies is ook vasgestel. Etnosentrisme, die neiging van individue om sterk met hul eie etnisiteit te identifiseer en dié van ander te verwerp, is geskoei op die sosiale identiteitsteorie met 'n fokus op binnegroep-buitegroeponderskeid, rassisme en stereotipering.

'n Aanlyn vraelys is gebruik om hoofsaaklik kwantitatiewe data te genereer wat verskaf is deur 1 164 studenteonderwysers. Sowel hulle graad van etnosentrisme as hul houdings en oortuigings oor tale wat vir sosiale en opvoedkundige doeleindes gebruik word, is gemeet aan die hand van die *gestandaardiseerde Generalised Ethnocentrism* en *Language Attitudes of Teachers skaal*. Sleutelbevindinge uit die kwalitatiewe data dui aan dat studenteonderwysers verkies om aan 'n spesifieke instelling te studeer waar 'n gedeelde mono-etniese sosiale identiteit, wat sterk verband hou met 'n gemeenskaplike taal (Afrikaans), kultuur (Afrikaner), godsdiens (Christendom) en moontlik ras (blank) heers. Die kwantitatiewe data het 'n statisties beduidende verband getoon tussen die studenteonderwyseres se graad van etnosentrisme en hul houdings en oortuigings rakende taal-in-onderwyskwessies. Die bevindinge dui ook op die ontwikkeling van sosiale identiteite gebaseer op samehorigheidseienskappe soos taal, kultuur, godsdiens en ras. Die studie bied 'n meer omvattende begrip van hoe etnosentrisme, sosiale identiteite en bepaalde perspektiewe van taal-in-onderwyskwessies op 'n kontinuum bestaan. As voornemende onderwysers nie bewus gemaak word van hulle sterk etnosentriese oortuigings nie, kan dit verreikende gevolge vir meertalige praktyke in die klaskamer inhou, veral waar Engels as onderrigmedium gebruik word, maar nie die moedertaal van die leerders of die onderwyser is nie.

Sleutelwoorde: Engels as onderrigmedium; etnosentrisme; houdings en oortuigings oor taal; mono-etnies; sosiale identiteit; studenteonderwysers.

LANGUAGE EDITOR DISCLAIMER

CERTIFICATE OF LANGUAGE EDITING

Dr. L. Hoffman

Kroonstad

BA, BA(Hons), MA, DLitt et Phil, Certificate (English Grammar for Editors)

Member of South African Translators' Institute – No. 1003545

Cell no: 079 193 5256

Email: larizahoffman@gmail.com

DECLARATION

To whom it may concern

I hereby confirm that I have proofread and edited the language of the following thesis, including the bibliography.

Title of thesis

Student teachers' ethnocentrism:
Attitudes and beliefs about language

Candidate

Joyce Phillis West



Lariza Hoffman

Kroonstad

8 July 2020

LIST OF ABBREVIATIONS

BEEd	Bachelor of Education
CFA	Confirmatory Factor Analysis
DBE	Department of Basic Education
DHET	Department of Higher Education and Training
DoE	Department of Education
EFA	Exploratory Factor Analysis
EGIDS	Expanded Graded Intergenerational Disruption Scale
GENE	Generalised Ethnocentrism (Survey)
HEI	Higher Education Institution
HETN	Higher Education Transformation Network
LATS	Language Attitudes of Teachers Scale
LEP	Limited English Proficiency
LiEP	Language in Education Policy
Mol	Medium of Instruction
PhD	Doctor of Philosophy (Degree)
PIRLS	Progress of International Reading Literacy Study
RSA	Republic of South Africa
SIT	Social Identity Theory
SPSS	Statistical Package for the Social Sciences
UNESCO	United Nations Educational, Scientific and Cultural Organisation
UNICEF	United Nations International Children's Emergency Fund

TABLE OF CONTENTS

ETHICAL CLEARANCE CERTIFICATE	II
DECLARATION	III
ETHICS STATEMENT	IV
DEDICATION	V
ACKNOWLEDGEMENTS	VI
ABSTRACT	VII
OPSOMMING	VIII
LANGUAGE EDITOR DISCLAIMER	IX
LIST OF ABBREVIATIONS	X
TABLE OF CONTENTS	XI
LIST OF FIGURES	XVI
LIST OF TABLES	XVIII
PREFACE: PERSONAL REFLECTION ON MY PHD JOURNEY	XX
CHAPTER 1: OVERVIEW OF THE STUDY	1
1.1 INTRODUCTION	1
1.2 BACKGROUND AND RATIONALE	3
1.3 PROBLEM STATEMENT	5
1.4 RESEARCH QUESTIONS AND HYPOTHESES	5
1.5 SUMMARY OF THE RESEARCH DESIGN AND METHODOLOGY	7
1.6 ANTICIPATED LIMITATIONS OF THE STUDY	9
1.7 OUTLINE OF THE STUDY.....	10
CHAPTER 2: CONTEXT, THEORETICAL FRAMEWORK AND LITERATURE	
REVIEW	13
2.1 INTRODUCTION	14
2.2 CONTEXTUALISATION OF THE RESEARCH SITE	16
2.2.1 Description of the research site: Riviermond.....	17
2.2.2 Legal obligations and requirements of the research site	19
2.2.3 The history, student enrolment and location of Riviermond.....	23

2.3 THEORETICAL FRAMEWORK.....	26
2.3.1 Social identity theory	26
2.3.2 The theoretical framework and the research site	40
2.4 ETHNOCENTRISM	44
2.5 CONTEXTUALISATION OF THE SOUTH AFRICAN MULTILINGUAL ENVIRONMENT	49
2.5.1 Overview of South African language policies	50
2.5.2 Current multilingual South African language policies and their challenges.....	53
2.6 ATTITUDES AND BELIEFS ABOUT LANGUAGE-IN-EDUCATION ISSUES	57
2.6.1 Defining attitudes and beliefs	58
2.6.2 Attitudes and beliefs: mother-tongue education	60
2.6.3 Attitudes and beliefs: English as the medium of instruction.....	63
2.6.4 Attitudes and beliefs about language-in-education issues: Teachers and student teachers	72
2.7 STUDENT TEACHERS' ETHNOCENTRISM AND THEIR ATTITUDES AND BELIEFS ABOUT LANGUAGE-IN-EDUCATION ISSUES	75
2.8 SUMMARY OF CHAPTER	76
CHAPTER 3: RESEARCH DESIGN AND METHODOLOGY	78
3.1 INTRODUCTION	79
3.2 RESEARCH PARADIGM	79
3.3 RESEARCH DESIGN AND METHODOLOGY	82
3.4 MY RESEARCH STANCE.....	83
3.5 SAMPLING PROCEDURE: RESEARCH SITE AND RESPONDENTS .	85
3.6 DATA COLLECTION INSTRUMENTATION: THE QUESTIONNAIRE ...	86
3.6.1 Section A: Biographical questions and qualitative data collection ...	87
3.6.2 Section B: Quantitative data collection instrument – the GENE survey	87
3.6.3 Section C: Quantitative data collection instrument – the LATS survey	89
3.6.4 Section D: Qualitative data collection – open-ended questions.....	90
3.7 DATA ANALYSIS PROCESS.....	90

3.7.1	Quantitative data analysis	92
3.7.2	Qualitative data analysis	92
3.8	RESEARCH PROCESS	93
3.9	QUALITY ASSURANCE MEASURES	95
3.9.1	Reliability and validity of my study	95
	Table 3.1: Reliability scores of the GENE survey over 20 years.....	97
3.9.2	Trustworthiness, credibility and confirmability of the study	99
3.9.3	Generalisation and transferability of the study	100
3.10	ETHICAL CONSIDERATIONS	100
3.11	CONCLUSION	102
CHAPTER 4: QUALITATIVE DATA PRESENTATION AND DISCUSSION		103
4.1	INTRODUCTION	104
	Table 4.1: Research questions and the online questionnaire	104
	Table 4.2: Overview of qualitative sub-codes, codes, categories and themes	106
4.2	CATEGORIES EMERGING FROM THE DATASETS	107
4.2.1	Category 1: Attitudes and beliefs about language and culture	107
4.2.2	Category 2: Strong religious beliefs	119
4.2.3	Category 3: Degrees of ethnocentrism.....	122
4.2.4	Category 4: Student teachers' beliefs about Riviermond being a private higher education institution with a convenient mode of delivery ...	131
	Table 4.6: Category 4 – Student teachers' beliefs about Riviermond being a private higher education institution with a convenient mode of delivery	131
4.2.5	Category 5: Student teachers' beliefs about Riviermond as a reputable institution offering quality higher learning	134
	Table 4.7: Category 5 – Student teachers' beliefs about Riviermond as a reputable institution offering quality higher learning	135
4.3	THEMES EMERGING FROM MY STUDY	138
4.3.1	Student teachers' mono-ethnic social identity at Riviermond	140
4.3.2	Student teachers' beliefs about the benefits of studying at Riviermond associated with the mixed mode of delivery.....	143
4.4	CONCLUSION	144
CHAPTER 5: QUANTITATIVE DATA PRESENTATION AND DISCUSSION		145

5.1 INTRODUCTION	145
Table 5.1: Research questions and the online questionnaire	146
5.2 BIOGRAPHICAL INFORMATION OF RESPONDENTS	147
5.3 QUANTITATIVE DATA ANALYSIS AND INTERPRETATION.....	152
5.3.1 GENE results: Student teachers’ degree of ethnocentrism	153
5.3.3 Relationship between GENE and LATS scores	195
Table 5.43: Descriptive statistics of the GENE and LATS surveys	195
Table 5.44: Pearson’s correlation test between the GENE and LATS ...	196
5.3.4 Summary of quantitative data findings	196
CHAPTER 6: FINDINGS AND CONCLUSIONS OF INQUIRY.....	198
6.1 INTRODUCTION.....	198
6.2 DISCUSSION IN TERMS OF THE LITERATURE REVIEW AND THEORETICAL FRAMEWORK.....	199
6.3 FINDINGS AND DISCUSSIONS IN TERMS OF THE RESEARCH QUESTIONS	199
6.3.1 Answer to the main research question: Reasons for choosing Riviermond.....	200
6.3.2 Answer to sub-research question 1: Student teachers’ degree of ethnocentrism	202
6.3.3 Answer to sub-research question 2: Student teachers’ attitudes and beliefs about language-in-education issues	203
6.3.4 Answer to sub-research question 3: The relationship between student teachers’ degree of ethnocentrism and their attitudes and beliefs about language-in-education issues	206
6.4 FINDINGS IN TERMS OF THE HYPOTHESES.....	206
6.5 CONSUMMATION OF THE INQUIRY.....	209
6.5.1 Ethnocentrism exists on a continuum and not a fixed scale	210
6.5.2 The relationship between ethnocentrism and social identity	214
6.5.3 Ethnocentrism, attitudes and beliefs about language-in-education issues.....	215
6.5.4 Attitudes and beliefs about English as the medium of instruction and perceived competence	216

6.5.5 Environmental exposure, ethnocentrism, attitudes and beliefs about language-in-education issues	217
6.5.6 Juristic tension in South Africa	217
CHAPTER 7: SIGNIFICANCE AND IMPLICATIONS OF THE INQUIRY.....	221
7.1 INTRODUCTION.....	221
7.2 SYNOPSIS OF THE STUDY.....	222
7.3 SIGNIFICANCE OF THE STUDY.....	222
7.4 RECOMMENDATIONS AND IMPLICATIONS OF THE STUDY	224
7.4.1 Section 1: Policy recommendations	224
7.4.2 Section 2: Recommendations for practice.....	225
7.4.2 Section 3: Methodological recommendations.....	226
7.4.3 Section 4: Recommendations for further research possibilities	229
7.5 LIMITATIONS OF THE STUDY.....	230
7.6 CULMINATION OF INQUIRY	232
LIST OF REFERENCES	236
ADDENDUM A: QUESTIONNAIRE.....	269
ADDENDUM B: ORIGINAL GENE SURVEY (NEULIEP, 2002)	274
ADDENDUM C: ORIGINAL LATS SURVEY (BYRNES & KIGER, 1994).....	275
ADDENDUM D: ETHICAL CLEARANCE CERTIFICATE	276
ADDENDUM E: CODES AND CATEGORIES.....	277
ADDENDUM F: PERSONAL REFLECTION ATLAS.TI NETWORK.....	278

LIST OF FIGURES

Figure 1.1:	Overview of Chapter 1	1
Figure 1.2:	Outline of the study	11
Figure 2.1:	Overview of Chapter 2	13
Figure 2.2:	Visual presentation of study	15
Figure 2.3:	Incremental increase in student registration at Riviermond between 2012 and 2019	24
Figure 2.4:	Photograph of Riviermond Campus	25
Figure 2.5:	Interpersonal-intergroup continuum	29
Figure 2.6:	Afrikaner's social identity formation timeline	36
Figure 2.7:	South African profile of language vitality	68
Figure 3.1:	Overview of Chapter 3	78
Figure 3.2:	Layout of the questionnaire.....	87
Figure 3.3:	Data analysis process of the study	91
Figure 3.4:	Research process of my study.....	94
Figure 4.1:	Overview of Chapter 4	103
Figure 4.2:	Categories and themes emerging from the data.....	139
Figure 5.1:	Outline of Chapter 5.....	145
Figure 5.2:	Student teachers' year of registration	149
Figure 5.3:	Self-reported proficiency of student teachers' second strongest language	150
Figure 5.4:	Student teachers' multicultural primary school environment	151
Figure 5.5:	Student teachers' multicultural high school environment	151
Figure 5.6:	Outline of this section: GENE Survey	153
Figure 5.7:	Scree plot of GENE	157
Figure 5.8:	Box plot – Ethnocentrism mean distribution.....	158
Figure 5.9:	Box plot: GENE scores of the different year groups	163
Figure 5.10:	Box plot: GENE scores of the different age groups	165
Figure 5.11:	Box plot: GENE scores and student teachers' current Mol	167
Figure 5.12:	Outline of this section: LATS survey	168
Figure 5.13:	CFA Model 1: LATS based on original scale	173
Figure 5.14:	CFA Model 2: LATS based on the original scale without item 3	173

Figure 5.15: CFA Model 3: Based on the original LATS without items 3 and 5	174
Figure 5.16: Scree plot of the LATS.....	177
Figure 5.17: Box plot of the LATS results	182
Figure 5.18: “Language support” mean distribution	183
Figure 5.19: “Language politics” mean distribution	184
Figure 5.20: “LEP intolerance” mean distribution.....	185
Figure 5.21: Box plot: LATS scores of the groups of different years of registration	189
Figure 5.22: Box plot: LATS scores and student teachers’ age groups	192
Figure 5.23: Box plot: LATS scores and student teachers’ current Mol	194
Figure 6.1: Overview of Chapter 6	198
Figure 6.2: Box plot – Ethnocentrism mean distribution.....	202
Figure 6.3: Box plot of the LATS results	204
Figure 6.4: Illustration of consummation of inquiry.....	209
Figure 7.1: Overview of Chapter 7	221

LIST OF TABLES

Table 1.1:	Hypotheses of the secondary quantitative design of this study	6
Table 2.1:	Challenges of the implementation of a mother-tongue education policy	56
Table 2.2:	EGIDS label descriptions	67
Table 3.1:	Reliability scores of the GENE survey over 20 years.....	97
Table 4.1:	Research questions and the online questionnaire.....	104
Table 4.2:	Overview of qualitative sub-codes, codes, categories and themes ...	106
Table 4.3:	Category 1: Sub-codes and codes	107
Table 4.4:	Category 2: Strong religious beliefs	120
Table 4.5:	Category 3: Degrees of ethnocentrism.....	123
Table 4.6:	Category 4 – Student teachers’ beliefs about Riviermond being a private higher education institution with a convenient mode of delivery.....	131
Table 4.7:	Category 5 – Student teachers’ beliefs about Riviermond as a reputable institution offering quality higher learning	135
Table 5.1:	Research questions and the online questionnaire.....	146
Table 5.2:	GENE item statistics	154
Table 5.3:	GENE – Eigenvalues and total variance explained	155
Table 5.4:	Pattern matrix of the GENE factors	156
Table 5.5:	GENE: Descriptive statistics.....	158
Table 5.6:	GENE survey item statistics	159
Table 5.7:	Test of normality.....	160
Table 5.8:	GENE – Multicultural primary school test for equality of variance and means	160
Table 5.9:	GENE – Multicultural high school test for equality of variance and means	161
Table 5.10:	Student teachers’ year of study and their degree of ethnocentrism ..	162
Table 5.11:	One-way ANOVA of GENE score and different registration years	163
Table 5.12:	Multiple comparisons – Scheffe’s post hoc test of registration year and GENE score	164
Table 5.13:	Student teachers’ GENE and their age groups	165
Table 5.14:	One-way ANOVA of the different age groups and GENE	166

Table 5.15:	Student teachers' GENE and their Mol groups	166
Table 5.16:	One-way ANOVA of the different Mols and GENE.....	167
Table 5.17:	Item-total statistics of the LATS survey	169
Table 5.18:	“Language support” reliability	170
Table 5.19:	“Language politics” reliability	170
Table 5.20:	“LEP intolerance” reliability.....	171
Table 5.21:	Fit indices for CFA models	172
Table 5.22:	LATS – Eigenvalues and total variance explained	175
Table 5.23:	Pattern matrix of the LATS factors	176
Table 5.24:	Items retained and removed for reliability	178
Table 5.26:	Pattern matrix of the LATS factors	179
Table 5.27:	LATS factor loading comparisons	180
Table 5.28:	Descriptive statistics of the overall LATS scores.....	181
Table 5.29:	LATS item statistics.....	181
Table 5.30:	LATS test of normality.....	182
Table 5.31:	“Language support” descriptive statistics	183
Table 5.32:	“Language politics” descriptive statistics	184
Table 5.33:	“LEP intolerance” descriptive statistics.....	184
Table 5.34:	LATS – multicultural primary school test for equality of variance and means	186
Table 5.35:	LATS – multicultural high school test for equality of variance and means	187
Table 5.36:	Student teachers' registration year and their LATS	188
Table 5.37:	One-way ANOVA	189
Table 5.39:	Student teachers' age groups and LATS	191
Table 5.40:	One-way ANOVA of the different age groups and LATS.....	192
Table 5.41:	Student teachers' current Mol and LATS	193
Table 5.42:	One-way ANOVA of the different Mols and LATS.....	194
Table 5.43:	Descriptive statistics of the GENE and LATS surveys	195
Table 5.44:	Pearson's correlation test between the GENE and LATS	196
Table 6.1:	Hypotheses of the study and the findings thereof	207
Table 6.2:	Ethnocentrism-measuring rubric	213

PREFACE: PERSONAL REFLECTION ON MY PHD JOURNEY

A cup of mediocrity

“I would rather die of thirst than drink from the cup of mediocrity”

The slogan of the Stella Artois brewing company captures the essence of my PhD journey. In my reflection, I endeavour to unpack the multidimensionality of the slogan and the relevance thereof to my PhD journey.

At the start of my PhD journey, a love for research and a quest for knowledge motivated me to enrol. In hindsight, it was, to some extent, a fear of mediocrity and a fear of being insignificant that encouraged me. From a young age, I developed a fear of mediocrity in close juxtaposition with an inferiority complex. My inferiority complex made me resonate with the works of Maya Angelou, famous author, poet and civil rights activist, who died four years before I enrolled for my PhD. Angelou’s fight against her own inferiority complex and her bravery in the face of adversity, evident in her first autobiography, *I Know Why the Caged Bird Sings* (1969), resonated with me. Her defence of black culture and her authenticity (evident in her writings and lectures) also struck a chord with me.

After having experienced a great deal of failure and adversity over the years and perceiving myself to be a “square in a round hole”, I wanted to be more like Angelou. In an attempt to be more like her, I developed the belief that if I were brave, had a positive, growing mindset and remained committed, I could accomplish and overcome anything (in this case, a PhD) (and, yes, I am a millennial). My mother, who saw my struggles as a child, made me recite Philippians 4 verse 13 over and over again – “I can do all things through Christ who strengthens me” – which also helped me to develop a sense of determination, perseverance and a fighting spirit. However, my determination, commitment and perseverance were also fuelled by a fear of mediocrity, hidden within an inferiority complex, which is a disastrous combination when doing a PhD.

Mediocrity, defined as “ordinary”, “not very good”, “second-rate”, “average” and “just acceptable” by the online *Cambridge dictionary* (2020), is part of the process when doing a PhD, which I came to fully comprehend by the end of my PhD. Ironically, while

completing my PhD, being mediocre became an achievable goal, since most of the time I felt incompetent, worthless and like a complete failure. I was constantly confronted with thoughts and feelings of “*calm down, you are being too loud*” (Taylor Swift lyrics) and “*sit down and keep quiet*”, otherwise you will be perceived as arrogant. “*Blend in*” or else people will perceive you as overly confident. And “*don’t have an opinion*”; have an academic argument that everyone else agrees with “*to not be perceived as ignorant or arrogant*”. These thoughts and feelings instilled crippling self-doubt in my potential to become a respected researcher and academic, also making it hard for me to write this reflection.

Writing this reflection challenged me to put aside my self-doubt and exercise metacognition by combing through my fears of being perceived as “too loud”, “too confident”, “arrogant” or “ignorant”. For me to practise effective metacognition, I did what qualitative researchers do: I coded and categorised my thoughts and feelings about my PhD journey. During my qualitative reflection process, I identified 47 codes, which ultimately formed my personal reflection network within ATLAS.ti (see Addendum G).

After having done extensive reflection, I realised that enrolling for my PhD was not only influenced by my fear of mediocrity, but various factors played a role, especially with regard to my topics – ethnocentrism, social identity and language. My family, school and work history all influenced my PhD topics and made my study extremely personal and subjective, which my supervisor would say, clouded my judgment. (She was right.)

The concept “ethnocentrism” has been an issue in my life since primary school. In 1996, two years after the end of apartheid, my first year of school (Grade 1) started. I remember it as a time of great turmoil and fear for my parents and other families. Owing to apartheid ending, my mother believed that I had to be prepared for the “new South Africa”, which meant a South Africa where people would not be segregated based on race, a South Africa where I would have to interact with people of different ethnicities (in other words, I would need to have low degrees of ethnocentrism).

My mom decided to buy me black Barbie dolls, encouraged me to make friends with the domestic worker’s children (the only exposure I could get at that time to people who were not white) and listen to and watch English reading programmes every day,

as “English would become the most prominent language” in the country. This made my father furious, but as he was a principal at a former “whites-only” school that rapidly started desegregating, he did not object to my mother’s “transformation agenda”.

To complicate matters, my name, “Joyce” (also my grandmother’s and my appointed statistician’s name), was or is not considered an appropriate name for a white person in the Afrikaner circles in which I found myself. The name “Joyce” is popular among black people in South Africa, which made me the centre of every racist joke, even today. My black Barbies, “black” name and black friends made me experience a great deal of rejection and bullying throughout my years of schooling. Thus, from a young age, I was confronted with matters regarding ethnocentrism, racism and social identity.

After high school, I decided to become a Foundation Phase teacher, just like my mother. Her love and passion for teaching inspired me; I too wanted to change the lives of young children. During my years at university, my exposure to ethnocentrism continued. At university, in my first year in residence, I was paired with a black student, which was viewed as “inappropriate” by many white students. My roommate became my best friend, and since I was labelled “the girl with the black roommate”, I ended up hanging out with only black students. My friends made me feel as if I belonged, and they triggered my curiosity about the role ethnicity plays in the formation of social identities, since we did not share any aspects of ethnicity (culture, language or race).

In my second year at university, I made even more friends with students of different ethnicities. The role of language (an aspect of ethnicity) in the formation of groups then became evident to me, as I observed the Afrikaans-speaking students mostly being friends with other Afrikaans-speaking students (which intrigued me even more).

Even with the formation of different social groups based on race, language and other characteristics at university, my perception of being a “square in a round hole” continued, which I believe made it possible for me to “fit in” everywhere and nowhere simultaneously. I developed the ability (call it a desire for acceptance) to “hear” everyone out and to keep everyone happy. My ability to navigate among the different groups in the residence led to my being elected to the House Committee, followed by being voted primaria (head of the House Committee) in my final year at university. The day after I had been appointed primaria, a group of white students questioned my appointment and requested a recount of the votes, as they believed that I only had the

“black vote”. This infuriated me but also made me aware of the strong racial segregation and the lack of integration that I had experienced at that stage.

After graduating, I accepted a teaching position at the same primary school that I had attended. During my years of teaching, I observed continued racial segregation, ethnocentrism and inequality as an effect of language policies. Many former single medium of instruction (Mol) Afrikaans schools had become parallel medium (offering both Afrikaans and English as the Mol). The language policy of my school also changed from offering only Afrikaans as the Mol to becoming a parallel-Mol school. The language policy and governing body allowed the enrolment of five classes per grade, three with Afrikaans as the Mol and two with English as the Mol. However, due to an increase in the demand for English as the Mol, the Afrikaans classes had a learner-teacher ratio of 25:1, whereas the two English classes averaged between 45-50:1. The school refused to change its language policy that could address the learner-educator ratio inequality. Since there was a tendency in that area of black learners receiving education in English and white learners receiving education in Afrikaans, their reasons for refusing to change the language policy was due to a fear of becoming a single English-as-Mol school, and having mostly black learners. This was the case with many schools in the district. Being involved in many meetings about the language policy of the school, led by concerned parents, the Department of Basic Education and the school, my interest was sparked in the interrelated nature of race and language and the role ethnocentrism played in the enforcement of language policies.

After many disagreements about the inequality in the school due to the language policy favouring Afrikaans-speaking learners, I resigned a few years later. Despite my views on inequality caused by single Mol language policies, I then accepted a lecturing position at Riviermond, a mono-ethnic higher education institution with a single Afrikaans-as-Mol language policy. Working at Riviermond challenged my thinking about ethnocentrism, racism, the promotion of single-medium and mother-tongue language policies and the integration of religion within a curriculum. My identity as a person and as a lecturer was greatly influenced during the time I worked at the institution. The strong sense of social identity of the institution being embedded in Afrikaans culture and the Christian religion made me realise how it contributed to a sense of belonging and how mono-ethnic environments could affect a person’s own identity by strengthening their beliefs about ethnic characteristics. Although I was

passionate about the institution, my beliefs about single-MoI, Afrikaans language policies haunted me. I therefore resigned and took a position at a more multicultural university, the same university where I had completed my teaching degree and PhD.

Given my interwoven history with and interest in ethnocentrism, racism and social identity, which I have elaborated on, it ought to be evident how my family, school and work experiences influenced my decision to start a PhD study. The interwoven events in my life which led to my PhD and its interrelated PhD topics can be compared to the weaving of a colourful tapestry. Weaving requires a careful process of aligning different threads (of various colours), which together form a tapestry – in this case, my PhD. An important aspect of weaving is the loom that is used to hold the warp threads under tension to facilitate the interweaving. My PhD would not have been possible if it were not for the tension that I had experienced throughout my life with regard to ethnocentrism. Furthermore, a loom facilitates two motions – shedding and insertion. A give-and-take motion, so to speak. The careful give-and-take balance, the tension on the loom and the strategic placement of the weft threads also equate my relationship with my supervisor. For me to succeed, just like a warp thread on a loom, she had to strategically “insert”, “shed”, “move” and stretch me, every step of the way.



Owing to the interwoven nature of my PhD, subjectivity caused a blind spot that I had to overcome. A well-known researcher in South Africa once said to me that researching a topic that one is personally involved in will end up being one’s Achilles

heel. Respectfully, I disagreed with him because even though my personal experiences made it difficult for me to stay objective, it provided me with a deeper insight into the topic, while motivating me to gain a deeper understanding of the problem I was investigating. I do, however, believe that PhD students should be warned ahead of time about attempting studies that are personal. However, students should not be discouraged to attempt personal studies but should rather be equipped with strategies and guidelines on how to overcome their own bias and subjectivity. They should also be made aware of means to stay as objective as possible throughout, such as using a mixed-method research design, which brings me to my next point of reflection.

Due to my fear of being regarded as mediocre, I wanted to use a mixed-method research design, which I believed would be superior to other single-method research design PhDs. Even though I still believe mixed-method research designs to be more valuable than other research designs, during my PhD, I underestimated the complexity of mixed-method research. My misconception with regard to what mixed-method research entailed made me experience a lot of struggles throughout my journey and was only one of many that affected my PhD.

When enrolling for my PhD, I had some perceptions and expectations of completing a PhD that negatively affected my progress. For example, I expected to deliver a good-quality thesis if I were brave, determined, persistent, dedicated and hard-working, all of the characteristics Maya Angelou embodied. This expectation was due to a major misperception of what the process of completing a PhD entailed. No matter how hard I worked, I was unable to deliver the quality work expected of me and which I expected of myself. I therefore, throughout my PhD journey, constantly felt as if I was failing, which left me with debilitating self-doubt and an increased fear of being regarded as mediocre.

Even though I experienced emotional turmoil, I was determined, just like Maya Angelou, to carry on and complete my PhD

By the end of my PhD journey, I realised that determination and perseverance are self-reliant strategies that are insufficient when completing a PhD. Completing a PhD requires patience, asking for help, having numerous consultation sessions, attending workshops with experts in the field, “digging deeper” than you have ever thought

possible and, finally, allowing yourself time to be confused and time to ponder on your findings. I have realised that within academia, one cannot be self-reliant and that the power of the PhD process lies in one's realising that success is initially a moving target. One's aim is constantly challenged and one often misses the mark, but one must improve in order not to remain mediocre. Thus, my definition of mediocrity has changed. I have realised that enrolling for a PhD is like forcing yourself to drink from the cup of mediocrity with the ultimate objective to deliver a thesis that is anything but mediocre. Being mediocre and fearing mediocrity, I have come to understand, are part of the journey that you embark on from the first day of enrolment. To avoid delivering a mediocre PhD, the fear of mediocrity should be accompanied by a comprehensive understanding of academia and the personal growth that needs to take place. I am therefore proud to have drunk from the cup of mediocrity every day since my PhD journey commenced. I can now be brave and mediocre simultaneously by knowing that "if I come up with 300 ideas in a year, and only one of them is useful, I [will be] content" (Alfred Nobel).

In conclusion, my PhD journey has made me fully comprehend my father's constant warning about not rushing in "where angels fear to tread". I have come to realise that bravery exists on a continuum between reckless and sagacious. A better balance in bravery could have made my PhD journey more enjoyable.

On a personal note, I am grateful to my supervisor for being patient with me throughout my PhD journey. I feel blessed to have been supervised by someone who truly cared about my study and was willing to "fight with me" and fight against my self-reliant, reckless (which I perceived as brave) nature. She has been the first person in my life who has not allowed me to be self-reliant and has made me question my ideas about mediocrity, forcing me to think critically and question my own assumptions. My PhD journey has also reminded me of the importance of having a support network. I am thankful for the support I have received from my husband (my cheerleader) and my friends, especially Marinda (hours of video-calling therapy) and Rosie (unending love and understanding). Completing my PhD without their support would have been impossible.

Ultimately, my PhD has humbled me, which I believe has helped me to develop academically as well as personally. I believe I am a better lecturer and supervisor because of this self-realisation.

A word of advice to fellow PhD students: “you may encounter many defeats but you must not be defeated” (Angelou); rather drink from the cup of mediocrity with the aim to deliver a study that you can be proud of. And, finally, you are not supposed to get it right the first time, neither the second nor the third time; trust the process!

*Refer to Addendum G – ATLAS.ti network of personal reflection.

CHAPTER 1: OVERVIEW OF THE STUDY

The figure below provides an overview of Chapter 1.

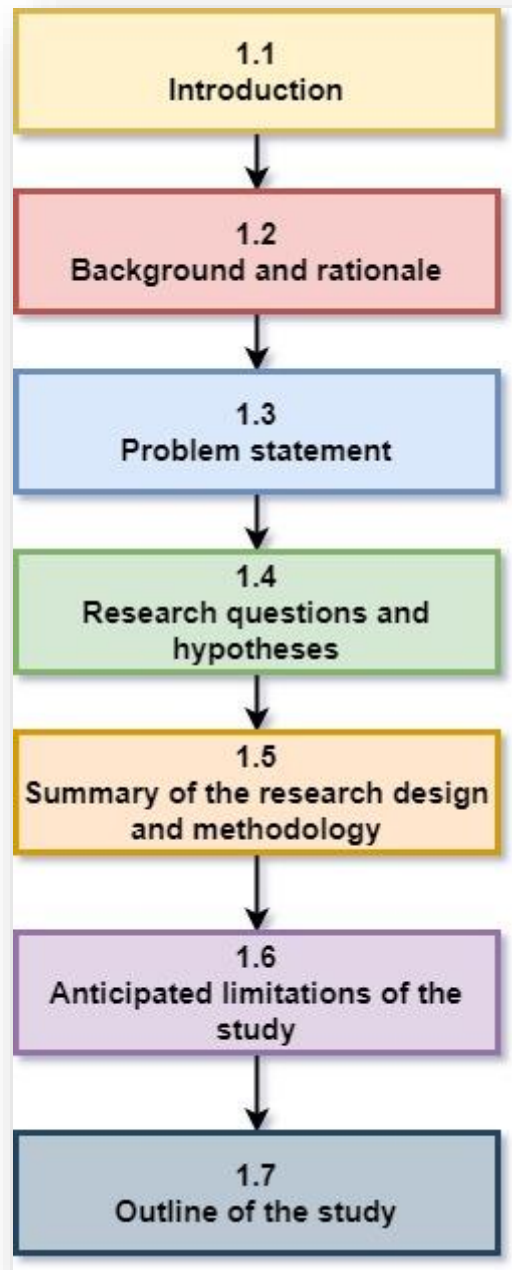


Figure 1.1: Overview of Chapter 1

1.1 INTRODUCTION

After the dismantling of the apartheid, segregated education policies of South Africa in 1994, the call for democratic transformation included desegregated education

through the integration of learners and students of different ethnicities (Department of Education [DoE], 1996). However, 25 years after the call for transformation, mono-ethnic schooling environments still exist and, according to Hofmeyr (2006) and Potgieter and Anthonissen (2017), mono-ethnic environments are quite common, especially in rural areas in South Africa. The existence of mono-ethnic environments could be due to the segregated and colonial past of South Africa or owing to shared aspects of ethnicity (such as language, culture, religion and race), shared social identities, high degrees of ethnocentrism and/or in-group-out-group distinctions, as described by the English proverb “birds of a feather flock together” or “soort soek soort” in Afrikaans.

The social identity theory (SIT) posits that people who share a social identity based on aspects of ethnicity, establish in-groups, also referred to as having in-group favouritism over out-groups (Turner, Brown & Tajfel, 1979). The construct “ethnocentrism”, described as the tendency of individuals to identify strongly with their own ethnicity and reject others (Mangnale, Potluri & Degufu, 2011; Sumner, 1906), thus aligns with the premises of the SIT owing to the focus on in-group-out-group distinctions (Haslam, 2012; Tajfel & Turner, 1982; Tajfel, Flament, Billig & Bundy, 1971; Turner, 1975).

Although mono-ethnic environments are common in a diverse country such as South Africa, the demographics of various higher education institutions (HEIs) and school classrooms are continuously changing, especially in urban areas (Chisholm & Sujee, 2006). Classrooms are becoming more multicultural and multilingual, and a growing preference for English as the medium of instruction (Moi) is evident, even though it is not the language of the learners or the teachers (Cloete et al., 2006; Lemmer, 2010; Ndebele, 2014; Olivier, 2009; Orman, 2007; Owen-Smith, 2012; Potgieter & Anthonissen, 2017; United Nations Educational, Scientific and Cultural Organisation [UNESCO], 2010; Williams, 2011; Wolhuter, 2012).

The research site of this study is unique since it is situated in an urban area but has an ethnically homogenous (mono-ethnic) student population, which could be what is described by the SIT as in-group favouritism (Turner et al., 1979; Tajfel & Turner, 1982), ethnic favouritism (De Luca, Hodler, Raschky & Valsecchi, 2018) or enclaved migration (Van der Westhuizen, 2016). The student teachers of the research site had chosen to study there even though there were various other options available to them.

The mono-ethnic characteristics of the student population remind one of the Afrikaner apartheid government and their segregation policies, as these are mono-ethnic in the sense of language (Afrikaans), culture (Afrikaner), religion (Christian) and race (white/Caucasian).

Changing South African classroom demographics, increased multiculturalism and multilingualism in classrooms and the growing preference for English as the MoI when English is not the mother tongue of the learner or the teacher (Evans & Cleghorn, 2010, 2012; Heugh, 2009; Peyper, 2014), highlight the need for teachers who are accepting of diversity. Furthermore, studies (e.g. Cain, 2012; Johnson, 1992, 1994; Nespor, 1987; Karabenick & Noda, 2004; Kazempour & Sadler, 2015; Knudson, 1998; Lombard, 2017; Vibulphol, 2004; Xu, 2012) have found teachers' attitudes and beliefs to affect classroom practices and learners' performance. The need for teachers who have lower degrees of ethnocentrism as well as tolerant attitudes and beliefs about language-in-education issues is therefore evident.

Considering the mono-ethnic student population of the research site, my study investigated student teachers' reasons for choosing to study there through the lens of the SIT, in an attempt to gain insight into the role ethnocentrism played. Using a mixed-method research design, I furthermore investigated the relationship between the student teachers' degree of ethnocentrism and their attitudes and beliefs about language-in-education issues as possible variables that could affect their classroom practices.

In this chapter, I provide information regarding the background, rationale, problem statement, research questions and hypotheses of the study. Furthermore, I provide a brief summary of the research methodology and the anticipated limitations of my study.

1.2 BACKGROUND AND RATIONALE

As part of democratic transformation, the South African Constitution (Act 108 of 1996) as well as various policies, such as the Language in Education Policy (LiEP), have been instated to replace the segregated education policies of apartheid (Republic of South Africa [RSA], 1996). The LiEP (1997) was designed to promote multilingualism, indigenous languages and mother-tongue education (Beukes, 2009; Heugh, 2002; RSA, 1996). Although there are schools and HEIs that implement internationally accepted mother-tongue education policies supported by the LiEP, English has still

become the predominant Mol, especially at urban schools (Evans & Cleghorn, 2012; Lemmer, 2010; Olivier, 2009; Orman, 2007; Owen-Smith, 2012; UNESCO, 2010; Williams, 2011; Wolhuter, 2012). The preference for English as the Mol is associated with the steady pace of desegregation, urbanisation, migration, globalisation, fast technological advances and the international status of English. Mixed attitudes and beliefs exist regarding the preference for English as the Mol. The preference for English as the Mol of learners who are not mother-tongue English speakers is described by Evans and Cleghorn (2012, p. 10) as a linguistic shift that “imposes a heavy cognitive load that jeopardises the learning experience” of South African learners. Contrariwise, English is described as a globalised, powerful and prestigious language that serves as an international tool that can lead to economic and professional success (Chetty & Mwepu, 2008; Guilherme, 2007; Potgieter & Anthonissen, 2017). Arguments about English being an international tool is one of many reasons why many parents prefer English as the Mol instead of mother-tongue education.

As a lecturer, responsible for modules relating to the teaching and learning of languages in the Foundation Phase (Grade R-3), I have encountered student teachers who have varying attitudes and beliefs about language (i.e. multilingualism and Mol). My observation of student teachers who hold intolerant and ignorant attitudes and beliefs about, for example, multilingualism, mother-tongue education and English as the Mol, sparked my interest in determining whether their degree of ethnocentrism might be related. Since high degrees of ethnocentrism could be associated with student teachers who strongly identify with their own ethnic group (i.e. race, language, culture, religion, etc.) and reject “others” (Mangnale et al., 2011; Sumner, 1906), it might also be related to their social identity. High degrees of ethnocentrism could therefore be one of the reasons why student teachers discriminate, polarise and struggle with multilingualism in the classroom (Yusof, Abdullah & Ahmad, 2014).

Another motive behind my investigation is the dearth of research that focuses on teachers’ attitudes and beliefs about language (Haukås, 2016) and how these affect learning in the classroom. As student teachers’ attitudes and beliefs about language could affect their future classroom practices, I deemed it necessary to measure their degree of ethnocentrism and determine whether a relationship existed. My main purpose for this investigation was based on arguments by various researchers (i.e.

Bloch, 1999; Borg, 2006; Byrnes & Kiger, 1994; Chetty & Mwepu, 2008; Haukås, 2016) that more insight into student teachers' attitudes and beliefs could provide valuable information that could lead to improved teacher education programmes that would help prepare student teachers for diverse, multilingual and multicultural classrooms.

1.3 PROBLEM STATEMENT

With cross-cultural contact increasing and the prevalence of multiculturalism and multilingualism around the world (Singh, Zhang & Besmel, 2012, p. 350), people's social identity and degree of ethnocentrism could affect the existence of a cohesive, diverse society. The desegregation of learners of all ethnicities (especially in urban areas), as part of the call for democratic transformation in South Africa (RSA, 1996), has contributed to schools being increasingly multicultural and multilingual (DoE, 1996). Student teachers' social identity and their degree of ethnocentrism, associated with "lacking acceptance of cultural diversity" (Hooghe, 2008, p. 11), could affect their classroom practices.

With the student population of the research site being mono-ethnic, I regarded it as important to measure student teachers' degree of ethnocentrism and investigate their attitudes and beliefs about language. Since higher degrees of ethnocentrism are associated with a stronger mono-ethnic social identity and a disregard for multiculturalism and multilingualism, I also considered it important to determine whether there was a correlating relationship between student teachers' degree of ethnocentrism and their attitudes and beliefs about language-in-education issues.

1.4 RESEARCH QUESTIONS AND HYPOTHESES

As I conducted a mixed-method research study, both my research questions and hypotheses are presented in this section.

The problem statement in Section 1.3 has given rise to the primary research question of this study:

Why do student teachers choose to study at a mono-ethnic higher education institution when other options are available?

The sub-questions include the following:

- *What degree of ethnocentrism do student teachers who choose to study at a mono-ethnic higher education institution have?*
- *What are student teachers' attitudes and beliefs about language-in-education issues?*
- *What is the relationship between student teachers' degree of ethnocentrism and their attitudes and beliefs about language-in-education issues?*

The following nine hypotheses formed the quantitative part of my study.

Table 1.1: Hypotheses of the secondary quantitative design of this study

Hypotheses	
1	<p><i>Null hypothesis:</i> There is no statistically significant evidence that there is a difference in the degree of ethnocentrism between student teachers who were in mono-ethnic schooling environments and those who were in multicultural schooling environments.</p> <p><i>Alternative hypothesis:</i> There is statistically significant evidence that there is a difference in the degree of ethnocentrism between student teachers in mono-ethnic schooling environments and those who were in multicultural schooling environments.</p>
2	<p><i>Null hypothesis:</i> There is no statistically significant evidence that there is a difference between the language attitudes and beliefs of student teachers who were in mono-ethnic schooling environments and those who were in multicultural schooling environments.</p> <p><i>Alternative hypothesis:</i> There is statistically significant evidence that there is a difference between the language attitudes and beliefs of student teachers who were in mono-ethnic schooling environments and those who were in multicultural schooling environments.</p>
3	<p><i>Null hypothesis:</i> There is no statistically significant evidence that there is a difference in the degree of ethnocentrism between first-year student teachers and senior-year student teachers at a mono-ethnic HEI.</p> <p><i>Alternative hypothesis:</i> There is statistically significant evidence that there is a difference in the degree of ethnocentrism between first-year student teachers and senior-year student teachers at a mono-ethnic HEI.</p>
4	<p><i>Null hypothesis:</i> There is no statistically significant evidence that there is a difference in the language attitudes and beliefs of first-year student teachers and senior-year student teachers at a mono-ethnic HEI.</p> <p><i>Alternative hypothesis:</i> There is statistically significant evidence that there is a difference in the language attitudes and beliefs of first-year student teachers and senior-year student teachers at a mono-ethnic HEI.</p>
5	<p><i>Null hypothesis:</i> There is no statistically significant evidence that there is a difference in the degree of ethnocentrism between the different age groups of student teachers at a mono-ethnic HEI.</p> <p><i>Alternative hypothesis:</i> There is statistically significant evidence that there is a difference in the degree of ethnocentrism between different age groups of student teachers at a mono-ethnic HEI.</p>
6	<p><i>Null hypothesis:</i> There is no statistically significant evidence that there is a difference in the language attitudes and beliefs of different age groups of student teachers at a mono-ethnic HEI.</p>

Hypotheses	
	<i>Alternative hypothesis:</i> There is statistically significant evidence that there is a difference in the language attitudes and beliefs of different age groups of student teachers at a mono-ethnic HEI.
7	<p><i>Null hypothesis:</i> There is no statistically significant evidence that there is a difference in the degree of ethnocentrism between the different mediums of instruction of the student teachers at a mono-ethnic HEI.</p> <p><i>Alternative hypothesis:</i> There is statistically significant evidence that there is a difference in the degree of ethnocentrism between the different mediums of instruction of the student teachers at a mono-ethnic HEI.</p>
8	<p><i>Null hypothesis:</i> There is no statistically significant evidence that there is a difference in the language attitudes and beliefs of different mediums of instruction of the student teachers at a mono-ethnic HEI.</p> <p><i>Alternative hypothesis:</i> There is statistically significant evidence that there is a difference in the language attitudes and beliefs of different mediums of instruction of the student teachers at a mono-ethnic HEI.</p>
9	<p><i>Null hypothesis:</i> There is no statistically significant evidence that there is a relationship between the degree of ethnocentrism and the language attitudes and beliefs of student teachers at a mono-ethnic HEI.</p> <p><i>Alternative hypothesis:</i> There is statistically significant evidence that there is a relationship between the degree of ethnocentrism and the language attitudes and beliefs of student teachers at a mono-ethnic HEI.</p>

1.5 SUMMARY OF THE RESEARCH DESIGN AND METHODOLOGY

Research designs are described by Creswell and Plano Clark (2018) as procedures for collecting, analysing, interpreting and reporting data in research studies. Mixed method research designs combine quantitative and qualitative research methods, approaches, concepts or language into a single study (Johnson & Onwuegbuzie, 2004). Creswell and Plano Clark (2018) name four major types of mixed-method designs: the triangulation design; the embedded design, also known as the nested design; the explanatory design; and lastly, the exploratory design. By considering the characteristics of the four main mixed-method designs, it became clear to me that an embedded mixed-method research design was the most appropriate for my study, as a single research design would not enable me to answer all of my research questions.

Most of my research questions could be answered through quantitative research; however, my main research question required a qualitative research design. An embedded mixed-method research design therefore allowed me to embed a qualitative dataset into a bigger quantitative dataset. The embedded mixed-method design also served as a means to unify my primary, quantitative design with my

secondary, qualitative research design. This type of embedded mixed-method design can be described as a QUAN-qual embedded design.

The post-positivist paradigm was chosen as the lens through which my study was viewed. The post-positivist paradigm mostly aligns with quantitative research designs (Mackenzie & Knipe, 2006; Mertens, 2005) but, as stated by O’Leary (2005), can be qualitative in nature as well. I believe that investigating student teachers’ degree of ethnocentrism and their attitudes and beliefs about language-in-education issues can be extremely complex and emotive due to the intersection and overlapping of constructs such as identity and ethnicity. The post-positivist paradigm also serves my study best as it points out the inadequacy of dualistic thinking and emphasises the multiplicity and complexity of the reality of all human experiences (Ryan, 2006). The post-positivist paradigm furthermore legitimises the use of mixed-method research designs (Henderson, 2011).

For my study, I collected data from all of the registered student teachers (1-6 years registered in 2019) at a private, mono-ethnic HEI to gain a comprehensive understanding of their student population. Henceforth, in this study, the private, mono-ethnic HEI will be named “Riviermond” (pseudonym). An online Google Forms questionnaire, which consisted of biographical questions, four open-ended qualitative questions and two international surveys – the revised Generalised Ethnocentrism (GENE) (Neuliep, 2002) survey and the Language Attitudes of Teachers Scale (LATS) (Byrnes & Kiger, 1994) survey – was distributed to all of the student teachers.

The qualitative data (four open-ended questions in the online questionnaire) were analysed by open coding, categorising and thematic analysis within ATLAS.ti, a qualitative analysis program. The goal of using open coding, categorising and, finally, thematic analysis in ATLAS.ti, as described by Saldaña (2013), was to investigate the respondents’ reasons for choosing to study at Riviermond.

The university-appointed statistician and I analysed the quantitative data using the Statistical Package for the Social Sciences (SPSS). The quantitative part of the questionnaire aimed to measure the respondents’ GENE and LATS scores. Independent t-tests and ANOVAs were also done, using the biographical variables, such as the student teachers’ schooling environment in comparison to their GENE and LATS scores. The relationship between the respondents’ GENE and LATS scores was

determined through correlational analysis. Factor analysis of both the GENE and LATS surveys was also done to determine the validity and reliability of the surveys within the South African context.

The qualitative and quantitative data analysis further sought to find more in-depth explanations by integrating, comparing and contrasting both datasets. Both the qualitative and quantitative datasets are discussed separately in Chapters 4 and 5 and then consolidated in Chapters 6 and 7, where conclusions are drawn and recommendations are made.

1.6 ANTICIPATED LIMITATIONS OF THE STUDY

There are various limitations associated with research that, if left unaddressed, could hamper the reliability and validity of a study. A few limitations exist in my study that require consideration. The first is my role as the “insider-outsider” researcher. As I conducted research on student teachers at my previous workplace, I took on the role of an “insider-outsider” (also known as a “partial participant”) (cf. McMillan & Schumacher, 2010, p. 348). Therefore, subjectivity might have influenced my observations and findings. I took precautions to limit my subjectivity by ensuring that all my findings were peer-reviewed by various experts and statisticians (cf. Creswell & Miller, 2000). I also tried to curb my own subjectivity by implementing methodological triangulation by using a mixed-method research design (cf. Creswell & Miller, 2000). The mixed-method design helped reduce my subjectivity as an “insider-outsider” researcher because of the objective nature of quantitative research designs. Triangulation within the study also helped me to try and improve the validity, reliability and trustworthiness of my findings (cf. Creswell & Miller, 2000; Hsieh & Shannon, 2005; McMillan & Schumacher, 2010).

Another limitation involves the limited generalisation and transferability of my study (cf. Joubert, 2016; McLeod, 2008; Van der Walt, Evans & Kilfoil, 2014). As this research has been conducted at only one HEI, it does not provide a comprehensive or comparative view of HEIs in South Africa. Although generalisation was not the purpose of this study, the findings could still be valuable with regard to institutional research, especially within the field of private higher education in South Africa.

Lastly, the instruments used for data collection in my study is another limitation. Neither of the quantitative instruments have been used within the South African

context, which leads to limitations in terms of validity. The validity of the instruments could have been affected by the social desirability of the respondents. Measuring constructs such as ethnocentrism, which includes aspects of racial prejudice in student teachers' attitudes and beliefs, is a difficult task because exhibiting racial prejudice in today's society is frowned upon and not socially acceptable, resulting in people's unwillingness to admit racial prejudices (Roy, 2006). According to Roy (2006, p. 293), "it seems that people who are more subtle in their racism may wish to be socially desirable and therefore do not exhibit blatantly racist attitudes". The possibility of the respondents being dishonest in order to be socially desirable, politically correct or diplomatic made it difficult to measure their degree of ethnocentrism accurately. Dishonest feedback could have led to a lack of reliable data and could have influenced the validity of the study. Therefore, I took careful consideration of the students' social desirability by ensuring complete anonymity, which could increase the chances of the students being honest. (See Section 7.5 for an in-depth discussion on the possible limitations of this study.)

1.7 OUTLINE OF THE STUDY

Through the lens of the SIT, the Langcrit theory and the sociocultural theory, my study endeavoured to investigate why student teachers from an urban area chose to study at Riviermond when other options were available. The study further measured the student teachers' degree of ethnocentrism and investigated their attitudes and beliefs about language-in-education issues. Lastly, the study determined whether a relationship existed between the student teachers' degree of ethnocentrism and their attitudes and beliefs about language. An outline of the study is depicted in the following figure (1.1), followed by a description below.

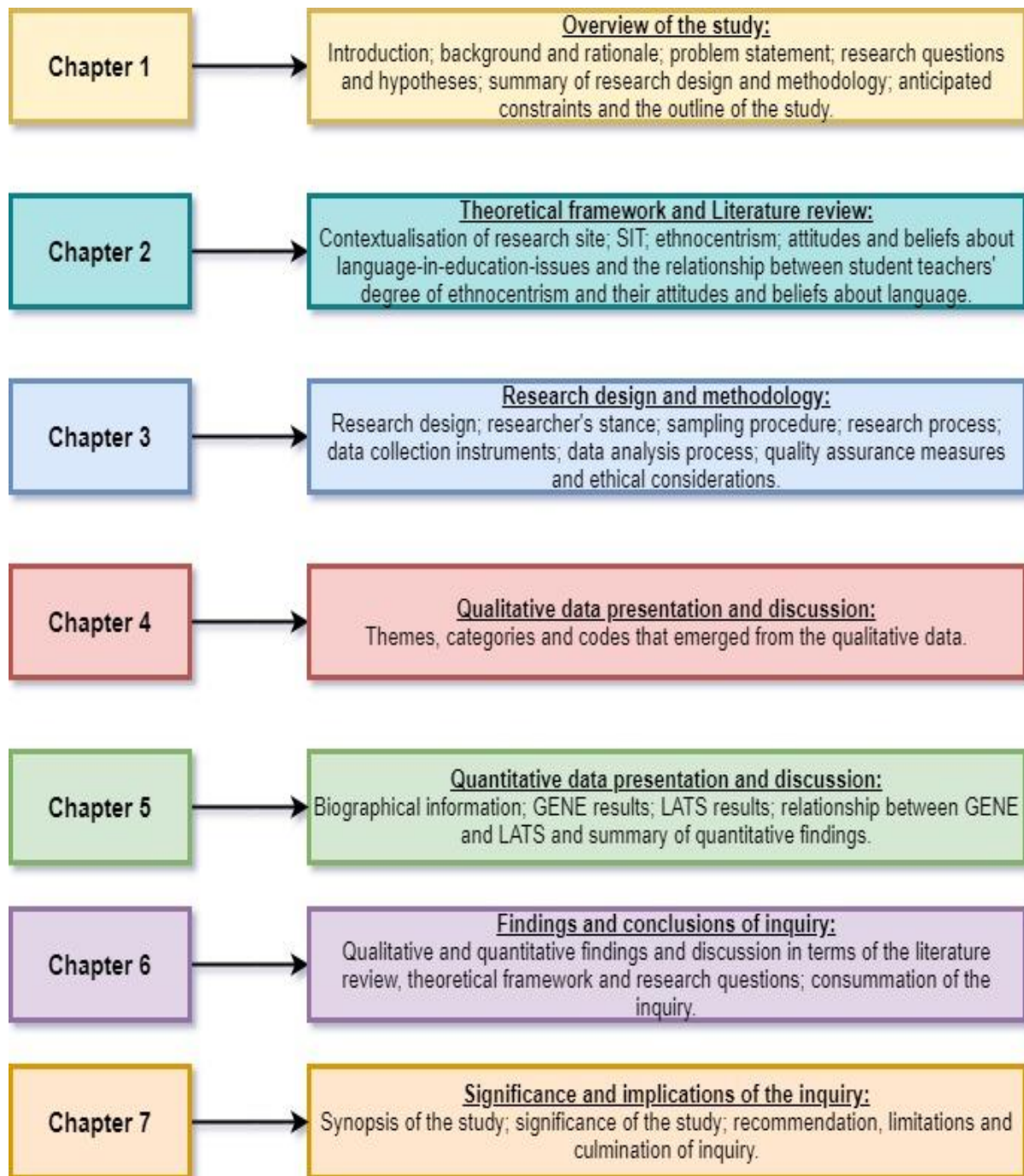


Figure 1.2: Outline of the study

The layout of the study is as follows: Chapter 1 gives an overview of the study, describes the problem statement and provides a summary of the research design and the methodology used in collecting and analysing the data. Chapter 2 provides a contextualisation of the research site – a private, mono-ethnic HEI – and introduces the theoretical framework of my study, the SIT. Chapter 2 furthermore gives an extensive literature review on the construct “ethnocentrism”, the multilingual context

of South Africa and existing research on the attitudes and belief about language, specifically English as the Mol versus mother-tongue education. Chapter 3 follows with an in-depth description of the research design and methodology of my study. It addresses the research design and paradigm, as well as the sampling method. Chapter 3 also elaborates on the methods of data collection and analysis that have been applied, with special attention to the instruments that have been employed to gather the data. Chapter 4 is a presentation and discussion of the qualitative data findings of the study. Chapter 5 presents and elaborates on the quantitative findings and interpretations of the data collected. The quantitative and qualitative data findings, as well as the conclusions of the study, are then discussed collaboratively in Chapter 6. Chapter 7 culminates the study by elaborating on the significance of the study, providing recommendations and listing the limitations.

CHAPTER 2: CONTEXT, THEORETICAL FRAMEWORK AND LITERATURE REVIEW

The figure below provides an overview of Chapter 2.

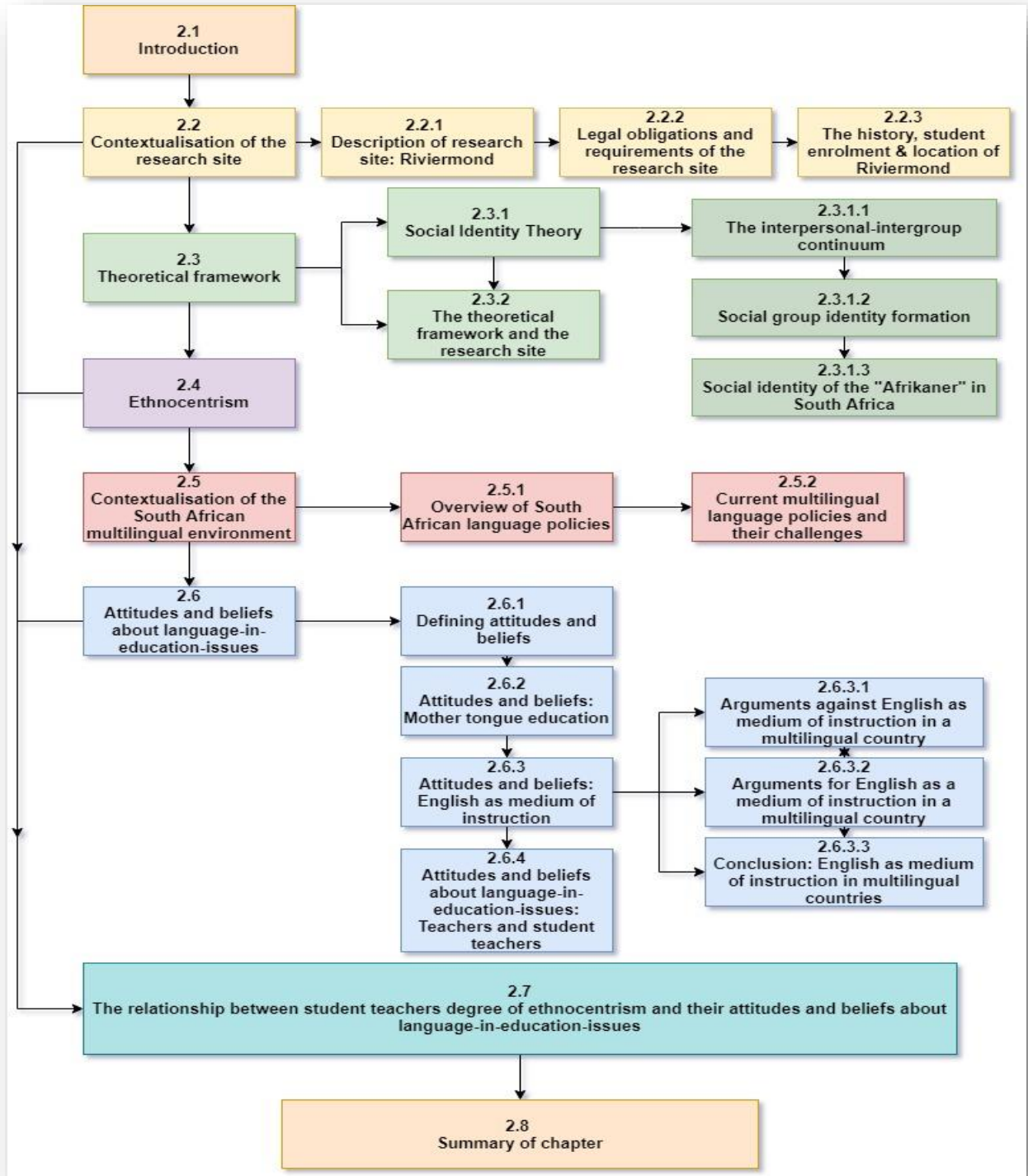


Figure 2.1: Overview of Chapter 2

2.1 INTRODUCTION

In this study, I investigated student teachers' reasons for choosing to study at Riviermond (pseudonym), a private HEI in South Africa with a mono-ethnic student population. The pseudonym "Riviermond" translates into English as "the mouth of a river", which is symbolic to this study. Owing to Riviermond's mono-ethnic (ethnically homogeneous) student population, I also measured their degree of ethnocentrism and investigated their attitudes and beliefs about language-in-education issues, since language is an interrelated aspect of ethnicity (cf. Watson, 2007, p. 252). I furthermore explored the idea of a possible relationship between the student teachers' degree of ethnocentrism and their attitudes and beliefs about language-in-education issues. My rationale was based on the belief that ethnocentric attitudes and beliefs about language could potentially have detrimental effects on student teachers' future classroom practices, as South African classrooms are becoming increasingly multilingual and multicultural (cf. DoE, 1996).

Increased multicultural and multilingual classrooms, especially in urban areas, are noticeable because of a steady process of democratic transformation, which includes the desegregation of different ethnic communities in South Africa (DoE, 1996; RSA, 1996). Furthermore, the growing demand for English as the MoI from as early as Grade 1 (ages 6/7) in urban and suburban schools and from Grade 4 (ages 9/10) in rural schools are also evident (Chisholm & Sujee, 2006; Potgieter & Anthonissen, 2017). Increased multilingual and multicultural classrooms and the tendency towards English as the MoI could result in student teachers using an MoI (i.e. English) that is the mother tongue of neither them nor their learners. The need to investigate student teachers' degree of ethnocentrism and their attitudes and beliefs about language-in-education issues is therefore evident.

During the investigation, the SIT served as my theoretical framework, as it informed my study on the formation of social identities based on internal criteria, such as shared ethnic characteristics. The SIT also guided my views on how social identities could be associated with indicators of higher and lower degrees of ethnocentrism. In addition, I also considered the acknowledgement of the Langcrit theory of the intersection of language and race and the premise of the sociocultural theory highlighting the influence of a social environment on a person's development (i.e. his/her degree of ethnocentrism and attitudes and beliefs about language). The following figure (2.1)

provides a visual representation of all the concepts and theories addressed in my study.

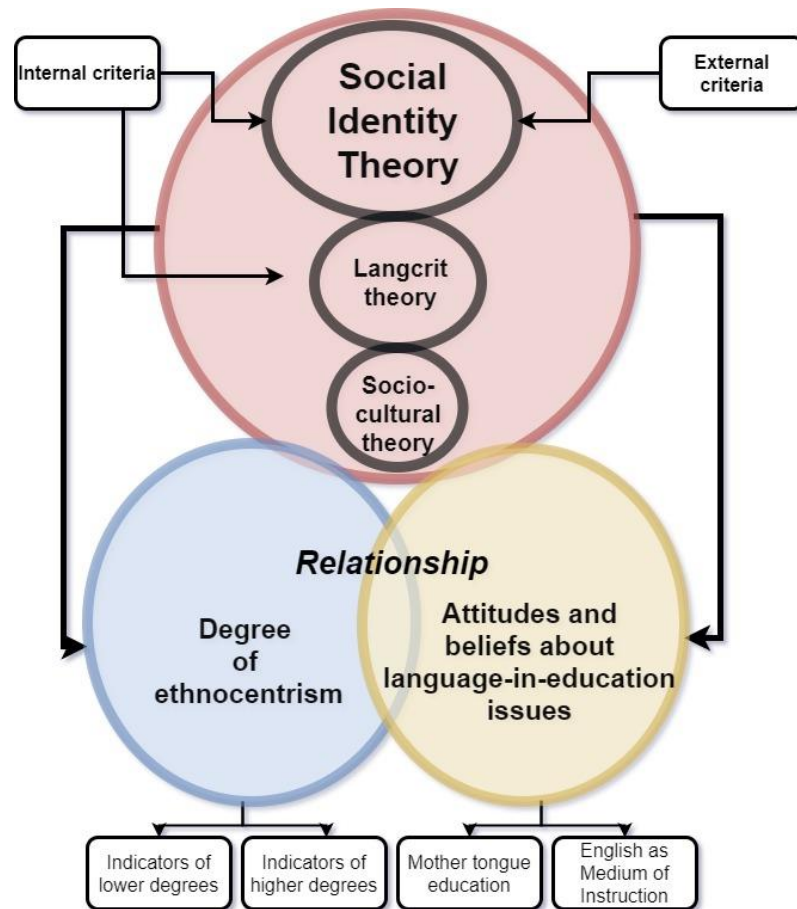


Figure 2.2: Visual presentation of study

This chapter commences with a contextualisation of the research site, Riviermond, followed by a discussion on the SIT as the theoretical framework and how it relates to the research site and the construct “ethnocentrism”. Thereafter, I contextualise the South African multilingual classroom environment by elaborating on historical and current language policies concerning multilingualism and mother-tongue education and the implementation challenges thereof. This is followed by an overview of research related to existing attitudes and beliefs about language, specifically English versus mother tongue as the Mol. I conclude this chapter by explaining how someone’s degree of ethnocentrism could be related to his or her attitudes and beliefs about language. See Figure 2.2 for an overview of Chapter 2.

2.2 CONTEXTUALISATION OF THE RESEARCH SITE

In order to contextualise the research site of my study, it is necessary to consider the history of South Africa of segregated education that started before the formal institutionalisation of apartheid by the National Party in 1948 (Woodrooffe, 2011). However, racially segregated education in South African has mostly been associated with various legislation under apartheid, such as the Bantu Education Act of 1953 and the Extension of University Education Act of 1959 (Woodrooffe, 2011).

The Bantu Education Act aimed to enforce racially segregated education and transferred control of African education to the Native Affairs Department, which previously formed part of the DoE. Churches and missionaries that provided more than two thirds of primary and secondary education to Africans before apartheid had to turn over control to the government or gradually receive diminished subsidies (Woodrooffe, 2011). (See Section 2.5 for a more in-depth discussion about the Bantu Education Act in relation to language-in-education issues.) The Extension of University Education Act came into existence in 1959, a few years after the Bantu Education Act had been passed, to segregate higher education based on race. This act served to legitimise and solidify the idea of separate ethnic (specifically race) higher education (Woodrooffe, 2011).

In 1994, with the dismantling of apartheid, came the end of segregated education legislation. However, the dismantling of apartheid did not result in immediate racial desegregation of learners or students at school or university level. In July 1997, the government issued the “Education White Paper 3: A Programme for the Transformation of Higher Education”, which outlined a set of goals regarding the size, structure, governance, funding and other aspects of post-apartheid higher education (DoE, 1997). The ultimate objective of the higher education White Paper 3 was to restructure the higher education system into a single, nationally coordinated system. After that, in June 2000, the Council on Higher Education put forth a new policy paper, titled “Towards New Higher Education Landscape: Meeting Equity, Quality and Social Development Imperatives of South Africa in the Twenty-first Century”, which re-emphasised many of the issues discussed in the White Paper 3. From this policy, the DoE released the “National Plan for Higher Education” in 2001. The plan required that the 36 HEIs in South Africa had to be restructured into a system of 21 HEIs, consisting of 11 universities, six technikons and four comprehensive universities, which offered

both university and technikon programmes (Cloete et al., 2006; Fiske & Ladd, 2004). This led to the merging of historically white institutions with historically black institutions (Woodrooffe, 2011). With the National Plan, specific targets were established for each university to enhance equity and desegregation. Targets included, for example, that historically Afrikaans (white) universities would be required to offer more courses in English to make the universities more accessible to black African students (Cloete et al., 2006).

More than 25 years after the formal demise of apartheid, a gradual change in the demographics of students at many urban HEIs is evident (Cloete et al., 2006). However, the student demographics of many HEIs have not changed and are still mono-ethnic, such as Riviermond, the research site of my study. Riviermond is an example of an HEI that has a mono-ethnic student population owing to language, culture, religion and race homogeneity.

2.2.1 Description of the research site: Riviermond

Riviermond offers various teacher education degrees (Bachelor of Education [BEd]) and is regarded as a private HEI, as it does not receive any form of funding or support from the government and thus functions independently. However, it is still registered as an HEI at the Department of Higher Education and Training (DHET), as required by the Higher Education Act (101 of 1997) (RSA, 1997). The teacher education degrees at Riviermond are also registered on the National Qualifications Framework at the South African Qualifications Authority and accredited by the Higher Education Quality Council of the Council of Higher Education, as a prerequisite for registration at the DHET, according to Section 25 of the National Qualifications Framework Act (67 of 2008) (RSA, 1997, 2008). Students can enrol for the teacher education degrees offered by Riviermond over a period of four to six years, depending on the needs and preferences of the student teachers, similar to other private HEIs and public South African universities.

Riviermond can be characterised as a low to middle-income, teacher-training institution in an urban residential area in South Africa that uses Afrikaans (one of the official languages of South Africa) as the Mol. Riviermond's instruction and learning material are underpinned by Reformed Christian teacher education. The term "Reformed Christian" refers to a specific denomination of Christianity. The term

“Reformed” stems from the 16th-century Reformation, when attempts were made to reform (change and improve) the Catholic Church, and the development of Protestant Churches in Western Europe took place. Martin Luther is an iconic figure in Reformed Christianity, as he protested against the Catholic Church (British Broadcasting Corporation, 2019). Reformed Christianity is also associated with a variety of confessions such as the Gallic (or French) Confession (1559), the Scots Confession (1560), the Belgic Confession (1561), the Thirty-Nine Articles (1563), the Heidelberg Catechism (1563), the Second Helvetic Confession (1566), the Synod of Dort (1618/9), the Westminster Confession of Faith (1647) for Presbyterians, the Savoy Declaration (1658) for Congregationalists and the 1689 London Baptist Confession of Faith for Reformed Baptists (Foord, 2017).

Furthermore, Riviermond can be characterised as mono-ethnic, as its student population is mostly homogenous in terms of language, culture, religion and race. According to the enrolment records of Riviermond, 99% of its student teachers are white (Caucasian) in terms of race and 99% are Afrikaans mother-tongue speakers (Anonymous, 2019). Its records also show homogeneity in terms of gender, since 89% of its student teachers are reportedly female (Anonymous, 2019). Although Riviermond has a homogenous student population with regard to ethnicity and gender, its student population varies in age (18-60 years of age) (Anonymous, 2019), as there is no age limit for enrolment at Riviermond. The student population of Riviermond is considered homogenous with regard to religion, as they are accepting of the Christian vision and mission statements of the institution (Anonymous, 2019). The vision and mission statements of Riviermond are given below.

Riviermond has the following **vision statement** (loosely translated from Afrikaans for the purpose of this study) (Anonymous, 2019):

X wants to be an excellent Christian University that is based on the Bible and that wants to renew society to honour God.

X wil 'n uitnemende Christelike universiteit wees wat gegrond op die Bybel, die samelewing wil vernuwe tot eer van God.

Riviermond has the following **mission statement** (loosely translated from Afrikaans for the purpose of this study) (Anonymous, 2019):

X, as a Christian-Reformed HEI

- form experts based on their calling to make a unique impact within their community to extend the kingdom of God;
- develop exceptional scientific knowledge from a Godly creation perspective in light of the Bible through mother-tongue education, learning and research, in Afrikaans.

X, as 'n Christelik-Reformatoriese hoëronderwysinstelling

- *vorm kundiges om op grond van hul roepingsbesef 'n unieke impak binne die gemeenskap te maak tot uitbouing van die koninkryk van Christus;*
- *ontwikkel uitnemende wetenskaplike kennis vanuit die skeppingsopenbaring in die lig van die Bybel deur moedertaalonderrig, leer en navorsing, in Afrikaans.*

Riviermond is furthermore described as a distance education institution with a mixed mode of delivery (online and face-to-face instruction) through blended learning approaches (also known as “hybrid learning”). Blended learning refers to learning that happens in an educational context that is characterised by a thoughtful combination and integration of online or e-learning and classroom-based or face-to-face interventions (Boelens, Van Laer, De Wever & Elen, 2015; Van Laer & Elen, 2017). Teaching and learning at Riviermond take place through traditional face-to-face contact sessions on Fridays and Saturdays, self-study and interactive online learning during the week. Teaching and learning include lectures, digital lectures, face-to-face workshops, tutor sessions, seminars, discussion groups and individual, one-on-one assistance. The teaching and learning policy of Riviermond describes blended learning as “interwoven learning”, further explaining that blended learning includes e-learning and e-teaching that cover any form of learning, assessment or support of learning by utilising technology (Anonymous, 2018). Since Riviermond uses a mixed mode of delivery, many of the student teachers choose to work voluntarily within the schooling environment during the week as assistant teachers, which provides them with more practical and authentic learning opportunities than other universities.

2.2.2 Legal obligations and requirements of the research site

The legal obligations and requirements for the establishment of a private HEI should be acknowledged. Legislation exists to ensure that South African HEIs provide quality education and act within the boundaries of the Constitution. (See, for example, the registration and accreditation requirements of the DHET, the Higher Education Quality

Council, the Council of Higher Education, the South African Qualifications Authority and the National Qualifications Framework discussed in Section 2.2.)

Riviermond is referred to as a “higher education institution” (HEI) and not a “university”, as stipulated by Section 54(7) of the Higher Education Act 101 of 1997 that no private HEI may call itself a “university” or a “technikon” unless it is registered as a private HEI in terms of Chapter 7 and the word “university” or “technikon” appears in its name (RSA, 1997).

Other examples of legal obligations and requirements that Riviermond has to adhere to include Section 9 (3 and 4) in the Regulations for the Registration of Private HEIs (2016) within the Higher Education Act (RSA, 1997) and Section 29(3) of the Constitution (RSA, 1996, p. 12), giving everyone “the right to establish and maintain, at their own expense, independent educational institutions that –

- do not discriminate on the basis of race;
- are registered with the state; and
- maintain standards that are not inferior to standards at comparable public educational institutions.

Section 9 (3) provides more detail by clearly stating that “the state may not unfairly discriminate directly or indirectly against anyone on one or more grounds, including race, gender, sex, pregnancy, marital status, ethnic or social origin, colour, sexual orientation, age, disability, religion, conscience, belief, culture, language and birth” (RSA, 1996, p. 6). From the Constitution (Act 108 of 1996), the Higher Education Act (101 of 1997) and the new Regulations for the Registration of Private HEIs (2016), it is clear that Riviermond can establish its own policies (i.e. Afrikaans as the MoI and Christian education) but should ensure that no form of discrimination takes place.

Section 29(2) of the Bill of Rights (RSA, 1997) gives all South Africans the right to receive education in the language of their choice, and Section 6 of the Constitution (Act 108 of 1996) prioritises the right of all languages to be treated equitably. Furthermore, Section 30 of the Bill of Rights states that “[e]veryone has the right to use the language and to participate in the cultural life of their choice” (RSA, 1997, p. 13), and Section 31 states that every person has the right and freedom to belong to and enjoy the cultural, religious or linguistic community of his or her choice. Therefore, Riviermond has the constitutional right to establish a HEI where Afrikaans, an official language, is used as the MoI. According to Setati, Adler, Reed and Bapoo (2002), all

language policies in South Africa are intended to address the monolingual tendencies of English as the Mol and the undervaluing of African languages (see Sections 2.6.2 and 2.6.3 for more information). The Afrikaans-as-Mol policy of Riviermond can therefore be viewed as an attempt to address monolingual English Mol tendencies and promoting Afrikaans as an official language of South Africa.

However, counter-arguments exist against the establishment of private HEIs, such as Riviermond, with single-language policies. For example, the Higher Education Transformation Network (HETN) condemns exclusive (single-language) Afrikaans policies and views it as unconstitutional on the basis of discrimination (Polity, 2015). The HETN describes itself as –

... an independent network of alumni from various higher education and further educational institutions across South Africa committed to the process of transformation of education and training to increase equitable and meaningful access to education, knowledge, skills and learning to ensure an education system that is more accessible by the marginalised and the poor; ensure progressive values of democracy, non-racialism, redress and broad participation and an education system to narrow and the elimination of socio-economic disparities through education. (HETN, 2020, n.p.)

The HETN argues that exclusive policies are not compliant with the right to education as espoused in the Bill of Rights and is also inconsistent with the principles of Section 4 of the Constitution (Act 108 of 1996), the Education White Paper (1997) and the Higher Education Act (1997) (Polity, 2015). The Education White Paper (1997) states that higher education needs to promote fair equity of access to all students who are seeking to realise their academic potential while eradicating all forms of unfair discrimination. The Higher Education Act (1997) also espouses the principle of ensuring equal access to education to provide optimal opportunities for learning for all.

Parmegiani (2014, p. 684) agrees with the HETN by explaining that language policies have been used in South Africa to create mono-ethnic-linguistic identities that allow “the white minority to keep its power by balkanising the black majority with divide-and-rule tactics”. Du Toit (2017, n.p.) agrees with Parmegiani (2014) and states that institutions such as Riviermond are playing “a divisive nefarious role by seeking to entrench the exclusion of blacks from higher education through exclusive admission criteria”. The arguments of the HETN (2020), Parmegiani (2014) and Du Toit (2017) are aligned with Heugh’s (1995, p. 329) view that language policies are often a

reflection of a more complicated set of relationships between unambiguous political ideologies and the more covert aspects of politics within a country. Spolsky (2004, p. 7) agrees with Heugh (1995) that language policies must be viewed ecologically, existing within a complex set of social, political, economic, religious, demographical, educational and cultural factors.

Du Toit (2017) links Heugh's (1995, p. 329) reference to "covert aspects of politics" to exclusive Afrikaans language policies within the South Africa context as covert forms of racism that hold back the transitioning of a democratic country. Du Toit (2017) further demonstrates his argument of covert racism within exclusive language policies by quoting a spokesperson of a union (a union to which Riviermond belongs) that protects the rights of Afrikaners (Afrikaans mother-tongue speakers): "We are part of South Africa, yes, but we need to withdraw to our own if needs be, to survive" (Du Toit, 2017, n.p.). The Afrikaner union spokesperson's quotation was about the various High Court cases that had led to relinquishing the use of Afrikaans as the Mol at universities in South Africa. Rawlings (2020), in a recent publication of the British Broadcasting Corporation, explains that previous language policies of universities advocating for Afrikaans have led to racial discrimination and racist exclusion, especially for black students, which was why the Court in October 2019, for example, ruled in favour of removing Afrikaans as the Mol at the University of Stellenbosch (as well as many other universities).

However, arguments about Afrikaans language policies being associated with covert racism is criticised by Giliomee (2019a), an acclaimed historian, for being ignorant of the fact that the majority of the Afrikaans-speaking population are not white. Rawlings (2020, n.p.) disagrees with Giliomee (2019a) by quoting non-white Afrikaans speakers who argue that Standardised Afrikaans, used by the majority of white Afrikaans-speaking South Africans, does not resemble the language spoken by the (non-white) "Coloured community". Rawlings (2020) adds that Afrikaans and Afrikaans language policies have a legacy of a divisive past and are therefore associated with exclusion and discrimination. Still, it is important to note that there is no evidence that Riviermond is implementing covert racist language policies, and as the institution is registered at the DHET, it has the right to advocate and use Afrikaans as the Mol.

Aside from the legal obligations and requirements of HEIs, there are other factors of Riviermond to consider as well, such as its history, student enrolment and location, which are discussed in the following section.

2.2.3 The history, student enrolment and location of Riviermond

Riviermond was established in 2003 when an agreement was made between the institute and a large, government-subsidised university to privately teach student teachers off-campus via distance learning, while still receiving a degree from the government-subsidised university. The main purpose of the agreement between Riviermond and the university was to promote Afrikaans as the MoI and provide Christian-based teacher education. In 2004, Riviermond had its first student enrolment. In the same year, the HEI also started its own publishing company that helped it to print and publish its own Afrikaans, Christian-based teacher education academic material. Most of this published material can only be bought through the bookstore on campus, while others are available at public bookstores across South Africa. Some of Riviermond's material is also used internationally (i.e. Namibia).

In 2009, the agreement between the university and Riviermond ended for, among other reasons, the Christian nature of Riviermond, which was not in line with the new secular policy of the university. During the exit meeting the university had with Riviermond, the vice-chancellor of the university at the time was quoted in an interview with one of the founders (Dr. Buys) of Riviermond as saying that "in order to keep Afrikaans at the university, Christianity has to go" (W. Buys, personal interview, August 1, 2019). However, the reasons for the end of the agreement were vague, inconsistent and undocumented. After having consulted with various role players involved at the time of the dissolution, none were able or willing to provide proof as to why the agreement had ended. Clarity as to why the agreement had been dissolved could not be provided.

In 2010, Riviermond applied to the DHET for the accreditation of its own independent degrees; however, the application failed due to insufficient documentation (W. Buys, personal interview, August 1, 2019). Only with a new application in 2011 did Riviermond receive accreditation to offer a BEd (Foundation Phase teaching) degree. In 2012, Riviermond enrolled its first group of students. After that, in 2015, the HEI received accreditation to offer a diploma qualification (Grade R Teaching Diploma).

Then, in 2016 and 2019, Riviermond received accreditation for other BEd (Intermediate Phase teaching) degrees. Owing to the accreditation of more degrees at Riviermond, an incremental increase in their student population is visible. (See Figure 2.3 for a visual representation of the student growth from 2012 to 2019.)

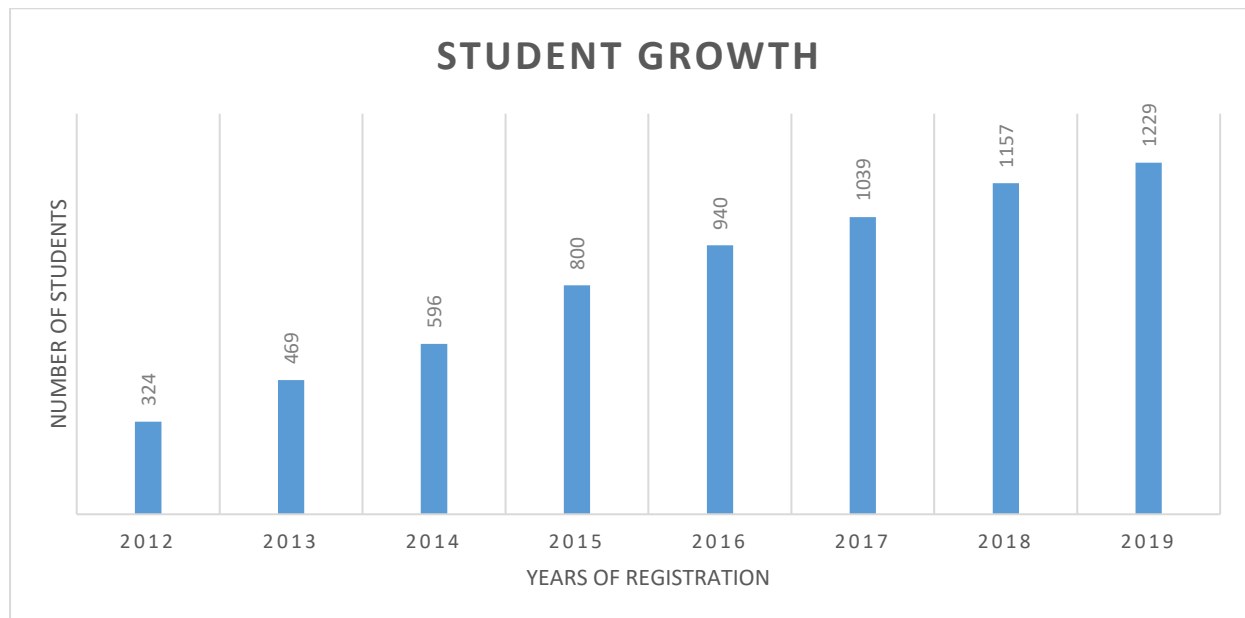


Figure 2.3: Incremental increase in student registration at Riviermond between 2012 and 2019

In Figure 2.3, the growth in student registrations at Riviermond from 2012 to 2019 is depicted. Within eight years, the student registrations have more than tripled (from 324 to 1229). In 2012, of the 324 registered students, 149 (42.7%) were first-year enrolled student teachers. The other 175 students still received their degrees from the university with which they previously had an agreement. Thus, Riviermond only began supplying the South African market with qualified teachers after its first graduation (four years later) in 2016. In 2013, the enrolment of first-year students increased to 230, in 2014 to 290 and in 2015 to 312 (first-year student teachers). Within three years, the enrolments at the HEI have doubled. In 2019, the first-year enrolment stood at 454. The HEI to date has more than 1 200 registered students from several provinces across South Africa.

Student teachers need an admission score of 600 as part of the enrolment requirements of Riviermond. The score of 600 is based on their Grade 12 (final year of high school) mark. The score is calculated online, using a specific formula.

However, in order to get a score of 600, students must score a mark above 50% for Afrikaans as Home Language and 40% for English as an additional language. These requirements are similar to other South African HEIs and universities. Another enrolment requirement is the acceptance of Riviermond's mission and vision statements. (See Sub-section 2.2.1 for an in-depth discussion on its mission and vision statements.)

Accommodating the growing student population has been a challenge at Riviermond, as it does not receive government funding, grants or bursaries for students. Riviermond's financial challenges have also led to the institution being situated in a middle to low-income, urban residential area, sharing the property with another private school and a church. The HEI also rents houses from private owners that serve as office buildings and lecture halls. However, over the past five years, Riviermond has expanded through buying more property in the residential area and converting it into offices and lecture halls. See Figure 2.4, a photograph of the current campus situated in a residential area.



Figure 2.4: Photograph of Riviermond Campus

The research site can therefore, in short, be summarised as an Afrikaans, Christian, private, distance education HEI, with a mono-ethnic student population, that offers various teacher education degrees over four to six years in an urban residential area in South Africa via blended learning approaches.

In the following section, the theoretical framework that underpins my study is discussed, as well as how it relates to Riviermond.

2.3 THEORETICAL FRAMEWORK

The aim of my study was to investigate the ethnocentrism of a mono-ethnic student teacher population as well as their attitudes and beliefs about language-in-education issues. Therefore, the premises of the SIT were considered a valuable theoretical framework for my study owing to the significant contributions thereof to understanding in-group-out-group distinctions and intergroup attitudes and beliefs (cf. Brown, 2000; Tajfel & Turner, 1986). As some of the earliest work of the SIT done by, for example, Sumner (1906), identified attitudinal indicators such as in-group bias, stereotyping and discrimination to be associated with social identity, the SIT aligned with the focus on ethnocentrism of my study.

The Langcrit theory, an offshoot of the critical race theory, was also relevant to my study because it recognises the intersection between language and race (aspect of ethnicity) and how the role of language affects one's identity and, in this study, specifically social identity. In addition to this, ideas from Vygotsky's (1978a) sociocultural theory that denote the importance of one's social interaction and cultural and environmental influences (cf. Muho & Kumari, 2014) were also included in my study.

Although three theories – the SIT, the Langcrit theory and the sociocultural theory – are mentioned in my study, the SIT served as my primary theoretical framework. In the following sections, I will discuss how the SIT guided my study and how ideas from the Langcrit theory and the sociocultural theory contributed to it.

2.3.1 Social identity theory

Within the 21st century, across the field of social sciences and humanities research, the concept of identity anchors other notions related to the similarities and differences of people in terms of social or group identities (Hammack, 2015). Erikson (1959)

greatly contributed to the concept of identity within the field of psychology by popularising the eight stages of psychosocial development of an individual that should take place from infancy to late adulthood (60 years and older). According to Erikson (1959), during adolescence (13-19 years) (in the fifth of eight psychosocial stages), an individual will face a psychosocial crisis with regard to his or her identity, social relationships and sexual identity. During this psychosocial stage, adolescents should develop a sense of identity with regard to their (future) occupation, gender, political views, cultural roles and even religion. Thereafter, Stone (1962) and Goffman (1963) introduced the term “social identity” to the field of social sciences in the 1960s. The understanding of early studies of the term “social identity” has focused mainly on the behaviour of individuals within social settings and how a sense of identity is formed through interpersonal (social) relations (Brekhus, 2008).

From then on, in the 1970s and 1980s, Tajfel and Turner developed the popular SIT. Turner et al. (1979) explain that the SIT describes the phenomenon of in-group favouritism over out-groups and the experience of a sense of belonging specifically with regard to a person’s in-group. The SIT is an explanatory framework that is well researched within the field of social psychology and has been applied to a wide array of topics and fields, such as organisational research, stereotyping, discrimination, negotiation and language use (Brekhus, 2008; Haslam, 2012; Turner & Giles, 1981). According to Brown (2000), the frequent references to the SIT shows how the theory has been extensively used as an explanatory tool within research over the years. The SIT is generally utilised for the explanation and analysis of intergroup relations and social conflict (Haslam, 2012). The SIT, for that reason, aligns well with the construct “ethnocentrism” (see in-depth discussion on ethnocentrism in Section 2.4). Studies on ethnocentrism, similar to SIT studies, attempt to understand in-group-out-group distinctions, group antagonism, social competition, in-group discrimination, stereotyping and, finally, believing that one’s “own” group is better (Brown, 2000; Haslam, 2012; Tajfel & Turner, 1982, 1986; Tajfel et al., 1971; Turner, 1975).

The SIT highlights the underpinnings of intergroup relations by explaining the importance of understanding social groups by first gaining an understanding of social identities (Giannakakis & Fritsche, 2011; Haslam, 2012; Haslam, Jetten, Postmes & Haslam, 2009; Willetts & Clarke, 2014). Haslam (2012) and Willetts and Clarke (2014) define social identity as individuals’ definition of themselves as a consequence of

group belonging (also known as “group membership”) or group identity. This is in contrast to individualism, where groups are viewed only as another passive context in which individual behaviour takes place (Haslam, 2012).

The SIT specifies three cognitive processes that an individual experiences to establish in-group-out-group distinctions. The first process, social categorisation, refers to a “self-referential” (Leonardelli & Toh, 2015, p. 70) process, where individuals categorise other individuals usually based on similarities and differences with other individuals or groups to make sense of the social world. Turner (1987, p. 44) defines self-categorisations as “cognitive groups of oneself and some class of stimuli as the same (identical, similar, equivalent, interchangeable, and so on) in contrast to some other class of stimuli”.

Self-categorisation as part of social identity formation takes place as individuals view categories as “us versus them” (Leonardelli & Toh, 2015, p. 70). An individual can belong to various social categories, depending on the situation. The relationship of the individual to the group and the forming of social identity, a “collective phenomena from individual cognitions” (Brown, 2000, p. 743), have further been analysed and developed in the self-categorisation theory (Vinney, 2020).

The second process is called “social identification”. Social identification is the process where an individual identifies as a member of a specific group and conforms to the behaviour of that group. The last process, social comparison, refers to the process where individuals compare different social groups with their own group. Even though individuals could develop in-group favouritism, it does not necessarily lead to negative perceptions (i.e. racism, prejudices, sexism, etc.) about out-groups (Tajfel & Turner, 1979; Vinney, 2020); however, in-group bias and a tendency to stereotype have been identified within SIT research (Brown, 2000; Tajfel & Turner, 1982, 1986).

The SIT furthermore posits that social groups are not passive contexts for individual behaviour but emphasises that the psychology of the individual is a product of group belonging and the social realities of the group (Willettts & Clarke, 2014). Group belonging and social identities are therefore key premises of the SIT and refer to what Tajfel (1978) has labelled the “interpersonal-intergroup continuum”.

2.3.1.1 *The interpersonal-intergroup continuum*

The interpersonal-intergroup continuum explains individuals' ability to think in terms of "we" and "us", not just "I" and "me" and is therefore associated with in-group out-group distinctions and patterns of discrimination as well as ethnocentrism (Tajfel, 1978). Another important argument that stems from the SIT is people's attitudes and beliefs, as well as their behaviour, that are affected by their social identity salience, in other words, the degree to which they identify with a specific group (Tajfel, 1978). Social identity salience is formed based on the degree to which a person's identity and behaviour are influenced by interpersonal characteristics versus intergroup characteristics. This is what Tajfel (1978) refers to as the "interpersonal-intergroup continuum". See Figure 2.5 for a depiction of this argument.

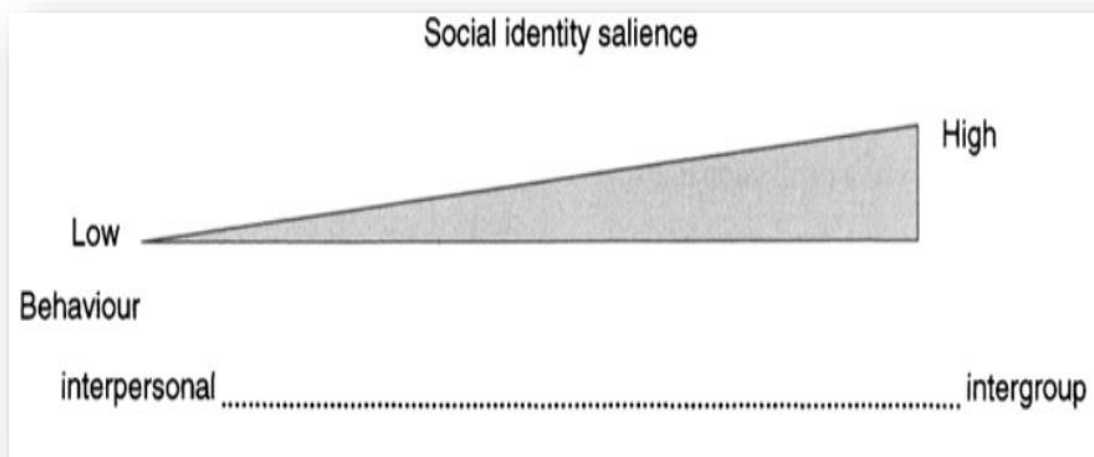


Figure 2.5: Interpersonal-intergroup continuum (Tajfel, 1978, p. 185)

Tajfel (1978) argues that individual behaviour can be seen on a continuum, where on the one extreme, an individual's attitudes, beliefs and behaviour are determined solely on his or her personal identity, in other words, character and motivations as an individual (interpersonal). On the other extreme, attitudes, beliefs and behaviour, and therefore the social identity salience of individuals, are derived solely from the group to which the individual belongs (intergroup) (Tajfel, 1978). However, even Tajfel (1978) criticised his continuum, arguing that the interpersonal extreme on the continuum is illogical since social categories (group belonging) always influence people's attitudes, beliefs and behaviour and, therefore, their identity salience. Tajfel's (1978) critique of his continuum aligns with Vygotsky's sociocultural theory that posits the influential

nature of one's social environment and sociocultural interactions on one's development (see Section 2.3.3 for more information).

The 21st century, marked with diversity, globalisation and an appreciation of cultural and linguistic pluralism (i.e. ideas about multilingualism and multiculturalism) has resulted in another critique on Tajfel's (1978) interpersonal-intergroup continuum. The fluid borders, seamless migration band and fast-expanding and increased human interconnectedness of the 21st century (Dewey, 2007; Hammack, 2015; Willetts & Clarke, 2014) have led to individuals enacting and negotiating hybrid, fluid and multiple identities (Crump, 2014). Brekhus (2008) argues that the recognition of identity is complex, multifaceted, multidimensional and fluid, as individuals' identity is shaped by multiple aspects and affiliations. However, Crump (2014) points out that although identities are fluid, we cannot ignore that they can likewise still be viewed as fixed, since identity can be categorised into stable and countable categories and can therefore theoretically be deconstructed through fixed notions of identity. Fluid notions of identity can also be problematic, as it can result in invisible heterogeneity, where diversity is not explicitly acknowledged. However, the problem with fixed notions of identity grouping is the emphasis thereof on national or even provincial social identities, which form part of national identity politics (May, 2001). The neo-Simmelian (Georg Simmel, antipositivist researcher) standpoint also criticises fixed notions of identity, as Simmel (1955) argues that research on social identities should acknowledge that a person's identity is a result of multiple overlapping affiliations, such as ethnic, religious, political, cultural, social, familial and geographical intersections. Nevertheless, according to Haslam (2012), explaining how individuals' social identities are formed is still up for debate. Reasons why individuals choose to identify with one group rather than with another require further investigation (Haslam, 2012).

Having considered both arguments regarding fixed and fluid identities, I agree with Crump (2014) that by viewing identity only as fluid, one risks overlooking how aspects of ethnicity (i.e. language, culture, religion and race), racism and racialisation intersect with issues of belonging and identity. In my study, I therefore cautiously investigated the possibility of a mono-ethnic social identity among the student teachers by not overlooking the fluidity of identities within the 21st century and by acknowledging the problematic notion of fixed identities. I further agree with Simmel (1955) and Crump (2014) that aspects associated with identity, such as ethnic characteristics, should

explicitly be acknowledged when investigating issues surrounding ethnocentrism as well as attitudes and beliefs about language-in-education issues.

2.3.1.2 Social identity formation

To conclude as to why individuals choose to identify with a specific group, it is necessary to understand how “groups” are defined. In some of the earliest works of the SIT, Tajfel and Turner (1982) defined groups as having either external or internal criteria. External criteria refer to characteristics that are assigned to a specific group, such as occupation, position, location (geography) or socio-economic status. Internal criteria, on the other hand, refer to primarily self-identification and require self-awareness, which could include having characteristics in common with a specific group, such as language, culture, religion and race (Wöcke, Grosse, Stacey & Brits, 2018). Spolsky (2009, p. 175) explains that attitudes and beliefs regarding a language (i.e. language-in-education issues) involve a person’s “language ideology”, which strongly relates to his or her social identity. Ager (2001) agrees and states that language and religion strengthen people’s sense of social identity.

The latest research (i.e. Ashforth, Harrison & Corley, 2008; Bochatay et al., 2019) of SIT refers to groups as individuals who categorise themselves as belonging to a specific group (in-group) due to any common characteristics; these individuals also distinguish themselves from other individuals who belong to other groups (out-groups). Some studies (i.e. Ashforth et al., 2008; Barner-Rasmussen & Bjorkman, 2007; Bochatay et al., 2019; Luring, 2007; Vidal-Suarez & Lopez-Duarte, 2013; Wöcke et al., 2018) explain that a social identity promotes trust, open communication and a shared understanding but also leads to individuals forming part of an in-group that find ways to distinguish themselves and to degrade, discriminate against or dominate out-groups.

The SIT has further found that people prefer to interact with people of a similar ethnicity (Barner-Rasmussen & Bjorkman, 2007; Tajfel, 1982; Wöcke et al., 2018). Ethnicity and ethnic identity are viewed as complex social constructs that reflect several aspects of identification, such as language, culture, religion and race, of a specific ethnic group (Cuellar, Nyberg, Maldonado & Roberts, 1997). Ethnic identity formation is considered to be an internal criterium, as it requires self-identification and particular attitudes and beliefs about one’s in-group and the out-groups. Ethnic identity can change over time

and should be viewed on a continuum from low to high (Negy, Shreve, Jensen & Uddin, 2003). People's degrees of ethnic identity can also affect their degree of ethnocentrism, in other words, how people view others who share a different ethnic identity (Negy et al., 2003). According to Hooghe (2008) and Mangnale et al. (2011), a strong social identity could lead to higher degrees of ethnocentrism. A study by Negy et al. (2003) in the United States of America supported the SIT and found a strong positive correlation between the strength of a person's ethnic identity and his or her degree of ethnocentrism. For example, "the more white and Hispanic participants embraced their ethnicity (ethnic identity), the more negative views they held toward people who did not belong to their respective ethnic group" (Negy et al., 2003, p. 341).

Tajfel and Turner (1982, p. 7) explain that "one of the classic examples" of psychological processes that follow due to social or group identity formation "is the concept of ethnocentrism". This is due to in-group-out-group polarisation (Sumner, 1906). Crump (2014) mentions two social constructs relevant to this study and related to ethnicity that explain how individuals' (the student teachers in this case) social identity formation takes place. Crump (2014) lists language and race as social constructs related to ethnicity that collaboratively form common characteristics of a social group. Both language and race are socially constructed categories that, according to the Langcrit theory, have become embedded within societal practices (Crump, 2014).

(a) Internal social identity formation criteria: Language as a social construct

Research in sociolinguistics has found the role of language imperative in the formation of social identities (Ashforth et al., 2008; Wöcke et al., 2018). Drawing on Vygotsky's sociocultural theory (see Section 2.3.3 for further discussion), language is a socially constructed category since "there is no such thing as a fixed or stable linguistic entity in linguistic terms" (Crump, 2014, p. 209). Makoe and McKinney (2014) agree by explaining that linguistic entities are created by separating languages, using language ideologies that create social boundaries and hierarchies. When considering language policies in South Africa, the implementation of 12 official languages serves as an example of how language as a political and social construct has been linguistically engineered. According to Makoni (1999), the creation of separate linguistic entities is fixed notions of language that have been engineered during apartheid as part of a

divide-and-rule strategy. According to Garcia and Kleyn (2016) and Makoni and Pennycook (2007), fixed notions of language should be challenged and deconstructed by referring to languages as “linguaging” instead. The term “multilingualism” is therefore also considered to be “a pluralisation of monolingualism” (Makoni & Pennycook, 2007, p. 22) and the term “bilingualism” considered to be “parallel monolingualism” (Makoe & Mckinney, 2014, p. 660), since it encourages the maintenance of separate languages and does not acknowledge the complexity of individual linguistic repertoires (Garcia & Kleyn, 2016; Makoe & McKinney, 2014).

Taking into consideration how language has been socially constructed to ensure boundaries, one should also consider how power has come to be clustered around language groups and how that influences social identity formation due to the hierarchisation of languages (Crump, 2014). An example of this is how English has become an internationally recognised language that is at the top of the linguistic hierarchy around the world, especially in Africa (see Section 2.6.3), due to its international status. Another example is how the Afrikaans language has been socially constructed in South Africa as the language of apartheid and is associated with the white “Afrikaner”, although the majority (six in ten of almost seven million) of Afrikaans speakers in South Africa are “coloured” (South African term for mixed-race) or black (Giliomee, 2019a; Rawlings, 2020; Willemse, 2017). The fact that more than half of the Afrikaans-speaking population of South Africa are not Caucasian (white race) strengthens the critique against Afrikaans being viewed as a language only for whites or the language of only the Afrikaner (Willemse, 2017).

Sociolinguistic and political science research has found conflict to arise when interaction takes place between different language groups (Bochatay et al., 2019; Kumar & Jain, 2013; Wöcke et al., 2018). A reason for the conflict has been described as “the fear of a loss of linguistic identity” (Wöcke et al., 2018, p. 664). Another reason could be due to the intersection of race and language and the tendency of people to hide behind language differences instead of acknowledging the existence of racism within social or group identities (Crump, 2014). The possibility of racism existing within language groups can be understood by the following extract of Frantz Fanon (1952) a post-colonial studies philosopher. Fanon (1952, p. 8) wrote in his notable work *Black Skin, White Masks*:

To speak means to be in a position to use a certain syntax, to grasp the morphology of this or that language, but it means above all to assume a culture, to support the weight of a civilisation.

Fanon (1952, p. 26) furthermore elaborates on how language is a “cultural tool” and can therefore also be associated with race and power relations. He uses the phrase “the white man’s language” to demonstrate how language, culture and race together form a social identity.

(b) Internal social identity formation criteria: Race as a social construct

Race has been identified as a social construct that can also be used as internal criteria for the formation of social identities. Race is considered to be a social construct, as “race is not a scientific reality” or biological construct but a construct created by humans to categorise one another according to superficial differences, such as skin colour, hair, eye shape and lip size, and so forth (Delgado & Stefancic, 2001, p. 6). Race (an aspect of ethnicity) as a social construct can therefore be used to create hierarchies and ideologies, such as white supremacy, racism, and so forth (Delgado & Stefancic, 2001, p. 6). Fanon (1952, p. xvii) refers to racism as an “ideological mirage amenable to scientific explanation”. Using race as an internal criterion for the formation of social identities is described by Webb (2010, p. 119) as a “convenient tool” and by Fanon (1952, p. xvii) as a self-conscious act of creating a racial order, racial hierarchies and racialising identity based on “corporeal schema”.

Both language and race as social constructs have been used as internal criteria for the formation of a social identity in South Africa called the “Afrikaner”. Since the student teachers’ at Riviermond are Afrikaans mother-tongue speakers as well as from the white race, the Afrikaner social identity was also considered during my investigation.

2.3.1.3 Social identity of the Afrikaner in South Africa

The premise of the SIT describes the formation of a social identity as a process of self-categorisation, self-awareness and social identification (Tajfel & Turner, 1982, 1986; Wöcke et al., 2018). Van Wyk’s (1991, p. 83) view of social identity is similar to the premise of the SIT as he wrote:

Identity is not something that people have within themselves, that they are born with, but something they have to be taught. It has no

reality outside of history, outside the discursive system in which the particular relations between the values constituting the game of national identities is shaped and developed.

From Van Wyk's (1991, p. 83) quotation above, it is evident that investigation into the self-categorisation and identification with a specific social identity, such as the Afrikaner, needs to be done by considering its history and the discursive system in which the social identity has developed. Oliver (2019) agrees with Van Wyk (1991), as she believes the identification and categorisation of a social identity to be a complex task, especially in the case of the Afrikaner. Oliver (2019) believes the Afrikaner social identity tends to negate labels and tags that are also evident in Afrikaner behaviour (i.e. degree of ethnocentrism). In this sub-section, I elaborate on how possible labels of language, culture, religion and race contributed over 300 years to the social formation of the Afrikaner identity.

The term "Afrikaner" refers to the relatively urbane white minority Afrikaans-speaking population in South Africa, even though Afrikaans is mostly spoken by black South Africans (Blaser & Van der Westhuizen, 2012; Giliomee, 2019a; Rawlings, 2020; Sonnekus, 2017; Willemsse, 2017). Afrikaners are also referred to as the "Volk" or "Voortrekkers" (Sonnekus, 2017, p. 19) associated with the "Groot Trek" (Great Trek or mass migration). The Great Trek refers to the history of white Afrikaners (Voortrekkers) who tried to escape British colonialism in 1835 in the Cape Colony, by migrating inwards and establishing their own independent republics (i.e. the Orange Free State and Transvaal) (Duvenage, 2018; Giliomee, 2009). Blaser and Van der Westhuizen (2012, p. 381) and Giliomee (2019b), in *The Rise and Demise of the Afrikaners*, refer to them as an "ethno-nation" or "ethno-nationalists". Van der Westhuizen (2016) also believes that the Afrikaner social identity is a product of Afrikaner nationalism, apartheid, racism and segregation based on race. Although the Afrikaner social identity can today be described and is associated with specific labels and tags (Oliver, 2019), various arguments exist about how and when the formation of the Afrikaner social identity took place. See the figure below (2.6) for a possible timeline of the development of the Afrikaner's social identity and its association with the Afrikaans language.

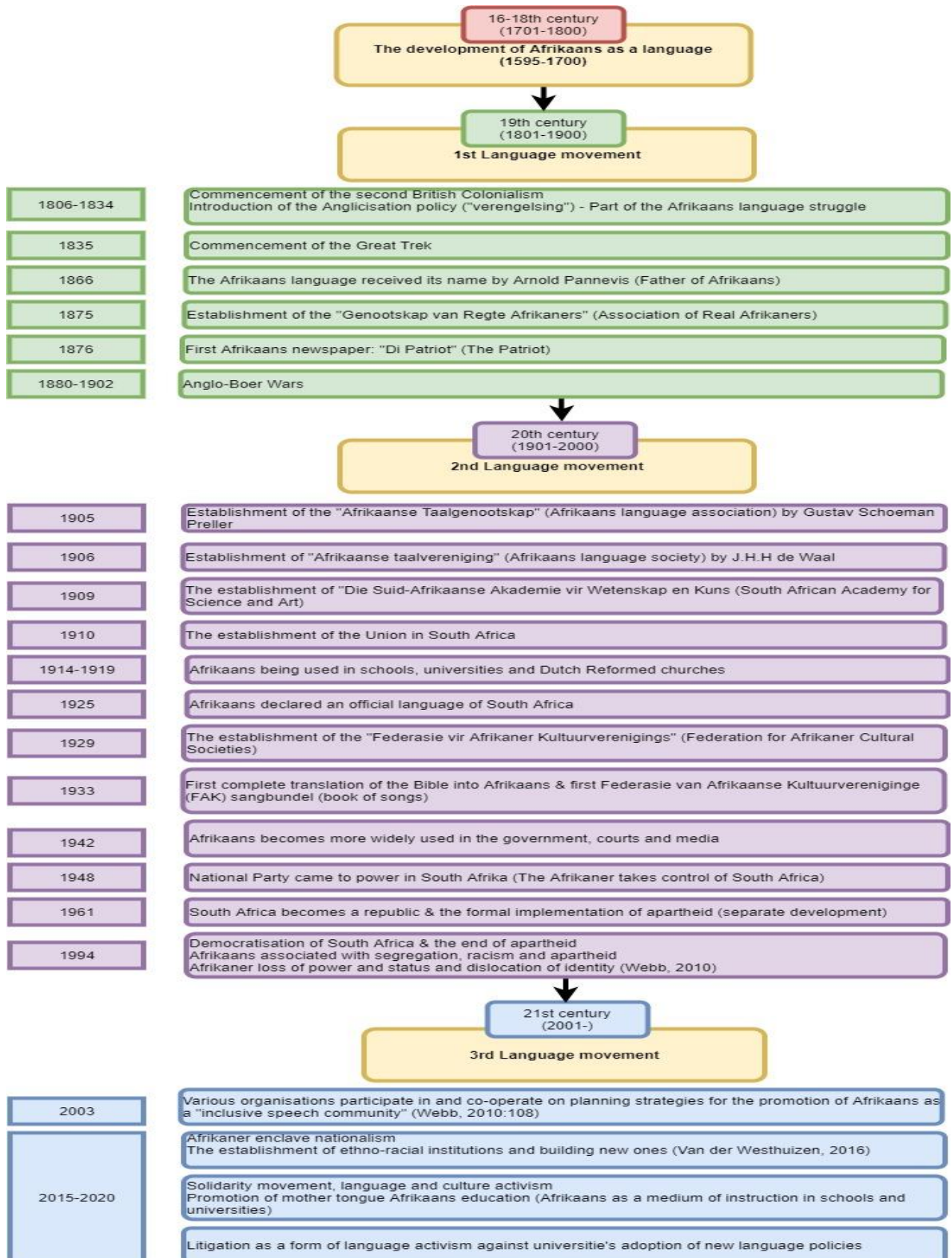


Figure 2.6: Afrikaner's social identity formation timeline

The formation of the Afrikaner social identity, according to Van der Westhuizen (2016, p. 2), Du Toit (2003, p. 172) and Van Wyk (1991), began in the 20th century as a reaction to the Afrikaners' rapidly changing and declining socio-economic, social and political status. After the discovery of diamonds (1867) and gold (1886) in South Africa, the Boer Wars (1880-1902) and the First World War (1914-1918), economic transformation in South Africa driven by mining, industrialisation and urbanisation led to Afrikaners being labelled as the "poor whites" by, for example, the *Carnegie Report* (Duvenhage, 2018, p. 104). The Afrikaner identity at the time was perceived to be in danger of deteriorating to the degree of "coloured" (mixed-race) people in South Africa, which led to the establishment of various language and cultural movements to improve the social identity of the Afrikaner (Duvenhage, 2018).

The Afrikaans language, which originated from contact between the KhoiKhoen and visiting seafarers, from the Netherlands around 1595 in particular (Van Rensburg, 2016), was used as the cornerstone for the formation of the Afrikaner identity (Van Wyk, 1991). Since the start of the 19th century, various language movements can be identified, all to establish the Afrikaans language as written and officially recognised language. The language movements can be divided into three, where the first language movement is recorded as the first attempt to develop national consciousness about the Afrikaans language and the Afrikaner identity as a collective or community identity (also referred to by the SIT as a social identity). The second language movement in the early 20th century led to a symbiotic relationship between the Afrikaans language and the Afrikaner identity, as the Afrikaans language was used in the mobilisation of the white, Afrikaans-speaking working class (Van Wyk, 1991). The language and cultural movements also endeavoured to break away from notions that Afrikaans was not the language of the "cultured Afrikaner" (Pienaar, 1920, p. 33, cited in Van Wyk, 1991, p. 88) and that Afrikaans was only "Kitchen-Dutch" or "mongrel Dutch", spoken by "peasants" (Willemse, 2018, p. 119) in the "lower strata of society" (Van Wyk, 1991).

Duvenhage (2018) disagrees with Van der Westhuizen (2016) and Du Toit (2003) by describing in the book *Whiteness, Afrikaans, Afrikaners* that Afrikaners and their exclusionary mono-ethnic social identity can only be understood when 300 years of Afrikaner history that relates to "[c]ultural-political institutionalisation" and includes aspects of "religion, education, political arrangements and language struggle"

(Duvenhage, 2018, pp. 98, 104) are considered. Oliver (2019, p. 6) agrees with Duvenhage (2018) and declares that the Afrikaner social identity has developed with Christianity “as part of their DNA”. Oliver (2019) argues that all of the characteristics of the Afrikaner social identity are embedded within the Christian religion.

Duvenhage (2018, p. 98) argues that a “volksgevoel”, which, according to the SIT, is an indication of social identity, already started developing in the 18th century during what is often referred to as the origin of Afrikaans. The Afrikaner social identity then took off during the 19th century, which is often referred to as the “first language movement” or the “patriot movement”, known for the language receiving its name, the establishment of the “Genootskap van Regte Afrikaners” and the first newspaper “Die Patriot” (Duvenhage, 2018; Kannemeyer, 1984). The Afrikaner social identity was also affected by political events such as the introduction of the anglicisation policy, which greatly contributed to the “Voortrekker Movement”(Great Trek) to protect the Afrikaans language and the Afrikaner culture – “the two pillars of a culture-in-the-making” (Duvenhage, 2018, p. 98).

The first language movement ended due to the first and second Anglo-Boer Wars (from 1880 until 1902). In the 20th century, further development in the Afrikaner social identity is evident in the establishment of various language and cultural movements, such as the establishment of, for example, the Afrikaanse Taalgenootskap (Afrikaans Language Association) in 1905, the Suid-Afrikaanse Akademie vir Wetenskap en Kuns (South African Academy for Science and Art) in 1909, the Afrikaner Broederbond (Afrikaner Brotherhood) in 1918, the Federasie vir Afrikaner Kultuurverenigings (Federation for Afrikaner Cultural Societies) in 1929, the Reddingsdaadbond (Rescuing Union) in 1939 and many others (Duvenhage, 2018; Giliomee, 2009, 2019b; Kannemeyer, 1984). (See Figure 2.6 for a timeline of all the language and cultural movements that affected the formation of the Afrikaner social identity.) According to Giliomee (2019b), many of these language and culture movements, such as the Rescue Union were viewed as a way the Afrikaner collectively helped one another – “’n volk red homself” (a people rescues itself) – which became a prominent theme in the ideology of the Afrikaner’s social identity.

The 20th century can be marked as the century in which the second language movement took place, as well as the century where the Afrikaner received (1948) and

lost (1994) power and apartheid was implemented (1961) and demolished (1994). The second language movement solidified the Afrikaner's social identity by ensuring that Afrikaans was recognised as an official language in 1925 but also by using the Afrikaans language in various spaces, such as schools, universities, churches, courtrooms, media and in government. In the 21st century, a continuation of the Afrikaner social identity is evident at political as well as institutional level, despite its association with apartheid, segregation and racism. At the beginning of the 21st century, the status of the Afrikaner was reduced and Afrikaans became one of 11 official languages, which led to a renewed tendency of English as the Mol. See Section 2.6.3 for an in-depth discussion about the English language tendency within education.

Attempts to defend the Afrikaner rights (minority rights) or the Afrikaans language (and culture) are described as the third language movement (Kriel, 2012; Webb, 2010) or the "Solidarity movement" (attempts by the Afrikaner union, Solidariteit and other public intellectuals) (Duvenhage, 2018, p. 109).

Owing to the Afrikaners' history, which is mostly associated with apartheid, questions remain with regard to the future or survival of the Afrikaner social identity as well as the Afrikaans language and its place in a democratic South Africa (Rawlings, 2020). Some argue that the Afrikaner social identity should be protected, as Afrikaners are a minority. With the Afrikaner social identity being viewed as nationalist, debates are being held about the Afrikaner social identity adopting a liberal-nationalist ideology. Arguments by, for example, Duvenhage (2018) and Giliomee (2009, 2019a) about nationalism versus liberalism as an ideology for the Afrikaner identity, can be associated with the interpersonal-intergroup continuum of the SIT (Tajfel, 1978). "Interpersonal" on the SIT continuum refers to the position of liberals owing to the focus on individual identity formation. "Intergroup" on the continuum refers to the position of nationalists owing to their focus on social identity formation. Duvenhage (2018), however, makes a relevant point by arguing that a liberal-nationalist ideal fails to notice how a mono-ethnic nationalist identity, such as the Afrikaner identity, could be problematic for the development of a national (South African) identity. To address the problematic identity of the Afrikaner in the 21st century, acclaimed South African journalist Max du Preez (2017) urges that the "mythology of the Afrikaner people of being a tiny, mobile minority constantly under threat from the black majority", a belief that is taught to Afrikaners from a young age, should be abandoned and that Afrikaners

should, instead, gain a better understanding of history and the society in which they live to survive. The revival of an Afrikaans anti-apartheid newspaper *Vrye Weekblad* (1988-1994) is an example of how attempts are being made in the 21st century to free Afrikaans from its association with Afrikaner nationalism. Wasserman (2019) explains that loyal readers of the revived *Vrye Weekblad* are probably liberal Afrikaners who disown popular (nationalist/right-wing) Afrikaner movements.

Other attempts to defend the Afrikaner social identity are described by Van der Westhuizen (2016) as “Afrikaner enclave nationalism”. Afrikaner enclave nationalism hints at self-determination and refers to Afrikaners’ inward migration as a way to withdraw from national spaces while protecting their existing mono-ethnic institutions or building new ones (Blaser & Van der Westhuizen, 2012, p. 386; Van der Westhuizen, 2016). Van der Westhuizen (2016) and Kriel (2012) also refer to it as neo-nationalism, as the focus is on cultural, economic and social autonomy while accepting the political framework of the state (McCrone, 1998). The Afrikaner neo-nationalism is therefore viewed as nationalism without having a “nation-state as its aim” but rather cultural preservation, territorial projects and cultural expression. Hutchinson (1987) and McCrone (1998, p. 128) argue that Afrikaner neo-nationalism can also be viewed as cultural nationalism, as neo-nationalism is characterised by “a complex relationship between cultural and political nationalism” and self-determination. Van der Westhuizen (2016) warns that enclave nationalism or neo-nationalism can result in exclusive enclaves and fundamentalism.

Since the social identity formation of the Afrikaner coincided with the invention of “ethnicity” as a social category, which includes socially constructed notions of language and race (Van der Westhuizen, 2016, p. 2), the reasons of the student teachers participating in my study for studying at Riviermond could provide information about a possible form of enclave nationalism.

2.3.2 The theoretical framework and the research site

Riviermond, a HEI which prepares future teachers for multicultural and multilingual South African classrooms, served as the research site of my study. Riviermond is situated in a diverse urban area; however, its student teachers are mostly homogeneous and mono-ethnic. Since the SIT claims that a person’s social identity could influence his or her degree of ethnocentrism as well as attitudes and beliefs

(about language), questions about the student teachers' reasons for choosing to study there and their degree of ethnocentrism were formulated with the SIT in mind. Moreover, owing to Riviermond's mono-ethnic student population, I wanted to investigate the student teachers' attitudes and beliefs about language-in-education issues. (See the research questions in Chapter 1.)

During my study, I also considered the suggestion made by Crump (2014) and Modiri (2012) that one should explore the various interweaved dynamics of ethnicity, Simmel's (1955) standpoint that social identities are multifaceted, the Langcrit theory, which points out the intersection of language and race, and, lastly, the sociocultural theory, which highlights the importance of considering one's social interactions and the environment in the formation of attitudes and beliefs. The interwoven dynamics of ethnicity that has been considered included a person's language, culture, religion and race (Dixson & Rousseau Anderson, 2018).

The formation of a mono-ethnic social identity among the student teachers could be because of Riviermond's Afrikaans language policy. Makoe and McKinney (2014) argue that a common language order at an institution, such as Riviermond, using only Afrikaans as the Mol, obstructs and imposes norms that in the end tend to homogenise student populations. Crump (2014) and Matsuda (1991) agree by further pointing out that policies with the aim to control linguistic spaces through single-language policies are also aiming to maintain racial hierarchies due to the intertwined nature of language and race.

The argument could therefore be made that Riviermond's single Afrikaans language policy is serving as a social construct that may be contributing to the homogenous social identity of the student teachers. However, a mono-ethnic environment, such as Riviermond, is not a strange or unique phenomenon in a diverse country such as South Africa. Mono-ethnic environments are quite common, especially in rural areas. The National South African Reconciliation Barometer survey has indicated that most South Africans hardly ever have contact with people other than those of their own ethnic background (Hofmeyr, 2006; Potgieter & Anthonissen, 2017). The survey has also reported that 52% of South Africans rarely or never interact with people from other race groups. The prominence of language as a salient identity marker among South Africans has been reported as one of the most prominent barriers to intercultural

interaction (Hofmeyr, 2006; Potgieter & Anthonissen, 2017). However, it is important to note that although the student teachers in this study have various options with regard to HEIs – private and government-subsidised – they still choose to study at Riviermond. The focus of this study was therefore to investigate their reasons for choosing to study at Riviermond, to determine whether their reasons are based on the formation of a mono-ethnic social identity.

Owing to the intersection between language and race, the Langcrit theory also contributes insight into the possible mono-ethnic social identity of student teachers at Riviermond. The Langcrit theory, an emerging theory by Crump (2014) also known as “the critical language and race theory”, stems from the critical race theory, as it too is a critical framework that recognises the intersection between language and race and how it affects identities. The key social constructs of this theory are identity, language and race, which align with the SIT theory. The Langcrit theory is based on Lemke’s (1995) ecosocial systems perspective that emphasises how perspectives are based on the existence of hierarchies within society and how the different hierarchies, such as the race and language hierarchy, are all interconnected within a system that has a “web of social relations” (Lemke, 1995, p. 30). The Langcrit theory asserts that identities are socially and locally constructed through language and race categories and that such categories exist on a continuum based on a person’s attitudes and beliefs (about language-in-education issues in my study). The Langcrit theory aligns with the critical race theory in that racism is part of everyday life and can be exploited by investigating the language policies of institutions and the language ideologies on which those language policies are based, as language practices and historical practices are woven together through webs of social relations (Crump, 2014).

The Langcrit theory also aligns with critical language awareness studies that point out how language can be related to power relations and ideologies (Alim, 2010). According to the Langcrit theory and the critical race theory, research should be vigilant when investigating attitudes, beliefs and ideologies related to language, as these could be overtly or covertly racist (Crump, 2014; Hiraldo, 2010). McGroarty (2010, p. 3) agrees by stating that “language ideologies frame and influence most aspects of language use, but their influence is not always directly observable”.

McGroarty (2010) elaborates by explaining the complex nature of language ideologies in that they do not exist in a vacuum and are affected by people's attitudes and beliefs about language and, therefore, influence language policies and the choice with regard to the language in which learners are educated (i.e. English/Afrikaans as the Mol). Alim (2010, p. 205) confirms McGroarty's (2010) statement by suggesting that "language use is always loaded with issues of power, hierarchy and dominance, as well as contestation, resistance and transformation", which are often taken for granted or ignored. In my study, student teachers' reasons for choosing to study at Riviermond are investigated in relation to their degree of ethnocentrism as well as their attitudes and beliefs about language-in-education issues, which made the Langcrit theory a relevant theory to consider.

The environment and one's social experiences are other aspects to consider when investigating social identities, ethnocentrism and attitudes and beliefs about language. The sociocultural theory holds the premise that one's environment and social experiences play a fundamental role in human development. Based on Vygotsky's (1978a) sociocultural theory, human development is viewed as a cultural process, due to the impact cultural norms and lifestyles can have on a person's attitudes, beliefs and personal development (Louw, Louw & Kail, 2014). The sociocultural theory postulates that there is an interdependence between individual and social processes in development and learning and therefore emphasises the importance of society and interaction with society (Dogan & Balbay, 2018). Vygotsky (1978a) firmly believes that human development is an interaction between biological and sociocultural change. The sociocultural theory therefore rejects the idea of human development being individualistic but rather views it as a social occurrence (Gibbon 2015; Vygotsky, 1978a), which aligns with the premises of the SIT. Since the sociocultural theory views development and learning as a social process rather than only cognitive of biological, it also highlights human's ability to self-regulate and mediate. The sociocultural theory also makes reference to the Zone of Proximal Development (ZPD) which denotes the importance of corrective feedback, scaffolding and interaction with peers within the learning process (Dogan & Balbay, 2019).

In essence, the sociocultural theory highlights the role of social experience in human development. A person's social identity, degree of ethnocentrism and attitudes and beliefs can therefore be affected by his or her social experiences with other cultures.

Yusof et al. (2014) assert that a mono-ethnic environment may be one of the reasons for some individuals having a higher degree of ethnocentrism. Thus, the argument exists that exposure or a lack of exposure to other ethnicities (i.e. races, cultures and languages) can positively or negatively affect one's degree of ethnocentrism. Ager's (2001, p. 125) research strengthens the argument made by Yusof et al. (2014) by denoting that people's attitudes and beliefs are socially conditioned and therefore usually shared within a community or society. Thus, if the community or society that a person is exposed to is mono-ethnic, it could influence a person's attitudes and beliefs about language, culture and race and can therefore be associated with his or her social identity and degree of ethnocentrism. Another construct related to Vygotsky's sociocultural theory is Lortie's (1975) construct of the Apprenticeship of Observation which argues that one's own social experiences as learners in a school form student teachers' preconception about teaching and learning (Borg, 2004).

Reasons for including aspects of Vygotsky's sociocultural theory within my study are because student teachers' schooling environments (primary, high school and the HEI) are regarded as independent variables in relation to their degree of ethnocentrism and attitudes and beliefs about language (dependent variables).

Ethnocentrism directly aligns with the SIT, as Tajfel and Turner (1982, p. 7) explain that "one of the classic examples" of psychological processes that follow due to social or group identity formation "is the concept of ethnocentrism". In the next section, I discuss the construct "ethnocentrism" in relation to my study.

2.4 ETHNOCENTRISM

Ethnocentrism, the Greek word for "ethnos", which means nation or people (Merriam-Webster, 2020, n.p.), is described as a sociological and psychological construct that influences the attitudes and beliefs of people around the world (Gumplowicz, 1883; Mangnale et al., 2011). When investigating ethnocentrism, it is important to understand the term "ethnicity". Mesthrie (2017, p. 102) defines ethnicity as "a lived and experienced sense of groupness that is more fluid, flexible and subjective than the biological and genetic considerations inherent in the concept of race". Edwards (1985, p. 6) defines ethnicity from a sociolinguistics perspective as "a group identity" that is derived from bonds such as language, culture, race and religion. Other bonds of ethnicity relate to physical appearances, such as skin and hair colour, as well as the

shape of one's nose (Ager, 2001, p. 14). Since ethnicity is strongly embedded in one's identity and refers not only to race but also to one's language, culture and religion, it could influence one's degree of ethnocentrism (Urdan & Bruchmann, 2018).

The term "ethnocentrism" was first coined by Ludwig Gumplowicz, an Australian sociologist in 1883 but was then adopted and elaborated on by William Graham Sumner, an American sociologist, in 1906 (Bizumic, 2014). Depending on someone's degree of ethnocentrism, it can be viewed as either positive or negative (Neuliep, 2002; Neuliep & McCroskey, 1997; Wrench, Corrigan, McCroskey & Punyanunt-Carter, 2006). While ethnocentrism can be associated with national pride and even patriotism (Neuliep, 2002), a higher degree of ethnocentrism is associated with individuals who are "lacking acceptance of cultural diversity" (Hooghe, 2008, p. 11). High degrees of ethnocentrism therefore refer to the belief that one's own ethnic group or one's own culture is superior to other ethnic groups or cultures and that one's cultural standards can be applied universally (Hooghe, 2008; Tajfel, 1982). It is also viewed as the tendency of individuals to identify strongly with their own culture and to reject others (Mangnale et al., 2011; Sumner, 1906). Sumner (1906, p. 8) describes ethnocentrism as "self-centred scaling", by viewing one's own culture as central, while other cultures, languages and religious traditions are reduced to playing a less prominent role (Sumner, 1906; Tajfel, 1982).

Related to the concept ethnocentrism is the term ethnorelativism. To understand ethnocentrism, it is also important to also consider the term ethnorelativism. According to Bennett (1993) ethnocentrism and ethnorelativism are two underlying dimensions of an individual's orientation toward cultural differences. Ethnocentrism and ethnorelativism is associated with Bennett's (1993) Development Model of Intercultural Sensitivity (DMIS). Bennett's DMIS consists of six stages. The first three stages are related to ethnocentrism, namely, the denial of differences, the defence against differences and the minimalisation of differences. The last three stages of the DMIS are associated with ethnorelativism, namely, acceptance of differences, adaptation to differences and lastly the integration of cultural differences (Bennett, 1993; Hammer, Bennett & Wiseman, 1993; Wang, 2013).

Ager (2001) argues that the 20th century can be marked by the vicious resurgence of ethnocentrism in the form of ethnic nationalism. Ethnic nationalism is often symbolised

by the domination or preference for a specific language or religion of a group of people in a country. Ncayiyana (2020) highlights South Africa's segregationist policies during apartheid as an example of how ethnocentrism can be embedded within national legislation. The foundation of nationalism lies within the sense of a collective or social identity and in many cases, in the presence of an outsider, the "other" or "them", against whom the struggle takes place and "whose domination or potential threat stresses the necessity of a collective endeavour" (Ager, 2001, p. 14). De Luca et al. (2018, p. 15) label this as "ethnic favouritism".

According to Tajfel and Turner (1982, p. 8), prominent SIT researchers, "a useful empirical question is possible: What are the conditions which lead to an increase or decrease in ethnocentrism or even perhaps sometimes to its disappearance?" To answer this question, indicators within various studies over the past 20 years should be considered. In a study by Amos and McCroskey (1999), people with high degrees of ethnocentrism were significantly more likely to have negative attitudes towards and expectations of "others". In more recent studies, ethnocentrism has been found to predict or strongly correlate with lacking cultural intelligence (Harrison, 2012; Young, Haffejee & Corsun, 2017), intercultural communication apprehension (Wrench & McCroskey, 2003; Wrench et al., 2006), religious fundamentalism (Altemeyer, 2003; Wrench et al., 2006), homonegativity (Wrench et al., 2006) and homophobia (Wrench & McCroskey, 2002). From the abovementioned studies, it is possible that all of these aspects can be associated with ethnocentrism as they are attitudinal indicators thereof.

Due to a multicultural and globalised 21st century, aspects such as racism, bigotry, xenophobia, homophobia, prejudice and mental closure are prominent international topics of debate, especially within the media, that are all related to ethnocentrism. The success of anti-immigrant movements (i.e. Brexit) and the new tendency of people around the world (i.e. United States of America, Belgium and the United Kingdom) voting for extreme-right parties is another controversial issue related to ethnocentrism (Eatwell, 2000). Murdock (cited in Sharma, Shimp & Shin, 1995) also observes that ethnocentrism can be seen in various societal aspect indicators such as family pride, sectionalism, religious prejudice, racialism and even nationalism and patriotism. Ethnocentrism is therefore also connected to distrust and authoritarian ideologies,

such as conservatism (Hooghe, 2008). Levinson (1950, p. 150) argues that ethnocentrism is:

... based on a pervasive and rigid in-group-out-group distinction; it involves stereotyped, negative imagery and hostile attitudes regarding out-groups, stereotyped positive imagery and submissive attitudes regarding in-groups, and a hierarchical, authoritarian view of group interaction in which in-groups are rightly dominant, outgroups subordinate.

However, others, such as Shimp and Sharma (1987) and Sumner (1906), suggest that ethnocentrism is a universal and a natural phenomenon – one may be ethnocentric without even being conscious of such thinking. According to Tajfel and Turner (1982, p. 8), the term “universal” in describing ethnocentrism is a notoriously slippery notion, as it can be assumed that ethnocentrism has various manifestations and is a widespread phenomenon. However, various researchers (e.g. Neuliep, 2002; Neuliep & McCroskey, 1997; Wrench et al., 2006) agree with Shimp and Sharma (1987) and Sumner (1906) that ethnocentrism is universal and part of human nature – not inherent but learnt behaviour.

Arguments regarding ethnocentrism being universal and part of human nature are substantiated by studies where young children were given a choice between concrete stimuli such as dolls and pictures representing their own and other cultural groups. The conclusion was that children from a very early age showed ethnocentric attitudes (Katz, 1976; Sears & Funk, 1999). A study conducted by Gregor and McPherson (1966) during apartheid years showed that Black and White South African children evaluated a doll with light pigmentation, blond hair, and blue eyes more favorably than a doll with dark pigmentation, black hair, and brown eyes. In a more recent study, that took place post-apartheid by Shutts, Kinzler, Katz, Tredoux and Spelke (2011) children still showed ethnocentric attitudes and also indicated that the social status of a racial group influenced children’s racial bias.

Sumner’s (1906) argument that ethnocentrism is a natural phenomenon and that one may be ethnocentric without even being conscious of such thinking is evident in various international studies related to student teachers and their ignorance about diversity. In a study by Vandeyar (2008), South African student teachers were interviewed about diversity. The student teachers were either unaware of their personal prejudices (an aspect of ethnocentrism) or how their prejudices might

influence their teaching. One student teacher in the study stated, “I am going to get a teaching job at an Afrikaans mono-cultural school. I don’t need to know about multicultural education” (Vandeyar, 2008, p. 692). Another student argued that “the reason Black children go to White schools is to be educated like them, so why should we change the way we are teaching” (Vandeyar, 2008, p. 692). These quotations are examples of student teachers having ethnocentric attitudes and beliefs. In Vandeyar’s (2008) study, the participants also failed to recognise the opportunities that a multicultural, multilingual class offered with regard to cultivating a generation of learners committed to the values of democracy and social justice.

A study in England, related to student teachers’ ethnocentrism, noted that student teachers were ill-prepared for the multilingual and multicultural classroom and that they were only prepared for a “monoculture, a mythical, culturally homogeneous aggregation of students” (Bullock, 1998, p. 1025). Studies, such as those by Vandeyar (2008) and Bullock (1998) that highlight student teachers’ prejudices and their ignorance about diversity, emphasise the need to further investigate student teachers’ degrees of ethnocentrism, as it could potentially affect their future classroom practices.

Since language plays a role in the development of a strong social identity that could lead to higher degrees of ethnocentrism (Hooghe, 2008; Mangnale et al., 2011) and ethnocentrism being associated with attitudinal indicators, I thought it important to also investigate student teachers’ attitudes and beliefs about language-in-education issues as another variable that could affect their future classroom practices.

Within the literature, contrasting attitudes and beliefs about the use of English as the Mol instead of a learner’s mother tongue within a multilingual education environment exist. Various researchers (e.g. Adeyinka, 2014; Baker, 2011; Baker & Garcia, 1996; Cummins, 1984; Emmanuel, 2013; Krashen, 2000; Skutnabb-Kangas, 1988, 1994) advocate for mother-tongue education, while others (e.g. Chetty & Mwepu, 2008; Guilherme, 2007; Potgieter & Anthonissen, 2017) support English as the Mol. In the following section (2.5), I provide a contextualisation of the multilingual education

environment of South Africa in which Riviermond's student teachers might find themselves.

2.5 CONTEXTUALISATION OF THE SOUTH AFRICAN MULTILINGUAL ENVIRONMENT

South Africa can be described as multilingual owing to the 12 official languages in the country. Being multilingual refers to the ability to use or the preservation of more than two languages in a particular context or geographical area (Olivier, 2009). Maseko, Ekkerhard and Kaschula (2017) disagree with this definition by stating that the mere existence of more than one language is, in fact, multilingualism. They also argue that bilingualism – the use of more than one language – is only one type of multilingualism. Maseko et al. (2017 p. xiv) further point out that multilingualism can be found at “individual, societal, institutional, national-territorial or subregional/international levels”. Maseko et al. (2017, p. xiv) describe multilingual classrooms as “institutional multilingualism”. Institutional multilingualism can, however, be divided into three distinct levels: firstly, at the level of LiEP; secondly, at the implementation of existing policies in terms of use; and lastly, at the multilingual pedagogical practices level, such as teaching strategies, models and approaches within the multilingual classroom. Monolingualism, on the other hand, refers to the use of only one language.

According to Garcia and Kleyn (2016), Makoe and McKinney (2014) and Makoni and Pennycook (2007), the notion of multilingualism posed by Maseko et al. (2017) is incorrect from an ideological point of view, as it promotes the idea of separate languages and should rather be referred to as “a pluralisation of monolingualism” (Makoni & Pennycook, 2007, p. 22). Terms such as “multilingualism” are believed to serve as a social construct that causes boundaries between languages (Garcia & Kleyn, 2016; Makoe & McKinney, 2014). (See Section 2.3.1.2 for further discussions on language as a social construct. Also see Section 2.5.1 on how language has been used in South Africa to set social boundaries.)

South Africa has always been multilingual; however, multilingualism is a growing phenomenon around the world owing to factors such as economic and political changes, globalisation, internationalisation, desegregation, migration and immigration (Kamwangamalu, 2010; Marshall & Moore, 2018; Yiakoumetti, 2003). These factors have led to the shrinking of physical and geographical boundaries, with the world now

experiencing “cross-cultural contact at an all-time high in human history” (Singh et al., 2012, p. 350). The multilingual phenomenon has implications for school language policies. For example, in a multilingual education environment, a school’s language policy put in place by the school governing body (SGB) must manage language diversity by making choices regarding the Mol of the school (Spolsky, 2009).

In South Africa, language policies such as the Language in Education Policy (LiEP) promote multilingualism and recommend an additive approach to language learning that requires mother-tongue education up to at least Grade 3 (ages 8/9) (RSA, 1997). Despite the support for multilingualism and mother-tongue education by the LiEP and other legislation, a strong tendency towards a predominantly English education system, especially within urban schools, is evident (Lemmer, 2010; Olivier, 2009; Orman, 2007; Owen-Smith, 2012; Potgieter & Anthonissen, 2017; UNESCO, 2010; Williams, 2011; Wolhuter, 2012). The tenacious desire of South African parents to have English, an internationally renowned language, as their children’s Mol is on the increase, with 68% of South African learners having been enrolled for English as their Mol, while only 7% are English mother-tongue speakers (Ndebele, 2014).

However, one cannot understand the complexity of the South African multilingual classroom context or the phenomenon of English as preferred Mol in urban areas, without considering the vital role language policies have played in the past (Du Plessis, 2003; Potgieter & Anthonissen, 2017). As described by Tollefson (1995, p. 2) “language policies are both an outcome of power struggles and an arena for those struggles”. From Tollefson’s (1995) description of language policies, it is evident that politics and the ruling government of a country affect language policies. A brief discussion of the history of South African language policies will follow to show how “power struggles” (i.e. colonialism) in South Africa have played a role in the existence of South African language policies (Tollefson, 1995, p. 2).

2.5.1 Overview of South African language policies

Language policies in South Africa are associated with “power struggles” (Tollefson, 1995, p. 2) due to the three periods of colonialism: Dutch colonialism, British colonialism and, lastly, Afrikaner colonialism, each with its own unique effect on language policies. All colonialist language policies were abolished by the end of apartheid, also known as the third period of South African colonialism. However, the

effects of the power struggles during colonialism are still visible when investigating people's attitudes and beliefs about language and the preferred Mol.

The first colonial period of South Africa by the Netherlands stretches from 1652 until 1814 (Potgieter & Anthonissen, 2017), when Dutch was used as the official and educational language of the country (i.e. Mol). After 162 years of Dutch colonialism, or "Dutchification" as described by Potgieter and Anthonissen (2017, p. 134), British colonialism commenced in 1806, and from 1814, English and Dutch both served as educational languages. During 1834 and 1899, the Anglicisation policy was introduced and enforced by Lord Milner, a British High Commissioner (Alexander, 2003, p. 8). The policy recognised English as the only official language of the Cape Colony (Alexander, 2003; Du Plessis, 2003a; Theunissen, 2015). According to Kamwangamulu (2000), the Anglicisation policy greatly contributed to the revolt of the Afrikaner, the "white Afrikaans-speaking South African", evident in the Great Trek and the Anglo-Boer wars (1899-1902), which finally led to the establishment of the "Union" (1910) (Alexander, 2003, p. 8). With the establishment of the Union, English and Dutch received equal and official language status. However, gradual attempts took place as part of the second language movement to replace Dutch with Afrikaans. In 1925, the Official Languages Act No. 8 was passed, which finally replaced Dutch with Afrikaans. Alexander (2003, p. 8) argues that the Anglicisation policy affected not only the "Afrikaner community" but also the "black African language-speaking population". According to Alexander (2003), the Afrikaner community's struggle for Afrikaans to have equal status to English contributed to Afrikaner nationalism and the formation of the Afrikaner social identity, which is associated with the implementation of apartheid. The "black African language-speaking population" was, as a result, affected by "Afrikaner nationalism", which led to the devaluing of African languages and the enforcement of Afrikaans and English as the only two official languages (Alexander, 2003, p. 8; Potgieter & Anthonissen, 2017). The implementation of the discriminatory Bantu Education Act of 1953 was another apartheid policy that led to the marginalisation of black South Africans during apartheid (Giliomee, 2019b).

The Bantu Education Act of 1953 stipulated that black children must receive instruction in their mother tongue and then transition to Afrikaans and English as the Mol in high school (Du Plessis, 2003; Theunissen, 2015). The act mandated eight years of mother-tongue primary education, followed by a combined English and Afrikaans Mol

throughout high school. Even though mother-tongue education is internationally accepted as the best pedagogical approach (Cummins, 2000; Trudell & Young, 2016; UNICEF, 2016) and it also aligns with the current LiEP that promotes mother-tongue education, the Bantu Education Act of 1953 led to mother-tongue education being synonymous with inferior education (a heavily skewed funding formula, insufficient teachers, discouraging mathematics and science, etc.) and discrimination – integral aspects of apartheid (Giliomee, 2019b; Hornberger, 2002; Plüddeman, 2015; Potgieter & Anthonissen, 2017). Due to the negative connotation of the Bantu Education Act with apartheid, it can be viewed as legislation that contributed to the stigmatisation of African languages as the Mol in South Africa.

During apartheid, only a transition to English was accepted by the black South African youth because Afrikaans was viewed as the “language of the oppressor” (Plüddeman, 2015, p. 189). The rejection of Afrikaans as a transitional language in high school led to various protest actions, such as the Soweto uprising in 1976. Heugh (2002) points out the irony that the Afrikaans language was rejected for being an oppressive language in favour of English, the language of another oppressor, the British colonisers. Plüddeman (2015, p. 189) finds it even more ironic that the British coloniser’s language is currently, in the 21st century, associated with political freedom and socio-economic status, even when it is not people’s own mother tongue. Rassool (2007, p. 256) explains that the colonial origin of English cannot be denied but that English has taken on the form of a “double-edged sword”, as it has provided black South Africans with an instrument of resistance against oppression and apartheid.

Since the Anglicisation policy reinforced the belief that English as the Mol is superior and a “passport” to future success, social status and economic mobility, Alexander (2003, p. 9) believes that it has contributed to the 21st-century demand for English instead of mother tongue as the Mol because South Africans still have a “colonised mind”. Prah (2005) agrees with Alexander (2003) that colonial languages (such as English and Afrikaans) have been placed at the top of the language hierarchy, which has contributed to African languages as the Mol being devalued in the 21st century.

After colonialism, the recorded existence of 34 South African languages (including sign language) has been left at 25 co-existing languages (Simons & Fennig, 2020). Five of the 34 initial languages have gone extinct, for example Xiri (also known as Griqua),

Seroa and Ungkue. The other four languages are either dormant, for instance Korana and Flaaitaal, or nearly extinct, for instance Nlu (Simons & Fennig, 2020). After 1994, the new South African Constitution (Act 108 of 1996) therefore invested in protecting African languages from further experiencing extinction by establishing 11 official languages (Wolhuter, 2012).

After the end of Afrikaner nationalism and apartheid, several new language policies were designed to promote multilingualism and mother-tongue education in the new democratic Republic of South Africa. New language legislation was established subject to the provisions of the new South African Constitution (Act 108 of 1996) and its Bill of Rights (Beukes, 2008; RSA, 1996; Wolhuter, 2012). The discriminatory apartheid language policy was replaced in 1997 with new language policies that gave every South African the right to receive education in their language of choice (e.g. Section 6 of the Constitution, Section 29(2) of the LiEP and Section 30 of the Bill of Rights). The LiEP is also based on non-discriminatory language use and the globally recognised principle of mother-tongue education within a multilingual context (Heugh, 2002). See the following section (3.2.2) for more information on the implementation challenges of these new language policies, such as the LiEP.

However, even with non-discriminatory language legislation, the influence of colonialism is still visible in the liberal and democratic European characteristics of current South African language policies, which take extreme care with matters regarding language rights and the institutionalisation of “official languages”, while simultaneously promoting the unified idea of “common identity” (Orman, 2007; Prah, 2007; Ramoupi, 2011).

2.5.2 Current multilingual South African language policies and their challenges

The implementation of current language policies has the unenviable task of being seen as exerting a powerful influence on the curriculum, teaching and the outcomes of schooling by promoting indigenous languages and mother-tongue education (Lemmer, 2010). Current language policies have to safeguard mother-tongue education (RSA, 1996, 1997), a “basic linguistic human right” that ensures the “maintenance of linguistic diversity” (Skutnabb-Kangas, 2001, p. 201). The safeguarding of mother-tongue education by current language policies is based on,

for example, Section 6, 29(2), 30 and 31 of the Constitution (Act 108 of 1996), which prioritises the right of all languages to be treated equitably, promote the status and advance the use of indigenous languages as a form of redress. The South African Constitution (Act 108 of 1996) lays the foundation for multilingualism and multiculturalism within the country.

The following list includes examples of the legislature that have been instated in line with the Constitution to regulate language policies and the dispensation of languages in schools (Beukes, 2008, p. 3; RSA, 1997; Wolhuter, 2012, p. 275):

- The Pan South African Language Board Act (59 of 1995)
- The National Language Policy Framework (2003)
- The Language in Education Policy (Government Notice No. 383, Vol. 17997, in terms of Section 3[4][m] of the National Education Policy Act, 1996)
- Norms and Standards on Language Policy (Government Notice No. 383, Vol. 17997, in terms of Section 6[1] of the South African Schools Act, 1996)
- The Language Policy for Higher Education (2002)
- Incremental Implementation of African Languages (IIAL) draft policy (2013)

Setati et al. (2002) argue that all South African language policies overtly intend to address the devaluing of African languages and promote multilingualism. Cummins (2017) agrees with the overt multilingual nature of South African language policies by explaining that an overt multilingual policy is an excellent way to improve educational achievement and is also a socio-political repudiation of the previous apartheid and colonial language policies. However, it is the opinion of several researchers (e.g. Beukes, 2008; Heugh, 1995, 2002; Plüddemann, 1997; Plüddemann, Braam, October & Wababa, 2004; Potgieter & Anthonissen, 2017; Van Staden, Bosker & Bergbauer, 2016) that the multilingual objectives of South African language legislation have not been realised due to various challenges, such as a preference for English as the Mol.

Mutiga (2014) believes that the question in terms of the choice of learners' Mol is one that most countries have to grapple with at one point or another. South Africa is no exception. Even though the language policies in South Africa, such as the LiEP, promote multilingualism and mother-tongue education, the education system still experiences a strong tendency for English as the Mol, especially in urban and suburban schools from as early as the first grade of formal schooling, Grade 1

(Potgieter & Anthonissen, 2017). Plüddemann (2015) explains that heading straight for English or choosing English as the Mol as soon as possible is common practice in South African schools and has become the norm for various reasons (see Table 3.1 for some of the reasons associated with the challenges of the implementation of mother-tongue education).

Spolsky (2009) argues that language policies, such as the LiEP, are powerful forms of language management tools. The complexity of managing language diversity in schools and the difficulty of evaluating the outcomes of the language policy of schools make schools the ultimate platform for assessing the level of success of the LiEP and determining the challenges thereof (Spolsky, 2009). In practice, schools should manage the language diversity of their learners by adopting their own school language policy that is aligned with the LiEP.

The LiEP has a threefold purpose: firstly, to promote multilingualism; secondly, to develop all the official languages by addressing the remnants of apartheid, such as devaluated and marginalised African languages; and lastly, to develop respect for all languages used in the country (D'Oliveira, 2013; RSA, 1997). Considering the idealistic threefold purpose of the LiEP, one would be under the impression that more than almost three decades after the implementation thereof, multiple languages would be functional and in effect within different spheres of South Africa. However, in reality, the new political dispensation, the democratisation of South Africa and the abolishment in 1994 of discriminatory language policies that promoted only Afrikaans and English have not led to the functional multilingual ideal. Although the hegemony of Afrikaans has declined, English has remained the *de facto* and most powerful language in South Africa, driven by its global status as a *lingua franca* (Potgieter & Anthonissen, 2017).

New legislation and policies implemented after 1994 have been described by Van Staden et al. (2016, p. 1) as “ineffective” and by Hélot and Ó Laoire (2011, p. xiii) as only doing “lip service to multilingualism” that has not resulted in effective change. It is also widely agreed by researchers such as Beukes (2008), Heugh (1995, 2002, 2007), Plüddemann (1997, 2015), Plüddemann et al. (2004), Potgieter and Anthonissen (2017) and Van Staden et al. (2016) that the multilingual objectives of the LiEP have not been met (DoE, 2008).

The current status of English as the preferred Mol is a decision made by school governing bodies and parents with the misconception that having English as the Mol, regardless of their mother tongue, is the best way forward to ensure future economic success (D'Oliveira, 2013; Hornberger, 2002; Nyaga, 2013; Plüddemann, 2015; Setati et al., 2002). Various other reasons have been reported for the preference of English as the Mol, such as a “deep suspicion” about mother-tongue education left by the Bantu Education Act during apartheid (Hornberger, 2002). Studies by Setati et al. (2002) and Hornberger (2002) report that parents and schools reject African mother-tongue languages as the Mol because the languages have a bad image and are still associated with an inferior education. The failure of multilingual language legislation can therefore also be associated with parents’ decision against mother-tongue education and choosing English as their children’s Mol. Challenges with regard to the implementation of mother-tongue education are another reason associated with the preferred choice of English as the Mol. Implementation challenges of mother-tongue education within schools have been reported in various studies. See the following table summing up the challenges of the implementation of a mother-tongue education policy per study.

Table 2.1: Challenges of the implementation of a mother-tongue education policy

Reasons for implementation challenges	List of studies where challenges were reported
A lack of teaching and learning material for the different languages	Baker (2011); Bamgbose (1991 in Nyaga, 2013); Kamwendo (2000); Stroud (2001)
Teachers are not trained or proficient in teaching in the mother tongue of the learner	Graham (2010); Jones (2010); Mutiga (2014); Ogechi (2003); Ralarala et al. (2017); UNESCO (2003a)
Negative attitudes towards mother tongue as the language of learning and teaching	Bamgbose (1991 in Nyaga, 2013); D'Oliveira (2013); Hornberger (2002); Kamwendo (2000); Setati et al. (2002); UNESCO (2003a); United Nations International Children's Emergency Fund (UNICEF, 2016)
A lack of academic terminology in the mother tongue necessary for educational purposes	Bamgbose (2004 in Nyaga, 2013); UNESCO (2003a)
The impracticality of accommodating multiple mother-tongue languages within the classrooms	Bamgbose (2004 in Nyaga, 2013); Graham (2009); Kyeyune (2004); Tembe and Norton (2008)
Poor communication of the LiEP and the LiEP being overshadowed by the curriculum	Potgieter and Anthonissen (2017)
Cost and structural underdevelopment for the implementation of mother-tongue education	Boulleys (2014)
All of the standard varieties of the African languages are generally accepted	Webb (2013)

Reasons for implementation challenges	List of studies where challenges were reported
A lack of choice with regard to the Mol presented in schools due to a “take-it-or-leave-it” attitude adopted by school governing bodies	Boulleys (2014, p. 191)
Fear of “separate language” development that could risk “social cohesion”	Webb (2013, p. 180)
Globalisation has increased the desire for English as the Mol instead of mother-tongue languages	Webb (2013)

Table 2.1 above provides an overview as to why many learners are not using their mother tongue as the Mol in schools. The reasons listed in Table 2.1 are also contributing factors to the position of English at the top of the language hierarchy in South African schools (Lemmer, 2010; Ndebele, 2014). When the challenges of the implementation of mother-tongue education in an era of globalisation are considered, the prospects of African languages are frail. Kamwangamalu (2010) claims that the accomplishment of the threefold purpose of the LiEP requires a change in attitudes and beliefs regarding multilingualism and mother-tongue education, specifically with regard to African languages. Kamwangamalu (2010, p. 1) further argues that African languages will have to be “viewed as a commodity rather than as a token for cultural preservation” and should thus be “associated with the advantages and material gains that have for decades been the preserve of western languages”.

In summary, language-in-education issues have to be faced by most multilingual countries today. The question as to which languages will be used by teachers and learners as the Mol in schools is extremely important, as it is often languages that destabilise national identity (Giliomee, 2019; Seid, 2015; Watson, 2007). An investigation into student teachers’ attitudes and beliefs about language-in-education issues, such as the use of English or mother tongue as the Mol, is therefore necessary, as their attitudes and beliefs could affect their future classroom practices. In the following section, existing literature on the attitudes and beliefs about language-in-education issues is discussed, with a specific focus on mother tongue versus English as the Mol.

2.6 ATTITUDES AND BELIEFS ABOUT LANGUAGE-IN-EDUCATION ISSUES

In order to understand the differences between and the interrelated nature of the terms “attitudes” and “beliefs”, I will briefly define both terms and explain how they align with the focus of my study on language-in-education issues.

2.6.1 Defining attitudes and beliefs

Fishbein and Ajzen (1975) argue that terms such as “attitudes” and “beliefs” are hard to define because they have multiple interpretations. Both attitudes and beliefs are viewed as psychological constructs that name, define and describe mental states and drive and control a person’s actions (Richardson, 1996). Attitudes and beliefs have also been described in the literature as the best indicators of decisions people make (Bandura, 1986; Dewey, 1933; Pajares, 1992). Incecay (2011) agrees that attitudes and beliefs govern people’s thoughts, behaviour and choices.

Research relating to attitudes took centre stage throughout the 20th century. It was only by the end of the 20th century that explicit research regarding beliefs was introduced (Richardson, 1996). Attitudinal research in the 20th century included the concept of beliefs but did not differentiate between the two terms “attitudes” and “beliefs” (Richardson, 1996). As an example, in a study by Pajares (1992), he states that attitudes are only beliefs in disguise. This has led to confusion and the existing notion that attitudes consist of three components – the affective, cognitive and conative components.

To address the confusion within the literature regarding the two terms, Fishbein and Ajzen (1975) tried to separate the three components by describing an attitude using only the affective component, beliefs as the cognitive component and behaviour or actions as the conative component. However, according to Richardson (1996), the differences between attitudes and beliefs remain unclear and the terms are still being used interchangeably. For the purpose of this study, a description of each term follows, which endeavours to provide more clarity on the differences between and the interrelated nature of the two terms.

In 1975, in an attempt to simplify and define the term “attitude”, Fishbein and Ajzen (1975:6) defined attitude as a “learned predispositions to respond in a consistently favourable or unfavourable manner with respect to a given object”. Similar to Fishbein and Ajzen’s definition, is the definition in the *Dictionary of psychology* (Corsini, 2002, p. 76) of an attitude as “a learned predisposition to react to a given situation, person, or another set of cues in a consistent way”. These definitions emphasise the affective component and evaluative nature of an attitude (Ajzen, 2005; Lombard, 2017). An attitude can more simply be described as a “state of mind” derived from people’s

beliefs and, more fundamentally, the values they hold (Ager, 2001, p. 125). A person's attitude is therefore a result of learning, emotional processes, experiences, prejudices, preferences, religious views, aversions and even political predilections. The term "attitude" can also be conveyed as a positive, negative or neutral response (Corsini, 2002).

Beliefs, on the other hand, are described in the literature as a representation of what people perceive to be accurate and true (Richardson, 1996). According to the *Dictionary of psychology* (Corsini, 2002, p. 105), a belief is "an attitude of acceptance about the validity of a doctrine that may or may not be correct". A "belief system" consequently refers to "a set of attitudes, opinions and convictions that affect personal behaviour, interpersonal relationships and an attitude toward life" (Corsini, 2002, p. 105). In most definitions about attitudes and beliefs, both terms are used as descriptors; it is therefore understandable why Richardson (1996) argues that the difference between the two terms is still unclear. One of the main reasons why these two terms are used interchangeably is because of studies that have found these two terms to be synonymous. In other words, there is a strong relationship between the affective (attitude) and cognitive (belief) components when evaluating an object, situation or event. Studies by Ajzen (1975), Fishbein (1963) and Feldman (1966) show that a person's attitude can predict his or her beliefs, but it does not necessarily negate behaviour.

To avoid confusion between the two terms "attitudes" and "beliefs" and to ensure clarity, "attitudes" in this study will refer to the affective component and "beliefs" to the cognitive component that influence one another and are therefore interrelated (Fishbein & Ajzen, 1975, p. 6). Furthermore, "attitude" will denote teachers' or student-teachers' "state of mind", and when referring to a "belief", it describes what they perceive to be accurate arguments concerning language. In this study, "attitudes" and "beliefs" will be used together because of their interrelated nature.

Sociolinguistic research emphasises the interrelated nature of attitudes and beliefs and the difficulty to observe them directly (Lombard, 2017). Both the attitudes and beliefs of people are often difficult to uncover because they are "unspoken assumptions" that are socially conditioned and, therefore, usually shared within a community or society (as described by the SIT) (Ager, 2001, p. 125). According to Roy

(2006), it is difficult to uncover people's attitudes and beliefs because people wish to be socially desirable and will therefore not always be truthful about their attitudes and beliefs, especially towards outsiders. Moreover, Appel and Muysken (1987) have observed that people's attitudes and beliefs are neither neutral nor objective but are related to their own mother tongue and ethnicity. People's subjectivity, when it comes to, for example, language, has consequences when investigating their attitudes and beliefs about other languages, especially within a multilingual context, such as in South Africa.

Attitudes and beliefs about language-in-education issues in South Africa are contentious issues due to the divided views concerning the use of mother tongue or English as the Mol. To understand the opposing attitudes and beliefs about mother tongue versus English as the Mol in South Africa, I provide an overview of the existing literature relating to the attitudes and beliefs about the Mol (i.e. mother-tongue education vs English as the Mol) in the following sub-sections.

2.6.2 Attitudes and beliefs: mother-tongue education

The debate around learners' mother tongue as Mol took centre stage following the 1953 declaration of the United Nations Educational, Scientific and Cultural Organisation (UNESCO) on the use of vernacular languages in education (UNESCO, 1953). The declaration advocated for mother-tongue education by emphasising the cognitive, psychological, social and educational benefits thereof (UNESCO, 1953; Nyaga, 2013). According to the declaration, "[i]t is axiomatic that the best medium for teaching a child is his mother tongue" (UNESCO, 1953, p. 11). Skutnabb-Kangas (1994, p. 624) states that mother-tongue education is "self-evident" and a "fundamental linguistic human right".

Even though the UNESCO declaration of 1953 was viewed as idealistic, it acknowledges the implementation challenges by stating that "it is not always possible to use the mother tongue in school and, even when possible, some factors may impede or condition its use" (UNESCO, 1953, p. 11). Thus, UNESCO was aware of the evident challenges of mother-tongue education (as reported in Table 2.1).

In the 21st century, the ideal of mother tongue as Mol continues. Thus, various organisations, such as UNESCO (2008) and UNICEF (2016), as well as renowned researchers, such as Alexander (2003), Adeyinka (2014), Baker (2011), Baker and

Garcia (1996), Cummins (1984, 2000, 2005, 2017), Emmanuel (2013), Garcia and Kleyn (2016), Heugh (1995, 2002), Krashen (2000), Skutnabb-Kangas (1988, 1994) and Trudell and Young (2016), promote and advocate for mother-tongue education. These researchers also provide copious evidence of the failure of learners who are immersed too quickly into English-as-MoL programmes without strong support for mother-tongue education in their schools (Evans & Cleghorn, 2012). According to a study by UNESCO (2008), it was established that within 26 countries, the MoL accounted for more than 50% of the dropout rate among children who did not receive education in their mother tongue.

Prominent international research surveys, such as the PIRLS (Mullis, Martin, Foy & Hooper, 2017) and the Southern and Eastern Africa Consortium for Monitoring Educational Quality (Hungu, 2011, p. 21), along with studies by the Organisation for Economic Cooperation and Development (2011) have also reported on the significance of mother-tongue education. These studies have also elaborated on the negative influences of the monolingual English MoL nature of South African classrooms, such as poor academic achievement and destabilised national identity. The latest PIRLS results of 2016 found that South African learners performed far below the average international benchmark of 500 as well as the lowest benchmark of 400 (Mullis et al., 2017). South Africa scored a mark of 320 out of 1 000 (Howie et al., 2017; Mullis et al., 2017). Learners who received instruction in their mother tongue had a significantly higher score (almost 100 points difference) than those who did not. Poor literacy results and low academic achievement, as reported by the PIRLS, can therefore be associated with learners not being taught in their mother tongue or not receiving enough support for mother-tongue education in schools (DBE, 2010; Howie et al., 2017; Mullis et al., 2017; UNICEF, 2016). Even though mother-tongue education is not the only influential factor with regard to learners' academic achievement, the benefits of using a learner's mother tongue as the MoL are irrefutable.

Mother-tongue education from as early as possible (i.e. the Foundation Phase – age 5/6) has various cognitive, sociocultural and psychological benefits. The cognitive benefits include the ready construction of schemata for learning and the ability to make connections and expressions easily (Trudell & Young, 2016; UNICEF, 2016). These cognitive benefits lead to improved academic achievement, reduced chances of repetition and decreased drop-out rates (Benson, 2000, 2005; Bloch, 2014; Cummins,

2000; Trudell & Young, 2016; UNICEF, 2016; World Bank, 2018). Sociocultural and psychological benefits include the availability of prior knowledge in learning new content and linking educational experiences with cultural identity (Potgieter & Anthonissen, 2017). Mother-tongue education from the Foundation Phase also helps learners avoid experiencing psychological shock at school and in the classroom because learners will be able to express their ideas and communicate well in their mother tongue (Cummins, 2000). The development of an excellent home-school relationship was found by Cummins (2000) to be another benefit of mother tongue as the Mol. Adeyinka (2014) agrees with Cummins (2000) and explains that mother-tongue education assists in parents becoming aware of the continuity between the home and the school and that they can help with their children's learning.

When using an Mol (such as English) that is not understood by the learners, it can significantly obstruct learning. According to D'Oliveira (2013) and Setati et al. (2002), parents should not let their children be taught in English before they are ready for it. It is therefore essential to encourage mother-tongue education as learners' Mol from as early as the Foundation Phase (ages 5-9). Receiving instruction in one's mother tongue will also address the struggle for equality, reduce poverty and strengthen the fight against discrimination (Brock-Utne, 2007; DBE, 2010; Webb, 2006). A learner's Mol can ultimately influence his or her future quality of life and fundamental rights and privileges. The attitudes and beliefs of educational stakeholders, such as teachers, learners, parents, curriculum designers and policymakers, can have a strong influence on whether learners receive instruction in their mother tongue or a global language, such as English.

The attitudes and beliefs of people regarding the Mol of learners have been an immense issue in education over the past century in South Africa (Potgieter & Anthonissen, 2017) due to contrasting arguments about learners' Mol. Some arguments favour English as the Mol instead of mother-tongue education. These arguments are based on opinions about English being a globalised, unifying language with economic and pragmatic benefits (Ager, 2001; Chimbga & Meier, 2014; Dewey, 2007; Gopinath, 2008; Kamwangamalu, 2010; Kelman, 1971). Adeyinka (2014, p. 167) mentions that there are "educated elites" in Africa who view mother-tongue education as inferior and substandard to English and believe that their children will never obtain native proficiency in English if they are taught in their mother tongue.

According to Adeyinka (2014), these educated elites reject the findings of the UNESCO report of 1953 and enrol their children in schools where English is used as the Mol and using the mother tongue is forbidden in the classroom. Adeyinka (2014) believes that such actions sabotage the mother-tongue and multilingual ideal and further influence others' attitudes and beliefs regarding the English language by creating a bigger demand for schools with English as the Mol.

2.6.3 Attitudes and beliefs: English as the medium of instruction

Globalisation has led to the acknowledgement of multilingualism and, in conjunction, has contributed to the growth of English as a global language and lingua franca (Singh et al., 2008). In a globalised world, people are presented with challenges with regard to language diversity (multilingualism) due to the spread of a global language such as English (Singh et al., 2008). Bandura (1998, p. 51) agrees by stating that globalisation is a sign of "human interconnectedness [that] presents new challenges for people to exercise some control over". One of these challenges relates to choices with regard to Mol, that is, choosing between a national mother tongue or an international language and lingua franca, such as English, as the Mol.

A division between researchers' attitudes and beliefs about English as the Mol in multilingual contexts is visible within the literature. There are two main arguments regarding English as the Mol. The first argument is against the global spread of English as the Mol within education, as it is believed to be a way of supporting colonialism and to threaten local languages, create linguistic imperialism and lead to linguistic power, complacency and, ultimately, linguistic genocide or death (Barnes, 2005; Boulleys, 2014; Crystal, 2003; Phillipson, 1992; Simons & Fennig, 2020; Skutnabb-Kangas, 2000). In contrast, the second argument advocates for the further spread of English as the Mol, as English is regarded as a globalised, powerful and prestigious language, which serves as an international tool that can lead to economic and professional success (Chetty & Mwepu, 2008; Guilherme, 2007; Potgieter & Anthonissen, 2017).

In the following sub-sections, I discuss the two arguments about English as the Mol.

2.6.3.1 *Argument against English as the medium of instruction in a multilingual country*

The three most common arguments against the use of English as the Mol in multilingual countries relate to three possible effects of global English, namely linguistic power, linguistic complacency and linguistic death (Barnes, 2005; Crystal, 2003; Skutnabb-Kangas, 2000). The first concern, linguistic power, refers to the position of power English mother-tongue speakers will receive in every sphere of life, for example research, science, commerce and education. Linguistic power can have various political and economic implications (Skutnabb-Kangas, 2000), such as the fear of being oppressed under capitalism due to the status English mother-tongue speakers will gain in a globalised world (Crystal, 2003; Skutnabb-Kangas, 2000). The greatest concern with regard to linguistic power is the fear of domination by a powerful elite who can “manipulate their English mother-tongue knowledge to their own advantage at the expense of the disadvantaged speakers of other tongues, widening the gap between the rich and poor in the world” (Barnes, 2005, p. 246). The linguistic power struggle is evident throughout the history of South Africa, that is, colonialism, the Anglicisation policy and the Bantu Education Act of 1953 (Alexander, 2003; Du Plessis, 2003; Parmegiani, 2014; Theunissen, 2015). Van der Westhuizen (2016), Parmegiani (2014, p. 684) and Giliomee (2009) also explain that language has been used for power in South Africa to create mono-ethnic-linguistic identities. See Section 3.2.1 for a further discussion about the language policy history of South Africa. Currently, in South Africa, the domination of English only benefits the 8% English-speaking minority (Chimbga & Meier, 2014; Giliomee, 2019). Therefore, Chimbga and Meier (2014, p. 1426) are of the opinion that linguistic justice will “only be realised if all the 11 official languages are treated equally without preference being given to one or two languages”.

The second concern about the growth of English as the Mol is the fear of linguistic complacency. Linguistic complacency refers to the widespread lack of motivation to learn languages other than English. The increased interest in and presence and need of English as a global language have been shown to increase linguistic complacency around the world, which can lead to widespread monolingualism (Crystal, 2003). Linguistic complacency is already visible in South Africa as the enrolment trend to learn African languages at universities has decreased over the years. Fewer students

are using or studying languages other than English, and even fewer graduate, majoring in African languages (Chimbga & Meier, 2014; Yu, 2012). The removal of Afrikaans as the MoI within language policies across the universities in South Africa is another example of how English is gaining power and privilege over another language. According to Giliomee (2019, p. 319), the removal of Afrikaans as the MoI within language policies at universities is partly due to Afrikaans-speaking students' preference to study in English (i.e. 82% in 2015 at the University of Pretoria) and partly due to poor efforts from universities and the government to protect Afrikaans as one of the official languages. Giliomee (2019) also mentions that after the Afrikaners lost power in 1994, universities and the government failed to promote scholarly work in Afrikaans, hence the increase in English scholarly work. However, the language policies of universities have recently changed with the focus on developing African languages (excluding Afrikaans) for academic purposes, such as teaching, learning and research. According to Mkhize and Balfour (2017), such policies challenge the inequitable power relations between English and other languages and, most importantly, the attitude and belief that African languages cannot be used for academic purposes until they are fully developed.

Lastly, concerns about English resulting in language death or linguistic genocide refer to the rate at which languages are going extinct (Barnes, 2005; Crystal, 2003; Skutnabb-Kangas, 2001). Skutnabb-Kangas (2001, p. 201) states that languages "are today being murdered faster than ever before in human history". Fears about linguistic genocide are corroborated by statistics from UNESCO (2003b) and the Summer Institute of Linguistics (Simons & Fennig, 2020). For example, about 200 countries (e.g. Canada, China, Finland, Hong Kong, India, Luxembourg, Malaysia, Namibia, Nepal, Nigeria, Singapore and South Africa) have more than one official language and are therefore regarded as bi- or multilingual countries (Singh et al. 2012:350). However, the multilingual nature of countries is in question, since it has been reported that about 50% of the world's languages (7 097 languages) are losing speakers (UNESCO, 2003b; Simons & Fennig, 2020). An example of linguistic genocide is the fact that only 25 of the 34 recorded languages (including sign language) in South Africa still exist (Simons & Fennig, 2020).

Boulleys (2014) argues that using colonial languages, such as English, could lead to a language shift in countries that can ultimately lead to linguistic death or genocide.

Boulleys (2014) describes a language shift as a process whereby a country or community gradually abandons its mother tongue via a stage of bilingualism and then ultimately shifts to another language (Fasold, 1984). A language shift is described by Seid (2015, p. 103) as the “total replacement” of the mother-tongue language with a dominant language such as English. Seid (2015) says that language stability can be determined by investigating whether the language is used by different age groups. If a language is used by children age ten up to adults age 50 and older, the language “will not die out” for another 40 to 50 years (Seid, 2015, p. 103).

According to Boulleys (2014) and Seid (2015), a language shift could hold a threat to people’s identity and the sociocultural development of a country, since language does not only transmit culture and identity but also reflects it. Seid (2015) warns that a language shift can also lead to an ethnic shift, which includes the loss of cultural values and ethnic identity. Seid (2015) explains that the Nao people of Ethiopia is an example of how a language shift can lead to monolingualism and the loss of ethnic identity. Giliomee (2019) also raises the question regarding the possible demise of the Afrikaner (ethnic) identity due to a visible language shift with regard to the use of Afrikaans in South Africa.

Parmegiani (2014) agrees with Boulley (2014), Seid (2015) and Giliomee (2019) by stating that there is a consensus among critical linguists and language-rights activists that language is a social mechanism that shapes identity construction and power relations that can be affected by language shifts. Arguments about language as a characteristic of identity align with the SIT and the sociocultural theory, which are relevant to my study (Ashforth et al., 2008; Bochatay et al., 2019; Boulley, 2014; Parmegiani’s, 2014; Seid, 2015).

Fears about language death and language shift are strengthened by reports of the Summer Institute of Linguistics about 40.71% of languages around the world being endangered (Simons & Fennig, 2020). Simons and Fennig (2020) use a multidimensional scale to describe different aspects of language vitality and stability. The scale has ten different levels and is called the “Expanded Graded Intergenerational Disruption Scale” (EGIDS). The EGIDS levels are hierarchical in nature, and with only one exception, the scale assumes that each stronger level of vitality entails the characteristics of the levels below it. The EGIDS, in essence,

assesses the status of every language in terms of development versus endangerment. In the table (2.2) below, the EGIDS level and label descriptors are provided.

Table 2.2: EGIDS label descriptions

Level	Label	Description
0	International	The language is widely used between nations in trade and for knowledge exchange and international policy.
1	National	The language is used in education, work, mass media and government at the national level.
2	Provincial	The language is used in education, work, mass media and government within major administrative subdivisions of a nation.
3	Wider communication	The language is used in work and mass media without official status to transcend language differences across a region.
4	Educational	The language is in vigorous use, with standardisation and literature being sustained through a widespread system of institutionally supported education.
5	Developing	The language is in vigorous use, with literature in a standardised form being used by some, although this is not yet widespread or sustainable.
6a	Vigorous	The language is used for face-to-face communication by all generations, and the situation is sustainable.
6b	Threatened	The language is used for face-to-face communication within all generations, but it is losing users.
7	Shifting	The child-bearing generation can use the language among themselves, but it is not being transmitted to children.
8a	Moribund	The only remaining active users of the language are members of the grandparent generation and older.
8b	Nearly extinct	The only remaining users of the language are members of the grandparent generation or older, who have little opportunity to use the language.
9	Dormant	The language serves as a reminder of heritage identity for an ethnic community, but no one has more than symbolic proficiency.
10	Extinct	The language is no longer used and no one retains a sense of ethnic identity associated with the language.

At the weakest levels of vitality, as indicated in Table 2.2 above in EGIDS 9 (dormant) and 10 (extinct), the primary focus is on the function of language as an identity marker. If no one still associates the language with his or her identity, the language can be regarded as extinct. If there is an ethnic group that associates its identity with the language but uses the language only for symbolic purposes to remind themselves of that identity, the language can be categorised as dormant (EGIDS 9). On the other side of the scale, EGIDS 0 (international) is a category reserved for those few languages that are used as a means of communication internationally. By using the

EGIDS, Simons and Fennig (2020) depicted the language vitality profile of South Africa as follows in Figure 2.7.

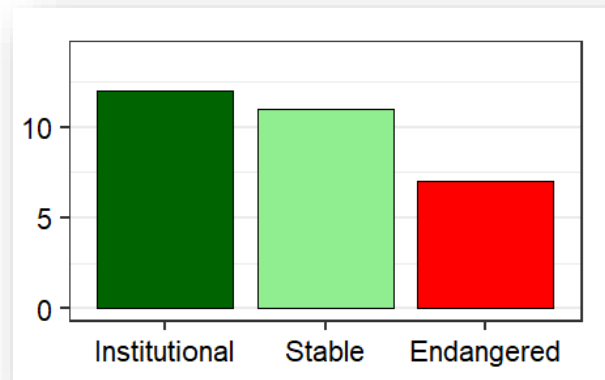


Figure 2.7: South African profile of language vitality (Simons & Fennig, 2020)

In Figure 2.7, three levels are evident. These three summary levels have been established by grouping different EGIDS levels (as described in Table 2.2). The vitality levels are colour coded, and the height of each bar indicates the number of languages that are estimated to be at the given level. The levels and colours are as follows (Simons & Fennig, 2020):

- Dark green – Institutional (EGIDS 0-4): The languages are used and sustained by institutions beyond the home and the community.
- Light green – Stable (EGIDS 5-6a): The languages are still the norm in the homes and communities, as all the children learn and use the language. However, the languages are not sustained by formal institutions, such as universities (e.g. Afrikaans).
- Red – Endangered (EGIDS 6b-9): It is no longer the norm that children learn and use this language.

From Figure 2.7, it is evident that more than five languages are currently endangered in South Africa. To combat the decline of languages in South Africa, the Pan South African Language Board launched a 28-days-of-language-activism month on 3 February 2020. The purpose of the launch was to create awareness about the importance of encouraging South Africans to create an increased multilingual society by speaking and living in their languages (RSA, 2020).

The arguments discussed in this section, as well as research that warns against language power, complacency and death, strengthen the case against English as the Mol when it is not the mother tongue of the learners. Various organisations and researchers in education (e.g. Baker, 2011; Baker & Garcia, 1996; Cummins, 1984, 2000, 2005; Garcia & Kleyn, 2016; Heugh, 1995, 2002; Krashen, 2000; Skutnabb-Kangas, 1988; Trudell & Young, 2016; UNESCO, 2008; UNICEF, 2016) also support mother-tongue education instead of English as the Mol.

However, arguments for English as the Mol exist, based on the idea that English is a globalised, international language. In the following sub-section, I discuss the arguments that prefer English as the Mol within multilingual countries such as South Africa.

2.6.3.2 Arguments for English as the medium of instruction in a multilingual country

Potgieter and Anthonissen (2017) believe that arguments for English as the Mol in multilingual countries are based on the idea that English (a Western language) is the only language through which one can develop. Studies by Heugh (2007) and Probyn (2005) also point out that if people (especially parents) are presented with a choice about the Mol, they feel obliged to choose the language with higher status. Moreover, Hamel (2005, p. 4) claims that arguments against English as the Mol and the existence of linguistic imperialism can be denied by opting for the “globalisation hypothesis”, which argues that English is a global language and an international tool.

Bhagwati (2004) and Hamel (2005) disagree with arguments that view the spread of English as a threat to local languages and describe linguistic imperialism arguments as one-dimensional and too simplistic. Brutt-Griffler (2002) also comment on the arguments about English linguistic imperialism made by Phillipson (1992) by stating that English was not forced upon native populations and former colonies (i.e. South Africa), but that it was the active appropriation of English in their struggle against imperialism that led to English being a global language. There is some truth to Brutt-Griffler’s (2002) statement when the history of South Africa concerning the adoption of English by black South Africans due to the rejection of Afrikaans as the “language of the oppressor” (Plüddeman, 2015, p. 189) is considered. However, Brutt-Griffler’s (2002) statement is ignorant of the Anglicisation policy in South Africa that enforced

English. Brutt-Griffler (2002, p. ix) states that “English owes its existence as a world language in large part to the struggle against imperialism, and not to imperialism alone”. As such, Brutt-Griffler (2002, p. ix) aligns with Rassool (2007, p. 256), who argues that English has taken on the form of a “double-edged sword” in South Africa – although it is a colonial language, it has also served as an instrument against oppression and apartheid.

Bhagwati (2004) promotes the use of English as the Mol in multilingual countries as he argues that globalisation and the spread of English as a global language have provided minority cultures and languages prominence on the world stage. Dewey (2007) agrees with Bhagwati (2004) and points out that greater international awareness and renewed interest in various minority languages are evident due to globalisation and the growth of English. House (2003) believes that using English for instrumental purposes or as an international tool does not necessarily displace or replace national or local languages, as they are used for different purposes within society. House (2003, p. 561) regards the spread of English as beneficial to minority groups, since they will begin to “insist on their own native language for emotional binding to their own culture, history and traditions”.

Barnes’s (2005) argument for English as the Mol is based on the importance of a common, unifying language that can serve as a global and international resource. Barnes (2005) believes that a common language, such as English, will increase mutual understanding and international cooperation in a country. De Swaan (2001, p. 33) agrees with Barnes that in a globalised world, one needs a language with a high “communication value”, such as English, to communicate beyond one’s personal circle. However, Hamel (2005) warns that if a single colonial language, such as English, is seen as the only language with high communication value, it is an indication of linguistic imperialism, and communication plays a major role in imperial control.

The Emerson report (1963) states that linguistic imperialism is an irrelevant argument, since English is suitable for government use in an age of political unrest. Kelman (1971) agrees with the Emerson report (1963), as, according to him, language is a powerful instrument and a unifying force, which could serve as an aid that could help unify a diverse population. Kelman (1971) argues that a common language would prevent discrimination and impairments in social planning by eradicating the linguistic

difference that correlates with ethnic and social class differences. In addition, Kelman (1971) states that removing linguistic differences and promoting a single national language would result in a more evenly distributed population and make for a linguistically unified and cohesive society. House (2003) agrees and lists Nigeria as a good example of where English serves as a unifying language and communication method in a multilingual country. House (2003, p. 561) explains that after the Second World War, in West Germany, the English language served as a way to “forget the past”. A common language, such as English, that translates as a national language could therefore serve as a resource to help develop economic, political and social stability. A common unifying language will also be able to serve not only a portion of the population but the entire, diverse population (Kelman, 1971). Chetty and Mwepu (2008) state that learning English as a common language will help minimise the socio-economic disadvantages experienced in a country.

2.6.3.3 Conclusion: English as the medium of instruction in multilingual countries

Sufficient arguments have been made about the benefits of using English as the Mol in multilingual countries, such as the global and international status thereof that can eliminate communication problems, socio-economic disadvantages and inter-group tension by promoting social stability, unification and a cohesive society (Barnes, 2005; De Swaan, 2001; Kelman, 1971). However, Alexander (2003) is of the opinion that arguments that promote English as the Mol in a multilingual country are too simplistic and inarticulate, since they do not acknowledge the complexity and interrelated nature of language, culture and identity (as posited by the SIT). To disqualify arguments about the threat English holds for multilingualism is politically naïve (House, 2003, p. 574). Chimbga and Meier (2014, p. 1424) also warn that “English linguistic domination” will remain for a long and unpredictable future. UNESCO’s (2003b) estimation that dominant languages, such as English, will have replaced 90% of existing languages around the world by the end of the 21st century, emphasises the importance of acknowledging the threat English holds.

According to Chetty and Mwepu (2008), it is beneficial for teachers as well as student teachers to understand the complexity of the arguments regarding English or mother tongue as the Mol because it could inform their attitudes and beliefs and influence

their teaching practices. Therefore, in the following section, I elaborate on existing research about teachers' and student teachers' attitudes and beliefs about language-in-education issues such as using English as the Mol.

2.6.4 Attitudes and beliefs about language-in-education issues: Teachers and student teachers

Fishbein and Ajzen (1975) and Ajzen (2005) argue that both attitudes and beliefs are central constructs in every discipline that deals with human behaviour and learning. The attitudes and beliefs of teachers can therefore be influential within education, since the central purpose of education is learning and guiding human behaviour through teaching. Nespor (1987), Pajares (1992) and Richardson (1996) suggest that both attitudes and beliefs of teachers (and student teachers) are what drive classroom practices. Richardson (1996) explains that an understanding of teachers' classroom practices requires knowledge of their attitudes and beliefs. Vibulphol (2004) agrees by arguing that her research findings, as well as those of others (e.g. Johnson, 1992, 1994; Lombard, 2017; Richardson, 1996), support claims that teachers' classroom practices are reflections of their attitudes and beliefs.

Johnson's (1994) research further claims that teachers' (and student teachers') attitudes and beliefs about language have three basic assumptions in common. The first assumption is that teachers' attitudes and beliefs about language "influence both perception and judgment which, in turn, affects what teachers say and do in classrooms" (Johnson, 1994, p. 439). Secondly, teachers' attitudes and beliefs about language affect their education and training because these affect how they interpret new information about language learning and teaching, which is ultimately visible in their classroom practices. The third common assumption is regarding the significance of understanding teachers' attitudes and beliefs about language to improve teaching practices and teacher education (Johnson, 1994).

Over the past few decades, various national and international studies (e.g. Cain, 2012; Johnson, 1992, 1994; Karabenick & Noda, 2004; Kazempour & Sadler, 2015; Knudson, 1998; Lombard, 2017; Nespor, 1987; Vibulphol, 2004) have shown consistent findings of the relationship between teachers' attitudes and beliefs and their classroom practices. Based on the growing evidence indicating the significant impact of teachers' attitudes and beliefs on learner performance (Xu, 2012), research into

teachers' attitudes and beliefs about language and their learners' Mol has become imperative.

Various studies have focused on the influence of teachers' attitudes and beliefs about language education (Incecay, 2011). Although several research studies have been conducted on teachers' attitudes and beliefs about language, Incecay (2011) and Peacock (2001) report that further investigation is still necessary. More research on teachers' attitudes and beliefs about English as the Mol will provide invaluable information regarding "our understanding of how and why teaching looks and works like it does" (Clark & Peterson, 1986, p. 256). The identification of teachers' attitudes and beliefs regarding English as the Mol and the potential impact thereof on teaching and learning can inform future curriculum designs and teacher education (Bernat, 2005). Spolsky (2009) agrees with Bernat (2005) and adds that teachers' attitudes and beliefs about English as the Mol could also determine and influence not only language education practices but also language policies.

Stevick (1980) also makes a strong argument about the impact of teachers' attitudes and beliefs about language on the language-learning process. Stevick (1980, p. 4) argues that "success depends less on materials, techniques, and linguistic analyses, and more on what goes on inside and between the people in the classroom". Cummins (2000) agrees by stating that teachers who have a positive attitude and belief about the languages and cultural knowledge that learners bring into the multilingual and multicultural classroom have greater academic success. Byrnes and Kiger (1994, p. 227), designers of the LATS, further explain that language learning is best facilitated when teachers have a "positive attitude about language diversity and show an interest in cultural sharing". The statements by Byrnes and Kiger (1994) and Cummins (2000) are further substantiated by numerous studies that have reported on how teachers' negative attitudes and beliefs can impede teaching and student achievement (e.g. Beck, Czerniak & Lumpe, 2000; Lumpe, Czerniak, Haney & Beltyukova, 2011; Kazempour, 2009; Kazempour & Sadler, 2015).

Teachers' attitudes and beliefs about language learning start developing from the time when they are language learners themselves (Vibulphol, 2004). However, several factors have been hypothesised to influence teachers' attitudes and beliefs about language learning, such as the Mol. These factors include teachers' previous

experiences with learners of a specific language group, teacher education programmes (Vibulphol, 2004), the country where teaching takes place (Byrnes, Kiger & Manning, 1997) and the socio-historical context of the country (Lombard, 2017), the assistance teachers receive, teachers' intercultural competence (Byrnes et al., 1997) and stereotyping based on ethnicity (Ladegaard, 1998). In addition, it has been found that teachers' attitudes with regard to language strongly correlate with teachers' expectancy of learner performance and whether teachers want to teach learners whose mother tongue is not English (Williams, Whitehead & Miller, 1972). Byrnes and Cortez (1996) also argue that teachers' frustrations over not understanding a child's mother tongue and culture can turn into negative attitudes and beliefs that affect their academic expectations of their learners.

Within the South African education system, negative attitudes and beliefs (of parents, learners and teachers) about African languages being used as the Mol have been recorded countless times within the literature (Bangeni & Kapp, 2007; Chetty, 2013; Mashiyi, 2014; Ngcobo, 2013, 2017; Nyika & Van Zyl, 2013; Webb, 2013). According to Ngcobo (2017, p. 19), "there is something fundamentally wrong that leads to the perception that African languages are not important in education". Various reasons have been reported for the existence of negative attitudes and beliefs about African languages as the Mol (see Section 2.5.2) and the growing tendency for English being used as the Mol. In a recent study by Lombard (2017, p. 35), students voiced their preference for English as the Mol at the University of South Africa by stating that "English should be the only" Mol. Giliomee (2019) also reported on the decrease in preference for Afrikaans as the Mol at the University of Pretoria, where only 18% of Afrikaans-speakers preferred Afrikaans as the Mol.

Byrnes et al. (1996) believe that the English-only (English as the only Mol) attitudes and beliefs indicate broader cultural sentiments that can influence school politics and classroom practices. Cummins (2015) agrees with Byrnes et al. (1996) and states that an English-only approach that forbids the use of learners' mother tongue in the classroom also contributes to the inferiority and devaluation of African languages.

Although various studies have been done on teachers' attitudes and beliefs, Fittel (2008), Incecay (2011), Kazempour and Sadler (2015) and Palmer (2008) explain that studies that focus on student teachers' beliefs and studies on how their beliefs may

change in the context of their teacher education programmes remain widely unaddressed, especially within teacher education.

It is necessary to consider the attitudes and beliefs of not only teachers but also student teachers, as attitudes and beliefs can strongly affect what and how future teachers learn and what they still need to learn (Richardson, 1996). Student teachers enter teacher education programmes with years of personal experience that have resulted in strongly held attitudes and beliefs (Kazempour & Sadler, 2015; Schwarz & Gwekwerere, 2007; Vandeyar, 2008). Teacher education programmes should challenge and shape student teachers' attitudes and beliefs (Haney, Czerniak & Lumpe, 1996; Kazempour & Sadler, 2015; Moore, 2008). Incecay (2011) views student teachers' teaching practice experience, as compared to direct instruction in the classroom, as the most influential aspect in adjusting their attitudes and beliefs.

Only a few studies have been done on student teachers' attitudes and beliefs regarding their own Mol preferences in higher education in South Africa (Bekker, 2002). However, over the past decade, various studies (e.g. Bangeni & Kapp, 2007; Bekker, 2002; Chetty, 2013; Giliomee, 2019; Lombard, 2017; Mashiyi, 2014; Ngcobo, 2017) have been done that reveal student teachers' preference for English as the Mol, as they see it as the most prestigious language. More research regarding student teachers' attitudes and beliefs is therefore necessary, as the preferred Mol, English, will usually not be the mother tongue of the teacher or the learners (Evans & Cleghorn, 2010, 2012; Heugh, 2009; Peyper, 2014).

The intersection of language and race in South Africa introduces ethnocentrism as another aspect that requires consideration when investigating student teachers' attitudes and beliefs about language-in-education issues. Ethnocentrism, a psychological construct that influences the attitudes and beliefs of people regarding ethnicity, could influence the attitudes and beliefs of student teachers about language-in-education issues in a multilingual and multicultural classroom context.

2.7 STUDENT TEACHERS' ETHNOCENTRISM AND THEIR ATTITUDES AND BELIEFS ABOUT LANGUAGE-IN-EDUCATION ISSUES

The construct "ethnocentrism" directly relates to the SIT, owing to the focus on in-group-out-group distinctions that are often based on ethnic characteristics, such as language, culture and race (social constructs). Based on the premises of the SIT,

language can be used as an internal criterion for in-group-out-group distinctions. A person's degree of ethnocentrism and social identity are also tied to attitudinal indicators such as racism, bigotry, xenophobia, prejudice, homophobia and mental closure (Hooghe, 2008; Mangnale et al., 2011). Student teachers' degree of ethnocentrism and their social identity could therefore be related to their attitudes and beliefs about language-in-education issues, especially when the Mol is neither their nor their learners' mother tongue.

Student teachers with higher degrees of ethnocentrism may have attitudes and beliefs that can be associated with "lacking acceptance of cultural diversity" (Hooghe, 2008, p. 11). Higher degrees of ethnocentrism can also relate to student teachers' belief that their own ethnic group (race, language, culture, etc.) is superior to other ethnic groups or cultures and, as a result, reject "others" based on ethnic differences (Mangnale et al., 2011; Sumner, 1906). If the language of the learners or the Mol is different from that of the student teacher, the student teacher may have attitudes and beliefs about language that could be detrimental to learners' academic performance (Xu, 2012).

Various research studies over the past 20 years (e.g. Byrnes et al., 1997; Haukås, 2016; Incecay, 2011; Kazempour & Sadler, 2015; Pajares, 1992) have found teachers' attitudes and beliefs about language to be a variable that can influence their classroom practices and their learners' language learning performance. I therefore considered it important to investigate the possible relationship between student teachers' degree of ethnocentrism and their attitudes and beliefs about language-in-education issues. Having a better understanding of student teachers' social identity, degree of ethnocentrism and attitudes and beliefs about language-in-education issues could provide insight into their future classroom practices.

2.8 SUMMARY OF CHAPTER

In this chapter, I provided a contextualisation of the research site, Riviermond, and described its mono-ethnic student population. This was followed by discussions on the theoretical framework (the SIT) of my study, the construct "ethnocentrism" and how ethnocentrism relates to social identity formation and the student teachers of this study by focusing on the role language plays in shaping identities, such as the Afrikaner social identity within the South African context. I, furthermore, contextualised the multilingual situation in South Africa by providing an overview of historical and current

language policies and the challenges to the implementation thereof, such as the preference for English as the Mol in urban South African classrooms. Thereafter, I provided an overview of existing literature about the attitudes and beliefs about language-in-education issues, with a specific focus on English as the Mol and mother-tongue education. Next, I highlighted the importance of investigating teachers' and student teachers' attitudes and beliefs about language-in-education issues as a variable that could affect classroom practices and learner performance. Lastly, I discussed the hypothesised relationship between student teachers' degree of ethnocentrism and their attitudes and beliefs about language-in-education issues.

From the literature provided in Chapter 2, it can be concluded that the social identity of the student teachers at Riviermond could play a role in their decision to study at Riviermond. Owing to the possibility of student teachers sharing a mono-ethnic social identity at Riviermond, their reasons for choosing to study there might also be related to their degree of ethnocentrism (high or low). Furthermore, the hypothesised relationship between student teachers' degree of ethnocentrism and their attitudes and beliefs about language-in-education issues is based on the premises of the Langcrit theory, namely that the role of language cannot be excluded in discussions about social identity formation and ethnocentrism.

In the next chapter, the research design and methodology of my study will be discussed.

CHAPTER 3: RESEARCH DESIGN AND METHODOLOGY

The figure below provides an overview of Chapter 3.

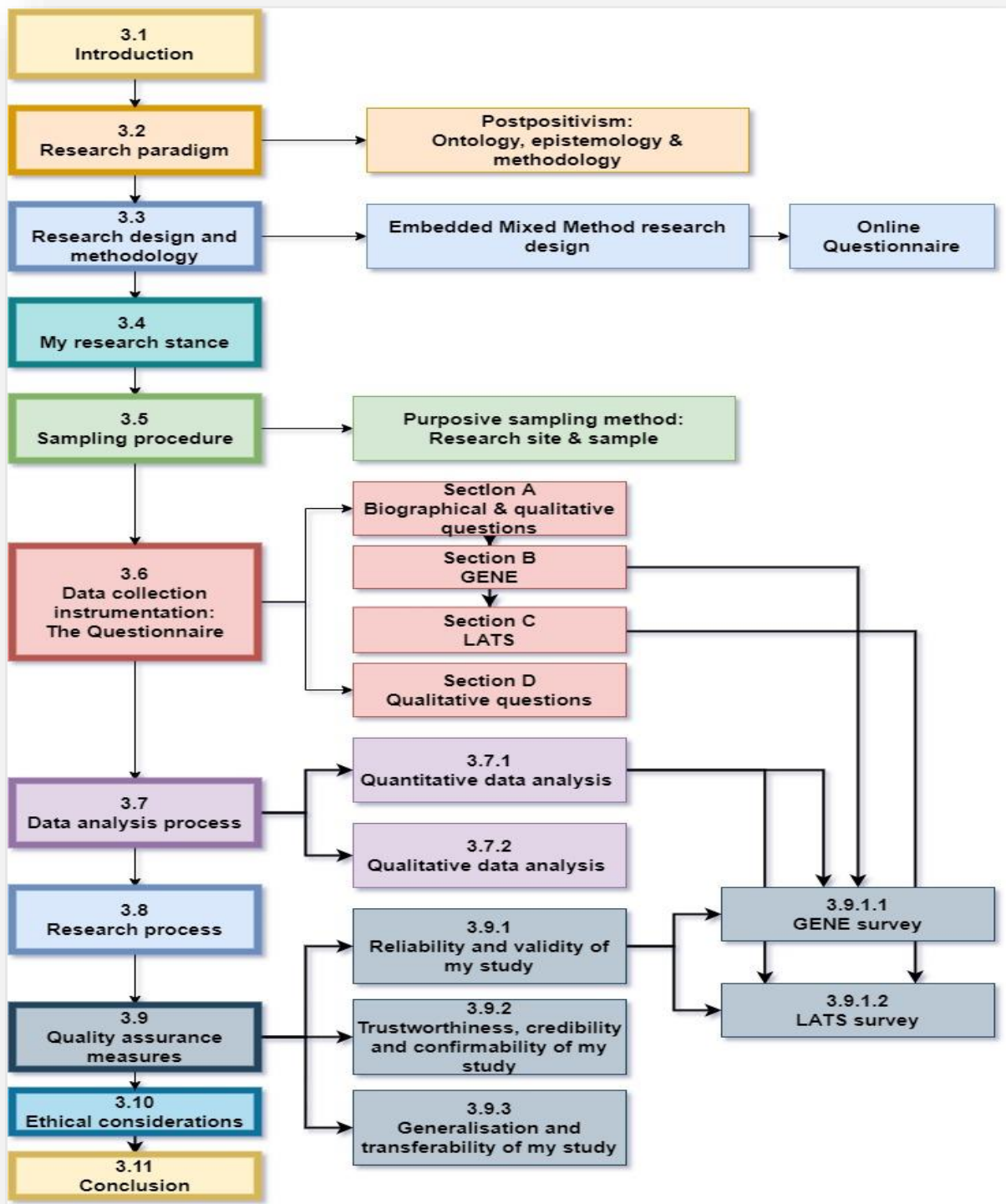


Figure 3.1: Overview of Chapter 3

3.1 INTRODUCTION

In the preceding chapter, the SIT as the theoretical framework of my study was discussed, as well as the construct “ethnocentrism” in relation to student teachers’ attitudes and beliefs about language-in-education issues, such as English as the MoI versus mother-tongue education.

In this chapter, the research paradigm, design and methods of my study will be elaborated on. The research paradigm and design are discussed first, followed by a discussion of the sampling procedures and the research process that I followed in collecting and analysing the data. Lastly, I will elaborate on the quality assurance measures implemented in my study.

3.2 RESEARCH PARADIGM

The research paradigm is regarded as one of the most important first steps when conducting research, otherwise there will be no basis for subsequent choices regarding the research design and methods implemented. The research paradigm influences the way knowledge is viewed and interpreted. A choice in paradigm furthermore determines the intent, motivation and expectations of the research study (Creswell, 2003, 2013; Henderson, 2011; Mackenzie & Knipe, 2006). MacNaughton, Rolfe and Siraj-Blatchford (2001, p. 32) define a paradigm in terms of three fundamentals: firstly, a belief about the nature of knowledge; secondly a methodology; and lastly criteria for validity. Some authors, such as Creswell (2003), prefer to discuss these three fundamentals in terms of the ontology, epistemology and methodology of a study (Neuman, 2000). These fundamentals determine the lens through which a study and the findings thereof are viewed.

The use of mixed-method research has helped researchers overcome the tension and “paradigm war” (Flick, 2015, p. 217) that exists due to the ontological and epistemological differences between qualitative and quantitative research designs. Moreover, the ontological and epistemological differences between different paradigms have highlighted the triangulation advantages of mixed-method research designs (Denzin, 1970). In my study, an embedded mixed-method research design was used to ensure that “methodological triangulation” (Denzin, 1970, p. 305) was possible. The purpose of methodological triangulation was to ensure that the qualitative and quantitative data gathered were combined and complementary to

explain, contrast and elaborate each other's findings (Ivankova, Creswell & Plano Clark, 2010). See Section 3.3 for more information regarding my mixed-method research design.

I chose the post-positivist paradigm as the lens through which I conducted my study. To understand why a post-positivist paradigm was the most appropriate paradigm, it is necessary to consider how the post-positivist paradigm originated from the positivist paradigm around the 1980s.

After World War II, post-positivism was introduced to replace positivism (Mertens, 2005). The positivist paradigm originated from the works of Aristotle, Francis Bacon, John Locke, Auguste Comte and Emmanuel Kant who worked with the probability of causes determining the effects (Creswell, 2003; Mertens, 2005). Post-positivism challenges the positivist (ontology) worldview by arguing that the world is falsifiable, challengeable, conjectural and changing (Cohen, Manion & Morrison, 2011). Post-positivists work from the assumption that research is influenced by various theories, even by the one that is being tested (Cook & Campbell, 1979). O'Leary (2005) claims that post-positivists see the world as ambiguous, with various variables and multiple realities. So, "what might be the truth for one person or cultural group may not be the truth for another" (O'Leary, 2005, p. 6). Post-positivism can therefore be viewed as a paradigm that moved from a narrow positivist perspective into a more encompassing perspective to examine real-world problems (Henderson, 2011).

On the other hand, research conducted using positivism as the paradigm is viewed as scientific research (Mackenzie & Knipe, 2006) because of its rational and empiricist philosophy, epistemology and methodology that emphasise the importance of collecting data through objective measures, independent of inferences. The main objective of positivist research is to test a theory or describe an experience to predict and control the effects or outcomes thereof (Creswell & Plano Clark, 2018; Mackenzie & Knipe, 2006; O'Leary, 2005). The positivist paradigm is therefore associated with quantitative research designs, where objective measures, such as tests and surveys, are used to gather data, test theories and predict outcomes (Creswell & Plano Clark, 2018; Lombard & Klopper, 2015).

Nonetheless, the positivist epistemology can be applied to the "social world" (e.g. a person's ethnocentrism, attitudes and beliefs, as in my study) based on the

assumption that the “social world” is studied in the same way as the “natural world” (i.e. scientific research that is done quantitatively, as in my study). In other words, it entails studying the “social world” using methods that are independent of inferences and value-free and where causal relationships can be explored (Mertens, 2005, p. 8).

In contrast, the post-positivist epistemology emphasises meaning and interpretation, similar to interpretivism, used mainly in qualitative research that seeks to explain social concerns. Although the epistemology of the post-positivist paradigm shares similarities with interpretivism and qualitative research designs, it does not negate the principles of conventional positivism, which aligns with quantitative research designs (Cohen et al., 2011; Samdahl, 1999). The post-positivist paradigm therefore mostly aligns with quantitative research designs (Mackenzie & Knipe, 2006; Mertens, 2005), but as stated by O’Leary (2005, p. 7), can be qualitative in nature as well, due to the holistic approach thereof to research. The more holistic approach of post-positivism points out the inadequacy of dualistic thinking and emphasises the multiplicity and complexity of all human experiences (Ryan, 2006). Therefore, the post-positivist paradigm legitimises the use of mixed-method research designs to investigate the complexities of a research problem from both a qualitative and a quantitative design (Henderson, 2011).

The main aim of my study was to investigate the reasons student teachers chose to study at Riviermond and to determine the relationship among various complex variables (e.g. student teachers’ degree of ethnocentrism and their attitudes and beliefs about language-in-education issues) (Grosser, 2016). To investigate student teachers’ reasons for studying at Riviermond, an interpretivist paradigm was necessary that allows for qualitative research data collection, whereas determining the relationships among the variables required an objective positivist paradigm and a quantitative data collection method. Consequently, the post-positivist paradigm was the most suitable paradigm for my mixed-method study, as it not only involved a mostly positivist ontology and epistemology but also allowed me to delve deeper into the research problem and questions by gaining a deeper understanding of the variables involved through qualitative research and an interpretivist epistemology.

3.3 RESEARCH DESIGN AND METHODOLOGY

Research can be seen on a research-practice continuum within which translation, the systematic process of getting research to impact practice, takes place (Trochim, Donnelly & Arora, 2016). Different types of research designs exist in the research practice continuum, for various reasons (Trochim et al., 2016). When investigating a complex matter, using only a qualitative or quantitative research design might be too simplistic or not adequate, and therefore a mixed-method research design will generally be more appropriate (Ivankova et al., 2018; McMillan & Schumacher, 2010). My study addressed complex issues regarding student teachers' reasons for choosing to study at Riviermond, their degree of ethnocentrism and their attitudes and beliefs about language-in-education issues from the SIT perspective.

Combining quantitative and qualitative research designs, known as “mixed-method designs”, is labelled by Tashakkori and Teddlie (2003, p. ix) as the “third methodological movement”, known for the advancement of mixed-method research (Onwuegbuzie, Leech & Collins, 2010; Schulze & Kamper, 2012), which has increased since the beginning of the 21st century. There is “synergistic value” to mixed-method research designs because of the combined nature thereof that improves the prospects of making valid causal inferences or drawing conclusions (Lieberman, 2005, p. 435).

A mixed-method research design can be defined as the integration or combination of both qualitative and quantitative data collection and analysis methods, approaches, concepts and language in a study. The datasets are collected concurrently or sequentially and involve the integration of the data at one or more stages within the research process (Creswell, 2003; Johnson & Onwuegbuzie, 2004). In cases when sequential mixed-method research designs allow the researcher to collect data in sequences and the order is purposefully chosen, the embedded mixed-method design has one dataset nested (embedded) within another (larger) dataset to answer different research questions (Creswell et al., 2011; Creswell & Plano Clark, 2018; MacMillan & Schumacher, 2010; Schulze & Kamper, 2012; Wium & Louw, 2018).

During my study, the embedded mixed-method design served as a means to unify a primary quantitative dataset with a secondary qualitative dataset. A qualitative dataset was therefore embedded in the primary quantitative dataset, also known as a “QUAN-qual” design. Morse (1991) explains that the use of upper and lower cases within the

notations of mixed-method research designs refers to the emphasis, priority or dominance of the method used within a single study (i.e. the primary or dominant method will be written in upper case), for example QUAL-quant or QUAN-qual. The two combined designs therefore have unequal weighting. Within embedded mixed-method research designs, the QUAN is emphasised and the qual is supplemental, or vice versa (Schulze & Kamper, 2012).

By using an embedded mixed-method research design, my study had the advantage of being able to answer secondary questions that are different from but related to the primary question (Creswell & Plano Clark, 2018; Ivankova et al., 2010). The primary research question of the study is qualitative in nature, whereas the secondary questions are quantitative. I was able to objectively measure the student teachers' ethnocentrism and gain an in-depth understanding of ethnocentrism indicators by considering the student teachers' attitudes and beliefs about language-in-education issues (cf. Flick, 2015) through the lens of the SIT. Other advantages of implementing a mixed-method research design included the following:

- The quantitative research design of my study allowed for the testing of hypotheses related to the secondary research questions of the study (refer to Chapter 1, Section 1.5).
- The qualitative research design of my study allowed for an in-depth understanding of the student teachers' reasons for choosing to study at Riviermond and yielded information on the main research question of the study (refer to Chapter 1, Section 1.5).
- The main advantage of mixed-method research designs is the combining of strengths and the minimising of weaknesses concerning the two main research designs (Lieberman, 2005; Schulze & Kamper, 2012; Tashakkori & Teddlie, 2003).

In the following section, the sampling procedures of the study are discussed.

3.4 MY RESEARCH STANCE

In this section, my stance as researcher is described because, according to Babbie, Mouton, Vorster and Prozesky (2014), the researcher's stance and role should be identified and clearly defined from the commencement of a study to establish

transparency. The role of the researcher will differ depending on the research design and approaches to the study. For example, the role of the quantitative researcher differs from that of qualitative researchers, owing to the goal of quantitative studies to maintain absolute objectivity, whereas a qualitative researcher will always include a measure of subjectivity (Nieuwenhuis, 2018).

Given the mixed-method research design of the study, I took on the role of an “insider-outsider” (also known as a “partial participant”) (McMillan & Schumacher, 2010, p. 348). McMillan and Schumacher (2010, p. 348) state that an “insider-outsider” role is when the researcher is an employee of an organisation but does not participate in the study. However, I was only employed at the research site (Riviermond) before and during the first year of the study. Although I resigned a few months before my data collection commenced, I am still involved at Riviermond (by providing training sessions and presenting as a guest lecturer) and I know many of the student teachers who participated in the study, which could have affected my objectivity during the analysis of the data.

Since my study concerns complex and political matters, such as ethnocentrism and social identities, to provide clarity about my positionality, it is important to mention that I am a white, Afrikaans mother-tongue speaker with a liberal political stance. Although my positionality and stance as a researcher and my involvement at Riviermond should be mentioned, I do not believe that it influenced the outcome of my study or the validity of my findings, because I implemented cautionary measures such as a mixed-method research design, peer review and the appointment of a statistician to oversee my work. Also, see my personal reflection as the preface for more information about my positionality.

On the other hand, it is important to note that a researcher’s role is multifaceted; researchers can take on various roles within a study, such as the role of consumer, producer and contributing partner (De Vos, Strydom, Schulze & Patel, 2014). The researcher as consumer collects and interprets information such as research reports and articles, builds a knowledge base and understands research methodology. As a producer, the researcher’s role is to turn collected information into practice guidelines and to build or produce new knowledge. A researcher as a contributing partner fulfils the role of a team player in making sure that everyone understands his or her role

within the research project. I only took on the role of a consumer and producer, as the study only had one researcher and did not form part of a collaborative project (De Vos et al., 2014).

3.5 SAMPLING PROCEDURE: RESEARCH SITE AND RESPONDENTS

The sampling procedure of a study includes the sampling strategies used in choosing the research site and the respondents. The research site of my study, an HEI (Riviermond), was purposefully chosen as it has a mono-ethnic student population, which makes it an interesting phenomenon to study with ethnocentrism being the focus of my study. Conducting my study at Riviermond could provide insight into what De Luca et al. (2016, p. 4) call “ethnic favouritism” and how mono-ethnic environments could potentially lead to student teachers having higher degrees of ethnocentrism (Yusof et al., 2014) and experience challenges with multiculturalism and multilingualism (Goldburg, 2010; Miranda, 2010). By purposefully choosing Riviermond as my research site, I was also able to focus on the reasons student teachers would choose to study at a mono-ethnic HEI through the lens of the SIT. (See Chapter 2, Section 2.2 for a full description of the research site, i.e. mono-ethnic nature, history, mission and vision statements and student population demographics.)

As this study focuses on student teachers’ degree of ethnocentrism and their attitudes and beliefs about language-in-education issues, the respondents of the study were also purposefully chosen. The main sampling criterion was that the respondents should be enrolled for a BEd degree at Riviermond owing to the mono-ethnic student population of the HEI. To get a comprehensive overview of the whole student population, all of the student teachers (1 200) at Riviermond who were enrolled at the research site at the time (2019) of data collection, were invited to participate voluntarily in my study. Collecting data from the first- to sixth-year registered student teachers assisted me in attempting to shed light on all the student teachers’ reasons for choosing to study at Riviermond, their degree of ethnocentrism and their attitudes and beliefs about language-in-education issues. See Section 4.2 for a comprehensive overview of the biographical information of the respondents.

3.6 DATA COLLECTION INSTRUMENTATION: THE QUESTIONNAIRE

For my study, I collected data using a single online questionnaire, using the Google Forms platform. The online questionnaire comprised four sections and took the respondents between 20 and 30 minutes to complete. The qualitative and quantitative data collection took place simultaneously. See Addendum A for the layout of the questionnaire. The purpose of using a questionnaire design as a data collection instrument was to gather data anonymously and objectively, which was extremely important for the credibility of the findings of my study (cf. Grosser, 2016). Using a questionnaire had other benefits as well, such as being able to gather a lot of data within a short period in a cost-effective way (cf. Grosser, 2016). The disadvantages of using a questionnaire design include not being able to control the process (i.e. who completed the questionnaires, as anyone with the link could participate) and if respondents were unsure about an item (question or statement) in the questionnaire, they would not be able to clarify the issue with someone without losing their anonymity (Grosser, 2016).

The online questionnaire aimed to gather biographical information from the student teachers, investigate their reasons for choosing to study at the private, mono-ethnic HEI, measure their degree of ethnocentrism and gather information about their attitudes and beliefs about language-in-education issues, specifically English as the MoI. The four sections of the online questionnaire included two quantitative data collection surveys and four qualitative, open-ended questions. Owing to the combination of both open-ended questions and two surveys, the data collection instrument used in my study is referred to as a questionnaire and not a survey. Figure 3.2 below displays the layout of the four sections of the questionnaire.

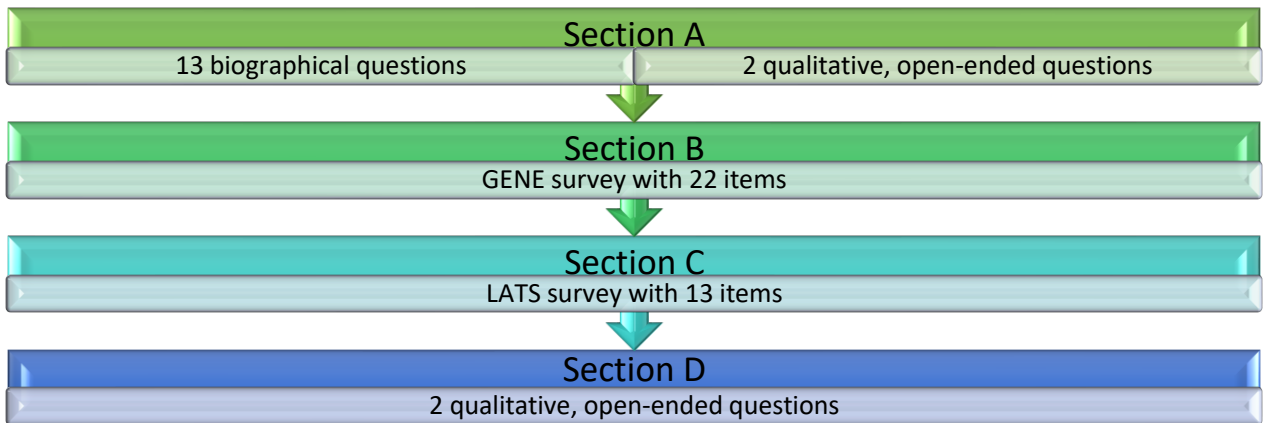


Figure 3.2: Layout of the questionnaire

In the next sub-sections, an in-depth discussion of each section of the online questionnaire follows. I will also elaborate on the reliability and validity of the data collection method.

3.6.1 Section A: Biographical questions and qualitative data collection

Section A of the questionnaire had the purpose of collecting both biographical information on the respondents as possible variables that I wanted to investigate as well as qualitative data that helped me answer my main research question. Section A comprised 13 biographical questions about the respondents' age, gender, year of study at the HEI, primary and high school environment and perceived competence in using English as the MoI. The two qualitative, open-ended questions included in the section were as follows:

- How do you feel about teaching in English? (Question 12)
- What are your reasons for studying at X (private, mono-ethnic HEI)? (Question 15)

3.6.2 Section B: Quantitative data collection instrument – the GENE survey

Section B of the online questionnaire comprised the international GENE (ethnocentrism) survey. The GENE survey, also known as the 2002 Generalised Ethnocentrism (GENE) scale, was used to measure the student teachers' ethnocentrism at the private, mono-ethnic HEI. The GENE scale is a self-reporting instrument, which means that the student teachers were asked to respond to statements based on their own attitudes, beliefs and feelings.

In 1997, Neuliep and McCroskey developed the GENE scale that originally consisted of 24 items. In 2002, after an extensive factor and item analysis, Neuliep (2002) reduced the GENE scale to 22 items. Of the remaining 22 items, the majority were only reworded, and some new items were added (Neuliep, 2002). The revised GENE scale with 22 items is assessed via a 5-point Likert-type scale ranging from (1) “strongly disagree” to (5) “strongly agree”. Only 15 items are collectively used in the scoring of ethnocentrism; the remaining seven items are used as distracters (Neuliep, 2002; Neuliep & McCroskey, 1997). Of the 15 items that are calculated, three items should also be reverse scored before the calculation takes place.

Despite a careful search, there appear to be no definitive norms on the GENE scale. However, a mean score around 30 has been found in various studies (Amos & Neuliep, 1999; Neuliep, 2002; Neuliep & McCroskey, 1997; Wrench & McCroskey, 2002). In a study by McCroskey (2003), women scored significantly lower (mean score of 30.6) than men (mean of 35.5), indicating that a score between 30 and 35.5 seems to be the norm. The reason why men scored higher than women was unclear and was not reported.

For my study, the GENE survey items were not translated, as it could have affected the reliability and validity of the instrument. All of the respondents were believed to be bilingual (based on the bilingual enrolment requirements of Riviermond) and would therefore have been able to complete the survey in English (see Section 2.2 regarding the respondents’ bilingual language enrolment requirements at Riviermond). However, since English was the respondents’ second strongest language, synonyms were added in brackets to help them understand more difficult English vocabulary. For example, in item 14, the word “correct” was placed in brackets to explain the word “valid”, and in item 17 “good” was placed in brackets to help explain the word “virtuous” (see Addendum A). The validity and reliability of the GENE survey in my study are discussed in Section 5.3.1.1.

The ethnocentrism survey (see Section B) was followed by the LATS survey (see Section C) within the online questionnaire. In the following sub-section, the LATS within the questionnaire is discussed.

3.6.3 Section C: Quantitative data collection instrument – the LATS survey

Fasold (1984) and Ngcobo (2017) believe that attitudes and beliefs can be investigated through direct or indirect measurement techniques. Direct measurements include direct questioning through interviews and questionnaires, and indirect measures refer to discreet measures where respondents' attitudes and beliefs are, for example, observed. My study used direct measurement to collect data from the respondents. The direct measurement included the LATS survey (Byrnes & Kiger, 1994) that formed Section C of the online questionnaire.

The LATS survey is a summative measurement designed by Byrnes and Kiger (1994), which consists of 13 statements about attitude and belief, where three items should be reverse coded. The LATS with 13 items uses a 5-point Likert-type scale ranging from (1) "strongly disagree" to (5) "strongly agree". Each of the 13 scale items was developed from interviews, literature about attitudes and beliefs of teachers and parents and a review of the English-only movement literature. Some items were also adapted from literature on race and ethnicity. In Byrnes and Kiger's (1994) study, the 13 statements about attitude and belief had three sets of factor loadings concerning language. The three sets of factor loadings are labelled as "language politics", "limited English proficiency (LEP) intolerance" and "language support". All three of the factors' items provide information regarding teachers' attitudes and beliefs about linguistic diversity in the classroom and English as the MoI (i.e. language-in-education issues).

For my study, a few changes were made with regard to the wording or phrasing of the statements to ensure cultural relevance within the South African context. For example, in some of the items reference was made to "America" or "the United States", which were changed to "South Africa" or "South African". Item 1 of the LATS also referred to "English", which was changed to "English or Afrikaans" in order to take into account the history of South Africa with colonialism. (See Section 2.4.1 for a discussion on the history of South African language policies.) The LATS was not translated, as translation could have affected the reliability and validity of the instrument. All of the respondents are believed to be bilingual (based on the bilingual enrolment requirements of Riviermond) and would therefore have been able to complete the survey in English. (See Section 2.2 regarding the research respondents' enrolment requirements at the HEI; also see Addendum A.) The validity and reliability of the LATS in my study are discussed in Section 5.3.2.1.

3.6.4 Section D: Qualitative data collection – open-ended questions

The following two open-ended (qualitative) questions formed part of Section D of the online questionnaire:

- Is there anything you would like to say or ask about the topics addressed in this questionnaire? (Question 1)
- Was it a problem for you to complete this questionnaire in English? If so, why? (Question 2)

Both these questions formed part of the last section because they could be viewed as reflection questions. The online questionnaire consisted of only four qualitative questions, which might seem like a small number of questions, but owing to the main quantitative research design of my study requiring a large sample size (1 200 respondents), the four qualitative questions were sufficient to reach saturation during the qualitative data analysis.

3.7 DATA ANALYSIS PROCESS

The data analysis process within mixed-method research designs refers to the separate analysis of a quantitative and qualitative dataset (Creswell & Plano Clark, 2018). I analysed my quantitative data first, as it was my main research design, followed by the embedded qualitative data with the aim to gain a better understanding of the quantitative findings within the qualitative data. A statistician at the University of Pretoria assisted me in doing the quantitative data analysis in SPSS, a statistical software program. After that, I did the qualitative data analysis myself through ATLAS.ti, a qualitative analysis program. There was no specific order in which I did the analysis, as this was an embedded mixed-method study, where the quantitative and qualitative data were analysed to answer separate research questions. The following figure (3.3) illustrates the mixed-method data analysis process that took place both quantitatively and qualitatively.

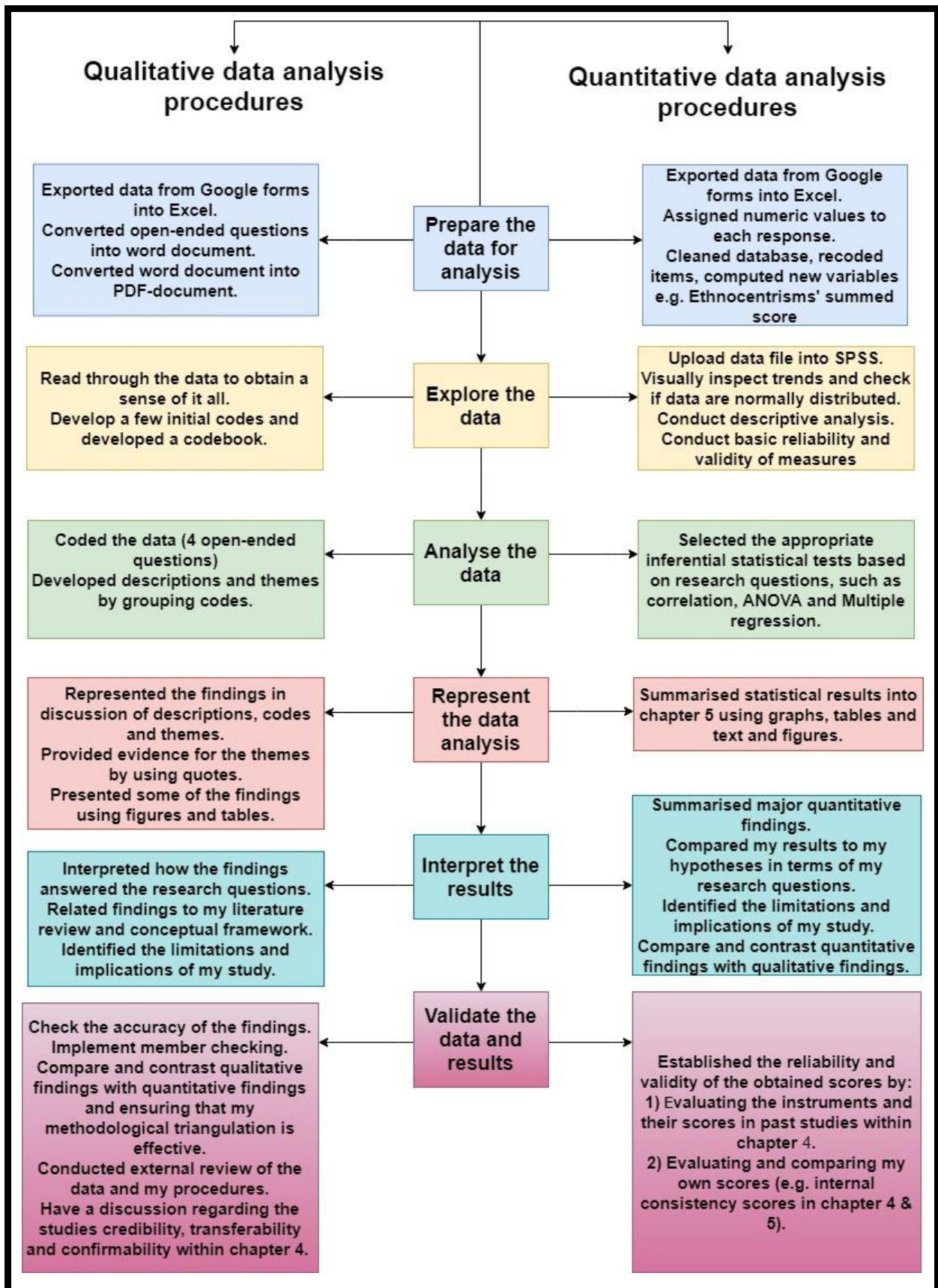


Figure 3.3: Data analysis process of the study (adapted from Creswell & Plano Clark, 2018)

In the following sections, a discussion of the quantitative and qualitative data analysis takes place.

3.7.1 Quantitative data analysis

After I collected all of the data through the online Google Forms questionnaire, I exported the data into a Microsoft Excel document and then uploaded it onto SPSS for descriptive and inferential statistical analysis with the goal of determining the respondents' degree of ethnocentrism (GENE) and their LATS score. The relationship between the respondents' GENE and LATS scores was determined through correlational analysis. Pearson's correlation determined the strength of the relationship between the GENE and the LATS scores of the respondents. The GENE and the LATS surveys were both analysed in relation to each other, as Ngcobo (2017) found that it was good to determine the influence other factors, such as ethnocentrism, might have a person's attitudes and beliefs.

Other statistical tests, such as t-tests and ANOVAs, were also done using the biographical information provided by the respondents in Section A of the questionnaire. For example, a one-way ANOVA test of significance was applied when comparing the LATS and GENE scores of teachers with their working environment, the Mol at school, their own self-perceived language proficiency and historical background, such as their schooling environment. All of these variables helped explain the student teachers' degree of ethnocentrism and their attitudes and beliefs about language. I also used Cronbach's alpha to assess the internal consistency of the GENE and the LATS surveys. Factor analysis was also done to measure inter-item reliability. Both confirmatory factor analysis (CFA) and exploratory factor analysis (EFA) were done. A university-appointed statistician was also involved in the analysis of the quantitative data and the peer-review process. See Chapter 4 for the findings of these tests. Also see Addendum A for more information regarding each section of the questionnaire.

3.7.2 Qualitative data analysis

After I had collected the data through the online Google Forms questionnaire, I exported the data into a Microsoft Excel document. Thereafter, I copied the qualitative data into a Microsoft Word document, which I then converted into a PDF (portable

document format) document and finally uploaded it onto ATLAS.ti. The qualitative data analysis was done through open coding, categorising and thematic analysis. The goal of using open coding, categorising and thematic analysis in ATLAS.ti, as described by Saldaña (2013), was to determine the respondents' attitudes and beliefs about language, specifically English as the MoI, and to investigate the student teachers' reasons for choosing to study at Riviermond. The student teachers' (respondents') reasons for studying at Riviermond also complemented and helped inform the quantitative findings of the GENE and the LATS surveys. The qualitative data analysis further endeavoured to find more in-depth explanations regarding the quantitative findings by integrating, comparing, contrasting and elaborating on both the quantitative and qualitative datasets. Both the qualitative and quantitative datasets were consolidated by the end of the study by evaluating the findings and determining whether patterns between the two datasets existed. Consolidation of both the quantitative and qualitative data took place in order to draw conclusions and make informed recommendations and suggestions (see Chapter 6).

3.8 RESEARCH PROCESS

In order for a study to provide valid and transparent findings, the research process of the study, especially within mixed-method studies, needs to be explained clearly. During my embedded mixed-method study, the quantitative and qualitative data collection took place simultaneously by having all of the respondents of the chosen research site complete an online questionnaire that included both Likert scale (quantitative) and open-ended (qualitative) questions. After the pilot study had been conducted and revisions to the questionnaire had been made, the official data collection commenced. The online questionnaire was made available to the students via a Google Forms link that was sent to them via email and made available on Riviermond's online learning platform in the first quarter of the first semester of the year. The data collection took place early on in the year in order to eliminate any variables that might influence the respondents' answers. When opening the Google Forms link to the questionnaire, the respondents received information about the study and information on participation being anonymous and voluntary. If they chose to participate, they were able to press "submit" on the Google Forms online questionnaire. (See Section 3.6 for an in-depth discussion on the data collection instrument.) After the data collection, the quantitative data were analysed first,

followed by the qualitative data. The quantitative data were analysed first in order for me to try to understand the qualitative data better. (See Section 3.7 for the data analysis process.) The figure (3.4) below provides an overview of the research process that I followed.

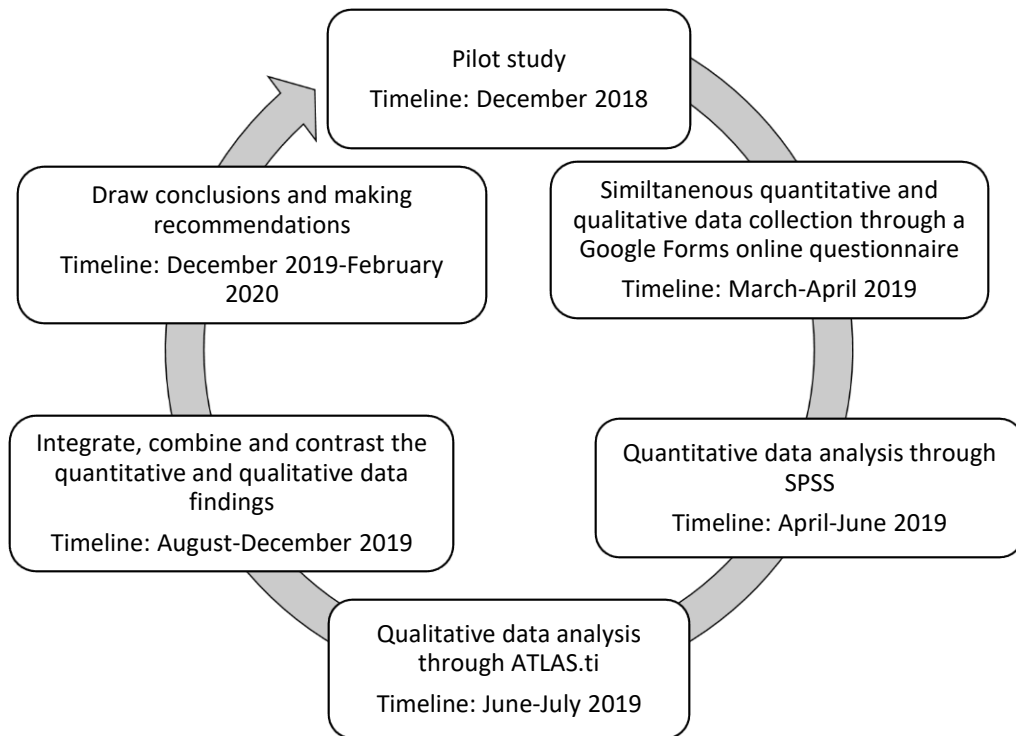


Figure 3.4: Research process of my study

From Figure 3.4 it is evident that before the commencement of my study, the online questionnaire was piloted to determine the reliability of the questionnaire and to determine whether the questions and statements of the questionnaire had to be rephrased for improved understanding. The pilot study commenced after I had received ethical clearance from the university. The pilot study included 50 respondents (fourth-year student teachers) at the chosen HEI, Riviermond, a few months before the final data collection took place. The pilot study was done in December 2018, whereas the final data collection took place in March 2019. These respondents did not form part of the actual research study, as they finished their studies in 2018. The 50 respondents were randomly selected and asked to voluntarily complete the questionnaire twice on the same day, half an hour apart from each other. This was done in order to determine the test-retest reliability of the instruments. The GENE survey scored 0.86 and the LATS 0.82. Both instruments thus showed good reliability.

The pilot study respondents were also asked to reflect on the clarity and degree of readability of the questions. Only item 17 of the GENE survey was problematic for the student teachers – “I see people who are similar to me as virtuous.” The respondents did not understand what the word “virtuous” meant. The word “good” was therefore added in brackets next to the word “virtuous” in the statement in the final online questionnaire. After having completed the online questionnaire, the respondents were also asked to reflect on their experience and the use of the questionnaire. They explained that they had enjoyed the questionnaire and found it insightful. See Addendum A for the revised questionnaire after the pilot study recommendations were implemented. Addenda B and C show the original GENE survey and LATS survey.

3.9 QUALITY ASSURANCE MEASURES

Various quality assurance measures should be implemented to ensure the quality of a study. In my embedded mixed-method study, only one research instrument with four sections was used to collect the quantitative and qualitative data simultaneously. The embedded mixed-method design of my study helped increase the reliability of my study through methodological triangulation (cf. Bekhet & Zauszniewski, 2012). As both quantitative and qualitative data were collected in my study, the reliability and validity of the quantitative data need to be discussed as well as the trustworthiness, credibility and confirmability of the study that relates to the qualitative dataset.

3.9.1 Reliability and validity of my study

The concepts “reliability” and “validity” mostly relate to quantitative research studies. Reliability is defined as a “ratio or a fraction”, that indicates the consistency or stability of a measurement or observation (Trochim et al., 2016, p. 119). Reliability includes factors such as internal consistency and researcher effects (Mouton, 2009; Trochim et al., 2016). Internal consistency reliability, which refers to the consistency of the results across items within a test, was tested in this study by calculating the Cronbach alpha for each instrument. The term “validity” refers to the ability or extent of an instrument to measure what it is theoretically supposed to measure (Trochim et al., 2016). Validity in my study refers to the extent to which the two instruments (GENE and LATS surveys) measured student teachers’ degree of ethnocentrism and their attitudes and beliefs about language. During the data analysis, I calculated the Cronbach alpha and did CFA and EFAs to determine the reliability and construct

validity of the items of both surveys (see Chapter 4 for the reliability and validity results).

I used two existing international surveys as part of my quantitative data collection, with acceptable reported validity and reliability scores to improve the reliability and validity of my own study. Both surveys aligned with the theoretical framework of my study, which also helped to increase the reliability and validity of my study. Since both surveys had been designed in the United States of America and had never been used within the South African context, I did a pilot study (see Section 3.8) on both surveys in order to help improve the reliability and validity of the surveys. I also adjusted both surveys accordingly to fit the South African context. By “adjusted”, I mean that I rephrased some of the questions and explained some of the terminology used in the items of the surveys by adding a synonym in brackets for a word, for example “virtuous (good)”. See Addendum A for the adjusted questionnaire that comprises both surveys. Also see Addenda B and C for the original surveys as designed in America.

In the following sub-sections, I discuss the reliability of the GENE and the LATS surveys.

3.9.1.1 GENE survey

The GENE survey, which formed Section B of the online questionnaire (see Addenda A and B), is a self-reporting instrument. The internal consistency of respondents’ answers is therefore important to ensure the reliability of the instrument. For example, the respondents should respond similarly to item 2, “My culture should be the role model of other cultures”, and item 13, “People in my culture have the best lifestyles of anywhere” (Neulliep, 2002). In order to determine the reliability of the GENE scale, I compiled a list of reported Cronbach’s alphas in studies that have taken place over the past 20 years (from 1999 until 2019). The reliability of the GENE scale in these studies was between 0.72 and 0.92, which shows that the instrument has good reliability. The good reliability of the GENE found in those studies also motivated me in using the instrument. See Table 4.1 for the compiled list of studies and their reported Cronbach’s alphas on the GENE scale, in chronological order.

Table 3.1: **Reliability scores of the GENE survey over 20 years**

Reported Cronbach alpha	Year of study	Researchers (previous studies)
0.90	1999	Amos & McCroskey
0.88	2001	Neuliep, Chaudoir & McCroskey
0.82	2001	Neuliep & McCroskey
0.92	2000	Star
0.88	2002	Neuliep
0.90	2002	Wrench & McCroskey
0.88	2003	McCroskey
0.88	2006	Wrench, Corrigan, McCroskey & Punyanunt-Carter
0.79	2006	Dean & Veenstra
0.89	2008	Dong, Day & Collaço
0.93	2013	Neuliep & Speten-Hansen
0.72	2016	Edwin, Obi-Nwosu, Atalor & Okoye
0.90	2017	Young, Haffejee & Corsun
0.94	2019	Benmamoun, Kalliny, Chun & Kim

From the 14 studies listed above, it is clear that the GENE survey has good reliability. According to Neuliep (2002, p. 205), the GENE survey “can be administered to any person regardless of his or her cultural background”. The survey has been used and tested numerous times internationally by researchers such as Dong et al. (2008), Neuliep et al. (2001) and Wrench et al. (2006), with all of their studies having reported a reliability coefficient above 0.88 (see studies in Table 4.1). The fact that the GENE is claimed to be cultural sensitive and relevant also motivated its use in this study.

However, the reliability of a study alone is not sufficient; the validity of an instrument also needs to be determined. Where reliability refers to the internal consistency of the instrument, validity refers to the ability of the instrument to measure the relationship between the instrument and the concept it intends to measure (Trochim et al., 2016). When investigating a self-reporting instrument, such as the GENE survey, it is also important to consider the content, criterion-related and construct validity. Content validity of the GENE scale refers to the extent to which the items of a survey are representative of the entire concept it is measuring (Trochim et al., 2016). The 15 items that are used in the GENE survey to score an individual’s degree of ethnocentrism, consistently form one factor when subjected to factor analysis, which proves the unidimensionality of the GENE survey (Neuliep, 2002). Criterion-related validity refers to the ability of an instrument to predict or theoretically link concepts of behaviour to the instrument itself. The GENE scale has been used to predict various other attitudes and behaviour. Examples are where high degrees of ethnocentrism correlated with

negative attitudes and expectations (Amos & McCroskey, 1999), poor cultural intelligence (Harrison, 2012; Young et al., 2017), intercultural communication apprehension (Wrench & McCroskey, 2003; Wrench et al., 2006), religious fundamentalism (Altemeyer, 2003; Wrench et al., 2006), homonegativity (Wrench et al., 2006) and homophobia (Wrench & McCroskey, 2002). Lastly, construct reliability refers to the extent to which an instrument is related to other theoretically consistent measures (Trochim et al., 2016). Neuliep (2002) claims that the GENE survey possesses construct validity, as it can also positively be associated with loyalty and patriotism.

3.9.1.2 The LATS

The LATS, which formed Section C of the online questionnaire (see Addenda A and C), is also a self-reporting instrument, which makes it important to investigate the reliability and validity of the survey. The LATS survey was adapted from a study by Byrnes and Kiger (1994) where a Cronbach alpha reliability coefficient of 0.81 and a test-retest reliability coefficient of 0.72 were reported. Byrnes and Kiger (1994) mention that the LATS survey has three sets of factor loadings: “language politics”, “limited English proficiency (LEP) intolerance” and “language support”. The first factor, “language politics”, has four items (items 12, 7, 1 and 3), with a reported reliability of 0.72. The second, “LEP intolerance”, has five items (items 8, 11, 6, 10 and 13), with a reported reliability of 0.63. Lastly, the third factor “language support”, has four items (items 2, 4, 9 and 5), with a reported reliability of 0.60. The first and second factors were moderately correlated (0.53), and the third factor was moderately associated with the first (0.45) and second (0.47) factors. Intercorrelation and multicollinearity were not very high, ranging from 0.12 to 0.34. This suggests that the factors measure different but related dimensions of teachers’ attitudes and beliefs.

Other factors that could have affected the reliability and validity of both the GENE and the LATS surveys are the cultural relevance of the items within the surveys and the language in which the surveys were conducted. After an extensive search, I believe that it might have been the first time that the GENE and the LATS surveys were used within the South African context; however, as I had piloted surveys before the final data collection commenced, I was of the opinion that only minimal changes were necessary concerning the wording and phrasing of the items. I adjusted the items by,

for example, replacing words such as “American” for “South African” and “students” with “learners”. The GENE and the LATS surveys were not translated, as previously discussed, since a translation could have affected the reliability and validity of the instrument. (See Section 4.2 for more information on their own perceived language proficiency.)

3.9.2 Trustworthiness, credibility and confirmability of the study

As with quantitative studies, where reliability and validity ensure the trustworthiness of the study, qualitative studies ensure the trustworthiness of the study by determining the credibility, confirmability and transferability of the study (Nieuwenhuis, 2016). Within my study, I implemented various strategies to improve the trustworthiness, credibility and confirmability of the findings of my study. One of these strategies included the implementation of a pilot study as a way to improve the credibility of the study by testing and reviewing the quality of the online questionnaire.

By ensuring methodological triangulation through a mixed-method research design, I also tried to improve the trustworthiness and credibility of my study by integrating and contrasting the quantitative and qualitative findings. Another reason for ensuring methodological triangulation was to improve the consistency of the evidence collected and to get a more in-depth insight into the research problem (cf. Nieuwenhuis, 2016).

Confirmability within qualitative studies refers to positionality or the bias of a researcher, as well as the ways in which subjectivity should be minimised (Nieuwenhuis, 2016). In my study, my position as a liberal, white, Afrikaans-speaking female researcher and my relationship (previous student-lecturer relationship) with the student teachers at Riviermond could have affected my objectivity. By using an embedded mixed-method study, which provided methodological triangulation, I attempted to increase my objectivity, to minimise my own bias and subjectivity during data analysis and to improve the confirmability of my study. By not personally being involved during the data collection process, by using an anonymous online questionnaire, I also endeavoured to increase the objectivity of the findings of my study.

3.9.3 Generalisation and transferability of the study

Generalisation of a study helps to improve the trustworthiness of a quantitative study, whereas transferability improves the trustworthiness of a qualitative study (Nieuwenhuis, 2016). Since my study had a mixed-method design, both generalisation and transferability should be discussed with regard to the study. Transferability refers to the degree to which the findings of a study can be generalised or transferred to other contexts or settings (Trochim et al., 2016). However, Nieuwenhuis (2016) disagrees and states that transferability does not involve generalised claims, as it is not the aim of the study, and a randomly selected sample does not fit the purpose of a qualitative study.

Generalisation was not applicable to my study as the study was conducted only at a single private, mono-ethnic HEI, which is not representative of other government-subsidised HEIs in South Africa. The data collected and the findings of my study will therefore not provide a comprehensive or comparative view of HEIs in South Africa. However, my study could be influential concerning institutional research specifically with regard to private higher education in South Africa. The findings of the study may, to some extent, be generalised to other private HEIs in South Africa with similar demographics. However, generalisation of my study was not essential, given that the focus of the study was to investigate student teachers' degree of ethnocentrism and their attitudes and beliefs about language at Riviermond. Other methodological constraints and limitations to my study are discussed in Chapter 6.

3.10 ETHICAL CONSIDERATIONS

There are legal and ethical considerations to be considered when conducting research in the field of education with human respondents. Ethical considerations help guide the researcher to ensure the safety and protection of the researcher's participants (Pretorius, 2017). Various ethical considerations are necessary to ensure that just and responsible research takes place. There are six internationally accepted ethical considerations that all researchers must account for within their research, namely non-maleficence, beneficence, voluntary participation, informed consent, ensuring that no misleading or deception takes place and protecting the respondents' privacy by ensuring full anonymity (Pillay, 2014; Roberts, Geppert, Coverdale, Louie & Edenharder, 2005; Strydom, 2011). According to Butler-Kisber (2010), the study

should also be transparent by always giving a detailed description of the entire research process and providing full disclosure of the purpose of the study. Therefore, in my study, the respondents received an email from their lecturers inviting them to participate voluntarily and anonymously in the study by going onto Riviermond's online platform and clicking on the link that would open the online Google Forms questionnaire. The email and the online questionnaire provided them with enough information about why they were being asked to participate and about the purpose of the study. If the respondents decided to participate, they could follow a link provided to them on the online platform of the HEI that redirected them to an online questionnaire (via Google Forms). The respondents could complete the online questionnaire at any time, at their own pace and place of convenience.

I further ensured that I complied with all of the ethical considerations by doing the following:

- I ensured that all the respondents in my study gave informed consent and participated voluntarily by following a link to the online questionnaire (Google Forms) by clicking on "submit" at the end of the questionnaire. If the respondents did not want to participate, they did not have to follow the link. It was their choice to follow the link or not.
- I ensured that no misleading or deception took place with regard to the analysis and interpretation of the data by consulting a professional and objective statistician from the University of Pretoria as a form of member checking.
- I ensured the anonymity of the respondents by not asking them to provide any personal information during the completion of the online questionnaire. Also, the respondents were not required by Google Forms to submit any form of identification (i.e. username or email address).
- I limited any risks for the respondents, as the online nature of the questionnaire on Google Forms makes their identity completely unknown.
- I did not provide the respondents with any incentives for participating in this study.
- I stored the data files appropriately. The data are stored electronically and are password protected. Only my supervisor, the statistician and I have access to the files and the password.

- I did not commence with any data collection before receiving ethical clearance from the University of Pretoria. The university provided me with an ethical clearance certificate (see Addendum D).

I committed to ensuring safe and ethical research that avoided any harm to myself or my respondents by abiding by the six internationally accepted ethical principles. The study also holds various benefits for the respondents. The respondents might not benefit directly from the study, but they would benefit indirectly, as the study could lead to creating awareness regarding the interrelated nature of one's degree of ethnocentrism and attitudes and beliefs about language. The study is also transparent and conducted thoughtfully by consulting my supervisor and statistician on a regular basis and by providing detailed accounts of each step within the research process.

3.11 CONCLUSION

In Chapter 3, I discussed the research methodology of my study. The chapter commenced with a discussion of my post-positivist research paradigm that informed my decisions and choices regarding the embedded mixed-method research design. I also discussed the sampling procedure, data collection and analysis methods and the research process of my study. This was followed by an in-depth discussion about the quality measures that had been implemented to ensure the reliability, validity, trustworthiness, credibility, confirmability, generalisation and transferability of the study.

The next chapter provides a detailed presentation of the quantitative data collected and analysed, as well as the interpretation thereof.

CHAPTER 4: QUALITATIVE DATA PRESENTATION AND DISCUSSION

The figure below provides an overview of Chapter 4.

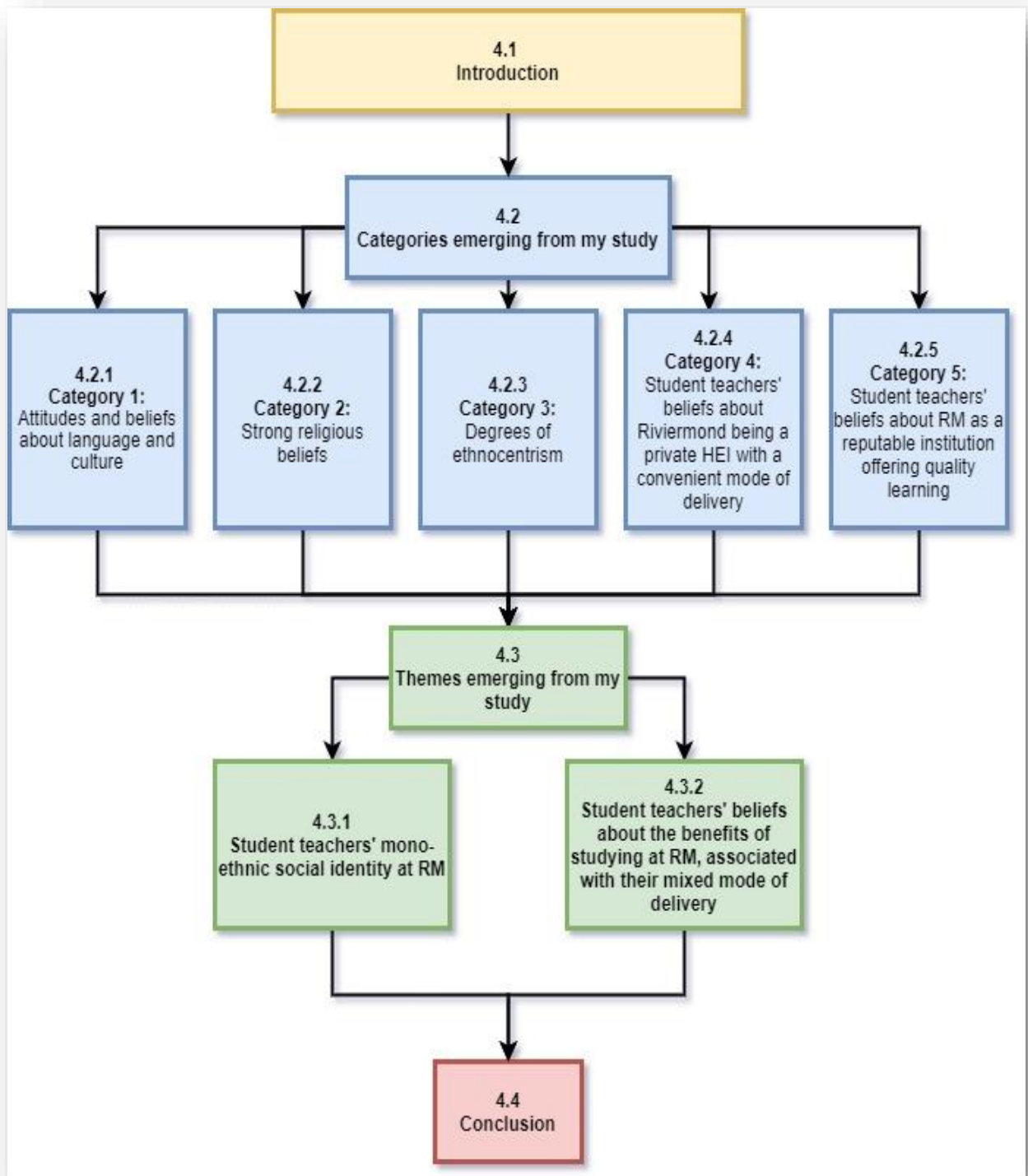


Figure 4.1: Overview of Chapter 4

4.1 INTRODUCTION

As my study followed a mixed-method research design (as described by Creswell & Plano Clark, 2018), the qualitative data that was collected and analysed, played an embedded role within the study. The intention of collecting the qualitative data was to answer the main research question that is related to the sub-research questions that are answered through quantitative measures. The research questions my study investigated qualitatively are listed in Table 4.1 below.

Table 4.1: Research questions and the online questionnaire

Research questions	Section of the questionnaire used	Data analysis method
Main research question		
Why do student teachers choose to study at a mono-ethnic higher education institution when other options are available?	Qualitative: Section A and D (Open-ended questions)	ATLAS.ti: Coding and thematic analysis
Secondary research questions		
What degree of ethnocentrism do student teachers who choose to study at a mono-ethnic higher education institution have?	Quantitative: Section B (GENE survey)	SPSS: Descriptive and inferential statistics
What are student teachers' attitudes and beliefs about language-in-education-issues?	Quantitative: Section C (LATS survey)	SPSS: Descriptive statistics
	Qualitative: Section A and D (Open-ended questions)	ATLAS.ti: Coding and thematic analysis
What is the relationship between student teachers' degree of ethnocentrism and their attitudes and beliefs about language-in-education-issues?	Quantitative: GENE and LATS survey (Section B and C of the survey)	SPSS: Pearson's correlation coefficient

The qualitative data in my study has been derived from four open-ended questions in Sections A and D of the online questionnaire (see Addendum A). The four qualitative questions were as follows:

Section A of the questionnaire:

- How do you feel about teaching in English? (Question 12)
- What are your reasons for studying at Riviermond? (Question 15)

Section D of the questionnaire:

- Is there anything you would like to say or ask about the topics addressed in this questionnaire? (Question 1)

- Was it a problem for you to complete this questionnaire in English? If so, why?
(Question 2)

The main purpose of the above-listed open-ended questions was to investigate students' reasons for choosing to study at a private mono-ethnic HEI and the possible role their degree of ethnocentrism along with their attitudes and beliefs about language-in-education issues played in their decision to study at Riviermond.

Each of the four open-ended, qualitative questions were uploaded into ATLAS.ti, a qualitative software program, as separate PDF documents and numbered according to the order in which they were set within the online questionnaire. The four qualitative questions were then analysed in no particular order by the process of open coding (as discussed in Chapter 3). The data analysis process required several revisions, sifting and re-coding. In this chapter, I present the final codes that emerged from the data after the open-coding data analysis process had been completed. After completing the open coding, I divided the sub-codes into codes and categories. The themes of my study emerged from the categories that were created and answered the main research question.

When presenting the qualitative findings of my study, the respondents' answers are provided verbatim with the question and the quotation number in brackets. This enables the reader to know from which question the respondent's answer has been derived. (See Addendum E for the ATLAS.ti codes and themes report.) Some of the respondents answered the questions in their mother tongue, Afrikaans. In these instances, I provide the original answer of the student teacher in Afrikaans with an English translation. It was not necessary to do any back translating, as the responses were short and simple.

See Table 4.2 for an overview of the sub-codes, codes, categories and themes that emerged from the data.

Table 4.2: Overview of qualitative sub-codes, codes, categories and themes

Sub-codes	Codes	Categories	Themes	Research question
<ul style="list-style-type: none"> ▪ Importance of mother-tongue education ▪ Preference for Afrikaans as Mol ▪ Afrikaner culture 	<ul style="list-style-type: none"> ➢ Student teachers' beliefs about mother-tongue education ➢ Student teachers' beliefs about Afrikaans as Mol 	1. Attitudes and beliefs about language and culture	Student teachers' mono-ethnic social identity formation at Riviermond	Reasons why student teachers choose to study at Riviermond
<ul style="list-style-type: none"> ▪ English as a unifier ▪ English as a world language and lingua franca ▪ Student teachers' own perceived competence in English ▪ Challenges when using English as Mol ▪ English is not my mother tongue ▪ English as Mol when it is not the mother tongue of the learner ▪ Difficulty completing the questionnaire in English 	<ul style="list-style-type: none"> ➢ English as a global language and lingua franca ➢ Student teachers' beliefs about English as Mol 			
<ul style="list-style-type: none"> ▪ Christian religion ▪ Christian education ▪ Teaching as a divine calling 	<ul style="list-style-type: none"> ➢ Riviermond offers Christian education ➢ Passion for and calling to (Christian-based) education 	2. Strong religious beliefs		
<ul style="list-style-type: none"> ▪ Attitudes and beliefs about multiculturalism and multilingualism ▪ In-group-out-group distinctions ▪ Ethnic favouritism ▪ Usefulness of questionnaire ▪ Misperceptions as possible prejudices 	<ul style="list-style-type: none"> ➢ Indicators of lower degrees of ethnocentrism ➢ Indicators of higher degrees of ethnocentrism 	3. Degrees of ethnocentrism		
<ul style="list-style-type: none"> ▪ Private HEI ▪ Institutional logistics and environment ▪ Part-time nature of studies ▪ Convenient mode of delivery ▪ Student teachers had no choice but to study at Riviermond ▪ Student teachers obliged to study at Riviermond ▪ Riviermond as alternative HEI 	<ul style="list-style-type: none"> ➢ Student teachers' beliefs about Riviermond as a private HEI ➢ Student teachers' beliefs about the convenient mode of delivery at Riviermond ➢ Student teachers' beliefs about Riviermond as an obliged alternative 	4. Student teachers' beliefs about Riviermond being a private HEI with a convenient mode of delivery	Student teachers' beliefs about the benefits of studying at Riviermond	
<ul style="list-style-type: none"> ▪ Riviermond believed to have a good reputation ▪ Riviermond believed to be internationally recognised ▪ Riviermond believed to provide more practical and real-life teaching experience 	<ul style="list-style-type: none"> ➢ Riviermond believed to offer quality education ➢ Riviermond believed to offer authentic learning experiences 	5. Student teachers' beliefs about Riviermond as a reputable institution offering quality higher learning		

4.2 CATEGORIES EMERGING FROM THE DATASETS

From the data collected through the four qualitative questions in the online questionnaire (see Addendum E), five categories were identified, from which two themes were formulated. See Table 4.1 for an overview of how the two themes have been formulated. In the following sub-sections, the five categories and their codes and sub-codes are discussed.

4.2.1 Category 1: Attitudes and beliefs about language and culture

The first category that emerged from the data is a compilation of ten sub-codes and four codes. Together these codes provided information regarding the student teachers' multifaceted and interrelated attitudes and beliefs about language and culture. Their attitudes and beliefs about language branch into beliefs about the importance of providing as well as receiving mother-tongue education, as well as beliefs about their own perceived competence in Afrikaans (their mother tongue) and English as the Mol. The interrelated nature of language and culture also played a role in their attitudes and beliefs about language.

The multifaceted nature of student teachers' beliefs about mother-tongue education is evident in statements about how "mother language is a very important tool in education" (3:125) and how receiving education in Afrikaans, their mother tongue, served as one of the main reasons for choosing to study at Riviermond (249 comments).

In the following sub-sections (4.2.1.1-4.2.1.2), I elaborate on the different codes related to student teachers' attitudes and beliefs about language and culture (Category 1). See Table 4.3 for a list of the sub-codes and codes related to this category.

Table 4.3: Category 1: Sub-codes and codes

Sub-code	Codes	Categories
<ul style="list-style-type: none"> ▪ <i>Importance of mother-tongue education</i> ▪ <i>Preference for Afrikaans as Mol</i> ▪ <i>Afrikaner culture</i> 	<ul style="list-style-type: none"> ➤ Student teachers' beliefs about mother-tongue education ➤ Student teachers' beliefs about Afrikaans as Mol 	❖ Attitudes and beliefs about language
<ul style="list-style-type: none"> ▪ <i>English as a unifier</i> ▪ <i>English as a world language and lingua franca</i> ▪ <i>Student teachers' own perceived competence in English</i> 	<ul style="list-style-type: none"> ➤ English as a global language and lingua franca ➤ Student teachers' beliefs about English as Mol 	

Sub-code	Codes	Categories
<ul style="list-style-type: none"> ▪ <i>Challenges when using English as Mol</i> ▪ <i>English is not my mother tongue</i> ▪ <i>English as Mol when it is not the mother tongue of the learner</i> ▪ <i>Difficulty completing the questionnaire in English</i> 		

4.2.1.1 Student teachers' beliefs about mother-tongue education

Although the student teachers were never directly asked about their beliefs about mother-tongue education, I found 89 comments within the data where student teachers advocated for mother-tongue education (also referred to as “home-language education”). These comments demonstrate the student teachers’ strong beliefs about the importance of receiving as well as providing mother-tongue education.

The student teachers said, “*you must teach in your **home language***” (1:284), “*I believe everyone should have the chance to **receive teaching in their home language***” (1:302) and “*I’m a strong believer that **every child should be taught in their own home language***” (1:456). Some students acknowledged the importance of learning English but preferred mother-tongue education by stating, “*English is the universal language, and it is easier to find resources. However, I do believe in giving students the opportunity to **get educated in their home language***” (1:236). One student teacher made it clear that she supported mother-tongue education by stating the following:

*I think English is an important language to learn – if a person travels or do business nationally, and especially internationally, English is the main language that is spoken. Even in our own country people of different languages can understand each other better by speaking English. To me learning the language is VERY important– **BUT not at the cost of a person’s mother tongue.*** (3:37)

The above quotation directly aligns with another student teacher saying, “*English is a worldwide language and should be learnt by all people to better communication [sic]. English should be learnt **in addition to home language and shouldn’t replace the home language***” (3:95).

From the above quotations, it is evident that the student teachers believe that it is important to receive mother-tongue education and that English should not replace learners’ mother tongue, but should rather be taught as an additional language.

4.2.1.2 *Student teachers' beliefs about Afrikaans as the medium of instruction*

The student teachers' attitudes and beliefs about the importance of mother-tongue education directly related to their beliefs about providing and receiving education in Afrikaans, their own mother tongue (also referred to as "home language"). For example, one student teacher said, "*I prefer to teach in **my home language Afrikaans***" (1:52). The student teachers' reasons for choosing to study at Riviermond also brought to light their attitudes and beliefs about Afrikaans. In 249 quotations, the student teachers explained that they had chosen to study at Riviermond because the "*instruction is in my **home language***" (2:1, 5, 6, 10), but more specifically, because it is an "***Afrikaans institution***" (2:582). Other student teachers explained that Riviermond is "*one of the only institutions in X who [sic] still **educate in Afrikaans***" (2:610) and "*I have heard about [Riviermond] and that it is **still Afrikaans** so I signed up to study at [Riviermond]*" (2:657). Other quotations that demonstrate how the Afrikaans-as-Mol language policy of Riviermond influenced their decision to study there are as follows:

*Mostly because it is Afrikaans and everyone else is which is **more comfortable***. (2:600)

*[Riviermond] do[es] things in my home language so it is then **easier** for me to understand and know what to do*. (2:528)

*Because [Riviermond] is a [sic] Afrikaans University that teaches in my **home language***. (2:531)

*My classes is [sic] in **my own home language** (Afrikaans)*. (2:548)

*I like [Riviermond] because they **teach in Afrikaans, my home language***. (2:571)

*It is **Afrikaans** and it is a **privilege** to study in my **Home language***. (2:578)

*I think that [Riviermond] is the best university to study when you are **Afrikaans***. (2:593)

*[Riviermond] is an **Afrikaans institute** and that's my **cultural language** to be **proud** of, it drew me because they **teach in Afrikaans**, it's **comfortable** for me*. (2:684)

From the above quotations, it is evident that the student teachers feel proud and passionate about Afrikaans as the Mol and they view the Afrikaans language as part

of their (Afrikaner) culture. They also believe receiving education in Afrikaans to be a privilege, easier and more comfortable, as it is their mother tongue.

The student teachers' preference for Afrikaans as their Mol was also evident in their beliefs about Riviermond. The student teachers explained that Riviermond was "*solely Afrikaans*" [translated from Afrikaans: *suiwer Afrikaans*] (2:628), described by another student teacher as "*100% Afrikaans*" (2:662).

One student teacher felt so strongly about Riviermond that he or she had decided to study there "*to help promote the Afrikaans culture in South Africa*" (2:707). The interrelated nature of language and culture was evident in 29 quotations, where student teachers explained that they had chosen to study at Riviermond owing to the "*Afrikaans culture*". The Afrikaans-as-Mol language policy made them feel like they "*belonged*" (2:1064). One of the student teachers explained, "*It is the best place to study to become a teacher, because I can study in my own language and the people there care about what happens to you and there's always help for those who need it*" (2:1125). One of the student teachers said, "*I went to the opening day and I felt like its where I belong. I could see myself studying there*" (2:1072). Other student teachers stated, "*I just felt like I belonged*" (2:1064), "*I feel at home*" (2:1163), "*I feel included and wanted*" (2:1137) and "*At [Riviermond] I can be myself*" (2:1139). Some of the student teachers also expressed that they felt "*safe*" and "*protected*" at Riviermond. One student teacher elaborated, "*It is the best school I have ever been to, I would stay the rest of my life. I feel encouraged, I feel happy, I feel strong and I feel protected and comfortable to be out there and live here*" (2:1309). Another student teacher explained:

The institution is well organised and students are aware that if they do their part then they will have a comfortable student life because [Riviermond] promote students and want to make it as comfortable for them as possible. [translated from Afrikaans: Die instansie is goed georganiseerd en student is bewus dat as jy as student jou deel doen, sal jy beslis 'n gerieflike studente lewe hê, want [Riviermond] bevorder die student en wil dit so gerieflik as moontlik vir die student maak]. (2:1178)

Another student teacher agreed, adding that "*every step of registering and getting information was a delight. So all in all because it is a great place that cares about their students' futures*" (2:1147).

From these responses, it is clear that the student teachers chose to study at Riviermond because they could study in Afrikaans (their mother tongue), experience a familiar culture and they feel as though they belonged, were safe, protected and included at Riviermond. These reasons are all indicators of a strong social identity, as their sense of belonging at Riviermond could be associated with interrelated nature ethnic characteristics such as the Afrikaans-as-Mol language policy and Afrikaner culture of Riviermond.

The student teachers' attitudes and beliefs about English as the Mol and beliefs about their own English proficiency could also have played a role in their decision to study at Riviermond, as many of the students expressed concerns about providing as well as receiving education in English. Choosing to study at Riviermond could have been motivated by their fear of studying at an HEI where English is the Mol. In the following section, I discuss the student teachers' attitudes and beliefs about English that emerged from the data.

4.2.1.3 English as a global language and a lingua franca

In the qualitative data, 179 responses related to the student teachers' attitudes and beliefs about the English language. From the 179 responses, 95 directly related to the student teachers' beliefs about English as a world language, a lingua franca and a unifier that could promote social cohesion in a multicultural and multilingual country such as South Africa.

The student teachers described English as a “**world language**” (1:99) or “**worldwide**” language (1:50), a “**main communication language**” (1:71), “**a universal language**” (1:22, 1:51) because “**most of the world speak [sic] English**” (1:152) and “**almost all children are bilingual**” (1:218). The student teachers also expressed their attitudes and beliefs about English as the Mol by explaining that they “**encourage it**” because “**most people can talk English and somehow it unites one another. I like that**” (1:15). The student teachers hold the belief that English is a unifier by explaining “**there are certain obstacles when teaching in English, but it will be a good way to promote fairness to all**” (1:26). Another student teacher indicated that “**it brings people from different languages together**” (1:453). Similarly, one student teacher elaborated by stating that he or she “**finds teaching in English more effective because the language is better understood by mixed cultures in comparison to other languages**” (1:468).

The student teachers who commented on the idea that English could serve as a tool to unite people, made it clear that English “*can provide a **wider perspective on things and broaden your general knowledge***” (1:60) “*because it is a language **many cultures can understand***” (1:286). Another student teacher believed that English was a lingua franca by stating that it was “*our **common language in SA***” (1:432). Other student teachers explained that it was important to teach in English “*because not all children speak Afrikaans and it will be good to teach in English so that all **children’s needs are considered***” [translated from Afrikaans: “*want nie alle kinders praat Afrikaans nie en dit sal goed wees om in Engels klas te gee sodat ander kinders se behoeftes in ag geneem word*”] (1:91). Other examples of responses aligning with the belief that English is a global language and lingua franca that can unify people are as follows:

*I do think that it is important that every person is able to **communicate** in English as it is the **universal language** that can be used to understand each other no matter what culture you are or form [sic] where you are. It is the **universal language**. (3:53)*

*Especially if you are keen to **teach overseas** and in **multi-cultural** schools. (1:47)*

*Even in our **own country** people of **different languages** can **understand** each other better **by speaking English**. To me learning the language is **VERY** important. (3:37)*

*It is also a language that provides a **bridge for communicating** with foreigners/others’ [sic]. (3:136)*

These responses indicate that although the student teachers felt strongly about their mother tongue, they acknowledged the positive effect that English as a global language and lingua franca could have by uniting people and promoting social cohesion within a multicultural and multilingual country. The student teachers’ beliefs align with research (i.e. Barnes, 2005; Chetty & Mwepu, 2008; House, 2003; Kelman, 1971; Potgieter & Anthonissen, 2017) that emphasises the possibility of English serving as a global and international resource to unify a nation and lead to a cohesive society (see Chapter 2, Section 2.6.3).

Since the student teachers considered English to be a global language and lingua franca, they also expressed strong beliefs about English being a “**priority in the future**” (1:120) and that “**English is the future of South Africa**” (3:108). One student

teacher believed English to be the language of the future because “*it is a language that is **used every day***” (1:119). Another student teacher felt strongly about learning English for future use and used the term “**survive**” (1:35) to express the reason for learning English. The student teacher stated that “*for the **children to survive they need to learn and speak English***” (1:35). Such responses indicated the student teachers’ belief about the necessity of learning English and aligned with statements that English “*is not bad and **most schools are becoming English [sic] speaking schools***” (1:255) and that learning English is “*good because it can **help me in the future***” (1:206). Another student emphasised the importance of using English as the Mol by saying, “*It will be better to teach in English because of **the country that is changing to English***” (1:287). Some of the student teachers explained that teaching and learning in English were good “*especially if you want to **teach overseas***” (1:46) and another said that “*it **opens more doors** for you in private schools and to go overseas*” (1:174).

I conclude that the student teachers viewed English as an important language because of its global status as a lingua franca, a tool for unification and a necessary skill for future use. However, when the student teachers were asked about using English as the Mol, some of them raised concerns about their own proficiency as well as the proficiency of learners who are not English mother-tongue speakers. I elaborate more on this in the following section.

4.2.1.4 Student teachers’ beliefs about English as the medium of instruction

The student teachers’ beliefs about teaching in English can be associated with their beliefs about their own English proficiency and the challenges they experience when using English as the Mol. Beliefs about their English proficiency also became evident when the student teachers were asked about completing the online questionnaire of this study in English. They also expressed their beliefs about using English as the Mol within a multilingual setting, where English is not the mother tongue of the learners.

I sought to establish student teachers’ beliefs about their own English proficiency using quantitative and qualitative measures. From the quantitative findings, reported in Section 5.2 in Chapter 5, it is evident that 53% of the student teachers feel positive (between good and very good) about their own proficiency, 41% of the student teachers feel “average” (3), while only 6% feel negative (between poor and very poor).

The quantitative data therefore show that only half of the students believe their English proficiency to be sufficient. In the qualitative data, the student teachers were asked to explain how they felt about using English as the Mol (see Addendum A, Question 12), and their responses mostly related to their beliefs about their own English proficiency.

In the qualitative data, 73 responses demonstrate that the student teachers have varying beliefs, from feeling confident and comfortable to incompetent and uncomfortable, about using English as the Mol. Words and phrases the student teachers used to describe how they felt about using English as the Mol included “**comfortable**” (1:12), “*I enjoy it*” (1:27), “*I love teaching English*” (1:32), “**good**” (1:33), “*find it very easy*”, “**confident**” (1:44), “**positive**” (1:49), “**excited**” (1:94), “**passionate**” (1:110, 1:51), “**optimistic**” (1:193), “**fantastic**” (1:221), “**proficient**” (1:272), “*beautiful language*” (1:67), “*I love English and would teach English every day*” (1:19) and “*I am **comfortable** enough in my abilities to teach in English*” (1:17). One student teacher commented, “*I **prefer it**, I have experience teaching in both languages and English just comes more naturally than Afrikaans*” (1:231). Many of the student teachers commented that they “*don’t have a problem with it at all*” (1:54), “*have a basic and **good grasp** on the language*” (1:152) and feel “**comfortable with the language and can speak it fluently. I would enjoy teaching English**” (1:12). One student teacher explained that he or she felt “**confident about teaching in English as my home environment is fully bilingual (Afrikaans and English), my father is English and my mother is bilingual therefore there isn’t a problem for me to teach/lecture in English**” (1:92). Other student teachers admitted that they were “**mostly comfortable but have to do a little more preparing**” (1:43).

In contrast, there were students who made it clear that they felt “**negative**” (1:4, 7), “**uneasy**” (1:9, 11), “**scared and self-aware**” (1:10), “**terrified**” (1:13), “**difficult**” (1:30), “**nervous**” (1:31, 380), “**uncomfortable**” [translated from Afrikaans: “ongemaklik”] (1:34, 39), “**anxious**” (1:48, 75, 78), “**struggling**” [translated from Afrikaans: sukkel] (1:117), “**worried**” (1:234), “**stressful**” (1:452) and “**nervous**” [translated from Afrikaans: “skrikkerig”] (1:462) about using English as the Mol. One student teacher explained that she felt “**negative about teaching in English because it’s my second language and I’m not so confident in the language**” (1:1). Another student teacher said that she felt “**negative because my English is very bad and I can’t and don’t want to teach in English**” (1:3). Another respondent complained that

he or she did not like teaching in English because it “*is **challenging and doesn’t come naturally***” (1:197) and another said, “*If I had a choice I would rather **avoid it***” (1:348). Similarly, other student teachers said they would only use English as the Mol if they “*had to*” (1:81) or “*needed to*” (1:80), but that it was “***not preferred***” (1:80). Some student teachers explained that they were “***too scared and not taught well enough to teach others***” (1:129), that “***there is still a lot for me to learn to be able to teach in English***” (1:107) and that they “***need more training***” (1:178), “***will need improvement***” (1:360) and were “***still learning to teach in English***” (1:383).

It was evident from 28 responses that the student teachers who expressed “***negative***” (1:4, 7) beliefs about using English as the Mol also believed that they were incompetent or had poor English language proficiency. One student teacher explained, “***My English is not very good so I am not very positive about teaching in English***” (1:45). Another student teacher stated that “*I does [sic] **not feel as confident teaching in English as in Afrikaans***” (1:195) while another explained, “***I feel embarrassed when I have to speak English because I didn’t get enough exposure to the language***” [translated from Afrikaans: “*kry tans skaam as ek Engels moet praat omdat ek nie genoeg blootgestel was aan die taal nie*”] (1:314). The lack of exposure to the language expressed by this student teacher emphasises the concerns relating to mono-ethnic environments, such as rural areas, and institutions, such as Riviermond. This lack of exposure is unusual in an urban area and with English being widely seen and heard in South Africa. However, the National South African Reconciliation Barometer survey (Hofmeyr, 2006; Potgieter & Anthonissen, 2017) has indicated that 52% of South Africans rarely or never interact with people from other race groups and that language as a salient identity marker among South Africans has been reported as one of the most prominent barriers to intercultural interaction.

In the following sub-section, I elaborate on the challenges the student teachers experience when using English as the Mol.

(a) Challenges when using English as the Mol

Even though just over half of the respondents were confident about their English proficiency and were comfortable using English as the Mol, it was clear from the data that the remainder found it challenging, as suggested by the following phrases: “*it is*

difficult” (1:30), “*there are certain **obstacles***” (1:26) and “*it is a **struggle***” (1:55) to use English as the Mol. I identified 103 responses that relate to the challenges the student teachers experience. Some of the challenges are “**spelling**” (1:101, 1:222, 1:442), “**pronunciation**” (1:442), “**expressing themselves**” (1:216), “**sentence construction**” (1:442) and “**vocabulary/terminology**” (1:195, 1:205). One student teacher declared, “*I’m **insecure**, because I don’t know whether I’m **pronouncing the words right, spelling them right or speaking in the correct order***” (1:442). Other examples include student teachers stating, “*I just need some practice with **spelling***” (1:101) and “*I can speak the language but **spelling** gets me down*” (1:222). Other student teacher stated, “*I can **speak** the language, it is just sometime [sic] **difficult to get the right words***” (1:205), “*some words I cannot **pronounce***” (1:207), it is “*hard to **express yourself properly***” (1:216) and “*I struggle with **big complicated words and sentences***” (1:385).

Challenges with using English were also evident in the student teachers’ responses to the last question (2) of the online questionnaire (see Addendum A, Section D), where they were asked about completing the questionnaire in English.

(b) Difficulty completing the questionnaire in English

Student teachers’ beliefs about their English proficiency were also identifiable in 50 responses about completing the online questionnaire in English. The majority of the student teachers explained that completing the online questionnaire in English was not a problem. However, 50 responses indicated that there were student teachers who would have preferred “**it in Afrikaans**” (4:33), because “*it is much **easier** to complete a questionnaire if it is in your **home language***” (4:35). However, there were also student teachers who were comfortable with completing the questionnaire in English but declared, “*I **understand English** but if I could choose, I would **choose Afrikaans***” (4:1) because “**we are in an afrikaans [sic] instetution [sic] of education**” (4:13).

Some of the difficulties the student teachers experienced with completing the questionnaire in English included reading comprehension, problems with word recognition and having a limited vocabulary to express themselves well. The student teachers explained that “**some words I could not understand**” (4:19), “*some of the **words are not that familiar for an Afrikaans speaking person like me***” (4:26), “*sometimes I do not know the meaning of a word in English*” (4:28) and “*I did not*

understand a few word [sic] and then I just googled it (4:34). One student teacher also said, “*some questions was [sic] difficult because you cannot express ... feelings or thoughts*” in English (3:120). Moreover, many of the student teachers responded to the questions in Afrikaans, which could be an indication of their beliefs or insecurities about their English writing skills (e.g. “*spelling*” [1:101, 1:222, 1:442]). Student teachers responding to questions in Afrikaans could also be related to their attitudes and beliefs about their mother tongue (Afrikaans).

(c) English is not my mother tongue

Student teachers who expressed “*negative*” (1:4, 7) attitudes and beliefs about their English proficiency or using English as the Mol explained that English “*is not my mother tongue*” [translated from Afrikaans: “*dit nie my moedertaal is nie*”] (1:129), which aligns with the Appel and Muysken’s (1987) research that people’s attitudes and beliefs about other languages (in this case, English) are related to one’s own mother tongue. One student teacher explained that she did not feel “great” about using English as the Mol because she was “*better in Afrikaans and more relaxed with that language*” (1:241) because Afrikaans it was her mother tongue. This also aligns with a student teacher’s explanation that completing the questionnaire in English was a problem because English “*is not my mother tongue I don’t always understand the words*” [translated from Afrikaans: “*dit nie my moedertaal is nie is al die woorde nie verstaanbaar nie*”] (4:3).

One student teacher explained that many of the children in her class were English mother-tongue speakers and she was therefore “*a bit scared because I think there will be children in my class that can speak better English than me*” [translated from Afrikaans: “*n Bietjie bang want ek dink daar sal kinders in my klas wees wat beter Engels praat as ek*”] (1:317), which also indicates that the student teachers’ beliefs about their own English proficiency are related to their beliefs about their learners’ (better) English proficiency.

Within a multilingual setting, especially in urban areas in South Africa, it is possible that teachers who use English as the Mol could have English native speakers among the many other languages spoken by learners in the classroom.

(d) Using English as the Mol in a multilingual setting

The student teachers' attitudes and beliefs about using English as the Mol were strongly related to their beliefs about their own English proficiency. There were 23 responses in the data that indicated the student teachers' concerns about using English as their Mol within a multilingual setting when it is not their mother tongue. The student teachers' concerns include learners' lack of English proficiency and the effect it could have on, for example, the learners' understanding in the classroom, the implications with regard to time to help learners overcome language barriers and the learners being treated "**unfairly**" (3:59) or "**poorly**" (3:61) if all of them are not receiving education in their mother tongue.

The student teachers raised questions such as "*What do I do when I have a child in my class that **cannot speak English or Afrikaans?***" (3:88) and "*I just want to say that if you **cannot speak a language why would you put your child in a school that educate [sic] in that language***" (3:23). These questions indicate the student teachers' beliefs about using English as the Mol within a multilingual setting but also highlighted some of the student teachers' ignorance about the challenges of the implementation of mother-tongue education within a multilingual country such as South Africa. These questions also indicate the student teachers' ignorance about parents' misplaced belief that English as Mol, regardless of their child's proficiency, will ensure a future for their child (Evans & Cleghorn, 2010, 2012). (See Chapter 2 [Table 2.1] for an overview of the reported implementation challenges with regard to multilingual policies.)

In various studies (i.e. Bamgbose, 1991 in Nyaga, 2013; D'Oliveira, 2013; Hornberger, 2002; Kamwendo, 2000; Setati et al., 2002; UNESCO, 2003a; UNICEF, 2016), as discussed in Chapter 2, negative attitudes and beliefs about mother-tongue education have been reported. Studies by, for example, Bamgbose (cited in Nyaga, 2013), Graham (2009), Kyeyune (2004) and Tembe and Norton (2008) have reported that mother-tongue education is impractical, which often results in English being used as the Mol. In contrast, the student teachers in my study believe that using English as the Mol instead of the learners' mother tongue is impractical because of learners' English proficiency, time constraints and the teachers' ability to provide individual attention and support to learners who experience language barriers. Examples of student teachers' responses are as follows:

Most of the teachers is [sic] unable to teach a learner who is not proficient in English and or Afrikaans. Training must be provided. (3:6)

I would like to say that children with language barriers are difficult to help especially when they do not understand you. (3:56)

Teachers do not have time to teach one learner a language they do not even speak at home. (3:23)

Teachers do not have enough time to set aside to help these children to learn a new language that they do not even try to speak at home. (3:52)

Today teachers do not have the time to give individual attention to each learner who do [sic] not understand a current language that are [sic] being used in class. (3:111)

They simply do not have a chance because of the pace of the CAPS [Curriculum and Assessment Policy Statement] and the time tempo to catch up on the basic English skills. (3:59)

Even though some student teachers believed that using English as the Mol within a multilingual setting was impractical, others believed that “**teachers *should be able to adapt to cultures to the way learners learn a new language***” (3:76) and “**that all people are equal and whatever the learners’ personal and cultural situation is, it is the duty of their educators to assist them with being on the same level as the rest, even if it *requires more effort***” (3:117). The student teachers’ beliefs about wanting to make a difference, helping learners and having a passion for teaching “*no matter the language*”, are closely linked to a second category with religious overtones, as many of the student teachers view teaching as a divine calling.

In the following sub-section, I present the sub-codes and codes related to the category “religion”.

4.2.2 Category 2: Strong religious beliefs

Considering the main research question of my study and the mission of the research site (Riviermond), “a **Christian-Reformed HEI**” forming “experts based on their **calling** to make a unique impact within their community in order to extend the kingdom of God” (Anonymous, 2019), the second category, “strong religious beliefs”, emerged from the data.

When asked to provide reasons for choosing to study at Riviermond (see Addendum A, Section A, Question 15), 321 responses related to the Christian religion, Christian education and the student teachers' conviction that teaching was a divine calling, which led to "strong religious beliefs" having emerged as the second category.

The 321 responses were divided into three sub-codes that lead to the formation of two codes providing further reasons why the respondents chose to study at Riviermond: the institution being grounded in strong Christian and biblical principles. The following table (4.4) lists the sub-codes and codes that I discuss in this sub-section (4.2.2).

Table 4.4: Category 2: Strong religious beliefs

Sub-code	Codes	Categories
<ul style="list-style-type: none"> ▪ <i>Christian religion</i> ▪ <i>Christian education</i> ▪ <i>Teaching as a divine calling</i> 	<ul style="list-style-type: none"> ➤ Riviermond offers Christian education ➤ Passion for and calling to (Christian-based) education 	<ul style="list-style-type: none"> ❖ Strong religious beliefs

4.2.2.1 Riviermond believed to offer Christian education

From the 321 responses related to "**Christian education**" (2:120), it is evident the student teachers perceive Riviermond to offer Christian education, which has been another prominent reason for choosing to study there. The student teachers claimed that Riviermond had a "**Christian foundation**" (2:14) and "**Christian values**" (2:19), that "*everything is seen from of a **Christian point of view***" (2:9) and that "**Christian beliefs are ... strongly incorporated in our studies**" (2:52). They also chose to study at Riviermond because they believed it to be a "**Godly institute**" (2:42) that could help them "*succeed at being a **Christian teacher***" (2:53) and could "*teach us to become **good Christian teachers***" (2:104). Other student teachers elaborated on their beliefs about Riviermond being a "**Christian institution**" (2:91) by explaining that Riviermond "*makes it possible ... to **learn more about God and also to teach others about God***" (2:91) and that Riviermond prepared them "*to teach children the **rights and wrongs of life ... the right norms and values from a Christian perspective***" (2:54). One student teacher also described the education Riviermond offered as "**Christian based and it will help teach me how to be the best teacher for Jesus, so that I can have a positive input in HIS children's lives**" (2:62). Below are more

verbatim examples of student teachers choosing to study at Riviermond because the institution is believed to offer Christian education:

*[x] is a **Christian based learning institute**. Studying at [x] is going to teach me how to **be a teacher for Jesus**, [x] is going to teach me **how to help Christ's children**. (2:63)*

***Christian college with values** and I think it's very important to include those values when studying to become a teacher as you must have a heart and soul for teaching. **These values come through strongly in their classes** and I love it! It helps you as an individual **to do more soul searching** & be a better version of yourself. (2:116)*

It was evident from 50 responses that the student teachers had a passion for Christian-based education, and their beliefs about Riviermond offering Christian education had prompted their choice to enrol for a teaching degree at that institution.

4.2.2.2 Passion for and calling to (Christian-based) education

Within the 321 responses on Christian education, 50 responses directly related to student teachers expressing their passion for teaching. Student teachers, for example, stated, "**I have a passion for children**" (2:984, 2:1002), "**I want to change children's lives** by helping them to work until their full potential and make a success of their lives" (2:1058), "[I] want to **make a difference** in their lives" [translated from Afrikaans: "n verskil in hulle lewens kan maak"] (2:1033) and "[I] always wanted to be a **teacher it's in my blood**" (2:1002). Another student teacher said he or she had chosen to study at Riviermond in order "**to become a teacher ... because I have a passion for children**" (2:1016).

The student teachers' passion for teaching aligns with their belief that teaching is a calling. The alignment is evident in the following responses:

*The reason I am at [x] is that **we are not just being taught how to be teachers**, but that **it is a calling to teach children** that all the subjects they are being taught **must have a Christian basis**. (2:148)*

*I have always wanted to be an English teacher, but recently I have discovered that **I needed to be a teacher for Jesus**, and because of that mission I know that I first need to learn how to be a **teacher for Him** and then He will take care of the rest. (2:62)*

It was also evident to me that most of the student teachers not only had a passion for teaching and believed teaching to be a calling but were also passionate about

Christian-based education, in particular, as they had chosen to study at Riviermond, which they believed to offer “*Christian-based*” (2:63) education, and that “*they also want to teach children about God Almighty through education*” (2:1058). The student teachers’ passion for Christian-based education is also visible in the following response: “*I want to make a difference in children’s lives by teaching them about God and developing as a Christian teacher to inspire my students to praise our God*” (2:123).

From the above responses, it is evident that the student teachers’ strong religious beliefs (Christian education) were another prominent reason for choosing to study at Riviermond. Since the most prominent reasons for choosing to study at Riviermond were based on shared ethnic characteristics, such as **language** (Afrikaans as the Mol), the Afrikaner **culture** (discussed in Category 1) and Christian (**religious**) beliefs, the third category, “ethnocentrism”, emerged from the data. In the following sub-section, the concept of ethnocentrism that emerged from the qualitative data is discussed.

4.2.3 Category 3: Degrees of ethnocentrism

The student teachers’ ethnocentrism was investigated quantitatively as well as qualitatively. I report on and discuss the quantitative findings about the student teachers’ degree of ethnocentrism in Chapter 5. In contrast, the purpose of analysis within the qualitative data was not to measure the student teachers’ degree of ethnocentrism but rather to investigate possible indicators of low and high degrees of ethnocentrism. The identification of possible indicators of ethnocentrism resulted in the third category emerging, namely “ethnocentrism”.

Degrees of ethnocentrism as a category consist of five sub-codes and two codes. Together, these codes provide information about possible indicators of low and high degrees of ethnocentrism that are supported by the literature (see Chapter 2.4). The following table (4.5) lists the sub-codes and codes that I discuss in this sub-section (4.2.3).

Table 4.5: Category 3: Degrees of ethnocentrism

Sub-code	Codes	Categories
<ul style="list-style-type: none"> ▪ <i>Attitudes and beliefs about multiculturalism and multilingualism</i> ▪ <i>In-group-out-group distinctions</i> ▪ <i>Ethnic favouritism</i> ▪ <i>Usefulness of questionnaire</i> ▪ <i>Misperceptions as possible prejudices</i> 	<ul style="list-style-type: none"> ➤ Indicators of lower degrees of ethnocentrism ➤ Indicators of higher degrees of ethnocentrism 	<ul style="list-style-type: none"> ❖ Degrees of ethnocentrism

The sub-codes, attitudes and beliefs about multiculturalism and multilingualism, in-group-out-group distinctions, ethnic favouritism, the usefulness of the questionnaire and misperceptions as possible prejudices were identified within the data based on the student teachers' responses to all four open-ended questions.

Since there appear to be no definitive, quantitative norms on the GENE scale with regard to a person's GENE (ethnocentrism) score, I endeavoured during the qualitative data analysis to identify possible indicators of ethnocentrism that could be used to describe a person's degree of ethnocentrism qualitatively. I considered it important to identify possible indicators of ethnocentrism since a person's degree of ethnocentrism, according to various studies (i.e. Neuliep, 2002; Neuliep & McCroskey, 1997; Wrench et al., 2006), can be associated with both positive and negative consequences. To provide more clarity on what "positive and negative consequences" of ethnocentrism entail, I analysed the student teachers' expressed attitudes and beliefs about ethnicity and diversity, such as multiculturalism and multilingualism, within their open-ended responses (see Addendum A, Section A: Questions 12 and 15 and Section D: Questions 1 and 2). In a dichotomous manner, I used the identified sub-codes to form two codes, namely "indicators of lower degrees of ethnocentrism" and "indicators of higher degrees of ethnocentrism". I discuss the different indicators related to lower and higher degrees of ethnocentrism in the following sub-sections (4.2.3.1-4.2.3.2).

4.2.3.1 Indicators of lower degrees of ethnocentrism

Indicators of lower degrees of ethnocentrism were identified within 72 responses of student teachers that showed acceptance of diversity and a willingness to learn about others who are different from them. For instance, some of the student teachers

expressed beliefs about the importance of promoting multilingualism and multiculturalism within the schooling context by accepting and being tolerant towards all languages as “**language is just a tool**” (1:388) and that “**it is good for children to learn another language**” (1:413).

Another example of a possible indicator of lower degrees of ethnocentrism includes student teachers’ belief that South Africans should be proud of being multilingual and multicultural and that “**everybody in South Africa has his or her rights of learning and speaking in their language and should not be discriminated against for that**” (3:11). One student teacher also stated, “**I believe that all cultures should be respected, even if we don’t always agree on things, it does not give us any right to think one culture is more [sic] superior or inferior to another**” (3:17). Even though the student teacher made use of the pronouns “us” and “we”, which can be regarded as a form of in-group-out-group distinctions, the focus of the student teacher’s belief that all cultures should be respected indicates respect for multiculturalism. The student teacher’s statement also aligned with other student teachers who agreed that “**all cultures should be respected**” (3:21) and “**that children should be able to go to school in their home languages, therefore there must be schools for all cultures and languages**” (3:25).

Another possible indicator of lower degrees of ethnocentrism is the belief that learners should be taught a third language formally at school and that African languages should be promoted and used within schools. One student teacher felt strongly that “**ALL schools should enforce a third additional language whether it is a state, semi private or private school**” (3:16). Another student teacher agreed, “**I think it is important for everyone to learn at least one African language**” (3:46). One student teacher emphasised the importance of learning English but also pointed out that “**a third language should also be important**” (3:75) in schools. Here are more examples of student teachers’ statements relating to a third language and the promotion of multilingualism and African languages:

*I would support the action of **introducing more of the official languages in schools other than English and Afrikaans**, because the mother tongue of a person can tell you how they think and why they do certain things because their language is connected to their culture. If we teach the other official languages in our school we will be able to understand how and why our students think they [sic] way*

*they do, also we will be able to teach our learners to **understand their fellow learners better in language and in manner.** (3:18)*

I don't think that some languages are more important than other languages. Every individual has the right to speak their home language without discriminating against them ... To enable South Africans to speak at least one extra language for example isizulu [sic] is very important as well so that you can communicate with someone from that culture if they don't understand you or at least so that you can understand what they are trying to say. (3:53)

*I would only like to say that; [sic] it would be good for our nation if schools **implement an African language other than Afrikaans or English as a main language** in our schools. I myself would have **liked to be educated about an African language**, because it would **improve communication between different cultures** in our country. (3:103)*

Other possible indicators of lower degrees of ethnocentrism could be identified in the student teachers' responses about teaching diverse learners. For example, one student teacher said, "*South Africans come from a **wide range of families and languages**[:]; it is our responsibility as teachers to do our best in making these children become the best they can be **no matter what their language or cultures are**" (3:5). Another student teacher stated, "*teaching is **not about the language**[:]; it is about **the kids and the ability to teach them something**" (1:164), which aligned with another student teacher who claimed that "*teaching will always be **my passion**[:]; **no matter the language**" (1:467). Responses such as these show that some of the student teachers are accepting of the multilingual or multicultural classroom context in school and have a passion or calling for teaching.***

Many of the student teachers' responses about their passion for teaching in multicultural and multilingual schools related to their religious (Christian) beliefs (see Section 4.2.2, Category 2: Religion), as the student teachers stated that "***God made every person different in their own way**" (3:7) and that "**discrimination against different cultures is utterly wrong and people should just live and accept the world and the different people within it**" (3:7).*

Another indicator of lower degrees of ethnocentrism relates to the student teachers' opinions about the usefulness and value of the online questionnaire of my study. Eighteen responses indicated that the online questionnaire was useful and valuable. For example, one student teacher said, "*it also helped me to **understand and think***

about some of the things that was [sic] asked in the questionnaire” (3:4). Others stated that they believed that “**this is a very good questionnaire**” (3:8) and “**a very interesting questionnaire**” (3:40) because “**insightful questions were asked**” (3:79). One student teacher elaborated on the usefulness of the online questionnaire by explaining, “*I’m glad a survey like this is being done, except the fact that the people stay anonymous. I think **this survey can be used as a guideline to see how many teachers to be are racist***” (3:9). Another student teacher agreed by saying, “*the questions got me **thinking deeper of ... how teachers can make a difference despite their different cultures***” (3:22). Other examples of the usefulness of the questionnaire according to the student teachers are as follows:

*It has **aroused my curiosity** to read more about the topics that were addressed in the questionnaire. Thank you! (3:2)*

*The questionnaire **forces you to think about the reality** facing many children and teachers in South-Africa [sic]. (3:45)*

*It was very educational to **realise how I feel about certain matters** I never really thought about. (3:47)*

*I like this questionnaire as it **asks important questions**. I enjoyed the topics as they are very important. (3:133)*

From these responses, I conclude that lower degrees of ethnocentrism can be associated with attitudes and beliefs that are accepting and respectful of multiculturalism and multilingualism. Lower degrees of ethnocentrism can also be noted in the student teachers’ responses about the value and usefulness of the questionnaire to assess one’s own degree of ethnocentrism and the importance of reflecting on one’s own attitudes and beliefs about languages and cultures and how these affect them as teachers.

Even though possible indicators of lower degrees of ethnocentrism have been identified within the data, possible indicators of higher degrees of ethnocentrism also emerged. In the following sub-section, I present and discuss possible indicators of higher degrees of ethnocentrism.

4.2.3.2 Indicators of higher degrees of ethnocentrism

Possible indicators of higher degrees of ethnocentrism emerged from the student teachers’ responses when they expressed attitudes and beliefs that resembled ethnic

favouritism (cf. Yusof et al., 2014) or beliefs about their own ethnic group (including race, language, culture and religion) being superior to other ethnic groups (cf. Hooghes, 2008). Because Riviermond has a mono-ethnic student population, it was important for me to also investigate whether ethnic favouritism or ethnocentrism played a role in the student teachers' choice to study there.

Other possible indicators were identified in the student teachers' responses that could be viewed as "lacking acceptance of cultural diversity" (cf. Hooghes, 2008) and making "in-group, out-group distinctions" (cf. Levinson, 1950, p. 150) based on ethnic characteristics or similarities. The student teachers' use of pronouns such as "they", "them", "their", "we" and "us" provided me with information about how they viewed their own culture as central, while other cultures or religious traditions are reduced to playing a less prominent role (cf. Mangnale et al., 2011). Here are examples of collective language, where personal pronouns suggest an indicator of higher degrees of ethnocentrism:

*If **they** cant [sic] speak English or Afrikaans **they** must go to a school that teach [sic] in **their** home language. (3:34)*

*Learners should learn to **adapt to other cultures** so **we** can understand **them** better and accept **their** way of living. (3:67)*

*I think that **we** have to put a [sic] African language in school, because then **the people** well [sic] respect **you** and listen to **you**. (3:92)*

Also, note from the above quotations how the student teachers who showed signs of ethnocentric attitudes and beliefs made numerous English language errors in their writing, which could be associated with their attitudes and beliefs about language, such as their own mother tongue or a lack of exposure to languages other than their mother tongue.

Other possible indicators of high degrees of ethnocentrism were evident in responses about the ethnic characteristics, such as language, race, culture and religion (cf. Edwards, 1985:6), that the students had in common. The mono-ethnic nature of the Riviermond student population and the reasons they provided for choosing to study at Riviermond point to the existence of a strong social identity among the student teachers. The social identity of the student teachers also provided me with information about possible indicators of higher degrees of ethnocentrism, owing to the attitudes and beliefs about their shared ethnic characteristics, such as the Afrikaans language,

that were expressed. For example, one student teacher stated, “*You **must** teach in your home language*” (1:284), which shows strong beliefs regarding the Mol of teachers and learners in South Africa. The student teachers who advocated for Afrikaans-only mother-tongue education could also be regarded as a possible indicator of higher degrees of ethnocentrism. However, if student teachers advocate for mother-tongue education in general by considering all languages, it could be seen as an indicator of lower degrees of ethnocentrism. Here is an example of a student teacher who only advocated for Afrikaans mother-tongue education: “*I think **Afrikaans and English** should be equal. **Afrikaans** is on the verge of extinction. **Afrikaans** children are being educated in English, **why can’t English children receive education in Afrikaans??**” (1:435).*

Another example where advocating for mother-tongue education could be viewed as a higher degree of ethnocentrism is when student teachers advocate for mother-tongue education to create in-groups or form strong social identities based on ethnic characteristics, such as language, culture and race. For example, one student teacher said he or she had chosen to study at Riviermond “*mostly because it is **Afrikaans** and **everyone else** is, which is **more comfortable**”*. Other student teachers agreed by explaining that “*learning in a **safe Christian** environment has always been important for me*” (2:1001) and “[*x*] is a **safe**” (2:1008) environment. The words “**everyone else**”, “**more comfortable**” and “**safe**” being used in association with the words “**Afrikaans**” and “**Christian**” demonstrate how the student teachers’ mother tongue and religion are linked to or intertwined with their sense of belonging, which emphasises the important role language and religion play in the formation of social identity. Other examples include student teachers explaining that they had chosen to study at Riviermond “*to help **promote the Afrikaans culture** in South Africa*” (2:708), because “*you feel you fit in*” (2:438) and because it is “**purely Afrikaans**” (2:628). These statements align with what Levinson (1950, p. 50) calls “rigid in-group-out-group distinction” – the student teachers’ statements of “fitting in” indicate their preference to study at an HEI where their mother tongue (Afrikaans), culture and religion are dominant, which demonstrates the existence of a strong social identity among the student teachers as well as ethnic favouritism. It also shows the student teachers’ tendency to identify strongly with their own culture (cf. Mangnale et al., 2011; Sumner,

1906), which, according to the literature, is an indicator of a strong social identity and high degrees of ethnocentrism.

Other responses that could be considered indicators of higher degrees of ethnocentrism include student teachers' misperceptions about different cultures, language learning and diversity within the classroom. The student teachers' misperceptions can possibly be due to conscious or subconscious personal prejudices (cf. Vandeyar, 2008). Since Shimp and Sharma (1987) argue that one may be ethnocentric without even being conscious of such thinking, misperceptions should be further investigated as a possible indicator of higher degrees of ethnocentrism.

The following responses are examples of misperceptions student teachers had:

*I find it difficult to fully understand what kids mean when they **talk to me about their cultures sometimes**. (3:43)*

*How does one **work with a child of another culture** if they **refuse to speak to you, even when you speak English to them?**
[translated from Afrikaans: *Hoe werk mens met 'n kind van 'n ander kultuur as hulle weier om enigsins met jou te praat selfs al praat jy met hulle engels [sic]?*] 3:112*

These types of responses show some of the student teachers' misperceptions about multilingualism and language learning. Other language-related misperceptions evident in the data include student teachers believing that “**other languages should be developed to the proficiency [sic] of Afrikaans and English before it can be taught in any classroom**” (3:114) and “**it is not the teachers [sic] responsibility to learn a third language ... Build schools for the children where they can be taught in their own mother tongue and in English like before 1994**” (3:121).

Some of the misperceptions evident within the data can also be viewed as wilful ignorance. Student teachers' misperceptions that can be considered wilfully ignorant are due to conscious prejudice or racist comments and showing signs of lacking cultural intelligence or having a strong social identity as well as expressing negative attitudes and beliefs about “others” (Amos & McCroskey, 1999; Harrison, 2012; Young et al., 2017). For example, one student teacher complained about the online questionnaire by claiming that “**it is very uncomfortable to address these issues as Afrikaans speaking cultures are always blamed for most questions that were asked**” (3:134). Another example is a student teacher who commented on the

apparent enrolment policies of another South African university: “x [a South African university] told me that **my skin was to [sic] white**” (2:424). One student also expressed anger about the content of the online questionnaire by saying that “**this was completely irrelevant and stupid. This will only breed racism, problems and leave people thinking about the wrong things**” (3:50). These types of responses are not innocent misperceptions due to a lack of knowledge or information; they represent student teachers’ inherent attitudes and beliefs that are wilfully ignorant and signs of resisting change.

Another example of a wilfully ignorant response is a student teacher who claimed that “**there are cultures that do nothing but cause problems ... the people in these cultures I see as uncivilised and I would not care if it disappeared**” (3:141). Such a response is concerning, as it raises the question of how such a student teacher would be able to teach a multicultural class of learners.

One response that showed extreme signs of ethnocentrism was as follows:

*My opinion is the diversity among the people of the world is the **cause of many if not all of the world’s problems** and the first step to solve the problem is to **enforce a single type of culture onto the whole world** even if people see it as **inhumane**. If all the people of the world **spoke one language and was of one religion there would be much less conflict**. [T]his is an **offensive comment** to most who are not willing to think about it and **claim diversity is beautiful**. [They] are **fools** and **humanity’s potential is limited by the masses of stupid people that think human rights and democracy is [sic] good**. **Freedom is the problem with society[.]** [P]eople have no purpose given to them and have to find it on their own which most don’t and they fall into depression over it[.] [Y]oung **teenagers sleep around** and ruin their future because law’s [sic] are not forced on them and **they are not punished in the right manner**, humans claim to have morals while they fight for peace[,] do drugs and **have sex outside of marriage** that same day. (3:141)*

In the above quotation, it is evident that the student teacher’s misperceptions are wilfully ignorant, as each of the expressed beliefs shows signs of xenophobia, racism, religious fundamentalism, authoritarian ideologies, nationalism and even mental closure. The student teacher’s response can be considered ethnocentric, as he or she used “negative imagery and hostile attitudes regarding out-groups” (Levinson, 1950, p. 150) and hold hierarchical and authoritarian beliefs about society (Levinson, 1950; Wrench & McCroskey, 2003; Wrench et al., 2006).

Since mono-ethnic HEI environments, such as Riviermond, could imply that student teachers are only being prepared for a “monoculture, a mythical, culturally homogeneous” schooling environment (Bullock, 1998, p. 1025), possible indicators of ethnocentrism can provide information to HEIs about the readiness of their student teachers to teach in multicultural and multilingual classrooms.

In Sections 4.2.1 to 4.2.3, student teachers’ reasons for choosing to study at Riviermond were discussed. In the following sub-section, I present the fourth category that emerged from the data, which relates to the mode of delivery at Riviermond, another reason student teachers chose to study there.

4.2.4 Category 4: Student teachers’ beliefs about Riviermond being a private higher education institution with a convenient mode of delivery

The fourth category that emerged from the data is a compilation of seven sub-codes and three codes. Together, these codes provide information about student teachers’ beliefs regarding the convenient mode of delivery at Riviermond (private, distance and mixed mode of delivery through blended learning approaches). The following table lists the sub-codes and codes that are discussed in the next sub-sections (4.2.4.1-4.2.4.3).

Table 4.6: Category 4 – Student teachers’ beliefs about Riviermond being a private higher education institution with a convenient mode of delivery

Sub-code	Codes	Categories
<ul style="list-style-type: none"> ▪ <i>Private HEI</i> ▪ <i>Institutional logistics and environment</i> ▪ <i>Part-time nature of studies</i> ▪ <i>Convenient mode of delivery</i> ▪ <i>Student teachers had no choice but to study at Riviermond</i> ▪ <i>Student teachers obliged to study at Riviermond</i> ▪ <i>Riviermond as alternative HEI</i> 	<ul style="list-style-type: none"> ➤ Student teachers’ beliefs about Riviermond as a private HEI ➤ Student teachers’ beliefs about the mode of delivery at Riviermond ➤ Student teachers’ beliefs about Riviermond as an obliged alternative 	<ul style="list-style-type: none"> ❖ Student teachers’ beliefs about Riviermond being a private HEI with a convenient mode of delivery

4.2.4.1 Student teachers' beliefs about Riviermond as a private higher education institution

Chapter 2 offers a contextualisation of Riviermond as a private HEI with a mixed mode of delivery. Within the data, 89 responses of student teachers made reference to the private nature of Riviermond as a reason for choosing to study there. The student teachers said they had chosen to study at Riviermond “because it is a **private**” (2:1006) and “**independent**” (2:1154) HEI and “I like the idea that it is a **private tertiary institution**” because “while I was studying at [x], my examinations and classes were interrupted more than five times by striking students. After an uncomfortable and disruptive year there, I decided I will never be a part of a **big university** again” (2:997). Another student teacher agreed by stating that he or she had also chosen to study there because “there is **no striking**” [translated from Afrikaans: “daar is nie stakings nie”] (2:1243). The student teacher explained that “the **size**” of the environment (i.e. lecture halls) and the fact that they “**don't want to feel like just a number**” (2:1106) influenced their choice to study at Riviermond. The student teachers also explained that it was because of the private nature of Riviermond, that is, that the “**classes are small enough to have a personal relationship with the lecturers**” (2:29) and that Riviermond “**looks after their students**” [translated from Afrikaans: “sien mooi na hul studente om”] (2:982) because it was a private HEI.

From the above responses, it is evident that some of the student teachers chose to study at Riviermond because it is a “**private**” (2:1006, 2:997) institution that is smaller than other “**big universities**” (2:997) and that they would not be “**just a number**” (2:1106). The fact that the student teachers associate “**private**” with not being “**just a number**” also indicates a desire to belong, which is associated with sharing a social identity among the student teachers at Riviermond (cf. Turner et al., 1979). As Riviermond is a private HEI, they have the right to their own policies, which are currently allowing for the establishment of a mono-ethnic student population. The student teachers' reasons for choosing to study at Riviermond could therefore also be related to a mono-ethnic social identity.

4.2.4.2 Student teachers' beliefs about the mode of delivery at Riviermond

A total of 217 student teachers indicated that the mode of delivery at Riviermond had influenced their choice to study there. Riviermond is a distance-education institution

with a mixed mode of delivery (online and face-to-face instruction) through blended learning approaches (cf. Boelens, Van Laer, De Wever & Elen, 2015; Van Laer & Elen, 2017).

The student teachers described the mode of delivery at Riviermond as “**convenient**” (2:1003, 2:1093) to them because it was “**part-time**” (2:325) and they could “**work during the week**” (2:325). One student teacher explained that the “*method of studying via correspondence during the week and lectures on Friday/Saturday ... gives you the ability to **study part time whilst being able to work***” (2:275). Other student teachers explained that they had chosen to study at Riviermond because “**I can work while studying**” (2:7, 2:261, 2:263, 2:277) and “**I can also study and work at the same time. It benefits me because I can pay my studies and enjoy life as a student**” (2:295). Another one said, “*It is **easier for me to be at class on weekends because I am working at a school***” (2:300). One student teacher explained that being able “**to still work and getting some money to live on**” (2:352) was her main motivation for studying at Riviermond. Others said, “[x] provides the **opportunity to work and build up my CV as well as being able to get further education**” (2:329) and “*It is an institution where you can **work as a student at a school and also go to classes***” (2:264).

Other student teachers described the distance-education mode of delivery at Riviermond as “**affordable**” (2:1293) or “**cheaper**” (2:1076) because other HEIs “*require full time [sic] class attendance and I can’t afford that*” (2:1109). While a few students described the mode of delivery as the “**most convenient way to get my degree**” (2:1285), to others, convenience also included the location of Riviermond. One student teacher explained, “*it is **convenient and close to me***” (2:1258). This was supported by a further 30 responses (i.e. 2:703, 2:713, 2:806, 2:828, 2:836, 2:987, 2:991, 2:1028, 2:1035, 2:1036, 2:1149, 2:1158, 2:1160, 2:1181, 2:1186, 2:1267, 2:1286, 2:1296, 2:1301, 2:1302, 1307), which also show that many student teachers used the term “*convenient*” to refer to Riviermond being “**closest to home**” (2:806).

It is thus evident that the mixed mode of delivery at Riviermond is an attractive reason for studying there. However, for some student teachers, the mixed mode of delivery at Riviermond was not convenient or preferred but an obliged alternative.

4.2.4.3 Student teachers' beliefs about Riviermond as an obliged alternative

Within the data, some student teachers also explained that Riviermond was not their first choice but was the only option for them because they **had no other choice**, for various reasons, such as the following:

- *not getting placement* (i.e. 2:985, 2:995, 2:1187, 2:1209, 2:1261, 2:1284, 2:1287)
- *missing the registration deadline at other universities* (i.e. 2:1143, 2:994),
- *bursary requirements to study in Afrikaans* (i.e. 2:1074)
- *not meeting the minimum requirements of other institutions* (i.e. 2:1021, 2:1189, 2:1231, 2:1261)
- *being forced by their parents* (i.e. 2:985)

From the data of Category 4, it is evident that the student teachers' beliefs about the mode of delivery at Riviermond being private and convenient made studying at Riviermond an attractive choice. However, the data also show that other factors have influenced some student teachers' choices too, such as the location of Riviermond or feeling obliged to study there.

Although some student teachers believed studying at Riviermond to be convenient or an obliged alternative, other student teachers chose to study at Riviermond because they believed Riviermond to offer quality education. Beliefs about Riviermond offering quality teaching and learning led to the emergence of the category (5) that I will discuss next.

4.2.5 Category 5: Student teachers' beliefs about Riviermond as a reputable institution offering quality higher learning

Category 5 consists of three sub-codes and two codes that relate to student teachers' reasons for choosing to study at Riviermond. Category 5 strongly relates to Category 4, as many of the student teachers have beliefs about the quality teaching and learning Riviermond offers. The following table is a list of the sub-codes and codes that I discuss in this sub-section (4.2.5.1-4.2.5.2).

Table 4.7: Category 5 – Student teachers’ beliefs about Riviermond as a reputable institution offering quality higher learning

Sub-code	Codes	Categories
<ul style="list-style-type: none"> ▪ <i>Riviermond believed to have a good reputation</i> ▪ <i>Riviermond believed to be internationally recognised</i> ▪ <i>Riviermond believed to provide more practical and real-life teaching experiences</i> 	<ul style="list-style-type: none"> ➤ Riviermond believed to offer quality education ➤ Riviermond believed to offer authentic learning experiences 	<ul style="list-style-type: none"> ❖ <i>Student teachers’ beliefs about Riviermond as a reputable institution offering quality higher learning</i>

4.2.5.1 Riviermond believed to offer quality education

From the data, it became evident that the student teachers believed Riviermond to be “the **best distance education institution for studying education**” (2:37). I identified 77 responses associated with student teachers’ beliefs about Riviermond offering quality education. For example, student teachers stated, “[x’s] **quality of education is very good**” and “[x] is one of the **best places to study when you want to become a teacher.**” (2:32). One student teacher said, “I want to be **a good teacher one day and I think, know that I will benefit mostly from [x]**” (2:20). Another student teacher explained, “Because from all the research I did about the different universities to study [x] **was the best one**” (2:26). Other examples of student teachers’ beliefs about Riviermond offering quality education are as follows:

*[x] in my opinion gives me the **best chance to grow and learn in all the right places** to become an **excellent teacher.** (2:986)*

*[x] will ensure that I can become the **best teacher possible.** (2:1001)*

*I have noticed the student teacher [sic] coming from [x] has a **higher quality of teaching** then [sic] any other institute. The way they conduct their **teaching is totally different.** (2:1013)*

*I know students that studied at [x] and I see how much **more successful** they are compared to other institutions’ students. (2:1031)*

*Done research and **most schools prefer [x]** students because of the **excellent quality teaching.** (2:1034)*

The student teachers had various reasons for believing that Riviermond offered quality education. The reasons included their beliefs about the support structures at Riviermond, the pedagogical approaches or methods used by the lecturers and the

reputation of the HEI and believing that Riviermond is “*international [sic] recognised*” (2:1116). For example, student teachers claimed, “*I get the **support I need to learn***” (2:988), the lecturers at Riviermond have a “***special bond with students and you get the best educational methods***” (2:1105), “*the lectures are also brilliant and very helpful in the classes*” and because Riviermond “*only focuses on teaching*” (2:1188). The student teachers also believed Riviermond to offer quality education because the institution had “*a **good reputation***” (2:1285). I identified 23 responses in the data that could be associated with student teachers’ beliefs about Riviermond’s “*good reputation*” (2:1285), for example, “[*x*] has a **good reputation**” (2:40), “[*I*] **heard it was the best university**” [translated from Afrikaans: “*Gehoor dit is die beste universiteit*”] (2:1049), “[*x*] have [*sic*] **positive reviews**” (2:1004) and “*good things are spoken of [*x*]*” (2:1117). Other student teachers mentioned, “*It is a **good institution that comes highly recommended***” (2:1220) and “*we just heard positive comments about [*x*] and decided to go to the opening day, and we were very **impressed by their work***” (2:1237). One student teacher elaborated:

*During my research I visited certain schools where I knew some of the teachers, in order to discuss what to expect from the teaching profession. It was at Laerskool [*x*] where I first heard of [*x*]. The **teachers there greatly encouraged me to look into [*x*]** as a possible university. So I started researching the university and registered to attend their last open day of the year. It was during this open day that I made my final decision. (2:1281)*

The student teachers had also chosen to study at Riviermond, as they believed that the institution was “*internationally recognised*” (2:1116) and because “[*x*] is the **only college that is internationally accredited**”. Another student further explained that because Riviermond was **internationally recognised**, he or she could “*go overseas after graduation*” [translated from Afrikaans: “*dus sal ek oorsee kan gaan met my graad*”] (2:1278).

From the above data, it is evident that student teachers chose to study at Riviermond as they believe Riviermond offers quality education, has a good reputation and is internationally recognised. Another code that I identified within the data that also relate to student teachers’ beliefs about Riviermond offering quality education, is their belief that Riviermond offers authentic learning experiences, which I will elaborate on next.

4.2.5.2 Riviermond believed to offer authentic learning experiences

In the data, 31 responses relate to student teachers' belief that Riviermond offers authentic learning experiences. Since Riviermond only requires student teachers to attend lecturers over weekends, the term "authentic learning experiences" refers to the teaching experience student teachers gain if they choose to work voluntarily within the schooling environment during the week.

From the data, it was evident that the student teachers believed that volunteering at schools during the week provided them with more authentic learning experiences than other universities. Working at schools during the week was important to the student teachers, as they wanted to "**gain experience in a school or gain working experience with children**" (2:1032) while studying. They also believe that they "*get a lot [sic] more **practical experience** than at another college*" (2:1068). One student teacher explained, "*I wanted to **study while I work in a teaching position** so that I can have **enough experience** by the time that I finish studying*" (2:1067). Another student teacher claimed, "*You **gain a lot more experience** at [x] than at any other university. That is very beneficial to me*" [translated from Afrikaans: "*Jy doen baie meer ervaring op by [x] as by enige ander universiteit. Dit is baie voordeelig [sic] vir my*"] (2:1041). One student teacher elaborated on this:

*I feel that [x] will help me become a great teacher, who can inspire learners and teach them with the right values, and attitude. [x] not only teaches us to become teachers but they teach us to become good Christian teachers who care for their students and will help wherever help is needed. [x] **prepares us for what to really expect and gives us a chance [to] experience real teaching while we are studying.** (2:1113)*

From the above responses, it is evident that the student teachers chose to study at Riviermond because they believe that the mixed mode of delivery at Riviermond provides them with the opportunity to gain authentic learning experiences, described as "**practical**" (2:1068) learning and "**real-teaching**" (2:1113) experiences while studying.

Within all five categories that emerged from the data, various reasons for choosing to study at Riviermond were evident.

With the main research question, “Why do student teachers choose to study at a mono-ethnic higher education institution?” in mind, two themes I have identified in the data that answer my main research question are discussed next.

4.3 THEMES EMERGING FROM MY STUDY

With the research questions and theoretical framework of my study in mind, I used the five categories that emerged from the qualitative data to identify two prominent themes. The following figure (4.2) depicts how the sub-codes, codes and categories of the five categories (as listed in Table 4.1) have been collapsed into the two themes.

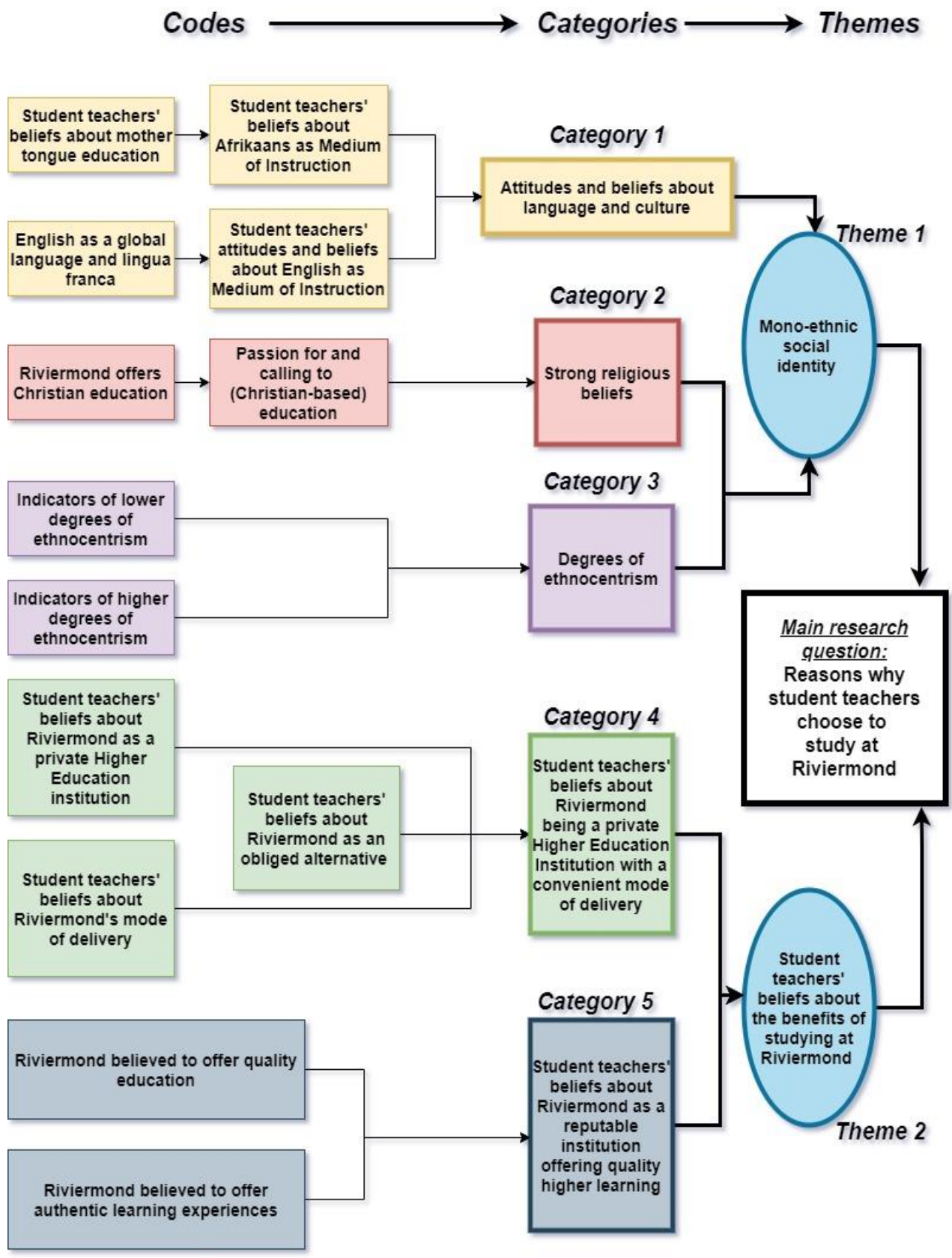


Figure 4.2: Categories and themes emerging from the data

In the following sub-sections, I discuss both themes that I have identified within the qualitative data. The first theme relates to the social identity of the student teachers at Riviermond based on mono-ethnic characteristics. The second theme communicates the student teachers' beliefs about the benefits of studying at Riviermond, a distance and private HEI with a mixed mode of delivery.

4.3.1 Student teachers' mono-ethnic social identity at Riviermond

I identified this theme from the data, as many of the reasons the student teachers provided for choosing to study at Riviermond included aspects of ethnicity, such as sharing a language, culture and religion with the other student teachers. Social identity formation draws on the SIT and refers to people who identify with or feel that they belong to a specific group of individuals (i.e. in-group). The student teachers expressed a sense of belonging at Riviermond, which could indicate that they had chosen to study at Riviermond because they identified with the mono-ethnic characteristics of the Riviermond student population. The student teachers' reasons for experiencing a sense of belonging may be based on what Tajfel and Turner (1982) call "internal or external criteria of social identity" or what De Luca et al. (2018, p. 15) label "ethnic favouritism". (See Chapter 2 for an in-depth discussion about social identity formation criteria.)

From the student teachers' responses within the questionnaire, the internal and external criteria used to identify with a mono-ethnic social identity at Riviermond (in-group) and to distinguish themselves from other individuals who belong to other groups (out-groups) were evident. Internal criteria used to form or identify with social identities require self-identification and self-awareness and therefore refer to the self-identified, shared characteristics of a group, such as language, culture, race and religion (Ashforth et al., 2008; Bochatay et al., 2019). External criteria refer to characteristics that are assigned to a specific group, such as occupation, position, location (geography) or socio-economic status (Wöcke et al., 2018). After analysing the qualitative data and reflecting on the emerging categories, I identified possible internal and external criteria of the student teachers' social identity at Riviermond.

The student teachers' social identity could include the following three internal criteria:

- Being **Afrikaans** mother-tongue speakers (see Category 1: Language)

- Identifying with and belonging to the **Afrikaner** culture (see Category 1: Culture)
- Convictions about **Christianity** (see Category 2: Religion)

The above-listed internal criteria for identifying with a social identity at Riviermond involve shared ethnic characteristics. The first shared ethnic characteristic of the student teachers, Afrikaans as mother tongue, was identified in their responses as a prominent reason for having chosen to study at Riviermond. The student teachers explained that Riviermond was an Afrikaans HEI as it provided instruction in Afrikaans, their mother tongue. This finding aligns with research in sociolinguistics that emphasises the important role language plays in the formation of social identities. This finding is also supported by Spolsky (2009, p. 175) and Ager (2001), who argue that attitudes and beliefs about language (such as one's own mother tongue) involve a person's "language ideology", which strongly relates to their social identity.

The second shared ethnic characteristic, Afrikaner culture, also relates to the student teachers' shared language (Afrikaans). The third shared ethnic characteristic involves the student teachers' strong religious beliefs. The student teachers claimed that teaching was a calling, and they expressed strong beliefs about the importance of receiving as well as providing Christian education. This finding aligns with Ager (2001), who states that not only language but also a shared religion strengthens people's sense of social identity.

In addition to the three shared characteristics discussed, I argue that the socially constructed notions of race – another aspect of ethnicity – might be involved in the student teachers' social identity at Riviermond too. I base my argument on the evidence found within the biographical information that shows that 99% of the student teachers at Riviermond belong to the same race (99% white/Caucasian). My argument is supported by the Langcrit theory that recognises the intersection between language and race (aspects of ethnicity) and how it affects one's social identity (cf. Crump, 2014).

The possibility of student teachers' mono-ethnic social identity being based on four ethnic characteristics that serve as internal criteria for categorisation aligns with the SIT and research on ethnocentrism that has found people to prefer to interact with

other people of similar ethnicity (e.g. Ager, 2001; Barner-Rasmussen & Bjorkman, 2007; Edwards, 1985; Mesthrie, 2017; Neuliep, 2002; Tajfel & Turner, 1982; Urdan & Bruchmann, 2018; Wöcke et al., 2018). With 99% of the students sharing the same language, culture, religion and race, the interrelated nature of the student teachers' reasons to study at Riviermond is demonstrated, which necessitates the interrogation of their degree of ethnocentrism.

People's degree of ethnocentrism could also contribute to their social identity, since ethnocentrism is associated with in-group-out-group distinctions based on "self-centred scaling" (Sumner, 1906, p. 8), viewing one's own culture as central, while other cultures, languages or religious traditions are reduced to a less prominent role (Sumner, 1906, p. 8; Tajfel & Turner, 1982). Nonetheless, the assumption cannot be made that the student teachers have higher degrees of ethnocentrism based on their shared ethnicity. However, in my study, the student teachers not only have a shared mono-ethnic social identity but have chosen to study at Riviermond because of ethnic similarities that raise questions about their degree of ethnocentrism (Category 3) (cf. Urdan & Bruchmann, 2018), which could, one day, affect their classroom practices. Raising questions (see sub-research questions of my study) about the student teachers' degree of ethnocentrism is supported by the argument posed by Hooghe (2008) and Mangnale et al. (2011) that a strong social identity could lead to higher degrees of ethnocentrism. Therefore, I also measured the student teachers' degree of ethnocentrism using the GENE scale. The findings of the GENE scale are discussed in the next chapter (5) and collectively discussed in relation to this theme in Chapter 6.

Besides the mono-ethnic internal criteria that play a role in the student teachers' social identity formation, it is also clear from the data that the student teachers shared other characteristics as well. According to the SIT, the following identified characteristics can be viewed as external criteria for the formation of a social identity, as they are characteristics assigned to a specific group (Wöcke et al., 2018). The first external characteristic is that the respondents of my study are all students; secondly, they are all studying towards becoming teachers (occupation); and, lastly, they are studying at the same location (Riviermond). I therefore argue that the mono-ethnic student population of Riviermond also experiences a sense of belonging owing to external criteria, such as a shared occupation and location of study.

This theme highlights the possibility of student teachers forming a mono-ethnic social identity at Riviermond based on internal as well as external criteria, which align with Tajfel and Turner's (1982) argument that both internal and external criteria are involved during social identity formation and identification. I furthermore argue that the mono-ethnic social identity formation criteria of the student teachers align with the enrolment policy of Riviermond as well as the mission and vision statements of the institution that advocate for Afrikaans as the MoI and Christian teacher education and training.

In the following sub-section, I discuss another theme that I have identified from the data. The second theme relates to student teachers' beliefs about the benefits of studying at an institution (Riviermond) with a mixed mode of delivery.

4.3.2 Student teachers' beliefs about the benefits of studying at Riviermond associated with the mixed mode of delivery

I identified this theme from the data, as the student teachers expressed various beliefs about the benefits of the mixed mode of delivery at Riviermond. The mixed mode of delivery at Riviermond (online and face-to-face instruction) through blended learning approaches (also known as "hybrid learning") (Boelens et al., 2015; Van Laer & Elen, 2017) provides students with the opportunity to study part-time, as they only have to attend lectures over weekends (Fridays and Saturdays).

Although the student teachers expressed beliefs about the mixed mode of delivery at Riviermond being convenient, as they could earn a living (work) while studying (Category 4), it became evident to me that some of the beliefs, such as Riviermond offering quality education and providing students with more authentic learning experiences (Category 5), as well as believing that Riviermond has a good reputation, are interrelated.

The mixed mode of delivery of Riviermond leads student teachers to believe that they have the opportunity to gain authentic learning experiences during the week, which I am of the opinion contributes to their beliefs about Riviermond offering quality education. As the student teachers believe Riviermond offers quality education, it also contributes to another belief, namely the good reputation of Riviermond.

Student teachers' beliefs about the benefits of the mixed mode of delivery at Riviermond can therefore be associated with other interrelated beliefs about the mixed mode of delivery at Riviermond creating opportunities to gain more authentic learning experiences that contribute to receiving quality education (teaching and learning) and Riviermond having a good reputation.

4.4 CONCLUSION

In this chapter, I discussed the qualitative findings that emerged from the data. The purpose of the qualitative data analysis was to investigate the reasons for student teachers choosing to study at Riviermond instead of at several other options in the particular urban area.

From the qualitative data, five categories emerged and were discussed in relation to the two themes that I had identified. Three of the five categories highlighted the role that shared ethnic characteristics played in the student teachers' decision to study at Riviermond. These shared characteristics include language, culture, religion and race, which led to my raising questions about the student teachers' degree of ethnocentrism, as all of the shared characteristics indicate the formation of a mono-ethnic social identity as possibly the most prominent reason why the student teachers chose to study at Riviermond.

The first theme I identified in my study relates to student teachers choosing to study at Riviermond owing to a mono-ethnic social identity to which they feel they belong. The second theme discussed in this chapter relates to other reasons the student teachers provided for choosing to study at Riviermond. These reasons included the student teachers' beliefs about the benefits of studying at an HEI offering a mixed mode of delivery, such as Riviermond. I argue that the beliefs about the benefits of the mixed mode of delivery at Riviermond can be associated with other interrelated beliefs, such as Riviermond offering more authentic learning experiences than other HEIs, Riviermond providing quality education and, lastly, the belief that Riviermond has a good reputation.

In the next chapter (5), the quantitative findings will be discussed. Thereafter, in Chapter 6, the qualitative findings of this chapter will be discussed in conjunction with the quantitative findings of Chapter 5.

CHAPTER 5: QUANTITATIVE DATA PRESENTATION AND DISCUSSION

5.1 INTRODUCTION

In this chapter, a thorough discussion of the quantitative data gathered through an embedded mixed-method research design (as discussed in Chapter 3) is given. See the following graph (Figure 5.1) for an overview of the order in which the quantitative data presentation and discussion take place.

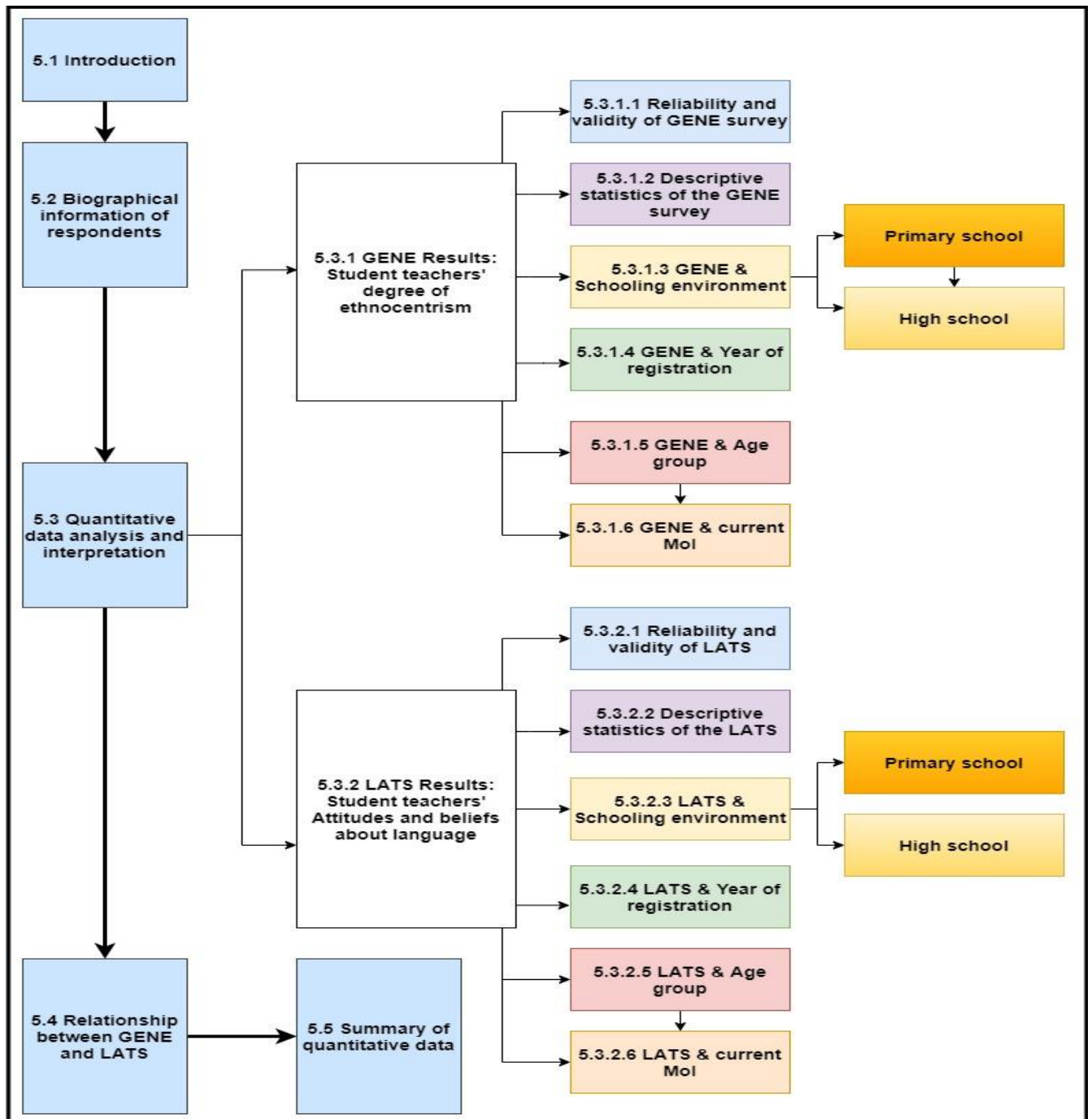


Figure 5.1: Outline of Chapter 5

The quantitative data was gathered through an online questionnaire that had four sections. The four sections included two quantitative instruments, the GENE and LATS surveys, which served as the dependent variables of the study, as well as four open-ended questions that served as the embedded qualitative dataset (discussed in Chapter 4). The reason for collecting data through a mixed-method research design was to investigate and address the complex issues within my study and to answer secondary questions that are different from but related to the primary question (cf. Creswell & Plano Clark, 2018; Ivankova et al., 2010).

The purpose of the quantitative data collected for my study was to answer the secondary questions and provide a more in-depth understanding of the research problem and qualitative findings. See Table 5.1 on how each section of the online questionnaire has been used to collect and analyse the data and finally answer the research questions

Table 5.1: Research questions and the online questionnaire

Research questions	Section of the questionnaire used	Data analysis method
Main research question		
Why do student teachers choose to study at a mono-ethnic higher education institution when other options are available?	Qualitative: Section A and D (Open-ended questions)	ATLAS.ti: Coding and thematic analysis
Secondary research questions		
What degree of ethnocentrism do student teachers who choose to study at a mono-ethnic higher education institution have?	Quantitative: Section B (GENE survey)	SPSS: Descriptive and inferential statistics
What are student teachers' attitudes and beliefs about language-in-education-issues?	Quantitative: Section C (LATS survey)	SPSS: Descriptive statistics
	Qualitative: Section A and D (Open-ended questions)	ATLAS.ti: Coding and thematic analysis
What is the relationship between student teachers' degree of ethnocentrism and their attitudes and beliefs about language-in-education-issues?	Quantitative: GENE and LATS survey (Section B and C of the survey)	SPSS: Pearson's correlation coefficient

In the following sections, I present the findings that emerged from the quantitative data and offer a discursive analysis and interpretation of the findings. As this was an embedded mixed-method study, the quantitative and qualitative data findings will be discussed collaboratively in Chapter 6.

The chapter commences with a discussion of the biographical information of the respondents, which served as the independent variables of the study, followed by the findings of the GENE and LATS (dependent variables) surveys and, lastly, the relationship between the two.

5.2 BIOGRAPHICAL INFORMATION OF RESPONDENTS

In Chapter 2, contextualisation of the research site has been provided through a full description of the student population, language and religion policies of the research site as well as the distance education and blended learning model of the HEI. In this section, the biographical information of the sample that has been collected from the respondents via the questionnaire (see Section A) is discussed.

In the next section, information about the respondents is provided in the following order:

- Response rate
- Year of registration (independent variable)
- Gender (independent variable)
- Home language (independent variable)
- Second strongest language (independent variable)
- Self-reported proficiency in their second strongest language (independent variable)
- Mol during schooling years (independent variable)
- Mol currently being used when teaching (independent variable)
- Multicultural nature of their schooling environments (independent variable)

With regard to the response rate, an anonymous Google Forms questionnaire was made available to 1 200 (N = 1200) student teachers at a conveniently selected, private, mono-ethnic HEI, which made it difficult to control the submission of the questionnaire. (See Chapter 4 for a more in-depth discussion of the research process and the process of distributing the online questionnaire.) Out of 1 200, an impossible number of 1 274 voluntary responses were received. Because of the high response rate, the statistician appointed by the university and I investigated the possibility of duplicate responses. As the questionnaire was 100% anonymous and the Google Forms platform did not require any form of identification, it was a difficult task. After

having done a thorough investigation through SPSS and looking at exact matches (repetitive responses) in the open-ended questions, 110 responses were removed from the final dataset. Therefore, the final number of respondents was 1 164 ($n = 1164$), which decreased the response rate to 97%. When the high response rate is considered, it is evident that there may still be duplicates in the dataset. It is, however, impossible to further identify them due to the anonymous nature of the questionnaire. Consequently, the high response rate is a limitation to the findings of my study. I have considered a few reasons why there might be duplicates. One of the possibilities for duplicates is the fact that the online questionnaire was distributed from various sources; more than one person at the HEI sent out an email asking the student teachers to participate. The link to the questionnaire was also available on the online learning platform of the institution. Another reason for duplicates could be the eagerness of the first-year student teachers in their first semester to participate at the HEI. Furthermore, the student teachers attended a presentation about the study when the study was still in its proposal phase, which might have led to excitement about the study. This could also have led to more student teachers having participated. Nonetheless, owing to the high response rate, the findings can be regarded as representative of the whole student population of Riviermond.

Fifty-eight percent (58%) of the respondents were first-year students, 25% second-year students and 13% third-year students. The fourth-, fifth- and sixth-year students together formed only 4% of the sample. Consequently, the third- up to sixth-year respondents were combined to form one group of 17%. The reason for having fifth- and sixth-year registered students is because Riviermond allows students to complete their degree over four to six years. The following figure (5.2) depicts the year of registration of the respondents. A decline in response is visible over the years of registration.

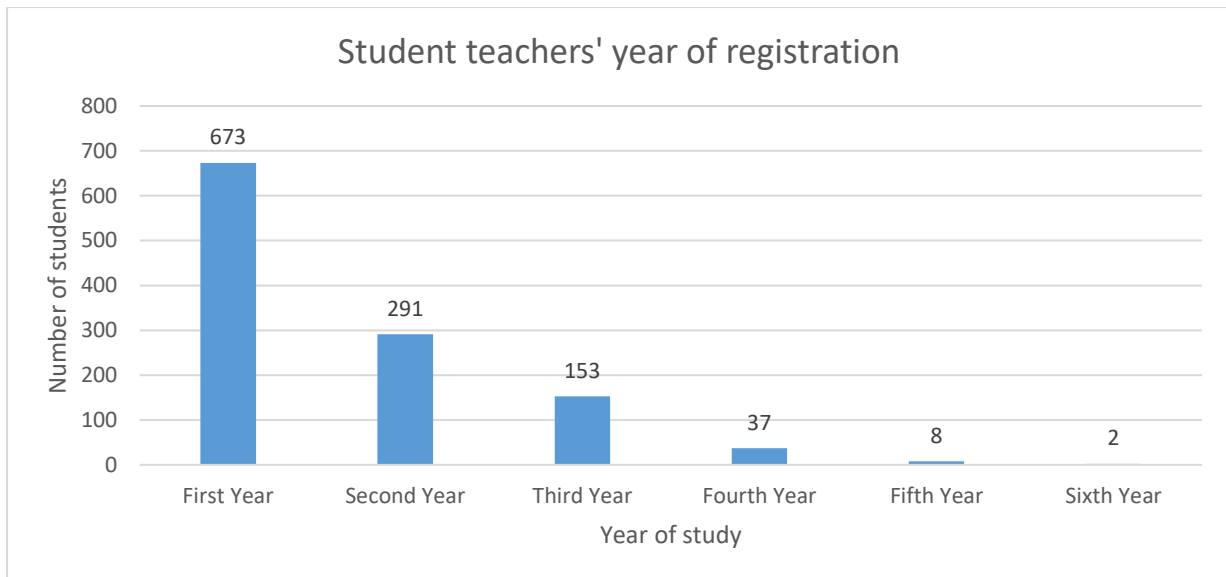


Figure 5.2: Student teachers' year of registration

The majority of the respondents were female (86%) and 14% were male. These statistics align with the overall student population of the HEI (see Chapter 3). The average age of the respondents was 21.5 (21 years and 6 months) with a standard deviation of 5.2 years. The minimum age was 18 and the maximum age was 56. The majority of the respondents also indicated that their home language (mother tongue) was Afrikaans (92.5%), while the others (7.1%) indicated that their home language was English (1.3%) or that they were bilingual with both Afrikaans and English as home languages (5.8%). The high number of Afrikaans home language speakers was expected as it aligns with the Afrikaans language policy of Riviermond. Only four (0.3%) respondents pointed out that their home language was German (1), Sepedi (2) and Sesotho (1). Ninety-four percent (94%) indicated that English was their strongest second language, while 5.6% indicated that Afrikaans was their second strongest language. Three students said that Dutch was their second strongest language.

The student teachers were also asked about how proficient they thought they were in their second strongest language, which, in this case, was English for 94% of them. See Figure 5.3 for their responses.

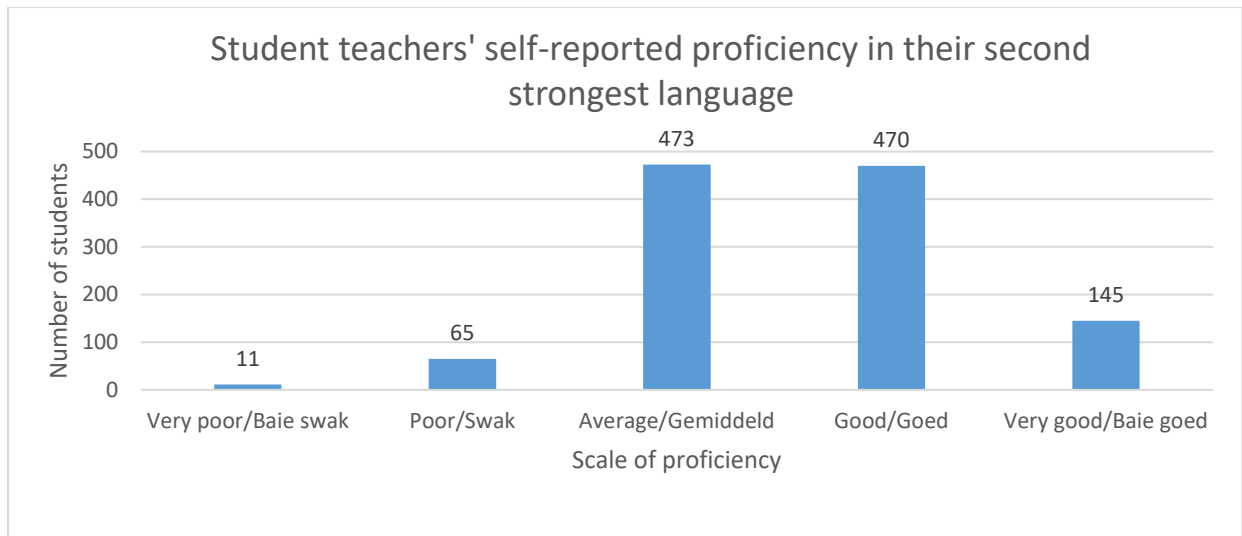
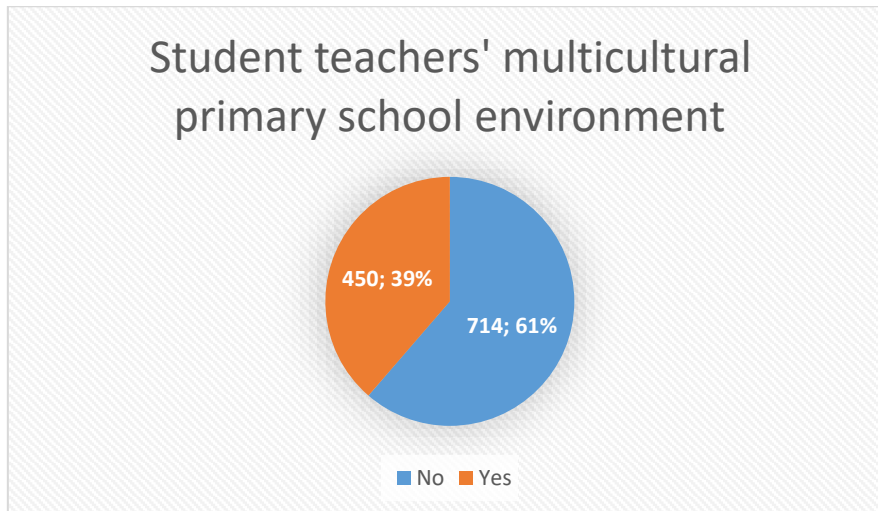


Figure 5.3: Self-reported proficiency of student teachers' second strongest language (94% English)

From the above figure (5.3), it is evident that the majority (53%) of the student teachers felt between good and very good about their own second strongest language proficiency (94% English). Of the student teachers, 41% felt average, while only 6% felt negative (between poor and very poor) about their second strongest language proficiency.

Questions 9, 10 and 11 of Section A in the online questionnaire (see Addendum A), asked the respondents about their Mol during their schooling years and the Mol they were using in their classrooms at that time. Ninety-six percent (96%) of the respondents had Afrikaans as the Mol in primary school and 94% had Afrikaans as the Mol in high school. Sixty-three (63%) of the respondents are currently using Afrikaans as the Mol when teaching during WIL, while 13% are using English within their classrooms. Another 24% are either using both or other languages (e.g. Sepedi and Sesotho) in their classrooms. There is a slight difference in heterogeneity visible with regard to the respondents who are using Afrikaans as the Mol (63%), while 37% are either using English or other languages as the Mol. A statistical test for equal proportions indicated a statistically significant difference between the respondents who are using Afrikaans as the Mol and those who are not (p -value, 0.001, with an effect size of 0.3). However, although the equal proportions test result is statistically significant, an effect size of 0.3 shows only moderate practical significance (Field, 2018). The heterogeneity visible could therefore be by chance.

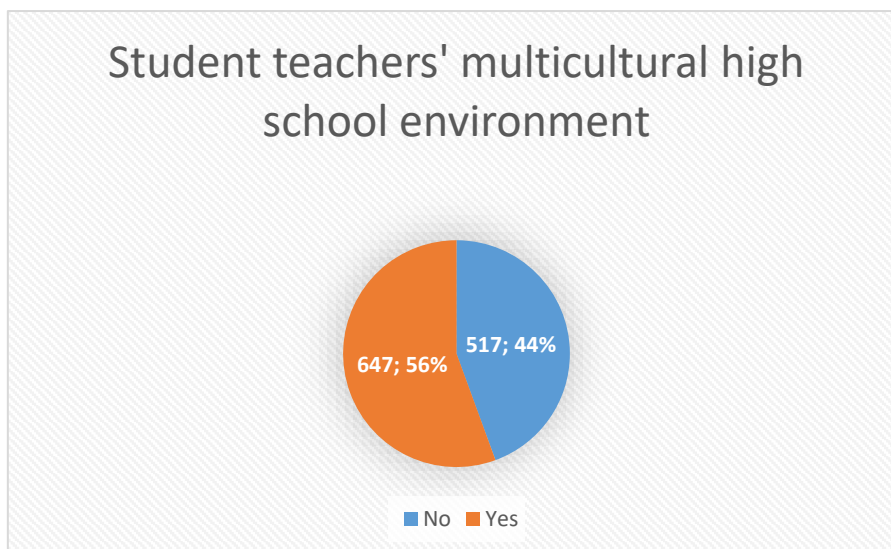
Questions 13 and 14 of Section A in the online questionnaire asked the respondents about the nature of their schooling (primary and high school) environment (multicultural or mono-ethnic). In the following figures (4.4 and 4.5), the respondents' multicultural or mono-ethnic nature of their schooling environments is reported.



*Yes = Yes, my primary school was multicultural.

*No = No, my primary school was not multicultural.

Figure 5.4: Student teachers' multicultural primary school environment



*Yes = Yes, my high school was multicultural.

*No = No, my high school was not multicultural.

Figure 5.5: Student teachers' multicultural high school environment

From the above figures (5.4 and 5.5), it is evident that more than 260 of the respondents (61%) attended multicultural primary schools, whereas 39% attended mono-ethnic primary schools. An equal proportions test indicated a statistically significant difference (p-value, 0.001 level, an effect size of 0.23) between the respondents who attended multicultural primary schools and those who attended mono-ethnic primary schools. However, although the equal proportions test result is statistically significant, an effect size of 0.23 shows poor practical significance (Field, 2018). The heterogeneity visible could therefore be by chance.

More than 130 respondents (56%) attended multicultural high schools, whereas 44% attended mono-ethnic high schools. An equal proportions test indicated a statistically significant difference (p-value, 0.001 level, an effect size of 0.11) between the respondents who attended multicultural high schools and those who had been in mono-ethnic high schools. However, although the equal proportions test result is statistically significant, the effect size of 0.11 shows poor practical significance (Field, 2018). The heterogeneity visible could therefore be by chance.

From the above descriptive statistics relating to the demographics of the respondents of my study, it is evident that the sample was homogenous with regard to gender, home language and second strongest language as well as their Mol in primary and high school. However, there is a slight difference in the Mol that the respondents are currently using within their classrooms. Sixty-three percent (63%) of the respondents are using Afrikaans, while 37% are either using English or other languages as the Mol. There is also a slight difference in the nature of their schooling environments, but the differences do not show a strong statistical significance. However, it is also important to note that the term “multicultural” was not defined with specific criteria, making it difficult to know the extent to which the respondents’ schooling environments were multicultural.

5.3 QUANTITATIVE DATA ANALYSIS AND INTERPRETATION

The quantitative datasets in this study have been derived from three sections (see Sections A, B and C) of the online questionnaire. Section A comprised biographical information (as discussed in Section 4.2) and served as variables that have been considered within my study. Section B included the GENE survey and Section C the

LATS. In the following sections, the findings of Section B (GENE survey) and Section C (LATS survey) are presented and interpreted. There are no missing data to report.

5.3.1 GENE results: Student teachers' degree of ethnocentrism

In the following sub-section, the reliability and normality test results of the GENE survey, as well as the respondents' GENE results, will be reported and interpreted. The differences among groups, such as the nature of the respondents' schooling environments and their year of registration, age and current Mol, compared to their GENE score (degree of ethnocentrism), will also be reported and discussed. See the following figure (5.6) for an outline of this section.

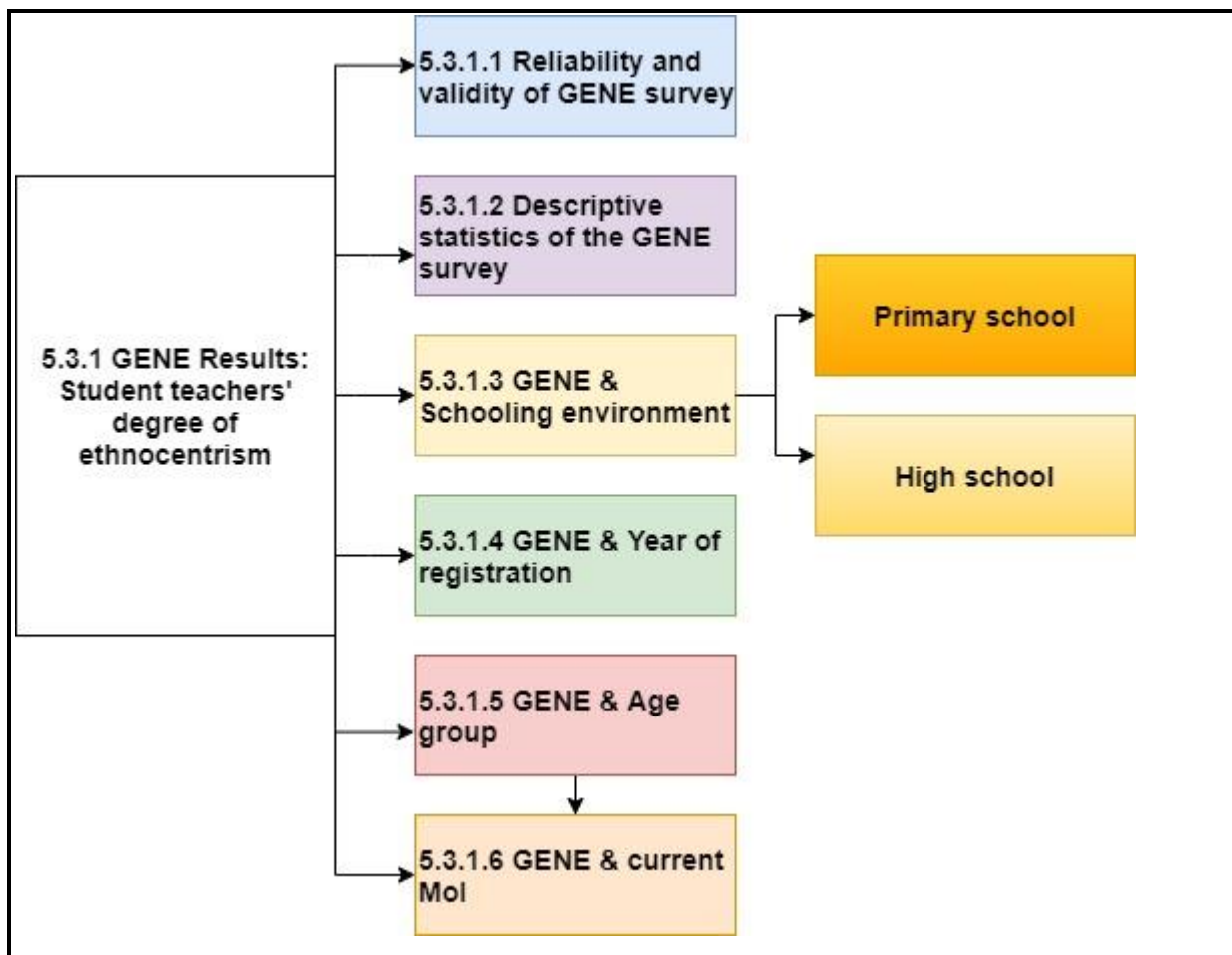


Figure 5.6: Outline of this section: GENE Survey

5.3.1.1 Reliability and validity of the GENE survey

Reliability analysis was carried out on the GENE scale comprising 15 items (22 items before extraction). Cronbach's alpha showed the GENE survey to reach good

reliability ($\alpha = 0.86$). All items appeared to be worthy of retention, resulting in a decrease in the alpha if deleted. The GENE survey can therefore be regarded as having high reliable and internal consistency, as it is above 0.8 (Field, 2018). This aligns with findings reported in previous studies (see Table 5.2). See Table 5.2 for the Cronbach alphas of each of the 15 items.

Table 5.2: GENE item statistics

Section B	Scale mean if item deleted	Scale variance if item deleted	Corrected item-total correlation	Cronbach's alpha if item deleted
B1: Most other cultures are backward compared to my culture.	29.18	65.923	.471	.851
B2: My culture should be the role model for other cultures.	28.85	62.168	.565	.846
B4: Lifestyles in other cultures are just as valid as those in my culture. (A)	29.79	67.375	.387	.855
B5: Other cultures should try to be more like my culture.	29.42	62.479	.673	.840
B7: People in my culture could learn a lot from people in other cultures. (A)	29.33	69.010	.267	.862
B8: Most people from other cultures just don't know what's good for them.	29.57	64.296	.615	.844
B9: I respect the values and customs of other cultures. (A)	30.06	68.675	.423	.854
B10: It is smart of other cultures to look up to my culture.	28.70	64.010	.515	.849
B11: Most people would be happier if they lived like people in my culture.	29.22	62.525	.649	.841
B13: People in my culture have just about the best lifestyles of anywhere.	29.33	64.745	.572	.846
B14: Lifestyles in other cultures are not as valid as those in my culture.	29.58	63.671	.633	.843
B18: I do not cooperate with people who are different.	29.83	67.112	.440	.853
B20: I do not trust people who are different from me.	28.95	67.237	.356	.857
B21: I dislike interacting with people from different cultures.	29.69	66.458	.480	.851
B22: I have little respect for the values and customs of other cultures.	29.93	67.220	.405	.854

(A) = Reversed score.

The reliability and validity of the GENE survey were further investigated by exploratory factor analysis (EFA) to uncover the underlying structure of the GENE items and corresponding constructs, with the purpose to confirm or identify underlying relationships among measured variables. The Kaiser-Meyer-Olkin measure of sampling adequacy and Bartlett's test of sphericity were done to determine the

appropriateness of the data for factor analysis. According to Hair, Black and Babin (2010), Pallant (2007) and Tabachnick and Fidell (2007), for the measure of sampling adequacy or data to factor well, a Kaiser-Meyer-Olkin Measure of Sampling Adequacy greater than 0.6 significant at $\alpha < .05$ (Bartlett's test of sphericity) is necessary; then factorability of the correlation matrix is assumed. The Kaiser-Meyer-Olkin measure of sampling adequacy yielded a value of 0.893 (105 df) with a significant Bartlett's test of sphericity ($p < 0.001$), indicating that the sample size (1164) was large enough to assess the factor structure and that the data were sufficient to proceed for the factor analysis (cf. Hair et al., 2010; Pallant, 2007; Tabachnick & Fidell, 2007).

As the data and sample size (1164) were sufficient for factor analysis, an EFA was conducted using principal axis factoring and oblimin with Kaiser normalisation rotation with eigenvalues greater than one. See the following table (4.3) for the eigenvalues and the total variance within the GENE.

Table 5.3: GENE – Eigenvalues and total variance explained

Factor	Initial eigenvalues			Extraction sums of squared loadings			Rotation sums of squared loadings ^a
	Total	% of variance	Cumulative %	Total	% of variance	Cumulative %	Total
1	5.332	35.546	35.546	4.803	32.017	32.017	4.260
2	1.747	11.649	47.194	1.201	8.006	40.023	2.605
3	1.107	7.383	54.578	.479	3.196	43.219	2.793
4	.877	5.845	60.422				
5	.816	5.442	65.865				
6	.757	5.045	70.910				
7	.651	4.342	75.252				
8	.627	4.183	79.435				
9	.571	3.809	83.244				
10	.516	3.438	86.682				
11	.491	3.272	89.954				
12	.474	3.158	93.111				
13	.411	2.739	95.850				
14	.342	2.282	98.132				
15	.280	1.868	100.000				

From the EFA, 15 factors are identifiable before extraction; after extraction, three factors with an eigenvalue greater than 1 remain with an overall cumulative percentage of 43.219. This means that the EFA explains 43.219% of the variation in the data. Even though there is no standardised rule with regard to the cumulative percentage, 43.219% is not ideal, as it means that only half of the variance within the GENE can

be accounted for. I believe the low cumulative percentage is due to the GENE survey originally having been designed for and within the context of America and that there are contextual factors in South Africa that could affect the amount of variance.

The eigenvalues in Table 5.3 show that the first factor explains 32% of the variance, with an eigenvalue of 5.332. The second factor shows 8% and the third factor shows 3.19% of the variance. When the variation in the data is analysed, it is evident that factor 1 is much larger than the other factors. A further investigation into the factors was therefore important. In the following table (5.4), the three different factors are further explained through a pattern matrix.

Table 5.4: Pattern matrix of the GENE factors

	Factor		
	1 Ethnocentrism	2 Unknown	3 Unknown
B10: It is smart of other cultures to look up to my culture.	.832	-.140	-.105
B2: My culture should be the role model for other cultures.	.771	-.031	-.026
B11: Most people would be happier if they lived like people in my culture.	.754	.039	.033
B5: Other cultures should try to be more like my culture.	.698	.135	.041
B13: People in my culture have just about the best lifestyles of anywhere.	.571	.032	.060
B1: Most other cultures are backward compared to my culture.	.466	.059	.111
B14: Lifestyles in other cultures are not as valid as those in my culture.	.459	.260	.085
B8: Most people from other cultures just don't know what's good for them.	.445	.104	.259
B9: I respect the values and customs of other cultures. (A)	-.031	.728	.017
B4: Lifestyles in other cultures are just as valid as those in my culture. (A)	.169	.513	-.068
B7: People in my culture could learn a lot from people in other cultures. (A)	-.030	.476	.010
B22: I have little respect for the values and customs of other cultures.	.033	.448	.209
B18: I do not cooperate with people who are different.	-.049	.081	.666
B20: I do not trust people who are different from me.	.114	-.118	.516
B21: I dislike interacting with people from different cultures.	.016	.212	.488
a. Rotation converged in 6 iterations.			

(A) = Reversed score.

In the above table (5.4), the three factors and the variables that load onto them are, once again, evident. The GENE originally only has one factor, but in this case, it has three. Consequently, the second and the third factor require further investigation. Figure 5.7 below is a scree plot depicting the factor loadings of the GENE survey.

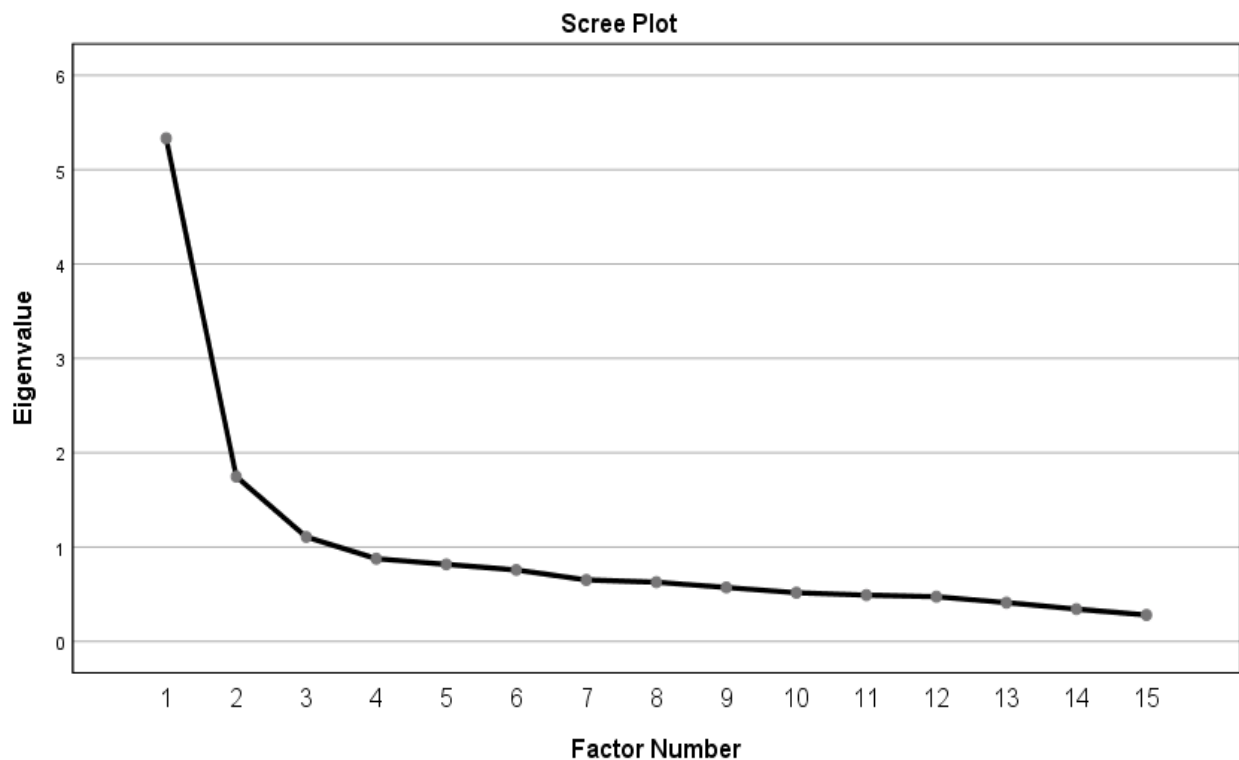


Figure 5.7: Scree plot of GENE

From the above scree plot (Figure 5.7), when the slope is analysed, the point of inflexion is at the third data point, indicating possibly three factor loads. The scree plot is a fairly reliable criterion for factor selection, since the sample size of my study (1164) is far above the suggested 200 by Field (2018). The fact that both the pattern matrix and the scree plot are indicating three factors, whereas the original GENE survey only has one, is concerning. When the factor loadings of the second and the third factor are investigated, it is evident that those items require revision within the South African context in order to yield more unidimensional, reliable and valid results.

5.3.1.2 Descriptive statistics of the GENE survey

The following table (5.5) outlines the descriptive statistics related to the GENE survey. The GENE survey consisted of 22 items, of which only 15 were calculated to determine

each respondent's GENE score (degree of ethnocentrism). The items asked the respondents to respond on a balanced scale of 1 (strongly disagree) to 5 (strongly agree) on statements relating to ethnocentrism. Items 4, 7 and 9 were also reverse coded before calculating the final score. See Table 5.5 and Figure 5.8 for the distribution of the GENE scores and the quartiles.

Table 5.5: GENE: Descriptive statistics

Mean	31.53
Standard deviation	8.62
Minimum	15
Maximum	65
1st quartile	25
2nd quartile (median)	31
3rd quartile	37
Interquartile range	12

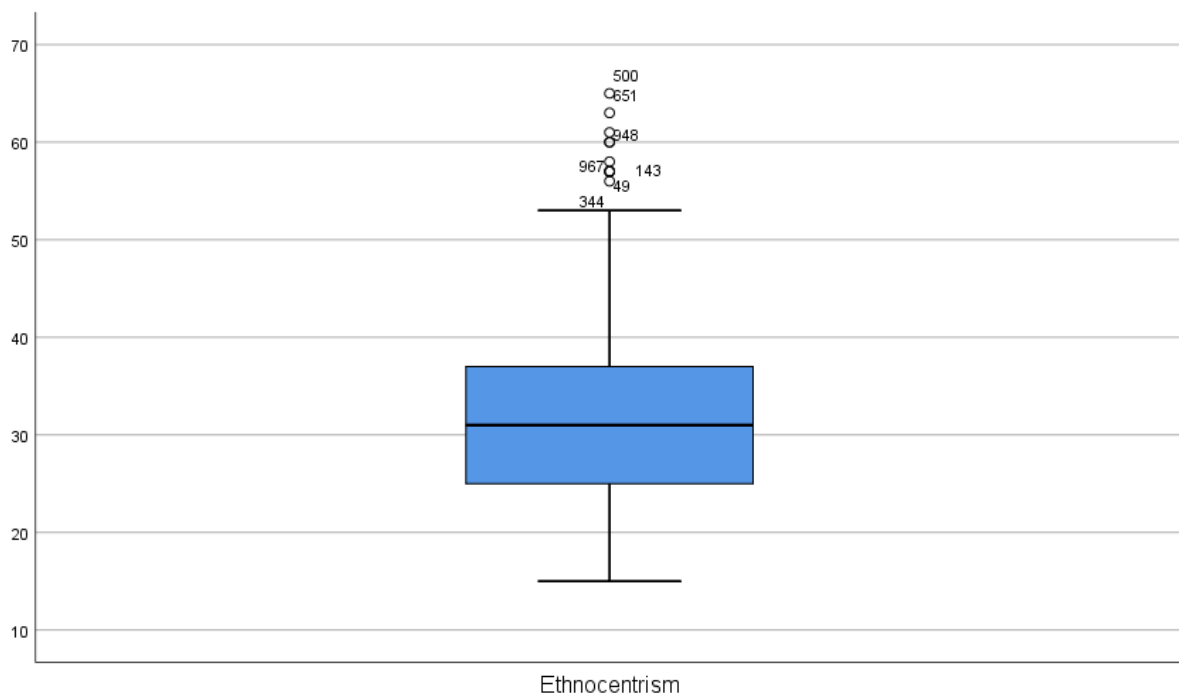


Figure 5.8: Box plot – Ethnocentrism mean distribution

The average GENE score (degree of ethnocentrism) of the respondents was 31.53, which aligns with the average GENE scores within the literature. Within the literature, averages between 30 and 50 are not regarded as indicating high degrees of ethnocentrism (Neuliep, 2002). However, a score above 50 is regarded as having a high degree of ethnocentrism (Neuliep, 2002). From Figure 5.8, it is evident that the

distributions of the 1st and 3rd quartile are almost symmetrical and that the interquartile range above and below the median is 5. There were only seven possible outliers, and these were left in the dataset due to the small number. These results suggest that the respondents' GENE scores are equally distributed.

In the following table (5.6), the descriptive statistics of each of the 15 items of the GENE survey of all the respondents are reported. A mean score of 2.1 was calculated for all the items. This shows that the respondents, on a Likert scale of 1 to 5, ranging from (1) "strongly disagree" to (5) "strongly agree", mostly "disagreed" with the statements regarding ethnocentrism. It is therefore clear why the average degree of ethnocentrism was below 50.

Table 5.6: GENE survey item statistics

Section B	Mean	Std. deviation
B1: Most other cultures are backward compared to my culture.	2.35	.989
B2: My culture should be the role model for other cultures.	2.68	1.216
B4: Lifestyles in other cultures are just as valid as those in my culture. (A)	1.74	.969
B5: Other cultures should try to be more like my culture.	2.12	1.028
B7: People in my culture could learn a lot from people in other cultures. (A)	2.20	1.003
B8: Most people from other cultures just don't know what's good for them.	1.96	.942
B9: I respect the values and customs of other cultures. (A)	1.48	.747
B10: It is smart of other cultures to look up to my culture.	2.83	1.118
B11: Most people would be happier if they lived like people in my culture.	2.31	1.055
B13: People in my culture have just about the best lifestyles of anywhere.	2.20	.956
B14: Lifestyles in other cultures are not as valid as those in my culture.	1.95	.974
B18: I do not cooperate with people who are different.	1.70	.906
B20: I do not trust people who are different from me.	2.58	1.050
B21: I dislike interacting with people from different cultures.	1.84	.917
B22: I have little respect for the values and customs of other cultures.	1.60	.955

(A) = Reversed score

From the above table (5.6), it is evident that item B2 scored the highest (2.68) and item B9 scored the lowest (1.48). Both these items are directly related to the respondents' attitudes and beliefs about their own culture and the culture of others.

A test of normality was also done to determine whether the sample data has been drawn from a normally distributed population. See Table 5.7 for the tests of normality.

Table 5.7: Test of normality

	Kolmogorov-Smirnov			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
Ethnocentrism	.046	1164	0.001	.985	1164	0.001

In the above table (5.7), I considered the Kolmogorov-Smirnov test (as my sample size was larger than 50 [Field, 2018]), which indicates that the data did not come from a normal distribution (p -value < 0.001). However, due to the large sample size, the central limit theorem holds, implying that the means have an approximate normal distribution. Parametric tests could therefore be performed to test the hypotheses of my study.

In the following section, the respondents' schooling environment (as part of their biographical information) was considered as a variable when comparing the respondents' GENE scores (degrees of ethnocentrism).

5.3.1.3 Student teachers' GENE and schooling environment

An independent samples t-test was performed to determine if a statistically significant difference exists between the degree of ethnocentrism (as measured by the average GENE scores) of the student teachers who attended multicultural and mono-ethnic primary and high schools.

(a) Primary school

In the following table (5.8), Levene's test for equality of variances and the t-test for equality of means are reported and thereafter interpreted.

Table 5.8: GENE – Multicultural primary school test for equality of variance and means

		Levene's test for equality of variances		T-test for equality of means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean difference	Std. error difference	95% confidence interval of the difference	
									Lower	Upper
Ethnocentrism	Equal variances assumed	3.028	.082	3.256	1162	0.001	1.68430	.51728	.66939	2.69920

From the above table (5.8) can be inferred that the assumption of equal variances has been met. Moreover, the null hypothesis of equal mean scores can be rejected because there is a statistically significant difference (p -value = 0.001) between the mean GENE score of those respondents who attended multicultural primary schools and those who attended mono-ethnic primary schools (t -value = 3.028; df = 1162). The mean GENE score of the respondents who were in multicultural primary schools was lower than the score of those who did not attend multicultural primary schools (30.5 vs 32.2). It can therefore be inferred that the student teachers who attended multicultural primary schools have lower degrees of ethnocentrism. However, an effect size of 0.09 shows that the effect is small (Field, 2018).

(b) High school

In the following table (5.9), Levene's test for equality of variance and the t -test for equality of means are reported and thereafter interpreted.

Table 5.9: GENE – Multicultural high school test for equality of variance and means

		Levene's test for equality of variances		T-test for equality of means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean difference	Std. error difference	95% confidence interval of the difference	
									Lower	Upper
Ethnocentrism	Equal variances assumed	4.398	.036	3.236	1162	0.001	1.64078	.50700	.64604	2.63551

From the above table (5.9) can be inferred that the assumption of equal variances is met and the null hypothesis of equal means can be rejected because there is a statistically significant difference (p -value = 0.001) between the mean GENE score of the respondents who attended multicultural high schools and those who attended mono-ethnic high schools (t -value = 3.236; df = 1162). The mean GENE score of the respondents who were in multicultural high schools was lower than those who did not attend multicultural high schools (30.8 vs 32.4). It can therefore be inferred that the student teachers who attended multicultural high schools have lower degrees of

ethnocentrism. However, an effect size of 0.09 shows that the effect is small (Field, 2018).

From the data in Tables 5.8 and 5.9, it is evident that there is a statistically significant difference between the respondents GENE score (degree of ethnocentrism) and the nature of their primary and high school environment. This finding aligns with the sociocultural theory as part of the theoretical framework of my study that proposes that one's environment plays an influential role in a person's development of attitudes and beliefs about others (cf. Vygotsky, 1978a).

In the following section, the respondents' year of registration compared to their GENE score (degree of ethnocentrism) will be reported and discussed.

5.3.1.4 Student teachers' GENE and year of registration

A one-way ANOVA was performed to determine whether there was a statistically significant difference between the GENE score (degrees of ethnocentrism) of the student teachers and their year of registration. In the following tables (5.10-5.12), the descriptive statistics and the results of the one-way ANOVA and post hoc tests are reported.

Table 5.10: Student teachers' year of study and their degree of ethnocentrism

			Statistic
Ethnocentrism	First year (n = 673)	Mean	31.18
		Std. deviation	8.394
		Minimum	15
		Maximum	65
		Range	50
		1st quartile	25
		2nd quartile (median)	31
		3rd quartile	37
		Interquartile range	12
		Second year (n = 291)	Mean
	Std. deviation		8.90
	Minimum		15
	Maximum		61
	Range		46
	1st quartile		26.50
	2nd quartile (median)		32
	3rd quartile		38
	Interquartile range		12
	Third to sixth year (n = 200)		Mean
		Std. deviation	8.92
		Minimum	15
		Maximum	60
		Range	45

			Statistic
		1st quartile	24
		2nd quartile (median)	31
		3rd quartile	36
		Interquartile range	12

Figure 5.9 below is a box plot depicting the distribution of the GENE scores of the different year groups.

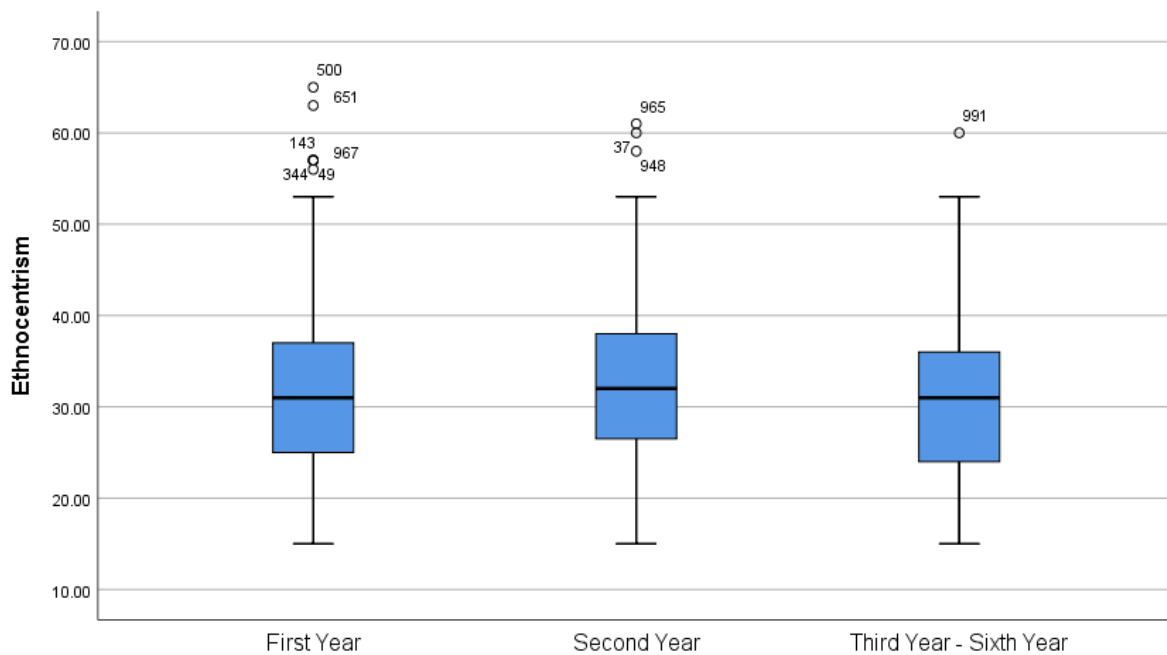


Figure 5.9: Box plot: GENE scores of the different year groups

From Figure 5.9 and the reported quartile medians in Table 5.8, it can be noted that there is a slight difference between the groups of first year and second year of registration. However, the combined group of third to sixth year of registration shows a bigger difference. A one-way ANOVA and post hoc test were done to investigate the difference that was noted. See Table 5.11 for the results of the one-way ANOVA.

Table 5.11: One-way ANOVA of GENE score and different registration years

		Sum of squares	df	Mean square	F	Sig.
Ethnocentrism	Between groups	403.100	2	201.550	2.714	.067
	Within groups	86204.787	1161	74.250		

The one-way ANOVA shows moderate evidence of a difference across the respondents' years of registration (p-value = 0.067) (cf. Field, 2018). Even though the

evidence is not strong, further testing was done to investigate where possible differences have occurred. See Table 5.12 for a multiple comparison analysis.

Table 5.12: Multiple comparisons – Scheffe’s post hoc test of registration year and GENE score

Dependent variable	(I) For which year are you registered at X?	(J) For which year are you registered at X?	Mean difference (I-J)	Std. error	Sig.	95% confidence interval	
						Lower bound	Upper bound
Ethnocentrism	First year	Second year	-1.36855	.60455	.078	-2.8503	.1132
		Third year - sixth year	-.04372	.69396	.998	-1.7446	1.6571
	Second year	First year	1.36855	.60455	.078	-.1132	2.8503
		Third year - sixth year	1.32483	.79146	.247	-.6150	3.2646
	Third year - sixth year	First year	-.39928	.20471	.150	-.9010	.1024
		Second year	-.88627	.23347	.001	-1.4585	-.3141

From the above tables (5.10-5.12), it is evident that there is a statistically significant difference only between the second-year group and the third- to sixth-year group (p-value = 0.001). The third- to sixth-year respondents (mean GENE score = 31.22) had lower degrees of ethnocentrism than the second-year respondents (mean GENE score = 32.54). However, an effect size of 0.06 shows that the effect is small (Field, 2018). This could be because the student teachers in the group of third- to sixth-years have received more practical experience of teaching and exposure to multicultural classrooms during the course of their studies in comparison to the first- and second-year groups. However, as this was not investigated, there is no way of drawing credible conclusions.

In the following section, the respondents’ GENE score (degree of ethnocentrism) compared across their age groups will be reported and discussed.

5.3.1.5 Student teachers’ GENE and age group

A one-way ANOVA was done to determine whether there was a statistically significant difference between the student teachers’ GENE scores (degree of ethnocentrism) and their age groups. In the following tables (5.13 and 5.14), the descriptive statistics and results of the one-way ANOVA are reported.

Table 5.13: Student teachers' GENE and their age groups

		A3: Age groups	Statistic
Ethnocentrism	18-20 years (n = 692)	Mean	31.8
		Std. deviation	9.03
		Minimum	15
		Maximum	65
		1st quartile	25
		2nd quartile/median	32
		3rd quartile	38
		Interquartile range	13
	21-25 years (n = 358)	Mean	32.6
		Std. deviation	8.91
		Minimum	17
		Maximum	60
		1st quartile	26
		2nd quartile/median	33
		3rd quartile	39
		Interquartile range	13.25
	26-56 years (n = 114)	Mean	31.3
		Std. deviation	7.28
		Minimum	16
		Maximum	45
		1st quartile	25.5
		2nd quartile/median	31
		3rd quartile	37
		Interquartile range	13

Figure 5.10 below is a box plot depicting the distribution of the GENE scores of the different year groups.

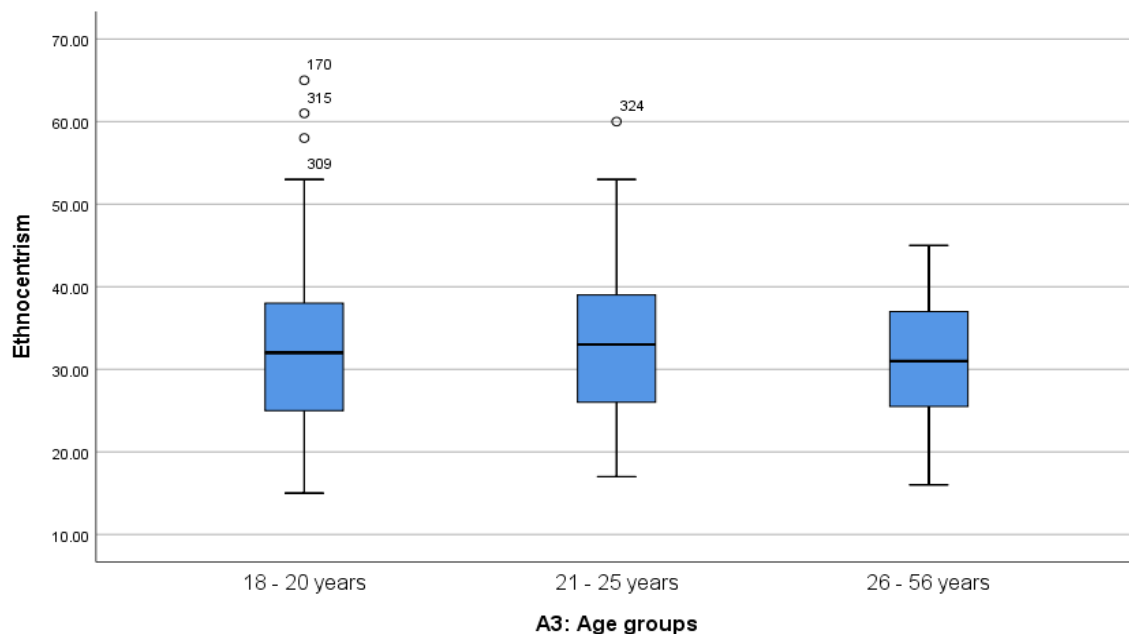


Figure 5.10: Box plot: GENE scores of the different age groups

From Figure 5.10 and the reported quartile medians in Table 5.13, it can be noted that there is only a slight difference between the groups. A one-way ANOVA was done to investigate whether there might be a statistically significant difference. See Table 5.14 for the results of the one-way ANOVA.

Table 5.14: One-way ANOVA of the different age groups and GENE

		Sum of squares	df	Mean square	F	Sig.
Ethnocentrism	Between groups	63.996	2	31.998	.409	.665
	Within groups	30661.842	392	78.219		
	Total	30725.838	394			

The one-way ANOVA shows no evidence of a difference across the respondents' different age groups (p -value = 0.665). Further analysis (i.e. post hoc tests) will therefore not be reported.

5.3.1.6 Student teachers' GENE and current medium of instruction

A one-way ANOVA was done to determine whether there was a statistically significant difference between the student teachers' current Mol and their degree of ethnocentrism. In the following tables (5.15 and 5.16), the descriptive statistics and results of the one-way ANOVA are reported.

Table 5.15: Student teachers' GENE and their Mol groups

		A 11: Current Mol	Statistic
Ethnocentrism	Afrikaans (n = 732)	Mean	31.8
		Std. deviation	8.76
		Minimum	15
		Maximum	60
		1st quartile	24
		2nd quartile/median	32
		3rd quartile	38
		Interquartile range	14
	English (n = 147)	Mean	31.7
		Std. deviation	9.27
		Minimum	15
		Maximum	53
		1st quartile	25
		2nd quartile/median	31
		3rd quartile	36.5
		Interquartile range	11.75
	Other (n = 285)	Mean	32.8
		Std. deviation	8.74
Minimum		16	

		A 11: Current Mol	Statistic
		Maximum	65
		1st quartile	27
		2nd quartile/median	32
		3rd quartile	38
		Interquartile range	11

Figure 5.11 below is a box plot depicting the distribution of the different Mol groups and their GENE scores.

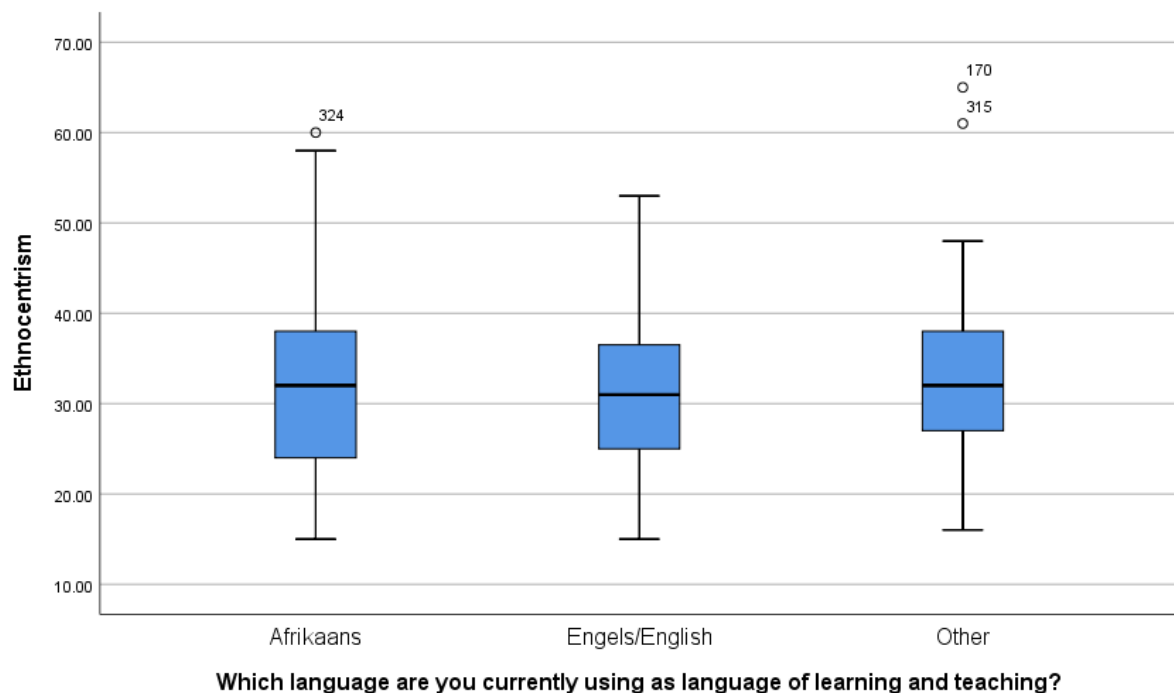


Figure 5.11: Box plot: GENE scores and student teachers' current Mol

From Figure 5.11 and the reported quartile medians in Table 5.15, it can be noted that there is a slight difference between the groups. A one-way ANOVA was done to investigate whether the observed difference in Figure 5.11 was statistically significant. See Table 5.16 for the results of the one-way ANOVA.

Table 5.16: One-way ANOVA of the different Mols and GENE

		Sum of squares	df	Mean square	F	Sig.
Ethnocentrism	Between groups	74.699	2	37.349	.478	.621
	Within groups	30651.139	392	78.192		
	Total	30725.838	394			

The one-way ANOVA shows no evidence of a difference across the respondents' different Mol groups (p -value = 0.621). Further analysis (i.e. post hoc tests) will therefore not be reported.

5.3.2 LATS results: Student teachers' attitudes and beliefs about language

In the following sub-section, the reliability and normality test results of the LATS survey and the respondents' LATS results will be reported and interpreted. The differences between the groups, for instance the nature of their schooling environment, year of registration, age and current Mol, compared to their LATS will also be reported and discussed. See the figure below for an outline of this section.

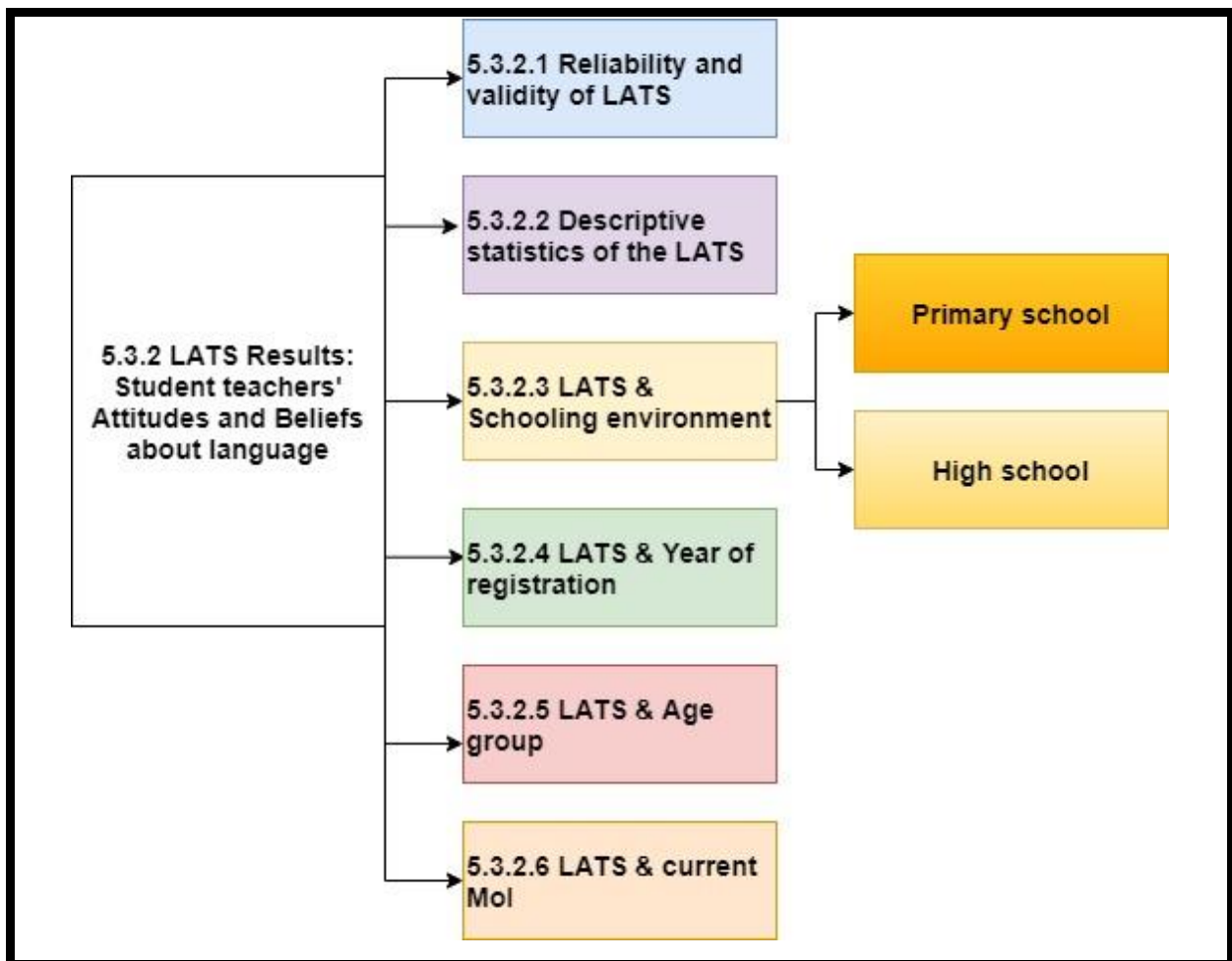


Figure 5.12: Outline of this section: LATS survey

5.3.2.1 Reliability and validity of the LATS survey

Reliability analysis was carried out on the LATS comprising 13 items. See Table 5.17 for the item-total statistics of the LATS survey.

Table 5.17: Item-total statistics of the LATS survey

Section C	Scale mean if item deleted	Scale variance if item deleted	Corrected item-total correlation	Cronbach's alpha if item deleted
C1: To be considered South African, one should speak English or Afrikaans.	37.74	26.660	.235	.520
C2: I would support the government spending additional money to provide better African language curricula in schools. (A)	36.55	30.567	-.027	.578
C3: Parents of non- or limited English-proficient learners should be encouraged to speak English with their children whenever possible.	36.22	27.524	.274	.513
C4: It is important that people in South Africa learn a language in addition to English and Afrikaans. (A)	36.14	28.403	.187	.531
C5: It is unreasonable to expect a regular-classroom teacher to teach a child who has a limited English proficiency.	37.33	27.160	.242	.519
C6: Learning English should be a priority for non-English-proficient or limited English-proficient learners, even if it means they lose the ability to speak their mother tongue.	37.45	26.694	.301	.505
C7: Local and state governments should require that all government business (including voting) be conducted in English only.	37.77	26.814	.266	.513
C8: Having non- or limited English-proficient learners in the classroom hampers the progress of the others.	36.92	27.395	.282	.511
C9: Teachers should receive training in how to meet the needs of African mother-tongue learners. (A)	36.13	30.502	-.005	.569
C10: Most non- and limited English-proficient children are not motivated to learn English.	36.76	27.629	.262	.515
C11: Non- or limited English-proficient learners should rather learn English first before learning other subjects.	36.70	26.281	.365	.491
C12: English and Afrikaans should be the only official languages of South Africa.	38.06	28.527	.143	.541
C13: Non- and limited English-proficient learners often use untrue claims of discrimination as an excuse for not doing well in school.	36.53	27.561	.249	.518

(A) = Reversed score

Cronbach's alpha showed the LATS survey to reach low reliability of $\alpha = 0.55$ (cf. Field, 2018). All of the items appeared to be worthy of retention, except for items 3 and 5 that had to be removed to increase the alpha.

Within the 13 items of the LATS, three constructs exist, namely "language support", "language politics" and "LEP intolerance". The reliability of each construct was tested and evaluated for possible retention or removal of items. The language support construct consisted of four items (C2, 4, 5 and 9) and reached a weak reliability ($\alpha = 0.3$). Item C5 was therefore removed to increase the Cronbach alpha to 0.582. In the

next table (4.18), the mean and Cronbach's alpha of the four items that form part of the language support construct are reported.

Table 5.18: "Language support" reliability

Section C	Scale mean if item deleted	Scale variance if item deleted	Corrected item-total correlation	Cronbach's alpha if item deleted
C2: I would support the government spending additional money to provide better African language curricula in schools. (A)	10.48	3.670	.290	.103
C4: It is important that people in South Africa learn a language in addition to English and Afrikaans. (A)	10.07	3.867	.305	.100
C5: It is unreasonable to expect a regular-classroom teacher to teach a child who has a limited English proficiency.	11.25	5.366	-.111	.582
C9: Teachers should receive training in how to meet the needs of African mother-tongue learners. (A)	10.05	3.992	.275	.139

(A) = Reversed score

The language politics construct also consisted of four items (C1, 3, 7 and 12) and reached a weak reliability of $\alpha = 0.4$ (cf. Field, 2018). Item C3 was therefore removed to increase the Cronbach alpha to 0.513. In the following table (5.19), the mean and Cronbach's alpha of the four items that form part of the language politics construct are reported.

Table 5.19: "Language politics" reliability

Section C	Scale mean if item deleted	Scale variance if item deleted	Corrected item-total correlation	Cronbach's alpha if item deleted
C1: To be considered South African, one should speak English or Afrikaans.	8.02	4.255	.329	.210
C3: Parents of non- or limited English-proficient learners should be encouraged to speak English with their children whenever possible.	6.50	6.534	.022	.513
C7: Local and state governments should require that all government business (including voting) be conducted in English only.	8.05	4.930	.257	.304
C12: English and Afrikaans should be the only official languages of South Africa.	8.34	4.953	.299	.262

The LEP intolerance construct consisted of five items (C6, 8, 10, 11 and 13) and reached low reliability of $\alpha = 0.5$ (cf. Field, 2018). No item was removed; all the items

of this construct were retained because removing an item would have decreased the alpha of the construct. In the following table (5.20), the mean and Cronbach's alpha of the three items that form part of the LEP intolerance construct are reported.

Table 5.20: "LEP intolerance" reliability

Section C	Scale mean if item deleted	Scale variance if item deleted	Corrected item-total correlation	Cronbach's alpha if item deleted
C6: Learning English should be a priority for non-English-proficient or limited English-proficient learners, even if it means they lose the ability to speak their mother tongue.	13.19	6.794	.286	.476
C8: Having non- or limited English-proficient learners in the classroom hampers the progress of the others.	12.66	7.254	.260	.490
C10: Most non- and limited English-proficient children are not motivated to learn English.	12.51	7.270	.261	.489
C11: Non- or limited English-proficient learners should rather learn English first before learning other subjects.	12.45	6.543	.370	.421
C13: Non- and limited English-proficient learners often use untrue claims of discrimination as an excuse for not doing well in school.	12.28	6.988	.289	.473

As two of the three constructs of the LATS, the language support and language politics constructs, were adapted by removing one item in each construct to increase their Cronbach alpha, each adapted construct will individually be reported, as well as the LATS as a summed construct by itself.

As the LATS, an existing international survey, has not been validated for the South African context, CFA was performed to verify the original three-factor structure of the LATS and to investigate whether a relationship existed between the observed variables and their underlying latent constructs. See Figure 5.13 and Table 5.21 for the CFA analysis of the original LATS.

After the first CFA, performed on the original structure of the LATS (CFA Model 1), it was evident from the fit indices that the original LATS was not a good-fitting model (chi-square test value = 941.980; df = 63; p-value <0.001). See Table 5.21 for the fit indices as well as Figure 4.13 for a visual representation of the CFA Model 1. The parameter estimate for item 3 (C3) did not differ significantly from 0 (p-value = 0.193) and was therefore omitted from the CFA. A second CFA was then conducted without item 3, which also did not prove to be a good-fitting model (chi-square test value =

767.302; $df = 52$; p -value < 0.001) (CFA Model 2). See Table 4.21 for the fit indices as well as Figure 5.14 for a visual representation of the CFA Model 2. During the second CFA, item 5 showed a low squared multiple correlation (0.049), and the modification indices implied that it might be an item for the construct LEP intolerance (36.826). Item 5 was therefore also omitted from the CFA. A third CFA was performed by omitting items 3 and 5, but the CFA still did not prove to be a good-fitting model (chi-square test value = 617.586; $df = 42$; p -value < 0.001) (CFA Model 3). See Table 5.21 for the fit indices as well as Figure 5.15 for a visual representation of the CFA Model 3. The removal of items 3 and 5 during the CFAs aligns with the findings of the reliability analysis in Table 5.17, where both items 3 and 5 were also removed because of low Cronbach alphas. This shows that both items 3 and 5 require further investigation and revision. No further modifications or removal of items was possible to improve the fitness of the LATS model. The fit indices for all three of the CFAs are reported in Table 5.21 and Figures 5.13 to 5.15 below.

Table 5.21: Fit indices for CFA models

Fit indices	CFA model 1 original LATS	CFA Model 2 item 3 omitted	CFA Model 3 item 5 omitted
Chi-square test	941.980 ($df=63$; p -value <0.001)	767.302 ($df=52$; p -value <0.001)	617.586 ($df=42$; p -value < 0.001)
Goodness-of-fit index (GFI)	0.896	0.912	0.924
Adjusted goodness-of-fit index (AGFI)	0.850	0.868	0.880
Parsimonious good-fit indices (PGFI)	0.621	0.608	0.588
Comparative fit indices (CFI)	0.445	0.496	0.535
Root mean square error of approximation (RMSEA)	0.110	0.105	0.105

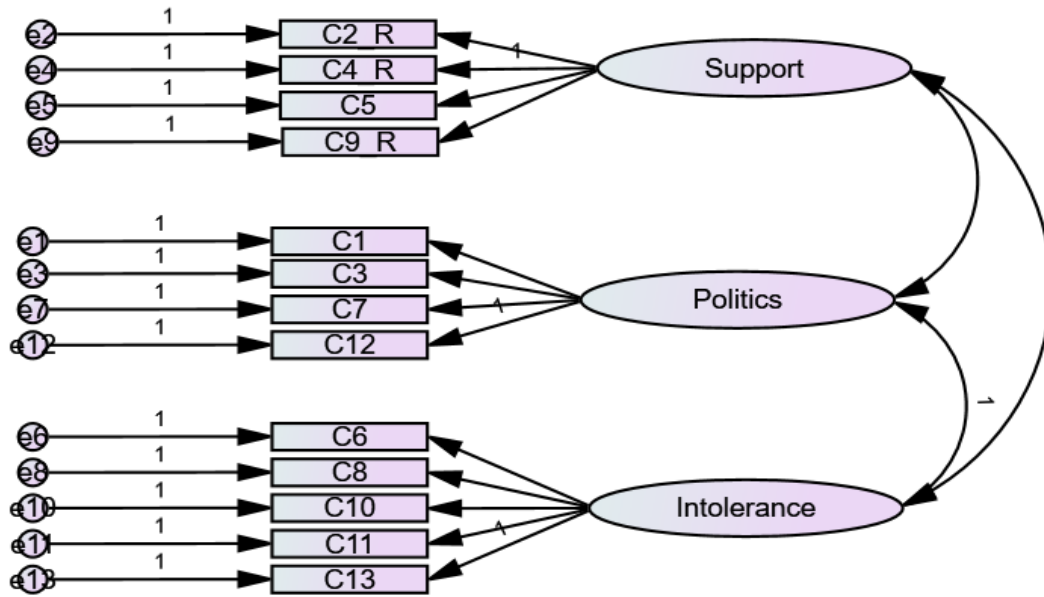


Figure 5.13: CFA Model 1: LATs based on original scale

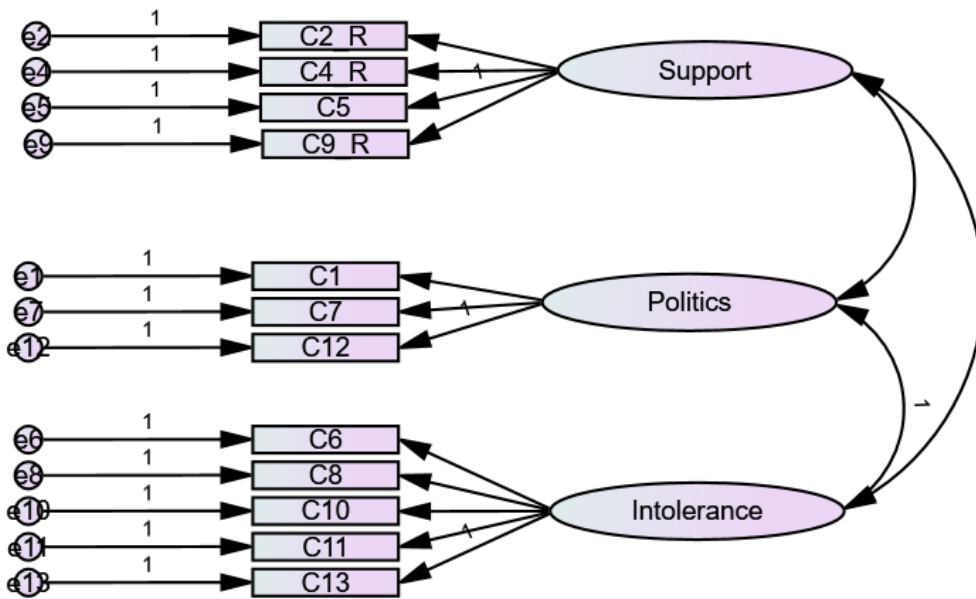


Figure 5.14: CFA Model 2: LATs based on the original scale without item 3

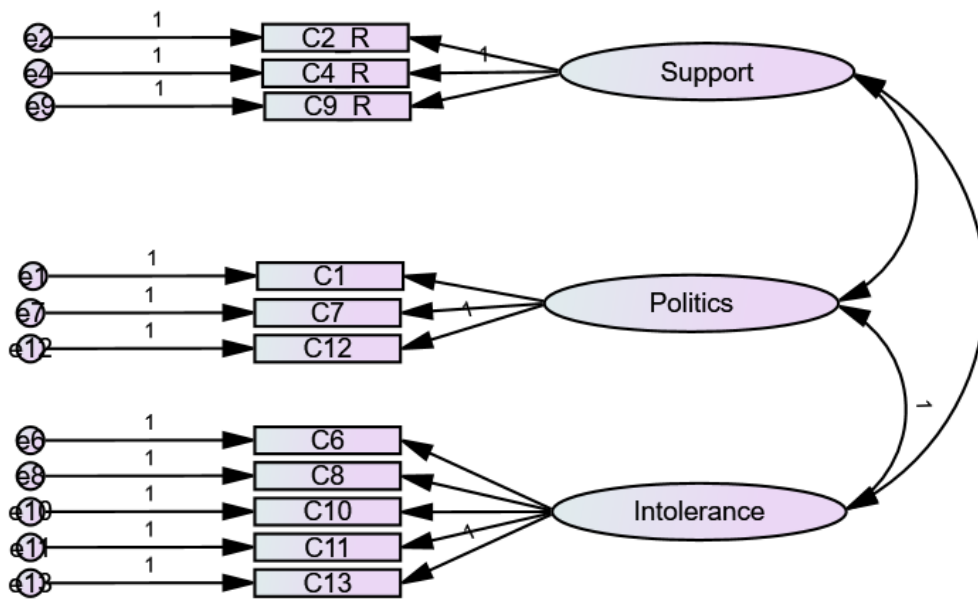


Figure 5.15: CFA Model 3: Based on the original LATS without items 3 and 5

From the above-reported data in Table 5.21 and Figures 5.13 to 5.15, it is evident that the LATS model does not fit well, with or without items 3 and 5. However, by removing items 3 and 5, the model did show improvement in the GFI, AGFI and CFI (Model 3, Figure 5.15).

As the CFAs show that the LATS model does not fit well, even after removing two items (3 and 5), the LATS survey was further investigated by EFA. The EFAs were performed to explore the factor structure of the LATS items and corresponding constructs. A Kaiser-Meyer-Olkin measure of sampling adequacy and Bartlett's test of sphericity were done to determine the appropriateness of the data for factor analysis. According to Hair et al. (2010), Pallant (2007) and Tabachnick and Fidell (2007), for the measure of sampling adequacy or whether data could factor well, a Kaiser-Meyer-Olkin measure of sampling adequacy greater than 0.6 significant at $\alpha < .05$ (Bartlett's test of sphericity) is needed so that factorability of the correlation matrix can be assumed. The Kaiser-Meyer-Olkin measure of sampling adequacy yielded a value of 0.701 (78 df) (value is greater than 0.7) with a significant Bartlett's test of sphericity ($p < 0.001$), indicating that the sample size (1164) was large enough to assess the factor structure and that the data were sufficient to proceed for the factor analysis (cf. Field, 2018; Hair et al., 2010; Pallant, 2007; Tabachnick & Fidell, 2007).

As the data and the sample size were sufficient for factor analysis, an EFA was conducted using principal axis factoring and oblimin with Kaiser normalisation rotation with eigenvalues greater than 1. See the following table (5.22) for the eigenvalues and the total variance within the LATS.

Table 5.22: LATS – Eigenvalues and total variance explained

Factor	Initial eigenvalues			Extraction sums of squared loadings			Rotation sums of squared loadings ^a
	Total	% of variance	Cumulative %	Total	% of variance	Cumulative %	Total
1	2.517	19.363	19.363	1.842	14.166	14.166	1.440
2	1.960	15.077	34.440	1.318	10.142	24.308	1.341
3	1.192	9.171	43.611	.568	4.367	28.676	1.004
4	1.100	8.463	52.075	.465	3.575	32.250	1.267
5	.929	7.148	59.223				
6	.883	6.790	66.013				
7	.781	6.008	72.021				
8	.717	5.514	77.535				
9	.697	5.364	82.899				
10	.611	4.702	87.601				
11	.573	4.408	92.008				
12	.556	4.274	96.283				
13	.483	3.717	100.000				

From the EFA, 13 factors are identifiable before extraction; after extraction, four factors with an eigenvalue greater than 1 remain, with an overall cumulative percentage of 32.25. This means that the EFA explains 32.25% of the variation in the data. Even though there is no standardised rule with regard to the cumulative percentage, 32.25% is not ideal, as it means that only a third of the variance within the LATS can be accounted for. It is possible that the low cumulative percentage is due to the LATS survey originally having been designed for and within the American context and the fact that there are contextual factors in South Africa that could affect the amount of variance.

The eigenvalues in Table 5.19 show that the first factor explains 14.116% of the variance, the second factor 10.142%, the third factor 4.36% and the fourth factor 3.575% of the variance. When the variation in the data is analysed, it is evident that factors 1 and 2 have much larger factor loads than factors 3 and 4. A further

investigation into the factors was therefore important. In Table 5.23 below, the four different factors are further explained through a pattern matrix.

Table 5.23: Pattern matrix of the LATS factors

	Factor			
	1 Language support	2 Language politics	3 LEP intolerance	4 Unknown
C12: English and Afrikaans should be the only official languages of South Africa.	.580	-.033	.009	.036
C1: To be considered South African, one should speak English or Afrikaans.	.539	.134	-.009	-.090
C9_R: Teachers should receive training in how to meet the needs of African mother-tongue learners.	.397	-.242	.039	.360
C7: Local and state governments should require that all government business (including voting) be conducted in English only.	.312	.150	.183	.071
C3: Parents of non- or limited English-proficient learners should be encouraged to speak English with their children whenever possible.	-.168	.546	-.067	-.111
C11: Non- or limited English-proficient learners should rather learn English first before learning other subjects.	.128	.447	.131	-.052
C6: Learning English should be a priority for non-English-proficient or limited English-proficient learners, even if it means they lose the ability to speak their mother tongue.	.162	.434	.007	.273
C10: Most non- and limited English-proficient children are not motivated to learn English.	.070	.402	.028	-.051
C13: Non- and limited English-proficient learners often use untrue claims of discrimination as an excuse for not doing well in school.	.024	.350	.058	.055
C8: Having non- or limited English-proficient learners in the classroom hampers the progress of the others.	-.181	.105	.699	-.005
C5: It is unreasonable to expect a regular-classroom teacher to teach a child who has a limited English proficiency.	.152	-.056	.450	-.022
C2_R: I would support the government spending additional money to provide better African language curricula in schools.	.095	.169	-.081	.679
C4_R: It is important that people in South Africa learn a language in addition to English and Afrikaans.	-.143	-.140	.051	.579
Rotation converged in 14 iterations.				

In the above table (5.23), the four factors, as well as the variables that load onto them, are once again evident. Figure 5.16 below is a scree plot depicting the factor loadings of the LATS.

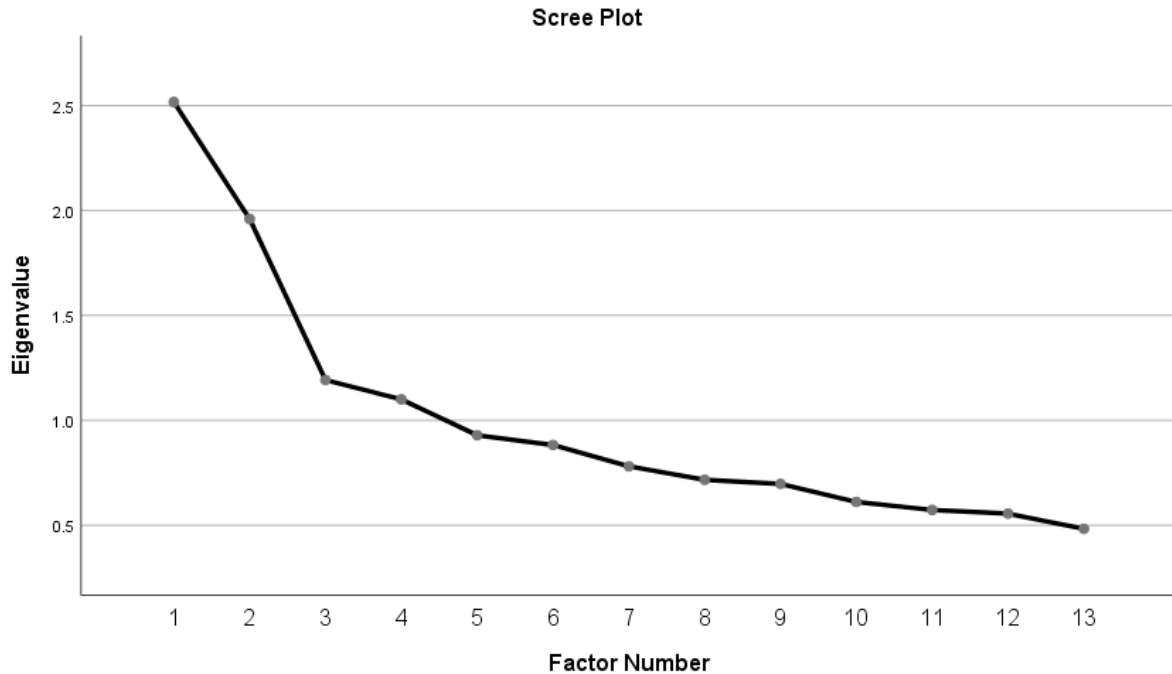


Figure 5.1: Scree plot of the LATS

From the above scree plot, when the slope is analysed, the point of inflexion is at the third data point, indicating possible three-factor loads (as the original LATS reported) and not 4 as reported in Tables 5.22 and 5.23. The scree plot is a fairly reliable criterion for factor selection, as the sample size of this study (1164) is far above 200, the size suggested by Field (2018). This also makes sense because the original LATS survey reported only three factors (language support, language politics and LEP intolerance). When the reliability of the LATS was investigated, item 5 affected the reliability of the language support construct and was therefore removed to increase the Cronbach alpha of the construct. The pattern matrix also showed that items 5 and 8 form their own construct, which indicated that those two items were affecting the validity and reliability of the LATS survey. In the following table (5.24), the items that form constructs in the original LATS and in the pattern matrix of my study are demonstrated.

Table 5.24: Items retained and removed for reliability

Constructs	Original LATS factor loadings	Pattern matrix factor loadings of this study
1. Language support	2, 4, 9, 5	12, 1, 9, 7
2. Language politics	1, 3, 7, 12	3, 11, 6, 10, 13
3. LEP intolerance	6, 8, 10, 11, 13	8, 5
4. Unknown		2, 4

From the factor loadings in Table 5.24, it is evident that the factor loadings of the original LATS did not align with the factor loadings of my study (see findings of the pattern matrix in Table 5.23). There is also a fourth unknown factor visible instead of three. When the two items of the fourth factor are analysed, it seems as if the two items are indicating the student teachers' attitudes and beliefs about the importance of learning an additional African language that is specific to the South African context. The third factor is formed by items 5 and 8, which, according to the reliability analysis, show low Cronbach alphas and therefore also require revision and further investigation. Interestingly, all items, except for item 3 of the original language politics construct, loaded onto the LEP intolerance construct, which could mean that the items of the constructs should be realigned.

As the original LATS survey indicated only three factors, another EFA was conducted using principal axis factoring and oblimin with Kaiser normalisation rotation with eigenvalues greater than 1 again, but this time by forcing three factors in SPSS. See Table 5.25 below for the eigenvalues and the total variance within the LATS.

Table 5.25: LATS – Eigenvalues and total variance explained

Factor	Initial eigenvalues			Extraction sums of squared loadings			Rotation sums of squared loadings
	Total	% of variance	Cumulative %	Total	% of variance	Cumulative %	Total
1	2.517	19.363	19.363	1.801	13.855	13.855	1.426
2	1.960	15.077	34.440	1.273	9.796	23.651	1.478
3	1.192	9.171	43.611	.475	3.650	27.301	1.119
4	1.100	8.463	52.075				
5	.929	7.148	59.223				
6	.883	6.790	66.013				
7	.781	6.008	72.021				
8	.717	5.514	77.535				
9	.697	5.364	82.899				

Factor	Initial eigenvalues			Extraction sums of squared loadings			Rotation sums of squared loadings
	Total	% of variance	Cumulative %	Total	% of variance	Cumulative %	Total
10	.611	4.702	87.601				
11	.573	4.408	92.008				
12	.556	4.274	96.283				
13	.483	3.717	100.000				

From the EFA, 13 factors are identifiable before extraction; after extraction, three factors with an eigenvalue greater than 1 remain, with an overall cumulative percentage of 27.30%. This means that the EFA explains 27.30% of the variation in the data, which is almost 5% less than the previous EFA that identified four factors (see Table 5.21). The eigenvalues show that the first factor explains 13.855% of the variance, the second factor 9.796% and the third factor 3.650%. When the variation in the data is analysed, it is evident that factor 1 has much larger factor loads than factors 2 and 3. A further investigation into the factors was therefore important. In Table 5.26 below, the three different factors are further explained through a pattern matrix.

Table 5.26: Pattern matrix of the LATS factors

Items	Factor		
	1	2	3
C3: Parents of non- or limited English-proficient learners should be encouraged to speak English with their children whenever possible.	.513	.251	.145
C11: Non- or limited English-proficient learners should rather learn English first before learning other subjects.	.481	.037	-.167
C6: Learning English should be a priority for non-English-proficient or limited English-proficient learners, even if it means they lose the ability to speak their mother tongue.	.474	-.318	.010
C10: Most non- and limited English-proficient children are not motivated to learn English.	.421	.053	-.047
C13: Non- and limited English-proficient learners often use untrue claims of discrimination as an excuse for not doing well in school.	.354	-.026	-.031
C1: To be considered South African, one should speak English or Afrikaans.	.260	-.205	-.205
C2_R: I would support the government spending additional money to provide better African language curricula in schools.	.153	-.664	.141
C9_R: Teachers should receive training in how to meet the needs of African mother-tongue learners.	-.160	-.605	-.147
C4_R: It is important that people in South Africa learn a language in addition to English and Afrikaans.	-.190	-.438	.086
C12: English and Afrikaans should be the only official	.108	-.349	-.232

Items	Factor		
	1	2	3
languages of South Africa.			
C5: It is unreasonable to expect a regular-classroom teacher to teach a child who has a limited English proficiency.	-.072	-.006	-.567
C8: Having non- or limited English-proficient learners in the classroom hampers the progress of the others.	.080	.120	-.408
C7: Local and state governments should require that all government business (including voting) be conducted in English only.	.217	-.214	-.291

In the above table (5.26), the three forced factors, as well as the variables that load onto them, are evident. The first factor has six items, the second has four and the third has three. The items that load onto the three factors are not the same as in the previous EFA (see Table 5.26) and therefore are not the same as the original LATS. See Table 5.27 below for a comparison of the different factor loadings.

Table 5.27: LATS factor loading comparisons

Constructs	Original LATS factor loadings	Pattern matrix factor loadings of this study	3-factor pattern matrix of this study
1. Language support	2, 4, 9 , 5	12, 1, 9 , 7	3, 11, 6 10 13 1
2. Language politics	1, 3 , 7, 12	3 , 11, 6, 10, 13	2, 9, 4, 12
3. LEP intolerance	6, 8 , 10, 11, 13	5, 8	5, 8 , 7
4. Unknown		2, 4	

From Table 5.27, it is evident that neither the first pattern matrix nor the second that forced three factors, aligns with the first original LATS factor loadings. The items in bold show the similarities where only the first pattern matrix achieved to have one item per factor align with the original LATS. From all of the EFAs done in my study, it is evident that the LATS should be investigated further and adapted for the South African context before further use.

5.3.2.2 Descriptive statistics of the LATS survey

The descriptive statistics of the LATS are reported in this section. Table 5.28 below gives an outline of the descriptive statistics relating to the overall LATS scores. Also see Figure 5.17 for the distribution of the LATS scores and the quartiles.

Table 5.28: Descriptive statistics of the overall LATS scores

Mean	3.07
Std. deviation	0.43
Minimum	1.38
Maximum	5
1st quartile	2.84
2nd quartile	3.07
3rd quartile	3.38
Interquartile range	0.53

In Table 5.29 below, the descriptive statistics of each of the 13 items in the LATS are reported. The respondents had to respond to the items on a balanced scale of 1 (strongly disagree) to 5 (strongly agree) about their attitudes and beliefs regarding language, specifically English as the Mol.

Table 5.29: LATS item statistics

Section C	Mean	Std. deviation
C1: To be considered South African, one should speak English or Afrikaans.	2.28	1.291
C2: I would support the government spending additional money to provide better African language curricula in schools. (A)	3.47	1.107
C3: Parents of non- or limited English-proficient learners should be encouraged to speak English with their children whenever possible.	3.81	1.013
C4: It is important that people in South Africa learn a language in addition to English and Afrikaans. (A).	3.88	1.018
C5: It is unreasonable to expect a regular-classroom teacher to teach a child who has a limited English proficiency.	2.70	1.166
C6: Learning English should be a priority for non-English-proficient or limited English-proficient learners, even if it means they lose the ability to speak their mother tongue.	2.58	1.125
C7: Local and state governments should require that all government business (including voting) be conducted in English only.	2.25	1.181
C8: Having non- or limited English-proficient learners in the classroom hampers the progress of the others.	3.11	1.024
C9: Teachers should receive training in how to meet the needs of African mother-tongue learners. (A)	3.90	1.011
C10: Most non- and limited English-proficient children are not motivated to learn English.	3.27	1.017
C11: Non- or limited English-proficient learners should rather learn English first before learning other subjects.	3.33	1.077
C12: English and Afrikaans should be the only official languages of South Africa.	1.96	1.113
C13: Non- and limited English-proficient learners often use untrue claims of discrimination as an excuse for not doing well in school.	3.49	1.063

The average LATS score of the respondents was 3.07, which indicated that the student teachers were neutral about the LATS statements. From the above table, it is evident that item C9 scored the highest (3.90) and item C12 scored the lowest (1.96).

In item C9, the student teachers indicated a higher score, which showed that they believed that teachers should receive training in how to meet the needs of African mother-tongue speakers. Item C12 scored the lowest, which showed that the student teachers did not agree with the statement that English and Afrikaans should be the only official languages.

From Figure 5.17 below, it is evident that the distributions of the first and third quartile are almost symmetrical but also that more scores are distributed above the median. There were also eight possible outliers, which were left in the dataset due to the small amount. These results suggest that the respondents' LATS scores are relatively equally distributed.

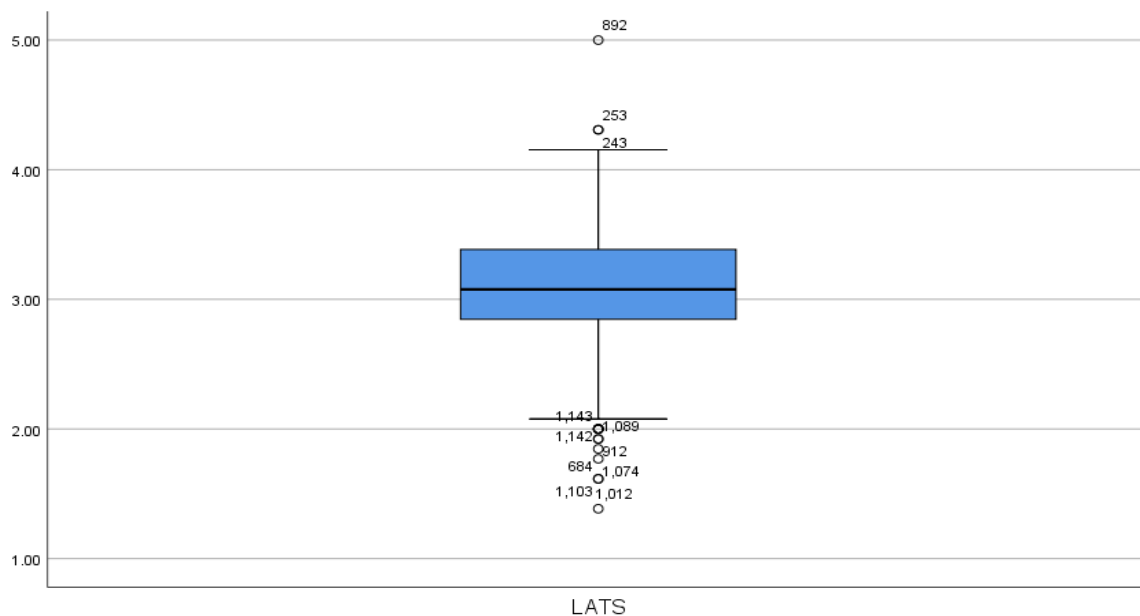


Figure 5.17: Box plot of the LATS results

Tests of normality were also done to determine whether the sample data have been drawn from a normally distributed population. See Table 5.30 for the tests of normality.

Table 5.30: LATS test of normality

	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
LATS	.061	1164	.000	.994	1164	.000

In Table 5.30 above, the Kolmogorov-Smirnov test indicated that the data did not come from a normal distribution (p -value < 0.001). However, due to the large sample size,

the central limit theorem holds, implying that the means have an approximately normal distribution. Parametric tests could therefore be performed to test the hypotheses of my study. In the following tables (5.31-5.33) and figures (5.18-5.20), each of the three constructs of the descriptive statistics of the LATS is reported.

(a) Language support

Table 5.31: “Language support” descriptive statistics

Language_Support_SUM_Adapted*	Mean	11.25
	Std. deviation	2.31
	Minimum	3
	Maximum	15
	Range	12
	Interquartile range	3

*Adapted refers to the removal of item 3 when calculating the mean.

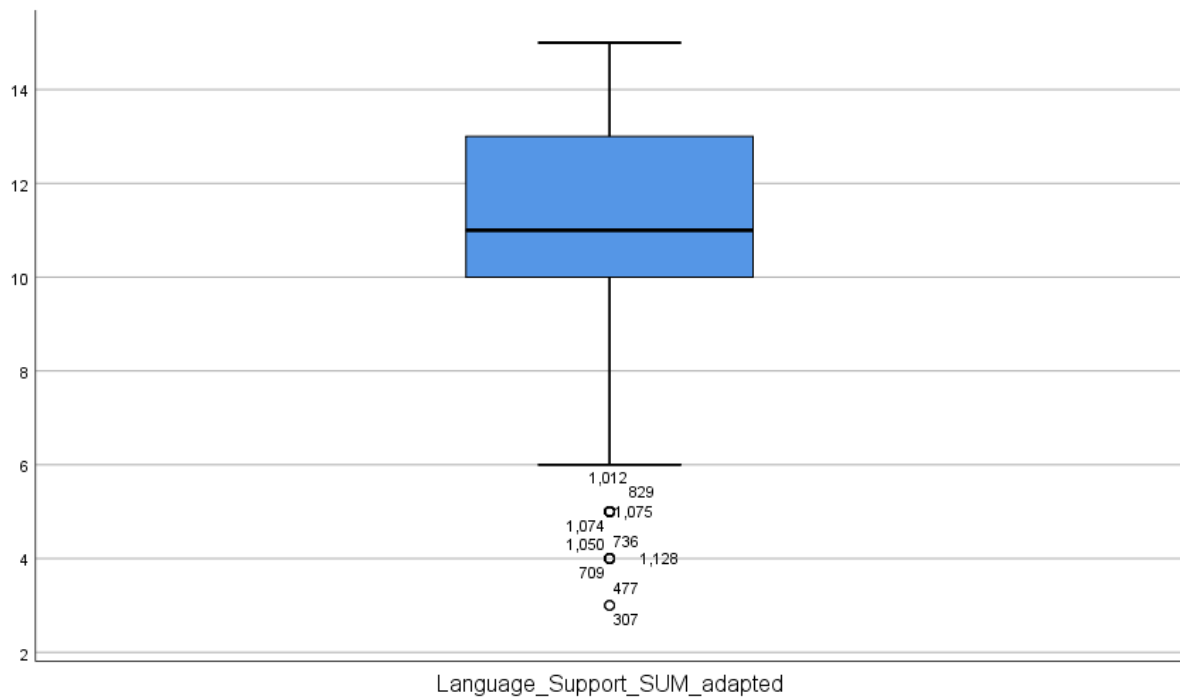


Figure 5.18: “Language support” mean distribution

(b) Language politics

Table 5.32: “Language politics” descriptive statistics

Language_politics_SUM_adapted*	Mean	6.49
	Std. deviation	2.55
	Minimum	3
	Maximum	15
	Range	12
	Interquartile range	3

*Adapted refers to the removal of item 5 when calculating the mean.

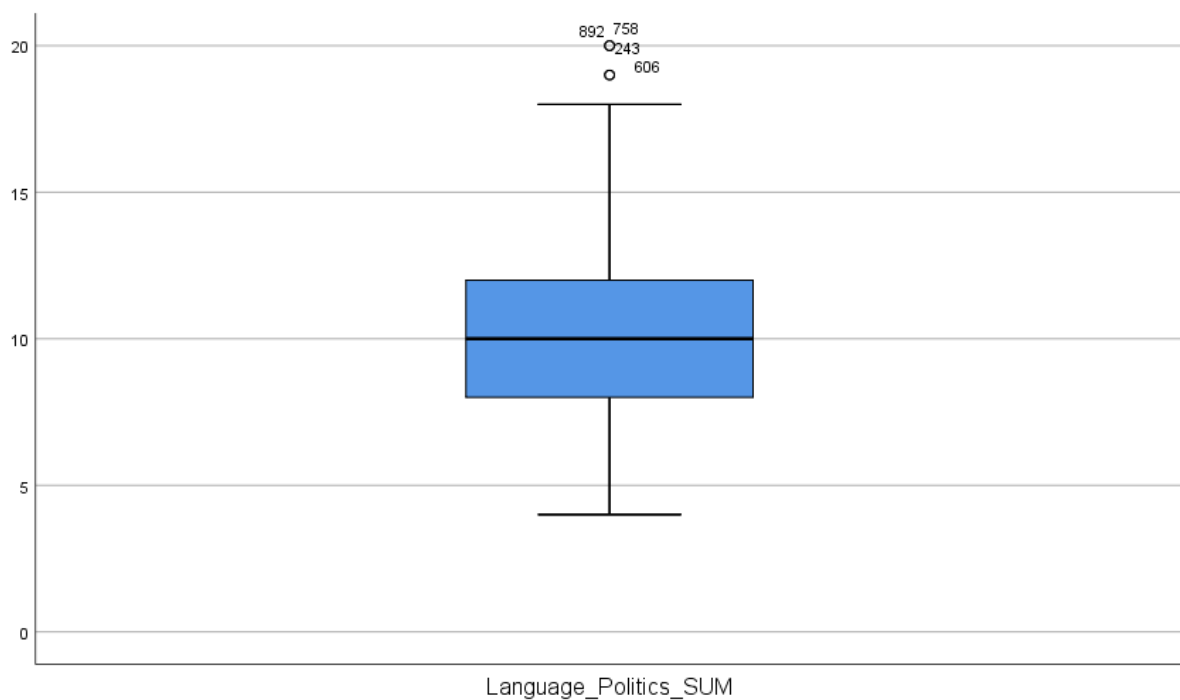


Figure 5.19: “Language politics” mean distribution

(c) LEP intolerance

Table 5.33: “LEP intolerance” descriptive statistics

LEP_intolerance_SUM	Mean	15.77
	Std. deviation	3.12
	Minimum	5
	Maximum	25
	Range	20
	Interquartile range	4

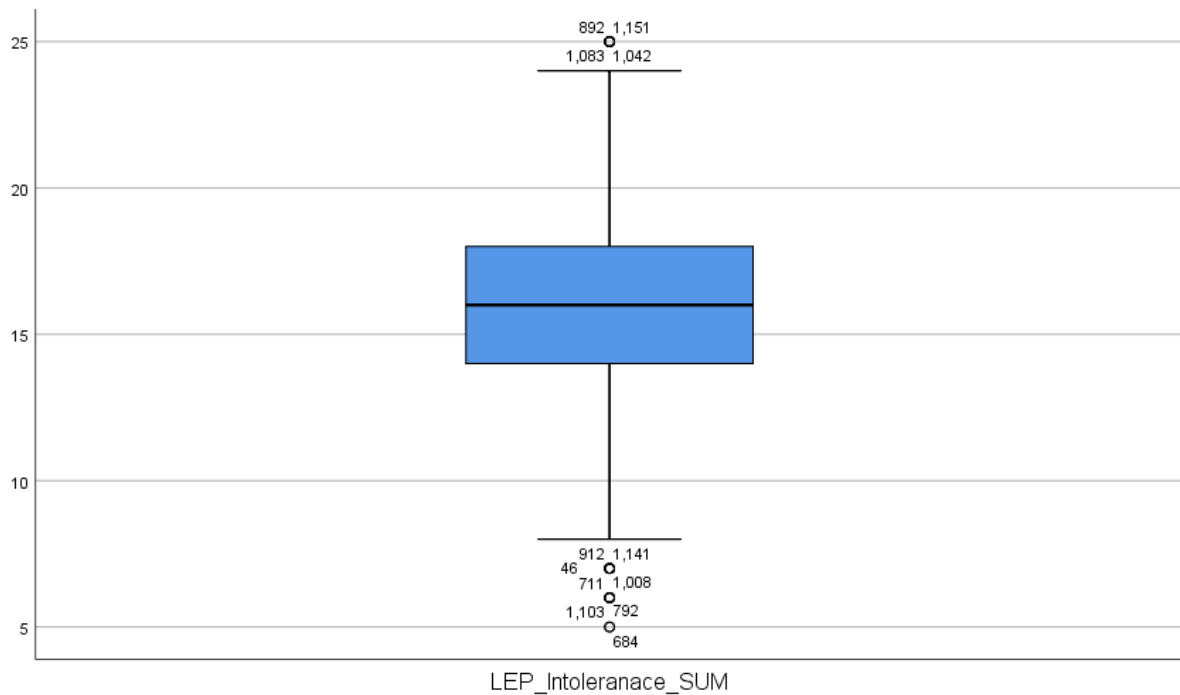


Figure 5.20: “LEP intolerance” mean distribution

From the above tables (5.31-5.33) and figures (5.18-5.20), it is evident that the respondents scored the highest on the balanced scale with regard to “language support” (11.2 out of a possible 15, thus 74%), followed by “LEP intolerance” (15.7 out of a possible 25, thus 62.8%) and, lastly, “language politics” (6.4 out of a possible 15, thus 42.6%).

In the following section, the respondents’ schooling environment is considered when compared to their LATS scores.

5.3.2.3 Student teachers’ LATS and schooling environment

An independent samples t-test was done to determine if statistically significant differences existed between the student teachers’ mean LATS sub-scales and whether they had attended primary and high schools that were multicultural or mono-ethnic.

(a) Primary school

In the following table (5.34), Levene’s test for equality of variance and the t-test for equality of means are reported and thereafter interpreted.

Table 5.34: LATS – multicultural primary school test for equality of variance and means

		Levene's test for equality of variances		T-test for equality of means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean difference	Std. error difference	95% confidence interval of the difference	
									Lower	Upper
LEP_Intolerance_SUM	Equal variances assumed	.314	.575	2.485	1162	.013	.46571	.18740	.09803	.83340
Language_Politics_SUM_adapted	Equal variances assumed	.036	.850	2.807	1162	.005	.43053	.15340	.12956	.73151
Language_Support_SUM_adapted	Equal variances assumed	2.843	.092	.517	1162	.606	.07204	.13947	-.20160	.34569
LATS_SUM	Equal variances assumed	2.041	.153	3.816	1162	.001	1.28101	.33567	.62242	1.93960

From Table 5.34 above, it can be inferred that the assumption of equal variances has been met for all three sub-scales as well as the overall scale of the LATS. The null hypothesis of no difference in the mean overall LATS score between the respondents who attended multicultural primary schools and those who attended mono-ethnic primary schools can be rejected (t-value = 3.816; df = 1162; p-value < 0.001). The mean LATS score of the respondents who had been in multicultural primary schools was lower than the score of those who had not attended multicultural primary schools (39 vs 40.5). An effect size was calculated to determine the importance of the effect found between those who had attended and those who had not attended multicultural primary schools.

There is also a statistically significant difference between the mean “language politics” scores of the respondents who attended multicultural primary schools and the scores of those who attended mono-ethnic primary schools (t-value = 2.807; df = 1162; p-value = .005). The mean LATS “language politics” score of the respondents who had been in multicultural primary schools was lower than of those who had not attended multicultural primary schools (6.2 vs 6.7). The mean scores for “LEP intolerance” also differed significantly for the respondents who had been in multicultural primary schools compared to those who had not attended multicultural primary schools (t-value = 2.48, df = 1162, p-value = 0.013). The mean LATS “LEP intolerance” score of the

respondents who were in multicultural primary schools was also lower than the score of those who had not attended multicultural primary schools (15.4 vs 15.9). The “language support” scores did not differ significantly between the respondents who had been in multicultural primary schools and those who had not attended multicultural primary schools (p -value = 0.606).

(b) High school

In Table 5.35 below, Levene’s test for equality of variance and the t -test for equality of means are reported and thereafter interpreted.

Table 5.35: LATS – multicultural high school test for equality of variance and means

		Levene’s test for equality of variances		T-test for equality of means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean difference	Std. error difference	95% confidence interval of the difference	
									Lower	Upper
LEP_Intolerance_SUM	Equal variances assumed	.021	.885	2.743	1162	.006	.50354	.18356	.14338	.86369
Language_Politics_SUM adapted	Equal variances assumed	1.915	.167	1.289	1162	.198	.19429	.15075	-.10148	.49005
Language_Support_SUM adapted	Equal variances assumed	.199	.656	1.486	1162	.138	.20289	.13658	-.06507	.47086
LATS_SUM	Equal variances assumed	.479	.489	3.398	1162	.001	1.11938	.32940	.47308	1.76567

From the above table (5.35), it can be inferred that the assumption of equal variances is met. The null hypothesis of no difference between the LATS mean overall score between the respondents who attended multicultural high schools and those who attended mono-ethnic high schools can be rejected (t -value = 3.398; df = 1162; p -value = 0.001). The mean overall LATS score of the respondents who had been in multicultural high schools was lower than those who had attended mono-ethnic high schools (39.5 vs 40.6). An effect size was calculated to determine the practical importance of the effect found between those who had attended multicultural high schools and those who had been in mono-ethnic high schools. However, an effect size of 0.09 shows that the effect is small (Field, 2018).

There is also a statistically significant difference between the “LEP intolerance” score for those respondents who attended multicultural high schools versus those who attended mono-ethnic high schools (t -value = 2.734; df = 1162; p -value = .006). The “LEP intolerance” score of the respondents who had been in multicultural high schools was lower than the score of those who had attended mono-ethnic high schools (15.5 vs 16). The scores for “language support” and “language politics” did not differ significantly between respondents who had attended multicultural high schools and those who had been in mono-ethnic high schools (p -value = 0.138).

5.3.2.4 Student teachers’ LATS and year of registration

A one-way ANOVA was done to determine whether there was a statistically significant difference between the student teachers’ LATS score across their year of registration. In the following tables (5.36-5.38), the descriptive statistics, the results of the one-way ANOVA and post hoc tests are reported.

Table 5.36: Student teachers’ registration year and their LATS

			Statistic
LATS	First year (n = 673)	Mean	3.09
		Std. deviation	0.41
		Minimum	1.77
		Maximum	4.31
		Range	2.54
		1st quartile	2.84
		2nd quartile (median)	3.07
		3rd quartile	3.38
		Interquartile range	.54
		Second year (n = 291)	Mean
	Std. deviation		0.45
	Minimum		1.38
	Maximum		5
	Range		3.62
	1st quartile		2.84
	2nd quartile (median)		3.07
	3rd quartile		3.38
	Interquartile range		0.54
	Third year - sixth year (n = 200)		Mean
		Std. deviation	0.44
		Minimum	1.85
		Maximum	4.15
		Range	2.31
		1st quartile	2.69
		2nd quartile (median)	3.00
		3rd quartile	3.30
		Interquartile range	0.62

Figure 5.21 below is a box plot depicting the distribution of the LATS scores for the groups of different years of registration.

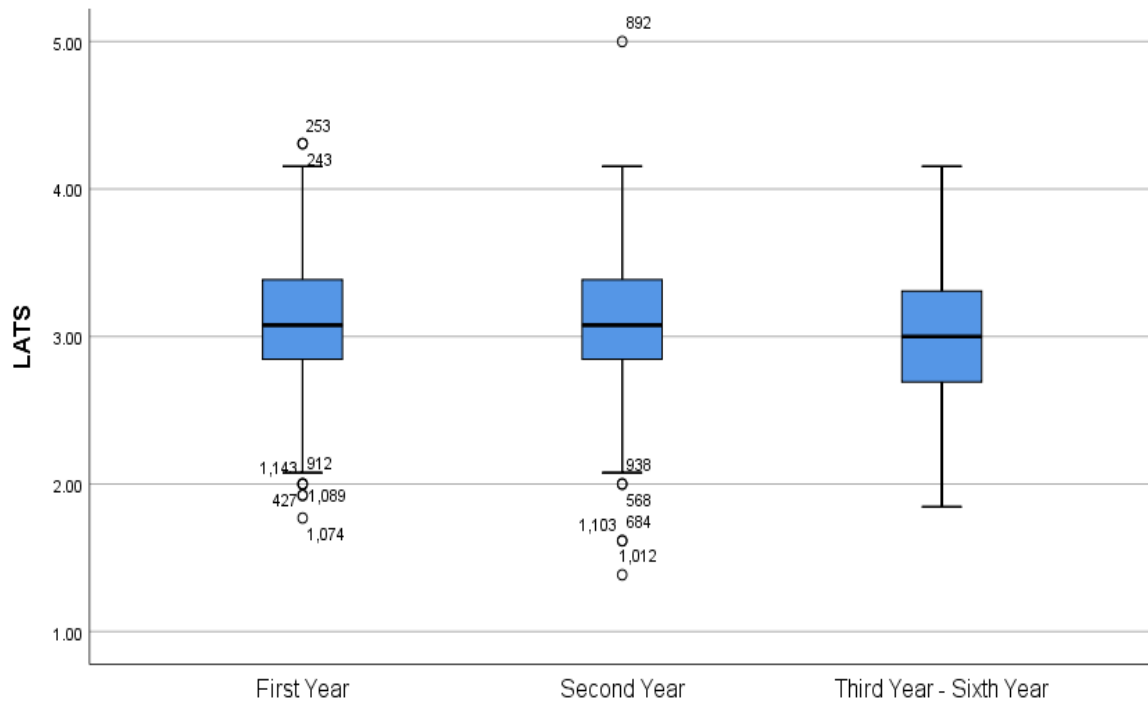


Figure 5.21: Box plot: LATS scores of the groups of different years of registration

From Figure 5.21 and the reported quartile medians in Table 5.36, it can be noted that there is only a slight difference between the three groups of years of registration. The third- to sixth-year group shows a significant difference. A one-way ANOVA and post hoc test were performed to investigate the difference.

Table 5.37: One-way ANOVA

		Sum of squares	df	Mean square	F	Sig.
LEP_Intolerance_SUM	Between groups	195.038	2	97.519	10.173	<0.001
	Within groups	11129.632	1161	9.586		
	Total	11324.669	1163			
Language_Politics_SUM_adapted	Between groups	97.611	2	48.806	7.554	.001
	Within groups	7501.381	1161	6.461		
	Total	7598.992	1163			
Language_Support_SUM_adapted	Between groups	43.842	2	21.921	4.107	.017
	Within groups	6196.907	1161	5.338		
	Total	6240.749	1163			

		Sum of squares	df	Mean square	F	Sig.
LATS_SUM	Between groups	334.127	2	167.064	5.349	.005
	Within groups	36259.100	1161	31.231		
	Total	36593.227	1163			

The one-way ANOVA (Table 5.37) shows strong evidence of differences in the mean “LEP intolerance”, “language politics”, “language support” and the overall LATS scores (p-value = <0.001, 0.001, 0.017, 0.005 respectively). Further testing was done to investigate where the differences occurred.

Table 5.38: Multiple comparisons – Scheffe’s post hoc test of LATS and different year of registration groups

Dependent variable	(I) A1_R: For which year are you registered at X?	(J) A1_R: For which year are you registered at X?	Mean difference (I-J)	Std. error	Sig.	95% confidence interval	
						Lower bound	Upper bound
LEP_Intolerance_SUM	First year	Second year	.25652	.21722	.498	-.2759	.7889
		Third year - sixth year	1.12472*	.24935	<0.001	.5136	1.7359
	Second year	First year	-.25652	.21722	.498	-.7889	.2759
		Third year - sixth year	.86820*	.28438	.010	.1712	1.5652
	Third year - sixth year	First year	-1.12472*	.24935	<0.001	-1.7359	-.5136
		Second year	-.86820*	.28438	.010	-1.5652	-.1712
Language_Politics_SUM_adapted	First year	Second year	-.48699*	.17834	.024	-.9241	-.0499
		Third year - sixth year	.39928	.20471	.150	-.1024	.9010
	Second year	First year	.48699*	.17834	.024	.0499	.9241
		Third year - sixth year	.88627*	.23347	.001	.3141	1.4585
	Third year - sixth year	First year	-.39928	.20471	.150	-.9010	.1024
		Second year	-.88627*	.23347	.001	-1.4585	-.3141
Language_Support_SUM_adapted	First year	Second year	.36451	.16209	.080	-.0328	.7618
		Third year - sixth year	-.20891	.18606	.533	-.6649	.2471
	Second year	First year	-.36451	.16209	.080	-.7618	.0328
		Third year - sixth year	-.57342*	.21220	.026	-1.0935	-.0533
	Third year - sixth year	First year	.20891	.18606	.533	-.2471	.6649
		Second year	.57342*	.21220	.026	.0533	1.0935
LATS_SUM	First year	Second year	.03685	.39208	.996	-.9241	.9978
		Third year - sixth year	1.43083*	.45007	.007	.3278	2.5339
	Second year	First year	-.03685	.39208	.996	-.9978	.9241
		Third year - sixth year	1.39399*	.51330	.025	.1359	2.6520
	Third year - sixth year	First year	-1.43083*	.45007	.007	-2.5339	-.3278
		Second year	-1.39399*	.51330	.025	-2.6520	-.1359

From the above table (Table 5.38), it is evident that there are statistically significant differences between the first-year group and the third- to sixth-year group with regard to the LATS SUM (p-value < 0.007) and the “LEP intolerance” score (p-value < 0.001). There is also a statistically significant difference between the second-year group and the third- to sixth-year group with regard to the LATS SUM (p-value = < 0.025), “language support” (p-value = 0.026), “LEP intolerance” (p-value = 0.010) and “language politics” (p-value = 0.010). The third- to sixth-year respondents (39.95) had lower LATS mean scores than the first-year (40.3) and second-year (40.2) respondents.

5.3.2.5 Student teachers’ age groups and LATS

A one-way ANOVA was done to determine if a statistically significant difference existed between the student teachers’ age groups and their LATS score. In the following tables (4.39 and 4.40), the descriptive statistics and results of the one-way ANOVA are reported.

Table 5.39: Student teachers’ age groups and LATS

LATS SUM	A3: Age groups		Statistic
	Age Group	Statistic	
	18-20 years (n = 692)	Mean	3.07
		Std. deviation	0.43
		Minimum	1.38
		Maximum	5.00
		1st quartile	2.84
		2nd quartile (median)	3.07
		3rd quartile	3.38
		Interquartile range	0.54
	21-25 years (n = 358)	Mean	3.05
		Std. deviation	0.43
		Minimum	1.62
		Maximum	4.15
		Range	2.54
		1st quartile	2.76
		2nd quartile (median)	3.07
		3rd quartile	3.30
	26-56 years (n = 111)	Mean	3.17
		Std. deviation	0.40
		Minimum	2.38
		Maximum	4.15
		1st quartile	2.92
		2nd quartile (median)	3.15
		3rd quartile	3.46
		Interquartile range	1.77

Figure 5.22 below is a box plot depicting the distribution of the LATS scores of the different age groups.

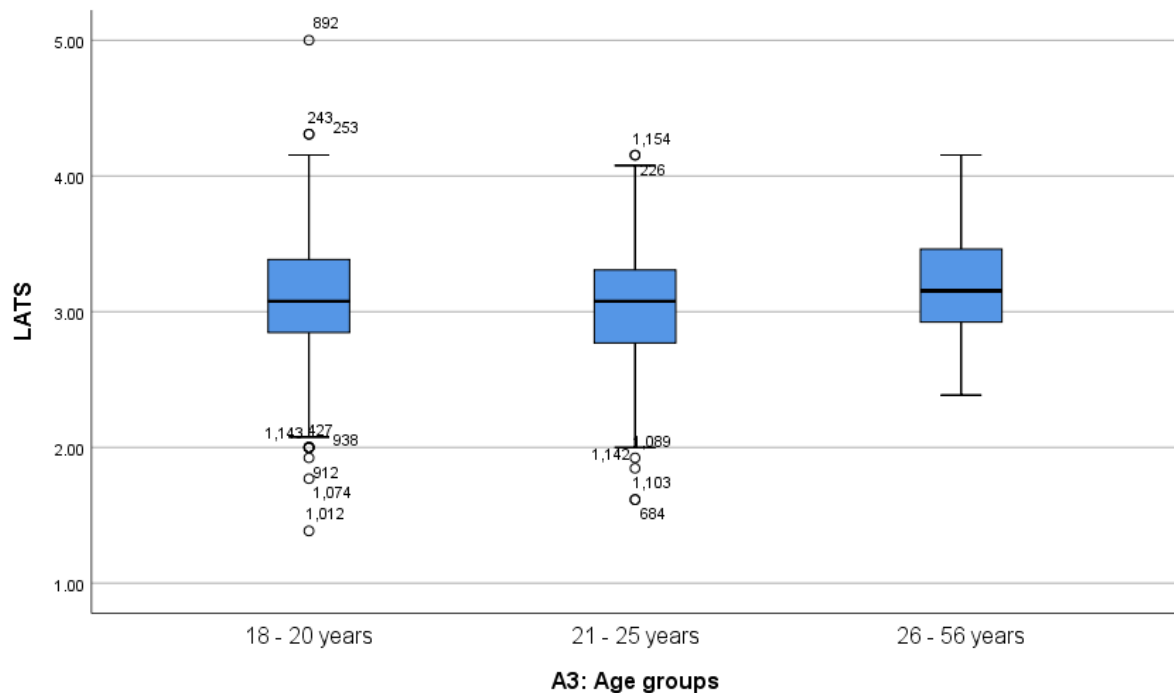


Figure 5.22: Box plot: LATS scores and student teachers' age groups

From Figure 5.22 and the reported quartile medians in Table 5.39, it can be noted that there is only a slight difference between the different age groups of the respondents. A one-way ANOVA was performed to investigate whether a possible statistically significant difference existed.

Table 5.40: One-way ANOVA of the different age groups and LATS

		Sum of squares	df	Mean square	F	Sig.
LATS	Between groups	.789	2	.395	2.089	.125
	Within groups	74.066	392	.189		
	Total	74.856	394			
LEP_Intolerance_SUM	Between groups	19.556	2	9.778	.983	.375
	Within groups	3897.366	392	9.942		
	Total	3916.922	394			
Language_Politics_SUM_adapted	Between groups	32.517	2	16.259	2.070	.128
	Within groups	3079.270	392	7.855		
	Total	3111.787	394			
Language_Support_SUM_adapted	Between groups	9.667	2	4.834	.898	.408
	Within groups	2111.168	392	5.386		
	Total	2120.835	394			

The one-way ANOVA (Table 5.40) shows no evidence of a difference across the respondents' different age groups (p -value = 0.125, 0.375, 0.128, 0.328, 0.408). Further analysis (i.e. post hoc tests) will therefore not be reported.

5.3.2.6 Student teachers' current Mol and LATS

A one-way ANOVA was performed to determine whether there was a statistically significant difference between the student teachers' Mol groups and their LATS score. In the following tables (5.41 and 5.42), the descriptive statistics and results of the one-way ANOVA are reported.

Table 5.41: Student teachers' current Mol and LATS

LATS SUM	A 11: Current Mol		Statistic	
	Afrikaans (732)	Mean		3.09
Std. deviation			0.44	
Minimum			1.38	
Maximum			5	
1st quartile			2.84	
2nd quartile (median)			3.07	
3rd quartile			3.38	
Interquartile range			0.54	
English (147)		Mean		3.03
		Std. deviation		.394
		Minimum		2.15
		Maximum		4.08
		1st quartile		2.76
		2nd quartile (median)		3.07
		3rd quartile		3.30
	Interquartile range		0.54	
Other (285)	Mean		3.06	
	Std. deviation		0.414	
	Minimum		1.92	
	Maximum		4.15	
	1st quartile		2.76	
	2nd quartile (median)		3.07	
	3rd quartile		3.30	
	Interquartile range		0.54	

Figure 5.23 below is a box plot depicting the distribution of the LATS scores of the different Mol groups.

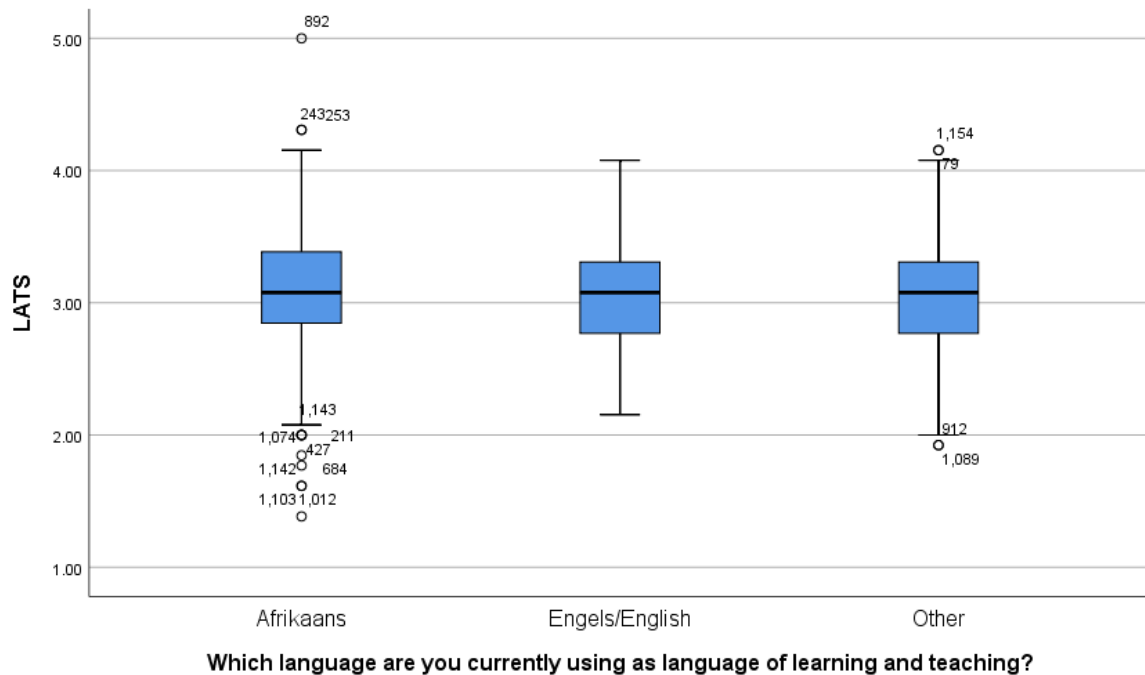


Figure 5.23: Box plot: LATS scores and student teachers' current Mol

From Figure 5.23 and the reported quartile medians in Table 5.41, it can be noted that there is only a slight difference between the different Mol groups of the respondents. A one-way ANOVA was performed to investigate whether a possible statistically significant difference existed.

Table 5.42: One-way ANOVA of the different Mols and LATS

		Sum of squares	df	Mean square	F	Sig.
LATS	Between groups	.345	2	.172	.907	.405
	Within groups	74.511	392	.190		
	Total	74.856	394			
LEP_Intolerance_SUM	Between groups	30.547	2	15.273	1.541	.216
	Within groups	3886.375	392	9.914		
	Total	3916.922	394			
Language_Politics_SUM	Between groups	35.067	2	17.533	2.234	.108
	Within groups	3076.721	392	7.849		
	Total	3111.787	394			
Language_Support_SUM	Between groups	23.626	2	11.813	1.905	.150
	Within groups	2431.295	392	6.202		
	Total	2454.922	394			
Language_Support_SUM_adapted	Between groups	18.321	2	9.160	1.708	.183
	Within groups	2102.515	392	5.364		
	Total	2120.835	394			

The one-way ANOVA (Table 5.42) shows no evidence of a difference across the respondents' different Mol groups (p-value = 0.405, 0.216, 0.108, 0.150, 0.183). Further analysis (i.e. post hoc tests) will therefore not be reported.

5.3.3 Relationship between GENE and LATS scores

Pearson's correlation coefficients were calculated to determine if a statistically significant relationship existed between the respondents' degree of ethnocentrism (GENE score) and their attitudes and beliefs about language (LATS score). In Table 5.43 below is a layout of the descriptive statistics of the two instruments.

Table 5.43: Descriptive statistics of the GENE and LATS surveys

	Mean	Std. deviation
Ethnocentrism	31.5309	8.62
LATS_SUM	40.0258	5.60
LEP_intolerance_SUM	15.7723	3.12
Language_politics_SUM_adapted	6.4974	2.55
Language_support_SUM_adapted	11.2509	2.31

Table 5.44 below shows the Pearson's correlation coefficients of the student teachers' GENE and LATS scores, as well as the three individual constructs of the LATS. From Table 5.44, it is evident that a statistically significant relationship exists between the student teachers' GENE and LATS scores. A positive correlation coefficient of 0.301 shows that the strength of the relationship is medium (Field, 2018).

The correlation coefficient between the language politics construct and the GENE score of the student teachers has slightly stronger evidence (0.387), whereas the correlation coefficient between "LEP intolerance" and the GENE score is slightly lower (0.294). It is also important to note that the language support construct negatively correlates (-.215) with all the other constructs of the LATS as well as the GENE scores. The negative intercorrelation of the language support construct with the language politics and LEP intolerance constructs is similar to the original LATS findings of Byrnes and Kiger (1994). The negative correlation could be due to the respondents' attitudes and beliefs about providing language support to learners not being directly related to their attitudes and beliefs about language politics, LEP intolerance or their GENE (degree of ethnocentrism).

The intercorrelation between the LATS constructs is also higher (between 0.215 and 0.387), whereas Byrnes and Kiger (1994) scored between 0.12 and 0.34. According to Byrnes and Kiger (1994), these intercorrelations of the LATS are not high and hence there is no evidence of multicollinearity. Multicollinearity would imply that the constructs (i.e. factors) measure different but related dimensions of teachers' language attitudes and beliefs.

Table 5.44: Pearson's correlation test between the GENE and LATS

		Ethnocentrism	LATS SUM	LEP_ intolerance_ SUM	Language_ politics_ SUM_ adapted	Language_ support_ SUM_ adapted
Ethnocentrism	Pearson's correlation	1				
	Sig. (2-tailed)					
LATS_SUM	Pearson's correlation	.301**	1			
	Sig. (2-tailed)	<0.001				
LEP_Intolerance_ SUM	Pearson's correlation	.294**	.783**	1		
	Sig. (2-tailed)	<0.001	<0.001			
Language_Politics_ SUM_adapted	Pearson's correlation	.387**	.582**	.294**	1	
	Sig. (2-tailed)	<0.001	<0.001	<0.001		
Language_Support_ SUM_adapted	Pearson's correlation	-.215**	.316**	-.029	-.225**	1
	Sig. (2-tailed)	<0.001	<0.001	.318	<0.001	

** Statistically significant <.001.

5.3.4 Summary of quantitative data findings

From the quantitative data analysis, it is evident that the GENE survey has good reliability (0.85) and the LATS survey has 0.55 reliability. The GENE EFA shows three factors, while it is supposed to be unidimensional with only one factor. The EFA of the LATS indicated four factors instead of three, and none of the factor loadings aligned with Byrnes and Kiger's (1994) original LATS. Both the GENE and the LATS surveys show that their items require further investigation and revision; this could be because neither of these surveys have been designed for the South African context. The CFAs performed on the LATS also show that the LATS model does not fit well and requires revision.

Various variables were also considered with regard to the respondents' GENE and LATS scores, such as the nature of their schooling environment (primary and high school), their year of registration, age and current Mol. Student teachers who were in multicultural primary and high schools showed statistically significant lower GENE and

LATS scores than those who were in mono-ethnic primary and high schools. However, the effect (practical significance) was small. The data showed that the third- to sixth-year group had statistically significantly lower GENE and LATS scores than the first-year group. No statistically significant differences were found with regard to the student teachers' age groups or their current Mol group.

Another statistically significant relationship was found between the student teachers' degree of ethnocentrism (GENE score) and their attitudes and beliefs about language (LATS score). The respondents' GENE and LATS scores positively correlated (0.31). The positive and statistically significant relationship (<0.001) found shows medium (0.31) strength of the relationship between the student teachers' degree of ethnocentrism and their language attitudes and beliefs (Field, 2018). The lower reliability of the LATS survey, as well as the item-validity issues of the GENE and LATS survey, could have affected the strength of the relationship.

Further investigation into the research problem was done through qualitative data analysis within ATLAS.ti. In the next chapter, the qualitative data findings will be discussed according to codes, categories and themes that emerged from the data.

CHAPTER 6: FINDINGS AND CONCLUSIONS OF INQUIRY

The figure below provides an overview of Chapter 6.

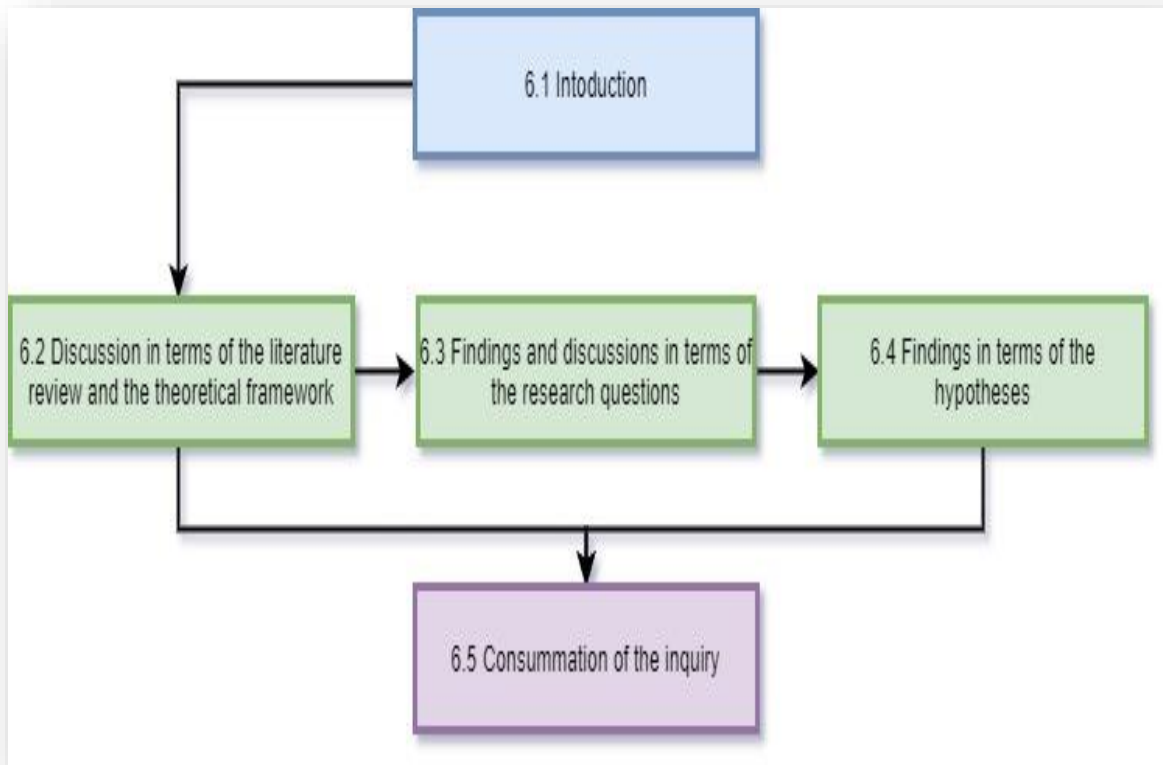


Figure 6.1: Overview of Chapter 6

6.1 INTRODUCTION

Mixed-method research designs have the advantage of ensuring methodological triangulation. In this chapter, I provide the findings of my study by combining and contrasting the qualitative and quantitative findings discussed in the previous two chapters.

In the following sub-sections, I discuss my findings in terms of the literature review and the theoretical framework, research questions and hypotheses of my study. In the last section, a consummation of the inquiry is provided.

6.2 DISCUSSION IN TERMS OF THE LITERATURE REVIEW AND THEORETICAL FRAMEWORK

In the literature review of my study, I provided a contextualisation of the research site, Riviermond, an HEI situated in an urban area with a mono-ethnic student population. As the vision and mission statements and the mono-ethnic student population of Riviermond resembled characteristics of the Afrikaner social identity, I also discussed the SIT as the theoretical framework of the study with a specific focus on the criteria for the formation of social identities and how social identities are associated with ethnocentrism. In addition, an in-depth elaboration of the concept “ethnocentrism” was provided. Other theories that guided the study, such as the Langcrit theory and Vygotsky’s sociocultural theory, can also be found in the literature review.

Owing to the interrelated nature of ethnicity and the importance of language as a social identity criterion, the literature review also provided an overview of the multilingual and multicultural nature of South African classrooms as well as South African language policies, their history and the challenges with regard to the implementation of mother-tongue education versus English as the Mol. In addition, existing attitudes and beliefs about language-in-education issues and how teachers’ and student teachers’ attitudes and beliefs could affect their classroom practices were discussed.

Finally, I concluded the literature review by explaining how social identities, the concept of ethnocentrism and attitudes and beliefs about language-in-education issues (i.e. mother-tongue education vs English as the Mol) possibly were related and could have detrimental effects on classroom practices and learner performance if these were not further investigated and addressed.

In the next section, I answer my research questions by using both the qualitative and the quantitative datasets.

6.3 FINDINGS AND DISCUSSIONS IN TERMS OF THE RESEARCH QUESTIONS

In the following sub-sections, I provide answers to all of my research questions as stated in Chapters 1 and 3.

6.3.1 Answer to the main research question: Reasons for choosing Riviermond

The main research question of my study was:

Why do student teachers choose to study at a mono-ethnic higher education institution when other options are available?

Answers to this question were derived from all four of the open-ended qualitative questions (from Sections A and D) in the online questionnaire that had been formulated as follows:

- How do you feel about teaching in English? (See Section A: Question 12.)
- What are your reasons for studying at Riviermond? (See Section A: Question 15.)
- Is there anything you would like to say or ask about the topics addressed in this questionnaire? (See Section D: Question 1.)
- Was it a problem for you to complete this questionnaire in English? If so, why? (see Section D: Question 2) (See Addendum A.)

It was clear from the data that the student teachers had chosen to study at Riviermond for various reasons. A prominent reason for choosing to study at Riviermond is the student teachers' sense of belonging, described by Duvenhage (2018, p. 98) as a "volksgevoel", which indicates the existence of a social identity with which the student teachers identify. Many of the reasons the student teachers provided for choosing to study at Riviermond can be considered internal social identity criteria, as their reasons related to ethnic characteristics, such as language (Afrikaans), culture (Afrikaner) and religion (Christian), which lead to the homogenous (mono-ethnic) student population of Riviermond. The existence of a mono-ethnic social identity among the student teachers is also owing to the mono-ethnic policies and the vision and mission statements of the institution that advocate for Afrikaans as the Mol and Christian-based education (criteria of the Afrikaner social identity). Due to the intersection of ethnic characteristics such as language, culture and race as theorised by the Langcrit theory, the mono-ethnic nature of the student teachers in terms of race (99% white/Caucasian) can also be considered an internal criterion of their social identity.

Since the Afrikaner social identity coincides with ethnicity, as in the case of the student teachers of my study, it is possible that their choice to study at Riviermond, based on social identity criteria, could indicate the existence of enclaved migration or enclaved nationalism (cf. Van der Westhuizen, 2016).

The mono-ethnic nature of the student teachers at Riviermond aligns with SIT studies (e.g. Barner-Rasmussen & Bjorkman, 2007; Tajfel & Turner, 1982; Wöcke et al., 2018) that have found that, in general, people prefer to interact with others of similar ethnicity. Based on the premises of the SIT, the mono-ethnic student population of the HEI can also be considered a form of in-group-out-group distinction based on shared ethnic characteristics or ethnic favouritism (cf. De Luca et al., 2018:15), which could be related to ethnocentrism (Sumner, 1906). Stronger social identities, based on shared mono-ethnic characteristics and “self-centred scaling” (Sumner, 1906, p. 8), that is, ethnocentrism (Sumner, 1906; Tajfel & Turner, 1982), could indicate higher degrees of ethnocentrism (Hooghe, 2008; Mangnale et al., 2011; Urdan & Bruchmann, 2018). As some of the prominent reasons for the student teachers having chosen to study at Riviermond are related to shared ethnic characteristics (language, race, culture and religion), their degree of ethnocentrism could also have been a criterion for their identification with a mono-ethnic social identity. With language being a cornerstone of a mono-ethnic social identity, such as the Afrikaner identity, the student teachers’ perceived competence in English (a language other than their mother tongue) also played a key role in their choice to study at Riviermond.

Besides the student teachers’ identification with a mono-ethnic internal social identity (i.e. Afrikaner) criteria, external social identity criteria could have played a role in their decision too, such as their shared field of study (education) at Riviermond.

In addition, the mixed mode of delivery (face-to-face coupled with off-campus in-service opportunities) at Riviermond influenced their choice. The mode of delivery at the HEI was regarded as convenient, economical and a great way to gain valuable career experience through authentic learning experiences while studying. Also, the student teachers believed that Riviermond offered quality higher education. The mixed mode of delivery at Riviermond therefore influenced the student teachers’ beliefs about the quality education the institution offered and hence contributed to their choice

to study there. In addition, other student teachers explained that Riviermond was an obliged alternative, as they had no choice or were forced to study there.

6.3.2 Answer to sub-research question 1: Student teachers' degree of ethnocentrism

The first sub-research question of my study was:

What degree of ethnocentrism do student teachers who choose to study at a mono-ethnic higher education institution have?

Answers to this question were derived from the GENE survey (see Section B) that the student teachers of Riviermond completed (see Addendum A). The mean GENE score (degree of ethnocentrism) of the respondents was 31.53, which aligns with the mean GENE scores of most studies. A score between 30 and 50 within the literature is considered normal (Neuliep, 2002); therefore, it can be concluded that the average student teacher at Riviermond does not have a high degree of ethnocentrism. See Figure 6.2 for a depiction of the distribution of the student teachers' GENE scores. Also, see Section 5.1.3 for an in-depth analysis of the student teachers' GENE scores.

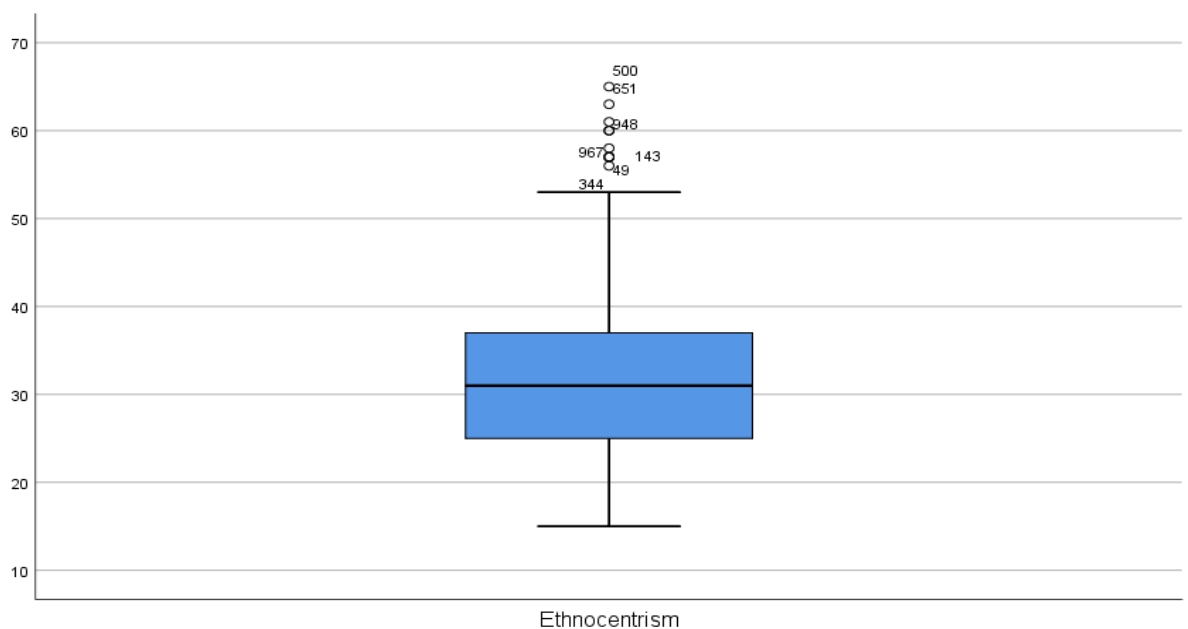


Figure 6.2: Box plot – Ethnocentrism mean distribution

From the findings of the GENE survey, it can be noted that there is a statistically significant difference between the mean GENE score of the respondents who attended

multicultural primary and high schools and those who attended mono-ethnic primary and high schools (primary schools: t -value = 3.028; df = 1162; high schools: t -value = 3.236; df = 1162). The mean GENE score of the respondents who were in multicultural primary and high schools was lower than the score of those who did not attend multicultural primary schools. Another statistically significant difference was found between the mean GENE score of the second-year group and the third- to sixth-year group (p -value = 0.001) of student teachers. The third- to sixth-year respondents had lower degrees of ethnocentrism than the second-year respondents. A one-way ANOVA showed no evidence of a difference across the respondents' different age groups (p -value = 0.665) and Mol groups (p -value = 0.621).

6.3.3 Answer to sub-research question 2: Student teachers' attitudes and beliefs about language-in-education issues

The second sub-research question of my study was:

What are student teachers' attitudes and beliefs about language-in-education issues?

In order to answer this question comprehensively, both the quantitative and qualitative datasets were considered. The quantitative LATS survey (see Section C), with 13 items within the questionnaire, provided me with information on the student teachers' attitudes and beliefs about providing language support to learners, their political beliefs about language matters and their intolerance towards learners with LEP (the three constructs within the LATS). In addition, the four qualitative, open-ended questions provided me with information about their attitudes and beliefs about language, specifically related to their own mother tongue, Afrikaans, and English as the Mol.

The overall LATS mean score of 3.07 (out of the 5-point Likert scale) is not ideal, as it could indicate that the student teachers felt ambivalent about the statements or that they did not have an opinion. The mean score of 3.07 could also have been affected by the validity of the LATS within the South African context, as evident in the findings of the factor analysis. See Figure 6.3 for a depiction of the distribution of the student teachers' LATS scores and Section 5.3.2 for all the findings related to the LATS survey.

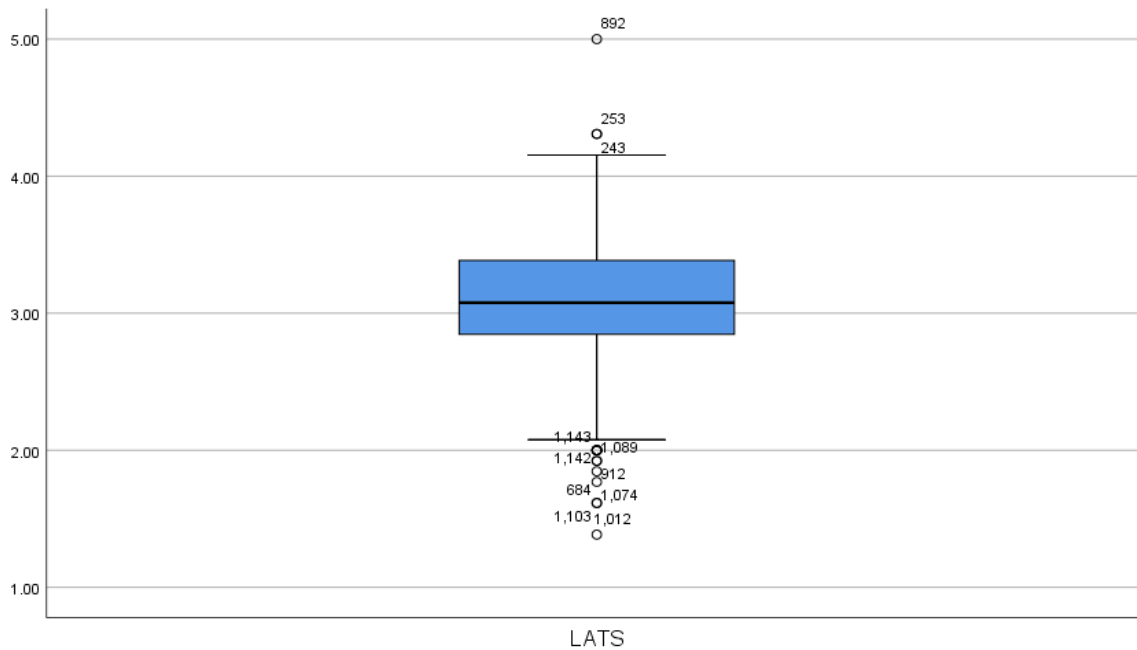


Figure 6.3: Box plot of the LATS results

Of the 13 items of the LATS, item C9 scored the highest (3.90), indicating that the student teachers agreed that teachers should receive training on how to meet the needs of African mother-tongue learners. This finding aligns with the student teachers scoring the highest with regard to the language support (11.2 out of a possible 15, thus 74%) construct of which item C9 was a part. Item C12 (part of the language politics construct) scored the lowest (1.96), which indicates that the student teachers, on average, do not agree with the statement that English and Afrikaans should be the only official languages. The student teachers also scored the lowest with regard to the LEP intolerance (15.7 out of a possible 25, thus 62.8%) construct. From these findings can be concluded that the student teachers on average believe that the government should spend additional money on the development of African language curricula, that South Africans should learn another language in addition to English and Afrikaans and that teachers should receive training on how to meet the needs of African mother-tongue learners. It can also be concluded from the quantitative findings that the student teachers do not believe that learning English should be a priority above learners' mother tongue or other subjects. They furthermore do not believe that non- or limited-English-proficient learners hamper the progress of the other learners in the class and that non- or limited-English-proficient learners are not motivated to learn English. Lastly, the student teachers do not believe that non- or limited-English-

proficient learners use untrue claims of discrimination as an excuse for not doing well in school.

The quantitative data therefore answer the research question about the student teachers' attitudes and beliefs by indicating that they do not have intolerant attitudes and beliefs about language-in-education issues, as they believe in the promotion of African languages, mother-tongue education and multilingualism because they disagreed with statements about prioritising English above learners' mother tongue languages and agreed with statements about learning additional languages other than English and Afrikaans.

These findings are corroborated by the qualitative data findings that indicate that one of the prominent reasons the student teachers had chosen to study at Riviermond was because of their strong beliefs about mother-tongue education, which Riviermond could provide to them through its Afrikaans-as-Mol policy.

In contrast to the quantitative findings, in the qualitative data, the student teachers expressed beliefs about the importance of English as a world language, an international tool and an agent for social cohesion. The contrasting views regarding the importance of learning English and using it as the Mol align with the literature discussed in Chapter 2. As within the literature, the student teachers of my study had different views about the importance of English. However, their attitudes and beliefs about language-in-education issues align with various researchers (e.g. Adeyinka, 2014; Alexander, 2003; Baker, 2011; Baker & Garcia, 1996; Cummins, 1984, 2000, 2005, 2017; Emmanuel, 2013; Evans & Cleghorn, 2010, 2012; Garcia & Kleyn, 2016; Heugh, 1995, 2002; Krashen, 2000; Skutnabb-Kangas, 1988, 1994; Trudell & Young, 2016) who advocate for mother-tongue education.

Moreover, the student teachers' attitudes and beliefs about language-in-education issues were found to be associated with their mono-ethnic social identity and their own perceived competence in using English as the Mol.

The possible influence of in-group-out-group distinctions and the intersection of language and race (both aspects of ethnicity) (Lemke, 1995) align with research on ethnocentrism, especially within the South African context, which brings to light the possibility that the student teachers' degree of ethnocentrism could also be associated with their attitudes and beliefs about language-in-education issues. Answers to the

next research question (see Section 6.3.4) elaborate more on the relationship between the student teachers' degree of ethnocentrism and their attitudes and beliefs about language-in-education issues.

6.3.4 Answer to sub-research question 3: The relationship between student teachers' degree of ethnocentrism and their attitudes and beliefs about language-in-education issues

The third sub-research question of my study was:

What is the relationship between student teachers' degree of ethnocentrism and their attitudes and beliefs about language-in-education issues?

This question was answered by conducting Pearson's correlation test using the GENE and the LATS scores. The correlation test indicated that a statistically significant (<0.001) relationship exists between the student teachers' GENE and LATS scores. The positive correlation coefficient (0.301) shows that the strength of the relationship is medium (cf. Field, 2018). The correlation coefficient between "language politics" and the GENE score has slightly stronger evidence (0.387), whereas the correlation coefficient between "LEP intolerance" and the GENE score is slightly lower (0.294). These findings indicate that when the student teachers had higher degrees of ethnocentrism (higher GENE score), they scored higher LATS scores (LATS SUM, "LEP intolerance" and "language politics" scores), which means that they have attitudes and beliefs about language that reflect intolerance towards language diversity (i.e. learning additional languages, promoting African languages and multilingualism) and non- or limited-English-proficient learners. However, the correlation found between the student teachers' degree of ethnocentrism and their attitudes and beliefs does not indicate causality. Further research is necessary to explain the possible causes of the relationship.

6.4 FINDINGS IN TERMS OF THE HYPOTHESES

In Table 6.1 below, all the findings of the hypotheses of my study are provided.

Table 6.1: Hypotheses of the study and the findings thereof

	Hypotheses	Findings
1	<p><i>Null hypothesis:</i> There is no statistically significant evidence that there is a difference in the degree of ethnocentrism between student teachers who were in mono-ethnic schooling environments and those who were in multicultural schooling environments.</p> <p><i>Alternative hypothesis:</i> There is statistically significant evidence that there is a difference in the degree of ethnocentrism between student teachers in mono-ethnic schooling environments and those who were in multicultural schooling environments.</p>	<p>The null hypothesis of equal mean scores can be rejected because there is a statistically significant difference between the mean GENE score of those respondents who attended multicultural primary schools and those who attended mono-ethnic primary schools (t-value = 3.028; df = 1162; p-value = 0.001). The mean GENE score of the respondents who were in multicultural primary schools was lower than the score of those who did not attend multicultural primary schools (30.5 vs 32.2). The null hypothesis of equal means is rejected because there is a statistically significant difference between the mean GENE score of the student teachers who attended multicultural high schools and the score of those who attended mono-ethnic high schools (t-value = 3.236; df = 1162; p-value = 0.001). The mean GENE score of the student teachers who were in multicultural high schools was lower than the score of those who did not attend multicultural high schools (30.8 vs 32.4).</p>
2	<p><i>Null hypothesis:</i> There is no statistically significant evidence that there is a difference between the language attitudes and beliefs of student teachers who were in mono-ethnic schooling environments and those who were in multicultural schooling environments.</p> <p><i>Alternative hypothesis:</i> There is statistically significant evidence that there is a difference between the language attitudes and beliefs of student teachers who were in mono-ethnic schooling environments and those who were in multicultural schooling environments.</p>	<p>The null hypothesis of equal means can be rejected because there is a statistically significant difference between the LATS score of the student teachers who attended multicultural primary schools and the score of those who attended mono-ethnic primary schools (t-value = 3.816; df = 1162; p-value < 0.001). The mean LATS score of the student teachers who were in multicultural primary schools was lower than the score of those who did not attend multicultural high schools (39.2 vs 40.5). The null hypothesis of equal means is rejected because there is a statistically significant difference between the mean LATS score of the student teachers who attended multicultural high schools and the score of those who attended mono-ethnic high schools (t-value = 3.398; df = 1162; p-value < 0.001). The mean LATS score of the student teachers who were in multicultural high schools was lower than the score of those who did not attend multicultural high schools (39.5 vs 40.6).</p>
3	<p><i>Null hypothesis:</i> There is no statistically significant evidence that there is a difference in the degree of ethnocentrism between first-year student teachers and senior-year student teachers at a mono-ethnic HEI.</p> <p><i>Alternative hypothesis:</i> There is statistically significant evidence that there is a difference in the degree of ethnocentrism between first-year student teachers and</p>	<p>The null hypothesis of no difference is not rejected, since there was no significant difference between the first-year and senior (third- to sixth-year) student teachers (p-value = 0.998). However, a statistically significant difference (p-value = 0.001) was found between the second-year and the senior (third- to sixth-year) students. The senior student teachers had lower degrees of ethnocentrism (mean GENE score = 31.22) than the second-year student teachers (mean GENE score=32.54).</p>

	Hypotheses	Findings
	senior-year student teachers at a mono-ethnic HEI.	
4	<p><i>Null hypothesis:</i> There is no statistically significant evidence that there is a difference in the language attitudes and beliefs of first-year student teachers and senior-year student teachers at a mono-ethnic HEI.</p> <p><i>Alternative hypothesis:</i> There is statistically significant evidence that there is a difference in the language attitudes and beliefs of first-year student teachers and senior-year student teachers at a mono-ethnic HEI.</p>	<p>The null hypothesis of no difference is rejected because there is a significant difference between the first-year and senior (third- to sixth-year) student teachers (p-value = 0.007). There is also a statistically significant difference between the second-year group and the third- to sixth-year group with regard to the LATS SUM (p-value = < 0.025), “language support” (p-value = 0.026), “LEP intolerance” (p-value = 0.010) and “language politics” (p-value = 0.010). The third- to sixth-year respondents (39.95) had lower LATS mean scores than the first- (40.3) and second-year (40.2) respondents.</p>
5	<p><i>Null hypothesis:</i> There is no statistically significant evidence that there is a difference in the degree of ethnocentrism between the different age groups of student teachers at a mono-ethnic HEI.</p> <p><i>Alternative hypothesis:</i> There is statistically significant evidence that there is a difference in the degree of ethnocentrism between different age groups of student teachers at a mono-ethnic HEI.</p>	<p>The null hypothesis of no difference is not rejected, since there was no significant difference (p-value = 0.665) between the student teachers’ GENE score and the different age groups.</p>
6	<p><i>Null hypothesis:</i> There is no statistically significant evidence that there is a difference in the language attitudes and beliefs of different age groups of student teachers at a mono-ethnic HEI.</p> <p><i>Alternative hypothesis:</i> There is statistically significant evidence that there is a difference in the language attitudes and beliefs of different age groups of student teachers at a mono-ethnic HEI.</p>	<p>The null hypothesis of no difference is not rejected, since there was no significant difference (p-value = 0.125) between the student teachers’ LATS score and the different age groups of the student teachers.</p>
7	<p><i>Null hypothesis:</i> There is no statistically significant evidence that there is a difference in the degree of ethnocentrism between the different mediums of instruction of the student teachers at a mono-ethnic HEI.</p> <p><i>Alternative hypothesis:</i> There is statistically significant evidence that there is a difference in the degree of ethnocentrism between the different mediums of instruction of the student teachers at a mono-ethnic HEI.</p>	<p>The null hypothesis of no difference is not rejected, since there was no significant difference (p-value = 0.621) between the student teachers’ GENE score and the different Mol groups of the student teachers.</p>
8	<p><i>Null hypothesis:</i> There is no statistically significant evidence that there is a difference in the language attitudes and beliefs of different mediums of instruction of the student teachers at a mono-ethnic HEI.</p>	<p>The null hypothesis of no difference is not rejected, since there was no significant difference (p-value = 0.405) between the student teachers’ LATS score and the different Mol groups.</p>

	Hypotheses	Findings
	<p><i>Alternative hypothesis:</i> There is statistically significant evidence that there is a difference in the language attitudes and beliefs of different mediums of instruction of the student teachers at a mono-ethnic HEI.</p>	
9	<p><i>Null hypothesis:</i> There is no statistically significant evidence that there is a relationship between the degree of ethnocentrism and the language attitudes and beliefs of student teachers at a mono-ethnic HEI.</p> <p><i>Alternative hypothesis:</i> There is statistically significant evidence that there is a relationship between the degree of ethnocentrism and the language attitudes and beliefs of student teachers at a mono-ethnic HEI.</p>	<p>The null hypothesis of no correlation is rejected because there is a statistically significant relationship between the student teachers' GENE and LATS score ($r = 0.301$; p-value < 0.001).</p> <p>Other statistically significant correlations were found between the student teachers' GENE score and their "language politics" ($r = 0.387$) and "LEP intolerance" score ($r = 0.294$).</p>

6.5 CONSUMMATION OF THE INQUIRY

In this section, I contribute to the literature by discussing my consummation of the inquiry. In Figure 6.4 below, I illustrate my consummation of the inquiry by introducing the interrelated nature of the concepts investigated in my study.

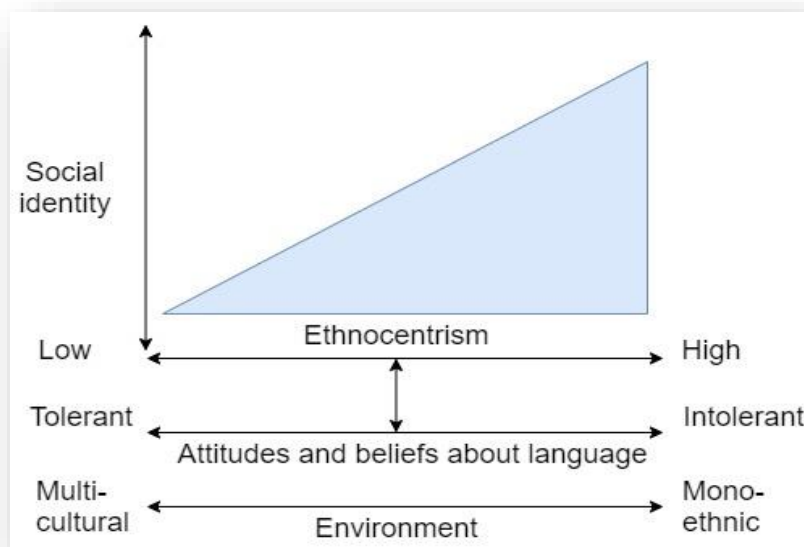


Figure 6.4: Illustration of consummation of inquiry

In Figure 6.4 above, I illustrate the existence of an interrelated continuum with regard to the student teachers':

- degree of ethnocentrism (from low to high);
- social identity (the degree to which one identifies with a social identity from low to high);
- attitudes and beliefs about language-in-education issues (from tolerant to intolerant); and
- environment (exposure to a multicultural or mono-ethnic schooling environment).

In the following sub-sections, Figure 6.4 (which illustrates the interrelated concepts of my study) is explained in more detail.

6.5.1 Ethnocentrism exists on a continuum and not a fixed scale

Owing to the mixed-method research design of my study that allowed for methodological triangulation, I found quantitative measures, such as the GENE survey, to be inadequate in capturing the complex and multidimensional nature of ethnocentrism as both a sociological and psychological construct (cf. Gumpłowicz, 1883; Mangnale et al., 2011). From a post-positivist ontology and epistemology, I argue that ethnocentrism should not be viewed on a fixed scale that is determined and measured solely on quantitative measures. Ethnocentrism should rather be viewed as a multidimensional construct that exists on a continuum, which requires synergy between quantitative and qualitative research designs to draw valid and reliable conclusions.

My quantitative data have provided me with fixed scores about the student teachers' degree of ethnocentrism (GENE score). The lowest GENE score was 15 and the highest was 65 (a range of 49). From the quantitative data, I have consequently established that the student teachers had varying degrees of ethnocentrism. Although there are no established norms with regard to ethnocentrism, Neuliep (2002) argues that a score above 50 indicates a high degree of ethnocentrism and any score below 50 is regarded as indicative of a normal or low degree of ethnocentrism. I disagree with Neuliep's (2002) conceptualisation of and perspective on measuring ethnocentrism, as I argue that measures such as a fixed Likert scale lead to reductionism and a two-dimensional understanding of ethnocentrism.

In order to gain a comprehensive understanding of how the construct “ethnocentrism” exists on a continuum, it is necessary to consider the results of the factor analysis of the GENE survey as well as my findings relating to ethnocentrism that emerged from the qualitative dataset. The factor analysis of the GENE survey found a 56.781% variation within the data to be unaccounted for. The factor analysis further identified three possible factors after extraction, instead of one. The amount of variance within the data and the GENE survey not being unidimensional (15 items forming 1 factor), as suggested by McCroskey (2001) and Neuliep (2002), can be indicative of the multidimensional nature of ethnocentrism, which strengthens my argument about ethnocentrism existing on a continuum and not a fixed scale as in the case of the GENE survey.

Drawing on the qualitative dataset, attitudes and beliefs associated with ethnocentrism can be identified using a set of indicators that represent lower and higher degrees of ethnocentrism on a continuum. Through the theoretical lens of the SIT, I identified indicators that could be associated with lower and higher degrees of ethnocentrism. For example, ethnocentrism is associated with in-group-out-group distinctions, strongly identifying with one’s own ethnicity (Mangnale et al., 2011; Sumner, 1906) and social comparison (Vinney, 2020). Within the qualitative data, the student teachers’ use of pronouns such as “them” and “us” can therefore serve as an indicator of a person’s degree of ethnocentrism.

The indicators of ethnocentrism identified in my study could serve as a more comprehensive guideline on identifying attitudes and beliefs associated with lower or higher degrees of ethnocentrism. Using the indicators of ethnocentrism that emerged from the qualitative data (see Section 4.2.3), I designed an ethnocentrism-measuring rubric for a more comprehensive measurement of ethnocentrism. The rubric is designed in a dichotomous manner, where 15 indicators related to ethnocentrism are grouped into two categories. One category is associated with high degrees and the other with low degrees of ethnocentrism. The reason for creating a dichotomous rubric was to minimise subjectivity and bias when using the rubric to determine a person’s degree of ethnocentrism. The rubric can be used as a qualitative or quantitative measuring instrument. When the rubric is used as a quantitative instrument, inferences can be drawn by comparing the means or the proportions of the two categories, which could provide inferential statistics on the degree of ethnocentrism of the sample. For

qualitative research studies, the rubric can serve as an example to be used during the analysis of interviews or focus group interview transcriptions. However, I suggest that the rubric should be used within mixed-method research studies, where the rubric could be used both qualitatively and quantitatively, as this could ensure methodological triangulation that would provide a more comprehensive overview of the degree of ethnocentrism of the sample. See Table 6.2 for the ethnocentrism-measuring rubric that I designed as part of the findings of my study.

Table 6.2: Ethnocentrism-measuring rubric

	Indicators related to ethnocentrism	1	2
1	Attitudes and beliefs about diversity	Shows negative attitudes and beliefs about diversity. Views diversity as a challenge and a problem.	Shows positive attitudes and beliefs about diversity. Views diversity as beneficial and a resource.
2	Attitude and beliefs about multilingual classrooms	Shows negative attitudes and beliefs about multilingual classrooms. Views language diversity as a problem.	Shows positive attitudes and beliefs about multilingual classrooms. Views language diversity as a resource.
3	Attitudes and beliefs about learners' mother tongue	Shows negative attitudes and beliefs about learners' mother tongue. Shows disregard for the influence mother-tongue education has on learning. Not willing to assist learners whose mother tongue is not the Mol.	Shows positive attitudes and beliefs about learners' mother tongue. Shows an understanding of the influence mother-tongue education has on learning. Willing to assist learners whose mother tongue is not the Mol.
4	Attitudes and beliefs about multicultural classrooms	Shows negative attitudes and beliefs about multicultural classrooms.	Shows positive attitudes and beliefs about multicultural classrooms.
5	Willingness to learn about other cultures' traditions, values and norms	Not willing to learn about the traditions, values and norms of other cultures.	Willing to learn about the traditions, values and norms of other cultures.
6	Willingness to learn other languages for the sake of social cohesion and promoting respect	Not willing to learn other languages for the sake of social cohesion and promoting respect.	Willing to learn other languages for the sake of social cohesion and promoting respect.
7	Response to racist comments made by others	Ignores racist comments made by others.	Rejects and addresses racist comments made by others.
8	Self-awareness about own prejudices	Shows little to no self-awareness for own prejudices.	Shows self-awareness for own prejudices.
9	Willingness to address own prejudices	Not willing to address own prejudices. Views own prejudices as normal. Shows no desire for change.	Willing to address own prejudices. Views own prejudices as problematic. Shows a desire for change.
10	Stereotyping and misperceptions of others	Makes stereotypical statements and has misperceptions of others, which he/she is unaware of.	Avoids stereotypical statements and misperceptions of others.
11	In-group-out-group distinctions	Makes in-group-out-group distinctions based on ethnicity.	Avoids in-group-out-group distinctions based on ethnicity.
12	Use of personal pronouns to refer to others different from themselves	Uses personal pronouns such as "we", "us", "them", etc. to refer to others different from him- or herself.	Avoids the use of personal pronouns such as "we", "us", "them", etc. when referring to others different from him- or herself.
13	Strength of belonging to a specific social identity	Strong sense of belonging to a specific social identity.	Weak sense of belonging to a specific social identity.
14	Social identity associated with ethnic characteristics	Social identity associated mostly with ethnic characteristics.	Social identity associated is not associated with ethnic characteristics.
15	Preference for spending time/working with people of "own" ethnicity (preference for sameness)	Prefers to spend time/work with people of "own" ethnicity (preference for sameness).	Shows no preference to spend time/work with people of "own" ethnicity. Enjoys diverse groups of people.
	Total	/15	/15
	Final total	/30	

6.5.2 The relationship between ethnocentrism and social identity

From the qualitative data, it was evident that one of the reasons the student teachers had chosen to study at Riviermond was related to shared ethnic characteristics, such as language, culture and religion. Due to the intersection of language and race, as posited by the Langcrit theory, race should also be considered to be an internal criterion of the student teachers' social identity. I argue that the shared ethnic characteristics of the student teachers created a sense of belonging, which contributed to the existence of social identity among them. My argument aligns with studies on the SIT and ethnocentrism that found people to prefer to interact and identify with other people with similar ethnicity (e.g. Ager, 2001; Barner-Rasmussen & Bjorkman, 2007; Edwards, 1985; Mesthrie, 2017; Neuliep, 2002; Tajfel & Turner, 1982; Urdan & Bruchmann, 2018; Wöcke et al., 2018). I also agree with the SIT that social identity exists on a continuum (see the vertical axis in Figure 6.4), which is coined by Tajfel (1978) as the "interpersonal-intergroup continuum". The interpersonal-intergroup continuum refers to the degree to which an individual identifies with a group, which shapes his or her social identity. Therefore, it can be argued that the degree to which student teachers identify with the social identity at Riviermond also exists on a continuum. The interpersonal-intergroup continuum of the SIT explains people's ability to think in terms of "we" and "us", not "I" and "me" and is therefore associated with "in-group out-group" distinctions that form part of the concept "ethnocentrism".

In conclusion, I argue that a relationship exists between a person's (i.e. the student teachers in this case) degree of ethnocentrism and the degree to which the person identifies with a mono-ethnic social identity that is based on shared ethnic characteristics. My argument is based on the idea that both concepts, ethnocentrism and social identity, exist on a continuum and address aspects of ethnicity and the role that ethnicity plays in forming social identities. Information on ethnocentrism and social identity also provides information on the shaping of attitudes and beliefs about other ethnicities (in-group-out-group distinction).

6.5.3 Ethnocentrism, attitudes and beliefs about language-in-education issues

From the GENE survey, it was evident that the student teachers' degree of ethnocentrism exists on a continuum with a range of 49 (from 16 to 65) (see Section 6.3.2). Since the LATS scores also ranged from 1.38 to 5 (range of 3.62), the language attitudes and beliefs of the student teachers also exist on a continuum from being intolerant (5) to tolerant (1) about language-in-education issues (i.e. mother-tongue education, English as the Mol, multilingualism and limited-English-proficient learners).

As ethnocentrism is associated with attitudinal indicators related to aspects of ethnicity, such as language, I argue that the student teachers' degree of ethnocentrism is also associated with their attitudes and beliefs about language-in-education issues. My argument is supported by the correlation analysis that found a statistically significant relationship between the student teachers' degree of ethnocentrism (GENE scores) and their attitudes and beliefs about language (LATS scores). The positive correlation coefficient of 0.301 indicates that the relationship between ethnocentrism and language attitudes and beliefs exists on an interrelated continuum, where higher GENE scores can be associated with higher LATS scores (more intolerant attitudes and beliefs). Consequently, higher degrees of ethnocentrism can be associated with intolerance towards language diversity (i.e. learning additional languages, promoting African languages and multilingualism) and non- or limited-English-proficient learners.

Establishing that a relationship exists between the student teachers' degree of ethnocentrism and language attitudes and beliefs aligns with Xu's (2012) prediction that if the language of the learners or the Mol is different from that of the student teacher, he or she might have attitudes and beliefs about language that could be detrimental to the learners' academic performance. This conclusion also aligns with Hooghe's (2008) argument that high degrees of ethnocentrism can be associated with lacking acceptance of diversity (i.e. multilingualism and multiculturalism).

Understanding the relationship can be valuable to teacher education programmes, since student teachers' degree of ethnocentrism can provide information about their attitudes and beliefs about language-in-education issues (and vice versa). Gaining information about student teachers' attitudes and beliefs about language is important, as various national and international research studies (e.g. Byrnes et al., 1997; Cain,

2012; Haukås, 2016; Incecay, 2011; Johnson, 1992, 1994; Kazempour & Sadler, 2015; Lombard, 2017; Pajares, 1992; Vibulphol, 2004) have found teachers' attitudes and beliefs about language to affect their teaching practices as well as learners' language learning performance. Consequently, HEIs with teacher training programmes should be acutely aware of the relationship between student teachers' degree of ethnocentrism and their attitudes and beliefs about language-in-education issues, as it could also provide them with useful information about obstacles student teachers might face when teaching in diverse settings, such as multilingual classrooms. Being aware of this relationship could furthermore assist HEIs to avoid preparing student teachers for a "monoculture, a mythical, culturally homogeneous aggregation" (Bullock, 1998, p. 1025) of learners (see recommendation 7.4.1 and 7.4.2).

6.5.4 Attitudes and beliefs about English as the medium of instruction and perceived competence

Student teachers' attitudes and beliefs about language-in-education issues, specifically the use of English as the Mol, was found to be related to their own perceived English competence (i.e. proficiency and ability to use it as the Mol). The student teachers' attitudes and beliefs about English as the Mol can be found on a continuum, where on the one end, the student teachers expressed a dislike for the English language and raised concerns about using it as the Mol. On the other end of the continuum, the student teachers expressed beliefs about English being a world language, an international tool and an agent for social cohesion as well as the importance of being proficient in English and using it as an Mol.

I identified a connection between student teachers' attitudes and beliefs about English as the Mol and their own perceived competence because student teachers who expressed a dislike for English also voiced their concerns about using English as the Mol and their own perceived English competence. Student teachers who felt confident about using English as the Mol and their own perceived English competence had positive attitudes and beliefs about using English as the Mol (see Section 4.2.1).

In conclusion, since there is a connection between the student teachers' attitudes and beliefs about English as the Mol and their own perceived English competence, providing opportunities for the development of English language proficiency and

improving student teachers' competence in using English as the Mol could lead to attitudes and beliefs that are more accepting towards using English as the Mol (see recommendation 7.4.2).

6.5.5 Environmental exposure, ethnocentrism, attitudes and beliefs about language-in-education issues

From the quantitative data, it is evident that there is a relationship between the student teachers' schooling environment and their degree of ethnocentrism (GENE score) as well as their attitudes and beliefs about language-in-education issues (LATS score). Statistically significant differences were identified between the mean GENE score of the respondents who had attended multicultural primary and high schools and those who had been in mono-ethnic primary and high schools. Student teachers who had been in multicultural primary and high school environments showed lower degrees of ethnocentrism (lower GENE score) and more tolerant attitudes and beliefs about language-in-education issues (lower LATS scores) than those who had been in mono-ethnic primary and high school environments. Hence, I argue that the student teachers' schooling environment and their exposure to multicultural environments can be associated with their degree of ethnocentrism and their attitudes and beliefs about language-in-education issues. My argument aligns with the premises of the sociocultural theory of Vygotsky (1978a) that human development is viewed as a cultural process due to the impact cultural norms and lifestyles can have on a person's attitudes, beliefs and development (Louw et al., 2014). I agree with the premises of the sociocultural theory (cf. Vygotsky, 1978a) that a person's social environment and sociocultural interaction, such as exposure to diversity, influence his or her social development. In my study, social development refers to student teachers' degree of ethnocentrism and the formation of their social identity. I furthermore argue that exposure to multicultural environments can help student teachers to be more accepting of ethnic and linguistic diversity in their classrooms (see recommendations 7.4.1 and 7.4.2).

6.5.6 Juristic tension in South Africa

In this section, I argue that juristic tension exists in South Africa between the aims of the South African Constitution, the protection of South Africans' fundamental rights,

the implementation of mother-tongue education policies and, lastly, aspects of ethnicity, being interrelated (i.e. language, culture, religion and race).

The South African Constitution (Act 108 of 1996) aims to create a democratic, free and cohesive society by protecting South Africans' fundamental human rights and prohibiting any form of discrimination. Chapter 2 of the South African Constitution, the Bill of Rights, described as the "cornerstone of democracy" (RSA, 1996, p. 5), lists 27 fundamental human rights. The fundamental human rights relevant to my argument about the possibility of a juristic struggle in South Africa include South Africans' right to:

- freedom of religion (see Section 15[1]) (Christianity in this case);
- receive education in the language of choice (see Section 29[2]) through reasonable measures and where practically possible (Afrikaans in this case);
- establish private educational institutions (such as Riviermond) that do not discriminate on the basis on race (see Section 29[3]); and
- the right to participate in, join, practise or belong to a cultural, religious or linguistic community of their choice (see Sections 30 and 31[1]) (RSA, 1996).

Also relevant to my argument is Section 6 of the Constitution, which prioritises the right of all languages to be treated equitably (RSA, 1996) and various laws and language policies, subject to the Constitution, that assist in protecting South Africans' language rights (see a list in Chapter 2.5.2). One example is the LiEP (1997) that promotes mother-tongue education and multilingualism.

In the literature (i.e. Beukes, 2008; Heugh, 1995, 2002; Kamwendo, 2000; Mutiga, 2014; Plüddemann, 1997; Plüddemann et al., 2004; Potgieter & Anthonissen, 2017; Setati et al., 2002; Van Staden et al., 2016; Webb, 2013), various challenges of the implementation of language policies (such as the LiEP) have extensively been reported on (see Chapter 2.5.2). The most prominent challenge is the growing preference for English as the Mol (D'Oliveira, 2013; Hornberger, 2002; Nyaga, 2013; Plüddemann, 2015; Potgieter & Anthonissen, 2017; Setati et al., 2002) as opposed to mother-tongue education. In contrast, I report on mother-tongue education (a fundamental human right) possibly being part of juristic tension that should be regarded as a challenge for the implementation of language policies.

In my study, the establishment of Riviermond, a private HEI with its own policies of Afrikaans as the Mol and Christian religion, as well as the student teachers choosing to study at Riviermond, are examples of South Africans exercising their rights as described in Section 29[2, 3], 30 and 31[1] in the Bill of Rights, the Higher Education Act (101 of 1997) and its “Regulations for the registration of private HEIs” (2016). However, when considering the ethnically homogenous nature of the Riviermond student population, the possibility of mother-tongue education policies (Afrikaans in this case) homogenising student populations (Makoe & McKinney, 2014) due to aspects of ethnicity being interrelated, is evident. Consequently, the homogenous student population of Riviermond can be regarded as an example of how mother-tongue education policies can lead to the establishment of mono-ethnic environments, described by Van der Westhuizen (2016) as “enclaved nationalism” or “enclave migration”.

Mono-ethnic environments are associated with in-group-out-group distinctions and ethnocentrism, since people who find themselves within mono-ethnic environments rarely interact with people from other race groups (Hofmeyr, 2006; Potgieter & Anthonissen, 2017). Language, an aspect of ethnicity, has been reported as one of the most prominent reasons for the establishment of mono-ethnic environments and a probable barrier to intercultural interaction in South Africa (Giliomee, 2019; Hofmeyr, 2006; Potgieter & Anthonissen, 2017).

Considering that mother-tongue education policies could homogenise student populations and lead to the establishment of mono-ethnic environments, the possibility of “language gate keeping” – a form of covert racism – hidden within language policies, is plausible (see Chapter 2.2.2). The possibility of covert racism within language policies aligns with the premises of the Langcrit theory that people tend to hide behind language differences instead of acknowledging the existence of racism (Crump, 2014). The argument that language policies can be covertly racist is further supported by Parmegiani (2014), who argues that language policies can be used to create mono-ethnic-linguistic identities, as well as Crump (2014) and Matsuda (1991), who believe that single-language policies aim to maintain racial hierarchies. However, identifying or investigating covert racism within language policies is difficult because it is not “directly observable” (McGroarty, 2010, p. 3) and falls foul of the Constitution. It is even more difficult to identify covert racism within mono-ethnic environments such as HEIs

in South Africa, as the reason for the mono-ethnic student population could simply be as a result of mother-tongue education and not necessarily racism.

Hence, I conclude that creating a cohesive society within a multilingual country, as envisaged by the Constitution, becomes a juristic tension when aspects of ethnicity are interrelated (especially language and race) and language rights can be used to establish mono-ethnic environments (enclaved migration), where the possibility of ethnocentrism and covert forms of racism can be hidden within mother-tongue education policies.

In this chapter, I answered the research questions of my study and provided the outcomes of the hypotheses. In addition, I elaborated on key conclusions that could be drawn when taking both the qualitative and the quantitative datasets into account. In the next chapter, the significance of the inquiry will be discussed by referring to the findings discussed in this chapter. I will furthermore provide recommendations for policy and practices and discuss methodological recommendations. Suggestions for future studies will be listed as well.

CHAPTER 7: SIGNIFICANCE AND IMPLICATIONS OF THE INQUIRY

The figure below provides an overview of Chapter 7.

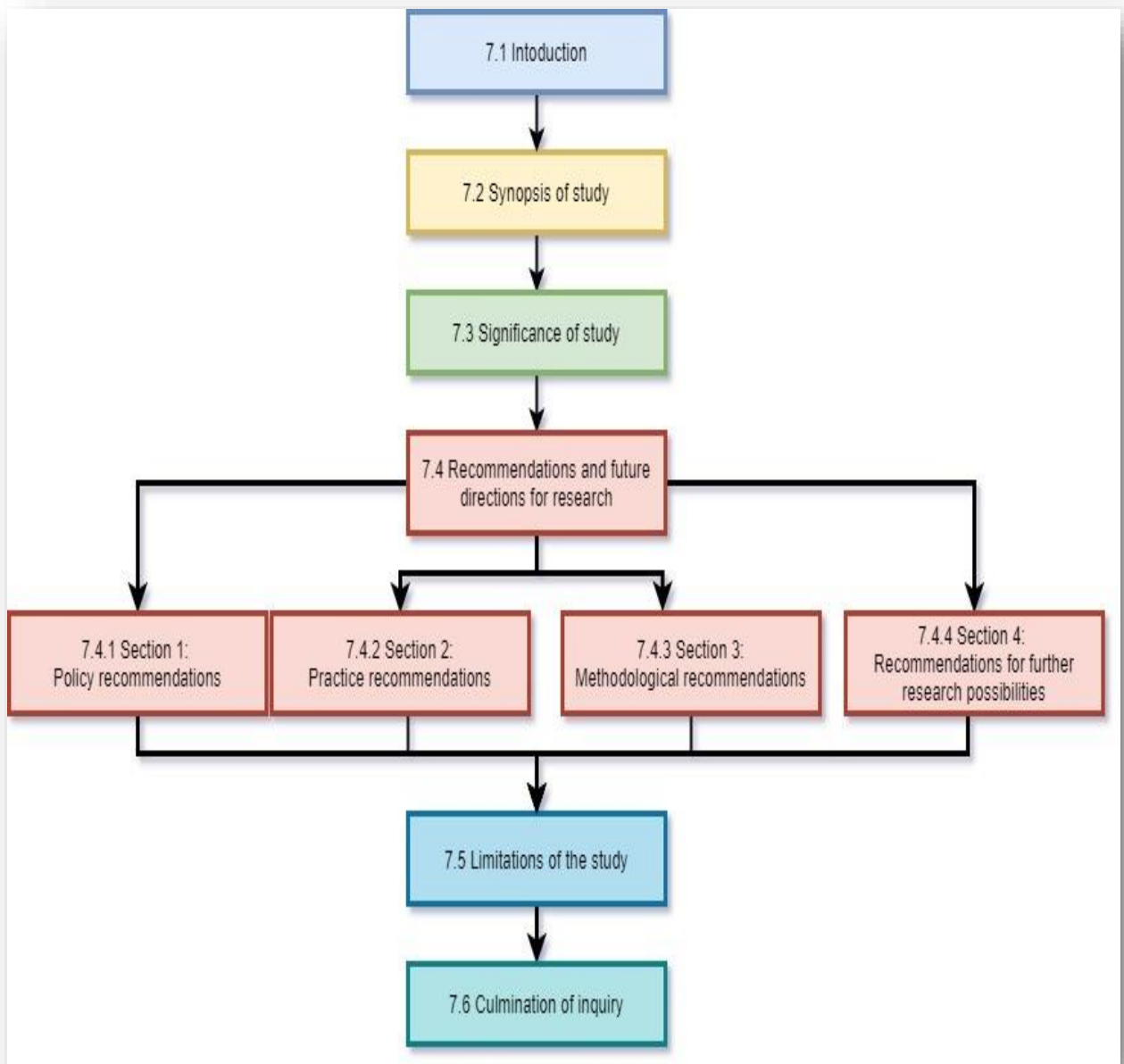


Figure 7.1: Overview of Chapter 7

7.1 INTRODUCTION

In this chapter – which concludes my study – I propose the significance of my study based on the findings and conclusions from Chapters 4, 5 and 6. In the following sections, I give a synoptic overview of my study, discuss the significance of my study

in relation to its contribution, present my recommendations and acknowledge specific limitations.

7.2 SYNOPSIS OF THE STUDY

My study was guided by the main research question articulated in Chapter 1: “Why do student teachers choose to study at a mono-ethnic higher education institution when other options are available?” Chapter 2 provided a contextualisation of the research site, information regarding my theoretical framework and a contextualisation of the multilingual South African schooling environment and the language policies of the country. The history of language policies in South Africa was also discussed to understand the challenges faced with regard to current multilingual policies. Chapter 2 furthermore provided an extensive overview of existing research on ethnocentrism and existing attitudes and beliefs related to language-in-education issues (mother-tongue education and English as the Mol). Chapter 3 set out information on the research methodology of the study, such as the embedded mixed-method research design, the post-positivist paradigm, the purposive sampling method and the online questionnaire as a data collection instrument. Next, I elaborated on the online questionnaire and how the data had been analysed. The quantitative and qualitative datasets were discussed separately. Chapter 4 presented all the findings and interpretations of the qualitative dataset, with Chapter 5 presenting the findings of the quantitative data collected. In Chapter 6, I combined the qualitative and quantitative findings, answered the research questions and consummated the inquiry.

In this chapter, I provide the significance of my study as well as the recommendations related to policy, professional teacher development and the improvement of classroom practices for interested stakeholders. Also provided are methodological recommendations and a discussion of future research possibilities. The limitations of the study are discussed and then the study is concluded by providing a culmination of the inquiry.

7.3 SIGNIFICANCE OF THE STUDY

In an era where cross-cultural contact is at an all-time high, changing classroom dynamics are evident. Classrooms are becoming more diverse (i.e. multilingual and multicultural), and a preference for English as the Mol is evident even when it is not

the mother tongue of the learners or the teacher. Consequently, there is a need for teachers who are accepting of diversity and who will promote multicultural values, such as respect, integrity, tolerance and appreciation.

The literature explains that the construct of ethnocentrism is associated with attitudinal indicators such as discrimination, stereotyping and racism and lacking acceptance of diversity, which could be regarded as an obstacle for teachers within diverse classrooms. The significance of my study therefore lies, firstly, in measuring ethnocentrism as a variable that can affect classroom practices. Using the GENE survey, the study measures the degree of ethnocentrism of student teachers who enrolled at a mono-ethnic HEI. The significance of my study is furthermore established by the development of an ethnocentrism-measuring rubric based on the indicators of lower and higher degrees of ethnocentrism identified in the study. The ethnocentrism-measuring rubric is a data collection instrument that can be used in addition to the GENE survey within HEIs and teacher education programmes to measure and determine the degree of ethnocentrism of their student teachers.

Secondly, through the lens of the SIT, which focuses on the establishment of social identities, the study further established its significance by identifying the important role language, an aspect of ethnicity, plays in the creation of a sense of belonging and the formation of social identities. With the SIT as the theoretical framework, the study was also able to contribute to the literature on how language preferences can lead to the establishment of mono-ethnic environments.

Thirdly, my study also demonstrates its significance by determining the interrelated nature of ethnocentrism, social identities and the attitudes and beliefs about language-in-education issues (i.e. multilingualism and non- or limited-English-proficient learners) of this particular set of student teachers. Based on the quantitative findings of my study, student teachers with high degrees of ethnocentrism may have intolerant attitudes and beliefs about language-in-education issues, which, if left unaddressed, could have far-reaching consequences for the education system due to the impact thereof on classroom practices. By gaining a more comprehensive understanding of the interrelated nature of ethnocentrism, social identities and attitudes and beliefs about language-in-education issues, the study is able to make recommendations for

HEIs and teacher education programmes, which further demonstrate the significance of my study.

Another significant aspect of my study relates to using the GENE and LATS surveys in a South African context. The use of the GENE and LATS surveys could lead to the development of more culturally relevant testing instruments that could be used to measure student teachers' degree of ethnocentrism and their attitudes and beliefs about language-in-education issues. The findings of the study can help to inform BEd curriculum designers and policymakers on how to assist, prepare and empower student teachers for diverse classrooms by understanding how social identities and ethnocentrism could affect their attitudes and beliefs about language-in-education issues.

Lastly, since limited research exists about private HEIs in South Africa, my study is significant, as the findings contribute to the field of private institutional research in South Africa by having identified the legislative and political implications of the establishment of private HEIs. The significance of my study is solidified in the identification of juristic tension in South Africa between the Constitution and private HEIs with specific or exclusive language policies that lead to mono-ethnic student populations.

7.4 RECOMMENDATIONS AND IMPLICATIONS OF THE STUDY

In this section, my recommendations are provided, divided into four sections. Section 1 refers to policy recommendations, Section 2 provides recommendations for practice, Section 3 relates to methodological recommendations and Section 4 lists recommendations for future research studies.

7.4.1 Section 1: Policy recommendations

In this section, I present my policy recommendations.

I recommend that educational policies, such as the BEd curricula at HEIs, be adapted through the lens of the SIT. The SIT acknowledges the existence of different types of discrimination, prejudice, stereotyping, ethnocentrism, and so forth (Barner-Rasmussen & Bjorkman, 2007; Tajfel & Turner, 1982; Wöcke et al., 2018). Since the SIT also explains the formation of in-group-out-group distinctions of people and the influence of social identities (Tajfel & Turner, 1982), the SIT as lens could be used to

promote self-awareness among student teachers by having them identify and become aware of their own prejudices, ignorance, ethnocentrism and intolerant attitudes and beliefs about, for example, language-in-education issues.

Having student teachers reflect and become more aware of their social identity or identities, as well as how identifying with a specific social identity could be related to their degree of ethnocentrism, attitudes, beliefs and behaviour, could empower them with the necessary knowledge and skills to ensure that they refrain from discriminatory practices within their own multilingual and multicultural classrooms.

I therefore recommend using the SIT as a lens through which educational policies and BEd curricula can be adapted, as it can create awareness about social identities and stimulate critical reflection about ethnocentrism, which could ensure that student teachers are accepting of diversity and equipped to teach in multilingual and multicultural classrooms.

7.4.2 Section 2: Recommendations for practice

In this section, I present my recommendations relating to practice.

Based on the quantitative dataset, a relationship exists between student teachers' degree of ethnocentrism and their attitudes and beliefs about language-in-education issues. Owing to the possible effect student teachers' degree of ethnocentrism and their attitudes and beliefs could have on their classroom practices and their learners' academic performance, I recommend that HEIs explicitly and implicitly address their student teachers' degrees of ethnocentrism and their attitudes and beliefs about language-in-education issues within the BEd curriculum. HEIs should ensure that the BEd curriculum prepares student teachers for the multicultural and multilingual classroom by explicitly (directly) teaching them about multicultural values (such as tolerance, respect, appreciation and integrity), the benefits of diversity and how to negate language diversity within the classroom (i.e. using multilingual teaching strategies such as translanguaging). To address student teachers' degree of ethnocentrism and their attitudes and beliefs about language effectively, HEIs should explicitly integrate issues of diversity into all modules and field experiences (Abrams & Moio, 2009; Ladson Billings, 1999; Sleeter, 2017) instead of including only one or two "multicultural modules". Multicultural education must therefore holistically form part of the BEd programme.

For HEIs to prepare their student teachers for the realities of multicultural and multilingual classrooms, it would also require HEIs to change “the philosophy and structure of the teacher education programs” (Ladson-Billings, 1999, p. 221). A changed philosophy and structure will require BEd programmes to implicitly (indirectly) pay attention to ethnicity and the role of race, culture and religion within their education policies and procedures (Cochran-Smith et al., 2014; Sleeter, 2017; King & Butler, 2015). HEIs could also implicitly address student teachers’ degree of ethnocentrism and their attitudes and beliefs about language-in-education issues by exposing them to multicultural and multilingual classrooms and providing them with opportunities to teach in a diverse classroom.

If the BEd curriculum of HEIs explicitly and implicitly addresses student teachers’ degree of ethnocentrism and their attitudes and beliefs about language-in-education issues, it could result in a “profound shift in perspective that many researchers consider fundamental to becoming equity-minded/socially just teachers” (Cochran-Smith et al., 2014, p. 116).

I furthermore recommend that BEd curricula are improved through increased authentic learning experiences. Although all universities provide work-integrated learning opportunities to their students, I recommend that universities not only increase their work-integrated learning opportunities but also increase the authentic learning opportunities of their student teachers through blended learning approaches within all modules, even those modules that are more theoretically driven.

Lastly, I recommend that teacher education programmes and curricula place more focus on developing student teachers’ competence in using English as the Mol, owing to the tendency of teachers having to use English as the Mol within multilingual classrooms when it is neither their nor their learners’ mother tongue. As the qualitative data of my study pointed out that student teachers’ attitudes and beliefs about language-in-education issues could be related to their own English proficiency, improving their competence in using English as the Mol could also improve their attitudes and beliefs about language matters.

7.4.2 Section 3: Methodological recommendations

In this section, I discuss methodological recommendations concerning the research design and data collection instruments that were used in my study. Several of my

methodological recommendations relate to the limitations of my study, as I consider it important to provide possible solutions or recommendations that could address some of the limitations in future studies.

To improve the validity and reliability of the findings relating to student teachers' degree of ethnocentrism and their language attitudes and beliefs, both the GENE survey and the LATS need to be revised and validated for the South African context. In my study, the factor analysis of both surveys indicated that the surveys required revision. Both surveys tested more constructs than suggested. The GENE had three possible factor loadings instead of one. The factor analysis of the GENE survey also showed more than half of the variation (56.781%) in the data to be unaccounted for. The factor analysis of the LATS also indicated that there were possibly four factors instead of three. The LATS reached acceptable reliability (0.55), which also highlights the need to revise the 13 items of the LATS. Items C5 and C3 of the LATS were removed during analysis to increase the reliability of the three constructs within the survey. Items C5 and C3 of the LATS therefore require major revisions to improve the reliability and validity of the LATS findings in future studies. During the factor analysis of the LATS, item C8 also seemed to be problematic and required revision. The need for revising the LATS is also evident in the EFA of the LATS only explaining 32.25% of the variation in the data, which is not ideal, as it means that only a third of the variance within the LATS can be accounted for.

In view of this, I recommend using the SIT as a theoretical framework and internal homogeneity and rational face validity survey design method when redesigning or revising the GENE and LATS, as it could yield more rigorous and culturally relevant results. The SIT acknowledges the interweaved dynamics of ethnicity, such as a person's race, culture, religion, gender, sexuality, language, socio-economic and citizenship status (Dixson & Rousseau Anderson, 2018) and would therefore lead to improved data collection instruments within the South African context. The SIT could also inform the GENE and LATS regarding the formation of social identities and how in-group-out-group distinctions are based on feelings of belonging and shared ethnic characteristics. Historical and linguistic factors unique to the South African context should also be considered when revising and validating the survey items.

The internal homogeneity and rational face validity survey design method includes four stages that should be considered when the surveys are revised. The four stages of the rational face validity revision process entail (1) concept analysis, (2) item production, (3) scale construction and, lastly (4), the evaluation of the revised items (Oosterveld, Vorst & Smits, 2019). In the first stage – concept analysis – the review of existing items of SIT surveys and the original GENE and LATS items should be investigated by considering the factor analysis of various published studies. During the second stage – item production – the relevant items that should be included in the revised GENE and LATS should be selected. During this stage, the rational face validity survey design should be used by implementing an item review procedure to ensure face validity. The item review procedure should entail experts (such as academics in the field of ethnocentrism, social identity formation, ethnicity and teacher education researchers) judging the selected items by grading them on a scale of 1 to 4 (1 = “not appropriate”, 2 = “should be made appropriate”, 3 = “appropriate but needs minor modifications” and 4 = “very appropriate”). The experts should also be asked to assess the suitability of the survey for its purpose and the clarity of the items. A Kendall W analysis should then be used to assess the compliance level of the expert opinions. The findings of the Kendall W analysis can assist in making decisions regarding which items to retain and which to remove. After revising the items, the survey should be distributed to pilot the revised survey. In the next stage – scale construction – the homogeneity of the new and revised items should be assessed. The set of factors that are identified as homogenous must then be interpreted post hoc. The meaning of the scale can then be derived from the content of the items as well as the SIT. Items that fail to show homogeneity must be removed. In the final stage – evaluation – the stability of the identified item covariance structure should be assessed through confirmatory techniques and cross-validation to ensure the validity and reliability of the newly revised surveys.

Finally, I also recommend that the effect of respondents’ social desirability on the findings of surveys be considered. To control for social desirability in future studies related to ethnocentrism, I recommend that the Balanced Inventory of Desirable Responding test be included as an independent variable within the online questionnaire. The Balanced Inventory of Desirable Responding test has 40 items that make up two constructs – self-deceptive enhancement and impression measurement.

The self-deceptive enhancement construct assesses respondents' tendency to respond honestly to items, whereas the second construct – impression measurement – assesses a deliberate “self-presentation” and can be viewed as a measure of defensiveness (Negy et al., 2003, p. 339). Scores on both constructs are combined, higher scores reflect higher levels of social desirability. Respondents' score on the Balanced Inventory of Desirable Responding test can then be used to identify respondents who have high levels of social desirability, and their responses can then be removed to ensure more reliable findings.

7.4.3 Section 4: Recommendations for further research possibilities

In this section, I suggest possible avenues that could be pursued for further research by others. These are as follows:

- The reliability and validity of the GENE and LATS surveys as data collection instruments, especially within the South African context, can be examined.
- An exploration of student teachers' attitudes and beliefs about language diversity within the multilingual classroom as well as their thinking with regard to strategies such as translanguaging within multilingual classrooms may be done.
- Research can be conducted on how student teachers' degree of ethnocentrism can be addressed within the BEd curriculum.
- More research on how HEIs can accomplish change in student teachers' attitudes and beliefs about language-in-education issues is necessary.
- Measuring student teachers' degree of ethnocentrism through mixed-method research designs and qualitative measures needs further investigation, as quantitative measures alone might not be comprehensive.
- A pilot study needs to be conducted to determine the validity, reliability, credibility, transferability and trustworthiness as well as the limitations and benefits of using the ethnocentrism-measuring rubric (a contribution of my study) as a data collection method that investigates and measures ethnocentrism.
- Explicit and implicit methods of addressing student teachers' ethnocentrism and their attitudes and beliefs about language-in-education issues should also be investigated.

- Ethnocentrism and ethnorelativism, associated with Bennett's (1993) Development Model of Intercultural Sensitivity (DMIS) could also be investigated in future studies.
- Ways of adapting and increasing authentic learning experiences within the BEd curriculum also require further investigation.

7.5 LIMITATIONS OF THE STUDY

My study explored the relationship between student teachers' degree of ethnocentrism and their attitudes and beliefs about language. The respondents of my study included student teachers from a mono-ethnic HEI (i.e. Riviermond) in South Africa. The mono-ethnic HEI had 1 200 enrolled students at the time of data collection. All of the students were asked to participate voluntarily in the study by completing an online questionnaire. To account for the possibility of social desirability influencing the validity and reliability of the findings of my study, I used Google Forms as the online data collection platform, as it assures respondents complete anonymity. However, the anonymous nature in which the Google Forms questionnaire was designed led to student teachers being able to complete the form more than once, which was evident in the initial response rate of 106%. After a thorough investigation, 36 duplicates were identified and removed. However, the possibility of duplicates still exists, which could have affected the reliability and validity of the findings of my study and therefore can be viewed as a limitation. I therefore suggest that a more reliable platform is used, such as Survey Monkey or Qualtrix, where students can remain anonymous but multiple submissions of the questionnaire will be prevented.

Another limitation of my study relates to the homogenous nature of my sample. When student teachers' ethnocentrism and their attitudes and beliefs about language-in-education issues are investigated, a more heterogeneous sample might yield more valid findings that account for more variability. Having more variables involved in the study could also ensure that the data form a normal distribution when doing a test of normality (Field, 2018). Heterogeneity can be accomplished by conducting research at a university that has a more diverse student population in terms of, for example, demographics. A comparative study between national and international universities could also provide a more heterogeneous sample, which could lead to the

identification of more influential variables that need to be accounted for when measuring student teachers' degree of ethnocentrism and their attitudes and beliefs about language-in-education issues. The homogenous nature of my sample therefore also limits the ability of my study to be generalised. Although my study cannot be generalised to a larger population, it can be generalised to other HEIs that have similar student demographics and are also mono-ethnic.

The possibility of social desirability influencing the findings of the data is another limitation of my study. The measuring of psychological constructs, such as ethnocentrism, is a difficult task, as being ethnocentric is generally considered socially unacceptable (Lombard, 2017). Roy (2006, p. 292) explains that exhibiting racial prejudice (an aspect of ethnocentrism) in today's society is frowned upon, resulting in respondents' responses being dishonest and politically correct to be socially desirable. Moreover, my study used a self-reporting instrument, which could have led to the responses of the student teachers being compromised by their level of social desirability.

Other limitations of the study involve the reliability and validity of the online questionnaire, specifically the GENE and LATS surveys within the questionnaire. The factor analysis of both surveys indicates that there are many variances that are unaccounted for and that the constructs and items require revision. Factor analysis indicates that the GENE survey is not unidimensional, as it possibly measures three constructs instead of one (ethnocentrism). Another limitation with regard to the GENE, as pointed out by one of the student teachers in the qualitative dataset, is the possibility that ethnocentrism might better be measured through qualitative measures.

Lastly, it is also necessary to mention that within the online questionnaire, the respondents were asked to indicate whether they had been in "multicultural" primary and high schools. The term "multicultural" in the questionnaire was left open for interpretation, which could also have affected the findings regarding the influence of the student teachers' schooling environment. In future research, a clear definition of the term "multicultural" should be provided to the respondents.

7.6 CULMINATION OF INQUIRY

In this chapter, I concluded my study by elaborating on the significance of my inquiry and the contributions my study was able to make owing to its mixed-method dataset that allowed for rigorous and comprehensive conclusions and recommendations.

Before the commencement of my study, I assumed that student teachers who studied at Riviermond had high degrees of ethnocentrism due to the mono-ethnic nature of the Riviermond student population. I also predicted a relationship between their degree of ethnocentrism and their attitudes and beliefs about language-in-education issues. Some of my assumptions were confirmed, while others were mistaken. Some of my assumptions were based on my personal and work experiences within mono-ethnic environments (see my preface to the study). Growing up in a mono-ethnic Afrikaner environment, I noticed what De Luca et al. (2018, p. 15) call “ethnic favouritism” and even racism, which I did not understand at the time. My own social identity crisis and experiences with racism and ethnocentrism have led to my raising questions about the degree of ethnocentrism of the student teachers at Riviermond.

By investigating student teachers’ reasons for choosing to study at a mono-ethnic HEI in an urban area, when they had various other options available to them, I was able to gain a better understanding of mono-ethnic social identities and the criteria that they are based on. It also gave me insight into enclaved migration and how social identities and ethnocentrism were involved.

After having measured the student teachers’ degree of ethnocentrism, I argue that there is a “continuing relationship” among ethnocentrism, aspects of ethnicity (such as language) and social identities, as it plays an important role in creating a sense of belonging and, therefore, shaping personal as well as social identities. The continuing relationship is based on the argument that student teachers’ degree of ethnocentrism aligns with how strongly they identify with a mono-ethnic social identity. The stronger student teachers’ convictions and beliefs are about aspects of their “own” ethnicity (i.e. language, culture, religion and even race) and if those aspects are prominent criteria of their social identity, the more ignorant, resistant and intolerant their beliefs will be about “others”. The statistically significant correlation found between these student teachers’ degree of ethnocentrism and their attitudes and beliefs about language-in-

education issues also corroborates the important role of language in social identities (i.e. the Afrikaner identity).

Based on my own experiences as a teacher in a multicultural and multilingual context as well as existing research (i.e. Bloch, 1999; Borg, 2006; Byrnes & Kiger, 1994; Chetty & Mwepu, 2008; Haukås, 2016), I furthermore conclude that teachers' degree of ethnocentrism and their attitudes and beliefs about language, if left unaddressed, could have far-reaching consequences for learners within the education system. HEIs should therefore consider the interrelated nature of student teachers' social identity, ethnocentrism and their attitudes and beliefs about language and apply the SIT as a framework to adapt their educational policies and BEd curricula. HEIs should also investigate ways in which student teachers' ethnocentrism could be addressed explicitly as well as implicitly to better prepare and equip them for teaching multilingual and multicultural learners.

In addition, I urge that future research into ethnocentrism, ethnicity, social identities and attitudes and beliefs about language should account for the interrelated nature thereof, as I believe that investigating these concepts in isolation could lead to reductionism and not providing a comprehensive understanding of the variables involved. Furthermore, when investigating complex matters related to ethnocentrism and social identities, I also suggest that a multidimensional approach, such as a mixed-method research design, should be used to avoid lopsided findings.

Finally, I want to assert the need for a reliable and valid measurement of ethnocentrism within the South African context that could help HEIs gain a better understanding of their student teachers' ethnocentrism. At the beginning of my inquiry, I did not question the validity of the GENE and LATS surveys within the South African context, but after extensive factor analysis, it has become evident that the surveys require further investigation and revision before they can be used in future studies. I therefore recommend the revision of the GENE and LATS surveys within the South African context by using the SIT as a lens.

To conclude my study, I echo the words of Maya Angelou:

We should know that diversity makes for a rich tapestry, and we must understand the threads of the tapestry are equal in value no matter their color.

Comparing diversity to a colourful tapestry aligns with the findings of my inquiry about how different threads of ethnicity being interwoven shape one's social identity. Identifying and eventually understanding the "threads" of one's social identity could provide insight into one's degree of ethnocentrism. Having gained such awareness, may require one to address any strong ethnocentric attitudes and beliefs.

Angelou's words acknowledge the imperative to view various social identities and ethnicities (i.e. diversity) as having equal standing and viewing diversity - like tapestries - as beautiful.

In the same way that weavers must carefully shuttle each coloured thread back and forth, so student teachers must thoughtfully consider their own social identities, ethnocentrism and particular attitudes and beliefs. Doing so while considering those of their learners' may ensure multilingual and multicultural classroom practices that celebrate diversity and help to eliminate potentially damaging ethnocentric attitudes and beliefs.

Self-awareness provides the capacity to also gain a deeper and more meaningful understanding of others. But self-awareness can only be developed where bravery exists, on a continuum between reckless and sagacious. So, as Smith (2020) suggests:

We need to learn to weave. We need to learn to bring together all our vibrant threads into rich textures, hues, and patterns, to craft a fabric that is strong and resilient, innovative and creative, that serves us all well.

My hope is therefore that every student teacher will be brave enough to confront his or her own attitudes and beliefs about language-in-education matters and to use this new awareness to create a classroom where the weft and the warp threads of all learners are accepted resulting in a striking textile artform crafted on a unique South African loom.



LIST OF REFERENCES

- Abrams, L. S., & Moio, L. S. (2009). Critical race theory and the cultural competence dilemma in social work education. *Journal of Social Work Education, 45*(2), 245-261.
- Adeyinka, A. A. (2014). Benefits of mother-tongue education in early childhood: The case of Nigeria. In D. O. Orwenjo, M. C. Njoroge, R. W. Ndung'u, & P. W. Mwangi (Eds.), *Multilingualism and education in Africa: The state of the state of the art.* (pp. 166-176). Newcastle: Cambridge Scholars Publishing.
- Ager, D. (2001). *Motivation in language planning and language policy.* Clevedon: Multilingual Matters.
- Aitchison, J. (2018, 26 February). South Africa's reading crisis is a cognitive catastrophe. *The Conversation.* Retrieved from <https://theconversation.com/south-africas-reading-crisis-is-a-cognitive-catastrophe-89052>
- Ajzen, I. (2005). *Attitudes, personality, and behaviour* (2nd ed.). Berkshire: Open University Press.
- Alexander, N. (2003). *Language education policy, nation and sub-national identities in South Africa.* Strasbourg: Language Policy Division, Directorate of School, Out-of-School and Higher Education, Council of Europe.
- Alim, H. S. (2010). Critical language awareness. In N. H. Hornberger, & S. L. McKay (Eds.), *Sociolinguistics and language education: New perspectives on language education* (pp. 205-232). Toronto: Multilingual Matters.
- Alsulami, S. Q. (2017). Partial immersion program for Saudi bilinguals. *English Language Teaching, 10*(2), 150-155.
- Altemeyer, B., & Hunsberger, B. (2004). A revised religious fundamentalism scale: The short and sweet of it. *International Journal for the Psychology of Religion, 14*(1), 47-54.
- Ameny-Dixon, G. M. (2004). Why multicultural education is more important in higher education now than ever: A global perspective. *National Forum of Teacher Education Journal, 6*(1), 1-12.
- Amos, R. D., & McCroskey, J. C. (1999). *Ethnocentrism and student perceptions of teacher communication.* Paper presented at the annual convention of the National Communication Association, Chicago, IL.

- Anonymous. (2019). Student population statistics of HEI. Anonymous.
- Appel, R., & Muysken, P. (1987). *Language contact and bilingualism*. London: Edward Arnold.
- Aros. 2018. *Teaching and learning policy*. Pretoria: Aros.
- Ashforth, B. E., Harrison, S. H., & Corley, K. G. (2008). Identification in organizations: An examination of four fundamental questions. *Journal of Management*, 34(3), 325-374.
- Babbie, E., Mouton, J., Vorster, P., & Prozesky, B. (2014). *The practice of social research*. Cape Town: Oxford.
- Baker, C. (2011). *Foundations of bilingual education and bilingualism* (5th ed.). New York, NY: Multilingual Matters.
- Baker, C., & Garcia, O. (1996). *Foundations of bilingual education and bilingualism* (2nd ed.). Clevedon: Multilingual Matters.
- Bandura, A. (1986). *Social foundations of thought and action: A social cognitive theory*. Englewood Cliffs, NJ: Prentice Hall.
- Bangeni, B., & Kapp, R. (2007). Shifting language attitudes in linguistically diverse language environment in SA. *Journal of ML and MC Development*, 28(4), 253-269.
- Barke, E., & Williams, D. (1938). A further study of the comparative intelligence of children in certain bilingual and monoglot schools in South Wales. *British Journal of Educational Psychology*, 8, 63-77.
- Barner-Rasmussen, W., & Björkman, I. (2007). Language fluency, socialization and inter-unit relationships in Chinese and Finnish subsidiaries. *Management and Organization Review*, 3(1), 105-128.
- Barnes, L. (2005). English as a global language: An African perspective. *Language Matters*, 36(2), 243-265.
- Barwell, R. (2016). Investigating stratification, language diversity and mathematics classroom interaction. *Proceedings of the National Academy of Sciences of the United States of America*, 11(1), 34-52.
- Basöz, T. (2015). Exploring the relationship between tolerance of ambiguity of EFL learners and their vocabulary knowledge. *Journal of Language and Linguistics Studies*, 11(2), 53-66.

- Beck, J., Czerniak, C., & Lumpe, A. (2000). An exploratory study of teachers' beliefs regarding the implementation of constructivism in their classroom. *Journal of Science Teacher Education*, 11(4), 323-343.
- Bekhet, A. K., & Zauszniewski, J. A. (2012). Methodological triangulation: An approach to understanding data. *Nurse Researcher*, 20(2), 40-43.
- Bekker, I. (2002). *The attitudes of L1-African language students towards the LoLT issue at Unisa* (Master's dissertation). Pretoria: University of South Africa.
- Bell, D. (1992). Racial realism. *Connecticut Law Review*, 24(2), 363-379.
- Bell, D. (2004). *Silent covenants: Brown v. board of education and the unfulfilled hopes for racial reform*. New York, NY: Oxford University Press.
- Benmamoun, M., Kalliny, M., Chun, W., & Kim, S. (2018). The impact of managers' animosity and ethnocentrism on multinational enterprise (MNE) international entry-mode decision. *Thunderbird International Business Review*, 61(1), 413-423.
- Bennett, M.J. (1993). Towards Ethnorelativism: A Developmental Model of Intercultural Sensitivity. In R.M Paige (E.d.), *Intercultural Press* (pp.21-72). Yarmouth: Maine.
- Benson, C. (2000). The primary bilingual education experiment in Mozambique, 1993 to 1997. *International Journal of Bilingual Education and Bilingualism*, 3(3), 149-166.
- Benson, C. (2005). *Proceedings of the 4th International Symposium on Bilingualism*. Somerville: Cascadilla Press.
- Bergerson, A. A. (2003). Critical race theory and white racism: Is there room for white scholars in fighting racism in education? *Qualitative Studies in Education*, 16(1), 51-63.
- Bernat, E. (2005). Beliefs about language learning: Current knowledge, pedagogical implications, and new research directions. *Teaching English as a Second or Foreign Language – Electronic Journal*, 9(1), n.p.
- Beukes, A. (2008). Language policy implementation in South Africa: How Kempton Park's great expectations are dashed in Tshwane. *Stellenbosch Papers in Linguistics*, 38(3), 1-26.
- Beukes, A. (2009). Language policy incongruity and African languages in postapartheid South Africa. *Language Matters*, 40(1), 35-55.

- Bhagwati, J. (2004). *In defense of globalization*. New York, NY: Oxford University Press.
- Bizumic, B. (2014). Who coined the concept of ethnocentrism? A brief report. *Journal of Social and Political Psychology*, 2(1), 3-10.
- Blaser, T., & Van der Westhuizen, C. (2012). Introduction: The paradox of post-apartheid Afrikaner identity: Deployments of ethnicity and neo-liberalism. *African Studies*, 71(3), 380-390.
- Bloch, C. (2014). Growing young readers and writers: Underpinnings of the Nal'ibali national reading-for-enjoyment campaign. In H. McIlwraith (Ed.), *The Cape Town Language and Development Conference: Looking beyond 2015* (pp. 49-57). London: British Council.
- Bochatay, N., Bajwa, N. M., Blondon, K. S., Perron, N. J., Cullati, S., & Nendaz, M. R. (2019). Exploring group boundaries and conflicts: A social identity theory perspective. *Medical Education*, 53(1), 799-807.
- Boelens, R., Van Laer, S., De Wever, B., & Elen, J. (2015). Blended learning in adult education: Towards a definition of blended learning. Retrieved from <http://www.iwt-alo.be/>
- Bondi, S. (2012). Students and institutions protecting whiteness as property: A critical race theory analysis of student affairs preparation. *Journal of Student Affairs Research and Practice*, 49(4), 397-414.
- Borg, M. (2004). The apprenticeship of observation. *English Language Teaching Journal*, 58(1), 274-276.
- Borg, S. (2006). *Teacher cognition and language education: Research and practice*. London: Continuum.
- Boulleys, V. (2014). Language, education and development in Cameroon: The German colonial approach and perspectives for post-independent Cameroon. In D. O. Orwenjo, M. C. Njoroge, R. W. Ndung'u, & P. W. Mwangi (Eds.), *Multilingualism and education in Africa: The state of the state of the art* (pp. 177-203). Newcastle: Cambridge Scholars Publishing.
- Brekhus, W. H. (2008). Trends in the qualitative study of social identities. *Sociology Compass*, 2(3), 1059-1078.
- British Broadcasting Corporation. (2019). The Reformation. Retrieved from <https://www.bbc.co.uk/bitesize/guides/zrpcwmn/revision/>

- Brock-Utne, B. (2007). Language of instruction and student performance: New insights from research in Tanzania and South Africa. *International Review of Education*, 53(1), 509-530.
- Brown, G. L. (1922). Intelligence as related to nationality. *Journal of Educational Research*, 5, 324-327.
- Brown, R. (2000). Social identity theory: Past achievements, current problems and future challenges. *European Journal of Social Psychology*, 30(6), 745-778.
- Brutt-Griffler, J. (2002). *World English. A study of its development*. Clevedon: Multilingual Matters.
- Bullock, L. D. (1998). Efficacy of a gender and ethnic equity in science education curriculum for preservice teachers. *Journal of Research in Science Teaching*, 34(1), 1019-1038.
- Bunyi, G. W. (1997). Multilingualism and discourse in primary mathematics in Kenya. *Language, Culture and Curriculum*, 10(1), 52-65.
- Burbules, N. C., & Torres, C. A. (2000). Globalization and education: An introduction. In N. C. Burbules, & C. A. Torres (Eds.), *Globalization and education: Critical perspectives* (pp. 1-26) New York, NY: Routledge.
- Butler-Kisber, L. (2010). *Qualitative inquiry: Thematic, narrative and arts-informed perspectives*. London: Sage.
- Byrnes, D. A., & Cortez, D. (1996). Language diversity in the classroom. In D. A. Byrnes, & G. Kiger (Eds.), *Common bonds: Anti-bias teaching in a diverse society* (2nd ed.) (pp. 65-78). Wheaton: Association for Childhood Education International.
- Byrnes, D. A., & Kiger, G. (1994). Language attitudes of teachers' scale (LATS). *Educational and Psychological Measurement*, 54, 227-231.
- Byrnes, D. A., Kiger, G., & Manning, M. L. (1997). Teachers' attitudes about language diversity. *Teaching and Teacher Education*, 13(6), 637-644.
- Cain, M. (2012). Beliefs about classroom practice: A study of primary teacher trainees in Trinidad and Tobago. *International Journal of Humanities and Social Science*, 2(3), 96-105.
- Chetty, R. (2013). Student responses to being taught Physics in isiZulu. *South African Journal of Science*, 109(9/10), 1-6.

- Chetty, R., & Mwepe, D. (2008). Language policy and education in South Africa: An alternative view of the position of English and African languages. *Alternation*, 15(2), 329-345.
- Chimnga, W. W. M., & Meier, C. (2014). The language issue in South Africa: The way forward? *Mediterranean Journal of Social Sciences*, 5(20), 1424-1433.
- Chisholm, L., & Sujee, M. (2006). Tracking racial desegregation in South African schools. *Journal of Education*, 10(1), 141-159.
- Clark, C., & Peterson, P. (1986). Teachers' thought processes. In M. C. Wittrock (Ed.), *Handbook of research on teaching* (pp. 255-296). New York, NY: Macmillan.
- Cloete, N., Maassen, P., Fehnel, R., Moja, T., Gibbon, T., & Perold, H. (2006). *Transformation in higher global pressures and local realities*. Amsterdam: Springer.
- Cochran-Smith, M., Villegas, A. M., Abrams, L., Chavez-Moreno, L., Mills, T., & Stern, R. (2014). Critiquing teacher preparation research: An overview of the field, Part II. *Journal of Teacher Education*, 66(1), 109-121.
- Cohen, L., Manion, L., & Morrison, K. (2011). *Research methods in education*. New York, NY: Routledge.
- Cook, T., & Campbell, D. (1979). *Quasi-experimentation: Design and analysis issues for field settings*. Boston, MA: Houghton Mifflin.
- Corsini, R. J. (2002). *The dictionary of psychology*. New York, NY: Brunner-Routledge.
- Crenshaw, K. W. (1995). Race, reform, and retrenchment: Transformation and legitimation in anti-discrimination law. *Harvard Law Review*, 101, 1331-1387.
- Creswell, J. W. (2003). *Research design: Qualitative, quantitative, and mixed methods approaches*. Thousand Oaks, CA: Sage.
- Creswell, J. W. (2013). *Research design: Qualitative, quantitative, and mixed methods approaches* (4th ed.). Thousand Oaks, CA: Sage.
- Creswell, J. W., & Miller, D. L. (2000). Determining validity in qualitative inquiry. *Theory into Practice*, 39(3), 124-130.
- Creswell, J. W., & Plano Clark, V. L. (2018). *Designing and conducting mixed methods research* (3rd ed.). Thousand Oaks, CA: Sage.
- Creswell, J. W., Klassen, A. C., Plano Clark, V. L., & Clegg Smith, C. (2011). Best practices for mixed methods research in the health sciences. Retrieved from

https://www2.jabsom.hawaii.edu/native/docs/tsudocs/Best_Practices_for_Mixed_Methods_Research_Aug2011.pdf

- Crump, A. (2014). Introducing LangCrit: Critical language and race theory. *Critical Inquiry in Language Studies*, 11(3), 207-224.
- Crystal, D. (2003). *Language death*. Cambridge: Cambridge University Press.
- Cuellar, I., Nyberg, B., Maldonado, E., & Roberts, R. (1997). Ethnic identity and acculturation in a young adult Mexican-origin population. *Journal of Community Psychology*, 25(1), 535-549.
- Cummins, J. (1981). The role of primary language development in promoting educational success for language minority students. In C. F. Leyba (Ed.), *Schooling and language minority students: A theoretical framework* (pp. 3-49). Los Angeles, CA: California State University.
- Cummins, J. (1984). *Bilingualism and special education: Issues in assessment and pedagogy*. Clevedon: Multilingual Matters.
- Cummins, J. (2000). *Language, power, and pedagogy. Bilingual children in the crossfire*. Clevedon: Multilingual Matters.
- Cummins, J. (2005). A proposal for action: Strategies for recognizing heritage language competence as a learning resource within the mainstream classroom. *The Modern Language Journal*, 89(4), 585-592.
- Cummins, J. (2017). Teaching minoritized students: Are additive approaches legitimate? *Harvard Educational Review*, 87(3), 404-425.
- D'Oliveira, C. (2013). Moving towards multilingual South African schools. In P. Cuvelier, T. du Plessis, & L. Teck (Eds.), *Multilingualism, education and social integration* (pp. 131-140). Pretoria: Van Schaik.
- De Luca, G., Hodler, R., Raschky, P. A., & Valsecchi, M. (2018). Ethnic favoritism: An axiom of politics. *Journal of Development Economics*, 132(1), 115-129.
- De Swaan, A. (2001). *Words of the world*. Oxford: Polity.
- De Vos, A. S., Strydom, H., Schulze, S., & Patel, L. (2014). Scientific theory and professional research. In A. S. de Vos, H. Strydom, C.B. Fouché, & C. S. L. Delpont (Eds.), *Research at grass roots: For the social sciences and human service professions* (8th ed.) (pp. 3-27). Pretoria: Van Schaik.
- Dean, E., & Veenstra, G. (2008). The relationship between cultural competence and ethnocentrism of health care professionals. *Journal of Transcultural Nursing*, 19(2), 121-125.

- DeCuir, J. T., & Dixson, A. D. (2004). So when it comes out, they aren't that surprised that it is there: Using critical race theory as a tool of analysis of race and racism in education. *Social Science Premium Collection*, 33(5), 26-31.
- Delgado, R. (Ed.). (1995). *Critical race theory: The cutting edge*. Philadelphia, PA: Temple University Press.
- Delgado, R., & Stefancic, J. (2001). *Critical race theory: An introduction*. New York, NY: New York University Press.
- Delgado, R., & Stefancic, J. (2012). *Critical race theory: An introduction* (2nd ed.). New York, NY: New York University Press.
- Denzin, N. K. (1970/1989). *The research act* (3rd ed.). Englewood Cliffs, NJ: Prentice Hall.
- Department of Basic Education. (2010). *The status of language of learning and teaching in South African public schools: A qualitative overview*. Pretoria: Author.
- Department of Education. (1996). *White Paper on Education and Training*. Pretoria: Author.
- Department of Education. (1997). *Education White Paper 3: A programme for the transformation of higher education*. Pretoria: Author.
- Department of Education. (2008). *Report of the ministerial committee on transformation and social cohesion and the elimination of discrimination in public higher education institutions*, Final Report. Pretoria: Author.
- Dewey, J. (1933). *How we think*. Boston, MA: D.C. Heath.
- Dewey, M. (2007). English as a lingua franca and globalization: An interconnected perspective. *International Journal of Applied Linguistics*, 17(3), 332-354.
- Dixson, A. D., & Rousseau Anderson, C. (2018). Where are we? Critical race theory in education 20 years later. *Peabody Journal of Education*, 93(1), 121-131.
- Dogan, C., & Balbay, S. (2018). Vygotskian sociocultural theory of learning. In S.D Uгутен, & F. Sanal, F. Ekizer (Eds.), *Current Pathways in Foreign Language Teaching* (pp.65-72). Istanbul: CIP
- Dong, Q., Day, K., & Collaço, C. M. (2008). Overcoming ethnocentrism through developing intercultural communication sensitivity and multiculturalism. *Human Communication*, 11(1), 27-38.
- Du Plessis, T. (2003). Multilingualism and language-in-education policy in South Africa – a historical overview. In P. Cuvelier, T. du Plessis, & L. Teck (Eds.),

- Multilingualism, education and social integration: Belgium, Europe, South Africa, Southern Africa* (pp. 99-119). Pretoria: Van Schaik.
- Du Preez, M. (2017). Whites have to find a new balance – not play the victim. Retrieved from <https://www.news24.com/Columnists/MaxduPreez/whites-have-to-find-a-new-balance-not-play-victim-20171114>
- Du Toit, M. (2003). The domesticity of Afrikaner nationalism: Volksmoeders and the ACVV, 1904-1929. *Journal of Southern African Studies*, 29(1), 155-176.
- Du Toit, P. (2017). AfriForum and solidarity's parallel state. Huffington Post. Retrieved from https://www.huffingtonpost.co.uk/entry/afriforum-and-solidaritys-parallel-state_uk_5c7e968ce4b078abc6c113f2
- Duvenage, P. (2018). Afrikaner intellectual history: An interpretation. In J. Netshitenzhe (Ed.), *Whiteness, Afrikaans, Afrikaners: Addressing post-apartheid legacies, privileges and burdens* (pp. 91-114). Johannesburg: MISTRA.
- Eatwell, R. (2000). The rebirth of the 'extreme right' in Western Europe? *Parliamentary Affairs*, 53(3), 407-425.
- Edwards, J. (1985). *Language, society and identity*. Oxford: Blackwell.
- Edwin, C. H., Obi-Nwosu, H., Atalor, A., & Okoye, C. A. F. (2016). Toward globalization: Construct validation of global identity scale in a Nigerian sample. *Psychology & Society*, 8(1), 85-99.
- Emerson Report. (1963). *From empire to nation*. Boston, MA: Beacon Press.
- Emmanuel, A. O. (2013). *Effect of student-teacher ratio on students' academic performance in secondary schools in the Ado-Odo/Ota Local Government area of Ogun State, Nigeria: NOUN* (Master's dissertation). Abuja: National Open University of Nigeria.
- Erikson, E.H. (1959). *Identity and the life cycle: Selected papers*. New York, NY: International Universities Press.
- Ethnocentrism. (2020). In *Merriam-Webster's* online dictionary. Retrieved from <https://www.merriam-webster.com/dictionary/ethnocentrism>
- Evans, R., & Cleghorn, A. (2010). Look at the balloon blow up: Student teacher-talk in linguistically diverse foundation phase classroom. *Southern African Linguistics and Applied Language Studies*, 28(2), 141-151.
- Evans, R., & Cleghorn, A. (2012). *Complex classroom encounters: A South African perspective*. Rotterdam: Sense Publishers.

- Fanon, F. (1952). *Black skin, white masks*. London: Pluto Press.
- Fasold, R. (1984). *The sociolinguistics of society*. Oxford: Basil Blackwell.
- Feldman, S. (1966). *Cognitive consistency: Motivational antecedents and behavioral consequents*. New York, NY: Academic Press.
- Field, A. (2018). *Discovering statistics using IBM SPSS statistics* (5th ed.). London: Sage.
- Fishbein, M. (1963). An investigation of the relationship between beliefs about an object and the attitude toward that object. *Human Relations*, 16(1), 233-240.
- Fishbein, M. (1966). The relationship between beliefs, attitudes and behaviour. In S. Feldman (Ed.), *Cognitive consistency: Motivational antecedents and behavioral consequents* (pp. 200-222). New York, NY: Academic Press.
- Fishbein, M., & Ajzen, I. (1975). *Belief, attitude, intention, and behaviour: An introduction to theory and research*. Reading, MA: Addison-Wesley.
- Fiske, E., & Ladd, H. (2004). *Elusive equity: Education reform in post-apartheid South Africa*. Washington, DC: Brookings Institution Press.
- Fittell, D. (2008). *Reforming primary science education: Beyond the 'stand and deliver' mode of professional development*. Proceedings of the AARE International Education Conference, 30th November - 4th December 2008, Queensland University of Technology, Brisbane.
- Flick, U. (2015). *Introducing research methodology*. London: Sage.
- Foord, M. (2017). *What makes a Christian reformed?* Retrieved from <https://au.thegospelcoalition.org/article/what-makes-a-christian-reformed/>
- Garcia, O., & Kleyn, T. (2016). Translanguaging theory in education. In O. Garcia, & T. Kleyn (Eds.), *Translanguaging with students: Learning from classroom moments* (pp. 9-32). New York, NY: Routledge.
- Giannakakis, A. E., & Fritsche, I. (2011). Social identities, group norms, and threat: On the malleability of ingroup bias. *Personality and Social Psychology Bulletin*, 37(1), 82-93.
- Gibbon, P. (2015). *Scaffolding language, scaffolding learning: Teaching English language learners in the mainstream classroom*. Portsmouth: Heineman.
- Giliomee, H. (2009). *The Afrikaners: Biography of a people*. Cape Town: Tafelberg.
- Giliomee, H. (2019a). A death warrant for Afrikaans. Retrieved from <https://www.sahistory.org.za/archive/death-warrant-afrikaans-hermann-giliomee-11-november-2019>

- Giliomee, H. (2019b). *The rise & demise of the Afrikaners*. Cape Town: Tafelberg.
- Goffman, E. (1963). *Stigma: Notes on the management of spoiled identity*. Englewood Cliffs, NJ: Prentice-Hall.
- Goldberg, D. T. (1998). The new segregation. *Race and Society*, 1(1), 15-32.
- Goldburg, P. (2010). Developing pedagogies for inter-religious teaching and learning. In K. Engebretson, M. de Souza, G. Durka, & L. Gearon (Eds.), *International handbook of inter-religious education* (pp. 341-359). Dordrecht: Springer.
- Goodman, J. (1991). Using methods course to promote reflection and inquiry among student teachers. In B. B. Tabachnick, & K. Zeichner (Eds.), *Issues and practices in inquiry-oriented teacher education* (pp. 56-76). New York, NY: Falmer Press.
- Gopinath, C. (2008). *Globalization: A multidimensional system*. Los Angeles, CA: Sage.
- Gorski, C. (2007). Good intentions are not enough: A decolonizing intercultural education. Retrieved from <http://www.edchange.org/>
- Graham, B. E. (2010). Mother tongue education: Necessary? Possible? Sustainable? *Language and Education*, 24(4), 309-321.
- Grosser, M. (2016). Kwantitatiewe navorsing. In I. Joubert, C. Hartell, & K. Lombard (Eds.), *Navorsing: 'n Gids vir die beginnavorsers* (pp. 245-270). Pretoria: Van Schaik.
- Guilherme, M. (2007). English as a global language and education for cosmopolitan citizenship. *Language and Intercultural Communication*, 7(1), 72-90.
- Gumpowicz, L. (1883). *Der Rassenkampf: Sociologische Untersuchungen – The racial struggle: Sociological studies*. Innsbruck: Wagner'sche Universitätsbuchhandlung.
- Hair, J. F., Black, W. C., & Babin, B. J. (2010). *RE Anderson multivariate data analysis: A global perspective*. New Jersey, NJ: Pearson Prentice Hall.
- Hamel, R. E. (2005). *Language empires, linguistic imperialism and the future of global languages*. Universidad Autónoma Metropolitana, Department of Anthropology. Retrieved from <<http://www.hamel.com.mx/Archivos-PDF/Work%20in%20Progress/2005%20Language%20Empires.pdf>>.

- Hammack, P. L. (2015). Theoretical foundations of identity. In K. C. Mclean, & M. U. Syed (Eds.), *The Oxford handbook of identity development* (pp. 11- 30). New York, NY: Oxford University Press.
- Hammer, R.M., Bennett, M.J., & Wiseman, R. (2003). Measuring intercultural sensitivity: The intercultural development inventory. *International Journal of Intercultural Relations*, 27(1), 421-443.
- Haney, J., Czerniak, C., & Lumpe, A. T. (1996). Teacher beliefs and intentions regarding the implementation of science education reform strands. *Journal of Research in Science Teaching*, 33(9), 971-993.
- Harris, C. I. (1995). Whiteness as property. In K. Crenshaw, N. Gotanda, G. Peller, & K. Thomas (Eds.), *Critical race theory: The key writings that formed the movement* (pp. 357-383). New York, NY: The New Press.
- Harrison, N. (2012). Investigating the impact of personality and early life experiences on intercultural interaction in internationalized universities. *International Journal of Intercultural Relations*, 36, 224-237.
- Haslam S. A., Jetten, J., Postmes, T., & Haslam, C. (2009). Social identity, health and well-being: An emerging agenda for applied psychology. *Applied Psychology: An International Review*, 58(1), 1-23.
- Haslam, S. A. (2012). *Psychology in organizations: The social identity approach* (2nd ed.). Thousand Oaks: London.
- Haukås, A. (2016). Teachers' beliefs about multilingualism and a multilingual pedagogical approach. *International Journal of Multilingualism*, 13(1), 1-18.
- Hélot, C., & Ó Laoire, M. (2011). Introduction: From language education policy to a pedagogy of the possible. In C. Hélot, & M. Ó Laoire (Eds.), *Language policy for the multilingual classroom* (pp. xi-3). Bristol: Multilingual Matters.
- Henderson, K. A. (2011). Post-positivism and the pragmatics of leisure research. *Leisure Sciences*, 33(4), 341-346.
- Heugh, K. (1995). Disabling and enabling: Implications of language policy trends in South Africa. In R. Mesthrie (Ed.), *Language and social history: Studies in South African sociolinguistics* (pp. 329-350). Maitland: David Philip Publishers.
- Heugh, K. (2002). The case against bilingual and multilingual education in South Africa. *Perspectives in Education*, 20(1), 171-196.

- Heugh, K. (2007). Language and literacy issues in South Africa. In N. Rassool (Ed.), *Global issues in language, education and development: Perspectives from postcolonial countries* (pp. 187-218). Clevedon: Multilingual Matters.
- Heugh, K. (2009). Contesting the monolingual practices of bilingual policy. *English Teaching Practice and Critique*, 8(2), 96-113.
- Higher Education Transformation Network (HETN). (2020). *Higher education access for all communities*. Retrieved from <http://www.hetn.org.za/>
- Hirald, P. (2010). The role of critical race theory in higher education. *The Vermont Connection*, 31(7), 53-59.
- Hofmeyr, J. H. (2006). *November: Report of the sixth round of the SA reconciliation barometer survey*. Wynberg: Institute for Justice and Reconciliation.
- Hooghe, M. (2008). Ethnocentrism. In W. A. Darity (Ed.), *International encyclopedia of the social sciences. Volume 3: Ethnic – Inequality, Gender* (pp. 11-12). Detroit, MI: Gale.
- Hornberger, N. (2002). Multilingual language policies and the continua of bi-literacy: An ecological approach. *Language Policy*, 1(1), 27-51.
- House, J. (2003). English as a lingua franca: A threat to multilingualism? *Journal of Sociolinguistics*, 7(4), 556-578.
- Howie, S. J., Combrinck, C., Roux, K., Tshele, M., Mokoena, G. M., & McLeod Palane, N. (2017). *PIRLS literacy 2016: South African highlights report*. Pretoria: Centre for Evaluation and Assessment.
- Hsieh, H., & Shannon, S. E. (2005). Qualitative health research. *Sage*, 15(9), 1277-1288.
- Hungi, N. (2011). *SACMEQ: Accounting for variations in the quality of primary school education*. Retrieved from <http://www.sacmeq.org/sacmeq-projects/sacmeq-iii/reports#>
- Hutchinson, J. (1987). *The dynamics of cultural nationalism. The Gaelic revival and the creation of the Irish nation state*. London: Allen And Unwin.
- Incecay, G. (2011). Pre-service teachers' language learning beliefs and effects of these beliefs on their practice teaching. *Procedia Social and Behavioral Sciences*, 15(1), 128-133.
- Ivankova, N. V., Creswell, J. W., & Plano Clark, V. L. (2010). Foundations and approaches to mixed methods research. In K. Maree (Ed.), *First steps in research* (revised 4th impression) (pp. 255-284). Pretoria: Van Schaik.

- Jackson, L. T. B., Van de Vijver, F. J. R., & Biela, R. (2013). Coping with diversity in dormitories in a historically white HEI in South Africa. *Unisa Press*, 27(3), 607-626.
- Johnson, K. E. (1992). The relationship between teachers' beliefs and practices during literacy instruction for non-native speakers of English. *Journal of Reading Behavior*, 24(1), 83-108.
- Johnson, K. E. (1994). The emerging beliefs and instructional practices of pre-service English as a second language teachers. *Teaching and Teacher Education*, 10(4), 439-452.
- Johnson, R. B., & Onwuegbuzi, A. J. (2004). Mixed methods research: A research paradigm whose time has come. *Educational Researcher*, 33(7), 14-26.
- Jones, W. R., & Stewart, W. A. C. (1951). Bilingualism and verbal intelligence. *The British Journal of Psychology, Statistical Section*, 1(4), 3-8.
- Joubert, C.G. (2005). *Tracing the impact of self-directed team learning in an air traffic control environment* (Doctoral thesis). Pretoria: University of Pretoria.
- Joubert, I. (2016). Gevallestudie: Riglyne vir ontwerp en uitvoering van die navorsing. In I. Joubert, C. Hartell, & K. Lombard (Eds.), *Navorsing: 'n Gids vir die beginnervorsers* (pp. 245-270). Pretoria: Van Schaik.
- Kamwangamalu, N. M. (2001). The language planning situation in South Africa. *Current Issues in Language Planning*, 2(4), 361-445.
- Kamwangamalu, N. M. (2010). Vernacularization, globalization and language economics in non-English speaking countries in Africa. *Language Problems & Language Planning*, 34(1), 1-23.
- Kamwendo, G. (2000). Interfacing language research with policy: The case of language in education in Malawi. *Nordic Journal of African Studies*, 9(2), 1-10.
- Kannemeyer, J. C. (1984). *Geskiedenis van die Afrikaanse literatuur 1*. Pretoria: Academica.
- Karabenick, S. A., & Noda, P. A. C. (2004). Professional development implications of teachers' beliefs and attitudes toward English language learners. *Bilingual Research Journal*, 28(1), 55-75.
- Katz, P. A. (1976). The acquisition of racial attitudes in children. In P. A. Katz (Ed.), *Toward the elimination of racism* (pp. 125-54). New York, NY: Pergamon.

- Kazempour, M. (2009). Impact of inquiry-based professional development on core conceptions and teaching practices: A case study. *Science Educator*, 18(2), 56-68.
- Kazempour, M., & Sadler, T. (2015). Pre-service teachers' science beliefs, attitudes, and self-efficacy: A multi-case study. *Teaching Education*, 26(3), 247-271.
- Kelman, H. C. (1971). Language as an aid and barrier to involvement in the national system. In J. Rubin, & B. H. Jernudd (Eds.), *Can language be planned? Sociolinguistic theory and practice for developing nations* (pp. 21-51). Honolulu, HI: University Press of Hawaii.
- King, E., & Butler, B. R. (2015). Who cares about diversity? A preliminary investigation of diversity exposure in teacher preparation programs. *Multicultural Perspectives*, 17(1), 46-52.
- Knudson, R. E. (1998). *The relationship between pre-service teachers' beliefs and practices during literacy instruction for non-native speakers of English*. California, CA: ERIC.
- Korthagen, A. J. (2001). *Linking practice and theory: The pedagogy of realistic teacher education*. Mahwah, NJ: Lawrence Erlbaum Associates.
- Krashen, S. (2000). Bilingual education, the acquisition of English, and the retention and loss of Spanish. Retrieved from <http://www.languagepolicy.net/archives/Krashen7.htm>
- Kriel, M. (2010). Culture and power: the rise of Afrikaner nationalism revisited. *Nations and Nationalism*, 16(3), 402-422.
- Kriel, M. (2012). A new generation of Gustav Prellers? The Fragmente/FAK/Vrye Afrikaan movement, 1998-2008. *African Studies*, 71(3), 426-445.
- Kumar, K., & Jain, K. (2013). Language conflicts in social arenas: Reflections for the business world. *Journal of Asian and African Studies*, 48(1), 64-80.
- Kyeyune R. (2003). Challenges of using English as a medium of instruction in multilingual contexts: A view from Ugandan classrooms. *Language, Culture and Curriculum*, 16(2), 173-184.
- Ladegaard, H. J. (1998). Assessing national stereotypes in language attitude studies: The case of class-consciousness in Denmark. *Journal of Multilingual and Multicultural Development*, 19(3), 182-198.

- Ladson-Billings, G. (1998). Just what is critical race theory and what's it doing in a nice field like education? *International Journal of Qualitative Studies in Education*, 11(1), 7-24.
- Ladson-Billings, G. (2005). The evolving role of critical race theory in educational scholarship. *Race Ethnicity and Education*, 8(1), 115-119.
- Ladson-Billings, G. (2013). Critical race theory – what it is not! In M. Lynn, & A. D. Dixson (Eds.), *Handbook of critical race theory in education* (pp. 34-47). London: Routledge.
- Lauring, J. (2007). Language and ethnicity in international management. Corporate Communications. *An International Journal*, 12(3), 255-266.
- Lemke, J. L. (1995). *Textual politics. Discourse and social dynamics*. London: Taylor and Francis.
- Lemmer, E. (2010). Language policy and linguistic realities in South African schooling. In E. Lemmer, & N. van Wyk (Eds.), *Themes in South African education* (pp. 225-246). Cape Town: Pearson.
- Lenyai, E. (2013). Setting the scene for teaching English as a first additional language. In A. Hugo, & E. Lenyai (Eds.), *Teaching English as a first additional language in the foundation phase* (pp. 1-26). Cape Town: Juta.
- Leonardelli, G. J., & Toh, S. M. (2015). Social categorization in intergroup contexts: Three kinds of self-categorization. *Social and Personality Psychology Compass*, 9(2), 69-87.
- Levinson, D. J. (1950). Politico-economic ideology and group memberships in relation to ethnocentrism. In T. W. Adorno, E. Frenkel-Brunswick, D. J. Levinson, & R. N. Sanford (Eds.), *The authoritarian personality* (pp. 151-221). New York, NY: Harper and Brothers.
- Lieberman, E. S. (2005). Nested analysis as a mixed-method strategy for comparative research. *The American Political Science Review*, 99(3), 432-452.
- Lin, C., Maxwell, K. L., Able-Boone, H., & Zimmer, C. R. (2009). Cultural and linguistic diversity in early childhood teacher preparation: The impact of contextual characteristics on coursework and practice. *Early Childhood Research Quarterly*, 24(1), 64-76.

- Lombard, E. (2017). Students' attitudes and preferences toward language of learning and teaching at the University of South Africa. *Language Matters*, 48(3), 25-48.
- Lopez, G. (2003). The (racially neutral) politics of education: A critical race theory perspective. *Educational Administration Quarterly*, 39(1), 68-94.
- Lortie, D. (1975). *Schoolteacher: A Sociological Study*. London: University of Chicago Press
- Louw, D., Louw, A. E., & Kail, R. (2014). Basiese konsepte van kinder- en adolessente-ontwikkeling. In D. A. Louw, & A. E. Louw (Eds.), *Die ontwikkeling van die kind en adolessent* (2nd ed.) (pp. 3-50). Bloemfontein: Psychology Publications.
- Mackenzie, N., & Knipe, S. (2006). Research dilemmas: Paradigms, methods and methodology. *Issues in Educational Research*, 16(2), 193-205.
- MacNaughton, G., Rolfe S. A., & Siraj-Blatchford, I. (2001). *Doing early childhood research: International perspectives on theory and practice*. Maidenhead: Open University Press.
- Makoe, P., & McKinney, C. (2014). Linguistic ideologies in multilingual South African suburban schools. *Journal of Multilingual and Multicultural Development*, 35(7), 658-673.
- Makoni, S. (1999). African languages as colonial scripts. In S. Nuttall, & C. Coetzee (Eds.), *Negotiating the past: The making of memory in South Africa* (pp. 242-248). Cape Town: Oxford University Press.
- Makoni, S., & Pennycook, A. (2007). Disinventing and reconstructing languages. In S. Makoni, & A. Pennycook (Eds.), *Disinventing and reconstituting languages* (pp. 1-41). Clevedon: Multilingual Matters.
- Mangnale, V. S., Potluri, R. M., & Degufu, H. (2011). A study on ethnocentric tendencies of Ethiopian consumers. *Asian Journal of Business Management*, 3(4), 241-250.
- Marshall, S., & Moore, D. (2018). Plurilingualism amid the panoply of bilingualism: addressing critiques and misconceptions in education. *International Journal of Multilingualism*, 15(1), 19-34.
- Martin, J. N., & Nakayama, T. K. (2005). *Experiencing intercultural communication: An introduction* (2nd ed.). Boston, MA: McGraw-Hill.

- Maseko, P., Ekkehard, W., & Kaschula, H. (2017). Central terms and concepts. In R. Kaschula, P. Maseko, & W. Ekkehard (Eds.), *Multilingualism and intercultural communication* (pp.xiii-xvi). Johannesburg: Wits University Press.
- Mashiya, F. N. N. (2014). *How South African teachers make sense of language-in-education policies in practice* (Doctoral thesis). Pretoria: University of Pretoria.
- Matias, C. E. (2016). *Feeling white: Whiteness, emotionality, and education*. Boston, MA: Sense Publishers.
- Matsuda, M. (1995). Looking to the bottom: Critical legal studies and reparations. In N. Crenshaw, N. Gotanda, G. Peller, & K. Thomas (Eds.), *Critical race theory: The key writings that formed the movement* (pp. 63-79). New York, NY: The New Press.
- May, S. (2001). *Language and minority rights: Ethnicity, nationalism and the politics of language*. London: Pearson Longman.
- McCrone, D. (1998). *The sociology of nationalism. Tomorrow's ancestors*. London: Routledge.
- McCroskey, L. L. (2003). Relationships of instructional communication styles of domestic and foreign instructors with instructional outcomes. *Journal of Intercultural Communication Research*, 32(1), 75-96.
- McGroarty, M. E. (2010). Language and ideologies. In N. H. Hornberger, & S. L. McKay (Eds.), *Sociolinguistics and language education: New perspectives on language education* (pp. 3-40). Toronto: Multilingual Matters.
- McLeod, S. A. (2008). *Case study method. Simply psychology*. Retrieved from <http://www.simplypsychology.org/case-study.html>
- McMillan, J. H., & Schumacher, S. (2010). *Research in education: Evidence-based inquiry* (7th ed.). Boston, MA: Pearson.
- Meier, C. (2018). Managing differences in early childhood development. In C. Meier, & P. Marais (Eds.), *Management in early childhood education: South African perspective* (pp. 113-151) Pretoria: Van Schaik.
- Mensah, F. M., & Jackson, I. (2018). Whiteness as property in science teacher education. *Teachers College Record*, 120(1), 1-38.
- Mertens, D. M. (2005). *Research methods in education and psychology: Integrating diversity with quantitative and qualitative approaches* (2nd ed.). Thousand Oaks, CA: Sage.

- Mesthrie, R. (2017). Urban cool: Social bridging in language. In C. Ballantine, M. Chapman, K. Erwin, & G. Maré (Eds.), *Living together, living apart? Social cohesion in a future South Africa* (pp. 101-109). Pietermaritzburg: University of KwaZulu-Natal Press.
- Milner, H. R., IV., Pearman, F. A., & McGee, E. O. (2013). Critical race theory, interest convergence, and teacher education. In M. Lynn, & A. D. Dixon (Eds.), *Handbook of critical race theory in education* (pp. 339-354). New York, NY: Routledge.
- Miranda, E. O. (2010). Religious pluralism and thee paradigm. In K. Engebretson, M. de Souza, G. Durka, & L. Gearon (Eds.), *International handbook of inter-religious education* (pp. 5-24.). Dordrecht: Springer.
- Mkhize, D., & Balfour, R. (2017). Language rights in education in South Africa. *South African Journal of Higher Education*, 31(6), 133-150.
- Modiri, J. M. (2012). The colour of law, power and knowledge: Introducing the critical race theory in (post-) apartheid South Africa. *South African Journal of Higher Education*, 28(3), 405-436.
- Moore, F. M. (2008). Preparing elementary preservice teachers for urban elementary science classrooms: Challenging cultural biases toward diverse students. *Journal of Science Teacher Education*, 19(1), 85-109.
- Morse, J. M. (1991). Approaches to qualitative-quantitative methodological triangulation. *Nursing Research*, 40(2), 120-123.
- Mouton, J. (2009). *Understanding social research* (6th ed.). Pretoria: Van Schaik.
- Muho, A., & Kumari, A. (2014). The role of interaction in second language acquisition. *European Scientific Journal*, 16(1), 44-54.
- Mullis, I. V., Martin, M. O., Foy, P., & Hooper, M. (2017). PIRLS 2016: *International results in reading*. International Study Centre, Boston College. Retrieved from <http://timssandpirls.bc.edu/pirls2016/international-results/pirls/student-achievement/>
- Murphy, H. B. M. (1965). Migration and the major mental disorders. In M. B. Kantor (Ed.), *Mobility and mental health* (pp. 221-249). Springfield: Thomas.
- Mutiga, J. (2014). Value addition and attitude change in language revitalization: The case of Kitharaka. In D. O. Orwenjo, M. C. Njoroge, R. W. Ndung'u, & P. W. Mwangi (Eds.), *Multilingualism and education in Africa: The state of the state of the art* (pp. 204-225). Newcastle: Cambridge Scholars Publishing.

- Ncayiyana, D. (2020). Communicating across cultural barriers in South Africa. *Plus* 50, 14-15.
- Ndebele, T. (2014). Education. In F. Cronje, J. Kane-Berman, & L. Moloi (Eds.), *South Africa Survey 2014/2015* (pp. 419-530). Johannesburg: Institute of Race Relations.
- Negy, C., Shreve, T. L., Jensen, B. J., & Uddin, N. (2003). Ethnic identity, self-esteem, and ethnocentrism: A study of social identity versus multicultural theory of development. *Cultural Diversity and Ethnic Minority Psychology*, 9(4), 333-344.
- Nespor, J. (1987). The role of beliefs in the practice of teaching. *Journal of Curriculum Studies*, 19(4), 317-328.
- Neuliep, J. W. (2002). Assessing the reliability and validity of the generalized ethnocentrism scale. *Journal of Intercultural Communication Research*, 31(4), 201-215.
- Neuliep, J. W. (2003). *Intercultural communication: A contextual approach* (2nd ed.). Boston, MA: Houghton-Mifflin.
- Neuliep, J. W., & McCroskey, J. C. (1997). The development of a US and generalized ethnocentrism scale. *Communication Research Reports*, 14(4), 385-398.
- Neuliep, J. W., & McCroskey, J. C. (2001). *The influence of ethnocentrism on perceptions of interviewee attractiveness, credibility, and socio-communicative style*. Paper presented at the annual convention of the International Communication Association, Washington, DC.
- Neuliep, J. W., Chaudoir, M., & McCroskey, J. C. (2001). A cross-cultural comparison of ethnocentrism among Japanese and United States college students. *Communication Research Reports*, 18(2), 137-146.
- Neuman. (2000). *Social research methods: Qualitative and quantitative approaches* (4th ed.). Boston, MA: Allyn & Bacon.
- Ngcobo, S. (2013). Educators' attitudes towards the role of isiZulu in education: Additive rather than exclusive. *South African Linguistics and Applied Language Studies*, 31(2), 185-205.
- Ngcobo, S. (2017). Socio-cultural factors and their influence on attitudes towards biliteracy. In M. K. Ralarala, K. Barris, E. Ivala, & S. Siyepu (Eds.), *African languages and language practice research in the 21st century*:

- Interdisciplinary themes and perspectives* (pp. 17-34). Cape Town: CASAS Book Series.
- Nieuwenhuis, J. (2010). *Introducing qualitative research*. In K. Maree (Ed.), *First steps in research* (revised 4th impression) (pp. 47-66). Pretoria: Van Schaik.
- Nyaga, S. K. (2013). *Managing linguistic diversity in literacy and language development: An analysis of teachers' attitudes, skills and strategies in multilingual classrooms in Kenyan primary schools*. (Doctoral thesis). Stellenbosch: Stellenbosch University.
- Nyika, N., & Van Zyl, S. (2013). From attitudes and practices to policy: Reflections on the results of a large-scale study at the University of the Witwatersrand. *South African Journal of Higher Education*, 27(3), 713-734.
- O'Leary, Z. (2005). *The essential guide to doing research*. New Delhi: Vistaar Publication.
- Ogechi, N. O. (2003). On language rights in Kenya. *Nordic Journal of African Studies*, 12(3), 277-295.
- Oliver, E. (2019). Religious Afrikaners, irreligious in conflict. *Theological Studies*, 75(1), 1-7.
- Olivier, J. (2009). *South Africa: Language and education*. Retrieved from <http://salanguages.com/education.htm>
- Onwuegbuzie, A. J., Leech, N. L., & Collins, K. M. (2010). Innovative data collection strategies in qualitative research. *The Qualitative Report*, 15(3), 696-726.
- Oosterveld, P., Vorst, H. C. M., & Smits, N. (2019). Methods for questionnaire design: A taxonomy linking procedures to test goals. *Quality of Life Research*, 28(1), 2501-2512.
- Organisation for Economic Co-operation and Development. (2011). *Education at a glance: What is the student-teacher ratio and how big are classes?* Retrieved from <http://www.oecd.org/edu/skills-beyond-school/48631144.pdf>
- Orman, J. (2007). *Language policy and nation-building in post-apartheid South Africa*. (Doctoral thesis). London: Queen Mary University of London.
- Owen-Smith, M. (2012). *Overcoming inequality in South Africa through multi-bilingual education: A set of teaching methodologies*. Paper presented at "Towards Carnegie", University of Cape Town, 3 to 7 September. (Unpublished).

- Oxford Languages. (2018). *Oxford dictionary: Language matters*. Retrieved from <https://www.oxforddictionaries.com>
- Pajares, M. F. (1992). Teachers' beliefs and educational research: Cleaning up a messy construct. *Review of Educational Research*, 62(3), 307-332.
- Pallant, J. F. (2000). Development and validation of a scale to measure perceived control of internal states. *Journal of Personality Assessment*, 75(2), 308-337.
- Palmer, D. (2008). Practices and innovations in Australian science teacher education programs. *Research in Science Education*, 38(2), 167-188.
- Paradowski, M. (2011). Multilingualism – Assessing benefits. In H. Komorowska (Ed.), *Issues in promoting multilingualism: Teaching – learning – assessment* (pp. 331-355). Warsaw: Foundation for the Development of the Education System.
- Parker, L., & Villalpando, O. (2007). A racialized perspective on education leadership: Critical race theory in educational administration. *Education Administration Quarterly*, 43(5), 519-524.
- Parmegiani, A. (2014). The (dis)ownership of English: Language and identity construction among Zulu students at the University of KwaZulu-Natal. *International Journal of Bilingual Education and Bilingualism*, 17(6), 683-694.
- Peacock, M. (2001). Pre-service ESL teachers' beliefs about second language learning. A longitudinal study. *System*, 29(1), 117-195.
- Pearson, P. (2014). Policy without a plan: English as a medium of instruction in Rwanda. *Current Issues in Language Planning*, 15(1), 39-56.
- Peyper, T. J. (2014). *A study of perceived classroom language proficiency of pre-service teachers*. (Master's dissertation). Pretoria: University of Pretoria.
- Phatudi, N. (2014). Introducing EFAL as language of learning and teaching. In N. Phatudi (Ed.), *Introducing English as first additional language in the early years* (pp. 1-19). Cape Town: Pearson.
- Phillipson, R. (2002). *Review of English as a global language*. Retrieved from <http://infoweb.magi.com/~mfettes/global.html>
- Phillipson, R., & Skutnabb-Kangas, R. (1995). Language rights in postcolonial Africa. In R. Skutnabb-Kangas, & R. Phillipson (Eds.), *Linguistic human rights: Overcoming linguistic discrimination* (pp. 335-346). New York, NY: Mouton de Gruyter.

- Pillay, J. (2014). Ethical considerations in educational research involving children: Implications for educational researchers in South Africa. *South African Journal of Childhood Education*, 4(2), 195-212.
- Pintner, R. (1932). *The influence of language background on intelligence tests*. *The Journal of Social Psychology*, 3(2), 235-240.
- Place, J. (2016). The role of the first language in additional language teaching. In A. Hugo (Ed.), *Teaching English as a first additional language in the intermediate and senior phase* (pp. 21-33). Cape Town: Juta.
- Plüddemann, P. (1997). Additive and subtractive challenges in education for multilingualism. *Per Linguam*, 13(1), 17-29.
- Plüddemann, P. (2015). Unlocking the grid: Language-in-education policy realisation in post-apartheid South Africa. *Language and Education*, 29(3), 186-199.
- Plüddemann, P., Braam, D., October, M., & Wababa, Z. (2004). *Dual-medium and parallel-medium schooling in the Western Cape: From default to design*. Cape Town: PRAESA.
- Polity. (2015). *HETN: Discriminatory bursaries by Solidariteit Akademie College*. Retrieved from <https://www.polity.org.za/article/hetn-discriminatory-bursaries-by-solidariteit-akademie-college-2015-07-13>
- Potgieter, A., & Anthonissen, C. (2017). Managing multilingualism in education: Policies and practices. In R. H. Kaschula, P. Maseko, & H. Ekkehard Wolff, (Eds.), *Multilingualism and intercultural communication: A South African perspective* (pp. 131-156). Johannesburg: Wits University Press.
- Prah, K. K. (2007). *Challenges to the promotion of indigenous languages in South Africa*. Cape Town: The Centre for Advanced Studies of African Society. Retrieved from http://www.casas.co.za/FileAssets/NewsCast/misc/file/204_CV_Challenges%20to%20the%20Promotion%20of%20Indidegous%20Languages%20in%20So%20u_.pdf
- Pretorius, J. (2017). *Teaching English as home language in overcrowded and multilingual foundation phase classrooms in the Tshwane-West district*. (Master's dissertation). Pretoria: University of South Africa.
- Probyn, M. (2005). Language and the struggle to learn: The intersection of classroom realities, language policy and neo-colonial and globalisation discourses in South African schools. In A. Lin, & P. W. Martin (Eds.),

- Decolonisation, globalisation: Language-in-education policy and practice.* (pp. 153-171). Toronto: Multilingual Matters.
- Ralarala, M. K., Ivala, E., Barris, K., Leach, N., Manashe, L., & Somlata, Z. (2017). Language development and multilingualism at the Cape Peninsula University of Technology. In R. H. Kaschula, P. Maseko, & H. Ekkehard Wolff (Eds.), *Multilingualism and intercultural communication: A South African perspective* (pp. 131-156). Johannesburg: Wits University Press.
- Ramoupi, N. L. L. (2011). *African-centred education and African languages: Content and curriculum in post-apartheid education and training in South Africa.* African Institute of South Africa. Retrieved from <http://www.ai.org.za/media/Policy%20Brief%2056.pdf>
- Rassool, N. (2007). Postcolonial perspectives: Issues in language-in-education and development in the global cultural economy. In N. Rassool (Ed.), *Global issues in language, education and development: Perspectives from postcolonial countries* (pp. 245-266). Clevedon: Multilingual Matters.
- Rawlings, A. (2020). *Is Afrikaans in danger of dying out?* Retrieved from <https://www.bbc.com/future/article/20200514-is-afrikaans-in-danger-of-dying-out>
- Republic of South Africa. (1996). *Constitution of the Republic of South Africa, 1996* (Act No. 108 of 1996). Retrieved from <http://www.gov.za/documents/constitution/chapter-1-founding-provisions#5>
- Republic of South Africa. (1997). *Higher Education Act.* Retrieved from <https://www.up.ac.za/media/shared/409/higher-education-act-1997.zp86770.pdf>
- Republic of South Africa. (2008). *National Qualifications Framework Act 67 of 2008.* Retrieved from <https://www.saqqa.org.za/docs/legislation/2010/act67.pdf>
- Republic of South Africa. (2020). *PANSALB to launch 28 days of language activism campaign.* Retrieved from <https://www.gov.za/speeches/28-days-language-activism-campaign-28-jan-2020-0000>
- Richardson, V. (1996). The role of attitudes and beliefs in learning to teach. In J. Sikula (Ed.), *The handbook of research in teacher education* (2nd ed.) (pp. 102-119). New York, NY: Macmillan.

- Roberts, L. W., Geppert, C. M. A., Coverdale, J., Louie, A., & Edenharder, K. (2005). Ethical and regulatory considerations in educational research. *Academic Psychiatry, 29*(1), 1-5.
- Roy, K. M. (2006). Measures of racial prejudice. In Y. Jackson (Ed.), *Encyclopedia of multicultural psychology* (pp. 292-294). Thousand Oaks, CA: Sage.
- Rubin, J. (1975). What the “good language learner” can teach us. *TESOL Quarterly, 9*(1), 41-51.
- Ruíz, R. (1984). Orientations in language planning. *The Journal for the National Association for Bilingual Education, 8*(2), 15-34.
- Ryan, A. B. (2006). Post-positivist approaches to research. In M. Antonesa, H. Fallon, A. B. Ryan, A. Ryan, T. Walsh, & L. Borys (Eds.), *Researching and writing your thesis: A guide for postgraduate students* (pp. 12-28). Maynooth, Ireland: MACE, National University of Ireland.
- Saer, D. J. (1923). The effects of bilingualism on intelligence. *British Journal of Psychology, 14*(1), 25-38.
- Saldaña, J. (2013). *The coding manual for qualitative researchers*. Thousand Oaks, CA: Sage.
- Samdahl, D. M. (1999). Epistemological and methodological issues in leisure research. In E. L. Jackson, & T. L. Burton (Eds.), *Leisure studies* (pp. 119-132). State College, PA: Venture.
- Schulze, S., & Kamper, G. 2012. The use of mixed methods as reflected in two eminent South African educational research journals. *Journal for New Generation Sciences, 10*(1), 130-147.
- Schwarz, C. V., & Gwekwerere, Y. N. (2007). Using a guided inquiry and modeling instructional framework (EIMA) to support preservice K-8 science teaching. *Science Education, 91*(1), 158-186.
- Sears, D. O., & Funk, C. L. (1999). Evidence of the long-term persistence of adults' political predispositions. *Journal of Politics, 61*(1), 1-28.
- Seid, S. (2015). Ethnic language shift among the Nao people of Ethiopia. In E. C. Zsiga, O. T. Boyer, & R. Kramer (Eds.), *Languages in Africa: Multilingualism, language policy, and education* (pp. 102-207). Washington, DC: Georgetown University Press.
- Setati, M., Adler, J., Reed, Y., & Bapoo, A. (2002). Incomplete journeys: Code-switching and other language practices in Mathematics, Science and English

- language classrooms in South Africa. *Language and Education*, 16(2), 128-149.
- Sharma, S., Shimp, T. A., & Shin, J. (1995). Consumer ethnocentrism: A test of antecedents and moderators. *Journal of the Academy of Marketing Science*, 23(1), 26-37.
- Shimp, T. A., & Sharma, S. (1987). Consumer ethnocentrism: Construction and validation of the CETSCALE. *Journal of Marketing Research*, 24(3), 280-290.
- Shutts, K., Kinzler, K.D., Katz, R.C., Tredoux, C., & Spelke, E. (2011). Race preferences in children: insights from South Africa. *Developmental Science*, 14(6), 1283-1291.
- Simmel, G. (1955). *Conflict: The web of group-affiliations*. New York, NY: Free Press
- Simons, G. F., & Fennig C. D. (2020). *Summer Institute of Linguistics, ethnologue: Languages of the world, twenty-first edition*. Retrieved from <http://www.ethnologue.com>
- Singh, N. K., Zhang, S., & Besmel, P. (2012). Globalization and language policies of multilingual societies: Some case studies of South East Asia. *Belo Horizonte*, 12(2), 349-380.
- Skutnabb-Kangas, T. (1988). Multilingualism and the education of minority children. In T. Skutnabb-Kangas, & J. Cummins (Eds.), *Minority education: From shame to struggle* (pp. 9-44). Clevedon: Multilingual Matters.
- Skutnabb-Kangas, T. (1994). Mother tongue maintenance: The debate. Linguistic human rights and minority education. *TESOL Quarterly*, 28(3), 624-627.
- Skutnabb-Kangas, T. (2000). *Linguistic genocide in education – or worldwide diversity and human rights?* Mahwah, NJ: Lawrence Erlbaum.
- Skutnabb-Kangas, T. (2001). The globalisation of language rights. *Globalisation, Language and Education*, 47(3/4), 201-219.
- Sleeter, C. E. (2017). Critical race theory and the whiteness of teacher education. *Urban Education*, 52(2), 155-169.
- Smith, F. (1923). Bilingualism and mental development. *British Journal of Psychology*, 13(1), 270-282.
- Smith, L. T. (1999). *Decolonizing methodologies: Research and Indigenous peoples*. London: Zed Books.
- Smith, R. (2020). *Weaving our human tapestry*. Retrieved from <https://www.makeworkmorehuman.com/blog/weaving-our-human-tapestry>

- Solórzano, D. G. (1997). Images and words that wound: Critical race theory, racial stereotyping and teacher education. *Teacher Education Quarterly*, 24(3), 5-19.
- Solorzano, D., & Yosso, T. (2002). Critical race methodology: Counter-storytelling as an analytical framework for education research. *Qualitative Inquiry*, 8(1), 23-44.
- Sonnekus, T. (2017). Hip Afrikaners and neo-tribalism in post-apartheid South Africa. *Critical Arts*, 31(4), 18-36.
- Spaull, N. (2012a). *Equity and efficiency in South African primary schools: A preliminary analysis of SACMEQ III: South Africa* (Master's dissertation). Stellenbosch: Stellenbosch University.
- Spaull, N. (2012b). *Education in South Africa: A tale of two systems*. Retrieved from <http://www.politicsweb.co.za/news-and-analysis/education-in-sa-a-tale-of-two-systems>
- Spolsky, B. (2004). *Language policy*. Cambridge: Cambridge University Press.
- Spolsky, B. (2009). *Language management*. Cambridge: Cambridge University Press.
- Spring, J. (1997). *Deculturalization and the struggle for equality: A brief history of the education of dominated cultures in the U.S.* New York, NY: McGraw-Hill.
- Star, N.S. (2000). *The effects of international student exchange programs on ethnocentrism and ethnonationalism* (Master's dissertation). Malibu, CA: Pepperdine University.
- Statistics South Africa. (2019). *Education series volume V: Higher education and skills in South Africa, 2017*. Retrieved from <http://www.statssa.gov.za/publications/Report-92-01-05/Report-92-01-052017.pdf>
- Stevick, E. W. (1980). *Teaching languages: A way and ways*. Rowley, MA: Newbury House.
- Stone, G. P. (1962). Appearance and the self. In A. M. Rose (Ed.), *Behavior and social processes* (pp. 86-118). Boston, MA: Houghton Mifflin.
- Stroud, C. (2001). *Towards a policy for bilingual education in developing countries*. New Education Division Document No. 10. Stockholm: SIDA.
- Strydom, H. (2011). Ethical aspects of research in the social sciences and human service professions. In A. S. de Vos, H. Strydom, C. B. Fouché, & C. S. L.

- Delpport (Eds.), *Research at grass roots: For the social sciences and human service professions* (pp. 113-130). Pretoria: Van Schaik.
- Sumner, W. G. (1906). *Folkways: A study of the sociological importance of usages, manners, customs, mores, and morals*. Boston, MA: Ginn and Company.
- Tabachnick, B. G., & Fidell, L. S. (2007). *Using multivariate statistics* (5th ed.). Boston, MA: Pearson Education.
- Tajfel, H. (1978). The psychological structure of intergroup relations. In H. Tajfel (Ed.), *Differentiation between social groups: Studies in the social psychology of intergroup relations* (pp. 77-100). London: Academic Press.
- Tajfel, H. (1979) Individuals and groups in social psychology. *British Journal of Social and Clinical Psychology*, 18(2), 183-190.
- Tajfel, H., & Turner, J. C. (1979). An integrative theory of intergroup conflict. In G.A. William, & S. Worchel (Eds.), *The social psychology of intergroup relations* (pp. 33-47). Bristol: Brooks Cole Publishers.
- Tajfel, H., & Turner, J. C. (1982). *Social identity and intergroup relations*. Cambridge: Cambridge University Press.
- Tajfel, H., & Turner, J. C. (1986). The social identity theory of intergroup behaviour. In S. Worchel, & W. Austin (Eds.), *Psychology of intergroup relations* (pp. 7-24). Chicago, IL: Nelson Hall
- Tajfel, H., Flament, C., Billig, M. G., & Bundy, R. F. (1971). Social categorization and intergroup behaviour. *European Journal of Social Psychology*, 1(1), 149-77.
- Tashakkori, A., & Teddlie, C. (2003). Major issues and controversies in the use of mixed methods in social and behavioural research. In A. Tashakkori, & C. Teddlie (Eds.), *Handbook of mixed methods in social and behavioral research* (pp. 3-50). Thousand Oaks, CA: Sage.
- Taylor, S. (2011). *Uncovering indicators of effective school management in South Africa using the National School Effectiveness Study*. Stellenbosch Economic Working Papers. Retrieved from file:///C:/Users/201589052/Downloads/wp-10-2011.pdf
- Tembe, J., & Norton, B. (2008). Promoting local languages in Ugandan primary schools: The community as stakeholder. *The Canadian Modern Language Review*, 65(1), 33-60.
- Theunissen, A. (2015). *Taalbeleid in privaat hoëronderrwy: Aros as gevallestudie*. (Master's dissertation). Potchefstroom: North-West University.

- Thevenot, A. B. (2012). *Developing cultural awareness: A qualitative case study of student teachers' experiences in an introductory course in ESL methods and techniques* (Doctoral thesis). Memphis, TN: University of Memphis.
- Thompson, A. (2003). Tiffany, friend of people of color: White investments in antiracism. *Qualitative Studies in Education*, 16(1), 7-29.
- Tollefson, J. W. (1995). Introduction: Language policy, power and inequality. In J. W. Tollefson (Ed.), *Power and inequality in language education* (pp. 1-8). Cambridge: Cambridge University Press.
- Trochim, W. M., Donnelly, J. P., & Arora, K. (2016). *Research methods: The essential knowledge base*. Boston, MA: Cengage Learning.
- Trudell, B., & Young, C. (2016). *Good answers to tough questions in mother tongue-based multilingual education (MTB-MLE): Introduction*. Retrieved from https://www.sil.org/sites/default/files/files/sil_2016_good_answers_to_tough_questions_0.pdf
- Turner, J. C. (1975). Social comparison and social identity: Some prospects for intergroup behaviour. *European Journal of Social Psychology*, 5(1), 5-34.
- Turner, J. C. (1987). A self-categorization theory. In J. C. Turner, M. A. Hogg, P. J. Oakes, S. D. Reicher, & M. S. Wetherell (Eds.), *Rediscovering the social group: A self-categorization theory* (pp. 42-67). New York, NY: Basil Blackwell.
- Turner, J. C., & Giles, H. (1981). *Intergroup behaviour*. Oxford: Blackwell.
- Turner, J. C., Brown, R. J., & Tajfel, H. (1979). Social comparison and group interest in ingroup favouritism. *European Journal of Social Psychology*, 9(1), 187-204.
- UNESCO. (1953). *The use of vernacular languages in education*. Paris: Author.
- UNESCO. (2003a). *Education in a multilingual world*. Paris: EBSCO Publishing.
- UNESCO. (2003b). *Language vitality and endangerment: Ad Hoc expert group on endangered languages*. Paris: Author.
- UNESCO. (2008). *Mother tongue matters: Local languages as a key to effective learning*. Paris: Author.
- UNESCO. (2010). *Why and how Africa should invest in African languages and multilingual education: An evidence- and practice-based policy advocacy brief*. Hamburg: Author.

- UNESCO. (2017). *Languages and multilingualism: Languages matter*. Retrieved from <http://www.unesco.org/new/en/culture/themes/cultural-diversity/languages-and-multilingualism/>
- UNICEF. (2016). *The impact of language policy and practice on children's learning: Evidence from Eastern and Southern Africa*. Eastern and Southern Africa Regional Office: Author.
- United States Department of Education. (2016). *The state of racial diversity in the educator workforce*. Washington, DC: US Department of Education, Office of Planning, Evaluation and Policy Development, Policy and Program Studies Service.
- Urdan, T., & Bruchmann, K. (2018). Examining the academic motivation of a diverse student population: A consideration of methodology. *Educational Psychologist*, 53(2), 114-130.
- Van der Walt, C., Evans, R., & Kilfoil, W. R. (2014). *Learn to teach: English language teaching in a multilingual context* (4th ed.). Pretoria: Van Schaik.
- Van der Westhuizen, C. (2016). Afrikaners in post-apartheid South Africa: Inward migration and enclave nationalism. *Theological Studies*, 72(1), 1-10.
- Van Laer, S., & Elen, J. (2017). In search of attributes that support self-regulation in blended learning environments. *Education Information Technology*, 22(1), 1395-1454.
- Van Rensburg, C. (2016). Die vroegste Khoi-Afrikaans. *Tydskrif vir Geesteswetenskappe*, 56(2), 454-476.
- Van Staden, S., Bosker, R., & Bergbauer, A. (2016). Differences in achievement between home language and language of learning in South Africa: Evidence from prePIRLS 2011. *South African Journal of Childhood Education*, 6(1), 1-10.
- Van Wyk, J. (1991). Afrikaans language, literature and identity. *A Journal of Social and Political Theory*, 77(1), 79-89.
- Vandeyar, S. (2008). The attitudes, beliefs and anticipated actions of student teachers towards difference in South African classrooms. *South African Journal of Higher Education*, 22(3), 692-707.
- Vibulphol, J. (2004). *Beliefs about language learning and teaching approaches of pre-service EFL teachers in Thailand*. (Doctoral thesis). Stillwater, OK: Oklahoma State University.

- Vidal-Suárez, M., & López-Duarte, C. (2013). Language distance and international acquisitions: A transaction cost approach. *International Journal of Cross-Cultural Management*, 13(1), 47-63.
- Vinney, C. (2020). *Understanding social identity theory and its impact on behavior*. Retrieved from thoughtco.com/social-identity-theory-4174315.
- Vygotsky, L. (1978a). *Mind in society: The development of higher psychological processes*. Harvard, MA: Harvard University Press.
- Vygotsky, L. (1978b). *Interaction between learning and development*. Harvard, MA: Harvard University Press.
- Warren, C. A., & Hotchkins, B. K. (2015). Teacher education and the enduring significance of “false empathy”. *The Urban Review*, 47(1), 266-292.
- Wang, J. (2013). Moving towards ethnorelativism: a framework for measuring and meeting students’ needs in cross-cultural business and technical communication. *Technical writing and communication*, 43(2), 201-218.
- Wasserman, H. (2019). *Analysis: Revival of Afrikaans anti-apartheid paper is good news. But change is in order*. Retrieved from <https://m.news24.com/Columnists/GuestColumn/revival-of-afrikaans-anti-apartheid-paper-is-good-news-but-change-is-in-order-20190301>
- Watson, K. (2007). Language, education and ethnicity: Whose rights will prevail in an age of globalisation? *International Journal of Educational Development*, 27(1), 252-265.
- Weaving Grace. (2020). *God weaving the threads of our lives into the tapestry of his purpose*. Retrieved from <https://www.weavinggrace.com/>
- Webb, V. (2006). Perspektiewe op moedertaalonderrig. *Tydskrif vir Geesteswetenskappe*, 46(1), 37-50.
- Webb, V. (2010). Constructing an inclusive speech community from two mutually excluding ones: The third Afrikaans language movement. *Tydskrif vir Letterkunde*, 47(1), 106-120.
- Webb, V. (2013). African languages in post-1994 education in South Africa: Our own Titanic? *Southern African Linguistics and Applied Language Studies*, 31(2), 173-184.
- Willemse, H. (2017). *More than an oppressor’s language: Reclaiming the hidden history of Afrikaans*. Retrieved from <https://theconversation.com/more-than-an-oppressors-language-reclaiming-the-hidden-history-of-afrikaans-71838>

- Willetts, G., & Clarke, D. (2014). Constructing nurses' professional identity through social identity theory. *International Journal of Nursing Practice*, 20(1), 164-169.
- Williams, E. (2011). Paper 3: Language policy, politics and development in Africa. In H. Coleman (Ed.). *Dreams and Realities: Developing Countries and the English Language* (pp. 1-20). London: British Council.
- Williams, F., Whitehead, J. L., & Miller, L. (1972). Relations between language attitudes and teacher expectancy. *American Education Research Journal*, 9(1), 263-277.
- Wing, A. K. (2016). Is there a future for critical race theory? *Journal of Legal Education*, 66(1), 44-54.
- Wium, A. M., & Louw, B. (2018). Mixed-methods research: A tutorial for speech-language therapists and audiologists in South Africa. *South African Journal of Communication Disorders*, 65(1), 1-13.
- Wöcke, A., Grosse, R., Stacey, A., & Brits, N. (2018). Social identity in MNCs based on language and nationality. *Thunderbird International Business Review*, 60, 661-673.
- Wolhuter, C. C. (2012). Post-1994 educational developments. In J. J. Booyse, C.S. le Roux, J. Seroto, & C. C. Wolhuter (Eds.), *A history of schooling in South Africa* (pp. 269-297). Pretoria: Van Schaik.
- Woodrooffe, D. D. 2011. When visions of the rainbow nation are not enough: Effect of post-apartheid higher education reform on social cohesion in South Africa. *Peabody Journal of Education*, 86(2), 171-182.
- World Bank. (2018). *Countries and economies*. Retrieved from <http://data.worldbank.org/country>
- Wrench, J. S., Corrigan, M. W., McCroskey, J. C., & Punyanunt-Carter, N. M. (2006). Religious fundamentalism and intercultural communication: The relationships among ethnocentrism, intercultural communication apprehension, religious fundamentalism, homonegativity, and tolerance for religious disagreements. *Journal of Intercultural Communication Research*, 35(1), 23-44.
- Wrench, J. W., & McCroskey, J. C. (2002). *A communibiological explanation of ethnocentrism and homophobia*. Paper presented at the annual convention of the Eastern Communication Association, New York, April.

- Xu, L. (2012). The role of teachers' Beliefs in the Language Teaching-learning Process. *Theory and Practice in Language Studies*, 2(7), 1397-1402.
- Yiakoumetti, A. (2003). Language Education in our globalised classrooms: Recommendations on providing for equal language rights. In M. Solly, & E. Esch (Eds.), *Language education and the challenges of globalisation: Sociolinguistic issues* (pp. 13-32). Newcastle: Cambridge Scholars Publishing.
- Young, C. A., Haffejee, B., & Corsun, D. L. (2017). The relationship between ethnocentrism and cultural intelligence. *International Journal of Intercultural Relations*, 58(1), 31-41.
- Yu, K. (2012). *Reclaiming indigenous languages for posterity*. Johannesburg: Human Sciences Research Council.
- Yusof, N. M., Abdullah, A. C., & Ahmad, N. (2014). Multicultural education practices in Malaysian preschools with multiethnic or monoethnic environment. *International Journal of Multicultural and Multireligious Understanding*, 1(1), 12-23.
- Zamudio, M. M., Russell, C., Rios, F. A., & Bridgeman, J. L. (2010). *Critical race theory matters: Education and ideology*. Florence, KY: Routledge.
- Zimmerman, L. (2010). *The influence of schooling conditions and teaching practices on curriculum implementation for Grade 4 reading literacy development* (Doctoral thesis). Pretoria: University of Pretoria.

ADDENDUM A: QUESTIONNAIRE

Dear student teacher/studenteonderwyser

ETHNOCENTRISM IN RELATION TO STUDENT TEACHERS' ATTITUDES AND BELIEFS ABOUT LANGUAGE TEACHING IN MULTILINGUAL FOUNDATION PHASE CLASSROOMS

I am conducting a research project that seeks to provide insight into the relation ethnocentrism has on student teachers' attitudes and beliefs about language teaching in multilingual classrooms. In line with this, I shall be very grateful if you would complete the following short questionnaire.

The questionnaire has 3 sections and should take no longer than 30 minutes of your time. Your response is of the utmost importance to me. It would be appreciated if you take your time to answer **every** question.

All information gathered in this study will be treated with the strictest **confidentiality** and used in aggregate form so as not to identify any individual respondent. You are therefore **not** required to indicate your name or contact details anywhere on this questionnaire. It remains completely **anonymous**.

Thank you for taking your time to complete this questionnaire. Should you have any queries or comments regarding this survey, you are welcome to contact me telephonically or via email at the contact details below:

Ek doen 'n navorsingsprojek wat poog om insig te gee oor die verhouding wat etnosentrisme het op onderwysers se houding teenoor en oortuigings oor taalonderrig in veeltalige Grondslagfaseklaskamers. In lyn daarmee sal ek baie dankbaar wees as u die volgende kort vraelys sal voltooi.

Die vraelys het 3 afdelings en behoort nie langer as 30 minute van u tyd te neem nie. U antwoord is van die uiterste belang vir my. Ek sal dit waardeer as u tyd neem om **elke** vraag te beantwoord.

Alle inligting wat in hierdie studie ingesamel word, sal met die strengste **vertroulikheid** hanteer word en in 'n algemene vorm gebruik word om nie enige individuele respondent te identifiseer nie. U hoef dus **nie** u naam of kontakbesonderhede op enige plek in hierdie vraelys aan te dui nie. Dit bly heeltemal **anoniem**.

Die vrae sal meestal in Engels wees omdat dit 'n internasionale, gestandaardiseerde vraelys is.

Dankie dat u u tyd afgestaan het om hierdie vraelys te voltooi. Indien u enige navrae of kommentaar aangaande hierdie opname het, kan u my per e-pos kontak by die kontakbesonderhede hieronder:

Yours sincerely / Die uwe

Mrs./Mev. J West

Joyce.west@aros.ac.za



Section A: Biographical questions

No.	Questions	Response				
		1	2	3	4	
1	Which year are you registered for at X? 1 – First year / Eerste jaar 2 – Second year / Tweede jaar 3 – Third year / Derde jaar 4 – Fourth year / Vierde jaar					
2	Gender? 1 – Male/Manlik 2 Female/Vroulik	1		2		
3	How old will you be by the 1st of June 2019?	(Open-ended)				
4	What is your home language (mother tongue)? 1 – Afrikaans 2 – English/Engels 3 – Other/Ander Specify/Spesifiseer	1	2	3	Specify/ Spesifiseer: _____	
5	How proficient do you think you are in teaching in your home language? 1 – Very poor / Baie swak 2 – Poor/Swak 3 – Average/Gemiddeld 4 – Good/Goed 5 – Very good / Baie goed	1	2	3	4	5
6	What is your second strongest language? 1 – Afrikaans 2 – Engels/English 3 – Other/Other Specify/Spesifiseer	1	2	3	Specify/ Spesifiseer: _____	
7	How proficient do you think you are in teaching in your second strongest language? 1 – Very poor / Baie swak 2 – Poor/Swak 3 – Average/Gemiddeld	1	2	3	4	5

	4 – Good/Goed 5 – Very good / Baie goed						
8	What is your third strongest language? 1 – None/Geen 2 – Afrikaans 3 – English/Engels; 4 – SeSotho 5 – Zulu 6 – Other/Ander	1	2	3	4	5	6
9	What was your language/medium of instruction during primary school? 1 – Afrikaans 2 – Engels/English 3 – Other/Other Specify/Spesifiseer	1	2	3	Specify/ Spesifiseer: _____		
10	What was your language/medium of instruction during high school? 1 – Afrikaans 2 – Engels/English 3 – Other/Other Specify/Spesifiseer	1	2	3	Specify/ Spesifiseer: _____		
11	Which language are you currently using as language of learning and teaching? 1 – Afrikaans 2 – Engels/English 3 – Other/Other Specify/Spesifiseer	1	2	3	Specify/ Spesifiseer: _____		
12	How do you feel about teaching in English?	Open-ended					
13	Were your primary school classrooms multicultural? (2 – Yes; 1 – No)	1	2				
14	Were your high school classrooms multicultural? (2 – Yes; 1 – No)	1	2				
15	What are your reasons for studying at X? Please be honest.	Open-ended					

Section B: Ethnocentrism survey

Work quickly and record your first reaction to each item. There are no right or wrong answers. Please indicate the degree to which you agree or disagree with each item using the following five-point scale:

Strongly disagree = 1; Disagree = 2; Neutral = 3; Agree = 4; Strongly agree = 5

No.	Item	1	2	3	4	5
1	Most other cultures are backward compared to my culture.	1	2	3	4	5
2	My culture should be the role model for other cultures.	1	2	3	4	5

3	People from other cultures act strange when they come into contact with my culture.	1	2	3	4	5
4	Lifestyles in other cultures are just as valid as those in my culture.	1	2	3	4	5
5	Other cultures should try to be more like my culture.	1	2	3	4	5
6	I am not interested in the values and customs of other cultures.	1	2	3	4	5
7	People in my culture could learn a lot from people in other cultures.	1	2	3	4	5
8	Most people from other cultures just don't know what's good for them.	1	2	3	4	5
9	I respect the values and customs of other cultures.	1	2	3	4	5
10	It is smart of other cultures to look up to my culture.	1	2	3	4	5
11	Most people would be happier if they lived like people in my culture.	1	2	3	4	5
12	I have many friends from different cultures.	1	2	3	4	5
13	People in my culture have just about the best lifestyles of anywhere.	1	2	3	4	5
14	Lifestyles in other cultures are not as valid (correct) as those in my culture.	1	2	3	4	5
15	I am very interested in the values and customs of other cultures.	1	2	3	4	5
16	I apply my values when judging people who are different.	1	2	3	4	5
17	I see people who are similar to me as virtuous (good).	1	2	3	4	5
18	I do not cooperate with people who are different from me.	1	2	3	4	5
19	Most people in my culture just don't know what is good for them.	1	2	3	4	5
20	I do not trust people who are different from me.	1	2	3	4	5
21	I dislike interacting with people from different cultures.	1	2	3	4	5
22	I have little respect for the values and customs of other cultures.	1	2	3	4	5

Researcher's note: How to calculate the ethnocentrism score

1. Recode questions 4, 7 and 9 with the following format: 1 = 5; 2 = 4; 3 = 3; 4 = 2; 5 = 1
2. Drop the following questions: 3, 6, 12, 15, 16, 17 and 19
3. Add up the 15 remaining questions.

Section C: LATS survey

Work quickly and record your first reaction to each item. There are no right or wrong answers. Please indicate the degree to which you agree or disagree with each item using the following five-point scale:

Strongly disagree = 1; Disagree = 2; Neutral = 3; Agree = 4; Strongly agree = 5

No.	Item	Response				
		1	2	3	4	5
1	To be considered South African, one should speak English or Afrikaans.	1	2	3	4	5
2	I would support the government spending additional money to provide better African language curriculums in schools. (A)	1	2	3	4	5

3	Parents of non- or limited English-proficient learners should be encouraged to speak English with their children whenever possible.	1	2	3	4	5
4	It is important that people in South Africa learn a language in addition to English and Afrikaans. (A).	1	2	3	4	5
5	It is unreasonable to expect a regular-classroom teacher to teach a child who has limited English proficiency.	1	2	3	4	5
6	The rapid learning of English should be a priority for non-English-proficient or limited-English-proficient students even if it means they lose the ability to speak their mother-tongue language.	1	2	3	4	5
7	Local and state governments should require that all government business (including voting) be conducted in English and Afrikaans.	1	2	3	4	5
8	Having a non- or limited English-proficient student in the classroom hampers the progress of the others.	1	2	3	4	5
9	Regular-classroom teachers should be required to receive pre-service or in-service training to be prepared to meet the needs of African mother-tongue learners. (A)	1	2	3	4	5
10	Most non- and limited English-proficient children are not motivated to learn English.	1	2	3	4	5
11	Non- or limited English-proficient learners should rather learn English first before learning other subjects.	1	2	3	4	5
12	English and Afrikaans should be the only official languages of South Africa.					
13	Non- and limited English-proficient learners often use unjustified claims of discrimination as an excuse for not doing well in school.					

Researcher's note: How to calculate the LATS score

'(A)' indicates reverse coding.

Section D: Open-ended questions

1. Is there anything you would like to say or ask about the topics addressed in this questionnaire?
2. Was it a problem for you to complete this questionnaire in English? If so, why?

ADDENDUM B: ORIGINAL GENE SURVEY (NEULIEP, 2002)

Work quickly and record your first reaction to each item. There are no right or wrong answers. Please indicate the degree to which you agree or disagree with each item using the following five-point scale:

Strongly Disagree = 1; Disagree = 2; Neutral = 3; Agree = 4; Strongly Agree = 5;

- _____ 1. Most other cultures are backward compared to my culture.
- _____ 2. My culture should be the role model for other cultures.
- _____ 3. People from other cultures act strange when they come to my culture.
- _____ 4. Lifestyles in other cultures are just as valid as those in my culture.
- _____ 5. Other cultures should try to be more like my culture.
- _____ 6. I am not interested in the values and customs of other cultures.
- _____ 7. People in my culture could learn a lot from people in other cultures.
- _____ 8. Most people from other cultures just don't know what's good for them.
- _____ 9. I respect the values and customs of other cultures.
- _____ 10. Other cultures are smart to look up to our culture.
- _____ 11. Most people would be happier if they lived like people in my culture.
- _____ 12. I have many friends from different cultures.
- _____ 13. People in my culture have just about the best lifestyles of anywhere.
- _____ 14. Lifestyles in other cultures are not as valid as those in my culture.
- _____ 15. I am very interested in the values and customs of other cultures.
- _____ 16. I apply my values when judging people who are different.
- _____ 17. I see people who are similar to me as virtuous.
- _____ 18. I do not cooperate with people who are different.
- _____ 19. Most people in my culture just don't know what is good for them.
- _____ 20. I do not trust people who are different.
- _____ 21. I dislike interacting with people from different cultures.
- _____ 22. I have little respect for the values and customs of other cultures.

Recode questions 4, 7, & 9 with the following format:

1 = 5; 2 = 4; 3 = 3; 4 = 2; 5 = 1

Drop the following questions:

3, 6, 12, 15, 16, 17, 19

Add the 15 remaining question up: What is your score _____

ADDENDUM C: ORIGINAL LATS SURVEY (BYRNES & KIGER, 1994)

Work quickly and record your first reaction to each item. There are no right or wrong answers. Please indicate the degree to which you agree or disagree with each item using the following five-point scale:

Strongly Disagree = 1; Disagree = 2; Neutral = 3; Agree = 4; Strongly Agree = 5;

Items	1	2	3	4	5
1. To be considered American, one should speak English					
2. I would support the government spending additional money to provide better programs for linguistic-minority students in public schools. (A)					
3. Parents of non- or limited-English-proficient students should be counseled to speak English whenever possible.					
4. It is important that people in the US learn a language in addition to English. (A)					
5. It is unreasonable to expect a regular-classroom teacher to teach a child who does not speak English.					
6. The rapid learning of English should be a priority for non-English-proficient or limited proficient students even if it means they lose the ability to speak their native language.					
7. Local and state governments should require that all government business (including voting) be conducted in only English.					
8. Having a non- or limited-English proficient student in the classroom is detrimental to the learning of the other students.					
9. Regular classroom teachers should be required to receive pre-service or in-service training to be prepared to meet the needs of linguistic minorities (A).					
10. Most non- or limited-English-proficient children are not motivated to learn English.					
11. At school, the learning of the English language by non- or limited-English proficient children should take precedence over learning subject matter.					
12. English should be the official language of the United States.					
13. Most non- and limited-English proficient students often use unjustified claims of discrimination as an excuse for not doing well in schools.					

Recode questions 2, 4, & 9

ADDENDUM D: ETHICAL CLEARANCE CERTIFICATE



Faculty of Education

Ethics Committee
07 February 2019

Ms Joyce West

Dear Ms West

REFERENCE: HU 18/08/01

We received proof that you have met the conditions outlined. Your application is thus approved, and you may start with your fieldwork. The decision covers the entire research process, until completion of the study report, and not only the days that data will be collected. The approval is valid for two years for a Masters and three for Doctorate.

The approval by the Ethics Committee is subject to the following conditions being met:

1. The research will be conducted as stipulated on the application form submitted to the Ethics Committee with the supporting documents.
2. Proof of how you adhered to the Department of Basic Education (DBE) policy for research must be submitted where relevant.
3. In the event that the research protocol changed for whatever reason the Ethics Committee must be notified thereof by submitting an amendment to the application (Section E), together with all the supporting documentation that will be used for data collection namely; questionnaires, interview schedules and observation schedules, for further approval before data can be collected. **Non-compliance implies that the Committee's approval is null and void.** The changes may include the following but are not limited to:
 - Change of investigator,
 - Research methods any other aspect therefore and,
 - Participants.

The Ethics Committee of the Faculty of Education does not accept any liability for research misconduct, of whatsoever nature, committed by the researcher(s) in the implementation of the approved protocol.

Upon completion of your research you will need to submit the following documentations to the Ethics Committee for your

Clearance Certificate:

- Integrated Declaration Form (Form D08),
- Initial Ethics Approval letter and,
- Approval of Title.

Please quote the reference number HU 18/08/01 in any communication with the Ethics Committee.

Best wishes



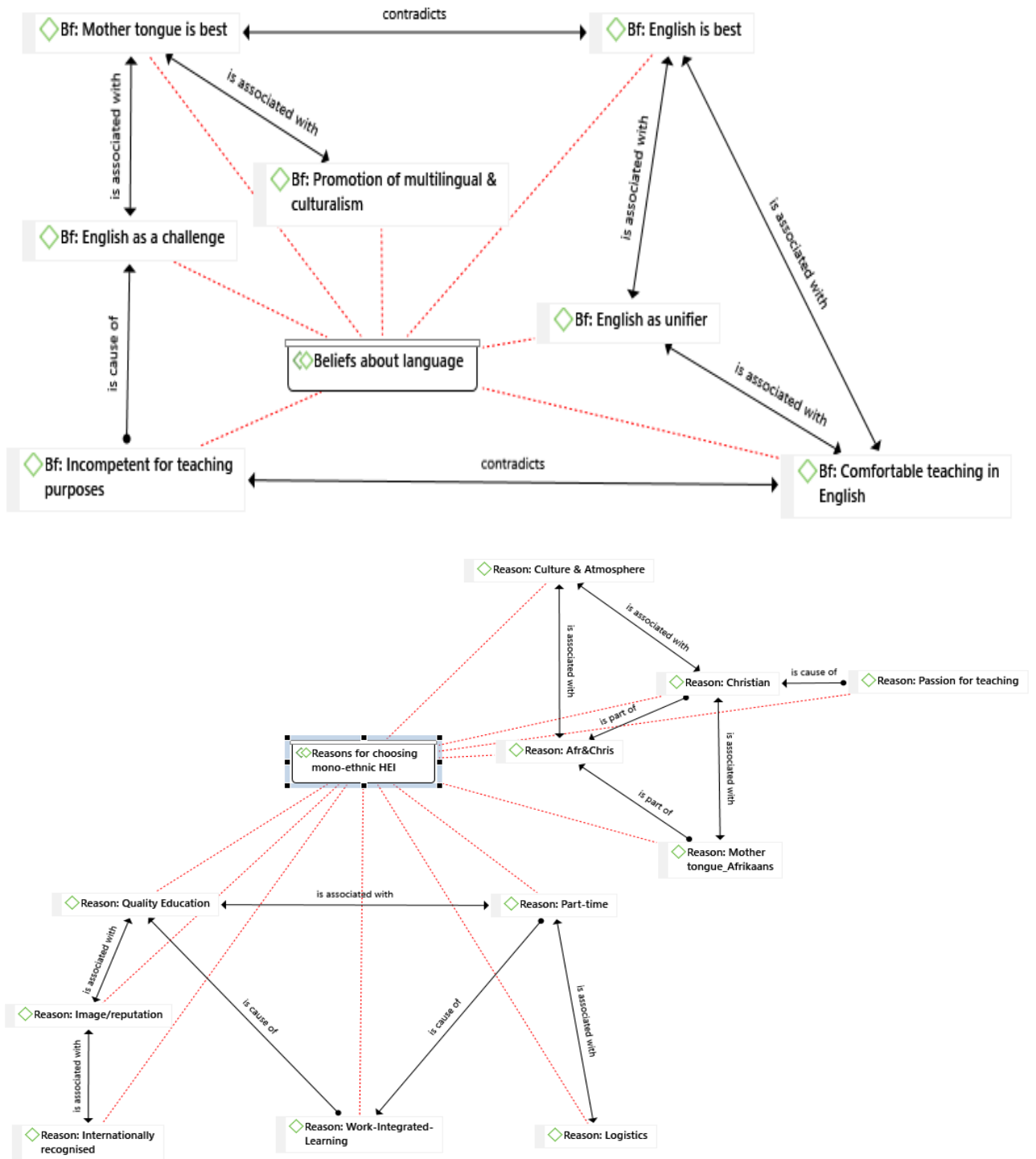
Prof Liesel Ebersöhn
Chair: Ethics Committee
Faculty of Education

ADDENDUM E: CODES AND CATEGORIES

The qualitative codes and categories can be accessed by following this Google Drive link:

<https://drive.google.com/file/d/1sOXKN244Xwyn-kv5iVo7ozOEwwDERioB/view?usp=sharing>

Here are some of the networks designed in ATLAS.ti using the qualitative findings:



ADDENDUM F: PERSONAL REFLECTION ATLAS.TI NETWORK

